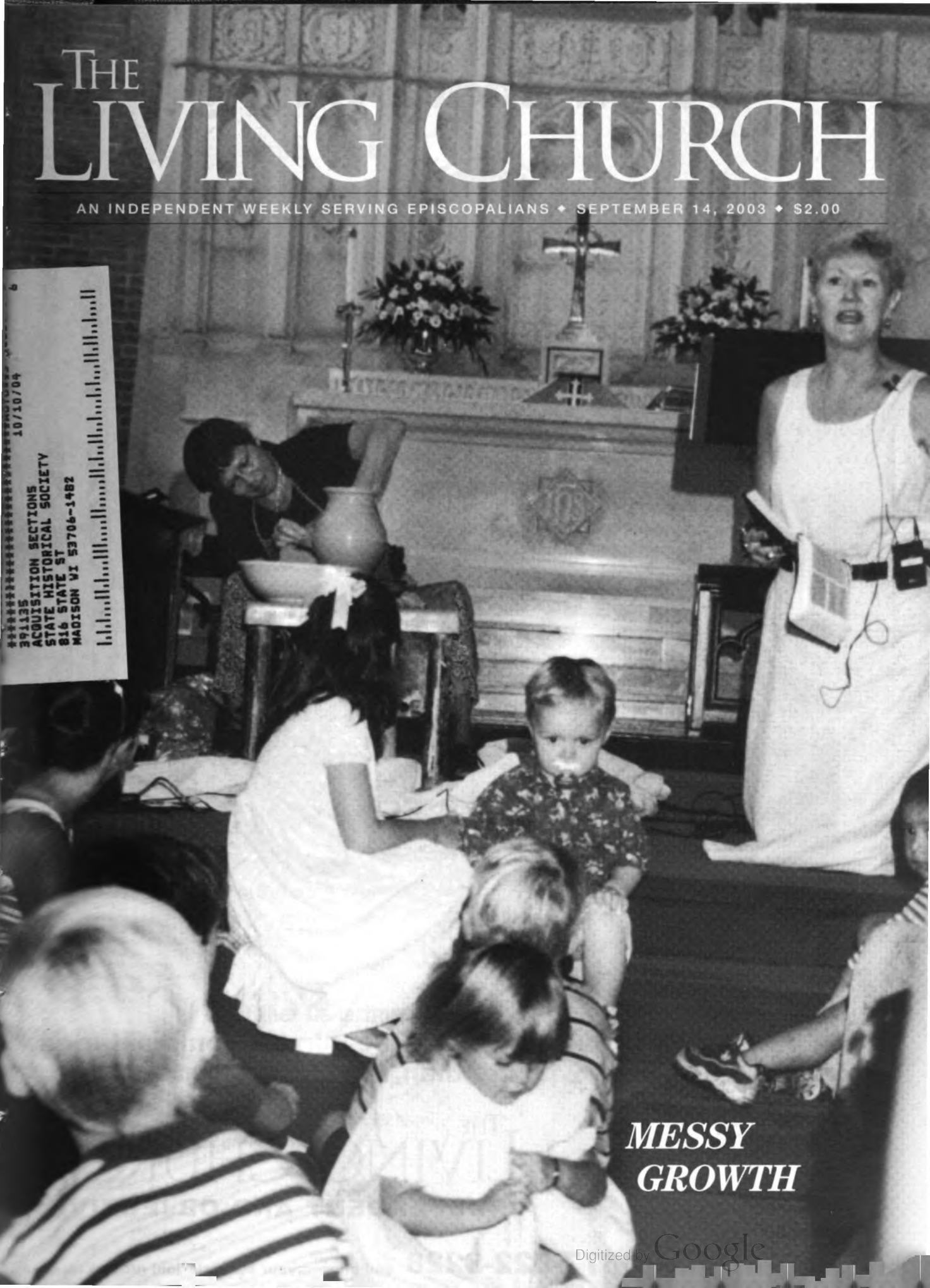


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Volume 227 Number 11

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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Elizabeth Aylward tells the children of St. Mark's Church, Brunswick, Ga., the story of the potter and the clay.

Marcia McRae photo

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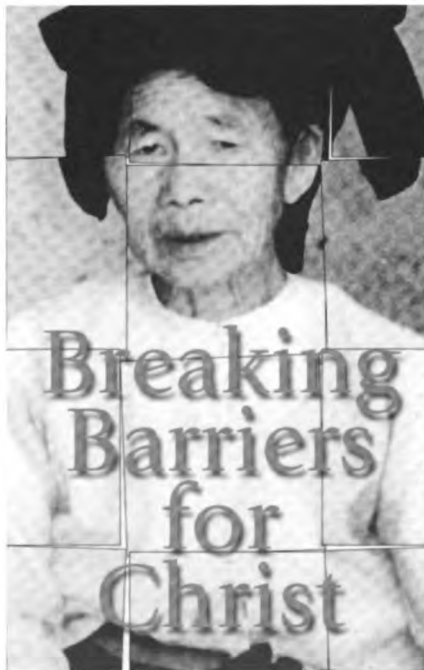
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SUNDAY'S READINGS

Called to Be Countercultural

'But who do you say that I am?' (Mark 8:29)

The 14th Sunday After Pentecost, Sept. 14, 2003 (Proper 19B)

Isaiah 50:4-9; Psalm 116 or 116:1-8; James 2:1-5, 8-10, 14-18; Mark 8:27-38 or Mark 9:14-29

One of the characteristics of Western civilization is a spirit of independence. We look upon independence as one of the highest of virtues. In its worst expression this takes the form of the cult of the self, typified by self-help books and looking out for me and mine. The Bible has a different take on things as shown in this Sunday's readings. The Bible teaches dependence on God and interdependence on each other.

No wonder there is a tendency in our culture to domesticate Jesus and the Bible so that the message comes across more like a mirror image of ourselves rather than a challenge that transforms us and our culture. But Jesus can never really be domesticated. In spite of our efforts to do so, he still speaks loudly and clearly: "Those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it" (Mark 8:35).

Throughout the Bible we find variations of this theme of losing self. Isaiah writes about God giving us a tongue not exclusively for our independent benefit but for others. Our

tongue is to be used for sustaining the weary with a word (Isaiah 50:4). Isaiah goes on to say that God awakens our ear so that we may listen. Listen to what? Maybe we are to listen as God listens. In Psalm 116, God inclines his ear to us when we are needy. There is the prototype for listening. God awakens our ear so that we may listen beyond our self-interest.

This same theme comes up again in a different way in the Letter of James. James argues against favoritism for the rich. We may say that we are not doing that. After all, we are egalitarians. However, we need to ask ourselves a question. Are we quick to respond to the needs of family and friends but slow to hear, see or touch the needs of the poor who are strangers to us?

In the gospel, Jesus asks who people say he is. After playing around with some answers he goes on to speak of suffering, carrying a cross and losing life, all a paradox for saving life. In other words, he is saying that this paradoxical person is who he is. If we want to be his followers, this is who we will be following.

Look It Up

We do not have to go far to do this research. Do research on ourselves. How much in a given day do we act selflessly for others rather than exclusively for ourselves? Do we find a balance?

Think About It

There is no easy way to balance the obligation we have concerning the needs of family and other loved ones with the needs of strangers. But are we blind to either?

Next Sunday

The 15th Sunday After Pentecost, Sept. 21, 2003 (Proper 20B)

Wisdom 1:16-2:1(6-11)12-22; Psalm 54; James 3:16-4:6; Mark 9:30-37

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BOOKS

Terror and Triumph

The Nature of Black Religion

By Anthony B. Pinn. Augsburg Fortress.
Pp. 288. \$22. ISBN 0800636015.

Terror and Triumph is a necessary resource for research into the difficult matter of the essence of black religion in the United States. Anthony Pinn's quest is to locate expressions and practices that formed the core of religious life in the 400-year odyssey of black people in America. Diversity in the nature and meaning of black religion is the book's chief concern.

Pinn concludes that all expressions of African American religion, not just Christian faith, manifest out of a basic impulse for complex subjectivity. This leads to the conclusion of the book in which the field of psychology of religion and religious aesthetics enable Pinn to argue for an elemental nature of black religion no longer bound by the ghosts of dehumanization.

No doubt, the socialization processes of slavery dehumanized African people to namelessness and invisibility. But how did black people resist such socialization? Pinn's response to this question was his genius in this book. To become human, black people had to create their own complex subjectivity through rituals and practices, the historical manifestation of black religiosity. Such religiosity gave way to new constructions of humanity for the modern and post-modern West.

In short, Pinn concludes that rituals in reference to the system of slavery reinforce a fixed identity of being black; recognition of this fixed identity leads to terror; and religion (liberation) for black people becomes a response to the dread and terror of being black in America.

Does Pinn also have to conclude that there is a nature and meaning of white religion in the United States that remains fixed? This was the only nagging question that I wanted to see answered in this fine book, as I wonder whether psychoanalytic constructs in fact work in the communal framework of African people.

(The Rev.) Michael Battle
Durham, N.C.

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Bishop Burgess Dies

Massachusetts bishop is remembered as the first among African Americans to lead a diocese of the Episcopal Church.

In an era when much of the United States was still strictly segregated by race and much of the Episcopal Church was white and upper middle class, the Rt. Rev. John M. Burgess stood out, not only because of who he was, but also because of the way that his ministry crossed seemingly impenetrable barriers. Bishop Burgess, who as Bishop of Massachusetts from 1970 – 1975 was the first African American diocesan bishop in the Episcopal Church, died Aug. 24 in Vineyard Haven, Mass. He was 94.

“He was the first of a number of prominent progressive bishops in the 20th century,” said the Rev. Canon Ed Rodman, canon missionary for the Diocese of Massachusetts. “He set the template both for black bishops and also for his commitment to urban ministry.”

Canon Rodman, who was with Bishop Burgess shortly before he died, noted that the Rt. Rev. Paul Moore is often credited with pioneering urban ministry, but he was consecrated after Bishop Burgess who was elected Bishop Suffragan of Massachusetts on

the first ballot on Sept. 22, 1962. On June 7, 1969, the diocese elected him bishop coadjutor. He succeeded the Rt. Rev. Anson Phelps Stokes, Jr. as diocesan on Jan. 17, 1970.

“To me the most significant thing was his consistency,” Canon Rodman said. “He was very much a person of his time and he knew that he would always have to be twice as good to get half as far as most white people, but he had no bitterness about him.”

In a 1992 interview, Bishop Burgess said he was always guided in his ministry by the desire “to prove that the Episcopal Church could be relevant to the lives of the poor.”

Born in Grand Rapids, Mich., on March 11, 1909, John Melville Burgess was the son of a dining car waiter on the Pere Marquette Railroad. He was ordained in 1934 and quickly immersed himself in the plight of auto workers who were struggling to unionize. He assumed ecclesiastical duties in Massachusetts in 1956 when he was appointed archdeacon of Boston and superintendent



RNS photo

Bishop Burgess at the service in 1970 when he was installed as Bishop of Massachusetts.

ent of the Episcopal City Mission.

While encouraging urban parishes to become more involved with the poor, he often met resistance from clergy who had become comfortable maintaining declining congregations. In his first diocesan convention address in 1970, he elaborated on the importance of urban ministry.

“I hope we will not lose sight of the fact that our true and essential mission is to the world and not to ourselves,” he said. “It would be tragic indeed if debate on ecclesiastical minutiae provided us an escape from a world in need of Christ.”

After his retirement as diocesan, he taught at Berkeley Divinity School at Yale and served for a time as interim dean. He also was an assisting bishop in the dioceses of Washington, Connecticut, North Carolina and Curacao.

The Burgesses moved from Connecticut to Martha's Vineyard in 1989 and were members of Grace Church, Vineyard Haven. In 1999, the parish honored Bishop Burgess on his 90th birthday with the dedication of a new stained glass window bearing his likeness.

Bishop Burgess is survived by his wife, Esther, two daughters, Julia Burgess of Washington, D.C., and Margaret B. Harrison of Boston, three grandchildren and two great grandchildren.

Episcopalian Chosen to Lead Liberia

Charles Gyude Bryant, the new leader of the interim government of war-torn Liberia, is considered a consensus builder who reportedly honed his diplomatic skills as a member of the Episcopal Church of Liberia.

“He has the ability of decision-making” by consent not fiat, the Very Rev. Jonathan B. B. Hart told *The New York Times*. “In the church we want decisions coming out of discussions, not unilateral decisions,” said the dean of Trinity Cathedral in Monrovia, where Mr. Bryant is a member.

Mr. Bryant, a successful businessman and until Aug. 21 a relatively minor political figure in Liberia, will need to employ all of his consensus-building skills. Founded on the western

side of the African continent in 1847 by freed American slaves, the country of 3 million has been almost destroyed during a civil war that began during the early 1990s and has resulted in an estimated 250,000 deaths. Recently a 1997 ceasefire agreement collapsed, creating as many as half a million refugees and widespread famine.

If anyone is capable of bringing the country back from the brink of ruin, it is Mr. Bryant, said his brother, the Rev. Burgess Carr, rector of St. Timothy's in Decatur, Ga.

“Gyude is a very careful and cautious person,” he told Episcopal News Service. “He is a man of deep faith. He is a fair person, not ostentatious; he is soft-spoken and knows his mind.”

Arizona Nominees

The nominating committee of the Diocese of Arizona has announced a slate of four candidates for the bishop coadjutor election to be held at All Saints' Church, Phoenix, Oct. 17-18.

They are: the Rev. Christopher Brdlik, rector of Calvary, Summit, N.J.; the Rev. Jonathan B. Coffey, Jr., rector of St. Anthony on the Desert, Scottsdale, Ariz.; the Rev. Carol Wharton Hull, rector of St. George's, Dayton, Ohio; and the Rev. Canon Kirk Stevan Smith, rector of St. James', Los Angeles.

The Rt. Rev. Robert R. Shahan, Bishop of Arizona, has not announced the date of his retirement. However, Bishop Shahan said he intends to devote the majority of his time after the tentative April 2004 consecration to overseeing the rebuilding of Trinity Cathedral which was severely damaged by a fire last October.

BRIEFLY...

The middle school and high school based at Trinity Cathedral in Little Rock, Ark., will change its name to **Episcopal Collegiate School** in order to reflect its heritage, identity and mission, according to a statement from the board of directors. A school comprising elementary grades will retain The Cathedral School name.

Most mainstream protestant denominations in the United States have had significant increases in the number of **heresy charges** filed against ministers. A recent report in *The Providence Journal* attributes the increase to two somewhat differing developments: an increasing number of people entangled in disputes over historical theology vs. popular culture, and a backlash against the ecumenical movement.

Correction: The vote for the lay deputation of the Diocese of Southwest Florida was listed incorrectly in the vote totals for resolution C051, the blessing of same-sex relationships [TLC, Aug. 31]. That deputation voted "no" rather than being divided.



Rick Bate photo

Young adults lived at this house next to St. Mark's Cathedral, Minneapolis, during General Convention.

Full Involvement for Young Adults

After he gave committee testimony on stem cell research and *in vitro* fertilization, Ryan Kuratko, writing in "Four and a Quarter," a newsletter publication by the Young Adult Festival, lamented in an editorial that he felt as though he had not given a good account either of his views or the Young Adult Festival presence at General Convention.

Mr. Kuratko and approximately 100 other Episcopalians aged 18-29 were part of a new initiative in young adult ministry.

"The festival is different than other 'young adult'-themed events that have happened in the past," said design team member Uchenna Ukaegbu of Ann Arbor, Mich. "It's not a social gathering, or a vocations conference, or a retreat, although it has elements of all those things. We want to equip ourselves to be fully involved in the life of the church."

Participants in the July 29-Aug. 3 event agreed to spend at least one week living in community at a house owned by the Diocese of Minnesota and located next door to St. Mark's Cathedral. Their daily schedule, which began at 7 a.m. and closed with Compline at 10 p.m., included workshops,

worship, daily legislative briefings as well as observation and participation in daily General Convention legislative activities. Most of the activities, worship and workshops were open to all convention attendees. It was underwritten by the Young Adult and Higher Education Ministries Office of the Ministries with Young People Cluster of the Episcopal Church. The Rev. Douglas Fenton is the staff officer for the Young People Cluster and served as event host.

Fr. Fenton said the participation was evidence that the Episcopal Church contains "passionately motivated and committed young adults" who seek ways to welcome others and be welcomed themselves into wider church fellowship and participation.

Mr. Kuratko's testimony was not a total loss. He reported that afterward a number of committee members sought him out to thank him for his comments.

"A young adult presence is more than an advocacy group," he wrote. "It is the conscious changing of the habits and ways of thinking of all the members of the church so that they routinely and automatically include young adults as the active, interested, and informed group that we are."

Forgiveness on Death Row

The mother and a daughter of a murdered woman sit across the table from the man who killed their loved one several years ago. They're together in a windowless room on death row in a Texas prison with a mediator from the Texas Department of Criminal Justice's Victim Offender Mediation Dialogue — a transformative program of forgiveness directed by Eddie Mendoza, a part-time student in the master of arts in counseling program at the Episcopal Theological Seminary of the Southwest.

A video camera records the hours-

one's life ended filled with terror; but these final words speak more to a moment full of grace.

When the session concludes, the women insist on having the mediator take photos of them with the killer, arms around each other, and goodbye hugs are given.

With 23 years of experience in criminal justice from probation officer to mediation training, Mr. Mendoza, 48, directs a program unique in the United States. Well known for leading the United States (and all but two other countries throughout the world) in

doza, who is a licensed counselor but has taken seminary courses for several years to enhance the spiritual perspective of his work.

"They have to get to a place where they want to meet the perpetrator." Mr. Mendoza or one of the other staff mediators prepares both the victim(s) and the perpetrator thoroughly for six months before they encounter each other during the session.

The prisoner must agree to mediation and does not receive any jail rewards or time off sentencing for participating. Mr. Mendoza has seen many attitude changes in prisoners after they go through mediation.

"One person told me he no longer cheers while witnessing a prison fight. He just walks away now."

Both victims and offenders reach a point where they have to see each other and tell their story, said Mr. Mendoza, a member of Christ Church, Cedar Park, Texas. An offender realizes the human side of his or her crime by listening to the victims describe their loved one and detail the pain and anguish of loss. Victims realize the offender may not be a vicious animal but a

human being who also suffers from the crime.

Victim and offender often end up talking in a way with the dead person, Mr. Mendoza said.

"Participants communicate with the dead person through each other. The killer usually knows nothing about his or her victim, and the survivors don't know about the last minutes of their loved one's life. When this communication happens, the victim and the offender find reconciliation and a miracle happens."

Bob Kinney

An offender realizes the human side of his or her crime by listening to the victims describe their loved one and detail the pain and anguish of loss.



Mr. Mendoza

long encounter. Aside from spotty testimony at the murder trial years ago, the women know little of their loved one's last moments of life. The daughter was only 5 years old at the time of the murder. They press for information — and still more information. Choking back sobs, the perpetrator spills out horrific details of the killing. The killer relates that just seconds before he shot her the victim said, "I forgive you and God will too."

This revelation pierces years of pain and uncertainty. Until now, the mother and the daughter thought their loved

death penalty executions each year, Texas paradoxically became the first state to develop a statewide program of mediation dialogue for violent crimes in 1993. About 120 mediations have been held in the past six years — most dealing with fatally violent crimes or a death sentence, as well as DWI manslaughter. Fifteen other states now have some form of mediation, but most deal with misdemeanor crimes and no other program includes all the prisons in its state.

It's up to the victims to begin the process of mediation, said Mr. Men-



Elizabeth Aylward tells the children the story of the potter and the clay.

Messy Growth

St. Mark's Church, Brunswick, Ga., is especially friendly to families.

By Marcia McRae

Messy. Joyous. Tedious. Open. Moving. Solemn. Silent. Movement. Dynamic. Many other adjectives come to mind and sprinkle conversation about St. Mark's Church in Brunswick, Ga., a parish that advertises itself locally as "an old church with new ideas."

Those ideas make for a messy community — literally and figuratively. For example, at the popular and growing 9:15 a.m. Sunday service, visitors experience a lively community in family-oriented worship with many children and their accompanying noise and movement among an average crowd of 125 of all ages, one-third of them children.

It's a service for which a drop cloth

may be required as happened when this writer and her husband spent the weekend as guests of the parish to get a close look at what makes St. Mark's a dynamic and growing church in this seaport's inner city. One factor that contributes to the obvious love shared among parishioners is the genuine mutual respect active among them. This is apparent in word and deed, whether sharing a meal on a dock overlooking the Atlantic Ocean, exchanging the peace at the Eucharist, or socializing in the parish hall while the children's class is in progress at the other end of the room.

St. Mark's members manifest an attitude summed up by one parishioner who commented on a non-traditional service. "It's not my cup of

wine, but I'm glad they're coming."

The liturgy at St. Mark's is the same one Episcopalians use throughout the Diocese of Georgia. But it has a distinctly different dynamic that comes from its mix of clergy, laity and the sense of love, duty and devotion they hammer out for themselves in an on-going process. The process itself helps empower participants to claim and share God's love. It also allows them to try and to regroup when an effort fails.

That process, coupled with the confidence they have in themselves and their leaders, led to bringing the non-traditional family service out from the chapel where it was tucked away and which it had outgrown. At that Sunday service, attended by 135,

(Continued on next page)



Top: The Rev. Liam Collins (rector, St. Mark's, Brunswick) shows the bowl he made as he preaches on the same theme.

Left: Potter Debbie Craig demonstrates her craft.

Right: Music at the family service is lively and full of gestures.

Marcia McRae photos



(Continued from previous page)

local potter Debbie Craig worked at her wheel in the chancel as Elizabeth Aylward told the children's story about the potter and clay. That led into the sermon the Rev. Liam Collins preached, using as a visual aid the clay bowl he had made during a past attempt to be a potter.

On the more figurative level, St. Mark's is a messy community when it comes to decision making. Since becoming rector in 1998, Fr. Collins has made a concerted effort to have the congregation reach consensus through open meetings and open dialogue.

"It is tedious and messy," Fr. Collins said, adding there can be tension in the dialogue, and the congre-

gation knows that "to have your say is not to have your way."

But it works. Parishioners know there are no secret agendas, meetings nor groups. More than that, they know their opinions matter. "This develops a growing sense of ownership in the church in a very positive way," Fr. Collins said.

"You don't hear 'Nos' in our church but 'Let's talk,'" said Jack Aylward who, with his wife, Elizabeth, was instrumental in developing the family service. In fact, that service, which had been using printed service sheets, changed when participants talked to Fr. Collins about wanting a more prayer book-oriented liturgy. That kind of positive approach helps air issues so that marginal items do not become divisive, Fr. Collins said.

It helps parishioners feel respectfully listened to, according to both Fr. Collins and parishioners.

"Maybe their idea sparks the attention of the group and forges the way for the next step for us in the process," Fr. Collins said, emphasizing it's not about efficiency but about decision making. "The lack of efficiency does get on some people's nerves ... It's not always about efficiency ... But I think in some ways it is the most fruitful. There's a vitality in it now that's pretty contagious, I think."

That means agendas carry over from one time to the next and meetings usually last one-and-a-half hours, but they often include a meal. This developed from the 1999 annual parish meeting that was full of



St. Mark's Church, Brunswick, Ga.

energy and vitality. As it ended, participants realized they could not shut off that creative enthusiasm until the next year's meeting, and they could not consign it to committee. So they undertook to explore new vehicles to access that dynamic dialogue, Fr. Collins said. Parishioners and assisting clergy alike credit much of the church's dynamic character and growth to Fr. Collins' pastoral leadership and to the organizational skills of Al Talley.

Fr. Collins had served at St. Mark's for a number of years as an assistant under his predecessor before he was invited to become rector. He agreed on condition that Mr. Talley become parish administrator. Mr. Talley has a strong organizational mindset and skills that meet the growing needs of the parish, and these allow Fr. Collins to focus on pastoral issues, he said, echoing

comments from others in the congregation attesting to Mr. Talley's skills that have proven invaluable to St. Mark's. Since 1998, average weekly attendance has increased from 423 to 550, but attendance is just one of a

their city and cross-cultural awareness, appreciation and communication in their neighborhood. These efforts range from praying for the embattled school board and offering tutoring services to students who

“Growth is not measured just by numbers, but also by the quality of what we do.”

— Karen Fender

number of ways the congregation assesses its effectiveness.

“Growth is not measured just by numbers, but also by the quality of what we do,” said Karen Fender, who served as senior warden in 2002. And the people of St. Mark's do much. For example, they strive to build peace in

request it to swapping ministers for Sunday services and Christian education with other denominations and races. □

Marcia McRae is editor of The Episcopal Church in Georgia, the newspaper of the Diocese of Georgia.

Two Directions at One Time

An editorial concludes that "The prospect of full communion with Roman Catholics is an exciting possibility" [TLC, April 27]. As a lay Episcopalian, I am underwhelmed by this "exciting possibility." While the dialogue continues between Anglicans and Roman Catholics (the ARC consultations), on the protestant side of town the courtship between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) also proceeds warily. Roman Catholics, Episcopalians, and Lutherans share a similar liturgy, but one should not mistake form for substance. Martin Luther had no doubt about where he was coming from, nor I suspect is the pope uncertain about his own position and, for that matter, about Martin Luther's.

I am not trained in theology and realize that in offering these thoughts I betray a vast ignorance. Nevertheless, I have been uneasy about the transformation of the Episcopal Church as I have experienced it during my lifetime, and am concerned that Episcopalianism is suffering from a serious identity crisis as it seeks to be all things for all people, embracing the polarities of Roman Catholicism and protestantism.

The deliberations of the Episcopal-Lutheran discussion participants suggest the philosophers of Milton's *Paradise Lost*, who "found no end, in wandering mazes lost." These deliberations revolve around the centrality of the historic episcopate for Episcopalians and the status of their bishops, who in the Lutheran Church seem, to my observation anyhow, to be more *primi inter pares*, and who may return to parish ministry after a term in office.

Yet at the center of the "wandering mazes" is the Minotaur himself, Martin Luther, squaring off against his mortal enemy. The Episcopal Church I remember through my young adult years was, I believe, officially identified as "The Protestant Episcopal Church" until the "protestant" label was later dropped as practices and doctrine closer to the Roman church

were introduced. Therefore I have difficulty understanding how the Episcopal Church can march in two directions at once without becoming hopelessly lost in the "wandering mazes." The Lutherans are not about to forswear their protestant heritage, nor is the papacy about to welcome Martin Luther.

Catholicity is one thing; elimination of dissent is another, and the authority of the pope is absolute. But the pope is not alone in claiming authority. The world is in agony from conflicting authoritarian world views, most visibly in the Middle East, even if the triumph of authority is asserted by "coalition" forces only as an intermediate stage toward democracy. For the moment, anyhow, dissent from the claims of the victorious authority is suspect, in our homeland as well as in occupied territories. During the attack on Iraq, "Protesters=Pro-Terrorist" was painted on the windows of a formidable megasized SUV parked along a main street of the college campus where I work.

But protestantism is also the work of protesters and built on dissent. I would not gloss over abuses and intolerance in the religious history of protestantism but feel dissent is inherently healthy and needed more than ever in a world of clashing authoritarian ide-

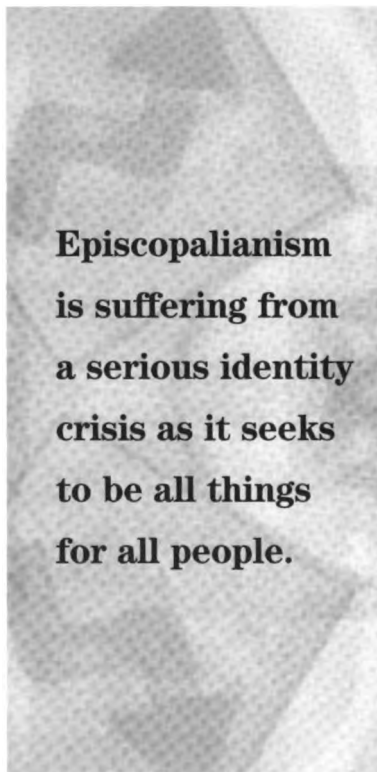
ologies.

Because I have been uneasy for years about the apparent trend of Anglicanism toward Roman Catholicism with its authoritarian baggage, I was heartened by the dialogue with the Lutherans. However, the stronger current seems to be sweeping Anglicanism toward Rome. I only hope that the Episcopal Church does not drown in these dangerous waters because it cannot decide toward which shore to swim. □

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Because I have been uneasy for years about the apparent trend of Anglicanism toward Roman Catholicism with its authoritarian baggage, I was heartened by the dialogue with the Lutherans. However, the stronger current seems to be sweeping Anglicanism toward Rome. I only hope that the Episcopal Church does not drown in these dangerous waters because it cannot decide toward which shore to swim. □

Our guest columnist is William G. Sayres, part-time teacher of English at the University of Maine at Farmington. He is a member of St. Andrew's Church, Readfield, Maine.



Did You Know ...

The Rev. David E. Evans, of Vernon, Vt., observed the 60th anniversary of his ordination to the priesthood on May 10. His brother, the Rev. John H. Evans, of Portsmouth, R.I., observed the 60th anniversary of his ordination to the diaconate on July 9.

Quote of the Week

Russell D. Moore, writing for BP News, the daily news service of the Southern Baptists, on General Convention: "The Episcopal hierarchy faces a culture that is just as entrenched in the ideology of the sexual revolution as the Jim Crow South was entrenched in the ideology of white supremacy."

Not a Wise Strategy

There are already distressing reports of money being withheld or reduced as a symbol of unhappiness over what took place at the 74th General Convention last month in Minneapolis. Some dioceses are talking about reducing or withholding their apportionment to the Episcopal Church. One diocese is reported to have placed its apportionment funds in an escrow account. Some congregations are trying to decide whether to reduce or withhold their diocesan assessment. And some individuals already have either cut back or eliminated pledges to the local congregations.

Such strategy is unwise, and usually hurts everyone but the person or institution to whom the tactic is directed. In many of the aforementioned examples, those who suggest a cutback or withholding of funds try to ensure that the money is redirected to a “local” project or ministry. The trouble with such a plan is that proponents overlook the fact that we are part of a worldwide fellowship — the Anglican Communion. By withholding funds from the national church, chances are that much of the Episcopal Church’s foreign mission will be reduced or eliminated while the national leaders will be untouched. This would be a touch of irony, for many of those who are considering cutting back payments to the national church are the same ones turning to international primates for help. Ministry and financial aid to those same primates’ churches could very well be eliminated if dioceses decide to redirect their funds. Meanwhile, the bishops, or General Convention deputies, who adopted the legislation that led to the possibility of withholding funds, and even the Presiding Bishop, would be unaffected by such a strategy.

Eliminating payments to the national church or the diocese also would help prove an unfortunate point — that we are in essence a congregational church, acting unilaterally rather than collegially, even if redirected funds might be helping the local community. We are still part of the Episcopal Church, and even if we don’t agree with some of its decisions, we have an obligation to the larger church and to each other. The church is not a voluntary organization or a club to which membership dues are paid. It is a community of the faithful, even when it is wracked by tension and division.

Withholding funds is bound to have a negative effect on stewardship teaching at the local level. How can we teach good stewardship if we are not practicing it ourselves?

Perhaps most important, we have the teaching of Jesus as an example. In Matt. 17:24-27, the collectors of the temple tax confront Peter and ask him if “your teacher” pays the temple tax. Jesus tells Peter the temple tax must be paid, even if it would wind up in the hands of those persons responsible for condemning him to death.

Money talks, an old saying goes. Another old yarn refers to voting with one’s checkbook. Holding back funds is bound to attract attention, but it is not a Christian response, even if we don’t agree with the leaders of our church. We are called to be faithful, and when we believe the church has erred, we are to call for reform. We are still members of a faith community, and responsible to one another and to God.

By withholding funds from the national church, chances are that much of the Episcopal Church’s foreign mission will be reduced or eliminated while the national leaders will be untouched.



Dog is doing a new thing.

The Church According to Garp

By Whis Hays

During General Convention one of my co-workers at Rock the World Youth Mission Alliance delivered a great reality check. When we heard that the Rev. Canon Gene Robinson was being investigated for "sexually inappropriate behavior" as part of his consent hearing, Meredith said, "Wait ... was the inappropriate behavior touching a man in public, divorcing his wife, or having sex with another man?"

In *The World According to Garp* by John Irving, a best-selling 1978 novel, Garp's entire life interweaves Everyman normalcy with outrageous extremes of infidelity, violence, lust, blasphemy, and lives turned upside down and inside out by sex and violence. Garp is conceived when his mother effectively rapes his semi-comatose father while serving as his nurse. She later establishes a feminist resort which becomes a haven for a group of women who willingly cut out their own tongues to protest the mutilation-rape of an 11-year-old girl. One major character is Ruberta Muldoon, a transsexual ex-football player. Violence also punctuates the story line: Assassination attempts are common fare, planes crash into houses, a man bites off a dog's ear (and that's not all that gets bitten off in the story). Absurdities and depredations pile up in a world which otherwise seems very normal. The effect is a sitcom gone completely berserk.

The actions of General Convention remind me far more of Irving's novel than I would have dared imagine a few years ago. What else can you say when the convention strains at the gnat of a single incident of an allegedly inappropriate touch while swallowing whole the camels of divorce and flaunted homosexual liaison? This is a church gone berserk, where perspective is abandoned for the sake of political

agenda. The guardians of a venerable Christian institution have affirmed behaviors that the scriptures, their own tradition and nearly all cultures view as immoral – and they have affirmed these behaviors in the name of divine justice?

That's only the beginning. More absurdities and depredations to follow.

In the strangest of all turns, the liberal part of the church turned a deaf ear to the pleas of brothers and sisters from the global South to refrain from enacting the renegade sexual agenda presented for approval at convention. This deafness is especially tragic in light of

get worse as liberal decision-makers punitively withhold even more funds in the wake of ECUSA's schismatic departure from the Anglican Communion. "In the name of divine justice, I will trade your lives for my sexual gratification and enlightenment."

This is the Church According to Garp.

The blood-for-sex tradeoff may just be getting started. In places like Africa and Southeast Asia, where the Anglican Church borders militant Islam, active violence against Anglicans may well erupt or already may have erupted the day after Canon Robinson was approved. This blood will not only be on the hands of those who decide where to disperse the church's funds. Their blood will be on the hands of all who voted for the consent, and those who deliberately voted to elect bishops and deputies who would vote this way, for whom "justice delayed is justice denied." Whose justice? At whose expense? In the absurd Church According to Garp, what difference does it make?

Is this scenario unlikely? Could those bishops who face radical Islam on their doorsteps and in their streets be mistaken or bluffing or lying about the threat to their lives and the lives of their flocks? Who would dare to make such a charge? Only those who believe that upper-crust Americans really do know better than the black and brown bishops who live under this threat. So we have now mutated into a church where the liberals have become the racists and cultural imperialists. This church still retains the trappings of normalcy, but it has gone completely berserk.

Perhaps you remember the charges brought against Bishop Walter Righter in 1995, charges of having violated the doctrine of the church by ordaining an openly practicing homosexual priest. The trial never happened. The charges were dismissed after a hearing by a

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Irving's book was made into a movie (1982).

the deadly consequences these decisions hold for untold thousands of poor in the least economically developed parts of the world.

I have been told by bishops from below the equator that funds to their dioceses were cut back severely or cut off entirely in 1999 — because their stance in favor of sexual morality at Lambeth in 1998 offended the liberal establishment in the Episcopal Church. These dioceses were no longer able to fund significant humanitarian and health programs. Lives of impoverished people of color have already been sacrificed on the altar of America's liberal sexual agenda. This problem will only

It Seems Different

panel of bishops on the grounds that the Episcopal Church really has no doctrine (unless it might be found in C. H. Dodd's 1936 book on apostolic preaching). I think the easiest road to take now would be to admit whatever doctrine remains in the Episcopal Church is really Gnostic doctrine. "Do whatever you like with your body sexually. Defend your right to do so by sacrificing the blood of poor people of minority extraction. After all, these are merely physical, material realities – we are concerned with eternal, spiritual matters like love." This is Gnosticism with a vengeance. If we aren't saying it outright, that may be more due to our love of understatement than because we still really believe and obey the gospel of Jesus Christ. Very fitting for the Church According to Garp.

Please let me say I have no interest whatsoever in levying a personal attack on Bishop Coadjutor-elect Gene Robinson. I have never met the man, and those who have met him are favorably impressed in many ways. But in certain situations an individual becomes an icon for a cause or a movement. In this case, Canon Robinson voluntarily became the international symbol for a gay rights movement that now deliberately plunges the entire Anglican Communion into the maelstrom of schism. He is an actual person whom few of us know, but under the circumstances he has become a personage known to us all. It is Canon Robinson's personage that symbolizes our final smash through the looking glass into another dimension, an upside-down ecclesiastical world where the insiders are Out: the Church According to Garp. Whether we mourn our infidelity or celebrate the victory of our surrealistic justice, this is the church that has come upon us at last. Canon Robinson has become our new icon of hope and progress and justice. I hope we enjoy the view.

So here's to you, Canon Robinson. □

The Rev. Whis Hays is the founder and executive director of Rock the World Youth Mission Alliance in Ambridge, Pa. He also teaches youth ministry at Trinity Episcopal School for Ministry.

So far, I have failed to recognize the General Convention I attended in Minneapolis in the reporting of THE LIVING CHURCH. It would seem the vantage from Hall D (exhibits) was different from my own in Hall C (House of Deputies) [TLC, Aug. 24]. Where have been mention of the myriad moments of grace I experienced? Let me name a few: Cynthia Black's stunning audio-visual presentations during midday prayers; Chaplain Brian Prior's uncanny ability to center the house in silence and to sum up deputies' hopes in prayer; and the unfailing courtesy, fairness and good humor of president George Werner, vice president Vince Currie, and secretary Rose-mari Sullivan in guiding the house through debate on difficult issues. My favorite moment was when Nigel Renton's resolution of courtesy and appreciation for the signers for the deaf was acclaimed by the house, whose members signed applause. No one clapped. Remarkable!

An editorial noted that Gene Robinson may turn out to be a good bishop, but his election came at too high a price [TLC, Aug. 24]. This, from a Christian publication? What if God had thought likewise and declined to redeem humankind, because the price was too high?

Lastly, let me respond to this week's editorial dirge. Former Bishop Jones of Montana was presented, because a complainant filed a charge that he had abused a pastoral relationship. How is that similar to Bishop Coadjutor-elect Robinson's situation?

*(The Rev.) Gregory S. Straub
Chestertown, Md.*

As I have poured over editorials of newspapers across the country, referring to our recent General Convention, I have been impressed with how many have been positive. Several writers have taken note of the rich spiritual climate which existed in discussions, debates, and preparation of the way for voting. Especially noted was the strong spirituality experienced in the House of Bishops.

After such saturation of prayer and calling upon the Holy Spirit for guidance, at the convention, and throughout the church, I do not see how we can continue to make the claim that the action taken to confirm the election of Canon Robinson was not in accordance with the will of our loving God. We need to be more open to that possibility.

In 1976, at the convention in Minneapolis, I served as a deputy when approval was given for the ordination of women. I remember the gloom which hung over much of the place, with statements that we had abandoned the historic faith of the church, and threats of leaving our community of faith. Actually, I had the same question then as I do now. Today, I no longer question what was God's will in the 1976 convention. It seems rather obvious now that God gave us a complementary ministry which

(Continued on next page)

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has greatly enriched the church.

So many good things have come from this recent convention — ministry to youth and young adults, to the lives of brothers and sisters from other cultures, evangelism, mission and outreach. Now is the opportunity for all of us to get on with the powerful mission of Jesus Christ.

*(The Very Rev.) Robert Bizzaro
South Bend, Ind.*

I was not raised in the Episcopal Church, and, therefore I am amazed by the church's obsession with homosexuality and the failure to place this issue in any broader context. Those who have reservations about the consent of the Rev. Canon Gene Robinson as the Bishop Coadjutor of New Hampshire conveniently overlook the massive changes in the Episcopal Church over the last several decades in the areas of sexuality and gender.

Both the late Bishop Paul Moore of New York and the Rev. Peter Toon of the Prayer Book Society have argued cogently that, once the Episcopal Church broke dramatically with tradition and church teaching and discipline on the issue of divorce and remarriage, it thereby allowed the way for the acceptance of homosexual relationships. Until a few decades ago, an Episcopalian who remarried after a divorce was liable to excommunication, and, of course, such people were rejected for the ordained ministry. What was once a sin has now become acceptable.

Dramatic changes have been visible in other areas as well. We now ordain women; while this practice may have many benefits, it has little support in scripture or tradition, and is still unacceptable in some parts of the Anglican Communion. In addition, we have entered into a problematic relationship with the Lutheran Church.

Where is the controversy over these issues? I suggest that the bishops of the Episcopal Church address all these matters, with a particular focus on the nature and consequences of sudden change in theology and discipline.

*(The Rev.) Warren C. Platt
New York, N.Y.*

No Need to Despair

General Convention has clearly jettisoned the rock of catholic faith for the shifting sands of secular humanism. But what else is new? I gave up on the national church about 27 years ago as hopelessly liberal and self-absorbed, having no need for a Savior who died on a cross. The faith has always been in the parishes rather than among the Yuppie elite who are elected year after year to supposedly represent us at General Convention.

Traditionalists certainly have no need to despair. There are now without question two Episcopal Churches in the United States. Dioceses themselves are divided and jurisdictional boundaries will become meaningless. The argument of the liberal bishops that their authority must be recognized will weaken as they themselves refuse any obedience to the Lambeth Conference or the moral authority of the primates. It is time for Christians in the Episcopal Church to distinguish themselves by refusing to be in communion with those who reject the primacy of scripture. One at a time, and with God's help, we will take back our church.

*Charles C. Wicks
Elkhart, Ind.*

Where We Go

A question on a cover asks "Where Do We Go from Here?" [TLC, Aug. 31]. Fair question, but the answer should be obvious. We go out to do the work we have been given to do in being the hands and feet of the risen Christ here on earth, now, in this mortal life — to feed the hungry, to house the homeless, to visit the sick and the incarcerated, to comfort the dying, to baptize babies, to absolve the penitent, to teach the faithful, to preach the gospel, and to love one another.

In 18 years in the ordained ministry, I have yet to ask anyone about his or her sexual orientation, nor had my own questioned. Who cares? Life is too short

and the work at hand too important to focus on such nonsense.

In the article "Reactions at Home and Abroad," in the same issue, there are 15 quotes presented, of which only three, or 20 percent, are at all favorable toward the election of Gene Robinson. This is unbiased or diverse, in keeping with the magazine's objective printed on page 3?

*(The Rev.) James B. Craven III
St. Luke's Church
Durham, N.C.*

What About Souls?

The editorial, "Church in Further Turmoil" [TLC, Aug. 24], boldly asserts that "The disarray caused by Canon Robinson's election is too large a price to

Why is it that from the earliest times
of Christianity, the greatest points
of strife revolve around the inclusivity
of the Christian community?

pay." This begs the question, "What exactly are you counting?"

Impaired communion within the Communion, loss of some members, ecumenical relationships stressed, "change" of teaching ... all part of "a price." What about souls — marginalized because of sexuality, estranged because of color, shunned because of gender? Why is it that from the earliest times of Christianity, the greatest points of strife revolve around the inclusivity of the Christian community — Gentiles, women, non-anglos, gays, lesbians, and on and on? Can one even put a "price" on all of this?

Indeed, the gaze of the "secular world" has been on the Episcopal Church in recent times. While the "glass-half-empty" approach is that this has not been one of the Episcopal Church's "finest hours," the "glass-brim-full-and overflowing" approach is that the Episcopal Church is the only main-line denomination to address (albeit kicking and screaming) the fundamen-

PEOPLE & PLACES

tal issue of sexuality and Christianity.

Counting the cost is not so easy, is it? There are gains and losses all around, decisions to be made for each faithful follower of Christ. But let us be clear that the "sheckels" we count are not the same as those of the world.

*Bruce J. Barber
Albuquerque, N.M.*

Staying Loyal

The editorial, "Reasons to Be Patient" [TLC, Aug. 31], states, "We can understand the feelings of persons who feel abandoned by their church" and "The American Anglican Council (AAC) has been a shining witness in upholding a traditional faith..."

I hope you can "understand the feelings" of those of us living in AAC-led dioceses who feel abandoned by our diocesan leadership — those of us who believe the Episcopal Church "has been a shining witness" to the all-embracing, radical love of our Lord and Savior, Jesus Christ and who don't wish to be a part of a "reorganization of the Episcopal Church." We are loyal to a church which traditionally has made room for many points of view, both social and theological, and has always been able to live within that tension, seeing that our unity is in Christ. Because we are not in agreement with them, those AAC diocesan leaders have acted to ignore anyone's views but their own and have lumped us in with those whom they consider to "have already left the faith" as an AAC leader of my own Diocese of Pittsburgh stated in the local newspaper.

If they want to "reorganize" the Episcopal Church, they should seek to do so from within, not by calling upon the help of third world outsiders who obviously don't understand the dynamics of Episcopal Church polity.

We have not left the faith. We believe we are the mainstream and we are the orthodox, and we call all to live out the promise made in our baptism — to "strive for justice and peace among all people, and respect the dignity of every human being."

*Susan J. Boulden
Oakmont, Pa.*

Appointments

The Rev. **Keith Naylor Adams** is rector of Good Shepherd, 3355 W Beauregard St., San Angelo, TX 76904.

The Rev. **Jerry Anderson** is pastoral care director at Good Samaritan Hospital, 1225 Wilshire Blvd., Los Angeles, CA 90017-2395.

The Rev. **Margaret Sutton Austin** is rector of St. Stephen's, 1101 Slide Rd., Lubbock, TX 79416.

Ordinations

Priests

Olympia — Josephine Cameron Beecher, Christy Larson Logan, James Frederick Neal.

Deacons

Los Angeles — Robert Moon, Laura Queen, John Taylor, Carol Wade, Julia Wakolee-Lynch.

Olympia — Patricia Baker, Earl L. Grout, Zula Jean Johnston, David Marshall, Katherine Sedwick, Rachel Taber-Hamilton, Tasha Brubaker, Edith Weller.

Retirements

The Rev. **Noel Burtenshaw**, as rector of St. Aidan's, Alpharetta, GA.

Deaths

The Rev. **Paul W. Bigger**, retired priest of the Diocese of Western Louisiana, died July 8 at his home in Fort Worth, TX. He was 73.

Born in Hutchinson, KS, Fr. Bigger graduated from the University of Arizona and Berkeley Divinity School at Yale. In 1961 he was ordained to the diaconate and the priesthood. He was curate of All Saints' Church, Fort Worth, 1961-63; vicar of Messiah, Fort Worth, 1962-63; vicar of St. Elisabeth's, Fort Worth, 1963-69, and served as rector of Christ Memorial, Mansfield, LA, on two occasions — from 1969 to 1975, and from 1987 to 1994, when he retired. In between those two terms, he worked for the State of Louisiana in Child Support Services. In recent years he had assisted at St. Matthias', Shreveport, LA. Fr. Bigger is survived by two daughters, Susan Vann, of Fort Worth, and Sarah Bigger, of Boise, ID, and a son, John, of San Antonio, TX, and four grandchildren.

M. Catherine Culver-James, church organist and wife of the Rev. David L. James, rector of St. Luke's, Somers, NY, died June 26 after a long battle with breast cancer. She was 58.

Mrs. Culver-James was born in Wilmington, DE, and graduated from Oberlin Conservatory with a major in organ performance. From ages 13 to 22, she had played church services in nearly every Episcopal church in Delaware. She is survived by her husband and three children, Jennifer, Craig and Abigail Culver.

The Rev. Canon **Donald H. Langstraat**, SSC, historiographer and registrar of the Diocese of Quincy, died June 21, one day before his 81st birthday.

A native of Peoria, IL, he was a graduate of Ripon College and Nashotah House. Following ordination to the diaconate in 1959 and the priesthood in 1960, he served as curate at Trinity Church, Rock Island, IL, rector of St. John's, Kewanee, IL, 1961-65, and rector of All Saints', Morton, IL, 1966-79. He retired in 1979.

The Rev. Canon **Norman Van Hollen**, retired priest of the Diocese of Dallas, died April 10 in Taos, NM. He was 75.

Canon Hollen was born in Eldon, IA. A graduate of Simpson College and the General Theological Seminary, he also earned an MA in English from the University of North Texas. Most of his ordained ministry was realized in the city of Fort Worth, TX, where he served as curate at All Saints' Church following his ordination to the priesthood in 1952. He went to St. Anne's, Fort Worth, in 1954 and served as rector there from 1956 to 1988. During his tenure at St. Anne's, he once served as archdeacon of the Diocese of Dallas and later as dean of the Fort Worth East Deanery, in addition to service on the diocesan Board of Examining Chaplains and numerous other diocesan commissions and committees. In 1988 he became Canon for Mission and Development for the Diocese of Dallas and served in that capacity until his retirement in 1993, at which time he was named an honorary canon of the Cathedral Church of St. Matthew, Dallas. He is survived by his wife, Sylvia, and his stepson, Jay Scott Jordan, both of Taos, NM.

The Rev. **David F. Zimmerman**, 84, retired priest of the Diocese of Chicago, died June 23 in Fort Myers, FL, where he had lived since he retired in 1980.

Born in Flint, MI, Fr. Zimmerman graduated from Knox College and the Episcopal Theological Seminary of Kentucky. He was ordained deacon in 1959 and priest in 1960 in the Diocese of Lexington. He was assistant at Trinity Church, Highland Park, IL, 1960-62; rector of St. Thomas', Morris, IL, 1962-70; and priest-in-charge and later rector of St. Matthias, Chicago, 1970-80. He was active in prison ministry and was spiritual director of Kairos. During his retirement he served as an associate at St. Luke's, Fort Myers. Fr. Zimmerman is survived by his wife, Margaret Jane; daughters Sandra Mosher, of Bonita Springs, FL, and Sally Dorsey, of Tampa, FL; four grandchildren, five great-grandchildren, and a sister, Janice Strawbridge, of Cape Coral, FL.

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BENEDICTION

Word Made Flesh

There it is, in simple words, a simple declaration: "The Word became flesh and dwelt among us" (John 1:14). Just flesh, human flesh, all flesh. Tall and short, thin, fat, dark, pale, hetero- and homo- flesh, male and female, healthy and ailing, even leprous flesh or bent and crippled flesh, young, old, and in-between. *Sarx*, in the Greek; *carinus*, in Latin. Muscle, blood, body.

Humanity. The Incarnation, the becoming flesh, was not surely about just one person but every person, all people. Even those not born in that particular 33-year span, not born for another 2,000 years. Even us. Every single human person, then, now, and forever. The Word became flesh.

"Full of grace and truth." Somehow, amazingly, each one of us claims a bit of that grace, if we will but allow it. And a part of that truth, if we do but accept it; not analyze it; not dissect it into minute logical and linguistic segments. That truth simply is, as Incarnation, well beyond our feeble comprehension.

"And we beheld his glory." We behold his glory, reflected from every one of us, every blue-eyed and brown-eyed, blond-haired or black-haired, graceful and clumsy, extroverted, introverted; gay, straight; strong or weak.

We cannot comprehend this transfiguration of *logos* into *sarx*. We cannot encompass with our finite minds an infinite, all-inclusive, non-excluding, utterly undeserved grace. We cannot explain or conjugate or rationalize Truth that simply is.

Yet these — flesh, grace, truth — belong to every single human person. They are in every one of us. How can any of us dare to exclude, separate, weed out, denigrate any other — good or evil, brilliant or stupid, wise, foolish, verbose, taciturn, male or female?

"In the beginning was the Word." And the Word was made, blindingly, stupefyingly, awe-fully — us. Every one.

Patricia Nakamura

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DIRECTOR OF CHRISTIAN FORMATION: St. Paul's Episcopal Church, Greenville, NC. St. Paul's is seeking a person to direct a creative, inclusive and comprehensive program of Christian Formation for all ages. This is a full time position in a parish of 1,250 persons located adjacent to East Carolina University. The Director of Christian Formation will provide visionary, strategic and operational leadership in conjunction with the rector, staff of twelve, Christian Formation Committee members, and many active volunteers. Responsibilities include equipping children, youth and families for their baptismal ministries in the world and church.

We seek a person with a strong theological background, knowledgeable about developmentally appropriate curricula, able to recruit, train and retain volunteers, foster collegiality, and is computer savvy with good technological skills. A bachelor's degree plus experience in an educational setting is required. A master's degree or above is a plus. Experience in Journey to Adulthood desirable. Contact: **The Rev. Dr. Patricia M. Thomas, St. Paul's Episcopal Church, P. O. Box 1924, Greenville, NC, 27835. E-mail: pmtomas@coastalnet.com. PH: (252) 752-3482.**

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

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POSITIONS OFFERED

RETIRED PRIEST TIRED OF COLD WEATHER? Dynamic, warm, welcoming parish in a vigorous upscale Sun Belt community with affordable housing and outstanding recreational facilities is seeking a part-time retired ECUSA priest to join a shared ministry. The life of this debt-free parish of 625 members is focused on Christ-centered Eucharistic worship. The laity is well educated, successful, mostly retired, and very involved in the dozens of programs offered by the church. The successful candidate will be a parish-experienced and skilled preacher, teacher, and pastoral care giver who is retired but wishes to continue his/her ministry on a half-time compensated basis. Please visit our web site at www.churchoftheadvent.net. Interested priests are asked to send a letter of interest, CDO Profile, and resume to **Fr. William King Young, Rector, Church of the Advent, Episcopal, 13150 Spanish Garden Drive, Sun City West, AZ 85375-5052, or fax same to (623) 584-2131. E-mail address: WmKayYoung@earthlink.net. All inquiries will receive a response.**

FULL-TIME RECTOR: Trinity Episcopal Church, Parkersburg, West Virginia. Trinity, Parkersburg, is a historic church, with a congregation of 250, located on the banks of the Ohio River. The strength of our parish family has helped us grow and kept us financially stable. The completion of a \$750,000 stone restoration project is an example of the congregation's commitment to the parish. Blessed with an abundance of talent and leadership, most of our members are involved in church and community activities. Trinity employs a staff of four and has been the training ground for numerous deacons. A canon to the ordinary and a bishop are numbered among our last four rectors.

Parkersburg is a town of 35,000, surrounded by medium and small towns to create an appealing population center. We have a small city atmosphere, and are located two hours from Columbus and three hours from Pittsburgh. Wood County has an excellent school system, the cost of living is very affordable, and the crime rate is among the lowest in the nation. West Virginia is a beautiful state, offering a wide variety of outdoor recreational activities and many local cultural festivals and events.

We are seeking a partnership with an experienced rector with traditional beliefs, who can inspire and lead us to greater spiritual peace through learning, worship, prayer and service. If you wish to explore a ministry with us, please send your resume to:

The Rev. Cheryl Winter, Diocesan Deployment Officer, Diocese of West Virginia PO Box 5400 Charleston, WV 25361. E-Mail: cwinter@wvdiocese.org

ORGANIST/CHOIRMASTER: The national historic landmark parish of St. Paul's Episcopal Cathedral, Buffalo, New York, seeks a full-time organist-choirmaster to begin on or about 1 January 2004. Duties of the position include the comprehensive oversight of all aspects of the Cathedral music program including two paid choirs (Men & Boys and Girls) and a part-time volunteer Adult Choir; supervision of a full-time assistant organist-choirmaster; a concert series; and administrative and organizational management of the Cathedral Music Office.

Candidates for this position must possess a broad knowledge of the American Episcopal / Anglican liturgical and choral traditions, exceptional choral conducting skills, and strong organ & service playing skills. The selected candidate must also possess good people skills, a strong commitment to excellence, and a proven interest in working closely with children. St. Paul's, having a long history of musical excellence, provides an extraordinary infrastructure of committed parish support for its music ministry, as well as an independent Friends of Music organization which is eager to seek the continued advancement of its exceptionally strong music program. Interested candidates should, prior to 30 September 2003, send a curriculum vitae and a list inclusive of both professional and personal references in confidence, to the attention of **Mr. Roger Mark Seifert, Chair, Organist-Choirmaster Search Committee, St. Paul's Episcopal Cathedral, 128 Pearl Street, Buffalo, New York 14202-4075 USA.**

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRIES: St. Luke's Parish, a corporate-sized Episcopal church, is seeking a spiritually grounded, creative Youth Director to develop existing program in a vibrant youth community. Enthusiastic parent support. Full-time position with healthcare and benefits. EOE. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Episcopal Church, 1864 Post Road, Darien, CT 06820**, or E-mail: david.anderson@saintlukes-darien.org.

CLERGY NEEDED

DIOCESE OF ALBANY seeks apostolic-minded, hard-working clergy leaders. Orthodox, sacramental, biblical values, renewal, Alpha, Cursillo. Focus: Disciples Making Disciples. We are a Great Commission diocese. Contact: **Canon Kay C. Hotaling, Canon for Deployment**. E-mail: khotaling@albanydiocese.org. Mail: 68 South Swan Street, Albany, NY 12210. Phone: (518) 465-4737. Website: www.AlbanyEpiscopalDiocese.org.

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

CLERGY WANTED: The following positions are currently open in the *Diocese of Quincy, Illinois*:

- Rector, Christ Church, Moline
- Rector, Grace Church, Galesburg
- Canon to the Youth & Young Families, Cathedral of St. Paul

For more information, please contact: **The Rt. Rev. Keith L. Ackerman, Diocesan Office, 3601 N. North Street, Peoria, IL 61604-1599** E-mail: doq@ocslink.com.

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

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

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

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

POSITIONS OFFERED

EXECUTIVE DIRECTOR: Year-round Episcopal Camp/Conference Center close to New Haven, CT, seeks executive director. Adult conferences/retreats, youth camp, nature education (on-site & in schools). Elderhostel site and Nature's Classroom site. Experience in administration, development sought. Must be Episcopalian, lay or clergy. Competitive salary plus on-site housing. Send confidential inquiries to: **K. Yagerman, 226 E. 60th St., NY, NY 10022** Website: incarnationcenter.org E-mail inquiries to: incsearch@aol.com.

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

- An articulate preacher who make's God's Word relevant in our lives
- A dynamic spiritual leader who brings us into a personal relationship with Jesus Christ
- A caring counselor who will work with the laity to promote pastoral care through our healing and visitation ministries

• A rector who will prepare our youth for a lifetime of faith and ministry
• A capable administrator who has the ability to step out in faith and lead our congregation with vision and purpose
Trinity Parish is located in the center of St. Augustine, the oldest city in the U.S., and is one of 77 congregations within the Diocese of Florida, the fastest-growing diocese in the U.S.

St. Augustine is a quaint, historic city with a bay front, miles of beautiful beaches, cobblestone streets, horse-drawn carriages and a charming shopping district. It has a large modern hospital, nearby schools, and the beautiful Flagler College one block from the church. Please send letter of application, resume and updated CDO personal profile by **20 October** to: **The Rev. Canon Lila Brown, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202-2796**, PH: (888) 763-2602, Ext. 12; E-mail: lbrown@diocesefl.org Website: www.oldestcityepiscopal.org.

RETIRED PREIST: St. Bartholomew's Episcopal Church, in Granite City, IL, in the Metro East area of St. Louis, MO seeks a retired priest to lead us spiritually as we seek development and growth in our total ministry. Rectory available. Contact **St. Bartholomew's Episcopal Church, 2167 Grand Ave., Granite City, IL 62040** or E-mail: but-sie34@aol.com.

GROWTH MODE VICAR POSITION: St. Anne's Episcopal in Caseyville, Illinois, just minutes from downtown St. Louis, Missouri. Mission in the Diocese of Springfield, seeking a pastoral leader with vision, compassion and a heart for serving the community. Inquiries from candidates of all experience levels and backgrounds welcome. Call (618) 397-2511, E-mail: saintanneepiscopal@msn.com. Mail Attn: **Bud Drummond, Bishop's Warden, PO Box 730, Caseyville, IL, 62232**.

POSITIONS WANTED

INTERIM AVAILABLE: Experienced Priest (12 years), trained Interim (Alban Institute), seeks transitional position of any duration. Prefer west of Mississippi River. Available December 2003. Please reply — InterimRector@hotmail.com.

ORGANIST and CHOIRMASTER seeks corporate suburban parish, or combined program parish/prep school post, with active liturgical music program. Master's degree, 25 years experience in choir training (RSCM programs for adults, teens, children), organ, voice, conducting, service playing, school choirs, concert management, community musical outreach. Choral liturgy and parish music education primary focus, recitals secondary. Collegial, engaging working style, strong sense of vocation. Available 2004. Reply to: **c/o The Living Church, Attn: ORGANIST POSITION, Box 514036, Milwaukee, WI 53203-3436**.

RESEARCH

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

RETREATS

DUNCAN CONFERENCE CENTER, 15820 S. Military Trail, Delray Beach, FL 33484. Telephone (561) 496-4130. Website: 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.

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

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ST. ANDREW'S (334) 727-3210
Website: www.standrewstuskegee.org
The Rev. Liston A. Garfield, r & chaplain
Sun H Eu 11, Wed H Eu 12, Student Supper
(as announced)

UNIVERSITY OF ALABAMA Tuscaloosa
CANTERBURY CHAPEL & STUDENT CTR.
The Rev. Kenneth L. Fields, r, the Rev. Dr.
Roland Ficken, deacon (205) 345-9590
Sun 8 & 10:30, 6, Wed 10, Thurs 6, M-F MP 8:15

ARIZONA

NORTHERN ARIZONA UNIVERSITY Flagstaff
EPISCOPAL CANTERBURY FELLOWSHIP
500 West Riordan, 86001 (928) 774-3897
Website: canterbury.fellowship@nau.edu
Th 5:30 Eu, Dinner

COLORADO

COLORADO SCHOOL OF MINES Golden
CALVARY CHURCH 14th & Arapahoe
E-Mail: coloradocathy@earthlink.net
The Rev. Cathy Cook, campus minister;
The Rev. John Weingrovius, r
(303) 279-2188
Sun 8 (said), 9 Fam Eu, 10:30 Adult Edu. Sat H Eu 5

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

CONNECTICUT

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL 42 N. Eagleville Rd.
Website: www.stmarksstorrs.org
The Rev. Amy Fallon, univ. vicar
The Rev. Nancy Cox, r (860) 429-2647
Sun H Eu 7:45, 10:45, Stud. Eu 7, Wed H Eu 5:30

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH
276 S. College Ave., 19711 (302) 368-4644
<http://copland.udel.edu/stu-org/ecm>
The Rev. Thom Jensen, r
The Rev. Jay Angerer, campus minister
Sun H Eu 8, 10:30, 5:30 (with supper follow-
ing); Wed. H Eu 12:10, University Fellowship
8:30, Compline 9:30

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R. Sherk, p-i-r, the Rev. John F. Mangrum, p-i-r,
Mace Graham, org-eh
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10;
H.D. 9:40 Mat. 10 Eu

COLLEGE SERVICES 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.

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E-mail: fcorbishley@miami.edu
The Rev. Frank J. Corbishley, chap
Sun H Eu 8, 10, Stud. Meal 5:30, Stud. Eu 6; Tu H
Eu 12

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
CANTERBURY EPISCOPAL CENTER/WESLEY
FOUNDATION
UNITED CAMPUS MINISTRIES 633 W. Locust
DeKalb, IL 60115 (815) 758-8176
The Rev. Wendy Witt, chaplain
Website: www.gbgn-umc.org/ucmwesley
Wed. 9:15 Worship

ST. PAUL'S EPISCOPAL CHURCH
900 Normal Rd. DeKalb, IL 60115
Website: www.stpaulsdekab.org
The Rev. Mark Geisler, r (815) 756-4888
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Tues. 7 H Eu

INDIANA

PURDUE UNIVERSITY West Lafayette
CHAPEL OF THE GOOD SHEPHERD
545 Hayes St., 47906-2947
The Rev. Peter J. Bunder, chaplain
E-mail: sheep@goodshp.org
Website: <http://www.goodshp.org>
Sun H Eu 10, 7 w/meal, Mon Discussion Group
w/meal 7

UNIVERSITY OF NOTRE DAME South Bend
IUSB - INDIANA UNIVERSITY
EPISCOPAL CATHEDRAL OF ST. JAMES
117 N. Lafayette Blvd. (574) 232-4837
The Very Rev. Frederick Mann, r
Sun 8, 10:15 & 6 Wed & Fri 12:05

LOUISIANA

LOUISIANA STATE UNIVERSITY Baton Rouge
ST. ALBAN'S CHAPEL Highland & Dabrymple
Website: www.stalban.org (225) 343-2070
The Rev. Patrick Smith, chaplain
Sun H Eu 10:30, 6 w/ Student Meal @ 7; Wed 7 Stu-
dent Meal w/discussion, M-F MP 8

MASSACHUSETTS

MASS. INSTITUTE OF TECHNOLOGY Cambridge
EPISCOPAL MINISTRY AT MIT MIT Chapel
The Rev. Amy McCreath, chaplain
E-mail: mccreath@mit.edu
Wed Joint Eu w/ ELCA 5:15, dinner & discussion
following

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
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Episcopal-Anglican Campus Ministry
721 E. Huron, Ann Arbor, MI 48104
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Sun 5 Service with Dinner

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331 17th Ave. S.E., Minneapolis 55414
Website: www.uec-mn.org (612) 331-3552
E-mail: chaplain@uec-mn.org
The Rev. Neil Elliot, Ph. D., chaplain
Sun Eve Eu 6, w/ Dinner following, M-F MP 9:15,
Wed prayer & lunch 12:00, Thurs Eve Taize wor-
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The Rev. Dr. Clark M. Sherman, r
E-mail: prn@imt.net

CANTERBURY HOUSE
209 South Tracy Ave (406) 582-9499
Website: www.stjamesecf.homestead.com
Eugenie Drayton, lay chaplain
E-mail: matt_4-19@yesi.net
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral
Eu 10:30, Wed Eu 10; Adult Ed; College fellowship
mtgs - HS 2nd Tues

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL
422 North Burlington (402) 462-4126
The Very Rev. Richard J. Martindale, dean
Su Eu 8, 10; Wed 10

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 1309 R. St.
Website: www.stmarks-episcopal.org
The Rev. Dr. Don Hanway, r (402) 474-1979
Sun Eu 8:30, 10:30, 5; Tue 12:30



NEW HAMPSHIRE

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E-mail: The.Edge@Dartmouth.EDU
Erik Turnberg, Campus Minister

KEENE STATE COLLEGE (UNH) Keene
ST. JAMES 44 West St. (603) 352-1019
Website: www.stjameskeene.org
The Rev. Peter R. Coffin, r

PLYMOUTH STATE COLLEGE (UNH)Plymouth
CHURCH OF THE HOLY SPIRIT
170 Main Street (Main & Pearl Streets)
(603) 536-1321
Website: www.plymouthinteract.com
E-mail: churchhs@worldpath.net
The Rev. Susan Ackley, r

UNIV. OF NEW HAMPSHIRE (UNH) Durham
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One Park Court (at 16 Main St.)
Website: www.stgeorgesdurham.org
The Rev. Michael L. Bradley, r & chap

NEW JERSEY

PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY (609) 252-9469
The Rev. Dr. Stephen L. White, chaplain
E-mail: swhite@princeton.edu
Website: www.Princeton.edu/~ecp
Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

RUTGERS UNIVERSITY Piscataway
ST. MICHAEL'S CHAPEL (732) 445-3218
THE EPISCOPAL CAMPUS MINISTRY
40 Davidson Rd, Piscataway, N.J. 08854
Website: <http://stmichaels.rutgers.edu/>
The Rev. Karl F. Morrison, priest-in-charge
Sun H Eu 10:30

OHIO

YOUNGSTOWN STATE UNIV. Youngstown
ST. JOHN'S 323 Wick Ave. (330) 743-3175
The Rev. John Horner, r
The Rev. Larry Motz, asst. r
E-mail: stjohn@cboss.com
Sun H Eu 8 & 10:30

PENNSYLVANIA

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CATHEDRAL CHURCH OF THE NATIVITY
321 Wyandotte Street (610) 865-0727
Website: www.nativitycathedral.org
Sun 8 & 10:30; Wed 9 Sat 5.

TRINITY EPISCOPAL CHURCH
44 E. Market St. (610) 867-4741
Website: www.trinitybeth.org
Sun 8 & 10:30, Wed 9:30 & Sat 5

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3916 Locust Walk, Philadelphia, PA 19104
The Rev. James H. Littrell, r & chaplain
Sun H Eu 11, Canterbury 6:30; Mon-Fri Evening
Prayer 6

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revbobbrooks@aol.com (401) 331-3225
The Rev. Robert T. Brooks, r
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Sun 8 & 10, Wed 12

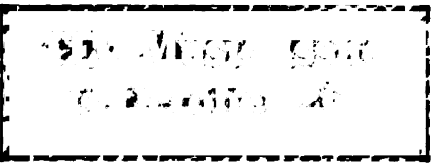
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BARTH HOUSE EPISCOPAL (901) 327-8943
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Website: <http://www.epistn.org/barthouse.html>
PROGRAMS: U of M: Tues-Fri MP 8, Bible Study
Thur 7, Wed. H Eu & lunch 11:30, Sun Eu & dinner
6, Rhodes College: Wed H Eu 6, Sun Compline
8:30, CBU: Th Noon Prayer 11:30, LeMoyné-
Owen: Fri Bible Study 12

TEXAS

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PALMER MEMORIAL CHURCH
The Rev. Sam Todd, asst.
Sun H Eu 5, St. Bede's Chapel w/Student Meal 6.

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College Station, TX 77840
The Rev. Sandi Mizirl, campus missionary
amcanterbury@episcopalcollegeministry.org
www.txam.episcopalcollegeministry.org
Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7, Thurs
H Eu 12:15



VIRGINIA

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The Rev. Sandy Key
Website: skey@brutonparish.org
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed
by dinner) Wed "Popcorn Theology" 6 (Canterbury
Room-Bruton Parish), Wren Chapel: Tues 5

HAMPDEN-SYDNEY COLLEGE
LONGWOOD UNIVERSITY Farmville
JOHNS MEMORIAL CHURCH
400 High St. (434) 392-5695
The Rev. Edward Tracy, r, the Rev. Dr. William
Blottner, chaplain
Sun H Eu 10:30

MARY WASHINGTON COLLEGE Fredericksburg
TRINITY EPISCOPAL CHURCH
CANTERBURY CLUB 825 College Ave.
The Rev. Kent D. Rahm, r; the Rev. Wendy K.
Abrahamson, asst. r & canterbury chaplain
Sun H Eu 8, 9:15, 11:00, Canterbury H Eu and fel-
lowship 6; Wed H Eu 12 (540) 373-2996

RANDOLPH-MACON WOMAN'S COLLEGE
ST. JOHN'S CHURCH Lynchburg
CANTERBURY COMMUNITY (434) 528-1138
E-mail: alice@stjohnslynchburg.org
The Rev. Frank Dunn, r;
Alice Haynes, campus missionary
Sun H Eu 8 & 10:30, Canterbury 7, Wed 9:30 (on
campus)

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
1700 University Ave. (434) 295-2156
Website: www.cstone.net/~stpaul
E-mail: chaplain@cstone.net or
stpaul@cstone.net
The Rev. David Poist, the Rev. Paula Ket-
tlewell, the Rev. Jonathon Voorhees, chaplain
Sun H Eu 8, 10 & 5:30 (Student Service); Wed
Canterbury Fellowship at Canterbury Episcopal
House, 5

VIRGINIA TECH Blacksburg
EPISCOPAL CAMPUS MINISTRY AT VT
CHRIST CHURCH (540) 552-2411
120 Church St.
E-mail: canterburyvt@yahoo.com
Website: www.christchurchblacksburg.org
The Rev. Clare Fischer-Davies, r & assoc. camp-
us minister; The Rev. Scott Russell, campus
minister & assoc. r
Sun H Eu 8:30 & 10:30; Wed Canterbury 5:30

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CHRIST CHURCH (206) 633-1611
4548 Brooklyn Ave. N.E., Seattle, WA 98105
E-mail: cecseattle@earthlink.net
Website: www.christchurchseattle.org
The Rev. Stephen Garratt, r
Sun H Eu 8 & 10, Tues Contemplative H Eu 6,
Wed H Eu & Healing Prayers 11:30

UNIVERSITY OF WASHINGTON Seattle
CANTERBURY CAMPUS MINISTRIES
Covenant House 4525 19th Ave, NE
Seattle, WA 98105 (206) 524-7900 ext. 19
The Rev. Mary Shehane
E-mail: shehane@drizzle.com
Wed 6 H Eu w/ Dinner Programming

Church Directory Listing

PINE BLUFF, AR

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

HOLLYWOOD, CA

ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 878-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Roary 9:45 10:30 (High), Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulscathedral.org (619) 298-7281
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-8677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10), Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
www.stpauls-kst.com
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 8, Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:30, MP 6:45 (ex Sat), EP 5:46, Sat MP 9:15, EP 5:46

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc. r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

HONOLULU, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20 (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 80 Akenside Rd. (708) 447-1504
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

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.

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 885-8602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Eu 7:30 (1928), 9, 11, Christian Formation 10:10, Daily Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0675
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

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

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

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

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

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. (212) 757-7013
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, sr.; The Rev. Park McD. Bodie, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11 Wkdy MP & Eu 8, Eu 12:10, EP & Eu 5:30, Sat Eu 10:30

ASHEVILLE, NC

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

SAINT MARY'S

Grove Park (828) 254-5836
337 Charlotte St.
E-mail: mail@stmarysasheville.org
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed. Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-June)

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

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)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
The Rev. Ben Nelson, asst www.cotgs.org
Sun 8, 10:15 & 6

DALLAS, TX

INCARNATION (214) 521-5101
3666 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 (713) 529-6196
Across from the Texas Medical Center and Rice University
6221 Main Street (77030)
Fax: (713) 529-6178 www.palmerchurch.org
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick;
The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 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.

MILWAUKEE, WI

ALL SAINTS CATHEDRAL (414) 271-7719
818 E. Juneau ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted.

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 980-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

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The Rev. Dale K. Brudvig, pastor
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