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Volume 227 Number 5

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

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Jon Carr photos





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**SUNDAY'S READINGS**

**Old Self or New Self**

*'Work for the food that endures for eternal life' (John 6:27)*

**The Eighth Sunday After Pentecost, Aug. 3, 2003 (Proper 13B)**

Exod. 16:2-4, 9-15; Psalm 78:1-25 or Psalm 78:14-20, 23-25; Eph. 4:17-25; John 6:24-35

In all four lessons for today, including the psalm, we see the people of God caught between two worlds and urged forward to the new life. The epistle speaks plainly: The "former way of life," the "old self, corrupt and deluded by its lusts" (Eph. 4:22), is contrasted "with the new self, created according to the likeness of God in true righteousness and holiness" (4:23-24).

In the Old Testament lesson, although the people of God are even then walking in freedom and have experienced personally the mighty deliverance from slavery in Egypt, when they are hungry they are drawn back to the bread they ate in captivity and hard labor. In the psalm, although the Lord "led them," "split the hard rocks in the wilderness," and "gave them drink," they "went on sinning against him ... demanding food for their craving."

In the gospel, though the people had spent all the previous day listening to Jesus teach wonderful things about the kingdom of God, now they pursue

him only "because you ate your fill of the loaves" he had multiplied (John 6:26). Jesus exhorts them not to settle for ordinary bread no matter how miraculously provided, but for the "true bread from heaven ... that gives life to the world" (John 6:32-33).

In all four lessons, the people are urged forward to the greater things of God, and not to settle for too little. The freed slaves of Exodus and the psalm look longingly back to slavery; those who listened to Jesus and ate the loaves wish to stop at that point. At the end of this lesson, however, when Jesus urges them to hunger for the "true bread from heaven" (John 6:32), perhaps the people catch a glimmer of the gift the Father offers them: "Sir, give us this bread always (John 6:34).

God continually urges people forward to the incalculable riches of his kingdom, but always gives us the dignity to choose. We are invited, encouraged, assisted, even commanded by God to choose wisely and to "come up higher"—but we are never forced.

**Look It Up**

The short selection of the psalm, customarily preferred for use in the Eucharist, drops out verses 21 and 22. Objectionable as some people may consider them, why are these verses important for the overall teaching of the lessons?

**Think About It**

What does it mean that the "work of God" is "to believe in him whom he has sent"? (John 6:28-29)

**Next Sunday**

**The Ninth Sunday After Pentecost, Aug. 10, 2003 (Proper 14B)**

Deut. 8:1-10; Psalm 34 or Psalm 34:1-8; Eph. 4:(25-29) 30-5:2; John 6:37-51

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**God, the Devil,  
and Harry Potter**  
**A Christian Minister's Defense  
of the Beloved Novels**

By John Killinger  
Thomas Dunn Books/St. Martin's Press.  
Pp. 224 \$22.95. ISBN 0-362-3086-8.

"American Moviegoers Holding Out for a Hero" barks a headline in the local newspaper. It's probable that every clan, tribe and nation since long before the appearance of written languages, told and retold, acted and sang stories of heroes. Children heard their elders and developed their own versions.

The sweeping popularity of the Harry Potter novels, not only among children but with many adults, has stirred not only much publicity and critical acclaim, but negative voices writing and speaking against the world of witches, wizards, paganism and witchcraft.

John Killinger, student and teacher of theology and literature, former seminary professor, and now a freelance writer, takes issue with such criticism in his concise, very readable book. In six chapters, with an introduction detailing some of the adverse writing and speaking against Rowling's novels, he establishes a strong basis for what one reviewer termed "a sensible Christian reading." Using numerous references to the gospels and other scripture, he gives strong evidence for the Christian tradition in the novels.

Beginning with Harry's mysterious birth and miracle-filled childhood Killinger takes the reader through the conflict between good and evil, the game of life, the mystical world of life after death. He makes a clear presentation, drawing from the first four novels, the way in which the Pauline triad — faith, hope, love — is emphasized in Harry's deeds.

Toward the close of his book, Killinger argues that the Potter sto-

ries "are rich with the human past — the wounded hero, the hero's journey, the quest for the Grail, spells and incantations, exciting contests ... community rituals, learning that leads to power, the determined struggle against evil and darkness.

"With Harry Potter in his finest moments, we feel a sense of deep and quiet reverence ... and we know — that evil cannot finally win."

(The Rev.) Anne LeCroy  
Johnson City, Tenn.

**Learning to Hear  
with the Heart**

**Meditations for Discerning God's Will**

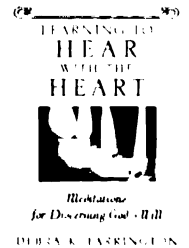
By Debra K. Farrington. Jossey-Bass.  
Pp.132. \$15.95. ISBN 0787967165

A series of 30 meditations inviting the reader to explore paths of discernment, this book is wise, funny and

insightful. It can either stand on its own or be used in tandem with Farrington's *Hearing with the Heart: A Gentle Guide to Discerning God's Will in Your Life*.

The author has a singular gift for weaving scripture, tradition and reason with humor and common sense. She leads the reader, with humor and common sense, to discover discernment as a way of life and an essential aspect of growth in Christ. Each meditation begins with a verse of scripture, and includes a reflection, a question for prayerful reflection, and a concluding prayer. The book could readily be used by a small group, as well as by individuals.

(The Rev.) Mary C. Earle  
San Antonio, Texas



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## Dallas Priest Elected in Kansas

The Rev. Dean E. Wolfe, 47, had little time to reflect on his July 12 election on the fifth ballot as Bishop Coadjutor of Kansas. Instead he had to pack for a trip to New York. In order to have all the paperwork completed and processed in time for confirmation hearings by General Convention later this month, bishop-elect Wolfe was required to undergo a psychological evaluation on July 14 with a doctor assigned by the Presiding Bishop. He returned to his home in Dallas the following day.



Fr. Wolfe

As vice rector of the Church of St. Michael and All Angels in Dallas since 1997, bishop-elect Wolfe serves one of the largest Episcopal parishes, and helps supervise a staff of 61 full-time employees. Prior to his call at St. Michael's, he was associate rector at Trinity, Boston, from 1994 to 1997, and assistant rector of St. Clement's, Berkeley, Calif., 1992-1994.

Bishop-elect Wolfe was raised in the Church of the Brethren and was licensed to preach in that denomination when he was 16. By the age of 21 he had been given responsibility for a parish of his own. He discovered the Episcopal Church while a student at Miami University of Ohio, but did not convert until he had married and begun attending Bethany Theological Seminary, a Church of the Brethren institution in Chicago.

The search committee in Kansas nominated only two candidates for the election, Fr. Wolfe and the Rev. J. Blaney Pridgen, III, rector of St. Mary's, Columbia, S.C. Fr. Pridgen narrowly trailed Fr. Wolfe after the first ballot, but thereafter supporters of Fr. Pridgen began to switch to Fr. Wolfe.

An additional two candidates canonically resident in the diocese were nominated by petition. The Rev. Robert C. Lord, rector of St. Michael and All Angels', Mission, was within a few votes of Fr. Wolfe on the first ballot. His support continued to grow throughout the five ballots, albeit at a slower rate than the winner. The Rev. Canon Jo Ann T. Smith, canon to the ordinary, withdrew after the second ballot.

If confirmed by General Convention, bishop-elect Wolfe will be consecrated Nov. 8 at Grace Cathedral in Topeka. He will succeed the Rt. Rev. William E. Smalley as diocesan on Jan. 1.

The election, at Grace Cathedral in Topeka, featured several technological innovations, including live Internet video streaming, electronic scanning of ballot results, and a secure Internet connection that enabled the Rev. Don Davidson to cast his vote from Bosnia, where he is on active military duty as a chaplain with the Kansas Army National Guard. All three innovations worked smoothly, according to Melodie Woerman, a diocesan spokesper-

son. The Internet site was visited more than 1,000 times during the election and special ballot scanning devices enabled volunteers to have vote totals available within minutes after the close of each ballot, she said.

KANSAS										
Ballot	1		2		3		4		5	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	C	L
<b>Needed to Elect</b>	52 70									
Lord	30	37	29	45	32	45	32	47	36	46
Pridgen	31	40	33	44	30	37	17	32	5	18
Smith	10	15	2	3	-	-	-	-	-	-
<b>Wolfe</b>	<b>34</b>	<b>45</b>	<b>41</b>	<b>46</b>	<b>41</b>	<b>54</b>	<b>52</b>	<b>59</b>	<b>62</b>	<b>74</b>

## New Hampshire Presents Its Case to Bishops, Deputies

The Diocese of New Hampshire distributed an informational packet in mid-July to diocesan bishops and General Convention deputies who are meeting now and as part of their legislative responsibilities must decide whether to give consent to the consecration of the first non-celibate homosexual bishop in the Anglican Communion.

"This is a little unusual," said the Rev. Hays Junkin, president of the New Hampshire standing committee. "There has been so much publicity that we wanted to get our 'oar' into the water of information out there. I hope folks don't consider this overkill."

The packet contains a cover letter, an article about the election from the diocesan newspaper, a resume, a sermon by bishop-elect V. Gene Robinson, the responses he gave to the diocesan search committee prior to the election, and a three-page list of answers to frequently asked questions.

"In many cases these are questions that have been posed to the standing committee or to Canon Robinson since the election," Fr. Junkin said. "We consider this to be a continuation of the discussion."

In response to a question on whether consent would cause disunity within the Episcopal Church and the Anglican Communion, the standing committee responded that it is "unclear what practical effect" threats by other Anglican Communion provinces would have. "Similar threats of schism and predictions of disunity followed the Episcopal Church's decision to ordain women, first to the priesthood, then to the episcopate. Those predictions were overstated and for the most part failed to materialize."

The section concludes with a quote by the Most Rev. Rowan Williams, Archbishop of Canterbury, who said unity in the Anglican Communion is not found through a common theology, but rather through eucharistic fellowship. "One diocese/province declaring itself out of communion with another is somewhat meaningless. We find our unity as the Anglican Communion in each province being in communion with the Archbishop of Canterbury."



## Ninth Canadian Parish Joins ACiNW

In the first significant change to the status quo in more than a year, Church of the Holy Cross in Vancouver, B.C., became the ninth parish in the Canadian Diocese of New Westminster to declare itself "out of communion" with its bishop, the Rt. Rev. Michael Ingham, and synod, the chief legislative body of the diocesan corporation.

Parishioners voted overwhelmingly on July 13 to affiliate with the Anglican Communion in New Westminster (ACiNW) and accept an offer of episcopal oversight from the Rt. Rev. Terrence Buckle, Bishop of the Yukon.

"This vote sends a strong message that the actions of New Westminster on this matter are unacceptable to a significant and growing number of Anglicans in this diocese," said Leslie Bentley, a spokesperson for the ACiNW. "Holy Cross wants to remain in communion with their fellow Anglicans, something Bishop Buckle's offer allows."

In June 2002 the synod approved a

request made by Bishop Ingham to develop and implement a liturgical rite to bless same-sex unions. The first blessing occurred May 28 [TLC, June 22] and subsequently 17 of the 38 primates in the Anglican Communion stated that the bishop and diocese had automatically entered a state of "impaired communion."

Since the original eight parishes departed synod, Bishop Ingham has maintained that a "conscience clause" contained in the approved resolution protects those who disagree with the decision. He has also dismissed the state of impaired communion as having no practical consequences for members of the diocese. Bishop Ingham has also repeatedly threatened ecclesiastical sanctions against any priest, parish or bishop who violated his canonical sovereignty. To date, Bishop Buckle has not made an episcopal visitation to any of the nine ACiNW parishes.



### Corpus Christi

The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, carries the Blessed Sacrament in a Corpus Christi procession into the Cathedral Church of St. Luke and St. Paul in Charleston. The celebration was part of the Festival of Faith June 21.

## Islamic Cleric Condemns Suicide Bombings

Grand Sheikh Mohammed Sayed Tantawi, one of the highest authorities on Sunni Islam and a founding partner of an interfaith dialogue with former Archbishop of Canterbury George L. Carey, said groups which carry out suicide bombings were "enemies of Islam."

Speaking at an Islamic conference for scholars in Malaysia, as reported by the *BBC*, Sheikh Tantawi said extremist Islamic groups had appropriated for their own purposes Islam and its notion of  *jihad* , or holy struggle, and that suicide attacks, including those against Israelis, could not be justified according to the sacred revelation contained in the Koran.

"I do not subscribe to the idea of a clash among civilizations," he told the *BBC*. "People of different faiths should co-operate and not get into senseless conflicts and animosity. Extremism is the enemy of Islam."

## BRIEFLY...

The American Anglican Council, a coalition of Episcopalians who affirm Anglican orthodoxy, recently honored the Very Rev. **George L. Werner** of Pittsburgh for his work during the past three years as president of the House of Deputies. The group expressed gratitude to Dean Werner for his efforts to include traditionalist voices in the interim bodies of the Episcopal Church.

The **Church of the Province of Uganda** selected the Rt. Rev. Henry Orombi, 54, to be its next archbishop on July 3. Archbishop Orombi was educated in England. He is currently Bishop of Nebbi in the northern part of the country. His enthronement is scheduled for January.



# Bishop Ackerman Honored at Ball Park Dedication

The idea of building a softball field bearing the name of the Rt. Rev. Keith L. Ackerman was conceived by the vestry of St. Mark's Church, Arlington, Texas, as a tribute to the parish's former rector shortly after his election as Bishop of Quincy in 1994. The idea was seen as particularly appropriate because of Bishop Ackerman's well-known love of baseball. As part of an extensive building program at St. Mark's, which will include construction of a new church, the vestry decided last year the time had arrived to build.

Unfortunately, the June 15 dedication of the new ball diamond was hampered by a waterlogged field. Although the sky above was fair on Father's Day, more than a week of drenching rain had left the infield too



Bishop Ackerman censures the ball field.  
Jon Carr photo

muddy for the "big event," an eight-team softball tournament.

The fully enclosed field cost about

\$5,000 to build and has bleachers capable of seating about 40 spectators. It measures 290 feet from home plate to the furthest part of the fence in the outfield. Additional plans include construction of dugouts and installation of a lighting system to enable night games to be played.

Soon after the initial work of putting up the backstop was completed, the congregation discovered that the field was also a useful outreach tool. Members began to have softball games on Sunday afternoons, and before long neighborhood children began to play as well. These games have come to include an evening cookout and the reading of Evening Prayer. On any Sunday now, several persons will be present to play softball, share an evening meal, and offer prayer to those who are not yet members of the parish.

Thankfully, the Ackerman family and others who came to enjoy the celebration were able to catch a glimpse of the blessing this addition to parish life has become. While many would-be ballplayers held a "home run derby" in the outfield grass, the vestryman who was to be the tournament director worked on the infield until it was restored to a usable condition. The team that included Bishop Ackerman won the opening-day game.

## Archbishop Laments Poor Communication

The homosexual priest who was appointed Bishop Suffragan of Reading and subsequently refused the appointment [TLC, July 27] did not attend the Church of England's General Synod July 11-15 at York University, nor was he specifically mentioned by name. But the internal divisions caused by the incident were lessened only somewhat by an eloquent plea for unity from the Archbishop of Canterbury.

Alluding to the controversy which ensued after the appointment of the Rev. Canon Jeffrey John was announced, the Most Rev. Rowan Williams said the past few weeks had convinced him that there were actually several Churches of England and that individuals within those groups did not communicate well with those who did not hold views similar to their own.

The Church of England must improve its methods of communication in order to discover what unites its diverse communities, the archbishop said. "If we can't answer this, we are in trouble." The length of the ovation he received at the conclusion of his address forced the visibly embarrassed

primate to gesture for synod members to resume being seated.

The standing ovation was not the only interruption. Earlier, seven members of a homosexual activist organization stormed the stage and used the public address system to accuse Archbishop Williams and the Church of England of moral cowardice and homophobia. Half the delegates (but not Archbishop Williams or the Archbishop of York, David Hope) walked out during the 30-minute speech. The hectoring finally ended when the lights and microphone in the auditorium were turned off.

Despite the interruptions, synod approved details contained in the Anglican-Methodist Covenant. These include a series of specific commitments to cooperate, a set of agreed affirmations of belief and a commitment to work toward the "organic unity" of the two churches. The two churches split more than 200 years ago.

Synod also discussed issues arising from a report which offered some reflections on the science, theology and morality of using human embryos for therapeutic research and treatment.



# On Holy Ground

By John W. Groff, Jr.

It was quarter after 8 o'clock in the morning, 57 years ago the first Wednesday of this month, which, ironically (or perhaps not) is also the Feast of the Transfiguration of our Lord.

The single, unescorted, B-29 made its unchallenged approach at 31,600 feet, corrected its course slightly, and then simply unburdened itself of its single bomb. That's all.

Seconds later, the airplane raced for altitude (as much altitude as possible, for no one knew just exactly what would happen next), and the bomb detonated at a height of 1,800 feet.

Instantly 80,000 human bodies ceased to exist. Mark that, 80,000 people did not just die in that first instant — their bodies were atomized. They simply were not. By the end of the day, 44,000 additional deaths had occurred.

Hiroshima, Japan. August 6, 1945.

It is not my purpose here to raise again the moral issues of the decision to drop an atomic bomb on that city or its sister city, Nagasaki, three days later. While there are those who suggest that the war was for all intents and purposes already won and that President Truman's approval of the mission had more to do with demonstrating our newly developed nuclear capabilities to Joseph Stalin ("We've got it and you don't, so to mess around with us after this is all over could be dangerous to your health") then to Emperor Hirohito, the case — pro ("Actually it saved lives on both sides, for the invasion of the home islands would have been even more costly in

human lives on both sides." "Remember Pearl Harbor! They had it coming to them!") as well as con — has been made and remade countless times in the decades since that morning. No, I have another purpose in writing this.

One day in the summer (early July, if memory serves me correctly) of 1969, I hesitatingly accepted an invitation from a Japanese friend to take an afternoon train from Tokyo to

responsibility for what had happened in that city a quarter century before. Incidentally, Japanese friends who have visited the Hawaiian Islands have told me of experiencing similar mental states. At a certain level of consciousness the reality of shared national karma is undeniable.

Hiroshima is different from any other city in the world. No, of course I've not visited all of them; but I have

been in enough to stand on this statement. You sense this difference as soon as you get off the train. It's almost as if there is an aura which surrounds the city and from the center of that aura God is constantly stating and restating a very particular, very specific "word," a word which some are to hear and others allowed to remain deaf to. But those who are so chosen are never quite able to communicate it effectively to those who have not heard. And this is their yoke, their burden, and their cross.

At the ground zero point, that part of the city over which the bomb detonated, a very simple monument has been erected in memory of the horror of the morning of Aug. 6, 1945. It was to that monument that my friend silently took me. The closer one gets to that monument, the more palpable the aura becomes

until you begin to think you could actually reach out and touch it if only you knew how.

I stood looking at that metal and onyx edifice for a long time, thinking about what I had been taught happened there on that earlier morning



Hiroshima. My hesitation, an experience of the reality of what the Swiss psychiatrist Carl Jung called "collective unconscious" as it applies to a given national cluster, had to do with the gnawing sense that because I had been born a 20th-century American, at some deep level of reality I shared



# Simpler Is Often Better

After 40 years of being a producer of liturgy, I now find myself in the role of a consumer. In the five years since my retirement, I have visited more than 50 Episcopal churches from New England to California on Sunday mornings either as a guest preacher or just one more sinner in the pew. Here are a few observations of what works and what doesn't:

**HOLY COMMUNION:** First and foremost, the Eucharist is now firmly established as the major service on the Lord's Day. Of the parishes I have visited, only one had Morning Prayer at the main service.

Gone also is the one-hour service. It seems to take at least an hour and a quarter now, and I have sat through a more than two-hour liturgy where fewer than 100 persons were communicated. In many places the 8 a.m. service has become the final resting place for Rite I, not to mention the over-70 crowd.

For some reason, what used to be a 30-minute celebration at the early service, now takes 45-50 minutes. In some parishes, the early service is being dropped altogether. Whether the early birds are being successfully integrated into the flock at the later service is anybody's guess, but my hunch is that many are being lost.

**ANNOUNCEMENTS:** In many cases, extensive announcements are to blame for the lengthening of services. However, there appears to be a trend to move the announcements from the middle of the liturgy to the end. This I see as a definite improvement, as the barking of cake sales and coming events tends to interrupt the smooth transition from the ministry of the word to the Great Thanksgiving and the reception of Holy Communion.

**BULLETINS:** Will the next liturgical revision come as a CD rather than a Book of Common Prayer? In many high-tech congregations, the entire service is in the bulletin, including scripture and hymns, eliminating the need for prayer books, Bibles, hymnals, and alternate song books. This also lends itself to on-site liturgical revision to suit the theological or political leanings of the priest-in-charge.

**MUSIC:** I actually have attended a service where every hymn was singable. What a treat, in contrast to a deadly dirge, which nobody knows, or one which contains familiar words to a strange tune. While 50 percent of all Episcopal churches have fewer than 100 people in church on an average Sunday, small choirs often attempt music that would be a challenge to a professional choir. I would advise the K.I.S.S. approach: Keep It Simple, Singers.

Speaking of professional choirs, there appears to be some confusion as to whether they are there to perform or to lead the congregation in the worship. I attended a service recently in which a good 12-minute sermon was followed by a 15-minute anthem and then, as if that wasn't enough, they threw in a seven-minute Sanctus!

**ACOUSTICS:** It's amazing how difficult it is to follow the liturgy in many churches. With all of the fuss over inclusive language, it would be nice if you could hear it ... otherwise it might as well be in Elizabethan English or, God forbid, Latin! It baffles me to find a 40 x 60-foot church that has been wired for sound and it's still a lot of mush. And then P.A. systems have their own peculiar problems. I was fitted out one Sunday with a lavalier microphone and instructed by the rector to be "sure you turn it on before you preach." To which a lay reader added, "And be sure you turn it off before you go to the bathroom ... The bishop was here last month and ..."

The Lord must have a sense of humor. Otherwise he wouldn't put up with us Episcopalians. One basic principle for good liturgy, traditional or contemporary: Keep it simple and keep it smooth. There is a natural progression from word to sacrament. Go with the flow. Avoid stops and starts, and save the announcements for the end.

*Our guest columnist is the Rev. Bob Libby, a retired priest who lives in Key Biscayne, Fla. He is the author of The Forgiveness Book, Grace Happens, and Coming to Faith.*



## Did You Know...

**Kevin Richardson, a member of the pop-music group Backstreet Boys, credits his first break in the industry to a friendship he formed at a summer camp operated by the Diocese of Lexington.**

## Quote of the Week

**Thomas Lynch, funeral director in Milford, Mich., on the increasingly common practice of encouraging mourners to deliver spontaneous commentary on behalf of the deceased at funerals: "It's like karaoke. Once you open the microphone, people are going to step up to it."**



## Honorable Choice

The appointment of a gay man to be a bishop in the Church of England [TLC, July 6] was overshadowed in this country by the episcopal election in the Diocese of New Hampshire [TLC, June 29], but it was treated as a major development in most parts of the Anglican Communion, and rightly so. Likewise, when the Rev. Canon Jeffrey John withdrew from his appointment as Bishop of Reading [TLC, July 27], it was not considered a significant story by a large percentage of Episcopalians, but made headlines elsewhere in the Communion.

Canon John's withdrawal has huge implications for the Church of England and for other Anglican provinces, for in all likelihood it averted schism. Evangelicals, a major force among English Anglicans, applied considerable pressure to Archbishop of Canterbury Rowan Williams and to the Diocese of Oxford, where the appointment was to take place, by threatening to withhold sizable amounts of money.

The decision by Canon John to pull out of the process was an honorable one, even if it involved some pressure being applied by the Archbishop of Canterbury. Canon John showed wisdom and courage in recognizing that the English church, and possibly more of the Commu-

nion, could split if he were to be consecrated.


What does the decision to withdraw mean for the Episcopal Church? Probably very little. Facing a similar situation with the Rev. Canon V. Gene Robinson, a homosexual person, having been elected Bishop Coadjutor of New Hampshire, the Episcopal Church is likely to consent to his consecration. Canon Robinson has been through too much — at least three elections and having his lifestyle heavily publicized — to turn back now.

## Handbooks Are Ready

The 47th edition of the *Episcopal Musician's Handbook*, a popular resource for church musicians published annually by the Living Church Foundation, is now available for shipping. The handbook helps church musicians and rectors select hymns for each Sunday and holy day based on the lectionary readings for that day from both the prayer book and the Revised Common Lectionary. The 47th edition covers the church's liturgical year beginning with the First Sunday in Advent. We remind those who have purchased this valuable resource in the past to do so soon, for the 46th edition, still in use until November, sold out. The handbook may be ordered by calling our toll-free number, 1-877-822-8228.

*Asparagus me, Domine...*



The aspergillum gone missing, Father Trout improvised. 

A Proposal for Maintaining

# Love and Order

in the Episcopal Church

By Henry N. Parsley, Jr.

The challenges before the 74th General Convention are complex and daunting. The election in New Hampshire and the movement to provide a blessing for persons in committed same-sex relationships have launched a *tsunami* of email and a rising tide of concern in many parts of the church. I write to make an appeal for wisdom and charity and to make a modest proposal for moving forward.

We would do well to remember that the Episcopal Church and the Anglican Communion are no strangers to controversy. Our *koinonia* in Christ has long been forged in the fire of intense disagreement. Differences of theology and biblical interpretation, of culture and missionary context, of race, language, and society have challenged us to maintain Christian faith and order that both embraces diversity and upholds unity. The *via media* of our heritage is a balancing act that requires the grace of prayer and the hard work of godly discipline and restraint.

Two essential ingredients are especially important in our Christian tradition: love and order. As Anglicans we have been able to sustain and renew our Communion in the midst of controversy because we are a church where love and order prevail, both in equal measure.

The love that the New Testament calls *agape* is both a gift of the Spirit and an act of will, making us merciful, forgiving, and respectful toward all persons, especially those with whom we differ. It makes us a church where all are welcomed and embraced in the community of Christ. This includes gay and lesbian persons, in the complexity of their lives, just like the rest of us.

Order is inseparable from love. The church's good

order includes the boundaries of canon, liturgy, and conciliar decision making that enable us to live together with our inevitable differences and self-centeredness. It enables us, in the midst of competing interests, to preserve the catholicity of the church. Good order and godly discipline are necessary for us to be a church where all may know the love of Christ.

In our struggles with difficult issues such as sexuality, love and order often seem to collide. Some insist that the demands of God's love at times warrant the abridging of the church's boundaries. Others, with equal passion, contend that the church's boundaries and structures are precious channels of true freedom in obedience, which must be upheld.

It is evident that we are evolving in our human understanding of human sexuality. New scientific, psychological, and experiential insight into the dynamics of homosexual orientation is challenging the worldwide Christian community to find moral wisdom and pastoral practice in response to these new dimensions of human reality and need. Inevitably, such a time of change is replete with conflict and competing points of view. I believe that with sustained work and faithful conversation we will be able to find theological consensus in these matters. Our present controversy can be an occasion of grace rather than division.

In this situation, love and order need each other, inseparably and in equal measure — lest in our loving we slip into unrooted license and anarchy or in our ordering we fall into legalism and self-righteousness. No one spoke of Christ's love with more passion than St. Paul; no one was more eloquent about the freedom of the Spirit. Yet he was quick to say, "all things should be done decently and in order."

What does this have to say to us in this critical moment?

Surely we desire to be a church abundant in love, where all God's people find grace and welcome, regardless of race, ethnicity, gender, age, language, sexual orientation, and all the other things that make us different and unique. We also desire to be a church where order in the service of love prevails and the doctrine, wisdom, and catholicity of the Christian faith are preserved. Only by keeping both in balance can we be a church in which the reconciling grace of Jesus Christ is lived for the sake of the world.

It is apparent that we have not found a theological consensus about the questions of the blessing of same-sex unions and the ordination of gay and lesbian persons in committed relationships. Recent statements by the Archbishop of Canterbury and the primates of the Anglican Communion, as well as the Report of the Theology Committee of the House of Bishops affirm this reality. Good order requires that actions not be taken which are not in keeping with the common mind of the church.

In good Anglican practice, there is a way forward that can preserve the demands of both love and order. It is to



## We need the Anglican Communion's conciliar wisdom.

recognize that we are not alone in this struggle to understand how the Christian community is to minister faithfully and pastorally to gay and lesbian persons. We need the Anglican Communion's conciliar wisdom as we seek to allow the Spirit to guide us into all truth. We need sustained theological work and ecumenical consultation. We need to be humble and brave enough to admit that these matters cannot and must not be resolved, *de facto* or *de jure*, by the Episcopal Church unilaterally or by any diocese alone.

### Return to Lambeth

The path of wisdom would be to gather up in writing what pastoral insight and theological/moral issues we in the Episcopal Church have found in matters of human sexuality and refer them to the next Lambeth Conference for thorough theological study and conciliar discernment. We should request the Archbishop of Canterbury to appoint a Faith and Order Commission to address the issues that face us, charged to report its findings to the Lambeth Conference for in-depth consultation and debate.

To follow this approach would require General Convention not to confirm the bishop-elect of New Hampshire [TLC, June 29] or to table or otherwise delay the consent process. To do so may seem difficult, indeed painful. The Rev. Gene Robinson is well respected and it is good Episcopal manners to want to honor the discernment of the Diocese of New Hampshire. Under the present circumstances, however, to proceed with confirmation would be *de facto* to assume a theological consensus that has not yet been found among us. Our actions must be grounded in our theology. Such unilateral action by the Episcopal Church would be precipitous and highly divisive at home and abroad.

To request the leadership of a Faith and Order Commission and of a well-prepared Lambeth Conference, as our forebears have done in addressing difficult matters, is a way for both love and order to prevail among us. This would provide time to undertake sustained theological work. It would affirm that we are part of a faith and Communion far larger than the Episcopal Church. And it will give space for the Spirit to "bring us all to be of one heart and one mind within God's holy church."

For the sake of our church's theological integrity and unity, may we have the wisdom and humility to follow such a course.

(I wish to express my gratitude to our bishop suffragan, the Rt. Rev. Mark Andrus, for his collaboration in the development of these ideas.) □

*The Rt. Rev. Henry N. Parsley, Jr., is the Bishop of Alabama.*

## LETTERS TO THE EDITOR

### Dominated by Issues

The Rev. Russell J. Levenson, Jr.'s article, "Taking Us Home" [TLC, July 6] is a reasonable view on the issue of human sexuality that could help the right and the left hear each other.

The dominance of this and other issues in the Episcopal Church convinces me that ours is an issue-centered church, not a Christ-centered church. I propose that we need to get back to the basics. We need to reclaim the authority of scripture and focus our attention on who Jesus Christ is (the Son of God the Father, the Word made flesh — John 1:14) and what he did for each of us on the cross. Faith in this truth leads us to live our daily lives out of great thanksgiving (Eucharist) to him for giving us the incredible gift of eternal life. When we are truly doing this, we then become able to really listen to each other, regardless of our points of view.

*(The Rev.) James W. Hunter  
All Faith Church  
Charlotte Hall, Md.*

### When 'No' Means 'Yes'

When I went to seminary, I was taught that the Episcopal Church is descended from the Church of England and that authority is vested in a triad: scripture, tradition, and reason. Since I attended seminary late in life (after a career in the Navy), I needed to sort through all that I was learning and put it into perspective. It occurred to me that tradition and reason, although authoritative, could well be subjective, and that, in the event of subjective disagreement, scripture was logically the final arbiter.

Now I am told by some on the "pro" side of the homosexuality issue that the biblical "no" really means "yes." When asked for an explanation, the reply all too often is that the Bible is not being disregarded, but merely "reinterpreted." I am reminded of the words of a past rector, "Isn't the Episcopal Church wonderful? You can believe anything that you want and still call yourself an Episcopalian."

As an additional issue, I am not sure that I know what it means to be called an Episcopalian. The national church apparently feels free to disregard the councils of the Anglican Communion; diocesan bishops seem to feel free to disregard the councils of the national Episcopal Church.

In short, given the anarchy within the church, as well as the lack of a common basis for core belief, would someone please enlighten me as to what it means to be an Episcopalian?

*(The Rev.) Gil Wilkes  
East Haven, Conn.*

### It's a Pity

It is reported that the Presiding Bishop has told bishops to respect the Diocese of New Hampshire's vote to elect a homosexual man who has a committed relationship to be bishop. Pity.

Whatever happened to "Holy Scripture containeth all



things necessary to salvation; so whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed to be an article of faith, or thought requisite or necessary for salvation. . . .”

None of the canonical books of the Old Testament or the New Testament gives any foundation for the P.B.’s action.

*(The Rev.) Charles F. Schreiner  
Port Orchard, Wash.*

At the risk of being overly simplistic, or of stating what is surely obvious to some, I propose that General Convention not confirm the election of Canon Robinson, but rather confront him, and call him to repentance. For the good of the church, and for the good of Canon Robinson’s soul, there is really no other moral choice to be made.

Granted, this proposal presupposes that we Episcopalians will continue to look to the Bible as the source of our moral authority. If that is indeed the case, then this situation is a “slam dunk,” a “no brainer,” for the Bible is quite clear regarding the issue of homosexual behavior. It is not ambiguous in the least. Both Testaments are consistent and emphatic. Homosexual behavior is sin. It is evil in the sight of God, and no contortions of modern biblical interpretation can change that fact.

Indeed, I would suggest that if we are willing to ignore scripture on this issue, as many seem to be, then really, we might as well get honest with ourselves and throw the Bible out altogether. After all, we’re already headed in that direction. Why not save time and anguish and just be done with it?

*(The Rev.) James E. Flowers, Jr.  
St. Timothy’s Church  
Alexandria, La.*

## Prophetic Voice

The Rev. Charles B. Fulton, Jr.’s Viewpoint article on evangelism [TLC, July 13] is a timely and pragmatic reiteration of our baptismal call, but I respectfully disagree with several points of his “Seven Principles of Christian Growth.”

First, it is not necessary for Episcopalians to “become of one mind in the importance of evangelism.” Any church community requiring its members to be of one mind fails to be open to the diversity of the Holy Spirit. For this reason, I am disturbed by Fr. Fulton’s assertion that the Episcopal Church “cannot afford to replace biblical issues with social concerns.” The gospels and the prophets make clear that social concerns are biblical issues. Scripture is a word of hope for the oppressed, and a word of warning to the unjust. It is precisely the controversial and prophetic

voice with which the Episcopal Church has spoken — on homelessness, on racism, on human sexuality — that has brought men and women into the Episcopal Church.

Second, while it is true that young people are important to evangelism, they are not “tomorrow’s Christians.” Young people in our churches are today’s Christians. Whether they are 6, 16, or 26,

## *Young people in our churches are today’s Christians.*

their pastoral needs, spiritual concerns, and call to mission are as vital, valid, and critical as those of their elders. Evangelism for and with young people requires a serious commitment of time and resources, and is no easier than any other aspect of evangelism.

*Devin McLachlan  
Seattle, Wash.*

## Small Steps

“The Need for Change” [TLC, July 13] painted a touching picture of two sisters, “long-time Episcopalians.” One of them, Holly, “can’t hear” and “can’t see.” Her sister, Kathryn, is her caretaker, and it is a challenge to the whole parish to accept and recognize Holly. The parish is taking small steps to recognize Holly as a child of God and a member of the parish. That is good.

However, two questions: First, why did the parish take so long to decide to “make their community of faith a little more open to people who are different?” Apparently, Holly and Kathryn have been there for a long time.

Second, it appears that Holly may have some sort of mental illness. Has she received proper diagnosis and therapy? New Hampshire had a coordinator of mental health services for deaf and hard-of-hearing persons up to a few years ago, but that person was let go and not replaced. I hope that Holly’s parish will work toward restoration of such services, which are greatly needed throughout the nation.

*(The Rev.) Jay L. Croft  
St. John’s Church for the Deaf  
Birmingham, Ala.*

What a delight to read a guest column encouraging us to be welcoming to others, with the example being a slightly unruly person.

I don’t remember where I saw this, but someone once described two different kinds of problems (in my own words since I can’t recall the quote): lack of growth, lack of energy, lack of excitement are





# SAINT JOHN'S CATHEDRAL

## ORGANIST & DIRECTOR OF MUSIC

The Dean of Saint John's Cathedral, Denver, seeks to appoint an Organist and Director of Music as soon as possible. Saint John's Cathedral is the Cathedral Church of the Diocese of Colorado and a large urban church with 3,600+ members. The Director of Music is a full-time position. S/he is responsible for all music at Saint John's Cathedral including choral and instrumental conducting; management of adult/youth/children choral programs and program development; oversight of the music concert series; and supervising all paid music staff. As the principal organist for the Cathedral, the Director of Music must also be an experienced organist, and be able to play our historic Kimball organ. Master's Degree required in a music discipline. Doctorate preferred but not required. Minimum five years of experience directing music programs, preferably in a large church. Strong planning, organizational, administrative, relationship, and presentation skills; and expert knowledge of Episcopal/Anglican liturgical practices and music.

Please send a cover letter, resume, and list of references  
*by 30 September 2003* to:

**The Very Reverend Peter Eaton, Saint John's Cathedral**  
1350 Washington Street, Denver, Colorado 80203.  
Telephone: (303) 831-7115 Fax: (303) 831-7119  
E-mail: [deansadmin@sjc-den.org](mailto:deansadmin@sjc-den.org)

the problems of death; too much noise, too much to do, too much going on, too many issues to face and decisions to make are the problems of life. Better we should learn to rejoice in the problems of life as a church, rather than resist them and have them turn to the problems of death.

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

## A New Opportunity

I am happy for Ms. Schmieler [TLC, July 6] that she was able to remarry and not lose anything. However, there are situations where it can cost one or the other partner financially. I know of a case where this happened, not to the woman but to the man. Had they been living together instead of married, this would not have happened. I know that in the minds of those two people it would have been wrong to live together without being married.

For some the legal aspect of the union is important and necessary. For others it is unimportant and/or unnecessary. But for those who just want to live together, providing a blessing would offer the church a whole new opportunity to minister while still having something to offer. At this point, we either have to condemn these unions or just look the other way.

*(The Rev.) George Stamm*  
Christ Church, St. Simeon's  
Chippewa Falls, Wis.

## No Plan

The article on the bells in Christ Church Cathedral's parish house tower [TLC, June 22] is interesting. However, there is an error.

It is implied that the construction of the current building, which included an empty bell tower, was completed in 1907. The current church building was built in 1957 to replace the deteriorated 1835 church. The parish house was completed in 1909. There was no plan to have bells in the tower. Apparently, this was the donor's wish.

*Ruth Avram*  
Cincinnati, Ohio

# SAINT JOHN'S CATHEDRAL

## DIRECTOR OF CHRISTIAN EDUCATION

The Dean of Saint John's Cathedral seeks to appoint a Director of Christian Education. This member of the senior staff will provide full-time leadership for all aspects of education at the Cathedral and support existing education staff and volunteers.

Major responsibilities include: design, organize and implement parish-wide strategy for Christian Education; budget and staff accountability; develop volunteer pool, including training and support programs; review curricula; periodic teaching; establish and maintain contacts with other Episcopal faith communities nationwide. Strong interpersonal skills and teamwork are required in this dynamic, diverse, sacramental community of 3,800+ communicants.

This position requires a BA and at least five year's experience in Christian Education and Formation Ministries. Administrative experience and advanced degree in relevant discipline desired. Applicant should have knowledge of the structure and theology of the Episcopal Church and experience in implementing innovative programs while also working to build consensus within the community. Good communication skills are essential as well as the ability to work with diverse audiences. Salary and benefits are commensurate with experience.

Saint John's Cathedral will consider applications from all qualified applicants without regard to race, color, gender, national origin, age, disability, marital status, sexual orientation, or any other legally protected status.

Please send a cover letter and resume *by 15 August 2003* to:

**The Very Reverend Peter Eaton, Saint John's Cathedral**  
1350 Washington Street, Denver, Colorado 80203.  
Telephone: (303) 831-7115 Fax: (303) 831-7119  
E-mail: [deansadmin@sjc-den.org](mailto:deansadmin@sjc-den.org)

# Holy Ground

(Continued from page 9)

and what it must have been like to have been there on that spot at that moment. Then I made the sign of the cross, sat down cross-legged at its base, and began to meditate. And my thoughts stopped. As did time.

I have never been the same since.

The "word" God speaks in that place — that which those who have heard find it so difficult to communicate to those who have not — is, in very exacting orthodox Christian terms, simply this: "Here humankind once again ate the apple; here once more you overreached yourself and became what you are not."

And this is why — although I know full well that should it one August morning be our collective karma (read "destiny") to blow the planet away and

**Then I made the sign  
of the cross, sat down  
cross-legged at its base,  
and began to meditate.  
And my thoughts stopped.  
As did time.**

ourselves along with it, those of us who still needed to do so in order that the Holy Spirit's work of sanctification might be completed in us would simply find another island home on which to incarnate — every time I hear of a Three-Mile Island or a Chernobyl or that this or that militant group or nation now "has or may have the bomb," a part of me shudders. And then I make the sign of the cross, sit cross-legged on the floor, and I meditate. And once again I am at the foot of that monument which is simultaneously a shrine and holy ground.

And time once again stands still and is not. □

*The Rev. John W. Groff, Jr., is a retired priest serving as interim of St. Francis' Church, Menomonee Falls, Wis.*

# PEOPLE & PLACES

## Appointments

The Rev. **Ed Tracey** is rector of St. John's, 1100 Elm Savannah Rd., Hopkins, SC 29061.

The Rev. **Richard F. Velt Jr.**, is interim rector of St. Margaret's, 13900 Church Hill Dr., Woodbridge, VA 22191.

The Rev. **Peter Walsh** is rector of All Saints', 6300 N Central Ave., Phoenix, AZ 85012-1109.

## Deaths

The Rev. **Kristin Ailne Erlendson Sundquist**, 60, associate rector, organist and director of music at St. Andrew's Church, Saratoga, CA, since 1992, died July 2 from cancer.

Born in San Jose, CA, she graduated from San Jose State University, Stanford, and the Church Divinity School of the Pacific. She was ordained deacon in 1988 and priest in 1989 in the Diocese of El Camino Real. Ms. Sundquist taught at CDSP, served as chaplain at the Veterans Administration Hospital in Martinez, CA, and at Stanford Medical Center, and was chaplain and taught religion at St. Andrew's School. She was assistant at St. Timothy's, Mountain View, CA, from 1988 until 1992, when she went to Saratoga. Ms. Sundquist was a child prodigy on the piano, performing as soloist with the San Jose Symphony Orchestra at age 13. She was organist and choirmaster at Trinity Church, San Jose, for 20 years. She was president of the board of the San Jose Council of Churches and was active in the Saratoga Ministerial Association. She was a member of the American Guild of Organists and was dean of the San Jose Chapter. She is survived by her husband, Hal.

The Very Rev. **Harold F. Le Moine**, dean of the Cathedral of the Incarnation, Garden City, NY, for 21 years, died July 7 in San Diego, CA, where he had resided in recent years. He was 94.

Dean LeMoine was a native of Kennebunkport, ME. He graduated from Colby College and the General Theological Seminary then was ordained deacon in 1935 and priest in 1936 in the Diocese of New York. He assisted at St. Paul's Church, Brooklyn, and Transfiguration, New York City, then was rector of St. Joseph's, Queens, 1942-57. He served as dean of the Garden City cathedral from 1957 until 1978, when he retired. Dean LeMoine was active in the Diocese of Long Island, serving as a General Convention deputy, member of executive council, secretary of the diocese, chair of the prayer book committee, and member of the department of youth and the department of Christian education. He was an associate of the Society of St. John the Evangelist, a member of the Episcopal Society for Ministry to the Aging, and the Catholic Clerical Union.

## Next week...

The Example of Mary

# CLASSIFIEDS

## BOOKS

**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

## CATECHUMENATE

**Gifts of God**, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00 plus postage. Phone: (954) 942-5887 Fax: (954) 942-5763. Available in English, French, or Spanish.

## CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at [festflags@aol.com](mailto:festflags@aol.com).

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@charter.net.**

## CURRICULUM

**Mustard Seed Series** Sunday School Curriculum available in printed copies and CD-ROM. [www.mustardseed-series.com](http://www.mustardseed-series.com) 1-800-705-4441 or (203) 325-1590.

## POSITIONS OFFERED

**DIOCESAN YOUTH AND YOUNG ADULT MINISTRY COORDINATOR** in Sacramento, CA, for a geographically large, semi-rural diocese. Involves oversight and development of Youth and Young Adult Ministries, traditional Youth Ministry, Campus Ministry, Young Adult Ministry, staff liaison to Camp and Conference Center; and consultation with parishes and deaneries. Extensive travel and weekend work required. **Applications must be received by September 1, 2003.** Further details available at [www.dncweb.org](http://www.dncweb.org). Contact: **Ms. Helen Johnstone, P.O. Box 161268, Sacramento, CA 95816. E-mail: helen@dncweb.org.**

**YOUTH MINISTER:** The Church of the Holy Comforter, a parish of 1,000, in Charlotte, NC, is seeking a highly motivated, energetic person to fill a full-time position of Youth Minister. Reply to: **Georganna Moore, Chair, Youth Minister Search Committee, 5006 Quail Canyon Drive, Charlotte, NC 28226 or via E-mail: Gmoore1949@earthlink.net.**

**PART-TIME CHOIRMASTER/ORGANIST** position available Sept. 1, at historic St. Mark's Church, Islip, Long Island. We are a growing congregation and are in need of musical leadership. Call **The Rev. Richard E. Simpson @ (631) 581-4950** or E-mail: [stmrks@optonline.net](mailto:stmrks@optonline.net).

**PART-TIME PRIEST:** Quaint Gulf coastal community in North Florida seeking retired PT priest. Priest retiring after 15 years at Church of Ascension. Minimal responsibilities. Small predominantly retired congregation. Great fishing and golfing. We welcome inquiries to: **St. Warden Florence Coody, PO Box 634, Carrabelle, FL 32322. PH: (850) 697-8149. E-mail: cfcoody@att.net.**

**FULL-TIME RECTOR:** Established church in the small Wyoming community of Worland close to scenic mountains. Unique sanctuary in well-maintained buildings. Healthy budget. Family-oriented, friendly congregation active in community affairs. Seek to expand spiritual, education and music programs and congregation. A very attractive package is offered to the right candidate, including housing allowance. Contact: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street Laramie, WY, 82070; Phone: (307) 742-6606; E-mail: gus@wydiocese.org.**



# CLASSIFIEDS

## POSITIONS OFFERED

**RETIRED PRIEST:** Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. E-mail: [suepy@centurytel.net](mailto:suepy@centurytel.net) or **St. Stephen's Episcopal Church, Box 4118, Horseshoe Bend, AR 72512.**

**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.**

**PART-TIME YOUTH LEADER(S)/DIRECTOR(S) OF RELIGIOUS EDUCATION:** St. Mark's Episcopal Church seeks a person, or couple, to lead its youth group and direct the Sunday school program. Potential 20 or 30 youth members grades 6-12. Average Sunday school attendance similar. Prior church school experience not necessary, but working with children, enthusiasm and dedication a must! Stipend negotiable or excellent housing for a family can be provided in the Westhampton area as an alternative to salary. A Summer Preschool program offers possible additional stipend. Send resume to **The Rev. Christopher L. David, P. O. Box 887, Westhampton Beach, NY 11978.** For more information: Phone: (631) 288-2111; E-mail: [cldavid@aol.com](mailto:cldavid@aol.com).

**FULL-TIME RECTOR:** Christ Church, Chaptico, in historic Southern Maryland, part of the Diocese of Washington, DC, and one of the oldest churches in continual use in America, seeks a successor to its retired rector. Fellowship, friendship and service characterize the church community, a group of 230 communicants living in still-rural-but-fast-growing St. Mary's County, 1 hour from Washington and Annapolis, 1.5 hours from Baltimore and Richmond. The largest area employer is Patuxent River Naval Air Station and its support activities, which help to give Christ Church its eclectic communion of parishioners who are farmers and pilots, watermen and engineers, educators and entrepreneurs. We are looking for a rector well able to communicate a personal faith in God, who is caring and supportive, and who will challenge us to grow in faith and outreach. We are strongly Eucharistic, music is an integral part of our worship service, and Christian education for children, youth and adults is a high priority. An involved parish community looks forward to working with a rector who is both a collaborator and a leader who can continue to inspire the love of Christ in our daily lives. Christ Church offers clergy continuing education as part of a generous compensation package. We worship in a 1736 church and hold events in our newly renovated and expanded parish hall, located next to a large, gracious rectory. Please send a letter and resume to the **Search Committee, Christ Church, P. O. Box 8, Chaptico, MD 20621.** E-mail: [kingandqueenparish@olg.com](mailto:kingandqueenparish@olg.com).

**ASSISTANT RECTOR:** Christ Church, Pelham, is located in southern Westchester County, NY, just outside of New York City. We are a growing parish, eucharistically-centered, full of excitement and potential, and of more diverse membership than is typical in many suburban parishes. We are seeking a priest to share in the total ministry of the parish. Our particular desire is for someone with a passion for Christian formation across the life cycle. From children (120 in our church school) to our youth groups (2 up and running) to deepening and enhancing our adult education offerings, there is much to do. Bringing this desire for formation to preaching, pastoral care and liturgical celebration will be vital, as well. Please contact **Fr. Alexander (914)738-5515,** E-mail: [rectorchristchurch@hotmail.com](mailto:rectorchristchurch@hotmail.com), Website: [www.christchurchpelham.org](http://www.christchurchpelham.org).

## POSITIONS OFFERED

**DIRECTOR OF CHILDREN'S MINISTRIES:** Grace Church in Charleston, South Carolina, a thriving parish with a full program of worship, education and service, is seeking a full-time Director of Children's Ministries. We are looking for somebody to provide continuity, vision and leadership to a Christian education program in a community that has experienced tremendous growth over the last ten years. While deeply rooted to the treasures of our historic past, we are a people keenly sensitive to the opportunities God affords us in the present and open to the possibilities of a future that draws us deeper into the love of God in Christ. Compensation (depending upon experience and qualifications) will be in the 50-60K range (not including benefits). All interested individuals should direct their inquiries (including a resume) to: **The DMC Search Committee, Grace Episcopal Church, 98 Wentworth Street, Charleston, SC 29401.**

**FULL-TIME RECTOR:** Beautiful corporate-sized church in Scottsdale, AZ, needs wise, energetic, loving, committed rector to help us live Christ-centered lives. Talented staff of 16 leads strong programs for youth, newcomers, faith formation, choirs, pastoral care, fellowship and more. Fiscally sound. Capital campaign under way. We value outreach, liturgy, inspiring sermons and music, diversity, tolerance, tradition and creativity. Interested persons, please view [www.saintbarnabas.org](http://www.saintbarnabas.org) or contact the **Rev. Canon Jenny Vervynck, 2728 Sixth Avenue, San Diego, CA 92103-6397 USA,** Telephone (619)291-5947. *Apply by 08/15/03.*

**FULL-TIME PRIEST:** St. Paul's Episcopal Church of Montrose, CO, is seeking a full-time priest for a Spirit-led worshiping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado — a small, aggressive, growing community. Please e-mail questions to [jdsmith@montrose.net](mailto:jdsmith@montrose.net). Please send resume to: **St. Paul's Episcopal Church, 6700 Sunnyside Road, Montrose, CO 81401.**

**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 VICAR/PRIEST:** Church of the Holy Spirit, Denver, CO. Lively, committed, family-oriented, mission-minded church in a beautiful suburban community seeks a leader, teacher, developer. Seeking someone renewal-oriented with solid commitments to Jesus Christ, the Bible, disciple-making small groups, and every member ministry. Will be seeking parish status. Contact: **Search Committee, c/o Mike Wilton-Clark, 6019 E. Hinsdale Ct, Centennial, CO 80112,** or [wiltonclark@msn.com](mailto:wiltonclark@msn.com), or (303) 796-9860, before 9/7/03.

## 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: [wwpil1@aol.com](mailto:wwpil1@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.

## RETREATS

**DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484.** Telephone (561) 496-4130. Website: [www.DuncanCenter.org](http://www.DuncanCenter.org). Located in beautiful Delray Beach, Florida, 5 miles from the Atlantic Ocean. Beaches, golf and tennis courts nearby. Individual and group retreats; conferences and day meetings; bed and breakfast for clergy and lay families, family reunions. Sleeping accommodations for 79; meeting and dining space for 100.

## SERVICES OFFERED

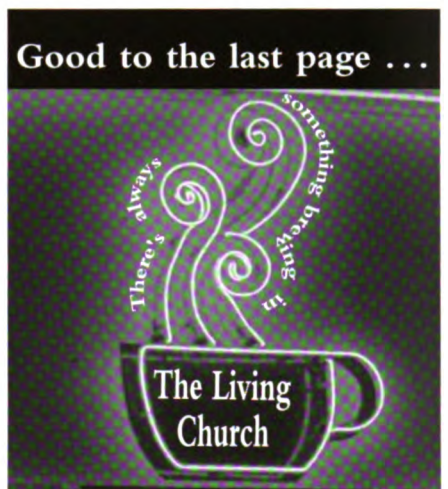
**WILL E-WORK WITH YOU ON YOUR SERMONS.** I am in my thirty-first year of regular parish preaching, and much to my own surprise I have learned a principle or two and would be glad to share. Very reasonable rates. E-mail me at [bkolb@calvaryjc.org](mailto:bkolb@calvaryjc.org).

## WEBSITE DEVELOPMENT

Visit [www.rcindustry.com](http://www.rcindustry.com). For \$99.00 e-commerce ready websites. Unlimited changes, free tech support. Your church, or youth group can design and maintain your site. E-mail [rcind@sigecom.net](mailto:rcind@sigecom.net) or phone (812) 354-3726.

## SUPPORT SERVICES

**ATTENTION ALL CLERGY!** Do you need a swallow or three of altar wine before you take on Sunday morning? Do you think this is normal behavior? If so, then you just might be a candidate for Recovery. Find help and support from your colleagues. See RACA's web site: [www.racapecusa.org](http://www.racapecusa.org) or call (706) 613-8402.



**The Fall Parish Administration Issue of THE LIVING CHURCH — September 7, 2003 —**

**AD CLOSING DATE:** August 4, 2003  
**ART DEADLINE:** August 8, 2003

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Fax: (414) 276-7483



# Summer

# Church Directory

## AVERY, CA

ST. CLARE OF ASSISI  
The Rev. Marlin L. Bowman, v  
Sun Mass 9 (Sung)

(Calaveras Big Trees)  
Hwy. 4  
(209) 795-5970

## HOLLYWOOD, CA

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

## SAN DIEGO, CA

ST. PAUL'S CATHEDRAL  
[www.stpaulscathedral.org](http://www.stpaulscathedral.org)  
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.

Fifth Ave. & Nutmeg  
(619) 298-7281

## CHERRY HILLS VILLAGE, CO

ST. GABRIEL THE ARCHANGEL  
[www.stgabriel.org](http://www.stgabriel.org)  
Sun H Eu 8 & 10:15; Wed 9; Mon MP 9, Fri 7

6190 E. Quincy  
(303) 771-1063

## CRIPPLE CREEK, CO

ST. ANDREW'S  
[www.hpl.net/standews/](http://www.hpl.net/standews/)  
The Rev. Todd Sermon, r  
Sun H Eu 9:30

367 E. Carr  
(719) 689-2920

## 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

367 E. Carr  
(719) 689-2920

## 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  
465 11th Ave. (904) 249-4061  
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  
222 South Palm Ave (Dwnnt) (941) 955-4263  
[www.redeemersarasota.org](http://www.redeemersarasota.org)  
The Rev. Frederick A. Robinson, r, the Rev. Richard C.  
Mardens, 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 II); H Eu 2 (Span-  
ish 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 Fran-  
coeur, assoc. r, the Rev. Holly Ostlund, asst r, the Rev.  
Jonathan Coffey, the Rev. Canon Richard Hardman, the  
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist  
& choir dir  
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](http://www.holytrinitywpb.org) (561) 655-9650  
On the Intracoastal Waterway since 1896  
The Rev. W. Frisby Hendricks III, r, the Rev. Thomas A.  
Bruttell, c; the Rev. John W. Tucker, the Rev. Howarth L.  
Lewis, Jr., the Rev. Dr. Raymond A. Libert, 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  
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  
ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-  
10:50 Rosary 9:30 Sat

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

## INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](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 143rd & BLACKBOB RD. (913) 764-3050  
The Rev. Kay Dagg, v  
Sun H Eu 9, Wed H Eu 7, Mon/Fri MP 8:30

## LAKE CHARLES, LA

CHURCH OF THE GOOD SHEPHERD 715 Kirkman St.  
[www.goodshepherd-lc.com](http://www.goodshepherd-lc.com) (337) 433-5244  
The Rev. David Greer, interim priest, The Rev. Boo Kay, d,  
Principal-Bishop Noland Episcopal Day School.  
Asst Priests: The Rev. Nicholas Abraham, the Rev. James  
Lueckenhoff; the Rev. Pelham Mills, Jr., the Rev. James F.  
Reed, Ph.D., the Rev. Petroula Ruehlen, the Rev. William  
Willson  
Sun Eu 8, 9, 11 & 6; C.E. 10:10, Wed Eu 12:05 HU  
Daily MP 9:00

## 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.ccnola.org](http://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  
[www.stpaulsnantucket.org](http://www.stpaulsnantucket.org) (508) 228-0916  
The Rev. Joel Ives, r; Richard Busch, Organist, Chormaster  
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 Vaguener, r  
Sun H Eu 8, 10, Sun School 10

## KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## BILLINGS, MT

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

## LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655  
1 mile off Strip christiassavior@tvc.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

## NEWARK, NJ

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

## ROSWELL, NM

ST. THOMAS A' BECKET 2000 Union St. tally@earthlink.net  
The Rev. Robert J. Tally, r  
Sun H Eu 10

## RUIDOSO, NM

HOLY MOUNT 121 Mescajero Trail (505) 257-2356  
[www.episcopalcincolorado.org](http://www.episcopalcincolorado.org)  
Sun H Eu 8, 10:30; Wed H Eu 5:30

## SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 962-4447  
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 Gar-  
cia, 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. Mon-  
day 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. (212) 378-0200  
[www.stbarts.org](http://www.stbarts.org)  
Sun Eu 8, 9 Cho Eu 11. Cho Ev 5, "Come as you are" Eu 7.  
Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on  
Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days  
8-8 (Sun 8-9) For tours call 378-0265. Cafe open for break-  
fast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

## PARISH OF TRINITY CHURCH

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

## TRINITY

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

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8. Mon-Sat Prayer Service 12  
Open Sun 7-4, Mon-Sat 10-6



# Summer

# Church Directory

**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.

## NEW YORK, NY

**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, s.r.c.; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11 Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30.  
Sat Eu 10:30

## SARATOGA SPRINGS, NY

**BETHESDA** Washington at Broadway  
The Rev. Thomas T. Parks, 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 (807) 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.

## WESTHAMPTON BEACH, NY

**ST. MARK'S** (631) 268-2111  
Main Street and Potunk Lane  
Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Blitmore 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

## SMITHFIELD, NC

**SAINT PAUL'S** 2nd & Church  
Exit off I-95 onto N. US-70 B, left onto S. 2nd  
stpaulsnc@nc.rr.com (919) 934-2675  
The Rev. William Marchi III, r  
Sun H Eu 8 (Low), 11(Sol); Wed: 12 H Eu LOH

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., #7201  
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. Rorapeugh, 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** (570) 374-8289  
129 N. Market  
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) Daily as posted

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
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 Beakerville 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

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St. (605) 342-0800  
(On the way to Mount Rushmore)  
The Rev. David A. Cameron, r  
H Eu Sun 8 & 10, Wed 10 (H Eu & 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** (214) 521-5101  
3986 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

**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. Nuttner, r; the Rev. Kenneth R. Dimmick;  
The Rev. Kit Wallingford  
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

## KERRVILLE, TX

(Heart of the Hills)  
**ST. PETER'S** 956 Main (HWY.27) at Thy  
Next to the Calloux 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.pcsoe.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. Murry  
Harmon, d  
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

## HAYWARD, WI

**ASCENSION** 10612 N. California Ave  
hecusa@cheqnet.net (715) 634-3263  
The Rev. Bruce N. Gardner, r  
Sun Eu 8 (Said) 10:15 (Sung)

## MILWAUKEE, WI

**ALL SAINTS CATHEDRAL** (414) 271-7719  
818 E. Juneau  
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.stmarksmlwaukee.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@cancon.com.mx  
Sun 10

## SAN MIGUEL DE ALLENDE 37700 GTO, MEXICO

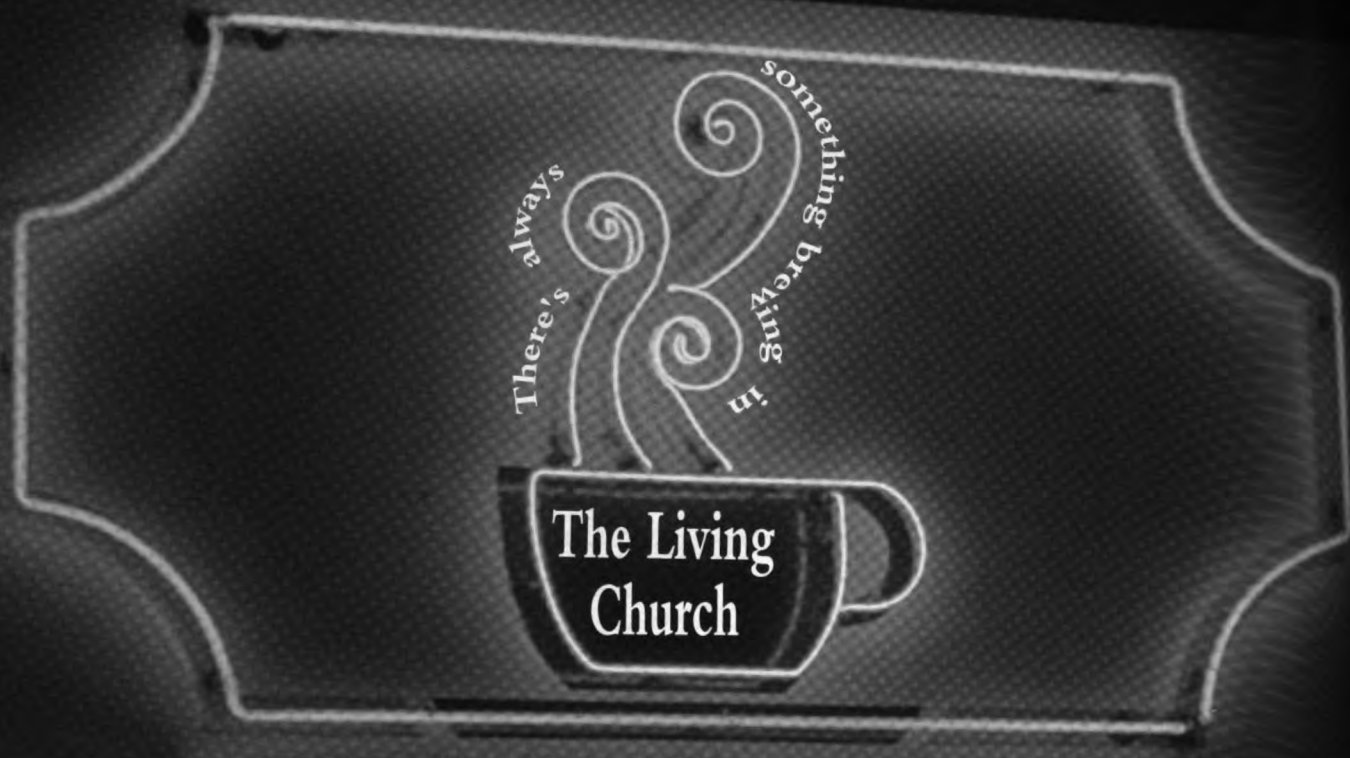
**ST. PAUL'S** Calle del Cardo 6  
Near the Instituto Allende  
Mailing address: Apartado 640  
Telephones: office (415) 20387; rectory (415) 20328  
The Rev. Michael R. Long, rector; the Rev. Sibylle van Dijk,  
d ass't; the Rev. Dean Underwood, r-em;  
Sun: H Eu 9, Cho H Eu 10:30 Wed H Eu 9:30. Spanish H Eu  
Sat noon

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (800) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10

# Good to the last page . . .



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— September 7, 2003 —

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