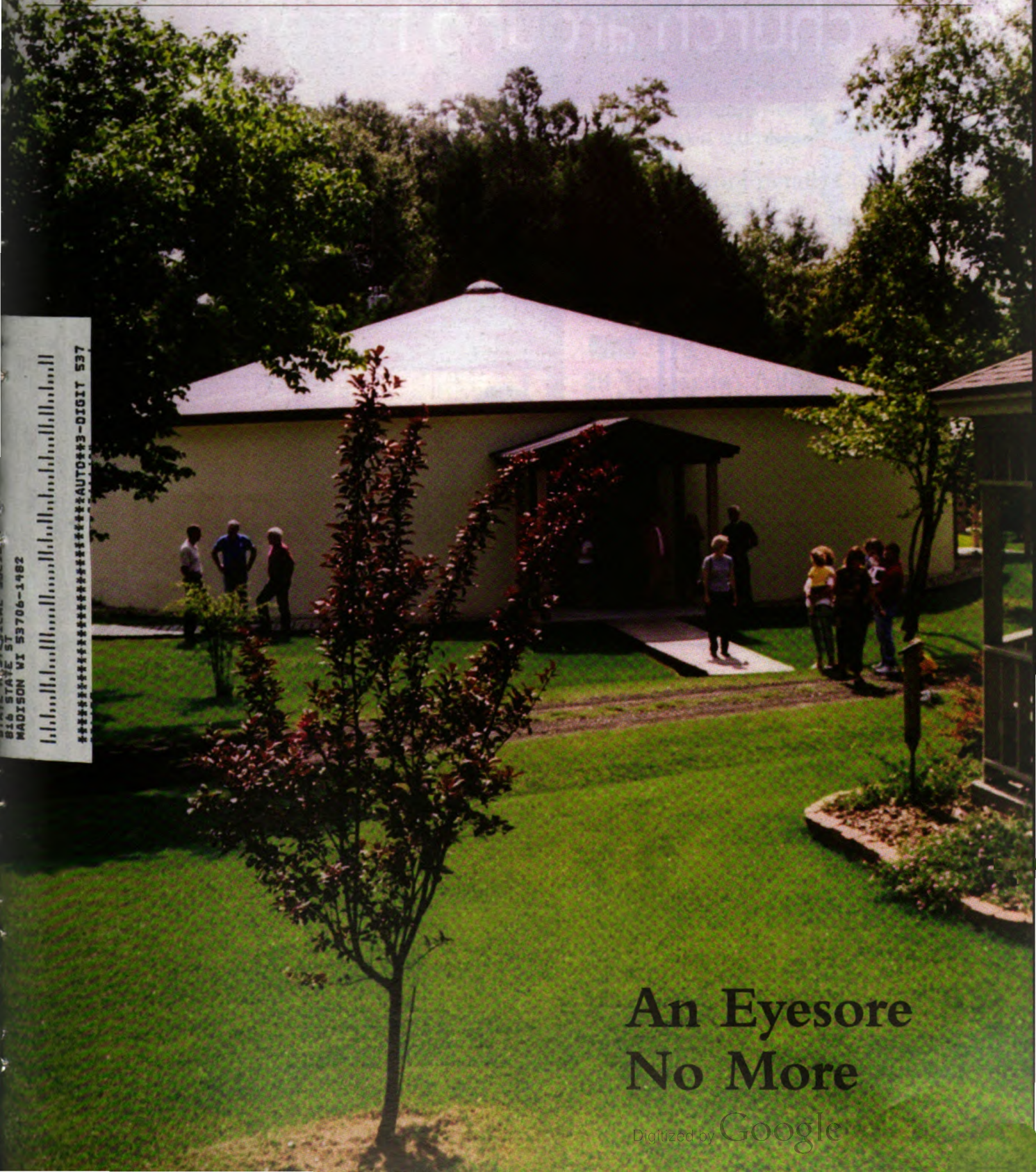


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Exterior of the Holy Trinity Jubilee Center after completion of construction.
E. Pete Lund photo



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SUNDAY'S READINGS

Open Ears

'Let everyone be quick to listen' (James 1:19).

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

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

Jesus heals a man who could not hear and could not speak well. Consistently hangers-on are superficially impressed by what Jesus does. "They were astounded beyond measure" (Mark 7:37). In the next chapter of Mark, Jesus even complains that the people just don't get it. Often even the apostles are metaphorically as deaf as the man Jesus heals. How would they ever be able to speak well the message if they could not first hear it?

They eventually had their ears opened and were able to hear echoes of Isaiah, among others, in the life of Jesus. Rightly so is our Isaiah reading paired up with this gospel story. Isaiah says, "Say to those who are of a fearful heart, 'Be strong, do not fear! Here is your God ... He will come and save you.' Then the eyes of the blind shall be opened, and ears of the deaf unstopped ..." (Isaiah 35:4-5). It may all have been in hindsight after the res-

urrection. Nevertheless, people were hearing Jesus say "Ephphatha" to them and their ears were open. By the guidance of the Spirit they were perhaps hearing more than even people like Isaiah consciously had in mind.

If we are to hear more than just superficially, let us take seriously James' advice when he says "Let everyone be quick to listen" (James 1:19). In the supplemental liturgical material prepared by the Standing Commission on Liturgy and Music, published in the document "Enriching Our Worship," there is an optional conclusion to the scripture readings. It is "Hear what the Spirit is saying to God's people." To which the people respond "Thanks be to God." This is in the same spirit in which James is counseling us. We may hear the words but not hear what the Spirit is saying to us. Our deeper ears may need to be opened. So let us be quick to listen.

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Look It Up

Some time when it's quiet, reread this gospel lesson and listen in silence.

Think About It

In reading scripture, what is the difference between hearing the mere words and hearing what the Spirit is saying? What can be the difference for action in our lives?

Next Sunday

The 14th Sunday after Pentecost, Sept. 14, 2003 (Proper 19B)

Isaiah 50:4-9; Psalm 116 or 116:1-8; James 2:1-5, 8-10, 14-18; Mark 8:27-38 or Mark 9:14-29

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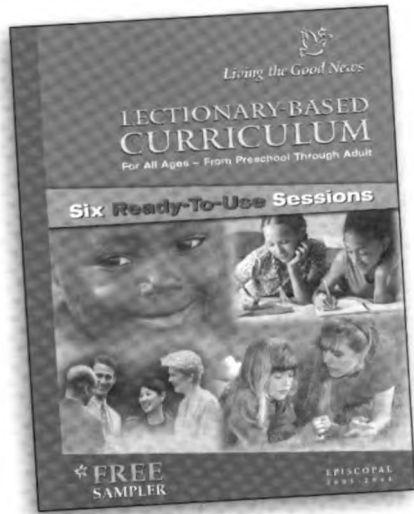
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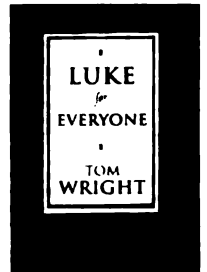
BOOKS

Luke for Everyone

By Tom Wright. SPCK. Pp. 319. \$16 paper.
ISBN 0-281-05300-6.

Tom Wright — or as biblical scholars know him, N.T. Wright — has begun a series of highly accessible guides to the writings of the New Testament. So far 10 volumes have appeared.

In this book, Wright examines the Gospel of Luke one pericope at a time, gradually revealing the evangelist's portrait of the man from Galilee and the surprising sort of Messiah he was. Each section starts with a fresh translation of a portion of the Greek text. Wright follows with a two- to four-page commentary, opening with a brief story or musing related to the passage. He then goes on to elaborate on the pericope, describing the historical context of Jesus and his disciples, and explaining what the evangelist was up to in his particular telling of the gospel story. A probing question or two for the reader, or a reference to the present-day church or society often concludes the commentary, helping to construct bridges from the text to the world.



Wright's overall goal in this guide is to make the story come alive for a wide readership, and to that end he provides helpful tools such as a map of Palestine in New Testament times and a glossary of key terms at the back. The book would have been further enriched with a section giving a brief overview of Luke, noting the distinctive themes this evangelist weaves into his story. Wright does point these out as they arise, but a more extensive introductory section would help.

Wright set out to create a guide to Luke that would be enjoyable for non-specialists, and he succeeded admirably. Those who pray the Daily Office might find this work especially profitable, as the passages follow closely the office lectionary. While someone looking for a more tradi-



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tional, analytical commentary would be best advised to look elsewhere, this work would serve well anyone who is looking for an engaging, readable devotional companion to the Gospel of Luke.

(The Rev.) Jason A. Fout
St. Joseph, Mich.

Searching for Sacred Space

Edited by J.A. Runkle. Church Publishing.

Pp. 215 \$25.95. paper. ISBN 0-89869-371-3.

This book should be in the hands of every bishop, priest, and parish architectural committee considering renovation of its liturgical space or new construction. Thirteen essays are linked by the authors' common theological and ecclesiology positions, formed by experience and historical research. Anglican and prayer book liturgical history is woven into several essays. While addressed to Episcopalians, this study would benefit all liturgical churches.

Quite properly, the term "liturgical space" replaces the common usage "church" in the authors' vocabulary. "Church" designates the people of God, the *ecclesia*, not the building. The building, its appointments and how they are used, should reflect the faith of the believing community. "Worship is primary."

The authors are apprehensive of signs of hierarchy or separation, either in building design or in manner of celebration. Their basic premise is the exercise of the priesthood of all believers, a baptismal prerogative. "Celebrant" is replaced by "presider." The mindset of "what a church is supposed to look like" needs to be set aside.

Plans for new building or renovation might begin with placement of the altar/table, with how the people of God will celebrate their redemption in relation to the altar. Ideal liturgical settings in which to celebrate the Eucharist are described, particularly basilican and modified circular designs. An interesting juxtaposition of the two Liverpool cathedrals, the Gothic Anglican and the circular Roman Catholic, is discussed, and an

(Continued on next page)



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The Chant of Life

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Liturgical Studies 4

Mark L. MacDonald, ed.

- What does it mean to inculturate liturgy?
- Why is it necessary?
- What value does it hold for the people?
- Does it impact the church as a whole?
- What does the process of inculturation teach about liturgy?

The Chant of Life addresses the issues of liturgical inculturation from theological, scriptural, musical, spiritual, and pastoral perspectives. Bishop MacDonald writes in the introduction, "inculturation describes the place where living cultures encounter the living gospel."

Contributors: Mark L. MacDonald; Malcolm Naea Chun; Clayton L. Morris; Ginny Doctor; Leonel L. Mitchell; John E. Robertson; Marilyn Haskel; Martin Brokenleg; Juan M. C. Oliver; William C. Wantland; Monte Mason; Steve Charleston; Michael J. Oleksa; Juan Quevedo-Bosch.

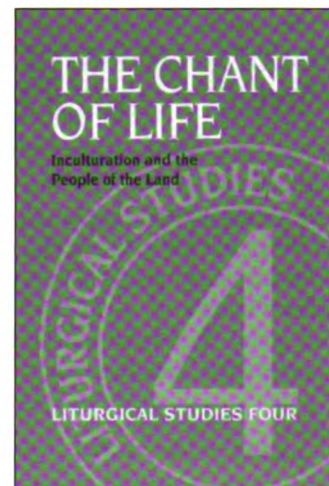


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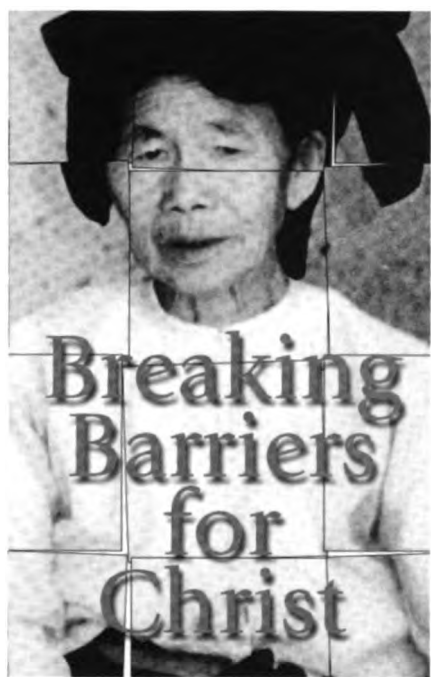


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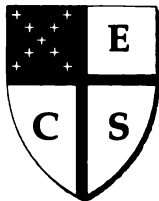
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account of the renovation of Philadelphia Cathedral is compelling.

Where possible, the building should have two foci, the ambo/lectern for ministry of the word, and the altar/table for ministry of the Eucharist. Where space permits, the people would move from seating space to open standing space around the altar. Any sense of "audience" therefore is replaced by movement and participation, and a eucharistic "encounter with the living God." These configurations have attracted new or previously inactive persons, according to the writers.

While not dictating architecture, the authors present a clear way forward by which they believe the people of God may best express who they are through eucharistic worship.

(The Rt. Rev.) Harry W. Shippo
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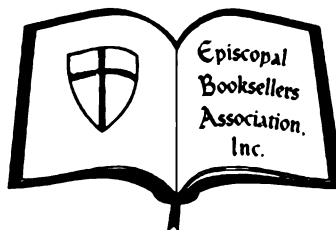
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Men and Women in the Church

Building Consensus on Christian Leadership

By Sarah Sumner. InterVarsity Press. Pp. 332.
\$17.00. ISBN 0-8308-2391-3.

In 1974, two years before the Episcopal Church approved the ordination of women to the priesthood, Letha Scanzoni and Nancy Hardesty published *All We're Meant to Be: A Biblical Approach to Women's Liberation* as the opening gambit in a discussion among evangelicals about gender relations. It stayed in print for 22 years and the conversation is still going on. Any debate that continues almost 30 years needs a fresh approach. Sarah Sumner provides this in *Men and Women in the Church*. Her proposal is that it is time to find common ground and abandon the polarization that continues to paralyze the conversation.



Sumner discusses all the major

biblical passages that have been appealed to (and even some seldom consulted), the theological principles and the psychological claims of both sides, and the practical issues involved. She keeps coming back to the middle ground to suggest that here is where we can move ahead toward using the leadership gifts of all persons.

The debate is framed by complementarians, who used to be called hierarchicalists, stating that the genders are equal before God, but distinct in their roles. Egalitarians have answered that the genders are distinct but equal. Sumner asks, "Couldn't we say equal *and* distinct?" Different bodily (of course) and equal in all roles that do not directly involve sexual function, like bearing babies.

Repeatedly, she suggests reconceptualizing the discussion. In one chapter ("The Fault Line") she reviews several historic debates in the history of the church: the Trinity, the person of Christ, predestination/freedom, divine/human authorship of scripture, the nature of the sacraments, etc., suggesting that each is a paradoxical mystery, beyond human understanding. We simply affirm both sides of the fault line without resolving the tension. "Men and women, likewise, are paradoxical mysteries that can't be defined."

Sumner offers fresh perspectives for this sometimes tired but by no means finished conversation. Her writing is clear and readable, and her theological and biblical thinking is sophisticated. She provides a fresh set of batteries for our flashlights.

Larry Sibley
Glenside, Pa.

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A Guide to the Unseen Possibilities in Our Lives

By Molly Srode. Skylight Paths.
Pp. 171. \$19.95. ISBN 1-893361-75-6.

As Molly Srode observes, "A ... retirement is a life-altering event for

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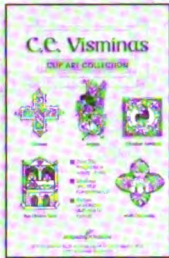
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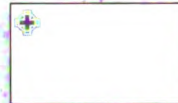
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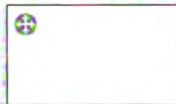
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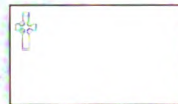
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BOOKS

(Continued from previous page)

each person who goes through it. It is a new stage in life that touches every phase of a person's existence. It has physical, emotional, and spiritual consequences." Because this last phase of life is so important, a book of spiritual advice for the transition would be welcome not only to people contemplating retirement, but also for retirees who are having a hard time.

Unfortunately, this is not the book. Although Molly Srode is a former Roman Catholic nun, her advice for retirees depends on a number of New Age beliefs like reincarnation that will be unhelpful to mainstream Episcopalians. Maybe the Church Pension Fund and its clergy wellness experts will produce a guide to spiritual retirement.

(The Rev.) Doug Ousley
New York, N.Y.

God's Secretaries

The Making of the King James Bible

By Adam Nicolson. HarperCollins.
Pp. 281. \$24.95. ISBN 0-06-018516-3.

Joy streameth forth, mine eyes savoreth, for Adam bringeth forth a labor of love.

That's Adam Nicolson, who brings to life the man behind the men behind the King James Bible. The man is James, boy king of Scotland and by his mid-30s king of Great Britain, France and Ireland and defender of the faith, as politically adept as Bill Clinton but less drawn to Eve. "He became chronically vulnerable to the allure of beautiful, elegant, rather Frenchified men."

Those of us who think the King James Bible is the most spellbinding book we've ever held in our hands, a holy book formed in the mind of God, are moved by Nicolson's reminder that it is the product of a committee. We get to know the translators, whose ordinary anonymity is



(Continued on next page)



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Barbara Harris, Jim Fenhagen, Tom Long, Barbara Brown Taylor, Brian Blount, Michael Durall, Ellen Davis

2003-2004 Conference Schedule

Proclaiming the Gospel of Justice and Hope in Uncertain Times

October 9-12, 2003*

Embracing Differences:
Answering the Call to a Ministry
of Reconciliation
*This is the first of two
conferences in the COP
Reconciliation Project
for Laity.*

October 13-17, 2003

Frank Wade
Ancient Truths in a Modern
World: Biblical Preaching
for Today

October 20-24, 2003

Herbert O'Driscoll
The Art of the Homily

November 2-7, 2003

Walter Burghardt,
Ray Kemp, *et al.*
Preaching the Just Word

November 8, 2003*

Introductory Computer Skills
for Church Folks

November 15, 2003*

Barbara Brown Taylor
What's the Matter With
Preaching Today?

December 1-5, 2003

E. Lee McGee and
Thomas Troeger
A Feast for Preachers

January 11-15, 2004

Sue Anne Steffey Morrow
Tell me, what is it that you
plan to do with your one wild
and precious life?

January 15-17, 2004*

Randy Boone and Michael
Durall, with Loren Mead
Beyond the Collection Plate:
Alleviating Anxiety About
Money in Church

January 21, 2004*

James Alison
From Exegesis to Eucharistic
Preaching

January 24, 2004*

Intermediate Computing for
Church Folks

January 26-30, 2004

Donald Bitsberger, Gillian
Drake, Constance Fowlkes,
and William Hague
Delivering the Spoken Word

February 2-6, 2004

Margaret Guenther
The Sermon as Spiritual
Direction

February 9-13, 2004

John Westerhoff with
Caroline Westerhoff
The Preacher as Teacher

March 1-5, 2004

David G. Buttrick
The New Homiletic

March 15-19, 2004

Barbara Harris
Prophetic Preaching

March 22-26, 2004

Ginger Grab and Ann Greene
Writing to Preach

April 26-30, 2004

Gary Charles and Brian
Blount
Preaching Mark in Two Voices

May 3-7, 2004

Thomas G. Long
Preaching the Gospel of
Matthew

May 13-16, 2004*

Embracing Differences:
Answering God's Call to a
Ministry of Reconciliation
*This is the second of two
conferences in the COP
Reconciliation Project for Laity.*

May 15, 2004*

Advanced Computing for
Church Folks

May 17-21, 2004

Susan Hedahl and Lucy Hogan
The New Stained Glass:
Technology and Proclamation

May 22-27, 2004

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Braxton, and Barbara
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The City of God: Reinventing
the Urban Church
*Co-sponsored by the Center
for Urban Ministry of Wake
Forest University Divinity
School*

June 2-4, 2004*

Ellen Davis
Preaching the Psalms

June 7-11, 2004

Martha Dewey and
Peter Hawkins
The Lively Word

June 11-14, 2004*

Bill Craddock, Jim Fenhagen,
and Gay Jennings
The Story that Transforms:
A New Vision of Lay Ministry

June 21-25, 2004

William Willimon
The Miracle of Preaching:
Putting Theology to Work

June 28-July 2, 2004

Katherine Grieb and
David Schlafer
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October 18-22, 2004*

Herbert O'Driscoll
The Art of the Homily

October 25-29, 2004*

Walter Wink and
June Keener Wink
Becoming Human: The
Enigma of the Son of Man

November 15-19, 2004*

Barbara Brown Taylor
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BOOKS

(Continued from previous page)

part of the genius of their work.

The scriptural English that shaped their work was out of date even as they wrote it down, but it bonded a disparate people in worship and in a sense of being a nation. The King James Bible speaks in a language of men whose lives and learning were immersed in poetry. They thought poetically, stirred by long and lasting passages stored in memory, the kind of rote that's unfashionable today.

Charming

Because I'm moved by the message and message of the King James Bible, I once tried to get some reinforcement from a long-time friend who became the leading Roman Catholic authority on the Bible in the United States. Raymond Brown was showing me the 2-million-volume library at Union Theological Seminary, where he lived and taught, when I brought up the King James Version (KJV). He reacted as though I might have yodeled in the silence of the stacks, and said my favorite was more charm than substance. Nicolson relates that 19th-century scholars found more than 24,000 variations in all the King James editions in circulation at that time.

It was the king himself who directed that there be no marginal notes, who provided for a certain ambiguity. This, Nicolson explains, results in "a deliberate carrying of multiple meanings beneath the surface of a single text." A particular word was chosen "for its richness, its suggestiveness, its harmonic resonances," a "divergence held within a singularity." Such subtlety is not unknown to Episcopalians in 2003.

There are so many entertaining anecdotes and faith factoids that a reviewer cannot get started on quotations and excerpts. Enjoy them in the book itself. The author describes the KJV translation without arguing contemporary schools of thought, laying it out for the reader to evaluate. His could be called a book of revelation.

A. E. P. Wall
Orland Park, Ill.

The Priorities of Young Adult Ministry

LOST AND FOUND: Adolescence, Parenting, and the Formation of Faith. By **Amanda Millay Hughes**. Cowley Publications. Pp. 168. \$13.95 paper. ISBN 1-56101-207-6.

GOD WITHIN: Our Spiritual Future — As Told by Today's New Adults. Edited by **Jon M. Sweeney**, et al. Skylight Paths. Pp. 156. \$14.95 paper. ISBN 1-893361-15-2.

GIRL MEETS GOD: On the Path to a Spiritual Life. By **Lauren F. Winner**. Algonquin. Pp. 303. \$23.95 hardcover. ISBN 1565123093.

If I've learned anything of two and half decades among young adults, and a lifetime of communion with the Christian gospel, it is to keep the young adults always close to my heart and to trust God to shape our institutional life as God will. Faced with a growing tide of literature on these matters, this ordering of priorities is also a helpful standard for determining which are worth one's time and effort.

Each of these three titles passes the priority test. Each places the young person at the heart of consideration and relegates institutional concerns to

a subservient rank, heeding Jesus' admonition that the Sabbath and its institutions were made for humanity and not the other way around. Moreover, none of these books panders to the present panic for workable solutions or packaged programs; none purports to tell how to attract and hold a new generation to the church. Instead, each offers rich material for the hard reflection required of any believing community committed to a living communion with its successor generation.

Young people do experience God. In *Lost and Found: Adolescence, Parenting, and the Formation of Faith*, Amanda Millay Hughes focuses upon the only biblical story of the adolescent Jesus, Luke's account of Jesus' boyhood conversation with the Temple scholars (Luke 2:41-52). From that base, Hughes offers a rich meditation upon the images of all that is lost and found in this story. She writes as a parent whose children are now beyond adolescence, but whose continued work with youth provides deep insight

into the mysteries of their growth and maturation.

Perhaps best known for her work as co-author of the Journey to Adulthood program, Hughes provides in this book the complement to that work. She rightly notes that "Christians need a better theology of adolescence" but recognizes that an extended meditation may be "more broadly useful than a theological treatise."

I share her assertion that the "transition from childhood to adulthood is disproportionately long in America today. We allow it to extend from as early as 11 to as late as 26, when our brilliant child earns a doctoral degree and we finally stop footing the bill."

The quality of engagement is the gift of *God Within: Our Spiritual Future — As Told by Today's New Adults*. Among the contributors is a remarkable young man named Eboo Patel, a former Rhodes scholar now resident in Chicago, where he heads his own

(Continued on next page)

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Young Adult Ministries

(Continued from previous page)

organization, the Interfaith Youth Core. His delightful essays open and close this collection. He writes, "My generation lives at the crossroads of inheritance and discovery. We are Muslims who admire the Dalai Lama and Christians who talk about karma. Our challenge is to be true to ancient traditions while living fully on the frontiers of modernity."

Contributor Ian Giatti begins his essay with the observation that "Religion is a promise. Religion is a demographic. Religion is a battle cry, a nonprofit organization, a ghost from a time less complicated. Religion is a bully, a referee, and a crybaby. It is all of these things. But it is not my spirituality." Like each of the contributors to this slim collection, Giatti represents a larger slice of his generation and the greater culture.

One of the contributions to the collection is a brief chapter by Lauren Winner, obviously derived from her larger work, *Girl Meets God: On the Path to a Spiritual Life*. This book reads, happily, like a contemporary young adult adaptation of Kathleen Norris and Anne Lamott adopting Nora Gallagher's narrative structure of the liturgical year to her own story. I mean this as a compliment, for I admire each of these three women and am happy to include Lauren Winner in their company.

Tucked within her story, Winner offers many an insight into how the Episcopal Church in particular persons and manifestations met and accompanied her in her journey. As one might expect of any mature person who has lived through difficult choices and painful losses, she is honest and pragmatic about the Judaism she leaves behind, the Christianity she embraces, and the Episcopal Church within whose community she is committed to living out her baptismal covenant.

To return to the questions with which we began, will our children have faith? Most assuredly. Will our faith have children? Only to the extent that we are willing and able to respect the dignity and faith of every person, no matter how young.

(The Rev.) Sam Portaro
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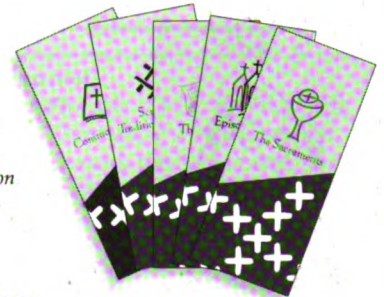
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SHORT & SHARP

A Variety of Ministries

By Travis Du Priest

WELCOME TO SUNDAY: An introduction to worship in the Episcopal Church. By Christopher L. Webber. Morehouse. Pp. 110. \$11.95 paper. ISBN 1-8192-1915-0.



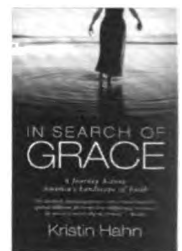
Fr. Webber covers the Where, Who, and How of Episcopal churches, then reviews the Christian Year, the Word, and Holy Communion in this well-written introduction to Episcopal worship for first-timers who are either charmed or baffled.

MORNING PRAYER AND COMPLINE, with Lectionary. By William O. Swan, Jr. Morris Publishing. (Order from 5655 D. St., Springfield, OR 97478) Pp. 143. No price given, paper. ISBN 0-9726018-0-5.

Exactly as the title says: Directions and Lectionary listings for daily Morning Prayer and Compline, with a Table of Movable Feasts for Years 1 and 2, Holy Days, the Holy Eucharist, Proper Prefaces, and a Glossary. Handy little book!

IN SEARCH OF GRACE: A Journey Across America's Landscape of Faith. By Kristin Hahn. Quill/HarperCollins. Pp. 302. \$12.95 paper. ISBN 0-380-80271-6

A kind of experiential microcosm of today's American religious scene. The author retreats with nuns, visits mosques, observes Christian Scientists. I enjoyed her journey, just wish she'd hit a good high church Anglican Mass or a beautifully sung service of Morning Prayer, or a challenging homily or adult forum. Keep traveling!



BREAKING BARRIERS: The Possibilities of Christian Community in a Lonely World. By Lyle D. Vander Broek. Brazos Press. Pp.175. \$15.99 paper. ISBN 1-58743-052-5.

Concerned as many are with the "meltdown of the church," a professor of New Testament at Dubuque Seminary uses Paul's advice to the early

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A PRACTICAL GUIDE TO HOSPITAL MINISTRY: Healing Ways. By Junietta Baker McCall. Haworth Press (10 Alice St. Binghamton, NY 13904). Pp. 317. \$34.95 paper. ISBN 0-7890-1212-X.



A comprehensive overview of current hospital ministries. Examines what spiritual care patients want, addresses practical issues in today's hospitals, and envisions caring contexts for health and healing. Many case studies and vignettes.

PREACHING GOD'S COMPASSION. By LeRoy H. Aden and Robert G. Hughes. Fortress. Pp. 176. \$18 paper. ISBN 0-8006-3577-9.

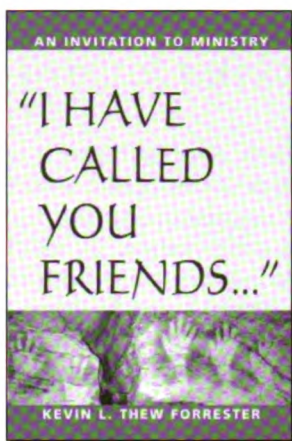
Two former professors of Lutheran Theological Seminary in Philadelphia address the important topics of suffering, loss, illness, violence, and fear within the context of pastoral preaching. The authors clearly understand that the tone and flow of the lections are to be mirrored in the tone and flow of the homily.

FROM THE PULPIT OF SAINT JAMES SCHOOL: Collected Thoughts of a Priest Headmaster. By D. Stuart Dunnan. Watson Publishing (P.O. Box 493, Canton, MA 02021). Pp. 173. No price given, paper. ISBN 0-88135-370-1.

Educator and priest, Fr. Dunnan collects his sermons and essays on and for various occasions, entreating the students in his charge to "challenge their selfishness" and "encourage their goodness."

PREACHING THROUGH HOLY DAYS AND HOLIDAYS: Sermons That Work XI. Edited by Robert Alling and David J. Schlafer. Morehouse. Pp. 147. \$13.95 paper. ISBN 0-8192-1892-8.

Sermons on the important holy and secular days of our calendar, including ministerial vocations and civil holidays such as July 4 and Thanksgiving. I particularly appreciated both the tone and content of "People Is People" on Mother's Day by Elizabeth M. Kaeton.



"I Have Called You Friends..."

Kevin L. Thew Forrester

What is "total" ministry? It is ministry grounded in baptism, ministry that is the responsibility of all baptized members of the church—not merely the prerogative of the ordained. Kevin Thew Forrester writes that "We can go so far as to say that to be a member of the community entails being a minister. To be baptized is to become one who accepts the call to serve others. Baptism and ministry are two sides of the same coin." Drawing on the experience of the Diocese of Northern Michigan, Forrester offers a clear, very accessible and theologically sound rationale for ministry in the church today.



Kevin L. Thew Forrester is ministry development coordinator for the Episcopal Diocese of Northern Michigan.



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How to Evaluate a Congregation

A guide for leaders when looking toward future needs.

By Kevin E. Martin

Recently I spoke at a "Start Up/Start Over" event sponsored by the Episcopal Church Building Fund. SUSO is a five-day congregational development event and is quite helpful and intensive.

My talk was on congregational culture, and it followed a presentation by the Rev. Charles Fulton on Congregational Life Cycles. Charles is the president of the Church Building Fund and officer for congregational development for "815." He is a great supporter of work with congregations.

In my talk, I tried to point out that most of the first day of SUSO is dedicated to diagnosis. When you lead a congregation, you must have some idea of what kind of a community it is and where it needs to go.

Consistently over the years, I have found that two conceptual tools aid greatly in understanding the future needs of a congregation. In addition, I've also found that while both tools have been available for 20 years, seldom do leaders apply this important information. The two tools are:

- Congregational Life Cycles
- Congregational Culture

I contend that the three most critical starting questions for understanding a church are:

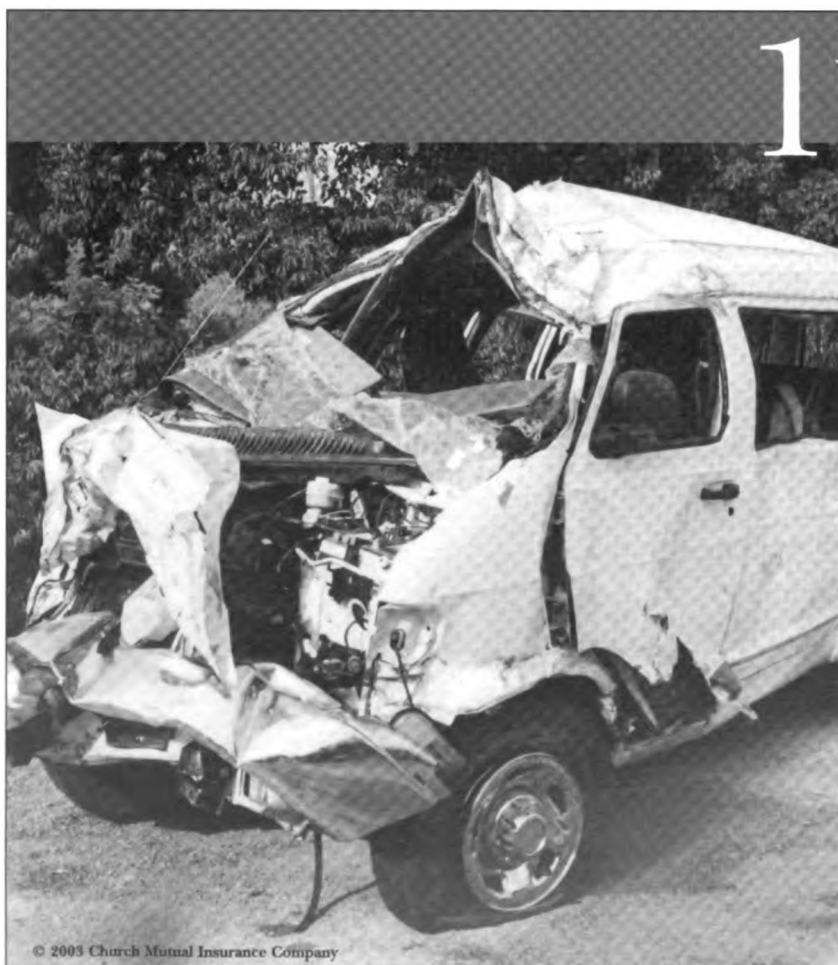
1. What size is this church?
2. How long has it been this size?
3. Where is this church in its life cycle?

The first question establishes the present culture. Is it Family, Pastoral, Transitional, Program or Resource Size? Each has its distinctive elements. "How long has it been that

way?" determines trends, change and resistant issues. I always like to see at least 10 years of average Sunday attendance and number of pledging units.

The third question, on life cycles, determines the predictable issues and needed strategies based on certain stages of a church's life. Charles' office has a PowerPoint presentation on life cycles that can be downloaded from the national church website (www.episcopalchurch.org). Click Congregational Development and then What's New to find it. This material can easily be presented to congregational leaders.

Essentially, the life cycle can be described this way: After an initial period of birth and building up, a congregation reaches a stage of stability. During this stage, the congregational leaders will either fine tune and rede-



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The two conceptual tools in understanding the future needs of a congregation

- Congregational Life Cycles
- Congregational Culture

After the stability stage, congregational leaders have three choices before them:

- Early stage is "Redefinition"
- Middle stage is "Redevelopment"
- Final stage is "Rebirth"

fine the mission and vision of the congregation or the church will begin a process of decline. This process of decline eventually will lead to the death (slow as it may be) of the congregation.

We know that the typical first life cycle tends to last about 30 years. After this first 30 years the DNA of the congregation is pretty well established. This includes the size and culture of the congregation. From the stability stage onward, congregational leaders have three choices before them.

- Early stage is "Redefinition"
- Middle stage is "Redevelopment"
- Final stage is "Rebirth"

Obviously it would be easiest to do redefinition, but few churches successfully tend to this early stage. Why? First, things are going well. Second, folks tend to live in the past. Third, most leaders do not focus enough attention on vision and values, so the former successes cause the church to begin to drift. Congregations that are in a good and stable place need to be challenged to become "great" places. This takes courageous and visionary leadership. Anyone can repeat the past.

Once into decline, the congregation will need redevelopment. This will mean new vision, values, mission and ministries aimed at today's world and not yesterday's. Unfortunately, this new visioning process has to compete with what has become a nostalgic sense of what used to work. Most leaders at this stage are fairly serious in denying the real shape of the congregation. Now, when it needs redevelopment, they attempt redefinition.

It is at this point that we discover that "Denial is not a river in Egypt!"

The same thing often happens in the last stage. Badly needing rebirth, the leaders now seek redevelopment. Often church leaders try to manage this by hiring a new, energetic and younger ordained leader. Then they spend the time explaining why the new ideas and innovations "won't work here." This is extremely frustrating to ordained leaders, and usually they face such denial with anger and frustration. Seldom do we look inwardly at the messianic impulses that caused us to take on such a challenge in the first place.

Of course, it would be extremely helpful if the ordained person and the congregational leaders could agree on the needed strategies during the search process, but this seldom happens. Neither does diocesan and interim work prepare the lay leadership to do the hard work before them.

Let me say this strongly: Mission statements written by congregations in need of rebirth are a waste of time and too many dioceses spend too much energy among leaders asking them to write one at this stage.

Visit the website mentioned and ask yourself as a leader, "What stage are we in and what is the task that we are called to do?" Is it redefinition, redevelopment or rebirth? Your answer based on clear analysis will make a tremendous difference in your task as leaders. □

The Rev. Kevin E. Martin is director of vital church ministries at Christ Church, Plano, Texas.

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The Visitor-Friendly Church

If we are intentional about hospitality, it is likely that a newcomer will return the following Sunday and perhaps stay for many years.

By David L. Seger

Visitors and newcomers appear at our churches for a variety of reasons — passing through town, a recent move to the community, curiosity, reputation of the music program, someone invited them, reputation of the priest's preaching ability, personal crisis that calls them to God, seeking greater meaning in their lives. The questions for our churches are, Will those visitors return next Sunday and will they be present on subsequent Sundays? There are certain things we can do to make that happen:

- Note and recognize their presence. All of us have been at churches and maybe we have even done these things ourselves, where the visitor is treated as if he or she is invisible. This often happens to those who are unmarried, a single parent, a teenager, or an older person. If it happens, the visitor is likely not to return.

- Exude enthusiasm telling the newcomer about your congregation. After all, visitors are probably looking for a place where people love and care for each other, where there is a commitment and passion for Jesus Christ, and where they are acting for him in the world.

- Welcome the newcomer at the coffee hour. We all want to spend time with our friends or take care of some unfinished business, but the newcomer will find it difficult to believe that members of the congregation really care for each other if they don't seem to care for a visitor. An effective newcomer ministry, I believe, has parishioners ministering to the new people.

- Make it a point to talk to the newcomer when he or she returns the second, third and fourth weeks, until that person becomes part of the parish family. It isn't helpful to greet a visitor the first time he or she attends, and

then ignore that person on subsequent visits.

Some will integrate quickly into the life of the congregation. Others will want to work in more slowly, perhaps restricting their participation to Sunday worship. When we are intentional about hospitality, not only is the newcomer made welcome, but our own lives are enriched as well.

Being intentional involves examining everything that happens in our congregations each Sunday through the eyes of visitors, from the time they park their car until they leave the coffee hour. We could start with the narthex, or vestibule (of course newcomers or visitors don't know and won't care). Is it well lighted, with good signage? Are ushers or greeters trained in welcoming newcomers, and are they actually doing it?

Visitors should not only be greeted cordially, but they should be assisted in finding and signing the guest book, and if they have children, making sure that whatever their special needs might be are met.

How intentional are we about the service leaflet and whatever else we give to the visitor? Recently I visited a parish that had a fairly complete service booklet along with a commentary explaining torchbearers, crucifers, instructions when to stand or kneel or sit, the proper response during the Prayers of the People and the Peace, all in great detail. It was not intended to be intimidating, but it was. It is unwelcoming.

Clergy should be intentional about what they do throughout the service, always thinking whether their actions are helpful. I must confess a dislike for oral directions, but I understand that they may be necessary to help visitors.

Bulletins can present a problem to newcomers or visitors. The abbreviation BCP is a particular stumbling block. If a visitor sees BCP, p. 323, how

A Visitors' Checklist

1. Do potential visitors get accurate information about services by calling the church, either from a person answering the phone or from a recorded message? Is the message current?
2. Is the church easy to find and clearly identified by an easily visible sign?
3. Is there enough parking? Are there specially marked places for visitors?
4. Is someone on duty to greet visitors when they arrive?
5. Is there good signage showing location of nursery, restrooms, parish hall, classrooms?
6. Is the church accessible to persons using a walker, in a wheelchair, or blind? Are walkways, restrooms, classrooms and parish hall accessible?
7. Are the service leaflets easy to follow?
8. Is there a well-designed pew card for visitors to fill out?
9. Does anyone talk to visitors following the service? Does anyone invite them to coffee hour?
10. If visitors fill out a pew card, does anyone call them or send a letter of welcome?

will that person know what it means? Pagination in the hymnal is also problematic. How do you find S-131?

If it is necessary to announce page numbers, the priest should be certain that he/she is announcing the correct page number. It is not unusual to be told that Rite II begins on page 355, but the priest is actually using Rite I beginning on page 323. The celebrant should determine when it is necessary to announce pages. I was at a service where it was announced that the service began on page 355, and when the priest ended the Collect for Purity, he told us to turn to page 356. That probably wasn't necessary.

The sermon is perhaps the best opportunity for the priest to connect with the worshiper. It is an opportunity that should not be wasted. There is no such thing as too much preparation. I believe the goal should always be to help the listener understand the scripture and then relate it to one's own life. The worshiper should leave the church with some understanding of what was said, hav-

ing some clue how it might help him/her to have hope that a relationship with Jesus will only lead to a more meaningful life.

The Prayers of the People can be a time of confusion, particularly if the prayer actually used is not the one listed in the bulletin or announced by the reader. Identifications of persons prayed for, such as "those who are ill" or "our retired bishop" may be helpful to those visiting.

The Peace also may be a time of confusion or even anxiety for a visitor. If that person is reserved and sees everyone around hugging or talking, he or she may feel what might be considered a boundary violation coming. Or, as recently happened to me, I was ignored by those around me. One person actually leaned across me to embrace a friend.

The offertory and preparation of the altar is another of those transitions that may be confusing to the visitor. The solution to the problem

may be a user-friendly service leaflet.

If visitors have gotten through the Great Thanksgiving and the time of communion, the next challenge is to get them to the coffee hour and to make them feel welcome once they are there. It is helpful to have a "shepherd" available to act as host, seeing that visitors not only get coffee but are introduced to other people.

The "set-up" for coffee needs intentional strategy. Tables are not good because they give parishioners an excuse to sit down with their friends and ignore newcomers.

Newcomer ministry is one of the most important ministries in a congregation. It cannot happen without intentionality to be truly welcoming. It is essential that by the time the service is over visitors will know that they have had a meeting with the living God and look forward to returning. □

The Rev. Canon David L. Seger is canon to the ordinary in the Diocese of Northern Indiana.

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Canon Robinson on Matters of Equality

When two doubtful allegations from his past became public toward the end of deliberations over whether to consent to his consecration as Bishop Coadjutor of New Hampshire, the Rev. Canon V. Gene Robinson was able to avoid the subsequent media feeding frenzy by delegating the defense of his character to a competent and dedicated team that he had helped assemble prior to the start of the July 30-Aug. 8 General Convention in Minneapolis. In addition to assisting a paid bodyguard prevent unscheduled interviews, the media relations team helped to ensure that scheduled interviews occurred at times and locations that reinforced the message Canon Robinson and the team sought to convey.

The talking point on Aug. 7, after both the House of Deputies and the House of Bishops had voted to consent, seemed to be that the last obstacles to a non-celibate homosexual person becoming an ordinary with jurisdiction had been overcome.

The location chosen on this morning was the Berger Fountain inside Loring Park which combines a linear view of professionally landscaped greenspace all the way to the Cathedral of St. Mark, atop a small hill on the horizon. Media team coordinator Mike Barwell has scheduled several one-on-one interviews back-to-back, and when THE LIVING CHURCH correspondent arrives, Mr. Barwell seems to be holding several conversations simultaneously, including one with someone on the other end of his hands-free mobile telephone.

Bishop-elect Robinson seems professional and focused as he rises in greeting from a semi-circular stone bench. He seems pleased to be asked the first question and responds that he



Rick Bate photo
Canon Robinson

was not angered by the tactics of his accusers or the loss of privacy that he and members of his family have endured since his election last June. Instead he was very moved, he said, by the honorable and open way in which most at General Convention debated an important issue.

"We all went into this with our eyes open, although the worldwide attention has surprised us a little" he said. "We've tried to turn this into an

opportunity for evangelism. I really believe that all of us who believe in Jesus Christ as Lord and Savior and who ask forgiveness, I believe we will all be in heaven together, even those who opposed my consent. Since we will all be there together we ought to try and live out that caring community here on Earth."

When asked to ponder the significance that his Nov. 2 consecration in Durham, N.H., is likely to have for homosexual persons, Canon Robinson sought to place three issues — racial equality, equality for women, and the full inclusion of gays and lesbians — at different points on the continuum of a justice timeline. The movements toward equality within the church for African Americans and women were both greatly assisted by the consecration of the first bishop. Bishop-elect Robinson said he hoped his consecration would serve as the same example for homosexuals that the consecration of Bishop Barbara Harris has had for women.

"Her consecration did not settle the issue, but it was a giant step forward in the full inclusion of women," he explained.

Later during the interview he elaborated on how he views the still unresolved issue of mandatory ordination of women. "It is my fervent hope that

we will see the full inclusion of women in every diocese," he said, "but there is neither the will nor the desire here to bring about presentments against those [three diocesan] bishops [who still maintain a theological belief that women are not called by God to ordained orders.]"

In a follow-up question submitted through Mr. Barwell, Canon Robinson was asked if an otherwise qualified man who did not believe women were called to ordained orders were elected bishop, would he in principle as bishop give his consent to that election the way some of his supporters asked others to do for him? Mr. Barwell reported back that Canon Robinson could not give an unqualified yes or no answer, but that he would "follow the same Spirit-led discernment process that was used in his situation."

Canon Robinson offered scant consolation as well to evangelicals, some of whom began calling even before General Convention for the Archbishop of Canterbury to create an alternative North American province for those Anglicans who believe that homosexual acts are defined by the Bible as inherently sinful. Canon Robinson said he considered the concept "against Anglican tradition and polity."

As the interview begins to wind down, a disheveled man approaches to offer his congratulations. Afterward, Canon Robinson notes that what General Convention has done by consenting to his consecration seems to have had a profoundly positive effect on all kinds of people, but particularly young persons. At a convention youth event after his open hearing on Aug. 1, he made an evening appearance and quickly found himself surrounded by adoring fans as if he was some kind of rock star.

"Kids, I think, decided long ago that this was a non-issue," he said. "All the kids there were very excited."

Steve Waring

The Talk in the Parishes

Reactions to General Convention

Immediate reactions to the resolutions on sexuality adopted by General Convention [TLC, Aug. 31] were discussions and conversations at the parish level, usually taking place in an atmosphere of civility and calm. At congregations selected randomly during the week following adjournment of convention, the most frequently heard question was, "What will happen now?" Oddly enough, when asked about parish reactions to General Convention, no respondent wondered what action in particular was referenced. Both anger and rejoicing seem present within each parish.

Perhaps the comment from the Rev. Gretchen Pickeral, who served as a volunteer in Minneapolis, expressed the best hope of the church: "If this is of the Spirit, it will live. If not, it will wither. The Holy Spirit will have her will."

Some reactions reported in congregations:

At **St Timothy's, Signal Mountain, Tenn.**, parish secretary and member Jennie Storey said the rector stressed the importance of maintaining unity and tolerance, of allowing the Spirit to work. "It was a good crowd, for here," Ms. Storey said. "Little groups lingered and talked." The clergy had received phone calls both pro and con. People were definitely interested, she said; all available copies of statements by the Presiding Bishop and Bishop Charles vonRosenberg of East Tennessee were taken up.

The interim pastor of **St. Stephen's, Ridgefield, Conn.**, the Rev. Joseph Herring, said he "got an energetic response from the congregation" after speaking on convention's actions. "I talked about how the mind of the church reads things — scripture, tradition, reason." Those pleased with how he'd tackled the issue said so; Monday brought some negative e-mails. "Many are in strong opposition; the issue is very much alive." He's been encouraged to do a forum in fall.

At **Canterbury Chapel, Tuscaloosa, Ala.**, a free-standing chapel on the campus of the University of Alabama, convention issues were overshadowed by the death of a prominent and much-loved member. The sermon by the congregation's postulant did focus on the issues and on the lesson from Ephesians. "Nobody's happy, but work with sure and certain hope," the Rev. Kenneth Fields summarized. "It's one thing to live with wishes, another to live with hope." The university parish, he said, is more inclusive, more receptive.

St. Paul's, Visalia, Calif., is in semi-rural central California; the Diocese of San Joaquin runs from the Nevada border to the coastal mountain range. "Our congregation is very upset," said the rector and rural dean, the Rev. Richard James. "We have a school, pre-K through 8th grade, with many non-Episcopal students. We've had questions from parents; we

(Continued on page 46)



NASA photo

Apollo 11 astronaut Buzz Aldrin beside the U.S. flag.

Out of This World

One of the most unusual resolutions to come before General Convention was D049, a proposal to commemorate the first Holy Eucharist to be celebrated somewhere other than the planet Earth. The proposer was the Rev. Kempton Baldrige of the Convocation of American Churches in Europe.

After the Apollo 11 lunar module safely landed on the moon and before Neil Armstrong emerged from the space capsule to become the first human to stand somewhere other than Earth, Mr. Armstrong and his fellow astronaut Buzz Aldrin, an Episcopalian, quietly celebrated Holy Eucharist using reserved sacraments. At the time NASA did not publicize the private religious observance, due in part to public opposition the year before when an astronaut read a portion of scripture from the Old Testament during an internationally televised segment from the Apollo 8 flight. But HBO-TV did include the Eucharist celebration in the sixth segment (*Mare Tranquillatis*) of its 1998 mini-series "From the Earth to the Moon."

The resolution sought recognition for the 35th anniversary of the event on July 20, 2004, as well as preparation of propers and collects for churchwide observance of the 40th anniversary for the purpose of eventual inclusion on the calendar of Lesser Feasts and Fasts. The resolution was not forwarded to the floor for legislative consideration, but was instead referred to the Standing Committee for Liturgy and Music by the Prayer Book, Liturgy and Music Committee.

Some supporters of the resolution noted that the eucharistic celebration on the moon could be interpreted as fulfillment of an Old Testament prophecy found in the fourth verse of the first chapter of the Book of Obadiah: "... you soar aloft like the eagle ... your nest is set among the stars."

What General Convention Accomplished

A list of some of the legislation enacted by the 74th General Convention in Minneapolis:

- Approved a \$1.5 million national advertising campaign.
- Approved a budget of \$146.4 million for 2004-2006.
- Adopted a series of changes to the Title III canons but rejected the direct ordination to priesthood.
- Adopted a series of resolutions to double the size of the church by 2020.
- Approved Columbus, Ohio, as the site for the 75th convention in 2006.
- Authorized continuing dialogue with the Moravian Church in America.
- Established a single canon for ordination to the priesthood, eliminating Canon 9.
- Reaffirmed its commitment to eradicating the sin of racism.
- Encouraged church members to develop a personal discipline of daily prayer and study, weekly corporate prayer, and the habit of tithing.
- Established a leadership program for 18-25-year-olds.
- Rejected a resolution to continue dialogue on the ordination of women.
- Continued trial use of the Revised Common Lectionary for the next triennium.
- Restricted voting rights in the House of Bishops to diocesan, coadjutor, suffragan, and assistant bishops and bishops holding offices created by General Convention.
- Established a Standing Commission on Health.
- Endorsed a 2008 gathering of Anglican lay persons, priests, deacons and bishops tentatively planned for South Africa in 2008 to replace the Lambeth Conference.
- Admitted the dioceses of Puerto Rico and Venezuela to the Episcopal Church.
- Approved liturgical calendar inclusions for Enmegahbowh, Florence Nightingale and Philip the Deacon; authorized trial use of commemorations for Janani Luwum, William Temple, C.S. Lewis and Philander Chase; added Tikhon and the Rev. John Roberts for commemorations in *Lesser Feasts and Fasts*.

Episcopal News Service contributed to this list.

ELCA Maintains Full Communion with Episcopalians

While the Evangelical Lutheran Church in America (ELCA) was willing to remain in its full communion relationship with the Episcopal Church, it decided to continue on schedule its plan to complete a study on sexuality.

Meeting in its Churchwide Assembly Aug. 11-17 in Milwaukee, the ELCA voted

Correction: In the list of how bishops voted in the consent process for the Rev. Canon V. Gene Robinson [TLC, Aug. 31], the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, was listed as voting "yes." Bishop Thompson voted "no."

down a resolution that would have severed ties with the Episcopal Church because the ecumenical partner gave consent for the Rev. Canon V. Gene Robinson to be consecrated as Bishop Coadjutor of New Hampshire. The resolution was rejected by a vote of 832-139.

The assembly also defeated a motion to delay a vote on blessing of same-sex unions and ordination of non-celibate homosexual persons until 2007 by a total of 526-462. That means the matter will be voted upon the next time the assembly meets, in 2005.

Leaders of a study on homosexuality presented an interim report to the assembly, but that document did not

reach any conclusions. Interim findings will be released to ELCA congregations this month.

The assembly also declined to propose constitutional changes requested by two ELCA synods that would permit those seeking installation as bishops to do so without the participation of bishops in the historic episcopate.

The assembly's opening service included an emphasis on baptism. In his sermon, presiding Bishop Mark Hanson mentioned "the unity given by baptism." He spoke of the importance of listening to all the voices that would be heard during the assembly, but added, "I fear we will fail to hear the voice of God."

Call to Prayer for Primates' Meeting

The new national president of The Order of the Daughters of the King describes herself as "a holy roller from Texas." Sharon Lundgren, who previously served as the Triennial chair, has a clear, and clearly ambitious, agenda for the new triennium.

One of president Lundgren's goals is to revive the order in England. The Archbishop of Canterbury became its patron in 1898, but it has since died out.

Another is to define the order's international structure. The Episcopal National Council is the ruling body worldwide, she said. "In Africa, it is growing like gangbusters. We work with the Mothers' Union. They don't see us as competition since we don't raise money."

For the extraordinary October primates' meeting called by the Archbishop of Canterbury, "all 23,000 Daughters worldwide have been called to prayer and fasting the whole time." This can mean fasting in the usual sense, or abstaining from negative thoughts, or something else non-edible.



Rick Wood photo

Past presidents of the Episcopal Church Women address the Triennial in Minneapolis.

"We are a source of calm in the storm. As long as we're in the Anglican Communion, Lutheran, Catholic, Orthodox, we're still Daughters of the King."

ECW President Elected

The Episcopal Church Women elected new national officers during the first week of Triennial. Harriet Neer, from the Diocese of Arkansas, is the new president; vice-president of program is Karyl Otten, Utah, and vice-president for information is Shirley White, Nebraska. Treasurer is Lynette Frazer, Louisiana, and secretary, Donna Keller, Los Angeles.

Ms. Otten said this year's Triennial had "gone wonderfully well. There was a good turnout for the new format, and some deputies and visitors came to workshops, when they discovered they could sign up at convention."

The week-long Women of Vision and Anti-Racism workshops were well received, and some topics had unexpectedly large houses — "on parliamentary procedure, she thought she'd have about 10 — it drew 50 people."

The new triennium will see the continuation of Call to Action, stressing literacy programs, leadership, and racism training.

Patricia Nakamura

United Thank Offering Grants

Donna Musgrave, chair of the United Thank Offering Committee, said that in addition to grants awarded in May, grants totaling \$45,738.39 were awarded at General Convention. The sum was made up of the convention Eucharist offering of \$26,563.69 and returned or unused funds of \$19,174.70. These amounts were added to partial grants awarded in May:

\$2,000 Diocese of Alabama for senior health ministry.

\$10,000 Diocese of Hawaii for repairs to Camp Mokule'ia facilities.

\$5,000 Diocese of Long Island for its domestic violence victims' respite/family consultation services.

\$5,000 Diocese of South Dakota to install a restroom at St. Luke's Church in Hot Springs (which has never had one) and another at the parish hall.

\$3,738.39 Myanmar (Burma) to build a diocesan conference center (in a country where building a church is not allowed).

Also awarded was a partial grant to the Diocese of Olympia of \$20,000 for a van to be used for a mobile library by the First Nations Committee outreach project.

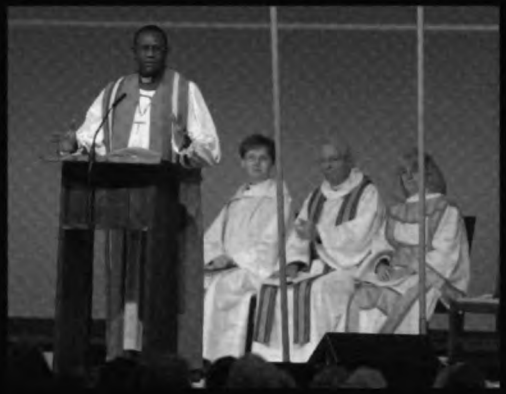
Total grants for 2003 amounted to \$3,002,197.89, according to JoAnne Chapman at "815." The complete list will be published later in the fall. Ms. Musgrave, retiring after six years, said that an increase in giving offset the loss of interest income, resulting in an Ingathering of 2,749,351.63 and taking the total over the \$3 million mark for the second triennium. Joy Tway, of Andalusia, Ala., is the new UTO grants chairperson.

10 Days in Minneapolis

Clockwise from below: Friends greet in the Minneapolis Convention Center; the convention's Sunday Eucharist; the Rt. Rev. Riah Abu El-Assal, Bishop in Jerusalem, at worship; the Rt. Rev. Robert Duncan, Bishop of Pittsburgh (left), addresses the press with the Rev. David C. Anderson, president of the American Anglican Council, and others.

Photos by Rick Wood, Rick Bate and Virginia Barrett Barker





Clockwise from top left: Speakers line up to present arguments for and against same-sex blessings; a lunch break on the grounds of St. Mark's Cathedral; the Most Rev. Josiah Idowu-Fearon, Archbishop of the Kaduna Province of Nigeria, preaches at the main Eucharist; a TV program gives daily updates; Oceana Bailey, 4, and her mother, Ann Bailey, receive communion; deputies greet the Puerto Rican deputies; young participants from All Saints' Church, Oakville, Conn., prepare to sing at the convention center.

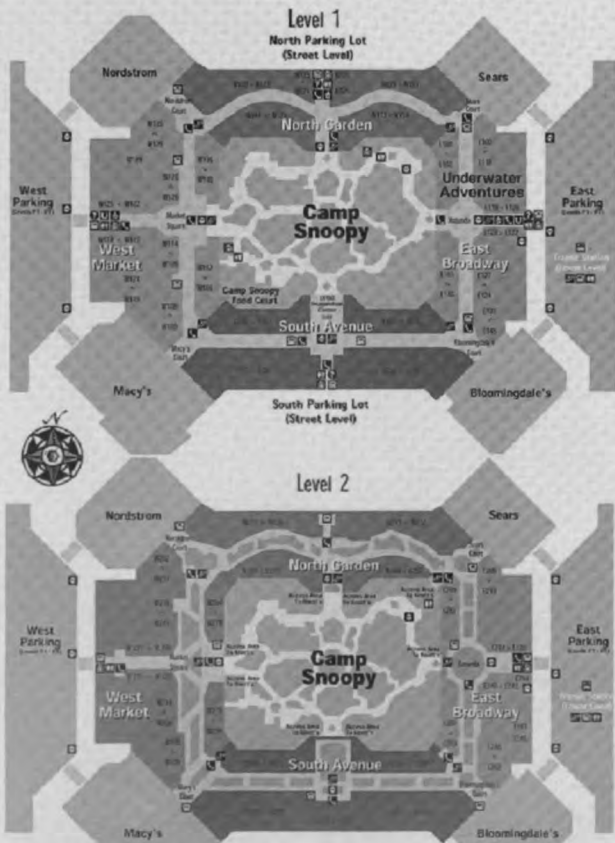
The Top 15 Similarities between General Convention and the Mall of America

By Timothy Schenck

Inspired by both my first trip to Minnesota and my first experience of General Convention, I offer the following observation:

Mall of America

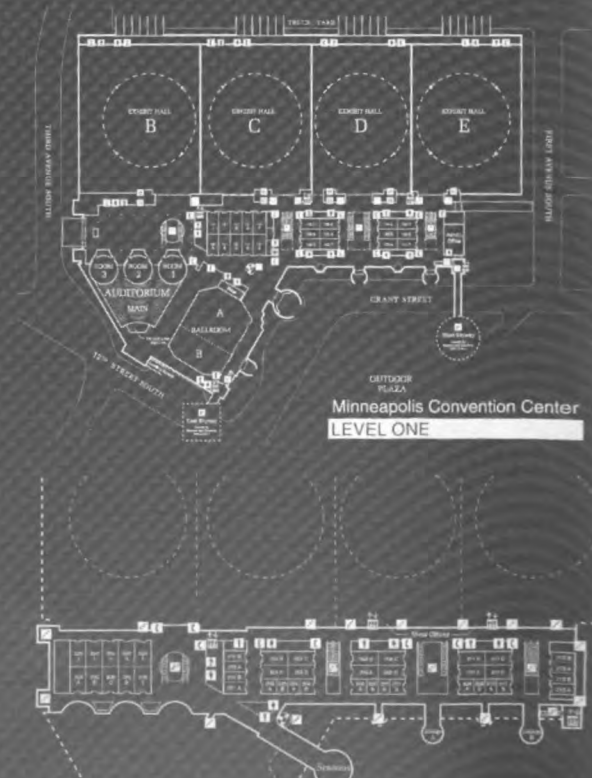
1. Indoor roller coaster
2. Petting zoo for kids
3. Visitors from all 50 states
4. 525 retail stores
5. People leave with lots of baggage
6. J. Crew
7. Seven-acre theme park is loud and chaotic
8. Two Food Courts
9. Entertainers dressed in "Peanuts" costumes
10. Camp Snoopy
11. A Starbucks on every level
12. Lots of games are played
13. Don't leave home without your Visa card
14. 123 shopping days until Christmas
15. Doesn't fully reflect America



General Convention

1. Emotional roller coaster
2. Bishop stroking for clergy
3. Deputies from all 50 states
4. 202 convention exhibitors
5. People arrive with lots of baggage
6. Louie Crew
7. House of Deputies
8. One Ecclesiastical Court
9. Entertainers dressed in clerical attire
10. Camp Griswold
11. Bishops Blend coffee at every turn
12. Lots of games are played
13. Don't leave home without your business card
14. 1,095 days until G.C. 2006
15. Doesn't fully reflect the Episcopal Church

The Rev. Timothy Schenck is the Rector of All Saints' Church, Briarcliff Manor, NY.



They Didn't Tell Me About This in Sunday School

By Dave Palmer

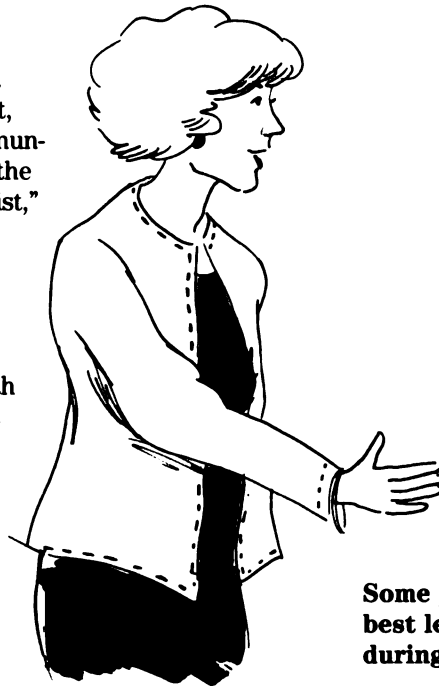
Life has gotten really complicated since I left home and became a man.

You see, our prayer book says that, when you are about to receive communion, the priest or whoever will say, "the body of Christ" or "the blood of Christ," to which you say, "Amen!" The thing is, the priest doesn't seem to finish saying her words until I've just popped the bread into my mouth. Now, I don't know about you, but I was taught not to talk with my mouth full. But what else can I do? If I wait until I've swallowed, the priest will have moved on to the next person, and, if I try to say "Amen" before I receive the element, I'll be disobeying the 11th commandment: Thou shalt not interrupt. In the end, I do what many of us do at the dinner table: I stash the bread in my cheek, and I say what I have to say.

One time, one of our priests preached a riveting sermon at the end of which he poured dirt on the carpet at the crossing. (Believe me, he had our undivided attention when he did that.) I loved the symbolism (yeah, we bring our dirt to church), so I started envisioning an alternative liturgy as I went forward for communion. I was the first one to come out of the congregation, so I'm sure someone noticed me as I quickly knelt and scooped up a handful of dirt. (Yeah, I'm gonna bring my dirt to Jesus.) I wasn't sure what I was going to do with the dirt. It seemed to me that my symbolism required it to be cleansed by the blood of Jesus, but I didn't think the rest of the congregation was going to appreciate drinking a mildly alcoholic mud puddle when they came forward for communion. My symbolism began to fall apart. I juggled the elements while I tried to keep the dirt in my hand.

As I walked back from the altar, my buddy, Michael, who is very observant (and a keen gardener), looked at me as if to say, "what the heck are you doing with that dirt?" I went to the back of the church and put the dirt in a trash can, and I returned to my seat, flustered and confused. If what I just did is symbolic of my experience with sin, then Christianity is very complicated indeed. (Let's see, sometimes we leave the altar, and our sin is still with us until it is taken away by the sexton who is paid by the church to toss it into a dumpster where it mingles with other uncleansed sins, used paper towels, and smelly things from the back of the parish refrigerator?)

But those aren't the only theological complications in



Some people are best left alone during the peace.

my life. Oh, I'm familiar with the usual ones, like the Bible's paradoxical emphasis on both our free will and the sovereignty of God; but no one prepared me for the complicated social cues one has to consider when passing the peace:

1. When two men pass the peace, they shake hands firmly, as if to say, "feel my strength; I am a man."
2. If the man has had some experience with the warm and fuzzy side of Christianity, you hug him.
3. When a man passes the peace with a woman, he must gently clasp her fingers (unless it's with Sheila, who will try to crush your hand).
4. If the man perceives, through a series of complicated social cues that are impossible to figure out, that he may hug a particular woman, he must lean into the hug so as to avoid contact with her chest. If she is a real sweetie, he may give her a kiss on the cheek.
5. There are some people (shy children, schizophrenics, fans of the 1928 prayer book, etc.) for whom the most loving thing to do is leave them alone during the passing of the peace. In all of this, I find it's good to keep a sense of humor. After all, God has a sense of humor; otherwise, none of us would get into heaven. As the psalmist says, "Then was our mouth filled with laughter ..." Laughter, yes, and a little morsel stashed in our cheek. □

Dave Palmer is a member of All Saints' Church in Concord, N.C. He is assistant professor of piano and music theory at Pfeiffer University.





The interior of "the tank" before the start of Holy Trinity's reconstruction efforts.

An Eyesore No More

Louisiana church transforms a concrete water tank into a space for worship.

On the Feast of the Epiphany in 1998, the Rev. Hal Hutchison, rector of the Church of the Holy Trinity in Sulphur, La., had a revelation about the vacant property next to the church.

The property was an abandoned water treatment facility on 1.3 acres that ran alongside the existing church property. Hidden from the casual observer in the church parking lot, it was of no consequence unless one intentionally spread the bushes and vines along the fence to peek through. From the other side, on Michigan Street, it was an eyesore; overgrown with weeds, vines, and trees, and littered with junk and dilapidated metal buildings and various concrete structures. The most significant was a water reservoir painted a faded light blue. Initially the important draw for Fr. Hutchison and eventually for the vestry, was to gain access to the other street, and control over the development of the property which was scheduled to be auctioned in the near future.

During the next two years Fr. Hutchison often spoke about the property and the wisdom of purchasing it. The city of Sulphur, he said, does not move quickly. This allowed Fr. Hutchison and a small but growing number of supporters within the church to spend time walking around the long-neglected property.

The water tank seemed to keep calling to Fr. Hutchison, so one day, he and parishioner Pete Lund decided to climb into the concrete structure through an access hatch in the roof. It was a dark cave with a shaft of light beaming through the vent at the peak. It measured 65 feet in diameter, and 21 feet from the peak to the floor. Once inside, Fr. Hutchison's now two-year-old epiphany instantly became a firm pro-

posal to try to turn the concrete tank into a habitable structure. When he returned home and shared the vision with his wife, she told him that the parishioners would probably think that he had lost his mind, and she named the building "Father's Folly." Her predicted reaction from the parish turned out to be incorrect, however. After numerous conversations with vestry members and others, the vestry voted unanimously to bid on the property.

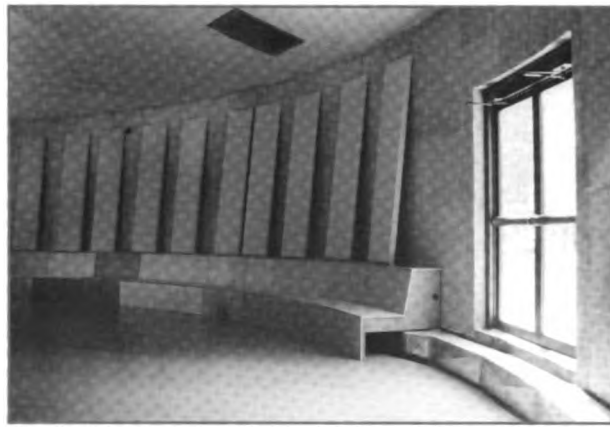
In April of 2000, Holy Trinity successfully bid the minimum \$60,100. In early 2001, after the city had rendered the property environmentally safe, Holy Trinity was able to begin destruction of the unwanted buildings. When the contractors left, there were four structures remaining: the maintenance shed, the small office/warehouse, the water tank, and something now known as the bell tower. Volunteers from the parish immediately went to work cleaning up the grounds and claiming the space as the church's own.

The office building received a new roof and was converted into a 1,000-square-foot storage facility. The maintenance shed became a picnic pavilion with a

new roof and concrete floor added. This covered pavilion is 25 x 90 feet and now houses 14 new picnic tables.

At that point, the vestry had to make a decision whether to spend \$18,000 to remove the tank or an undetermined amount in the hope that it could be rendered usable. The answer was a brave response, "As long as it is safe, let's use it." It soon became evident that the tank needed a name other than "Father's Folly." During this time Holy Trinity was celebrating its Jubilee Anniversary Year. At a ground-breaking

When he shared the vision with his wife, she told him that the parishioners would probably think that he had lost his mind, and she named the building "Father's Folly."



Benches made by parishioners conceal the duct work.

(Continued from previous page)

service for the tank, it officially became "The Jubilee Center." Although the Episcopal Church uses the Jubilee Center name nationally for a specific type of ministry, the use of that name by Holy Trinity is a local one borrowed from the Book of Leviticus (verses 11-12).

A committee was appointed by the vestry to begin the development. First was the dilemma of how to fund the project. The diocese made a loan grant of \$100,000 and approved another \$80,000 to be borrowed from the bank.

After working with an architect designing the Jubilee

Center, which also included the addition of a restroom and kitchen facility, the project was released for bids. The committee was initially devastated when the bids all came in considerably over budget. They regrouped and decided to move forward with \$100,000 and to see how much of the project could be accomplished using volunteer parish labor and subcontracted work.

Four-foot walls at each doorway were designed and built to stop sound waves running around the perimeter of the room. Specially made acoustical banners were hung on cables strung from the peak of the ceiling to the walls in a pattern like spokes on a bicycle wheel.

In the center of the newly painted concrete floor, Mr. Lund painted the interlocking Trinity circles that grace other places on the church property. The finished building is capable of seating approximately 150 people. With tables removed, it can seat 300 people for concerts or liturgical functions.

The Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, and his wife, Susan, were present for the first official function on Feb. 22, a pizza party for 56 to honor parish confirmands. In early April, the provincial youth network planning meeting was held and afterward, the Jubilee Center was widely praised. Then on Palm Sunday Holy Trinity held its first service in the Jubilee Center.

Work is still not complete. The vestry is in the process of deciding on a contractor to build a 1,600-square-foot addition to the back door of the tank. The new building will include restrooms and a commercial quality kitchen. □

This article was adapted from Alive! the newspaper of the Diocese of Western Louisiana.



Holy Trinity, Sulphur, held its first service in its new Jubilee Center on Palm Sunday of this year.

General Convention Fallout

Those of you who tell us this magazine doesn't print enough good news might want to turn to another page rather than to read this column, for it is not good news. It is sad news — some examples of the unfortunate fallout which has occurred as a result of the decision by General Convention to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

As one might expect, reactions have not been positive in the Diocese of Fort Worth. The Rev. Deuel Smith, rector of St. Michael's Church, Fort Worth, may have outdone other clergy in that diocese on the Sunday following convention when he threw the Episcopal Church flag on the floor and walked across it. Others walked over it during the opening and gospel processions. An observer at St. Michael's that day said Fr. Smith encouraged parishioners to wear black ribbons and to sign a statement of withdrawal from the Episcopal Church.

*

An equally sad incident took place in the Diocese of Florida. On the day after the vote for consents for Canon Robinson were announced, a deacon and a lay person went to the Baker Correctional Institution for a regularly scheduled Bible study with inmates. They were turned away by prisoners, who said they did not want to have an association with the Episcopal Church following that vote. Some conversation followed, and when the prisoners were assured that it was the position of the Diocese of Florida not to consent to the consecration of Canon Robinson, the visitors were permitted to enter.

*

The fallout has gone international as well. The Rt. Rev. Simon Oketch, Bishop of Maseno North in the Anglican Church of Kenya, was attacked on a London street, by two ordained members of the Church of England, apparently for declaring his opposition to the Robinson consent. Bishop Oketch, who was attending a seminar in London, told the *East African Standard* that he was attacked because the English clergy opposed the Kenyan church's stand against homosexuality. When the attackers threatened to beat up the Kenyan, he was rescued by some passers-by.

*

The reactions haven't been restricted to the Episcopal Church. In Westlake, Ohio, the part-time janitor of the non-denominational Church on the Rise was beaten, according to the *The*

(Cleveland) *Plain Dealer*, because the pastor of the church preached in opposition to the consent for Canon Robinson. The janitor, Richard Bilski, was confronted by four men who asked when Pastor Paul Endrei would arrive. When Mr. Bilski responded that he did not know, he was hit with a tennis racket, punched, and had his shirt torn off. He reported that he sustained cuts and bruises to his face, arms, hands and ribs. As the attackers left, one said, "This is a message for Pastor Paul." Both the pastor and the janitor believe the attack was in retaliation for Pastor Endrei's sermon in which he spoke against the Robinson consent.

*

The Rev. Steven R. Randall, rector of St. Timothy's, Catonsville, Md., probably got himself into trouble with the sermon he preached. According to the *The Washington Times*, Fr. Randall said, "I can no longer submit to our bishops. I will be removed in time by the authorities of this church." He went on to compare the Episcopal Church to a hijacked airliner and said it "will carry more people to hell than it will save. It is a flying coffin doomed to destruction and despair."

*

Another who risked his status is the Rev. Kendall Foley Beach, rector of St. Alban's, Monroe, Ga., who used the Liturgy for the Burial of the Dead for the Sunday Eucharist. "The Episcopal Church is dead," Fr. Beach said. "Or at least the Episcopal Church we have known is no longer. It has become theologically and morally bankrupt ..."

*

The stories go on and on. There was a black banner over the main entrance at the Cathedral Church of the Advent, Birmingham, Ala. The signboards at several churches had black tape over the word "Episcopal." A church in Graham, Texas, was set on fire. There were scattered reports of individuals and families leaving their church.

Even the convention itself had its sad moments. On the day following the bishops' vote to consent some people wore black armbands. Others walked about with ashes on their foreheads.

Unfortunately, we'll probably be hearing more of these tales. Saddest of all is the realization that all of them could have been avoided.

David Kalvelage, executive editor

Quote of the Week

Elise Sumner, visitor to General Convention from the Diocese of Indianapolis, on the action of convention: "We can't eliminate every pain in the world."

Did You Know...

Boy Scout Troop 12 of St. Brendan's Church in Juneau, Alaska, has raised several thousand dollars this year by collecting aluminum cans donated by ships of the Princess Cruise Line and taking them to be recycled.

**Conservative parishes
in progressive dioceses
are likely to become
“safe” oases in the midst
of pressure to conform.**



Even More Important

A message we have stressed for many years is worth repeating: The parish church is where the action is. The national church can be a valuable resource with its programs and gifted staff members, and the diocese, especially when it gathers with its bishop, can be a source of unity and strength. But the parish church is where our most vital ministries take place. The sacraments are administered in our churches, the gospel is preached there, and most pastoral ministries, along with such important programs as evangelism and stewardship, are carried out most effectively at the congregational level.

This special Parish Administration Issue celebrates ministry in our parish churches. It is one of four we publish each year, and is sent without charge to clergy who are not subscribers in hopes they will find it to be a valuable resource for parish ministry. Many of the articles and the advertisements in this issue are particularly pertinent to persons involved in the administration of parishes.

It is likely that parish churches may become even more important for many Episcopalians during the next few weeks. Persons who are having difficulty accepting the decisions made at General Convention may find their parish to be a place to discuss the issues with clergy or friends, and in some instances, a place where one can experience traditional Anglican theology. For some, conservative parishes in progressive dioceses are likely to become “safe” oases in the midst of pressure to conform.

We salute the effective ministries being carried out by our parish churches. May people continue to find the presence of Christ in those places.

Back on Campus

The reappearance of the College Services Directory in this issue is a reminder to consider the importance of college ministry. In too many places ministry on college campuses has consisted of the rector or curate at the local parish in a college community organizing occasional “Canterbury Club” meetings or mobilizing a few lay volunteers to provide a supper for students who would appreciate a good meal. In recent years the church has recognized the importance of having a stronger presence on college campuses. In many places full-time diocesan chaplains minister to students, and in some instances lay persons are involved as part of a ministry team.

Unfortunately, despite recognition of the value of college ministry, it is often one of the first casualties when dioceses need to cut their budgets. We hope that when diocesan conventions take place beginning next month, delegates and deputies will think twice before reducing or eliminating funds designated for college ministry. The impact the church can make on the lives of young people should not be overlooked.

It's Confusing

By Gary W. Kriss

I confess that the logic of it all escapes me. Traditionalists in the Episcopal Church are calling for the establishment of a new province in the Anglican Communion, an "orthodox" province for Americans who believe that the Episcopal Church has gone too far by consenting to the election of an openly gay man to be Bishop Coadjutor of New Hampshire. What they really seem to want is for a substantial portion of the Episcopal Church to be booted out of the Anglican Communion, but apparently they will settle for a separate but equal province.

So the idea is that the proposed new province will be in communion with the Archbishop of Canterbury and Episcopalians will also still be in communion with the Archbishop of Canterbury. Perhaps there is some kind of new math here that I fail to understand. As I see it, if both groups are in communion with Canterbury, doesn't that mean that they are in communion with one another? I am confused.

A little bit of confusion can be OK — we do see as through a glass darkly. In fact, Anglicans have always lived with a certain amount of ambiguity. For example, I am personally amazed that people of catholic conviction in Britain manage to cope with the eucharistic rite in the 1662 Book of Common Prayer, which seems to me to be severely deficient, to say the least. But it is that ability to live with ambiguity that has somehow gotten us through quite a few sticky situations over the centuries. Periodically, there have been defections of individuals or groups who found the ambiguity too difficult and desired a more secure place to live out their faith, but others have, for various reasons, stayed within this sometimes strange but still quite wonderful house of Anglicanism.

Now, once again, we are faced with the prospect of division, but this time one has to wonder whether the proposed solution makes any kind of sense, even under the rubric of Anglican ambiguity: two provinces within the same geographical boundaries, both claiming to be "the real thing," both in communion with the same international fellowship, but not in communion with one another. Is it overkill to point out that the Archbishop of Canterbury, with whom everyone wants to be in communion, has declared himself personally on the side of those who favor revision of the old teaching on sexuality?

The situation becomes even more confusing when one considers the issues. The essential concerns of traditionalists are that biblical morality and the sacrament of marriage are overturned by the decision to permit a man to become a bishop while he is living in a committed relationship (presumably an actively sexual relationship) with another man. At the very least, we are putting the cart before the horse in giving consent before we have dealt with the issue of same-sex relationships. But traditionalists also oppose, on biblical and theological grounds, the blessing of any sexual relationship other than the marriage of a man and a woman. So the order of things really does not matter.

It's All About Order

The trouble, as I see it, is that there is nothing new in what the Episcopal Church has decided to do. For all practical purposes, this decision really was made the last time the General Convention met in Minneapolis, in 1976. At that time, it was decided that women, as well as men, can be priests. Or, to put it in somewhat different terms, it was decided that men and women are interchange-

Once again, we are faced with the prospect of division, but this time one has to wonder whether the proposed solution makes any kind of sense.

(Continued on next page)

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

(Continued from previous page)

able within holy orders. Order is what it is all about, the holy order of the church, which is nothing less than the sacramental expression of the order of creation. If men and women are interchangeable in one sacrament (holy orders), then it is clear that they must be interchangeable in all sacraments, including holy matrimony, and, indeed, in all relationships.

Many traditional Anglo-Catholics have always recognized that these were the implica-

A new province does not seem like an honest or viable solution.

tions of the 1976 decision, but chose to stay within the Episcopal Church and live, albeit uncomfortably, with the ambiguity of it all. One has to wonder what it is that causes so many of them to want to draw the line now. As for the others in the traditionalist camp, it would appear that they are now reaping what they sowed. Their position appears to lack theological consistency and is limited to an appeal to the authority of selected passages of scripture—even as many of them seem content to ignore other passages that enjoin obligations they no longer feel constrained to observe.

As one who has stood firmly on the traditional Anglo-Catholic side on these issues from the beginning, I am certainly troubled by the course events have taken. For the moment, I continue to live with ambiguity as I try to sort out my own response. But I have to say that a new province does not seem like an honest or viable solution. The proposed new province would be an alliance of opposites which would inevitably fracture, sooner or later. Christ's one, holy, catholic and apostolic church is about wholeness, not fractions. If the Anglican Communion becomes completely untenable, I believe that the only direction faithful Anglicans can move with integrity is to a home within one of the great churches—Rome and Orthodoxy – from which we descend. Anything else is a temporary fix, at best. □

The Rev. Gary W. Kriss retired as dean of Nashotah House in 2001. He lives in Cambridge, N.Y.

Stop and Reflect

Amid all the discussions (opinions, biblical “proof-texting,” etc.) it is all but impossible to find a sufficient theological argument, pro or con, concerning the blessing of same-sex unions.

This lack may stem from a long-term malaise among many Christians who wish to be good followers of the Lord but who are helped only minimally toward that end by their church.

If our holy God is author and creator of all that is, including our sexuality, it behooves us to stop and reflect upon our God-given urges, and the perceptible purposes for which they are granted us. Homosexual leanings are not sinful. Feelings are facts and need, honestly, to be faced. What we do with them is for the good of the social order or not.

Biblical proof-texting is confusing and contradictory. “Law” and “grace” are hardly definitive. It is in the here and now that God meets us most intimately as we stop and reflect upon the consequences of our actions. Gene Robinson’s consecration will surely open the gate to more and more patent homosexual practice. So we do well to ask if this is what we believe God wants. And if not, then look for a clearer answer.

Nowhere in the church’s 2,000 years has homosexuality been blessed, not because of narrow-mindedness but because it has been perceived as contrary to God’s intent for us. So where shall we go from here?

Well, nowhere, unless there is developed in us a personal religion with a personal God who calls us first to himself, and then to one another. To pray, in quiet confidence. And listen. There will be an answer.

*(The Rev.) Fred Bender
Moorestown, N.J.*

It Doesn't Add Up

I attended my 40th high school class reunion a couple of years ago and refrained from hugging my old flame for fear of the sexual boundaries training (and their police) we clergy were forced to attend several years ago.

Now consents have been given for a divorced gay priest to be consecrated bishop who, indeed, founded an organization for the introduction and “mentoring” of questing youth to the gay lifestyle (try telling me that it has nothing to do with same-sex activity!). These actions and vote for the gay priest means acceptance by those who have finally winnowed their way into the deputations to General Convention and their bishops who provide direction in all matters. Meanwhile, I can get fired for any number of reasons, including being heterosexual, and maybe even acting on it, while gay and multi-divorced persons and clergy are welcomed as the people needing inclusion (and leadership roles) in the church. Thirty years of continuous “dialogue” is now complete and there is no inclusion of moderation, much less conservative and biblical views. What is wrong with this picture?

This can only mean that Episcopal Church worship vows and oaths before the Lord and his folk only mean what you want them

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LETTERS

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to mean, or just mean nothing.

Hence, I can only reason that my whole life has been a sham for teaching and coaching that it does matter who you are and what you stand for—even if you miss the mark from time to time.

(The Rev.) Arthur L. Cunningham
Delafield, Wis.

Like the Secular

One thing that strikes me about the handling of the sexuality issue at General Convention is how the spiritual has mirrored the secular. The House of Bishops, which recently urged President Bush not to declare war on Iraq without international consensus, saw fit to ignore the 1998 Lambeth statement on sexuality in voting to approve the ordination and consecration of Canon Robinson.

Moreover, again regarding the Iraq crisis, Presiding Bishop Frank Griswold is on record as specifically urging Bush not to resort to war without the approval of the U.N. Security Council. Given Bishop Griswold's "yes" vote at General Convention, are we to infer that he feels that the U.N. Security Council is somehow more worthy of respect than is the Lambeth Conference?

I find it disheartening to see that a majority of our bishops and convention deputies feel it appropriate to hold secular politicians to standards that they themselves will not uphold in matters concerning the church. What happened in Minneapolis is, if nothing else, very American. In both the secular and the spiritual we support internationalism only when that stance supports the course of action that we have already decided to take.

Larry Miles
Laredo, Texas

A Forgotten Principle

Based on reporting and editorials in TLC plus other media, it appears that a number of Episcopalians, including bishops, priests, and laity, are considering withdrawing or otherwise sepa-

rating themselves from the Episcopal Church majority. Their concern appears to be that the majority is in heresy or non-orthodoxy from the decision to consent to the consecration of the Bishop Coadjutor of New Hampshire. As I understand the arguments, the action was a violation of some Old Testament texts and St. Paul's epistles which make homosexuality a sin. They seem to claim that this is the final word. It is further my sense that the TLC editor supports the above belief and action.

Seldom, however, do I see reference to the gospel statements by our Lord that, "You shall love the Lord your God with all your heart . . . soul . . . mind . . . and strength. This is the first and greatest commandment. And the second is like it: You shall love your neighbor as yourself." In Matthew 22:40, Jesus continues, "On these two commandments hang all the law and the prophets."

My reading of these statements by our Lord is that loving our neighbor — wanting for that person what we want for ourselves — is the principle on which heresy or non-heresy and orthodoxy or non-orthodoxy is determined. As a result, the action of the General Convention was not only orthodox and non-heretical, it was what our Lord calls each of us individually to believe and act on.

Other actions which deny the principle of love of neighbor are the unorthodox and sinful positions.

*Nicholas Mumford
Rochester Hills, Mich.*

It has been said the role of the Episcopal Church is to die. It appears that the politically correct General Convention in Minneapolis has done what is necessary to accomplish the death.

In the next few years the membership of the church will decline to about 1 million, and then the homosexual community will be a majority, and because they do not procreate, the church will die in another two generations.

The best thing about the Episcopal Church is that we meet only every

(Continued on next page)

Serving mariners worldwide New Alliance of Episcopal Chaplains reaches 19 U.S. ports.



*The Rev. Dr. Jean Smith
SCI, NY & NJ
Founding Chaplaincy*

The mission to seafarers, one of the oldest and largest cross-cultural ministries in the church, has taken a new tack. Chaplains across the country (pictured here), have created a new Alliance of Episcopal Maritime Ministries that will:

- Coordinate ministries nationwide;
- Provide advice and funds for improving centers ashore;
- Recruit interns for shipboard and port chaplaincies.

Seagoing professionals of all nations call in all U.S. ports. Episcopal chaplains work to improve their lives through:

- Visiting seafarers on board;
- Providing needed services on shore, including transportation;
- Facilitating phone calls home and money transfers to waiting families;
- Coordinating issues of seafarers' rights and well being;
- Offering pastoral care and evangelism among mariners.

The Alliance of Episcopal Maritime Ministries salutes its founding chaplaincy, The Seamen's Church Institute of New York and New Jersey, and SCI's Episcopal chaplains: The Rev. Mary Grambsch, The Rev. Jacques Girard, The Rev. Skip Vilas, The Rev. James Kollin, The Rev. Francis Cho, and the Rev. Jim Wilkinson.



*The Rev. Canon Peter Larom
AEMM*

AEMM also salutes The Rev. David Ross, serving in Vallejo, CA; Russell Pierce of Orlina, CA; The Rev. E.L. Baldwin of Chicago, IL; The Rev. Frances Cox of the Maine seacoast; The Rev. George Dawson and Mr. Charlie Brown of Corpus Christi, TX, and Bishop William Choi of the Port of Seattle, WA.

We ask you to assist the Alliance, choose a chaplaincy, or pick a port to support. Your contribution to AEMM will help improve port ministry throughout our country. Send your tax-deductible contribution to AEMM, c/o The Episcopal Church Center, 815 Second Ave. NY, NY 10017. Click on our web-site: www.AEMM.org or contact The Rev. Canon Peter Larom at helpseafarers@aemm.org or 1-800-334-7626, ext. 6326.



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Port of Providence*



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*The Rev. Lacy Largent
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*The Rev. Robert Crafts and
The Rev. Sally Durand
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*The Rev. Jim Von Dreele
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*The Rev. David Gunderson
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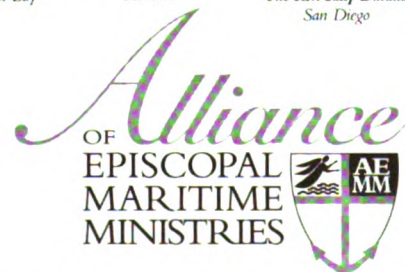
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LETTERS

(Continued from previous page)

three years. The worst thing about the Episcopal Church is that we meet every three years.

However, the damage done at this convention won't make it necessary to meet again to continue the destruction of our beloved church.

*(The Rev.) William Belury
Fort Worth, Texas*

The leadership of the Episcopal Church, as reflected in decisions of General Convention in Minneapolis, has regrettably set aside the authority of holy scripture, Christian tradition and right reason in favor of a contemporary social agenda.

While this action is painful and embarrassing, let us be of good cheer! Jesus Christ is still the Head of our church. Scripture, tradition and reason are still the guiding principles in this parish and in this diocese. To God be the glory.

*(The Rev.) John T. Rollinson, SSC
St. James' Church
Cloviss, N.M.*

On the same day General Convention voted consent for Canon Robinson, there was an announcement that Queen Elizabeth had given permission for Prince Charles and his sons to move into Clarence House, the former home of his grandmother, the Queen Mother. The article also noted that Camilla Parker-Bowles was also given "rooms" at Clarence House.

A few weeks ago, the headlines blared about the calling of Canon Jeffrey John to be Bishop of Reading. Many lifted their voices in outrage at a man living in a sexual relationship without benefit of marriage and the threat to the unity of the Anglican Church.

It is confusing to learn that the queen voiced concern over the threat to the unity of the Anglican Church if Canon John assumed the position of bishop. Is this not the same queen who is the head of the Anglican Church and defender of the faith? How is it that a devout priest, who has openly admit-

(Continued on page 42)

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(Continued from page 40)
 ted to living in a committed homosexual relationship, is pressured into refusing that position because it threatens the unity of the church, and yet the present defender of the faith is not concerned over her own son's living arrangements? As heir to the English throne, Charles will become head of the church and defender of the

faith. Is there no concern that he is living, quite openly at Clarence House, in a relationship with a divorced woman without benefit of marriage? Does anyone but me see a double standard here? I would welcome a sensible, Christian and moral answer!

*Br. Robert James McLaughlin, BSG
 Church of the Epiphany
 Ventnor, N.J.*

I find myself supporting the authority of my church's General Convention to do what it did, without agreeing with the voting majority of deputies. With respect to Canon Robinson, however, we crossed the line a long time ago. He should never have been permitted to remain in the active priesthood in a high-profile position after announcing his continuing relationship with another man.

The Old Testament view is that a man lying with another man is an abomination. The picture in the mind's eye of said abomination taking place in the rectory or the bishop's residence is distasteful to both the aesthetic and the moral sensibilities of many of us.

I don't think General Convention's action will create much change at the parish level. I find it hard to imagine our largely straight vestries, in New Hampshire or elsewhere, calling a non-celibate gay rector, any more than they now tolerate a straight rector who is sexually active outside of his or her marriage.

*Charles H. Foresman II
 Naples, Fla.*

David Kalvelage writes with dismay about the process of consent for a priest living opening in a committed gay relationship. Mr. Kalvelage acknowledges that the Episcopal Church has had gay clergy and bishops and even claims to know some. Then he seems to tacitly commend these gay bishops and priests for living "a more or less closeted existence."

But Canon V. Gene Robinson, Bishop Coadjutor-elect of New Hampshire, lives outside the church's norm for he is in an openly committed relationship. What's happening here? A key question emerges. Does the church even tacitly uphold as a norm that homosexual relationships in a closeted existence are appropriate? Don't ask/don't tell?

If the church is about commitment and openness, surely Canon Robinson's lifestyle is morally superior to those who live secret furtive lives deceiving those around them. How



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refreshing it is to hear of those who engage in committed relationships — reminiscent of a covenant.

*(The Rev.) Walter W. Witte
Vineyard Haven, Mass.*

If the report of the Presiding Bishop's reason for voting in favor of consent for Canon Robinson is correct, then a new item has been added to the Episcopal menu — waffle with Frank. Some of us would have been disappointed had the P.B. voted as he did because he believed in the rightness of Canon Robinson's cause, but would have respected his taking a position on the issue. However, to vote for consent out of respect for the diocesan convention? By this logic, he would also have approved a candidate who denied the Incarnation or approved papal infallibility.

*(The Rev.) Robert Carroll Walters
Worcester, Mass.*

It's Exclusionary

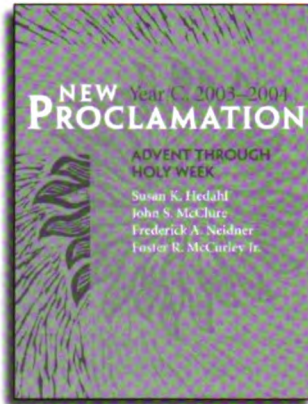
It is one thing to realize that the Boy Scouts of America (BSA), a member of which I once was, is an exclusionary organization, but to read [TLC, July 27] that the Episcopal Church supports the BSA is disheartening. If "thousands of Episcopal churches ... support the policies and principles of the Boy Scouts ..." and the Brotherhood of St. Andrew has "exactly the same goals," there is something terribly wrong.

The Boy Scouts of America is a homophobic organization by its own admission. It refuses to accept boys and adult leaders who are homosexually oriented. Christ was not exclusionary and his church was formed to be inclusive. Years ago the Episcopal Church turned away blacks and parishes had pew rent to keep out the poor. The church wisely moved beyond those bad times. The Episcopal Church must now move beyond lending support to the BSA.

*Robert D. Hulme
Princeton, N.J.*

(Continued on next page)

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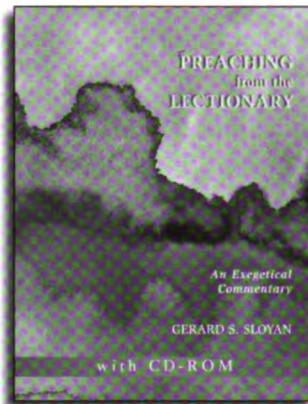
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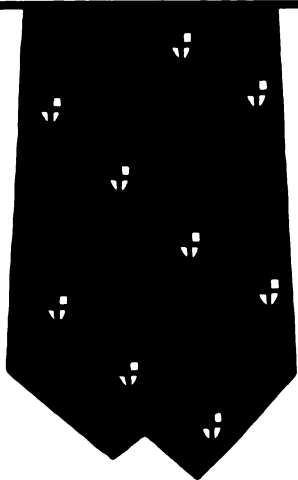
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LETTERS TO THE EDITOR

(Continued from previous page)

Selfless Loyalty

I must take issue with the letter from Bob Chapman about David and Jonathan [TLC, July 20].

David was obviously heterosexual. He had at least seven wives, 10 concubines and more than 19 sons — more than enough to secure the succession to the throne. Duty did not require him to sire that many offspring if he did not feel so inclined.

Considering the difficulties David experienced with his household, it is not surprising that he should have praised the staunch, selfless loyalty of his friend above the love of women.

On numerous occasions that involved sexual activity, the Bible says so, clearly and plainly. The absence of any such statement regarding David and Jonathan may be taken as a reliable indication that their friendship was not a homosexual liaison.

*Laura Rico
Los Banos, Calif.*

I was happy to see two civil responses [TLC, Aug. 10] to my letter. Maybe honest sharing is possible.

The Rev. Larry Valentine felt that David and Jonathan counting on descendants in 1 Samuel 20:42 proves their relationship was only a friendship. I would point out that the modern examples Bishop Otis Charles and Canon Gene Robinson show that getting married and fathering children does not prove heterosexuality.

Mr. Muth had a very well-placed warning about being anachronistic. As he stated, the idea or definition of homosexuality and heterosexuality did not emerge until the 1800s. So to claim that any verse in scripture actually condemns homosexuality would be just as anachronistic as inferring Paul was a Cubs fan. (Personally I think Paul would have been a Red Sox fan, but I digress.)

It is not necessary for God to have to have had a change of mind. It is not necessary to label ourselves. Instead, this does suggest we are all humans looking in the glass dimly. Keep sharing.

*Bob Chapman
Everett, Wash.*

They're Not Enemies

Ms. Rowthorn's article, "Another Layer of Hierarchy" [TLC, July 27] was distressing. According to her, the diaconate is destroying the "primary ministry of the laity in society."

My primary function as a deacon is to exhort, enable and encourage the laity as ministers both within and outside the church building. I believe that the laity, not the clergy, is the church.

I am left wondering if Ms. Rowthorn's perception comes from attending a dysfunctional parish, where the emphasis is on the clergy, or is she simply opposed to the Episcopal system? Either way, it is sad that she considers deacons to be the enemies of the laity, and impediments to the calling of everyone to exercise ministry in and to the world.

*(The Rev.) Lewis R. Gwyn III, deacon
St. Augustine of Canterbury Church
Vero Beach, Fla.*

England or Britain?

In the second column of the article on marketing church weddings [TLC, Aug. 10], in the last paragraph, I'm afraid TLC's writer got the Britains and Englands somewhat confused. (If it's *The Telegraph* it ought to be ashamed!) The following may be a more accurate description of the state of affairs.

The Church of England is by law the church established (state church) of England. Under existing rules, anyone who resides in England has the right to a first marriage in the parish church where he or she resides or regularly worships.

This means that people of any or no faith and of any or no nationality have that right as long as they are prepared to be married according to the rites and practices of the Church of England. Legal requirements of some countries outside Britain do make it difficult for their nationals to avail themselves of this right but nevertheless the right is there.

For further information, and forgive me if I am teaching my grandmother to suck eggs, in Wales, also part of

Great Britain, the Church of Wales is not established and in Scotland, also part of Great Britain, the established church is the Presbyterian Church rather than the Scottish Episcopal Church.

I have to admit, having married perhaps 200 couples under the laws of England, that I prefer the system over here, where no one has the right to get married. It certainly makes for a quieter life.

*(The Rev.) John Nixon
All Saints' Church
Kansas City, Mo.*

Feeling Welcome

I am proud of my church.

On a recent Sunday I spotted a couple in church whom I had seen the week before but had not yet engaged in conversation. After church I made it a point to meet them, greet them, and welcome them to our parish. As we talked they indicated they were Roman Catholic, but that they no longer felt welcome in their church. As one of them said, "The pope has made it clear he doesn't want us." I was simultaneously dismayed that a man of God would cause people to feel unaccepted and unwanted, and gratified that these men had found our church and that they had been warmly greeted.

*Clark Hendley
Canton, Conn.*

Look Both Ways

Regarding the question, "Whatever became of the *via media*?" posed by David Kalvelage [TLC, June 29] on the *via media*, you get run over from both directions.

*Kenneth W. Noelsch
Long Island, N.Y.*

Sounds Familiar

Was it just a few months ago when the Presiding Bishop deplored the president's unilateral action and the offense that gave to the world, compelling the P.B. to apologize for American arrogance?

*Jack Carlsen
Flushing, Mich.*

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Reactions from the Parishes

(Continued from page 23)

may lose students. We have lost parishioners — it's already started." An open meeting with the bishop and convention deputies is scheduled, for anyone to ask questions. And people are trying to deal with their anger. "We can't live in anger," Fr. James said. "But we're not the California laid-back attitude here."

After Bishop Bruce MacPherson's letter was read at **Ascension Church, Lafayette, La.**, "everybody was a little solemn," said Rebecca Miller, wife of the youth pastor. The bishop has promised to visit with everyone at each parish who wants to talk. People took a copy of his letter, to read over and pray about. "I heard everything from, 'This is a little encouraging' to 'Well, we'll see,'" she said. The bishop will meet with other bishops around the area and attend the meeting of concerned clergy next month in Plano, Texas.

Kay Kelley, administrative assistant at **Shepherd of the Hills in Branson, Mo.**, said everything felt just about the same as usual, and there was no mention of convention during the service on Sunday, Aug. 10.

At **Grace Church, Muskogee, Okla.**, things were "very civil, as we'd expect. We didn't have more visitors than normal, no curious people pro or con." The Rev. Kirk Woodliff, rector, said his sermon was about Ephesians, about not letting anger get out of control. "It's OK to be in different places in our journey," he said. "We gather to communion, not to agree." Discussion, he said, was calm; people were trying to understand. "There is confusion, concern, and sadness because we know the church is hurting. This is a loving community, 80-130 on Sunday, a 110-year-old parish. They've been through some times."

Maggie Talbot, parish secretary

of **Ascension Church, Clearwater, Fla.**, said the rector, the Rev. John Hiers, approached the topic from the point of view of reconciliation. At a presentation after the service a deputy from the congregation read a letter from Bishop John Lipscomb, and both talked

'Everyone's been bombarded by TV, and stressed out with feelings about what's going to happen.'

**The Very Rev. Warren Raasch,
St. Paul's Cathedral, Springfield, Ill.**

about the votes — and about media misinformation. "There was a lot of, 'Oh, I didn't know that'," she said. "The parish reflects a conservative diocese, but we have people on all sides of issues; we are representational of the Episcopal Church in general. There were many emotions present."

St. Cyprian's, New Bern, N.C., was in the midst of a downpour, and only a few people made it to church on the Sunday following convention. "Many people don't approve, or don't know which way to go. Many are very strongly against," said church treasurer Catherine Moore. It was too early, she said, to know whether feelings would be apparent in the church's finances.

The Very Rev. Warren Raasch, dean of **St. Paul's Cathedral, Springfield, Ill.**, complained that "everyone's been bombarded by TV, and stressed out with feelings about what's going to happen. The discussion between services raised questions about how convention works, whether the bishop wanted to leave the Episcopal Church and how that, or any sort of impaired communion, would affect the

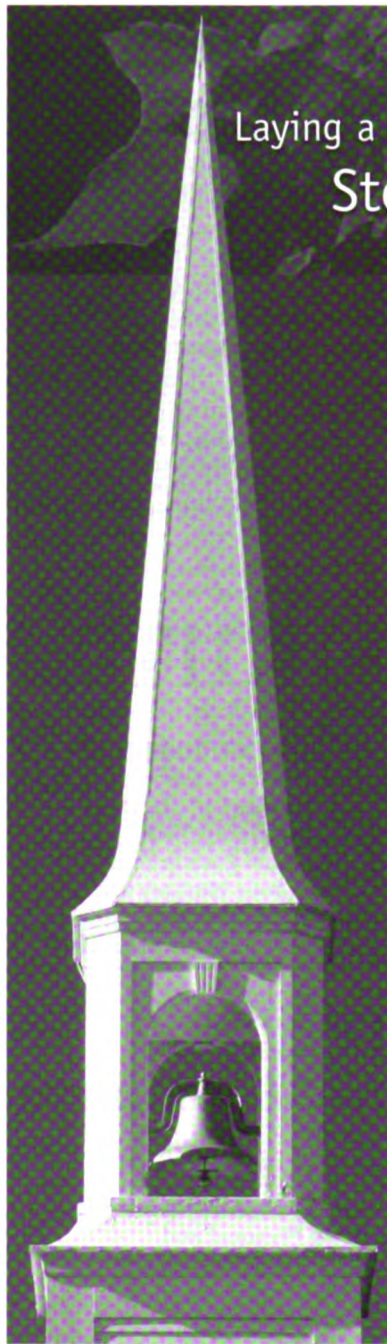
cathedral parish. But, he said, there was no animosity. "People who had never been here before came because of the decision, and asked about becoming Episcopalian. One is a Roman Catholic lay eucharistic minister." The congregation, he said, is relatively split on the issue, even though Bishop Peter Beckwith, clergy and lay deputies all voted against consent for Canon Robinson. "People feel we've done something so strange, but people want the church to stay together."

"We [clergy and deputies] at **Trinity Cathedral, Sacramento, Calif.**, were wondering what would happen. Nothing happened at all," said the Rev. Canon Grant Carey of that Sunday. "We held the dean's forum, and there were lots of questions, but no bloodshed, nobody walking out of the church. The deputies said it had been a most reconciling and loving convention. This is a very peaceful diocese. Not everyone is of the same mind but we're willing to work together."

"**Christ Church, Grand Rapids-not-Michigan**," says the Grand Rapids, Minn., rector, answering the phone. The Rev. Gretchen Pickeral, glad to be home after 10 days in Minneapolis, said she felt no sense of rejoicing or victory. The mood was somber, with older people troubled about an issue on which they hadn't spent much time. "Some people are trying to decide whether to stay. I think love will conquer. They love the people here and aren't willing to give that up. "Townpeople have approached her, she said, with "Isn't it great?" or "What are you going to do?"

"Even those who are very happy see that pastoral care will be needed, that new ground has been broken on another issue on which we do not agree. We have to live with that tension. We've managed to do that about many things." Talk was about good news from convention, the youth focus, evangelization of families. "We have to focus on things that need our attention. Spread the gospel."

Patricia Nakamura



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Final Version of Resolution on Same-Sex Blessings

Resolved, the House of Deputies concurring, That the 74th General Convention affirms the following:

That our life together as a community of faith is grounded in the saving work of Jesus Christ and expressed in the principles of the Chicago-Lambeth Quadrilateral: Holy Scripture, the historic Creeds of the Church, the two dominical sacraments, and the historic episcopate.

That we reaffirm Resolution A069 of the 65th General Convention

(1976) that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church."

That, in our understanding of homosexual persons, differences exist among us about how best to care pastorally for those who intend to live in monogamous, non-celibate unions; and what is, or should be, required, permitted, or prohibited by the doctrine, discipline, and worship

of The Episcopal Church concerning the blessing of the same.

That we reaffirm Resolution D039 of the 73rd General Convention (2000), that "We expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God," and that such relationships exist throughout the church.

That we recognize that local faith communities are operating within the bounds of our common life as they explore and experience liturgies celebrating and blessing same-sex unions.

That we commit ourselves, and call our church, in the spirit of Resolution A104 of the 70th General Convention (1991), to continued prayer, study, and discernment on the pastoral care for gay and lesbian persons, to include the compilation and development by a special commission organized and appointed by the Presiding Bishop of resources to facilitate as wide a conversation of discernment as possible throughout the church.

That our baptism into Jesus Christ is inseparable from our communion with one another, and we commit ourselves to that communion despite our diversity of opinion and, among dioceses, a diversity of pastoral practice with the gay men and lesbians among us.

That it is a matter of faith that our Lord longs for our unity as his disciples, and for us this entails living within the boundaries of the Constitution and Canons of The Episcopal Church. We believe this discipline expresses faithfulness to our polity and that it will facilitate the conversation we seek not only in The Episcopal Church, but also in the wider Anglican Communion and beyond.

Minority Report separately distributed in the House of Bishops regarding the substitute resolution adopted by the House of Bishops

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the Prayer Book and Liturgy Committee should not be passed for the following five reasons:

On point number three, the resolution conflates two very different issues.

While we acknowledge that differences do exist in how to faithfully and effectively provide pastoral care for people who believe themselves to be homosexual persons, we also affirm that those pastoral concerns, skills, and techniques are very different from developing rites for same-sex unions.

We are also concerned that in this paragraph the phrase "...and what is, or should be, required, permitted, or prohibited by the doctrine, discipline and worship..." [of this church] is deeply troubling. We question why this phrase "or should be" is included. Why can we not simply say, as our ordination vows require us to say, "what is required, permitted or prohibited..."

On point number four, we happily acknowledge that relationships characterized by fidelity, monogamy, mutual affection and respect, careful and honest communication, and holy love which enables those in such relationships to see in each other the image of God. They are called "holy marriage" and they have been part of the life of the church for 2,000 years. But this resolution is not about marriage relationships between a man and a woman, it is about creating something new in the life of the church.

On point five, we wish to state in the strongest possible terms that, far from being consonant with the Primates' Pastoral Letter, this is a denial of it. We quote from that letter, "The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same-sex unions. Therefore, we as a body cannot support the authorization of such rites."

Thus, the Primates' letter, in the strongest language and with a clear intent, implored this church not to develop such rites. This resolution is a complete and arrogant repudiation of the clear intention of the leaders of our church.

(Continued on next page)

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Minority Report

(Continued from previous page)

On point five, we ask the question, "What does it mean 'to experience' such liturgies?" A simple reading of this language flies in the face of the intention of the Primates' letter as it raises the question of how one can "experience" a liturgy without actually performing such a liturgy. Thus, this resolution has the effect of authorizing the performing of (quot-

ing the resolution) "celebrating and blessing same-sex unions."

On point six, we note the seemingly conciliatory and congenial dilution of the language of the previous resolutions. But this resolution has the same effect in the life of the church as those more forthright resolutions.

We note the language specifying "possible inclusion" and the change from the Book of Occasional Services to Enriching Our Worship. We note, however, that the reality that

(a) once these rites are published by the Church Publishing Company they carry the implicit imprimatur of the church. Thus (b) people both in and outside of the church can reasonably conclude that these rites of blessing are themselves blessed by the church itself. That is because (c) the subtleties which mark the distinctions between the Book of Common Prayer, the Book of Occasional Services, and Enriching Our Worship are lost on the vast majority of men and women in and outside the church. The reality is that no one outside a close coterie of canon lawyers and liturgical scholars will make a distinction between included these rites in Enriching Our Worship and the Book of Common Prayer.

We note that the stated purpose of Enriching Our Worship (Preface p. 13) is that it "contains texts intended to be explorations for the development of liturgical materials...[and] looking forward to the[ir] dissemination throughout the Church..." Publication by The Church for propagation by The Church for use in The Church of rites of same-sex blessings is the true intent of this resolution.

We note that the Preface of Enriching Our Worship goes on to say (p.17) "Whatever we imagine the future of the Book of Common Prayer to be, the task of the months and years to come is to compose, use, evaluate and distribute a wide variety of emerging resources." The intention of this resolution becomes clear if we substitute in that sentence the phrase from the substitute resolution "celebrating and blessing same-sex unions." Thus, we could reasonably read the Preface of the Enriching Our Worship to read as follows: "Whatever we imagine the future of the Book of Common Prayer to be, the task of the months and years to come is to compose, use, evaluate and distribute liturgies for the celebration and blessing of same-sex unions."

Thus, while the proposed change from the Book of Occasional Services to Enriching Our Worship seems conciliatory and congenial, the actual difference is insignificant and the end result is the same as the previous resolutions.

Respectfully Submitted,
The Rev. Kendall Harmon

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The Rev. **Shellman Baer** is associate minister of the Greater Lycoming Episcopal Ministry, 912 Almond St., Williamsport, PA 17701.

The Rev. **Sarah Belknap** is priest-in-charge of St. Peter's, 1648 W 9th St., San Pedro, CA 90732-3404.

The Rev. **Rosa M. Brown-Watson** is vicar of Iglesia de la Magdalena, 1011 S Verdugo Rd., Glendale, CA 91205.

The Rev. **Lili Bush** is vicar of St. Paul's, PO Box 726, Barstow, CA 92311.

The Rev. **Steven Dean** is vicar of St. Francis', PO Box 940516, Simi Valley, CA 93094-0516.

The Rev. **Alan Gregory** is associate dean of academic affairs, Episcopal Theological Seminary of the Southwest, Box 2247, Austin, TX 78768.

The Rev. **Victoria Hatch** is priest-in-charge of St. George's, 950 Spruce St., Riverside, CA 92507-2503.

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The Rev. **Alistair Votaw**, as rector of Trinity, Southport, CT.

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The Rev. **Carroll C. Barbour**, retired rector of St. Thomas the Apostle Church, Hollywood, CA, died July 1 after having had heart and lung ailments. He was 72.

Fr. Barbour was born in Erwin, NC. After serving in the U.S. Navy he graduated from Occidental College and from the General

(Continued on page 56)

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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



NEW HAMPSHIRE

DARTMOUTH COLLEGE Hanover
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

PLYMOUTH STATE COLLEGE (UNH) Plymouth
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

UNIV. OF NEW HAMPSHIRE (UNH) Durham
ST. GEORGE'S CHURCH (603) 868-2785
One Park Court (at 16 Main St.)
Website: www.stgeorgesdurham.org
The Rev. Michael L. Bradley, r & chap

NEW JERSEY

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

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

LEHIGH UNIVERSITY Bethlehem
MORAVIAN COLLEGE
CANTERBURY ASSOCIATION
CATHEDRAL CHURCH OF THE NATIVITY
321 Wyandotte Street (610) 865-0727
Website: www.nativitycathedral.org
Sun 8 & 10:30; Wed 9 Sat 5.

TRINITY EPISCOPAL CHURCH
44 E. Market St. (610) 867-4741
Website: www.trinitybeth.org
Sun 8 & 10:30, Wed 9:30 & Sat 5

PENNSYLVANNIA (Continued)

DREXEL UNIVERSITY
UNIVERSITY OF PENNSYLVANIA
UNIVERSITY OF THE SCIENCES
IN PHILADELPHIA
ST. MARY'S CHURCH, HAMILTON VILLAGE,
THE EPISCOPAL CHURCH AT PENN
www.stmarysatpenn.org (215) 386-3916
E-mail: st.marys@verizon.net
3916 Locust Walk, Philadelphia, PA 19104
The Rev. James H. Littrell, r & chaplain
Sun H Eu 11, Canterbury 6:30; Mon-Fri Evening
Prayer 6

RHODE ISLAND

BROWN UNIVERSITY Providence
RHODE ISLAND SCHOOL OF DESIGN
S. STEPHEN'S 114 George St.
www.sstephens.org (401) 421-6702
The Rev. John D. Alexander, r
Sun Mass 8, 10 (Sol), 5:30, Daily as posted

JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH 175 Mathewson St.
revbobbrooks@aol.com (401) 331-3225
The Rev. Robert T. Brooks, r
Website: www.gracechurchprovidence.org
Sun 8 & 10, Wed 12

UNIVERSITY OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHURCH
The Rev. Dr. Jennifer Phillips, r
Website: www.stangustineuri.com
Sun 8, 10, Wed. Eu 7

TENNESSEE

UNIVERSITY OF MEMPHIS
RHODES COLLEGE
CHRISTIAN BROTHERS UNIVERSITY Memphis
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

TEXAS

RICE UNIVERSITY
THE SCHOOLS OF MEDICINE
AT TEXAS MEDICAL CENTER
PALMER MEMORIAL CHURCH
The Rev. Sam Todd, asst.
Sun H Eu 5, St. Bede's Chapel w/Student Meal 6.

TEXAS A & M UNIVERSITY College Station
EPISCOPAL/ANGLICAN COLLEGE MINISTRY
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

THE COLLEGE OF WILLIAM AND MARY
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
400 High St. (434) 392-5695
The Rev. Edward Tracy, r, the Rev. Dr. William
Blottner, chaplain
Sun H Eu 10:30

MARY WASHINGTON COLLEGE Fredericksburg
TRINITY EPISCOPAL CHURCH
CANTERBURY CLUB 825 College Ave.
The Rev. Kent D. Rahm, r, the Rev. Wendy K.
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
ST. PAUL'S MEMORIAL CHURCH
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
EPISCOPAL CAMPUS MINISTRY AT VT
CHRIST CHURCH (540) 552-2411
120 Church St.
E-mail: canterburyvt@yahoo.com
Website: www.christchurchblacksburg.org
The Rev. Clare Fischer-Davies, r & assoc. camp-
us minister; The Rev. Scott Russell, campus
minister & assoc. r
Sun H Eu 8:30 & 10:30; Wed Canterbury 5:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
Christ Church (206) 633-1611
4548 Brooklyn Ave. N.E., Seattle, WA 98105
E-mail: ccseattle@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

UNIVERSITY OF WASHINGTON Seattle
Canterbury Campus Ministries
Covenant House 4525 19th Ave, NE
Seattle, WA 98105 (206) 524-7900 ext. 19
The Rev. Mary Shehane
E-mail: shehane@drizhale.com
Wed 6 H Eu w/ Dinner Programming

(Continued from page 53)

Theological Seminary. He was ordained in the Diocese of Los Angeles, as deacon in 1958 and as priest in 1960. He served a number of churches in California, Georgia, Missouri and Kansas, then was rector of St. Thomas of Canterbury, Long Beach, CA, 1978-86, and St. Thomas', Hollywood, 1986-2000. He was a member of the diocesan architecture commission and chaired the diocesan task force on alcoholism. In 2002 he renounced his orders in the Episcopal Church and became a lay person in the

Roman Catholic Church. He is survived by two sons, the Rev. Hugh Barbour, and Philip; a sister and a brother.

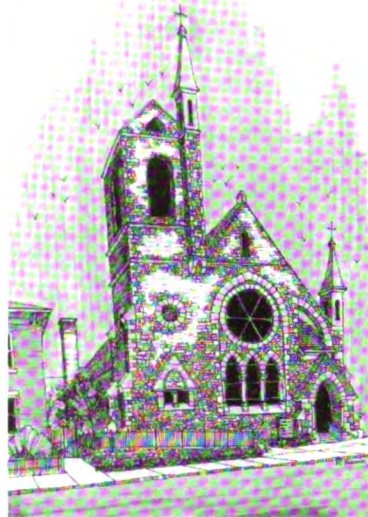
Mary Gladkowski, a student at Seabury-Western Theological Seminary, died July 2 of a pulmonary embolism at Lake Forest (IL) Hospital, where she was being treated for a recurrence of cancer. She was 48.

Ms. Gladkowski was born in Springfield,

MO, and educated at Illinois State University, Dominican University and John Marshall Law School. She was an attorney until 1999, when she entered the discernment process for ordination in the Diocese of Chicago. She had been a student at Seabury-Western since 2001. She was a member of Christ Church Waukegan, IL. Ms. Gladkowski is survived by her husband, Benjamin; a daughter, Mary Elizabeth; her parents, Willard and Ella Nora Fruits, of LaGrange Park, IL; a sister, Barbara Kolton, of Carol Stream, IL; and a brother, Roy Fruits, of Mahtomedi, MN.

TRINITY EPISCOPAL CHURCH Parkersburg, West Virginia

FULL-TIME RECTOR



Trinity Parkersburg is an 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.

Parkersburg is a town of 35,000, surrounded by medium and small towns to create an appealing population center. We have a small city atmosphere, and are located two hours from Columbus and three hours from Pittsburgh. Wood County has an excellent school system, the cost of living is very affordable, and the crime rate is among the lowest in the nation. West Virginia is a beautiful state, offering a wide variety of outdoor recreational activities and many local cultural festivals and events.

We are seeking a partnership with an experienced rector with traditional beliefs, who can inspire and lead us to greater spiritual peace through learning, worship, prayer and service.

If you wish to explore a ministry with us, please send your resume to:

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

The Rev. Canon **D. Anthony Henllan-Jones**, 70, honorary canon of the Cathedral of St. James, Chicago, died June 22 at his home in Chicago from complications related to cancer.

Canon Henllan-Jones was born and raised in Wales. He served as a priest in the Church in Wales from 1955 to 1963, when he became rector of Holy Trinity Church, Montego Bay, Jamaica. He moved to Chicago in 1968 to study urban social issues. In 1971 he was appointed part-time assistant and drug abuse prevention consultant at the Chicago cathedral. He received a master's degree in psychiatric social work from the University of Chicago, then he founded an addiction counseling program for low and middle-income persons at the cathedral. The Cathedral Counseling Center grew rapidly under his leadership. He left it in 1984 to concentrate on his psychotherapy practice. Canon Henllan-Jones was named honorary canon of the cathedral in 1998. He also served as a consultant to diocesan commissions on youth work, education and training, and the Episcopal Church Women of the diocese. He is survived by his wife, Gloria; daughters Rachel Beckett, Rhiannon Houchins and Rebecca Henllan-Jones, and three grandchildren.

The Rev. Canon **Edwin Bedford Jeffress, Jr.**, former canon to the ordinary and executive secretary of the Diocese of East Carolina, died June 18 in Wilmington, NC, at the Davis Health Care Center. He was 87.

Canon Jeffress was born in Greensboro, NC, graduated from the University of North Carolina and the General Theological Seminary. He was ordained deacon in 1941 and priest in 1942, then served churches in several communities in North Carolina. In 1952 he was named director of religious education for the Diocese of North Carolina as well as director of the diocesan camp and conference center. He moved to East Carolina as director of religious education in 1962, and in 1973 he became canon to the ordinary and executive secretary. He is survived by three children.

Next week...

The Church According to Garp

THE LIVING CHURCH
FOUNDATION, INC.

Mrs. **Gilbert L. Braun**, Bella Vista, Ark.

The Rev. **Mark L. Cannaday**,
Midland, Texas

The Rev. **Milo G. Coerper**,
Chevy Chase, Md.

The Rev. **Thomas A. Fraser**, Riverside, Ill.

Mrs. **John M. Hayden**, La Crosse, Wis.

The Rt. Rev. **Dorsey F. Henderson, Jr.**,
Columbia, S.C.

The Rt. Rev. **Bertram N. Herlong**,
Nashville, Tenn.

The Rev. **Jay James**, Raleigh, N.C.
David A. Kalvelage, Pewaukee, Wis.

The Rev. **Gary W. Kriss**,
Cambridge, N.Y.

The Rev. **Kenneth C. Kroohs**,
High Point, N.C.

The Rt. Rev. **Edward Little II**,
South Bend, Ind.

Richard Mammana, Jr.,
East Stroudsburg, Pa.

Daniel Muth, Prince Frederick, Md.

Thomas Riley, Vienna, Va.

Prezell R. Robinson, Raleigh, N.C.

Miss **Augusta D. Roddis**, Marshfield, Wis.

Carole J. Ross, Lakeland, Fla.

The Rev. **Joanna Seibert**,
Little Rock, Ark.

The Rt. Rev. **William C.R. Sheridan**,
Culver, Ind.

The Rev. **Bonnie Shullenberger**,
Ossining, N.Y.

Ralph Spence, Jr., Billings, Mont.

Miriam K. Stauff,
Wauwatosa, Wis.

The Rev. **Jeffrey N. Steenson**,
Albuquerque, N.M.

Howard M. Tischler, Albuquerque, N.M.

The Rev. **Herbert A. Ward, Jr.**,
Boulder City, Nev.

The Rev. **Allan B. Warren III**,
Boston, Mass.

The Rt. Rev. **Keith B. Whitmore**,
Eau Claire, Wis.

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.*

RECTOR

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.

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@htrit.org.

For more information, see www.htrit.org.

CALL FOR NOMINATIONS

- RECTOR -

The PARISH of TRINITY CHURCH in the City of New York

www.trinitywallstreet.org

Trinity Church Wall Street seeks an exceptional individual to serve as rector of this unique parish. Firmly rooted in the history of the city of New York and the nation, Trinity was established under royal charter in 1697. The parish comprises Trinity Church and St. Paul's Chapel. At its heart is a congregation that reflects the richness of the New York Region. The rector of Trinity Parish assures the achievement of Trinity's mission through the creation and articulation of a clear, compelling vision, through spiritual leadership and sound executive management.

The position provides guidance to the entire Trinity organization, which includes:

- A large 175-person professional staff
- A diverse congregation and its council that worships and serves together through liturgy and education
- A vestry and 13 vestry committees that provide oversight to all aspects of Trinity's work
- A portfolio of initiatives and outreach that includes a grants program, a preschool, conference center, television, publishing and media activities, a homeless shelter and a home for the elderly
- A substantial endowment generated and sustained from commercial real estate holdings in downtown Manhattan



SUCCESSION COMMITTEE

74 Trinity Place • New York, New York 10006-2088

Tel: 212-602-0771 • Fax 212-602-9664 • Email: succession74@aol.com

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
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.

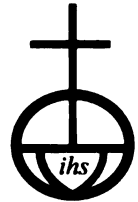
The Sisters of St. Margaret

As part of our on-going vocations program, we invite women ages 21-43 who are interested in the religious life to come and experience our life.

An Invitation to Explore October 9 - 13, 2003

For more information and a brochure please contact us:

Society of St. Margaret
17 Highland Park Street
Boston, MA 02119
617-445-8961
info@ssmbos.com
www.ssmbos.com



Everything for God alone.



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.

Successful candidates will lead and participate in the delivery of financial services to the Episcopal congregations in the state of Colorado, provide education to local congregations regarding the Foundation's services, develop and implement planned giving strategies, maintain efficient and effective operations of the Foundation, and encourage and motivate employees.

Qualified candidates will possess 10+ years experience demonstrating leadership, management and business experience and skills including:

- Managing financial operations and the practical application of financial concepts
- Developing a vision statement and strategic plan
- Recruiting, managing, and retaining capable staff
- Successfully working with a governing board
- Making management, financial, and personnel-related decisions
- Developing and managing effective planned giving programs
- Working effectively with diverse groups in geographically dispersed areas

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. Information may also be faxed to Ms. Michael Kubec at (303) 534-6012. The Colorado Episcopal Foundation is an EOE.



Incarnation Center

Ivoryton, CT

EXECUTIVE DIRECTOR

Year-round Episcopal Camp/Conference Center close to New Haven, CT. seeks Executive Director.

Adult conferences/retreats, youth camp, nature education (on-site & in schools).

Elderhostel site and Nature's Classroom site. Experience in administration, development sought.

Must be Episcopalian, lay or clergy. Competitive salary plus on-site housing. Send confidential inquiries to:

K. Yagerman

226 E. 60th St., NY, NY 10022.

Website: incarnationcenter.org

E-mail Inquiries to: incsearch@aol.com

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

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

FACULTY POSITIONS

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**. For more information about CDS, 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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JEWELRY

JEWELRY: Men's 14K gold signet ring by Avery with high-relief Chi Rho. Value \$645.00. Sell for only \$345.00. Call (541) 485-6945, or E-mail fentondh@aol.com for more details.

PILGRIMAGES

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwpil1@aol.com; Website: www.wwpilgrimages.org.

POSITIONS OFFERED

RETIRED PRIEST TIRED OF COLD WEATHER? Dynamic, warm, welcoming parish in a vigorous upscale Sun Belt community with affordable housing and outstanding recreational facilities is seeking a part-time retired ECUSA priest to join a shared ministry. The life of this debt-free parish of 625 members is focused on Christ-centered Eucharistic worship. The laity is well educated, successful, mostly retired, and very involved in the dozens of programs offered by the church. The successful candidate will be a parish-experienced and skilled preacher, teacher, and pastoral care giver who is retired but wishes to continue his/her ministry on a half-time compensated basis. Please visit our web site at 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**. All inquiries will receive a response.

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.

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 *Diapason*, 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**.

POSITIONS OFFERED

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**.

CLERGY NEEDED

DIOCESE OF ALBANY seeks apostolic-minded, hard-working clergy leaders. Orthodox, sacramental, biblical values, renewal, Alpha, Cursillo. Focus: Disciples Making Disciples. We are a Great Commission diocese. Contact: **Canon Kay C. Hotaling, Canon for Deployment. E-mail: khotaling@albanydiocese.org. Mail: 68 South Swan Street, Albany, NY 12210. 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.

CLERGY WANTED: The following positions are currently open in the *Diocese of Quincy, Illinois*:

- 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**.

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SEWANEE

The University of the South

Announcement for the Position of Dean of the School of Theology

The University of the South invites applications and nominations for the position of Dean of its School of Theology. The School aims to serve the broad whole of the Episcopal Church in preparing persons for ordained and lay ministry in the Church. The seminary grants the degrees of Doctor of Ministry, Master of Sacred Theology, Master of Divinity, and Master of Arts in Theology, as well as a diploma in Anglican Studies and a Certificate of Advanced Theological Study. The School of Theology includes a Programs Center for lay ministry training.

The School of Theology has 11 full-time faculty members and more than 100 graduate students pursuing masters and doctoral degrees. Over 70,000 persons throughout the world have participated in its intense four-year Education for Ministry program (EFM) and 20,000 have participated in the Disciples of Christ in Community program (DOCC).

Sharing a campus with 1,300 students in one of the top tier liberal arts colleges in the country, seminarians join with undergraduates in outreach and chapel activities. A major grant from the Lilly Endowment supports seminary and college student participation in internships, symposiums, and coursework that facilitate theological discernment of vocation.

As head of the School of Theology, the Dean reports to the Vice Chancellor (the University's president), works closely with the Provost (the executive vice president), and is a member of the senior staff of the University. It is expected that the Dean, as a tenured member of the faculty, will teach on a regular basis, as do the Vice Chancellor and Provost.

We expect that the Dean will have a record of pastoral leadership and effective administration, preferably with an advanced degree and evidence of scholarly achievement. It will be important that he or she be able to lead with grace and strength in a diverse academic and spiritual community.

Founded by leaders of the Episcopal Church in 1857, Sewanee is located on a striking 10,000-acre campus atop Tennessee's Cumberland Plateau between Chattanooga and Nashville. The School of Theology is located on the campus of the University of the South, with several buildings for instruction and a new chapel for the worship of the community.

A résumé and the names, addresses, and telephone numbers of three references should accompany letters of application. Applications will be accepted until the position is filled; however, only candidates whose materials are received by November 1, 2003, can be assured of receiving full consideration. Nominations, inquiries, and letters of application should be sent to:

The Rt. Rev. Henry Parsley, Chancellor
Dr. Linda Lankewicz, Provost
The University of the South
735 University Avenue
Sewanee, Tennessee 37383-1000

*The University of the South is an Equal Opportunity Employer.
Minorities and women are encouraged to apply.*

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME RECTOR: Grace Church, Madison, Wisconsin (the state capital and home of the University of Wisconsin), is a program-size, welcoming, increasingly diverse worshipping community located on the Capitol Square. The parish enjoys a prayer book liturgy, augmented by a strong music program. We pray for a priest who can lead us in spiritual and numerical growth, who preaches illuminating, challenging sermons, who can help us improve our Christian education programs, and who can assist us in our outreach endeavors. We have a history of strong lay leadership and participation in all aspects of church life, and we commit ourselves to supporting our rector as he or she leads us to our goals of spiritual as well as social strength. Our outreach includes a pantry that served 17,846 adults and children in 2002, and a shelter that houses about 90 men a night. But we need to engage more parishioners in all facets of parish life to make our ministries more vibrant and successful. Please send your resume and CDO profile to Search Committee, 116 W. Washington Ave., Madison, WI 53703. For further information, visit our web site at www.gracecc.org, or E-mail us at gracesearch@mac.com.

FULL-TIME RECTOR: Established church in the small Wyoming community of Worland close to scenic mountains. Unique sanctuary in well-maintained buildings. Healthy budget. Family-oriented, friendly congregation active in community affairs. Seek to expand spiritual, education and music programs and congregation. A very attractive package is offered to the right candidate, including housing allowance. Contact: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street Laramie, WY, 82070; Phone: (307) 742-6606; E-mail: gus@wydiocese.org.**

FULL-TIME RECTOR: A mid-sized program parish in Louisville, KY, seeks a rector who possesses traditional values as well as someone who lives and preaches biblical, orthodox teachings. St. Peter's has members of all ages, including a large number of young couples with children. The new rector must also be committed to developing our young adult and youth programs.

An interest in continued membership growth is also important. Pastoral care, spiritual growth, and sermons that make the gospel relevant to people's lives are three major areas of concern for our parishioners. St. Peter's is a fun and energetic community with a passion for life. Home of the Kentucky Derby and the Louisville Slugger, Louisville is a great place to live and work. There are many fine restaurants and entertainment venues for one's leisure time and the Ohio River provides an excellent place for walks, boating, and community festivals. The University of Louisville and Bellarmine University offer great opportunities for higher learning.

Interested parties please send resume and cover letter to: **Tim Root, St. Peter's Search Committee, 119 W. Collins Ct. Louisville, KY 40214** or E-mail to: tim.root@LNUFCU.com.

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.

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, or (303) 796-9860, before 9/7/03.**

CLASSIFIEDS

POSITIONS OFFERED

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

FULL-TIME RECTOR: Trinity Episcopal Parish, St. Augustine, Florida, is seeking an experienced rector to lead our corporate-sized congregation of 900. We seek with God's help:

- An articulate preacher who make's God's Word relevant in our lives
- A dynamic spiritual leader who brings us into a personal relationship with Jesus Christ
- A caring counselor who will work with the laity to promote pastoral care through our healing and visitation ministries
- A rector who will prepare our youth for a lifetime of faith and ministry
- A capable administrator who has the ability to step out in faith and lead our congregation with vision and purpose

Trinity Parish is located in the center of St. Augustine, the oldest city in the U.S., and is one of 77 congregations within the Diocese of Florida, the fastest-growing diocese in the U.S.

St. Augustine is a quaint, historic city with a bay front, miles of beautiful beaches, cobblestone streets, horse-drawn carriages and a charming shopping district. It has a large modern hospital, nearby schools, and the beautiful Flagler College one block from the church.

Please send letter of application, resume and updated CDO personal profile by **20 October** to: **The Rev. Canon Lila Brown, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202-2796, PH: (888) 763-2602, Ext. 12; E-mail: lbrown@dioceseofl.org Website: www.oldercityepiscopal.org.**

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: bulse34@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 or **St. Stephen's Episcopal Church, Box 4118, Horseshoe Bend, AR 72512.**

GROWTH MODE VICAR POSITION: St. Anne's Episcopal in Caseyville, Illinois, just minutes from downtown St. Louis, Missouri. Mission in the Diocese of Springfield, seeking a pastoral leader with vision, compassion and a heart for serving the community. Inquiries from candidates of all experience levels and backgrounds welcome. Call **(618) 397-2511**, E-mail: saintanneepiscopal@msn.com. Mail Attn: **Bud Drummond, Bishop's Warden, PO Box 730, Caseyville, IL, 62232.**

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.

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 — InterimRector@hotmail.com.

ORGANIST and CHOIRMASTER seeks corporate suburban parish, or combined program parish/prep school post, with active liturgical music program. Master's degree, 25 years experience in choir training (RSCM programs for adults, teens, children), organ, voice, conducting, service playing, school choirs, concert management, community musical outreach. Choral liturgy and parish music education primary focus, recitals secondary. Collegial, engaging working style, strong sense of vocation. Available 2004. Reply to: **c/o The Living Church, Attn: ORGANIST POSITION, Box 514036, Milwaukee, WI 53203-3436.**

RETREATS

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

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

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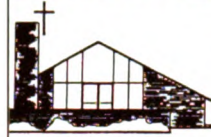
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All Saints Church HANOVER, PENNSYLVANIA

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.**

ST. PAUL'S Paterson, New Jersey

FULL-TIME DIRECTOR CHILDREN AND YOUTH MINISTRIES

Seeking 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
E-mail: rectorstpaul@aol.com

Church Directory Listing

AVERY, CA

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

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.stpaualcathedral.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.

WASHINGTON, DC

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-
coeur, 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

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

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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

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
60 Akenside Rd. (708) 447-1604
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

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, Heal-
ing Service; HU, Holy Unction; Instr, Instruc-
tions; 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
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www.cccnola.org
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Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

PEABODY, MA

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

KANSAS CITY, MO

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

LAS VEGAS, NV

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

HACKENSACK, NJ

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

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

SANTA FE, NM

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d; Mr. Gerald Near, music director; Mr. J. Michael Case,
organist
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Krauss, s.r.c.; The Rev. Park McD. Bodie, c; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11 Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30.
Sat Eu 10:30

WESTHAMPTON BEACH, NY

ST. MARK'S (631) 288- 2111
Main Street and Potunk Lane
Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30

ASHEVILLE, NC

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

PORTLAND, OR

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

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129 N. Market
Sun Mass 10. Weekdays as announced

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)

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.cotgts.org
The Rev. Ben Nelson, asst
Sun 8, 10:15 & 6

DALLAS, TX

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

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Fax: (713) 529-6178 www.palmerchurch.org
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The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 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.

CHRIST CHURCH

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

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Sat noon

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Ah, that's better!

Church Directory Listing

AVERY, CA

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4
The Rev. Martin L. Bowman, v (209) 795-5970
St. Francis Park Cemetery
Sun Mass 9 (High)

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
http://www.saintthomashollywood.org (323) 876-2102
The Rev. Ian Elliot Devise, 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 (619) 296-7261
www.stpaulcathedral.org
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,
EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

WASHINGTON, DC

CHRIST CHURCH, Georgetown (202) 333-6677
Corner of 31st & O Sts., NW
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.
Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 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
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 8, Thurs & Prayer Book HDs: 12
noon also. Sat Mass 9:30, C 5-8:30, MP 6:45 (ex Sat), EP
5:45, Sat MP 9:15, EP 5:45

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-
coeur, 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

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) 684-1271
Sisters of St. Anne (312) 642-3636
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, 3:30
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
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

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, Heal-
ing Service; HU, Holy Unction; Instr, Instruc-
tions; 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.

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave. (504) 895-6602
On the street car line at the corner of 6th St.
www.ccnola.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).

PEABODY, MA

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

KANSAS CITY, MO

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

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 736-7655
1 mile off Strip christiessavior@lvcm.com
H Eu Daily (ex Sat)

HACKENSACK, NJ

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

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,
curate; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth
Noland, d; the Rev. Phyllis Orbaugh, d; the Rev. Joan Garcia,
d; Mr. Gerald Near, music director; Mr. J. Michael Case,
organist
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday
H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. end 51st St. (212) 378-0200
www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on
Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days
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The Rev. Samuel Johnson Howard, Vicar
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ST. PAUL'S

Broadway at Fulton
Sun H Eu 8. Mon-Sat Prayer Service 12
Open Sun 7-4; Mon-Sat 10-6

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

ST. THOMAS

www.saintthomasschurch.org 5th Ave. & 53rd St. (212) 757-7013
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
Krauss, src.; The Rev. Park McD. Bodle, c; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11 Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30.
Sat Eu 10:30

WESTHAMPTON BEACH, NY

ST. MARK'S (631) 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) (828) 274-2681
3 Angle St.
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

PORTLAND, OR

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

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10. Weekdays as announced

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)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 682-1735
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
3986 McKinney Ave.
The Rev. Larry P. Smith, r; the Rev. Frederick C. Philiputt 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 (713) 529-6196
Across from the Texas Medical Center and Rice University
6221 Main Street (77030) www.palmerchurch.org
Fax: (713) 529-6178
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

SAN ANTONIO, TX

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

CHRIST CHURCH

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

MILWAUKEE, WI

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

SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

ST. PAUL'S Calle del Cardo 6
Near the Instituto Allende
Mailing address: Apartado 640
Telephones: office (415) 20387; rectory (415) 20328
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk,
d asst; the Rev. Dean Underwood, r-em;
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu
Sat noon

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (800) 980-3317
The Rev. William R. Hampton, STS
Sun Eu 10

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