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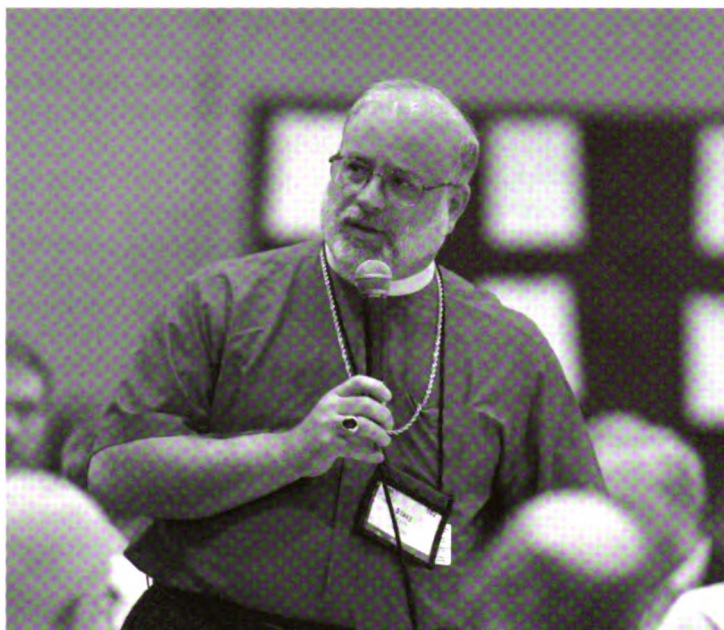
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Volume 227 Number 9

**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.**

## THIS WEEK



The Rt. Rev. Stacy Sauls, Bishop of Lexington, speaks to an issue during General Convention, July 30 to Aug. 8 in Minneapolis.

Rick Wood photo

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They Are Like a Marriage



## The Cover

A participant in the House of Deputies, one of a number to walk out of the house Aug. 6 after a statement was read to disassociate from the vote giving consent to the Rev. Canon Gene Robinson. **Bottom:** Canon Robinson.

Rick Bate photos

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**SUNDAY'S READINGS**

## Taking a Bold Stand

*'Be strong in the Lord' ( Eph. 6:10).*

**The 12th Sunday After Pentecost, Aug. 31, 2003 (Proper 17B)**

Deut. 4:1-9; Psalm 15; Eph. 6:10-20; Mark 7:1-8, 14-15, 21-23

These lessons are definitely not soft. They impart messages of power, as strong and heady as a trumpet call.

In the first lesson, Moses stirs the people with the ringing question, "What other great nation has a god so near to it as the Lord our God is whenever we call to him?" (Deut. 4:7). He links that uniqueness of nearness to God to the command to obey the "statutes and ordinances as just as this entire law" that he sets before them. Earlier in this lesson, Moses introduces this teaching with the command that the people "must keep the commandments of the Lord our God with which I am charging you" (Deut. 4:2b). Further, he links obedience with blessings and disobedience with destruction.

The psalm, as usual serving as a commentary on or expansion of the Old Testament lesson, connects leading "a blameless life" with abiding upon the Lord's "holy hill." The epistle, using inspiring imagery of going to battle arrayed in armor, sets forth a similar theme. Paul declares that the faithful are engaged in holy warfare, fighting against "the cosmic powers of this present darkness, against the spir-

itual forces of evil in the heavenly places" (Eph. 6:12). Rather than being daunted by such formidable foes, Paul urges each Christian to leap to the engagement, armed and protected by the armor God provides to each believer. We are more than equal to the battle, for the weapons are superior to whatever the foe can muster. As Paul wrote elsewhere, "we are more than conquerors through him who loved us" (Rom. 8:37). At the end of this lesson, Paul uses the word "bold" twice, staying within the tenor of today's lessons.

Turning to the gospel lesson, we see that with foundational boldness, Jesus confronts his opponents with their finicky attention to ritual observances that have eclipsed, obscured, and replaced the truth, "making void the word of God" (Mark 7:13). Mincing no words, Jesus says, "You have a fine way of rejecting the commandment of God!" (Mark 7:9)

This facet of Christian profession, boldly standing up for and even fighting for the truth, is little popular today. That does not make it any less vital to the full practice of the faith.

### Look It Up

In Eph. 6:13-14, what powerful word is used twice? What is Paul exhorting the faithful to do? Under what circumstances are they called to do it?

### Think About It

In the listing of the armor and weapons found in Ephesians 6:13-17, what major part of the body is left unprotected? With armor for this part "missing," why does Paul still refer to "the whole armor of God"?

### Next Sunday

**The 13th Sunday After Pentecost, Sept. 7, 2003 (Proper 18B)**

Isaiah 35:4-7a; Psalm 146 or Psalm 146:4-9; James 1:17-27; Mark 7:31-37

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# Writers and Musicians Aplenty at Convention

By Patricia Nakamura

Hall D of the Minneapolis Convention Center was a reader's dream. Not only were there mountains of books on display and for sale, but many of the authors were present, with the time and inclination to do more than scrawl a signature. Here was the place to talk with writers, to discover how and why books came to be written.

With the anniversary of 9/11 drawing near, that subject is unavoidable. Church Publishing, Trinity Church Wall Street, the Diocese of New York, and the New York Historical Society launched their book, video/DVD, and website, intended to facilitate discussion and reflection on *Spiritual Responses to 9/11*. The book, *Will the Dust Praise You?*, is a collection by R. William Franklin and Mary Sudman Donovan, of individual stories of people and organizations reacting to an unimaginable event, how "various ministries ... sprang up spontaneously." *Revelations from Ground Zero*, the hour and 45-minute video/DVD (depending upon the level of technology one owns) contains harrowing images and recollections from bishops and archbishops, clergy, and volunteers who "just came" to St. Paul's, to Trinity, and to Seamen's Institute outside the "frozen zone." The companion website, still under construction, offers links to the New York Historical Society and the diocese. More valuable for groups using the book and video for study and discussion will be the promised study guides.

In the chaplains' booth, appropriately, photographer Krystyna Sander-son described her observations of the ministries at St. Paul's, resulting in *Light at Ground Zero: St. Paul's Chapel After 9/11*. It's a book of photos, each with a collect or a fragment of scripture, of the heroic people and necessary things that made the chapel the center of rest and help for the workers. Her larger-than-life-sized pictures of chaplains lined the walls of #133-136, front and center.

Jon Sweeney, editor-in-chief at *Sky-light Paths* in Vermont, confesses to a

fascination with St. Francis of Assisi which led him to visit San Damiano and other Franciscan sites, and read available biographies. He has a freshly annotated translation of the classic by Paul Sabatier, with notes and comments from other sources.

The title that caught everybody's eye, *Let the Bastards Go* [TLC Aug 17], is the story of two parish priests'

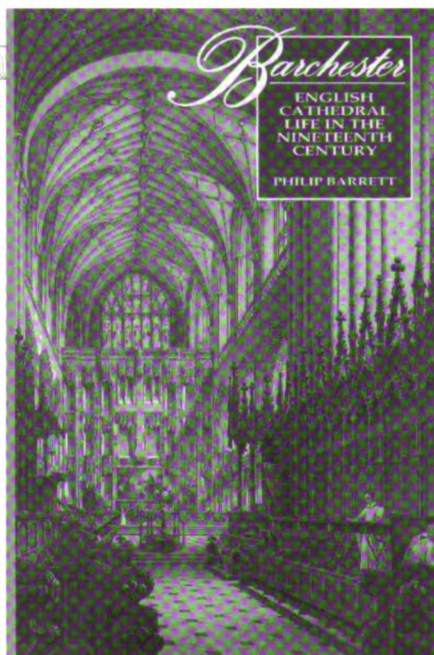
involvement in the flight of Cuban refugees, especially the Mariel boatlift. The two were Joe Morris Doss and Leo Frade, and they were discussing the experiences of 20 years' past, signing copies, and no doubt explaining that title a time or two.

The Rev. Edward De Bary discussed  
(Continued on next page)

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(Continued from previous page)

his book on Education for Ministry (EFM), *Theological Reflection: The Creation of Spiritual Power in the Information Age*. "The book describes EFM in the context of historical theological education," he said. The four-year program has become very popular. "It is self-supporting, through tuition. The average age [of participants] is 42; it offers some answers for that stage of life. Some people find a vocation, or discover new lay ministry; others find ministry in doing the same work. It is college-level theological for laity — education tends to stop with Sunday school. It uses the theological reflection method used in divinity schools." Some mentors, he said, are experimenting with on-line courses, meeting in person three times a year.

**Gethsemane Church**, a short walk from the convention center, was a musical magnet. On Friday evening there was the debut of two new hymnals. *Voices Found: Women in the Church's Song* is the result of Lisa Neufeld Thomas' long search for music and texts by women. Her bibliography, published in 1997, went back to Hildegard von Bingen and other lesser-known monastic musicians and forward to women writing today. Participants had a chance to sing some new things, and take a new look at old hymns whose composers or authors may never have been noticed. A few of the hymns are simply about women, such as "Jesus describes a forceful woman." Many tell stories: Mary Nelson Keithahn's poem about Jesus' raising of the little girl; Carol E. Peterson words and music about "the waste of nard," the woman who wiped his feet with her hair. At least two of the composers were present to hear their music sight-sung. Carol Gallagher described "Come, great Creator" as a welcoming song sung by the host tribe for visiting tribes; Ana Hernández has four entries, from the simple "Mothering God," to the multi-voiced "Be still and know that I am God."

*Enriching Our Music 1: Canticles and Settings for the Eucharist* is the companion to *Enriching Our Worship 1*, containing 11 complete settings of the ordinary of the Mass, including *Mass in the Lydian Mode* by Richard

Webster, *Red Lake Mass* by Monte Mason, William Bradley Roberts' *Mass for St. Philip's*, and Jonathan Dimmock's *Missa Applachia*; and several settings of individual elements and canticles. The preface notes that "the reading committee received well over 700 original sub-

## Horace Clarence Boyer led a celebration of the 10th anniversary of LEVAS II.

missions" for this volume.

On Sunday evening, Horace Clarence Boyer sat down at the grand piano, and the place rocked! In what was billed as *Lift Every Voice and Sing in Concert*, it was a celebration of the 10th anniversary of LEVAS II, the 35th anniversary of the Union of Black Episcopalians, and a tribute to the late Curtis Winfield Sisco, Jr., liturgical editor of the hymnal. Horace Boyer's mellow baritone doesn't just sing a song, it lives the song. It preaches it. When he sang, "I want to be like Jesus," you knew he meant just that. In concert, he took the rather staid written accompaniments and turned them into rousing gospel performances. He introduced many of his selections by delving into the deeper meaning of the texts. "Is there anybody here who loves my Jesus?" was, he said, "a back-door message saying 'I love Jesus'." "Deep River," ostensibly about the actual Jordan River, was locating the river escaping slaves had to cross to be free, and "Wade in the water" was a way to lose the bloodhounds. The story of "Take my hand, precious Lord" was more poignant. Thomas Dorsey wrote it after the death of his wife and son.

Now retired from the University of Massachusetts, where he taught music theory and African American music, Mr. Boyer is conducting workshops around the country on the music of *Lift Every Voice and Sing II*. He gave all at his concert a little sample when he melded the varied audience into a four-part gospel choir to sing "Soon and Very Soon." □

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# What Next?

*Mixed opinions from bishops on the threat of schism.*

While admitting that difficult days lie ahead, the Presiding Bishop, the Most Rev. Frank T. Griswold, was confident that the Episcopal Church would weather the storm unleashed by the consent of the Rev. Canon V. Gene Robinson to become Bishop Coadjutor of New Hampshire.

Some 20 bishops stood to protest the action in the House of Bishops on Aug. 5 after the Presiding Bishop announced that 62 of the 107 bishops with jurisdiction had consented to the consecration. "I hope you can stay to pray with us, my brothers," he said, and the House of Bishops responded by singing the Taizé version of the great Latin hymn *Ubi Caritas*, about Christians living together in love.

Bishop Griswold compared the threat of schism over the church's acceptance of homosexuality to the approval of ordination of women in 1976. "The church showed signs of real resiliency as we continued to worship together in the face of dividing issues," he said. "The same reality has not been absent from this convention."

A crucial difference between then and now is that the Anglican Communion is more organized. Criticism of the Episcopal Church's action has been especially harsh from Anglican churches in the southern hemisphere. Even before the dissenting bishops called on him "to intervene in the pastoral emergency that has overtaken us," the Archbishop of Canterbury had moved to summon the primates to an extraordinary meeting in London Oct. 15-16, "to discuss recent events in ECUSA." It was taken as a sign of the gravity of the situation that the archbishop should have gone forward with this meeting in view of the budget crisis affecting the Anglican Consultative Council.

The Presiding Bishop said he was



Rick Bate photo

Canon Robinson speaks at a press conference after he received the necessary consents to be consecrated a bishop.

looking forward to the meeting, but he doubted that it would lead to the creation of a new province, which is the goal of the American Anglican Council (AAC), the group that coordinated opposition to the consent of Canon Robinson.

"Talk of a province within a province has been around for a long time, but I find it difficult to imagine how such a thing would work," Bishop Griswold said. "While there may be congregations here and there who may wish to leave the Episcopal Church, I find it difficult to imagine how entire dioceses could do so."

By all accounts, the ordeal to consent to the consecration of the next Bishop of New Hampshire had exhausted much of the convention's energy. The bishops were unwilling the next day to press forward with the official development of liturgies to bless same-sex unions.

"We've done enough," said the Rt. Rev. Mark Sisk, Bishop of New York. "I believe in the future we will author-

ize these rites. But for now we need to keep our people together."

The bishops amended Resolution C051 to call for three more years of study and dialogue. The resolution recognized that such liturgies were already happening and would continue, in effect permitting "local option" under the supervision of the diocesan bishop.

Canon Robinson was discreetly seated in the House of Bishops Aug. 6 behind closed doors, but not before the bishops devoted their morning session to reflect on what they had done.

The Bishop Suffragan of New York, the Rt. Rev. Catherine Roskam, assured the bishops that the Anglican Communion would not be uniformly opposed to their decision. "Somebody has got to go first," she said.

The Bishop of Mississippi, the Rt. Rev. Duncan Gray III, spoke of the action as a death experience for many Episcopalians. "The three days in the tomb is terribly important for us to know what future God is leading us into. Please give dignity to our grief. Please do not ridicule or make light of our sorrow," he pleaded.

"Some are in the tomb, while others are on the brink of resurrection," said the Presiding Bishop. "Be extremely sensitive," he advised. "Be moderate in your responses."

## Restraint Displayed

The Presiding Bishop had insisted that there be no celebrations when the vote was announced. And by all accounts, the hour of debate that preceded the written ballot on Aug. 5 was a model of restraint.

Twenty-one bishops spoke, and their arguments covered familiar ground.

The Bishop of North Dakota, the Rt. Rev. Andrew Fairfield, led off and





Virginia Barker photo

Bishop Duncan of Pittsburgh (at podium) is joined by other dissenting bishops.

took the biblical ground with a solemn warning about heeding the words of the creed, "He has spoken through the prophets." The Bishop of Maryland, the Rt. Rev. Robert W. Ihloff, argued the liberal position that the biblical texts against homosexuality only apply to those who act out against their natures. "They don't apply to those who are by nature homosexual," he said.

The Bishop of Pittsburgh, the Rt. Rev. Robert Duncan, argued that a constitutional crisis was at hand. "We claim to be part of the Anglican Communion, part of the Catholic Church, upholders of the apostolic faith. This is broadly and sweepingly unconstitutional and will create chaos. There is a sense of nullity about the actions of this convention. It invites the intervention of the rest of the Anglican Communion in our internal life."

The Bishop of New Hampshire, the Rt. Rev. Douglas Theuner, insisted that the election of his successor was a matter for the people of his diocese to decide. "He's been a part of their life for 28 years. I doubt if any bishop has been better known by the people who

elected him," Bishop Theuner said.

The Bishop of Quincy, the Rt. Rev. Keith Ackerman, one of only three diocesans who will not ordain women to the priesthood, noted the irony: "When I barely received consent nine years ago, we were told that it was not about one diocese but the whole church."

"I sense an impending train wreck the size of which this part of the Anglican Communion has not seen," said the Bishop of Springfield, the Rt. Rev. Peter Beckwith. "I am asked to consent to the election of a person whom were he in the Diocese of Springfield would be headed to ecclesiastical trial."

For others it was a matter of fear mongering. "We've been at this question for many years," said the Bishop of El Camino Real, the Rt. Rev. Richard Shimpfky. "Gene Robinson represents the very best of us. The conflict surrounding his consent is a reflection of our own fears."

The most significant legislative accomplishment was the revision of a number of Title III canons relating to ordination (A111s). The bishops had

earlier turned aside a proposal that would have ended the transitional diaconate by allowing direct ordination to the priesthood. But in a marathon session on the penultimate day, the bishops made significant changes to ordination policies:

- Gone is the traditional distinction between seminary trained and locally trained priests, who have been treated under separate canons (7 and 9). Instead, a new Canon 8 will cover all priests. The educational requirements have changed dramatically, giving bishops and commissions on ministry wide latitude for designing training programs, in effect making the traditional seminary degree optional for stipendiary ministry.

- The deacons' ministry is outlined in a new Canon 7. Deacons are given a more specific identity within their dioceses, as a community of deacons headed by an archdeacon, but they still will not be permitted to be in charge of congregations.

- Continuing education is now mandatory at every level of ministry. A mentoring program for newly ordained priests is now required.

- Bishops have been given authority to supervise interim ministry in parishes through the appointment of priests-in-charge, on which the existing canons had been silent. They have also been given 60 days to approve of a rector's election, to allow more time to conduct background checks.

- Clergy will no longer be required to leave their present positions when they reach the age of 72 but may serve on a year-to-year basis.

### The 20/20 Plan

The 20/20 vision to double the Episcopal Church's membership by 2020 was supposed to be the key theme of this convention. But the sexuality debates consumed much of the convention's time and energy at the expense of the 20/20 initiatives. While most of the legislation proposed by the Standing Commission on Domestic Mission and Evangelism (A059-A084) was adopted, the unifying

(Continued on next page)

(Bishops - continued from previous page)

vision was difficult to see.

The 20/20 plan was initially about applying principles that have propelled the growth of evangelical churches to the mission strategy of dioceses and congregations. During the past triennium, however, 20/20 began to take on a different focus, emphasizing the values of multi-culturalism and inclusivity. The resolutions adopted at this convention reflected these concerns. Many of the bishops argued that promoting a more inclusive church would inevitably lead to a larger church.

Each congregation will be expected to conduct an annual review of its mission goals (A074), and its lay leaders will be required to collaborate with the rector or vicar in the preparation and filing of the annual report required by canon (A072). A training and resource center at the national level will be established for planting new churches (A073).

It is not expected to help the future of the 20/20 vision that so many of the key persons who were expected to provide the leadership and resources to move it forward were alienated by the New Hampshire decision.

### More Mission Funds in Budget

The budget of \$146.3 million for the next triennium was approved with no debate. With projections of little growth on the revenue side, the convention was asked to cut back on meetings for commissions, agencies, and boards, to devote more funds to mission ventures. Some \$1.4 million was designated for new programs, including \$1 million for work with young people.

To balance the budget, the convention authorized a 5 percent draw on investment funds. It was hoped that increased giving from the dioceses could lower that figure. However, that may prove to be overly optimistic, if unhappiness over convention actions begins to affect diocesan budgets or dioceses themselves choose to withhold monies.

*(The Rev.) Jeffrey Steenson*



Canon Robinson visits with others in the House of Deputies.

Rick Bate photo

## The Robinson Decision Reactions at Home and Abroad

Reactions of church leaders to the resolution consenting to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire:

**The Most Rev. Rowan Williams, Archbishop of Canterbury:** "The General Convention's decision to approve the appointment of Gene Robinson will inevitably have a significant impact on the Anglican Communion throughout the world, and it is too early to say what the result of that will be. It will be vital to ensure that the concerns and needs of those across the Communion who are gravely concerned at this development can be heard, understood and taken into account.

"It is my hope that the church in America and the rest of the Anglican Communion will have the opportunity to consider this development before significant and irrevocable decisions are made in response."

**The Most Rev. Peter Akinola, Archbishop and Primate of Nigeria:** "We are astonished that such a high level convention of ECUSA should conspire to turn their back on the clear teaching of the Bible on the matter of human sexuality. Even more shocking is the violation of their own

constitution in which they claim to be in fellowship with churches 'upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer'."

**The Rt. Rev. John Bryson Chane, Bishop of Washington:** "The consecration of Canon Robinson affords us a great opportunity to continue to grow as a church and a Communion into a broader understanding of God's compassionate love for all people."

**The Most Rev. Peter Carnley, Archbishop and Primate of the Anglican Church of Australia:** "I don't think it's a Communion-breaking issue. It's an issue upon which we are divided but it's not the kind of issue that would cause us to turn our back on our Lord's teachings."

**The Most Rev. Peter Jensen, Archbishop of Sydney:** "For the first time, a branch of our Anglican church has knowingly appointed a person to this senior position who lives in breach of the Bible. It impacts on all of us because when a branch of the church does this, its teachings become compromised."

**The Rt. Rev. Mouneer Anis, Bishop of Egypt, North Africa and the Horn of Africa:** "We had not expected this to be done to us by

brothers and sisters who are in communion with us. We had expected that they would think of us before taking such a grave step. It showed great disrespect to the majority of the members of the Anglican Communion and the church worldwide. In fact, the decision shows disregard for the value

“It will damage the image of the church. It will damage the image of God’s glory.”

**The Rt. Rev. David Jung-Hsin Lai**  
**Bishop of Taiwan**

of being in communion and part of the Holy Catholic and Apostolic Church.”

**The Rt. Rev. Robert Duncan, Bishop of Pittsburgh:** “Those who rejoice at this moment will, I pray, at least understand what has been stolen from us: unity with the One, Holy, Catholic and Apostolic Church ecumenically; unity with our brothers and sisters in the Anglican Communion across the globe; unity with the faith once delivered to the saints.”

**The Most Rev. Gregorio Venables, Primate of the Southern Cone of South America:** “The convention’s vote is contrary to the clear teaching of holy scripture and the Anglican formularies about marriage. If the consecration of Canon Robinson proceeds, the convention will be taking ECUSA outside the boundaries of the Anglican Communion.”

**The Most Rev. Drexel Gomez, Archbishop of the West Indies:** “The action of General Convention provides a classic example of unilateral action on the part of a Province without due regard for the remaining 37 provinces of the Communion.”

**The Rev. Kendall Harmon, General Convention deputy from South Carolina:** the “consent to the

election of a person sexually active outside of holy matrimony changes both the doctrine and discipline of the Episcopal Church.”

**The Most Rev. Bernard A. Malango, Archbishop and Primate of Central Africa:** “We have been urging ECUSA not to depart from the scriptures and the faith. It is not we who are breaking away from the Anglican Communion. It is they who are breaking away from us.”

**The Rt. Rev. James Stanton, Bishop of Dallas:** “The General Convention of the Episcopal Church ... has not been true to its calling to ‘uphold and propagate the historic Faith and Order of the Christian Church’ ... It has exhibited to the world an all too typical trait of American hubris, the sense that we know better than anyone else where God is leading and how the church may respond.”

**The bishops of Massachusetts:** “The confirmation of Canon Robinson is not a victory of one faction over another. It is only the beginning of a process of reconciliation, and we offer ourselves as the bishops of all of the faithful in the Diocese of Massachusetts as agents of that reconciliation.”

**The Most Rev. Benjamin Nzimbi, Archbishop and Primate of Kenya:** “The decision of the General Convention ... is wrong. It is against biblical teaching, it is sin and it damages the body of Christ and leads people astray. It makes it difficult for people to understand what ‘family’ means.”

**The Very Rev. Samuel G. Candler, dean of the Cathedral of St. Philip, Atlanta, Ga.:** “I am glad to be an Episcopalian today. I have felt shaken and disappointed, anxious and uncertain, glad and elated, in the last week. We have been trying to work our way through a complex challenge. But we will make it. Jesus said, “Do not be anxious ... Seek first the kingdom of God” (Matt. 6.25-33). We are seeking that kingdom. Pray for the Episcopal Church; even in our disagreement, God is doing a great thing here.”

## Deputies Move on from Sexuality Issues to Approve Budget

After the historic General Convention decision Aug. 5 to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, clergy and lay deputies returned to the Minneapolis Convention Center the following day to assess some of the implications of that vote.

Even before the legislative day began an alternate Eucharist held at nearby Westminster Presbyterian Church drew more than 400 communicants and 24 bishops opposed to the consecration of Canon Robinson.

After the New Hampshire deputation escorted its bishop-elect to the front of the house at the start of the morning legislative session in the House of Deputies, a group of about 24 deputies rose on a point of personal privilege as the Rev. Kendall Harmon of South Carolina read a statement of disassociation.

“We believe that this is a profound error, contrary to the word of God and the traditions of the Church Catholic. It will mean that many clergy will no longer be able honestly to keep their ordination vows to uphold the doctrine and discipline of this church,” Fr. Harmon said. “We believe this consent is contrary to the plain meaning of scripture.”

After he finished reading, a few deputies walked off the convention floor, although most returned by the start of the afternoon budget session held jointly with the House of Bishops. In a press briefing immediately before the joint session began, Bonnie Anderson of Michigan, chair of the Program,



Virginia Barker photo  
Fr. Harmon

(Continued on page 13)

# How the bishops voted on consent to Canon Robinson

Y = YES      N = NO      A = ABSTAIN

Ackerman (Quincy)	N
Adams (Central New York)	Y
Adams (Western Kansas)	N
Alexander (Atlanta)	Y
Allen (Honduras)	N
Alvarez (Puerto Rico)	Y
Bainbridge (Idaho)	Y
Bane (Southern Virginia)	N
Beckwith (Springfield)	N
Bennison (Pennsylvania)	Y
Bruno (Los Angeles)	Y
Caldwell (Wyoming)	Y
Chane (Washington)	Y
Chang (Hawaii)	Y
Creighton (C.Pennsylvania)	Y
Croneberger (Newark)	Y
Curry (North Carolina)	Y
Daniel (East Carolina)	Y
Daniels (Virgin Islands)	N
Duncan (Central Gulf Coast)	N
Duncan (Pittsburgh)	N
Duque-Gomez (Colombia)	N
Duracin (Haiti)	N
Ely (Vermont)	Y
Fairfield (North Dakota)	N
Folts (West Texas)	N
Frade (Southeast Florida)	Y
Garrison (Western New York)	Y
Gepert (Western Michigan)	Y
Gibbs (Michigan)	Y
Gray III (Mississippi)	N
Gregg (Eastern Oregon)	Y
Grew (Ohio)	Y
Griswold (Presiding Bishop)	Y
Gulick (Kentucky)	Y
Henderson (Upper S.Carolina)	N
Herlong (Tennessee)	N
Herzog (Albany)	N
Holguin (Dominican Republic)	N
Howe (West Missouri)	Y
Howe (Central Florida)	N
Hughes (San Diego)	N
Ihloff (Maryland)	Y
Iker (Fort Worth)	N
Irish (Utah)	Y
Jacobus (Fond du Lac)	N
Jecko (Florida)	N
Jefferts Schori (Nevada)	Y
Jelinek (Minnesota)	Y
Jenkins (Louisiana)	N
Johnson (West Tennessee)	N
Johnson (Western N.Carolina)	Y
Kelsey (Northern Michigan)	Y
Kelshaw (Rio Grande)	N
Klusmeyer (West Virginia)	N
Knudsen (Maine)	Y
Krotz (Nebraska)	N
Ladehoff (Oregon)	Y
Lai (Taiwan)	N
Lamb (Northern California)	Y
Larrea (Central Ecuador)	A
Lee (Virginia)	Y
Leidel (Eastern Michigan)	Y
Lipscomb (Southwest Florida)	N
Little (Northern Indiana)	N
Louttit (Georgia)	N
MacDonald (Alaska)	Y
MacPherson (Western Louisiana)	N
Marshall (Bethlehem)	Y
Maze (Arkansas)	Y
McKelvey (Rochester)	Y
Moody (Oklahoma)	Y
Morante (Litoral Ecuador)	N
Ohi (Northwest Texas)	N
Parsley (Alabama)	N
Persell (Chicago)	Y
Plummer (Navajoland)	Y

Powell (SW Virginia)	Y
Robertson (South Dakota)	Y
Rowley (Northwestern Pa.)	N
Salmon (South Carolina)	N
Sauls (Lexington)	Y
Scarfe (Iowa)	Y
Schofield (San Joaquin)	N
Scruton (Western Mass.)	A
Shahan (Arizona)	Y
Shand (Easton)	Y

Shaw (Massachusetts)	Y
Shimpfky (El Camino Real)	Y
Sisk (New York)	Y
Smalley (Kansas)	Y
Smith (Connecticut)	Y
Smith (Missouri)	Y
Stanton (Dallas)	N
Swing (California)	Y
Theuner (New Hampshire)	Y
Thompson (Southern Ohio)	Y

vonRosenberg (East Tennessee)	N
Waggoner (Spokane)	Y
Walker (Long Island)	Y
Warner (Olympia)	Y
Waynick (Indianapolis)	Y
Whitmore (Eau Claire)	N
Wimberly (Texas)	N
Winterrowd (Colorado)	Y
Wolf (Rhode Island)	Y
Wright (Delaware)	Y

## Votes in the House of Deputies

Y = YES      N = NO      D = DIVIDED

Diocese	How the deputies voted on consents to Canon Robinson		How the deputies voted on same-sex blessings		Diocese	How the deputies voted on consents to Canon Robinson		How the deputies voted on same-sex blessings	
	Clergy	Lay	Clergy	Lay		Clergy	Lay	Clergy	Lay
Alabama	D	N	N	N	Nevada	Y	Y	Y	Y
Alaska	Y	N	Y	Y	New Hampshire	Y	Y	Y	Y
Albany	N	N	N	N	New Jersey	D	Y	D	Y
Arizona	Y	Y	Y	Y	New York	Y	Y	Y	Y
Arkansas	Y	D	Y	D	Newark	Y	Y	Y	Y
Atlanta	Y	Y	Y	Y	North Carolina	N	Y	N	Y
Bethlehem	Y	Y	Y	D	North Dakota	D	D	N	N
California	Y	Y	Y	Y	Northern California	Y	D	Y	N
Central Florida	N	N	N	N	Northern Indiana	N	N	N	N
Central Gulf Coast	D	N	D	N	Northern Michigan	Y	Y	Y	Y
Central New York	Y	Y	Y	Y	Northwest Texas	Y	Y	Y	Y
Central Pennsylvania	Y	D	Y	N	Northwestern Pa.	D	Y	N	Y
Chicago	Y	Y	Y	Y	Ohio	Y	Y	Y	Y
Churches in Europe	D	D	D	N	Oklahoma	N	N	D	N
Colombia	N	N	N	N	Olympia	Y	Y	Y	Y
Colorado	Y	Y	Y	Y	Oregon	Y	D	Y	D
Connecticut	Y	Y	Y	Y	Pennsylvania	Y	Y	Y	Y
Dallas	N	N	D	N	Pittsburgh	N	N	N	N
Delaware	Y	Y	Y	Y	Puerto Rico	Y	N	N	N
Dominican Republic	N	N	N	N	Quincy	N	N	N	N
East Carolina	D	D	N	N	Rhode Island	Y	Y	Y	Y
East Tennessee	Y	Y	Y	Y	Rio Grande	N	N	N	N
Eastern Michigan	Y	Y	Y	Y	Rochester	Y	Y	Y	Y
Eastern Oregon	Y	Y	Y	Y	San Diego	N	D	Y	Y
Easton	Y	Y	D	Y	San Joaquin	N	N	N	N
Eau Claire	N	Y	D	D	South Carolina	N	N	N	N
El Camino Real	Y	Y	Y	Y	South Dakota	Y	Y	Y	Y
Florida	N	N	N	N	Southeast Florida	D	N	D	D
Fond du Lac	D	D	D	D	Southern Ohio	Y	Y	Y	Y
Fort Worth	N	N	N	N	Southern Virginia	Y	Y	Y	Y
Georgia	D	N	N	N	Southwest Florida	N	N	N	D
Haiti	N	N	N	N	Southwestern Virginia	Y	Y	Y	Y
Hawaii	Y	Y	Y	Y	Spokane	Y	Y	N	N
Honduras	N	N	N	N	Springfield	N	N	N	N
Idaho	Y	Y	Y	Y	Taiwan	N	N	Y	Y
Indianapolis	Y	Y	Y	Y	Tennessee	Y	Y	D	D
Iowa	Y	Y	D	Y	Texas	N	N	N	N
Kansas	D	Y	N	Y	Upper S. Carolina	D	N	N	N
Kentucky	Y	Y	Y	Y	Utah	Y	Y	Y	Y
Lexington	Y	Y	Y	Y	Vermont	Y	Y	Y	Y
Long Island	Y	Y	D	Y	Virgin Islands	N	N	N	N
Los Angeles	Y	Y	Y	Y	Virginia	Y	Y	Y	Y
Louisiana	Y	D	N	N	Washington	Y	Y	Y	Y
Maine	Y	Y	Y	Y	West Missouri	N	Y	N	Y
Maryland	Y	Y	Y	Y	West Tennessee	N	N	N	N
Massachusetts	Y	Y	Y	Y	West Texas	N	N	D	N
Michigan	Y	Y	Y	Y	West Virginia	D	N	D	D
Milwaukee	Y	Y	Y	Y	Western Kansas	N	N	N	N
Minnesota	Y	Y	Y	Y	Western Louisiana	N	N	N	N
Mississippi	N	D	Y	D	Western Mass.	Y	Y	Y	Y
Missouri	Y	Y	Y	Y	Western Michigan	Y	Y	Y	Y
Montana	Y	Y	Y	Y	Western New York	Y	Y	Y	Y
Navajoland	Y	D	Y	D	Western N. Carolina	Y	Y	Y	Y
Nebraska	Y	N	N	N	Wyoming	Y	Y	Y	N

# “We are choosing not to resolve the tension that currently exists, but to acknowledge it.”

- The Rev. Frank Wade on the decision regarding same-sex blessings.

(Deputies - continued from page 11)

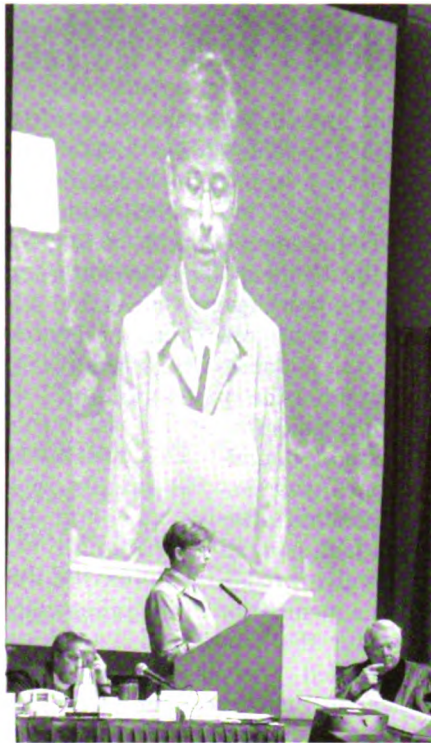
Budget and Finance Committee, said the budget system is flexible enough to adjust to any financial shock the decision to grant consent or just about anything else might cause.

“We’re pretty much in agreement that there are always unforeseen circumstances,” said Ms. Anderson. “[The consecration of Canon Robinson] will be another variable.”

Ms. Anderson said the church will probably not have a firm idea what the financial implications of the decision will be until autumn when individual dioceses begin to inform the Church Center what their estimated contributions to the budget will be. By canon, the convention budget must be balanced, and in the event that actual revenue falls short of forecasted income, corporate and canonically mandated items receive first priority.

In comments made while the proposed budget was being distributed, Presiding Bishop Frank T. Griswold noted that income would exceed \$160 million during the next triennium if each diocese would contribute its expected portion. Currently 61 percent of dioceses meet or exceed their apportionment, which is set at 21 percent of all unrestricted income exceeding \$100,000. During the budget presentation, the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac and vice chair of PB&F, reported that 19 dioceses had increased their level of giving during the previous triennium.

The \$146.4 million budget for 2004-2006 forecasts income to be similar to the 2001-2003 budget, but reflects a higher priority given to mission-based ministry development programs, particularly ministry development with young people and ethnic groups, according to the Rt. Rev. Andrew D. Smith, Bishop of Connecticut. Bishop Smith said the PB&F Committee worked hard to free up nearly \$1.5 million in order to support the new initiatives. Deputies and bishops quickly passed the budget after minor discussion. One of the few proposed amendments to the proposed budget was an unsuccessful one which sought to



Rick Bate photo

A large screen is used to project the image of speakers in the House of Deputies.

reduce funding to the Government Relations Office in Washington, D.C.

The session concluded with the House of Deputies concurring with the House of Bishops’ decision not to develop a common liturgy to bless same-sex unions.

In a press briefing afterward, the Rev. Frank Wade of Washington, chair of the Prayer Book and Liturgy Committee, said same-sex blessings are usually “a quiet pastoral issue” within dioceses and described Resolution D051 as “descriptive and accepting” of the present situation in which some dioceses do permit such blessings and others do not.

“We are choosing not to resolve the tension that currently exists, but to acknowledge it,” Fr. Wade said. “By not calling for development of rites, we are saying we are not of one mind on this.”

The remaining legislative sessions were busy ones in the House of Deputies as it sought to make up time it lost earlier due to the extended discussion on sexuality issues.

After 16 consecutive terms as a General Convention deputy, Charles Crump of West Tennessee rose on a point of personal privilege toward the conclusion of the final legislative session on Aug. 8 and announced that this would probably be his last as a deputy. Earlier, Mr. Crump drew on all his experience to introduce Resolution D052 to the floor after the Committee on National and International Affairs declined to send it to the floor. In order for deputies to consider his resolution, he first had to win a two-thirds vote to suspend the rule of order which states that any new resolution introduced during the last two days of convention need the concurrence of both houses. Mr. Crump’s resolution sought to rescind an Executive Council decision to divest the Episcopal Church asset portfolio of any investments in the top four military contractors. The resolution failed when the House of Bishops adjourned without voting on it.

Amid the flurry of courtesy and housekeeping resolutions during the final session, deputies rejected adoption of the Revised Common Lectionary in a vote by orders on Resolution A103. After deputies failed to achieve consent by one clergy vote, they quickly passed a substitute allowing continued optional use as expressed in resolution X045. The measure passed in time for the House of Bishops to concur.

Despite the uncertainties created by the decision to proceed with the consecration of Canon Robinson, both Bishop Griswold and the Very Rev. George L.W. Werner, president of the House of Deputies, remained cautiously optimistic about the future. Noting all the free publicity that the secular media had provided in covering the consent process, Dean Werner called on all Episcopalians to take advantage of what could be an exciting opportunity.

“Even for those who disagree with what convention has done, this could be an opportunity to bring Christ to a lot of people who need it,” he said.

*Steve Waring*

# Waiting for What Comes Next

## *Did You Know...*

**Wilson Money, a massage therapist from Big Spring, Texas, offered massages in a chair for \$1 per minute during General Convention in Minneapolis.**

## *Quote of the Week*

**The Rev. Stephen Gushee, writing for the *Palm Beach (Fla.) Post*, on General Convention: "The triennial convention of the church of 2.4 million baptized members is a 10-day legislative meeting that has overtones of a college reunion and, more recently, a civil war."**

The last time I was in Minneapolis, prior to this General Convention, was in 2000 when I attended a session of the Court for the Trial of a Bishop. This unusual event was held at Gethsemane Church, a few blocks from the Minneapolis Convention Center, where the 74th General Convention took place. That court ruled that the Rt. Rev. Charles I. (Ci) Jones III, Bishop of Montana, committed the offenses of conduct unbecoming a member of the clergy, and immorality. Bishop Jones was sentenced to deposition after admitting he had had an affair in 1982 with a woman who had been a member of his parish. Later the sentence was modified. The message at the time was clear: A member of the clergy who has a sexual relationship outside of marriage is subject to being deposed.

Now, only three years later, the Episcopal Church celebrates the fact that a member of the clergy who is involved in a sexual relationship outside of marriage is about to become a bishop. The difference is this time the relationship is with another man.

Let me see if I've got this right. A male member of the clergy of the Episcopal Church has a sexual relationship with a woman to whom he is not married, and he winds up being deposed. A male member of the clergy of the Episcopal Church has a sexual relationship with a man to whom he is not married, and he winds up being approved as the next Bishop of New Hampshire. As usual, I'll post my disclaimer. I don't profess to be very smart, but something here is not adding up.

I know what some of you are thinking. You're claiming I've just illustrated the problem that has been facing the Episcopal Church for years. That is, if the man who received consents to be consecrated Bishop Coadjutor of New Hampshire had been allowed to have his relationship blessed, then the relationship would not have been taking place outside of "marriage." That, of course, points out another problem. That is, we've been told for years that these same-sex blessing ceremonies are not marriages, nor are they substitutes

for holy matrimony. As someone told me during General Convention, "If it looks like a duck..."

I admit to being a bit surprised by the most recent developments in Minneapolis. Being naïve, I bought into the compromise idea I'd been hearing about. My source was reliable, and he claimed it came from the Presiding Bishop himself. That is, if the bishops would give consent to the Rev.

Canon V. Gene Robinson, then the resolution on same-sex blessings would disappear.

But maybe my source wasn't wrong after all. The bishops did vote against the original reso-

lution to adopt a liturgy for blessing same-sex relationships and instead put forth a slick substitute that "recognizes" that these blessings are already taking place in some places, and "affirms" a "diversity of pastoral practice with the gay men and lesbians among us."

The most common post-convention question I'm hearing is "What happens now?" For an answer I've turned back eight years to the two-part article in this magazine written by Bishop John MacNaughton, at the time Bishop of West Texas. He wrote that there are two Episcopal churches, divided over the authority of scripture and the nature of the polity of the church. "We indeed function as two churches at the level of sexuality," he wrote. Here's how he finished the article: "What I do believe is that our present course has profoundly divided this church and that promises to get only worse."

Those of us who bought into the MacNaughton idea in 1995 are not surprised by anything that happened in Minneapolis. We may be disappointed that the decisions seemed to come down to "the need to move forward" as so many advocates stated, or even political correctness, rather than theology. We will wait to see how the primates' meeting in October unfolds, and whether the Archbishop of Canterbury decides there should be two Anglican expressions in this country. It's going to be quite a ride.

*David Kalrelage, executive editor*

## Reasons to Be Patient

In the hours that followed the announcement of the vote total for the consent of the consecration of the Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire [TLC, Aug. 24], rumors were flying all over the Minneapolis Convention Center. A congregation already had declared it was leaving the Episcopal Church. Wardens were quitting, persons with substantial pledges were departing, and clergy were heading elsewhere. The stories, if true, were depressing.

We can understand the feelings of persons who feel abandoned by their church, but we hope our readers won't be too hasty about leaving the Episcopal Church. There is a sizable cadre of bishops willing to take on positions of leadership if a reorganization of the Episcopal Church should take place. The American Anglican Council (AAC) has been a shining witness in upholding a traditional faith, and its gathering of leaders in Texas in early October should help to provide direction. Later in October, the Anglican primates will meet in London to discuss how to deal with the crisis in the Episcopal Church. Let us show patience in sorting out the options that will be placed before us.

**We hope our readers  
won't be too hasty  
about leaving the  
Episcopal Church.**

## Good Order Maintained

Both Presiding Bishop Frank T. Griswold and the Very Rev. George L. Werner, president of the House of Deputies, should be commended for their part in helping to conduct a General Convention notable for its decorum and orderliness during legislative sessions, and for the way in which people with profound theological differences were able to treat each other with dignity and respect in social settings.

Unfortunately, some of the actions taken in Minneapolis have increased that division and the perception that this is a church which refuses to hold itself accountable to the wider Anglican community. The Episcopal Church is likely to remain in the secular media spotlight for a long time to come. As we take counsel among ourselves about the future of our church, it would be a powerful witness to the gospel if our conversation occurred without the rancor and mutual recrimination that occasionally characterized the aftermath of the decision to open the ordination process to women.

## Thanks for Visiting

The editor and staff would like to thank the thousands of visitors who came to The Living Church's booth during the 74th General Convention in Minneapolis. We were energized by the good wishes, heartened by the favorable comments, excited to see so many old friends and subscribers. Not only did we have a record number of visitors, we also sold more subscriptions than at any previous convention. We were gratified by the response and pleased that so many took a few moments out of their busy schedules to say hello. It made a difficult convention go much better.

# The Church Politicized

By Patrick M. Barker

The day after the House of Bishops consented to the consecration of the Rev. Canon V. Gene Robinson's to be Bishop Coadjutor of New Hampshire, someone asked me what I thought about it. I paused and said, "It's better than the alternative." "Good answer," he replied, "although somewhat circumspect, don't you think?"

I do not know if it was either good or circumspect, only that it was the best I could do. I could not say that I was overjoyed by the decision, nor that I had hoped it had gone the other way. I was distressed, in fact surprisingly grieved by it, but not because an openly gay person will soon become a bishop. I was grieved, I began to realize, because of what this action says about the church and what it may entail for its future.

This decision is the culmination of a process that has been slowly, almost imperceptibly, killing the church for some time. Simply put, it is the politicization of the church. Over the years, the church has allowed itself to become polarized in a way that mimics the tragic folly of contemporary politics, particularly as practiced in this country. It seems that each side in the church's debates (not dialogues) is as concerned with the cause of Christ as most politicians are with the good of the country. Everyone in the church claims allegiance to Christ, as do politicians to country. But as often as not, these respective allegiances take second place to personal or political agendas. Indeed, it is by means of alliance with Christ or country that one hopes to accomplish these agendas. The gospel of Christ becomes the means to political ends; this is the politicization of the church. Until we recognize what we are doing and repent of it, the church will be the body of Christ in name only.

Various parties of the church seem to have become so enamored with their own positions that they have hardened their hearts against, and so can no longer hear, the wisdom in the position of "the other." We have, in effect, rewritten the saying, "Everyone has some of the wisdom, and no one has all of it," to read, "We have all the wisdom, and they have none of it." In our hearts of hearts we know that this is not true, but in the political heat of the moment, we speak and act as if it were. Growing deaf to "the other" who is our brother or sister, we become deaf to "the other" who is our Lord — and vice versa.

In contrast to this sad state, I remember the

small bookshelf that stood outside the nave of the Episcopal church where I was confirmed as a young adult. Side by side on its shelf were John Calvin's *Institutes of the Christian Religion* and *The Collected Works of St. John of the Cross*. This serendipitous placement of these books — one by a Reformed theologian; the other by a Roman Catholic mystic — spoke volumes to me about the church I was about to enter. It said that the wisdom and insights of faithful Christians from all points on the theological compass are welcome here. It told me that neither of these Christian writers was off limits to me and that each could guide me on my journey in Christ. It told me "Everyone has some of the wisdom . . ."

I fear that the actions of the General Convention will further politicize the church so that the gift of Anglican inclusiveness, its catholicity, will become a fading memory. The wisdom of the "traditionalists" will be lost to the "progressives," and the wisdom of the "progressives" will be lost to the "traditionalists," and each will be the poorer for it. I am not naively suggesting that we should ignore our differences; rather, I am arguing that if we continue to follow our partisan spirits down their separate paths, we will sever the body (1 Cor. 1:10ff.).

## Reverse the Process

Should the church split in two, it would be a tragedy compounded by being the end result of a process that already characterizes our life together. The goal of today's church, then, should not be simply to avoid such a split, but to reverse this process of political polarization and transform the character of the church. Of course, it may be that the radical healing that the church needs at this time can only come about through an ecclesiastical fracture. Who knows? What we can know is that we are incapable of transforming the church ourselves, for we are the church and we cannot transform ourselves. Only God can transform the church because only God can transform us. Asking God to, trusting that God will and allowing God to do it is the first step on this journey of transformation; indeed, it is the journey.

While "the sound of one hand clapping" may awaken enlightenment for a Zen monk, for Anglican Christians, it is the deafening silence of judgment. □

*The Rev. Patrick M. Barker is the rector of St. Peter's Church, Rialto, Calif.*

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# They Are Like a Marriage

Many years ago, the late Austin Farrer wrote, "if you read the Bible otherwise than as the word of God, you will yawn over most of it." Well, that was then and this is now.

It is said that a senior cleric in the Church of England remarked that it is time to realize that the New Testament has a lot of rubbish. Certainly, the General Convention of the Episcopal Church has decided that a great part of the biblical anthropology is rubbish — that part dealing with relations between the sexes and marriage. Quarrels over a handful of verses in the Bible are beside the point. The point is that the entire witness of scripture dealing with relations between sexes and marriage assumes and celebrates heterosexuality — and no other. The condemnation of homosexuality may very well be explained in a way to soften it; the verses from Leviticus may well be explained in a way that nullifies their force — and so on. However, marriage is celebrated as between heterosexual persons.

Nor is it any good to plead that the election of Canon Robinson does not prejudice the issue or that same-sex blessings are not marriage. Marriage is what the public will consider them, what many Episcopalians will consider them, and what any possible liturgical texts will suggest.

*(The Rev.) Joseph Frary  
Portland, Maine*

As a lifelong Episcopalian, and a priest of 20 years, the consent for Canon Robinson marks the saddest day of my ecclesiastical life. Those who have supported the ordination of Canon Robinson have blithely and with astounding unconcern, (I know — I was there.) delivered a death blow to this church from which, I suspect, we will never recover.

Not only did they ignore the witness and testimony of holy scripture, but on top of that they did willingly and knowingly thumb their noses at both the worldwide Anglican Communion, and the One Holy Catholic and Apos-

tallic Church to boot ... and all because of a temporal, fleeting, worldly agenda.

As such, the Episcopal Church now stands outside of the body of Christ. Those of us who remain in protest,

rejecting this abomination, will constitute a church in exile.

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

The Episcopal Church has displayed an arrogance within the Anglican Communion similar to that voiced

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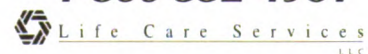
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recently by the Presiding Bishop in terms of the American government's conduct in international affairs. The General Convention action with respect to the New Hampshire episcopal election [TLC, Aug. 24] was a paternalistic declaration to the Communion that the Episcopal Church in America not only knows best, but that our interests are paramount. In this stance Frank Griswold served as pastor-in-chief. He should be considered to have surrendered his position as a primate of the Anglican Communion with responsibility for its mutual witness and welfare.

*The Rev. Charles R. Henery  
St. John Chrysostom Church  
Delafield, Wis.*

It seems to me that the Presiding Bishop's thought processes on the controversial and potentially schismatic issues facing the church are oxymorons. How in the world can you make a distinction between consecrating a man who is living in a relationship that is contrary to church and moral doctrines (sin) and approving the blessing of couples living in relationships that are contrary to church and moral doctrines (sin)? It's the same thing — we would be blessing sin.

The Episcopal Church has become a hedonistic, politically correct organization, rather than a morally upright instrument of what our Lord would have us be and do.

I fear that the actions at General Convention will be the last straw for conservative, traditional members of our body who take the scriptures seriously and try (as difficult as it may be) to live according to God's holy and inspired word.

*Alice Crook  
Columbia, S.C.*

The action at General Convention, confirming the election of the Rev. Canon Gene Robinson as Bishop Coadjutor of New Hampshire was a disappointment to me, but we must move on to what is far more important to the future of the church: sharing the gospel and winning souls for Jesus.

My real disappointment will be if this action splinters a branch of God's kingdom that has such potential to share the love of Christ with all people. I did not feel the Presiding Bishop showed the leadership demanded of him, but that is a judgment call on my part that should be better left to God.

Let us all pray for the peace that passes all understanding.

*Harry Denman  
Coffeyville, Kan.*

Canon Robinson recently clothed himself in the remarks of Bishop Stephen Bayne. This is, I am afraid, parallel to the emperor's new clothes.

Bishop Bayne often stated, as he reiterated in Hong Kong in 1962, "The privilege that is given to Christian people is to respond in obedience to the God who is already at work, and ... calls us to follow."

Canon Robinson's remark was, that God was already at work in various new ways across the world, insinuating the "gay controversy" was one of those areas: Our task is to discover that truth and to join him, for this is what is happening in this discussion.

It may or may not be common today to challenge assumptions. But it may be forgiven, perhaps, should one feel compelled to challenge the assumption lying behind Canon Robinson's remark, dressing himself by, in and through the words of Stephen Bayne. The assumption being that indeed this present controversy is God at work, and it is his new way, opening new doors and fresh understanding to his church.

It is a happy argument because it is as irrefutable as it is unprovable.

*(The Rev.) Donald Orin Wiseman  
St. George's Church  
Nashville, Tenn.*

**Perfectly Clear**

Congratulations on the excellent article on taking evangelism seriously by the Rev. Charles B. Fulton, Jr. [TLC, July 13]. His seven principles of Christian growth are excellent.

However, I was saddened to see your disclaimer that they "do not necessarily

# SAINT JOHN'S CATHEDRAL

## ORGANIST & DIRECTOR OF MUSIC

The Dean of Saint John's Cathedral, Denver, seeks to appoint an Organist and Director of Music as soon as possible. Saint John's Cathedral is the Cathedral Church of the Diocese of Colorado and a large urban church with 3,600+ members. The Director of Music is a full-time position. S/he is responsible for all music at Saint John's Cathedral including choral and instrumental conducting; management of adult/youth/children choral programs and program development; oversight of the music concert series; and supervising all paid music staff. As the principal organist for the Cathedral, the Director of Music must also be an experienced organist, and be able to play our historic Kimball organ. Master's Degree required in a music discipline. Doctorate preferred but not required. Minimum five years of experience directing music programs, preferably in a large church. Strong planning, organizational, administrative, relationship, and presentation skills; and expert knowledge of Episcopal/Anglican liturgical practices and music.

Please send a cover letter, resume, and list of references  
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**The Very Reverend Peter Eaton, Saint John's Cathedral**  
**1350 Washington Street, Denver, Colorado 80203.**  
Telephone: (303) 831-7115 Fax: (303) 831-7119  
E-mail: [deansadmin@sjc-den.org](mailto:deansadmin@sjc-den.org)

represent the opinion" of the magazine.

Our baptismal covenant includes: "Will you proclaim by word and example the good news of God in Christ?"

That makes this article perfectly clear. Evangelism does this. Couldn't you have let the article stand alone? Are you so afraid of losing subscribers, feeling this is controversial? I'm disappointed.

I am probably one of those folks you thought might object — gray-haired female in her late 70s, at least a sixth generation Episcopalian — Not so! I endorse the article completely and I pray that the majority of your readers take this article seriously and change our "somewhat endangered species."

*Virginia Huggins*  
*Mooreville, N.C.*

*The "disclaimer" appears with all articles on this page, regardless of whether TLC endorses the opinion. Ed.*

## He Was There

At the beginning of the article "On Holy Ground" [TLC, Aug. 3] is an error. I served in the U.S. Navy aboard a destroyer, and we were at Okinawa when the war ended. Ten days later was my 19th birthday. The atomic bombs dropped on Japan were used 58 years ago, not 57. It was Aug. 6, 1945.

*(The Rev.) Richard Bennett*  
*Palmetto, Fla.*

## What They Want

When we clergy counsel straight couples for marriage and then perform the ceremony, we do not ask if they plan to commit sodomy, nor do we tell them that sodomy is a sin [TLC, June 8]. In the Anglican Communion sex acts between married people is their business, not that of the church.

Homosexual persons wish to have their relationships blessed in the church. They do no more or less than what straight people may do in their sexual activity.

*(The Rev.) Robert Warren Cromey*  
*San Francisco, Calif.*



## COLORADO EPISCOPAL FOUNDATION

### PRESIDENT

The Colorado Episcopal Foundation seeks a **President** with proven experience in financial management, planned giving, educational programs, and operational leadership. The President manages a small staff and has responsibility for an annual operating budget of \$700,000 and investment funds of \$20,000,000. Primary duty is to provide overall leadership to the organization.

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- Recruiting, managing, and retaining capable staff
- Successfully working with a governing board
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Candidates must also be committed to the mission and theology of the Episcopal church and to the mission of the Colorado Episcopal Foundation.

Candidates must be authorized to work in the US indefinitely and be willing to live in the Denver area. Qualified professionals should send cover letter, resume and salary requirements to [office@coef.org](mailto:office@coef.org). Information may also be faxed to **Ms. Michael Kubec** at (303) 534-6012. The Colorado Episcopal Foundation is an EOE.

**Appointments**

The Rev. **Lisa Barrowclough** is assistant at Good Shepherd and chaplain at Good Shepherd Day School, 401 W Henry St., Punta Gorda, FL 33950.

The Rev. **Scott Foresman** is rector of St. Timothy's, PO Box 306, Bishop, CA 93515.

The Rev. **Dorothy C. Hartzog** is associate at Trinity, 317 Franklin St., Clarksville, TN 37040.

The Rev. **Richard Lamontagne** is vicar of St. Andrew's, PO Box 1122, Mariposa, CA 95338.

The Rev. Canon **Vicki Wiedorkohr** is canon to the ordinary in the Diocese of Maine, 143 State St., Portland, ME 04101-3799.

**Ordinations**

*Priests*

**Convocation of American Churches in Europe** — **Thomas Müller**, Florence, Italy.  
**Maine** — **Ann Lovejoy Johnson**.  
**San Joaquin** — **Frank Bernardi**.

*Deacons*

**Bethlehem** — **Hemchand Gossai, Jan Matter, Elizabeth Miller, Diane Zanetti**.

**Convocation of American Churches in Europe** — **Joanne Coyle Dauphin**, Paris, France; **Susan Johnson**, Ingoldstadt, Germany.

**Maine** — **Jessie Drysdale, Leslie Nesin, Joan Proble**.

**Vermont** — **Carol Alicroft Wageman**, assistant, Trinity, 5171 Shelburne Rd., Shelburne, VT.

**Receptions**

**New York** — The Rev. **Joseph J. Campe**, as a priest from the Roman Catholic Church.

**Resignations**

The Rev. **Noel Amadi**, as rector of St. Wilfrid's, 83 N. Dudley St., Camden, NJ 08105.

**Retirements**

The Rev. **Arthur M. Kingdon**, as rector of St. Peter's, Bennington, VT.

The Rev. Canon **Walter Krieger**, as rector of Christ Church, Reading, PA.

**Correction**

The Rev. **Susan Conway Brown**, the Rev. **Mary Triplett Long Plotrowski** and the Rev. **Daniel Paul Richards** were ordained deacons in the Diocese of Arizona, not priests [TLC, July 27].

**Next week...**

Parish Administration Issue

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**FACULTY POSITION IN PASTORAL THEOLOGY**. **Church Divinity School of the Pacific** seeks candidates for a full-time, tenure-track, junior faculty position in Pastoral Theology to **begin 1 July 2004**. Instructor will teach courses in pastoral theology, including an introductory core course with explicitly Anglican emphasis. Candidates should be prepared to teach within the ecumenical setting of the Graduate Theological Union at both M.Div. and Ph.D. levels. Applicants should be active communicants in the Episcopal Church and should hold the M.Div. and Ph.D. degrees or their equivalents, with significant prior experience in ordained ministry. The Church Divinity School seeks to continue to diversify its faculty. Candidates will be considered to be additionally qualified if their appointment would add diversity and enrichment to the life of the school.

Review of applications will begin **October 1, 2003**, and continue until the position is filled. Send names of candidates or direct applications (including curriculum vitae and the names of three references) to **Linda L. Clader, Dean of Academic Affairs, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709-1217**, E-mail: [Lclader@cdsp.edu](mailto:Lclader@cdsp.edu). For more information about CDSP, visit our website <http://cdsp.edu>.

**FACULTY POSITION IN FIELD EDUCATION**. **Church Divinity School of the Pacific** seeks candidates for a full-time, tenure-track, junior faculty position in Field Education and a related teaching field, **beginning 1 July 2004**. Position includes administrative responsibility for student placement in Field Education sites, training of supervisors and lay committees, teaching the Field Education colloquia at the seminary, and teaching in the related field. Candidates should be prepared to teach within the ecumenical setting of the Graduate Theological Union at both M.Div. and Ph.D. levels. Applicants should be active members of the Episcopal Church and should hold the M.Div. and Ph.D. degrees or equivalents, with significant prior experience in ordained ministry. The Church Divinity School seeks to continue to diversify its faculty. Candidates will be considered to be additionally qualified if their appointment would add diversity and enrichment to the life of the school. Review of applications will begin **October 1, 2003**, and continue until the position is filled.

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**POSITIONS OFFERED**

**RECTOR: CHURCH OF THE HOLY TRINITY Rittenhouse Square, Philadelphia, PA**. *CHT's mission is to celebrate Christ and to seek to know Him, serve Him, enjoy His presence in our midst, and share His love in the world.* The Church of the Holy Trinity - Rittenhouse Square, Philadelphia, in the Diocese of Pennsylvania, has begun a search to call its next rector, to join us in May-June 2004, following the retirement of our current rector. We are a congregation eager to realize its immense potential. Since 1857, our beautiful neo-Romanesque church has anchored Rittenhouse Square, one of Philadelphia's most vibrant neighborhoods. Reflecting our larger community, our congregation ranges from students to families and retirees, many of whom came to Philadelphia for opportunities in education, law, health care, and the arts. We are a welcoming, engaged congregation, seeking in our next rector someone committed to maintaining accessible and beautiful worship services, continuing our focus on spiritual development, and helping us open our doors and grow our membership. We look to our rector to interpret the Scriptures and illustrate their relevance in our lives and hope our rector enjoys preaching and is able to communicate a strong vision.

For more information, see [www.htrtr.org](http://www.htrtr.org). Cover letters and resumes are being accepted through **October 15, 2003**, and may be submitted in confidence to: **Caroline Lawson, Chair, Search Committee, Church of the Holy Trinity, 1904 Walnut St., Philadelphia, PA 19103**. Email: [rectorsearch@htrtr.org](mailto:rectorsearch@htrtr.org).

**FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES**: St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. For a position description and to apply, contact the Rev. **David B. Wolf, Rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501**. Phone: (973) 278-7900, x12 or E-mail: [rectorstpaul@aol.com](mailto:rectorstpaul@aol.com).

**ORGANIST/CHOIRMASTER**: The national historic landmark parish of St. Paul's Episcopal Cathedral, Buffalo, New York, seeks a full-time organist-choirmaster to begin on or about 1 January 2004. Duties of the position include the comprehensive oversight of all aspects of the Cathedral music program including two paid choirs (Men & Boys and Girls) and a part-time volunteer Adult Choir; supervision of a full-time assistant organist-choirmaster; a concert series; and administrative and organizational management of the Cathedral Music Office. Candidates for this position must possess a broad knowledge of the American Episcopal / Anglican liturgical and choral traditions, exceptional choral conducting skills, and strong organ & service playing skills. The selected candidate must also possess good people skills, a strong commitment to excellence, and a proven interest in working closely with children. St. Paul's, having a long history of musical excellence, provides an extraordinary infrastructure of committed parish support for its music ministry, as well as an independent Friends of Music organization which is eager to seek the continued advancement of its exceptionally strong music program. Interested candidates should, prior to 30 September 2003, send a curriculum vitae and a list inclusive of both professional and personal references in confidence, to the attention of Mr. Roger Mark Seifert, Chair, Organist-Choirmaster Search Committee, St. Paul's Episcopal Cathedral, 128 Pearl Street, Buffalo, New York 14202-4075 USA.

**ORGANIST/CHOIR DIRECTOR**: St. David's, Glenview, a northwest Chicago suburb, seeks part-time musician to complete its ministry team. Established congregation seeking to enlarge its musical tradition. Newly installed Buzard 23 stop/29 rank two-manual organ. see *DuPauion*, December, 2002. Seeking skilled musician to expand adult, youth, handbell choirs for two services. Contact: **The Very Reverend Graham M. Smith, Rector, 2410 Glenview Rd., Glenview, IL 60025**. Ph: (847) 724-1341. Fax: (847) 724-1347. E-mail: [stdavids@ameritech.net](mailto:stdavids@ameritech.net).

# CLASSIFIEDS

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Please visit our web site at [www.churchoftheadvent.net](http://www.churchoftheadvent.net). Interested priests are asked to send a letter of interest, CDO Profile, and resume to **Fr. William King Young, Rector, Church of the Advent, Episcopal, 13150 Spanish Garden Drive, Sun City West, AZ 85375-5052**, or fax same to (623) 584-2131. E-mail address: [WmKayYoung@earthlink.net](mailto:WmKayYoung@earthlink.net). All inquiries will receive a response.

**FULL-TIME RECTOR:** All Saints Episcopal Church is a pastoral-sized parish in its 53rd year, in the historic community of Hanover, south central Pennsylvania. We're a friendly, mission-oriented congregation of faithful Christians who come from varied backgrounds and circumstances. We are looking for a full-time rector who will minister to all age groups, a leader to help us stimulate increased membership and guide us on our path of spiritual growth and outreach.

Our church is in an attractive residential setting in this growing, small-town community, which offers easy access to metropolitan Baltimore and Washington. Our property is well-maintained with an adjacent rectory available.

If you are interested in joining us as our priest, please request a copy of our profile from the **Ven. Paul Donecker, Diocese of Central Pennsylvania, P. O. Box 11937, Harrisburg, PA 17108-1937**.

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**DIRECTOR OF YOUTH MINISTRIES:** Large Episcopal Church located midway between New York City and New Haven, CT, seeks spiritually grounded, creative Youth Director to develop existing program in a vibrant youth community. Enthusiastic parent support. Full-time position with healthcare and benefits. EOE. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Episcopal Church, 1864 Post Road, Darien, CT 06820**, or E-mail: [david.anderson@saintlukesdarien.org](mailto:david.anderson@saintlukesdarien.org).

**FULL-TIME VICAR/PRIEST:** Church of the Holy Spirit, Denver, CO. Lively, committed, family-oriented, mission-minded church in a beautiful suburban community seeks a leader, teacher, developer. Seeking someone renewal-oriented with solid commitments to Jesus Christ, the Bible, disciple-making small groups, and every member ministry. Will be seeking parish status. Contact: **Search Committee, c/o Mike Wilton-Clark, 6019 E. Hinsdale Ct, Centennial, CO 80112**, or [wiltonclark@msn.com](mailto:wiltonclark@msn.com), or (303) 796-9860, before 9/7/03.

## POSITIONS OFFERED

**DIRECTOR OF CHILDREN'S MINISTRIES:** Grace Church in Charleston, South Carolina, a thriving parish with a full program of worship, education and service, is seeking a full-time Director of Children's Ministries. We are looking for somebody to provide continuity, vision and leadership to a Christian education program in a community that has experienced tremendous growth over the last ten years. While deeply rooted to the treasures of our historic past, we are a people keenly sensitive to the opportunities God affords us in the present and open to the possibilities of a future that draws us deeper into the love of God in Christ. Compensation (depending upon experience and qualifications) will be in the 50-60K range (not including benefits). All interested individuals should direct their inquiries (including a resume) to: **The DMC Search Committee, Grace Episcopal Church, 98 Wentworth Street, Charleston, SC 29401**.

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- Rector, Christ Church, Moline
- Rector, Grace Church, Galesburg
- Canon to the Youth & Young Families, Cathedral of St. Paul

For more information, please contact: **The Rt. Rev. Keith L. Ackerman, Diocesan Office, 3601 N. North Street, Peoria, IL 61604-1599** E-mail: [doq@ocslink.com](mailto:doq@ocslink.com).

**RETIRED PREIST:** St. Bartholomew's Episcopal Church, in Granite City, IL, in the Metro East area of St. Louis, MO seeks a retired Priest to lead us spiritually as we seek development and growth in our total ministry. Rectory available. Contact **St. Bartholomew's Episcopal Church, 2167 Grand Ave., Granite City, IL 62040** or E-mail: [bullet34@aol.com](mailto:bullet34@aol.com).

**RETIRED PRIEST:** Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. E-mail: [suepy@centurytel.net](mailto:suepy@centurytel.net) or **St. Stephen's Episcopal Church, Box 4118, Horseshoe Bend, AR 72512**.

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**PART-TIME YOUTH LEADER(S)/DIRECTOR(S) OF RELIGIOUS EDUCATION:** St. Mark's Episcopal Church seeks a person, or couple, to lead its youth group and direct the Sunday school program. Potential 20 or 30 youth members grades 6-12. Average Sunday school attendance similar. Prior church school experience not necessary, but working with children, enthusiasm and dedication a must! Stipend negotiable or excellent housing for a family can be provided in the Westhampton area as an alternative to salary. A Summer Preschool program offers possible additional stipend. Send resume to **The Rev. Christopher L. David, P. O. Box 887, Westhampton Beach, NY 11978**; For more information: Phone: (631) 288-2111; E-mail: [cldavid@aol.com](mailto:cldavid@aol.com).

**FULL-TIME RECTOR:** Zion Episcopal Church, Washington, N.C., is located near the central NC coast on the Pamlico River. Our family-sized congregation is seeking a full-time priest to share with us the coastal four-season climate and aquatic activities. Our talented congregation of retirees and workers seeks moderate growth, spiritual leadership, and a pastoral priest to lead our church. Rectory available. Would consider retiring priest. Inquiries to **Pack Hindsley**; E-mail: [hindsley@earthlink.net](mailto:hindsley@earthlink.net).

**HALF-TIME ORGANIST/CHOIRMASTER:** New position at St. Mary's, an Anglo-Catholic parish in Asheville, NC. Emphasis more on choral direction than concert skills. Contact: **Fr. Alfred Zadig, 337 Charlotte St., Asheville, NC 28801**.

## POSITIONS WANTED

**INTERIM AVAILABLE:** Experienced Priest (12 years), trained Interim (Alban Institute), seeks transitional position of any duration. Prefer west of Mississippi River. Available December 2003. Please reply — [InterimRecr@hotmail.com](mailto:InterimRecr@hotmail.com).

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Visit [www.rcindustry.com](http://www.rcindustry.com). For \$99.00 e-commerce ready websites. Unlimited changes, free tech support. Your church, or youth group can design and maintain your site. E-mail [rcind@sigecom.net](mailto:rcind@sigecom.net) or phone (812) 354-3726.

## VOCATIONS

Live life devoted to God, caring for His furred and feathered creatures. Visit [www.dioceseofeaston.org](http://www.dioceseofeaston.org), then click on **Community of the Ascension**, or write **PO Box 143, Upper Fairmount, MD 21867**.

## TRAVEL

**ANGLICAN HERITAGE TOUR:** Join **Dr. Rob Smith** touring the religious and historic sites in England — **July 2004**

**JOURNEYS OF PAUL HEALING TOUR** — Join **Dr. Jack Sheffield** following the footsteps of Paul with healing services in Greece and Ephesus — **May 2004**

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Contact **Michael Choucalas @ Christian Group Tours, (972) 462-1463** or E-mail [m.choucalas@verizon.net](mailto:m.choucalas@verizon.net) for more information.

## VOCATIONS

**DO YOU FEEL CALLED TO THE RELIGIOUS LIFE?** Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at [www.orderofsaintjoseph.org](http://www.orderofsaintjoseph.org), or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120**.

## WORKSHOPS

**INTERIM MINISTRY TRAINING WORKSHOP: The Basics of Transitional Ministry - Phase 1:** September 15-19, 2003; **Phase 2:** Six months practicum (at home) **Phase 3:** March 8-12, 2004. **Tuition:** \$580.00 plus room & board. This three-phase basic program is designed for members of the clergy and other leaders who wish to be trained for an interim pastorate. Those attending will receive training and mentoring in topics such as grief management, conflict resolution, organizational development, transitional processes and the latest in new ideas and practices to help congregations through the critical time of transitional ministry. For information and brochure, Contact the **Duncan Conference Center, Delray Beach, FL 33484** Phone: (561) 496-4130, E-mail: [duncanregister@earthlink.net](mailto:duncanregister@earthlink.net).

# Summer Church Directory

## 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, assoc. r**  
 Masses: Sun 8 (Low) Rosary 9:45 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) 298-7261  
 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

## CHERRY HILLS VILLAGE, CO

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

## CRIPPLE CREEK, CO

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

## WILMINGTON, DE

**CHRIST CHURCH CHRISTIANA HUNDRED**  
[www.christchurchde.org](http://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  
 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 H Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10).  
 Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

**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. Sloane, r; the Rev. Edwin W. Barnett, c**  
 Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30. MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:45

## JACKSONVILLE BEACH, FL

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

## ST. AUGUSTINE, FL

**TRINITY EPISCOPAL**  
 Oldest Episcopal Church in Florida; Tiffany Windows.  
 215 St. George Street (904) 824-2876  
[www.trinityepiscopalparish.org](http://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** 222 South Palm Ave (Dwntn) (941) 955-4263  
[www.redeemersarasota.org](http://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)  
[www.holytrinitywpb.org](http://www.holytrinitywpb.org) (561) 655-8650  
 On the Intracoastal Waterway since 1896  
**The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Bruttell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Dr. Raymond A. Liberti, the Rev. Grant R. Sherk, p-i-r, the Rev. John F. Mangrum, p-i-r, Mace Graham, org-chn**  
 Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

## SAVANNAH, GA

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

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
**The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham**  
[www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 864-1271  
**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, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd. (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

## INDIANAPOLIS, IN

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

## OLATHE, KS

**ST. AIDAN'S** 143rd & BLACKBOB RD. (913) 764-3050  
**The Rev. Kay Dagg, v**  
 Sun H Eu 9, Wed H Eu 7, Mon/Fri MP 8:30

## LAKE CHARLES, LA

**CHURCH OF THE GOOD SHEPHERD** 715 Kirkman St. (337) 433-5244  
[www.goodshepherd-lc.com](http://www.goodshepherd-lc.com)  
**The Rev. David Greer**, interim priest, **The Rev. Boo Kay, d**, Principal-Bishop Noland Episcopal Day School.  
 Asst Priests: **The Rev. Nicholas Abraham, the Rev. James Lueckenhoff; the Rev. Pelham Mills, Jr., the Rev. James F. Reed, Ph.D., the Rev. Petroula Ruehlen, the Rev. William Willson**  
 Sun Eu 8, 9, 11 & 6; C.E. 10:10, Wed Eu 12:05 HU  
 Daily MP 9:00

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** 2919 St. Charles Ave. (504) 895-6602  
 On the street car line at the corner of 6th St.  
[www.cccnola.org](http://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](http://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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## BILLINGS, MT

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

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
 1 mile off Strip christissavior@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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq. (973) 644-1271  
[www.gracechurchnewark.org](http://www.gracechurchnewark.org)  
**The Rev. J. Carr Holland III, r**  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 Union St. tallyy@earthlink.net  
**The Rev. Robert J. Tally, r**  
 Sun H Eu 10

## RUIDOSO, NM

**HOLY MOUNT** 121 Mesalero Trail (505) 257-2356  
[www.epislincolnco.org](http://www.epislincolnco.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, Christian 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** 33 RAILROAD CENTER MORICHES  
 Sun Mass 8:30

**ST. MARK'S** 208 JAMAICA AVE MEDFORD  
 Sun Mass 11

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 (414) 276-5420  
 ext. 16 or e-mail:  
[tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# Summer

# Church Directory

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

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0200  
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 break-  
fast, 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  
www.trinitywallstreet.org (212) 602-0800

**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

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

**ST. THOMAS** 5th Ave. & 53rd St.  
www.saintthomasechurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.  
Krausa, sr.c; The Rev. Park McD. Bodie, c; The Rev.  
Robert H. Stafford, asst  
Sun Eu 8, 9, 11 Wkdsy MP & Eu 8, Eu 12:10, EP & Eu 5:30.  
Sat Eu 10:30

## SARATOGA SPRINGS, NY

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

## SLATERVILLE SPRINGS, NY

(8 miles East of Ithaca)  
**ST. THOMAS** Rt. 79 (607) 538-7830  
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 M. Jensen, r; the Rev. Edwin G. Moinar,  
The Rev. George B. Greene  
Sun Mass 8 & 10 (Sung). Weekdays as posted.

## WESTHAMPTON BEACH, NY

**ST. MARK'S** (831) 288-2111  
Main Street and Potunk Lane  
Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Blitmore 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

## SMITHFIELD, NC

**SAINT PAUL'S** 2nd & Church  
Exit off I-95 onto N. US-70 B, left onto S. 2nd  
stpaulsnc@nc.rr.com (919) 934-2875  
The Rev. William March III, r  
Sun H Eu 8 (Low), 11(Sol); Wed: 12 H Eu LOH

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-8424  
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. Rorapeugh, 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** (570) 374-8269  
129 N. Market  
Sun Mass 9:30. Weekdays as announced

## NARRAGANSETT, RI

**ST. PETER'S-BY-THE-SEA** 72 Central St.  
www.stpetersbythesea.com (401) 783-4823  
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) 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)

## 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

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St. (605) 342-0900  
(On the way to Mount Rushmore)  
The Rev. David A. Cameron, r  
H Eu Sun 8 & 10, Wed 10 (H Eu & Healing)

## HENDERSONVILLE, TN

**ST. JOSEPH OF ARIMATHEA** (615) 824-2910  
stjosephofarimathea.org  
Mass Sun 8 & 10

## 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** (214) 521-5101  
3906 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**  
Across from the Texas Medical Center and Rice University  
6221 Main Street (77030) (713) 629-6198  
Fax: (713) 629-6178 www.palmerchurch.org  
The Rev. James W. Nuttler, r; the Rev. Kenneth R. Dimmick;  
The Rev. KR Wallingford  
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

## KERRVILLE, TX

(Heart of the Hills)  
**ST. PETER'S** 956 Main (HWY.27) at Thy  
Next to the Callioux City Center for the Performing Arts  
www.ktc.net/stpeters (830) 257-8162  
The Rev. Stockton Williams, r; the Rev. Linda Kelly, assoc.  
r; the Rev. Mike Marsh, asst. r; the Rev. Betty Gaston, d  
Sun Eu 8, 9, 11 Wed. 5:15 Thurs Eu/Healing 10

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St.  
The Rev. Doug Earle, r www.stpauls-satx.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.pcoas.org  
Sun 8 & 10, Wed 12:10

## BAYFIELD, WI

**CHRIST CHURCH** (1570) 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** (414) 271-7719  
818 E. Juneau ascathedral.org  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted.

## ST. MARK'S

2618 N. Hackett Ave. (corner of Downer and Bellevue)  
On Milwaukee's eclectic East Side  
www.stmarksmilwaukee.org (414) 962-0800  
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 Fletch, v revkim@prodigy.net.mx  
The Rev. Ann McLemore, v mclemore@cancon.com.mx  
Sun 10

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 969-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10



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