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WATCHING
AND WAITING
Fires Out West

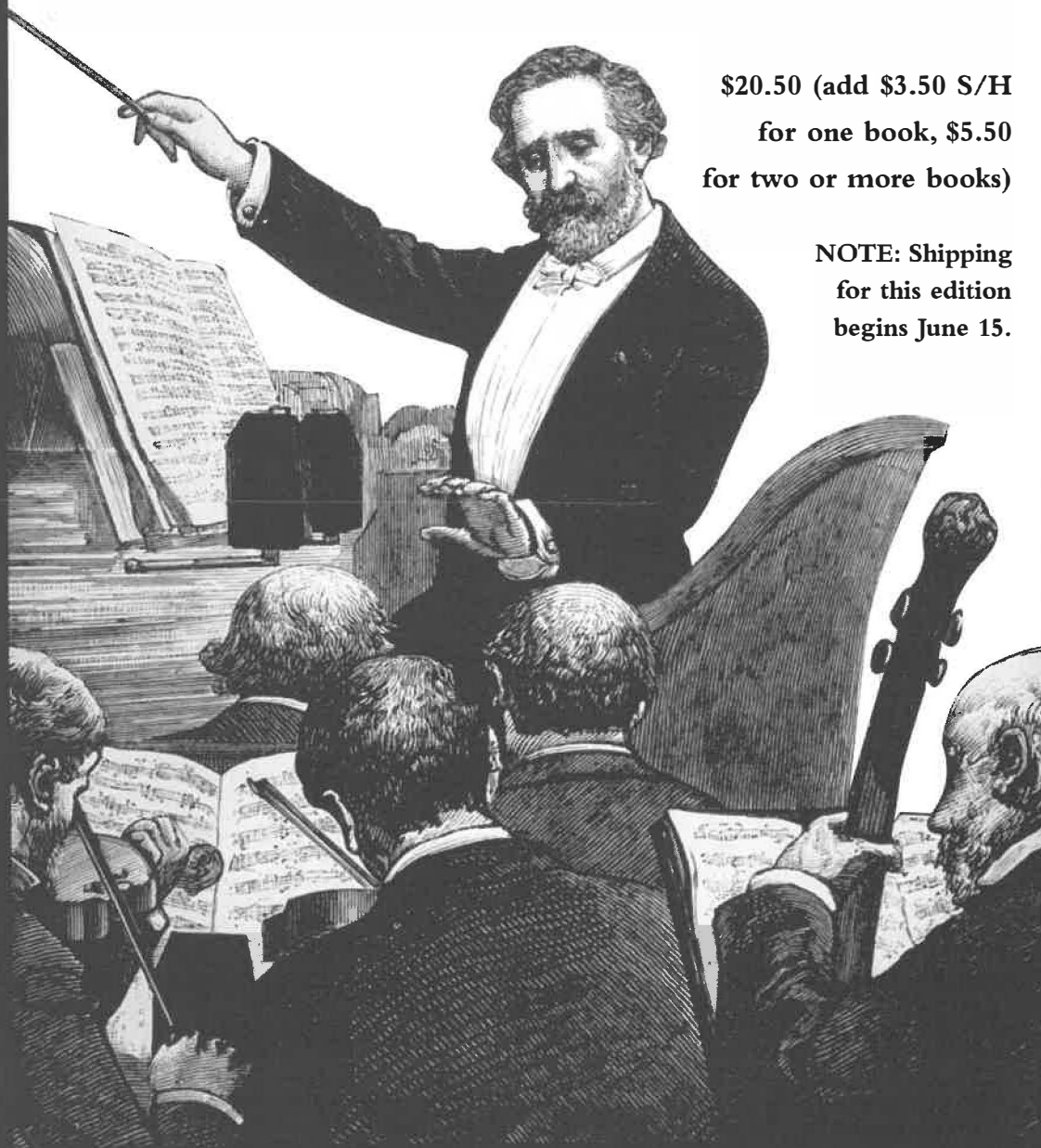


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The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the American Episcopal Church.

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WATCHING AND WAITING

Fires Out West

Camp H-R in the Diocese of Wyoming is one of the places in the church where nearby fires have been watched closely. The camp manager, Pat Walsh, walks in front of the dining hall after having viewed the blazes a mile away. As the Wyoming fire was being brought under control, problems in other places were raising new anxieties [p. 7].

Cliff Moore 11/16/02

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SUNDAY'S READINGS

Life in the Spirit

'If the Spirit of Christ is living in you' (Rom. 8:11).

The Eighth Sunday of Pentecost, July 14, 2002

Isaiah 55:1-5, 10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9, 18-23

The juxtaposition of the parable of the sower and this passage from Romans 8 highlights what ought to be our security in Christ and what ought not to be. Oddly though, those which ought not to be are the ones for which we show preference. Maybe Jesus anticipated that.

Let's look at the first three soils and see what they expose as insufficient. The first soil never lets the seed penetrate. We have seen many of these, if we simply track the spiritual course of our confirmation classes. We know people who have gone through them to please a spouse, or classmates, or parents. And after they are "done," they are also gone.

The second soil also has recognizable persons in our congregations. These get further, maybe even making a run for the vestry. They have been in our offices with their ideas and checking out ours. These may have had a deep experience and profound encounter with the risen Christ. But as they look for things that will sustain and enrich this experience, even a revisit to the site of the original time, they do not find the springs that enrich. They want to be fed by what they experience and by experience-based interpretations, but as the emo-

tion fades, so does the relationship with the Lord.

The third brings to mind the definition of a fanatic: someone more zealous than me. This "me" is the person who reveres the life which our Lord condemned as neither "hot nor cold but lukewarm" (Rev. 3:16). Pity the person, however. Surrounded by others who do not rock the boat and make sensible priorities, how else would a diligent Christian behave?

Paul sets it all right with what could be a commentary on the fourth soil. He is distinguishing the foundations on which the Romans are to build their faith. He points them to the work of "the Spirit," "the Spirit of Christ," "the Spirit of him who raised Christ," "the Spirit of God."

The Spirit "dwells in you," "will give life to your mortal body," "gives you the spirit of adoption," "testifies with your spirit that you are children of God." Because the Spirit lives in you, you cry, "Abba, Father," "your spirit is alive," and you are a "joint heir with Christ."

The power of the church's ritual, the strength of our emotions, and the permission for zeal are never to be denied, but the life of faith is first of all rooted in the Holy Spirit.

Look It Up

How does Jesus describe our life in the Spirit in John 16?

Think About It

Think of a fruitful Christian whom you know. How do you see the life of the Spirit in this person?

Next Sunday

The Ninth Sunday of Pentecost

Wisdom 12:13, 16-19; Psalm 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43.

BOOKS



That We May Perfectly Love Thee Preparing Our Hearts for the Eucharist

By Robert Benson
Paraclete Press. Pp. 103. \$13.95.
ISBN 1-55725-300-5

One of a growing number of small, nicely bound and printed "spiritual" books, *That We May Perfectly Love Thee*, is the work of an Episcopal writer who was formerly a Nazarene, then a Methodist. The pleasure Robert Benson finds in quiet solitude early in the morning as a preparation for receiving the Eucharist later in the day will be shared by many — not least by those who look forward to the "early service."

Benson admits that his mood isn't always positive: "Many days, I must confess, I am anxious to get out the door after church. I am ready to get to the ballpark for a day game, or I am hungry and I want to get to lunch." But other times, he writes, "I hate to see the service end because it is so beautiful, this meal that we take together."

The book notes the importance of place and language in worship. While we can worship God in any place, it makes a difference when the place we worship in "has long mattered to those who have gone before us and worshiped the One Who made us."

So, too, the ancient language of the liturgy offers "prayer that is somehow larger, more inclusive, wider, and deeper than just our own lives and the lives of those with whom we share a house or a job or a family of a parish."

Benson reminds us how much more we receive from the Eucharist when we approach the sacrament with an awareness of its history, and when we give time and attention to preparing our hearts.

(The Rev.) J. Douglas Ousley
New York, N.Y.

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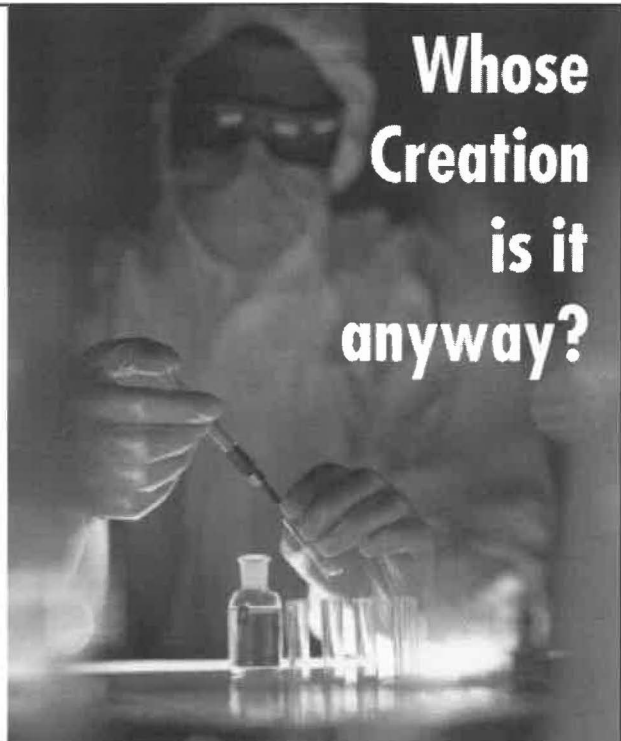
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Canadians Appeal for Non-Geographic Bishop

A middle way solution in the Diocese of New Westminster appears increasingly unlikely, according to several clergy who claim to represent about 25 percent of the diocese's 25,000 members.

On June 15 in Vancouver the annual synod voted 63 percent in favor of development and implementation of a rite of blessing for same-sex couples. Following the announcement of the vote total clergy and delegates from the nine parishes withdrew from synod.

The resolution did offer both a "conscience clause" and the option of an "episcopal visitor" for those who could not support blessing same-sex relationships, but opponents of the blessing have described both as a sham.

The "conscience clause" as it is currently worded would not be binding on Bishop Michael Ingham's successor and the "episcopal visitor" would be only for a limited amount of time and would have no responsibilities except to provide "pastoral care."

"As a group there may be some defections," the Rev. Ed Hird said, "but we are not going to compromise."

Pittsburgh Bishop Addresses Reformed Church

Participants of the General Convention of the Reformed Episcopal Church (REC) meeting June 19-21 in Houston have used words such as "watershed" and "landmark" to describe the unprecedented apology that the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, issued to the REC.

Bishop Duncan's convention sermon is believed to be the first by a bishop of the Episcopal Church since the REC separated from the Episcopal Church in 1873. That separation, according to Bishop Duncan, is but one symptom of a larger malaise often prevalent among Episcopalians: the tendency to elevate the liturgy above the gospel.

"The virus of penultimacy, of put-

ting not-quite-first-things first, has shaped that long and sad history of division among North American Anglicans, dated especially from 1873 and from 1976: tragic in the late 19th century, epidemic in the late 20th century," he said.

"It was by God's grace that I came into association with the Reformed Episcopal Church and welcome the opportunity to establish a working relationship with other orthodox Anglicans," Bishop Duncan said in a statement released before his Houston appearance. "I have come to understand that we may not share all the same theological understandings, such as ordination of women, but we share the same faith."

Ronda Carman



Fr. Hird

At the end of the day we may lose everything, but we are united." Bishop Ingham has issued an ultimatum to the dissenting clergy requesting that they declare their intention to remain in the diocese or he will suspend their licenses by July 2.

Fr. Hird is the rector of St. Simon's in North Vancouver and a designated spokesperson for the traditionalist group. He outlined a process that the group is committed to following in order to prevent what they believe is a compromising of scripture. The group has appealed to the Canadian House of Bishops to create a non-geographic bishop who would be capable of providing all episcopal functions. Thirteen of the 41 Canadian bishops have spoken out against the decision by the Diocese of New Westminster, but the Most Rev. Michael Peers, Archbishop of the Anglican Church of Canada, has rejected calls to convene an emergency session of the house. He told *The Mail and Globe* of Toronto that for now it is better to watch what develops.

The group has also made an appeal for direct intervention by the Archbishop of Canterbury. In an initial response, the Most Rev. George L. Carey acknowledged that the decision in New Westminster carried grave consequences for the unity of the worldwide Anglican Communion, but said that he needed time "for certainty about what these proposals amount to, both constitutionally and liturgically."

Opponents of same-sex blessings from throughout the Anglican Communion have publicly voiced both support for the traditionalists within the Diocese of New Westminster and alarm at the implications of the synod decision. In the Episcopal Church a statement of solidarity is being circulated.

By June 21, total of 23 bishops (12 diocesan, nine retired and two suffragan) had signed. On June 24, the Archbishop of Sydney in the Anglican Church of Australia announced that he would be circulating among bishops of that province a statement which said in part "that the maintenance of unity in the Anglican Communion is not a higher priority than faithfulness to the Scripture and long-held moral consensus of the universal church."

In the event that the Anglican Communion is unable to offer an alternative, Fr. Hird said that the group is prepared to seek sanctuary either from the Anglican Mission in America or through the creation of something new.

"An Anglican Mission in Canada, under the godly oversight of a group of bona fide primates within the Communion, would provide a refuge for Anglican Christians whose only desire is to be faithful, while allowing for the establishment of a systematic program of evangelism through saturation church-planting," concludes a paper titled "A Modest Proposal," written by a group calling itself the Society of St. Athanasius.



G. Thomas Osterfield photo

The Rt. Rev. Russell Jacobus, Bishop of Fond du Lac, ordains the Rev. Vicki Jo Natzke on June 8. She is the first woman ordained to the priesthood in the diocese. The ordination was one of many taking place around the country recently [p. 15].

Archbishop's Meeting with Pope Emphasizes Growth in Fellowship

A June 21 visit at the Vatican between the Most Rev. George L. Carey, Archbishop of Canterbury, and Pope John Paul II emphasized the recent progress toward reconciliation that has occurred four centuries after the Reformation marked their churches' separation.

Left unsaid, but prevalent nevertheless, was the near certainty that this will be the final meeting between the two church leaders. Archbishop Carey is scheduled to retire at the end of October, and judging by his recent public appearances, the health of the pope is increasingly frail.

Six years ago, when Archbishop Carey made his first visit to Rome, Pope John Paul said that the issue of women priests was a dark cloud hanging over Anglican-Roman Catholic relations. Last month, however, the pope emphasized "initiatives for reconciliation" and referred only in passing to "the obstacles which keep us from full communion."

For his part, Archbishop Carey said he rejoiced "in our shared baptismal faith and the growth in fellowship between our two churches." In yet another symbol of how much closer the two churches have grown during his 11-year tenure, Archbishop Carey attended the opening of an unprecedented Vatican exhibition on the history of the Church of England as well as a colloquium on Anglicanism at one of the pontifical universities in Rome.

Watching and Waiting

Western Fires Keep Many on Edge

As wildfires of late June continued to ravage the landscape, members of the Diocese of Colorado were watching the winds, praying for rain, and in some places making sure a large truck was standing by. The situation in towns south and west of Denver was changing hourly at the caprice of the weather.

Durango, located between two fires, was the focus of attention in Colorado at press time. The Rev. Bob Pope, interim rector of St. Mark's Church, Durango, said "the overall economic effects are disastrous" in the community that relies heavily on summer tourism. "People have been staying away in droves."

The Rev. Catherine Tran, rector of Church of the Transfiguration and neighbor of the historic conference site in Evergreen, described the mood as one of "collective anxiety" that depends on how the wind blows. Evergreen was in no immediate danger.

At St. David of the Hills, Woodland Park, the Rev. Drew van Culin was confident that the highway and the church's parking lot would be sufficient buffer if the fire came closer. "But we are prepared to remove," he said.

In Sedalia, Dorothy Walker, wife of the Rev. Bob Walker, rector of St. Philip in the Fields, said the fire itself generated showers on the plains, not enough to help but enough to cause concern about lightning. "It's a very fluid situation," she said, intending no pun. Built in 1872, the church is the oldest building in continuous use in Douglas County, and has just completed a major restoration with grants from state and national historical societies. Some of their 90 Plum Creek families had been evacuated. During the week, volunteers had transferred church records to a library in Castle Rock, and packed vestments and utensils into the 26-foot trailer a parishioner made available. But a wedding was scheduled for Saturday morning — "The bride was a basket case," Mrs. Walker said — so the church was refurbished for the event.

When Johanna Harden spoke from Castle Rock, smoke in the air made it difficult for her to talk. She had stored the church records at her historical library. "The smoke is so thick now the sun is just an orange disc," she said. "It's creating its own wind, and fireballs are thrown up and out to start new fires."

"It's liquid in a sense," she said, "quick, unpredictable. It's fascinating to watch the movement."

The Rev. Nina Stasser, rector of St. Barnabas' in Glenwood Springs, was at a meeting in Breckenridge when the Coal Seam fire that had burned underground for decades burst out above ground, causing extensive damage, particularly in West Glenwood. As she approached the town, "Ms. Stasser had to leave the interstate and turn around,"

(Continued on next page)

No Insurance Compensation for Settlement in New Jersey

A two-judge appellate panel in New Jersey ruled May 29 that the Diocese of New Jersey cannot use its worker's compensation insurance policy to pay a confidential settlement reached with 13 former employees of Trinity Cathedral in Trenton.

The employees claimed they were sexually harassed and molested by former dean, the Very Rev. J. Chester Grey. Dean Grey retired in November 1996. The diocese sued Liberty Mutual Insurance Co., in an effort to compel the worker's compensation provider to organize and fund its sexual misconduct defense. After reach-

ing a settlement with the former employees, the diocese then wanted the insurance company to pay a portion of the settlement, according to the Associated Press.

A lower court ruled that insurance coverage for "bodily injury" did not apply to claims that are "emotional" in nature. The appeal panel rejected the diocese's claim that for insurance purposes unwanted sexual contact is a form of "bodily injury."

Gregory Winter, a lawyer for the diocese, told the Associated Press that his client would appeal to the state Supreme Court.

Praying for Rain in Western States

(Continued from previous page)

reported diocesan editor Deborah McCann. "When she tried to reach the church, the fire jumped across the highway and blazed alongside the road. The car was rocked and sandblasted by debris. It took her two hours to cover the two miles to the church."

Ms. Stasser said the congregation was assisting two St. Barnabas' families that had been burned out, and she had received some funds from the Episcopal Relief and Development grant to the diocese.

Wyoming Camp

On June 21, the line was holding a mile away, but the survival of Camp H-R in the Diocese of Wyoming was in doubt. The wildfire near Esterbrook was being pushed by 40-60-mile-per-hour winds directly toward the nine wooden, tree-sheltered buildings. But a week later the camp was out of danger, said the Rev. Cliff Moore, regional missionary.

"It's 70 percent contained," Fr. Moore said on the morning of June 26, "and I would suspect they would be able to contain it today. It looks like we're going to be OK."

In Arizona, residents of the small towns of Lakeside, Pinetop, and Show Low were on one-hour evacuation notice, the Rev. Norm Burke said. In addition to being priest-in-charge of St. Paul's, Payson, he is chaplain to the fire department and a firefighter himself. The nearest church, he said, was Our Saviour, in Lakeside. "We've had no moisture since January," he said. "Trees don't burn, they explode."

Julia Forest, diocesan office manager, said, "No one we know had lost anything. It's a lunar landscape — there's nothing left. It's just ash — 300,000 acres destroyed. We can see a mushroom-shaped cloud of smoke from Phoenix. It's very frightening."

Every person who talked about the wildfires had two themes in common. The first was thanksgiving for the skill and tireless dedication of the firefighters, their own local and state crews and the Hotshots, the United States Forest Service's specially-trained crews who travel the country every summer working on forest fires.

The second was a request: "Please ask everyone to pray for us. And pray for rain."

Patricia Nakamura

AROUND THE DIOCESES

Weekend Holiday for Many

Fewer than a fifth of the 1,000 people who attended the **Diocese of Albany's** convention June 7-9 were actual delegates for an event that seemed more like a high-church revival meeting than a typical diocesan convention.

The diocese is in the process of transformation. In 1998, the Rt. Rev. Daniel W. Herzog announced that in the previous 15 years, attendance figures had dropped 40 percent. At this rate of decline, he pointed out, the Episcopal Church in northern New York was rapidly headed toward extinction. Along with the statistics came an announcement: Business as usual would no longer suffice. Instead, the diocese has sought to reclaim the missionary impulse of the early church. Diocesan program and organizational structures have been reshaped around a single focus of fulfilling the great commission. The diocese has redefined itself as one church in mission with 130 missionary outposts.

The diocesan convention provides a prime opportunity to communicate and implement this new vision. In his opening address on Friday evening, Bishop Herzog called attention to the reversal of a pattern of decline, and to recent growth in attendance and giving, outlining further initiatives toward the fulfillment of the diocesan mission. The actual business of the convention took up the rest of the evening and a two-hour session the next morning. The \$2.8 million budget was approved, as was a resolution to increase clergy compensation by 4 percent.

Even as the delegates met in the auditorium, hundreds of people attended seminars, perused the exhibit area or splashed around in the lake. Each year for the past four, convention has been held at Camp-of-the-Woods, a 115-acre Christian retreat and camp center located near Speculator, N.Y. In addition to swimming, Camp-of-the-Woods contains among other amenities two indoor gymnasiums, tennis courts and hiking trails. Families are

Prayers for healing were part of the Albany convention.

Maggie Hasslacher photo



encouraged to make diocesan convention a weekend holiday.

Along with the recreation opportunities, school-age children took part in a Bible school. Also prominently featured were two church-leadership teachers — the Rev. Canon Keith Brown, canon missionary for the Diocese of San Joaquin and author of *On the Road Again*, and the Rev. Canon Kevin Martin, canon missionary for the Diocese of Texas. Each led seminars, and they offered a joint presentation.

Other seminars also provided tools to enable parishes to fulfill the diocesan vision of growth and disciple-making. A consulting firm, DRW Management Assoc., offered presentations on institutional change, vision and mission. The diocesan spiritual director, the Rev. Joe Byrne, and Mother Miriam, C.S.M., gave seminars on Christian spiritual life. There were seminars on children's religious education, adult Bible study, Cursillo, healing, overseas missions and men's ministries.

The three days of the convention were also saturated in worship, and included a service of confirmation at which Bishop Herzog, the Rt. Rev. David J. Bena, suffragan, and the Rt. Rev. Julio C. Holguín, Bishop of the Dominican Republic, confirmed 50 candidates. Placing confirmation at the heart the convention dramatized Bishop Herzog's assertion that confirmation is the sacrament of discipleship in a post-Christian culture.

(The Rev.) Christopher A. Brown and Maggie Hasslacher

Two Traditions

By developing its own program for theological education, the Episcopal Church in **Navajoland** (ECN) is moving closer to developing a church which is both Episcopal and Navajo, according to its bishop, the Rt. Rev. Steven Plummer.

"We are learning to find answers on how to be an Episcopalian and a Navajo," said Bishop Plummer during the 26th annual convocation of ECN, June 7-9 in Farmington, N.M.

He explained he began to think of ways to weave Navajo and Episcopal traditions together after attending the Lambeth Conference in England in 1988. "Every morning, people from around the world celebrated the Eucharist according to their customs," he said. He thought that the Navajo could do the same.

The Rev. Jerry Drino has worked with him in developing what is now known as the Hogan Learning Circle. It blends Navajo tradition and Christian tradition in providing theological and leadership training. Delegates to convention went into small groups for Bible study that drew parallels between scripture and Navajo traditions.

"Some say that you can't bring your culture into the church," Bishop Plummer said. "But we can be fully Navajo Christians. You can do it as [Navajo]. You can say, 'This is my church.'"

In other business, delegates:

- Approved a budget for next

year of \$374,000. Treasurer Lucile Blakesley noted that a deficit of \$22,867 in last year's budget which has now been covered. She noted that a gravel operation and a new natural gas well on diocesan property in Farmington is producing income this year.

- Listened to guest speakers, the Rev. John Robertson, national missionary for Native American work in the Episcopal Church, and Donald Fox, executive director of the Indigenous Theological Training Institute.

- Voted to hold next year's meeting June 13-15 in Fort Defiance.

The Episcopal Church in Navajoland was created by the Episcopal Church from parts of the dioceses of Arizona, Utah and Rio Grande. Its boundaries are contiguous with that of the Navajo Nation.

Dick Snyder

BRIEFLY...

By unanimous vote of the bishop and standing committee, the Diocese of Fort Worth terminated its association with the Episcopal Theological Seminary of the Southwest (ETSS) on June 17. The action was in response to a recent decision by the seminary board of trustees to allow couples living in same-sex partnerships to serve as faculty and to enroll as students. ETSS was founded by the Diocese of Texas in 1952 as a partnership of a number of dioceses in that region.

Harold Attridge, a Roman Catholic layman and professor of New Testament studies, has been named dean of **Yale Divinity School**. Dean Attridge came to Yale in 1997 from Notre Dame University. He succeeds Rebecca Chopp, recently named president of Colgate.

Correction: In the article on the bishop suffragan election in the Diocese of Massachusetts [TLC, June 23], the parish where the Rev. P. Allister Rawlins is rector was misidentified. He is rector of St. George's, Hempstead, N.Y.

Are the True Liberals Extinct?

One of the great legends out of the University of North Carolina involves a Presbyterian minister, Charlie Jones. He took courageous stands on social issues before it was politically correct to do so. He was a leader in integration and a defender of the constitutional rights of unpopular individuals during World War II.

He denied the divinity of Christ from his Presbyterian pulpit and that church proceeded to unfrock him. A petition was passed around Chapel Hill to urge the church to keep him. A classics professor and friend of Charlie Jones was asked to sign the petition but he refused.

"Don't you like Charlie Jones?" he was asked.

"Yes," the professor replied, "he is one of my best friends."

"Well, you don't believe in the divinity of Christ, do you?"

"No," he said, "I don't even believe in God. I'm an atheist. But I'm not a Presbyterian clergyman. Charlie has no right to deny the divinity of Christ as a Presbyterian from a Presbyterian pulpit."

The upshot was that Charlie Jones was deposed, but he came back to Chapel Hill as a pastor in a community church which eventually became a Unitarian congregation. There is something honest, honorable and truly liberal about the story.

The commendable commitment to, and trust in, the truth that has characterized the great erstwhile liberals seems to have vanished. In the past, this tradition has often kept Catholics from losing their sacraments in magic and evangelicals from descending into obscurantism. Such figures in the liberal tradition as Peter Abelard, Desiderius Erasmus, James Froude, Joseph Butler, and Hensley Henson share serious limitations but each has made contributions which our present times lack. The spectacle of many of our church leaders and popular church scholars asserting what amounts to denials of their confirmation and ordination vows, in the name of a specious liberalism, is neither reassuring nor conducive to respect for bishops whose historical, theological, and sworn responsibility is ignored.

Our best-known and most-published Episcopal bishop, still unrepented by the church, has dedicated his endeavors to changing the Christian faith to include an avowed atheist (p. xv, *Liberating the Gospels*). By eviscerating the essence of Christianity he accommodates

atheism. Michael Goulder, the scholar in question, calls himself a "non-aggressive atheist" and is refreshingly honest in resigning his ordination.

Post-Christian and deconstruction assumptions, often found in but not confined to the academic world, reduce questions of truth to mere "exercises in rhetoric masking the will to power" (A. MacIntyre). Such a jettisoning of commitment to truth removes the foundation of authentic liberalism. It reduces the culture to an arena of mere power and leaves the church bereft of her essential ingredient: The Spirit of Truth.

Christian faith is never immune to, or without the benefit of, doubt. Doubts, honestly expressed, can be occasions of deeper and more confident faith. But assertions against what is explicitly our "sure and certain hope" are no longer doubts poignant of deeper faith but attacks on the church's very character. Honorable and authentic liberals in the past respected the explicit boundaries of the church's beliefs even if they did

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can be occasions of deeper
and more confident faith.**



not share them. Bishops who have sworn to guard this faith are silent in the name of a specious liberalism that soon unmask the rhetoric of "diversity" and "inclusiveness" to reveal a tyranny that is the antonym of authentic liberalism. □

Our guest columnist is the Rt. Rev. C. FitzSimons Allison, the Bishop of South Carolina, retired. He resides in Georgetown, S.C.

Did You Know...

A window in Grace Church, Carlsbad, N.M., portraying the nativity shows the Christ Child with two left feet.

Quote of the Week

The Ven. John Baron, archdeacon of Aston (England) on the need to regulate gravesite memorials in cemeteries owned by the Church of England: "There have to be regulations. Otherwise people would run riot."

Unfortunately Predictable

The decision of the Bishop and Diocese of New Westminster of the Anglican Church of Canada to authorize the development of a rite for the blessing of same-sex unions [TLC, July 7] is unfortunate, but predictable. The synod of the Canadian diocese had voted two times in favor of same-sex blessings in previous years, but its bishop, the Rt. Rev. Michael Ingham, refused to approve the matter until it achieved an affirmative vote of 60 percent. When 63 percent was reached June 15, Bishop Ingham was happy to oblige.

The New Westminster vote has far-reaching implications. Already Anglican primates and other bishops have voiced their objections and disapproval, including a group of American bishops [p. 6], and the Archbishop of Canterbury has made his feelings known. One of the most regrettable elements of the decision is the unilateral action taken by one diocese. Through its General Synod, the Canadian church has a system in place, like the Episcopal Church with its General Convention, to deal with legislation as a body. And to encourage the bishop to prepare such a rite challenges the constitution and canons of the Anglican Church of Canada.

New Westminster's vote is also un-Anglican, ignoring previous pronouncements of Canada's House of Bishops, which said in 1997 it will not allow the blessing of same-sex unions; the Lambeth Conference of Anglican bishops, which said in 1998 that homosexual activity is "contrary to scripture," as well as the other 37 churches of the Anglican Communion, which will be impacted by the actions of the Canadian diocese. This action is also unscriptural, and it departs from 2,000 years of Christian tradition as well as Anglican tradition.

We hope the Diocese of New Westminster will take seriously the objections being raised all over the world, and will not implement the decision of its synod.

Behind Closed Doors

One of the most closely guarded secrets in the Church of England has been the work of the Crown Appointments Commission. Unlike the Episcopal Church, where candidates in episcopal elections are identified, the English system of appointing bishops operates behind closed doors. The appointment of Archbishops of Canterbury has been especially guarded. The commission forwards two names to the prime minister, who then sends the name of a choice to the queen.

With that system in place, we were amazed that a violation of security apparently took place recently, enabling the *Times* of London to reveal that Archbishop Rowan Williams of Wales was the choice of the 13-person commission to be the 101st Archbishop of Canterbury. If the *Times'* report is true, we salute reporter Ruth Gledhill for uncovering the story. At the same time, it is sad to note that a supposedly trusted member of the commission apparently leaked the details. In an appointment as important as this one, extra precautions should have been taken.

The New Westminster
vote authorizing
the development
of a rite for the blessing
of same-sex unions
is unilateral, un-Anglican,
and unscriptural.



Jesus with Woman at the Well,
Rembrandt Harmenszoon
van Rijn (1606-69)

Love

OVER LEGALISM

By Brad McIntyre

Jesus condemned a capricious and cavalier approach to divorce, yet he never condemned or stigmatized a divorced person.

When the woman "caught" in adultery was brought to him, Jesus accused her accusers and set her free without one word of condemnation (John 8:1-11). The Samaritan woman had been married five times and was living with a man who was not her husband — cohabitation. Yet again, not one word of reproof from the mouth of Jesus (John 4).

What are we to make of this? Jesus upheld the intent of God's will, while accepting people as they were. He affirmed the standard, yet he made allowances for human weakness. And Jesus' harshest words were aimed at self-righteous religious people who took it upon themselves to judge others while conveniently ignoring their own sins.

As a priest and pastor, I have discovered there are two possible responses to the various moral problems people bring to me — the legal and the pastoral. There is the "letter of the law" and the "spirit of the gospel." It is possible to stick to the letter of the law and totally miss the spirit of the gospel.

The role the Bible plays in this dynamic can be either liberating or oppressive. Anyone can quote a list of Bible proof-texts condemning someone else's behavior (e.g., "Sex outside of marriage is always, always a sin. The Bible says so."). But is this the most helpful response? Is the Bible nothing more than an arsenal of rigid moral rules to be used in policing people's lives? To me, there is nothing "pastoral" in using the scriptures in this manner. Such a

method reflects a type of fundamentalism based on biblical literalism that is not only contrary to the spirit of the gospel, but out of character for the Episcopal Church.

In my own parish we have a small number of persons from either fundamentalist or evangelical backgrounds. They joined the church just prior to my arrival as the rector. They are still adjusting to the way we do things in the Episcopal Church, especially in the areas of moral discourse and Christian standards. A couple of them are struggling and seem restless ("Shall we stay or shall we leave?"). On the positive side, they have brought spiritual energy and a deep love of scripture, which we all certainly need. But on the negative side, they have brought in a rigid rule-book approach to reality and a moralistic, preachy style that turns people off and creates dissension. I find myself in a pickle: How can I affirm their zeal while at the same time moderate their moralism so it doesn't drive everyone else crazy?

One thing I have decided to do is to preach a series of sermons on Episcopal identity. I am covering the basics of Anglican doctrine, discipline, and the moral life, from the pulpit. So far the response has been quite positive. We are taping the sermons so people can use them for personal study.

The apostle Paul wrote, "The letter kills, but the Spirit gives life" (2 Cor. 3:6). We must be careful about judging other people by the letter of the law, while overlooking the spirit of the gospel. We really have no business running around continually monitoring someone's spiritual temperature. Jesus said we should pluck the log from our own eye before

We have to be more like Jesus, who upheld the standard while avoiding moralism.

condemning the speck of sawdust in our neighbor's eye (Matt. 7:3-6).

Does this mean we have no moral standards in the Episcopal Church or that there is never a time for church discipline? No. There may be times when a situation in a particular parish has become so harmful and divisive that action needs to be taken for the sake of the body. These moments are sad, but they happen. Even then, the goal of church discipline is restoration, reconciliation, and healing, not purgation or punishment. I don't think any of us wants a "church tribunal" to become the busiest committee in the parish. Nor do we wish to promote an Episcopal K.G.B.

We have to be more like Jesus, who upheld the standard while avoiding moralism. We have to stop using the Bible like a baseball bat to clobber people who seem to us to be spiritually deficient. And we have to cultivate our pastoral instincts and emphasize grace over law, love over legalism. When formal discipline is called for, this must be done in a balanced and humane manner, keeping in mind both the need to protect the church from undo harm and to also restore the penitent in the spirit of the gospel, while not forgetting our own faults and failures. □

The Rev. Brad McIntyre is rector of St. James' Church, Manitowoc, Wis.

No Surprise in Accokeek Case

The Court of Appeals decision in the Accokeek case [TLC, June 16] was no surprise to anyone familiar with precedents from Connecticut, New Jersey, Colorado, and elsewhere affirming that the Episcopal Church is, indeed, episcopal.

As the editorial notes, "the saddest part of the Accokeek case is that it had to go to a civil court at all," but cases of this type will appear in the secular courts until the church sets up its own judicial mechanism to handle disputes. The church employs a judicial model in the discipline of its clergy, so why not for canonical controversies as well?

Thoughtfully designed, impartial, extra-diocesan tribunals could keep these fights out of the civil courts and set precedents within the church, which is where they should originate if we are serious about governing ourselves rather than leaning on our neighbors in the civil government to do it for us.

*Frank Helminski
Philadelphia, Pa.*

Responses to the controversy in Accokeek seem to suggest that many across our American church have stopped teaching some essentials about catholic Christianity.

Earliest church history finds Jesus' disciples becoming the apostles, and seeking help by first creating deacons. Later, it became necessary to raise up elders (presbyters) to act for the apostle/bishop in the caring of the people. The diocese has been and is still that basic church, the bishop and the people. Every mission is cared for by a vicar, a presbyter who is vicariously representing the bishop in ministry to the congregation. Even parishes, though self-supporting and cared for by a rector, are led by a presbyter who has pledged loyalty to the bishop, and whose election to that rectorship required some approval by the diocesan. This is Episcopal polity, the way our catholic Christianity is organized and administered.

This is a trying time in our American

church. The tensions have resulted in congregations pulling away from the diocese. And yet, to leave the diocese is to separate from the bishop, and without a bishop, the congregation has left catholic Christianity. Whatever they may call themselves, they are not "epis-

copal" because they have no bishop. They are not "Anglican" either, in that they are no longer in communion with the Archbishop of Canterbury.

Our church has acted to try to provide episcopal ministry to parishes which are in the opposite camp from

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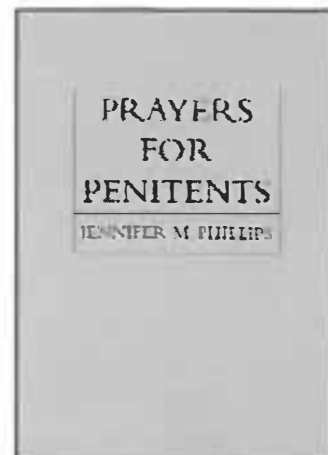
Prayers for Penitents Jennifer M. Phillips

The author, an Episcopal priest, poet, and drafter of many prayers and collects in use by the Episcopal Church today—has written a collection of prayers especially for sinners. In fact, you probably shouldn't buy this book unless you are a sinner. But given the author's gentle understanding of sin as being 1) an unescapable aspect of the human condition; and 2) an opportunity for reclaiming joy and increasing wisdom, most readers will number themselves gratefully among those of God's children who have stumbled and been reconciled from time to time.

One prayer reads, "I am so afraid, / I have lost my power to trust you." Instantly, we recognize how easily fear can transmute into subtle sin. Another prayer asks for our deliverance from distractions: "The false jewels of distraction / have filled my eyes, my mind, my time."

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LETTERS TO THE EDITOR

their bishop, by allowing a bishop more agreeable to the congregation to come from without the diocese for confirmations and so forth. The diocesan bishop is still the chief pastor of every congregation of the diocese, regardless of how they may feel about their bishop's theology or "biblical orthodoxy."

*(The Rev.) John P. Fuller
Oxnard, Calif.*

They've Been Moved

In "Fresh Ideas from Lexington" [TLC, June 9], David Kalvelage quotes a number of things that Bishop Sauls has stated, among them the statement that "Altars that make it impossible for the priest to preside at the Holy Eucharist facing the people pose a spiritual problem to our community life."

What does this "new idea" mean? I have trouble grasping how the location of the sanctuary furniture can threaten the spiritual life of the Christian community. In the history of the Anglican Communion altars (or holy tables) have moved from place to

place in the sanctuary from time to time, but the faithful have continued to be fed at the Eucharist and have found their spiritual life enriched regardless of where the altar found itself at that particular moment. What does this statement from the Bishop of Lexington mean?

*(The Rev.) James H. Newsom, Jr.
Suffolk, Va.*

The Only One

The review of the biography of Reuben Nevius [TLC, June 16] states that, before moving to the Pacific Northwest, he presented 18 slaves for confirmation to the Bishop of Alabama in 1864. Readers might be interested to know that the bishop in question was the Rt. Rev. Richard Hooker Wilmer, the only bishop consecrated by the Protestant Episcopal Church in the Confederate States of America. After some discussion and a promise of conformity, he was accepted by the General Convention

of 1865 and served until his death in 1900.

Another priest-botanist who also "planted" congregations in the West was the Rev. Robert William Summers (1827-1898), who served churches in Seattle, Wash.; McMinnville, Ore.; and San Luis Obispo, Calif. The plant specimens which he collected for his wife, the real botanist of the family, are now in the British Museum. His *Indian Journal*, including a biography by the editor, Martinus Cawley, was published in 1994 by Guadalupe Translations of Lafayette, Ore.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

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PEOPLE & PLACES

Appointments

The Rev. **Portia Hirschman** is rector of St. James', 302 N Main St., Mount Airy, MD 21771.

The Rev. **Anne Hunter Kelsey** is rector of St. Mary's, PO Box 50428, Eugene, OR 97405-0980.

The Rev. **Audrey Murdock** is rector of Trinity, 174 Mt. Pleasant Ave., Jersey Shore, PA 17740.

The Rev. **Tom Neyland** is interim at St. Andrew's, 925 S 84th St., Omaha, NE 68114.

The Rev. **John Smith** is rector of St. Luke's, 1101 Bay Ridge Ave., Annapolis, MD 21403.

The Rev. Canon **Tanya R. Wallace** is canon educator at the Cathedral of St. Paul, 2 Cherry St., Burlington, VT 05401.

Ordinations

Priests

Fond du Lac — **Thomas A. Janikowski**, interim priest-in-charge of St. Paul's, N982 Hwy P, Ashippun, WI 53066; **Vicki Jo Natzke** associate at St. Thomas', 226 Washington St., Menasha, WI 54932.

Deacons

Western North Carolina — **Brian Lee Cole**, **Richard Barnwell Grimball Jr.**, **Dorothy Marie Swann**.

Fond du Lac — **Sr. Hilary Crupi, OJN**, Order of Julian of Norwich, Llewelyn House, RRI Box 57A, Eastman, WI 54626-9754.

Southern Virginia — **Daniel Thomas Avery**, St. Martin's, 1333 Jamestown Rd., Williamsburg, VA 23185; **John B. Gardner**, St. Martin's, 1333 Jamestown Rd., Williamsburg, VA 23185; **Kathryn Eaton Jenkins**, St. Thomas', 233 Mann Dr., Chesapeake, VA 23320; **Charles Bernard Miller**, Grace Church, PO Box 1003, Norfolk, VA 23504; **Eileen P. Walsh**, St. Thomas', 233 Mann Dr., Chesapeake, VA 23320.

El Camino Real — **John Williams**, Old Donation, 4449 N Witchduck Rd., Virginia Beach, VA 23455.

Resignations

The Rev. **Barbara Seras**, as rector of St. Mark's, Highland, MD.

The Rev. **Shelley Platt**, as rector of St. Andrew's, McCall, ID.

Deaths

The Rev. **William J. Good**, rector emeritus of Church of the Epiphany, Providence, RI, died June 5. He was 92.

Born in Newport, RI, he received degrees from Columbia University and the General Theological Seminary. He was ordained deacon in 1935 and priest in 1936, was curate at the Chapel of the Incarnation, New York City, 1935 to 1937, and associate at Grace Church, Albany, NY, 1937-38. In 1938, he joined the staff of Trinity Church, Wall Street, serving St. Augustine's, St. Paul's and St. Christo-

pher's chapels. He was priest-in-charge of Trinity Mission House in the Bowery from 1943 to 1948 when he became curate at St. Luke's-in-the-Village. In 1950, he became rector of Christ Church, Biddleford, ME and vicar of St. John's, Old Orchard Beach, ME. In 1953, he became rector of Epiphany in Providence, where he remained until his retirement in 1982. After retirement he served Old St. Paul's in Portland, ME, near his summer home in Cape Elizabeth. An associate of the Society of St. Margaret in Boston, he was founding secretary of the Catholic Clerical Union in New York City. He is survived by a son, William J. Good, Jr., of Londonderry, NH; a daughter, Joan-Michael Farmer of Newport, RI; and three grandchildren.

The Rev. **Burdette Frederick Hannan**, associate rector of St. James' Church, Marietta, GA, died April 11 of renal cancer. He was 59.

Born in Bath, NY, he received degrees from Corning Community College, Hartwick College and Berkeley Divinity School at Yale, and was a Peace Corps volunteer in southern India. He was ordained deacon in 1971 and priest in 1972. Fr. Hannan was vicar of Resurrection, Houston, TX, 1972-78; assistant at St. Mark's, Houston, 1978-82; director of special projects for the Houston Metropolitan Ministries, 1982-83; rector of St. Paul's, Freeport, TX, 1983-88; rector of St. James', Watkins Glen and St. John's, Catherine, NY, 1988-96; and vicar of Christ the King, Sturgeon Bay, WI, and Holy Nativity, Jacksonport, WI, 1996-2001. He was a volunteer firefighter and chaplain and was involved in critical incident stress management. Fr. Hannan is survived by his wife, Susan, of Kennesaw, GA; a son, R. Scott of Ithaca, NY; a daughter, Elizabeth Mitchell, and three granddaughters, of Sturgeon Bay.

The Rev. **Richard K. Janke**, a retired priest of the Diocese of Albany, died March 22, at the age of 76.

Born in Coll Point, NY, he received degrees from Knox College and Nashotah House. He was ordained a deacon in 1951 and priest in 1952. After serving parishes in Wheaton, IL, and Gouverneur and Hoosick Falls, NY, he was rector of Trinity Church, Plattsburgh, NY, for 28 years. A deputy to General Convention, 1973-88, Fr. Janke was a member of the standing committee, the dean of the North Adirondack deanery, chairman of the Clinton County Youth Commission, and a member of diocesan council, in addition to other roles. He was named honorary canon of All Saints' Cathedral, Albany. After retirement in 1989, he served Good Shepherd, Tryon, NC, for 11 years as priest-in-charge. He is survived by his wife, Jane, children and grandchildren.

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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.

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: 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.

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. Deadline: **July 31**.

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 Resumes welcome through **Sept. 1**. For more information, contact **The Rev. John Martiner at Christ Church Christiana Hundred, Greenville, Delaware; (302) 655-3379**.

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.**

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. Fax: (615) 385-0155.

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**.

DIRECTOR OF YOUTH/CHILDREN'S MINISTRIES: Need dynamic, self-motivated, creative, team player for Christ centered parish of 500+ families. Person God is calling to this new position will be energized to build solid faith relationships in the children and parents of a growing parish in an appealing oceanfront town on the Treasure Coast. Send resume to **The Rev. Tom Pittenger at St. Mary's Church, 623 E. Ocean Blvd., Stuart, FL 34994**. E-mail: pittenger@stmarys-stuart.org.

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.

POSITIONS OFFERED

RECTOR: Christ Episcopal Church, in the growing suburban North Hills of Pittsburgh, PA. We are a program-sized, theologically moderate parish within a conservative diocese. We seek a rector with strong interpersonal and pastoral skills and talented preaching ability. Our goals are to increase parish membership, revitalize the youth program, develop adult education opportunities, and expand outreach efforts. We have an exceptional children's church school program, strong lay leadership, and an active parish life. We are a welcoming and inclusive parish looking for an experienced rector who will commit to this church family and compassionately lead us. Please send resume and CDO profile to **Search Committee, Christ Episcopal Church, 5910 Babcock Blvd., Pittsburgh, PA 15237** or E-mail: saupefam@nauticom.net.

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@lrlaw.com & I'll send you our Parish Profile. Website: www.StAugustineTempe.org.

POSITIONS WANTED

ORGANIST/CHOIRMASTER: Highly qualified and experienced Organist/Choirmaster seeks 3/4 to full-time position. Expertise in Anglo-Catholic and English cathedral traditions. Also known for abilities as organist and improviser. Excellent people and computer skills as well. Recently completed 7-year service to large Pacific Northwest parish, and looking to relocate to Chicago, or to the northeastern US. Contact at david@herberthowells.org.

REAL ESTATE

LOOKING TO RETIRE BUT NOT FADE AWAY?
WWW.SEWANEE.INFO

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. 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**.

FOR SALE: Two time-share weeks at Barrier Island Station Resort on the outer Banks of North Carolina. Weeks 51 & 52. A great bargain. See it at www.barrierislandstation.net Contact: **All Saints Church, Southern Shores, NC (252) 261-6674** E-Mail: frtbish@aol.com.



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



St. Thomas the Apostle, Hollywood, Calif.

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 Christchurchaspen.org
Sun 8, 10

CHERRY HILLS VILLAGE, CO

GABRIEL THE ARCHANGEL 6190 E. Quincy
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 Rev. Canon Anne Maloney, Interim d, 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

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 H Eu 8 & 10, Thurs H Eu & HS 11:30

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

WILMINGTON, DE

ST. ALBAN'S 913 Wilson Rd. (302) 478-7778
Air conditioned and barrier free (Directions available)
The Rev. Roy Tripp, r www.stalbansde.org
Sun H Eu 8 & 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. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. 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

WASHINGTON, DC

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 (Dwnnt)
The Rev. Frederick A. Robinson, r (941) 955-4263
Sun Mass 7:30 (Said), 9 & 11 (Sung) H Eu 2 (Spanish); Weekdays 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. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, Assoc r; the Rev. Beverly Ramsey, d; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 8, 10, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

HOLY TRINITY 2111 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. Liberti, the Rev. Canon James E. Rasnick, re, the Rev. Grant R. Sherk, p-r, the Rev. John F. Mangrum, p-r, Mace Graham, org-ch
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 (706) 736-5165
Sun Masses 8 & 10 (Sung). Wed 6:30

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 (Soi & Ser), MP 7:30, Adult Ev 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
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
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 (785) 272-5144
3 min. off Interstate 70
Sun H Eu 8 & 10:30, Sat 5 Wed 5:30 H/A

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
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

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.



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

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r, the Rev. Logan Craft, assoc.;
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 Thurs-
day" 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

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Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
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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 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 asst.
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

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
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www.christchurchphila.org
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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!

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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.sstephens.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) (Solemn High)

GREENVILLE, SC

CHRIST CHURCH
N. Church St. (downtown) www.ccs.org (864) 271-8773
The Rev. Dr. Robert S. Dannals, r; the Rev. Virginia H. Mon-
roe; 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)
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345 Hardin Lane (off 441 near Hwy 66)
www.stjosephepiscopalchurch.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. Lamy P. Smith r; the Rev. Frederick C. Philput 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

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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

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www.ktc.net/stpeters
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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

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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

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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

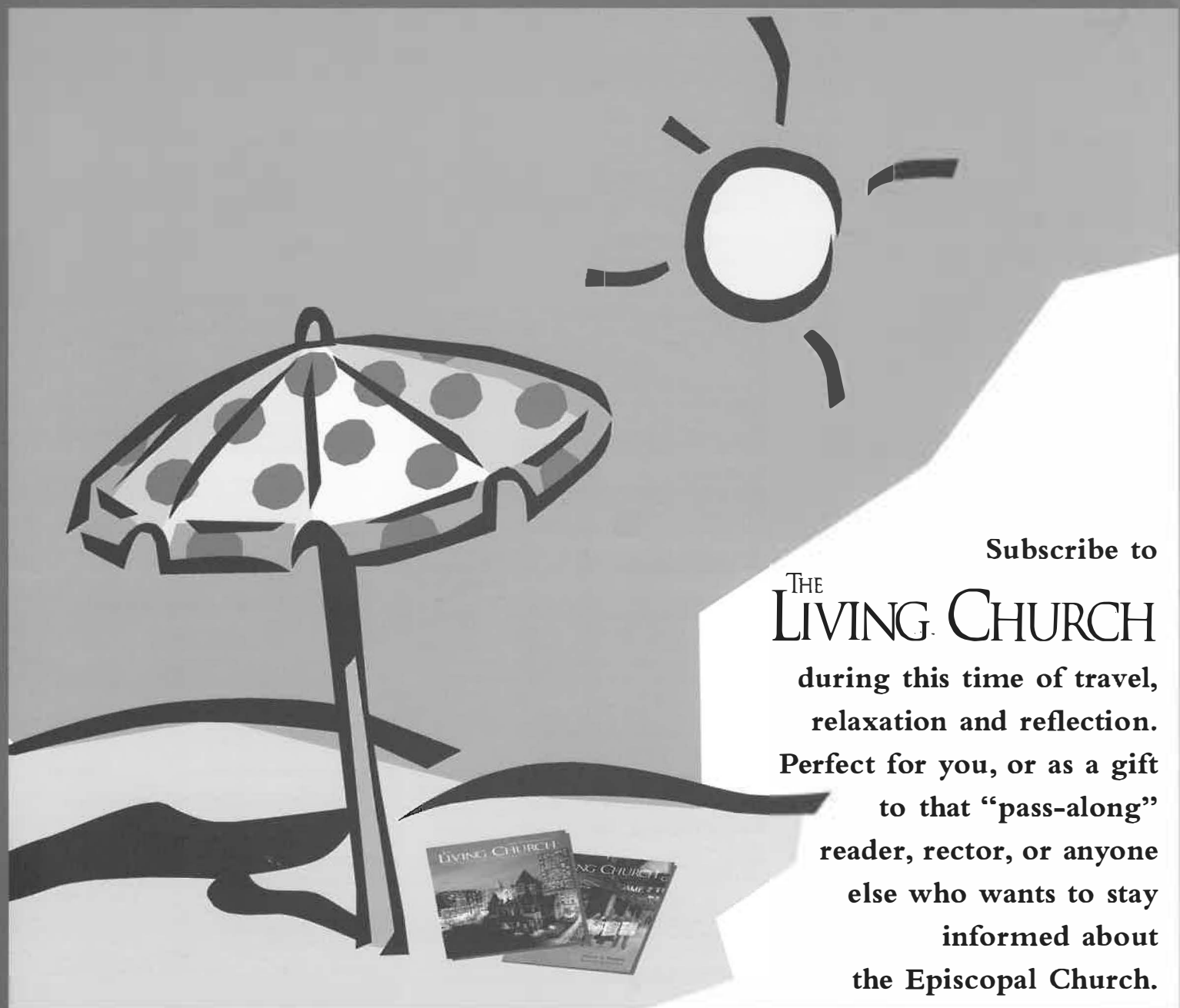
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Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in Chi-
nese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F; 12:30 H
Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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