

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS • MAY 2, 2004 • \$2.00



Risen from the Cross  
page 3

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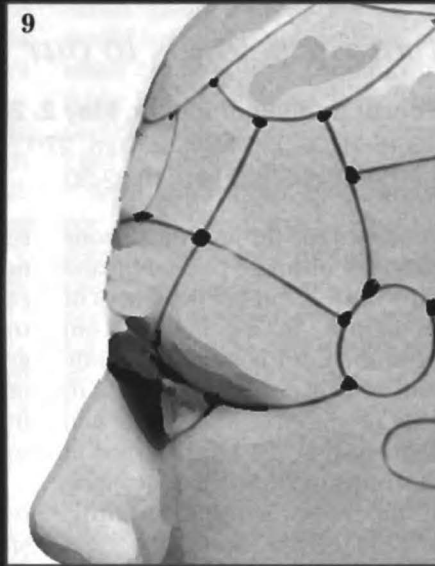
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*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

## THIS WEEK



## Features

- 8 Circuit-Riding Women  
BY NANCY G. WESTERFIELD
- 9 Let God Surprise Us  
BY JOSEPH M. BYRNE

## Opinion

- 11 Editor's Column  
Readers Sound Off
- 12 Editorials  
Still Talking
- 13 Reader's Viewpoint  
God Makes Some Strange Choices  
BY DOUGLAS G. SCOTT
- 14 Letters  
The Plan Can Work

## News

- 5 Maine Missioner Receives  
a Total Makeover
- 6 ARC-USA Dialogue Continues

## Other Departments

- 4 Sunday's Readings
- 16 People & Places

## The Cover

Risen from the Cross is a sterling silver chalice created by Adrian Luxmoore, of St. Paul's Church, Richmond, Va. The artist writes, "The cup is actually in four separate sections 'healed' by the stem pieces. The arms of the cross rise from the center in a twisting ribbon, or flame. As the resurrection came from the crucifixion, the base of this chalice is in the form of a cross centered in a circle. The cross led to the resurrection, so in this chalice the four arms of the cross rise from the center to intertwine and spiral up to support the cup. Perhaps the form of the support is reminiscent of the shape of the Holy Spirit."

"When I began working on the piece I had only a rough idea of what I thought the finished cup would look like ... something, a spirit or an angel perhaps...works with and through me to produce an object that I only begin to understand when I finally look at it. And I do not see everything; I love to find out what others see that I have missed."

More of Mr. Luxmoore's work can be seen at [www.ecva.org](http://www.ecva.org), the website of the Episcopal Church and the Visual Arts.



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**SUNDAY'S READINGS**

**The Absolute Reliability of God**

*'Salvation belongs to our God' (Rev. 7:10).*

**The Fourth Sunday of Easter, May 2, 2004**

Acts 13:15-16,26-33(34-39) or Num. 27:12-23; Psalm 100; Rev. 7:9-17 or Acts 13:15-16,26-33(34-39); John 10:22-30

Two themes run through the lessons for today: the absolute constancy and reliability of God and the fickleness of human beings. In the lesson from Numbers, the Lord points out bluntly that Moses will not be permitted to enter the promised land since he had "rebelled against [the Lord's] word in the wilderness of Zin when the congregation quarreled with [the Lord]" (Num. 27:14). Even Moses, the great leader of God's people during the time of the Exile, through whom the Ten Commandments were delivered, fell short in his service to God.

In the lesson from Acts, Paul, speaking in the synagogue in Pisidian Antioch, mentions almost matter-of-factly that "because the residents of Jerusalem and their leaders did not recognize [the Savior] or understand the words of the prophets that are read every sabbath, they fulfilled those words by condemning him" (Acts 13:27).

The lesson from Revelation identifies those who are praising God as having "come out of the great ordeal," i.e. who have been persecuted by evil humans for their fidelity to Jesus.

Finally, in the gospel, a crowd of people confronts Jesus, demanding to know whether he is the Messiah. He

responds, "I have told you, and you do not believe" (John 10:25). In every case, whether it is the enemies of God, the people of God themselves as a group, or the leaders of the people, to one measure or another all fall short of the call of God to dedicate themselves to him radically and totally.

In contrast, the fidelity and utter reliability of God to his people is shown forth without exception. In place of Moses, Joshua is commissioned as Moses' successor, so that the people will not be left without a leader or one who will convey to them the word of God. In Acts, Paul proclaims that the "good news that what God promised to our ancestors he has fulfilled for us" (Acts 13:32-33). In Revelation, the faithful are in a place of complete safety, comfort, and joy in spite of their persecutors. In John, Jesus' answer to the crowd is to promise eternal life to those who follow him, for no one can snatch them from the almighty hand of God.

Gladly, without taking away the amazing gift of free will that makes us human and able to love, these lessons proclaim that our failings will not turn aside God's faithful promises. Only outright rejection of God can do that.

**Look It Up**

Today's psalm has four verses. Which of them best brings out the theme of all the lessons?

**Think About It**

Is there a time in your life when God proved his fidelity and love to you even when you were falling short of your calling?

**Next Sunday**

**The Fifth Sunday of Easter, May 9, 2004**

Acts 13:44-52 or Lev. 19:1-2,9-18; Psalm 145 or 145:1-9; Rev. 19:1,4-9 or Acts 13:44-52; John 13:31-35

# Maine Missioner Receives a Total Makeover

What happens when a good friend secretly submits your name to a reality television show that wants a religious worker to pretend to be a used car salesman in Las Vegas? Just ask Clark Bridge.

"She's still my friend," said Mr. Bridge, youth missioner at Christ Church, Gardiner, Maine. Last fall, shortly after learning that his friend submitted his bio and photo to TLC-TV, which is available to cable subscribers, for a reality program titled "Faking It," Mr. Bridge was contacted by the show's producers. The vestry of Christ Church and its rector, the Rev. Jack Fles, quickly lent their support, and soon after, a camera crew came to Maine to film a church service. A few days later Mr. Bridge was on his way to Las Vegas to learn the car-selling trade for four weeks. At the end of his training, a panel of expert salesmen was asked to tell who, of a small group of salesmen, was "faking it." The results were revealed when the program premiered on April 18.

"I've never had an adventure quite like this one, said Mr. Bridge upon his return. "It's so different from Gardiner, Maine. It was an eye-opening experience. After the initial surprise of having my name entered, it really became my

idea. I wanted to get out of my comfort zone where I'm really content with 'small.' I had hopes that the experience would boost my confidence in making initial contacts with people, which is really important in ministry. The connection between sales and evangelism can't be overlooked."

After being flown by producers to see the "new Clark," his rector sounded as if he'd received used-car sales training as well: "One of our needs is to grow our youth program, to invite families to church into relationship, to feed their spiritual hunger, to be baptized and get their hands behind the wheel of a new lifestyle, so to speak," said Fr. Fles.

Participating in the program gave Mr. Bridge a chance to experience a world and a lifestyle very different from the one he is used to in Maine. He worked on a raceway pit crew, drove a Ferrari, received a total makeover, and sampled the Las Vegas nightlife.

"I thought it would be impossible to lose all my prejudices and stereotypes about car salesmen and Las Vegas, but throughout my training and my time selling cars, I never felt the moral squeeze," he said. "In the training there was a real focus on honesty. If you are caught lying to a customer, you're

done. What I felt more than anything was a need to depend on God and terrific closeness to God during those weeks. That part of the experience was really profound: a total dependence on God. I was alone in the desert."

Mr. Bridge will not have the choice of watching his performance for the first



*The Northeast/Diocese of Maine*

Clark Bridge (right) attends a Christian music festival with diocesan youth missioner Jane Hartwel last summer.

time in private. Christ Church scheduled a viewing party to begin in the parish hall an hour and a half before the program start. "I know that I'm in a community of people who care about me so we'll all watch it together," he said.

*Heidi Shott*

## More Dioceses Announce Lower Revenue Forecasts

Withholding by some congregations and lower than expected pledge income at others have forced many dioceses into a financial bind since the controversial General Convention votes to recognize same-sex liturgical blessings and consecrate a sexually active homosexual person as Bishop of New Hampshire. The dioceses of Missouri, Southern Virginia and Western New York are the latest to announce budget cuts and significantly lower revenue forecasts after the first quarter.

At least five parishes in Western New York are withholding most of their pledge payments to the diocese. An additional 22 out of 63 have yet to submit a pledge or have pledged less than the diocese requested, according to the Rt. Rev. J. Michael Garrison, diocesan

bishop, who spoke with *The Buffalo News*. The \$200,000 shortfall out of a \$1.1 million budget will lead to immediate layoffs and reductions in part-time staff, he said. Bishop Garrison said he would work to address the concerns that led to the shortfall. He has also sent strongly worded letters to rectors and lay leadership at withholding parishes, warning them that they could be designated "dependent" and the leadership replaced.

Last month the Rt. Rev. David C. Bane, Jr., Bishop of Southern Virginia, said his diocese had "hit bottom" financially and needed to revive its sense of community and stewardship. The comment came after the diocese announced layoffs and budget cuts totaling \$400,000 out of a \$1.76 million

budget. A letter was sent to all clergy and parish treasurers asking that they consider increasing their pledge contribution.

An absence of a sense of community was also cited by the Rt. Rev. George Wayne Smith, Bishop of Missouri, after the diocesan council announced a second round of budget cuts, bringing the total for the year to \$175,000 out of a \$1.5 million budget. The cuts were particularly deep because council exempted more than \$800,000, including salary and benefits of the diocesan staff as well as the diocesan assessment to the program portion of the General Convention budget.

"We have to instill a spirit of doing for the Church rather than consuming what the Church offers," Bishop Smith said.

## ARC-USA Dialogue Continues

Despite the resignation of the Anglican co-chair and a temporary suspension of the international dialogue, nothing has happened to the official ecumenical dialogue between Episcopalians and Roman Catholics in the United States, according to the Rt. Rev. C. Christopher Epting, retired Bishop of Iowa and the Presiding Bishop's deputy officer of Ecumenical and Interfaith Relations. Members of the Anglican-Roman Catholic dialogue in the United States (ARC-USA) met March 25-28 at St. Paul's College in Washington, D.C.

Both the Roman Catholic and Episcopal churches in the United States continue to suffer from internal controversy and public criticism, and the meeting began with updates by Roman Catholics on the cover-up of sexual misconduct allegations against some of its priests. Also reported was the fallout from the decision by General Convention last summer to consecrate a sexu-

ally active homosexual person as Bishop Coadjutor of New Hampshire in the Episcopal Church.

Last fall, after Presiding Bishop Frank Griswold resigned as co-chair of the Anglican-Roman Catholic International Commission (ARCIC), the international equivalent of ARC-USA, some feared that the Vatican would shun bishops who voted in favor of the New Hampshire consecration, but Bishop Epting said the subject never came up and the 20-member commission gathered for daily Eucharist. Both Episcopal bishops with jurisdiction serving on the committee, the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky and ARC-USA co-chair, and the Rt. Rev. Barry R. Howe, Bishop of West Missouri, voted in favor of the New Hampshire consecration.

"This was not a question of putting our disagreements to bed and moving on," Bishop Epting said. "There are still lots of issues to sort through, but nothing has been derailed."

The commission focused most of its attention during the meeting on two ongoing projects: one a five-part Lenten study program designed to deepen shared faith traditions and the other a study of authority.

The committee hopes to have a version of the study program completed in time for testing in several locations during Lent next year. It consists of five sessions, each one to two hours in length, and uses Bible reflection and liturgical worship as a springboard for discussion. Although designed to be undertaken jointly between Episcopal and Roman Catholic congregations, it is also suitable as a parish program.

Following previously agreed statements on local and universal authority, the commission is examining intermediate or regional levels of authority, including among other things, the provincial autonomy of the Anglican Communion and the centralized role of the Vatican in the Roman Catholic Church.

Another meeting has been scheduled for Sept. 16-19 in Kansas City.

## Canadian Bishop Avoids Discipline

A Canadian bishop who offered episcopal oversight to a non-denominational Anglican-rite congregation in Wyoming reports that the acting primate of Canada has not disciplined him for what the Bishop of Wyoming alleges is a canonical offense.

Last January, the Rt. Rev. William Anderson, Bishop of Caledonia, licensed the Rev. Hume Reeves, retired rector of St. Mark's Church, Cheyenne, to organize the Church of St. Peter the Apostle [TLC, March 28]. On Jan. 28 the Rt. Rev. Bruce Caldwell, Bishop of Wyoming, filed a complaint with the Most Rev. David Crawley for a breach of jurisdiction by Bishop Anderson. Bishop Caldwell said he believed Bishop Anderson to be young, inexperienced, and "ignorant" about the subtleties of international canon law. "He is reasonably new in the business," Bishop Caldwell told THE LIVING CHURCH. "My hope is that he doesn't fully understand what he is about. Territorial jurisdiction is critical in the Church today. The Archbishop of Canterbury, the ACC, Lambeth, and the primates have all agreed on it. When we violate that, it violates something very basic about our structure and order."

On March 9, Archbishop Crawley condemned the incursion and promised swift canonical action, but in a March 24 pastoral letter, Bishop Anderson noted that he had not been "contacted by the Metropolitan to discuss this, nor have I been informed of any possible proceedings, impending or otherwise."

Bishop Anderson declined to comment on the personal criticism, but explained in the pastoral letter that "a moral and spiritual response should always outweigh a bureaucratic" one, "particularly if it is intended to support a man who is trying to live faithfully according to scripture, the teaching of the Anglican Communion, and his ordination vows," he said.

(The Rev.) George Conger



Debra Wagner/The Lookout

The immense machinery of ships and cargo handling in Port Newark provides a dramatic background for volunteer ship visitor David Cates, a member of St. George's Church, Maplewood, N.J. Since the Sept. 11 terrorist attacks most merchant mariners visiting U.S. ports have been denied shore leave. The Episcopal Church-affiliated Seamen's Church Institute will be host to a ship visitor training session in New York City on June 19.



Delegates to convention in the Diocese of Louisiana raise green cards signifying an affirmative vote on one of more than 50 resolutions considered during the March 12-13 meeting at St. Martin's in Metairie.

Ann Ball/Churchwork

## Convention Affirms Bishop

Delegates to the convention of the Diocese of Louisiana affirmed their bishop's existing policies that no same-sex blessings will be performed in the diocese, and that celibacy of single persons, or fidelity in marriage, will be the standard for those ordained. Meeting at St. Martin's School in Metairie March 12-13, convention also approved a reduced program budget of \$734,208 that prioritized ministry programs.

Faced with income shortfalls and adoption of deficit budgets in previous years, the executive board proposed a balanced budget for 2004. Convention approved the board's proposal passing a total program and assessment budget of \$1.4 million. This figure includes a \$78,000 pledge to the national church, 66 percent less than the previous year.

Though participants characterized the proceedings as "challenging" at times, many credited the Rt. Rev. Charles E. Jenkins with keeping tempers cool and heads clear. In address-

ing the convention theme of "In Mission Together," Bishop Jenkins warned those on the "right and the left" of the human sexuality debate of the "fatigue that comes with living a long time with high stress and with issues that seem beyond resolution."

Several resolutions affirming Bishop Jenkins and the Church's traditional teachings on human sexuality were endorsed. Resolution 16 affirmed the bishop's stance on "unity" within the Church while resolution 28 affirmed that the Diocese was "grieved by and dissents" to the consecration of Gene Robinson as Bishop of New Hampshire. Resolution 30 affirmed the Primates' 2003 statement and the 1998 Lambeth Conference Statement on Human Sexuality while Resolution 35 affirmed Scripture as "God's holy and inspired word and the Church's standard for what is right and proper."

Delegates also endorsed a proposal creating a companion relationship with the Diocese of Honduras.

## South Carolina Joins Network

Clergy and lay leadership in the Diocese of South Carolina voted to affiliate with the Network of Anglican Communion Dioceses and Parishes during the annual convention March 5-6 at the North Charleston Convention Center.

In his convention address, the Rt. Rev. Edward Salmon, Jr., Bishop of South Carolina, said the crisis the Episcopal Church has experienced since last summer is the result of improperly seeking to settle a profound theological issue through a popular vote and described the purpose of the network as a means to uphold orthodoxy and provide mutual support during a trying time.

"The network also provides a means for primates and others to support us more effectively in this struggle," Bishop Salmon said. "Its purpose is to provide a place of strength and witness within the American Church."

Bishop Salmon helped draft and signed the network charter and both the standing committee and diocesan council had previously approved diocesan affiliation. A few representatives spoke against approval.

"I believe this resolution would continue the divisiveness ... because it would institutionalize a movement that not all parties agree with," said Andy Brack, a delegate from St. Stephen's Church, Charleston. Mr. Brack suggested that individual parishes, rather than the diocese as a whole, should be allowed to decide whether to affiliate.

The resolution passed on a show of hands with about two dozen of the 296 clergy and lay delegates voting against it.

In other business, convention approved a \$2.3 million budget for the current year, a \$200,000 increase over last year, but payment to the national church will decrease from \$120,000 last year to a little more than \$32,000 this year.

### BRIEFLY...

The Rt. Rev. Penny Jamieson, Bishop of Dunedin (New Zealand), announced her **intention to retire** effective June 30. When elected in 1989, Bishop Jamieson became the first female diocesan bishop in the Anglican Communion.

**Casting informed votes** and emphasizing the importance every ballot contributes to the outcome are two important ways Episcopalians can live into their baptismal vows to strive for justice, according to Maureen Shea, director of the Episcopal Church's Office of Governmental Relations. Ms. Shea spoke at a Washington, D.C. press conference.

# Circuit-Riding Women

By Nancy G. Westerfield

It's 110 degrees. The Rev. Lynn Orville stands beside me in July sun on the mass burial ground of the Sioux at Wounded Knee, S.D. She gestures and says, "You cannot fully understand the dynamics of my parish without coming to Wounded Knee."

On the one-hour drive back across the state line into Nebraska and her Grace Church at Chadron, dust devils spin along the foot of the cliffs where the Indians drove the buffalo to their deaths for food and hides. "If we drove all of the roads out to where my congregation lives," she says, "we would run up 800 miles." Her parish intersects with the Pine Ridge Reservation. In two days together we have covered 410 miles of asphalt and gravel leading to remote intersections where wooden slats on signboards swing with directions to 25 or more local names: Box L Ranch, 3 mi S, 1½ mi W; Russian Hill Ranch, 5 mi W, 2¼ mi S.

With the Rev. Barbara Petersen, then curate at St. Mark's Pro-Cathedral in Hastings, I traveled 265 miles on a weekday to four assignments in her cluster ministry to five towns: Arapahoe, Broken Bow, Cozad, Holdrege and Lexington. "Wednesday night is church night in all these small towns," she reminds me, "which stretches us four clergy of the cluster even thinner." This day stretched from her morning Eucharist followed by Bible study at the cathedral, through an adult education course at Arapahoe (seven women; videotape series with discussion), a side trip for a pastoral visit in a care facility, meetings in Holdrege, to a dinner meeting in Lexington. "A month with 3,000 miles' travel is not unusual," she adds. Four churches of the five have 35 congregants at best on Sunday. Holdrege swells to 40, with children. Cozad is a linked Lutheran-Episcopal congregation.

For decades during the 1800s, the gospel was carried into the backwoods by circuit riders, especially Methodists, particularly in the South. Bibles and tracts strapped in saddle-bags, they rode horses out to preach on rounds of the new settlements. In Nebraska, Bishop George Allen Beecher, of the Western Missionary District, hitched his team to his buckboard, his bride beside him, to plant the word of God on the Great Plains and Sandhills. In the 2000s, the Rev. Lynn Orville and the Rev. Barbara Petersen answered the call to nourish the hard ground that Bishop Beecher broke.

Chadron (Shadron) is still frontier country. After

six years of ordained ministry, Mother Lynn wears her collar a bit less these days. Her relationship to the ministerial association is "strained," but Grace Church, founded in 1888, prospers. With four subsequent additions, today it is sumptuous, its warm, rosy stone exterior matched by a radiant interior, filled all week with the joyous liveliness of a day-care center. The rector, in collaboration with Chadron State College, has brought in, from a different secular setting, rooms full of infants and toddlers staffed by 30 students, paid 2/3 by the college,



The Rev. Lynn Orville spends many hours on the road.

**"If we drove all of the roads out to where my congregation lives, we would run up 800 miles."**

— The Rev. Lynn Orville, Grace Church at Chadron, Nebraska

1/3 by the church. Part of the churchyard is enclosed playground, sunny today, with 24 children turned out to romp over the outdoor toys.

Children is what Mother Barbara would pray to see more frequently. The five-town cluster struggles with diminishing resources to keep its rotation of two full-time priests. Only one of the four churches actually is forming the prescribed Total Ministry Team. As one of those two priests, she struggles. The travel is taxing. Communications, even aided



by e-mail, are difficult. Her cellphone will not work driving up and down in the remote Sandhills.

Her relief from her stress is with her three horses. Following her Sunday duties she spends some time with the horses. On Friday, her day off, she's able to give them more time. Her bachelor's degree was in animal science, one girl in an honors seminar where she met her husband, Lyle, completing his M.S. in animal nutrition. For two years they bred and raised pure Arabians. Lyle is a laboratory professional. But while Barbara completed Sewanee, Lyle learned Greek and Hebrew beside her. "It was our call from the very beginning," he says. Not merely "supportive," he is her colleague while he pursues his profession as a full-time farrier, and publishes his poetry as well.

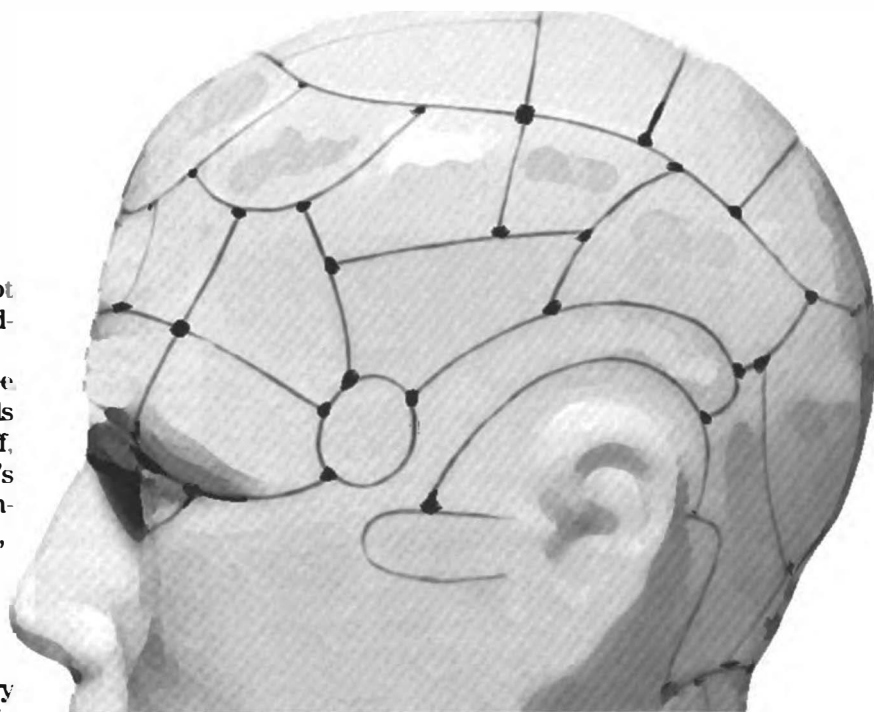
In Chadron, Doug Orville is the colleague. A social services consultant and grant writer, he functions out of his home office in Lynn's rectory. Lately, he chaired Nebraska's search committee for its bishop. Nebraska's bishop retired, the Rt. Rev. James Krotz, has built his prairie home near Rushville, his birthplace. He is now a parishioner of Lynn's, who takes in Rushville in her Sunday circuit.

They are competent women. The senior warden of the pro-cathedral says warmly of Barbara, that she offers "a sensible woman's guide to Bible study." An old lay reader's guide says, "In the absence of a man, a competent woman may lead the Daily Office." Going to the state prison, Lynn trains an Indian inmate to serve as lay reader to the Rev. Cordelia Red Owl back on the reservation.

Lynn carries the sacred offering of tobacco sometimes up to Wounded Knee, healing those spirits, and her own. Driving back through bleak, far-flung Sheridan County, she follows a huge map highlighted in yellow by a helpful parishioner to show her all the sections where her people homestead the land. During a prairie winter, that map could save her life.

Bibles and communion kits in the car beside them, Nebraska's circuit riding women are determined to save souls in Arapahoe and Broken Bow and Chadron and Rushville. □

*Nancy G. Westerfield is a member of St. Luke's Church, Kearney, Neb. The Rev. Barbara Petersen now lives in Mars Hill, N.C.*



## Let God Surprise Us

By Joseph M. Byrne

This may sound ridiculous, but our thinking may be an obstacle to God's presence in our lives. Most of the time I thought sin or just having a callous heart were blocks to God's grace. But thinking. After all, God gives us minds to think with, so why would thinking be a hindrance to God's being present to us? Not so easy to answer, but a few reasons come to mind. First, our thinking has limitations; also, our reasoning powers may become stale; finally, our thinking may set us back in our relationship with God.

We probably have experienced the limitations of our thinking in a number of different areas of our life. Even when it comes to the mystery of electricity we can go only so far in our understanding. No doubt we have advanced technologically and scientifically in many areas of creative life, but we still remain baffled in the challenges of multiple diseases, world hunger, and equations for solid peace.

So it is also true in our relationship with God. Thinking in our studies or thinking in our prayer only brings us so far, and it is good to go as far as our minds bring us. But we come to a point where we must let go of our thinking and let God step into our hearts. That is not to say we are to stop thinking altogether. It is only to say, that in our prayer life and constant studies searching for God, we do well for periods of 20 minutes to an hour to let go and let God enter into our hearts, minds and souls.

Especially in prayer and sometimes in scriptural praying our

**This may sound  
ridiculous,  
but our thinking  
may be an obstacle  
to God's presence  
in our lives.**

## Now Is The Day Of Salvation

(2 Cor. 6:2)

Let yesterday stick in the tomb  
With dust of the earth—

An open and shut  
Recollection.

Tomorrow may kick in the womb  
As thrust at a birth;

Its hoping is but  
A projection.

Today is a morning, a spring,  
Wind chime, and bird song,

All sounding a May  
Invitation,

And yet what a warning they bring  
That time is not long,

For now is the day  
Of salvation.

— Stephen Wentworth Arndt

## Our Lord's Way

God watched a man  
prepare to pray —

on hard ground,  
in the hot sun,  
with a long list.

And God said,  
"Come into the shade  
with me, my son.  
Sit on the moss  
and listen a while."

— James P. Pecquet

## Martha and Mary: A Conversation

Martha:

How can we do what must be done  
Before the day is spent?

How can we always kneel in prayer  
If that is not our bent?

Mary:

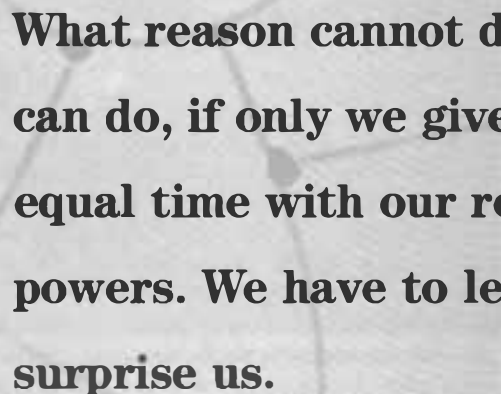
One doesn't have to kneel to pray  
And scant the daily task.

A prayerful mood, a presence felt,  
Is all we need to ask.

— Derald W. Stump

reasoning powers may not merely experience limitations, but also sense staleness. Prayer becomes cold, indifferent, and even calculating. Scriptural reading may lose its flavor of enjoyment. Frequently this happens to devout people who have disciplined themselves in daily prayer and Bible reading for two to five years. The words, feelings, and thoughts seem dried up, tiring, and even boring. Again they need to let go of their prayer method or part of it at least, and invite the silent presence of God into their lives. In silence they discover the silent language of God. Interior silence brings divine awareness and at times healing and refreshment. What reason cannot do God can do. If only we give him equal time with our reasoning powers. We have to let God surprise us.

It is possible that our thinking and reasoning powers may even set us back spiritually. Why? Because when we discover our intellectual limitations, as well as the staleness of our re-



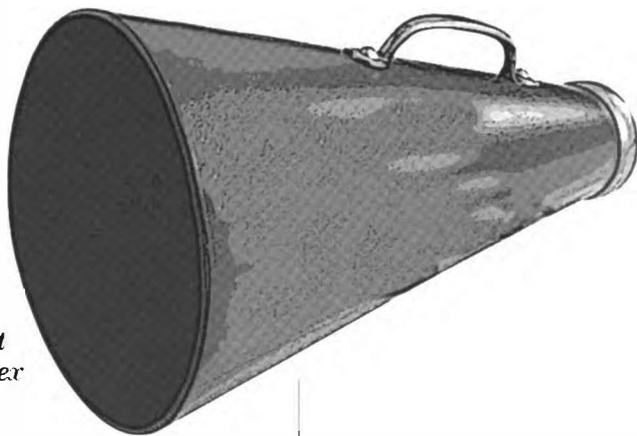
**What reason cannot do God  
can do, if only we give him  
equal time with our reasoning  
powers. We have to let God  
surprise us.**

soning powers, our tendency may be to give up on our prayer life and our committed time to scriptural study and reading.

We may be so determined to stick with our spiritual discipline, without real significant spiritual growth. God is waiting on us to allow his Holy Spirit to do an excellent work with us. Neither our thinking nor reasoning will be damaged by God's presence. Rather they will be brought to new life and enrichment.

Our gift of thinking and reasoning needs, at a certain point of our lives, the Giver of these gifts. In so doing we prepare ourselves to receive a deepening awareness of the generous Giver, the Lord himself. Dwelling within us, around us, above us, and beneath us is the Giver of every gift waiting to bless us with renewed strength, trust and love.

Joseph M. Byrne resigned recently as the spiritual director of clergy in the Diocese of Albany. He lives in Lake George, N.Y.



# Readers Sound Off

Some of our readers have been having trouble with delivery of our magazine lately [TLC, Feb. 22]. Either it arrives later than it used to, or they get more than one issue on the same day. The issues continue to be mailed on time, so the process bogs down at some stage. We're trying to find out where that occurs. Unfortunately, there seems to be no trouble receiving mail. To wit the following:

**From Nebraska:** Sometimes I find TLC to be a bit bland.

*Dear Nebraska: This would seem to be the perfect spot to insert a Nebraska joke, but I wouldn't do that. Ed.*

**From Maryland:** I'm disappointed in TLC's reactionary and backward-looking attitude on the Bishop Robinson business.

*Dear Maryland: We've been called lots of names, but this is the first time "reactionary" has been used. Ed.*

**From Olympia:** I'm tired of your ongoing support of the AAC.

*Dear Olympia: I think you're mistaken. I received something in the mail asking for support for the AAC but I didn't respond. Ed.*

**From Central Gulf Coast:** When will you start giving credit to the AAC? It's trying to rescue the Church from self-destruction.

*Dear Central: Credit? Our policy is pay first. Ed.*

**From Southern Virginia:** Why won't bishops discipline each other?

*Dear Southern: Ever hear of the "Ol' Boy Network?" It's still alive and apparently well, even after crossing the gender barrier. Ed.*

**From New York:** It's time for Kalvelage to retire.

*Dear New: I've told my family I'll know when it's time, but you've been able to perceive it ahead of me. I salute you. Ed.*

**From West Texas:** When the Episcopal Church finally splits, which one will TLC cover?

*Dear West: How about both? That way we can continue to irritate both sides. Ed.*

**From Lexington:** Dump the acerbic tone.

*Dear Lexington: We've been experimenting with a mixolydian tone, but it's a bit too complex for us. Ed.*

**From Connecticut:** You treat our Presiding Bishop as if he were the head of a rebellious faction in the Episcopal Church.

*Dear Connecticut: Well, isn't he? Ed.*

**From South Dakota:** Perhaps TLC's entire editorial staff should take lessons from Bishop Robinson, who has shown respect and concern for all.

*Dear South: Lessons? Could we start with golf? The game is especially frustrating for this bunch. Ed.*

**From New Jersey:** I object to the fact that TLC does not editorialize about the crime committed by the P.B. and the sheep-like majority that are falling into the wide way of moral deceit and deception.

*Dear Jersey: Crime? This sounds as if the district attorney ought to be involved. Ed.*

**From Los Angeles:** When are you going to get rid of those license plates?

*Dear Los: I see you're one of our regular readers. Ed.*

**From West Tennessee:** The overall look of your magazine is quite stodgy.

*Dear WestTenn: When I was a kid I can remember my mother referring to a particular church member as "stodgy." He was a far cry from TLC. Ed.*

**From Western Louisiana:** I used to like the magazine before you started all the color and that slick paper.

*Dear Western: That's TLC for you — always doing a new thing. Ed.*

**From Kansas:** It's been six months since the New Hampshire consecration and the Church is still intact. I think you are in denial and you owe your readers an apology.

*Dear Kansas: An apology? Intact? I'm not sure it's TLC that's in denial. Ed.*

— David Kalvelage, executive editor

## Did You Know...

**The Rt. Rev. Frank S. Spalding, third Bishop of Utah, identified himself as a "Marxian Socialist."**

## Quote of the Week

**Chief Sheriff's Deputy Gene McDaniel, on a Statesboro, Ga., couple who were charged with simple assault when the quarrel they had after viewing "The Passion of the Christ" turned violent: "Really it was kind of a pitiful thing to go to a movie like that and fight about it. I think they missed the point."**

## Still Talking

It is encouraging to note that official dialogue between Episcopalians and Roman Catholics is continuing in this country [p. 6]. After the international ecumenical meetings between Anglicans and Roman Catholics had been put on hold, representatives of the two churches continued their talks recently in Washington, D.C. The international dialogue had been suspended by Roman Catholics following the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

In the recent meeting, participants discussed aspects of the Eucharist and levels of authority in the two churches along with daily worship and prayer. It is particularly heartening to learn that the participants agreed to gather again in September and seem willing to move ahead, regardless of the obstacles.



Few things  
are more important  
than the proclamation  
of scripture  
to members  
of the congregation.

## An Important Ministry

Often overlooked in the life of a congregation is the ministry of lector. This responsibility, usually carried out by a lay person, is an important role, for the lector reads the portions of scripture appointed for a particular liturgy. On Sundays, lectors usually read the lessons from the Old Testament and the New Testament at the Eucharist. In performing this task, lectors should be trained thoroughly on how the holy word should be read aloud. By speaking clearly, adhering to punctuation, pausing on occasion, and by preparing beforehand, lectors can make the readings more meaningful to the listeners. Lectors should read through the lessons before the service, paying particular attention to names or words that may be difficult to pronounce. We hope lectors will take seriously the proclamation of scripture to members of the congregation. Few things are more important.

## Worthy of Support

In many of our congregations May 2 is being observed as Church Periodical Club Sunday. Church Periodical Club (CPC) is an affiliated organization of the Episcopal Church which provides free literature and related materials to people all over the world who need them and have no other source for obtaining them. The CPC supplies prayer books, Bibles, hymnals, textbooks for seminarians, educational materials, and other data to persons who request them. On CPC Sunday offerings are collected for the organization's ongoing work and prayers are offered for its mission. We hope church members will be generous toward this 116-year-old organization.



# God Makes Some Strange Choices

By Douglas G. Scott

**T**he Bible, among other things, is a record of God's strange choices. Throughout our sacred texts, the most unlikely people are picked for weighty tasks, often over their own and others' objections. Consider the following:

God seems to have an affinity for choosing people at the margins of society. Moses was a convicted murderer. Ruth was from Moab, a place so loathsome to Jews that the psalmist refers to Moab as God's "washpot," *i.e.*, toilet. Amos was a landscape gardener. The shepherds who received the angels' glad tidings were social outcasts, unfit to live in town. Matthew and Zaccheaus were tax collectors who leached off the lives of their own people. Saul of Tarsus was a persecutor of Christians. John Mark was, at least in Paul's estimation, a coward.

I remember Herbert O'Driscoll's observation some years ago that the Bible was the place where God chose the strangest people to get pregnant – Sarah, a woman in her 90s; barren Hannah; Elizabeth, advanced in age; Mary, a virgin.

God seems to have an affinity for sending little boys to do men's jobs. Samuel, David, Jeremiah, John the apostle — all were tapped as children or adolescents for great political or spiritual work.

Jesus himself repeatedly chose the strangest people as vehicles for his work, frequently over the objection of the religious establishment: prostitutes, lepers,

thieves, Samaritans, the mentally ill. Amazingly, Jesus even selected the dead to be crucibles of grace — Jairus' daughter, the son of the widow of Nain, and friend Lazarus, who was really dead.

Of course, God's choice of strange folks does not end at the conclusion of the New Testament. Throughout holy history, in every time and place, the most unlikely people were chosen over the disdain of others to raise up and refortify the church: Augustine of Hippo, a cynic; Francis, an overindulged and feckless teenager; Isaac of Syria, a manic depressive; an on-again-off-again Thomas Cranmer; Samuel Isaac Joseph Schereschewsky, a Jew ... well, the list is too long.

Some might be content to view God's long list of strange choices and marvel, but I can't help but wonder why these, rather than other more logical persons, might be agents of God's will. I suppose my curiosity is fueled by my belief that I am, in many ways, a strange choice myself. While my sinning is not particularly spectacular and my cultural and family background is as bland

**I can't help but wonder why these [people], rather than other more logical persons, might be agents of God's will.**

## READER'S VIEWPOINT

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

as white bread, most around me agree that I am well below the salt, an odd choice for ordained life — a tattooed motorcyclist, oppositional by nature, possessed of an unmodified temper, often vulgar, impatient, abrasive. To be honest, if I were going to choose a priest, it probably wouldn't be me. Yet, for some inexplicable reason, the members of my congregation seem to find some value in my ministry, despite an apparently interminable tenure of 20 years and a host of unsavory personal characteristics. Perhaps that says more about their tolerance and patience than any inherent quality that I possess, or about their willingness to sift through the good and the bad like fisherfolk after a catch, holding to heart only that which is of value and forgiving the rest. To be sure, there are those who have had no patience with such sorting, and have left the church I serve for God's more understandable choices.

Still, I feel that I live and serve through grace, strange a choice as I might be for sacramental and pastoral leadership, and trust that if Jesus can do something with the dead, he might be able to do something of value with me. Perhaps those of us whom no one in their right mind would choose have this in common — a perverse delight and wondrous awe that so much could be fashioned out of so little.

Our time, it could be argued, is a time of strange choices, as evidenced in recent choices by the church at large. Those choices have caused considerable distress among some of the established and understandably chosen. Those who raise objections to some of those choices point, appropriately, to scripture and to our tradition to bolster their objections. It seems to me a good place to start, as both are peopled by the strangest choices. I must admit to taking direction from one of the unlikely voices contained therein, that of a respected rabbi with no particular fondness for Christians. Gamaliel was not unfamiliar with God's penchant for doing new and strange things — the Hebrew texts were filled with God's new and unsettling decisions. Thus, when the Sanhedrin sought his advice on the pesky Christians who were upsetting the whole world with their nonsense, Gamaliel conceded that it was at least possible that God was again up to something new. He suggests, in Acts 5:38-39, that the validation of those God chooses comes not through our limited insight or our traditions, our common wisdom or our intuition or our likes and dislikes, but rather from the manifestation of God's own presence, activity, and power in what admittedly may seem strange choices indeed.

It remains to be seen whether Gene Robinson will be a good bishop. For that matter, the jury is still out on my own priesthood, but I'm keeping my eyes peeled just in case God is once again doing something new. □

*The Rev. Douglas G. Scott is the rector of St. Martin's Church, Berwyn, Pa.*

## LETTERS TO THE EDITOR

# The Plan Can Work

The editorial regarding Delegated Episcopal Pastoral Oversight [TLC, April 18] is confusing. It says, "If a diocesan bishop does not wish to provide alternate episcopal oversight to a congregation that requests it, he or she is under no obligation to do so, making the process sure to fail." But in the next sentence it says, "On the other hand, if a bishop were to welcome the ministry of another bishop into the diocese, as some are currently doing, then the process has at least a chance of success."

The editorial is correct that a diocesan bishop can say "No" to a congregation's request. At least one bishop has already said he will not implement the plan in his diocese under any circumstances. But unless I am misreading the mood of the House of Bishops, he is in a tiny minority.

The bishops are deeply and painfully aware of what our present disagreements over sexuality are costing us. Nearly every diocese has lost parishioners (in some cases entire congregations), clergy, and finances. In many places relations between the bishop and some congregations are strained to the breaking point. One of our bishops has had 18 congregations tell him he is not welcome to visit them.

Under the canons of the Episcopal Church, and indeed within the catholic tradition dating back to the second century, a diocesan bishop cannot abdicate his or her responsibility for the diocese. This is called "jurisdiction." It cannot be given away. But pastoral oversight — inviting another bishop to make a visitation on behalf of the diocesan — can be shared, and as the editorial noted, in many places is already being shared.

We can make this plan work, and I am convinced the bishops are committed to doing so.

*(The Rt. Rev.) John W. Howe  
Bishop of Central Florida  
Orlando, Fla.*

## It's Not Unusual

I am puzzled by the description in the editorial "Divisive Strategy" [TLC, April 11] of the actions of the 74th General Convention as among the group of cases in which "persons sought to impose their own views through unilateral action."

If by the convention's actions it means primarily the decision to confirm the election of Gene Robinson as Bishop of New Hampshire, then let us be clear. The convention's decision followed all canonical requirements in response to the New Hampshire election which, in turn, was the result of an election process that was open, transparent and fully in accord with the canons of the Episcopal Church and the Diocese of New Hampshire. Any vote results in the imposition of the view and will of some group within the body.

The decision to confirm the New Hampshire election was not

In any way unusual in that sense. Nor was the General Convention's decision in any way unilateral. It was, rather, the result of the Episcopal Church's duly elected decision-making body doing what it was called to do: discern, pray, and take action on behalf of the Church.

*(The Rev.) John S. Nieman  
St. Andrew's Church  
Ann Arbor, Mich.*

## They're All Used

In response to Ellen Diming's letter [TLC, April 4], I for one do use Eucharistic Prayers C and D regularly, as I do the other three prayers provided for Rite II. My use, however, is seasonal. Each of these prayers has certain theological emphases which suggests their appropriateness for certain times of the church's year.

In Advent and Lent I use Prayer C, which has a more penitential quality than the other three prayers. Prayer B, with its emphasis on the Incarnation, is used from Christmas Eve through the Last Sunday After the Epiphany. Prayer D, the richest of all the prayers and the only prayer to give explicit thanksgiving for the gift of the Holy Spirit, is used from Easter Day through the Feast of Pentecost. And Prayer A is used on the so-called "ordinary" Sundays after Pentecost.

All four prayers are used for a long enough period that worshipers can become comfortable with their use rather than encountering a new prayer each week.

*(The Rev. Canon) Gilbert T. Crosby  
St. Francis of Assisi Church  
Tallahassee, Fla.*

I write in response to Ellen Diming's question about eucharistic prayers.

As a relatively new priest in the Anglican Communion, doing supply work in various churches, I find these two prayers to be overlooked. I don't know why. If one thinks Prayer C is too far out in the galaxies, turn to page 372 in the BCP. I find this paragraph quite reflective and challenging. Quite biblical, I might add.

Likewise, Prayer D gives us a good summation of Old Testament and New Testament theology, as well as a won-

derful prayer that incorporates various aspects of the Church. I also find this prayer quite biblical.

I am not sure the A-B rut reflects the type of diocese in which one lives, but perhaps it's an unfortunate routine in which the clergy find themselves. Whenever I go to a church and use either C or D, I am often told that it was about time more of the prayer book was used and introduced.

*(The Rev.) James Lueckenhoff  
Lake Charles, La.*

A letter asks why a priest might be reluctant to use Eucharistic Prayer C or D when using Rite II. Speaking only from my own experience in a program-sized church with an average age of 43 and lots of children, there are two very different reasons. Prayer C feels

Prayer C feels "dated" and seems to feel more "70-ish." "Galaxies, suns, planets in their courses" et al really has become a reminder of Star Wars.

"dated" and seems to feel more "70-ish." "Galaxies, suns, planets in their courses" et al really has become a reminder of Star Wars. More importantly, however, is that it is cumbersome to use. Congregations have a difficult time following its litany-like prayer.

Prayer D is simply longer than the others. In a parish with lots of young children and folk with busy lives, it is difficult to justify adding to the length of the service which frequently runs an hour and a half anyway. By the time we have three readings, a recitation of a psalm, a sermon that folk can apply to their lives that week, two hymns, a choir anthem, not to mention the other parts of the Liturgy of the Word, the last thing this priest wants to do is to make the service any longer. It remains, however, a beautiful prayer and I do miss it often.

*(The Rev.) Ron Baird  
Westerville, Ohio*

I have a few thoughts on the use of the Rite II eucharistic prayers.

My sense is we hear so little of Prayer C not because it is "too contemporary," but because it may seem a bit too dated. Some of the phrases, once new and exciting to many, seem a bit 1970-ish now.

The unusual structure of the prayer is another problem. Its order and its flow are very different from the other prayers, and that can, in itself, be a strike against it for some.

As to Prayer D, my experience is that its biggest "problem" is length. It simply seems too long. In a culture where giving God an hour of our precious time is considered an extravagance in many parishes, the printed length of this prayer seems more like an act of supererogation to many. It's a pity, because I think it is perhaps the most profound and beautiful of all prayers in the BCP.

Prayer B is loved by many, in part because it seems to invite us to stand for the Eucharistic Prayer, which is quite an issue for some.

Prayer A is, I think, the most favored. It is short, it is simple, it is printed in the body of the eucharistic rite (requiring less page-flipping), and it is really a stripped-down and modernized version of the old eucharistic prayer in Rite I and previous prayer books. Underneath all of our creativity and revolutionary rhetoric, there lurks a remarkable yearning for continuity and simplicity.

*(The Rev.) Brandon L. Filbert  
St. Bede's Church  
Forest Grove, Ore.*

## Silence Preferred

While I appreciate the Rev. John Hall's point of view [TLC, March 14], there are many of us who do not want to be greeted when we enter a church or talked to after the service. I prefer to enter in silence into God's Presence and to leave the church in silence as well.

*Jacki Cooley  
Jefferson, La*

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## PEOPLE & PLACES

### Appointments

The Rev. **Ramon Aymerich** is rector of St. Anne's, 8 Kirk St., Lowell, MA 01852-1005.

The Rev. **Kent Belmore** is rector of All Saints', 151 S Ann St., Mobile, AL 36604-2302.

The Rev. **F. Wilson Brown** is rector of Holy Sacrament, 2801 N University Dr., Pembroke Pines, FL 33024.

The Rev. **Kathryn Clausen** is priest-in-charge of Trinity, 76 E Main St., Newark, OH 43055-5672.

The Rev. **Dee DeMontmollin** is rector of St. Francis, 408 N Main St., Rutherfordton, NC 28139.

The Rev. **Mary Glover** is rector of Trinity, 409 N Liberty St., Independence, MO 64050-2701.

The Rev. **Staley P. Hackley** is rector of Christ Church, PO Box 858, Harlan, KY 40831.

The Rev. **Lynne Jones** is associate at Bethesda by-the-Sea, PO Box 1057, Palm Beach, FL 33480.

The Rev. **Scott Leannah** is priest-in-charge of St. Mary's, PO Box 126, Dousman, WI 53118.

The Rev. **Jerrilee Parker Lowellen** is priest-in-charge of St. Columba's, 283 Sutton Rd., Owens Crossroads, AL 35763.

The Rev. **Andy Taylor** is deacon at Trinity Cathedral, 464 NE 16th St., Miami, FL 33132.

The Rev. **Leigh Waggoner** is vicar of St. John's, 322 N Water St., Sparta, WI 54656.

The Rev. **Martha Wallace** is assistant at St. Clare's, 2309 Packard St., Ann Arbor, MI 48104.

### Ordinations

#### Priests

**El Camino Real** — **Carolino Hall, Sheldon Hutchison.**

**Maine** — **Carolyn Metzler, Katherine Stiles.**

**Southeast Florida** — **Terrence Taylor**, youth minister, Diocese of Southeast Florida, 525 NE 15th St., Miami, FL 33132.

#### Deacons

**El Camino Real** — **Bill Kelly.**

**West Missouri** — **Larry J. Allen, William Henry Crain, Bruce Turner Hall, Lynn Geddes Jewson, Peisha Geneva Roumas, Galen David Snodgrass.**

### Receptions

**El Camino Real** — **Mario Hautscoeur**, as a priest.

**Washington** — **Simon Bautista Betances**, as a priest.

### Resignations

The Rev. **John Nganga**, as vicar of Emmanuel, Columbus, OH.

The Rev. **Mary Vidmar**, as vicar of Holy Family and St. Luke's, Saylor Park, OH.

### Retirements

The Rev. **Ray Fleming**, as rector of St. Mary's, Laguna Beach, CA.

The Rev. **Samuel Hall**, as a deacon at St. James', Manitowoc, WI.

The Rev. **George Price**, as rector of St. Gregory's, Boca Raton, FL.

### Deaths

The Rev. Canon **James C. Holt**, 82, longtime rector of St. Luke's Church, Kalamazoo, MI, died Feb. 28 at his home in Indianapolis.

Canon Holt was a native of South Bend, IN, a graduate of Yale University and Seabury-Western Theological Seminary. Ordained to the diaconate and priesthood in 1946, he was curate of St. Paul's, Chicago 1946-48; rector of St. Mark's, Geneva, IL 1948-52; rector of St. John's, Butte, MT, 1952-60; and rector in Kalamazoo, 1960-87. He was president of the standing committee in the Diocese of Western Michigan for many years, and he was an honorary canon of the Cathedral Church of Christ the King, Kalamazoo. Following his retirement in 1987 he served as interim rector of St. Alban's, Indianapolis, and assisted at St. Paul's, Indianapolis. He was active in hospice ministry and with Episcopal Marriage Encounter. Canon Holt is survived by his wife, Joan; his children, the Rev. Margaret Sammons, Dr. Judith Sutton, Dr. Andrew Holt, Dr. Michael Holt, and Sara Gilbert; 10 grandchildren, and his sister, Barbara Skiles.

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### Answers to last week's puzzle



Next week...

Spring Book Issue



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## CONFERENCES

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**FULL-TIME PRIEST:** St. John's Episcopal Church, Sturgis, Michigan, is seeking a full-time priest with pastoral skills to nurture and grow a family-sized parish in a town of more than 10,000. Our traditional parish values Anglo-Catholic liturgy, music and the Eucharist. We seek a caring, compassionate leader with counseling skills and a sense of humor. Our church family appreciates a commitment to pastoral care, outreach and Christian education for all age groups. Visit us at [www.stjohnssturgis.org](http://www.stjohnssturgis.org). Send Resume and CDO profile to: **Anne Reed, Deployment Officer, Diocese of Western Michigan, 2600 Vincent Avenue, Portage, MI 49024.** Please also send a copy to: **M. Caywood, Search Committee, St. John's Episcopal Church, 110 S. Clay St., Sturgis, MI 49091.**

## POSITIONS OFFERED

**ASSISTANT PRIEST:** Pacific Northwest church/school seeks long-term assistant priest. Candidate should be warm and friendly, ready to jump in and be part of our growing ministries. Opportunity abounds in a variety of areas. Previous experience preferred. For more information, contact **St. Mary's Episcopal Church** at (253) 588-6621 or [www.stmarysepiscopal.com](http://www.stmarysepiscopal.com)

**FULL-TIME RECTOR:** St. Paul's, Wilkesboro, NC, is seeking a genial pastor with lively meaningful preaching abilities who can nurture and challenge our parish. Nestled in the beautiful foothills of the Blue Ridge Mountains, Wilkes County offers many amenities to small town living. Bluegrass and craft festivals, outdoor recreational activities, and caring citizens make the Wilkesboros worth a second look. St. Paul's campus is a unique combination of a modern 14-year-old sanctuary and 165-year-old chapel as well as an outdoor stone chapel/labyrinth.

For more information, visit our website at <http://stpauls.wilkesboro.org>. Send inquiries to **Marty Moore, Search Committee Chairman, St. Paul's Episcopal Church, P.O. Box 95, Wilkesboro, NC 28697** or E-mail: [stpaulwilkesboro@earthlink.net](mailto:stpaulwilkesboro@earthlink.net). Applications must be postmarked by May 28.

**DIRECTOR OF MUSIC:** The Church of the Holy Faith in Santa Fe seeks an organist and director of music to serve approximately half-time beginning January 1, 2005. The oldest Episcopal parish in New Mexico, Holy Faith has about one thousand members. Liturgy and music are traditional. The principal services are two Rite I Eucharists each Sunday. There is an adult choir of twenty members led by eight professional musicians, a children's music program, and a Music Series including Evensongs, sung masses with chamber orchestra, and organ recitals. The organ, a three-manual Moller, is said to be the best in northern New Mexico.

Compensation and benefits would be commensurate with AGO guidelines. Inquiries and applications should be sent to **Dr. Stanford Lehberg, Director of Music, Church of the Holy Faith, 311 East Palace Avenue, Santa Fe, NM 87501.** Information may also be obtained by e-mail to: [lehberg@earthlink.net](mailto:lehberg@earthlink.net).

**RECTOR:** St Mary's Parish in Asheville, NC, is an Anglo-Catholic parish is seeking a full-time rector who is a strong traditional Anglo-Catholic liturgist, will promote growth and lead our parish into the future. Send inquiries to **Search Committee, PO Box 18266, Asheville, NC 28814.**

**CURATE:** At **Trinity Cathedral**, a traditional parish, to work primarily with younger families and youth and Christian Education. Apply to the Dean, **The Very Rev. John L. Hall, 121 West 12th Street, Davenport, IA 52803** or E-mail to [davtrinitycath@aol.com](mailto:davtrinitycath@aol.com).

**FULL-TIME RECTOR:** St. George's Episcopal Church, Fredericksburg, VA. Active congregation in historic downtown church seeks a rector for a parish of 800 communicants. We seek a leader who can feed us spiritually and intellectually, help us increase the strength of our congregational bonds, reach out to bring new members into our church, and assist us in empowering and expanding our active lay leadership. Community outreach and parish ministry are both priorities.

Having had only two rectors over the past 58 years, we will work with the new rector to explore new ministries, while honoring our history and traditions. For further information contact: **Ann Williams, 3 Pawnee Dr., Fredericksburg, VA 22401,** or via E-mail: [williams9@cox.net](mailto:williams9@cox.net). Applications will be accepted until **May 31, 2004.**

**PART-TIME PRIEST:** needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. Beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several more years while enjoying our nation's capital! Please contact The Rev. **Rick Wright,** 703 532-7600 or E-mail: [rickwright@thefallschurch.org](mailto:rickwright@thefallschurch.org).

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# CLASSIFIEDS

## POSITIONS OFFERED

**PART-TIME OR RETIRED PRIEST: Long Beach Island (LBI), NJ.** St. Peter's at the Light is not the largest of parishes, but we are one that offers a potential candidate a very unique opportunity of employment. Built in 1890, St. Peter's is a historic and artistic edifice that is virtually unchanged from its original concept. There is an adjacent Parish House, Memorial Garden and nearby vicarage. Located at the northern tip of Long Beach Island, in the resort community of Barnegat Light, St. Peter's is 1 1/2 hours from Philadelphia, 2 hours from NYC and 45 minutes from Atlantic City.

We are looking for a part-time or retired priest who can readily adapt to our seasonal changes where church attendance does fluctuate. Those who worship at St. Peter's have been very fortunate to enjoy an atmosphere that puts one in mind of earlier times when life was not as complex. To that end, we are eager to work with a priest who is a proactive, innovative individual who will provide evangelistic leadership and guidance to the congregation. A priest who can assist us in creating an outreach program for others to come and share in St. Peter's testimony to vision, faith and courage. A priest who will administer to those members on our parish prayer list and will have ecumenical and community involvement. Please send resumes to: **Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ, 08006.** E-mail: [spsterlight@luno.com](mailto:spsterlight@luno.com).

**ASSOCIATE RECTOR: Darien, CT.** Saint Luke's Parish in Darien, Connecticut, seeks an associate rector to join a new team of three other clergy in a strong congregation happily engaged in discerning a new vision. The position will have primary responsibility for incorporating members into the life of the congregation, by developing small groups for fellowship, learning and spiritual formation, and by coordinating pastoral care. This associate will also be a resource and pastoral presence to our large and vibrant Children's Ministry, working with the program's full-time director. We are looking for someone with an engaging spirituality, a genuine faith she or he can share with others. We need someone with a heart for people, an organized person who can empower and coordinate the ministries of others. Send resumes to The Rev. **David R. Anderson, 1864 Post Rd. Darien, CT 06820** or E-mail: [david.anderson@saintlukesdarien.org](mailto:david.anderson@saintlukesdarien.org).

**ASSOCIATE PRIESTS:** Newly appointed rector of Grace Church, New York City, seeks to have experienced clergy associates in place by September, 2004. Successful candidates will be well-grounded, solid individuals with strong personal boundaries and fluency in Anglican Evangelical tradition. Emphasis will be on building healthy community and growing the parish. Package includes competitive salary, spacious apartment, and challenging ministry in the world's greatest city. E-mail resumes to the Rev. **J. Donald Waring** at [rector@one.net](mailto:rector@one.net).

**ASSISTANT TO THE RECTOR: All Saints Church, Jacksonville, Florida.** An established (over 100 years old) suburban congregation in the Diocese of Florida, is seeking an energetic person with a warm, inviting personality to serve on the ministry team. With an average Sunday attendance of 367 in 2003 and a 2004 budget of \$625,000, All Saints offers an exciting opportunity for the right person.

Currently the Rev. Dr. Molly Dale Smith serves as Interim Rector to this corporate-sized parish. The congregation is searching for an ordained person to assist Dr. Smith during the interim period and stay through the first several months of the pastorate of the next settled rector — an estimated 2+ years.

All Saints is committed to the support and empowerment of Lay Ministry. The assistant to the rector will work closely with the laity in the areas of Pastoral Care, Parish Life, Christian Formation and Youth Ministry. In addition this person will preach and preside at worship on a regular basis.

**Benefits:** Minimum Stipend \$30,000 and housing Allowance: \$12,000 Additional questions and/or resumes may be E-mailed to [msmith@allsaintsjax.org](mailto:msmith@allsaintsjax.org). Phone: (904) 737-8488.

## POSITIONS OFFERED

**LAY YOUTH LEADER:** Experienced, full-time lay youth leader for St. Paul's Episcopal Church, Indianapolis. We have a dynamic parish with a growing middle and high school youth ministry. We are seeking a 4-year commitment for this position. See our web site at [www.stpaulsindy.org](http://www.stpaulsindy.org). Send resume to the Rev. **Robin Myers, St. Paul's Episcopal Church, 10 W. 61st St., Indianapolis IN 46208.** or [rmeyers@stpaulsindy.org](mailto:rmeyers@stpaulsindy.org).

**ASSISTANT PRIEST NEEDED.** Sunday and part-time assistant priest needed for growing parish on New York's Upper East Side. Full liturgical privileges, occasional preaching. Liturgical style is Traditional Catholic. Contact Canon **Barry Swain, Church of the Resurrection, 119 East 74th Street, New York, NY 10021** E-mail to: [resurrection119@earthlink.net](mailto:resurrection119@earthlink.net).

**FULL-TIME RECTOR:** Christ Church, Woodbury, New Jersey. Historic 147-year-old parish seeks a rector for a family-oriented congregation. Debt free and located in a small city only a short distance from Philadelphia. Parish emphasizes traditional masses several times a week with fine music and education for all ages. We seek a candidate with strengths as pastor, preacher and teacher with administrative skills to lead our parish of 500 members and a Sunday School with 85 children.

Our parish hall, to be rebuilt this fall, has a newly remodeled educational wing. We have both a large Victorian rectory and an assistant's residence. Our profile is available on request. Receiving resumes and profiles through June. Contact: **Chairman, Search Committee, Christ Church, 62 Delaware Street, Woodbury, N.J. 08096.** See our web site at <http://christchurch.woodburynj.com>.

**FULL-TIME CHAPLAIN:** The Episcopal Church Council of the Diocese of Chicago seeks a full-time chaplain to Brent House, the Episcopal ministry to the University of Chicago. Further information is available on our website [www.brenthouse.org](http://www.brenthouse.org). Inquiries: **Ronald Thisted, Brent House, 5540 S. Woodlawn, Chicago, IL 60637.** Phone: (773) 834-1242.

**FULL-TIME MISSIONER PRIEST:** The Pine Ridge Episcopal Mission, located in rural South Dakota, offers a challenge and opportunity for a missionary priest to develop mutual ministry, strategies for growth and redevelopment, and provide pastoral care in 20 family-sized congregations with an experienced ministry team among the deeply spiritual Oglala Sioux people. Contact The Rev. Canon **Karen Hall, (605) 338-9751** or [canonkaren@qwest.net](mailto:canonkaren@qwest.net).

**ASSISTANT RECTOR/FAMILY MINISTRIES DIRECTOR: Christ Church Cranbrook.** A large suburban parish (45 minutes north of Detroit) is seeking a dynamic individual with a real passion for children, youth and young families with the purpose of integrating them more into the life of our ever-growing parish.

This individual will provide strong leadership, vision, oversight and support for our current lay staff. The assistant will also facilitate and strengthen curriculum development, spiritual direction and program development.

Check out our website ([www.christchurchcranbrook.org](http://www.christchurchcranbrook.org)) for a glimpse into our parish life and email us with your resume, any digital pictures you might want to send of your current ministries, plus other information that will help us get to know you better. Simply put, fellowship, friendship and a strong, personal faith in the teachings of Jesus Christ characterize our church community.

We offer excellent benefits plus an elegant English cottage on campus, which is available free of charge for our chosen candidate. Bloomfield Hills has an exceptional school system with access to many colleges for continuing education opportunities. We are hoping to bring this person on board in June or July of this year. Send E-mails to: [emullins@christchurchcranbrook.org](mailto:emullins@christchurchcranbrook.org) or mail your resume to: The Rev. Edward L. Mullins Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, Michigan 48304 Phone: (248) 644-5210 ext. 32.

## POSITIONS OFFERED

**FULL-TIME RECTOR:** Pastoral-sized Anglo-Catholic parish in Diocese of NY. Church of the Resurrection, Hopewell Junction, in the scenic, historic Hudson Valley, seeking full-time priest to replace our previous rector of 14 years. Rectory is provided. Excellent school district. Financially sound congregation wants to increase membership and Evangelism, Christian Education, Stewardship and Pastoral Care. Parish Profile available upon request, or at: [www.nyresurrection.homestead.com](http://www.nyresurrection.homestead.com). Send resume and CDO profile by **May 17**. For inquiries or to apply: **Anne Kasin, 138 Town View Drive, Wappingers Falls, NY 12590.** E-mail: [resurrectionsearch@yahoo.com](mailto:resurrectionsearch@yahoo.com).

**ASSISTANT TO THE RECTOR:** This growing congregation is seeking a priest to assist the rector full-time in pastoral ministry, adult Christian education, and with all aspects of worship. Successful candidates will have strong interpersonal and group facilitation skills, a passion for teaching, and excellent preaching ability. Responsibilities include pastoral calling, multifaceted adult Christian education programs, and developing the parent/educational component of our youth ministry. An interest in social and economic justice ministry programs is a positive factor. For information: The Rev. **William Orr, Christ Church, 111 South Harrison Street, Easton, MD 21601** E-mail: [fatherbill@christchurch-easton.org](mailto:fatherbill@christchurch-easton.org).

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Sun. 8 & 10:30, Tues 10

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Hermsinger 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  
[www.christchurchgeorgetown.org](http://www.christchurchgeorgetown.org)

## STUART, FL

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

## WEST PALM BEACH, FL

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40  
Mat. 10 Eu

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
[www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 842-3638  
Sisters of St. Anne  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

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**ST. PAUL'S PARISH** 60 Akerside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
[www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

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Rev. William H. Terry, r E-mail: [wterry2217@aol.com](mailto:wterry2217@aol.com)  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing.

## KANSAS CITY, MO

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

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H Eu Daily (ex Sat) [christissavior@lvcm.com](mailto:christissavior@lvcm.com)

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

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)** (856) 825-1163  
225 Sassafras St., 08332  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

## ROSWELL, NM

**ST. THOMAS' BECKET** 2600 S. Union St.  
The Rev. Bob Tally, r [tally@earthlink.net](mailto:tally@earthlink.net)  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
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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

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## ASHEVILLE, NC

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

## SAINT MARY'S

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

## RALEIGH, NC

**ST. TIMOTHY'S** 4523 Six Forks Rd (919) 767-7500  
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell, assoc.; The Rev. Elmer T. Malone, assoc.  
Sun MP 8:30, HC 9 (said), 11 (sung)

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-8424  
1432 S.W. 13th Ave., 97201  
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**ALL SAINTS** 129 N. Market (570) 374-8289  
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Sacrament of Penance by appt.

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

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD** (803) 779-2960  
1512 Blanding  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed Confession 11; Wed/Th Mass 12:05

## 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](http://www.cotgts.org)  
The Rev. Ben Nelson, asst  
Sun 8, 9, 11:15 & 6

## SAN ANTONIO, TX

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

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**ALL SAINTS CATHEDRAL** (414) 271-7719  
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Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

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Sun Eu 10

## CHURCH DIRECTORY KEY

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



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### **PARISH ADMINISTRATION ISSUE**

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**AD MATERIAL DUE DATE: May 10, 2004**

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*Tom Parker, Advertising Manager*

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