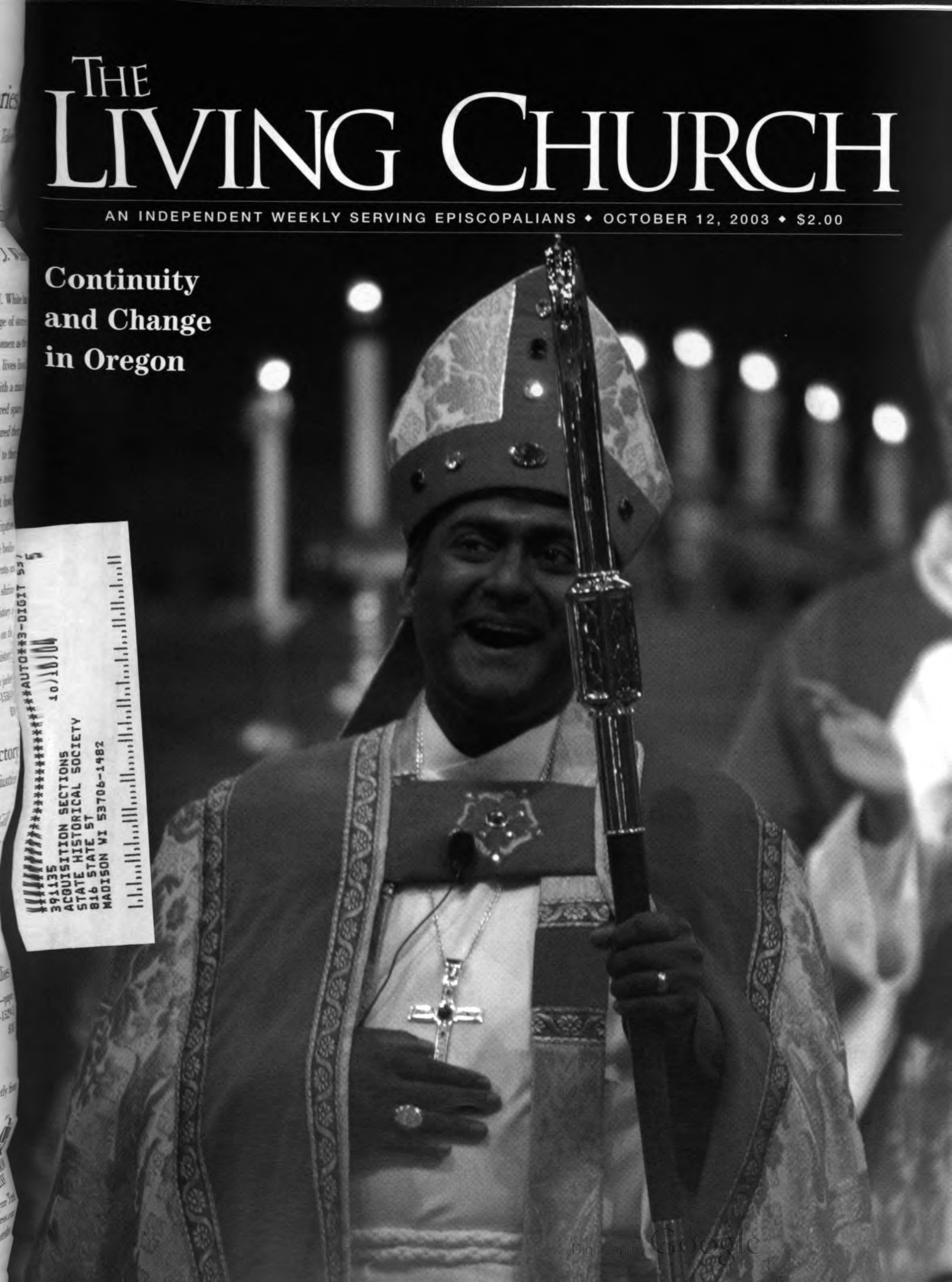


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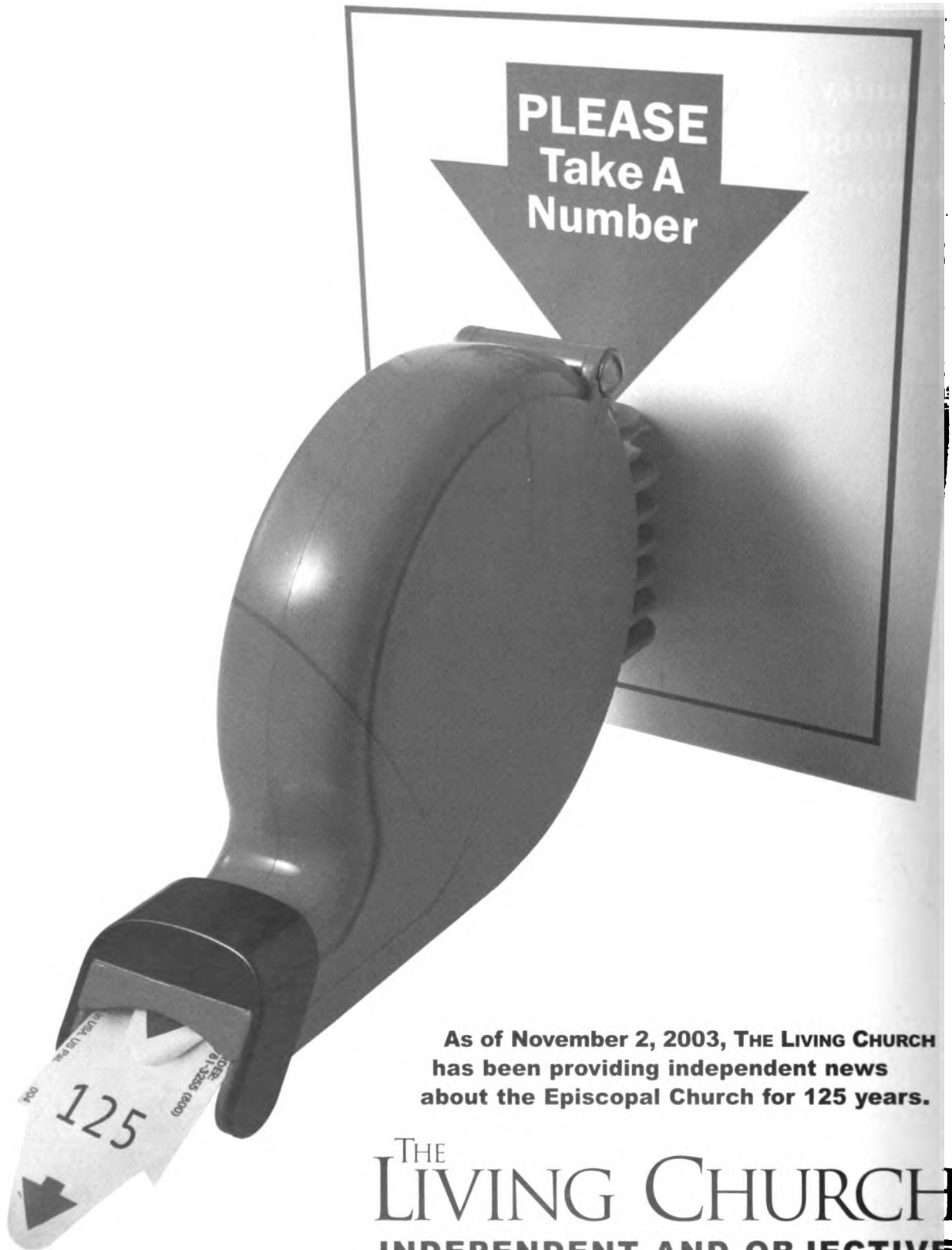
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Volume 227 Number 15

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

THIS WEEK



The Rt. Rev. Robert L. Ladehoff, eighth Bishop of Oregon, shares a moment with his successor, the Rt. Rev. Johncy Itty, during the latter's consecration in Salem on Sept. 20 [p. 9].

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System Doesn't Work

The Cover

The Rt. Rev. Johncy Itty, 40, a native of India, is the ninth Bishop of Oregon and the first member of the so-called Generation X in the House of Bishops.

News

- 7 Special conventions in Central Florida and Albany vote to disassociate from General Convention decisions on same-sex blessings and Canon Robinson.
- 9 Churches make common cause in Hurricane Isabel relief efforts.

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SUNDAY'S READINGS

Eternal Life Now

'What must I do to inherit eternal life?' (Mark 10:17)

The 18th Sunday after Pentecost, Oct. 12, 2003 (Proper 23B)

Amos 5:6-7, 10-15; Psalm 90 (or Psalm 90:1-8, 12); Heb. 3:1-6; Mark 10:17-27(28-31)

A man runs up to Jesus. He was not leisurely spending time with Jesus. He does not casually come up to Jesus. He is a man in a hurry with much on his mind, worried about yesterday's investments and the futures' market. He runs because he knows that timing in the market is crucial. He is characterized by a spirit of restless acquisition. He wants to add the best to his portfolio. Eternal life sounded like a good investment. If only he could inherit eternal life he would be rich indeed. However, Jesus contrasts eternal life with money — not that money is bad, not that people who have money cannot live in the kingdom of God. It is just that eternal life calls for a different focus. When Jesus suggests to him that he sell all that he has and give the money to the poor, the man is shocked and goes away sad. His focus was gain. Divesting himself of his goods was not his purpose, but rather increasing his goods by adding eternal life to his storehouse. His encounter with Jesus ended up like a bad market day.

Eternal life is not limited to the afterlife. Many references to eternal life in scripture indicate that it is a gift from God now. Eternal life also is not endless time, a succession of one moment after another, on and on endlessly. God is not bound by our division of time into past, present and future. God holds everything together in the ever-present now. This is one of the nuances of eternal life. Eternal life is

the realm of God as God holds together all things in the all present. The pathetic rich man could not perceive eternal life because he could not stop to see the present moment. He was always running into the future envisioning his elusive greater wealth.

Amos tells us to seek the Lord and live, and God will be with us. For Amos this is not just some mystical good feeling. His mysticism results in justice, another nuance of eternal life. There is no injustice when God holds everything together. Just as God's eternal life does not except the limits of time, it also does not except the limits of insiders and outsiders. We can learn from the past and must plan for the future, God willing, but God is found now, eternal justice is now.

The Buddhist concept of mindfulness may be helpful to us in seeking God. Mindfulness is the practice of completely being where we are in the present. We Christians may add to the Buddhist concept that if we can practice mindfulness we will find God, the God Amos urges us to seek, the God the rich man could not see because he was running. Brother Lawrence in the 17th century made this connection in what he called the practice of the presence of God. He even saw working in the kitchen on dirty pots and pans as an encounter with God. Brother Lawrence lived in the present moment. He lived in eternal life. So may we.

Look It Up

For more on mindfulness check out the book *Wherever You Go There You Are* by Jon Kabat-Zinn. For more on Brother Lawrence, read his *The Practice of the Presence Of God*.

Think About It

How often are we off somewhere else from where we physically stand? Are not the most satisfying moments those when we are present, in attendance, to the moment God has given us here and now? Could those moments just be a glimpse of eternal life, a glimpse of the presence of God?

Next Sunday

The 19th Sunday after Pentecost, Oct. 19, 2003 (Proper 24B)

Isaiah 53:4-12; Psalm 91 (or Psalm 91:9-16); Heb. 4:12-16; Mark 10:35-45

BOOKS

An Introduction to the Christian Orthodox Churches

By John Binns. Cambridge University Press. Pp. 270. \$19.95. (softcover, also available in hardcover). ISBN 0-521-66738-0.

For 40 years, the complete introduction to the life and history of Eastern Orthodoxy was Bishop Kallistos Ware's *The Orthodox Church*. As a new century begins, John Binns has written a fresh new guide to the Orthodox churches. He includes chapters on popular piety, the mission of the Church, and tentative thoughts about a "cautious reforming" as Orthodoxy confronts modern society and the post-Communist world. *An Introduction to the Christian Orthodox Churches* moves between the age of the ecumenical councils and the beginning of Perestroika with ease, and the result is both readable and informative.

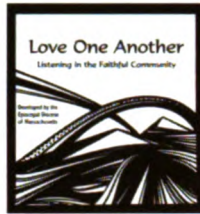
The section on the often-overlooked Oriental Orthodox churches gives an interesting glimpse into Christian life in Armenia, the Middle East, India, Ethiopia and Egypt. Binns also takes into account sweeping changes in the religious life of Russia in the last decade, and briefly discusses the possibility of the ordination of women to the diaconate and priesthood in an Orthodox context.

The 20th century included calendar reform, the emergence of the ecumenical movement, and the growth of the Orthodox diaspora in the West — episodes in what Binns calls "a period of breathtaking change" in Orthodoxy. Not all of these changes were by any means welcome across the Orthodox spectrum. Conversions to Orthodoxy by Christians from other religious traditions have also increased during the last several decades. The author predicts that present trends will continue in the foreseeable future: "a strong and determined conservative and traditional majority will remain, alongside an open and progressive minority, both of which will be held together by a cautious episcopate."

Binns balances straightforward history with clear explanations of Ortho-

One Body...Can we agree to disagree?

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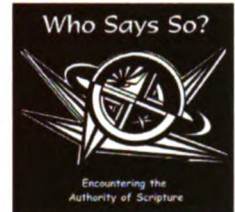


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BOOKS

dox theology, along with a tasteful number of photographs and a handful of helpful maps. Bishop Ware's book is probably still the best for the inquirer about Orthodoxy's belief and practice, but for the reader interested in a fresh perspective on the cultural, political and artistic dimensions of Orthodox life, this will make a fine textbook.

*Richard J. Mammanna, Jr.
Lake Delaware, N.Y.*

Image and Spirit

Finding Meaning in the Visual Arts

By Karen Stone. Augsburg. Pp. 171. \$16.99.
ISBN 0806645504.

Here, at last, is a handbook for anyone who wants a way to approach the visual arts. Karen Stone, an artist, college art instructor, and specialist in art for a school system, gives the reader a vocabulary, a direction, and questions to ask as well as a direction for interacting with visual art.

She ignores many of the traditional, limiting methods of standard art criticism, choosing instead a more personal approach appropriate for each individual viewer. While this seems to fit in with the general deconstructionist attitude that all meaning that matters is my meaning and, therefore, any interpretation is fine, Ms. Stone suggests that personal response and interpretation, within a basic vocabulary, is often the way we can find our blind eyes opened by the Spirit of God. Thus, a piece of art becomes the communicator rather than the communication between the artist and the viewer. If one is able to accept this basic premise, the book offers many avenues of exploration.

Karen Stone agrees with many who feel that art, like royalty, should speak first. We need to quiet our minds and let the art be the communicator. She gives us the words, a set of questions and activities, and a door through which to enter. The rest is up to us.

*Elizabeth Hudgins
Fairfax, Va.*

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Central Florida Disassociates from Convention Actions

Confronted by its bishop with a choice between agreeing with the majority who voted at General Convention or upholding the belief of the majority of the Anglican Communion, clergy and lay deputies to a special convention in the Diocese of Central Florida voted Sept. 20 by a 4-to-1 margin to distance the diocese from the Episcopal Church.

In a possible indication of the depth of alienation, convention struck the words "Episcopal Church" from a compromise resolution offered by a coalition of 55 clergy who sought to reaffirm diocesan unity and continued participation with the See of Canterbury, the Anglican Communion and the Episcopal Church.

General Convention "triggered both a constitutional and a pastoral crisis throughout the Episcopal Church and the worldwide Anglican Communion," the Rt. Rev. John W. Howe, Bishop of Central Florida, said in his convention address. In the course of a long day of debate that had 10 conservative for every one liberal speaker, the conven-

tion adopted an additional three resolutions: disassociating the diocese from the General Convention vote, endorsing the recent request made to worldwide Anglican primates by Episcopal bishops who seek the primates' intervention in the pastoral emergency within the Episcopal Church, and eliminating diocesan contributions to the national church. A fifth resolution, which sought to study issues of real and personal property within the diocese, was discharged after Bishop Howe said a resolution was not necessary for the diocese to undertake the study.

The Rev. Don Lyons, rector of St. Barnabas' Church, Deland, and co-sponsor of the resolution disassociating the diocese from the General Convention decision, explained, "We love this Church, and we are bound in absolute association and unity with our Church, and when we feel that it makes inappropriate or wrong decisions, it is our right and responsibility to separate ourselves from these decisions."

Those opposed to removing the

Episcopal Church from the unity resolution argued that it would create a *de facto* schism between the diocese and the national church. The Rev. Paul McQueen, executive director of the Canterbury Retreat and Conference Center in Oviedo, stated, "we are in schism with the Episcopal Church by this convention." Fr. McQueen added that he and other clergy who opposed the actions of the convention would appeal directly to the Presiding Bishop, the Most Rev. Frank T. Griswold, for alternative episcopal oversight. In further evidence of dissent within the diocese, on Sept. 23 the Rev. Canon Ernest Bennett resigned his position as canon to the ordinary, declaring that the diocese is headed in a direction which he cannot follow.

Albany Joins Voices in Opposition

A special convention on Sept. 20 in the Diocese of Albany voted by overwhelming margins to disassociate itself from recent General Convention decisions to condone same-sex blessings and grant consent to the consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire.

The call to the convention identified several purposes, including providing "mission opportunities for individual and parish contributions as an alternative to the General Convention budget," and disavowing resolutions of General Convention consenting to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire, and affirming the blessing of committed same-gender relationships.

Prior to the special convention, a group of clergy and laity calling themselves "Albany Via Media" circulated an open letter expressing opposition to the "precipitous actions being proposed." The letter stated that the sign-

(Continued on next page)



Bruce Mason/AAC News photo

A candlelight vigil is held outside a post-General Convention forum sponsored by the Diocese of Virginia, Sept. 24 at Virginia Theological Seminary. Participants include (clockwise from top left) Heather Adams, the Rev. Kathleen Christopher (assistant rector, St. Francis' Church, Arlington, Va.), Dave Wolenski and June Leeuwrik. The vigil was organized by the Virginia Chapter of the American Anglican Council and sought to surround the forum in prayer.

Albany

(Continued on next page)

ers disagreed on the propriety of the New Hampshire election and on the issue of liturgies for same-sex unions. However, the signers were united in opposition to any reduction of the diocesan contribution to the program budget of General Convention.

The resolutions proposed that the diocese:

- Affirm the traditional teaching of the Church regarding marriage and sexual relations;
- Disassociate itself from the election of the Bishop of New Hampshire and same-gender blessings, as well as any resolution violating the "plain teaching" of scripture and Anglican tradition;
- Affirm "loyalty as a diocese in the Episcopal Church and the Anglican Communion" and seek the opinion of the Anglican primates regarding the New Hampshire election and same-gender blessings;
- Appoint official representatives to attend the Dallas conference in October and to report back;
- Commit itself "to the faith and unity of the Church."

The convention began with a celebration of the Holy Eucharist, followed by an address by the Bishop of Albany, the Rt. Rev. Daniel Herzog. In his address, Bishop Herzog set the context for the meeting, describing a variety of reactions that he has encountered since General Convention. He sought to reassure the convention about his own position, affirming traditional teaching and his continuing participation in the life of the Episcopal Church. At the same time, he said, "I cannot even say that our church will endure." While he insisted, "I am not endorsing breaking away to join some schismatic sect," and "Our pledge is loyalty to the Episcopal Church and the Anglican Communion," he made no direct reference in his address to the "realignment" mentioned in the letter written by Albany Via Media.

The 38 Primates of the Anglican Communion

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The Rt. Rev. John Campbell Paterson

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Episcopal Church of Burundi
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Episcopal Church of Rwanda
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Bishop Itty at the altar with Bishop Griswold (left), Bishop Browning and children representing Sunday school classes at churches throughout the Diocese of Oregon.

Churches Make Common Cause in Hurricane Relief

The victims of Hurricane Isabel were not the beach houses but the millions of people whose homes were flooded, their food spoiled, their belongings, their furniture, their appliances, lost. The heroes were the churches whose congregations rallied to feed, house, transport and comfort the suddenly destitute.

The area of the country most significantly affected included areas comprising the dioceses of East Carolina and Southern Virginia, with Maryland, Easton, and Washington close behind. Some areas were still without electricity or sanitary water nearly a week after the Sept. 20 hurricane.

"The devastation is huge," said Scott Nunn, editor of the East Carolina diocesan newspaper and website. "We are most concerned about the homes of people in small towns, trailer parks, Hispanic neighborhoods, and agricultural and back-in-the-woods communities not even on the maps."

Mr. Nunn said the diocese is in an ecumenical social service partnership with other area churches that plan to coordinate with agencies and officials such as the Red Cross and Federal Emergency Management Agency who can help.

St. Paul's, Edenton, the oldest parish in the diocese, is still standing, reported the Rev. Tom Rickenbaker, rector. "The church building, built in 1736, presently has a large tree on top of the east end of the church, with some damage to the roof," he said. "The 3½-foot exterior brick walls undoubtedly prevented further damage. The rectory had a tree fall on it damaging the roof and crashing through windows. The church yard has over a dozen trees down with a projected removal cost of \$20,000. Much of the parish hall and Christian education complex's slate roof was

(Continued on next page)

Youngest Bishop Consecrated in Oregon

In future years, former Presiding Bishop Edmond Browning believes the most important thing to bear in mind about the episcopacy of the Rt. Rev. Johny Itty will not be his birthdate — the new Bishop of Oregon is 40, the youngest bishop in the Episcopal Church — but rather his unflagging commitment to establishment of justice on earth.

"The bishop-elect is a man more centered on Isaiah than on technology (although he knows a lot about technology)," said Bishop Browning in his consecration sermon in Salem Sept. 20. Justice, he added, "has been an undergirding theme in his life, and I suspect we will hear much from him about it."

Bishop Browning was joined by his successor, the Most Rev. Frank T. Griswold, who served as chief consecrator. In addition to Bishop Browning, co-consecrators included: the Rt. Rev. Robert L. Ladehoff, retired Bishop of Oregon; the Rt. Rev. Rodney Michel, Bishop Suffragan of Long Island; the Rt. Rev. James H. Ottley, assistant Bishop of Southeast Florida; and the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island.

Born in India, Bishop Itty was raised in New York. He transferred from the Church of South India in 1995 and served as social justice officer at the Episcopal Church Center in New York City from 1998 until he became canon residentiary at the Cathedral of the Incarnation in the Diocese of Long Island in 2000. He was elected from that position last May.

It was never his goal to become either a priest or a bishop, he said in a joint interview with his predecessor, the Rt. Rev. Robert Ladehoff. The article was published in *The Oregonian*, a Portland daily newspaper. Bishop Itty told *The Oregonian* that he intends to build on what Bishop Ladehoff has brought to the diocese during his 18-year episcopacy.

He brought strength, peace and structure to a diocese which had none of those things two decades ago, Bishop Itty said. Now there is a good climate of trust.

"I think the energy and the will is there," he said. "It's a matter of trying to channel that ... I want to build on the strengths that are here."



Fallen trees at St. George's, Valley Lee, Md.

Hurricane

(Continued on next page)

blown off." St. John the Evangelist, Edenton, he added, "had much of the roof blown off the parish hall and some water damage inside."

In Maryland's tidewater areas, there were widespread power outages and flooding. The Rev. Cynthia Mainolfi, deacon-in-charge of Church of the Ascension, Middle River, in Baltimore, just off the Chesapeake Bay, said, "Half of our parishioners had nothing else left because of the flooding. The whole area smells like fuel oil. They had no flood insurance. They are trying to stay with their things to prevent looting. It's really sad. We are taking food to them. And calling agencies and officials to help."

On the Eastern Shore of Maryland, many boats and piers were lost but no one was hurt when a tree came down on one room of the rectory of St. Mary's Church, Pocomoke. And one room of the rectory at Old Trinity Church (c.1675) in Church Creek was partially flooded.

A tree fell on a church in the Diocese of Washington, at St. George's in Valley Lee, in St. Mary's County, southern Maryland.

"The tree is literally stuck in the apex of the roof over the sacristy," said the Rev. Christopher Halliday, rector. "We were spared rain damage, but services went on as usual. We have no idea what the costs of a crane will be."

A tree landed next to the rectory near the "church of presidents," St. John's, across the street from the White House in the Lafayette Square

Bishop Spong: 'We Can't Tolerate Blackmail'

The Episcopal Church should be proud of its vote to confirm the election of the Rev. Canon Gene Robinson as Bishop Coadjutor of New Hampshire, and should offer no concessions to the shrill voices within the community who have subsequently denounced the General Convention vote, according to the Rt. Rev. John Spong, noted author and retired Bishop of Newark.



Bishop Spong

"I don't wish anybody to leave the church. But I don't want them to try to blackmail the church into being unfaithful to its vision to rise to a humanity that does not know prejudice. I am not willing to pay that sacrifice to keep angry members of the Christian community. They've got to live with that."

Bishop Spong made his comments in response to questions following his speech Sept. 6 to an audience of about 350 at Trinity Church in Reno. He had just finished leading a clergy conference for the Diocese of Nevada. In introducing Bishop Spong, the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, told the audience that some at

the clergy conference, including those who had come expecting to argue with him, were converted by his pastoral presence, and the depth of his scholarship and his faith. He received a standing ovation.

"Homosexuality," Bishop Spong said, "is one more part of the human spectrum which we have denigrated historically, like we did black people, like we did women, like we did left-handed people, like we did mentally ill people."

"I think we crossed a Rubicon of enormous significance," he added.

That decision occurred "despite the quaking in our boots of some of our leaders, such as the Archbishop of Canterbury, who is still quaking," noted Bishop Spong.

Now there are "shrill and harsh voices that are opposing it," he continued. The Church, he explained, needs "to make our witness to the truth, and stand with integrity ... in confidence that we've done the right thing."

"We can't tolerate blackmail. It's unworthy to dignify that kind of response that has been used historically, with the prayer book and with women priests," he added.

Dick Snyder

neighborhood of Washington. There were no injuries.

Much of southern Maryland was without power for several days, but services went on with candlelight and prayers for members with severe flooding. Deacon Carl W. Rehling and his family had water from the Chesapeake Bay right up to his front door. Most waterfront communities lost their power and docks.

Much of the Diocese of Southern Virginia was still without power at the end of a week.

"The worst hit were Norfolk, Virginia Beach, Hampton Roads and Richmond, which was battered by the hurricane and then a tornado," according to Dennis Sipes, parish administrator at St. Andrew's in West Ghent, Norfolk.

"Trees are down, neighborhoods are impassible, but we're trying meet people's needs," he added. "That's our first priority. We celebrated the Eucharist with candlelight and piano powered by the Holy Spirit."

"Everybody is working together," said Robert S. Tomlinson, property manager for the Diocese of Washington, "to help each other get through this."

Val Hymes

BRIEFLY...

The Rt. Rev. **Leo Alard**, Bishop Suffragan of Texas since 1995, has retired. Bishop Alard, 62, underwent quadruple heart bypass surgery last year and has recently been added to the national registry for a liver transplant.

No Longer Needed

Unlike some readers, General Convention 2003 was not for me a time of sensitivity, encouragement, or caring. My feelings of discouragement began even before we gathered in Minneapolis when I received a phone call from the Rev. Canon Patrick Mauney, director of Anglican and Global Relations at the Episcopal Church Center.

Canon Mauney asked me to step down as master of ceremonies at the World Mission reception put on by the Anglican and Global Relations Cluster. This is something I have done for the last several conventions, so I asked why. Canon Mauney told me that in signing the letter sent by some bishops to the primates of the Anglican Communion seeking their counsel and direction on the matter of the blessing of same-gender unions, I had made it clear that my allegiance was "elsewhere," and that it might be awkward or embarrassing for me to serve as master of ceremonies. I acceded to the request.

There were many issues of great importance to the overall church that were under consideration at this convention. I was, therefore, somewhat angered by the fact that for three straight days the editors of the *General Convention Daily* forced me to view on the front page a story and picture of Gene Robinson, as if this were the only issue of significance. I felt this was unacceptable and insensitive.

Shortly thereafter, I found myself at a convention Eucharist receiving communion from a person wearing a pin that stated "I am Gene." I was asked to step down as master of ceremonies because of my particular position on this issue, yet the person who was at the heart of this controversial and painful time was asked to distribute communion to deputies and others, certainly a more important responsibility. In doing so, he displayed his "campaign button." To me this was an insensitive act by the organizers, and, frankly, by the person who agreed to function in this manner.

I kept thinking of Isaiah's call and the ref-

erence to listening yet not hearing as I realized that our small Episcopal Church had disregarded:

- The call of the Archbishop of Canterbury
- The request of the Anglican Consultative Council
- The statement from the Lambeth Conference (1998)
- The clear voice of the primates
- The pleas of Province 9 and beyond, whose stand was made painfully clear.

As one missionary said, "I watched as the bishops of the developing world pleaded with the leaders of the church that they also belong to, and yet they were ignored."

For years we have spoken about listening to all and we have tried to be careful in our actions and words of not saying to one part of the body, "I have no need of you." So I was saddened when I realized the Episcopal Church has done just that.

I began my sabbatical in September by offering to serve in the Dominican Republic, while its bishop took a much-needed vacation. I have had the opportunity to visit with the clergy and congregations of this growing and vibrant missionary church. I have listened to their expressions of disbelief, pain,

and embarrassment about the transactions which took place at the General Convention. They are concerned, and rightfully so, that the actions in Minneapolis will have a negative impact on the Episcopal Church in this conservative, and mostly Roman Catholic, country.

My stated position is clear — both in my words and actions. However, in the midst of all this I have tried to hold up the non-negotiable call to love.

I do not want to leave the church, but the church has left me. It will never be the same again.

Our guest columnist is the Rt. Rev. William J. Skilton, Bishop Suffragan of South Carolina.

I was asked to step down as master of ceremonies because of my position on this issue, yet the person at the heart of the controversy distributed communion.

Did You Know...

The Rt. Rev. Samuel A. McCoskry served as Bishop of Michigan for 46 years.

Quote of the Week

Billie Greer, of North Myrtle Beach, S.C., in *The Sun News* of Myrtle Beach, on whether to remain an Episcopalian: "I've always been interested in the old, conservative Church. I don't want any of this Oprah Winfrey theology."

What the Primates Can Do

When the primates of the Anglican Communion gather in London this week, a large share of the 70 million or so members of the 38 Anglican churches around the world will be paying attention. We hope they do not expect too much of the primates when they meet to discuss the ramifications of the Episcopal Church's decision to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire.

The archbishops, presiding bishops and moderators who will assemble for the extraordinary meeting Oct. 15-16 will be limited in what they can do. Because these various Anglican churches are autonomous, their relationship with each other is more of a federation than anything else. The primates have no canons behind them to take action against the Episcopal Church or the Diocese of New Hampshire. No vote by the primates can discipline the Episcopal Church, or expel it from the Anglican Communion. Only the Archbishop of Canterbury, the Most Rev. Rowan Williams, through his limited judicial power, can determine who is in, or out, of the Anglican Communion. It is through Canterbury that the churches of the Communion find their focus of unity.

Rather than expecting the primates to exceed their restricted authority, we might look for them to make a recommendation or a suggestion of how to respond to the Robinson situation. After all, the issue has been under study by them for several years, and the primates will have feedback from three recent gatherings of concerned Anglicans — in Vancouver, Nairobi and Dallas.

The Archbishop of Canterbury and the other primates will need our prayers. We hope they will be blessed by wisdom, vision and insight during their meeting. Millions are looking to them for leadership.

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the Robinson situation.

Thoughtful Responses

Since General Convention, we have been inundated with articles written in response to the decisions made at the 74th General Convention. It seems that everyone has something to say. Most of the articles are written by clergy. Some of them are sermons delivered immediately after the conclusion of General Convention. Others are pastoral letters written for parish newsletters or special mailings to members of their congregations. A few of them are almost like prophecies — predictions of what will happen after the important meeting in Texas and the gathering of primates.

Some of the articles sent to us are quite good. Some of them are very long. Most of them are thoughtful. Unfortunately, we have been able to publish only a few of the articles submitted. Many of the manuscripts said essentially the same thing, so at times it's been difficult to determine which article to publish.

The large number of articles is indicative of how important the V. Gene Robinson case is for the future of the Episcopal Church. Many church leaders probably underestimated how strongly people feel on both sides of the issue. We are grateful to all who submitted articles. Their thoughts and opinions are welcomed and appreciated.



LIVING with Differences

*What we can learn
from the communities
that produced the Bible.*

By Donn F. Morgan

Imagine, if you will, a large national church convention. There will be, as always, at least one hot and controversial agenda item for the delegates. Perhaps, as has been the case with the Episcopal Church and many other denominations in this country recently, this agenda item will deal with one facet or another of sexual orientation and the church. But it could also deal with gender, worship, or any other number of divisive topics. The issues raised for this particular convention are enormous and familiar: diversity, trust, the role of tradition and scripture, the meaning and possibility of unity, the mission of the church and the ability to have common agreement on what God is calling it to do.

To this point it would not be hard to imagine a convention like this, for we have much experience of such gatherings. But now imagine that the participants in this convention are not contemporary Episcopalians, but rather that the delegates are representatives from every community responsible for the 66 books we have in our Bible. So, for example, instead of diocesan delegates, we have folks from communities faithful to the writings of Jeremiah, of Nahum, of Isaiah, of Deuteronomy, of Mark, of Matthew, of Paul. Each of these biblical delegations is firmly committed to the "truth" found in the writings pertinent to their community, whether it be reflected in a particular place (e.g. Corinth vs. Galatia), or a particular prophet, or a particular way of prayer and worship, or a particular conception of church order, or ...

"Diversity" is almost euphemistic as a description of this convention's representation. For, in this convention, with all the opinions, all the different authors, all the different settings, all the different notions of God, all the different agendas, it may be hard to imagine unity on anything.

What are we to do with such a picture? What kind of model does this provide for the contemporary

Church as it struggles to ascertain God's will for the 21st century? We as a contemporary community, following almost two millennia of tradition, have taken the diversity of opinion, of theology, of geographical and cultural locale in these writings, and bound it together, called it scripture, and claimed that this diversity was normative for us. We have taken the divisiveness that these communities might feel toward each other and said we will find a way to be faithful to it all, that we will believe it all, that we will abide in its tension-filled "truth." The question before us, always before us, is "how" we will do this. We are heirs of many scriptural communities which differ with each other and which we have put together into one book. How can we be faithful to one and all of these authoritative voices?

Surely the dilemma created by the diversity of the Bible is not new to the Church, nor is it new to the particular brand of governance found in the United States of America. In the early days of this republic there were many different visions and perspectives concerning how best to govern this country and what principles should be embedded in the Declaration of Independence, the Constitution, the Bill of Rights, and much more. Adams, Washington, Franklin, Madison, Jefferson, Hamilton and others argued their points of view with eloquence and vehemence, often with ideological fervor and disdain for opposing views. Like the Church and the biblical communities of which we are heirs, there were "new" situations which for some called for "new" ways of thinking and acting, and, for others

**We have taken the diversity
of opinion, of theology,
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READER'S VIEWPOINT

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



Today we are a microcosm of communities that produced the Bible, though not nearly as diverse.

called for tried and true principles and praxis of the past. Somehow, in the midst of winning and losing, in the midst of war with England and internal conflict, in the midst of all this, there was no dissolution of relationship, no abandonment of the republic. Identity and membership, citizenship, was based not on the "right" way or the "wrong" way to conceive of the new republic, but on a commitment to a process and to the community formed by that process, with all of its diversity.

What would it be like for the Episcopal Church to understand the Bible and our particular American experience as a sanction for the diversity in and between our communities? What would it be like for us to see our unity not in terms of doctrine, or in a particular way of reading the Bible, or in homogeneity of belief, but rather in terms of dialogue? We might see each other as faithful when we engaged in a dialogue with biblical voices and with each other, committed, as were the founders of this republic, to staying together. In such a setting we might see God active in the community in many different ways, even as we hope for more.

Today we are a microcosm of the communities that produced the Bible, though not nearly as diverse. We are heirs of a particular way of dealing with conflict and difference in our American republic, though not nearly as ideologically and polemically divided as were some of our founders. Can we now live into diversity and difference, continuing to honor their presence in our midst? Can we also continue to give thanks for their part in shaping our identity, continuing to experience through them the grace and direction of God's guidance and will for our ministry and mission, to the Episcopal Church, our society, and the Anglican Communion? □

Donn F. Morgan is the president and dean of the Church Divinity School of the Pacific.

LETTERS TO THE EDITOR

System Doesn't Work

I have participated in more than 500 vestry meetings thus far in my life as a lay person and as a priest. When it is asked, "Who is willing to represent us at convention?," it is mostly the older, wealthier and traditional-minded who are too busy, who can't afford to be away, who don't want to use up their vacation time doing churchy things and who beg off. Consequently, it is usually the more liberal, those who feel more passionately about issues, who volunteer to be delegates. The same is often true when deputies to General Convention are sought.

The result is that neither diocesan conventions nor the General Convention are really representative of the whole church — but the whole church is to blame for that fact. We should not be surprised that often these bodies take more liberal positions than many of us might. Liberals or conservatives shouldn't be blamed for voting their positions. This is why the Episcopal Church is founded on the principle of representative government. Our problem is that the system isn't working as it was intended.

The action by General Convention has confirmed a concern I have felt for several years — namely, that there seems to be something in the Episcopal DNA that causes some to seek to do the unique, the innovative, "the cutting edge" thing, especially if they think it will look like they are people of deep faith and intelligence when in reality they want the church only if it serves their political or social needs.

*(The Rev.) Ken Thompson
Taylorsville, Ky.*

Evidence Needed

I was frustrated with the article by the Rev. Whis Hays, titled "The Church According to Garp" [TLC, Sept. 14]. It may have had the nugget of a good idea in it, but the name calling (liberal church people are racist) based on no real evidence made it an embarrassment for the writer and for TLC's editors.

Apparently, "bishops below the equator" think that charity funds have been withheld from their dioceses because of their vote on sexuality at Lambeth.

Quotes would have been helpful here. The judgment that money was withheld for this reason could be important, but instead of exploring that eventuality, Mr. Hays took it and ran with it, rather than test it for credibility. Other explanations might have pertained, like there has been a recession for two and one half years worldwide and might have something to do with lagging donations.

My hope is that the editors will help writers such as Mr. Hays aim their criticism better and do the Church a service by challenging it rather than letting people grouse about it mindlessly in the same lame way TLC supported throughout the "debates" on ordination of women and prayer book reform.

*(The Rev.) Russ Murphy
St. James' Church
Sault Ste. Marie, Mich.*

Fr. Hays' claim, "I have been told by bishops from below the equator that funds to their dioceses were cut back severely or cut off entirely in 1999 — because their stance in favor of sexual morality at Lambeth in 1998 offended the liberal establishment in the Episcopal Church" is a remarkable statement that warrants investigation [TLC, Sept. 14]. If such did take place, it is amazing to me to get the news from Fr. Hays four years after the event, when no one else seems to have noticed such a marked and dramatic change in the financial program of the Episcopal Church. It also seems to me to deal with a matter of public record. Surely the church must issue annual financial reports, and checking those reports should confirm or refute Father Hays' allegation. Is anyone checking?

*(The Rev.) David Rivers
Philadelphia, Pa.*

Not Important

The editorial, "Not a Wise Strategy" [TLC, Sept. 14], makes a very simple error. If the "815" offices felt the foreign mission projects they undertake were important enough, they would continue to fund them — even if it meant cutting back on staff or other expenses.

The decision to cut funding to international mission is not one made by parishes withholding funds, but the national church offices. Rather than chide parishes that withhold funds, the author of the editorial ought to ask "815" why the first programs to be cut would be foreign missions.

Of course, this demonstrates once again what has been obvious for some time — that international mission is simply not important to the staff at "815," and their connections with worldwide Anglicans are similarly unimportant. They haven't been important for quite some time.

*Erik Nelson
Alexandria, Va.*

In the editorial, "Not a Wise Strategy," I think it lamentable that the editors are chastising local churches and dioceses

for "acting unilaterally" and "in essence (being) a congregational church" in reducing or withholding apportionment to the greater Episcopal Church. Isn't unilateral action and a defiant congregational mindset the very *modus operandi* of the Episcopal Church in its relationship within the Anglican Communion? I think TLC is preaching to the wrong choir.

*(The Rev.) Carl F. Brenner
Farmington, N.M.*

The editorial, "Not a Wise Strategy," was right on. It may make upset people feel vindicated, but it smacks of an old song my father used to play on his wind-up Victrola: "I'll get even with that ferry; I'll buy tickets and swim across!"

*Suzanne Voorhies
Rockport, Maine*

Bible and so it should be in our discussions.

One cannot dispute the fact that it is not a major issue, especially in the New Testament, though the reasons for this may be argued. However, Fr. Middleton is wrong in several of his statements. First, he says that Paul rejected the Holiness Code (roughly Lev. 17-26); yet Paul (and Jesus) quote Lev. 19:18, at least. Then the comment that Paul was really condemning Christians who made use of cultic prostitutes is incorrect and untenable. His primary reference is, of course, in Rom. 1:26-27 in which, clearly, cultic prostitution is not in view, though apostasy certainly is.

While one can reasonably say there are not many references to homosexual activity in the Bible, one must also

Why do we keep hearing that it is impossible to have two overlapping jurisdictions in the Anglican Communion?

Overlapping Jurisdictions

Why do we keep hearing that it is impossible to have two overlapping jurisdictions in the Anglican Communion?

I was on a small committee appointed by the Archbishop of Canterbury after the 1978 Lambeth Conference to get the overlapping jurisdictions in Europe (Church of England and American Convocation) to share the one area, also including the Polish National Catholic Church. The English bishop wanted nothing to do with such a division of authority. Canterbury gave up after several meetings, the last including the archbishop and our Presiding Bishop.

*(The Rt. Rev.) Milton L. Wood
Elberta, Ala.*

It Doesn't Hold

In his letter [TLC, Aug. 10], Fr. Middleton says that, in effect, homosexuality is a very minor element in the

say that what scripture does state is univocal, completely opposed, and also that it is not focused simply on the culture of the time. Fr. Middleton's assessment will not hold.

*(The Rev.) Richard McCandless
Parsons, Kan.*

Not a 'Bible Issue'

I disagree that Gene Robinson is a "Bible issue." The Bible can be interpreted in a variety of ways. Consider the cursing of parents (Exodus 21:17). Jesus seems to agree (Matt. 15:4) that such people should be put to death. Which is to say that all of us pick our passages carefully and ignore others.

Also, I hope that TLC will become supportive of the decision of convention. It just may be right, and TLC will be tiresome if it does not become supportive.

*(The Rev.) Richard Guy Belliss
St. Stephen's Church
Santa Clarita, Calif.*

Appointments

The Rev. **Peter Antoci** is chaplain at the University of Maryland, 2116 Memorial Chapel, College Park, MD 20742.

The Rev. **Christy Brothers** is assistant at St. Chad's, 7171 Tennyson Ave. NE, Albuquerque, NM 87122.

The Rev. Canon **Michael DeVine** is canon at Christ Cathedral, 35 Chestnut St., Springfield, MA 01103-1785.

The Rev. **Jeanne Finan** is associate at St. Mary's, PO Box 14, Blowing Rock, NC 28605.

The Rev. **Robyn E. Franklin-Vaughn** is chaplain at Howard University, 2400 6th St. NW, Washington, DC 20059.

The Rev. **Rita Honault** is assistant at St. Mary's, 325 E First St., Edmond, OK 73034.

The Rev. **Stephanie Nagley** is rector of St. Luke's, 6030 Grosvenor Ln., Bethesda, MD 20814.

The Rev. **Alison Quin** is priest-in-charge of St. David's, 5150 Macomb St. NW, Washington, DC 20016.

Ordinations

Deacons

New Jersey — **Emily Anne Griffin, Judith Mary Lee, Martha Marcella McKee.**

Pennsylvania — **Kathryn Andonian, James Ley, Kenneth Wagner-Pizza.**

Resignations

The Rev. **Ruth Cummings**, as associate at Trinity, Columbus, GA.

The Rev. **Lols Boxill**, as curate of St. Luke's, Germantown, PA.

The Rev. **Patricia Cashman**, as rector of Emmanuel, Holmesburg, PA.

Retirements

The Rev. **Jim Hunter**, as vicar of St. Jude's, North Pole, Alaska.

Deaths

The Rev. **Rafael Lebron Olivero**, a priest in the Diocese of Puerto Rico and a deputy to General Convention died Sept. 16. He was 67.

Born in Carolina, Puerto Rico, he graduated from the University of Puerto Rico and the Evangelical Seminary of Puerto Rico, before joining the Episcopal Church. He was ordained deacon in 1987 and priest in 1988. Fr. Olivero was vicar of two churches and vice-chancellor of the diocese. He is survived by his mother, two brothers and five children.

Next week...

Firm Foundation?

BENEDICTION

St. Luke: Poet, Artist and Narrator

Clever is thy range of talent
 Most noble.
 A hand to write thy word
 So able
 Is that of an artist
 So light
 Of touch as to heal
 The sight
 When most blinded are we
 To thy night
 When we every day sing the music
 Of Mary's song
 Polished and tuned to the
 Acclamation
 Of grateful Hannah's miracle
 Of Temple child.
 Blessed Luke,
 you paint for us a vision
 To our veiled sight
 And now we pray to you for healing
 For we are deaf
 and blind
 In our search for him who in faith
 You heard and saw.

It is the well-educated Luke, poet in make-up, artist in reflectiveness, and narrator in word who raises up for us the many men and women who enliven the Christ we might otherwise miss.

Luke brings Paul to life as his friend and companion, like no other. He brings Paul's speeches to us in ways we might not hear otherwise. He tells us of the stoning of Stephen in all of its meaning, along with the change it brought about in others.

In Luke we see Peter as both hero and failure. He word-paints the villains along with crowds of those who hear and those who do not hear. It is through Luke's eyes that we get an insight into the birth of the church and its ministry. Luke sets in place the struggle existing between Jewish religious practices and that of the new order.

(The Rev.) James Kaestner

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E-mail: Bgllover@Christhospital.org

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

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

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

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

SEARCH REOPENED for a full-time rector in a growing parish church in the Diocese of New York. We have much to offer the right candidate: committed congregants, opportunity to solidify shift from pastoral to program model, beautiful location in recreation rich Hudson River Valley, 1 hour north of NYC. Do our needs and goals match your strengths? Our top goals: strong sermons emphasizing practical Christianity, continued growth, physical plant expansion (now in planning stage), strengthening of Christian Education and youth/teen programs, development of mechanism to more fully engage laity in outreach/outreach. Housing provided. Generous compensation package. Expressions of interest welcome from all qualified candidates without regard to gender, age, race, sexual orientation or family status. Please send updated CDO profile and resume by *October 26th* to **Search Committee c/o St. John's Episcopal Church, P.O. Box 477, Cornwall, New York 12518**. Contact **Phil Dutton** at pdutton@hvc.rr.com if you have any questions.

POSITIONS OFFERED

SENIOR PASTOR DURING A BUILDING PROJECT: St. Peter's Episcopal Cathedral in St. Petersburg, Fla., seeks a priest or bishop to serve as senior pastor for 36 to 60 months to shepherd us through a \$6.5-million capital campaign and building program. We plan to build an 8,000-square-foot parish hall; 18,000-square-foot office/meeting/classroom building; plus a 122-space parking garage on a city block in the heart of downtown. **Our job:** to step into a newly energized and thriving urban environment (new condos, retail, entertainment) where we do God's work among rich and poor, high-rise-dwellers and homeless alike. **Your job:** be the enthusiastic yet non-anxious presence who leads us calmly through a stressful couple of years, keeps us focused on worship and ministry.

We offer a variety of worship styles and services, strong commitment to music, a diverse congregation. Staff includes one full-time assistant priest, one part-time assistant priest, and a vocational deacon, plus full-time organist/choirmaster and youth director. We seek an energetic and sympathetic leader with large-parish background and experience in the building process. Very competitive compensation package. Resumes/queries to: **St. Peter's Cathedral Search Committee, 200 Second Ave. S., St. Petersburg, FL 33701-4313**. Visit us at www.spcathedral.com.

FULL-TIME DIRECTOR OF MUSIC, ORGANIST-CHOIRMASTER: St. Luke's Episcopal Church in San Antonio, Texas, seeks a full-time Director of Music, Organist-Choirmaster who possesses strong knowledge of Episcopal choral tradition, open to creatively expanding that tradition, and developing a contemporary music program and a children's choir. Interested candidates should possess strong faith commitment, people skills, a commitment to excellence, and proven interest in working with adults and children. Salary dependent on experience. *Send resume and references by November 1st* to **L. Lewis, Music Search Chairperson, St. Luke's Episcopal Church, 11 St. Luke's Lane, San Antonio, TX 78209** or via email to clergy@saintlukes.net. Website: <http://www.saintlukesepiscopal.net>.

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

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

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

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

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

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

POSITIONS OFFERED

DIRECTOR OF MUSIC for vibrant 1,300 member Episcopal parish in Boise, Idaho. Responsibilities include serving as organist; director for Cathedral Choir (20 voice adult volunteer choir with two paid section leaders); Children's Choir (20 treble voices, boys and girls grades 3-9, RSCM-affiliated); and Cherub Choir (boys and girls grades K-2r planning music of liturgies; and administrating parish concert series. Three weekly Eucharists with music: 5:30 pm Saturday (solo vocalists and instrumentalists), 9:15 am Sunday (Children's Choir sings weekly, Cherub Choir monthly, and 11am Sunday (Cathedral Choir). Instruments in nave include: 47 rank 1961 Schlicker organ, C-2 2000 Yamaha grand piano, and harpsichord. Cathedral also owns three octaves of Malmark hand bells. Compensation commensurate with education and experience. Graduate degree in sacred music and/or organ preferred. Benefits include health insurance, continuing education funding, and pension after one year. Contact: **Richard A. Demarest, Dean, P.O. Box 1751, Boise, ID 83701** Phone: (208) 342-5601 Email: office@smec.org FAX: (208) 342-5603.

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

RESEARCH

LOOKING FOR: Writing a book and seeking communication with Americans who were vanners on Eva Hasell's Sunday school vans. Contact: **Sharon Obuchon-Staub, 41795 Acacia Ave., Hemet, CA 92544-5001** E-mail: sharade@earthlink.net.

Researcher interested in contact with congregations which have sustained interfaith relationships or ministries within their community. Also interested in congregations which have worked to address differences in social/economic class. Contact: **Sheryl Kujawa-Holbrook**. E-mail: skujawa@episdvrschool.edu.

FOR SALE

STATIONS OF THE CROSS, NATIVE AMERICAN AND BLACK Shown at the 74th Episcopal General Convention are available from: **PH:(580) 255-6965 WWW.TWELVESIMAGES.COM**.

FOR SALE: 1890's solid brass Sanctus gong with mallet. Photo available. \$400 smg47@indy.rr.com.

FOR SALE: 37 Black C.M. Almy Cassocks with Cotas - all in excellent condition - used for Adult Choir. Five just removed from wrapping. To be sold all together. \$3,145.00 (\$85.00 each or best offer).

36 Blue C.M. Almy Cassocks - in good to excellent condition - used for Junior Choir ages 6-16. To be sold all together - \$1,620.00 (\$45 each) or best offer.

Contact: **Randolph S. James, Organist and Choir Director of Music, Saint Barnabas Episcopal Church, Falmouth, MA at (508) 548-3863**. E-mail: stbarnfal@aol.com.

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.

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Visit www.rcindustry.com for \$99.00 easy to use websites. Unlimited changes, free tech support. Your church, youth group, or business can have complete control of your site. Existing websites can also take advantage of these benefits. E-mail: rcind@sigecon.net or call (812) 354-3726.

Church Directory

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TRINITY CHURCH 703 West Third Ave.
(Est. 1838, erected 1859)
The Rev. Dr. Walter V.Z. Windsor, r
Sun. 8 & 10:30, Tues 10

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High), Mon - Fri 8
(Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulscathedral.org (619) 298-7261
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30,
EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A.
Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5
(1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10);
Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B.
Daily Masses (ex Sat): 7, 6, Thurs & Prayer Book HDs: 12
noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP
5:45. Sat MP 9:15, EP 5:45

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-
coeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev.
Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist
& choir dir
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Jr., the Rev. Grant R. Sherk, p-i-r, the Rev. John F. Mangrum,
p-i-r, Mace Graham, org-ch
Sun Eu 8, 10; Thur Eu/Healing 10; Fri, Eu 12:10; H.D. 9:40 Mat.
10 Eu

HONOLULU, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
10:50 Rosary 9:30 Sat

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ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
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 (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
www.cccnola.org
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H Eu Daily (ex Sat) christissavior@lvcm.com

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www.gracechurchinnewark.org
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organist
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
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Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev.
Charles F. Wallace, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11. Choral Ev 4, Wkdy MP & Eu 8, Eu 12:10, EP &
Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

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www.allsoulscathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed.
Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-
June)

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, hand-capped accessible.

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The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c
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The Rev. Frank E. Fuller, asst www.cotgs.org
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Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8,
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Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

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