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Volume 229 Number 4

*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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## The Cover

The Rt. Rev. Mark Sisk, Bishop of New York, greets a welcoming delegation during an official visit to China, May 11-20. Bishop Sisk, his wife Karen, Archdeacon Michael Kendall, Peter Ng of the Church of Our Savior, Manhattan, and Mary Beth Diss, editor of *The Episcopal New Yorker*, were guests of the China Christian Council (CCC) which was interested in studying the liturgy and structure of the Episcopal Church as well as building closer ecumenical ties. The CCC is the government-owned administrative agency for all protestant denominations holding legal worship services in the country.

*The Episcopal New Yorker* photo

*Solid Oak*  
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**SUNDAY'S READINGS**

**Because You Ask Not**

*Everyone who asks, receives (Luke 11:10)*

**The Eighth Sunday after Pentecost (Proper 12C), July 25, 2004**

Gen. 18:20-33; Psalm 138; Col. 2:6-15; Luke 11:1-13

If we truly absorb the insights from these lessons on prayer, we will pray more and expect more. The teachings come under two headings – our perspective on God, and his perspective on us. Let's start with how we see God and the way we draw near:

1. Jesus gives an analogy of fathers and God which we take differently from how he intended. We, being evil fathers – parents – assume God might know how to give evil gifts just as we have done. And so we do, in fact, fear that God might give us a scorpion.

2. The consequence from this is obvious, and we know it to be so true. We have a difficult time trusting God, a most difficult time entrusting ourselves to him. We fear the scorpion, and we resist placing ourselves in his hands.

3. Therefore the conclusion our Lord gave in this parable – we don't ask.

Fortunately God's perspective differs and opens the way to intercession as it should be:

1. He does rule; he governs all things and has power over all things (Col. 2:14,15). Another way of saying that is, allowing for a healthy dose of mystery and limitations to our comprehension,

God stands behind all that happens.

2. He also stoops. He stoops to listen to us as a tender Father. More than that, the depths of his kindness, his generosity of heart, his eagerness to protect and bless us – all these qualities have such depth that we can only glance the surface of their reality (Gen. 18:20-33).

3. He loves to pour upon us his children more than we can desire or pray for. This is how Jesus meant the analogy: "If we, with the evil in our hearts, know how to give good gifts, how much more will our father in heaven ..." (Luke 11:13).

At this point we usually add the cautionary note of "if it be thy will," but Christ covers that elsewhere. Let's have this open invitation stand by itself. For this week, we simply hear the words of our Lord, "Ask and you will find."

Lancelot Andrewes gave the Anglican Church profound teachings on prayer, as well as his own private prayers. Preaching on this text he declared, "Christ said, 'If we ask the life of grace we shall obtain it, if we seek it, we shall find it, and having found the way, we shall enter into the master's joy'."

**Look It Up**

Where have we seen Jesus answering prayers with far greater love than expected?

**Think About It**

What concern have you kept from God, and how would you like him to resolve it? Can he? Would he?

**Next Sunday**

**The Ninth Sunday after Pentecost (Proper 13C), Aug. 1, 2004**

Eccles. 1:12-14; Psalm 49 or 49:1-11; Col. 3:(5-11)12-17; Luke 12:13-21

## BOOKS

### Episcopalians and Race

#### Civil War to Civil Rights

By Gardiner H. Shattuck Jr.

University Press of Kentucky. Pp. 218. \$32.50.  
ISBN 0-8131-9064-9.

In his historical study of race relations in the Episcopal Church, Gardiner Shattuck displays seemingly irreconcilable differences between

Episcopalians  
and Race

black and white Christians from the Emancipation Proclamation of 1863 to the vote on the Martin Luther King, Jr. federal holiday in 1990.

The prowess of this book is in the actual naming process, i.e., the particularity of who, what, where, and when, in which one learns a great deal about how then-unknown but now more famous Americans engaged race relations in the Episcopal Church (e.g. W.E.B. du Bois, Thurgood Marshall, Pauli Murray, Duncan Gray, and William Stringfellow). In addition to these protagonists, Shattuck does well to name as honestly as he can those antagonists who often obstructed the difficult work of racial reconciliation. That Shattuck is a white Episcopal priest is not accidental to the process as he recounts "unity with whites [is] still an ambiguous principle for the black membership of the Episcopal Church" (p. 217).

The limitation of Shattuck's history, however, is the lack of criteria for how the Episcopal Church should proceed based on this racial history. In other words, those who were thought to be heroic in their time may now be deemed cowardly or paternalistic, and in particular to the content of this book, racist. No doubt Shattuck's great energy is spent telling the story of the past, and thereby lacking time to analyze for the future. He does not explicitly discuss this problem of historical methodology. Despite this limitation, the reader is encouraged to read this book to learn how mainline churches in the United States remain in the ambiguity of black and white Christianity.

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



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## 'The Holy Spirit is not Divisive,' Says Black Missioner

The Episcopal Church's black leadership minced no words about the persistent evil wrought by racism within the church and the wider society. But the overwhelming message at the start of the annual meeting and conference of the Union of Black Episcopalians is that God will overcome this bitter legacy. The organization met July 5-9 in the Diocese of Southern Ohio.

On the second day of the conference, delegates traveled to St. Margaret's Church, Dayton, for the installation of the Rev. Angela Ifill as the national church's missioner for the Office of Black Ministries.

"There's an exciting movement of

church planting within the Episcopal Church, but we are seeing the decline of black congregations," said Ms. Ifill before her installation.

"Congregational development happens for the whole church. It needs to take into consideration the conversation about multiculturalism and anti-racism, but it does not. African American clergy are trained the same way as white clergy. They're just as qualified, but they are not being hired, especially in our larger congregations.



Ms. Ifill

"Our churches are consciously or unconsciously excluding people. The Holy Spirit is not divisive. I don't think he meant to put black clergy in black congregations and white clergy in white churches."

There was evidence at the conference that some progress has been made. Three black diocesan bishops — the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio; the Rt. Rev. Michael Curry, Bishop of North Carolina; and the Rt. Rev. Orris Walker, Jr., Bishop of Long Island — were present for the celebration of Ms. Ifill's new ministry, with retired Ohio Suffragan Bishop the Rt. Rev. Arthur Williams presiding in his role as acting director of the national office of Ethnic Congregational Development.

*Ariel Miller and Kristine Zorn*

## Lambeth Chastises Bishop Chane

Anglican Communion leaders have added their voices to those chastising Bishop John Chane of Washington for blessing a same-sex union, characterizing it as an "extraordinary" action that undercuts the work of the Lambeth Commission.

On June 12, Bishop Chane officiated at the blessing of the union of John Clinton Bradley and his partner of 10 years, a priest of the diocese, the Rev. Michael Hopkins, rector of St. George's Church in Glen Dale, Md.

After news of the proposed service appeared in *The Washington Post*, Bishop Chane wrote to the diocese on June 1 stating, "Given the actions of General Convention meeting in Minneapolis last summer relating to such blessings, I am ready to move forward as your bishop to affirm and bless Michael and John's relationship and also to provide the diocese with an order of service for the blessing of covenanted relationships."

On Oct. 28, Archbishop of Canterbury Rowan Williams asked partisans on both sides of the issue to stand down for the sake of the unity of the Church. "The responses of provinces to developing events will determine the future life of our Communion in a pro-

found way and we need to take time for careful prayer, reflection and consideration to discern God's will for the whole Communion," he said.

The chairman of the Lambeth Commission, Archbishop Robin Eames of Ireland, reiterated this call for restraint on April 29. "Actions and statements however well intentioned which express definitive positions" foreshorten "the opportunities and options available to the Commission."

After the service, the Primate of the Southern Cone, Archbishop Gregory Venables told *Church of England Newspaper* Bishop Chane's actions were "one more example of what appears to be a total lack of respect for the procedures which the Archbishop of Canterbury and the primates have put into motion."

Though more circumspect in their comments than Archbishop Venables, a Lambeth Palace spokesman decried Bishop Chane's rebuff of the commission. "Given the stage at which the commission working with Archbishop Eames has now reached," a spokesman for Archbishop Williams said, "it is extraordinary that such a development has occurred. This complicates still further the work of the commission."

## South African Bishops Say no to Same-Sex Blessings

The Anglican Church of the Province of Southern Africa has prohibited the blessing of same-sex unions, calling a proposed rite unnecessary, but has encouraged further discussion.

In a pastoral letter prepared by the House of Bishops at its spring meeting, the bishops stated that they had been prompted to release guidelines on same-sex blessings as "some of you have been asked to bless the partnerships of same-sex couples, and have sought guidance as to how you should respond."

The letter, which was read from pulpits on June 13 in many dioceses, affirmed the CPSA's commitment to the Church's teaching on human sexuality as articulated in Resolution 1.10 of the 1998 Lambeth Conference. The bishops stated they would heed the primates' Oct. 16 request "not to solemnize same-sex marriages but to continue in dialogue on this and related issues."

## Tensions Reported Among Lambeth Commissioners

In addition to external complaints that the Lambeth Commission is not giving equal time to those groups in the Church that support the normalization of homosexuality [TLC, July 18], internal tensions also have surfaced centering around the commission's steering committee and its secretary, the Rev. Canon Gregory Cameron, who is believed to be one of three finalists to replace the Rev. Canon John L. Peterson as secretary general of the Anglican Consultative Council.

Canon Cameron's May 29 speech to the General Synod of the Anglican Church of Canada [TLC, June 20] drew mixed responses from the commission members, who were not informed of the presentation ahead of time. Several were disconcerted by the contents of the speech while others were annoyed by the apparent usurpation of the commission's prerogatives by its staff.

The Bishop of Durham, the Rt. Rev. N.T. Wright, declined to discuss the internal workings of the commission but told *THE LIVING CHURCH* the Kanuga meeting had been "very frank, very friendly, very cordial and hard working."

Archbishop Eames' press officer, the Rev. Brian Parker, also said reports of tensions between the Lambeth Commission staff and its appointed members have been overstated: "Canon Cameron was authorized to speak to the Canadian General Synod by the chair and steering committee. The words were his own but the broad outline was discussed at the steering committee."

The members of the steering committee are Archbishop Eames, his two legal advisors, and the commission secretary, Canon Cameron.

The decision to send Canon Cameron to Canada came in response to an invitation from the acting Cana-



Peter Bird photo

Limbs from a large tree became impaled in the roof that covers the altar at Holy Trinity Church, Waupun, Wis. A tornado with winds estimated at 158-206 mph passed through the rural community on the evening of June 23. In addition to damaging the roof, the storm also affected several stained-glass windows and caused the bell tower to separate from the main building by about five inches. There were no injuries at the historic church, but one person died elsewhere in the community. Total damage at Holy Trinity is estimated to be \$100,000. The church was built in 1871.

dian Primate, Archbishop David Crawley, Fr. Parker said. "At the first meeting of the commission, Archbishop Eames as chair, and Gregory Cameron as secretary, were given discretion to speak to whatever groups or individuals they felt necessary in order to support the commission's work.

"It was under this discretion that the chairman nominated Canon Cameron to speak to the Canadian Synod," Fr. Parker said.

The commission was informed of

the steering committee's decision at the June 13-18 commission plenary session.

"A full report was given to the commission on the visit of Canon Cameron to Canada and the circumstances in which the chairman had exercised his discretion to encourage Canon Cameron to go to Canada. The commission accepted the circumstances and agreed that a right decision had been made," Fr. Parker said.

*(The Rev.) George Conger*

# Bishop Wyatt Embraced a Frontier Spirit

There is still something of the frontier spirit in the Diocese of Spokane, according to a statement on the front page of the diocesan Internet website. If so there was probably a whole lot more back when it witnessed the consecration of the Rt. Rev. John "Jack" Wyatt as its first diocesan bishop on May 2, 1967. Still remembered fondly within the diocese by some who had undertaken one of the many seven-day camping trips he organized, Bishop Wyatt, 90, died at his retirement home in Portola Valley, Calif., on May 23.

Prior to his 1967 election, the Missionary District of Spokane had been served by a bishop appointed for it by General Convention. Bishop Wyatt, who was born in Lansford, Pa., gradu-

ated from Lehigh University in 1935 and the General Theological Seminary in 1938, was an active outdoors person. He accepted a call as rector of Trinity Church, Seattle, in 1950, and moved to Trinity, Menlo Park, Calif., in 1957 and was serving there when elected.

While in the Diocese of Spokane, Bishop Wyatt initiated a back-packing program, leading trips into the Cascade Mountains.

"My wife, daughter and I went on one of his hiking trips," said Ed Kiemle, who likened his seven-day-trip to a spiritual retreat. "You had to

get yourself in shape. It took a little persuading to get me to do it, but once you did, most people were willing to go on a waiting list to do it again. I wish that I had done more."

On his holidays, Bishop Wyatt and his first wife, Nellie Mae Tomkins, would go tent camping until she insisted they get a trailer. In 1973, she died during an afternoon nap in that trailer on a trip to Jackson Hole, Wyo.

In 1974, Bishop Wyatt married Margaret Moltzen of Menlo Park and the couple relocated to California after he retired as bishop in 1978. She survives him as do two daughters, Elizabeth Wyatt Jones and Dottie Krigbaum; and two sons, James Arthur Wyatt and John Raymond Wyatt, Jr.



Bishop Wyatt

# Conciliatory Tone Struck at FIF/NA Assembly

Despite evidence that significant theological division remains between it and other conservative Episcopalians, the annual assembly of Forward in Faith/North America (FIF/NA) — which began exactly one week after the announcement of its charter membership in a new alliance of orthodox Anglicans in North America [TLC, July 11] — sought to convey a greater degree of tolerance for living with tension and difference.

Meeting at St. Vincent's Cathedral in Bedford, Texas, June 24-26, the council and deputies approved a concordat of intercommunion with the Anglican Province in America (APA). The agreement has the practical effect of allowing communicants to attend FIF/NA and APA churches reciprocally and does not take effect until ratified by the APA at its September synod. A similar agreement already exists between FIF/NA and the Anglican Church in America (ACA), and talks are ongoing toward a concordat with the Reformed Episcopal Church (REC).

Passage of the concordat came fol-

lowing formation of the alliance of "common cause in the gospel of Jesus Christ" under the moderator of the Anglican Communion Network (ACN), the Rt. Rev. Robert Duncan. Other partners in the alliance are the American Anglican Council (AAC), the Anglican Mission in America (AMiA), the REC, APA and ACN.

Registered participants included representatives of the alliance organizations, the Anglican Church of Canada, the Ekklesia Society, the Anglican Church of the Province of Uganda, the Traditional Anglican Communion, and Forward in Faith/United Kingdom. Commenting on the extraordinary degree of representation from like-minded interest groups at the assembly, the Rev. Canon Warren Tanghe, rector of Church of Our Saviour, Atlanta, Ga., and the newly elected FIF/NA vice president, said, "These new structures allow us to live out our integrity and carry out the mission given to us by our one Lord."

Though FIF/NA leadership still con-

siders itself in "impaired communion" with six of the nine network bishops because they ordain women to the priesthood, the Rt. Rev. Peter Beckwith, Bishop of Springfield, was invited to be part of a June 25 panel that outlined the network's purpose and goals.

After commending FIF/NA for its faithfulness, Bishop Beckwith touched a raw nerve when he declared during a panel discussion that he believes God can reform the Episcopal Church.

"He can bring it back from the brink in which it finds itself to faithfulness in orthodoxy," Bishop Beckwith said. "I am not sure the leadership of ECUSA will allow it, but that remains to be seen."

Bishop Beckwith's remarks ran counter to those of the Rev. David Moyer, rector of Church of the Good Shepherd, Rosemont, Pa., and president of FIF/NA, who declared in his opening address that "ECUSA is irreformable."

*Suzanne Gill*





ACNS/Rosenthal photo

The Most Rev. Rowan Williams, Archbishop of Canterbury (center), meets with the two co-chairs of the International Commission of the Anglican-Orthodox Theological Dialogue, the Rt. Rev. Mark Dyer (right), retired Bishop of Bethlehem, and Metropolitan John of Pergamon, Ecumenical Patriarch. In June the commission received the first draft of an Agreed Statement on lay ministries in the Church and on the question of the ministries of women and men, including the question of ordination to the diaconate, presbyterate and episcopate.

## Presbyterians Maintain Stance on Ordination

The legislative assembly of the Presbyterian Church rejected by a margin of 259-255 a measure which would have allowed regional governing councils, called presbyteries, to ordain sexually active homosexual clergy and lay officers. The annual meeting was held June 26-July 3 in Richmond, Va.

The assembly's Committee on Church Orders and Ministry had proposed that the interpretation, adopted in 1978 and reaffirmed several times by General Assemblies and church

courts, be declared to be no longer binding on sessions and presbyteries.

The motion failed when the assembly narrowly approved substitution of a minority report urging that the interpretation be maintained while the church continues in a period of "discernment" under the leadership of its Theological Task Force on the Peace, Unity and Purity of the Church. The minority measure was then approved by a vote of 297 to 218.

The denomination lists 11,200 congregations and 2.5 million members.

## Bishop Frade Spurns Bush Campaign Request

In an Independence Day message to clergy, the Rt. Rev. Leo Frade, Bishop of Southeast Florida, cautioned the 82 congregations under his care against complying with a general request from President George W. Bush for churches to provide membership lists for campaign use.

"I am alarmed by any suggestion of providing the names of church members to any specific political group,"

wrote the Cuban-born bishop. "I saw this request made by Fidel Castro at the beginning of his regime and his persecution of churches that refused."

He continued, "It is my duty as bishop of this diocese to warn you of the grave threat this kind of request poses to the relationship of trust within our community of faith, as well as to our legal status as a religious institution."

## Bishop Griswold on Sudan:

## Humanitarian Crisis Remains Unaddressed

The recent achievement of a U.S.-brokered peace treaty ending a 21-year-old religious and civil war in Sudan threatens to ring hollow, according to Presiding Bishop Frank T. Griswold, unless the humanitarian crisis in the Western Darfur region — where as many as 1 million displaced refugees may starve or succumb to epidemic disease this year because Arab Muslim militia are systematically exterminating indigenous Black Muslims — is addressed resolutely.

"We possess the knowledge, foresight and means to prevent the tragedy from reaching the proportions" of the Rwandan genocide, Bishop Griswold said in an open letter to President George W. Bush.

Many international aid agencies have been critical of the Bush Administration's response to the atrocities, calling it slow and too focused on internal debates over whether the actions of the Sudanese government rise to the legal definition of genocide.

Bishop Griswold and several members of Congress are urging President Bush to seek formal classification of the situation as genocide and to work within the framework of the United Nations to implement a resettlement plan to rebuild the shattered communities and reclaim seized land.

## BRIEFLY...

**Tom Hershkowitz**, financial controller for the corporate Episcopal Church, has regained consciousness and at press time was scheduled to be transferred to a New York City hospital in order to begin physical rehabilitation. Last month at a meeting of the Executive Council in Burlington, Vt., Mr. Hershkowitz became disoriented and required emergency medical treatment for what was later determined to have been a stroke [TLC, July 4].

# A Contemporary Traditional Challenge

When last we heard from the Prayer Book Society, it was setting up large, comfortable displays at the General Convention. That was a few conventions ago, and the PBS (no, not that PBS; there is no connection between the Episcopal Church-related organization and the broadcasting entity) has kept a low profile in recent years. The PBS has quietly continued to stand for keeping the common prayer tradition of the Anglican way alive in the Episcopal Church.

That needs some explanation. For most Episcopalians, the "common prayer tradition" would be the 1979 prayer book, for that's the only book most church-goers have known. That's not where the PBS is. It prefers "a dignified and understandable English," which to its followers means the 1928 BCP.

For this reason, the PBS has had a negative image over the last couple of decades. It has been known as a lobbying organization, often trying to get bishops to permit use of the 1928 book in their dioceses, or to convince rectors that they should tolerate the 1928 version. With the launching of "A Godly Competition," at least some Episcopalians should have a more positive impression of the PBS.

The competition attempts to "encourage the revival of the production and provision of contemporary prayers and hymns in the traditional language found in the Book of Common Prayer." Again, that's the 1928 BCP. In order to compete, one has to write something in traditional language in any of six categories: collects, prayers, litanies, hymns, liturgies and homilies. Competition will be held in two categories: for those aged 18 and over, and for those who have not reached their 18th birthday. It is hoped that the competition will help people to understand the traditional language of the BCP.

In a news release announcing the competition, the PBS laments the fact that there are no longer books of prayers, collects and litanies for use alongside the BCP, especially for use in private devotions or at the end of the Daily Offices. I remember some of these books that seemed to disappear about the time of the publishing of the 1979 prayer book, for some of them are on the bookshelves in my office. There are books of prayers for the armed

forces, prayers for use during Lent, prayers for children, and dozens more. I don't want to disagree with the intent of the competition, but I must admit I see many examples of small books of prayers, collects and litanies to accompany the 1979 book, but they are not in the traditional language of the Anglican way.

It would appear as though the competition will attract only serious entrants, for the PBS has made it difficult. For example, one must submit at least three collects "in the style and of the length" found in the collects for Sundays and holy days in the 1928 book. Other minimum requirements: A minimum of two

**When one considers the length of the 1928 Litany, it's easy to predict that only those who are serious about their prayer life will apply.**

prayers, two hymns, one sermon of not more than 1,500 words, one liturgy (for an important occasion not provided for in the BCP), and a litany of a minimum of "about 2/3 of the length of the Litany in the prayer book." When one considers the length of the 1928 Litany, it's easy to predict that only those who are serious about their prayer life will apply.

I will be particularly interested to learn of the number of entrants in the lower age category. The PBS states in its news release that it is hopeful of helping "our contemporaries, especially the young," to understand the traditional language of the BCP. There are probably few young Episcopalians familiar with the 1928 BCP, or even Rite I for that matter, but on the other hand, young church members have often shown the desire to find authentic expressions of the Christian faith. Perhaps Elizabethan English will fill that bill.

A Godly Competition has the potential to be both innovative and traditional. It ought to be worth following.

Additional information is available at [www.episcopalian.org/pbs1928](http://www.episcopalian.org/pbs1928), or at the PBS office, PO Box 35220, Philadelphia, PA 19128-0220.

*David Kalvelage, executive editor*

## *Did You Know...*

**According to data compiled by the Episcopal Church, 361 of its 7,767 active clergy once were Roman Catholic priests.**

## *Quote of the Week*

**The Rt. Rev. David Stancliffe, Bishop of Salisbury (England) on former Archbishop of Canterbury George Carey's comments about conversations with the royal family: "George needs to learn to know when to keep his mouth shut."**

## Guidelines for Letter Writers

On occasion we need to remind persons who are considering writing letters to the editor of *THE LIVING CHURCH* of the need to observe guidelines.

Most important is the fact that the letters need to be kept brief. Our maximum length for letters to the editor is 300 words, but we are far more likely to publish a letter if it is in the 100-200-word range. Shorter letters means we are able to publish more letters, which usually means a better variety of points of view. We receive far too many letters in the 600-800-word range. We realize correspondents have taken great care to express themselves, but there is simply no way we can handle letters of that length.

We will not publish "open" letters nor those who are addressed to someone else, e.g. the Archbishop of Canterbury. We do not publish letters (or articles) that have appeared in other publications, nor those that make a personal attack on someone. We are not likely to publish more than three or four letters per year from one individual. Because of the large volume of letters we receive, it is not possible for us to acknowledge each letter.

We are appreciative when letters can be sent via e-mail, but we do receive and sometimes publish those sent through the mail as long as they are typewritten. Persons who send letters should include a telephone number where they can be reached in case we need to contact them for verification of authorship or in case there is a question.

Our letters to the editor continue to be one of the most popular sections of *THE LIVING CHURCH*. We are pleased to be able to present a forum where a variety of opinions may be expressed. We believe that the discussions that take place on our pages and elsewhere may be helpful in addressing the concerns of a divided Episcopal Church.

## Heroes of the Faith

Thankfully, the Episcopal Church's calendar does not use the term "ordinary time" as some other churches refer to the season after Pentecost, for there is nothing usual about this last week of July. Not only is Sunday regarded as a feast day, but five of the remaining six days in that week are observances of saints. Monday, July 26, is the red-letter day of St. James, transferred because the usual

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feast day, the 25th, falls on a Sunday. We have William Reed Huntington on the 27th, Mary and Martha of Bethany on the 29th, William Wilberforce on the 30th, and depending upon which calendar one uses, Ignatius of Loyola or Joseph of Arimathea on the 31st.

Few congregations will celebrate the lives of all of these Christian heroes, especially since their commemorations fall in the midst of summer. Yet it would be worthwhile to spend some time in prayerful reflection on the lives of this variety of members of the communion of saints. There is an apostle, a priest, friends of Jesus, a politician, and a monastic or a disciple. These faithful followers of Christ served their God selflessly in holy lives. May our companionship with them bring us closer to Christ.

## Separation and Sadness

Nearly lost amidst the fallout from the New Hampshire consecration is the agony that occurs in the separation of local churches. While clergy, diocesan officials, and parish wardens worry rightly about finances, buildings, the network, episcopal oversight, and other aspects of the current crisis, many individuals may experience great difficulty as their congregation loses valued members or large segments of people who may be joining a newly formed congregation outside the Anglican fold. There are reports of longtime friendships coming to an end over the tensions, persons depressed by having to worship in a different building, parishioners agonizing over which way to turn, clergy ignoring the division among members in order to avoid controversy. The point is there are persons in need of pastoral care who may not be receiving it. So many persons are wrapped up in "larger" issues that they overlook the individuals who may be hurting over matters of separation. We hope those who need it can get the pastoral care they deserve.

# The Lambeth Commission: *Possible Outcomes*

By Tony Clavier

**M**uch of the discussion about the controversial actions of the Episcopal Church's 74th General Convention has been about the subject matter itself. Lines have been drawn over the issue of human sexuality both within at least the continental part of the Episcopal Church and externally throughout the Communion. So far little has been said about the possible long-term results. The Lambeth Commission will not report back until autumn. Despite calls for all parties to temper their rhetoric and refrain from actions which may be difficult to reverse, almost weekly accounts are published as the parties seek to influence the commission from without and encourage their own supporters from within.

**Despite calls for all parties to refrain from actions which may be difficult to reverse, almost weekly accounts are published as the parties seek to influence the commission from without and encourage their own supporters from within.**

There seems to be little discussion about the practical outcome surrounding a number of possibilities. These seem to fall into the following categories:

It may be proposed that the authority of the Archbishop of Canterbury be enhanced by the establishment of some centralized committee authorized to rule on controversial matters proposed by member provinces. This idea has

been around since at least 1871. In an address to the General Convention of that year, Bishop George A. Selwyn, who as Bishop of New Zealand had followed the earlier example of the Episcopal Church by instituting synodical government and was then Bishop of Lichfield, remarked: "May we not hope that some central authority, elected and obeyed by every member and every branch of the whole Anglican Communion, may be appointed to exercise this power of controlling inordinate self-will, and zeal not tempered with discretion: saying to the too hasty minds, who claim as lawful, things which are not expedient, 'Thus far thou shalt go, and no further.'"

The Presiding Bishop of the Episcopal Church, Benjamin Bosworth Smith, wrote Sel-

wyn a letter suggesting the formation of an "Anglican Patriarchal Council" made up of bishops, other clergy and laity from all the Anglican churches. The Presiding Bishop was worried about the growing power of "ritualism" at home and abroad.

Indeed, this idea had been floated by Bosworth Smith's predecessor, John Henry Hopkins, before the meeting of the first Lambeth Conference in 1867. It was, perhaps ironically, the evangelicals in the U.S. and elsewhere who vigorously opposed such an idea, fearing that references to general councils and patriarchs as precedents served only the Anglo-Catholic cause. Archbishop Charles Longley, who presided at the first Lambeth Conference, had no enthusiasm for any centralized role of his see other than that of benign president.

If the Lambeth Commission reports back some variation on the Selwyn-Bosworth-Smith model, it is possible, and even probable, that the North American churches would turn it down. I think it likely that with some safeguards all the other provinces might consent to such an arrangement.

If the Episcopal Church and the Canadian Church defy the rest of the Communion, they might become disjointed limbs of the Anglican Communion, perhaps with some residual affiliation or at least nostalgic attachment. Just how far the Anglican Communion would be weakened by the forensic loss of its North American components would have to be seen. Perhaps both would be losers.

A second proposal might be to loosen the ties that bind the Anglican Communion by replacing it with a federation, similar to the Lutheran worldwide body, which includes in various categories most, but not all, those churches which claim a historical and confessional heritage. Certainly that would free every province to make shift for itself and would empower the federation to include or not include whatever autonomous "Anglican" church it willed, or create various categories of membership. Certainly the Archbishop of Canterbury could continue to act as president of such a body. The member churches might meet on a regular basis, share resources, issue statements and enjoy fellowship. At the same time such areas as intercom-

munion, ministerial recognition, and common liturgical practice might be arranged between members without theological impediment. Indeed it might be said that in some areas the Anglican Communion has already, *de facto*, reached this point.

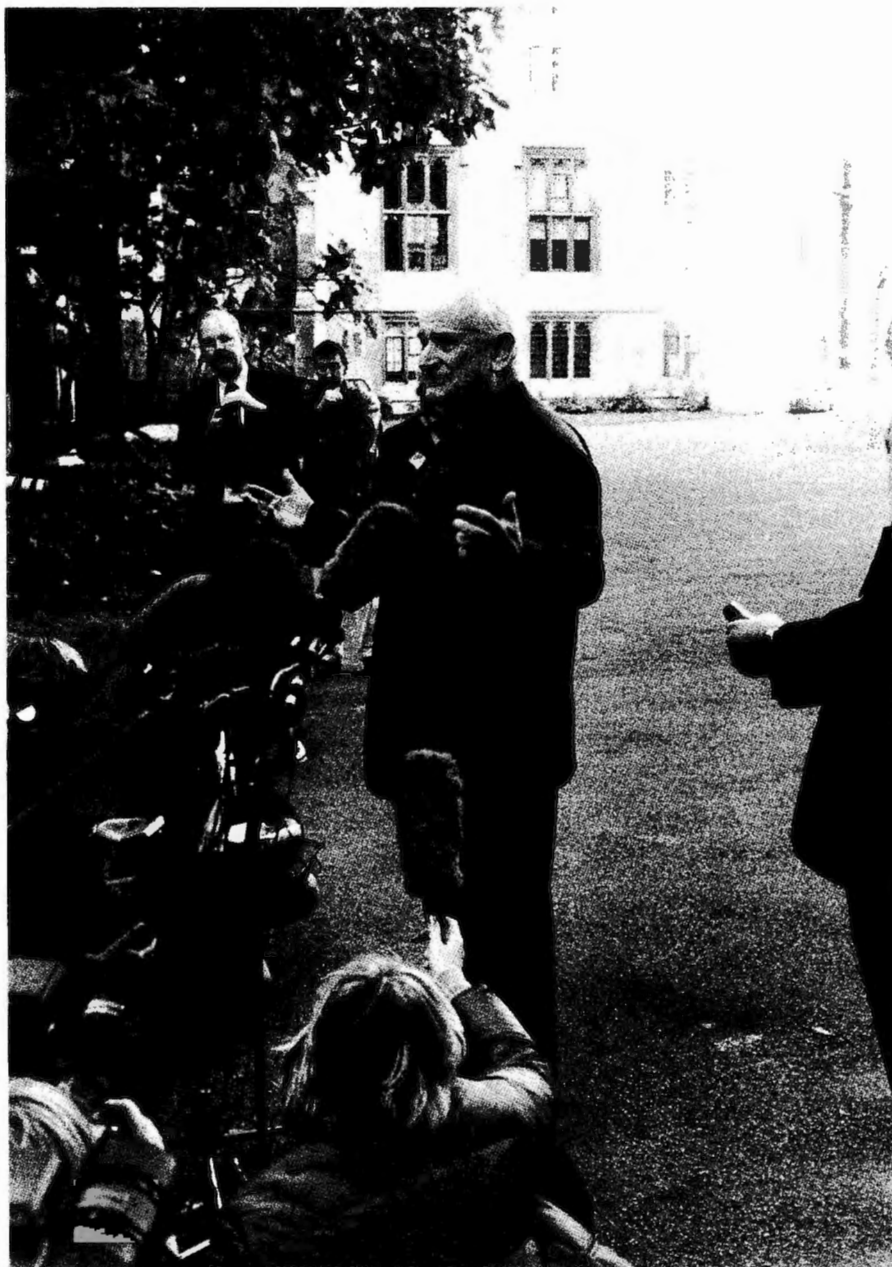
That there are many provinces of the Communion which don't want to see this happen, merely because the North American churches don't seem to function as part of a "communion," almost goes without saying. The question arises as to how an Anglican theology of the Church fits into such an arrangement. It may be thought that the residual "instruments of communion" which in most parts of the Communion still act as breaks against "denominationalism," once gone, might invite individual churches, through local synodical government to create and uncreate doctrine, discipline and worship devised by whatever "party" is in power at a given time.

The reduction of Anglicanism to a federation of local churches would inevitably weaken any voice the Communion now has in advocating peace, justice and morality on a worldwide stage.

Of course, there is a third way, but that would demand self-sacrifice, a newly found restraint, and a willingness to cooperate not because of a law or a structure, strong or weak. The third solution would be for the constituent provinces to live into what it now means to be a communion, following what Selwyn described in the passage above as "this happy combination of elastic freedom with efficient control." We have not arrived at at present unhappy hour because there was something defective in our worldwide polity. We have arrived here because we have permitted modern political forms of synodical activism to trump our free and historic adherence to mutual mission and responsibility. While the vast majority of Anglicans in our provinces are content to be that which they have been, two militant and media savvy "parties" have fought for the soul and body of Anglicanism as if they owned it. If we evolve into a more centralized body and fragment, or into totally local independence papered over by the existence of a quasi-ecumenical federation, in odd distinction to any clear theology of the Church, we shall have sold our birthright, that of demonstrating to the world that it is possible for Christians to live

together without centralized jurisdictional authority or by resorting to papered-over fragmentation. Unhappily only the North American churches and their opponents in what has been unfortunately called the Third World have the power together to bring us back from the brink. □

*The Rev. Tony Clavier is the dean of the European Institute of Christian Studies, which serves the Episcopal Church's Convocation of American Churches in Europe. He lives in Paris, France.*



Archbishop Robin Eames, the chairman of the Lambeth Commission, addressed the press outside Lambeth Palace in October. George Conger photo



# Spiritual Maturity Needed

The gap between the liberal and conservative agendas on the political spectrum in this country is arguably as wide as it has ever been. Yet I hear little talk of splitting the country into two separate countries where each faction could have its one ideological way without opposition from those who disagree.

I find it both interesting and perplexing that so many seem to think that the Episcopal Church is on the verge of collapse because its conservative and liberal factions are continuing to identify theological topics over which to disagree. There is no reconciliation for this “broken church” except Christ, reports one more correspondent with the startling revelation that the opposing sides are never going to agree on the current sexuality issues [TLC, June 27].

**Many seem to think the Episcopal Church is on the verge of collapse because its factions are continuing to identify theological topics over which to disagree.**

I agree that Christ is the reconciler, but I find it decidedly melodramatic to claim that the current squabble over sexuality is Armageddon – the final confrontation between the forces of good and evil.

Come on, folks! Let’s have at least a semblance of spiritual maturity in our discourse. Since when is agreement the goal?

All theology is speculative. All knowledge of God and God’s wishes for creation is incomplete. All claims to be the only faithful remnant are arrogant. The new ingredient in this modern era of the diversity of Christian theological opinion is the utter arrogance of absolute certainty.

Anyone who claims that scripture is clear and does not need interpretation is naïve at best. Anyone who claims that he/she doesn’t “interpret” scripture in order to develop her/his theology is being less than candid.

There is an alternative to schism. Its name is humility. There is a richness in Christian theology. It’s called diversity. Let’s begin to honor both humility and diversity.

*(The Rev.) Ken Bordner  
St. Stephen’s Church  
Rochester, N.Y.*

## They Understand

The Rev. Constance F. Tyndall [TLC, June 27] misses the point when she says how amazed she is that so many people believe that the 2003 General Convention approved same-sex blessings.

What I have found is that many people understand perfectly well what the General Convention did not understand or at least act upon: namely, the fact that same-sex blessings are the logical entailment of approving V. Gene Robinson’s election to the episcopate. Otherwise, you’re saying that he and his male partner are living in sin. What many people on both sides of this question can’t understand is why the Church didn’t gut up and follow the logic of its own actions. If the Church was not saying that Bishop Robinson’s union is tantamount to marriage, then it has to allow any old heterosexual male like me to shack up in the episcopal residence

with a woman — and clearly that permission ain’t gonna happen.

As a result, people are perplexed and saddened not just by General Convention’s specific actions but especially by two closely related failures: 1. its refusal to establish clear moral and theological principles and to deduce judgment about particular cases from those principles; and 2. the failure of logic in what it does do, thereby inevitably contributing to the growing perception of a dumbing-down of the American Episcopal Church and of a decline into mere feel-good emotionalism.

*David Hein  
Hood College  
Frederick, Md.*

The Rev. Constance Tyndall writes of her amazement by the “widespread belief that we voted to accept same-sex blessings,” and then suggests that the 2003 General Convention merely

acknowledged "that such blessings are, indeed, being done in some places." Would that this interpretation were so, but, alas, it does not take account of the language of C051 to the effect that such blessings are "within the bounds of our common life." This brief phrase makes a huge difference. We have not merely said "this is being done in some places." We have said, "This is being done in some places, and that's OK." For this reason, the very foundations of Anglican Christianity are being shaken.

*(The Rev.) Daniel H. Martins  
St John the Evangelist Church  
Stockton, Calif.*

## Where's the Middle?

I write in reference to page 7 of the June 20 issue of TLC. In my opinion it is a masterful piece of editorial juxtaposition.

On one hand we read that the Bishop of Alabama issued a pastoral directive forbidding membership in a particular Anglican organization. I didn't like McCarthyism in dark suits and I like it less in cope and miter. I get uncomfortable when anyone presumes to tell me what organizations I can belong to. Besides, where were the directives when clergy sipped martinis in all-white country clubs?

On the other hand, we read that the Bishop of Colorado admonished (a step up from a pastoral directive) a priest in the diocese for presuming to celebrate her love and commitment to her beloved. The article affirms that she broke neither canon nor ethical code, and that she did not even benefit from blessing or rite. I suppose the burden for this "grave concern" should rest with the interim priest who permitted this act to go forward in the church for which he/she has responsibility. Nevertheless the interim must have been hard pressed to deny this ceremony since we bless cats, hamsters, guinea pigs, cars, hunting dogs, ships, and who knows what else. To make matters even graver, we use real blessings for all this. Somehow blessing the love and commitment of two human beings falls outside the pale.

I pray for the loss of the middle

ground on which people of good will can stand, honestly disagree, and remain in charity and fellowship. In politics and church we seem to have lost this sacred and shared space.

*(The Rev.) Ralph Pitman  
Grace Church  
Willoughby, Ohio*

## At Its Best

Thanks to David Kalvelage for his thoughts on Evensong at English cathedrals [TLC, June 13].

As Bishop Moorman wrote in *The Anglican Spiritual Tradition* (1983), "While the devout go off on their retreats, and while the monks and nuns sing or say their office in choir, a few people collect together in the cathedrals and some of the parish churches of the land to hear Evensong. This is sung every day by a handful of little boys and a few older men, and is perfect in every way. These choirs are exquisitely trained to sing the most difficult music faultlessly and flawlessly.

There are few there to listen to them, but that does not really matter. What matters is that God should hear, day by day, year in and year out, the perfect singing of his praises by these little groups of men and boys. It is Anglicanism at its very best."

*(The Rev.) Richard Henry  
Eureka, Calif.*

## An Economic Elephant

I want to compliment the Rev. William F. Bellais for his Viewpoint article on work [TLC, June 20]. This kind of thought is long overdue. He has pointed to an economic elephant which has been in the living room for a long time. It is reminiscent of the priest worker movement in the Roman Church in France after World War II, which was vigorously put down by the Roman hierarchy.

*(The Rev.) J.S. Ruef  
Emmanuel Church  
Chatham, Va.*

## 16<sup>th</sup> ANNUAL CONFERENCE VERGERS' GUILD OF THE EPISCOPAL CHURCH



September 23 – 26, 2004  
Saint Michael and All Angels Dallas, Texas

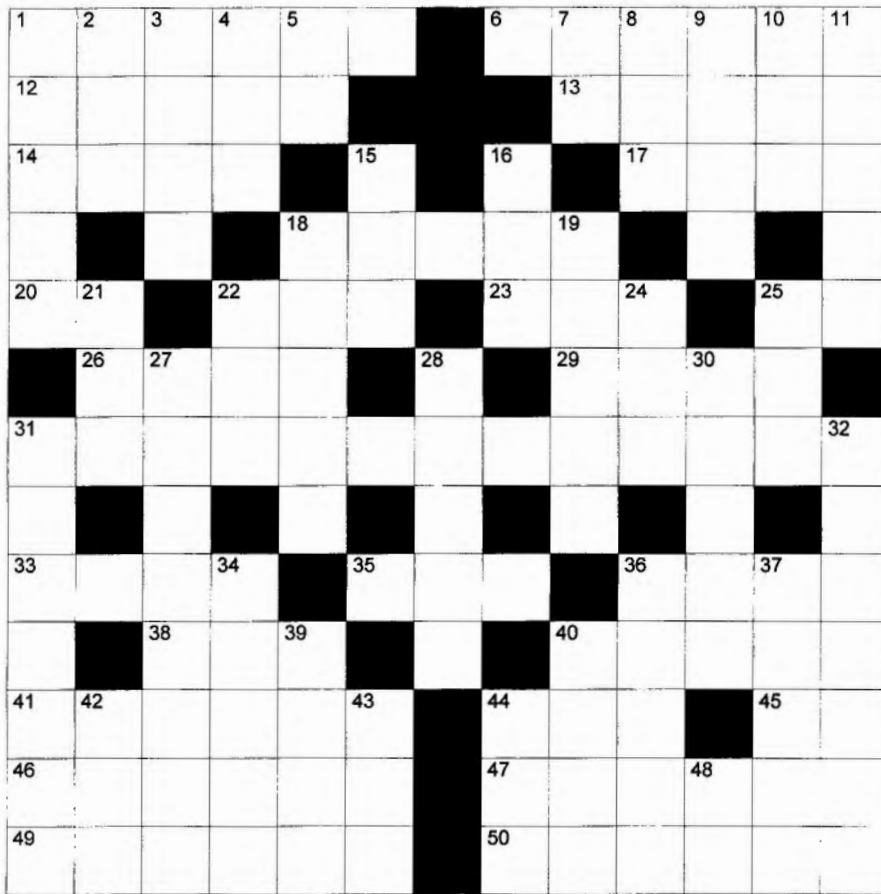
### Workshops

The Rev. Dr. Louis Weil: the Liturgy of Holy Week  
Mr. Tony Briggie : Developing the Acolyte Corps

Cost: \$175 Registration deadline: August 15<sup>th</sup>

A program focusing on liturgy has been designed for the 16<sup>th</sup> Annual Conference of the Vergers' Guild of the Episcopal Church. This conference is offered to enhance the ministry of both the experienced volunteer and the vocational verger.

For more information please contact Dianne Betts: 214-365-5525 or [dcbetts@airmail.net](mailto:dcbetts@airmail.net) Registration forms and brochures are available for downloading at the Guild website: [vergers.org](http://vergers.org)



## Fantasy Island

### Across

1. Sainly isle?
6. Strait place?
12. Wit
13. Iliad author
14. Curved molding
17. Mermaid's bridal path?
18. Author C.S.
20. First president's inits.
22. Play on words
23. Extend
25. Preposition
26. Grandiose narrative
29. "I lay my hands \_\_\_\_\_ you"
31. Mary's vacation spot?
33. Sainly isle?
35. Seminary in VA
36. Sainly isle?
38. Ed.'s run-on margin note
40. Hysteria
41. Hun of reknown
44. Roman numeral
45. First name in Bib. scholarship
46. "20,000 Leagues Under \_\_\_\_\_" (2 wds)
47. Instead of
49. 50 days before Pentecost
50. Appraise

### Down

1. Beach wear
2. Embrace
3. Sign
4. A stooge
5. State abbreviation
7. "Huh?"
8. Le \_\_\_\_ de Soleil: Louis XIV
9. "\_\_\_\_\_ hungry I could eat..." (2 wds)
10. Spanish tunnel
11. Word with Litany or Thanksgiving
15. Big \_\_\_\_: London landmark
16. \_\_\_\_\_ the knot
18. Sainly isle?
19. The Place of the \_\_\_\_: Golgotha
21. Chinese dynasty
22. It's not kosher
24. Governmental "green" gp.
25. "\_\_\_\_\_ also with you"
27. Divides proportionately
28. Sainly isle?
30. Bulb
31. Oscillate
32. "Holy" hymn
34. Dance floor refrain: "Do the \_\_\_\_\_"
36. Prisons
37. Former Presiding Bishop John
39. Swiss painter
40. Needles' partner
42. Arabic alphabet
43. Switzerland river
44. Spy org.
48. Diminutive one suffix

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

## PEOPLE & PLACES

### Appointments

The Rev. **Carl M. Andrews** is deputy command chaplain for Headquarters United States Air Forces in Europe, Unit 3050 Box 50, APO AE 09094-5050.

The Rev. **T. Gerald (Jerry) Brooks** is priest-in-charge of Christ Church, PO Box 27, Marlboro, NY 12542.

The Rev. **Charles F. Parthum III** is interim rector of St. Stephen's, 35 S Franklin St., Wilkes-Barre, PA 18701.

The Rev. **W. Scott Root** is associate at St. Mary's, 337 Charlotte St., Asheville, NC 28801.

### Ordinations

#### Deacons

**Florida** — **Craig Howard Brown, Susan Claytor, Larry E. O'Connell, Jonathan Hartzler, Margaret Creed King, Robert M. Ott.**

### Retirements

The Rev. Canon **Wilburne A. Austin**, as canon of Christ Church Cathedral, Hartford, CT; add: 283 Oxford St., Hartford, CT 06105.

The Rev. Canon **Robert G. Carroon**, as archivist, historiographer and secretary of convention of the Diocese of Connecticut; add: 24 Park Place #22A, Hartford, CT 06106.

### Deaths

The Rev. **Harold A. Young**, rector of Trinity Church, Mt. Vernon, NY, for more than 20 years, died May 28 in Annapolis, MD, where he resided. He was 83.

Fr. Young was born in Philadelphia. He was educated at Lincoln University and Philadelphia Divinity School, then ordained deacon in 1953 and priest in 1954. He was vicar of St. Augustine's, and curate of St. Cyprian's, Detroit, MI, 1953-56; rector of St. Andrew's, Evanston, IL, 1956-62; associate at St. Philip's, New York City, 1962-66 and 1968-71; and associate at St. Philip's, Brooklyn, 1966-68. He became rector of the Mt. Vernon parish in 1971. In recent years he had assisted at St. Anne's, Annapolis. He is survived by his wife, Margaret, and four children.

The Rev. **Russell L. Waldron**, retired priest of the Diocese of Northern California, died May 12. He was 94.

Fr. Waldron was born in Wellston, OH. He graduated from Harvard and served in the Air Force, retiring as a major general. He studied for ordination at Church Divinity School of the Pacific after leaving military service. Ordained deacon in 1965 and priest in 1966, he was rector of the Church of the Ascension, Vallejo, CA, 1967-72, and following a time as a non-parochial priest, he retired in 1975. He is survived by his wife, Ruth, and several children.

### Next week...

Holy, Catholic Church



# CLASSIFIEDS

## BOOKS

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

## CATECHUMENATE

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

## CHURCH FURNISHINGS

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

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

## POSITIONS OFFERED

**FULL-TIME ASSOCIATE:** *Good Shepherd, Burke, VA*, Suburban. Resource Parish, Fairfax County, first-rate schools, community services, 25 minutes from DC. We commit to vocational development. We seek priest for full range, shared ministries with laity. Special interests: liturgy development, young family ministries, chaplain for youth groups. Very open to candidate's interest areas. Inquire and explore search associate's call. E-mail: [L.packard@verizon.net](mailto:L.packard@verizon.net). Website: [www.good-shepherd.net](http://www.good-shepherd.net).

**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.stlukesscituatae.org](http://www.stlukesscituatae.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).

**PART-TIME, RETIRED OR SEMI-RETIRED PRIEST-IN-CHARGE:** *Miles River Parish, All Faith Chapel*, village church in Tunis Mills near Easton, Maryland; sixty families. Parishioners, mostly retired, seek pastor and preacher. Mail: All Faith Chapel, 26281 Tunis Mills Road, Easton, MD 21601, Attn: Robert Whitlock, Search Committee. E-mail: [rwhitlock@opexon-line.com](mailto:rwhitlock@opexon-line.com); Telephone: (410) 763-8435.

**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**.

**DIRECTOR OF YOUTH MINISTRIES:** St. John's Church, a 1,500-member parish in Barrington, RI, seeks a full-time Director of Youth Ministries. Medical and pension benefits. Contact the **Rev. C. Neal Goldsborough** at (401) 245-4065; E-mail: [Neal\\_Stjbar@att.net](mailto:Neal_Stjbar@att.net) by 15 August 2004.

## POSITIONS OFFERED

**CHILDREN'S EDUCATION DIRECTOR:** St. Peter and St. Paul is an active, resource-sized parish located in suburban Atlanta. We are looking for an experienced Christian Education Director to work with our k-5th grade children. We average 200 young people on a Sunday morning. Our families are motivated and committed to the Christian education of their children and will work supportively of the new director. Minimum three years of Episcopal experience and Bachelors degree. If interested please contact: The Rev. **Sean Cavanaugh** at [scavanaugh@peterandpaul.org](mailto:scavanaugh@peterandpaul.org). **St. Peter and St. Paul Episcopal Church, 1795 Johnson Ferry Road, Marietta GA 30062**.

**PART-TIME RECTOR:** Are you about to retire, or have you retired? Would you like to continue your ministry on a part-time basis in a lovely, small (1,200) community in Southside Virginia? The Chatham Post Office is a center for many of the members of the parish who can be encountered there on a regular basis. Two doors down is "Pat's Place," where some of the flock meet to discuss affairs of the community over coffee.

The attractive building for Emmanuel Church is "downtown," a short walk from the above-mentioned places. It boasts some Tiffany windows and a fine, fully restored, hundred-year-old tracker organ, which supports a good, traditional music program. Interested? Contact **Search Committee, Emmanuel Church, P.O. Box 26, 66 Main, Chatham, VA 24531**. Voice: (434) 432-0316. Fax: (434) 432-3888, or E-mail: [emnlchtm@gamewood.net](mailto:emnlchtm@gamewood.net).

**YOUTH PASTOR:** *St. Paul's in Walla Walla, Washington*, seeks a Youth Pastor/Director of Christian Education for children and youth. We desire a person who is trained and feels called to the ministry of Christian Education and will commit themselves to our children and youth. St. Paul's is an active and growing congregation of about 200 average Sunday attendance and is offering a compensation package competitive with starting teacher's salaries. Send resume to **Search Committee, St. Paul's Church, 323 Catherine Street, Walla Walla, WA 99362**, or via E-mail to [stpauls@hscis.net](mailto:stpauls@hscis.net). To learn more about St. Paul's log onto [www.stpaulsww.org](http://www.stpaulsww.org).

**FULL-TIME ASSISTANT RECTOR:** 146-year-old historic downtown church located in a beautiful coastal Georgia setting in need of a bi-lingual staff priest to oversee the ministry and spiritual growth of young families, young adults, youth, and an increasing Latino population. Parish is program size with diverse worship in parallel congregational settings. Experience in urban ministry a plus. Shared pastoral and liturgical duties. Competitive compensation pkg. Visit us at [www.saintmarksepisopalchurch.com](http://www.saintmarksepisopalchurch.com) currently under construction.

For further information or to submit a resume, contact the **Rev. Liam Collins** at (912) 265-0600, or E-mail: [frliam@saintmarksepisopal.com](mailto:frliam@saintmarksepisopal.com).

**FULL-TIME ASSOCIATE RECTOR:** *Church of the Redeemer, Baltimore, MD*

Our resource-sized parish of 3,000 members is searching for a full-time clergy associate to join our established clerical team. We seek a priest who will develop, nurture and instill leadership into our vital teenage youth program that averages over 60 in attendance each Sunday evening. It is critical for our new associate rector to be a strong preacher and teacher to maintain our standards of excellence in this area. Our hope is that the chosen candidate will develop ministries with Gen X and Gen Y, thus adding to an already effective, results-oriented program of over 50 years. The position includes general parish ministries. Church of the Redeemer is financially sound with a budget of \$1.5 million.

Situated on the Chesapeake Bay, Baltimore stands at the crossroads of innovation & history, while home to exceptional culture, 13 colleges, and only minutes away from our nation's capital. Visit us at [www.redeemeronline.com](http://www.redeemeronline.com) or E-mail your resume to the **Rev. Paul Tunkle**, at [ptunkle@redeemeronline.com](mailto:ptunkle@redeemeronline.com).

## POSITIONS OFFERED

**FULL-TIME ASSOCIATE RECTOR:** Large, historic NYC church seeks senior associate for pastoral ministries and new member incorporation. Oversees pastoral assistance to all parishioners and others who contact the church. A major initiative will be the development of a program to help new members become fully integrated within parish ministries. Parish programs include Stephen Ministry, Lay Eucharistic Ministry, Lay Visitors, Healing Prayer, and a pastoral apartment for long-term cancer patients as well as committees for seniors and new members. Outreach includes two nursing homes. With other clergy, the Associate Rector shares in liturgies and on-call responsibilities. The position requires strong pastoral skills, a warm and giving personality, deep spiritual commitment, and the ability to work insightfully and effectively with a growing lay pastoral leadership. For a more detailed job description, please contact **Nina Maldari** at (212) 774-4256 or E-mail: [nmaldari@stjames.org](mailto:nmaldari@stjames.org). Please send resumes to: **Pastoral Search Committee, St. James' Church, 865 Madison Avenue, New York, NY 10021**.

## POSITIONS WANTED

**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).

## RELIGIOUS JEWELRY

**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).

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## THE FALL PARISH ADMINISTRATION ISSUE

SEPTEMBER 5, 2004

AD CLOSING DATE: AUGUST 6, 2004

CONTACT TOM PARKER  
(414) 276-5420 EXT. 16

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

## 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. Zeldia 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 Martin, 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  
Corner of 31st & O Sts., NW (202) 333-6677  
[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 [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 Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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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)

# TECHNOLOGY & RESOURCES ISSUE

— August 15, 2004 —

For more info,  
call Tom Parker  
@ (414) 276-5420  
ext. 16 or E-mail:

[tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# Summer CHURCH DIRECTORY

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL**  
2919 St. Charles Ave. (504) 895-6602  
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).

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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

## LAS VEGAS, NV

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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
[www.gracechurchinnewark.org](http://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 (I) & 10:30 (II), Wed Uction & Eu 10

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St.  
The Rev. Bob Tally, r [tally@earthlink.net](mailto: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

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Krauss, vicar; The Rev. Park McD. Bodie, presenter; The  
Rev. Charles F. Wallace, c; The Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11 Wklys MP & Eu 8, Eu 12:10, EP & Eu 5:30.  
Sat Eu 10:30

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The Rev. George B. Greene  
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## WESTHAMPTON BEACH, NY

**ST. MARK'S** (631) 288-2111  
Main Street and Potunk Lane  
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Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30, AC  
Handicapped Accessible

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village)  
3 Angie St. (828) 274-2681  
[www.allsouls cathedral.org](http://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@stmarysashville.org](mailto:mail@stmarysashville.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](mailto:stpaulsfremont@glis.cc)  
The Rev. Mary J. Shortt, r  
Sun H Eu 8, 10; Wed 10 H Eu, Healing & Bible Study

## PORTLAND, OR

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The Rev. Lawrence Falkowski, r  
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## PHILADELPHIA, PA

**HOLY TRINITY** Rittenhouse Square  
1904 Walnut Street (215) 567-1267  
E-mail: [office@htrit.org](mailto:office@htrit.org) Website: [www.htrit.org](http://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

## SELINGSGROVE, 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@chilltech.net](mailto:dkwpr@chilltech.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** (843) 722-2024  
218 Ashley Ave.  
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** (803) 779-2960  
1512 Blanding  
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** (843) 237-3459  
61 Baskerville Dr. [www.hcfm.us](http://www.hcfm.us)  
E-Mail: [holycross@sc.rr.com](mailto:holycross@sc.rr.com)  
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael  
G. Cole, asst.  
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**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](http://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](http://www.stpauls-satx.org)  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## 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** (715) 634-3283  
10612 N California Ave.  
E-Mail: [hucusa@cheqnet.net](mailto:hucusa@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](http://www.ascathedral.org)  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted.

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The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst; The  
Rev'd Michelle Mooney, d  
Sun Eu 8 & 10; Tues 12:15; Thurs 5:30; MP M-F 8:30; EP M,  
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](http://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

## LUTHERAN

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Sun Eu 10

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