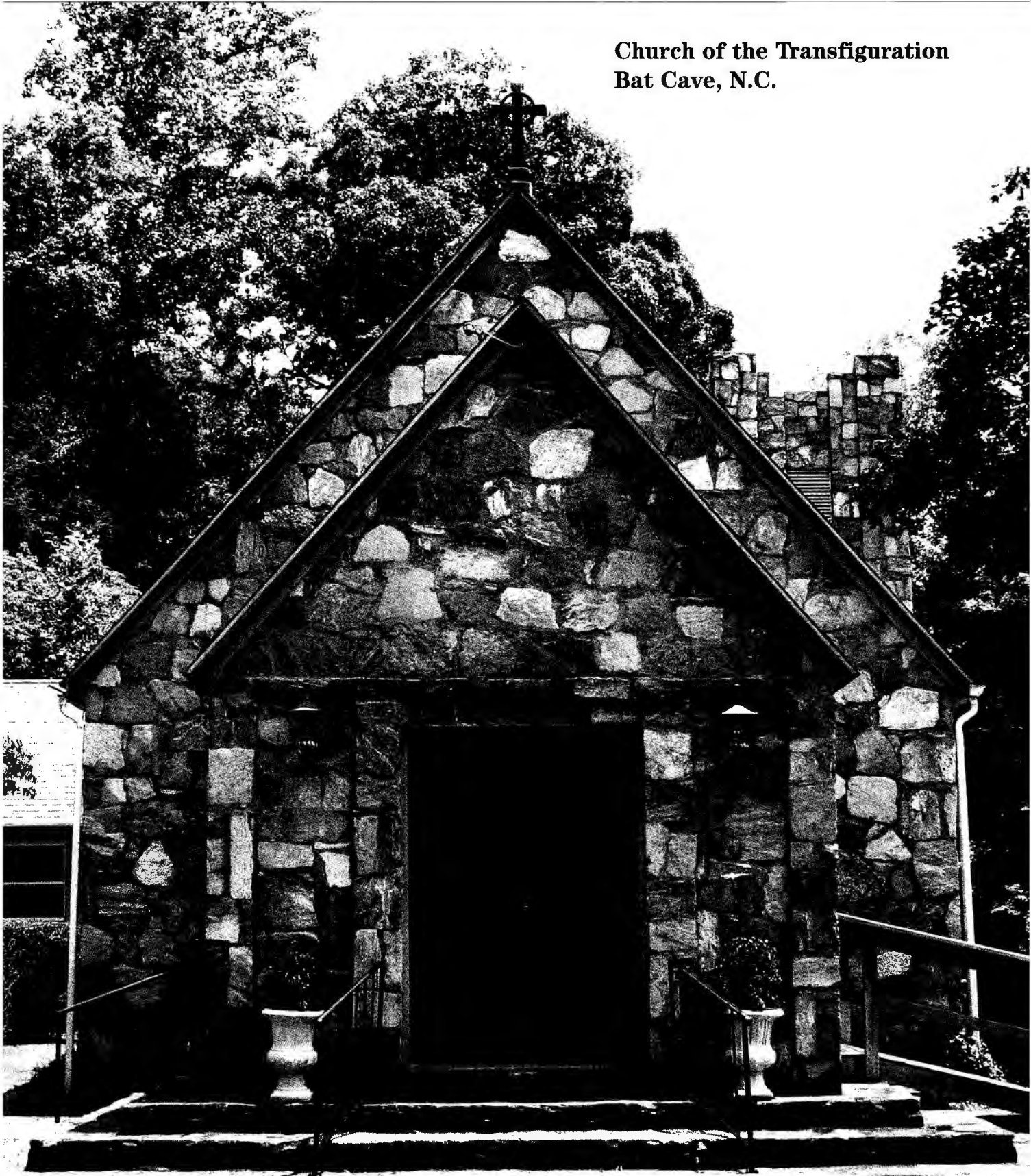


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ AUGUST 1, 2004 ♦ \$2.00

**Church of the Transfiguration
Bat Cave, N.C.**





Vergers' Guild of the Episcopal Church

The 16th Annual National Conference September 23 – 26, 2004 Dallas, Texas

A program focusing on liturgy has been designed for the 16th 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.

Newcomers are welcome!

Parishes contemplating establishing a verger program or who want an introduction to the ministry of verger should send those persons who may be interested.

Workshops

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

Workshops will be complemented by tours of area churches and much good, Southwestern fellowship. Please make plans to join us!

Conference Registration

\$175/person

payable to Saint Michael & All Angels Episcopal Church
8011 Douglas at Colgate
Dallas, TX 75225

Registration deadline is August 15th!

Hotel Registration

Park Cities Hilton
Guild Rate: \$99 Single/Double
469-232-4929

Questions: Contact Dianne Betts (214) 365-5525 or
dcbetts@airmail.net

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Thais Jackson
Fulfillment Manager
Renee Weber
Marketing/Promotion Director

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
The Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Nashville, Tenn.
The Rev. Gary W. Kriss
Cambridge, N.Y.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.

Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts.

The Living Church is published every week, dated Sunday by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$51.00 for 18 months; \$70.72 for two years. Canadian postage: an additional \$15.08 per year; all other foreign, \$24.96 per year. POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2004 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of The Living Church.
Volume 229 Number 5

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



The Cover

The Church of the Transfiguration in Bat Cave, N.C., was constructed after fire consumed the original wood structure in 1945. Stones for the new building were taken from a quarry belonging to a member, Paul Pryor, who still worships at the church. The old building was constructed around the turn of the century as a school run by the Sisters of the Transfiguration, after Mother Eva Mary began a ministry in the Hickory Nut Gorge at the prompting of her brother, the Rev. Paul Matthews, later the Bishop of New Jersey. He had visited the region while on his honeymoon and learned of the needs of the people in the mountain region. Today the church of 150 people serves a community of many retirees.

Features

8 Water Walking
Montana priest raises funds
for deep wells in Tanzania.
BY PATRICIA NAKAMURA

9 Going Visiting
BY JEAN DICKEY

Opinion

10 Guest Column
Signs of Hope

11 Editorials
Good Things Still Happening

12 Reader's Viewpoint
Holy and Catholic in Tension
BY CAROLINE HALL

13 Letters
The Central Issue



Children in classroom in Suli, Tanzania.

8

News

5 Colorado Bishops and Policies Under Scrutiny

Other Departments

4 Sunday's Readings
16 People & Places

Solid Oak
**CHOIR
 CHAIR**



with FIBRE RUSH SEAT

Since 1877
R. Geissler Inc.

P.O. Box 432
 Old Greenwich, CT 06870
 Phone: (203) 637-5115

The Sisters of St. Margaret

As part of our on-going vocations program, we invite women ages 21-45 who are interested in the religious life to come and experience our life.

**An Invitation to Explore
 October 8 – 11, 2004**

For more information and a brochure please contact us:

Society of St. Margaret
 17 Highland Park Street
 Boston, MA 02119
 617-445-8961
info@ssmbos.com
www.ssmbos.com



Everything for God alone.

SUNDAY'S READINGS

If Only We Had More

I will pull down my barns and build larger ones' (Luke 12:18)

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

Eccles. 1:12-14, 2:(1-7,11)18-23; Psalm 49 or 49:1-11; Col. 3:(5-11)12-17; Luke 12:13-21

Researchers can come up with a number for the wealth of the Church in the U.S. They do this quite simply by a careful estimate of the average household wealth multiplied by the number of households who count themselves as Christian. It's a staggering figure — \$3.75 trillion.

We can do the same thing with the same formula for the wealth of our congregations — the number of households multiplied by the average wealth for our zip codes. Are you prepared to be staggered?

And yet, we want more. Our vestries, our finance committees, our leadership at any level, always see the need for more. Then we could really be about the work of being the body of Christ.

The question Christ wants us to ask is, what builds the body of Christ? Is it bricks and mortar? We can't give that an unqualified no since congregations do have churches where we love to worship. But Paul gives a different answer which demands our attention.

If Christ's people are to show Christ's nature, more than architecture is required. Something must show, other than stained glass, glorious chasubles, and new education wings.

Using Paul's metaphors, what should show are the things that emanate from Christ making his home within us.

His verbs call us to build from within — "Clothe yourselves." "Let peace rule." "Let the word of Christ dwell richly." His nouns tell what we make visible — forgiveness, love, patience, perfect harmony, gratitude, spiritual songs.

Paul would have no problem with structural beauty, art forms, and great music. He also would not condemn wealth, great wealth belonging to the Church. His stewardship principles would not resemble guilt or shame. He would not harangue members to get them to cough up more. He might even design a stewardship program that called for more of his verbs and nouns before asking for pledges. He knows the source of monetary wealth and the true wealth the Church needs.

The preacher writes of wealth, hard work to get more wealth, and the despair of it all when that is all there is to show (Eccles. 2:22). Does this not sound like many within our congregations? And many in the neighborhoods of our churches?

If only we had more — of what Paul lists.

Look It Up

How would we know if we are only preparing larger barns and not increasing our spiritual wealth?

Think About It

Scrutinize examples of forgiveness and perfect harmony within the New Testament. Note the impact when these are present.

Next Sunday

The 10th Sunday after Pentecost (Proper 14C), Aug. 8, 2004

Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7) 8-16; Luke 12:32-40

Colorado Bishops and Policies Under Scrutiny

After a June 9 meeting to clarify appropriate sexual boundaries for clergy in the Diocese of Colorado, confusion has begun to give way to indignation over what appears to be two sets of rules: an unwritten one for sexually active homosexual persons and an official written one which requires faithfulness in marriage and celibacy in all other circumstances for everyone else.

The meeting was arranged in order to explain the six-week paid leave of absence that the Rev. Bonnie Spencer received as punishment for defying the Rt. Rev. Robert J. O'Neill, Bishop of Colorado, on April 24 when she "made promises and exchanged rings" with Catherine Anderson, the widow of a Colorado Episcopal priest [TLC, June 20]. Although supportive of normalizing homosexual behavior within the Episcopal Church, Bishop O'Neill had denied permission for the ceremony to proceed because of "the current climate."

At the meeting Bishop O'Neill

revealed that 11 same-sex blessing ceremonies had been performed since his predecessor, the Rt. Rev. Jerry Winterrowd, was consecrated in 1991, and also according to some accounts that nine "partnered same-sex clergy in good standing" were canonically resident within the diocese.

In a public letter dated June 15, the Rev. Ephraim Radner, rector of Ascension and Holy Trinity, Pueblo, said he and many other clergy had heard rumors but were never informed of what he described as a "secret protocol" and he called on Bishop O'Neill to make details of the practice available to all. "Until they are published and made available ... the characterization of 'secret protocol' strikes me as rather precise," Fr. Radner wrote later.

In a written response to a series of questions submitted by THE LIVING CHURCH, Bishop O'Neill acknowledged



Bishop O'Neill



Fr. Radner

that diocesan practice had varied since a 1994 policy was worked out between Bishop Winterrowd and diocesan clergy, but that the deviation was "considered to be common knowledge among the clergy of the diocese." The 1994 policy permitted brief prayers for same-sex couples within the context of the Prayers of the People during Rite II Holy Eucharist, but the prayers should in no way resemble a marriage ceremony.

The 1994 diocesan agreement was based on trust and accurately reflected the majority theological position on sexuality within the diocese at that time, according to Bishop Winterrowd.

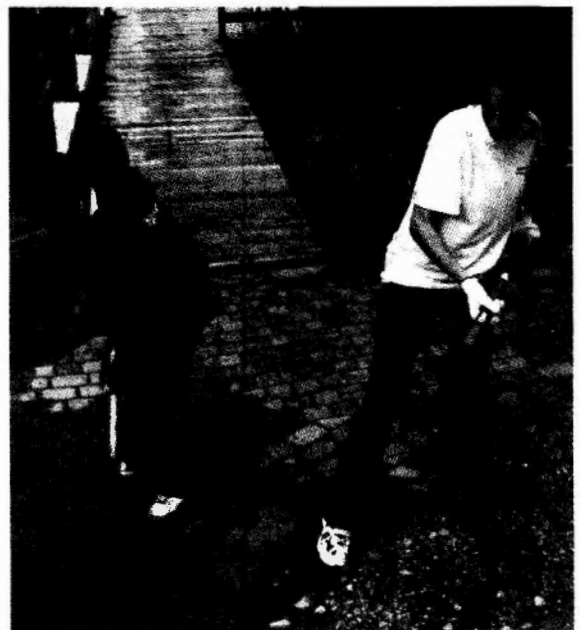
"I made a decision that it was not my responsibility to be a policeman," he said. "I trusted the clergy and for the most part the policy worked well. If some clergy broke that trust, that's a burden they will have to bear."

Kenyan Bishop Warns about Need for Discipline of the Episcopal Church

At a separate meeting place during General Synod debate, a Kenyan bishop told Anglican Mainstream members of the Church of England synod that he was not optimistic about the future of the Anglican Communion if the Lambeth Commission fails to recommend discipline of the Episcopal Church.

The Rt. Rev. Stephen Kewasis Nyorsok, Bishop of Kitale in the Anglican Church of Kenya, was joined by Archbishop Gregory Venables, Primate of the Southern Cone, Bishop Peter Rwaboma from Uganda, and the Rev. Ellis Brust, chief operating officer of the American Anglican Council, each of whom expressed similar sentiments. If the primates were unwilling to take action against the Episcopal Church, they should, Bishop Nyorsok said, be prepared to see the majority withdraw.

Bishop Nyorsok's warning prompted mixed emotions. The Rev. David Phillips, a General Synod delegate from St. Albans, and general secretary of the Church Society, noted it "was refreshing to hear each of them speak about the gospel," but added he believed the Africans were naïve about the way politics tend to work within many Anglican churches in the Northern Hemisphere.



Esprit photo

Youth groups from throughout the Diocese of Dallas participate in a work detail at the new All Saints Camp and Conference Center at Lake Texoma during the annual Spring at the Lake event.

Brotherhood of St. Andrew Looks to DOK as Example

The Brotherhood of St. Andrew took steps to ensure its vitality during three days of meetings punctuated by worship, prayer and fellowship July 8-11 in New Orleans.

The president of the Daughters of the King (DOK), Sharon Lundgren, met with board members to discuss ways the men's group can duplicate the rapid growth of the DOK, whose membership has climbed from 4,000 to 23,000 since 1990. Ms. Lundgren also invited Brothers to join her organization in 2006 in Orlando, where the DOK will for the first time conduct its triennial meeting apart from the Episcopal Church's General Convention, which meets that year in Columbus, Ohio.

During the business portion of the meeting, Ron Warfuel of South Carolina was elected president of the Brotherhood, whose 6,600 members undertake service projects while also committing themselves to monthly prayer and Bible study. Its goal is to bring men and boys to Jesus Christ.

Virginian Kenneth Evans was elected senior vice president and Texan Dudley Baker and New Yorker Charles Harewood were elected to the board of the Brotherhood foundation.

Mr. Evans told of a plan to put the organization, which had been running slightly in the red for three years, back in solid financial condition. The plan, based on a budget of \$204,000, involves abandoning — for now at least — efforts to relocate the national office from Ambridge, Pa.

Both Louisiana bishops addressed the conference. The Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, described his diocese's efforts to bring the gospel to a region "as diverse as any third world nation," he said. The Bishop of Western Louisiana, the Rt. Rev. D. Bruce MacPherson, received a warm reception when he recounted how he was brought to the ministry by his parish's Brotherhood chapter.



NAFS photo

The Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, welcomes veteran civil rights activist Hollis Watkins to the Duncan M. Gray Episcopal Camp and Conference Center, near Canton on June 28 for the start of a four-day training seminar on civic efforts to support non-partisan voter registration in immigrant communities. The event was sponsored by the New American Freedom Summer (NAFS). In the summer of 1964, local efforts to disrupt a similar registration drive in Mississippi turned violent and became the subject of a 1988 Hollywood feature film 'Mississippi Burning.' Bishop Gray's grandfather, the Rt. Rev. Duncan M. Gray, was a prominent advocate for ending segregation and the conference center is named for him.

Racial Reconciliation at UBE Meeting

Before the board members of the Union of Black Episcopalians decided to have this year's annual conference in Cincinnati, they first had to weigh the options of going to Cincinnati, a city that has had racial conflict in recent years, and one which is under an economic boycott from local African American leadership.

The UBE honored that boycott in 2002 by changing its venue to another location, and organizers were not surprised when the July 5-9 event this year was met with a handful of demonstrators. What was perhaps surprising was the response: the UBE invited the demonstrators to attend the opening Eucharist and also invited them back to participate in a reconciliation seminar sponsored by the Cathedral Racial Reconciliation Institute.

According to its Internet website, Christ Church Cathedral in Cincinnati founded the institute to reconcile the members of Cincinnati's African American and white communities by raising up individuals who can and will use their social networks to bridge hostilities between the two communities and act to lower institutional barriers to full

community participation.

Organizers hope the seminar will be the beginning of an ongoing, organized reconciliation approach to race relations in the Cincinnati area. Experts and leaders in the fields of law, government, public policy and economics were among the participants and workshop presenters.

Episcopalians, community leaders and demonstrators attended workshop sessions together and chatted one on one. Participants found much in common between Cincinnati and their own communities. Many of the topics discussed — disparate health care for victims of AIDS, an achievement gap in education, discriminatory use of credit ratings — are common throughout the United States.

"It is clear from its comprehensive and broad treatment of many sides of the racial dilemma, in Cincinnati and across the nation, the Institute constitutes a fine public service," said Tyrone K. Yates, the acting president of Southern Ohio Chapter of the UBE. "By our work here we respectfully decline to retreat from our religious duty to seek reconciliation on the issue of race."

San Diego County Auditors Clear Episcopal Community Services of Wrongdoing

The diocese continues its own investigation.

Auditors for San Diego County have found no evidence of wrongdoing by Episcopal Community Services (ECS). The county was responding to several anonymous former employees who said ECS had: wrongly billed the county for renovation work to a downtown building; mismanaged a drunken-driving program; shredded bills to avoid discovery of financial impropriety; lost a line of credit; and failed to provide private meeting rooms for clients with AIDS or other diseases. The audit was conducted by the County Health and Human Services Agency in collaboration with the county counsel's office.

The Rev. Amanda May, ECS's executive director and CEO, said, "The county's investigation was professional and thorough. It confirmed ECS's position that these allegations are completely without merit. We will continue to do our work with the poor, the homeless, the mentally ill, and others in the community who are so in need of our services. We sin-

cerely appreciate the continued confidence of our funding agencies, our community partners, and our donors during this difficult time."

A separate investigation by an independent panel appointed by the Rt. Rev. Gethin Hughes, Bishop of San Diego, and the ECS Board of Directors is continuing a more comprehensive examination of these and other allegations of impropriety and mismanagement by ECS. The committee is expected to make its report at the end of the summer.

ECS provides a variety of social services to more than 3,000 clients each day in San Diego and Riverside counties. They provide emergency assistance for the poor, treatment and housing for people with mental illnesses and those who are homeless, Head Start childcare, drug and alcohol recovery programs and shelters for women and children fleeing domestic violence. The organization employs more than 500 people, many of them former clients, and manages a \$20 million annual budget obtained from federal, state, and local grants as well as private donations.

Rebecca Williamson

BRIEFLY...

The Most Rev. **Ian George**, Archbishop of Adelaide (Australia) for the past 13 years, resigned June 11, eight weeks before he was scheduled to retire. The resignation came following a report that more than 200 cases of child sexual abuse in the diocese were being investigated.

St. George's College, Jerusalem, recently announced the appointment of **Stephen Need** to be its next dean. He will succeed the Very Rev. S. Ross Jones. Mr. Need, who came to St. George's from Chichester Theological College in England during the 1980s, is currently senior lecturer. He will begin his new assignment with the fall 2005 semester.

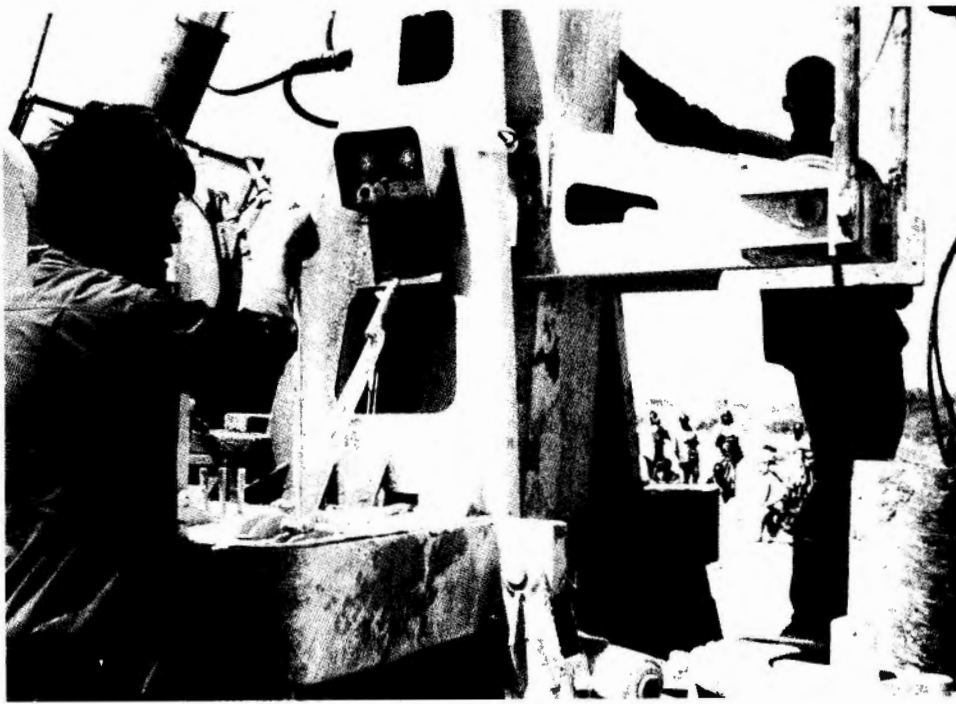
A **Swedish court** has sentenced a pentecostal minister to a month in jail after he was found guilty of offending homosexual persons in a sermon. During a sermon in 2003 Ake Green said homosexuality was "abnormal" and a "horrible cancerous tumor in the body of society."

Correction: The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, was the chairman of the committee that wrote a paper which was later adopted as the theological charter of the Network of Anglican Communion Dioceses and Parishes. An article [TLC, April 4] incorrectly identified Bishop Lipscomb as the principle author of the charter.



STORM DAMAGE: Downed trees and branches piled in some areas of the front yard 20 feet high is the end result after a violent storm swept across the seven-acre campus of St. Mark's Church, Boonsborough, Md., on June 15. Three of the four campus buildings were damaged, but despite being directly in the path of the storm, the 155-year-old stone worship building was untouched. More than one dozen "old growth" trees were either partially or completely destroyed. There were no injuries and Sunday services were uninterrupted.

Pat Barger photo



Left: Drilling the well at Makang'na, Tanzania. **Right:** a woman carrying the water in a traditional manner.

Photos courtesy of John Naumann

Water Walking

Montana priest's project raises funds for deep wells in Tanzania.

By Patricia Nakamura

How far do you have to walk for a drink of water?

The Rev. John Naumann discovered that Tanzanian women walk about 12 miles. Every day. If there is water to find in the unforgiving desert. Whether or not that water is potable is another question.

In some areas, water serves as a sort of tuition. Children walking to school must bring a container of water, for the school has none.

So John Naumann, once a year, walks for water some 53 miles, from his church in Billings, Mont., to the village of Roundup, over five days, making each day's trek almost as long as the women's.

There is water in Tanzania, in East Africa. During the rainy season it appears in shallow pools. Some localities have shallow wells with hand pumps. But any of these may have dried up before the women reach them with their water gourds and jerry cans. And ground water is easily contaminated, leading to all sorts of diseases and infections.

There is water deep down in this semi-arid region, a good water table some 200 feet below the sand. And that is the ultimate reason for Fr. Naumann's walks.

Deep wells require electric or diesel


motors, provision for maintenance, and security for the equipment. Such a well costs about \$18,000, with another \$8,000 for the well-keeper's house. Just \$28,000 to bring fresh, clean drinking water up to at least 10,000 people.

Another project involves water for crops, to prevent the kind of desperate famine that stalks the region. The sort of watering we give our gardens and lawns is extravagantly wasteful, losing, on a hot, sunny day, half to evaporation before it touches leaves. Even standard ditch irrigation loses much. Drip irrigation, which is akin to a "soaker" hose but even more efficient, delivers water directly to the roots of plants. Small kits, developed by the Chapin Living Waters Foundation of Watertown, N.Y., cost about \$6. Two of these, using four to six buckets of water from the well daily, will grow vegetables for a family of seven. Its website, <http://chapinlivingwaters.org>, is full of pictures and information. Large systems of this type are used in Australia and Israel; smaller ones in private gardens in this country and elsewhere. The Chapin Foundation is working with African Team Ministries in California to provide the kits.

Fr. Naumann's Walks for Water have raised \$29,000. This and other gifts from his parish, St. Stephen's in Billings, friends

(Continued on page 15)

Tanzanian women
walk about 12 miles
every day to find water.
When they do find it,
whether or not
that water is potable
is another question.



Going Visiting

Suggestions for worshipers
while on vacation.

By Jean Dickey

Many people may be traveling and visiting other parishes this summer. My husband, Cliff, and I have been “snow-birds” for many years, RVing the country all summer, and have some experience in being roving Episcopalians. We have some suggestions for travelers:

Find a church. If you have access to the internet, use Parishfinder.org. If you tell it where you are, it will find a church, draw a map, give you driving directions, provide the name(s) of the clergy, and direct you to the parish website, if any. If not, use the phone book.

Try to scout ahead of time. If possible, take time on Saturday to find your way there without pressure, locate the entrances to the parking lot, and figure out any one-way streets, or other problems.

Attempt to find out when the service is. Good luck! Call the church and try to find a human being. The church's sign may not be accurate. Even the answering machine may not know about the Sunday school picnic or the special combined service this week. If in doubt, arrive at 8:45 with your Bible or Sunday paper and sit in your car reading until a quorum arrives at 9:00, 9:30, or 10:00.

Follow someone into the building. Don't assume you go in the front door. If

the parking lot is far from the street, the ushers may be waiting near the altar rail rather than at the rear of the nave. We know several places where the front door hasn't been used for years.

Sit in the middle or in back. When you go to receive communion, you need to follow the leader, and you can't do that if you're sitting in front. You need to be in the second group, at least, so you can observe the choreography.

Put something in the collection plate. The ushers notice. Cash or checks are nice. Checks you can deduct. Some parishes will send you a statement at the end of the year for even one check. Bless them! Others won't unless you have pledge envelopes, no matter how many checks you give them.

Don't get upset about unusual situations, especially if no one else does. If a child misbehaves violently, or a homeless mentally ill person wanders through the sanctuary in the middle of the Nicene Creed, be aware that you may not know the whole story, and be patient. Judge not!

Bring your own nametag. Many parishes have two services and people from 8:00 don't know the people from 10:00 very well. Parishioners may assume any stranger is just a time-displaced member from their own congregation. My nametag has my name, my parish, my city and state, and the Epis-

copal shield, and it clearly identifies me as an “Episcopalian from somewhere else.”

If you plan to come back next week, don't talk about Church politics. Ask about the history of the building, the local crops or industry, discuss the sermon, sports, or the weather. Talk about your hometown, play “Do you know so-and-so?” or anything. Just refuse to get into any talk about V. Gene Robinson, women in the priesthood, or the 1928 prayer book. No matter what your opinion, you'll get into trouble! On the other hand, if you're sure you'll never darken the door again, have fun!

Enjoy the coffee hour. Generally speaking, the smaller the church, the better the eats. If the coffee hour hostess has to feed only 10 people, she can make something herself. If she has to feed 100, she brings store-bought cookies. Better get your snack before you talk politics.

Go in with a smile, expecting to be welcomed, and you will be. Go in with a frown, expecting to be shunned, and you might be. We've never had a problem. In fact, we've almost had to fight off persons to keep from being recruited on the spot. Our nametags helped protect us. □

Jean Dickey is a member of St. Andrew's Church, Encinitas, Calif.

Signs of Hope

Did You Know...

The Most Rev. George L. Carey, retired Archbishop of Canterbury, recently placed second to President George W. Bush as "Islamaphobe of the Year," according to the Islamic Human Rights Commission, a political advocacy group based in the United Kingdom.

Quote of the Week

Mary Bolding, a member of R.E. Memorial Church, Lexington, Va., writing in *Epiphany* on sermons: "A priest friend of mine said that one of her seminary professors said that a great sermon is about two things. It is about God and about 10 minutes."

It is not news to anyone that there continues to be significant fallout and disruption in the Episcopal Church from the actions of the 74th General Convention. Laity and clergy are continuing to react in ways that demonstrate their dissatisfaction. Then, of course, there is an equal and opposite reaction by those who disagree with them, contributing to the continuing unrest.

We do have a basic theological split in the Church and the convention decisions have produced a polarization that leaves no middle ground. There seems to be an ever-widening gap between the two positions. No matter which side you are on, one cannot deny the crisis in our Church. I have frequently been asked if there are any good things happening in the Church these days in light of the General Convention actions.

I see four distinct things happening in the Diocese of Tennessee, and from my conversations with other bishops, I have reason to believe that they are happening all over our Church. These are things that give me hope for the future. They are not what other parts of the Anglican Communion can or may do, but what is happening right here within the American Episcopal Church.

First, there is an enormous amount of energy and concern among our laity. Never have I see such interest, care and concern for the Church. This has increased exponentially the interest and activity of the laity in our congregations and in the diocese.

Second, more and more people are reading the Bible. New Bible study groups are being formed and existing groups are expanding. Several of our churches have declared this "The Year of the Bible." Then at what seems like just the right moment, the movie "The Passion of the Christ" was released and brought about additional interest in the biblical story.

Third, many people are questioning what they truly do believe. This "teachable moment" is opening new and deeper understanding of the Christian faith in our churches.

Fourth, and most important, is the fact that more people than ever are praying for the Church, for the clergy and people, and for our common mission. We hold the power to change the world and the Church in our

hands when they are folded in prayer.

I am sure there are other signs of health and vitality abroad and that many good things are happening in spite of and because of the deep concern and anguish over the actions of the General Convention. But these four clearly and easily identified actions of our church members are enough to convince me that God is still working in the Episcopal Church and that there will be a resolution to the crisis that afflicts us all. If we have an

We do have a basic theological split in the Church and the convention decisions have produced a polarization that leaves no middle ground.

energized, active and committed laity seriously reading the Bible, studying their faith, and deeply involved in prayer, there is good reason to look to the future in confidence.

Ultimately, of course, I believe that God will win in the end and our job is to be faithful in the meantime. That means working and praying and giving for the work of the Church in proclaiming the good news of Jesus Christ. It means making disciples who make disciples, witnessing to our faith and reaching out in service to those in need.

A woman in Tennessee prayed to God, "O God, the church is hopeless, the situation is impossible." God answered, "Good, that is when I do my best work!" We all need to remember that it is God's Church and God is still in charge, and with God, all things are possible. □

Our guest columnist is the Rt. Rev. Bertram N. Hertong, Bishop of Tennessee.

Good Things Still Happening

It is easy to lose track of the fact that there are good things happening in the Episcopal Church. Amid the turbulence and tension that followed the New Hampshire consecration, there are positive developments taking place. Bishop Bertram N. Herlong cites some of the hopeful progress in his guest column on page 10. Reading diocesan newspapers and parish newsletters sent to our office, and receiving mail from a variety of sources, we note with pleasure that all is not gloom and doom.

There are churches where Sunday attendance is up from 2003. There are instances of increased levels of giving even though many churches would indicate otherwise. Solid preaching and teaching takes place regularly in many of our churches, and the gospel is being taught faithfully in a variety of settings. Most of our churches continue to take mission and outreach seriously, and many continue to be mindful of the needs of their communities.

We are not so blind that we fail to recognize the struggles facing the Episcopal Church, but we are encouraged by the fact that we are able to see some bright spots amid the despair.

We are not so blind
that we fail to recognize
the struggles facing
the Episcopal Church,
but we are encouraged
by the fact that we are
able to see some bright
spots amid the despair.

The Light of Life

In the prologue to his *Rules for Monks*, St. Benedict wrote, "Let us open wide our eyes to the light that transfigures ..." Benedict wrote those words in hopes that people would open their eyes and ears to the sound of God's voice. "Run while you have the light of life," he added, "lest the darkness of death overtake you." On the Feast of the Transfiguration, celebrated on Aug. 6, we hear of this transfiguring light. May the radiance of the light of the Transfiguration lead us to a fuller knowledge of our God

Sharing Lists Breaks Trust

When the Bush-Cheney re-election campaign asked its volunteers in churches to provide church directories and membership lists to the campaign, apparently for the purpose of sending campaign literature to church members, it went too far. The Rt. Rev. Leo Frade, Bishop of Southeast Florida, rightfully called the attention of members of the diocese to the problem [TLC, Aug. 1] and asked that such lists not be given to any group.

Sharing membership lists with any political party, or any unrelated organization, is unwise for any congregation. The practice may well violate the trust of church members who could find political campaign literature to be offensive, not to mention possible concerns over the separation of church and state. In addition, the possibility exists that sharing a church's mailing list with another organization could put its tax-exempt status in jeopardy.

We are familiar with the practice of requesting mailing lists, for various organizations request names and addresses of subscribers to The Living Church from time to time. Our board of directors has a policy of not selling, lending or trading our subscriber list to any organization, ensuring the privacy of our subscribers. We hope churches and church members practice similar restraint.

HOLY AND CATHOLIC

By Caroline Hall

Recently I had a telephone conversation with a member of the local Calvary Chapel. He was eager to let me know that as a homosexual person I cannot enter the kingdom of heaven. Beyond that, he was expressly concerned about the welfare of my parish. How could I be a priest? Given my disregard for scripture, I must be leading my flock astray and I must be failing to care adequately for their spiritual welfare.

This is a serious charge and not one to be taken lightly. What if he is right? Concerns about my own entry into the kingdom of God (seen as a future state of bliss) I have to leave in the hands of God. My days of praying to be made straight are past. I have come to accept that I am who I am, and to leave the working out of my salvation in God's hands. But what of my congregation? I believe that with all my shortcomings, I have been called to serve as a priest, and have had that calling confirmed by the Church.

Is my ministry fatally flawed by my sexual orientation? Does it affect my preaching, teaching, pastoral care, and above all my sacramental role?

Contrary to the expectations of some observers, being lesbian does not make me especially radical theologically. I affirm the resurrection, the virgin birth, and Christ's atoning work on our behalf. I have to admit that the theories we have created to explain how it all works do not always make sense to me. I suspect that God is much greater than we can begin to imagine, and I am content to assume that even the most coherent theological discussions are but a poor reflection of eternal truths. I believe there are eternal truths, but that our perceptions of them differ depending on our viewpoint. Together with the feminist and liberation theologians I do not think there is one independent rational perspective from which we can relate to, and talk about, the infinite and eternal God.

I affirm the authority of scripture. It is my privilege

to listen for the voice of the Holy Spirit to interpret scripture and human life, to bring the word alive for this congregation. I am also aware, that like statistics, the Bible can be used to prove almost any point. It has been used as a weapon to condemn and accuse rather than to bring healing and salvation. The Bible is not a simple text. It contains many different voices. It is not a simple instruction booklet for living according to God's will. There's a lot in the Bible that has nothing to do with how to live. We cannot just pick it up and read all of it without any interpretation. That's where the Holy Spirit and the community of the Church are vital.

My interlocutor from Calvary Chapel argued that I am ignoring the tradition of the Church which has consistently been opposed to homosexuality. The tradition of the Church also supported slavery. It also condemned divorce. For hundreds of years it was the

tradition that only bishops performed baptism, and there was no confirmation. Changes happen in tradition because of the changing needs of God's people. If God calls divorced people, who are we to turn them away? If gay people are called by God, who are we to turn them away? Biblical interpretation

changes with better translations and increased understanding of the historical environment in which it was written.

So in my preaching and teaching I draw not just on my own thoughts, but those of the wider Church which I gather from reading and talking and praying with others. I emphasize the saving and healing power of God's unconditional love for each of us. That's one place being lesbian may make a difference. I have seen so many people alienated from God by the punitive use of preaching and teaching that I shy away from judgment and doom. If our mission is "to restore all people to unity with God and each other in Christ" (BCP, p. 855), we're not going to do that by judging and condemning. It is the Holy Spirit's job to convict of sin, not mine.

So what of my sacramental role? Can a gay person properly celebrate the sacraments of the church?

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

That's the emphasis of my pastoral care, too. Jesus loves each of us unconditionally and longs to draw us to himself. Life is full of suffering which is imponderable. I don't know why God made me lesbian and didn't answer my prayers to make me heterosexual. I don't know why God allows us to drive cars too fast and cause accidents in which people and animals get hurt, maimed and killed. As an old priest once said to me, "If I were God, I'd do it differently."

So what of my sacramental role? Can a gay person properly celebrate the sacraments of the Church? Back in the time of St. Augustine, the Donatist controversy centered on whether a priest who had abjured his faith during a time of persecution had a valid ministry. Augustine argued that since priests were instruments of the Holy Spirit, their ministry was still valid. So if you received communion from a sinful or immoral priest it was still Holy Communion, which is good news for all of us since what priest can claim to be sinless, and how would any communicant judge if the priest was sufficiently holy for the sacrament to be valid? Thus when I celebrate the sacraments, since I am but an instrument of the Holy Spirit, my sexual orientation is not something that can in some way invalidate God's working.

It does not seem that my being lesbian has a negative effect on my ministry. But my conversation with the member of Calvary Chapel made me reflect on the difficulty of being the "holy catholic Church." There is a tension in this phrase. Catholic means inclusive; the catholicity of the Church asks us to recognize that God calls all people. But holiness implies a more select group — those whose lives meet a certain standard of rectitude.

Clearly my life does not live up to my caller's ideas of adequate holiness for a minister. (I should like to think that if he were to meet me in person he might find me a little more Christ-like than he expects.) Within the Episcopal Church we no longer hold to the hierarchical notion that ordained people are holier than lay people. How then are we to manage the tension between catholic and holy? It seems to me that this is a possibly fruitful line of inquiry for us in the days ahead. Those who focus on the holy want to draw lines which exclude those who are not us. Those who focus on the catholic want to make sure that all people are welcomed and fully included in the body of Christ.

The member of Calvary Chapel was sure that God would deal with me, and that it would not be pleasant. I too am sure that God will deal with me, but with infinite compassion. I am also sure that God will deal with us all as we try to find a new balance holding the tension between holy and catholic. □

The Rev. Caroline Hall is assistant priest at St. Luke's Church, Atascadero, Calif.

LETTERS TO THE EDITOR

The Central Issue

The Rev. Jonnie L. Cassell's Reader's Viewpoint article, "The Comparison is Wrong" [TLC, June 27] highlights the central issue of the debate within the Church over homosexual acts. Those who approve of them insist that gay and lesbian persons are born that way. Because they cannot help being who they are, it is unjust to condemn their behavior.

But is this really so? Scripture says otherwise, in no place speaking positively of same-gender sexual intercourse. And so do other authorities. For interested readers I recommend a 1996 book by Jeffrey Satinover, a psychiatrist, titled *Homosexuality and the Politics of Truth*. In it, the author devotes several chapters to the successful treatment of homosexuality, both by psychotherapy and through programs such as Homosexuals Anonymous and various compassionate Christian ministries. Dr. Satinover presents a table in which 14 psychiatrists report that on average, 50 percent of persons they have seen have changed their orientation.

How compassionate and indeed, just, is the assurance given to homosexual persons that their orientation is immutable and their sexual activities, being "morally neutral," do no harm, as long and their relationships are "committed" and responsible?

(The Rev.) Jonathan L. King
Wyckoff, N.J.

I disagree with a number of statements made by the Rev. Jonnie L. Cassell in her article, "The Comparison is Wrong". Such statements as "Homosexuality is a sin," "The Bible does consider homosexuality to be sinful," and "Scripture has emphatically identified as a sin — homosexuality" assume there is only one way to interpret scripture.

Although I do not profess to be a biblical scholar, I do take the scriptures seriously. Bishop Neil Alexander, in his book titled *This Far by Grace*, [TLC, Feb. 22] writes,

"Only a handful of Bible passages, mostly single verses, are generally recognized to be related to the subject of same-sex behavior. Given the fact that same-sex behavior was well known in the ancient world, it is more than a little puzzling that the Bible doesn't talk more about it and more clearly about it, especially if its position on the matter is to be construed as negative in all circumstances."

Bishop Alexander goes on to explain the meaning and context of familiar passages condemning homosexuality. I find his interpretation of these texts most illuminating.

Bishop Alexander writes that for 30 years he has been a serious student of the scriptures, and no longer can live comfort-

The Comparison is WRONG

By Jonnie L. Cassell

The obvious argument in this homosexual persons should be afforded the same rights as those afforded African-American persons, and the Church. An argument of rights to be afforded gays versus rights afforded people with black skin is not a comparison of colored or non-colored, just as an argument of homosexuality is not a comparison of black or non-black. The issue is not only a moral issue, it is a religious issue of the word used in the face of the Bible. African-American and gay people are not equal in the eyes of God. The Bible says that God created black and white beings in His image and He did all other colors of human beings. Scripture in scripture does not say that the prophet, judge, or has been any that to be black or white is a sin, or an abomination to God. However, that opinion is not held by all.

The issue is not only a moral issue, it is a religious issue of the word used in the face of the Bible. African-American and gay people are not equal in the eyes of God. The Bible says that God created black and white beings in His image and He did all other colors of human beings. Scripture in scripture does not say that the prophet, judge, or has been any that to be black or white is a sin, or an abomination to God. However, that opinion is not held by all.

(The Rev.) Jonathan L. King
Wyckoff, N.J.

Shirley said, it is not a sin to be a woman, nor does the Bible... does consider homosexual behavior to be sinful.

The words abominable and iniquitous... relate to the color of black, African, and African-American to a state of sin, an abomination, in order to compare with what scripture has emphatically identified as a sin — homosexuality. The issue about the two issues is not only a moral issue, it is a religious issue of the word used in the face of the Bible. African-American and gay people are not equal in the eyes of God. The Bible says that God created black and white beings in His image and He did all other colors of human beings. Scripture in scripture does not say that the prophet, judge, or has been any that to be black or white is a sin, or an abomination to God. However, that opinion is not held by all.

The issue is not only a moral issue, it is a religious issue of the word used in the face of the Bible. African-American and gay people are not equal in the eyes of God. The Bible says that God created black and white beings in His image and He did all other colors of human beings. Scripture in scripture does not say that the prophet, judge, or has been any that to be black or white is a sin, or an abomination to God. However, that opinion is not held by all.

I am sure those who equate homosexuality with being African American do not know that they are giving life to racist beliefs...

ably with a surface reading of those precious texts. He writes, "The Bible often is hard to understand. It has many layers of meaning, some of which are not apparent immediately. It takes many years of devoted study to scratch the surface."

I would invite Ms. Cassell and others who are quick to condemn all homosexual behavior as sinful to read *This Far by Grace*.

(The Rev.) Robert Burton
St. Luke's Church
Miami, Fla.

The Reader's Viewpoint article, "The Comparison is Wrong," is based on so many false arguments, it made me sad and disappointed. Author Jonnie L. Cassell writes, "Homosexuality is a sin. To have black skin is not a sin." This is not only a poorly stated argument, it is clearly post-colonialist "wedge politics" at their worst.

The entire argument to justify the subjugation of one race to another is based on several biblical passages which begin in Hebrew scripture with the curse of Noah's son Ham (Gen. 9:18-27), from whom the Canaanites claim their heritage (Gen. 10:6), continues with the outcast of both "poor Aunt Hagar's children" (Gen. 21:1-21), and Joseph (Gen. 47:21-24), and finds justification in the New Testament in Paul's letters (1 Tim. 6:1-2, Titus 2:9-10). As was noted by the proponents of slavery in this country, even Jesus never condemns it outright.

Indeed, one can make a greater biblical case for prejudice and oppression based on "the sin" of race than "the sin" of one's sexuality. This is only because "homosexual" as a classification of people with this sexual orientation was unknown in antiquity. The first translation of the Greek *malakoi/arsenokoitai* in Luther's Bible (1552-45) was "effeminate/violators of boys." In the first King James Version (1611), it was translated "effeminate/abusers of themselves with mankind." The translation of "homosexual" was not applied until the Revised Standard Version of biblical texts in 1946.

I am disappointed that TLC would

print such an article. In so doing, TLC seems to invite one marginalized people to claim superiority over another. I urge both the author and the editor to consider the prayer of the Union of Black Episcopalians — especially this part, "Let there be peace among us and let us not be instruments of our own or other's oppression."

(The Rev.) Elizabeth Kaeton
St. Paul's Church
Chatham, N.J.

Outreach Overlooked

The discussions of Hispanic ministry such as Fr. Giovangelo's letter [TLC, June 6] are valuable. However, one thing overlooked is Anglicanism's long-standing outreach in Latin Amer-

If Anglicanism is to be a viable option, we must be willing to welcome and respect the differing needs of each community as well as present an authentic picture of who we are.

ica. The South American Missionary Society (SAMS) has been serving the gospel in this part of the world for more than 150 years.

Unlike current Latino missions in the U.S., the historic Hispanic missions of the Church have followed a more evangelical model, with a particular desire to avoid confusion with the Roman Catholic Church. This does not mean that our missions in Latin America have been un-catholic. We

simply do not want to confuse the people in the pews. Among the clergy and the faithful, there is a strong sense of the eucharistic presence and of the value of church tradition.

Regarding Marian devotion, the more extreme practices have been avoided purposely, but there is a deep current of respect for Our Lady. For example, the Diocese of Honduras has a chapel in Good Shepherd Cathedral dedicated to Our Lady of Walsingham and number of missions named for the Virgin, including under the local title of Our Lady of Suyapa.

One clear principle is that with an increasingly evangelical Roman Catholic Church and an explosion of pentecostal communities, it does not seem any good simply to copy the Spanish baroque model. If Anglicanism is to be a viable option, we must be willing to welcome and respect the differing needs of each community as well as present an authentic picture of who we are.

John J. Lynch
San Pedro Sula, Honduras

Memorial Observance

We held a nice community memorial service for President Reagan on the evening of June 9 at St. John's Church in Ogdensburg, N.Y. It was well attended and served a community need.

On the subject of community need, I have not found that any other of our parishes or in the various churches of the community have run any similar events. Sometime in the pages of TLC it would be good to read about whether there was any significant memorial to President Reagan in our parishes elsewhere. Maybe I did so only because I am a retired Navy chaplain and would naturally honor our former commander-in-chief, but I get the sense that the Episcopal Church and local churches in general have dropped the ball on this, except at Washington National Cathedral [TLC, July 4] and in Ogdensburg.

(The Rev.) Ted Edwards
St. John's Church
Ogdensburg, N.Y.



Above: A woman getting water from a river bed. The water is most likely contaminated.

(Continued from page 8)

in Houston, Seattle and elsewhere, and from his somewhat astonished family in Brisbane, Australia, have drilled, built, and maintain, four deep wells. These are overseen by the Amani Project Development Trust. Local people can buy into a well by giving a small piece of land to the Amani — “peace” in Swahili — Trust, which pays the salary of the well-keeper and operational costs of the wells. Earlier this year, St. Stephen’s sent \$17,000 for famine relief. Most of that went for maize, which is what the school children mix with the precious water brought to school for possibly their only meal of the day.

The office in Dodoma is maintained by Fr. Naumann. In due time, perhaps two or three years, he plans to retire there, and expand the project to include a clinic, a school, a library, and a vocational training center. “First, though, I’ll go to Swahili language school for three months,” he said. He hopes to lure his brother-in-law to Tanzania. “He’s a successful farmer in a different land, but he uses irrigation, too.” The news of his retirement plans, he said, “amazed my family in Australia a bit. But they realized it’s in character.” His Naumann Christianity Trust, in honor of his parents, sees to the needs of the many high-school-aged AIDS orphans.

Fr. Naumann’s interest in Tanzania began when he invited a Tanzanian priest studying at Trinity Episcopal School for Ministry, the Rev. Ainea Kusenha, to visit him in Montana. “And he came! It seemed a strange

thing to do, but it started the whole relationship.” Now assistant bishop in the Diocese of Central Tanzania in Dodoma, he in turn invited Fr. Naumann to visit his country, and the two of them and others have supported several students through high school and college. One of these, John Magawa, who just earned his master’s degree in project management and finance, will manage the Amani Trust.

Water is life, biblically and literally. And walking is essential as well. Fr. Naumann, who almost seems to have walked from Australia to Montana to Tanzania, learned that from a village woman who invited him into her home and treated him as an honored guest. He asked if every visitor was treated so, and given gifts of a beautiful drum and a valuable sack of peanuts. “No,” she said. “You walk in the village.” This is Fr. Naumann’s “kitchen door evangelism. If you can get there, you can make a difference.” □

Answers to last week’s puzzle



**THE MISSION BOOKSTORE
OF NASHOTAH HOUSE**
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm
Send your prayer requests to

Canon Gordon Reid
S. Clement’s Church
2013 Appletree St.
Philadelphia, PA 19103
www.s-clements.org

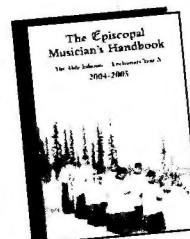


TRAINING + ENCOURAGING
NURTURING + SUPPORTING

- ▶ CALL 800.699.2669 (US)
316.686.0470
- ▶ E-MAIL tens@tens.org
- ▶ WEBSITE <http://tens.org>

Order your copy today!

The 48th Episcopal Musician’s Handbook



Call TOLL-FREE
to order, using
MasterCard
or VISA:

1-877-822-8228

PEOPLE & PLACES

Are you reading a borrowed copy of THE LIVING CHURCH weeks or even months after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all, we'll send THE LIVING CHURCH *directly* to you every week.

Order with MC/VISA Toll-free at 1-877-822-8228 or by sending in the form below. Foreign rates and sample copies also available

- HALF-YEAR Subscription
- \$19.75 (26 issues)
- ONE-YEAR Subscription
- \$39.50 (52 issues)
- TWO-YEAR Subscription
- \$70.72 (104 issues)

Name _____

Address _____

City _____

State _____

Zip _____

Phone (____) _____

Make checks payable to:

The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Check MC/VISA

Card

Exp. Date _____

Signature _____

Appointments

The Rev. **Jeffrey A. Batkin** is interim rector of Advent, 141 Advent St., Spartanburg, SC 29302.

The Rev. **Dennis A. Blauser** is rector of Trinity, 212 N Mill St., New Castle, PA 16101.

The Rev. **Gale Cooper** is assistant at St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Stephen Eichler** is rector of Christ Church, 302 W 3rd St., South Pittsburg, TN 37380.

Ordinations

Priests

Connecticut — **Mark Hummell**, assistant, St. John's Cathedral, 1047 Amsterdam Ave., New York, NY 10025.

North Carolina — **Brian C. Morgan**, assistant, All Saints', 525 Lake Concord Rd., NE, Concord, NC 28025.

Deaths

The Rev. Canon **William D. Hayes**, rector of St. Eustace Church, Lake Placid, NY, for 24 years, died June 11 at the Presbyterian Home in New Hartford, NY, where he had been a resident. He was 71.

Fr. Hayes was born in Albany, NY, and spent his entire ordained ministry in the Diocese of Albany. He was a graduate of Union College and the General Theological Seminary and was ordained to the diaconate and priesthood in 1968. He was curate at St. George's, Schenectady, NY, 1968-69, then rector in Lake Placid from 1969 until 1993 when he retired. He was an honorary canon of the Cathedral of All Saints, Albany, and an associate of the Order of the Holy Cross. He is survived by his wife, Connie, and two children.

The Rev. **Thomas Hasseries**, 61, rector of Church of the Good Shepherd, Windom, MN, and vicar of Bishop Whipple Mission on the Sioux Indian Reservation in Morton, died June 4 in Mankato, MN, from ideopathic pulmonary fibrosis.

Fr. Hasseries was born in Indianapolis. He graduated from the University of Arizona and Church Divinity School of the Pacific, then was ordained deacon and priest in 1967. He served eight congregations in Arizona, California, Idaho, Montana, Washington, Kentucky and Minnesota. He had been rector of the Windom church since 1998. He was a member of the Confraternity of St. Benedict and the Order of St. Luke. Survivors include his wife, Teresa; a daughter, Elizabeth McKee; a son, Patrick Hasseries of Windom; two granddaughters; and a brother, the Rev. Robert Hasseries of Cashmere, WA.

Next week...

'What I've Learned Since General Convention'

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.

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.

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.

TWO CONFERENCES CELEBRATING THE LEGACY OF AUSTIN FARRER IN THE 100TH YEAR AFTER HIS BIRTH: Austin Farrer . . . possibly the greatest Anglican mind of the 20th century," Rowan Williams, Archbishop of Canterbury

THE HUMAN PERSON IN GOD'S WORLD: Oriol College, Oxford University, *September 6-9, 2004*. Contact: margaret.yee@nuf.ox.ac.uk for information and registration.

AUSTIN FARRER'S SPIRITUAL THEOLOGY: A CONFERENCE WITH RETREAT: St. James Center for Spiritual Formation, St. James Episcopal Church, Baton Rouge, LA, *November 4-7, 2004*. For information and registration see www.stjamescsf.org or write: Farrer Conference, St. James Episcopal Church, P.O. Box 126, Baton Rouge, LA 70821.

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. Website: www.good-shepherd.net.

FULL-TIME RECTOR: Christ Church in Cambridge on Maryland's Eastern Shore, 1 1/2 hours to DC/Baltimore, is a mid-sized, family-oriented congregation with growing number of young families and retirees. Priorities: attracting youth, spiritual development, increasing community outreach, revitalizing music, restoring quality pastoral care.

Walk from rectory to church in vibrant historic riverfront town. Physical facilities in good repair. Send resume and CDO profile by *Sept. 20th* to Search Committee, Christ Episcopal Church, P.O. Box 456, Cambridge, MD 21613. Visit us at <http://christchurchcambridge.org>.

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. To learn more about St. Paul's log onto www.stpaulsww.org.

CLASSIFIEDS

FULL-TIME RECTOR: A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattmall Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, Georgia 30830** E-mail: WTT3080@regionsbank.com.

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.

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 currently under construction.

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

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 by 15 August 2004.

FULL-TIME YOUTH MINISTRY POSITION: For large corporate parish. Established and successful youth program in place. Work directly with rector and lay Christian Formation Director. Contact: jbatkin@churchofadvent.org and view website at www.churchofadvent.org.

FULL-TIME INTERIM ASSISTANT PREIST: Position to assist the interim rector. Full-time for large Corporate-sized parish in Spartanburg, SC. Position available immediately for 18-24 months depending on length of search for new rector. Skills in pastoral care and administration needed. Contact jbatkin@churchofadvent.org and view website at www.churchofadvent.org.

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. St. Peter and St. Paul Episcopal Church, 1795 Johnson Ferry Road, Marietta GA 30062.

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@opexonline.com; Telephone: (410) 763-8435.

FULL-TIME RECTOR: St. Andrew's Episcopal Church, Tampa, Florida. We are an active historic downtown church and a loving, thinking people with a solid congregation in need of a spiritual leader. We seek a rector who is caring, nurturing, energetic, creative, and has the ability to relate to all generations. The candidate will have strong pastoral and administrative skills and will inspire us to grow spiritually, in community, and assist us in empowering and expanding our active lay leadership, with renewed enthusiasm for the Gospel.

We wish to explore innovative ideas to grow in membership and instill a focus in welcoming new, young families to St. Andrew's. Please submit resume by 9/15/04 to Susan Grady, Chairperson, Search Committee, St. Andrew's Episcopal Church, 509 E. Twiggs St., Tampa FL 33602.

E-mail: administrator@saintandrewstampa.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.

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 or call 800-486-8359 ext 205, 206, or 208.

An Educational Tour of Southern England: Be inspired by great cathedrals, beautiful churches and holy ruins. **October 6-18. Registration deadline August 23.** Phone: (303) 806-0980 or E-mail: hbreyfogle@hotmail.com for brochure.

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; Website: www.wwpilgrimages.org.

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.orderofsaintjoseph.org, or write: Saint Joseph House, 114 Live Oak Drive, Natchez, MS 39120.

Looking for a Rector? How About a Spiritual Boost?

While the energies of the leadership and the prayers of the people are focused on the search process and healthy stability of the church, consider a light-hearted Faith Stories Retreat to bring spiritual refreshment to the parish family.

Thanks to a grant from a charitable trust, the leader of this weekend event comes at no charge to the church.

For information, contact:

Faith Stories

431 Richmond Pl., NE

Albuquerque, NM 87106

PH: (505) 255-3233

E-mail: FAOfficeNM@aol.com

SET YOUR SALES ON FIRE WITH THE PERFECT MATCH.

**THE FALL PARISH
ADMINISTRATION
ISSUE
SEPTEMBER 5TH**

**AD CLOSING DATE:
AUGUST 6
ARTWORK DEADLINE:
AUGUST 11**

**FOR MORE INFORMATION,
CONTACT TOM PARKER,
AD MANAGER**

(414) 276-5420 EXT. 16

E-MAIL:

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
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
The Rev. J. Edwin Bacon, Jr., r; the Rev. David Jackson, the Rev. Wilma Jakobsen; the Rev. Shannon Ferguson Kelly; the Rev. Zaida 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 (for directions) (302) 655-3379
The Rev. Dr. John Marlner, 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
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun H 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
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
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 (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. Smerk, p-l-r, Mace Graham, org-eh
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 Kapihulu Ave. (#13 Bus end of line)
Sun Masses 7, 9 (Sung); MWF 8

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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 (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
The Very Rev. Robert Giannini, dean and r
Sun H 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
The Very Rev. David duPlantier, dean
Sun H 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
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

ST. MICHAELS, MD

CHRIST CHURCH 301 S. Talbot St. (410) 745-9076
The Rev. Mark Nestlehunt, r; the Rev. Abigail Crozier Nestlehunt, assoc.; the Rev. Paul Winters, asst.; William Thomas, Organist & Choirmaster.
Sun H Eu 8 (Rite I) 9:30 (Rite II), childcare; Wed H Eu/HS 10; Daily MP 9

KANSAS CITY, MO

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

Summer CHURCH DIRECTORY

LAS VEGAS, NV

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

AVALON, NJ

ST. JOHN'S CHURCH-BY-THE-SEA
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
(609) 967-7158

CAPE MAY, NJ

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

MILLVILLE, NJ

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

NEWARK, NJ

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

CARLSBAD, NM

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

ROSWELL, NM

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

SANTA FE, NM

HOLY FAITH
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
311 E. Palace (505) 982-4447

NEW YORK, NY

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

ST. THOMAS
www.saintthomaschurch.org
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. 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
5th Ave. & 53rd St.
(212) 757-7013

PARISH OF TRINITY CHURCH
The Rev. James H. Cooper, D. Min., Rector
The Rt. Rev. Herbert A. Donovan, Vicar
(212) 602-0800

Watch & Hear our Services on the Web
www.trinitywallstreet.org

TRINITY
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
Broadway at Wall

ST. PAUL'S
Sun H Eu 8. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6
Broadway at Fulton

SALEM, NY

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

SARATOGA SPRINGS, NY

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

UTICA, NY

GRACE CHURCH
The Rev. James M. Jensen, r; the Rev. Edwin G. Molnar,
The Rev. George B. Greene
Sun Mass 8 & 10 (Sung). Weekdays as posted.
Genesee at Elizabeth

WESTHAMPTON BEACH, NY

ST. MARK'S
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
(631) 288-2111

ASHEVILLE, NC

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

SAINT MARY'S

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

RALEIGH, NC

ST. TIMOTHY'S
4523 Six Forks Rd. (919) 787-7590
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell,
assoc.; The Rev. Elmer T. Malone, assoc.
Sun MP 8:30, HC 9 (said), 11 (sung)

FREMONT, OH

ST. PAUL'S
206 Park Ave (& Court St) (415) 332-3032
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
1432 S.W. 13th Ave., 97201 (503) 223-6424
The Rev. Lawrence Falkowski, r
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

PHILADELPHIA, PA

HOLY TRINITY
1904 Walnut Street Rittenhouse Square (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

S. CLEMENTS

Shrine of Our Lady of Clemency
20th and Cherry Sts. www.s-clements.org
Canon W. Gordon Reid, r (215) 563-1878
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

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
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
(570) 322-8160

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

CORPUS CHRISTI, TX

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

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 & H Eu 10:30, C by Appt.

CHRIST CHURCH

Just north of historic downtown 510 Belknap Pl.
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
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 (715) 634-3283
10612 N California Ave.
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
www.ascathedral.org
818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted.

ST. MARK'S EPISCOPAL CHURCH

2618 North Hackett Avenue (414) 962-0500
(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. Humbert 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

JOURNEY *with* PURPOSE

What is Sapira?

Sapira, Inc. is an innovative company offering unique opportunities to journey *with* purpose for groups and individuals.

The name Sapira is an Aramaic word meaning ripe, healthy, or well and is related to the words for clarity and "the first glimmer of light." Through a Sapira pilgrimage we hope to give our clients the opportunity to experience those first glimmers of an inner light that may point the way to clarity of your purpose.

Sapira and its guides provide unparalleled opportunities for meaningful and spacious experiences for all aspects of the journey. Unique to Sapira is integrating practical contemplative tools with time honored wisdom common to all faith traditions as a support to continue the experience long after the journey has ended.

Pilgrims are persons in motion-passing through territories not their own-seeking something we might call completion, or perhaps the word clarity will do as well, a goal to which only the spirit's compass points the way.

—Richard R. Niebbuhr

Why Travel with Sapira?

On each journey we allow the people, place and stories to seep into our own souls through:

- Integration of cultural, educational and spiritual experiences
- Two professional master guides
- Solid experience with travel and tour groups
- Grounded in time-honored contemplative traditions
- A deep respect for God's Presence in each faith tradition

Create your Group's Journey with Sapira

Let us know if you are interested in forming your own group. Any of our Master Guides are prepared to discuss various options with you. There is one free place for your group leader if there are 10 paying members. We will help you design an unforgettable and unique experience based on your needs and desires for your group. Our pilgrimages and study programs are in Ireland, New Mexico and Egypt.

For more information, contact:

Regina Roman
rgroman@sapira.com
Angela Churchill
achurchill@sapira.com
Phone: 703-535-1114



Footprints left by pilgrims from a 2002 Sapira pilgrimage to the Sinai.

Following in the Footsteps of All Our Spiritual Ancestors

Cairo, Egypt to Mount Sinai, Sinai Desert, September 21 to October 3, 2004

This Journey with Purpose traces our very beginnings of a spiritual heritage from the ancient Egyptians and the threads that continue to weave through all our faith traditions.

As you make your way on a gentle desert path, imagine how this landscape appeared to the people of God, who were both tested by its barrenness and deeply inspired by its dramatic beauty. It is here, where the ancient Egyptians, the tribes of Israel, the earliest Christians and the followers of Mohammed experienced the greatest intimacy and life with God. Centuries later, the view has not changed much. The land continues to inspire and speak to us as a sacred place. As we travel from the bustling markets of Cairo to the stillness and silence of the Sinai, we may sense a deepening of our own unique relationship with God and all of God's people. The radical 4th century desert Fathers and Mothers may once again speak to us to seek Christ in all people.

"I felt so alive in the desert — the vistas, the breeze and the sunsets and sunrise gave an awesome joy in creation. Dr. Rabia's love and passion for the desert is contagious"

— Rev. Oran Warder, St. Paul's Episcopal Church



For more information or references, go to:

www.sapira.com, or contact us at 703-535-1114