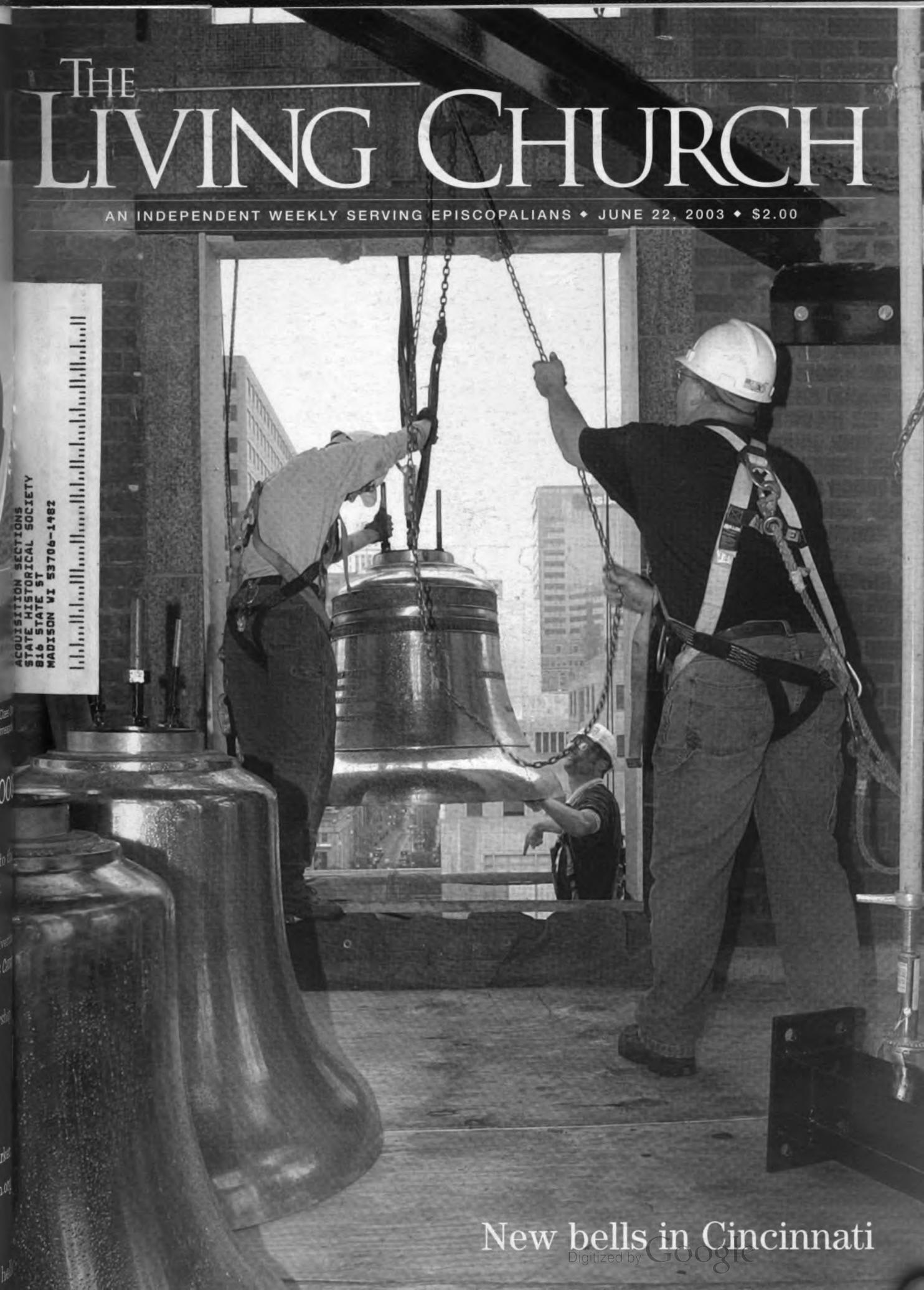


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*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

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### On the Cover

Christ Church Cathedral in Cincinnati finally gets bells in its nearly 100-year-old tower [p. 7].

Solid Oak

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## SUNDAY'S READINGS

# The Human Point of View

*'See, everything has become new!' (2 Cor. 5:17)*

### 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)

For the faithful in Jesus, there are often occasions in our lives when troubles can seem overwhelming: a disaster of world proportions, a trusted leader falls publicly from grace, or a beloved family member is arrested. More often, it is the death of a loved one or news of severe or terminal illness for oneself. In such times, we can feel bereft of the comfort of God that had been standard in our lives. We sympathize with Job, whose complaint was that he was innocent of offense and yet was suffering terribly and therefore, so it seemed, unjustly. He had lost wealth; through tragic circumstances all his children had died; and he suffered from such a repulsive illness that even his wife and friends could neither console him nor even be comfortable in his presence.

When God finally responds to Job, as the Old Testament lesson for today reveals, it is not with solace or even explanation—he upbraids Job for questioning the sovereignty of God. Yet, even in the divine response, there is comfort and explanation indeed. In the

lesson we learn that the world was created by God as an ordered place and was founded in joy; it is a world whose intricacies are beyond human understanding. A similar message is set forth in the gospel—the powerful narrative of the stilling of the storm. Though appearances had caused the disciples to fear for their lives, Jesus was with them. As in the time of Job's trial, the divine presence appeared to be "asleep," but there was never cause for alarm.

As God upbraided Job, so does Jesus admonish the disciples for their qualms. Our lives, like all those of fallen humanity, will occasionally be marked with tragedy, even tragedy of immense proportions, but the faithful will never be outside the lavish and all-powerful love and protection of God our Savior. The very title "Savior" implies that there is something from which we are saved—not only our sins but also the tragic nature of the fallen world.

The second lesson for today teaches "The love of Christ urges us on."

### Look It Up

How does the psalm for this day reflect and express the theme in the other lessons?

### Think About It

Note how the epistle turns worldly measure upside down: Death, the death of Christ and the consequent death of all, bring invincible life to the faithful.

### Next Sunday

#### The Third Sunday After Pentecost, June 29, 2003 (Proper 8B)

Deut. 15:7-11; Psalm 112; 2 Cor. 8:1-9, 13-15; Mark 5:22-24; 35b-43

## BOOKS

### The Heart of a Father

#### True Stories of Inspiration and Encouragement

Compiled by Wayne Holmes. Bethany House. \$11.99 paper. ISBN 076422543X.

Patriarchal history, both within and without the church, has given fathers a bum rap in contemporary Christian thought. We have often thought (and taught) that to justify women's lay ministry and ordination, the male of the species must be deprecated. Some retreat into violent reactive fears when a father is mentioned, because their particular father was not the model of biblical expectation; and so a mother god is more to their liking. And just when all this gets settled, someone mentions that a father god must be the metaphor because their mother was far from the biblical model. The arguments and creative theologies go on and on.

In the often illusive stillpoint has appeared a wonderfully warming and rewarding book of stories by more than 50 notables. The stories are creatively collected around themes such as "The Unconditional Love of a Father," "The Wisdom of a Father," "The Discipline of a Father," "The Teaching of a Father." The stories support these divisions masterfully (though in any compilation with multiple writers, some are stronger than others).

Having not known my father after I became an adult (he died when I was 17), I am particularly drawn to these essays of others who celebrate and laud their fathers. I look for characteristics I might emulate now that I am a father to three adult sons. The stories point to a trustworthy heavenly Father — not to the exclusion of motherly metaphors but for this book — the fatherly characteristics the scriptures collectively intend. The collection calls for tears of sadness, blessing and joy. There will be giggles and smiles and laughter. Fathers can (and should) do that. Enjoy this devotional delight.

(The Rev.) Jeffrey A. Mackey  
New York, N.Y.



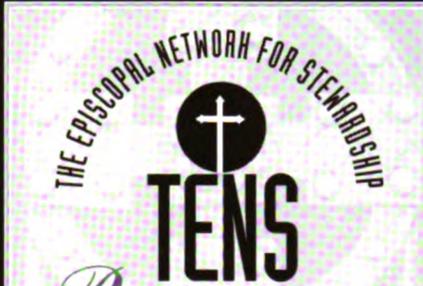
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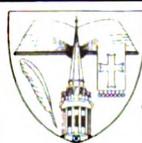
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# Split Widens within Anglican Church of Canada

An eyewitness account from the recent meeting of bishops in the Anglican Church of Canada and a subsequent statement by about one-third of that house suggests that the internal division over a liturgy for same-sex blessings within that province is in danger of becoming an irreconcilable split.

"The Anglican Communion is facing a period of turmoil not seen since the Reformation," said the Rt. Rev. William Anderson, Bishop of Caledonia and one of 13 Canadian bishops who have declared themselves in a state of "impaired communion" with the Rt. Rev. Michael Ingham and anyone within the Diocese of New Westminster who supports the decision by the synod of that diocese to implement a liturgical blessing for same-sex couples. The first blessing occurred May 28 at St. Margaret's Church, Vancouver.

Shortly after the news of the liturgical service became public, Bishop Anderson and 12 other members of the



**"The Anglican Communion is facing a period of turmoil not seen since the Reformation."**

- Bishop Anderson

house said they would not work collaboratively or recognize as a colleague Bishop Ingham or anyone else from the Diocese of New Westminster who supports the diocesan policy. In attempting to make a distinction between the current state of impaired communion and the more serious broken communion, Bishop Anderson made an analogy between a married couple who are "separated" and a once-married couple who have since become "legally divorced."

Bishop Anderson also said that concern is broad within the Anglican

Church of Canada over the radical and unilateral way that one diocese and its bishop have sought to rewrite scripture. In support of this conclusion, he provided a detailed description of the process which led to a series of resolutions last month from the House of Bishops. Taken at face value, the statements appear to be a sweeping endorsement of Bishop Ingham and the diocesan actions. In reality, according to Bishop Anderson, they were the work of meticulous management of the agenda and subsequent discussion.

Both Archbishop David Crawley of Kootenay and Bishop Ingham were allowed to make opening statements at that meeting and they made it clear, Bishop Anderson said, that they were determined to initiate ecclesiastical disciplinary hearings against the seven dissenting parishes and their clergy, and the Rt. Rev. Terry Buckle, Bishop of the Yukon, who had previously agreed to provide alternative pastoral oversight to the dissenting parishes and clergy in New Westminster.

Bishop Ingham then announced that he had completed an episcopal visitor agreement with another bishop soon to retire. Relieved of the need to make a difficult decision, the house, in quick succession, passed a series of motions which reversed earlier resolutions and statements made by, among others, General Synod and a House of Bishops' meeting the previous fall. Toward the end of the meeting, after the outcome was assured, Bishop Anderson said he and a group of like-minded bishops asked Bishop Ingham to delay implementation of the liturgy until after the 2004 General Synod. He refused.

"It was pretty disgusting," Bishop Anderson said. "The house really fumbled this badly. It is ironic that as a house we are so determined to attend to what seems to me to be bureaucratic details and yet we cannot seem to muster the same sense of outrage when it comes to defending truth of historical scripture."

## Primates Call for Action from Canterbury

The opposition against the Rt. Rev. Michael Ingham and the Canadian Diocese of New Westminster is, if anything, even more widespread and determined among other provinces within the Anglican Communion. Many primates consider the timing of the first same-sex liturgical blessing May 29 to be provocatively contemptuous of their authority because it came less than 24 hours after they had unanimously issued a pastoral letter which said such public blessings were unacceptable [TLC, June 15].

A growing number that supporters confidently predict will eventually total close to half of the 38 primates have issued a public call to action and appealed to the Archbishop of Canterbury to make the break official with Bishop Ingham and the leadership in New Westminster. By that the diocese would be ineligible to attend or participate officially in any organizations or Anglican Communion events, including the once-every-10-year Lambeth Conference of bishops. Several provinces, including Nigeria, have not waited for Canterbury and already declared themselves "out of communion" with Bishop Ingham and New Westminster.

"Bishop Ingham's action has brought the Anglican Communion to a defining moment in which the clear choice has to be made between remaining a communion or disintegrating into a federation of churches," said a statement by eight concerned primates issued June 4.

## Cincinnati Tower Finally Has Bells



Dean Diamond gives a brief address at a neighborhood bell hoisting party on May 17 in Cincinnati.

When 74-year-old Janet Hauck introduced a motion at the 2002 annual meeting for a capital campaign to purchase bells for Christ Church Cathedral in Cincinnati, probably only Ms. Hauck herself was convinced that the \$300,000 project would be completed in a little over a year.

Christ Church was founded in 1817 and construction on the current building, which included an empty bell tower, was completed in 1907. For reasons unknown, the congregation had made do without bells for nearly 200 years. Despite the discouraging historical precedent, Ms. Hauck was delighted when the annual meeting approved her appointment as coordinator.

Within three months the Very Rev. James A. Diamond, dean of the cathedral, was meeting with the owner of the Cincinnati-based Verdin Co.

"I don't think anyone realized how strongly I would go after a project that I wanted," said Ms. Hauck, who has been a member of Christ Church for nearly 50

years. "I've always felt that all churches should have bells."

During planning for the installation, the mystery as to why bells were never installed deepened with the discovery that the existing tower needed no structural reinforcement to accommodate the 14 bells, which range in weight from 116 to 1,190 pounds, and which were dedicated and officially rung for the first time by the Rt. Rev. Herbert Thompson, Bishop of Southern Ohio, during an afternoon confirmation service on June 8.

"This is an example of the right person being in the right place at the right time," Dean Diamond said. "Janet saw a need and thought to ask a question."

The cathedral will be introducing the bells primarily during daylight hours in order for its downtown neighbors to become accustomed to the sound. The bells are played from a keyboard and make up an octave and a fifth. The cathedral also installed special baffles to keep the ringing from being overwhelming.

## Virginia Rector Elected Bishop of Milwaukee

The Rev. Steven A. Miller did not know the outcome of the May 31 election of the Bishop of Milwaukee when he began to prepare his June 1 sermon notes on the selection of Matthias to

replace Judas. Before he could deliver his sermon at St. Alban's Church, Annandale, Va., where he is rector, Fr. Miller was informed that he had been chosen bishop-elect on the third ballot.

"This is another mysterious example of God's timing for a preaching lesson," he said of the scripture passage.

Fr. Miller describes himself as a team builder whose first job will be to get to know key people in the diocese before attempting to articulate a vision.

Fr. Miller led in both the lay order and more narrowly the clergy order on each ballot. The Rev. Canon Randall Chase, Jr., canon to the ordinary for the Diocese of Rhode Island, finished second. The third candidate, the Rev. Dab-

ney Smith, rector of Holy Trinity, Melbourne, Fla., withdrew after the second ballot.

A fourth candidate, the Rev. Jeffrey Lee, rector of St. Thomas', Medina, Wash., withdrew his name two days before the election.

The voting procedure employed a mixture of technology and pen and paper. Each deputy's name tag carried a bar code, which was scanned to generate a ballot. The ballot, marked with a black pen, was then scanned and results were tabulated by computer.

Pending consent by General Convention, consecration will be Oct. 18.



Fr. Miller

Ballot	1		2		3	
	C	L	C	L	C	L
<b>Needed to Elect</b>					51 118	
Chase	36	85	44	88	44	90
<b>Miller</b>	<b>37</b>	<b>101</b>	<b>46</b>	<b>131</b>	<b>56</b>	<b>144</b>
Smith	29	48	11	16	-	-

# Infighting Leads Florida Bishop to Dissolve Mission

The Bishop of Florida told members of a Jacksonville mission congregation under his care that they lack the forgiveness and repentance necessary to remain a viable community, and in a letter dated May 15 the Rt. Rev. Stephen H. Jecko informed members of St. Gabriel's that he had ordered the church closed until further notice effective May 18.

"Death and resurrection is a personal journey," Bishop Jecko wrote, "but also a journey which can be experienced by an entire congregation. It has happened in the past in the Diocese of Florida. Dissolving this mission has been a painful decision, but without death there can be no resurrection."

St. Gabriel's was founded as a mission of the diocese in 1964. In 1982, the congregation moved into a new building, and it retired the mortgage debt on it in 1994. By 2001, the congregation of approximately 90 members had

become financially independent and many members seemed eager to seek admission into the diocese as an incorporated parish.

Long simmering undercurrents of unrest, however, reached a boiling point under the administration of a new interim rector. In an effort to force the priest's departure, some members of St. Gabriel's opposed to the interim began to withhold or significantly reduce their financial commitment until the ongoing financial viability of the community was threatened. In a second letter, dated May 22, Bishop Jecko reminded members of St. Gabriel's that they did not belong to a congregational denomination and outlined the many unsuccessful steps the diocese had taken in order to affect a reconciliation.



Bishop Jecko

"In all the information we have gathered I could find no canonical reason to remove [the interim rector]," Bishop Jecko wrote. "There were no grounds for charges against her. Even after last minute attempts to seek reconciliation, it was clear that her leadership had been too severely compromised. I asked for and received her resignation. At the same time it was clear from our investigation that the members of St. Gabriel's were deeply and irrevocably divided. With the agreement of the Mission Board, the decision to dissolve was made."

Bishop Jecko said he wanted things at St. Gabriel's to "settle down over the summer," but a task force was already scheduled to meet and develop a plan to re-open St. Gabriel's, perhaps as early as autumn. For now members are being urged to seek a neighboring Episcopal Church for regular worship.

# Bishop Tharp Led at Many Levels in the Church

The Rt. Rev. Robert Gould Tharp, second Bishop of East Tennessee, died May 30 at his home in West Knoxville. He was 74.

After his 1999 retirement, he served as an assisting Bishop of Atlanta for about 15 months, beginning in 2000 when the diocese was in the midst of a lengthy search process.

He also accepted an appointment as chairman of the board of directors for Episcopal Relief and Development from Presiding Bishop Frank T. Griswold. During that time he is widely credited with helping the fund expand its program and establish even more vigorous accounting standards for monitoring grants and donations.

Born in Orlando, Fla., Bishop Tharp graduated from Wesleyan University. After serving in the U.S. Army, he

earned his Master of Divinity degree from Seabury-Western Theological Seminary. He was ordained deacon in 1956 and priest in 1957 and was vicar and rector at four churches in Florida from 1956 to 1968.

In 1969, he became rector of St. Peter's, Columbia, Tenn. He served there until 1978, when he became canon to the ordinary in the Diocese of Tennessee. At that time, the diocese comprised the entire state. In 1977, when the Rt. Rev. William E. Sanders was installed as bishop, he called for a study to restructure, which resulted in the eventual formation of three new dioceses. In 1985, the Diocese of East Tennessee was formed. Bishop Sanders became the first diocesan and Canon Tharp canon to the ordinary of the new diocese. He was consecrated as Bishop of East Tennessee in 1991.

A five-time deputy to General Convention, he was elected to Executive Council in 1988. In 1989, he was the Episcopal Church's representative to

the Partners-in-Mission Consultation for the Provinces of Burundi, Rwanda and Zaire.

He also served on the national church's Council for the Development of Ministry and was chairman and vice-chairman of the Title III Canons Review. Bishop Tharp was a trustee for Seabury-Western for nine years. He received honorary doctorates from Seabury-Western and the University of the South.

Bishop Tharp's concern for Knoxville was evident in his community service work. He served on the boards of the United Fund, the Kings' Daughters' School and Knoxville Youth Service. He was president of the Mental Health Clinic and volunteered for the Red Cross.

Bishop Tharp is survived by his wife, Ann; daughter Ann Singleton of Knoxville; son David of Austin, Texas; sister Jean Hampton of Jacksonville, Fla.; four grandchildren, four stepchildren and five step-grandchildren.



Bishop Tharp



Fr Spinks walks Pedro and Mani to school while holding his ever-present coffee mug.

# He Helped Build Better Lives

The Rev. Greg Spinks brought hope, a new church and the love of Jesus to a community in Northern Mexico.

By Beth Bowman Peterson

Most of us dream about making a difference in the world and being remembered for something we did. The Rev. Greg Spinks, who formerly worked in the computer industry, accomplished this during his brief but dynamic three-year ministry to the poor, abandoned and hopeless of Cuauhtemoc, Chihuahua, Northern Mexico. Because of Fr. Spinks' ministry to the physically, emotionally, mentally and economically disenfranchised, he shared the love of Jesus with those he met and brought honor to the Anglican/Episcopal Church of Northern Mexico. As he brought mercy to its people, those who were influenced directly or indirectly by him can only view him as a modern-day saint.

Fr. Spinks became concerned about the poor during mission trips he made as a high school and college student with St. John's Church in Brownwood, Texas. When he worked in the computer industry in Austin, he continued mission trips. After the computer company was sold and he was being transferred to Florida, he realized that his allergies would become worse in a humid environment. He had an unused airplane ticket and a friend suggested that he visit Jackson Hole, Wyo. As soon as he deplaned, his sinuses cleared.

He attended St. John's Church in Jackson Hole where, according to his mother, Barbara, "God got hold of him" and he felt called to become a priest. With the support of his church, he studied for the priesthood in Monterrey, Mexico. When he became a deacon, he was sent to Cuauhtemoc to complete his studies; then he became pastor to a church. His

father, Freddy, recalled Deacon Greg's excitement as he said, "At last I get to put on my collar."

It was a cold, snowy December afternoon when Fr. Spinks arrived at a small, turquoise, three-bedroom, rented house that served as the rectory. That night, as he was trying to keep warm, he prayed, "How do you start a church?"

A gringo priest was a novelty in the community, and two days later two Mexican boys, who had seen Roman Catholic acolytes, came to Fr. Spinks and asked to be acolytes. The priest agreed if their families would agree. His first Sunday service was held in the turquoise house with four children attending.

As he began ministering to the community, attendance at church increased and outreach programs began.

The rectory was the only house with a hot water heater. One day some children, filthy and with sores on their bodies, knocked at the door and asked to take a bath. Thus began Bath and Wash ministry. The ministry grew so rapidly that Fr. Spinks was forced to limit it to the very poorest kids who lived in abject filth.

Not long after his arrival, he came in contact with a gang of "Cholos," young adults who sold drugs and lived in unfinished buildings above the city. Within this group was a "sub gang" of



Fr. Spinks

It was a cold, snowy December afternoon when Fr. Spinks arrived at a small, turquoise, three-bedroom, rented house that served as the rectory.



Fr. Spinks (left) and local children visit with spring break mission trip participants who have just arrived from San Angelo, Texas (March of 2000).

younger children. Fr. Spinks developed a trust of sorts with the “Cholos” when they allowed him to visit them and the younger children as long as he gave them his “priestly” oath not to involve the police. He stressed to them that there was a better life, a better way outside of drugs. He shared the love of God with them and told them that when they were ready for a change in their lives, he was available to help.

On a later occasion, the police showed up at his door with two of these children (ages 9 and 13) saying they were ready for a change in their lives. Then the police drove away, leaving the children on Fr. Spinks’ step. When he contacted the authorities, he was told that when the police encounter children who are under the influence, they can arrest them and hold them for 36 hours waiting for their families to claim them. If no one claims them, they are returned to the streets. According to the police, there were 1,500 children who were returned to the streets because they were unclaimed by family or told that their families did not want them.

The two boys remained with Fr. Spinks. He and his vestry dreamed of building a “house of hope” where children could be rescued from the streets and helped to build a better life. He wrote, “The kids are settling in ... I forgot to say grace last night and he (the younger boy) said, ‘Padre, let me pray, it will save your memory.’ He prayed the most beautiful prayer. First he thanked God for the rain (we were in a thunderstorm). He then thanked God for a house where he could sleep dry. He then gave thanks for the blankets on his bed where he could sleep warm. He then gave thanks for the food. He then prayed a litany of names of children he knew who were still homeless and hungry, praying that God would help them find their way to my house

where they could become part of our family.”

After seeing what was being done at the Cristo Rey Anglican Mission, the government offered a land grant to Fr. Spinks’ mission if the mission would build a church within two years. The Consulta, a bi-national multi-diocesan project begun to strengthen relationships between Episcopalians in the United States and Anglicans in Mexico, was actively involved in building the church. Glenn Polhemus, president of the Consulta, and Harold Mueller, retired president of Mueller Steel, recruited lay persons from the United States to help build and offer expertise and supervision.

Meanwhile, the original two boys needing a home soon grew to nine boys occupying bunk beds in one bedroom in the little turquoise house. Fr. Spinks believed God was calling the church to begin an orphanage. La Gran Familia began.

Cristo Rey, through Fr. Spinks’ guidance, offered food, clothing, medicine, schooling, and the teaching and love of Jesus to the disenfranchised. To people in the United States he offered the opportunity to share in the love and teachings of Christ by being a part of Cristo Rey and La Gran Familia.

Fr. Spinks died unexpectedly of a heart attack Oct. 7, 2001, at the age of 43. He made a difference in many lives. Mr. Polhemus said, “He introduced me to the poor in a personal way.” Mr. Peterson said, “I learned from Greg what it means to glorify God in your life.”

Greg Spinks did what most of us dream about. He made a difference in the world and will be remembered for it. □

*Beth Bowman Peterson is a retired speech pathologist and a member of Emmanuel Church, San Angelo, Texas.*

# A Church Without Coffee?

Let's just make it official and declare coffee the church's eighth sacrament. It functions *de facto* as such, and without coffee the church would collapse. You think I'm being overly dramatic? Consider this: Without coffee, church attendance would plummet, the Anglican tradition would be lost, and liturgical chaos would ensue.

Without an early-morning jolt of java, fewer parishioners would make it out of bed and out the door on a Sunday morning. The hardy souls who did make it to church would be in no mood to greet one another, let alone newcomers. "Coffee hour" without coffee would be a bust and the exalted fellowship time would be nonexistent. So much for church growth.

The church would also unleash a new cadre of ill-trained clergy who, without coffee, would never have made it to those early-morning Hooker classes at seminary. The famed three-

legged stool of Anglicanism, the integration of scripture, tradition, and reason, would undoubtedly lose a leg and come crashing to the floor.

The liturgical consequences would be equally troubling. Most directly impacted would be 8 o'clock services. Without coffee, the services would start late, not because the priest couldn't get there on time but because he or she would be unable to spit out the opening acclamation in a timely fashion. And could you imagine saying, "the innumerable benefits procured unto us by the same" without first having had a steaming mug of coffee?

Then there's the sermon. It's not that parishioners would nod off and fail to gain the appropriate enlightenment provided by our well-educated priests. That happens regardless of

how much coffee is consumed before a service. The real tragedy would be the loss of a true sense of community. People in the pews wouldn't be awake enough to read the service bulletin during the sermon time. The dire cost being that without this quality time to read the announcements, attendance at parish events would tumble.

I realize that canonizing St. Joe would be controversial among some Anglicans. After all, tea is the traditional drink of choice for a people whose roots are in the Church of England. But being a cradle American as well as a cradle Episcopalian, I have three words for those bound purely by tradition: Boston Tea Party. And even among us Anglicans, does anyone really drink tea anymore?

I recently came across a silver tea set at my new church. Where is it kept? In the parish safe. The coffee urns, on the other hand, are prominently and permanently displayed in the kitchen, used each week at our lively coffee hour. There's a reason, even in Anglicanism, that it's not called "tea hour." Who would stay?

Even if we convince the new Archbishop of Canterbury to make this a key item in his agenda, one nagging concern remains. The church continues to be a haven for mediocre coffee. I advocate a populist-style insurrection to demand better quality coffee in our parish halls. The church is, after all, the Lord's house, not Maxwell's House. Shouldn't excellence in

worship extend to excellence in coffee beans? At Cana, Jesus saved the best wine for last. After years of drinking weak coffee in undercrofts throughout the country, isn't it time to roll out the good stuff once and for all? The very life-blood of the church depends on it.

The true test of coffee's sacramental potential lies, of course, in the classic definition of a sacrament. We must prove that coffee is an outward and visible sign of an inward and spiritual grace. For those among us who make it to yet another 8 o'clock service on Sunday morning, could there be any doubt?

*Our guest columnist is the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y.*

## Did You Know...

**Ten members of the U.S. Senate are Episcopalians.**

## Quote of the Week

**The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, on the recommendation by Anglican primates not to bless same-sex unions: "Let us be reminded that we have no archbishop with archiepiscopal power to determine these matters, and that the archbishops in parts of the Communion that have archbishops have no authority in the life and ecclesiology of the American church."**

**Without coffee, church attendance would plummet, the Anglican tradition would be lost, and liturgical chaos would ensue.**



## Divisive Moment

No sooner had the primates of the Anglican Communion said they cannot support the authorization of rites for the blessing of same-sex couples [TLC, June 15] than a blessing took place in the Diocese of New Westminster, Canada [p. 6]. Less than 48 hours after the primates released their pastoral letter following their meeting in Brazil, a service in which the relationship of two men was blessed was held at St. Margaret's Church, Vancouver, British Columbia. The event was sanctioned by the bishop and synod of New Westminster and led to the Anglican Church of Nigeria severing communion with the Canadian diocese.

Those three distinct actions are closely related and are sure to be followed by others as the Communion shows signs of breaking apart. In their pastoral letter, the primates echoed the Most Rev. Rowan Williams, Archbishop of Canterbury, who said it is through liturgy that Anglicans express what they believe, and that there is no theological consensus about same-sex unions. While that seems fairly clear, opponents are looking for loopholes in the statement and may have found one. The pastoral letter refers to "the question of public rites for the blessing of same-sex unions," but what about private rites? Could not proponents of same-sex blessings hold such services in private without fear of recrimination? The letter mentions "a breadth of private response," which would seem to be open ended as to its interpretation, especially in a church which claims to value diversity and inclusivity. The primates' letter is commendable for its admission that there is no theological consensus about same-sex unions and for its recognition of the need to provide pastoral care to Christians of all sexual orientations.

The service of blessing in Vancouver was anything but private. It took place amid a congregation of about 50 and with members of the media present on the day after the Bishop of New Westminster, the Rt. Rev. Michael Ingham, had approved a rite for same-sex blessings to be used in that diocese. Bishop Ingham and the leadership of his diocese have shown that the mind of the Anglican Communion and the departure from scripture mean little. Their unilateral action could be a major step in the unraveling of the unity of Anglicanism.

The decision of the Church of Nigeria, the largest of the 38 Anglican provinces, should not be taken lightly. By severing communion with the Diocese of New Westminster, the Nigerian church is not recognizing the Canadian diocese, its bishop, and other clergy as being part of the Anglican Communion. At this writing there was speculation that other provinces might take similar action.

We join with the Archbishop of Canterbury and other Anglican primates in condemning the incident in New Westminster. The division and tension caused by the selfishness of the leadership of that diocese is far reaching and could result in the dissolving of the Anglican Church of Canada and the entire Anglican Communion. Acting on its own, New Westminster has moved beyond the teaching and tradition of Anglicanism. Its decision is to be regretted.

**The unilateral action  
in New Westminster  
could be a major step  
in the unraveling of the  
unity of Anglicanism.**

# Marriage in the Wrong Aisle

By Richard Tudor

The evolution of American courtship rituals baffles me. Twenty-five years ago, I was amused by Chuck Woolery and *The Dating Game*. Remember all those stupid questions: "Bachelor number two, what would be your idea of an ideal first date?" A couple of years ago, we were treated to *Who Wants to Marry a Millionaire?* That match was definitely not made in heaven. The bride-to-be dumped that turkey in 24 hours.

Currently I don't know what to make of what we're seeing. First we had *The Bachelor*, quickly followed by *Joe Millionaire* (who really only makes \$19,000 a year as a construction worker). Then there was *The Bachelorette*, starring a young woman from St. Louis who was the first runner-up in *The Bachelor* competition. I wonder if her mother is proud of her? Why are Americans interested in watching this stuff?

There doesn't seem to be much tradition left in either the courtship or the actual marriage. The other day I read in the paper about a local couple who were married in the aisle of a Home Depot where they had met. That's neat! Instead of walking down the aisle of the church, you walk down the aisle of Home Depot. The person who officiated at this touching ceremony was someone the bride had found on the Internet. "Custom Marriages Performed to Order." In case you're wondering, it doesn't take much these days to be certified to per-

form marriages. I have a friend who sent \$25 to a post office box in California (where else?) for an ordination certificate. I call him the Rev. Mr. Ed. For another \$10, he can receive his doctorate. Remember when diplomas and certification actually meant something?

It's easy to make fun of all this. Unfortunately, there is a very serious side to what appears to be slapstick comedy. What is becoming of the institution of marriage in our culture? It's easy to perform weddings; it's not so easy to make them last. The church's role in the stabilization of the impor-

ate at weddings, because the church and a sense of the sacramental meaning of marriage has little to do with these ceremonies.

Fifty years ago, society was amused by the matrimonial and extracurricular romantic adventures of Hollywood celebrities. Most people, however, never thought that that kind of permissive morality would permeate the broader spectrum of society. Unfortunately, it has. Today when clergy interview couples about marriage, often we are talking to people who are already living together, and/or have been married before. Third marriages

It's easy to perform weddings;  
it's not so easy to make them last.

tant institution of marriage has become muddled in recent years. In my clergy support group, one sure way of getting everyone's attention is to bring up the topic of weddings. Everyone has a repertoire of horror stories. Most center around the mistake of consenting to do weddings for people who have no connection with the church and no intention in the future of ever building such a connection. Most young brides today are only looking for an elaborate stage on which to orchestrate this moment in their lives. Consequently, I know of few clergy who actually like to officiate

are not uncommon. The Episcopal Church operates from a posture of pastoral concern rather than legalistic rigor in these situations, but hasn't really adequately (in my opinion) addressed the wider problem. There are several interesting and perplexing side issues here.

A parishioner asked me recently whether the Episcopal Church had developed a ceremony for the blessing of "relationships" of retired persons who were living together but not married because of a concern about a reduction in Social Security and pension income. I responded, "No," but

# Weddings and Welcomes

By Alan Neale

Some years ago, as an area dean within the Diocese of Rhode Island, I sponsored a questionnaire that was sent to all clergy asking about their policies concerning marriage. The questions dealt with fairly basic questions such as fees, flowers and music. There was quite a range in answers. Far more significant were the questions that sought to discover the parish priest's general approach and policy to the marriage of non-parishioners.

Almost to a fault, clergy indicated a strong lack of interest in marrying non-parishioners. In fact, I remember that one brother cleric commented, "Well, if I can say 'no', I do." My response was, "Well, if I can say 'yes', I do."

Since that questionnaire some of my brother clergy seem to have changed their minds slightly. The cynic in me wonders if their pastoral theology is not being shaped by financial needs, but who knows?

It may well be that my background in the Church of England has helped to shape my welcoming and embracing (forgive the term!) attitude to couples wanting to be married. Church worship started for me when I was 12. I learned that choirboys were paid for weddings and, I guess, ever since then I have been paid to go to church. Confirmed at 14, theological college at 22, and I served "my title" (what a nice, anachronistic phrase!) when I was 25 in the grand city church of St. Andrew, Plymouth, Devon.

But my attitude is based on far more than a personal history and a tendency to prefer the known. My open attitude toward weddings is based upon what I believe to be a uniquely Anglican way of seeing the "occasional offices" as evangelistic opportunities — opportunities to share one's own faith and the faith of the church (both local and beyond). My attitude is based upon that ubiquitous sign, "The Episcopal Church Welcomes You." My attitude toward weddings is based upon a theological emphasis that as God in Christ has welcomed us so we ought to welcome one another. Here is a wonderful opportunity to build bridges, and this Episcopal parish has proved the truth, "If you build it, they will come ... and cross over that bridge."

Through this open ministry we have discovered a good number of couples who find a church home with us or with some other local Episcopal church — surely even membership of a non-Episcopal church would be good for the kingdom.

This local congregation, with a few exceptions, has been truly welcoming and interested in those who come to be married "at the chapel." What other program even approaching intentional evangelism is so easy for us Episcopalians?

I have often been gently teased at my being rector of a wedding chapel. I don't mind the teasing. I sometimes suspect some jealousy and I am truly proud to be actively part of a tradition which is seeking to make real, attentive contact with people at points of need and opportunity.

After 11 years serving in the Episcopal Church, it seems to me (from a distance) that the Church of England is beginning to lose its welcoming approach to those who live within parish boundaries. Ecclesiastical ghettos are being formed and drawbridges pulled up in the name of theological sanctity. Oh dear! There is no reason to follow such a sad trend — is there? □

*The Rev. Alan Neale is the rector of St. Columba's Chapel, Middletown, R.I.*

## READER'S VIEWPOINT



that I had heard of a Missouri Synod Lutheran pastor (surprising!) in Florida who, in response to this need, was performing these ceremonies. I elaborated a bit on that issue by talking about the current hot-button issue in the church: the question of the blessing of same-sex relationships. Of course, the "blessing" always has been the church's function in marriage. The license and the legal side is a civil concern.

I have personally felt for some time that, considering the vagaries of modern society, the church would be better off getting out of the marriage business. If a couple wanted the church to bless the marriage, that could be done. This is what is done in Germany. The couples who are serious Christians would come to the church for its blessing. The others could go to Home Depot.

As usual, I have no answers, only bewildered questions. I do feel that the church needs to re-examine its role in the celebration and blessing of marriages. The meaning of commitment is slowly ebbing away. Things have changed dramatically and probably will only get worse. □

*The Rev. Richard Tudor is the rector of St. Barnabas' Church, Florissant, Mo.*

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



# A Strange Resolution

The report of the Executive Council meeting and its resolution calling for disinvestment from major defense contractors [TLC, May 25] appears to be an example of church resolution-making at its worst. What were the theological and ethical bases for the resolution, if any? What happened to the Christian understanding of the purposes of government and the morally legitimate use of force reflected in the Christian tradition of justifiable war?

The clear implication of the resolution is that corporations with significant military contracts, and investments in such corporations, are somehow morally tainted activities. It is somehow seen as contrary to Christian ethics to support businesses that make it possible for the government to defend justice, restore peace, halt aggression, or liberate the oppressed.

The position of the council seems to fall into the category of pacifism lite, given its call to disinvest only in the top defense contractors, presumably making it morally licit to invest in those with smaller military contracts. Is there a serious moral conviction at work here? How firm is the underlying but unstated moral basis if the major misgiving of some members was the fear that some Episcopal employees of the defense industry might take offense at the council's stance?

For the church to act in ways that would deter, impede, or discredit such efforts is socially irresponsible, morally questionable, and theologically unhinged from classical Anglican tradition. I hope the General Convention will send the resolution to the dustbin of ill-conceived resolutions where it belongs.

*Allan M. Parrent  
Sewanee, Tenn.*

A news article reports that our "leaders" on Executive Council have adopted a resolution requiring "disinvestment" from U.S. defense contractors, and urging the Church Pension Fund and dioceses to follow suit. The unrevealed goal is to disarm the nation by driving defense contractors out of business.

The very Constitution that preserves and protects the right of our "leaders" to propagate such twaddle is the same Constitution unanimously ordained and established by the states assembled in 1787, in part "to . . . provide for the common defense."

In that Constitution, the states unanimously commanded (they did not suggest) a presidential oath to "preserve, protect and defend" the same Constitution, and they expressly empowered Congress to raise and support armies, to provide and maintain a navy, and to call forth and provide for a militia that would enable the president to discharge that sworn constitutional duty.

"Renovation" of the Episcopal Church should involve the removal and

replacement of people whose goals are much more insidious, odious and dangerous than is the presence of some in-place asbestos at "815." Nor would it cost \$25 million.

*Doug Irish  
Tempe, Ariz.*

## One of a Kind

It was my privilege to participate in the Mass of the Resurrection for Bishop Paul Moore, 13th Bishop of New York [TLC, May 25], at the Cathedral of St. John the Divine on May 10.

Perhaps 5,000 people just about filled the cathedral with hundreds of vested clergy, members of many religious orders, seven visiting bishops, and the Bishop of New York (celebrant) and his other New York bishops. The Presiding Bishop and Primate was in the procession and led the Commendation. The drama of the liturgy, clouds of incense, the music and hymns and this incredible building made for an awesome liturgy, one I will never forget. The liturgy from

What happened to the Christian understanding of the purposes of government and the morally legitimate use of force reflected in the Christian tradition of justifiable war?



entrance to exit lasted three hours.

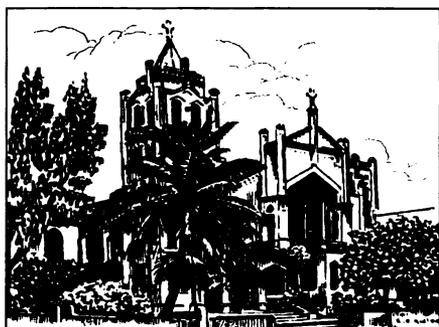
Bishop Moore's children read lessons, spoke reflections, or read the intercessions. Preceded by a deacon holding his miter, the simple wooden coffin was carried down the steps of the west end onto Amsterdam Avenue between rows of hundreds of vested clergy. Applause broke out, tears streamed.

God doesn't make many like Bishop Moore. He was a true servant of the servants of God. His 6-foot-6 frame, his dramatic persona, and his many causes will not soon be forgotten. May he rest in peace.

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

**Firm Witness**

General Convention Resolution CO10, proposing the inclusion of the commemoration of Charles I in *Lesser*



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*Feasts and Fasts*, is a proposal David Kalvelage seems to treat somewhat cavalierly in his "From the Editor" column [TLC, June 1].

The resolution was sent to General Convention by a very strong vote of the 2002 convention of the Diocese of New York, at which it was firmly supported and moved by the Diocesan Liturgical Commission, the Diocesan Ecumenical and Interfaith Commission, and the Anglican Society. Although we do honor Charles I's "defense of the catholic faith in England," the primary focus of our resolution is his witness to Anglican insistence on the historic episcopate. We believe it is important in this ecumenical age, particularly in our relationships with the Evangelical Lutheran Church in America (ELCA) and the member communions of Churches Uniting in Christ (CUIC, the former COCU), to bear firm witness to our traditional Anglican insistence on the historic episcopate as an essential aspect of our ecumenical commitments.

It is for this reason that we seek to commemorate this brave man, who with all his shortcomings could have saved his life and his throne had he been willing to compromise with his enemies and do away with the historic episcopate in the Church of England, and the Book of Common Prayer. He resolutely refused to accept such a compromise, and we want to honor that witness as a sign of our own ecumenical commitment.

*(The Rev.) Paul B. Clayton, Jr.  
St. Andrew's Church  
Poughkeepsie, N.Y.*

**Child in God**

Re. the "Father" vs. "Mister" question [TLC, April 20]: In my affection for my rector, I can call him "Father Tom." If I call him mister, I have to use his surname: Mister Hansen (as we did in this parish until 1930). In my affection, I prefer to be his child in God to being his business colleague.

*Nancy G. Westerfield  
Kearney, Neb.*

**Honorary Degrees**

**Seabury-Western Theological Seminary —  
Phoebe Griswold, the Rt. Rev. David Richards.**

**Resignations**

The Rev. **Leonel Blanco-Monterroso**, as vicar of Fe y Alegria, Colonia Episcopal Fe. Alegria y Esperanza, San Pedro Sula, Honduras.

**Retirements**

The Rev. **Clifford C. Coles**, as interim rector of Redeemer, Greensboro, NC; add: 3927 Napa Valley Dr., Raleigh, NC 27612.

The Rev. **Samuel A. Mason**, as rector of St. Stephen's, Durham, NC.

The Rev. **Maurice Turner**, as rector of St. Clare's, Pleasanton, CA

**Deaths**

The Rev. **Robert C. Board**, retired priest of the Diocese of Kentucky, died May 17 in Baptist Hospital East, in Louisville, KY. He was 95.

Fr. Board was a native of Louisville. He graduated from the University of Kentucky and the General Theological Seminary. Following ordination in 1932 he spent his entire ordained ministry in the Diocese of Kentucky, as rector of St. Luke's Church, Anchorage, and St. James', Pewee Valley. He served on many diocesan committees, was a deputy to four General Conventions, and was a three-time president of the diocesan standing committee. In his retirement he served as interim in six churches in Kentucky.

**Robert L. Hall**, 89, of Milwaukee, WI, a former president of the Board of Directors of the Living Church Foundation, died May 26 at the Milwaukee Catholic Home. Mr. Hall was president of the board from 1973 to 1982, and served as a member of the foundation from 1966 until the present.

He was born in Springfield, IL, and was a graduate of the University of Wisconsin. He was an automobile dealer in the Milwaukee area, and was active in civic, social and religious organizations. He was a member of Christ Church, Whitefish Bay, WI, and served that parish in many capacities, including warden. He was a board member of Neighborhood House of Milwaukee, and his and his wife's significant gift enabled the Robert L. Hall, Jr. Rec. and Tech Center for that facility to be built. He was a former member of the standing committee of the Diocese of Milwaukee. Mr. Hall is survived by his wife, Jessie Louise; sons the Rev. Stephen Hall, of Fort Dodge, IA, and Andrew, of Milwaukee; and a brother, George.

**Next week...**

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New Orders for the Laity?

# CLASSIFIEDS

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## CONFERENCES

**THE VITAL CHURCH FOR THE 21st CENTURY:** A conference for church leaders who want to build vital, growing congregations by reaching out to the unchurched in our society. The conference will feature: **The Rev. David Roseberry**, Rector of Christ Church Episcopal in Plano, Texas, **The Rev. Canon Mary Hays** from The Diocese of Pittsburgh and **The Rev. Kevin Martin**, Director of Vital Church Ministries. Major themes for the conference are Leadership, Evangelism, Discipleship and Stewardship.

**Where:** Christ Church Episcopal, Plano Texas

**When:** September 15-17, 2003

To obtain a conference brochure or for more information on Vital Church Ministries, visit us at [www.VitalChurchMinistries.org](http://www.VitalChurchMinistries.org), or write or call our office: **Vital Church Ministries, 4550 Legacy Drive, Plano, Texas 75024, 972-618-0222 ext. 129.**

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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.**

**ORGANIST/CHOIRMASTER:** Hilton Head Island parish seeks full time Director of Music with strong organ and choral skills. Adult, youth, children's and handbell choirs. Rodgers 925 organ with 8 additional ranks of acoustic pipes. Competitive salary and benefits package commensurate with education and experience. Send resume and references to **The Rev. Richard C. Lindsey, All Saints Episcopal Church, 3001 Meeting Street, Hilton Head Island, SC 29926.**

## POSITIONS OFFERED

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**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.**

**FULL-TIME RECTOR:** Almighty God, thank you for those who hear our prayer for a priest. We are a small, merged (2 churches) parish, with Hispanic ministry a possibility. Our members work well together to maintain a beautiful facility. St. Nicholas Church is located in Racine, Wisconsin, on the shores of Lake Michigan. Milwaukee is a half-hour to the north and Chicago is an hour to the south. Colleges, universities, museums, libraries, and many other cultural opportunities are abundant in our area. You will be welcomed. Submit inquiries to Senior Warden **John Maranger** at [patjohnm@execpc.com](mailto:patjohnm@execpc.com) or 5720 Cambridge Circle #3, Racine, WI 53406.

**FULL-TIME RECTOR:** Come join us in a holy adventure in historic Southport, a coastal community at the southernmost tip of North Carolina. We are an inclusive parish of 435 members, which has doubled in the last eight years. We are blessed with more talent and leadership than most parishes twice our size. We are financially strong and dedicated. We will complete a major expansion of our worship space in the next few months. More than 70% of our members are actively involved in our many parish and community activities. Our rector has moved to a larger parish, and we are seeking a spiritually centered and vigorous priest who will lead us to even greater growth in our love and mission — in Christ. Please send replies to: **Chairperson, Search Committee, St. Philip's Episcopal Church, P.O. Box 10476, Southport, NC 28461.**

**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](mailto:bwhitaker@christchurchgp.org) Phone: (313) 885-4841 Website: [www.christchurchgp.org](http://www.christchurchgp.org).

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## ATTENTION!

The July 27 edition  
of **THE LIVING CHURCH**  
will be a special issue  
dedicated to  
**General Convention.**

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# CLASSIFIEDS

## POSITIONS OFFERED

**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](mailto:hindsley@earthlink.net).

**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](mailto:kchotaling@albanydiocese.org), Phone: (518)465-4737.

**FULL-TIME DIRECTOR OF CHILDREN AND YOUTH MINISTRIES:** St. Paul's Episcopal Church, Paterson, New Jersey, seeks a person with energy and vision to provide leadership for its ministry among children and youth. Solid programming and strong volunteer leadership is already in place. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. For a position description and to apply, contact the **Rev. David B. Wolf, Rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501**. Phone: (973) 278-7900, x12 or E-mail: [rectorstpaul@aol.com](mailto:rectorstpaul@aol.com).

## 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](mailto: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](http://www.racapecusa.org) or call (706) 613-8402.

## PILGRIMAGES

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: [wwpill@aol.com](mailto:wwpill@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

## FOR SALE AND RENT

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

**FOR SALE:** Beehive shaped tabernacle \$300. Pair of standing torches \$300. Call (704) 639-9347.

# Summer Church Directory



## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
<http://www.sainthomashollywood.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](http://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.

## CHERRY HILLS VILLAGE, CO

**ST. GABRIEL THE ARCHANGEL** 6190 E. Quincy  
[www.stgabrieles.org](http://www.stgabrieles.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.hpl.net/standews/](http://www.hpl.net/standews/) (719) 689-2920  
The Rev. Todd Sermon, r  
Sun H Eu 9:30

## WILMINGTON, DE

**CHRIST CHURCH CHRISTIANA HUNDRED**  
[www.christchurchde.org](http://www.christchurchde.org) (for directions)  
(302) 655-3379  
The Rev. Dr. John Martiner, r the Rev. Mary Duvall, 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](http://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** (904) 249-4091  
485 11th Ave.  
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](http://www.trinityepiscopalparish.org)  
The Rev. Robert D. Askren, Ph.D.  
Sun H Eu 7:45 (Rite I), 9 & 11:15 (Rite 2)

## SARASOTA, FL

**CHURCH OF THE REDEEMER** (941) 955-4263  
222 South Palm Ave (Dwntn)  
[www.redeemersarasota.org](http://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 8:30

## WEST PALM BEACH, FL

**HOLY TRINITY** 211 Trinity Place (Downtown)  
[www.holytrinitywpb.org](http://www.holytrinitywpb.org) (561) 655-8650  
On the Intracoastal Waterway since 1896  
The Rev. W. Frisby Hendricks III, r; the Rev. Charles A. Bruttell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Dr. Raymond A. Liberti, 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

## SAVANNAH, GA

**ST. PAUL THE APOSTLE** 34TH & ABERCORN (912) 232-0274  
The Very Rev. William Willoughby III  
<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 Kapihulu 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](http://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](http://www.stpaulsparish.org)  
The Rev. Thomas A. Fraser, r  
Sun Eu 10:15, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

## INDIANAPOLIS, IN

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

## OLATHE, KS

**ST. AIDAN'S** (913) 764-3050  
143rd & BLACKBOB RD.  
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.  
On the street car line at the corner of 6th St.  
[www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Eu 7:30 (1928), 9, 11. Christian Formation 10:10, Daily Eu: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS).

## NANTUCKET ISLAND, MA

**ST. PAUL'S** 20 Fair Street (508) 228-0916  
[www.stpaulsnantucket.org](http://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

## PEABODY, MA

**ST. PAUL'S** 2 Washington St. (978) 531-2732  
The Rev. Martha Vaguerer, r  
Sun H Eu 8, 10, Sun School 10

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0985  
[www.stmaryskcmo.org](http://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@tvcn.com](http://christissavior@tvcn.com)  
Daily (ex Sat)

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

## 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

## 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.epislincolnco.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

## 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 breakfast, 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

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Sat Prayer Service 12  
Open Sun 7-4; Mon-Sat 10-6

Trinity Bookstore  
(behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 10-6; Fri 10-5:30. 1-800-551-1220

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**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.sainthomaschurch.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/Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 Sat Eu 10:30, Choral Eu 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. Rorapough, 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

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

## NARRAGANSETT, RI

**ST. PETER'S-BY-THE-SEA** 72 Central St. (401) 783-4623  
www.stpetersbythesea.com  
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 ARIMATHEA**  
stjosephofarimathea.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** 3966 McKinney Ave. (214) 521-5101  
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

**PALMER MEMORIAL**  
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

(Heart of the Hills)  
**ST. PETER'S** 956 Main (HWY.27) at Tivy  
Next to the Cailloux City Center for the Performing Arts  
www.ktc.net/stpeters (830) 257-8162  
The Rev. Stockton Williams, r; the Rev. Linda Kelly, assoc.  
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.

## 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. Muffy  
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**  
818 E. Juneau (414) 271-7719  
The Very Rev. George Hillman, dean ascathedral.org  
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  
www.stmarksmilwaukee.org (414) 962-0500  
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 revkim@prodigy.net.mx  
The Rev. Ann McLemore, v mclemore@cancun.com.mx  
Sun 10

## LUTHERAN

## MOJAVE, CA

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

# Here's the scoop ...



*Spoon, Bridge and Cherry.* Claes Oldenburg  
Walker Art Center, Sculpture Garden, Minneapolis, Minn.

## The TLC General Convention Issue July 27, 2003

The July 27 edition of *THE LIVING CHURCH* will be a special issue dedicated to the events, news, sights and sounds of General Convention in Minneapolis.

**SIMPLY PUT:** If you have a product or service you wish to promote, there is no better advertising opportunity to reach Episcopal clergy than in the July 27 Convention Issue of *THE LIVING CHURCH*.

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Ad Manager, at (414) 276-5420 ext. 16 E-mail: [tparker@livingchurch.org](mailto:tparker@livingchurch.org)  
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Attending Convention? Stop by *The Living Church* booth and say hello!