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## 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](mailto:tlc@livingchurch.org)

[www.livingchurch.org](http://www.livingchurch.org)

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Volume 229

Number 6

*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 Ray of Hope Dance Company and Choir perform at Trinity Church, Houston, during their first visit to the United States recently. Between April and June 10 years ago, Rwandans endured a horrific genocide in which 800,000 mostly Tutsi tribal members were hunted down and killed by members of the rival Hutu tribe. The 18-member performance company — which was accompanied on the tour by the Rt. Rev. Alexis Bilindabagabo, Bishop of Gahini in Eastern Rwanda, and his wife, Grace — are of both tribes and every member has a personal story of faith overcoming the terror of death.

Carol Barnwell/Texas *Episcopalian* photos



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**SUNDAY'S READINGS**

**The (Only) Unfailing Treasure**

*'Faith is the assurance of things hoped for' (Heb. 11:1)*

**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

One sign of a lector who is well prepared is how the reader handles the emphasis in the last sentence of the Hebrews passage. On the surface it would seem that the city holds the key to the meaning. Preparation that has delved into the drift of the entire passage, however, shows that the question answered here is whether or not God has come through with the sign of assurance. And yes, God has prepared a city for his people.

The question is one for us all. Beneath the assurance spoken of lurks the doubt of whether we can trust God. Is faith blind faith or can we see things, which grant us what the old translators called an earnest of our confidence in God.

We would like there to be a city which we can see and find our way round with Mapquest. That we do not have, and that would not be traveling by faith but sight. God doesn't give that to us. He puts something better before us.

"I will be your shield and your exceeding great reward" (Gen. 15:1). On this text John Calvin wrote, "Now what else is there that we can desire when we have God himself as our

shield and reward?" He's right. If there were anything else, it would be treasure where moth and rust can corrupt and thieves can break in and steal (Luke 12:33).

Of course, if we were writing the script it would resemble the question asked at the purchase of a lottery ticket: "Do you want payout immediately or in installments over 20 years?" That's how we would like the question from God: "Do you want to see the city now or some other tangible and visible proof of my care for you?"

He does give us specific answers, in addition to the fact that he has prepared for us a city. He tells us that it is his good pleasure to give to us, his children, the Holy Spirit (Luke 12:32). That has to be as good as his promise to Abraham and Sarah that he would give them a son. And that has to be as good as his word.

That's what we need. Assurance that God is good on his word. With that we can settle in peace for faith. And how does that come? One of the soundest ways is from hearing the stories of Hebrews 11. If his saints then saw him and trusted his word through all that, surely we can also.

**Look It Up**

What are the benefits that we experience from the life of the Holy Spirit within us? (Gal. 5:22)

**Think About It**

What could your addition be to Hebrews 11?

**Next Sunday**

**The 11th Sunday After Pentecost (Proper 15C), Aug. 15, 2004**

Jer. 23:23-29, Psalm 82; Heb. 12:1-7 (8-10) 11-14; Luke 12:49-56

**Luke**

**Stories of Joy and Salvation**

By John Gillman. New City Press. Pp. 214.  
\$12.95 paper. ISBN 1-56548-173-9.

In his latest work, *Luke: Stories of Joy and Salvation*, John Gillman not only demonstrates outstanding biblical scholarship by way of thorough exegesis, but also facilitates readability by stating multiple themes: "It is a Gospel

of promise and fulfillment, a Gospel for the Gentiles, a Gospel featuring women and the poor. This is also a Gospel of forgiveness and a Gospel of peace and joy."

Gillman intersperses his exegetical narratives with sections titled "For reflection," commentaries suitable for meditations,

sermons, studies, and discussions. Moreover, the chapters designated by titles such as "Stories of Joy and Salvation," "The Mission of John, Jesus and the Disciples," "Teaching the Disciples and Sending them on Mission," and "Passion Narrative and Resurrection Stories," sustain Gillman's reputation as a stimulating scholar, teacher and writer. Such expertise seems to have deep roots in his professional engagement as lecturer in the field of religious studies at San Diego State University plus Gillman's earlier formation at the Catholic University of Louvain in Belgium.

This book ought to be placed within the realm of the finest modern spiritual and expository writings. Academicians, teachers, homilists, pastoral leaders, and average readers can derive much benefit from this outstanding work, a literary piece which has lifted up the heart, mind and soul of this reviewer.

*Edward F. Ambrose, Jr.  
Chula Vista, Calif.*

**Give Us Grace**

**An Anthology of Anglican Prayers**

Compiled by Christopher L. Webber.  
Morehouse. Pp. 521. \$29.95.  
ISBN 0-819201962-2.

One cannot easily think of Anglicanism (or Episcopalianism) without thinking of The Book of

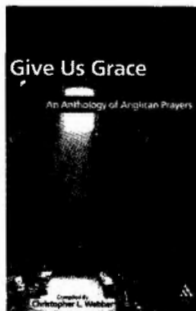
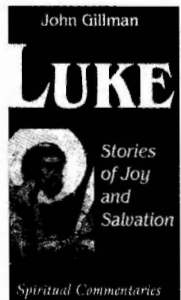
Common Prayer. Regardless of the year published or the edition or the particular nation to which a said book is apropos, the word "prayer" seems to surface. Even when questioned as to their theology, most people of the Anglican Communion respond with something like "We are people of the prayer book ... that is our theology."

Given this, it was an interesting question posed to me by a member of my parish years ago when she said "Father, is it all right if I pray some of the prayers in the back of the prayer book? You know, back where you pray from so often." I was taken aback and was delighted to assure this saint that she could pray anything in that book during her private devotional times. She was elated as well.

In light of this, *Give Us Grace*, compiled by Christopher L. Webber, is a wealth of prayers, most of which are from outside the book we so often turn to. From the quotes on the introduction page, all the way through this volume, one can find meaningful and moving prayers. The pertinence of the subject, the precision of the word choice, the power of the imagery, and the peace at their conclusions all coalesce to draw the reader into making others' prayers their own.

Arranged chronologically from Thomas Cranmer (1489-1556) through Stephen Reynolds (1951-), and including contemporary prayers from all corners of the Anglican Communion, the mass of material here is rich. It is almost as if this volume needs to keep company with one's prayer book for the sheer abundance of choices with which one is confronted.

Webber has done well in his editing. The prayers chosen cover many situations of the human person and touch meaningfully on a vast array of human emotion. They are the master-



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An Anthology of Anglican Prayers

Compiled by Christopher L. Webber

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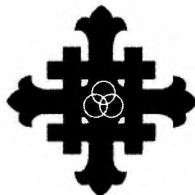
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## BOOKS

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(The Rev.) Jeffrey A. Mackey  
New York, N. Y.

### Bethlehem Besieged

Stories of Hope in Times of Trouble

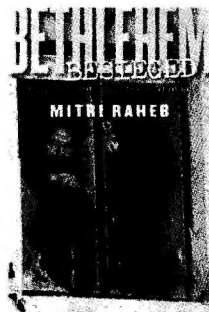
By Mitri Raheb. Augsburg Fortress. Pp. 160.  
\$13. ISBN 0-8006-3653-8.

Mitri Raheb is a Lutheran pastor in Bethlehem, the "little town" where he was born and has lived in a close community of family, friends and fellow Christians. His acute love for this native place and its people is marked. The

gospel he preaches demands a dramatic and dangerous exercise of pastoral ministry to these people in a time of awful need. *Bethlehem Besieged* is Raheb's story of his personal experience of the occupation of Palestine, and his reflections on that experience from his pastoral perspective. More importantly for the author, it is also the story of the people of Palestine in this given and most difficult moment of a long history.

Americans may find any measure of the rights and the wrongs and the necessities taking place in the conflict between Israel and Palestine perplexing, but no one who reads this account can fail to grasp the misery of those living under an occupying force. Raheb describes the violence, the fear, the grief, the day-to-day banality, and the gross inconvenience imposed on the citizens of Bethlehem. He also is determined to demonstrate their courage and the undying spirit of human resiliency.

The author is a preacher, and each chapter reads something like a sermon (once literally so) or a medita-



# GREAT READING

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tion, with specific stories that serve as the illustrations that put flesh on his points. The message centers on the determination of a Christian to find good news and even hope in life under the occupation, and the need for the reader to understand what is happening. The personal stories fashion a most tangible picture of the many different trials that are being endured.

This work is to be read not primarily for information and understanding, but as an expression of gospel faith and hope.

*(The Rt. Rev.) Joe Morris Doss  
Mandeville, La.*

### The Gospel According to Paul The Creative Genius Who Brought Jesus to the World

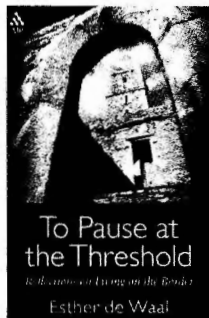
By Robin Griffith-Jones. Harper. Pp. 510.  
\$26.95. ISBN 0-06-009656-X.

Part commentary, part travelogue, part personal reflection — these three emphases make up the subject matter of this rather long book. No one will doubt that the subject matter is vital. Here Paul is seen as a great and struggling human being as well as a seer sent to us by God.

The author employs some original tactics. For example, he uses his own terms for the more common terms: "Christ" is always "the Anointed," "Holy Spirit" is always "the Breath," "the Old Testament" is always "the Old Order." Sometimes these new terms are helpful; often they are confusing and misleading.

Most of the author's energies are spent in a discussion of the Corinthian and Roman letters. The shorter letters do receive some attention, but there is one serious omission. Ephesians is barely mentioned, and thus one misses the great themes of our dwelling in Christ and Christ's dwelling in us, and the theme of the cosmic mission of Christ. These themes are also part of *The Gospel According to Paul*.

*(The Rev. Canon) M. Fred Himmerich  
Watertown, Wis.*

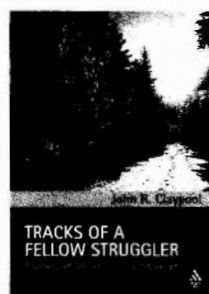


### To Pause at the Threshold

*New from  
Esther de Waal*

"Spiritual borderlands, (de Waal) concludes, can be frightening places, fraught as they are with the prospect of transformation. But they can also be sites where ideas are exchanged more freely, where we become aware of the constant motion of life in the Spirit. Beautifully written, de Waal's brief meditation will appeal to anyone who is waiting expectantly on the threshold of something new." —*Publishers Weekly*

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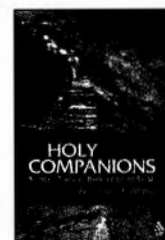
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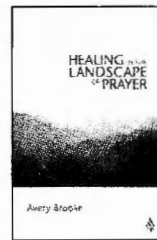
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# Broken Bonds

## *Anglican-Roman Catholic Task Force Notes Lack of Restraint in New Hampshire Decision*

The consecration of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire has opened a significant breach in the ecumenical work of the worldwide Church. In a report submitted to the Lambeth Commission, a team of Anglican and Roman Catholic scholars questions how the people in the diocese who elected the New Hampshire bishop can claim to uphold Christian tradition and morals when the overwhelming majority of the Church disagrees with them.

The report was commissioned after General Convention last summer by the Archbishop of Canterbury and Cardinal Walter Kasper, president of the Pontifical Council for Promoting

Christian Unity. According to Catholic News Service, the two asked the task force to address how the November 2003 consecration of a sexually active homosexual person as Bishop Coadjutor of New Hampshire should be seen in light of joint Anglican-Roman Catholic statements on the structure of the Church, on authority and ministry within the Church, and on Christian morality. The Most Rev. Rowan Williams, Archbishop of Canterbury, presented the report to the commission toward the end of June.

Anglicans and Roman Catholics have been called to give shared witness through the Anglican-Roman Catholic International Commission

(ARCIC), the scholars state. "Recent developments, however, call into question the extent to which we in fact share a moral vision," they said.

"While in recent times differing interpretations of scripture have emerged with regard to the issue of homosexuality, the traditional teaching continues to be upheld by our two communions. In this context should there not be restraint within Anglican provinces while together in the communion of the church we seek the guidance of the Holy Spirit regarding issues facing us?"

The report did not offer answers to the questions it raised. It did not take a position in the ongoing debate among some theologians and scholars regarding homosexuality and scriptural references to it, nor did it offer any specific suggestions on how to repair the breach. It suggested that the controversy points to the need for some method to ensure that the autonomy of individual Anglican provinces does not lead to decisions that break the bonds of communion.

A loose federation of local, independent communities "cannot adequately express the profound link between the visible gathering of God's people and its life-giving source, and is a pale shadow of the proper ecclesiology of communion," the report said.

The task force — comprised of ARCIC members and officially named the International Anglican-Roman Catholic Commission on Unity and Mission — included four Anglicans: the Rt. Rev. David Beetge, Bishop of Highveld, South Africa; Mary Tanner of the Church of England; the Rt. Rev. Stephen Baycroft, retired Bishop of Ottawa and former director of the Anglican Centre in Rome, and the Rev. Canon Gregory Cameron, ecumenical secretary to the Anglican Consultative Council; and four Roman Catholics. Bishop Beetge and Canon Cameron are also on the Lambeth Commission.

## ACC General Secretary Appointed

The Archbishop of Canterbury, as president of the Anglican Consultative Council, has announced the appointment of the Rev. Canon Kenneth Kearon, director of the Irish School of Ecumenics, Trinity College, Dublin, as the next secretary general of the Anglican Communion. He will succeed the Rev. Canon John L. Peterson, an American whose term expires in December.

The Most Rev. Rowan Williams cited Canon Kearon's "superb knowledge" of the worldwide church and his background in mediation and conflict resolution. "He comes at a time when

the challenges facing our Communion are enormous and the opportunities for mission great," the archbishop said.

The secretary general and the Anglican Communion Office exist to serve the various inter-Anglican bodies, in particular the four Anglican Communion "Instruments of Unity:" the Archbishop of Canterbury, the Anglican Consultative Council, the primates' meeting and the Lambeth Conference.



Canon Kearon

## Fire on Top Floor of Episcopal Church Center

All staff and other occupants at the Episcopal Church Center in New York City were accounted for and safe shortly after a one-alarm fire caused the evacuation of the 11-story midtown Manhattan building just before 9 a.m. on July 20.

The source of the fire was believed to be in the fan mechanism of the air-conditioning system on the 11th floor. Staff members and guests re-entered

the building later that morning.

Last June, Executive Council approved a \$29.9 million renovation of the 42-year-old building. The first phases of the project, which includes replacement of the three elevators, began early last month. One elevator and most of the air-conditioning system were operating after staff returned to work. Exhaust fans were set in place to clear smoke.



## Primates' Meeting Set for February

*Recommendations of Lambeth Commission Shape Agenda*

The primates' meeting that may well chart the future course of the Anglican Communion will be held in February in Northern Ireland, the chairman of the Lambeth Commission on Communion [LCC], Archbishop Robin Eames, has announced.

The Rev. Brian Parker, Archbishop Eames' press officer, told *THE LIVING CHURCH* the primates will gather in Northern Ireland, though the exact date and venue for the February meeting had yet to be decided.

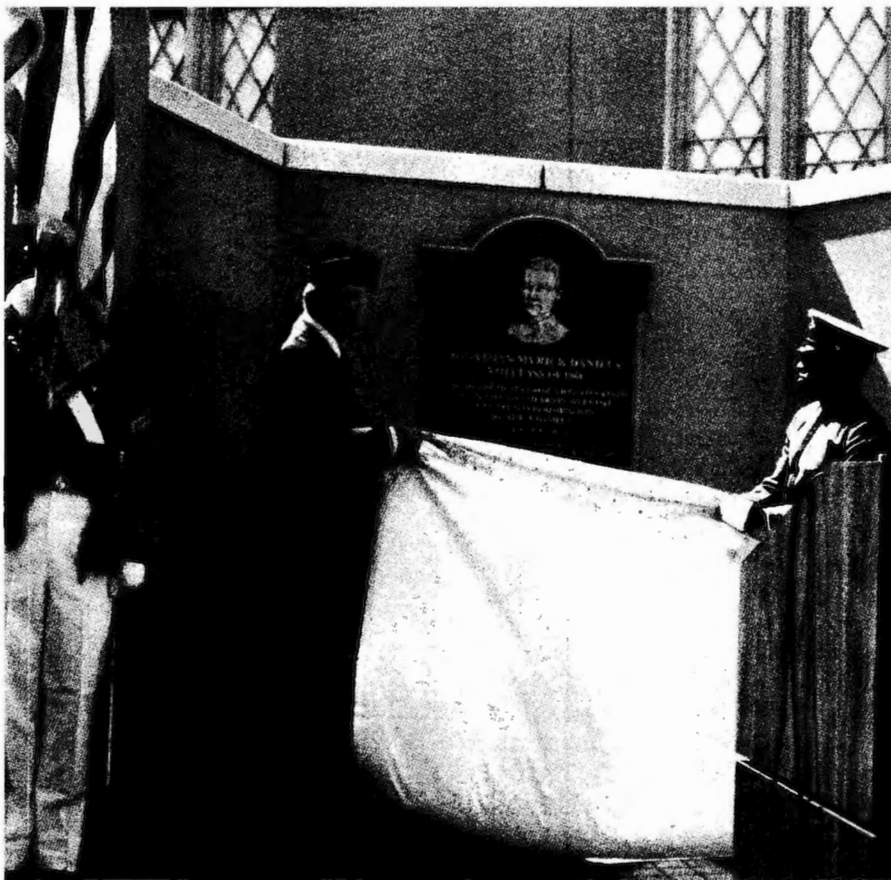
The *Belfast Telegraph* reported on July 15 the primates' meeting will be held at the seaside resort of Newcastle, County Down, some 30 miles south of Belfast.

The Lambeth Commission is "on target for publication in October," Mr. Parker said. The report will be delivered to Archbishop Williams and will receive its first airing at the primates' standing committee meeting Oct. 15 in London.

Copies of the report will then be distributed to the primates and to the Anglican Consultative Council. The February meeting will be the first occasion for the primates to deliberate together the report's recommendations.

Although a number of primates and provinces have called for discipline or even the expulsion of the Episcopal Church from the Anglican Communion, the confederated structure of the Anglican Communion does not allow for immediate or unilateral action. Any decision reached by the primates in February will be forwarded to the provinces for implementation and to the Anglican Consultative Council's August meeting.

The General Convention of the Episcopal Church is the only entity capable of altering the internal structure of the U.S. province under the current system.



VMI photo

**JONATHAN DANIELS MEMORIALIZED:** An honor guard at Virginia Military Institute unveils a plaque commemorating Jonathan Daniels, an Episcopal seminarian and 1961 VMI graduate. While in Alabama working to register voters on Aug. 20, 1965, Daniels stepped between a shotgun-armed sheriff's deputy and a 16-year-old African-American girl during a confrontation. The deputy fired, hitting Mr. Daniels in the stomach and killing him instantly. Mr. Daniels is one of only four VMI alumni to have an entrance to the student dormitory named after him. The Episcopal Church remembers him Aug. 14.

## Former South Dakota Camp Director Indicted

With its diocesan camp program already closed for the year for other reasons, members involved in youth ministry within the Diocese of South Dakota were dealt further discouragement when they learned that the camp director from 2001 through 2003 had been charged with multiple counts of rape and molestation of children. Some of the alleged incidents are said to have occurred at Thunderhead Episcopal Center in Lawrence County.

Isaac Swan, 30, was indicted by a Pennington County grand jury in July on one count of first-degree rape of a child under 10 years old, one count of third-degree rape of a child under 16 years old, and three counts of sexual contact with a child under 16. Mr. Swan had previously been charged in Lawrence County with 19 counts of third-degree rape and one count of

sexual contact with a child under 16. First-degree rape is punishable by life in prison upon conviction. Each other charge carries a maximum of 15 years in prison and \$15,000 fine upon conviction. Mr. Swan is now free after posting \$100,000 bail.

"You need to know that neither I nor anyone else on the Diocesan Council knew of these allegations. Even at this time, we know only what has been reported in the media," said the Rt. Rev. Creighton Robertson, Bishop of South Dakota, in a letter to the diocese. "I am confident that we will all learn the truth of what happened in this matter as the investigation draws to a close ... In the meantime, please know that many folks are working hard to ensure that youth ministry continues to be a priority for our diocese."

# Historians Talk About Life Since CCM Agreement

Anglican and Lutheran historians and archivists revisited their common roots and explored the implications of the Called to Common Mission agreement during their first joint conference June 20-23 in Chicago. While the past figured heavily in the presentations and workshops, the promise and pitfalls of the full communion agreement between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church commanded center stage.

The full communion agreement, adopted by the ELCA Churchwide Assembly in 1999 and the following year by the Episcopal Church's General Convention, is like a marriage in which two autonomous bodies pledge their mutual dependence, said the Rev. Donald Armentrout, an ELCA pastor and professor of church history and historical theology at the School of Theology of the University of the South. If procreation, at least in the traditional view, is the object



David Skidmore photo

Whereas the Lutheran focus is Christ on the cross, Episcopalians tend to stress the Incarnation, Prof. Armentrout says in the conference's opening address following Evensong at St. James' Cathedral in Chicago.

of marriage, then Called to Common Mission should be about bringing people into the faith, he said. "I am tired of hearing that numbers don't

matter. Numbers do matter."

Both traditions have much to learn from each other, he said. Lutherans may have a better understanding of the theology of worship, but Episcopalians have a clearer sense of the sacramental nature of liturgy, and how faith and order are linked through liturgy.

For their part, he said, Episcopalians could learn "a little bit of simplicity" from Lutherans regarding ecclesiastical titles and the notion of the priesthood of all believers. Episcopalians would also profit from the Lutheran view that God is the initiator in worship. Liturgy is not so much the work of the people, he said, as "the work of God through the people."

The conference drew some 200 participants, mostly from the Episcopal Church and the ELCA, along with a few members of the Anglican Church of Canada, and the Lutheran Church Missouri Synod.

*David Skidmore*

## Fathers' Rights Group Disrupts Service During English Synod

Ideological debate over a proposal to strengthen the Church of England's disciplinary canons were expected to dominate the July 9-13 General Synod meeting in York, but a violent protest from a fathers' rights group and other concerns made the expected debate somewhat anticlimactic.

The Church of England's legal officers released an opinion recommending that clergy ordained abroad by women bishops be allowed to be licensed or received by the Church of England. This reverses a 1988 opinion of Archbishop Robert Runcie, which held that clergy ordained by a female bishop could not, under canon law, be received by the Church.

York Minster was the scene of a violent protest on July 11 when a dozen members of a fathers' rights group

burst into the cathedral disrupting a service.

Twelve men dressed as priests and nuns assaulted cathedral vergers and broke a plate-glass door at the north entrance before sprinting up the center aisle to harangue the congregation of more than 500. Other vergers tackled some of the intruders, members of the group Fathers 4 Justice, an advocacy group for fathers who had lost parental rights in child custody cases, while the remainder, led by the group's founder, Matt O'Connor, gathered in front of the altar.

As they approached the altar, Archbishop Rowan Williams rose from his seat and told Mr. O'Connor he would allow him a few minutes to address the congregation. After the men finished they were escorted out and arrested.

Though he was able to persuade Fathers 4 Justice to stand down, Archbishop Williams was unsuccessful in convincing General Synod to adopt a reformed juridical procedure for dealing with alleged doctrinal, ritual and ceremonial offenses by the clergy.

Resistance to the proposal came mostly from conservatives who expressed reservations that the rules would promote the harassment of evangelicals and Anglo-Catholics for "ritual" offenses. In a vote by orders, clergy defeated the measure 103-99. It was approved by both bishops and laity.

In other business, General Synod passed a £32.6 million budget for the Church's central costs and agreed to reduce the number of members of General Synod by more than 100.

# Worship with the Avatars

Regular readers of this column know that [www.ship-of-fools.com](http://www.ship-of-fools.com) is my favorite website. Its off-the-wall approach to Christianity may be just what we need when we begin to take ourselves too seriously. When those who manage the site announced that an internet church was being planned, I admit to being skeptical but curious. Called Church of Fools, it was launched in May as a three-month experiment. I decided to give it a few weeks to work out whatever difficulties it might find; then I joined in.

Like Ship of Fools, the Church of Fools is based in England. It is underwritten in part by the Methodist Church in an attempt to reach persons who do not go to church. It is on the internet simply because that's where many people spend their time. It holds its main service at 9 p.m. U.K. time on Sundays and also lists weekday services at 7:30 a.m. and 11:15 p.m. I went to the Sunday service on July 18 and found it a strange experience.

Persons who visit the site ([www.churchof-fools.com](http://www.churchof-fools.com)) are asked to choose a male or female character, known as an avatar, which resembles a cartoon character in 3-D; select a name and a choice of clothing, and then enter the church. It looks like a church, with pews, an altar, a pulpit, and a lectern. Your character can walk about the church, sit in the pews, and perform a variety of gestures, including genuflection, crossing oneself, or scratching one's head. One can even visit the crypt, where there are chairs, vending machines, and presumably an opportunity to socialize with others.

When one enters the church, there are other avatars present. They are real people, and you can carry on conversations with them, either in whispers or in speaking aloud. If you want to remain anonymous, you can choose that mode. Then your character appears as a ghostly apparition that can be seen by no one else.

Because the church had reached its capacity (30 persons) by the time I arrived, I was assigned the anonymous figure. A church bell sounded at

9 p.m., and "Frin," identified as a warden, moved to the front of the church and began to lead the service.

"Holy, holy, holy is the Lord of hosts," she said, the words appearing in a box on the screen. "We gather here from many places and in many time zones." Frin asked those present to share what time it was at their sites.

The warden continued with a reading from Revelation, and variety of prayers which brought a variety of responses. Most said "Amen," one replied "Yo," and one of the avatars stood up in the pew with arms raised. We were told we could put something in the collection plate by clicking our mouses at a certain spot and furnishing our credit card numbers. Peace was offered and visitors could type in their responses. During this interlude, some orchestral music was heard.

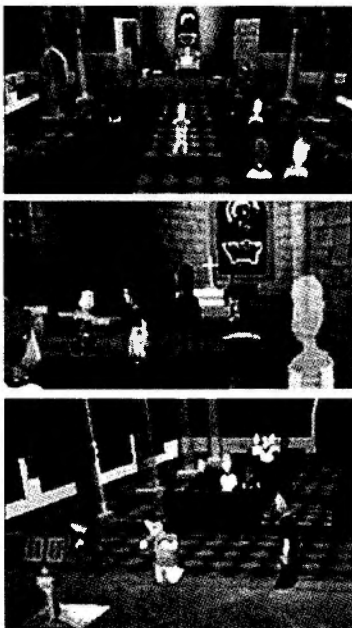
The warden introduced the preacher, the Rev. David Jenkins (no, not that David Jenkins). This one was from the Wilmslow United Church of Christ. His character moved to the pulpit from where he delivered a five-minute sermon. I was impressed that Mr. Jenkins based his sermon on the British Open golf tournament which had ended only 90 minutes earlier. He even mentioned the name of the winner of the event, Todd Hamilton.

Following the sermon there was a time for intercessory prayer, with a pause after each petition so visitors could add their own responses. Strangely, Frin asked those in the church to face one of the walls during some of the prayers, then asked them to turn toward another wall, and eventually the door, during others.

Just before the service concluded Frin asked all to recite the Lord's Prayer. Various versions, all in English, were typed in unison. Finally, Frin announced that "the service is ended," about 45 minutes after it had begun. Some of the participants headed for the crypt where they could engage in dialogue with the preacher.

The chances of my making a return visit are slim. I may check out the Diocese of Oxford's attempt at a similar venture (scheduled for July 30) but I prefer "real" church. I would concede that visitors to Church of Fools can experience snippets of the word of God while remaining comfortable in their homes. That's not all bad.

*David Kalvelage, executive editor*



## *Did You Know...*

**The Rt. Rev. Peter J. Lee, Bishop of Virginia, and the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, both were in the newspaper business when they chose to pursue the ordained ministry.**

## *Quote of the Week*

**The Rev. Winfred Vergara, recently named national missionary for Asian ministries, on his role: "to help recapture the role of the Episcopal Church as *avant-garde* for change."**

## Support for Missionaries

While the Anglican Communion Network (ACN) is far from achieving acceptance throughout the Episcopal Church, it has come up with an idea that is worthy of support by the rest of the Church. On Sunday, Aug. 8, the network's bishops are asking congregations to recognize and pray for missionary efforts throughout the world. Appointed Missionaries from the Episcopal Church Center, individuals sent by various mission-minded organizations, and others sent directly by congregations labor without fanfare, sometimes even risking their lives in order to share the good news. Missionary personnel ought to be recognized for their sacrifices, and their efforts are deserving of our prayers. The source for this idea matters little. What is important is that we pray for those involved in missionary endeavors, not only on this Sunday but often.

## Late Deliveries

Earlier this year we alerted readers to some problems that had been occurring concerning delivery of this magazine [TLC, Feb. 22]. We said we would do what we can to improve matters, and we have done that. Unfortunately, the problem has not been solved. Every issue during 2004 has left our office on time, at least 10 days and often two weeks in advance of the date of publication, but there are still too many instances of subscribers receiving copies beyond the date of issue, or two copies on the same day. We are as frustrated as our subscribers by these reoccurring problems, and we will continue our efforts to see that erratic delivery is eliminated.

August may be a time  
when the church  
seems quiet, but there  
is plenty to do.

## Church Work in August

It's been said on many occasions that the Episcopal Church goes on vacation during August. That remark is not true, of course, but there are times when it seems as if most of the church is on holiday. Many clergy are away from their parishes during August, and some dioceses have a difficult time rounding up enough supply clergy to cover all the openings. Many church members travel during August, so attendance often trails the norm for the rest of the year.

August need not be a slow time for parish churches. Clergy and parishioners who are not away can use the time wisely to prepare for the resumption of regular activities, probably with few interruptions. It may be a good time to find another Sunday school teacher, to plan the schedules for various committees or groups that have taken a break during the summer months. It may be the right time to catch up on pastoral calling while things aren't so hectic around the parish. Work could begin in advance of a stewardship campaign, articles planned for the newsletter, even preparation for a sermon or two. Perhaps a speaker needs to be lined up for an adult forum, Sunday school lessons planned, the bishop's visitation coordinated.

August may be a time when the church seems quiet, but there is plenty to do. This may be a fine part of the year in which to get much accomplished.

# Broken Relationships

*What I've learned  
about friendship  
in the church since  
General Convention.*

By John Wesley

I have been ordained since 1970. At some point early in my ministry I was led to the conclusion that, whatever else the Church is about, it is about relationships — our relationship with God through his Son, Jesus; our relationship with other members of the body of Christ; our relationship with hurting people in the world.

I came to believe that being the Church was accomplished by offering, building, strengthening and developing relationships, and when necessary, healing them through repenting and forgiving. I learned, as all people sadly must do, that sometimes relationships get broken and are not mendable. The death of a relationship can cause grief just as certainly as if one or both of the participants had passed into eternity.

Sometimes when a relationship ends, people become trapped in their grief and its pain and wary of relationships in the future, staying more distant, more self-protective than before. Others grow through the grief and come out the other end more convinced than ever of the value and importance of making and maintaining relationships, despite knowing that brokenness and loss and pain may occur again.

Though I have been tempted at times to try the self-protective route and avoid the pain, I have been led to see that this way avoids not only the pain, but the promise of growth and wholeness as well. Therefore, I have chosen the way of relationship, which often is the way of pain; but when I allow another relationship to be a channel of ministry to me, healing takes place. That, I concluded, is what the Church is about — making, developing and healing relationships.

Because I have come to believe this so strongly, I have sought in every congregation to which I have been called to build relationships with the members. I visit in homes regularly. I visit in hospitals and nursing homes. I visit before and after surgery. I go to 80th birthday parties. I attend 50th wedding anniversary celebrations. I avail myself of every opportunity to connect personally with members of the congregation. When we pass the Peace, it is an almost wild avalanche of hugs. When people leave at the conclusion of the service, we exchange more hugs; some of the women lean forward to receive a kiss on the cheek as they pass through, heading on to coffee hour. "What a loving group we are," I think proudly to

myself. "This relationship thing is really working! And the feelings," I thought, "are mutual. I am committed to them, and they are committed to me. We are not just shepherd and flock; we are becoming friends."

Then came the 74th General Convention's consent to the consecration of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire. In my congregation, some people left quickly because of it. I learned about their departure only through the grapevine. Not so much as a phone call or note, much less a personal visit to talk about their pain — or even to

**That is what the Church is about — making, developing and healing relationships.**

say goodbye. I think, "But what about our friendship? Is this how friends treat one another?"

Others who haven't actually left yet stick their head in my office door, staying just long enough to say, in an angry tone of voice, something like, "If something isn't done about this, we're out of here!"

## READER'S VIEWPOINT

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

While I understand their anger, I am more concerned with something altogether different: our relationship. There is a part of me that wants to shout: "I have been here pouring out my life for you, and sacrificing for you. Up at 4 a.m. to meet you in the emergency room. Out at 1 a.m. to perform last rites. Up past my bedtime Saturday night so I could celebrate your birthday. Taking your phone call on my day off about something that easily could have waited to regular office hours. I did it all without complaining, because I thought, 'That is what friends do.'" After all that we have shared together, I believed that I mattered to you as a person as much as you matter to me as a person. But here you are, walking away from your church, from your church friends, and from me, sometimes without so much as an explanation or even a good-bye. How is that possible? What about our relationship? Our friendship?"

I am beginning to think that relationships between clergy and church members aren't as mutual as I thought they were, or expected them to be, or even want them to be.

"But," I want to say to church members, "if our relationship is not as important to you as it is to me, then how can we call ourselves the Church?" Isn't the Church supposed to be about relationships?"

I guess I could walk away too, but I really don't want to. For now, I think I have no choice but to keep on being and doing what I have always been and done. Make relationships. Be a friend. Give myself away. Sacrifice when called to. Try to continue to model the behavior that I believe is most compatible with being a Christian.

But knowing what I think I have learned since General Convention, I sometimes wonder, "what's the point?" If we are not in this together to build relationships, to be friends to one another, to stick together through thick and thin, then what is a church anyhow? I'm not sure I know anymore. □

*The Rev. John Wesley is the rector of Church of Our Savior, Palm Bay, Fla.*

## LETTERS TO THE EDITOR

# A Serious Fracture

I (and many others, I am sure) read with sadness and disbelief of the actions of a bishop in our Church against the dean that he himself had appointed [TLC, July 11]. The article on Bishop Orris Walker and Dean James J. Cardone, Jr., if true, is a serious tear in the fabric of Episcopal pastoral care and promises not to be in the past tense anytime soon.

A key issue is that the late son of Dean and Mrs. Cardone was an adopted Korean. Such an openness of heart and family to one not naturally part of the family and not part of one's race, culture or ethnicity is anything, I would think, but racism. This fact has not appeared in media reports, and I would like to know how one dances around that fact in the accusations that have been made public.

*(The Rev.) Jeffrey A. Mackey  
Nyack College  
Nyack, N.Y.*

The article regarding the dismissal of the dean of the Cathedral of the Incarnation in Garden City, N.Y., was at best a profound disservice.

One of the reasons that many clergy and laity refuse to seek treatment for the disease of alcoholism is the again witnessed-to concern that all their future decisions will be seen by an ignorant and unenlightened Church and public as a function of their illness rather than as the fruit of their intellect.

**All leaders at some time or another are called upon to make decisions that cannot be postponed.**

It is indeed a tragedy that the dean's son was killed while in the service of our country, and it is no doubt a loss that will always be present. Nonetheless, all leaders at some time or another are called upon to make decisions that cannot be postponed.

Moreover, the article included reference to some who disdain the bishop while failing to mention the many who gratefully regard the gift that Bishop Walker's ministry is to the Diocese of Long Island and to the larger Church. The bishop's recovery does not mean that racism was not present in the situation, just as TLC's slanted coverage does not suggest that racism is absent from these pages. Or is this merely a belittling of those deemed too liberal?

*(The Rev. Canon) Alonzo C. Pruitt  
St. Philip's Church  
Richmond, Va.*

I share in the dismay and disappointment of the congregation of the Cathedral of the Incarnation in Garden City, Long Island, N.Y., in learning of the forced resignation of Dean James J. Cardone by Bishop Orris Walker.

As an African American priest, formerly of that diocese, and having worked and worshiped with Dean Cardone, I can categorically state that he is not a racist. On the contrary, he has always been a strong and sensitive supporter of all of us in a very professional, spiritual and pastoral way.

Bishop Walker, in his haste, did not take the time to review his own words in terms of finding common ground in resolving conflicts: "... broken rela-

**Dean's Firing Highlights Concerns About Bishop Walker**  
The Rev. James J. Cardone, Jr., dean of the Cathedral of the Incarnation in Garden City, N.Y., was dismissed by Bishop Orris Walker of the Diocese of Long Island on July 11. The article in the July 11 issue of The Living Church, "A Serious Fracture," by Jeffrey A. Mackey, highlights concerns about Bishop Walker's actions. The article states that Bishop Walker's dismissal of Dean Cardone was a "serious tear in the fabric of Episcopal pastoral care and promises not to be in the past tense anytime soon." The article also mentions that Dean Cardone's son was an adopted Korean. The article concludes that the bishop's actions were a "profound disservice" to the cathedral and the diocese.

tionships should be restored by extraordinary acts of grace..." [*The Dominion*, June 2003].

As the chief priest and pastor of the diocese, the bishop fails to demonstrate any indication of pastoral qualities, not to mention his insensitivity to the grieving dean and his family. As for the episcopate, he has not exercised the ministry of reconciliation and has not found the common ground — that foundation which could have brought about a workable and viable solution to their differences.

*(The Rev.) Lisle H. Davis  
St. Alban's Church  
El Paso, Texas*

**Editor's note:** *The following letter appeared in July 18 issue of TLC, but with some of its type hidden.*

### 'No Provisions ... Broken'

I am in agreement more often than not with the editorial positions taken by TLC, but I disagree with the assertion [TLC, June 6] that Bishop Duncan's action in allowing Bishop Daniel Cox of the Reformed Episcopal Church (REC) to confirm does not meet the criteria of being "well thought out, authentic, and the author need[ing] to be aware of the consequences."

Bishop Duncan, in a statement released by the Diocese of Pittsburgh, said, "According to preliminary opinions from both the chancellor emeritus and current chancellor of the diocese, no provisions of the constitution or canons of the Episcopal Church have been broken in the authorization for a Reformed Episcopal bishop to act."

The action was also in accordance with the priorities set by the 1998 Lambeth Conference in requesting that Anglicans begin ecumenical work "with a view to the reconciliation of all who own the Anglican tradition."

It is important to note that efforts at reconciliation between the Episcopal Church and the REC have been on a positive trajectory since at least 1940. Both the 1997 and 2000 General Conventions enacted legislation recommending talks toward mending the

125-year rift between the two churches.

It must be said, however, that in 2003 the REC suspended talks with the Episcopal Church while maintaining membership in the U.S. Anglican Congress and joint ministry with only those dioceses and bishops who endorse the biblical and traditional understanding of human sexuality as it relates to marriage and ordination.

*(The Rev.) David D. Wilson  
St. Paul's Church  
Kittanning, Pa.*

### The Only Door

It was sad to read that the Plano West folks denied Bishop Bruno entrance to their gathering [TLC, June 27]. There is no justification for ungra-

of Undie Sunday was placed in a rather strange environment.

The happenings as described took place after the service, thank you. (We actually are a bit traditional around here.) The article in the diocesan newspaper did say it was a bit of silliness for a very serious cause. The Springfield Rescue Mission gives out approximately 12,000 pieces of men's underwear a year. This year, we contributed more than 400 pieces. I am sure "Undie Sunday" may appear strange to some folks, but to the guys coming off the street it provides a positive step toward gaining a sense of personal dignity. We hope "Undie Sundies" (spelled anyway you like) will spread across the land.

*Mariana Bauman  
Springfield, Mass.*

**"Undie Sunday" may appear strange to some folks,  
but to the guys coming off the street it provides a  
positive step toward gaining a sense of personal dignity.**

cious behavior in the Name of Jesus.

It was sadder to read that Bishop Bruno does not believe the teaching of Jesus that "no one comes to the Father" (kingdom) except through him. This type of left-wing fundamentalism is limiting and narrow. Borrowing from C.S. Lewis, I would think affirming that Jesus is the only door into the kingdom would be quite freeing. Christ is the door for all men and women, Jews or Buddhists or even Christians, who have lived and loved God from the depths of their souls. And in the hour of judgment it will be the faithfulness of Christ alone who shall reveal the secrets of all human hearts in the light of his resurrection.

*(The Rev.) Robert Keirsesey  
San Diego, Calif.*

### Strange Environment

I guess I should thank David Kalvelage for the publicity he gave Christ Church Cathedral, Springfield, Mass. [TLC, July 4], except that the mention


### LETTERS TO THE EDITOR

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**PEOPLE & PLACES**

**Appointments**

The Rev. Canon **C. David Evans II** is canon to the bishop, Diocese of Northwestern Pennsylvania, 145 W Sixth St., Erie, PA 16501.

The Rev. **Gary Goldacker** is interim rector of St. Stephen's, 6000 Grove Ave., Richmond, VA 23226.

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

The Rev. **Linda Spiers** is rector of Trinity, PO Box 374, Collinsville, CT 06002.

The Rev. **Paul J. Stephens** is head of school at Coast Episcopal School, 5065 Espy Ave., Long Beach, MS 39560.

**Ordinations**

*Deacons*

**Alabama** — **Deborah Braden**, deacon-in-charge, St. Matthias', 2310 Skyland Blvd. E, Tuscaloosa, AL 35405; **Matthew Doss**, associate, St. Luke's, 3736 Montrose Rd., Birmingham, AL 35213; **Jeremy Lucas**, deacon-in-charge, St. Timothy's, 207 E Washington St., Athens, AL 35611; **Rusty McCown**, associate, St. Mary's, PO Box 55245, Birmingham, AL 35255; **Chris Selfe**, St. Ann's, 209 E 16th St., New York, NY 10003.

**Massachusetts** — **Noah Evans**, assistant, St. Anne's, PO Box 6, 147 Concord Rd., Lincoln, MA 01773-0006.

**Retirements**

The Rev. **Larry Harrelson**, as rector of Transfiguration, Sisters, OR; add: PO Box 4064, Boise, ID 83711-4064.

**Deaths**

The Rev. **C. Frederick Barbee**, former editor of *Anglican Digest*, died July 16 in St. Louis, MO. He was 55. Fr. Barbee was editor of the publication from 1995 to 2001.

Born in Fayetteville, AR, he was educated at the University of Arkansas and the General Theological Seminary. He was ordained deacon in 1975 and priest in 1976 in the Diocese of Arkansas and served there as curate at St. Paul's Church, Fayetteville, 1975-76, as the founding vicar of Grace Church, Siloam Springs, 1976-80, and founding vicar of St. Theodore's, Bella Vista, 1977-80. He was associate at St. Michael and St. George, St. Louis, 1981-95, before becoming editor of the *Digest* and director of the Anglican Institute. His last parochial position was as canon residentiary at the Cathedral of the Advent, Birmingham, AL, 1995-2001. In recent years he was involved in non-parochial ministry. He is survived by his parents, Andy and Wilma Barbee, of Springdale, AR; a sister, Brenda Harris of Fayetteville; and his grandmother, Erma Jones of Springdale.

**Next week...**

**Technology Issue**

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**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**: Oriel College, Oxford University, *September 6-9, 2004*. Contact: [margaret.yee@nuf.ox.ac.uk](mailto: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.stjamescsl.org](http://www.stjamescsl.org) or write: **Farrer Conference**, St. James Episcopal Church, P.O. Box 126, Baton Rouge, LA 70821.

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**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 oneself 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.stpaulswww.org](http://www.stpaulswww.org).

**TO PLACE A CLASSIFIED CONTACT:**  
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**(414) 276-5420 EXT. 16.**  
**E-MAIL: [TPARKER@LIVINGCHURCH.ORG](mailto:TPARKER@LIVINGCHURCH.ORG)**



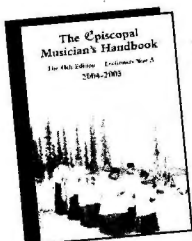
**FULL-TIME ASSOCIATE RECTOR:** Large, historic NYC church seeks senior associate for pastoral ministries and new member incorporation. Oversees pastoral assistance to all parishioners and others who contact the church. A major initiative will be the development of a program to help new members become 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.**

**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>.

**EXECUTIVE DIRECTOR, TULSA METROPOLITAN MINISTRY:** Executive Director sought for Tulsa Metropolitan Ministry ([www.tumm.org](http://www.tumm.org)), a well-established interfaith organization dedicated to serving both the community and its member congregations. Job description and application may be obtained from **Dr. William Tabbernee, President, Phillips Theological Seminary, 901 N. Mingo Road, Tulsa, OK 74116.** Phone (918) 610-8303, Fax (918) 610-8404. Email: [julia.chastain@ptstulsa.edu](mailto:julia.chastain@ptstulsa.edu). EOE.

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**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: **Tattnall Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, Georgia 30830** E-mail: [WTT3080@regionsbank.com](mailto:WTT3080@regionsbank.com).

**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.

**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).

**FULL-TIME RECTOR:** Pastoral sized parish founded in 1842, debt free, with a long history of Diocesan and community involvement, located in a small town in central NC, seeks a rector who will lead, nurture and help us to use and develop our God given talents to further our individual and collective ministries. Parish is interested in a caring, energetic pastor who makes the Gospel message relevant to our lives, provides pastoral care, and develops and administers programs which will both help parish members grow spiritually and attract new members. Henderson, home of beautiful, 50,000 acre Kerr Lake, is an easy 50 minutes to the educational (Duke, UNC & NC State), cultural and medical resources of the Raleigh/Durham/Chapel Hill area. For information on our church and to view our profile, visit our website: [www.churchoftheholyninnoents.org](http://www.churchoftheholyninnoents.org) Please submit your resume and CDO profile by 9/15 to: **Rick Palamar, Chairman, Search Committee, Church of the Holy Innocents, 210 S. Chestnut Street, Henderson, NC 27536.** E-mail: [rick@chasedevelopment.com](mailto:rick@chasedevelopment.com) with copy to **Rev. Canon Marie Fleischer, Diocese of North Carolina, P. O. Box 17025, Raleigh, N.C. 27619-7025** E-mail: [marie.fleischer@episdiocne.com](mailto:marie.fleischer@episdiocne.com).

**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](mailto:jbatkin@churchofadvent.org) and view website at [www.churchofadvent.org](http://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](mailto:jbatkin@churchofadvent.org) and view website at [www.churchofadvent.org](http://www.churchofadvent.org).

**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 worshiping in beautifully restored building, St. Bart's is a growing community consisting of year-round and seasonal members diverse in age, race and life-style. Expanding Montessori school serves 3 thru 10-year-olds. Send resume and CDO profile to **Search Committee, St. Bartholomew's Church, 3747 34th St. S., St. Petersburg, FL 33711-3836.**

**FULL-TIME RECTOR: St. 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.com](mailto:administrator@saintandrewstampa.com).

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# 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; Holy Days Evensong 6

## ROXBURY, CT

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

## MILFORD, DE

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

## WILMINGTON, DE

**CHRIST CHURCH CHRISTIANA HUNDRED**  
[www.christchurchde.org](http://www.christchurchde.org) (for directions) (302) 655-3379  
The Rev. Dr. John Martiner, r, the Rev. Heather Patton-Graham, assoc.; Barbara Jean Brown, Christian Formation  
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown** (202) 333-6677  
Corner of 31st & O Sts., NW  
[www.christchurchgeorgetown.org](http://www.christchurchgeorgetown.org)  
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5, MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

## COCOA BEACH, FL

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

## JACKSONVILLE BEACH, FL

**ST. PAUL'S BY THE SEA** (904) 249-4091  
First Church of Jacksonville Beach, est. 1886  
465 11th Ave [Website: www.spbts.net](http://www.spbts.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 Wilfoughby 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, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 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)  
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8:30

## ST. MICHAELS, MD

**CHRIST CHURCH** 301 S. Talbot St. (410) 745-9076  
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hutt, assoc.; the Rev. Paul Winters, asst.; William Thomas,  
Organist & Choirmaster.  
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Daily MP 9

## KANSAS CITY, MO

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www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off Strip H Eu Daily (ex Sat) 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  
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  
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The Rev. George B. Greene  
Sun Mass 8 & 10 (Sung). Weekdays as posted.

## WESTHAMPTON BEACH, NY

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Main Street and Potunk Lane  
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Handicapped Accessible

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
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E-mail: mail@stmarysasheville.org  
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June)

## FREMONT, OH

**ST. PAUL'S** (415) 332-3032  
206 Park Ave (& Court St)  
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## 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@chilitech.net  
Sun Mass 8 & 10:30, Mon 7, Tue 12, Wed 10, Thu 8:30, Fr 7,  
Sat 8; E & B 1st Sun 5:30, MP Mon-Fr 8:30, Sat 7:45

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (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  
E-Mail: holycross@sc.rr.com  
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael  
G. Cole, asst.  
Sun 8:30, 10:45, Nursery available

## RAPID CITY, SD

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

## CORPUS CHRISTI, TX

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

## SAN ANTONIO, TX

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

## 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  
818 E. Juneau www.ascathedral.org  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted.

## ST. MARK'S EPISCOPAL CHURCH

(414) 962-0500  
2618 North Hackett Avenue  
(corner of Downer and Bellevue)  
On Milwaukee's eclectic East Side  
www.stmarksmilwaukee.org  
The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst; The  
Rev'd Michelle Mooney, d  
Sun Eu 8 & 10; Tues 12:15; Thurs 5:30; MP M-F 8:30; EP M,  
Tue & W 5:30

## RICE LAKE, WI

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

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## MOJAVE, CA

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Sun Eu 10

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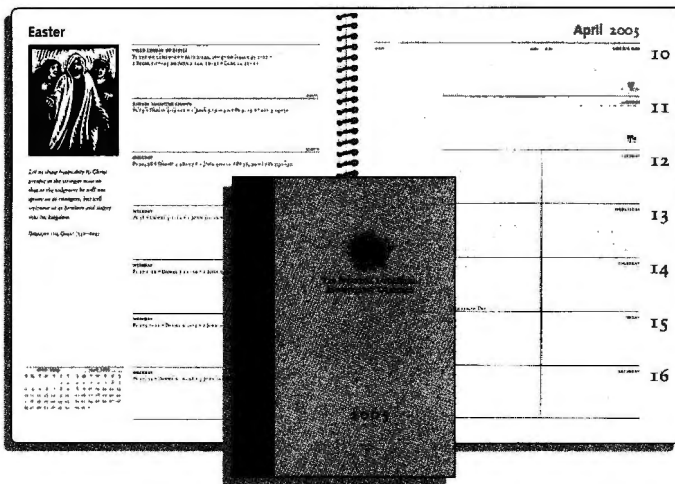
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