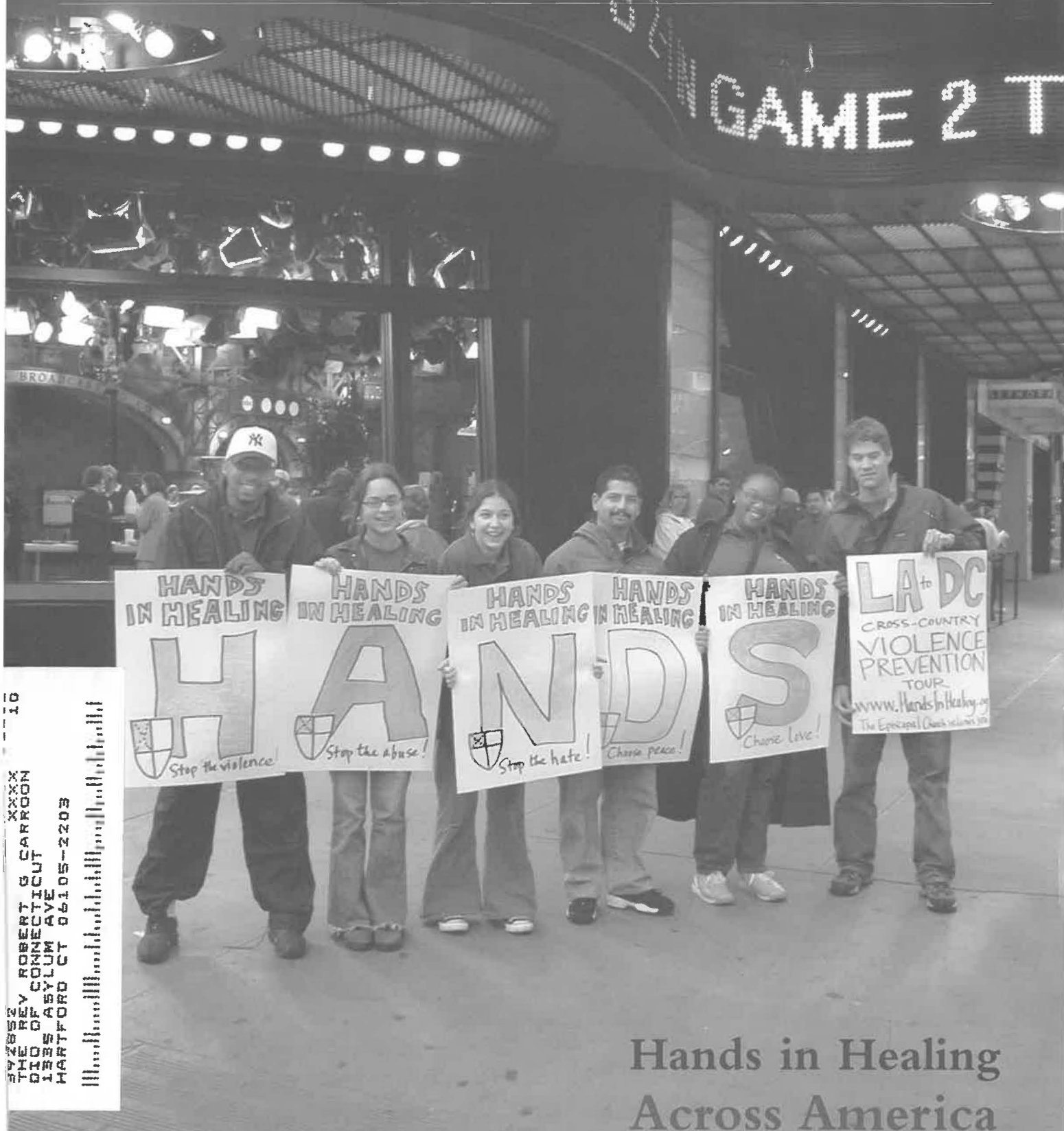


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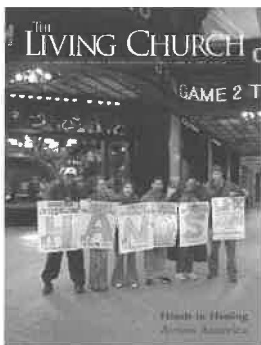
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A group from the Diocese of Los Angeles spreads the message of non-violence during a recent visit to New York and ABC's Good Morning America studios. The stop was part of a cross-country "Hands in Healing" tour [p. 6].

Bob Williams photo

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## SUNDAY'S READINGS

# Addressing Islam

*'A man against his father...'* (Matt. 10:35)

**The Sixth Sunday of Pentecost, June 30, 2002**

Isaiah 2:10-17; Psalm 89:1-18 or 89:1-4, 15-18; Rom. 6:3-11; Matt. 10:34-42.

Today's lessons offer insights as we address followers of other faiths, and in particular Islam. In our respect and honor of this great religion, we must also hear Jesus speak of inevitable divisions and Paul point to our essential hope.

The grounding for this arises in Psalm 89. The author, Ethan, that old Ezrahite, imagines that he has observed all the gods of all the faiths. He concludes, "In the council of the holy ones, God is more awesome than all who surround him" (Psalm 89:7). That conviction moves him to want to declare his love and faithfulness to all generations (vs. 1, 2). Isn't that what should motivate the church to mission — knowing the depth of God's love and faithfulness to all sinners, something not offered by other gods?

So it is with Allah, the god of the Koran. His promise does not offer grace, his character does not allow personal suffering and sacrifice for his followers, and his judgment pointedly excludes forgiveness through atonement. Ethan, and all like him, surely would have some truths to declare to followers of Allah.

An enviable feature of Islam is the strong sense of identity in Muslims. As followers of Allah they are members of the one fellowship with all other Muslims, no matter the class, the wealth,

the location, the race. They know who they are and why they are alive.

So what happens when a Muslim turns and follows Christ? Christ "brings separation, a man against his father." Same for daughters-in-law and other members of one's household (vs. 35, 36). Such a person has broken out of the fellowship of Muslims and has eradicated his identity.

What about the modern Ethan who wants to declare the riches of Christ's grace to Muslims? The risk of martyrdom is great. Certainly the news today underscores this reality. How does Ethan come to where he "does not fear those who can kill the body but not the soul"? (Matt. 10:28). How can he know that "to lose his life for Christ's sake is to gain it"? (10:39).

Again, it is an identity issue, and Paul names the source of our confidence: "If we have been united with him in a death like his, we shall certainly be united in a resurrection like his" (Rom. 6:5). "If we believe that we have died with Christ, we believe that we shall also live with him" (Rom. 6:8). These are the springs of our identity.

Today's Ezrahites, whether Westerners or nationals from Islamic lands, who have absorbed this can absorb the wounds of the Messiah in the line of witness that is as humble and loving as is the Savior they declare.

## Look It Up

Check out a Koran, one with a concordance, and look up the theme of infidels and those who leave Islam.

## Think About It

What can we encourage in the spiritual formation of our congregation that will deepen their identity as followers of Jesus?

## Next Sunday

**The Seventh Sunday of Pentecost**

Zech 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21—8:6; Matt. 11:25-30.

## BOOKS

### Both Alike to Thee

#### The Retrieval of the Mystical Way

By Melvyn Matthews  
SPCK. Pp. 140. \$17.95 paper.  
ISBN 0-2810-5030-9

"In order to recover something of the necessity of the contemplative way believers have to come to a spiritual realization of the impermanence of modernity and of its innate capacity to fragment into unreality at the critical point." Read in the context of the events of Sept. 11, 2001, these words from the opening chapter of what Melvyn Matthews describes as an "essay" on the mystical way, ring with a resounding immediacy. The disintegration of the twin towers of the

World Trade Center will live in the consciousness of this generation as a deeply disturbing metaphor for the fragility of life in this world. And the ensuing darkness also can be a powerful metaphor for the spiritual life in the postmodern era.

Matthews is a canon of Wells Cathedral, idyllically situated in the lush countryside of southwest England. However, his understanding of the mystical life is not in any sense romanticized. It is his conviction that the mystical way is the proper expression of the spiritual life for everyone. For him, the appropriate contrast is not between ordinary spirituality and some rarefied practice called mysticism. Rather, he distinguishes between questionable spiritualities which claim to offer illumination, and the mystical way which recognizes that the infinite God is most truly experienced in darkness.

The author contends that the renewal of the church depends on the recovery of the mystical way in the lives of mainstream Christians. While his goal is to bring the discussion out of the academy, he is only partially successful. This book may prove frustrating to those who do not ordinarily read academic theology. Those who take it up will find it challenging, but well worth the effort.

(The Rev.) Gary W. Kriss  
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Located on Tennessee's Cumberland Plateau between Chattanooga and Nashville, Sewanee is consistently ranked in the top tier of national liberal arts colleges. The university comprises a College of Arts and Sciences, with 1,300 undergraduate men and women, and a School of Theology, with about 100 graduate students pursuing master's and doctoral degrees.

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## Los Angeles Young Adults Go Across the Country in Effort to Stem Violence

The Rt. Rev. J. Jon Bruno will never forget the day when as a Burbank, Calif., police officer, he was forced to take a life with hands that God intended for healing.

He has long since made peace with the incident after first making a confession, but the long-term, sometimes unintended consequences of violence have remained close to the bishop's heart. Soon after his Feb. 9 installation as Bishop of Los Angeles, Bishop Bruno took to the road for a journey that he hopes will last much longer than the actual 47 days that he and the 14 young adults he personally selected spent touring national sites of tragic violence.

"Hands in Healing" was much bigger than a road trip. Over parts of the past 17 years, Bishop Bruno and others designed the pilgrimage as an opportunity for promising young adults to gain practical experience in violence prevention and non-violent conflict resolution.

"We want to give young people a chance to realize that they can transform the world in which we live," Bishop Bruno explained. "We hope they will bring back these skills and share them with young people here. We can make a difference with our own two hands."

Already since the group's June 6



**HANDS IN HEALING**  
REACHING PEACE  
FOR YOUTH AND CITIES

Bishop Bruno talks with a reporter outside Christ Church, Detroit, Mich., during the "Hands in Healing" tour.

Herb Gunn photo

return, several of the participants have made presentations within the diocese. Eventually Bishop Bruno hopes that the "Hands in Healing" initiative will lead to the founding of an institute of the same name. During the trip, a videographer and a journalist supplemented the journals maintained by a number of the participating youth. Those reports will be the source material for public service announcements to the local community and video presentations to members of the diocese.

At Trinity Cathedral in Omaha,

Neb., Luis Garibay, Jr., tried to explain the power in each human being and the purpose behind Bishop Bruno's far-reaching diocesan initiative.

"Take a look at your hands," said Mr. Garibay, who lost one brother in a gang-related shooting and another to suicide. "Look at the back of your hands, then the front. These two hands can inflict pain; they can comfort pain. They can hug and embrace someone, or they can pull a trigger. But these hands can save some lives and help people to heal."

## Mexican Bishops Suspend Authority of Two Colleagues

The House of Bishops of the Anglican Church of Mexico effectively expelled two of its five members on June 11 after audits of those two dioceses suggested that substantial sums of money had been fraudulently diverted for personal use [TLC, June 23].

The two bishops, the Most Rev. Samuel Espinoza, Primate and Bishop of Western Mexico, and the Rt. Rev. German Martínez-Márquez, Bishop of Northern Mexico, have previously refused to resign or give a satisfactory

explanation of the funds in question.

"The House of Bishops of the Anglican Church of Mexico, by these means, informs you that we have decided to withdraw recognition of you as Bishop of the Diocese of Western Mexico and suspend your episcopal authority and privileges immediately," reads a translation of the letter sent to Bishop Espinoza. A letter with similar wording was sent to Bishop Martínez-Márquez. Copies of both letters were sent to the the Most

Rev. George Carey, Archbishop of Canterbury, and to the Executive Council of the Episcopal Church, which was meeting in Durham, N.H., when the letters arrived by fax.

At press time, the Executive Council was preparing a resolution in support of the action taken by the Province of Mexico.

In the absence of recognized episcopal authority, the Standing Committees of those two dioceses are the ecclesiastical authority.

# The Church Is the 'Bridge'

Olympia and Massachusetts bishops call people of faith to work for peace with both Jews and Palestinians in the Holy Land

The situation in the Holy Land will not change without the combined intervention of the U.S. government and members of the world's faith community, according to the Rt. Rev. M. Thomas Shaw, S.S.J.E., Bishop of Massachusetts.

Bishop Shaw and the Rt. Rev. Vincent Warner, Bishop of Olympia, were part of a 23-member delegation of Episcopalians from those two dioceses who made a pilgrimage to the Holy Land in May. In separate comments following their return, both bishops said they intend to continue to work for a just peace in the region.

"The situation is both bleak and

promising," said Bishop Warner in a report published on the Diocese of Olympia website. "In the short time that I have been in Palestine, I realize that things are a lot worse than it was since my last visit. Now more than ever we Christians must answer the call. We must find a way to be the bridge as Christ is the Pontific."

The group was one of the first to meet with Palestinian leader Yassar Arafat after the Israeli Army lifted its blockade of the Palestinian leader's headquarters. They also toured areas, such as Bethlehem and Jenin, that suffered extensive damage during the recent incursions by Israel

into areas controlled by the Palestinian Authority.

At one particularly tense moment during a tour of the Jenin refugee camp, Bishop Warner was confronted by the leader of one of the group's escort parties. The man demanded to know whether the Episcopalians thought that Palestinians who resorted to violence were justified.

"We do not condone violence of any kind from either side," Bishop Warner said. "There are solutions that do not involve bombs and missiles."

Bishop Warner's first-person acknowledgement that both Israelis and Palestinians need to change appears to mark a change among some Episcopalians working for peace in the Middle East. Last fall the Diocese of Massachusetts was strongly criticized in the local religious community after Bishop Shaw was joined by the diocese's two bishops suffragan, the Rt. Rev. Barbara C. Harris and the Rt. Rev. Bud Cederholm, in a demonstration outside the Israeli consulate office in Boston. Since then Bishop Shaw has condemned suicide bombings by Palestinians. But a recently-formed coalition of Episcopalians remain concerned that Bishop Shaw's activist approach is not even-handed.

Dennis B. Hale, assistant professor of political science at Boston College and a founder of the Episcopal-Jewish alliance, told *The Boston Globe* recently that if Bishop Shaw wants to play a more constructive role in the region, he needs to be more outspoken about corruption among the Palestinian leadership and religious persecution of Christians by Muslims.

Bishop Shaw denied he is biased toward Palestinians and welcomed the Episcopal-Jewish alliance to participate in the quest for peace.

## Champion of Civil Rights

### Bishop Marmion of Southwestern Virginia Dies at Age 94

The Rt. Rev. William Marmion, a champion of civil rights as the Bishop of Southwestern Virginia, died May 30 after being in failing health in recent months. He was 94.

"Bishop Marmion was something of a hero around here in the matter of race relations," said his successor, the Rt. Rev. A. Heath Light, now retired and living in Roanoke, Va., to the *Roanoke Times*. "He saw the Supreme Court decision and said, 'not only is that the law of the land, but that is what is right.'"

Bishop Light referred to the U.S. Supreme Court decision *Brown v. Board of Education*, released in 1954 four days after Bishop Marmion was consecrated. The decision said "separate but equal" schools for black and white students were unconstitutional.

It was some time before lay persons in Southwestern Virginia accepted Bishop Marmion's pro-civil rights stance. He pushed for desegregation of the diocese's camp and con-

ference center when it was acquired in 1957, but that facility wasn't integrated until 1962.

Bishop Marmion also led his diocese through two other controversies — the ordination of women and the revision of the Book of Common Prayer — in the 1970s.

He was a native of Houston, Texas, a graduate of Rice University and Virginia Theological Seminary. He was ordained deacon in 1932 and priest in 1933. He was priest-in-charge of St. James' Church, Taylor, and Grace, Georgetown, Texas, 1932-35; assistant at St. Mark's, San Antonio, 1935-38; rector of St. Mary's-on-the-Highlands, Birmingham, Ala., 1938-50; rector of Sts. Andrew and Matthew, Wilmington, Del., 1950-54, and served as Bishop of Southwestern Virginia from 1954 to 1979. His late brother, the Rt. Rev. Charles G. Marmion, was Bishop of Kentucky from 1954 to 1974.

He is survived by two sons, William, Jr., and Roger.

## The Core Values

In his first convention address as bishop, the Rt. Rev. Gladstone (Skip) B. Adams III challenged the parishes and people in the Diocese of Central New York to examine the reason they and their parishes exist.

“What are the values we hold at our very core that make us who we are as a community of Christ? Do we need to shift or re-think any of our reasons for existence in order to more clearly sing the Lord’s song in a strange land?” the bishop asked more than 70 clergy and 300 lay people gathered in Syracuse, June 7-8.



Bishop Adams

“We live amongst a generation of people who are greatly suspicious of institution and all the structures around it,” Bishop Adams said. “Even as the sale of spiritual books continues to increase, large numbers of unchurched people are not looking to the church for answers to spiritual questions, which would seem to indicate that we often are not adequately addressing the spiritual hunger that is out there.”

The address was a continuation of a dialogue about mission and vision which began shortly after Bishop Adams’ consecration last fall. Part of the initial discussions led to the creation of a new position on the diocesan staff of canon visionary, filled by the Rev. Paul Kowalewski. In his convention presentation, he described the position as “appointed by the institution to think outside the box.”

The bishop presented the diocese’s emerging vision via two large multimedia screens, positioned on either side of the dais. They showed three interlocking circles: one for the “formation of the people,” or spiritual development; one for “ministries of compassion,” through which the church reaches out to those in need; and one for “engaging the culture,” which Bishop Adams said is where “most of us have been the weakest, and is the most critical area for us to address.” Participants were encouraged to give input after the bishop’s address, via response cards.

The diocese will meet again in November to consider the upcoming budget, which was deliberately omitted from the June convention.

“We are switching from a June to a November convention as it will help us more clearly present a budget for the coming year and make it easier for students who go to college within the diocese to attend,” said Kathy Dengler, convention secretary.

And what do the people think of this change? Words like tension and anxiety come to mind. But to the bishop, this is a positive thing.

“If there is no anxiety or tension in the system, then probably not much is happening, certainly no or little leadership is occurring,” says Bishop Adams. “We must be willing to dream big, take some risks and even know that it is okay to fail, that we will fail from time to time. But if we never fail then we probably are not dreaming big enough.”

*Christopher Boyle*

## ‘Church in a Bar’ Draws Younger Generations

It is possible that the fundamentals of the Oxford Reform Movement were hammered out over pints in an English pub. Even if there is more myth than historical fact to that legend, the attractiveness of beer at gatherings is beyond dispute. Two Episcopal priests in Kansas have been using that age-old enticement in an attempt to lure younger generations back toward church.

“My conviction is that people of my age group are a little timid about walking through church doors,” said the Rev. Lisa Senuta, a priest at St. Thomas the Apostle in Overland Park, Kan.

“We’re both really concerned about how to make church relevant to our generation,” said the Rev. Helen Svoboda-Barber, who is currently an associate pastor at Holy Cross Lutheran Church in Overland Park. Originally assigned to the cathedral in Topeka, she began working for the Lutheran Church after Called to Common Mission established full communion and strengthened cooperation between Lutherans and Episcopalians. Holy Cross brought Ms. Svoboda-Barber on board specifically to work with members of the post-modern age bracket.

The two friends, both graduates of the Episcopal Theological Seminary of the Southwest in Texas and members of Generation X themselves, began discussing the problem and possible ways to overcome it. While talking over coffee, they hit upon an offbeat solution.

“We said, ‘We need to have church in a bar,’” Ms. Svoboda-Barber said. “We decided to host a weekly meeting and focus on conversations that have to do with God in our everyday lives.”

Using a bar as a religious meeting place, however progressive it may seem, is not a new idea. According to Ms. Senuta, she first hit upon the idea after reading *The Post-Evangelical* by Dave Tomlinson, former leader of the House Church movement in Britain, who called for reformation of evangelical denominations to appeal to post-modern generations.

“C.S. Lewis even held philosophical and theological discussions in pubs,” she noted.

With their concept in place, the Revs. Svoboda-Barber and Senuta went in search of a location to hold meetings, specifically a bar that would not be opposed to a weekly Christian invasion. They found the perfect venue in W.J. McBride’s, an Irish pub located down the street from Holy Cross.

Upon approaching the pub’s management, Svoboda-Barber and Senuta received a startlingly warm recep-



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tion. "The manager was thrilled," Ms. Senuta said. She thought it was a great idea, and she let us put posters up all over the bar. It was surprising."

As it turns out, the pub was already hosting a non-denominational Christian gathering in its reception hall on Sunday nights. That group started out with a core of 20 people, but soon grew to over 150. "Their weekly attendance ended up at almost 300 people," Ms. Svoboda-Barber said, adding that the group had to relocate after outgrowing the space.

That was all the encouragement they needed. Ms. Senuta recruited a graphic designer from her congregation, who created a series of posters and postcards advertising "God and Guinness" on Tuesday nights,

**"We catch people on their way home  
from work, get them to come in  
and have a beer and talk about  
things that matter."**

— *The Rev. Lisa Senuta,  
St. Thomas the Apostle,  
Overland Park, Kan.*

which the priests distributed throughout their churches and around town.

"We wanted to make coasters, too" Ms. Svoboda-Barber said. "We thought that would be appropriate."

Despite the publicity campaign, God and Guinness has not drawn huge numbers. However, the two are pleased with the attendance so far.

"We've had a couple of dozen people come through," Ms. Svoboda-Barber said. "And we're building momentum. We feel that it's been successful. People brought friends and co-workers, whom they wouldn't normally bring to church."

God and Guinness has been temporarily suspended during the summer months, but the series will start again this fall. Both priests are confident that what the meetings have to offer will continue to bring in Christian seekers from the post-modern generation.

"We catch people on their way home from work, get them to come in and have a beer and talk about things that matter," Ms. Senuta said. "And of course, Guinness is the finest beer."

*Thomas Blanton for Episcopal News Service*

# What Would Jesus Drink?



Dick Snyder photo

Prof. Countryman with participants in the "Theology on Tap" series.

The concept of Jesus as a teetotaler does not work very well, according to the Rev. William Countryman, but a specific answer to the question "What would Jesus drink?" remains elusive.

Neither a lack of historical evidence, nor the competition for attention he faced from the telecast of an NBA playoff game between the Los Angeles Lakers and the Sacramento Kings, discouraged the professor of New Testament studies at Church Divinity School of the Pacific from attempting to hold a discussion based on that question at Jillian's, a bar and restaurant in downtown San Francisco.

The May 30 program was the concluding one in a series titled "Theology on Tap." The Diocese of California and the Roman Catholic Archdiocese of San Francisco jointly sponsored a different topic for the innovative evangelism approach each Thursday evening in May.

"This is the first time that I have ever had to compete with a basketball game," Prof. Countryman jokingly told a crowd of about 60 gathered in a corner of the bar, away from the large-screen television. His talk was sometimes interrupted by cheering from the several hundred other people in the establishment, most of whom seemed to celebrate each Sacramento score.

The purpose of a hypothetical questions such as what Jesus would drink should lead one to seek a better understanding of who he was. The best way to develop an image of Jesus comes from study of a variety of sources, according to Prof. Countryman. The four gospels are an anchor, but the study of other works is necessary too, he said, in order to get a more complete and accurate image.

And the answer to what Jesus drank? According to Prof. Countryman, Jesus would probably drink what everyone else around him was having. In his time that meant wine.

*Dick Snyder*

# Preventing Long-term Theft

Most of us figure out, after having been burned once or twice, that we need to change the way we grab hold of hot pots. Maybe we need to use towels or potholders to avoid repeating the pain. Unfortunately, the national Episcopal Church still seems to believe that bare-handed is best.

The saddest part of the story in the Diocese of Northern Mexico [TLC, June 23] from my point of view, is that it's a problem that could have been avoided (or, at least, considerably diminished) rather easily. Simple transparency would go a long way toward making ongoing theft more difficult. If, for example, we in the Diocese del Norte had been able to see a legitimate financial statement, ever, whistles and sirens would have sounded years ago. Bishop German Martínez-Márque, though, was unwilling to supply us with any information of substance and "815" was unwilling to share the somewhat less than truthful financial reports they were getting from the bishop.

Any attempt to ask questions about the finances of the diocese have been met with incredible hostility. The bishop's reply at diocesan conventions to all budgetary questions has always been: "We submit a report to '815' every year and they're satisfied — why can't you accept that?"

One of the most easily implemented and effective remedies would be for the national church to develop a simple financial statement that each diocese would have to submit before funding was continued for the next year. Those reports should be available to anyone requesting them. Fresh air and sunshine go a long way in assuring physical and fiscal health.

If "815" would develop a fairly simple and clear financial statement that each diocese receiving money would have to submit before funding was continued for the next year, and would make that report available to anyone who requested it, such a procedure would make life difficult for those interested in long-term theft. How could Bishop Martínez-Márque pay his sons and the administrator salaries that are six to eight times the salaries of the clergy and include thousands of pesos a month in other benefits and then conceal that information on an "open" financial report? Where, on a readily available financial statement, could he hide the purchase of several

## Two Mexican Bishops Asked to Resign

**A fairly simple financial statement that each diocese receiving money would have to submit would make life difficult for those interested in long-term theft.**

new (and very expensive) cars? How would it be possible to pay all of the housing expenses (gas, electric, telephone, water, etc.) of his sons and their families and call it "Christian education expenses," when everyone in the diocese knows that we have no program of Christian education? About the time that an open and public financial report shows that two-thirds of the money sent from New York is not used to advance the mission of the church, there will be (1) many complaints to "815" and (2) the real possibility of open rebellion in the diocesan convention.

Secrecy invites abuse. If the Episcopal Church wants to disburse millions of dollars under a veil of secrecy, it should not be surprising when a large part of those funds is used for personal enrichment.

The secrecy surrounding missionary spending is doubly strange, given the abundance of very detailed financial reports in almost all the diocesan journals in the United States. Some dioceses even go so far as to list financial information about each congregation in the diocese, with income, expenses, clergy salaries and other benefits, available to all interested enough to look. Why, then, should money sent to Mexico (or other parts of the world) have "classified" stamped across each page?

*Our guest columnist is the Rev. R.J. Smith, vicar of Iglesia San Andrés Apóstol in Monterrey, Mexico.*

## Did You Know...

**The Rt. Rev. Henry B. Whipple, first Bishop of Minnesota, was known as "Straight Tongue" by the Dakota Sioux Indians.**

## Quote of the Week

**The Rev. Mary Gokey, recently ordained deacon in the Diocese of North Dakota, on the laying on of hands by Bishop Andrew Fairfield: "I felt a real heat descend upon me the moment he laid his hands on me."**

## Popular Forum

It is a fact strange but true that the letters to the editor remain for many people their favorite part of THE LIVING CHURCH, but at the same time the letters to the editor are the least favorite portion of the magazine for many subscribers. How do we know? You, the readers, have told us when you fill out the Voice Your Opinion forms that accompany renewal notice. In addition, participants in four focus groups we held in different locations gave us similar thoughts about the magazine, and much the same is being read in other correspondence.

We are pleased that the letters are one of the most-read parts of the magazine. It indicates to us that Episcopalians are interested in the opinions of fellow church members, whether or not they agree with the correspondents. We'd like to think the letters' popularity is at least partially due to the wide range of opinions found there. We believe it is important for an independent magazine like this to publish a variety of thoughts, and we hope the letters and our Viewpoint articles reflect that diversity. A healthy church needs such a forum, and we are happy to provide it.

It is not possible for us to publish all of the letters we receive, nor is it possible for us to acknowledge each of them. Correspondents should know that all letters are read and appreciated, for even those not printed help us to stay in touch with the ideas and interests of readers.

Letters most likely to be published are those which respond to a current issue facing the church or those that react to something published in this magazine. When several letters are received on the same topic, we are likely to select those that present their points most cogently and those that are the shortest. We are far more likely to publish a letter in the 100-150-word range than correspondence of 300 words or more. We try to select letters that are informative and interesting, perhaps even entertaining.

We are not likely to publish letters that criticize the very nature of the church, those that make a personal attack on someone, or those from a person who recently had a letter published by this magazine. Occasionally, when a large volume of letters has been received on a particular topic and no new points are being made, it may be necessary to stop publishing letters on that topic.

We are grateful to those who write letters to the editor. We are encouraged that they take the time to write thoughtful correspondence and to share their opinions.

## New TLC President

Even though it elects its officers for one-year terms, the board of directors of the Living Church Foundation has tended to have stable, continuous leadership. The Rt. Rev. Donald M. Hultstrand, who resigned recently as the board's president, was in office for nearly 10 years. His predecessor, the late Rt. Rev. Stanley Atkins, held the position for five years. And so we extend heartiest congratulations and good wishes to our new president, the Rev. Thomas A. Fraser [TLC, June 16], who was elected at the board's recent meeting. The president of the board speaks, or declines to speak, for the Living Church Foundation, and handles inquiries from the media, Episcopalians in general, and the staff. In addition, the president is the chief executive officer of the board, delegating its responsibilities and motivating its members. We hope Fr. Fraser has a long and effective tenure as president. We also extend best wishes and thanks to Bishop Hultstrand, who led the board through some difficult times as well as some successful years. May he continue to enjoy his retirement.

**We are not likely  
to publish letters  
that criticize  
the very nature  
of the church.**

# A Story of Abuse

## Name Withheld

I was becoming friends with the new assistant priest at my church, so I wasn't surprised when she called one day and asked if I could stop by to talk about the youth group. My husband and I had organized a couple of events for the youth group while the parish was between assistant priests or when the lay youth worker wasn't available. Because my daughter, Jenny, was a member of the youth group, I had felt kind of awkward ("Mom, how could you have said that dumb thing?"), but over the months I also felt that we had developed some good relationships with the kids. I thought we'd be talking about future projects.

I was unprepared when Lori shut her office door behind me. She said, "I have to tell you something Jenny told me. She said she couldn't bring herself to tell you. It's about Paul." Paul was the lay youth worker. I stared at her. All the kids adored Paul.

"Jenny and two other girls from the youth group came to me after the 10 o'clock service. They said Paul has been..." her voice quieted, "fondling them. Groping them. Also, when you all went on the weekend trip three months ago, he waited until you went to bed and then all the kids were supposed to come to his room for a strip poker game. He gave them alcohol."

I heard the words, but nothing quite registered. She went on. "Jenny and the other girls didn't even know how to play poker. So the girls were getting stripped down pretty quickly. When it came to the point that Jenny was supposed to take off her bra, she ran. The next day the boys kept whispering 'chicken' to her. They told everybody in school that she quit."

"She's been keeping this from us all this time?" I finally asked.

Lori just shook her head. "She was ashamed."

I don't remember when I began to cry. It took a while. The anger took a bit longer.

Today, with most Americans, I sit in horror and read the continuing stories of children and teenagers sexually abused by clergy. I am outraged by the cupidity of their bishops, by the callousness toward children as abusive priests were shuttled from one parish to another, by the walls of silence that surrounded the abuse for years. But I am not surprised because my family went through something similar 15 years ago in the Episcopal Church. For us, however, the violator was a lay worker, not clergy. Members of our parish, where we had wor-

shipped for years, people we loved and trusted, rather than a distant bishop, were the ones who stonewalled, dismissing the abuser.

After the game of strip poker, two other girls got together with Jenny and realized that this man had abused all of them. They didn't dare talk to the boys about it, but they thought the same thing was going on with at least some of the boys. They finally summoned the courage to go to the assistant priest. Not long after, one of the women lay readers figured it out, when one of the boy acolytes showed up drunk for Evensong after spending the dinner hour with the "youth leader."

By that time, a few adults in the congregation sensed something was wrong. But getting rid of that man? He was a life-long member of the parish.

*"She's been keeping  
this from us all this time?"  
I finally asked.*

*Lori just shook her head.  
"She was ashamed."*

Everybody knew he "really loves kids." Youth work was his ministry. Many kids and their parents idolized him. First we had to persuade the rector, who was a "let's-not-rock-the-boat" sort of guy. When the assistant priest, my husband and I laid an ultimatum at the vestry door — get rid of him, or we go to the police and the bishop — we were verbally attacked by other parents. Some refused to receive communion if my husband or I were serving the chalice. The girls got so scared that their ordeal might become public in our small town that they backed off and wouldn't speak to the police. While the rest of us cowered, the assistant priest held her ground, and finally the youth leader was removed. It took two years and nearly destroyed that priest's career.

There is no happy ending. The boy acolyte has been in and out of mental health care facilities since he was 17, which is to say, for about 13 years. Last Wednesday, my daughter had a domestic vio-

*Youth work  
was his ministry.*

*Many kids  
and their parents  
idolized him.*

lence court hearing in preparation for the dissolution of her marriage. After that youth worker got done with her, she had an abusive boyfriend in high school, another one in college, and now an abusive husband. She has been in counseling, support groups, shelters, martial arts classes, you name it. She struggles against the anger and despair. She is a wonderful mother. She is a gifted artist. She is full of love and laughter — some of the time. But she has lost her faith, which was deep and growing when she was 14, and she can't seem to connect with men who don't hurt her in some way.

There are some who now argue that an adolescent my daughter's age could consent to sexual activity with an older person, and that the accusations against many clergy are mistaken in that they "deny" adolescent sexuality. Such a notion misses the point entirely. Clergy, teachers, youth workers, doctors, nurses, counselors exist to serve. When they use their positions of trust and power to exploit those in their care, they betray their calling. Adolescents are tentatively working out who they are in the world; the adults around them need to keep their boundaries clear and their hands to themselves. A hug in public is one thing. Being shoved up against a wall in a back room is another.

I leave it to others to make policy. All I know is what my spiritual director said to me when I told her: "It would be better for that man to have a millstone fastened around his neck and to be drowned in the depths of the sea." God forgive me, after all these years, I still sometimes wish for that. □

*The author is an Episcopalian who is not being identified in order to protect her daughter. The names of persons in this article have been changed.*

## LETTERS TO THE EDITOR

# False Premise

An article by David Sumner and an editorial in the same issue [TLC, June 9] both suggest that the basic unit of the church is the parish, not the diocese. I submit that this is a false premise. The individual Christian might better be considered the basic unit of the church. Certainly, as in Acts 2:42, the parish is the gathering of the people to worship the triune God (its first obligation) and is the locus of most, but not all, of the church's mission and ministry to the world.

The diocese (Greek "family") is not another entity. The diocese is the collection of the baptized and eucharistized people in all the parishes and missions in a given geographic area. "Open the doors and see all the people." The diocese is not the bishop's office and staff downtown, any more than the parish building is God's church. The staff work at the diocesan office could be undertaken by volunteers in the parishes and missions (wouldn't that be educational!).

It is the local bishop in whose person the continuity with the catholic and apostolic church of the ages is maintained (the ELCA notwithstanding). The diocese is the smallest ecclesial unit in which the bishop is found. So necessarily the diocese is the "local church." We are an episcopal-type church, not congregational. It is the bishop who is the "chief pastor" of all the faithful in the pews and in the pulpit.

Representatives of the parishes and missions gather annually in convention to plan and finance the mission and ministry they choose to accomplish together as a diocese. Every three years, representatives of the dioceses gather in General Convention to plan the mission and ministry of the Episcopal Church. The church is the baptized ministering at many levels, with the bishop as the one who is "to guard the faith, unity and discipline of the Church."

*(The Rt. Rev.) Harry W. Shipp  
Bishop of Georgia, retired  
Savannah, Ga.*

**The diocese is not  
the bishop's office  
and staff downtown,  
any more  
than the parish  
building is God's  
church.**

## It's Confusing

Despite 30 years of almost non-stop discussions, debates and resolutions on issues concerning homosexuality, both by the Episcopal Church and the Lambeth Conference, there still seems to be considerable confusion about where the church stands on the matter. This confusion is illustrated by two articles [TLC, June 9].

The Episcopal Theological Seminary of the Southwest reported that it will no longer exclude practicing homosexual persons as students or employees. This board decision was taken in the belief that it "brings the seminary more closely in

line with mainstream policies and practices of the Episcopal Church.”

Conversely, the column on the Bishop of Lexington portrays him as courageously engaging in what he considers to be “out of the box” thinking on the issue of homosexuality, based on his belief that by looking at the issue “differently,” and engaging in “new thinking”, his diocese may pave the way for the rest of the church. He seems to believe that “our salvation as a church” depends on whether it changes its position on this contentious issue.

Both the seminary board and the Bishop of Lexington seem to lean toward what is generally labeled the “liberal” position on the ordination of practicing homosexuals and the blessing of same-sex unions. Yet they have diametrically opposed understandings about where their church currently stands on these questions. Whatever one’s theologically-informed position on the matter may be, the bishop seems at least to have the better grasp of where his church and most of its people stand. Most, on the other hand, would doubtless disagree about the basis of the Church’s salvation.

*Allan M. Parrent  
Sewanee, Tenn.*

## Breakdown Enabled

Fr. McProud makes valid points concerning the dissolution of Episcopal Church polity as an episcopally ordered society [TLC, May 26]. I do not find it difficult to believe that the 1979 Book of Common Prayer was the result of a concentrated effort to dismantle Episcopal polity and create a decentralized society that is not Christian under the banner of the Episcopal Church. Originally known as COCU, the conspirators helped create a prayer book revision that was not a revision but a replacement. While appearing to give place to the “catholic” practices of ritual, it deliberately and effectively undermined the reality of what the “catholic” church is all about by introducing dissimilar service options and faith affirmations as standards, enabling the breakdown

of the universality of the Anglican worship norms. Going from one congregation to another is often like entering an entirely different and unfamiliar church.

His second point is perhaps misdirected. “Uncertainty about diocesan and national policies” sells short the reality. In many (if not most) cases, the proper words would be “Ignorance of diocesan and national policies.” Most clergy seem not to address the state of the church with their congregations because they are either unwilling to introduce things that may cause disappointment or dissension or they can’t honestly say what the policies are. In fact, the only policy I can discern is keeping the church away from a common understanding of its commitment to Jesus Christ.

The Walter Righter hearing established that the church refuses to hold forth any statement of fidelity to a common faith or to holy scripture, saying “there is no core belief.” The consequence is that there is no practical requirement to believe, teach or act out the words of the baptismal covenant, holy scripture, or the Nicene Creed in the Episcopal Church. Bishops are not required (allowed?) to be guardians of the faith and Fr. McProud rightly points out that it is apparent that bishops have evolved into CEOs rather than chief pastors.

*(The Rev.) James Graner  
Larned, Kan.*

## How to Use Funds

In response to David Kalvelage’s column, “Blessings At a High Price” [TLC, May 26] — \$375K, is that all?

The gay activists ought to raise much more! How about a tip of the rainbow to the older traditionalists and provide some early retirement money? How about raising some extra funds for the younger clergy who will need to seek other employment or training in another Christian tradition?

The parishes that will be devastated by the new and improved Episcopal Church, who will watch parishioners leave at an even more alarming rate than they already are, will need some extra funding to stay afloat. How about a raise for us poor blokes who have to stay and clean up this mess? Sorry, Integrity, \$375K won’t do the trick. Start fund raising now.

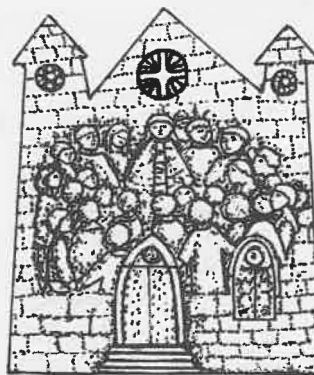
*(The Rev.) Stace  
Timothy Tafoya  
Arvada, Colo*

## Playing Chicken

The Very Rev. C. David Williams’ statement, “I have been listening to different voices in and about the church, and I have heard them suggest that we owe nothing more to black people. The debt has been paid,” in his Viewpoint article [TLC, May 19], brings to

mind an observation by Malcolm X, who observed that you cannot ask a chicken to lay a duck egg. For a chicken to lay a duck egg would require a change in the chicken’s reproductive system. The chicken in this case is the Episcopal Church and the duck egg is full inclusion of blacks in the life of the Episcopal Church.

*(The Rev.) Vincent Powell Harris  
St. George’s Church  
Washington, D.C.*



**Most clergy seem not to address the state of the church with their congregations because they are either unwilling to introduce things that may cause disappointment or dissension or they can’t honestly say what the policies are.**



## PEOPLE & PLACES

### Appointments

The Rev. **Douglas Holmes** is assistant at St. Margaret's, 5008 Pineville-Matthews Rd., Charlotte, NC 28226.

The Rev. **Bruce Michaud** is rector of Trinity, 124 E. Washington Ave., Alpena, MI 49707.

The Rev. **Michael S. Mills** is dean of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

The Rev. **Anne Duval Monahan** is interim rector of St. Martha's, PO Box 1478, Bethany Beach, DE 19930.

The Very Rev. **Ryan Reed** is dean of St. Vincent's Cathedral, 1300 Forest Ridge, Bedford, TX 76022.

The Rev. **Thomas Skillings** is rector of St. Paul's, 415 El Camino Real, Burlingame, CA 94010-5197.

### Ordinations

#### Deacons

**Northwestern Pennsylvania** — **Richard C. Rowe**, St. Clement's, 103 Clinton St., Greenville, PA 16125.

**Springfield** — **Allan Feltner, Charles L. Walthall, Gary L. Way.**

#### Priests

**Louisiana** — **Stephen Hood**, St. John's, 718 Jackson St., Thibodaux, LA 70301; **Mary Koppel**, St. Martin's, 3412 Haring Rd., Metairie, LA 70006; **Amy Dafler Meaux**, Trinity, 1329 Jackson Ave., New Orleans, LA 70130.

**North Carolina** — **Joshua H. Varner**, St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

**Springfield** — **William H. Moore**

### Deaths

The Rev. **William Parker Neal**, 91, a retired priest of the Diocese of Central Pennsylvania, died May 9 in Chambersburg, PA.

Born in Newport, VT, he graduated from Washington & Lee University and attended General Theological Seminary. He was ordained a deacon and a priest in 1943. Fr. Neal served churches in Barre, VT, Claremont and Laconia, NH, and Chambersburg, PA, where he was rector of Trinity Church from 1959 until his retirement in 1975. He was honorary associate at Prince of Peace, Gettysburg, PA, in his retirement. Fr. Neal is survived by his two daughters, Audrey Merrill of New London, CT, and Nancy Neal of Perry Hall, MD; three grandchildren and three great-grandchildren.

### Next week...

News from Executive Council

## SEAD Winter House of Studies 5-8 January 2003

Theme: "Collation: Reading Scripture Theologically"  
*A short-course in Mere Christianity for clergy and lay Christians*

Topics: Christology, Preaching Lent and Holy Week Lectons, Atonement  
(nine sessions total)

Faculty: **Richard Bauckham, Alan Torrance, Christopher Seitz**  
(*The University of St Andrews, Scotland*)

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## SEWANEE

*The University of the South*

**Assistant Dean for Administration**  
**The School of Theology**

The School of Theology of the University of the South in Sewanee, Tennessee, an accredited seminary of the Episcopal Church, invites applications for the position of Assistant Dean for Administration. The Assistant Dean will oversee the large and diverse array of extension programs of the School, including Education for Ministry, Disciples of Christ in Community, and The Center for Ministry in Small Churches, and will coordinate a wide array of administrative support for the entire School.

The successful candidate, who may be lay or ordained, should:

- have ability and experience in management;
- have knowledge and experience in the Episcopal Church;
- be interested in and committed to theological education for clergy and lay ministries;
- have an advanced degree, e.g. D.Min., Ph.D., Th.D., Ed.D., or possibly, M.B.A.; and
- possibly have experience in church leadership, e.g. in such positions as Canon to the Ordinary, Canon for Program or diocesan executive officer.

The position requires exceptional organizational skills, good interpersonal skills, effective writing and communication ability, initiative, flexibility, and enthusiasm. Experience with one or more of the School's extension education programs is preferred.

The possibility exists that the title would be Associate Dean for Administration, in light of the seniority and experience of the appointee.

Founded in 1857 by leaders of the Episcopal Church, Sewanee is comprised of a College of Arts and Sciences, with 1,300 undergraduate men and women, and a School of Theology, with about 100 seminarians pursuing master's degrees and some 50 doctoral students. Located on Tennessee's Cumberland Plateau between Chattanooga and Nashville, Sewanee is consistently ranked in the top tier of national liberal arts colleges. The University is owned by 28 dioceses of the Episcopal Church.

Applications and nominations will be considered until the position is filled. Review of applications and nominations will begin in July, 2002. A complete file will include a letter of application, complete dossier, and three letters of reference. Nominations, inquiries, and applications should be sent to:

**Director of Personnel Services, 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

## 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.**

## POSITIONS OFFERED

**YOUTH LEADER:** Stone Mountain Episcopal Church seeks experienced parttime (15 hr/wk) Youth Leader (lay or ordained) to coordinate youth activities and provide pastoral support for youth and families. Looking for good leadership skills, rapport with youth, and a vision for youth ministry. Must be sensitive to needs of a multi-cultural parish. Competitive salary offered with appropriate academic credentials. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church 6740 James B. Rivers Dr., Stone Mountain, GA. 30083 or E-mail: admin@stmichael.cc.**

**CHRISTIAN EDUCATION/FORMATION COORDINATOR:** Stone Mountain Episcopal Church seeks experienced full time (30hrs/week) Christian Education Coordinator (lay or ordained) to oversee children's, youth, and adult educational programs. Salary 20K+ benefits depending on qualifications. Looking for solid training in Christian Education and good administrative, communication, and leadership skills. Must be sensitive to needs of a multi-cultural parish. Appropriate academic credentials and experience required. Send resume and 3 references to: **Search Committee, St. Michael & All Angels Episcopal Church, 6740 James B. Rivers Dr., Stone Mountain, GA. 30083 or E-mail: admin@stmichael.cc.**

**CHIEF EXECUTIVE OFFICER:** St. Jude's Ranch for Children is seeking candidates for the position of Chief Executive Officer (CEO). A Nevada-based nationally recognized and fiscally responsible organization. St. Jude's is focused on the needs of abused, abandoned and neglected children of all races and faiths. In addition to the campus in Boulder City, Nevada, we operate two additional campuses both located in the Texas Hill Country near San Antonio. Founded in 1967, our family is dedicated to breaking the vicious cycles of child abuse and welfare dependency. Our safe, home-like environment ensures unmatched healing services so that each child may achieve his or her full potential.

St. Jude's is seeking an Episcopal bishop or priest who embraces the doctrines and positions of the Episcopal Church today; who can exemplify the highest standards of caring, with a progressive and positive leadership style; and who can act as a strong role model for our boys and girls of all faiths and backgrounds. Applicants must have a solid spiritual foundation and proven leadership skills, in addition to business administration, fundraising and development experience.

The CEO will report directly to the National Board of Trustees and will be responsible for creating and implementing the policies to successfully execute St. Jude's Strategic Plan. Such policies involve providing spiritual leadership at each campus as well as strong leadership through the delegation and management of a qualified team of achievement-oriented and motivated professionals in the specific areas of pastoral care, business administration, childcare and fundraising/development.

The position of CEO at St. Jude's affords the opportunity for meaningful achievement, personal growth and career development. With an annual operating budget of \$6 million and growing, the organization has the resources to make a positive and lasting impact in the lives of those it serves. Please address inquiries and submit resumes to **Denise Johnson-Williams at St. Jude's Ranch for Children, PO Box 60100, Boulder City, NV 89006-0100; Phone: (702) 294-7111; Fax: (702) 294-7110, E-mail: djw@stjudesranch.org. Website: www.stjudesranch.org.**

**SENIOR PASTOR,** growing church north of Atlanta, independent, Anglican, reformed, evangelical. New sanctuary. Close to mountains, Lake Lanier. Contact **Gil Meredith, gilmer@alltel.net or (706) 265-1663.**

## POSITIONS OFFERED

**FULL-TIME UNIVERSITY CHAPLAIN:** Episcopal Campus Ministry, University of Arizona, Tucson. This chaplaincy is a full-time, fully funded position for an Episcopal priest preferably with the some prior participation with campus ministry. Compensation will be in accordance with the Diocesan Clergy Compensation Schedule.

The Episcopal Campus Ministry is located in the Campus Christian Center adjacent the university campus. The Center also includes the Lutheran, Methodist and Presbyterian chaplains. The MISSION of the Episcopal Ministry at the University of Arizona is to conduct, support and further Episcopal Ministry in higher education in Tucson. The primary purpose of the Episcopal chaplain is to offer a strong presence of the Episcopal Church at the University. The University of Arizona is a state university with over 37,000 students, 18 colleges and over 2,000 faculty members.

Please send letters of interest and any supporting material to: **Michael J. Rich, Chairman of the Episcopal Foundation for Campus Ministry, 4922 Oakmont Drive, Tucson, AZ 85718 Phone: (520) 299-4952 E-mail: wotfun@donnamike.com.**

**RECTOR:** St. Augustine's Episcopal Parish in Tempe, Arizona, is next door to Arizona State University, and in the growing Phoenix, Scottsdale, Mesa & Chandler area. We have 220 active baptized members and seek a rector who: has an active and disciplined prayer life; is warm & engaging with a good sense of humor; is committed to the traditional doctrine of the Episcopal Church; will lead us into developing lay leadership and lay ministries; participates in and supports renewal and evangelism which promote church growth, outreach and stewardship; and who believes and practices the principle that sex is meant to be practiced within the bonds of marriage between a male and a female. Someone who can be supportive of those who enjoy a mix of traditional and contemporary worship and music, and who prepares and presents well-crafted, inspirational sermons/teachings that encourage mature Christian growth based on Biblical precepts. On the "High Church/Low Church" scale, we are probably "Middle Church," and a "family" coming from many walks of life. Contact: **Doug Irish, Chair of Search Committee, 1735 S. College Ave., Tempe, AZ 85281. Better yet, E-mail your resume to dli@irlaw.com & I'll send you our Parish Profile. Website: www.StAugustineTempe.org.**

**ORGANIST:** Family parish in Eastern Richmond. Traditional to contemporary music, small choir, great potential. Contact the **Rev. Roger Robillard, Trinity HS, PO Box 86, Highland Springs, VA 23075, (804) 737-0000 E-mail rev@cheerful.com**

## POSITIONS OFFERED

**YOUTH DIRECTOR.** 1000-member parish in the heart of the Texas Hill Country, 60 miles on I-10 from downtown San Antonio, seeks a youth director who loves Jesus, loves kids, and has training/experience in youth ministry. New youth director would join a new rector, new Director of Christian Formation, new Parish School Director, and other new staff. Parish will be constructing a new basketball pavilion, and new parish hall and offices. If you would like to serve as our youth director in this exciting time of development, send a resume to the **Rev. Stockton Williams, St. Peter's Episcopal Church, 320 St. Peter St., Kerrville, TX, 78028. Parish website: www.ktc.net/stpeters. E-mail: stpeters@ktc.com.**

**RECTOR:** St. Paul's Episcopal Church in New Orleans was founded in 1836 and relocated in 1957 to Lakeview, an upper-middle-class neighborhood of New Orleans. We have an active congregation of approximately 800 parishioners as well as a school with approximately 263 students. We seek a rector with particular strengths in preaching, theology and spiritual guidance, youth work, pastoral care and Christian education. We want our rector to promote parish growth, to improve our youth and adult education programs, to foster outreach and to maintain a strong and harmonious relationship between our church and school. Direct resumes and questions to: **The Rev. Canon Rex Perry, Diocese of Louisiana, 1623 Seventh St., New Orleans, LA 70115. (504) 895-6634 E-mail: rperry@edola.org.**

**PART TIME RECTOR:** St. Michael & All Angels Episcopal/Anglican Church, Adelphi, Maryland, just outside Wash. DC. A warm, family oriented, multicultural parish with an active lay ministry, seeks an energetic, caring, sensitive rector to help with spiritual growth, membership increase and community outreach. Position open until filled. Please address inquiries to: **The Search Committee, St. Michael and All Angels Episcopal Church, C/o Matilda Bruno-Gaston, Chairperson, 7411-17th Ave., Adelphi, MD 20783, (301) 445-3289, E-mail: embeegee@aol.com.**

**RECTOR:** Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ-centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777 E-mail: MRMACHINE@aol.com**

## RATES

### Classifieds

Frequency	1-3x	4-12x	13-25x	26x
Rate per word	\$0.75	\$0.62	\$0.50	\$0.47

### Church Directory

Frequency	1x	6x	13x	26x	52x
Rate per line	\$3.60	\$3.30	\$3.05	\$2.95	\$2.85

If your church is affiliated with the ministry of a local college or university, be sure to sign up for the College Services Directory this September.

For more information, call Tom Parker @ (414) 276-5420 ext. 16.

# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. John's Church in historic Essex, NY; in the Adirondack Mountains on Lake Champlain, close to Burlington and Montreal; family size expands to pastoral size in summer. Goals: expand year-around membership; frequent visiting with present and prospective members; develop lay leaders. Non-church people range from recent urban "believe without belonging" arrivals to life-long residents who want "plain talk" of God. Priest needs to balance tradition and innovation; work with and through others; form disciples; teach and guide spiritually for all ages; focus on ministry of laity in daily life; be a warm, caring pastor and counselor for all. A learning ground for a starting deacon. Full benefits, study time, travel allowance and a large house are provided. For further information contact: **Canon Mary Chilton, CDO Diocese of Albany (518) 465-4737** and **Bill Finucane, Search Committee Chair (518) 873-6351**. E-mail: [mchilton@albanydiocese.org](mailto:mchilton@albanydiocese.org) or [finucane@westelcom.com](mailto:finucane@westelcom.com)

Website: [www.westelcom.com/users/stjohnessex](http://www.westelcom.com/users/stjohnessex)

**PART-TIME VICAR:** Opportunity to relocate to the enchanted San Juan Islands in the state of Washington. Grace Church on Lopez Island (147 members) is seeking an individual who is a preacher, teacher, and pastor to lead us in our expanding Christian ministry. The Island's bucolic setting is home to a diverse community of farmers, fishermen, artists, writers, craftsmen and retired people from all walks of life. The picturesque new church-parish hall complex, completed in 1999, overlooks the village waterfront with the snow-capped Olympic Mountain Range in the background. Small town atmosphere, the island is about the same size as Manhattan with a population of 2,000. Schools, an excellent medical clinic, a library, food markets and other necessary and life-enhancing services are available on the Island. Lopez is equidistant from two major metropolitan areas, Seattle and Vancouver, BC, Canada, both of which can be reached in about a 2 1/2-hour ferry/auto trip or 30 minutes by air. Contact: **Don Langrock, PO Box 221, Lopez Island, WA 98261** or [langrock@rockisland.com](mailto:langrock@rockisland.com).

**RECTOR:** Church of the Ascension, Seattle, seeks a full-time rector for our 400-member parish family. Our 66-year-old parish is located approximately eight miles north of city center in a village-like community (Magnolia) offering sweeping views of the city skyline, Cascade and Olympic Mountains and Puget Sound. We are a strong parish seeking a dynamic, personable rector to lead us in our vision: To grow in our faith, our parish family and our compassion for others. To find out more, please request a parish profile via E-mail at [ascension\\_seattle@msn.com](mailto:ascension_seattle@msn.com) or by mail at 2330 Viewmont Way West, Seattle, WA 98199.

**RECTOR:** St. James Episcopal Church in Dalhart, TX (80 miles NW of Amarillo), is seeking a rector to lead 130 reasonably conservative communicants in their spiritual life. St. James Church is a classic, beautifully kept church that is "historically designated" by the state of Texas. The church is debt-free with a parish that has a united vision for its pastoral growth. Dalhart is a farming and ranching-oriented community with a progressive and dynamic attitude toward family and purpose of life. Lifestyle for our candidate would be considered excellent. Interested? Contact: **Search Committee, St. James Episcopal Church, 801 Denver Ave. Dalhart, TX 79022**. E-mail: [jnomar@fnbdalhart.com](mailto:jnomar@fnbdalhart.com).

**CHRISTIAN FORMATION DIRECTOR:** Person with strong faith, training and experience for full-time Christian Formation Director for all ages. Salary and benefits negotiable. Friendly, family and senior-oriented program-size parish on FL west coast. Mail or fax resume to **Rev. Steve Swift, Church of the Good Shepherd, 639 Edgewater Dr., Dunedin 34698**. Fax: (727) 733-6384 E-Mail: [sswift@churchgoodshepherd.org](mailto:sswift@churchgoodshepherd.org).

**PART-TIME VICAR:** Searching for a part-time vicar for small rural mission in Upper SC. Vicarage is provided. Lots of free time to enjoy retirement. Contact **Archdeacon Byrd, 1115 Marion Street, Columbia, SC 29201** [fbyrd@edusc.org](mailto:fbyrd@edusc.org), (803) 771 7800.

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. George's Episcopal Church of Flushing, N.Y., a multicultural church, seeks experienced, energetic spiritual leader. We have a richly diverse congregation of English, Spanish and Chinese-speaking worshippers. Our 300-year-old parish, one of the oldest in the US, is a historic landmark site in the heart of Main Street Queens, New York City. We seek a dedicated, compassionate and strong spiritual leader who has the experience in dealing with the needs of the multicultural worshippers. Must have prior hands-on experience at the parish level in handling the issues of newly arrived immigrants. Ability to communicate in English plus the ability to communicate in either Spanish or Mandarin or the strong desire and capability to learn one or both of these foreign languages is essential. We offer competitive salary package with full benefits. Please submit resume and CDO profile to: **Mr. Godfred Tong, St. George's Church, 38th Ave., Flushing, NY 11354**. E-mail: [getong@optonline.net](mailto:getong@optonline.net).

**RECTOR:** Zion Episcopal Church, located on a beautiful lake in historic Oconomowoc, Wisconsin, seeks a caring, enthusiastic and talented preacher to guide us in spiritual development, outreach and growth. Our pastoral-sized church family appreciates a good sense of humor and thoughtful, relevant sermons. We seek a dynamic, challenging individual to empower us in our mission: growing our membership, strengthening Christian formation and focusing on community outreach. Zion's strong tradition of lay leadership, warm fellowship and commitment to Christ offer great potential for future growth and development. Currently scheduling interviews. Please send resume and CDO profile to: **Search Committee, 135 Rockwell Place, Oconomowoc, WI 53066** or E-mail: [zion\\_oconomowoc@voyager.net](mailto:zion_oconomowoc@voyager.net) Website: [www.zionoconomowoc.org](http://www.zionoconomowoc.org)

**DIRECTOR OF YOUTH MINISTRIES:** This suburban church, chartered in 1949, has a staff of six priests, an enrollment of more than 3,000, and a youth program encompassing grades 6 through 12. We are looking for an individual who is warm, dynamic, caring, Christ-centered, and Episcopalian or comfortable with Episcopal traditions. Interested individuals please submit a brief letter of inquiry and resumé to: **Daniel Killman, Director of Youth Ministries Search Committee, St. George's Church, 4715 Harding Road, Nashville, TN 37205** or E-mail materials to: [danielk5924@aol.com](mailto:danielk5924@aol.com).

**COORDINATOR OF CHILDREN'S EDUCATION:** (Ages 3-12) Nashville, TN. St. George's Episcopal Church seeks a well-organized, Christ-centered, dynamic individual to direct the spiritual formation of the children of our parish. Bachelor's degree and experience preferred. Send resume and references to **Children's CE Search Committee, St. George's Church 4715 Harding Rd., Nashville, TN 37205**. E-mail: [jbaxter@infopart.com](mailto:jbaxter@infopart.com). Fax: (615) 385-0155

**DIRECTOR OF CHRISTIAN EDUCATION:** Organize and direct children's ministry and adult education, manage small group process, coordinate with Parish Day School chaplain and parish youth director. Salary and benefits commensurate with experience or training. Please submit resume to **Canon Kerry Robb, St. Mark's Church, 3395 Burns Rd., Palm Beach Gardens, FL 33410**. (561) 622-0956. E-mail: [gkrobb@stmarkspbg.org](mailto:gkrobb@stmarkspbg.org).

**RECTOR:** Grace Episcopal Church seeks a personable individual with enthusiasm, creativity and the stamina to minister to a congregation of diverse personalities, ages, and financial capabilities. We are looking for a rector who views challenges as opportunities. We seek a rector who strives to exemplify the fruits of the Spirit in his/her daily and professional life. Send resume and CDO profile to: **Pattie Amundson, 802 3rd St. NE., Jamestown, ND. 58401**

## POSITIONS OFFERED

**RECTOR:** Church of Our Saviour, Episcopal, Akron, Ohio, needs a rector with prior experience as associate rector or rector. While we are well-endowed financially, we also need to grow. This small, metropolitan parish is open and inclusive with a commitment to diversity. Our new rector will help us build our education and neighborhood ministries while providing pastoral care and leadership. We are open to change while respecting liturgical tradition. Excellent salary and benefits. Please send your resume and letter, or write for a brochure, to **Paul Rose, 500 First National Tower, Akron, Ohio 44308** or E-mail: [prose@brouse.com](mailto:prose@brouse.com). Deadline: July 31.

**ASSOCIATE RECTOR FOR FAMILY MINISTRY:** St. Paul in the Desert, Palm Springs, CA, seeks a priest who has a passion for working with our children and families. Our numbers of children are small, but we have a commitment to a quality program that will grow. Prefer a female priest. Will share other duties w/rector. Competitive Salary and benefits. Contact: **Andrew Green, PO Box 1139, 92263; 760-320-7488; wrector@earthlink.net**.

**ASSISTANT RECTOR:** Do you exist? Looking for a priest/deacon to lead in ministry to youth and young families in a dynamic parish of 2,000. Job description on [www.christchurchde.org](http://www.christchurchde.org) Resumes welcome through September 1. For more information, contact **The Rev. John Martiner at Christ Church Christiana Hundred, Greenville, Delaware; (302) 655-3379**.

## REAL ESTATE

**FARMHOUSE FOR SALE - SEWANEE:** Three-year-old, 4 bedroom, 3 bath, yellow farmhouse nestled on landscaped acre overlooking University of the South equestrian pastures in Sewanee, Tenn. Custom features; 60-foot rocking-chair porches. Charming garden house. One-of-a-kind on University domain. \$345,000. Contact: (931) 598-5570 (home); (931) 598-1577 or 1904 (offices). E-mail: [smoore@sewanee.edu](mailto:smoore@sewanee.edu). Will send full description, jpeg photos.

## FOR SALE AND RENT

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical, brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303**. (850) 562-1595.

## TRAVEL

**Treasures of Northern Italy 24 September - 5 October 2002.** Through the Swiss Alps to the Italian Lakes and a cruise on the River Po. Visit some of Italy's hidden gems: Bergamo, Parma, Cremona, Modena, Ferrara and Mantua before arrival in Venice. For brochure: **Limewalk Tours, Bridport, VT 05734** Tel: (888) 580-9255; Email: [limewalk@sover.net](mailto:limewalk@sover.net)

## VOCATIONS

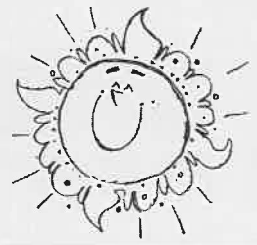
**GOD IS CALLING MANY!** Could He be calling you? Explore the possibility with a new Order of Lay Brothers, not living in community, dedicated to a life of prayer and service combining the contemplative and the active, within a traditional expression of the religious life in the modern world. Open to Episcopal laymen, both single and married. For more information write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120**.

## WANTED

**CLERGY VESTMENTS:** Black wool cloaks, stoles, chasubles, cassocks, albs, etc. Also home Communion kits and altarware much appreciated. Contact: **St. Paul's, 390 Main St., North Andover, MA 01845**



# Summer CHURCH DIRECTORY



## PHOENIX, AZ

**ALL SAINTS' CHURCH & SCHOOL** 6300 N. Central Ave.  
www.allsaints.org email: cblack@allsaints.org  
(602) 279-5539 Fax: (602) 279-1429 Zip Code: 85012  
Fr. Lierle, interim r; Bishop Burrill, Bp-in-Res; Fr. Monson, assoc.; Fr. Mitchell, assoc.; T. Davidson, dcn; Dr. Plotkin, Rabbi-in-Res; S. Youngs, Dir. Mus; J. Sprague, Yth; K. Johnstone, v; E. Young, Head of School.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

## HEALDSBURG, CA

**ST. PAUL'S** 209 Matheson St. 95448  
Misa en Espanol, Sabado 6  
Sun Eu 7:30, 9:30 & 11:30

## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
http://www.saintthomashollywood.org (323) 876-2102  
The Rev. Ian Elliot Davies, r  
Masses: Sun 8 (Low) 10:30 (High), Mon - Thurs 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
Corner of 5th & W. North Street in the West End  
The Rev. Jeffrey C. Fouts, r Christchurchaspens.org  
Sun 8, 10

## CHERRY HILLS VILLAGE, CO

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

## CRIPPLE CREEK, CO

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

## ESTES PARK, CO

**ST. BARTHOLOMEW'S** 880 MacGregor Ave.  
The Rev. M. Paul Garrett (970) 586-4504  
Sun Eu 8 & 10:30; Wed H Eu 5:30 Thurs MP/H Eu 9  
Sat 5:30 H Eu (June - Aug)

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts.  
http://www.cccathedral.org (860) 527-7231  
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10. Daily Eu 12 noon

## WILMINGTON, DE

**ST. ALBAN'S** 913 Wilson Rd. (302) 478-7778  
Air conditioned and barrier free (Directions available)  
The Rev. Roy Tripp, r www.stalbandsde.org  
Sun H Eu 8 & 10

## GREENVILLE, DE

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

## REHOBOTH BEACH, DE

**ALL SAINTS' CHURCH** 18 Olive Ave (302) 227-7202  
A friendly and fully inclusive parish.  
The Rev. Max J. Wolf, r  
Sun Eu 8 & 10, Thurs H Eu & HS 11:30

St. George's Chapel Rt. 23 near Angola  
Sun H Eu 9:30

## 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, assist 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. HVA

## WASHINGTON, DC

**ST. MARY'S, Foggy Bottom**  
728 23rd St., NW 1 block south Foggy Bottom/GWU Metro  
The Rev. Kirtley Yearwood, M.D., r; Lorenzo Smith, tenor-in-residence (202) 333-3985  
Sun H Eu 8, Sung Eu 10; Wed HU 12:10; Confessions by appt

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
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  
www.stpauls-kst.com

## MIAMI, FL

**ST. ANDREW'S** 14260 Old Cutler Rd. 33158  
(305) 238-2161 Corner S.W. 144 Street  
Sun H Eu 8 & 10, Wed Eu & Healing Service 10

## SARASOTA, FL

**CHURCH OF THE REDEEMER** 222 South Palm Ave (Dwntn)  
The Rev. Frederick A. Robinson, r (941) 955-4263  
Sun Mass 7:30 (Said), 9 & 11 (Sung) H Eu 2 (Spanish); Week-days 10 daily, 7:30 Wed., 5:30 Thurs; Daily MP 8:30 (except Sun)  
Daily EP 5:15

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

**HOLY TRINITY** 211 Trinity Place (Downtown)  
On the Intracoastal Waterway since 1896 (561) 655-8650  
The Rev. W. Frisby Hendricks III r; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Dr. Raymond A. Liberty, the Rev. Canon James E. Rasnick, re, the Rev. Grant R. Sherk, p-r; the Rev. John F. Mangrum, p-r; Mace Graham, org-cho  
Sun Eu 8, 10; Thur Eu/Healing 10; H.D. 9:40 Mat. 10 Eu

## AUGUSTA, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## SAVANNAH, GA

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham ascensionchicago.org  
Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 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.  
www.stpaulsparish.org (708) 447-1604

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
125 Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8 & 10 Santa Misa 1

## KEOKUK, IA

**ST. JOHN'S** 208 N. 4th St. (319) 524-4672  
The Rev. Bruce D. Blois, r  
Sun Eu 9, Wed 10 (1st Wed of each month), Sat Eu 5 Prayer Group Tues 6, Wed 9:15

## TOPEKA, KS

**ST. DAVID'S** 17th & Gage stdavidschurch.com  
3 min. off Interstate 70 (785) 272-5144  
Sun H Eu 8 & 10:30, Sat 5 Wed 5:30 HVA

## MT. DESERT, ME

**ST. MARY'S-BY-THE-SEA: NE Harbor** So. Shore Rd.  
(June 16 - Sept. 16) Sun H Eu 8; 10:30 (H Eu, 1st/ 3 Sun), MP 10:30 (2nd, 4th & 5th Sun)

**ST. JUDE'S** Seal Harbor (207) 276 - 5588  
The Rev. Frances Cox, Int. r  
(June 30-Sept 1): Sun 10:30 (H Eu 1st, 3rd & 5th Sun)  
MP 10:30 2nd & 4th Sun)

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Email: office@theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie Reiger, Pastoral Asst for Youth Work Web: www.theadvent.org  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, Mass 7:30; MP 9; EP 5:30; Wed C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## NANTUCKET ISLAND, MA

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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0985  
The Rev. Paul Cook www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## BILLINGS, MT

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

## LAS VEGAS, NV

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

## MANCHESTER, NH

**ST. ANDREW'S** 102 N. Main St. (603) 622-8632  
The Rev. Jerome B. Stretch, r  
Sun Eu 8, 10:30, Wed 10, Sat 5

## CAPE MAY, NJ

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

## 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.  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## TEANECK, NJ

**ST. MARK'S** (201) 836-7275  
CELEBRATING GOD'S INCLUSIVE LOVE  
www.stmarksteaneck.org

## CARLSBAD, NM

**GRACE CHURCH** 508 W. Fox St. (505) 885-6200  
The Rev. Thomas W. Gray, r  
Sun 8:30 & 10:30 (Sung), Wed 10, HD's 5:30 (Sat 10)

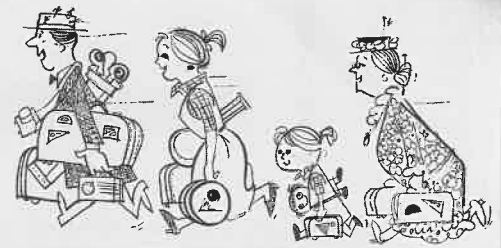
## ROSWELL, NM

**ST. THOMAS A BECKET** 2600 S. Union St.  
The Rev. Robert J. Tally, v  
Sun H Eu 10

## RUIDOSO, NM

**HOLY MOUNT** 121 Mescalero Trail  
The Rev. Canon John W. Penn, r (505) 257-2356  
Sun H Eu 8, 10:30 & 4; Wed H Eu 5:30

**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.



## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Logan Craft, assoc r; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Phyllis Orbaugh, 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. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## LONG ISLAND, NY

**HOLY TRINITY EPISCOPAL CLUSTER** (631) 475-7406  
**ST. CUTHBERT'S** 18 Magnolia Place, Seldon  
Sun. Mass 9:30

## ST. JOHN THE BAPTIST

33 Railroad Center Moriches  
Sun Mass 8:30

**ST. MARK'S** 208 Jamaica Ave. Medford  
Sun Mass 11:00

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200 www.stbarts.org  
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036-8591  
www.stmvirgin.org

Sun: MP 8:30, Mass at 9 (Said), 10 (Sung), 11 (Sol), Sol. Ev, Ser & B 5. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP 6. Sat: Mass at 12:15, EP 5. C 11:30-12, 4-5 & by appointment

### PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 internet: http://www.trinitywallstreet.org

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30:30. 1-800-551-1220

## EPISCOPAL CHURCH CENTER

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

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

## SARATOGA SPRINGS, NY

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

## UTICA, NY

**GRACE CHURCH** Genesee at Elizabeth  
The Rev. James M. Jensen, r; the Rev. Edwin G. Molnar, assoc;  
Sister Elizabeth, SSM, pastoral ass't.  
Sun H Eu 8 & 10(Sung). Tues-Fri 12:10, Wed 7:30

## ASHEVILLE, NC

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

**ST. MARY'S CHURCH (Grove Park)** (828) 254-5836  
337 Charlotte St. at Macon mail@stmarysashville.org  
Sun Masses 5:30 (Sat vigil) 8 (Low) & 11 (Sung), Sun MP at 7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary Sat 4:45

## SAND SPRINGS, OK

**ST. MATTHEW'S** (West of Tulsa)  
The Rev. L. Clark L. Shackelford 601 N. Lake Dr.  
Masses: Sun 8 & 10:30 Christian Ed. 9:30

## PHILADELPHIA, PA

**CHURCH OF THE ANNUNCIATION, B.V.M.**  
324 Carpenter Lane (19119-3003)  
The Rev. David L. Hopkins r  
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

**CHRIST CHURCH** (215) 922-1695  
2nd and Market Streets in Historic Old Philadelphia  
Come visit the Mother Church of American Episcopalians  
www.christchurchphila.org  
Sun 9 & 11; Wed 12 Church open daily 9-5 for visitation

## SELINGROVE, PA

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

## WHITEHALL, PA (NORTH OF ALLENTOWN)

**ST. STEPHEN'S** 3900 Mechanicsville Rd. (610) 435-3901  
The Rev. William H. Ilgenfritz, r; The Rev. Mark W. Lewis, c  
Sun 7:30 MP; 8 & 10:30 H Eu; 9:15 Sunday School; 10:30  
Childcare available. Daily Mass: M/W/F 12:15. Tues Healing  
Mass and Unction 9:30 & Th 7; Sat 10 (11 Confessional). Traditional Prayer Book Services. All welcome!

## NEWPORT COUNTY, RI

**ST. COLUMBA'S CHAPEL** (401) 849-3431  
The Rev. Alan Neale, r www.stcolumbaschapel.org  
Sun 8 & 10; Midweek studies and services

## PROVIDENCE, RI

**ST. STEPHEN'S** (401) 421-6702  
The Rev. John D. Alexander, r www.sstevens.org  
Sun Masses 8, 10 (Sol). Daily as posted.

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION**  
218 Ashley Ave (843) 722-2024  
Sun Mass 8 (Low) 10:30 (Solemn High)

## GREENVILLE, SC

**CHRIST CHURCH**  
N. Church St. (downtown) www.ccgs.org (864) 271-8773  
The Rev. Dr. Robert S. Dannals, r; the Rev. Virginia H. Monroe; the Rev. Nicholas M. Beasley; the Rev. Dena S. Bearl; the Rev. Chris Ditzenberger

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL**  
61 Baskerville Dr. (843) 237-3459  
The Rev. Tommy H. Tipton, r  
Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St. (605) 342-0909  
(On the way to Mount Rushmore)  
The Rev. David A. Cameron r  
H Eu Sun 8 & 10, Wed 10 (H Eu & Healing)

## NASHVILLE, TN

**ST. PHILIP'S** 85 Fairway Dr. (Donalson)  
The Rev. Peter J. Whalen, r (615) 883-4595  
Sun H Eu 8 & 10 (June, July, & August)

## SEVIerville, TN

**(SMOKY MOUNTAINS)**  
**ST. JOSEPH THE CARPENTER** (865) 453-0943  
Thank God for his beautiful creation with us.  
345 Hardin Lane (off 441 near Hwy 66)  
www.stjosephsevierville.org  
The Rev. Rob Henley, Parson  
Sun 8 trad, 10:30 Contemporary HC H/A

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway  
The Rev. Frank E. Fuller, asst www.cotgs.org  
The Rev. Margarita Arroyo, c  
Sun 8, 9 & 11:15. Weekdays as anno

## DALLAS, TX

**INCARNATION** 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, 5. M/Thurs H Eu 12 noon. Tues/Fri  
H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8, 8:15 H Eu,  
Reconciliation of Penitents 9-10. (214) 521-5101

## HOUSTON, TX

**PALMER MEMORIAL** 6221 Main Street (77030)  
Across from the Texas Medical Center and Rice University  
www.palmerchurch.org (713) 529-6196 Fax: (713) 529-6178  
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd; the  
Rev. Kenneth R. Dimmick; the Rev. Ed Gomez; the Rev.  
Mary A. Royes.  
Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;  
Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

## KERRVILLE, TX

**ST. PETER'S** (HEART OF THE HILLS) (830) 257-8162  
956 Main (Hwy. 27) at Tivy  
www.ktc.net/stpeters

Next to the Cailloux City Center for the Performing Arts  
The Rev. Stockton Williams, r; the Rev. Linda Kelly, assoc. r,  
the Rev. Betty Gaston, d  
Sun Eu 8, 9, 11 Wed. 5:15 Thurs Eu/Healing 10

## RICHMOND COUNTY, VA

THE EPISCOPAL CHURCHES OF RICHMOND COUNTY, VA  
in Virginia's Northern Neck

### NORTH FARNHAM PARISH

**FARNHAM**  
Established 1683  
Sun 9:30

### ST. JOHN'S IN LUNENBURG PARISH

**WARSAW**  
Established 1732  
Holy Day celebrations alternate between churches on the  
day.  
The Rev'd Michael Malone, r  
Sun 11:15

## BAYFIELD, WI

**CHRIST CHURCH (1870)** 125 N. 3rd St.  
The Rev. Dennis Michno, C.S.S.S. (715) 779-3401  
High Mass Sun 10 Wed Mass 12 Concert Thurs 5

## HAYWARD, WI

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

## MILWAUKEE, WI

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

## SPOONER, WI

**ST. ALBAN'S (Founded 1895)**  
Corner Elm & Summit Sts.  
The Rev. Alan P. Coudriet, v, the Rev. Leigh F. Waggoner, d,  
The Rev. Fern Penick, d  
Sun Eu 10:30, Thurs 9:30

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev.  
Bernard Vignot, Francophone ministry the Rev. Nathaniel  
Hsieh, Taiwanese ministry; the Rev. George Hobson, canon  
theologian, the Rev. Sharon Gracen, canon pastor  
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chi-  
nese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F, 12:30 H  
Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

## LUTHERAN

### MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets  
The Rev. William R. Hampton, STS  
Sun Eu 10

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