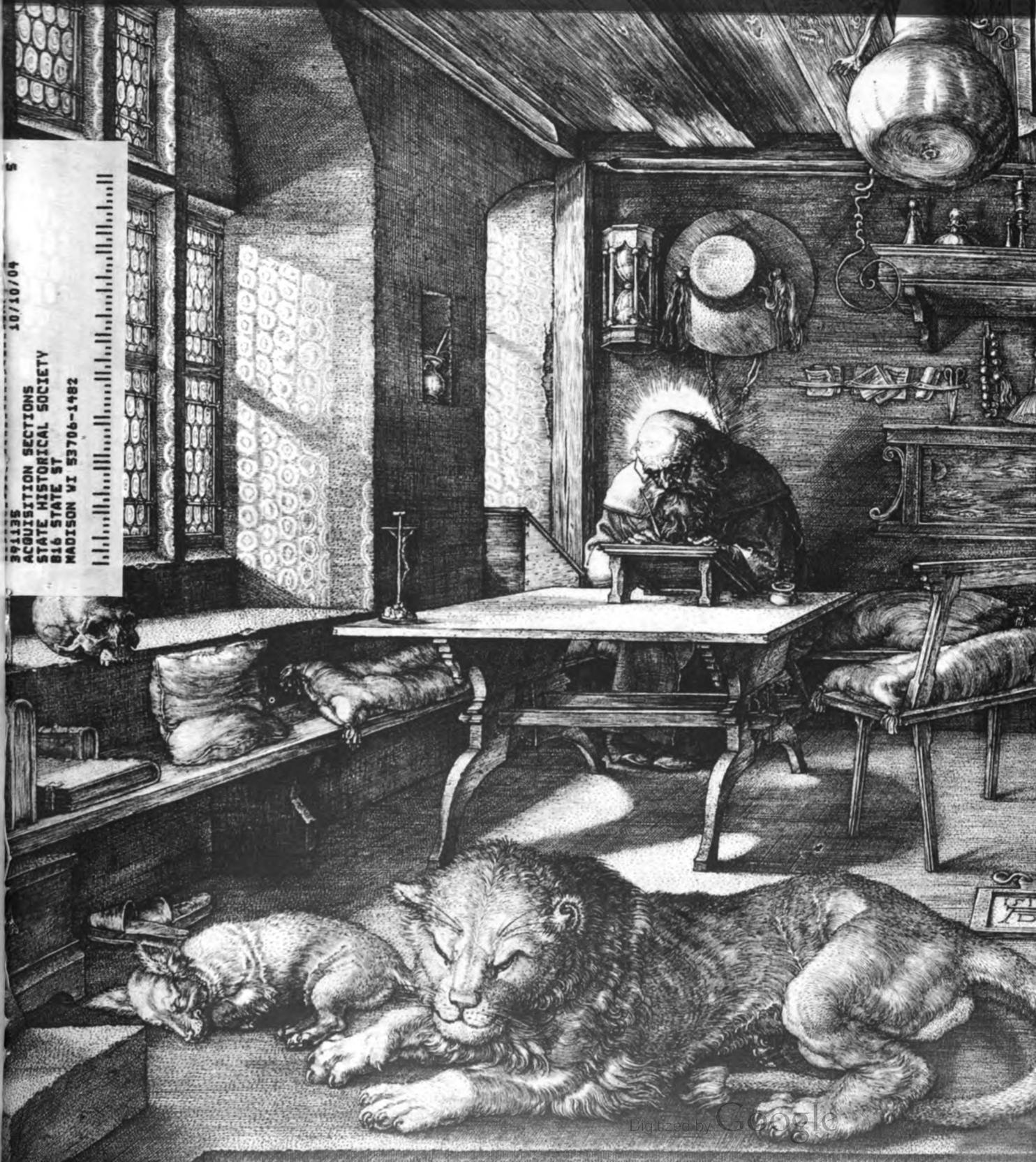


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Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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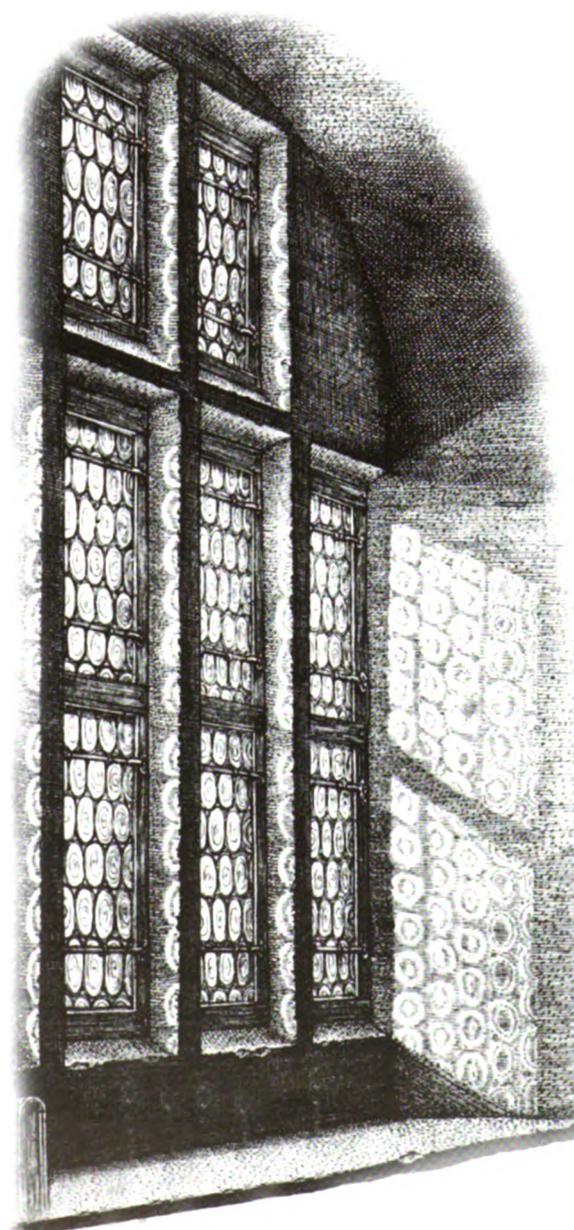
Volume 227 Number 13

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

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SUNDAY'S READINGS

Who Is Outside the Tent?

'My lord Moses, stop them!' (Num. 11:28).

The 16th Sunday After Pentecost, Sept. 28, 2003 (Proper 21B)

Num. 11:4-6, 10-16, 24-29; Psalm 19 or Psalm 19:7-14; James 4:7-12(13-5:6); Mark 9:38-43, 45, 47-48

Nostalgia is not the same as tradition. By its very nature tradition has memory. By its very nature nostalgia is forgetful because its memory is selective, even though it seeks comfort in the familiar. Tradition summons from the past and plunges us into the challenging future. Nostalgia calls us backward to a place of no risk; tradition sends us forth.

The Hebrew people in the desert as described in the Book of Numbers were nostalgic. They remembered the comfort of meat, fish, cucumbers, melons, leeks, onions, and garlic but forgot the bitterness of slavery. Their nostalgia seductively called them backwards away from the new things God was doing in their lives.

Even when it was clear that they were not returning to Egypt, they still retained their longing for comfort. Now the new issue was the hankering for the comfort and security of the in-group. Eldad and Medad were not in the tent, so there was an outcry to stop them from speaking for God. The gospel story has a direct parallel when there was an outcry to stop the person who was casting out demons in the name of Jesus because that person was not a member of their in-group.

Here again we have an example of nostalgia for what was familiar and comfortable.

That God is indiscriminate is an essential part of Christian tradition. The challenge from the past that sends us forth into ministry echoes with the splash of every baptism.

By our baptism we are summoned into ministry that is both priestly and diaconal. That does not mean that we all preside at the Eucharist, or at the other sacraments. That has to do with order and is another issue. Ordained priests and deacons lead us into the priesthood of all believers and the diaconate of all believers. Some may cry "stop, stop," but the stories of Eldad and Medad and the one who heals in the name of Jesus, as found in our biblical tradition, say let God be indiscriminate.

Currently in the Episcopal Church some new names and recycled names for this old Christian tradition are baptismal ministry, mutual ministry, total ministry or ministry development. By whatever name, it is about all people taking ownership and responsibility for the grace God is spreading around. It is about ministry belonging to all people, even those outside the tent.

Look It Up

For more information on the ministry of all people check out these web sites: Ministry Developers Collaborative: www.mindevelopers.org; and the Diocese of Northern Michigan: www.dionomi.org

Think About It

If you are a member of the clergy, are you doing too much so that others tend to sit back and neglect to do their baptismal ministry? If you are a lay person, do you tend to sit back and think that ministry is mainly for clergy?

Next Sunday

The 17th Sunday After Pentecost, Oct. 5, 2003 (Proper 22B)

Gen. 2:18-24; Psalm 8 or Psalm 128; Heb 2:(1-8)9-18; Mark 10:2-9

BOOKS

Artisans of Peace

Grassroots Peacemaking Among Christian Communities

Edited by Mary Ann Cejka and Thomas Bamat.
Orbis Books. Pp. 312. ISBN 1-57075-463-2.

The Episcopal Church, like many others, is regularly encouraging its membership to fulfill Christ's call to

be peacemakers and reconcilers. But apart from the raising up of "celebrity" examples like Dr. King and Bishop Paul Jones, the masses have not generally been given examples of ordinary everyday Christians doing

active peacemaking. This book, one hopes, will begin to change that. The editors' stated purpose is to "introduce you to the worlds, the words, and the actions of ordinary Christians coping with extraordinary violence."

Written by Christians whose areas of expertise range from anthropology to political theory, theology to sociology, psychology to missiology, this volume explores the role of grassroots peacemakers in seven hotbeds of violence in today's world: Guatemala, Northern Ireland, the Philippines, Rwanda, Sri Lanka, south Sudan and the urban United States. Each author spent time collecting data, interviewing peacemakers and violence-resisters, researching grassroots organizations, studying the history of the violence in their areas, and compiling their information. The result, which could easily have become too statistical and abstract, was made real by the use of examples of individuals working for peace, frequently in their own words. Three theological reflections are helpful in drawing conclusions about the information presented.

Careful to include considerations of gender, age and ideology, Cejka and Bamat have succeeded in producing a volume which is a welcome addition to the field of religious peace and justice studies and provides a great amount of material for further examination and research.

*Geoffrey J. Mackey
Kingston, N.Y.*



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Within The Episcopal Church

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P.B. Warned Against Deposing Fr. Moyer

The Presiding Bishop repeatedly warned the Bishop of Pennsylvania not to provoke an international incident by deposing the rector of a parish under his care, but ultimately proved powerless to persuade or prevent the Rt. Rev. Charles E. Bennison, Jr., according to recently released court documents.

For at least the past five years, the Rev. David L. Moyer had denounced Bishop Bennison as a "false prophet" and prevented him from making an episcopal visitation to the Church of the Good Shepherd in the Philadelphia sub-

urb of Rosemont. Bishop Bennison deposed Fr. Moyer Sept. 5, 2002. Subsequently, a number of Episcopal bishops as well as both the present and past Archbishops of Canterbury have said they do not recognize the deposition. With the full support of the vestry, Fr. Moyer continues to fulfill all of the sacramental and administrative responsibilities of rector at the 450-member parish.

In a letter dated July 6, 2001, the Most Rev. Frank T. Griswold, Presiding Bishop, admonished Bishop Bennison

for precipitating an international incident. In a second letter, dated June 21, 2002, Bishop Griswold elaborated further, advising Bishop Bennison that "forces" both within the Episcopal Church and the Anglican Communion were trying to use the highly public standoff as proof that those who hold to a traditional interpretation of scripture were being driven out of the Episcopal Church.

"Whether or not these forces are fair or accurate in their expressed views about the impasse in your diocese, what we have before us is a serious international problem that demands some graceful solution," he wrote. "It is incumbent upon us who bear episcopal responsibility to go out of our way to take steps forward that can be perceived as honoring the diverse perspectives and sensibilities that constitute our Anglican reality. Given all of the above circumstances, I am not in a position to take 'no' for an answer."

Other court documents obtained by Fr. Moyer's attorney indicate that Bishop Bennison did not share the contents of the second letter with his standing committee. As Bishop Griswold predicted, the subsequent deposition led to further polarization within the Anglican Communion.

In a letter he wrote to members of his parish on Aug. 28, Fr. Moyer said the existence of the two letters was a personal vindication as well as proof that Bishop Bennison had been less than forthright in his attempts to build public support for his controversial action.

"What you have read is certainly indicative of a crisis of leadership in the church that has had a direct effect upon us and the larger church," he wrote. "We must all pray and work hard for renewal and reformation. Such egregious actions can be viewed as the fruit of widespread complacency throughout the church, and failure of Christians at all levels to live holy lives."

Meg Cave, speaking for the Diocese of Pennsylvania, said she was unable to comment on the pending litigation.

Ten Bishops Called to Closed-Door Meeting

Presiding Bishop Frank T. Griswold and selected bishops gathered at the Episcopal Church Center in New York City Sept. 10-11 in order to discuss a way forward through the crisis surrounding General Convention's decision to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire. Participants in the meeting included 10 bishops: five who voted to withhold consent, and five who voted for Canon Robinson. They met in a closed-door session with the Presiding Bishop.



Bishop Griswold

The Presiding Bishop's office did not respond to queries about the purpose and agenda for the meeting. Participants who voted against consent: the Rt. Rev. Edward Little, Bishop of Northern Indiana; the Rt. Rev. Don Johnson, Bishop of West Tennessee; the Rt. Rev. Keith Ackerman, Bishop of Quincy; the Rt. Rev. John W. Howe, Bishop of Central Florida; and the Rt. Rev. John Lipscomb, Bishop of Southwest Florida. They are active members of the American Anglican Council, and each endorsed the "Pastoral Emergency" statement calling for overseas intervention following the convention decision.

Bishops at the meeting who voted for consent: the Rt. GERALYN WOLF, Bishop of Rhode Island; the Rt. ROBERT IHHOFF, Bishop of Maryland; the Rt. Rev. STACY SAULS, Bishop of Lexington; the Rt. Rev. MARK SISK, Bishop of New York; and the Rt. Rev. EDWIN GULICK, Bishop of Kentucky.

One participating bishop, speaking on the condition of anonymity, said Bishop Griswold had been quite deliberate in his choice of participants.

"None of the participants are hard-liners," he said. "[None of the bishops attending are] one of those folks who wants to destroy the opposition." He added that he would take this opportunity to "do some loving but painful truth-telling about what the confirmation of Robinson means both to the Episcopal Church and to the wider Communion."

One overseas observer working with conservative Anglican primates asserted the meeting was merely a "fig leaf" to cloak the Presiding Bishop when he travels to the primates' meeting in London next month.

"The meeting will not resolve the impasse within [the Episcopal Church]," the observer said, "but will allow [him] to claim that a 'dialogue' is taking place among all parties ... All this will do is buy [Bishop Griswold] more time."

(The Rev.) George Conger

New Alignments Take Shape in Vancouver

Once dismissed as the fantasy of a handful of fundamentalist malcontents, an unprecedented realignment of the Anglican Communion appears increasingly likely after leadership from dissident movements in both the Anglican Church in Canada and the Episcopal Church pledged mutual cooperation before more than 1,600 worshipers and two active primates on Sept. 7 in Vancouver.

"A pastoral emergency was created in Minnesota and we need to deepen our relationships with one another," said the Rev. David Roseberry, rector of Christ Church, Plano, Texas. "We are unsure about the future shape of our church and we may not know how far to take it, but it is not coincidental that new biblical jurisdictions and new alignments are occurring at this time."

In addition to extending a personal invitation to members of the Anglican Communion in New Westminster (ACiNW), a coalition of 10 parishes within the Canadian Diocese of New Westminster who hold to a traditional interpretation of marriage, Fr. Roseberry also announced a location change for the much-anticipated meeting in Plano next month. After two



Silas Ng photo

An international gathering in Vancouver pledges support for traditional church teachings.

weeks of registration the number of participants has exceeded Christ Church's 1,600-seat capacity. The new location, the Anatole Convention Center in nearby Dallas, can accommodate 6,000.

Support for the traditional view of marriage also appears to be growing within the Anglican Church of Canada. The bishops of Caledonia, Eastern Newfoundland/Labrador, Saskatchewan, and Western Newfoundland joined the

Rt. Rev. Terry Buckle, Bishop of the Yukon, at the altar. Bishop Buckle is under a threat of presentment by the Rt. Rev. Michael Ingham, Bishop of New Westminster, if he performs any sacramental function within the Diocese of New Westminster, in part because Bishop Buckle has extended an offer of alternative episcopal oversight made by the ACiNW parishes.

Bishop Ingham has also refused to renew the license of the Rev. Paul Carter, the incumbent of the largest Anglican church in Canada, St. John's, Shaughnessy.

At the conclusion of the celebration service, the two primates, the Most Rev. Bernard Malango, Archbishop of Central Africa, and the Most Rev. K.J. Samuel, Moderator of the Church of South India, laid hands on Bishop Buckle to commission him to provide pastoral oversight to the ACiNW parishes.

The two primates also laid hands on Fr. Carter to commission him as a priest of the Diocese of the Yukon. Since being removed from St. John's, Fr. Carter has planted a new congregation in the Diocese of New Westminster. Immanuel Westside began services at Dunbar Heights Baptist Church on Sept. 14.

Lay Leaders Removed from Parish

With an international audience of uninvited Anglican leaders already present in his Diocese of New Westminster, the Rt. Rev. Michael Ingham invoked a seldom-used canon to remove some of the elected lay leadership of a Vancouver parish that is part of a coalition which opposes authorization of same-sex blessings.

A diocesan employee and an archdeacon announced during the 8 a.m. Eucharist at St. Martin's Church on Sept. 7 that the diocese was removing two elected parish trustees, three wardens and church committee members, according to *The National Post*, a Canadian daily

newspaper. The parish youth director was fired the following day.

The announcement followed an unsuccessful attempt by the diocese to change the locks at the parish the day before.

St. Martin's has been without an incumbent since January, when the Rev. Timothy Cooke resigned in protest over the June 2002 decision by the diocesan synod to authorize implementation of a same-sex liturgy. In July, St. Martin's congregation voted by a 59.79 percent majority to accept the Rt. Rev. Terry Buckle, Bishop of the Yukon, as its alternative bishop.

Bishops of Florida and San Diego Announce Retirements

Two of the most prominent advocates within the episcopacy of the traditional church teaching on human sexuality announced earlier this month their intention to retire.

The Rt. Rev. Stephen H. Jecko, Bishop of Florida, said he will turn over diocesan responsibilities to Bishop-elect Samuel Howard on Feb. 4, 2004. Bishop Jecko, who turns 64 in January, was consecrated in 1994. The diocese has 74 parishes.

The Rt. Rev. Gethin B. Hughes, Bishop of San Diego since 1992, called for the election of his successor and announced his intention to retire by the end of 2004.

"I realize that the timing of this announcement will lead many to believe that my decision is a reaction to the actions of General Convention this summer," Bishop Hughes wrote in a letter to his diocese on Sept. 2. "I assure you that that is not the case. In fact, I have always seen my 62nd birthday as a probable target date for my retirement."

An episcopal search process normally requires more than a year to complete and Bishop Hughes said it was necessary to begin the transition soon in order to ensure an orderly process for the 52 parishes in southern California.



Nancy Sams photo

St. John's, Troy, the third Episcopal church to be built in the area which now comprises the State of Michigan, was moved Aug. 20 from its original location to a historic village about three miles away. Built of hand-hewn lumber in 1829 — seven years before Michigan statehood and the election of the first diocesan bishop — its swampy location about 20 miles north of what was then Fort Detroit was deemed too inaccessible for episcopal visitation and the church was closed in 1850. Since then it has served as a Methodist church and for the past 40 years as a commercial property. The Troy Historical Society hopes to restore it to its original condition.

Audit Leads to Headmaster's Removal from Louisiana School

A routine annual audit of the Episcopal School in Baton Rouge, La., has revealed "irregularities" and resulted in the removal of its headmaster, the Rev. Paul Hancock. The K-12 school is owned by the Diocese of Louisiana.

In a short letter sent Sept. 5, parents of students were notified of Fr. Hancock's departure and the appointment of his temporary successor, Lucy Smith, who also serves as head of the middle school program. The board of trustees has authorized a second audit to ensure that all financial irregularities

have been discovered. The shortfall is not expected to result in any financial loss to the school, according to Richard Chauvin, chairman of the school's diocesan board of trustees. Mr. Chauvin wrote a second letter to parents on Sept. 8. He did not elaborate on the nature of the accounting concerns.

The omissions were not accidental, according to W. Luther Wilson, a lawyer retained by the school.

"We view ourselves as needing to be absolutely transparent," Mr. Wilson told *The Advocate*, a Baton Rouge daily

newspaper. "When it's appropriate, we will let everybody know. But right now it's too early. There's a slew of unanswered questions."

In addition to serving as headmaster at Episcopal School since 1983, Fr. Hancock also serves as vicar of St. Paul's and Holy Trinity in New Roads, La. The matter has been brought to the attention of the diocesan review committee and the school will be made whole both financially and spiritually, according to the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana.

Build a Church on a Game Board

Many of you probably remember growing up during a time when board games were a popular pastime. After dinner, family members sat around the kitchen table and spent much of the evening engrossed in any of a large variety of games. The most popular, and certainly the most lasting, was Monopoly.

You remember Monopoly, the always-challenging, sometimes-endless game in which participants try to accumulate wealth and to force one's opponents into bankruptcy. It has spawned all sorts of clones. There are varieties for colleges, and for aficionados of any number of pursuits from auto racing to cats to Elvis. It was only a matter of time before someone produced a game based on the Episcopal Church. That someone is Deborah L. Esayian, a dynamo who is vice president of integrated sales for a Chicago-based communications firm.

The game is called *Episcopopoly*, and it is, according to Ms. Esayian, "a game about stewardship." You're already skeptical, aren't you? She contends that the objective of the game is stewardship rather than greed, and that it will teach people about the Episcopal Church.

Here's how it works: In place of money, there are offerings. There are 22 properties, which are Episcopal churches and cathedrals. Theological seminaries show up where the railroads are placed in the original game. Instead of Go to Jail, we have Go to Fundraising. Free Parking is replaced by Planned Giving. Luxury Tax and Income Tax are replaced by such Episcopal symbols as the Every Member Canvass and the United Thank Offering. There are cards like Community Chest and Chance in the original version, but these are called Operating Budget and Time, Talent and Treasure.

The object of the game is to build a church. The first player to finish building a church on any church property is the winner. One needs to accumulate all three properties in a color group in order to build a church. Players acquire cornerstones, bricks and steeples before a church can be built.

The game has a senior warden. Really. That person tends and distributes the game equipment, like the banker in Monopoly. No need for

a banker here because there's no "money."

Still skeptical? So am I. How, for instance, can someone learn about the Episcopal Church by playing this game? Ms. Esayian explains that when someone acquires a church property, the senior warden reads aloud about that property before the deed is handed to the new owner. For example, if someone landed on Trinity Cathedral, Cleveland, the warden would read aloud the back of the deed, which contains information about Trinity Cathedral.

I must admit I can't see *Episcopopoly* making

a dent in Monopoly's fan base. I can't imagine four or five Episcopalians sitting around and someone exclaiming, "Let's play *Episcopopoly*." But maybe that's not important.

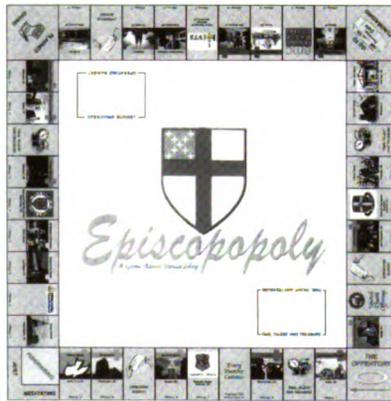
The idea for the game came about when Ms. Esayian was observing high school students in her parish, St. Paul's, Riverside, Ill., having lunch with their rector. Some sort of game often

accompanied these events. "I was simultaneously engaged in several stewardship projects for St. Paul's and felt increasingly conscious of an obligation to teach our high schoolers something about stewardship and mission," she said. "Sadly, at the age of 40, I was just learning the meaning of the word 'stewardship' despite being a cradle Episcopalian."

On an early morning walk one day, the name *Episcopopoly* came to Ms. Esayian, and she quickly trademarked the name and developed the game. She found a supplier and sold individual squares to various churches and seminaries over an eight-month period. Those who purchased the squares could sell the games for a fund-raising project.

The Episcopal Media Center in Atlanta is selling the game. So is the gift shop at Washington National Cathedral, along with those institutions that bought squares. I remain skeptical even though I saw people show great interest when visiting the Episcopal Media Center's booth across the aisle from us at General Convention. I think I'll stick with the original. There's something immensely satisfying about slapping hotels on Boardwalk and Park Place that will be hard to match.

David Kalvelage, executive editor



Did You Know...

Trinity Church, Apalachicola, Fla., was built in New York in 1837-8, taken apart, shipped in sections by schooner, and reassembled in Florida.

Quote of the Week

Author J.K. Rowling on whether her Harry Potter books indoctrinate children into the occult: "I have met thousands of children now, and not one time has a child come up to me and said, 'Ms. Rowling, I'm glad I've read these books because now I want to be a witch!'"

**The series
of correspondence
reveals some
feeble attempts
to retain power
in a desperate
situation.**

More From Pennsylvania

Just when things seemed quiet in the Diocese of Pennsylvania, we get word that its bishop is back in the news. A story in *The Philadelphia Inquirer* [p. 6] is not flattering to the Rt. Rev. Charles E. Bennison, Jr. The newspaper reported that court documents reveal that the Bishop of Pennsylvania was warned in 2002 by Presiding Bishop Frank T. Griswold that deposing one of his priests could lead to an international incident. Bishop Bennison was told not to depose the Rev. David L. Moyer as rector of the Church of the Good Shepherd, Rosemont, but he went ahead with the deposition a year ago. Fr. Moyer has remained at Good Shepherd with the support of its vestry.

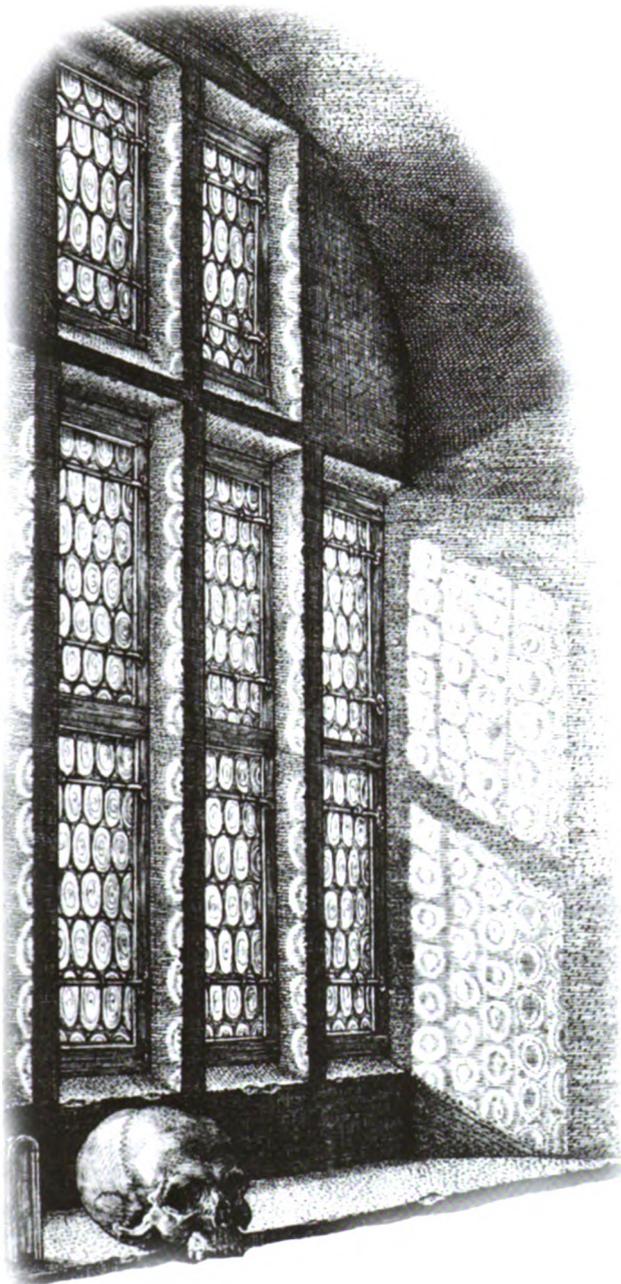
Several letters sent to Bishop Bennison by Bishop Griswold were eventually obtained in a court order by Fr. Moyer's attorney. In one, the Presiding Bishop asked that a bishop from outside the diocese be brought in to provide supplemental pastoral care to conservative congregations. Bishop Bennison refused. In another letter, Bishop Griswold said that unless Bishop Bennison followed these directives, he (Bishop Griswold) would make a public statement in which "I shall not be able to defend your action." Bishop Griswold subsequently hinted publicly that Bishop Bennison could have chosen a better course of action, and he also placed the matter on the agenda of the House of Bishops.

The series of correspondence reveals some feeble attempts to retain power in a desperate situation. Instead of pastoral care being provided, we are left with concern about issues of trust.

Tension Rising in Canada

Among the accomplishments of the 74th General Convention in Minneapolis is that it took some of the heat off the Diocese of New Westminster. When the convention gave consent for the Rev. Canon V. Gene Robinson to be consecrated as Bishop Coadjutor of New Hampshire, it meant the spotlight was off the Canadian diocese for awhile. New Westminster had been thrust into the news last year when its diocesan synod and bishop approved the matter of blessing same-sex relationships in the diocese. When 10 congregations refused to accept that, they became involved in a long battle with their bishop, the Rt. Rev. Michael Ingham.

New Westminster is back in the spotlight with the presence of leaders from many parts of the Anglican Communion traveling to Vancouver to support the 10 congregations aligned as Anglican Communion in New Westminster (ACiNW). While the dignitaries were in town, Bishop Ingham fired back at one of those parishes, removing the wardens and sending someone to change the locks on the church doors. His refusal to permit the 10 churches to be placed under the pastoral oversight of the Bishop of the Yukon or an Anglican primate outside Canada has increased the tension in that diocese. Like New Hampshire, New Westminster is being watched closely by the rest of the Anglican Communion. What happens there will have wide-reaching effects in North America and beyond.



St. Jerome for Today

By Jonathan B. Coffey, Jr.

"When my soul was on fire with wicked thoughts, as a last resort, I became a pupil to a monk who had been a Jew, in order to learn the Hebrew alphabet. From the judicious precepts of Quintilian, to the rich and fluent eloquence of Cicero...I turned to this language of hissing and broken-winded words."

"...The Church (at Antioch) is being divided into three parts, and each would draw me to itself."

— St. Jerome

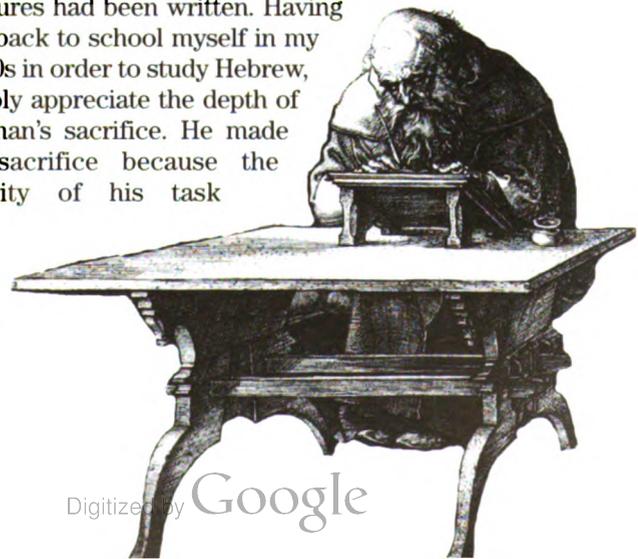
On Sept. 30, Christians around the world will remember Jerome, who died on that date in 420. Born in 342, Jerome was a monastic of extraordinary discipline, a polemicist of considerable rancor, but most of all a man of learning who gave the accrued knowledge of a lifetime to the task of translating the sacred scriptures from their original Hebrew and Greek into Latin.

In the Roman communion, Jerome is venerated as the supreme "doctor" of the church. In all traditions we are indebted to the man who gave his life to the effective translation of the Bible into the native tongue of his day, an ideal that in no small way inspired the Reformation more than 1,000 years later.

The life of Jerome and his costly task of translation can speak to us today in the Episcopal Church, as we navigate through the perilous waters of debate and potential division. The controversy that threatens our unity is, in the end, not about sexuality, or sexual orientation or even sexual expression. The controversy that besets us is so deep and wide because it has to do with the authority of sacred scripture.

Proponents for the right to dissent from decisions made at 74th General Convention in Minneapolis and even possibly divide from the church, cast their position in the mould of allegiance to the authority of scripture. Likewise, Anglicans in Africa, Asia and South America who take issue with the decision of the Episcopal Church in the United States to ratify the election of an openly homosexual bishop, frame their position around the teaching of scripture. On the other hand, those who voted to consent, and some who support the provision of covenant for same-sex couples, do so as a result of their interpretation of scripture and its relationship to contemporary science and scholarship. So it is scripture and its place in the lives of the faithful that is center stage.

Jerome gave his life for the cause of translating the sacred writings of Christianity into the language of his day. In doing so, he learned at great personal cost the ancient languages in which the scriptures had been written. Having gone back to school myself in my late 40s in order to study Hebrew, I deeply appreciate the depth of this man's sacrifice. He made this sacrifice because the integrity of his task



READER'S VIEWPOINT

The articles that appear on this page do not necessarily represent the editorial opinion of The Living Church or its board of directors.

depended upon the anchor of the original languages. Apart from that anchor, Jerome would have sunk in a sea of subjectivity as he "interpreted" the scriptures without accountability. Likewise, he was committed to the task of bringing the ancient writings into the present and in the process, changing them (and us) forever.

The present time is fraught with both promise and peril. As Anglicans, we are committed to the reasonable interpretation of scripture under the guidance of the Holy Spirit in the context of community. Our ancestors gave much, sometimes their lives, so that the scriptures might be made accessible to the modern times. Likewise,

we are taught that the holy scriptures are the divinely inspired word of God and as such, contain all things necessary for salvation. Therefore we enter into the process of interpretation and translation with reverence and with humility.

Jerome is a saintly reminder to us that we cannot leave the scriptures to speak on their own. God chose fallible human beings in order to mediate his revelation. We do not believe he suspended our fallibility and sin in order to inspire the writing of the scriptures, but rather worked through our weakness to make his strength known. He continues to do this as we endeavor to interpret the canon. The idea of scriptural inerrancy is deeply foreign to us. We have changed our social practices over the years in a wide variety of areas such as divorce, remarriage, the role of women, and the practice of slavery, interpreting scripture as we went along. We continue this sacred task.

Likewise, Jerome is a reminder that we are not beyond account. Just as he rooted himself in the fluency of the original languages in order to bring them to his contemporaries in their own tongue, we too must ground our attempts to make the scripture relevant to these firm moorings: the intent of the original writers, the witness of the whole canon (as over against an isolated verse or chapter or even book), the primacy of corporate interpretation (as over against individual opinion), and the devout intent to forego the temptation to create scripture in our own image, rather than endeavoring to bring the life of the people of God into conformity to the God of the scriptures.

So we will do well on the Feast of St. Jerome to remember that we do not believe in the Bible, but rather in the God of the Bible, and to this God we entrust our fears and our convictions, that all might be purged in the fire of his consuming love. □

The Rev. Jonathan B. Coffey, Jr., is the rector of the Church of St. Anthony on the Desert, Scottsdale, Ariz.

LETTERS TO THE EDITOR

It's Immaturity

As I reflect on the "From the Editor" column [TLC, Sept. 7], I wish to note that the behavior reported there is not attributable to Canon Robinson or same-sex unions, but to the immaturity that exists within and is exhibited by the clergy and laity of the Episcopal Church.

All Episcopalians would do well to seek spiritual maturity and move toward the full stature of Jesus Christ, because only there shall we understand the authentic discipleship and genuine spirituality that exists on both sides of those matters before us. Where there are honest and balanced differences within the church, we might humbly realize that we all need to continue to listen to the Holy Spirit and that we ought not to be harsh with one another.

Once we grow up and get past the childish "I'm going to take my ball and go home if you do not play by my rules" attitude, maybe we can begin to hear one another, care for one another, and live in unity with one another. If there is a test in this world, it is not whether we get every little detail right as we look through a glass darkly, but whether we can live in godly love with one another, especially when our disagreements have little or nothing to do with our central proclamation of Jesus as Lord and the coming of the kingdom of God.

*(The Rev.) John Dixon Bartle
St. John's Church
Richfield Springs, N.Y.*

An angry priest and parishioners treading on the Episcopal flag, people getting beaten up, churches set on fire, a preacher describing our church as a hijacked airliner carrying people to hell, doors and signs draped in black. David Kalvelage's column makes it sound like wild times in the Episcopal Church.

I know such anger and extreme responses exist, but I also know that there are many more individuals and congregations who have chosen more moderate and measured ways of voicing their disappointment with the General Convention. I know too that there are many others who are thankful for our church and the decisions recently made. Most of all, I know there are many more, on both sides of this issue, who continue to come together in their parish churches to worship, to serve, and to get on with the joyful task of being Christ to one another and to the world. I suspect many Episcopalians in the past few weeks have embraced those with whom they disagree and said "I love you," than have trod on flags, or shouted threats, or attempted battery or arson.

I know that violence and sensationalism sell magazines. I had only hoped that TLC would be more balanced and responsible.

*(The Rev.) R. Edgar Wallace
St. Matthias' Church
Minocqua, Wis.*



After reading the editor's column, "General Convention Fallout," I flipped back to page 3 to check the objective of The Living Church. Sure enough, the objective is "to build up the body of Christ." There were a number of articles concerning Canon Robinson's confirmation — some subtly biased, others not ("reporting the news of the Church in an unbiased manner"). But the unashamedly biased column contributed absolutely nothing toward the building up of the body. In fact, it probably encouraged even more weeping and gnashing of teeth among those who don't agree with the actions of convention.

The editor might take a lesson from the Diocese of West Tennessee: See the possibilities for witnessing to the world our ability to be in communion with one another with grace and holy love — even in the midst of our disagreements. Contrary to much of the negative reactions, those who support Canon Robinson's confirmation also depend heavily on scripture, tradition, and reason, and are faithful and active Christians. The stories mentioned in the editor's column reflect Christians who are apparently so sure of their understanding of God's will that they have no need to be open to the movement of the Holy Spirit. To paraphrase the editor, that is the saddest tale of all.

*(The Rev.) Elizabeth Zivanov
St. Clement's Church
Honolulu, Hawaii*

It Works Both Ways

Two things from the Sept. 7 issue:

1. While conservative parishes may be oases in "liberal" dioceses, I think it is also accurate to say, that "liberal" churches may offer oases in "conservative" dioceses in the midst of pressure to conform. It works both ways.

2. As I was reading "General Convention Fallout," I was reminded of the words of St. Paul, "When I was a child, I spoke like a child, I thought

like a child, I reasoned like a child; when I became an adult, I put an end to childish ways" (1 Cor. 13:11). Hopefully the folks who go with the examples printed and others whom we may hear of later will put an end to childish ways and join the rest of us seeing through a mirror dimly.

*(The Rev.) Edmund Zellej
Wenonah, N.J.*

Better Preparation Needed

The "in-your-face" sexuality agenda was adopted by the recent General Convention. Prior to that meeting, the leadership of the Episcopal Church failed to provide a meaningful dialogue of the sexuality issues which caused a lack of consensus in the membership.

A serious review of holy scripture, the historic theological creeds, and doc-

**Where is the line drawn?
Who decides which rules
we can safely ignore
and which ones still stand?**

trines of the Judea-Christian tradition would have provided a recognition of the reconciling love and goodness that distinguishes a faithful believer in Christ. Time to "come let us reason together" was rarely provided on the parish/diocesan level to permit the laity to be informed and involved in these issues. As a result, decisions were made for them by the majority of lay and clergy deputies as well as the bishops.

The final outcome may very well be that the Episcopal Church will be separated from the Anglican Communion, and its members may consider the decisions made for them unacceptable.

*(The Rev.) Sherrill Scales, Jr.
Southington, Conn.*

Where Is the Line Drawn?

I too have felt the cognitive dissonance of reading the Bible and clearly seeing a consistently negative view

toward homosexuality and my experiences in life where meeting with gay people constantly reinforces the fact that they are not evil or other, they are human.

Beyond that there is the cognitive dissonance of also noticing that the Bible is uncompromisingly negative toward things we don't think about twice. Remarrying after divorce? I know more remarried Christians than one timers. Shouldn't we shun them too?

Shouldn't we shun women who speak in church much less leave their hair uncovered? Shouldn't we shun people who eat shellfish? Shouldn't we shun people who wear fabric made of different kinds of thread?

Obviously there isn't enough space for a complete list, but where is the line drawn? Who decides which rules we can safely ignore and which ones still stand?

Can anyone who is vocal about homosexuality being wrong, having no place in the church, and most importantly "because the Bible is obviously and conclusively against it" please explain to me why no one is outraged about remarriage after divorce?

*Paul Ellis
Vancouver, Wash.*

Defining Forces

After reading the depressingly negative post-General Convention issue [TLC, Aug. 31], I felt that I had to respond. As a life-long Episcopalian who has devoted more than 60 years of service as a chorister, organist and choir director, I am disgusted by the lack of understanding, Christian charity, and pastoral concern we find in our church. I see little difference between the machinations of the church and the workings of secular politics and I have had enough.

With regard to the "major issues" dealt with at the convention, I would point out that this is no Sodom and Gomorrah situation. We are talking about long-term, loving and committed relationships. For my part, as one

LETTERS

who is fortunate enough to have been in such a relationship for 40 years, I must say that I don't care if the church blesses the relationship or what the clergy or other mortals think about it. My God will be my judge.

I guess the discussions about scriptural sources (such as Leviticus) which speak against same-sex relationships have just about played out. I would like to know more about the "historic doctrines and teachings of the church" on this issue, however. Would these be the same as those which used to forbid adultery and divorce and which assumed that only males were to be priests? What happened to fasting on Fridays and waiting until confirmation before receiving the sacrament, for example? Am I hearing the catholic doctrine of transubstantiation being questioned and the order of the diaconate being put down? It would seem that the defining forces in interpreting the church's teachings are current trends and political correctness.

*Lloyd Cast
Rensselaer, N.Y.*

It Was Overlooked

What seems to have been overlooked in the sexuality debates at General Convention is the church's attitude toward the unborn as reflected in its history of public lobbying against any restriction to abortion, including the proposed ban of the "partial birth" abortion procedure as reported by TLC in 1996. According to the National Right to Life website, use of this procedure has increased three-fold since that date.

Do not the Presiding Bishop and diocesan bishops recognize a moral obligation to bring this clearly and fully before all members of the church as it faces a possible schism?

*Cynthia Grantz
Rockford, Ill.*

Letters to the Editor can be sent to:

P.O. Box 514036
Milwaukee, WI 53203-3436 or
emailed to tlc@livingchurch.org.

PEOPLE & PLACES

Appointments

The Rev. **Ken Asel** is rector of St. John's, PO Box 1690, Jackson, WY 83001.

The Rev. **Norman V. Beale** is rector of St. Mark's, 75 Cold Spring Rd., Westford, MA 01886.

The Rev. **Joseph J. Campo** is associate at Grace, 33 Church St., White Plains, NY 10601.

The Rev. **Raymond J. Hanna** is rector of Trinity, PO Box 1043, Mount Airy, NC 27030.

The Rev. Canon **Elmer T. Malone, Jr.**, is priest-in-charge of St. James', Kittrell, NC; add: 72 Barefoot Dr., Chapel Hill, NC 27517.

The Rev. Canon **Dennis Michno** is canon to the ordinary in the Diocese of Eau Claire, 510 S Farwell St., Eau Claire, WI 54701.

The Ven. **Theodore Nitz** is archdeacon of the Diocese of Spokane, 245 E 13th Ave., Spokane, WA 99202-1114.

The Rev. Canon **Kristi Phillip** is canon to the ordinary in the Diocese of Spokane, 245 E 13th Ave., Spokane, WA 99202-1114.

The Rev. Canon **Phil Pursor** is canon for Christian formation in the Diocese of Upper South Carolina, 1115 Marion St., Columbia, SC 29201.

The Rev. **John Rafter** is rector of St. Matthew's, 408 S Main St., Horseheads, NY 14845.

The Rev. **Katharine Ryan** is assistant at Holy Cross, PO Box 279, Tryon, NC 28782.

The Rev. **Holladay Sanderson** is mission imperative developer in the Diocese of Spokane, 245 E 13th Ave., Spokane, WA 99202.

The Rev. **Sandra Stayner** is rector of St. Peter's, 59 Main St., Cheshire, CT 06410.

The Rev. **LeBaron Taylor** is rector of St. Stephen's, Winston-Salem, NC, and vicar of St. Elizabeth's, King, NC; add: 100 Calibre Chase Dr., Raleigh, NC 27609.

The Rev. **Joan Yetter** is interim priest-in-charge of the Yellowstone Region in the

Diocese of Montana, PO Box 348, Red Lodge, MT 59068.

Ordinations

Priests

Fort Worth — **Davidson Morse, John Phelps, Joshua Whitfield.**

Southeast Florida — **Holly Lisa Ostlund**
Southern Ohio — **Bridget Tierney**, priest-in-charge, Trinity, 60 S Dorset Rd., Troy, OH 45373-5616.

Deacons

Central New York — **Daisy Kirkpatrick**
East Tennessee — **Brad Smith**, St. Andrew's, PO Box 4368, Maryville, TN 37802-4368; **Bowman Townsend.**

Receptions

East Tennessee — **Patrick Bone**, associate, St. Paul's, 161 E Ravine Rd., Kingsport, TN 37660.

Religious Communities

Brotherhood of St. Gregory — **Thomas Bushnell, William David Everett, Thomas Lotta and James Mahoney**, life vows; **Joseph Basil Gauss, Mark Andrew Jones** and **Emmanuel Williamson**, first profession of vows.

Retirements

The Rev. **Tom Downs**, as rector of St. Paul's, Albany, GA.

The Rev. **Michael Jones**, as rector of Incarnation, Highlands, NC.

The Rev. **Stan McGraw**, as priest-in-charge of Christ Church, Sparta, NC.

Next week...

Fall Book Issue

Gifts of Love

He lightly lifts the latch
of hearts with childish laughter.
He frosts the morning light
with mist, and glorifies
the woodland with the lark
to bring choice offerings
to each receptive man.

Betty Rivera



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Please send a cover letter, resume, and list of references
by **30 September 2003** to:

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.

CLASSIFIEDS

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POSITIONS OFFERED

DIRECTOR OF CHRISTIAN FORMATION: **St. Paul's Episcopal Church, Greenville, NC.** St. Paul's is seeking a person to direct a creative, inclusive and comprehensive program of Christian Formation for all ages. This is a full time position in a parish of 1,250 persons located adjacent to East Carolina University. The Director of Christian Formation will provide visionary, strategic and operational leadership in conjunction with the rector, staff of twelve, Christian Formation Committee members, and many active volunteers. Responsibilities include equipping children, youth and families for their baptismal ministries in the world and church. We seek a person with a strong theological background, knowledgeable about developmentally appropriate curricula, able to recruit, train and retain volunteers, foster collegiality, and is computer savvy with good technological skills. A bachelor's degree plus experience in an educational setting is required. A master's degree or above is a plus. Experience in Journey to Adulthood desirable. Contact: **The Rev. Dr. Patricia M. Thomas, St. Paul's Episcopal Church, P. O. Box 1924, Greenville, NC, 27835. E-mail: pmthomas@coastalnet.com, PH: (252) 752-3482.**

FULL-TIME RECTOR: St. Anskar's is a mid-sized parish located in a suburban village, lake country setting. Traditional in our worship, our parish values Episcopal liturgy, music and Eucharist. We are prepared to support future growth with excellent financial condition and facilities. We seek a priest who can help us grow spiritually, increase our membership, enhance and expand our Christian education and music programs, as well as strengthen our outreach endeavors. Our website is www.anskar.org. Responses to **Search Committee Chair, St. Anskar's Episcopal Church, N48 W 31340 Hill Rd, Hartland, WI 53029. E-mail: Cheryl@anskar.org.**

FULL-TIME RECTOR: Christ Church Episcopal, since 1857 a vital part of the community of Hudson, New York, seeks an energetic rector with excellent liturgical skills to provide educational programs and pastoral care for all ages, be active and visible in church and community affairs, and encourage the growth of this parish of 200. Located in the Hudson Valley two hours north of New York City and three hours west of Boston. Christ Church reflects the lively, diverse community of Hudson. For more information, call **Sandra Gill, Senior Warden, (518) 851-2061. Website: www.timesunion.com/communities/ccch.**

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME YOUTH MINISTER: Holy Spirit Episcopal Church, Houston, TX, seeks a dynamic person to further develop, enrich, and grow its youth ministry program. This charismatic individual will serve as a spiritual mentor and friend to youth from 6th through 12th grade, developing weekly programs as well as mission trips and service projects. We look for a fun-loving minister to demonstrate the joy of Christianity and create opportunities for spiritual development, service, fellowship, and evangelism.

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CLERGY NEEDED

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Phone: (518) 465-4737

Website: www.AlbanyEpiscopalDiocese.org.

DEVELOPMENT DIRECTOR: Large historic Virginia Episcopal parish seeks a Development Director with a minimum of three years relevant experience to design and implement a planned giving program and to direct the annual stewardship effort. Applicants must have a history of active lay ministry in the Episcopal Church. Respond to Chairman, Search Committee, with resume and cover letter by e-mail to jrouzie@erols.com.

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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.

ASSOCIATE RECTOR: Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care**, coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries**, encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820** or E-mail: david.anderson@saintlukesdarien.org.

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POSITIONS OFFERED

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FULL-TIME RECTOR: Trinity Episcopal Church, Parkersburg, West Virginia. Trinity, Parkersburg, is a historic church, with a congregation of 250, located on the banks of the Ohio River. The strength of our parish family has helped us grow and kept us financially stable. The completion of a \$750,000 stone restoration project is an example of the congregation's commitment to the parish. Blessed with an abundance of talent and leadership, most of our members are involved in church and community activities. Trinity employs a staff of four and has been the training ground for numerous deacons. A canon to the ordinary and a bishop are numbered among our last four rectors.

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The Rev. Cheryl Winter, Diocesan Deployment Officer, Diocese of West Virginia PO Box 5400 Charleston, WV 25361. E-Mail: cwinter@wvdiocese.org

POSITIONS OFFERED

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RESEARCH

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The Rev. Liston A. Garfield, r & chaplain
Sun H Eu 11, Wed H Eu 12, Student Supper
(as announced)

UNIVERSITY OF ALABAMA Tuscaloosa
CANTERBURY CHAPEL & STUDENT CTR.
The Rev. Kenneth L. Fields, r, the Rev. Dr.
Roland Ficken, deacon (205) 345-9590
Sun 8 & 10:30, 6, Wed 10, Thurs 6, M-F MP 8:15

ARIZONA

NORTHERN ARIZONA UNIVERSITY Flagstaff
EPISCOPAL CANTERBURY FELLOWSHIP
500 West Riordan, 86001 (928) 774-3897
Website: canterbury.fellowship@nan.edu
Th 5:30 Eu, Dinner

COLORADO

COLORADO SCHOOL OF MINES Golden
CALVARY CHURCH 14th & Arapahoe
E-Mail: coloradocathy@earthlink.net
The Rev. Cathy Cook, campus minister;
The Rev. John Weingrovius, r
(303) 279-2188
Sun 8 (said), 9 Fam Eu, 10:30 Adult Edu. Sat H Eu 5

UNIVERSITY OF COLORADO Boulder
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

CONNECTICUT

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL 42 N. Eagleville Rd.
Website: www.stmarksstorrs.org
The Rev. Amy Fallon, univ. vicar
The Rev. Nancy Cox, r (860) 429-2647
Sun H Eu 7:45, 10:45, Stud. Eu 7, Wed H Eu 5:30

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH
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<http://copland.udel.edu/stu-org/ecm>
The Rev. Thom Jensen, r
The Rev. Jay Angerer, campus minister
Sun H Eu 8, 10:30, 5:30 (with supper follow-
ing); Wed. H Eu 12:10, University Fellowship
8:30, Compline 9:30

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R. Sherk, p-i-r, the Rev. John F. Mangrum, p-i-r,
Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10;
H.D. 9:40 Mat. 10 Eu

COLLEGE SERVICES

DIRECTORY

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UNIVERSITY OF MIAMI Coral Gables
CHAPEL OF THE VENERABLE BEDE
Episcopal Church Center on campus
E-mail: fcorbishley@miami.edu
The Rev. Frank J. Corbishley, chap
Sun H Eu 8, 10, Stud. Meal 5:30, Stud. Eu 6; Tu H
Eu 12

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
CANTERBURY EPISCOPAL CENTER/WESLEY
FOUNDATION
UNITED CAMPUS MINISTRIES 633 W. Locust
DeKalb, IL 60115 (815) 758-8176
The Rev. Wendy Witt, chaplain
Website: www.gbmg-umc.org/ucmwesley
Wed. 9:15 Worship

ST. PAUL'S EPISCOPAL CHURCH
900 Normal Rd. DeKalb, IL 60115
Website: www.stpaulsdekab.org
The Rev. Mark Geisler, r (815) 756-4888
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Tues. 7 H Eu

INDIANA

PURDUE UNIVERSITY West Lafayette
CHAPEL OF THE GOOD SHEPHERD
545 Hayes St., 47906-2947
The Rev. Peter J. Bunder, chaplain
E-mail: sheep@goodshp.org
Website: <http://www.goodshp.org>
Sun H Eu 10, 7 w/meal, Mon Discussion Group
w/meal 7

UNIVERSITY OF NOTRE DAME South Bend
IUSB - INDIANA UNIVERSITY
EPISCOPAL CATHEDRAL OF ST. JAMES
117 N. Lafayette Blvd. (574) 232-4837
The Very Rev. Frederick Mann, r
Sun 8, 10:15 & 6 Wed & Fri 12:05

LOUISIANA

LOUISIANA STATE UNIVERSITY Baton Rouge
ST. ALBAN'S CHAPEL Highland & Dalrymple
Website: www.stalban.org (225) 343-2070
The Rev. Patrick Smith, chaplain
Sun H Eu 10:30, 6 w/ Student Meal @ 7; Wed 7 Stu-
dent Meal w/discussion, M-F MP 8

MASSACHUSETTS

MASS. INSTITUTE OF TECHNOLOGY Cambridge
EPISCOPAL MINISTRY AT MIT MIT Chapel
The Rev. Amy McCreath, chaplain
E-mail: mccreath@mit.edu
Wed Joint Eu w/ ELCA 5:15, dinner & discussion
following

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE (734) 665-0606
Episcopal-Anglican Campus Ministry
721 E. Huron, Ann Arbor, MI 48104
The Rev. D. Rebecca Deinsen, r
Sun 5 Service with Dinner

MINNESOTA

UNIVERSITY OF MINNESOTA Mpls/St. Paul
UNIVERSITY EPISCOPAL CENTER
331 17th Ave. S.E., Minneapolis 55414
Website: www.uec-mn.org (612) 331-3552
E-mail: chaplain@uec-mn.org
The Rev. Neil Elliot, Ph. D., chaplain
Sun Eve Eu 6, w/ Dinner following, M-F MP 9:15,
Wed prayer & lunch 12:00, Thurs Eve Taize wor-
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The Rev. Dr. Clark M. Sherman, r
E-mail: prn@imt.net

CANTERBURY HOUSE

209 South Tracy Ave (406) 582-9499
Website: www.stjamesecf.homestead.com
Eugenie Drayton, lay chaplain
E-mail: matt_4-19@ycsl.net
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral
Eu 10:30, Wed Eu 10; Adult Ed; College fellowship
mtgs - HS 2nd Tues

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL
422 North Burlington (402) 462-4126
The Very Rev. Richard J. Martindale, dean
Su Eu 8, 10; Wed 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R. St.
Website: www.stmarks-episcopal.org
The Rev. Dr. Don Hanway, r (402) 474-1979
Sun Eu 8:30, 10:30, 5; Tue 12:30

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THE EDGE-EPISCOPAL CAMPUS MINISTRY
Edgerton House Student Center
14 School St., 03755 (603) 643-0164
Website: www.dartmouth.edu/~edgerton
E-mail: The.Edge@Dartmouth.EDU
Erik Turnburg, Campus Minister

KEENE STATE COLLEGE (UNH) Keene
ST. JAMES 44 West St. (603) 352-1019
Website: www.stjameskeene.org
The Rev. Peter R. Coffin, r

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CHURCH OF THE HOLY SPIRIT
170 Main Street (Main & Pearl Streets)
(603) 536-1321
Website: www.plymouthinteract.com
E-mail: churchhs@worldpath.net
The Rev. Susan Ackley, r

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UNIV. OF NEW HAMPSHIRE (UNH) Durham
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One Park Court (at 16 Main St.)
Website: www.stgeorgesdurham.org
The Rev. Michael L. Bradley, r & chap

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PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY (609) 252-9469
The Rev. Dr. Stephen L. White, chaplain
E-mail: swhite@princeton.edu
Website: www.Princeton.edu/~ecp
Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

RUTGERS UNIVERSITY Piscataway
ST. MICHAEL'S CHAPEL (732) 445-3218
THE EPISCOPAL CAMPUS MINISTRY
40 Davidson Rd., Piscataway, N.J. 08854
Website: <http://stmichaels.rutgers.edu/>
The Rev. Karl F. Morrison, priest-in-charge
Sun H Eu 10:30

OHIO

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave. (330) 743-3175
The Rev. John Horner, r
The Rev. Larry Motz, asst. r
E-mail: stjohn@cboss.com
Sun H Eu 8 & 10:30

PENNSYLVANIA

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Sun Mass 9:30. Weekdays as announced

LEHIGH UNIVERSITY Bethlehem
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321 Wyandotte Street (610) 865-0727
Website: www.nativitycathedral.org
Sun 8 & 10:30; Wed 9 Sat 5.

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Sun H Eu 11, Canterbury 6:30; Mon-Fri Evening Prayer 6

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www.sstephens.org (401) 421-6702
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revbobbrooks@aol.com (401) 331-3225
The Rev. Robert T. Brooks, r
Website: www.gracechurchprovidence.org
Sun 8 & 10, Wed 12

TENNESSEE

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RHODES COLLEGE
CHRISTIAN BROTHERS UNIVERSITY
LEMOYNE COLLEGE
BARTH HOUSE EPISCOPAL (901) 327-8943
409 Patterson St., Memphis, TN 38111
The Rev. Dr. Samson N. Gitau, Ph.D., chaplain
E-mail: sgitau@memphis.edu
Website: <http://www.epistn.org/barthouse.html>
PROGRAMS: U of M: Tues-Fri MP 8, Bible Study
Thur 7, Wed. H Eu & lunch 11:30, Sun Eu & dinner
6, Rhodes College: Wed H Eu 6, Sun Compline
8:30, CBU: Th Noon Prayer 11:30, LeMoyné-
Owen: Fri Bible Study 12

EAST TENN. STATE UNIV. Johnson City
Chris Harpster, chap (423) 817-3147
E-Mail: harpsec@aol.com
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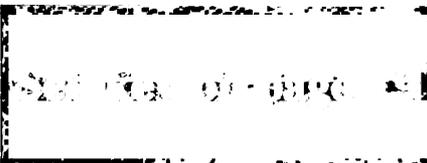
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The Rev. Matilda Dunn, chaplain
E-Mail: em4me@hotmail.com
Wed. 6:30; Sun. 5 EP&H Eu, Open daily and by
appointment

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E-mail: cgchase@etdiocese.net
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TEXAS

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902 George Bush Dr., (979) 693-4245
College Station, TX 77840
The Rev. Sandi Mizirl, campus missionary
amcanterbury@episcopalcollegeministry.org
www.txam.episcopalcollegeministry.org
Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7, Thurs
H Eu 12:15



VIRGINIA

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BRUTON PARISH CHURCH Williamsburg
331 Duke of Gloucester (757) 229-2891
Williamsburg, VA 23185
The Rev. Sandy Key
Website: skey@brutonparish.org
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed
by dinner) Wed "Popcorn Theology" 6 (Canterbury
Room-Bruton Parish), **Wren Chapel:** Tues 5

HAMPDEN-SYDNEY COLLEGE
LONGWOOD UNIVERSITY Farmville
JOHNS MEMORIAL CHURCH
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Blottner, chaplain
Sun H Eu 10:30

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CANTERBURY CLUB 825 College Ave.
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Abrahamson, asst. r & canterbury chaplain
Sun H Eu 8, 9:15, 11:00, Canterbury H Eu and fel-
lowship 6; Wed H Eu 12 (540) 373-2996

RANDOLPH-MACON WOMAN'S COLLEGE
ST. JOHN'S CHURCH Lynchburg
CANTERBURY COMMUNITY (434) 528-1138
E-mail: alice@stjohnslynchburg.org
The Rev. Frank Dunn, r,
Alice Haynes, campus missionary
Sun H Eu 8 & 10:30, Canterbury 7, Wed 9:30 (on
campus)

UNIVERSITY OF VIRGINIA Charlottesville
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1700 University Ave. (434) 295-2156
Website: www.cstone.net/~stpaul
E-mail: chaplain@cstone.net or
stpaul@cstone.net
The Rev. David Poist, the Rev. Paula Ket-
tlewell, the Rev. Jonathon Voorhees, chaplain
Sun H Eu 8, 10 & 5:30 (Student Service); Wed
Canterbury Fellowship at Canterbury Episcopal
House, 5

VIRGINIA TECH Blacksburg
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CHRIST CHURCH (540) 552-2411
120 Church St.
E-mail: canterburyvt@yahoo.com
Website: www.christchurchblacksburg.org
The Rev. Clare Fischer-Davies, r & assoc. cam-
pus minister; The Rev. Scott Russell, campus
minister & assoc. r
Sun H Eu 8:30 & 10:30; Wed Canterbury 5:30

WASHINGTON

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CHRIST CHURCH (206) 633-1611
4548 Brooklyn Ave. N.E., Seattle, WA 98105
E-mail: cecseattle@earthlink.net
Website: www.christchurchseattle.org
The Rev. Stephen Garratt, r
Sun H Eu 8 & 10, Tues. Contemplative H Eu 6,
Wed H Eu & Healing Prayers 11:30

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Covenant House 4525 19th Ave, NE
Seattle, WA 98105 (206) 524-7900 ext. 19
The Rev. Mary Shehane
E-mail: shchane@drizzle.com
Wed 6 H Eu w/ Dinner Programming

— Church Directory —

PINE BLUFF, AR

TRINITY CHURCH 703 West Third Ave.
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The Rev. Dr. Walter V.Z. Windsor, r
Sun. 8 & 10:30, Tues 10

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http://www.saintthomashollywood.org (323) 878-2102
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)

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www.stpaulscathedral.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.

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(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
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www.stpauls-ks.com

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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
5:46. Sat MP 9:15, EP 6:45

STUART, FL

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coeur, assoc r, the Rev. Holly Ostlund, asst r, the Rev. John-
athan 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

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
ascensionchicago.org (312) 664-1271
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, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 80 Akenside Rd.
www.stpauls-parish.org (708) 447-1504
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament
of Reconciliation 1st Sat 4-4:30 & by appt

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

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CHRIST CHURCH 2000 S. Maryland
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H Eu Daily (ex Sat) christssavior@tvcn.com

NEWARK, NJ

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

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cia, 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. Mon-
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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Daily Morning Prayer 8:45; H Eu 12:10

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www.saintthomaschurch.org (212) 757-7013
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Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev.
Charles F. Wallace, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP &
Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30. Sat Eu 10:30

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.

SAINT MARY'S Grove Park
337 Charlotte St. (828) 254-5836
E-mail: mail@stmarysassheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

PORTLAND, OR

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
The Rev. Dow Sanderson, r, the Rev. Dan Clarke, c
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CORPUS CHRISTI, TX

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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
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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.

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

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