

# THE LIVING CHURCH

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— August 15, 2004 —

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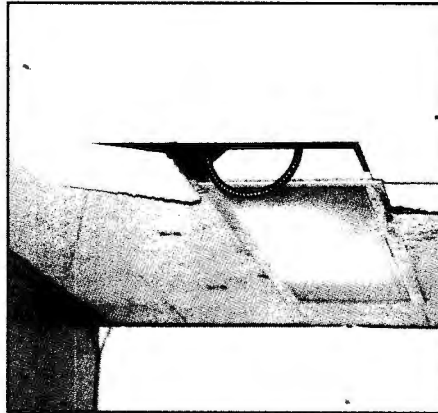
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Volume 229

Number 1

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

## THIS WEEK



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### News

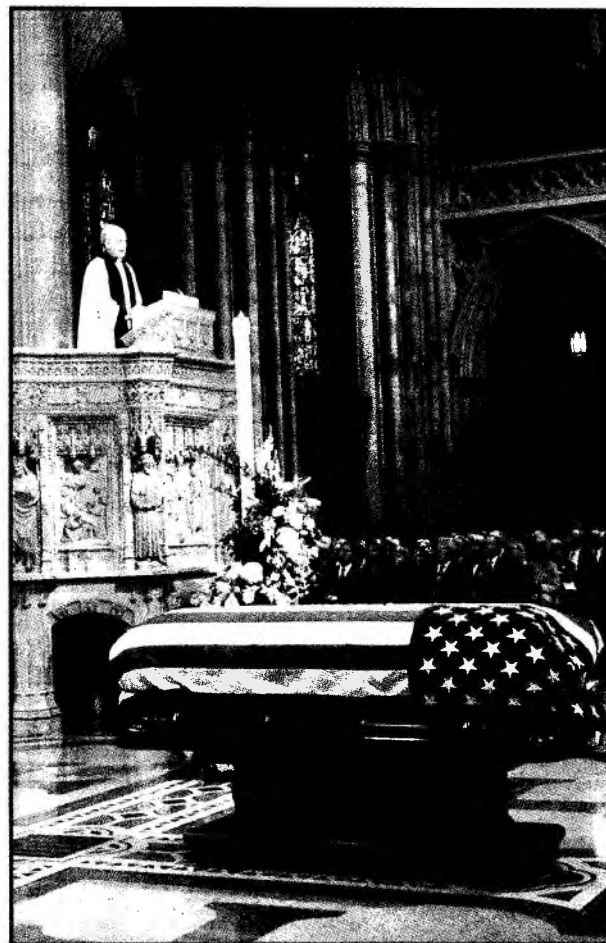
- 6 The national Executive Council approves a \$30 million plan to renovate the Episcopal Church Center in New York City.

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### The Cover

The Rev. John C. Danforth preaches in Washington National Cathedral at the June 11 funeral service for former President Ronald W. Reagan [p. 10].

Donovan Marks photo

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**SUNDAY'S READINGS**

**Send Missionaries**

*'The harvest is plentiful, but the laborers are few'*

*(Luke 10:2)*

**The Fifth Sunday After Pentecost (Proper 9C), July 4, 2004**

Isaiah 66:10-16; Psalm 66 or 66:1-8; Gal. 6:(1-10)14-18; Luke 10:1-12,16-20

The centerpiece of our Lord's discipleship came when he sent out his followers as missionaries. Here Luke tells of the 70 whom he thrust out to the towns and villages where he would later go. This demonstrates the primary calling of the Church.

The Lord gives explicit directions for the path of obedience in missions.

First, he states a relationship of workers to fields. If we make that a ratio and put in statistics and names, we find cause for reflection. Take Brazil and Algeria for comparison. The ratio of workers to population in Brazil shows 880 workers per million people, but the same ratio in Algeria is 20 workers per million. Same goes for a comparison of Tanzania and Yemen, or South Africa and Uzbekistan.

Then there is the accompanying ratio of believers to population. Guess which countries have a higher percentage of believers? Brazil's believers number 90 percent of the country while Algeria's believers only amount to .03 percent. Are we surprised? Why should we be when we recall the ratio of workers to population?

If the Lord loves the sinners of Algiers as much as those in Rio, then we

must face some conclusions about our flawed deployment of missionaries.

Second, he names prayer as the strategy of recruiting. What a brilliant move. Prayer links our desire with missionaries sent. The more we love God and value his kingdom, and the more we love our neighbors who haven't heard of that kingdom, the more we will pray. That love will translate to how many are sent. Conversely, if we are lukewarm about God and neighbor, we won't pray and they won't go.

Third, he spells out the opening strategy and follow-up. Find a house of peace and make it a base. Not necessarily that of a follower of Jesus, but a welcome place, a receptive home, a person who will extend favor and influence. Then expect signs that the kingdom of God has come near that place. Prayer for healing, confronting evil spirits, and the message of forgiveness will make the presence of God noticed.

And fourth, he tells us to expect to see a defeated Satan. If the Lord comes with fire, sword, anger, and a whirlwind against his enemies (Isaiah 66:15,16), then we should not wonder that we see demons expelled and other signs of his triumphant rule.

**Look It Up**

Times of prayer and missionary expansion – Acts 4:23-31; times of lukewarm love and missionary reluctance – Jonah 4.

**Think About It**

How do we set a climate for prayer that missionaries will be thrust out?

**Next Sunday**

**The Sixth Sunday After Pentecost (Proper 10C), July 11, 2004**

Deut. 30:9-14; Psalm 25 or 25:3-9; Col. 1:1-14; Luke 10:25-37

**Paul and Jesus**

**The True Story**

By David Wenham. Eerdmans. Pp. 195. \$20.  
ISBN 0-8028-3983-5.

I became aware years ago that St. Paul is one of the more problematic Christian figures when I came across



an unpublished manuscript in the British Library written by the early 19th-century gadfly Jeremy Bentham. Titled "Jesus Not Paul," the long dissertation argued for a Christianity

untainted by the arrogant and tortured Paul who, Bentham claimed, had substituted his own bad ideas (for instance, regarding sex) for the good ideas of Jesus. Thus was I introduced to the controversies that have followed Paul throughout the centuries. Was he a true follower of Jesus, his detractors ask, or was he an iconoclast who traded on Jesus' name to form a strain of religion distinct from the original message of Jesus? Were his omissions regarding Jesus' earthly life and teaching deliberate and malicious or explainable and honest? What was more important to Paul, explaining Jesus Christ or pursuing his own theological imagination?

Into this complex fray comes the Rev. David Wenham, Anglican parish priest and lecturer at Wycliffe Hall, Oxford.

*(The Rev.) John T. Farrell  
Brooklyn, N.Y.*

**The Green Desert**

**A Silent Retreat**

By Rita Winters. Crossroad. \$18.95.  
ISBN 0-8245-2133-1.



What would it be like to go on a two-week silent retreat after being fired from a high-powered job in Chicago, taking time off from the busy world of children and husband for the silence of the desert? Rita Winters tells of this experience in her

journal written during her days and nights at Desert House of Prayer outside Cortaro, Ariz.

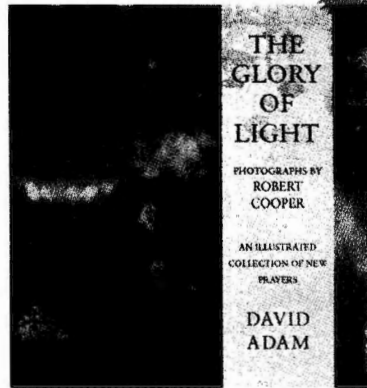
She reflects on her encounters with the Holy in the shape of scorpions, a face in a tree, saguaro cactus mothers, losing and finding her path in the dryness of the desert, times of contemplative meditation, and singing the chants of Morning Prayer and the

Eucharist. At the same time she does not hide the difficulty of encountering oneself and one's demons without the distractions of everyday busyness. Winters writes in an engaging, accessible style that makes the reader want to sign up for a retreat as soon as possible.

*(The Rev.) Ann Fontaine  
Lander, Wyo.*

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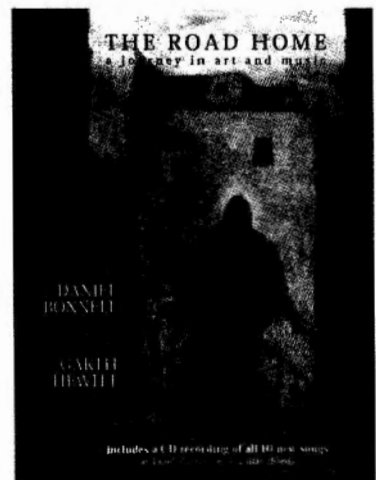
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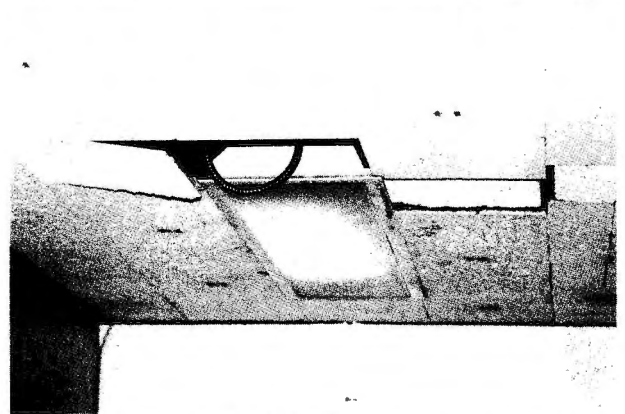
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# Council Moves Forward on Several Fronts

With approval for a \$30 million renovation of the Episcopal Church Center, study of a church-wide capital campaign, authorization to begin a major youth initiative, and a national advertising campaign to begin in the fall, members of Executive Council set the Church on an optimistic and autonomous course toward 2006 and beyond when they met in Burlington, Vt., June 11-14.

The third renovation proposal brought to council within three years met with unanimous approval after a computer slide-show presentation coordinated by council member Josephine Hicks of North Carolina. Using photos to demonstrate the condition of the 42-year-old building, Ms. Hicks explained how liberal use of asbestos during original construction, failure to modernize, and stricter Manhattan building codes implemented after the terrorist attacks on the World Trade Center make it difficult to reconfigure work areas, expensive to maintain the physical plant, and in technical violation of safety and accessibility codes. Through the use of various long-term debt instruments, the total cost of the project is not expected to exceed 1 percent per year over the next 30 years.

Council also approved creation of a task force to "develop a comprehensive plan to seek new funds for mission" in the form of major gifts which would not compete with dioceses, congregations, and other church-related organizations. The resolution approving creation of the task force



Among urgent concerns in the Episcopal Church Center's \$30 million renovation plan are (clockwise from top left) inadequate air conditioning for the computer systems, the asbestos-laden roof and ceilings in disrepair, and a fire alarm system that needs to be brought into compliance.

also encouraged Presiding Bishop Frank T. Griswold "to seek prospective gifts as an early test of feasibility."

Communications Director Dan England demonstrated some pilot 15-second television advertisements for council. Mr. England explained how Church Center executives hoped to leverage the \$750,000 approved for advertising by General Convention last

summer into a nationwide campaign of some duration by using those funds as seed money for a grassroots advertising campaign. Shortly before Executive Council met, each bishop received a letter from Bishop Griswold asking for appointment of a diocesan advertising coordinator along with a promise of \$1,000 to be used creatively on local advertising efforts after the appointment has been made.

Last summer General Convention authorized \$1 million for youth ministry, but left unspecified how the money was to be used. Council clarified that process, endorsing priorities established by the Advisory Committee on Young Adults and Youth, which met in May. The policies state in part that priority should be given to broad-based projects effecting "structural and substantive change." Council also approved the first request for some of those funds,

(Continued on next page)

## National Church Controller on Life Support

A cloud of concern and prayer for the controller of the corporate Episcopal Church settled over members of Executive Council shortly after the June 11-14 meeting in Burlington, Vt. Thomas Hershkowitz, 57, suffered an apparent stroke during a meeting of the Administration and Finance Committee.

Mr. Hershkowitz, who served as treasurer to General Convention in

Minneapolis last year, was about to respond to a question on Friday afternoon when he slumped forward slightly in his seat, seemed confused, and was unable to respond. Emergency medical assistance arrived in less than five minutes and he was taken to nearby Fletcher Allen Hospital, where he remained on life support. His wife, Diane, and their two grown sons soon joined him.

(Council - from previous page)

a total of \$108,050 for two years of peer ministry program development in youth and campus ministries.

In other matters, council asked General Convention to schedule a church-wide conversation on marriage when it meets in Columbus, Ohio in 2006. It also called on rectors of Churches to engage with local Boy Scout leadership about its policy of excluding homosexual persons as scout members or leaders, and rebuked the State of Ohio for prohibiting domestic partnership benefits.

Council also approved a \$250,000 gift of solidarity and support to the Anglican Church of Canada and learned that the Rt. Rev. Michael Ingham, Bishop of New Westminster, had been appointed the Canadian liaison to council. Bishop Ingham incurred the displeasure of Anglicans worldwide, including the Archbishop of Canterbury, after his diocese implemented a same-sex blessing policy in 2002.

*Steve Waring*



Steve Waring photo

Thomas Chu, director of Ministries with Young People at the Episcopal Church Center and a member of the national advertising campaign task force, responds to a question during a presentation to the national Executive Council at its meeting in Burlington, Vt.

## Commission Report: Breakdown in Communications

A member of the newly created Standing Commission on Episcopal Church Communications in Ministry was denied an opportunity to address the Congregations in Ministry Committee of the Executive Council until personally escorted into the room in Burlington, Vt., on June 12 by the Very Rev. George Werner, president of the House of Deputies.

Communications Commission member Brian Reid, a founding member of both Google, Inc., and Anglicans Online, was briefly denied a chance to address the committee after confusion arose over whether he was there to represent the group or merely himself. The Commission on Communications, which was created by General Convention last summer, had previously sought committee time, and an invitation was extended to member Cynthia McFarland. When she was unable to attend, the commission decided to send Mr. Reid in her place, but the committee was unprepared for a substitute.

In an e-mail message, Mr. Reid, who

described his reception by the committee as "deeply hostile," wrote in part: "Our commission fears that ECUSA will not be ready for the Eames Commission report in terms of its communication strategy and plans."

Tension between the Communications Commission and the Communications Department at the Episcopal Church Center were due to language in the General Convention resolution which created the commission and appeared to give it supervisory responsibility over the communications department, according to Dean Werner. This is inconsistent with language of all other standing commissions which state that Church Center staff is accountable only to the Presiding Bishop, and added that the inconsistency was already being addressed.

Dean Werner left the meeting early in order to testify before the Lambeth Commission and was not present when council discussed ways to admonish him for violating written council policy on visitors.

## AROUND THE DIOCESES

### Albany Joins Network

In a show of support for its bishops and diocesan leadership, delegates to the **Diocese of Albany's** annual convention voted to affiliate with the Network of Anglican Communion Dioceses and Parishes.

By virtue of its June 12 vote, Albany becomes the seventh network diocese, joining Central Florida, Fort Worth, South Carolina, Pittsburgh, Rio Grande, and Springfield in the coalition of dioceses, parishes and clergy opposed to the actions of the 74th General Convention.

The opening mood of convention, held at Camp of the Woods in Speculator, N.Y., from June 11-13, was characterized by one delegate as "tense." "People really didn't know what to expect," said the Rev. John Kelly, rector of Trinity Church, Lansingburgh, as the delegates from the diocese's 129 congregations covering 19 counties in northeastern New York faced dueling resolutions.

Resolution 1, proposed by the Very Rev. Paul J. Hartt and the Rev. Shaw Mudge, asked the convention to "associate with the Network of Anglican Communion Dioceses and Parishes." Resolution 2, presented by Robert Todd and Keith St. John and backed by the Via Media Coalition, sought to defer "making a decision" on the network until the Primate's Commission had "completed its work and reported."

The Rt. Rev. Daniel Herzog, Bishop of Albany, dispelled the mood of gloom and uncertainty in his address. Interrupted 17 times by applause, Bishop Herzog recounted the growth and vitality of the diocese, quipping that when he attends meetings of the House of Bishops, "I realize that the Diocese of Albany probably provides more equipping of the saints than any other [diocese] in the Northeast."

Bishop Herzog commended the network to the diocese, stating it would

(Continued on next page)

## Global South Leaders Call for Expulsion

Hopes that the fragile truce holding the Anglican Communion together would not be broken by the Anglican Church of Canada's June 3 vote affirming the "sanctity" of homosexual relationships [TLC, June 30] appear to have collapsed as Anglican leaders from the Global South have called for the expulsion of the Canadian Church from the Anglican Communion.

Gathered in Nairobi for a three-day meeting of the All-Africa Council of Churches, the leaders of the Council of Anglican Provinces in Africa (CAPA), held an extraordinary caucus in response to the Canadian vote. In a statement released on June 12, they declared their "total and absolute disgust and deepest regret at the unfortunate decision," saying "this latest move of the Church of Canada can neither be justified nor supported."

Overseas reactions to the Canadian vote to sacramentalize same-sex relationships have been equally swift and sharp. Archbishop Drexel Gomez, of the West Indies, a member of the

(Albany - from previous page)

create "a space inside the Episcopal Church, under its constitution, and by extension, its canons, for mainstream Anglicans."

Supporters of the Via Media coalition, wearing white caps at the debate, argued the network would be a "first step toward realignment or schism."

The vote to affiliate passed in a vote by orders among the clergy, 89-36, and among laity, with each delegation having one vote, 60-42.

The Very Rev. John T. Sorensen, rector of Trinity, Plattsburgh, and the Via Media co-president, told THE LIVING CHURCH that he did "not see the Albany vote as a move to leave ECUSA." Via Media's task now was to see "that the Diocese of Albany's participation in the network remains faithfully within the Episcopal Church."

In other business, convention passed a \$2 million budget, including funding the national church's full asking.

Eames Commission, released a statement on June 3 saying the Canadian vote had wrecked the work of the commission.

Archbishop Gomez wrote, "It is completely unacceptable to Bible-believing orthodox Christians that same-sex unions are described as 'holy.' Such language is reserved for marriage alone."

"The attempt to give 'committed adult same-sex relationships' the same theological stature as marriage exacerbates the crisis in the communion and will reap devastating consequences," he said.

In an interview with the *Church of England Newspaper* and the *Telegraph* of London, Archbishop Gregory

## Opposing Views Confronted at Conference

A gay man in a committed partnership is seated at the same table as a conservative priest whose theology was shaken by the consecration of the Rt. Rev. Gene Robinson as Bishop Coadjutor of New Hampshire. There is no tension between them but instead, there is listening, respect, growth and learning.

So it was at the Reconciliation Conference held in the Diocese of Western Massachusetts in April. Thirty seven people from the diocese and 13 reconciliation facilitators from the Diocese of Los Angeles learned that there is room in the Church for opposing viewpoints.

"There was no attempt at coercion," said the Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts. "Nobody's position changed. We're called to be obedient to the word and Spirit of God and to live under the sovereignty of God. And we're called to love our neighbors and our enemies."

The conference was led by the Rev. F. Brian Cox IV, head of the Reconcili-

Venables, Primate of the Southern Cone, speaking on behalf of the coalition of 22 primates from the Global South, said Canada, as well as the Episcopal Church, should be expelled from the Anglican Communion.

"The use of the word 'sanctify' means that the whole issue has already been decided and that is devastating," he said. "It's saying that God has agreed to bless same-sex unions as the word carries the implication that this isn't just right, but that this is God's will and he has set it apart for the human race."

The Anglican Church of Canada is "rewriting the Christian faith. There's nothing in the Bible about the sanctity of same-sex relationships. This merely confirms the sad reality of the fragmentation of the Anglican family."

ation Institute in Los Angeles and rector of Christ the King Church, Santa Barbara, Calif.

The three-day event included 14 presentations by members of the Reconciliation Team on different principles of faith-based reconciliation, such as pluralism, inclusion, sovereignty and atonement.

Bob Harris, co-warden at St. John's, Ashfield, Mass., who is considering marriage to his homosexual partner, said he felt very safe at the conference. "I came away with a sense of hope and also a feeling [that I could make sense of the conflict going on in the Church]," he said. "We were born out of conflict and reconciliation was a part of the forces that created the Anglican Church."

The Rev. Len Cowan, rector of Nativity, Northborough, Mass., said the eight principles of reconciliation have a lot to say in terms of the baptismal covenant.

"It is far more than simply being polite," he adds. "This actually calls for engagement and for dealing with differences and hurt and injustice. It also involves going to those whom we either have hurt or have hurt us."

Janice Scaife



Fr. Cox



# G8 Summit Disrupts Diocese of Georgia

But churches use meeting of world leaders as an opportunity to show hospitality

With 3,000 media representatives headquartered across the street from the Diocese of Georgia's office in Savannah, 20,000 security personnel in place, some in their parking lot, and 70,000 demonstrators expected for the Group of Eight (G8) Summit June 8-10 at Sea Island on St. Simons Island 80 miles away, the Rt. Rev. Henry Louttit, Bishop of Georgia, closed the office.

Diocesan staff worked elsewhere, said the Rev. Canon Neal Phelps, and other Episcopalians ministered in many ways, including delivering Meals-on-Wheels by bicycle. They led prayer and hospitality efforts in Savannah, St. Simons and Brunswick, the port city across from the island.

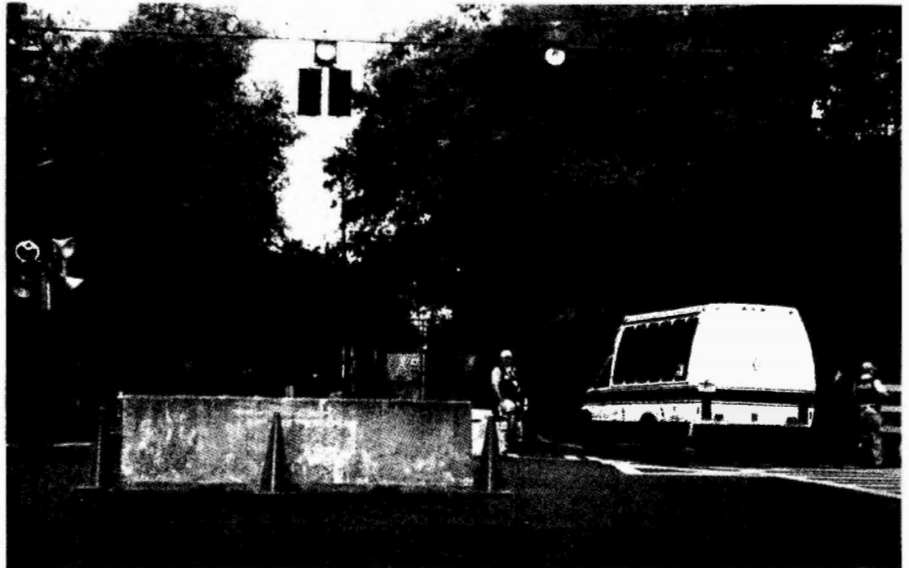
In Savannah, Christ Church stayed open for prayer. The Rev. Steve Evans, assistant rector, helped spearhead the ecumenical G-8 Prayer Force. They worked for months training and in daily prayer.

The Rev. Joslyn Angus, St. Matthew's rector, provided space to train volunteers, including parishioners, to work peacefully with protesters.

Unlike some churches that closed, St. John's maintained its daily service schedule with volunteers to greet visitors and keep a watchful eye.

In Brunswick, the Rev. Karl Ullrich, a deacon who worked 22 years in federal law enforcement with duty during riots in Los Angeles and Washington, D.C., organized the Spiritual Care Department of the American Red Cross there. Employed at Gateway Mental Health as manager and spiritual care coordinator, he has credentials in Critical Incident Stress Management.

He recruited, organized and briefed ecumenical teams that included the Rev. Liam Collins, St. Mark's rector, and the Rev. David Somerville, special projects volunteer in the diocese. They were ready to assist families affected by the summit, security and emergency workers who were warned



Melinda Johanson photo

The main Secret Service security checkpoint at the road to Sea Island, where the summit met.

to stay calm if demonstrators threw items, and to help protesters and victims of violence. He coordinated with Department of Family and Children's Services to be ready to help children of those arrested.

"The efficacy of prayer certainly would have to enter into it," he said of why this G8 lacked the violence of predecessors. But he said the main reason was turnout — protesters lacked numbers for good press coverage. Fewer than 1,000 came to Savannah and Brunswick combined. He said that is partly because since 9/11 "Americans no longer have a taste for protest." Others attributed it to prayer, still others to oppressive security.

Living on St. Simons, Deacon Ullrich stopped at checkpoints to drive to work and was disturbed by the "very intimidating environment."

"I understand that side of it ... But as a civilian, I felt as if I were living in Baghdad," said Deacon Ullrich, who assists the Rev. Elena Thompson, a Dominican sister who is interim priest at Church of the Holy Nativity on St. Simons.

"The helicopters have been a nuisance for two weeks, flying low over neighborhoods and shining searchlights through the nights," she said. However, typical village life continued with the only visible difference being uniformed officers at each intersection. To serve Meals-on-Wheels, parishioners rode bicycles through the guarded streets.

Holy Nativity and First Baptist Church prepare and deliver meals to 26 persons on Saturdays when the weekday program does not operate. It suspended operations during G8, so the churches took over.

During the week, Sister Elena noticed islanders devoting time to postponed chores. The junior warden canned produce, some stripped wallpaper in Sunday school rooms, and one caught up on correspondence. Although she knew no islander who left solely to avoid the G8, no part-year residents had arrived that week, she said. But by June 11 Secret Service and state troopers had left and the army had packed to go.

*Marcia McRae*

Rabbi Harold Kushner reads  
the lesson from Isaiah.

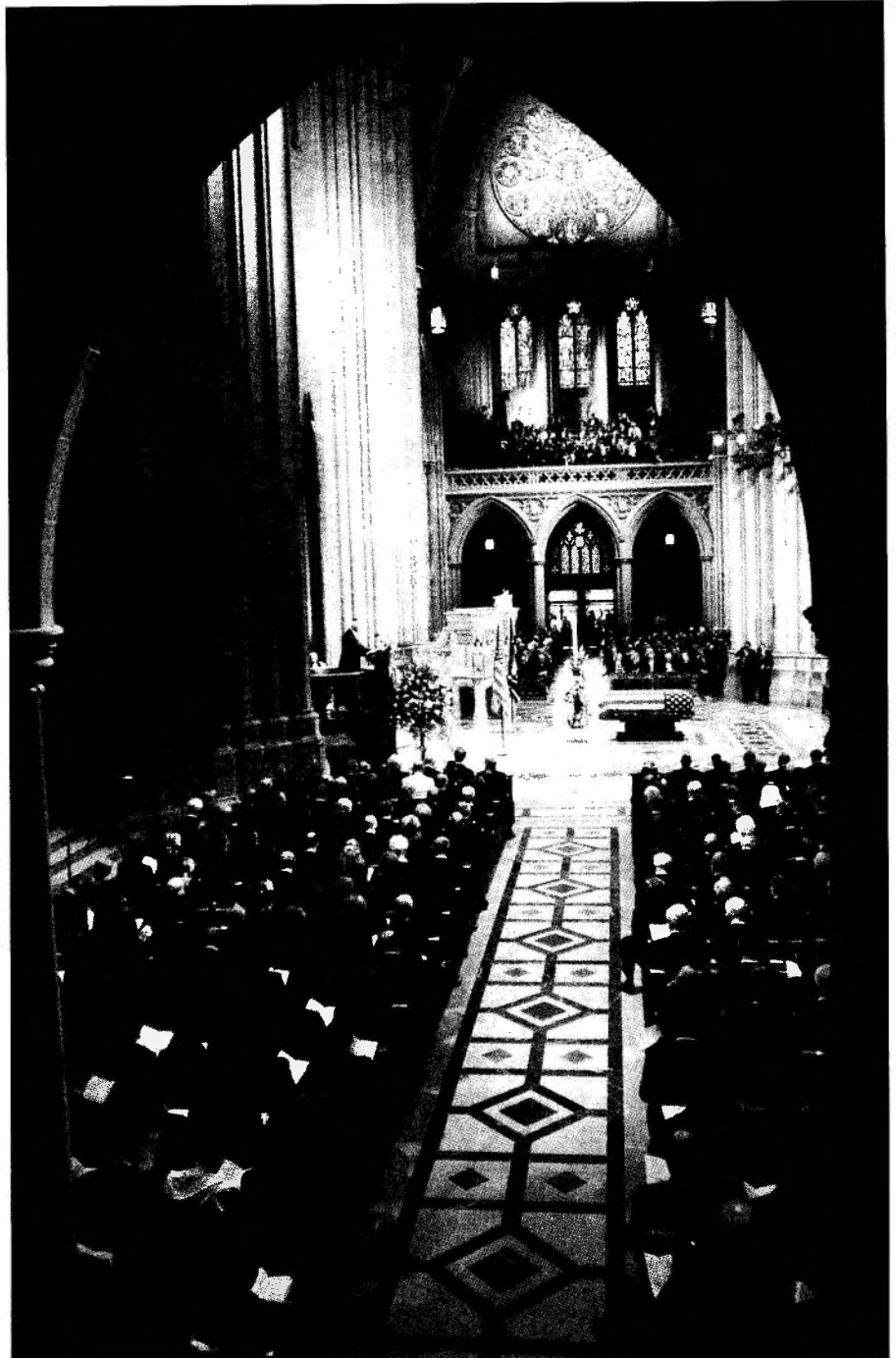
Dunovan Marks photo

## The 40th President's Funeral

Once again Washington National Cathedral fulfilled its purpose as “a national house of prayer for all people” with the funeral of President Ronald Wilson Reagan. The order of the June 11 service, planned by the late president and his family years ago, was “a modified version of the prayer book burial rite,” with the celebrant, the Rev. John Danforth, former senator from Missouri, and other participants specifically requested by the family. Those included the Rt. Rev. John Chane, Bishop of Washington, and the Rt. Rev. Theodore Eastman, cathedral vicar and retired Bishop of Maryland.

The procession of vergers, canons and clergy included Theodore Cardinal McCarrick, Roman Catholic Archbishop of Washington, Archbishop Demetrios, primate of the Greek Orthodox Church in America, and Imam Mohamunam Magid Ali of the All Dulles Area Muslim Society. The casket and the family entered largely in silence, with Fr. Danforth beginning the burial office sentences at the midpoint.

The lesson from Isaiah — “They shall mount up with wings like eagles; they shall run and not be weary” — was read by Rabbi Harold Kushner; the second, from a 1630 sermon “preached aboard the *Arabella*” by John Winthrop, by Justice Sandra Day O'Connor. Cardinal McCarrick was



the gospeller: “You are the light of the world. A city built on a hill cannot be hid.”

Between readings and tributes offered by President George Bush, former British Prime Minister Margaret Thatcher, and former Canadian Prime Minister Brian Mulroney were choral and solo anthems from a text by Horatio Bonar set to Parry's *Jerusalem* sung by the Cathedral Choir of Men, Boys, and Girls, the *Battle Hymn of the Republic* by the Armed Forces

Chorus, to a simple *Amazing Grace*, sung by Irish tenor Ronan Tynan.

Following Fr. Danforth's commendation, the blessing by Bishop Chane, and the dismissal by Bishop Eastman, the procession moved to the west entrance.

The great bourdon bell tolled 40, for the number of Mr. Reagan's presidency. And the Washington Ringing Society began the 5,101 changes that would continue for three hours, a half-muffled full peal of Stedman Caters.

# Hail to the Undie King

The Episcopal Church, and the Anglican Communion in general, continue to be places where strange events can be found. I submit the following:

Queer Worship Week was held at Episcopal Divinity School. The seminary's newsletter reports that about 15 students, faculty and alumni planned "this moving week." The newsletter reports that one of the planning sessions for the event involved "rolling a small rainbow disco ball onto one sheet [of paper] and tossing a rainbow-polka-dotted teddy bear on the other..."

\*

An article in the *Portland (Maine) Press Herald* reports on the "new slant on traditional practices" at St. Nicholas' Church, Scarborough. Its new priest, the Rev. David Matson, is described as "somewhat unconventional," and as an illustration, the celebration of the Easter Vigil is mentioned.

"The congregation lit a big bonfire outside its new church building on Route 1, told salvation stories — and then ended the vigil gathering around the fire to make s'mores."

In the article, Fr. Matson describes the congregation as "open to new ideas and a little bit on the edge."

\*

One of the more bizarre stories occurred in Oakland, Calif., where the Rev. Thomas Schwartzburg, 59, priest and editor, had chest pains, and went to a hospital where he died from a heart attack. The body was placed in the hospital morgue and was apparently tagged mistakenly with the name of someone else who had requested cremation. The priest's body was cremated. Unfortunately, Fr. Schwartzburg had wanted to be buried in his priestly vestments, but his wishes were not known until investigators searched his computer.

"The only thing absolutely sure is (Schwartzburg) died at Kaiser Hospital," a police officer told Reuters news agency. DNA testing was to be done on the cremated remains to be sure they are Fr. Schwartzburg's.

\*

That's not the end of the funeral tales. *Church Times* reports that the Rev. David

Thompson, vicar of St. David's, Eastwood, in Essex (Church of England) collapsed and died while conducting a funeral at a local crematorium. The priest's wife was present for the service. A coroner's report indicated that the priest died from a faulty heart valve.

\*

Christ Church Cathedral, Springfield, Mass., had a celebration called "Undie Sunday" in which parishioners were to bring donations of men's underwear for the Springfield Rescue Mission. The *Pastoral Staff*, newspaper of the Diocese of Western Massachusetts, reports this was the 12th annual event. It featured a crowning of an "Undie King," who wore a crown made of underwear.

\*

In another American cathedral, there is the delightful tale of an elderly Jewish woman who wandered into the cathedral one recent Sunday morning and somehow got mixed in with the choir as it went up the center aisle in the opening procession. She went right along to the choir stalls and was ready to sit among the singers when she was told she would have to move. The woman described herself as "a Jewish Episcopalian."

\*

St. Philip's Church, Canberra, Australia, reports on its website that its paschal candle exploded. As in most churches, the candle was installed for Easter and lit for a number of hours during that season, including at all services. On Ascension Day it was moved near the baptismal font. When the rector was in the church at about 6 p.m. that day, he found most of the candle's wax was melted and dispersed all over the floor.



\*

Headline spotted in *Episcopal News*, newspaper of the Diocese of Kentucky:

After Studying Together at a Distance,  
Many Catechumens Join to Worship Easter  
*David Kalvelage, executive editor*

## Did You Know ...

**The Rev. Porter Taylor, bishop-elect of Western North Carolina, has a twin sister, Sally, who is a Methodist minister.**

## Quote of the Week

**Chris Ambridge, president of the Toronto Chapter of Integrity, on the action of the General Synod of the Anglican Church of Canada in recognizing the sanctity of committed same-sex relationships: "That tooth-paste won't be able to go back in the tube."**

## Un-Anglican Independence

Most of us have learned a great deal about the Anglican Communion since the consecration of the Bishop Coadjutor of New Hampshire. In particular, we have learned that much of the Communion takes unity very seriously, and we have found out that the theological differences among Anglican provinces can be substantial. Many Episcopalians are trying to determine why the unity of the Anglican Communion matters.

Anglicanism is a Communion of 38 separate national churches, or provinces which fully recognize each other, centered upon the see of Canterbury. Each of these provinces can trace its origin to the Church of England. Each province is autonomous and self-governing, bound together not by a central legislative and executive authority, but by a mutual loyalty sustained through the common counsel of the bishops in conference. Anglicans are in a sense a spiritual family.

At present much of the Episcopal Church seems to care very little about what the rest of the Anglican Communion thinks. Because the Communion is a fellowship without a central authority, many Episcopalians stress that they are independent of the other 37 provinces, and what Anglicans in a far-off land think of the American church is irrelevant. That attitude, of course, is a pity, for we are linked to other Anglican churches through doctrine, discipline and worship, through the authority of scripture, tradition and reason, and through a common Anglican theological and ecclesial identity and polity. Casting all this aside in order to emphasize our independence would be a mistake. It would move us even further from what it means to be an Anglican.

**Many Episcopalians stress that they are independent of the other 37 provinces, and what Anglicans in a far-off land think of the American church is irrelevant.**

## The Church at Its Best

Within minutes of the close of the funeral service for former President Ronald Reagan at Washington National Cathedral we received two telephone calls from persons who had watched the event on television and were convinced that the observance would bring people back to the Episcopal Church. One of the callers suggested that hearing the familiar words of the burial service would bring some disaffected Episcopalians back to the fold. The other caller thought the music at the funeral might be enough to cause persons who have pulled away from the Church to return. Many clergy have long regarded weddings and funerals as wonderful opportunities for evangelism, for it is these occasions which provide the opportunity to reach non-Christians or non-church members. A state funeral for a former president covered by major television networks is a chance for "outsiders" to see the Church at its best. We hope they were impressed.

## Thankful for Freedom

We would guess that Independence Day will be particularly well celebrated by the Church this year. With July 4 occurring on a Sunday, the observance is transferred to the following day, Monday, July 5, but it would seem likely that many churches will observe it on Sunday. Independence Day is regarded as a feast day by the Episcopal Church, but in most years it attracts little attention because parishioners are involved in a wide variety of holiday activities. Considering also the fact that the nation has experienced an upsurge in patriotism since it has been at war in Iraq, religious observances ought to be particularly well attended this year. Having had brief glimpses of Iraq through the media, Americans may be more willing than usual this year to give thanks for their independence and freedom. The collect for Independence Day (BCP, p. 242), states well our desire to preserve our freedom achieved by the founders of this nation: "Grant that we and all the people of this land may have grace to maintain our liberties in righteousness and peace ..." May this liberty never be taken for granted.

# THE BODY



# BALANCE

By Amy E. Kerr

These are tough times for the Episcopal Church. Decisions have been made by the leaders of our Church that touch us all deeply. The issue of homosexuality always brings strong emotional reactions, either for or against. Our strong visceral reactions to this topic are deeply rooted in our religious, spiritual, and philosophical beliefs. Those who support the Church's actions regarding the ordination of Bishop Robinson and blessings of same-sex unions tend to believe most strongly in a message of acceptance and inclusion. Those who oppose the Church's decisions tend to believe most strongly in the primary authority of holy scripture, and they understand the importance of drawing lines between right and wrong.

Certainly those on each side of this issue can acknowledge the value of the other perspective, especially when the issue at hand is not such a hot one. However, when issues such as sexuality are on the table, we become polarized. We usually revert to our most comfortable stance, the side to which we err — in this case, either inclusion or a recognition of right and wrong as dictated by the Bible.

Unfortunately, (or fortunately, as I will discuss later) most people do not alter that tendency to err on one side or the other. Thus, when topics that engender polarization are discussed, tempers flare, our feelings are triggered at a high level, and we don't listen well. The debate is on and, just as with all debates, we try to prove the other side wrong while

only paying attention to the opposing position so as to refute it. The problem with this argumentative stance is that it seldom leads to any consensus, and places us at risk for deep division. We could argue this issue *ad nauseum* and would most likely have very few converts to either side. Since consensus is not likely, I propose an alternative method of reconciliation.

A brief tangent into human physiology is necessary to set the stage. Our bodies are phenomenal. The fact that such a complex system functions without frequent major breakdowns is miraculous and, in my estimation, can be explained only as the work of God's own hand. In his wisdom, he provided our bodies with a series of checks and balances that help our bodies maintain stability despite environmental changes, illnesses, and numerous other factors.

One of these balancing sets is that of the sympathetic and parasympathetic nervous systems. The sympathetic nervous system is responsible for our "fight or flight" response. When it is activated, our bodies prepare for battle, our hearts race, blood is shunted to our internal organs, our muscles become charged with energy, and our breathing becomes shallow and fast. All of these reactions were planned by God to save us in times of danger. In combination, these physiological changes enable us to do battle or to run away, whichever avenue seems to be most likely to result in survival at the time.

Now as incredible as our sympathetic nervous systems are, it is clear that living all the time in such a

## READER'S VIEWPOINT

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

state of alarm would be dangerous to our long-term health. The parasympathetic nervous system is God's answer to this problem. When the parasympathetic nervous system is activated, the body begins to relax, breathing becomes deep, slow, and rhythmic, the heart beats more slowly, and blood returns to the extremities. It is clear that it is the presence of both of these systems that leads to the optimal balance between arousal and relaxation. If either system failed, the result would be catastrophic for the individual. Death would be the eventual consequence.

Back to the issue at hand. We read in the Bible that we are the body of Christ. It is my position that no matter what the controversial issue of the day is, we need to have a balance, within the Church, of those who tend toward inclusion and those who draw the line in the sand. Just as with the sympathetic and parasympathetic nervous systems of the human body, the body of Christ must have checks and bal-

**No matter what the controversial issue of the day is, we need to have a balance of those who tend toward inclusion and those who draw the line in the sand.**

ances. Opposing forces that create, between them, balance and order. We need each other in order to survive. A move too far in either direction would be catastrophic for the Church. There are likely those who argue that we are already too far in the direction of inclusiveness, to the neglect of God's word. If indeed this is the case, those who are good at setting limits need to step up now, not step away. At any one point in time, one system may seem to override the other, but the long-term stability of the body is contingent upon both systems working in turn.

I believe that, just as God created opposing systems in our bodies, he created opposing systems in the body of Christ. It is not my job to try to convert others in my church to my point of view. Rather, it is my job to respect the viewpoint of others who disagree with me, because the disagreement is, I believe, part of God's plan. It is my job to have empathy for those who are hurting now within the church. It is my job to reach out for reconciliation. We do not agree, and I thank God for that. □

*Amy E. Kerr is a member of the Church of the Good Shepherd, Wichita, Kan.*

## LETTERS TO THE EDITOR

# It's Not So Plain

In the editorial, "A Strange Decision" [TLC, June 6], TLC criticizes the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, for taking "a controversial stand against the plain language of a reasonable canon."

It seems to me that the event is controversial primarily in the eyes of those who fear Bishop Duncan as an internationally respected defender of orthodox faith, and continually seek to attack him on any pretext. In addition, it is a bit of an exaggeration to characterize a one-time pastoral act undertaken at the request of those adults actually making their confirmation as "a stand" of any kind. Finally, the "plain language" isn't so plainly supportive of the complaints being made if one takes the time to read it. The title of the canon in question makes it clear that it is "Of Regulations Respecting the Laity." It is not about bishops. The portion of the canon at issue is cast as an expectation, not as a command — "It is expected that..." So it is essentially guidance rather than law.

The canon clearly contemplates that "any person who received the laying on of hands (by any Bishop in apostolic succession)" is validly confirmed. I am at a loss as to how to you get from there to a hyperbolic generalization of Bishop Duncan as "someone who is willing to ignore all ecclesiastical law." In my mind, too much is being made of my not being consulted in advance of this decision. The bishop and I regularly discuss canonical interpretation. I know that Bishop Duncan respects the canons and that he makes a good faith effort to abide by definitive canonical authority. Consequently, the last line of the editorial is particularly offensive and wrong.

*Robert G. Devlin  
Chancellor  
Diocese of Pittsburgh  
Pittsburgh, Pa.*

The article on Bishop Duncan's authorization of a retired Reformed Episcopal Church bishop to conduct communion and confirmation at a church in the Diocese of Pittsburgh was misleading in several respects.

Progressive Episcopalians of Pittsburgh did not ask Presiding Bishop Griswold to discipline Bishop Duncan. We did not write to the Presiding Bishop. Lionel Deimel, Christopher Wilkins, and I signed an open letter as officers of Progressive Episcopalians of Pittsburgh. It was addressed to Bishop Duncan, respectfully asking him to abide by the constitution and canons of the Episcopal Church. These documents clearly forbid clergy outside of the Anglican Communion who have not sworn the oath of loyalty to the constitution and canons of the Episcopal Church from acting as ministers in our church.

We also requested that Bishop Duncan refrain from future actions contrary to church law.

While Bishop Griswold and the presidents of the provinces received a copy of this letter, as did the press, we directed our concerns and requests to our diocesan bishop.

*Joan R. Gundersen  
Pittsburgh, Pa.*

Evidently, if they wish to stay within the Episcopal Church, orthodox Episcopalians will have to look somewhere other than the Network of Anglican Communion Dioceses and Parishes for leadership. TLC reports that the moderator of the network, Bishop Robert Duncan, has licensed a bishop of the Reformed Episcopal Church (REC) to confirm and celebrate the Eucharist in the Diocese of Pittsburgh.

In its official Declaration of Principles and in its authorized prayer books, the REC categorically denies that the sacrament of holy baptism effects regeneration and also denies the Real Presence of Christ in the bread and wine of the Eucharist. These are some of the issues which caused the REC schism in the first place, and they have not changed.

It is all well and good to uphold the authority of scripture and to defend the traditional moral teaching of the Church, as the network does. These are critical matters, but there is more than this to the catholic faith. The sacramental life stands at the very heart of our faith. It is more than a matter of ritual and aesthetics. It is the keystone of our belief in the Word of God who was made flesh in Palestine and continues to be made flesh in bread and wine. It is a profound disappointment to learn that Bishop Duncan, by his action licensing a bishop of the REC, seems willing to abandon that. Insofar as he represents the network, he has undermined its credibility as the standard bearer for orthodox Episcopalians.

(The Rev.) Gary W. Kriss  
Cambridge, N.Y.

What a clever way to include other denominations in our life together. Does this mean that these folks will be received into the Communion at Bishop Duncan's next scheduled visitation to St. Michael's?

(The Rev.) Deborah Rutter  
Calvary Church  
Front Royal, Va.

## Just the Facts

The news article that announced the appointments of new deans at Trinity Episcopal School for Ministry and at

the School of Theology at the University of the South [TLC, May 30] could have been, and should have been, a straightforward news story, but it was not treated that way.

The article goes to some length to extol the credentials and views of Dean Paul Zahl going to Trinity, even noting that he flew a black flag at his cathedral in Birmingham in response to the decisions of the General Convention last summer. Moreover, in its enthusiasm for Dean Zahl, the article labeled him "an internationally respected theologian," an exaggerated claim at best.

With so much emphasis upon

### Two Seminaries Name Deans

Two of the Episcopal Church's 11 seminaries announced the appointment of new deans during the first part of May.

The Rev. William S. Stafford will become dean at the School of Theology at Sewanee: The University of the South, Sewanee, Tenn., Jan. 1, while in August the Very Rev. Paul F. M. Zahl will become president and dean at Trinity Episcopal School for Ministry, Ansbriidge, Pa.

Since General Convention last summer, Dean Zahl has been a prominent critic of the move to normalize homosexual behavior within the Episcopal Church. When General Convention approved the consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire, Dean Zahl flew a black flag in front of the 3,800-member Cathedral Church of the Advent in Birmingham, Ala., and in October led a delegation of cathedral clergy to an American Anglican Council convention in Dallas.

Dean Zahl is an internationally respected theologian, holding a doctorate in theology from the University of Pittsburgh, Germany. He has served on the Inter-Anglican Theological and Doctrinal Commission appointed by the Archbishop of Canterbury.

Fr. Stafford is currently vice president and associate dean for academic affairs at Virginia Theological Seminary in Alexandria. He joined the faculty of VTS as assistant professor of church history in 1976, six years before his ordination to the priesthood. A native of San Francisco, Fr. Stafford earned a B.A. in history from Stanford University and Master of Arts and Master of Philosophy degrees in the history of Christianity from Yale University.

Both are married with three children.

Dean Zahl, little attention is given in the article to the Rev. Stafford, the dean-elect at Sewanee. Readers were not even told that he holds a Ph.D. degree and that he opposed the actions of the General Convention, albeit in a much less dramatic fashion than did Dean Zahl.

In the midst of discussing the new seminary deans, the article refers to Bishop Gene Robinson as "a sexually active homosexual person." What is the basis for this extraordinary wording? Does TLC have Bishop Robinson under constant surveillance, even inside his own home? Is TLC now planning to label clergy according to their presumed level of sexual activity? Are we soon to expect a reference in your magazine to some bishop (other than Bishop Robinson) as "a sexually active heterosexual person?"

The appointment of two seminary deans should have been reported sim-

ply as news, without the special pleading and unnecessary agendas. After all, it is TLC that claims in each issue that it is "reporting news of the Church in an unbiased manner."

Paul H. Bergeron  
Knoxville, Tenn.

## 'Childish Antics'

Reading about the "wedding" of the retired Bishop of Utah to his male lover [TLC, May 23], one wonders if this wasn't some tasteless parody, or else another group of misguided revisionists attempting to be "inclusive" and "prophetic." What must the bishop's ex-wife, children and grandchildren think of such childish antics? How does this compare with what is said about bishops in chapter 3 of St. Paul's First Letter to Timothy? Where

**The appointment of two seminary deans should have been reported simply as news, without the special pleading and unnecessary agendas.**

is Christ in all of this? It is obvious that this ridiculous *opera bouffe* is indicative of the sad, sorry state into which the Episcopal Church has sunk. It also appears as if the bishop himself has entered his second childhood.

Bruce P. Flood, Jr.  
Whitewater, Wis.

## Concerned With Mission

I thought I had entered the twilight zone when I found a letter to the editor written by the Rt. Rev. John L. Thompson, retired Bishop of Northern California [TLC, May 23]. It must have been written shortly before his death [TLC, May 30]. Bishop Thompson had the mission of the Church in his heart and mind right up to the time of his death.

(The Rev.) James T. Elliott  
Snoqualmie, Wash.

## PEOPLE & PLACES

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### Appointments

The Rev. **Lydia Brown** is priest-in-charge of St. Anne's, 2035 Charlton Rd., Sunfish Lake, MN 55118-4704.

The Rev. **William Brooks** is head of St. Paul's School, 6249 Canal Blvd., New Orleans, LA 70124.

The Rev. **Heather Cook** is missionary for outreach and community involvement in the Diocese of Central New York, 310 Montgomery St. (Suite 200), Syracuse, NY 13202-2093.

The Rev. **Jeanne Dahl** is pastor of Epiphany Lutheran/Episcopal, PO Box 829, Valdez, AK 99686.

The Rev. **Robert Davidson** is rector of St. Paul's, 1208 W Elizabeth St., Ft. Collins, CO 80521.

**Ross Doebler** is youth ministries coordinator for the Diocese of Fond du Lac and youth minister at St. John's, 330 McClellan St., Wausau, WI 54403.

The Rev. **John Graham** is rector of Grace, 1041 Wisconsin Ave. NW, Washington, DC 20007.

The Rev. **Charles I. Granger, Jr.** is chaplain at St. Francis Academy, 709 S Ninth St., Atchinson, KS 66002.

The Rev. **Julie Murdoch** is curate at St. Barnabas', PO Box 4528, Upper Marlboro, MD 20775.

The Very Rev. **Mark B. Pendleton** is dean of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Rev. Canon **G. Kerry Robb** is interim rector of Christ Church, 4030 Manatee Ave. W, Bradenton, FL 34205.

The Rev. **Alan Sutherland** is rector of St. John's, PO Box 127, Versailles, KY 40383.

The Rev. **Michael Tippett** is rector of St. Paul's, PO Box 344, Owatonna, MN 55060-0344.

### Ordinations

#### Priests

**Northern Indiana — Carol Fleming.**  
**Southern Virginia — Charles Robinson.**  
**Washington — Deonna D. Neal.**

#### Deacons

**Atlanta — Aimee Delevett, Todd Dill, Mary Erickson, Beau Farr, John Gedrick, John Hamilton, Rebekah Hatch, Beth Knowlton, Steve Mosher, Ellen Purdum, Terri Tilley.**

**Easton — Jack M. Mason.**  
**Milwaukee — Thomas Andrew Gross, Nancy P. Hodge, David Bruce Huxley, Peter Stephen Koeller, Joseph Samuel Pagano.**

**Northern Indiana — Linda Vaught Hutton, St. Anne's, 424 W Market St., Warsaw, IN 46580.**

**Washington — Mariann Babnis, Paula Clark Green, Daniel Gross, Anne-Marie Jeffery, David Wacaster.**

**Western North Carolina — Alan Akridge, Mark Forbes, Beth Lilly, Michael Penland, Beth Turner.**

### Resignations

The Rev. **Joan Delamater**, as assistant at Ascension, Stillwater, MN.

### Retirements

The Rev. **Robert Carver**, as missionary of the Greater Lycoming Episcopal Area Ministry in the Diocese of Central Pennsylvania.

The Rev. **David Rivers**, as rector of Gloria Dei, Philadelphia, PA.

### Deaths

The Rev. Canon **Cyril Coverly**, retired priest of the Diocese of Colorado, died April 29 following a long illness. He was 85.

Fr. Coverly was a native of New York City and a graduate of the University of Virginia, University of Denver, and Virginia Theological Seminary. He served in the Air Force during World War II and the Korean War and earned the Distinguished Flying Cross, the Air Medal and the Purple Heart. Later he served as a chaplain in the Army. He was involved in ministry in several congregations in Colorado, including vicar of St. Paul's Chapel, Ft. Collins, 1962-64, and rector of St. Timothy's, Littleton, 1964-67. He worked for the Denver Public Library for a time, and was its director for seven years. He was administrator of the Diocese of Colorado from 1985 to 1989 and was diocesan archivist from 1990 until the time of his death. Fr. Coverly also was involved in interim ministry in recent years. He is survived by his wife, Harriet; five children, Pamela Baumann, Kathryn Coverly-Lager, Geoffrey Coverly, Theodore Kern, and Anne Adkins; 12 grandchildren and six great-grandchildren

The Rev. **John Norman Nelson, Sr.**, priest of the Diocese of Nebraska, died April 15 at his home in Humboldt, NE, while recovering from surgery. He was 68.

Born in Oakland, NE, Fr. Nelson was educated at the University of Nebraska and Nashotah House. He was ordained deacon and priest in 1973. He was vicar of St. Mark's, Gordon, and St. Mary's, Holly, NE, 1973-80; rector of St. James', Fremont, NE, 1980-86; and rector of Resurrection, Omaha, 1986-96. In recent years he served St. Thomas', Falls City. He was active in diocesan life, serving as a member of executive council, chair of the commission on ministry, member of the ecumenical commission, delegate to provincial synod, and alternate deputy to General Convention. Surviving are his wife, Zdenka; six children, eight grandchildren and six great-grandchildren.

The Rev. **Robert S. Snyder**, 72, who developed an ecumenical video library in the Diocese of Pennsylvania, died May 7 in Exton, PA, where he resided. The Audio-Visual Resource Library was recently named in his honor.

Fr. Snyder was a native of Flushing, NY. He was educated at Rochester Institute of Tech-



nology, Drexel University and Philadelphia Divinity School. Following service in the Korean War, he was ordained deacon and priest in 1962. He was curate at All Saints', Rhawnhurst, PA, 1962-63; assistant at St. James', Newport, DE, 1963-65; rector of St. Stephen's, Norwood, PA, 1966-70; and rector of St. Faith, Havertown, PA, 1970-96. He is survived by his wife, Ann; three children, Marguerite Gisel, Lynn and Robert, Jr., and three grandchildren, Eileen, Katherine and Ann Dombrowski.

**Elizabeth "Betty" Weeth**, one of the first female deputies to General Convention, died suddenly May 21 at her home in La Crosse, WI, following a series of ailments. She was 77. Mrs. Weeth attended the 1970 Triennial of Episcopal Church Women (ECW) in Houston as a delegate from the Diocese of Eau Claire. When a vacancy occurred among the General Convention deputation, Bishop Stanley Atkins appointed Mrs. Weeth to fill it.

She was a native of Brooklyn, NY, and graduated from Wells College. Following work as a lab technician, she and her husband, Dr. John Weeth, moved several times, including once to New Orleans, LA, in 1955. She was a founding member of All Saints' Church, Hanrahan, LA, and served in a number of capacities in that congregation. When they moved to La Crosse, she became an active member of Christ Church and served on its vestry several times. She was a past president of the ECW in the Diocese of Eau Claire, and also served on the diocesan council and as a deputy or alternate at the 1973 and 1976 General Conventions. She was vice chair of the national Episcopal Church Hunger Task Force, and also active with Episcopal Migration Ministries. Mrs. Weeth is survived by her husband, John; four children, Margaret Olsen, Charles, Robert and Richard, all of La Crosse; six grandchildren and one great-grandchild.

**Next week...**

## The Myth of Unity

### Answers to last week's puzzle



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**YOUTH AND YOUNG ADULT PASTOR:** Large, growing and vibrant parish just north of San Diego seeks a full-time staff member to help us build a strong ministry for teens and young adults. At least three years experience required. For more information about us and this position, visit our website at [www.stpetersdelmar.net](http://www.stpetersdelmar.net). To apply, send letter and resume to Youth Pastor Search Committee, St. Peter's Church, PO Box 336, Del Mar, CA 92014.

**FULL-TIME DIRECTOR OF YOUTH/YOUTH MINISTER:** Lay or ordained. Vibrant and growing parish in the Diocese of Atlanta seeks staff member to focus on youth ministry, programs, and education. Core group of fifty-plus teens in place with dedicated lay volunteers and a history of having someone full-time to focus on this area of parish life. Write Rector, Christ Episcopal Church, 582 Walnut Street, Macon, GA 31201 or contact [wesley@christchurchmacon.com](mailto:wesley@christchurchmacon.com) and visit our website.

**FULL-TIME RECTOR:** St. Luke's, Scituate, MA is a welcoming, congenial parish in a lovely, historic, family-oriented seacoast town 25 miles south of Boston. A vibrant, active congregation, we share in joyful liturgical worship, and encourage outreach, and the spiritual growth and ministries of one another. We celebrate and sustain our community through fellowship, mutual support and endeavor. Visit our website [www.stlukescituate.org](http://www.stlukescituate.org). Please submit your resume and CDO profile by August 5th to: Joyce Barthold, Corresponding Secretary, St. Luke's Search, 98 Maple St., Scituate, MA 02066 or E-mail: [hjosbar@comcast.net](mailto:hjosbar@comcast.net).

**FULL-TIME RECTOR:** St. Petersburg, FL's, oldest community of faith - St. Bartholomew's - seeks full-time rector for large pastoral parish committed to traditional catholic liturgy, excellent music and serious preaching. Founded in 1887 and worshipping in beautifully restored building. St. Bart's is a growing community consisting of year-round and seasonal members diverse in age, race and life-style. Expanding Montessori school serves 3 thru 10-year-olds. Send resume and CDO profile to Search Committee, St. Bartholomew's Church, 3747 34th St. S., St. Petersburg, FL 33711-3836.

**FULL-TIME RECTOR:** St. Paul's Church, Seattle, WA, an urban, progressive, Anglo-Catholic parish, is looking for a skilled singing liturgist, profound preacher, and energetic leader to help us grow. In the cultural heart of the city, St. Paul's is a welcoming congregation of 200 that offers a rich tradition of prayer, liturgy, and music. Please visit our website, [www.stpaulseattle.org](http://www.stpaulseattle.org), for the parish profile and more. Send resumes and CDO profiles to St. Paul's Search Committee, 15 Roy Street, Seattle, WA 98109.

**FULL-TIME RECTOR:** St. Anne's Church is a debt-free pastoral-sized parish located in a high growth area of suburban Fort Worth, Texas. We serve an economically diverse area with an active community outreach and a vibrant Hispanic Ministry. We seek a rector who can help us manage the transition from a pastoral to a program parish. Send inquiries to Tony Hiatt, Senior Warden, St. Anne's Episcopal Church, 6055 Azle Avenue, Fort Worth, Texas 76135. E-mail: [tonyhiatt@yahoo.com](mailto:tonyhiatt@yahoo.com).

**SEEKING INTERIM ASSISTANT POSITION:** For Program or Corporate-sized parish. Skills include stewardship education and development, planned giving, lay leadership and staff training. Thirty years experience. Interim Ministry trained. Available in fall of 2004. Email at [thurstoc@spiritone.com](mailto:thurstoc@spiritone.com).

**HISTORIC CROSS:** Hand wrought crosses of antique nails from historic register parish. On leather lanyard, postpaid \$20. St. Mary's Episcopal, 1307 Holmes, Kansas City MO 64106. [www.stmaryskcmo.org](http://www.stmaryskcmo.org).

**CLERGY OR LAY LEADERS**, interested in seeing the world for FREE? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact Journeys Unlimited...E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call 800-486-8359 ext 205, 206, or 208.

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

**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.

**Judean Brothers: The Monastic Congregation of Saint Jude**, PO Box 2235, Wilmington, CA 90748-2235.

**DO YOU FEEL CALLED TO THE RELIGIOUS LIFE?** Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at [www.orderofstjoseph.org](http://www.orderofstjoseph.org), or write: Saint Joseph House, 114 Live Oak Drive, Natchez, MS 39120.

## TECHNOLOGY & RESOURCES ISSUE

— August 15, 2004 —

For more information call Tom Parker @ (414) 276-5420 ext. 16 or E-mail: [tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# 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., dir. of religious ed.  
EP, Evening Prayer  
Eu, Eucharist  
Ev, Evensong  
ex, excep  
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.

# Summer CHURCH DIRECTORY

## AVERY, CA

(Calaveras Big Trees)  
ST. CLARE OF ASSISI Hwy. 4  
The Rev. Marlin Leonard Bowman, v (209) 754-5381  
St. Francis Memorial Garden & Pet Cemetery  
Sun High Mass 9

## PACIFIC GROVE, CA

ST. MARY'S BY THE SEA 12th St. at Central  
Website: [www.stmarysbythesea.org](http://www.stmarysbythesea.org)  
The Rev. Richard B. Leslie, r; The Rev. Marcia M. Lockwood, assoc.; The Rev. Karen J. Baker, d  
Sun H Eu 8 & 10, Wed MP 10

## PASADENA, CA

ALL SAINTS CHURCH (626) 796-1172  
132 N. Euclid Ave. [www.allsaints-pas.org](http://www.allsaints-pas.org)  
The Rev. J. Edwin Bacon, Jr., r; the Rev. David Jackson, the Rev. Wilma Jakobsen; the Rev. Shannon Ferguson Kelly; the Rev. Zelta Kennedy  
Sun H Eu 7:30, 9 (sung), 11:15 (sung); Sun Education for All Ages at 10:15, Weekdays H Eu 12:10 (Wed H Eu w/ Laying on of Hands for Healing); Tues 6:30 Recovery Eucharist, Thurs 6 Taize Prayers Around the Cross, Child care for all services

## SAN FRANCISCO, CA

CHURCH OF THE ADVENT OF CHRIST THE KING  
261 Fell St. (415) 431-0454  
The Rev. Paul A. Burrows, r  
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

## ROXBURY, CT

CHRIST CHURCH 4 Weller's Bridge Rd.  
The Rev. John M. Miller, Jr., r (860) 354-4113  
Jul-Aug 8 H Eu & HU; 9:30 H Eu (sung) & kids' prog  
Sep-Jun: 8 H Eu & HU; 10:30 H Eu (sung) & Ch S

## MILFORD, DE

CHRIST EPISCOPAL 200 Church St. (302) 422-8466  
The Rev. Dr. James L. White  
Sun H Eu 7:30, 10:15

## 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. Heather Patton-Graham, assoc.; Barbara Jean Brown, Christian Formation  
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

## WASHINGTON, DC

CHRIST CHURCH, Georgetown (202) 333-6677  
Corner of 31st & O Sts., NW  
[www.christchurchgeorgetown.org](http://www.christchurchgeorgetown.org)  
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

## COCOA BEACH, FL

ST. DAVID'S BY-THE-SEA (321) 783-2554  
600 4th St. South [StDavBts@bellsouth.net](mailto:StDavBts@bellsouth.net)  
The Rev. R. Carroll Travis, r  
Sun 8 H Eu I, 10:30 H Eu II, Tues H Eu 5:30,  
Thurs. 9:30 H Eu & Healing

## JACKSONVILLE BEACH, FL

ST. PAUL'S BY THE SEA (904) 249-4091  
First Church of Jacksonville Beach, est. 1886  
465 11th Ave Website: [www.stbts.net](http://www.stbts.net)  
The Rev. Dr. Sudduth Rea Cummings, r.  
Sun H Eu 7:30 & 10, Christian Form. 9, Wed H Eu 7, 10:30

## 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 H 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) 655-8650  
On the Intracoastal Waterway since 1896  
The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Brutell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Grant R. Sherk, p-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  
<http://www.stpaulsavannah.org> (912) 232-0274  
The Very Rev. William Willoughby III  
Sun Masses 8 & 10, Mon 12:15, Tues 6; Wed 7; Thurs 10; Fri 7

## WOODBINE, GA

ST. MARK'S Bedell at 3rd St  
The Rev. Richard Casto, v  
Sun H Eu 11

## 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  
[ascensionchicago.org](http://ascensionchicago.org) (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
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 8:30 & 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30.  
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597  
(Thirty Minutes from the Chicago Loop)  
Canon C.R. Phelps, S.S.C., r  
Sun Mass (Sung) 10, E & B (1st Sun) 6

## 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  
(All service times SEPT thru MAY)

## NEW ORLEANS, LA

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

## ST. ANNA'S

Serving the French Quarter since 1846.  
1313 Esplanade Ave. (504) 947-2121  
The Rev. William H. Terry, r E-mail: [wterry2217@aol.com](mailto:wterry2217@aol.com)  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing.

## NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair St. (508) 228-0916  
The Rev. Joel Ives, r; The Rev. Diane Wong Asst., Richard Busch, Organist & Choirmaster.  
Sun H Eu 8 (Rite I) 10 (Rite II) choir, childcare; Wed H Eu/HS 8:30

## 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

# Summer CHURCH DIRECTORY

## LAS VEGAS, NV

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

## AVALON, NJ

**ST. JOHN'S CHURCH-BY-THE-SEA** (609) 967-7158  
25th Ave & Avalon Ave  
Jun & Sept: Sun H Eu 9; Jul & Aug: Sun H Eu 8 & 10  
Labor Day Wknd: Sun H Eu 8 & 10

## CAPE MAY, NJ

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

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)**  
225 Sassafras St., 08332 (856) 825-1163  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

## 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

## CARLSBAD, NM

**GRACE CHURCH** 508 W. Fox St. (505) 885-6200  
The Rev. Canon Thomas W. Gray, r  
Sun HEu 8:30 (l) & 10:30 (ll), Wed Uction & Eu 10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St.  
The Rev. Bob Tally, r tally@earthlink.net  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Joan Garcia, d; Dr. Stanford Lehmborg, music director.  
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

## NEW YORK, NY

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

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

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The Rt. Rev. Herbert A. Donovan, Vicar  
(212) 602-0800  
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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 12:30  
Open Sun 7-4; Mon-Sat 10-6

## SALEM, NY

**ST. PAUL THE APOSTLE** East Broadway  
Website: www.orthodoxanglican.org/Salem  
The Very Rev. Gary W. Kriss, r  
Sun Mass 10:30, Thur 11

## SARATOGA SPRINGS, NY

**BETHESDA** Washington at Broadway  
The Rev. Thomas T. Parke, r (518) 584 - 5980  
Masses Sun: 6:30, 8 & 10 Disabled Accessible A/C

## 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) 288-2111  
Main Street and Potunk Lane  
The Very Rev. Christopher L. David, r  
Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30, AC  
Handicapped Accessible

## ASHEVILLE, NC

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

**SAINT MARY'S** Grove Park  
337 Charlotte St. (828) 254-5836  
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)

## FREMONT, OH

**ST. PAUL'S** (415) 332-3032  
206 Park Ave (& Court St)  
E-mail: stpaulsfremont@glis.cc  
The Rev. Mary J. Shortt, r  
Sun H Eu 8, 10; Wed 10 H Eu, Healing & Bible Study

## PORTLAND, OR

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

## PHILADELPHIA, PA

**S. CLEMENTS** Shrine of Our Lady of Clemency  
20th and Cherry Sts. www.s-clements.org  
Canon W. Gordon Reid, r (215) 563-1876  
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers Novena  
& B 4 (June through Sept; 8 & 10 (High); Vespers, Novena  
& B 4); Daily: Low Mass 7; (Sat 10); Matins 6:30; Ev &  
Novena 5:30; C Sat 5-5:30 & by appt

**HOLY TRINITY** Rittenhouse Square  
1904 Walnut Street (215) 567-1267  
E-mail: office@htrit.org Website: www.htrit.org  
The Rev. Alan Neale, r, Dr. John H. French, organist  
Sun 8:30 HE, 11 (Sung), Thurs, 12:15 HE, Carillon plays Sun  
11, Daily 12 & 6

## SELINGROVE, PA

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

## WILLIAMSPORT, PA

**CHRIST CHURCH PARISH** (570) 322-8160  
426 Mulberry St. E-mail: dkwpr@chilitech.net  
Sun Mass 8 & 10:30, Mon 7, Tue 12, Wed 10, Thu 8:30, Fr 7,  
Sat 8; E & B 1st Sun 5:30, MP Mon-Fr 8:30, Sat 7:45

## CHARLESTON, SC

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

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD**  
1512 Blanding (803) 779-2960  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed  
Confession 11; Wed/Th Mass 12:05

## PAWLEY'S ISLAND, SC

**HOLY CROSS FAITH MEMORIAL**  
61 Baskerville Dr. (843) 237-3459  
E-Mail: holycross@sc.rr.com www.hcfm.us  
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael  
G. Cole, asst.  
Sun 8:30, 10:45, Nursery available

## RAPID CITY, SD

**EMMANUEL** 717 Quincy St.  
(On the way to Mount Rushmore) (605) 342-0909  
The Rev. David A. Cameron r  
H Eu Sun 8 & 10:15, Wed 10 (H Eu & Healing)

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway www.cotgs.org  
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller,  
asst; The Rev. Ben Nelson, asst  
Sun 8, 9, 11:15 & 6

## SAN ANTONIO, TX

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

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

## TEXAS CITY, TX

**ST. GEORGE'S** 510 13th Ave North (409)945-2583  
The Rev. Miffin H. Dove, Jr., r www.stgeorges-tc.org  
Sun H Eu 8 & 10:30 Wed H Eu 6:30

## BAYFIELD, WI

**CHRIST CHURCH** (1870) 125 N. 3rd St.  
The Rev. Canon Dennis Michno, the Rev. Muffy Harmon, d  
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

## HAYWARD, WI

**CHURCH OF THE ASCENSION**  
10612 N California Ave. (715) 634-3283  
E-Mail: hecusa@cheqnet.net  
The Rev'd Canon Bruce N. Gardner, r  
Sun H Eu 9:30, Daily as posted

## MILWAUKEE, WI

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

## ST. MARK'S EPISCOPAL CHURCH (414) 962-0500

2618 North Hackett Avenue  
(corner of Downer and Bellevue)  
On Milwaukee's eclectic East Side  
www.stmarks milwaukee.org  
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,  
Tue & W 5:30

## RICE LAKE, WI

**GRACE CHURCH** (715) 234-4226  
119 W. Humbird St. Fax: (715) 736-1715  
Website: www.gracechurch-ricelake.org  
The Rev. Frederick R. Engdahl Jr., r  
Sun H Eu 9 (H/A); MP M-Thur 8 in St. Mark's Chapel (H/A &  
A/C); Sat H Eu 4:30 St. Mark's Chapel

## SAN MIGUEL DE ALLENDE

### GUANAJUATO, MEXICO

**ST. PAUL'S** Calle del Cardo 6 52 (415) 152-0387  
www.stpauls.org.mx info@stpauls.org.mx  
The Venerable Michael R. Long, r; the Rev. Sibylle van  
Dijk, d asst; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

## LUTHERAN

## MOJAVE, CA

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

## LUMBERTON, NC

**ST. MARK'S CHURCH** 24th & Barker  
The Rev. Dale K. Brudvig, pastor  
Sun Worship 11, Sun School 9:30

# THE LIVING CHURCH

Fall Music Issue      October 24, 2004

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- Have a CD to market? The Living Church Fall Music Issue is your best advertising source.
- Target your sales to the music leadership who make major purchasing decisions and can influence your sales.
- Color advertising available
- Call for special ad packages



**AD CLOSING DATE: FRIDAY, SEPT. 24**  
**ARTWORK DUE: TUESDAY, SEPT. 29**

*Reminder: The Christmas Book & Gift Issue is November 14. This issue is excellent for promoting holiday CDs, books and other seasonal products and services. Space will be limited, so reserve your space now! Closing is October 15, 2004.*

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