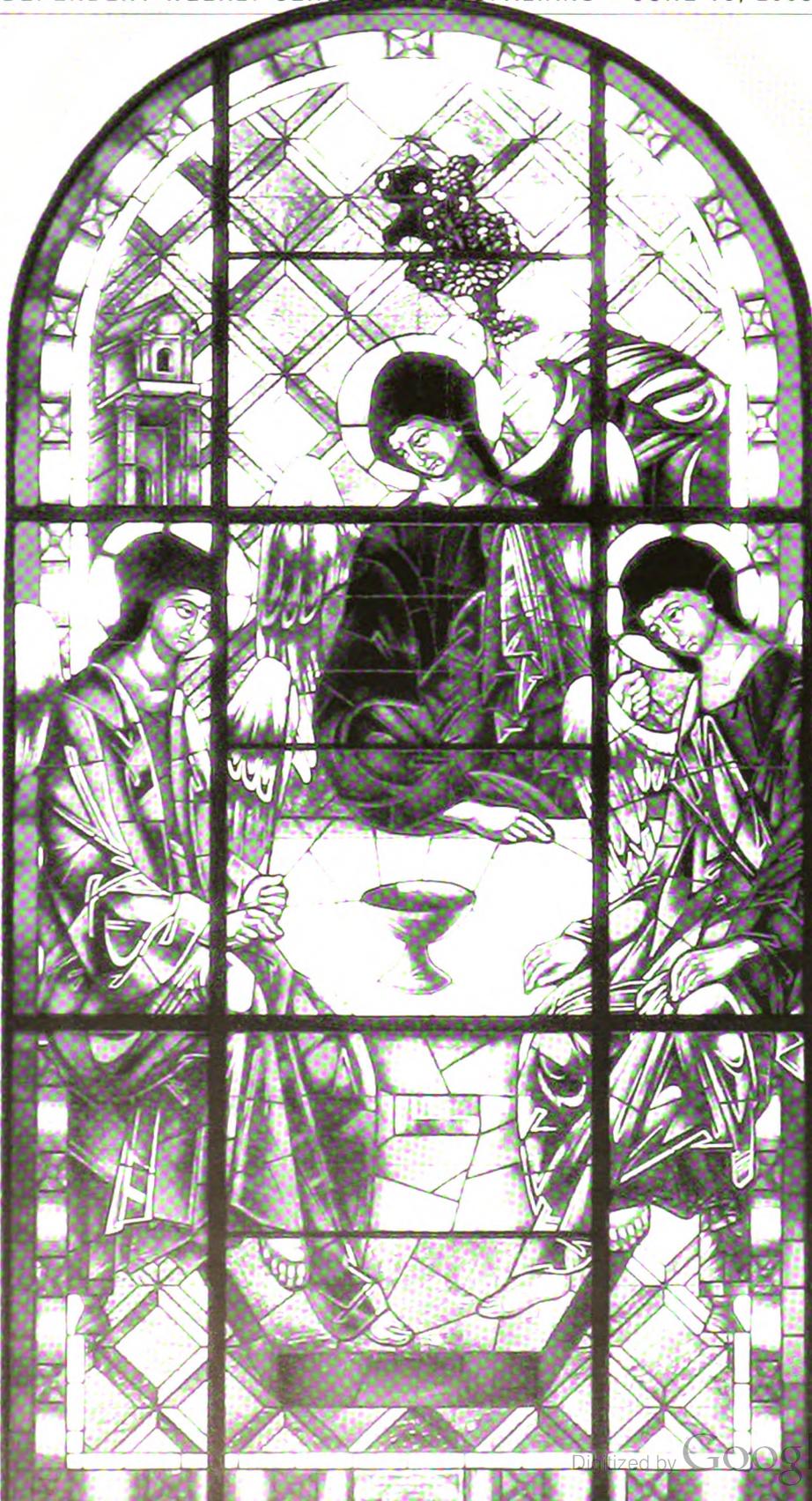


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The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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On the Cover

After members of the liturgically traditional parish Trinity Church in The Woodlands, Texas, purchased and occupied a former Methodist church building, a number of people began to search for a way to make the somewhat austere interior more familiar to their style of worship. The eventual choice was a 19x10-foot-tall stained glass replica of the Holy Trinity, believed by many scholars to be the most perfect of all Russian icons. The original icon was created in 1411 by Andrei Rublev. The \$48,000 Trinity version was constructed locally by Bryan-based Foster Glass and installed earlier this spring.



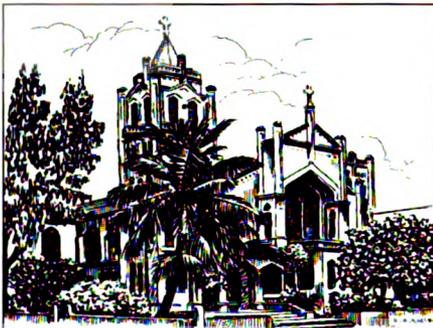
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SUNDAY'S READINGS

Perfect Intimacy with God

'You must be born anew' (John 3:3)

The First Sunday After Pentecost: Trinity Sunday, June 15, 2003

Exodus 3:1-6; Psalm 93 or Canticle 2 or 13; Rom. 8:12-17; John 3:1-16

It has often been said that there is no such thing as a stupid question. There is. The question Nicodemus asked Jesus must be one of the stupidest on record: "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"

Jesus apparently exercises divine restraint when he merely explains further that being born again means being "born of water and the Spirit." When Nicodemus asks further, "How can these things be?" this time he asks an important question. To this question, however, Jesus retorts, "Are you a teacher of Israel, and yet you do not understand these things?" It was a sad state of affairs when even the good teachers of Israel were too dense to realize that the spiritual life demanded powerful, internal changes in the lives of the faithful.

Admittedly, such a call can be daunting. Moses, when called by God to be

the instrument of deliverance for his enslaved people, was "afraid to look at God." Yet the meaning of all life is to enter into a life that is so radically different from the state of tragic, disastrous alienation in which humans live, that Jesus says it is to be "born anew." One is "born anew" not by good intentions and earnest effort, but by turning one's life over completely to God in Jesus. By that belief, we receive the Holy Spirit — Jesus' "own first gift for those who believe," as the liturgy says (BCP, p. 374) — who then enables us truly to become the children of God and address him in words of deep, familial intimacy: *Abba*.

The new life is a relationship whose foundation is the perfect, invincible love by which the universe was made and redeemed. It is perfect intimacy with God, *Abba*, in which we frightened, hesitant sinners find the perfection of joy for which we were made and redeemed.

Look It Up

According to today's lesson from Romans, what else happens in the lives of the faithful when the Holy Spirit enables them to cry *Abba*?

Think About It

In reflecting upon the lesson from Romans, note that suffering with Christ and being glorified with Christ are conditions of being counted fellow heirs with Christ.

Next Sunday

The Second Sunday After Pentecost, June 22, 2003 (Proper 7B)

Job 38:1-11, 16-18; Psalm 107:1-32 or Psalm 107:1-3, 23-32; 2 Cor. 5:14-21; Mark 4:35-41 (5:1-20)

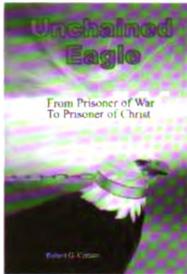
BOOKS

Unchained Eagle

From Prisoner of War
to Prisoner of Christ

By Robert G. Certain, ETC.
Pp. ix and 320. \$30. ISBN 0-88280-151-1.
www.unchainedeagle.com

As a young Air Force officer, the author spent several months as a prisoner in North Vietnam. He went on to



A major thread is Fr. Certain's struggle to call the military chaplaincy to a deeper role in helping service people work through ethical issues.

seminary at Sewanee and for many years was an Episcopal priest active in military chaplaincy and parish work. He relates his experiences in a personal and spiritual memoir that is well crafted and holds the reader's interest.

Running through the narrative are Fr. Certain's experiences of anniversary depression and anger because of his POW experience, as well as his admitted habit of treating troubling events as unredeemable, fit only to be stuffed away and ignored. Another major thread in *Unchained Eagle* is his struggle to call the military chaplaincy to a deeper role in helping service people work through ethical issues. The account of his parish ministries provides a reality check for anyone who imagines that pastoring a large congregation with substantial resources is a walk in the park.

The author mentions by name many clergy and military leaders. Not all of them appear in a favorable light. Nonviolent resistance to evil is not seriously addressed; its New Testament basis is left unexamined. Robert Certain himself comes to resemble the priest protagonist in one Susan Howatch novel who, as the book ends, brings to mind numerous people he has known and finds himself thankful that God was at work in every episode of his life.

(The Very Rev.) Charles Hoffacker
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Anglican Primates Issue Statement on Human Sexuality

The primates of the Anglican Communion unanimously reaffirmed that sexually active homosexual persons deserve the same pastoral care as any other human being, but implementation of a liturgical blessing of such relationships remains outside the boundary of acceptable practice. The statement was part of a wide range of subjects covered in a pastoral letter released at the conclusion of the annual conference May 19-26 in Gramado, Brazil.

In addition to addressing sexuality, the letter spoke about the church's role as a peacemaker in areas such as the Sudan and the Middle East and its response to the AIDS pandemic. The letter also reflected on the need for further development of uniquely Anglican standards of theological education. "Theological education in the Anglican Communion honors each local context and at the same time, calls us together into communion and mutual accountability," the letter said.

But sexuality seems to have drawn the strongest initial reaction. The Rev. Michael Hopkins, president of Integrity USA, and the Rev. Susan Russell, executive director of Claiming



ACNS/Rosenthal photo

The Most Rev. Rowan Williams, Archbishop of Canterbury, and his wife, Jane, enjoy the closing night celebration at the primates' conference, May 19-26, in Gramado, Brazil.

the Blessing, an issue-based advocacy group seeking inclusion of a service of liturgical blessing for same-sex couples in the *Book of Occasional Services*, jointly issued a response to the pastoral letter in which they said members of the coalition were amazed at the primates' lack of prophetic insight, affronted that the group apparently will not be welcomed gracefully on its own terms, and concluded that the coalition remained determined to press on

toward General Convention and deal with the consequences afterward.

It would be a miscalculation to assume from the charitable tone of the primates' pastoral letter that the consequences of successfully pressing forward at General Convention will be either predictable or easily undone, said the Rev. Canon Bill Atwood, general secretary of Ekklesia, an international network of conservative and evangelical Anglicans. "To interpret correctly what was said at the meeting you need to understand the pastoral letter in light of the background papers it commends," Canon Atwood said.

The primates' letter commends two documents on sexuality: "True Union in the Body?" [TLC, May 18] and a report to the Theology Committee of the House of Bishops in the Episcopal Church [TLC, April 6]. For somewhat differing reasons, both documents recommended against introducing a same-sex liturgical blessing at this time. "True Union in the Body?" concludes that if an Anglican jurisdiction were to move unilaterally to implement a public liturgy, the Archbishop of Canterbury would be forced to choose between suspending communion with the "executive action" of the jurisdiction in question or accepting as a *fait accompli* the fragmentation of the Communion into a loose federation in which various feuding members considered themselves to be "out of communion" with various others.

Federal Policy Change Benefits Old North Church

Old North Church in Boston has been awarded a \$317,000 federal grant to renovate windows and render the building more accessible to the public. Interior Secretary Gale Norton made the announcement May 27 as part of a broader change in government policy that now permits the federal government to make historic preservation grants for structures that are used for religious purposes.

According to a pre-arranged signal on April 18, 1775, the sexton at Old North Church briefly hung two lanterns from the steeple in order to warn Paul Revere that British troops were headed to Lexington and Concord in order to seize militia supplies held by Colonial activists. The subsequent skirmish is considered by most

historians to be the start of the Revolutionary War. Old North Church was built in 1723 and remains an active mission of the Diocese of Massachusetts and a tourist destination.

"This new policy will bring balance to our historic preservation program and end a discriminatory double standard that has been applied against religious properties," Ms. Norton said in a prepared statement announcing the grant and policy change.

The announcement drew criticism from Americans United for Separation of Church and State. Barry Lynn, executive director of the 52-year-old Washington, D.C.-based organization, told the Associated Press that the grant was equivalent to depositing public funds into a church collection plate.

Church Fire Remains Under Investigation

Damage resulting from an Easter Day fire at St. Peter's Church in Lebanon, Ind., could require six months to repair and may exceed \$150,000, according to a preliminary report by the Church Insurance Corp. Meanwhile, the cause of the early morning incident remains under investigation by a variety of federal, state and local agencies, including the Bureau of Alcohol, Tobacco and Firearms.

The 11-year-old building sustained extensive heat and smoke damage, but is structurally sound and will be repaired, according to senior warden Patricia Crow, who spoke with *The Indianapolis Star*. The fire apparently started in the sacristy and was discovered by the organist when she arrived about 6:15 a.m. to prepare for services. No one was injured.

Since a nationwide wave of arson allegations in the early 1990s, the Bureau of Alcohol, Tobacco and Firearms routinely assists any church fire investigation. In recent years, several churches in Boone County, located about 20 miles northwest of Indianapolis, have fallen victim to arson, but speculation about the cause of the fire at St. Peter's is inappropriate, according to the Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis.

The congregation of about 100 members will worship at another building located on the church campus until repairs are completed.

Organ Restored at Historic Church in Tennessee

After nearly two years of meticulous restoration, an 1890 Packard reed organ was returned recently to historic St. John's Church in Mount Pleasant, Tenn. The simple Gothic building, which holds just one service a year, on Whitsunday, was constructed in 1841 as a "plantation church" by the family that includes U.S. President James K. Polk. On May 25, 2001, vandals desecrated the building, smashing windows, overturning tombstones, and throwing the 450-pound instrument



Anglican World/James Rosenthal photo

Representatives of four Anglican provinces in Europe at their meeting in Spain.

European Anglicans Set Common Goals

The four Anglican provinces with a presence in continental Europe agreed to set common goals and plan to collaborate more closely in the future following a May 16-18 meeting in Spain. The four jurisdictions — the Lusitanian Church of Portugal, the Spanish Episcopal Church, the Convocation of American Churches in Europe (Episcopal) and the Diocese of Europe (Church of England) — were represented.

Also present were observers and staff from the Missions Agencies, the Anglican Consultative Council, Lambeth Palace, as well as ecumenical representatives from the Roman Catholic Church, the Ecumenical Patriarchate, the Old Catholic Church, and the Lutheran Church of Sweden.

The official report stated that the separations felt in the Anglican bodies increasingly "hindered their common mission in continental Europe." The College of Anglican Bishops in Continental Europe and its new commission will be instrumental in achieving unity in theological education and youth ministry, the report said.

The enhanced cooperative effort is in part a response to resolutions from the 1968 and 1998 Lambeth conferences on parallel jurisdictions.

The report also emphasized the desire to move in a united way when establishing new work as was the desire for the complete interchangeability of ordained persons.

from the choir loft to the nave floor below [TLC, June 24, 2001].

Woodworker Jake Caskey and cabinetmaker Eric Ivey spent hundreds of hours disassembling and meticulously rebuilding the shattered instrument. The exercise was particularly frustrating for Mr. Caskey, who had restored the organ once before, in 1992. Mr. Ivey told *The Tennessean*, a Nashville daily newspaper, that the hardest part of his work was knowing where to start. "I just laid all the broken-up

pieces on my shop floor, stood up on my workbench and looked down on it, trying to figure out what looked like it should go where," he said.

Mr. Caskey, who wrote and left inside the instrument a short history of the organ, said it should be good for another 100 years. "But it's not good for another trip off the balcony," he told *The Tennessean*.

Brandon Fralix and Steven Pullen were convicted of vandalism. Both have served jail sentences.

Common Mission Moves Forward

By C. Christopher Epting

As we approach the General Convention, we also mark the first full triennium of our full communion relationship with the Evangelical Lutheran Church in America (ELCA). Unfortunately, most of the headlines — to the extent that there have been any — concerning this new partnership have had to do with the notorious by-law passed by the ELCA Churchwide Assembly allowing, under unusual circumstances, presbyteral rather than episcopal ordination of pastors. In other words, in certain circumstances to allow a pastor, rather than a bishop, to ordain a pastor in the ELCA, knowing that this particular pastor would not be eligible for service in the Episcopal Church.

As of this writing, there have been four such exceptional ordinations out of more than 500 ordinations done in conformity with the intentions of *Called to Common Mission* (CCM). All new ELCA bishops have been installed in historic succession. Sharing in these liturgies of ordination/installation in both churches has often been a powerful experience for bishops and has led to a new sense of communion between synods and dioceses.

But what about the “mission” part of *Called to Common Mission*? What is happening on

the ground as Episcopalians and Lutherans begin to live into this new relationship? The intention of this article is to address those questions. While it would be impossible to do justice to all that is beginning to happen, I will attempt to highlight a few examples on the national and local levels.

National: It is important to note that “full communion includes the establishment locally and nationally of recognized organs of regular consultation and communication” (CCM, paragraph 2). In the case of the Episcopal Church and the ELCA, this means the Lutheran-Episcopal Coordinating Committee (LECC). Each church body is represented by seven voting persons, serving at the will of the individual’s parent body and meeting twice each year. Its purpose is “to encourage the development of new levels of trust, cooperation, and mission between the churches, to encourage and assist in the planning of new cooperative mission and ministry work ... to encourage communication ... and prayer in support of living into full communion by our two churches” (Charter of LECC). LECC has met in Salt Lake City to hear of joint ministries in the Pacific Northwest, in Miami to learn of Hispanic ministry development, and at the Episcopal Theological Seminary of the Southwest, to talk about shared theological education between our two churches in a multicultural context.

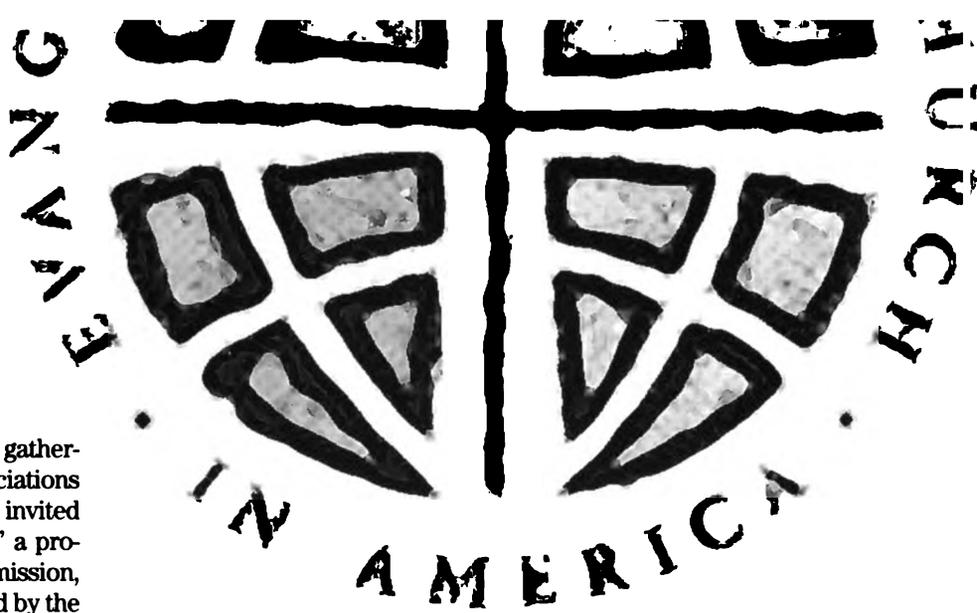
In research for a paper prepared for the Presiding Bishop of the ELCA, Jon Enslin of ELCA’s ecumenical office has discovered that leaders from partner churches (including the Episcopal Church) meet twice each year, learning new ideas from each other and dreaming of new possibilities for working together. Amazing stories come from the ELCA Domestic Disaster Response. In Mississippi, the Episcopal Church has become fully engaged; the number of Episcopal congregations participating has risen from 33 to 88. So strong has our commitment been that the program is now officially titled “Lutheran/Episcopal Disaster Response in Mississippi.”

Under the Division for Ministry, Mr. Enslin reports a strong Lutheran/Anglican theologians’ group has been invigorated. Lutheran and Episcopal chaplains celebrate their com-



Lauren Auttonberry photo

Lutherans and Episcopalians dedicate a new trailer for responding to disasters in Mississippi. They are, from left, the Rev. Bob Blanton (Lutheran), the Rt. Rev. A.C. Marble, Jr., retired Bishop of Mississippi, the Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, the Rev. Horace Choate, and Marianne Zoti (Lutheran).



mon mission with a joint Eucharist at a gathering of professional pastoral care associations in Toronto. In addition, our church has invited the ELCA to learn about "Fresh Start," a program for new ministry. Under global mission, an ELCA pastor has recently been called by the Episcopal Church to serve a congregation in Taiwan. And nationally the Leadership Program for Musicians Serving Small Congregations is a cooperative program between the ELCA and the Episcopal Church.

In many of these national programs, of course, some will say, "This could have been done without CCM." In many (though not all) cases, that is certainly true. However, the question remains: Why didn't we do it before CCM? The answer is, we were not in full communion and could therefore continue to ignore one another. Now we cannot.

Local: The local expressions of this new relationship more often depend upon full communion. For example, in Portland, Ore., an Episcopal priest serves as a full-time campus minister at Portland State University, half time for Episcopal students and half time for Lutherans. In the Diocese of Eastern Oregon is a three-congregation cluster of one Episcopal and two Lutheran churches. Their recent search was done jointly leading to the call of a Lutheran pastor who was installed and instituted by the Lutheran and Episcopal bishops. And in Sunriver, Ore., Lutherans and Episcopalians serve in the Sunriver Christian fellowship, a yoked ministry of All Saints' of the Cascades Episcopal and Shepherd of the Mountain Lutheran Church. They are also in the process of developing a joint mission for LaPine-Gilcrest residents some 30 miles away.

In Lancaster, Calif., the Southwest California Synod of the ELCA and the Diocese of Los Angeles have joined in commissioning a lay Associate in Ministry to serve a Lutheran and Episcopal congregation, Our Savior Lutheran and St. Paul's Episcopal. In Maryland, an Episcopal priest is under a two-year contract serving a predominantly African American ELCA congregation and in Baltimore a joint Lutheran-Episcopal venture by two congregations has contributed to the establishment of a Center for the Arts and Youth on a vacant lot

midway between their buildings.

While recognizing that our two churches' understanding of the diaconate has developed somewhat differently, CCM states that "some functions of ordained deacons in the Episcopal Church and consecrated diaconal ministers and deaconesses in the Evangelical Lutheran Church in America can be shared insofar as they are called to be agents of the Church in meeting needs, hopes, and concerns within church and society" (CCM, para. 8). An informal conversation has begun on the national level between the two offices of ministry development as to how this might be carried out most effectively. Among many examples which could be cited, in the Diocese of Iowa an Episcopal deacon from St. Paul's, Marshalltown, serves on a ministry team with the Lutheran pastor of Trinity Lutheran as both churches work together to reach out to a rapidly changing town. And the Deacon Formation Program of the Diocese of Maine has assigned one of its candidates to Redeemer Lutheran Church in Bangor for her congregation-based field work experience.

In the concluding paragraph of *Called to Common Mission*, the drafters stated: "We do not know to what new, recovered, or continuing tasks of mission this Concordat will lead our two churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be witness to the gift and goal already present in Christ, "so that God may be all in all" (1 Cor. 15:28). Two years into this new relationship, we are beginning to know "to what new, recovered, or continuing tasks of mission this Concordat will lead our two churches," and the future looks bright. □

The Rt. Rev. C. Christopher Epting is deputy for ecumenical and interfaith relations for the Episcopal Church.

Bishops, Blokes and Kings

My guess is that the consecration of the Bishop of Easton [TLC, Feb. 23] was an occasion not to be missed. This space contained an account of an interesting post-consecration conversation there [TLC, March 30]. Now *Eastern Shore Episcopalian*, Easton's diocesan newspaper, carries another good anecdote.

Shrewsbury Parish, in Kennedyville, Md., displayed a banner at that service that read "Go Bud!" in honor of the new bishop, the Rt. Rev. James (Bud) Shand.

"One participant, apparently piqued by the all the talk," the newspaper reported, "turned to Father Tom and said, 'Aren't you worried that the bishop will think that banner is too flippant?' To which Father Tom replied, 'Oh, I certainly hope not — the other one they made said, "The People of Shrewsbury Thank God — This Bud's for You".'

The Rev. Ann McLemore, co-vicar of St. Michael and All Angels' Church, Cancun, Mexico, sent this amusing tale:

A 3-year-old attending an Easter service at St. Michael's commented to his mother later in the day, "I saw the king of the church!"

Actually, the Rt. Rev. Benito Juarez Martinez, Bishop of Southeastern Mexico, was making his official visit to the church and was vested in cope and miter.

A new version of the Bible about to be published in Australia is causing a stir. Known as *The Aussie Bible*, it's published by journalist Kel Richards in an attempt to put a uniquely Australian spin on biblical events. For example, *The New Zealand Herald* reports this version of the story of the Good Samaritan:

"Then a really ordinary bloke (a grubby old street sweeper you wouldn't look twice at) passed by and felt really sorry for him. So he used his first-aid kit to patch him up, and then put him on his old nag, took him to the nearest pub and took care of him."

The New Zealand newspaper reports the Anglican Church of Australia has given its blessing to the new translation, and includes a foreword by the Most Rev. Peter Jensen, Archbishop of Sydney.

Hats off to the Bishop of Llandaff (Wales),

the Rt. Rev. Barry Morgan, who lived on the minimum wage of 4.20 pounds per hour during Lent. Bishop Morgan restricted his income to a 40-hour week, and he told *Church Times* the discipline made him realize how restrictive and humiliating poverty can be.

Headline in *Episcopal News*, the newspaper of the Diocese of Los Angeles, above an article about a forum on whether to go to war in Iraq: 'Who Would Jesus Bomb?'

Notice spotted in the Sunday bulletin of a Midwest parish church: "The Nine O'Clock Wednesday morning Eucharist will not be held on April 23, due to the Easter Holiday. It will resume on Wednesday, April 30."

Who says the Orthodox don't have any fun? A satire-packed website devoted to Orthodoxy is worth a visit. The address is www.TheOnionDome.com. Not quite up to the level of Ship-of-Fools.com, but let's give it time.

The Rev. John C. McCloskey III is outspoken when it comes to defending the orthodoxy of the Roman Catholic Church. Fr. McCloskey, of the Catholic Information Center of Washington, D.C., takes a strong shot at his church's progressive wing in Terry Mattingly's syndicated religion column of May 28:

"A liberal Catholic is oxymoronic," he said. "The definition of a person who disagrees with what the Catholic Church is teaching is called a protestant."

My contributions to the license-plate watch: PSALM 139, JN 12 32, OURGOD and CLRGY2B. The Rev. Bob Crafts of San Diego saw XTRM4HM, KJBIBLE and OSSANA. TLC Staffer Patricia Nakamura spotted TRYHIM, KAIROS, and GLORY2J. If you see a New Hampshire tag that reads FR MOM, it belongs to the Rev. Peg Custer, new vicar of Christ Church, Portsmouth.

Note to the telephone caller who insisted on not identifying herself, then cursed at me several times about this magazine before hanging up rudely: We know who you are.

David Kalvelage, executive editor

Did You Know...

The Church of Bangladesh has only two dioceses.

Quote of the Week

The Rt. Rev. Michael Marshall, Church of England evangelist-bishop, to the Diocese of Louisiana on a living church: "Where there is a living church, there is a living preacher."

The Urge to Legislate

As the United States is drawn more deeply into the unwelcome role of principal defender of the great Western traditions of faith and freedom against a resurgent and sometimes violent form of Islam, how ironic that the Episcopal Church should be a partner in a wider cultural revolution that is fueling this dangerous conflict at a primary visceral level.

This would be the sexual revolution that seeks to overturn the traditional social contracts that have ordered great civilizations. How ironic too that we should miss the opportunity to encourage fruitful engagement amongst “people of the book” through the discovery of similar social and spiritual values. Instead, we face another season of internal church conflict about our moral identity, one that reduces our resources for Christian mission to critical levels.

The question of whether to bless same-sex relationships will impact this summer’s General Convention on several fronts. There will, of course, be the liturgical question, whether a service of blessing should be included in the Book of Occasional Services. This debate will be not only about the core principle (ought we?) but also whether a diocesan bishop can prevent a priest or congregation from employing an authorized BOS rite.

There will be canonical implications too. Should the Title III, Canon 1 anti-discrimination proposal from the Standing Commission on Ministry Development move forward? This guarantees not only access to the ordination process but the very exercise of ministry itself. And it is entirely possible that the debate will become painfully personal, should General Convention be called upon to consent to the election of a bishop whose own life raises the issue.

The Presiding Bishop, the president of the House of Deputies, and their agenda planners will surely be hard pressed to manage the convention’s time and mood. The House of Bishops’ Theology Committee already has called upon this convention to put the matter aside [TLC, April 6], as lacking sufficient consensus within the Episcopal Church and the wider Anglican Communion. It remains to be seen whether the convention will accept this wise advice.

We think it not likely. For the problem is systemic. We have a convention enamored with the conviction that it has the authority and competence to legislate anything. This positivism may be the spiritual foundation of American political philosophy and part of the baggage we inevitably bring to church meetings, but it is deeply inimical to the discipline and responsibility of being catholic.

Much will be lost by this aggressive self-assurance. Tragically, we already have a solution to the challenge of incorporating gay and lesbian people into the life of the church. We call it the pastoral genius of Anglicanism, which sets its clergy free to minister as conscience leads, without the compulsive need to create a body of church law that crosses every “t” and dots every “i.”

How ironic that we have come to a place where this gentle and tolerant pastoral approach is forgotten, and puritanical spirits are summoned from their rocky graves and released to haunt a noble house of faith.

**We face another season
of internal church conflict
about our moral identity,
one that reduces our
resources for Christian
mission to critical levels.**

The Right Thing to Do

The church can be one place where homosexual persons are loved and valued — just as they are.

By Jay Mills

This essay is the delivery on a promise to someone I call a dear friend. I told her that if I ever changed my mind on the issue of homosexuality that I would do whatever I could to bring about the reversal of the Episcopal Church's position on homosexuality. More than a year ago I did just that after being challenged by this same friend to re-examine the evidence on all sides of the issue. To my surprise, I found myself changing long-held beliefs.

The unifying theme of this essay, that we owe gay and lesbian people the same chances at life that we heterosexuals take for granted, came about with my viewing of a film named *Aimee and Jaguar*. It is the true story of two women who fell in love in war-torn Berlin in the early 1940s. One is a gentile, the wife of

that one of the boys later converted to Judaism as an adult)." Then I immediately thought to myself, "Well, duh ..."

If the church would stand down the world and welcome homosexual persons, it would give them at least one place on earth where they are loved and valued — just as they are. I do not mean that we let them slip in incognito and expect them not to be who they are or talk about their lives honestly. I propose that we own them as a valuable part of our life together and celebrate them as a normal part of human sexual variation.

Beyond this, we can provide the spiritually, emotionally, and psychologically necessary rites of passage for them that those of us who are heterosexual currently have that allow our lives to have stability, meaning and purpose. At a bare minimum, when God calls homosexual persons into leadership in the church, we should joyfully and thankfully ordain them if we think them called to ordination.

Even more important is the need of the necessary rite of passage that marks the entry into committed love that we owe homosexual Christians. If two persons, homosexual or heterosexual, enter a serious romantic relationship, the relationship is, in my experience, plagued with all sorts of instability if there has been no public celebration and blessing of this union. The people are, in many ways, in limbo. They are together, sort of. They are acknowledged by their friends and others, but not officially. And if they are homosexual persons, their love is assumed by many, feared

by some, and publicly unacknowledged by all. Anyone with a rudimentary knowledge of developmental theory and attachment theory will be aware of what this does to people.

Contrary to the rhetoric of the 1960s, "a piece of paper" does make for more stable relationships. We in the church can provide for the stability and security of homosexual persons by developing and using a liturgical rite for lifelong commitment between

I told a dear friend that if I ever changed my mind on the issue of homosexuality that I would do whatever I could to bring about the reversal of the Episcopal Church's position on homosexuality.

a German officer, and mother of four. The other is a (hidden) Jew and member of the underground. In describing the film to my wife, I found myself saying, "You know, they (homosexuals) simply want the same things you and I do; to live and love unmo- lested and to even raise their children (the two women did raise the gentile woman's children together until the Germans captured and eventually killed the Jewish woman — a nurturing so profound

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

them. I do not propose we call the rite marriage, but this rite would provide the same basic human needs that marriage provides for heterosexual persons.

I would like to close with a word to all parties in this often acrimonious debate. First a word to the conservatives who are sure that I am wrong, or to those of you who are not sure about what we should do. Please take to heart the counsel of Gamaliel to the Great Sanhedrin about the incipient Christian movement in the midst of first-century Judaism. He suggested that the Jewish leadership "... let them alone; because if this plan is of God, you will not be able to overthrow them — in that case you may even be found fighting against God" (Acts 5:33-39). If I am right about what the church needs to do, God will bless it. If not, he will not. You need not participate, but please allow the church to do these things.

If I am right about what the church needs to do, God will bless it. If not, he will not.

I would like to address my second request to gay and lesbian Christians. If the church has the courage to do the right thing, you must do your best to live exemplary lives in these committed relationships. It is not fair, but you shall be held to a higher standard than your heterosexual peers until it is clear that this was, indeed, the right thing to do.

My last comments are to those of you who agree with what I propose. I would ask that you do two things. The first is to be patient with those among us who do not believe as we do. I spent most of my life as a Christian and a priest among them and they are, the major portion of them, good people who are trying to live faithful lives.

Now my final request. I believe that we have not already done the right thing because the church's leadership fears what will happen if we do. As in most matters, if one wants to understand why things are the way they are, one should "follow the money." I believe that it is the fear of the loss of members, money, and power that is, at least in part, what holds the leadership of the church back from doing the right thing. Truth and justice often upset the status quo. They landed Jesus on the cross. It is time we be willing to bear this, or any other loss, to be faithful and do the right thing. □

The Rev. Jay Mills is the assistant at the Church of the Good Samaritan, Knoxville, Tenn.

LETTERS TO THE EDITOR

How About Rectors?

Gary Kriss makes an interesting suggestion [TLC, May 18]. However, as an Episcopal priest who has taught preaching at a large Methodist seminary for more than 15 years, I have seen his concerns from the other side of the fence. While tenure does raise some difficulties, it also permits faculty members to proclaim the truth even when the administration would prefer they remain silent. Would Fr. Kriss be willing to make the same argument for, or rather I should say against, tenure for rectors? If tenure is a "seriously flawed model of leadership" that is "antithetical to the gospel of Jesus Christ," rectors should not be granted tenure. At least faculty members must wait at least seven years and go through a lengthy process of evaluation before they are granted tenure. For rectors, tenure is granted as soon as they assume their new position. Perhaps that could be up for revision?

*(The Rev.) Lucy Lind Hogan
Wesley Theological Seminary
Washington, D.C.*

In response to the Rev. Gary Kriss's "A Flawed System," many of us would agree that changes should be made in the system by which our seminaries form future priests for the Episcopal Church. It might have been more useful, however, had this former dean of Nashotah discussed how the administration might be useful in that process rather than pointing out notes in the eyes of our overworked and underpaid seminary faculties. Certainly, "pathological" professors have received tenure on occasion, but isn't a better watchdog system preferable to a vulnerable faculty, never certain of their positions and afraid to say or do anything that might rock the boat and lead to their dismissals?

All our seminaries were founded on a Benedictine model in which stability in community was considered the necessary way to a devout and formative atmosphere. This is evident in my own alma mater, Virginia, but nowhere more so than at Nashotah, where the students do chores and attend chapel daily, as monastic houses do. A community forced to face up to and resolve problems because people have to live with one another is, in fact, the truest model of our church, and surely an important example for future clergy. "Firing" rectors, or even bishops, hasn't led to stability. Tenure for faculty, as for rectors or bishops, is a safeguard ensuring that the gospel will not be diluted or suppressed by powerful influences.

*(The Rev.) Andrew John Archie
Church of St. Michael and St. George
St. Louis, Mo.*

Thank you for printing the article by Gary Kriss. It is provocative, to say the least. His observation that the "system" is flawed is on the mark. But the flaw is more far-reaching than just the seminary. I have experienced much the same frustration with the seminary system as he did, but that is simply the result of

the *trahison de clerics* which took place in the '60s when faculties of all kinds decided the students either knew or believed something which they no longer knew or believed and thought it best to let them help the administration and faculty run the school. Until this is corrected there will continue to be seri-

ous academic and disciplinary problems within all our schools, seminaries included.

A school is necessarily academic, and to that extent, theoretical. Faculty cannot be expected to impart something of which they themselves often know very little. If they succeed, as

many of them do, to produce graduates who have a degree of theological and scriptural literacy, they will have more than justified the confidence which is placed in them.

The Diocese of Chicago has recognized the problem for what it is: the lack of a system of curacies in which fledgling clergy can experience first hand and learn something of what the parochial situation and the people who make it up are really like. The church would do well to allow the seminaries to pursue their academic path, while providing parochial situations for the newly ordained in which, with the proper guidance, they learn to deal with the particular problems of real people within the community of faith.

(The Rev.) John Ruef
Emmanuel Church
Chatham, Va.

Speak as a Prophet

Since the Presiding Bishop's remarks about the United States [TLC, Feb. 2], there have been many letters to the editor, condemning him for saying that the United States is loathed by the rest of the world and rightly loathed.

In order to correct a problem, you have to know that it exists. In my travels and encounters with those of other nations, I have often heard criticism of our country (remember "The Ugly American"?), and when I heard about some things we had done, I could see why we could be hated. I also heard of some of the very positive things we had done as well.

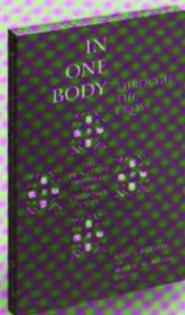
One of the roles of the P.B. is that of a prophet. In that role, Bishop Griswold must speak out when he feels the urging of the Holy Spirit. The critics must understand that it is easier to be politically correct — and go along with public opinion. But what kind of leader do we really want? A "yes man"? I don't think we do. We need someone who will tell us when we are wrong as well as to encourage us when we are right.

As a still-active 82-year-old, looking ahead to my 53rd anniversary of priest-

IN ONE BODY THROUGH THE CROSS



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CARL E. BRAATEN
AND
ROBERT W. JENSON
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hood, I remember others who accepted the prophet's role, like Bishop W. Appleton Lawrence, Bishop John Allin and Bishop Ed Browning. Personally, I am glad to see Bishop Griswold daring to risk his neck as well. The critics are lucky to have these fellows speaking out instead of Amos and Jeremiah. Remember, people didn't like what Jesus said either.

*(The Rev.) Malcolm H. Miner
Poipu Beach, Hawaii*

Where's the Proof?

A quibble with David Kalvelage's column [TLC, May 18] in which he allowed as how "the proponents of same-sex blessings have little interest whether they, or the Episcopal Church, are part of the Anglican Communion as long as they get what they want." I wonder how many people he polled to come to that conclusion? I wonder what proof of that statement he offers?

Since its inception, the Episcopal Church has never come right out and approved same-sex blessings, but there has not been an exodus of "proponents of same-sex blessings" leaving for "continuing churches" which are out of communion with Canterbury in order to get what they want. However, the observation that the Episcopal Church is moving in that direction (admittedly, with other issues) has spawned a number of "continuing churches" which give some traditionalists the theology they want but sacrificing communion with Canterbury.

So who is it who doesn't care about the Anglican Communion?

The people I know who are traditionalists and "liberals" (or whatever the word is) on this issue care a great deal about the Anglican Communion, but they are also trying to follow Jesus as best they can and do what they think is right. The editor can say whatever he wants in a column, but if he attributes an opinion to someone, he ought to be able to support it with facts.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

About Those Titles

The question of appropriate titles for Christian clergy is complicated, and the discussion between Fr. Robert W. Cromeley and Mr. Andrew C. Pearson [TLC, May 11] displays that complexity.

In the U.S., such protestant denominations as the Congregationalists, Baptists, Presbyterians, Methodists, United Brethren, and Lutherans used the title "Father" for some of their clergy before all but a few Episcopal clergy did. For a time American Roman Catholics called their parish clergy "Mister."

Herman Melville picked up on the protestant usage when he described the seamen's preacher in *Moby Dick* (based upon Methodist preacher Fr. Edward Taylor of Boston) as "Father Mapple." When Irish Roman Catholic priests (all of whom — and not just the monastics — were called "Father") came to America in large numbers, protestants dropped the practice like a hot potato. As we all know, the Anglo-Catholic movement then gradually brought the title into common usage in the Episcopal Church.

"Mister" actually has a longer lineage in post-Reformation Anglicanism than "Father" does. But both violate a literalist reading of the words of Jesus in Matthew 23:8-12. With their goal of using only "Bible names for Bible things," no churches have struggled more with the question of clerical titles than the Disciples of Christ and the Churches of Christ. Their internal discussions over the years have shown that the question is difficult to resolve.

*David L. Holmes
Professor of Religion
College of William and Mary
Williamsburg, Va.*

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Appointments

The Rev. **Keith Axberg** is rector of Holy Family, 1135 E Alluvial Rd., Fresno, CA 93720.

The Rev. **Richard Easterling** is assistant at St. Augustine's, 3412 Haring Rd., Metairie, LA 70006.

The Rev. **Lawrence Edson** is vicar of Holy Trinity, PO Box 152, Conrath, WI 54731.

The Rev. **Mary Anne Heine** is vicar of St. Michael's, 1666 77th Ave., Baton Rouge, LA 70807-5496.

The Rev. **A.J. Heine** is curate of St. James', PO Box 126, Baton Rouge, LA 70821-0126.

The Rev. **Robert B. Hoekstra** is chaplain of Chippewa Manor Retirement Community, 222 Chapman Rd., Chippewa Falls, WI 54729.

The Rev. **David C. James** is rector of St. John's, 114 20th Ave. SE, Olympia, WA 98501-2999.

The Rev. **Robert A. Johnson** is vicar of St. Luke's, 320 W First St., Altoona, WI 54720-1370.

The Rev. **Chad Jones** is vicar of St. Matthew's, 208 Georgia Ave., Bogalusa, LA 70427.

The Rev. **William Terry** is rector of St. Anna's, 1313 Esplanade Ave., New Orleans, LA 70116.

Ordinations

Priests

Southwest Florida — Denise Guimta, Glad McCurtain.

Deacons

North Dakota — Lindsey Dwarf, Sloane Floberg, Jamie Allen Parsley, Nell Two Bear.

Southwest Florida — Roy Lightfoot, Mary Alice Lopez, Fran McKinney, Robert Millott, Cesar Olivero, Michelle Robertshaw, Hilbert Telman, Roy Tuff

Honorary Degrees

Episcopal Divinity School — The Rev. Troy D. Perry, Jenny Plane Te Paa.

General Theological Seminary — The Rt. Rev. James Marshall Adams, Jr., the Rev. Alexander L. Boralne, Louie Crew, Deborah Harmon Hines, John C. Whitehead.

Nashotah House — The Very Rev. Peter C. Moore, Albert O. Nicholas, the Very Rev. George L.W. Werner.

The School of Theology of the University of the South — The Rt. Rev. D. Bruce MacPherson.

Receptions

Southwest Florida — Michael Branscombe, from the Church of England.

Retirements

The Rev. Canon **William P. Scheel**, as president of Shattuck-St. Mary's School, Faribault, MN.

Correction

The Rev. **William Hood** is not a pastoral fellow at St. Luke's Hospital, Houston, TX. He is now non-parochial.

Deaths

The Rev. **Edward Deedom Alston**, retired rector of Our Merciful Savior in Louisville, KY, and dedicated civil-rights advocate, died May 6 at Jewish Hospital, Louisville, at the age of 91.

Fr. Alston was born in Norfolk, VA. He received bachelor's degrees from North Carolina College, Durham, and Bishop Payne Divinity School, Petersburg, VA, and his MDiv. from the University of Kentucky. He was ordained deacon in 1942, and priest in 1943. Fr. Alston served churches in Virginia before moving to Kentucky in 1951. He described himself as "a civil rights realist," who saw conditions as they were and worked for their betterment. As director of the Louisville Sanitation Department, he began regular neighborhood trash pickups. As chairman of the NAACP labor-industry committee, he worked to investigate and publicize racial discrimination against workers at private and government agencies. He served as president of the Louisville chapter of Frontiers of America, as director of tenant relations for the Municipal Housing Commission, and was vice president of a public relations firm. Fr. Alston is survived by two sons, Jeff and E. Deedom, Jr.

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical informational and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

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Marriage Today

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PART-TIME RECTOR: St. Mark's Church, Woodbine, GA; a small coastal community; 45 minutes to Jacksonville FL International Airport, 20 minutes to the diocesan conference center. Average annual snowfall zero. Our historic sanctuary is 103 years old, of tabby construction. The congregation is friendly, family oriented, with 25 to 30 regular attendees. We are seeking a vicar to lead worship, provide spiritual guidance, encourage growth, and expand community outreach. Address inquiries to **Joel Williams, P.O. Box 626, Woodbine, GA 31569.** Phone (912) 882-1720. E-mail: joelcwilliams@tds.net.

FULL-TIME RECTOR: All Saints' Episcopal Church of Fort Worth, Texas, is a large, nearly 2000 communicant, suburban parish set in the heart of west Fort Worth. The parish is strongly Eucharistic, employs a prayer book liturgy and has outstanding religious education and music programs. Our church and school have been cited for their use of the Godly Play curriculum. The church owns and operates, under separate-incorporation, a K-12 college preparatory school, situated on two campuses, started as an extension of the church's religious education program. Both church and school were founded in the early 1950s. There is a history of strong lay leadership as the church implements a well-organized commission system along with more than a number of guilds and support programs. We seek a priest who can lead us as we "Go & Grow" spiritually and evangelically, who preaches stimulating and challenging sermons, who will enhance our youth program and, finally, who has a commitment to the kind of educational excellence that both the church and the school provide. Please send your resume to **SEARCH COMMITTEE, 5001 Crestline Rd., Fort Worth, TX 76107.** For more details concerning the church and school, please visit our website at www.all-saintsfortworth.org.

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FULL-TIME RECTOR: Zion Episcopal Church, Washington, N.C., is located near the central NC coast on the Pamlico River. Our family-sized congregation is seeking a full-time priest to share with us the coastal four-season climate and aquatic activities. Our talented congregation of retirees and workers seeks moderate growth, spiritual leadership, and a pastoral priest to lead our church. Rectory available. Would consider retiring priest. Inquiries to **Pack Hindsley**; E-mail: hindsley@earthlink.net.

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We are seeking a caring, compassionate, and enthusiastic assistant pastor with a sense of humor, and committed to pastoral care. This person must have the quality of being a loyal team member of a church staff.

Our church is an ecumenical and evangelical church that worships in the fifteen-hundred-year-old Anglican tradition, but reaches out to the entire community. Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

FULL-TIME RECTOR: St. James Church is a large pastoral-sized parish in Oneonta, a two-college town on the edge of the Catskills in central NY. Our congregation is a mix of older members and young families from a variety of backgrounds. We have an active Youth Ministry, a growing Sunday School, and a strong outreach program (both local, including a feeding program for the poor, and international). We have an attractive church, an excellent physical plant, and a generous endowment. We are seeking a rector with strong skills in pastoral care and preaching to provide us with sound teaching and to lead us in spiritual growth, liturgy development, stewardship, and congregational growth. We would like to allow diversity of style within our parish while nurturing a sense of cohesiveness. Please submit inquiries to: **Canon Kay Hotaling, Diocese of Albany, 68 Swan St., Albany, NY, 12210,** E-mail: kchotaling@albanydiocese.org, Phone: (518)465-4737.

ASSISTANT RECTOR FOR PARISH LIFE: Christ Church, a corporate-sized parish located in Grosse Pointe, MI, seeks a solid priest with gifts for ministry in the areas of the life of a vibrant parish and its formation as followers of Christ. Excellent preaching skills, excitement for worship, and a compassion for persons of all ages are qualities we want. This priest will participate fully in all areas of pastoral care and worship. A portion of the job will include the supervision of our youth ministry program with nearly 300 youth on our roles and many volunteers. Christ Church is a growing parish with outstanding resources and facilities.

Come and join a newly developed team of committed persons who are excited about their vocations and the beautiful surroundings in which they do their work. A beautiful 4-bedroom house is provided along with very competitive salary and benefits. Please send a resume with references to the rector, **the Rev. Brad Whitaker** at bwhitaker@christchurchgp.org Phone: (313) 885-4841 Website: www.christchurchgp.org.

FULL-TIME RECTOR: St. Paul's Episcopal Church, Frederiksted, St. Croix, United States Virgin Islands; Diocese of the Virgin Islands; Traditional in our worship and liturgy is in search of a rector. Contact the **Chairman of the Search Committee** at P.O. Box 745 Frederiksted, St. Croix V.I. 00841 or call (340)772-0818 or fax (340)772-5949. Office hours Monday thru Friday 10 am - 4 pm.

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking a full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, St. Timothy's, Gering, and Holy Apostles, Mitchell, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 2330 Kramer PL, Gering, NE 69341;** E-mail: jf94107@alltel.net.

POSITIONS WANTED

EXPERIENCED RECTOR seeks ministry on large church/cathedral staff. Energetic and imaginative. Available in any combination of pastoral care, spiritual formation, adult education, small group development, lay ministry support, liturgical drama. Excellent preacher and organizer. Contact: philippiansfoursix@hotmail.com

SUPPORT SERVICES

ATTENTION ALL CLERGY! Tired? Burnt out? Sick and tired? Sick and tired of being sick and tired? It could be your drinking is getting bigger than you are. There is help from people who have been there and come back to life and service. Interested? See RACA's web site: www.racapecusa.org or call (706) 613-8402.

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DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at www.orderofsa-joseph.org, or write: **The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.**

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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, asst priest; The Rev. Brian D. Johnson, asst priest
Masses: Sun 8 (Low) 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.stpaulcathedral.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.

BOULDER, CO

ST. AIDAN'S 2425 Colorado Ave.
The Rev. James Cavanagh, campus chaplain; the Rev. Eric Zolner, family minister & assoc. r; the Rev. Don Henderson, r
Sun 7:30, 10, 5 Episcopal Ministry, CU Boulder Th 6

CHERRY HILLS VILLAGE, CO

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

CRIPPLE CREEK, CO

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

WILMINGTON, DE

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

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

JACKSONVILLE BEACH, FL

ST. PAUL'S BY THE SEA 465 11th Ave. (904) 249-4091
First Church of Jacksonville Beach, est. 1886
Sun H Eu 7:30 & 10, Christian Form. 9 am Wed H Eu 7, 10:30

ST. AUGUSTINE, FL

TRINITY EPISCOPAL
Oldest Episcopal Church in Florida; Tiffany Windows.
215 St. George Street (904) 824-2876
www.trinityepiscopalparish.org
The Rev. Robert D. Askren, Ph.D.
Sun H Eu 7:45 (Rite 1), 9 & 11:15 (Rite 2)

SARASOTA, FL

CHURCH OF THE REDEEMER
222 South Palm Ave (Dwntn) (941) 955-4263
www.redeemersarasota.org
The Rev. Frederick A. Robinson, r; the Rev. Richard C. Mardsen, asst; the Rev. John A. Porter, asst; the Rev. Ferdinand Saunders, pastoral assoc.
Sun H Eu 7:30 (Rite I), 9 (Rite II) & 11 (Rite I); H Eu 2 (Spanish Mass); Daily Eu 10 (except Sun), Wed 7:30, Thurs 5:30; 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. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

WEST PALM BEACH, FL

HOLY TRINITY 211 Trinity Place (Downtown)
www.holytrinitywpb.org (561) 655-8650
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

ST. CHRISTOPHER'S (561) 683-8167
NW corner Belvedere and Haverhill Roads, 1 mile west of PB Int. airport stchris1063@aol.com
The Rev. Charles Cannon, d; The Rev. Jennifer Wilson, d
H Eu Sun 8 (Low-Traditional); 10 (Cho-Family); Christian Ed 10

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

HONOLULU, HI

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

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

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

OLATHE, KS

ST. AIDAN'S 143RD & BLACKBOB RD. (913) 764-3050
The Rev. Kay Dagg, v
Sun H Eu 9, Wed H Eu 7, Mon/Fri MP 8:30

NEW ORLEANS, LA

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

NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street (508) 228-0916
www.stpaulsnantucket.org
The Rev. Joel Ives, r; 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) 842-0965
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

BILLINGS, MT

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

LAS VEGAS, NV

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

CAPE MAY, NJ

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

HACKENSACK, NJ

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

NEWARK, NJ

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

ROSWELL, NM

ST. THOMAS A' BECKET 2600 Union St. tallyy@earthlink.net
The Rev. Robert J. Tally, r
Sun H Eu 10

RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail www.epislincolncolorado.org (505) 257-2356
Sun H Eu 8, 10:30; Wed H Eu 5:30

SANTA FE, NM

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

LONG ISLAND, NY

HOLY TRINITY EPISCOPAL CLUSTER (631) 475-7406
ST. CUTHBERT'S 18 MAGNOLIA PLACE SELDEN
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

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NEW YORK, NY

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

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

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

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Mon-Thurs 10-6; Fri 10-5:30. 1-800-551-1220

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

ST. THOMAS 5th Ave. & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E.
Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4/Wkds MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30,
Choral Ev Wed 12:10, 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 Disabled Accessible A/C

SLATERVILLE SPRINGS, NY

(8 miles East of Ithaca)
ST. THOMAS Rt. 79 (607) 539-7930
The Rev. Cullie Mowers, r
Sun H Eu 10 (MP 3rd Sun); EP Thurs 6:30

UTICA, NY

GRACE CHURCH Genesee at Elizabeth
The Rev. James M. Jensen, r; the Rev. Edwin G. Molnar,
The Rev. George B. Greene
Sun Mass 8 & 10 (Sung). Weekdays as posted.

ASHEVILLE, NC

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

NAGS HEAD, NC

ST. ANDREW'S-BY-THE-SEA
4212 S. Virginia Dare Trail (252) 441-5382
www.standbythesea.org
Sun H Eu 8, 10:30 Wed H Eu & Healing 10

PORTLAND, OR

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

PHILADELPHIA, PA

HOLY TRINITY Rittenhouse Square
1904 Walnut St. (215) 567-1267
The Rev. Terence C. Roper, r; Douglas N. Rorapaugh, lay
Minister; Dr. John H. French, organist
Sun 8:30 H Eu, 11 (Sung), Thurs 12:15 H Eu. Carillon plays
Sun 11, daily noon & 6

SELINGROVE, PA

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129 N. Market (570) 374-8289
Sun Mass 9:30. Weekdays as announced

NARRAGANSETT, RI

ST. PETER'S-BY-THE-SEA, 72 Central St.
www.stpetersbythesea.com (401) 783 4623
The Rev. Russell G. Ruffino, r
Sun. H Eu 8, 10, Thurs. Noon

PROVIDENCE, RI

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

CHARLESTON, SC

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

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
61 Baskerville Dr. **www.hcfm.us**
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole,
asst.
Sun 8:30, 10:45 Thurs 10:30 H Eu w/healing

HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATEA
stjosephofarimatea.org (615) 824-2910
Mass Sun 8 & 10

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. Ben Nelson, asst
Sun 8, 10:15 & 6

DALLAS, TX

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

HOUSTON, TX

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Across from the Texas Medical Center and Rice University
6221 Main Street (77030) (713) 529-6196
Fax: (713) 529-6178 **www.palmerchurch.org**
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
the Rev. Ed Gomez
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10; Sat Vigil 6

KERRVILLE, TX

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r; the Rev. Mike Marsh, asst. r; the Rev. Betty Gaston, d
Sun Eu 8, 9, 11 Wed. 5:15 Thurs Eu/Healing 10

SAN ANTONIO, TX

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

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

WYTHEVILLE, VA

ST. JOHN'S 275 East Main (276) 228-2562
The Rev. Leland Smith, r **www.stjohns.pcsos.org**
Sun 8 & 10, Wed 12:10

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
The Rev. Dennis Michno, C.S.S.S., the Rev. Murfy
Harmon, d
High Mass Sun 10, Wed Mass as anno, 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 (414) 271-7719
818 E. Juneau **ascathedral.org**
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted.

ST. MARK'S

2618 N. Hackett Ave. (corner of Downer and Bellevue)
On Milwaukee's eclectic East Side
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The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;
The Rev'd Michelle Mooney, d
Sun. Eu. 8 & 10; Tues. 12:15; Thurs 5:30; MP M-F 8:30; EP
M & W 5:30

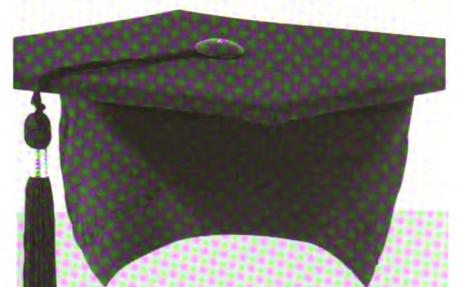
CANCUN, QR, MEXICO

ST. MICHAEL AND ALL ANGELS
(Marriot Hotel) 52 (998) 883-1143
The Rev. Kimberley Fleitz, v **mclemore@cancun.com.mx**
The Rev. Ann McLemore, v **revkim@prodigy.net.mx**
Sun 10

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10



FALL COLLEGE LISTING REMINDER

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