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Volume 229 Number 7

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



Tired of being wired? Stop! Don't kick that computer to the curb just yet. Technology will never be a substitute for personal evangelism or pastoral leadership. But websites, email, and other technologies are tools that can help congregations to minister more effectively to their current members, as well as to seekers, through the media many of them use every day.

Rick Wood photos

Features

- 9** Prayerful Forum
Network aims to connect science and faith in everyday life.
BY MICHAEL O'LOUGHLIN
- 16** Seven Deadly Scams to Avoid Online
BY AARON OREAR
- 18** Pathway to Faith
Grace Cathedral in San Francisco has been ministering online for nearly a decade.
BY MICHAEL O'LOUGHLIN
- 20** Twelve Steps to Web Success
BY AARON OREAR

Other Departments

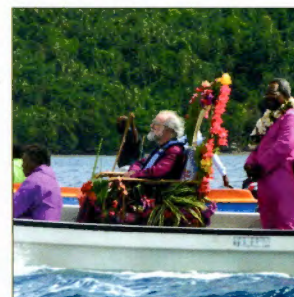
- 4** Sunday's Readings
5 Sharps, Flats & Naturals

Opinion

- 21** Editor's Column
Reasons Not to Own a Cellphone
- 22** Editorials
Technology's Impact
- 23** Reader's Viewpoint
Unclear Communication
BY CHARLES A. SUMNERS, JR.
- 25** Letters
There is Help

News

- 15** Three Faiths at Peace Conference in Paris



- 8** Books
30 People & Places

13

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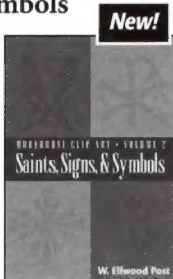
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SUNDAY'S READINGS

Fire and Trials — He Promises

'I came to bring fire to the earth' (Luke 12:49)

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

He promised fire and trial, discipline and division, as tools of interpreting the times (Luke 12:49). If we do what he expected us to do, we would be able to get a fix on what is happening as we live under these experiences of God.

The lessons give us two interpreters. There may be more, but in these lessons we have fire and trials. Fire burns, consumes and purges. Trials uncover, strengthen or break down. Both can either destroy or make way for new life. And Christ is involved in each action. Hence the division of the households (Luke 12:52,53). If we can ride out the effects of fire and trials and come out unscathed, all that says is that we have sat out the life of faithfulness.

According to Jeremiah, God would have us distinguish between his revelation and our dreams. One is straw, one is wheat. His word is a hammer which breaks rocks. God's word has the full capacity of fire. It can transform, change, alter, rearrange, or we can reject and abandon what he wants to call forth. In his grace he has given scorching heat to tear down what is not of his mind and will, and he will replace our dreams with his eternal truth.

Jesus promised to send fire as his legacy on earth. Why should we be surprised? He is king of all rulers, the protector of widows and orphans, the head of the Church, the key to all wisdom, and the only way to the Father. Do we not see gaps? If he is the Holy

One of Israel, should we not see consuming fire? We should and we shall. He promises.

Discipline holds hope in all this. Jesus does not send what we call wild fire. His heat goes out of his mouth, and he holds the lightning bolts in his hands. Therefore the writer to the Hebrews can speak of God's discipling ways — through fire and trials. God loves us, and he wants to see "the glorious liberty of the children of God" displayed in us. For that he wants to move us to lay aside the sin which so closely clings and so subtly destroys (Heb. 12:1). The faith which Jesus pioneered and perfected for us will bring to us joy and to others a harvest of righteousness.

Beyond the cross, the shame, and the agony, Jesus saw his joy and the right hand of the throne of God. For some, as we follow his vision, this brings a lift to drooping hands and weary feet. For others in the same household, this will bring disappointed hopes and a failed savior.

Jesus expects us to interpret the times. He doesn't mean today's news streaming across the bottom of our TV screens. He means all times, all history, all of life. Fire and trials divide. What keeps some growing and others leaving? Only as we understand God's ways can we even slightly accept this as the hand of a loving Father. Only as we hear his word and absorb it do we gain hope and find peace in the midst of fire and trial.

Look It Up

What images other than a hammer does Jesus use to describe the power of God's word? (2 Tim. 3:16; Heb. 4:12.)

Think About It

If we omit the fire of Christ's teaching, what are we omitting about Christ himself?

Next Sunday

The 12th Sunday after Pentecost (Proper 16C), Aug. 22, 2004

Isaiah 28:14-22; Psalm 46; Heb. 12:18-19, 22-29, Luke 13:22-30

High-Tech Music

The Beauty of Electronic Composition

By Arlen Clarke

Can you imagine the gift to civilization had Mozart or Bach been able to complete compositions in hours rather than weeks, and to transmit the music in its final form around the world to someone who could see and hear the music literally seconds after its completion?

For centuries, even up to 15 years ago, composers laboriously hand-wrote music over days and weeks, using reams of manuscript paper, jotting down ideas or thematic material. Multiple separate instrumental parts had to be transposed and legibly copied. Not until all the pieces of the process were complete could the music be printed, sold, performed by other musicians, and heard by audi-

ences. I know because I'm one of these composers.

Thanks to music notation software technology, musicians today can compose, arrange and perform music in a relatively short time. They can transmit this music globally to anyone. All it takes is a computer.

Composing music is no different than it always has been except that today the actual physical process is electronic. Essentially, one enters musical notation into a computer by using an attached electronic keyboard or the keypad on the computer itself. Whether a composer writes for a solo voice, a full orchestra, or everything in between, even the techno-challenged like me have a great creative sea in which to swim.

The beauty of electronic composition lies in its streamlined flexibility. It is perfect for church musicians. It

allows them to be spontaneous and creative in service planning and last-minute requirements. Church musicians are often hard pressed to come up with a descant or an arrangement that must be available at the next rehearsal. They may be asked for music for a sudden funeral service. A choir may require an arrangement of, say, a Thomas Tallis anthem for four voices rather than three, or singers' limitations may dictate key changes. Instead of waiting weeks for a publisher to send music, or hand-writing the arrangement one needs, the musician can create an engraved arrangement or original composition right there in the office in time for the next rehearsal. It can then be copied and stored, just like other documents and music files. This frees up a great deal of library shelf space and the music is

(Continued on next page)



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SHARPS, FLATS & NATURALS

(Continued from previous page)

stored safely for future use, at which
time it can be printed, collated and
placed into the performers' folders.

Using music notation software, com-
posers' original music may be created
one week and performed across the
country the next. Last December, I
wrote a piece especially for Christmas
Eve using my Sibelius 3 software. I
used the Adobe Acrobat software to
transpose it into a portable data file
(PDF). I attached the PDF containing
the music to an e-mail to my friend and
colleague John Schaefer, canon musi-
cian at Grace and Holy Trinity Cathed-
ral in Kansas City, Mo. He received it
in his e-mail, opened the attachment,
saw it on his computer screen, and
printed it out. Apparently, he liked it
and asked to use it during Christmas
Eve services at the cathedral. In four
clicks of the mouse, the music was on
the way to Kansas City, no postage, no
envelopes, no delays. Even more
recently, I sent a fully orchestrated
Christmas Cantata, *Summer in Winter*,
for chorus and orchestra to a colleague
for his perusal. In a week, after I'd sent
the full score via e-mail and later a CD
of the computer recording of the
music, he wrote to tell me that he
wanted to use it in December.

What are the drawbacks for the con-
sumer? You still need to make those
paper copies, distribute, and store the
music after use. You don't get that
lovely cover artwork that comes on
publishers' scores. You must ensure
that the music may indeed be copied by
checking about copyright. Usually this
only takes a phone call to the com-
poser. If a composer is making music
available in this manner, a small fee for
copying or a license fee for use is all
that is required. The amount of this fee
varies but it is much less than paying
for individual copies furnished by a
mainstream publisher.

One publisher in particular that pro-
vides new music on a one-time fee
basis is St. James Music Press
(www.sjmp.com) in Hopkinsville, Ky.
The owner-guru of this operation, Mark
Schweizer, approaches music publish-
ing in a unique and generous manner.
He compiles a volume of music once or

twice a year containing about 20 new anthems and some arrangements of public domain music. He champions the music of living composers and makes each volume available for copying by charging a one-time license fee. One of my favorite lines about his operation reads, "We're good, we're cheap

Using music notation software, composers' original music may be created one week and performed across the country the next.

and we're snooty!" The fine music pays for itself if you use only one piece from the entire volume.

St. James inspired me to do the same with my own compositions at Lorelei Music, (www.loreleimusic.com). Other composers are beginning to establish their own websites, making available their music around the world to those who want something different than what the major publishing houses are offering.

More and more, choral music is being made available on the internet, at times for free or for a small fee. The Choral Public Domain Library at www.cpd.org has first-class music from the ages, all in the public domain, available to the consumer for a few clicks of the mouse. Musicians no longer need to purchase 30 copies of Mozart's *Ave verum* from a publishing house at \$1.50 a pop.

For composers, going it alone as a self-publisher may seem daunting, but by using the technology available, they can finally realize that a servant is indeed worthy of his hire by earning a reasonable income for their efforts. Furthermore, they now may rest in the knowledge that their music is being performed and heard by appreciative groups and audiences around the world. What better way to share their gifts? □

Arlen Clarke is a composer and conductor who lives in Rockbridge Baths, Va.

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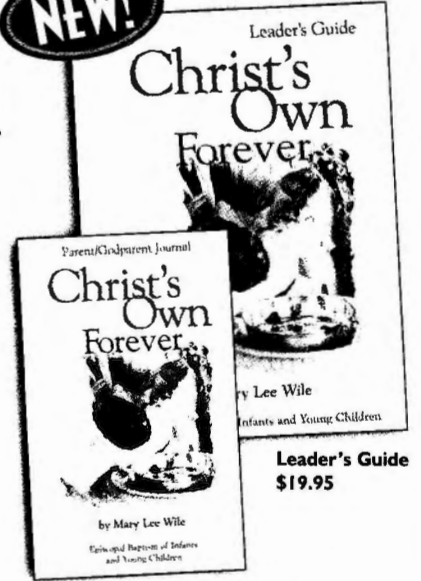
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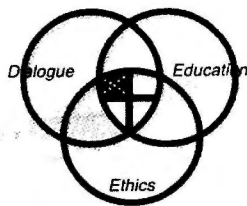
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- ✦ to provide guidelines in Christian ethics for use in everyday decision within contemporary American culture.

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WIRED FOR MINISTRY

Jewell, John P.
1587430754 • 192 pp. • \$14.99p

Wired for Ministry offers practical strategies for integrating technology and ministry while keeping a watchful eye on potential technological pitfalls. Throughout, Jewell emphasizes not only the technologies themselves but also the process of adapting them: evaluating the dangers, knowing the technologies, and developing a plan of implementation. He also discusses specific ways that websites, chat rooms, digital video, and music can enhance youth groups, worship services, educational ministries, and evangelism.



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BOOKS

Wired for Ministry

How the Internet, Visual Media, and Other New Technologies Can Serve Your Church

By John P. Jewell. Brazos. Pp. 189. \$14.99. ISBN 1-58743-075-4.

This book is not a technical manual. Instead, John P. Jewell, director of instructional technology and distance learning at the University of Dubuque Theological Seminary, provides us with a jargon-free look at the promise and peril of incorporating new technologies into congregational life.

Part One recognizes that technology is no substitute for faith or community in living and spreading the gospel. Part Two offers practical examples of how technology can be useful, yet always with an awareness of limitations and problems. "Insofar as technology removes sabbath from our lives, it represents a toxic influence in our spirituality."

Part Three invites us to study the practice of technology in such areas as worship, evangelism, and the life of church professionals. The author practices "technology fasting" one day a week, and believes most congregational websites should be shut down due to their poor quality.

Jewell presents technology as an immensely helpful tool, yet recognizes that it "comes in a distant third when compared to competent and open pastoral leadership and lay persons who are empowered for ministry." Discussion of *Wired for Ministry* would be a great start to any technology planning process in the church.

*(The Very Rev.) Charles Hoffacker
Port Huron, Mich.*

The Devil's Inbox

By Barbara Laymon. Augsburg. Pp. 123. \$10.99. ISBN 0-8066-4945-3.

Screwtape and Wormwood for the 21st century! PC and pc.

Even Hell has modernized to the point where senior devil Anesthesia (Anasty1) uses e-mail — well, h-mail — to communicate with and advise

her niece, Termite N. Fester (gnawingirl), on the new graduate's first assignment, a young middle-class woman. This time they are all women: God is referred to as "MH," for Mother Hen, from Matthew 23:37.

Amusing, yes, but Ms. Laymon gives us pointed insights, too. "True community comes about only when the humans can disagree — passionately, sometimes — yet still care for one another. We have a much simpler task: get them to disagree on some issue and develop hatred and division around it." And "It should be easy to convince her that fundraising will do more good than ladling soup." Pithy, thought-provoking, as the best of our e-mails.

Patricia Nakamura

Technology and Human Becoming

By Philip Hefner. Augsburg Fortress Facets series. Pp. 97. \$6. ISBN 0-8006-3608-2.

An interesting, but — for Christians at least — ultimately disappointing series of meditations on the interplay of technology, imagination, and spirituality in modern living. Hefner sees technology having a profound impact on the human journey toward self-understanding. He provides a thoughtful discussion of the importance of imagination in the extension of human possibilities through technological innovation.

One suspects that not all readers will buy the notion that taking heart medication or receiving an MRI transforms one into a "techno-self" any more than a wooden leg so transformed Long John Silver. God pops into the discussion occasionally, mostly as a partner in human co-creation — when he's not but a project for human imagination. Scripture makes no appearance at all. While there's some intriguing discussion here about human possibility, the lack of reference to divine revelation will leave most Christian readers unmoved.

*Daniel Muth
Prince Frederick, Md.*





STF Network delegates in discussion with the Rt. Rev. Katharine Jefferts Schori (second from right), Bishop of Nevada, during a recent ecumenical roundtable meeting in Las Vegas. They include Ms. Michael (left), the Rev. Norman J. Faramelli, Paul S. Julienne and James A. Jordan, Jr.

Prayerful Forum

Network Aims to Connect Science and Faith in Everyday Life

By Michael O'Loughlin

Sandra D. Michael, a deputy from the Diocese of Central New York, was bracing herself when she attended the discussion of General Convention's resolution concerning research on human stem cells.

A professor of biology at Binghamton University with a Ph.D. in genetics, Ms. Michael also serves as convener of the Episcopal Church Network for Science, Technology and Faith (STF). She said she was prepared in Minneapolis to stand up and offer an impassioned argument in favor of the measure supporting therapeutic stem cell research. She was delighted when she didn't have to.

"It was really gratifying to see that the Episcopal Church really is a thinking Church," she said. She found that the discussion was well researched, prayerfully argued, and in line with the recommendations of the American Association for the Advancement of Science.

Encouraging thoughtful and prayerful discussion of science and technology issues is a goal of the STF Network, the concept of which had its inception 15 years ago. About 120 members currently participate in the network, which

is open to all Episcopalians interested in the interactions of Christian faith with science, technology, and medicine.

Network members come from many backgrounds, Ms. Michael said. "Most, but not all, have a degree in science or technology, and many members are ordained with a science background. But others don't have a science degree, yet have an interest in the history or philosophy of science. Some are parish priests, some are university faculty, and others work in government or the private sector."

She said growing network membership is a major goal for her in her role as the network's convener. "I consider the network to be one of the best-kept secrets of the Episcopal Church," she said with a laugh. "We particularly want to have high school and college-age youth and seminarians involved in our activities. We want all Episcopalians to understand that they don't need to check their faith at their office or laboratory door, nor check their science at the altar."

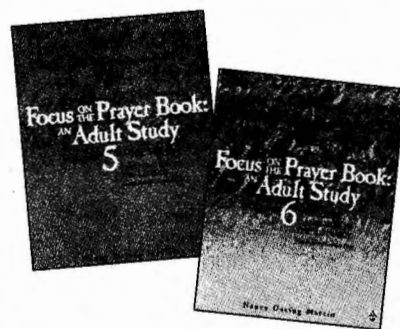
Members meet annually at the Ecumenical Roundtable on Science, Technology and the Church in the U.S. and Canada. The Roundtable is a meeting of Christian delegations interested in the

(Continued on next page)

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Prayerful Forum

(Continued from previous page)

science and faith dialogue. Between meetings, the network keeps its members informed and updated through its recently revamped website (www.episcopalchurch.org/science/) and a newsletter.

"We are gearing up to be a continuous resource to the Episcopal Church at all levels," Ms. Michael said. "We want the network to be more than a dis-

ussion among ourselves, and to be a resource for all individuals, as well as parishes, seminaries, and dioceses."

Among the issues the network will be tackling in the coming year are Creationism and its corollary, "Intelligent Design;" genetics issues such as genetically modified food, genetic engineering, and stem cell research; and environmental issues. The network also will be working with other organizations to hold a conference, titled "Our Brains and Us: Neuroethics, Responsibility, and the Self," to be held next

April at Massachusetts Institute of Technology.

Ms. Michael said that integrating her career and interest in science with her faith life as an Episcopalian is something she appreciates, but that many people shy away from making the connection. A big reason for this, she said,

Among the issues the network will be tackling in the coming year are Creationism and its corollary, "Intelligent Design."

is that even within the majority of Christian denominations that have issued official statements that accept evolution science as being compatible with a faithful adherence to scripture, "a lot of people worry that if they are Christian, they cannot believe in evolution."

To address this concern, and many other ethical and moral issues that may be of interest to parish discussion groups, cell groups, and forums, the network is inviting persons with an interest in writing to submit articles for the network newsletter. Articles will be peer-reviewed and those accepted will appear on the network website and in its newsletter. A brainstorming session yielded many topics of interest, including

- Stereotypes about science-and-religion interactions
- Transhumanism and bionics: what does it mean to be human?
- Guidance in thinking about therapeutic cloning
- Updates on HIV/AIDS
- Evil and suffering
- Global warming
- Prayer and health
- Life as a commodity, e.g., patenting of life-forms, and the sale of organs and tissues

Those interested in submitting papers may contact Ms. Michael by email at smichael@binghamton.edu or by phone at 607-777-6517.

A newsletter subscription of \$10 annually (or more, as a tax-deductible donation) may be sent to the network's membership secretary, the Rev. Peter Arvedson. Full details on becoming a member of the STF Network, including a downloadable registration form, are available on the network website. □

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Numbering the Stars *When a Parish Needs a Database*

It's time for the monthly newsletter to go out, and the first stewardship mailing is just a couple days later. Since these go to slightly different lists, the parish administrator is pulling the addresses from two sets of mailing labels, which are really nothing more than Microsoft Word documents. Many members are on multiple lists, and if they move it's a headache to track down and change all their labels. It would be nice to have one record for each parishioner, with a way to indicate which mailings that person gets and a format where those names are displayed in a logical fashion. This is an office that needs a database.

Technology can work its way into the church in many forms, but a database is almost essential for larger congregations. An efficient office facilitates every other parish ministry. Painstaking tasks such as laying out the parish directory become a matter of a couple mouse clicks. Members can be matched to opportunities based on their interests and skills. Visitors can be tracked over time and sent different mailings based on how often or recently they visited. A list of potential house groups can be drawn up easily, based on geography, age group, or any other trait. From evangelism to stewardship, better data management can make just about any task easier.

Many computers come loaded with at least a simple database program. Most often these programs are building tools, meaning that designing the database itself (what fields to include, how various records relate, how to lay out the data, etc.) is entirely up to the user. In a parish lucky enough to have a computer-savvy member, this might be the answer. The ability to customize is quite useful in a church with unique needs.

For the technologically challenged parish there are less labor-intensive options. A number of software companies have developed databases specifically for church use. Most have roughly the same basic features, allowing the user to view member profiles in depth or to view all members of a certain category (acolytes, for instance). Some can record prayer

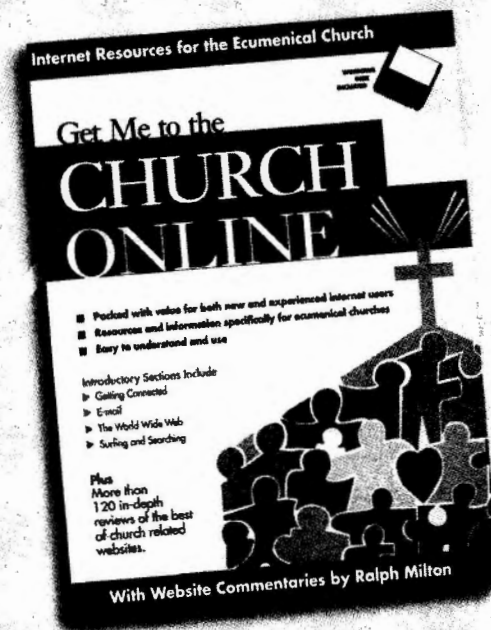
requests, others can track finances as well as families. All of them include the ability to produce mailings for targeted groups and to maintain records of parishioners' church life.

Whatever option a parish pursues, it's important to keep in mind what data will be recorded and how it will be used. Programs can be expensive, so think through the parish's needs

before making a purchase. Also remember that a database, like a website, will not magically grow your parish or better serve its members. It's a tool to be used, and only in busy hands will it make work easier. The database may be able to number the stars of your parish, but it's still the job of people to call them all by name.

Aaron Orear

Get Me to the Church Online *Internet Resources for the Ecumenical Church*



by Cheryl Perry, ed.

ISBN 1-5514-5308-8

192 pp/6.75" x 9" with disk/\$19.95

Get Me to the Church Online is a user-friendly, do-it-yourself guide for all mainline church leaders who want to get connected to the Christian community online, but have no idea where to begin. Simply pop the disk (included) into your computer and follow the on-screen directions. Then, use the book as a guide to start exploring the infinite resources available on the Web.

Chapters cover finding an Internet service provider (ISP) as well as how to configure software, use a modem, and get started with search engines. A longer section offers a series of web site reviews for inclusive, friendly Christian web sites. Published by Wood Lake Books.

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Find It Online

These websites are a small sampling of the internet's endless variety of resources for the spirit, mind, and even the funny bone. Unless otherwise noted, the web address for all sites is preceded by "www."

livingchurch.org: THE LIVING CHURCH magazine's presence on the internet includes news, story archives (including all FaithLinks articles), and an online store where you can renew your subscription and order *Illuminations* and *The Episcopal Musician's Handbook*.

dfms.org: The official website of the Episcopal Church, with links to specific ministries, news and information, and many spiritual resources.

anglicansonline.com: A portal to all things Anglican, with links to more than 10,000 online resources related to the Communion.

missionstclare.com: Read the Daily Office in English and Spanish. Visitors can listen to audio clips and sing the canticles.

io.com/~kellywp: Kelly Puckett maintains "The Lectionary Page," including *Lesser Feasts and Fasts*, laid out in calendar form.

ecdplus.org: An online directory that includes contact information for parishes and clergy of the Episcopal Church.

beliefnet.com: One of the largest and most comprehensive discussion forums about Christianity and other faiths. Sometimes irreverent, always interesting.

spiritualityhealth.com: Offering "practical wisdom for the journey of life," the site (and print magazine) offers insights into dozens of spiritual practices.

http://justus.anglican.org/resources: Includes Project Canterbury, with sermons, speeches, and other texts by and about some of historic Anglicanism's leading lights; and copies of prayer books from around the Communion, through history.

oremus.org/hymnal: Searching for a tune or the first line to a hymn? This collection of audio clips and texts can help.

desperatepreacher.com: When you just can't find the words ...



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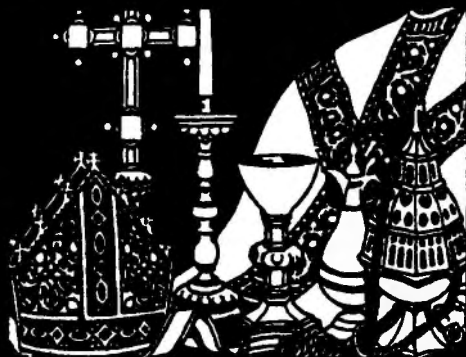
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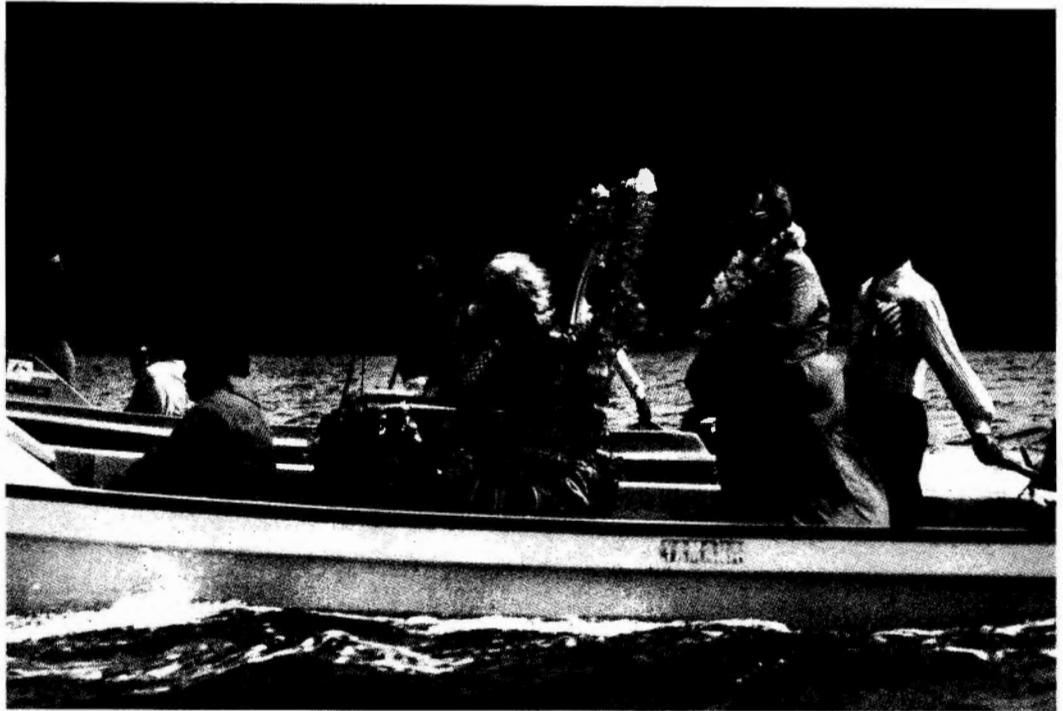
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The Most Rev. Rowan Williams, Archbishop of Canterbury (center), is escorted from Fera Island to Jejevo by the Most Rev. Ellison Leslie Pogo, Primate of Melanesia (standing right), and the Rt. Rev. Zephaniah Legumana, Bishop of Ysabel (seated front), during a recent eight-day visit to the Solomon Islands and Vanuatu. Earlier during his visit, Archbishop Williams led prayers at the graves of seven martyred members of the Melanesian Brotherhood in Tabalia, an Anglican religious community. The brothers were murdered in April 2003 by a militant faction opposed to the government.



Rosenthal/Anglican World photo

Missionaries to Uganda Told to Find New Sponsor

Phil and Jennifer Leber, missionaries sent from the Diocese of Maryland, were recently given an ultimatum: Either find a new sponsor, or stop working within the Church of the Province of Uganda.

Archbishop Henry Orombi, the Primate of Uganda, told the Lebers that his province supported the April 19 call by the Council of Anglican Provinces of Africa for the Anglican Communion to discipline the Episcopal Church, that it would not accept

any funds or mission personnel from the Episcopal Church Center, and would work only with the Network of Anglican Communion Dioceses and Parishes and like-minded Episcopalians who opposed the actions of General Convention.

The Rev. Canon Patrick Mauney, director of the Anglican and Global Relations at the Episcopal Church Center, confirmed the Ugandan Church earlier this year had refused funding from the Episcopal Church. The Mission Personnel Office did not respond to several requests for comment.

The Lebers have been on the staff of the Ugandan Church's Mission and Evangelism Office in Kampala since 1998. Determined to stay in the country, Mr. Leber told *THE LIVING CHURCH*, "at this point we are praying that the Lord will provide other sources of funding for our ministry to the people of Uganda." Approximately 40 percent of the Lebers' support comes from the Episcopal Church Center in New York City.

Archbishop Orombi said the

Church's request for them to find a new sponsor had nothing to do with their work. In a letter to potential donors, Archbishop Orombi wrote, "Phil and Jennifer have my full support and blessing in their ministry. Their lives exhibit a deep love for the Lord, and they share a passion to teach the Word. We are very blessed by their unwavering commitment to the Word of God and their love for the people of Uganda."

While on home leave last summer, Phil Leber traveled to Minneapolis for the 74th General Convention. Writing to his supporters after the convention, Mr. Leber noted he was "profoundly saddened by the message" the New Hampshire election "sends to millions of faithful believers around the world who find their spiritual foundation in the Word of God."

"Our church has disregarded the unambiguous moral teaching of the scriptures," he wrote, and "in doing so, it has separated itself from the orthodox faith and has broken the ties that bind us to the rest of the Anglican Communion."

BRIEFLY...

If present trends continue, the United States will no longer be a **majority protestant nation**, according to a study released by the National Opinion Research Center at the University of Chicago. After years of remaining relatively stable, the study found that between 1993 and 2002, the share of Americans who said they were protestant dropped from 63 percent to 52 percent.

Low-Income Housing Too Costly for Parish

To the rector and vestry of the Church of the Holy Faith, in Santa Fe, N.M., the sale of property now containing eight aging duplexes it inherited was simply a matter of good stewardship. To the low-income senior residents and members of the now-disbanded foundation that used to manage the property, it is an example of greed.

According to Holy Faith senior warden Robert Jones, the church bought title to the nearly 40-year-old buildings and land about eight years ago after concerns were raised about neglect of maintenance done on the buildings over the years by the cash-strapped St. Simeon's Foundation. Three years ago the church hand-delivered letters to the residents, who pay below market rent for two- and three-bedroom units, assuring them that Holy Faith was committed to providing low-cost housing. Two years ago, however, a due-diligence study on the apartments revealed that it would require a \$700,000 investment to bring the buildings up to current building code for subsidized housing. The church recently notified the 15 residents that they would have to vacate by Nov. 13.

Holy Faith is a growing congregation with an average Sunday attendance of more than 400, and it has also recently completed construction of an extensive expansion to the church campus. The church had to balance the hardship the sale of the duplexes would create for the residents with the realization that it would take more than the congregation was prepared to pay to make them safe places to live, the Rev. Colin Kelly told *The Santa Fe New Mexican*. Fr. Kelly is rector of Trinity on the Hill, Los Alamos, and a diocesan property trustee who voted with the majority to approve the sale.

Mr. Jones noted that along with the decision to sell, the vestry appointed a specialist with a master's degree in social work to help the tenants relocate. "This is just a small portion of the overall outreach done at Holy Faith," he said.



Peter Frank/Trinity photo

Two volunteer support staff referred to as "angels" pause between errands during Happening #58 held recently at Trinity Cathedral in Pittsburgh. The spiritual retreat program brought together 165 senior-high-school-age Episcopalians in the Diocese of Pittsburgh.

Colorado: Church Closings Expected

The standing committee in the Diocese of Colorado assumed at the beginning of the year that it would receive \$1.8 million in pledges, but during late July diocesan chief financial officer Bob Leaman informed the committee that revised projections reveal it will more likely receive less than \$1.3 million.

A proposed 2005 budget also presented at the meeting assumes pledge income will remain flat at \$1.6 million. In order to erase a projected deficit in that budget, Mr. Leaman said the diocese probably will have to freeze staff salaries and close two congregations: Episcopal Church at Briargate, Colorado Springs, a new church start-up, and New Life, Littleton, a start-over congregation formed in 2001. The budget must be approved by diocesan convention which meets in October.

Divided Vote by Episcopalians in Senate

Episcopal members of the United States Senate were evenly divided on a proposal to amend the U.S. Constitution when an attempt to define marriage as a heterosexual institution was defeated in procedural vote on July 14.

The 50-48 Senate vote to end debate fell 12 votes short of the 60 necessary to end debate and vote on the measure itself. All Episcopalians voting to cut off debate, Saxby Chambliss (Georgia), Chuck Hagel (Nebraska), Ted Stevens

The 50-member New Life Church recently received an emergency \$11,500 grant from the Episcopal Foundation to cover expenses during the final three months of this year, according to the Rev. Chuck Reischman, who was interviewed by the *Rocky Mountain News*. Fr. Reischman told the *News* his congregation is healthy and growing. Thanks to the diocese's current funding, New Life was recently able to distribute 5,000 information packets which yielded 13 new visitors the following Sunday.

"We find ourselves in the middle of a battle the whole denomination finds itself in," Fr. Reischman said. "But this is a vibrant, growing congregation and new families are coming every week and are excited about being at a Christ-centered church. Somehow, we will find a way to continue."

(Alaska), Kay Bailey Hutchinson (Texas), and John Warner (Virginia), are Republicans. Those Episcopalians voting to continue debate indefinitely included Republicans Lincoln Chafee (Rhode Island) and John McCain (Arizona) as well as Democrats Bill Nelson (Florida), Blanche Lincoln (Arkansas) and Evan Bayh (Indiana).

Episcopal News Service contributed to this report

New Jersey Properties Washed Out in Floods

The normally placid Rancocas Creek in southern New Jersey was transformed into a rampaging torrent following 13 inches of rain July 12-13. At least 13 earthen dams collapsed as water engulfed historic Trinity Church, Vincentown.

Perched on the western edge of the creek, 136-year-old Trinity sustained damage almost immediately. Before the rain stopped, five feet of standing water had accumulated in the parish house and the church. The Rev. Peter Molnar, vicar of Trinity, immediately began damage assessment and made arrangements with the local Methodist church to hold a Sunday service there. It appears that the damage is extensive and costly.

"We got kicked in the teeth folks," Fr. Molnar preached from a borrowed pulpit the first Sunday after the flood. "We are the poor person who was besieged by thieves and beaten," the Camden *Courier Post* reported him as saying.

Following a service cut short by the need to vacate the church so the Methodists could worship, many members of Trinity visited their building for



The street in front of historic Trinity Church, Vincentown, N.J., was made to look like a Venetian canal after 13 inches of rain fell July 12-13 and left five feet of standing water in the church.

the first time since the flood. To help dry out the chapel, the building was sealed and huge, inflatable hot air hoses were installed. Although the creek has threatened to flood Trinity in the past, this is the first time in its history that it has affected the building.

Three miles further downstream, the Rev. Anna Powell, rector of St.

Martin-in-the-Fields, Lumberton, was awakened at 4 a.m. on the second night of the storm by a parishioner who told her to abandon the rectory for a higher and drier place since the dams had broken. Ms. Powell, perhaps not an early riser, replied, "There are no dams in New Jersey." There were.

The 108-year-old St. Martin's was spared flooding in the church, but five feet of water filled the rectory and two feet of water covered the floors of the parish hall and church school building. Nursery equipment, the sound system, the furnace and air-conditioner system plus many personal papers were destroyed. Until the church can be disinfected and repairs to the ductwork and sound system made, services will be held in the back yard of a nearby parishioner's home.

"It's so overwhelming. It's going to take a while to figure out the expense," Ms. Powell told *The Burlington County Times*. "We're concentrating now on the immediate cleanup."

The federal government has declared the area a disaster and Episcopal Relief and Development has sent \$5,000 to get repairs started. The Diocese of New Jersey has also set up a fund for the relief of the two churches.

(The Rev.) Lawrence D. Fish

Blessed Are the Peacemakers

Representatives of Three Faiths at Paris Conference

His Royal Highness Prince Hassan bin Talal of Jordan was the keynote speaker at an inter-faith conference in June at the American Cathedral in Paris. The bilingual conference, titled "The Children of Abraham and the Art of Peacemaking: Christians, Muslims and Jews who work for peace," featured lectures and workshops on the traditions of peacemaking in all three religions. More than 700 Christians, Jews and Muslims from Israel, Iraq, Iran, Jordan, Great Britain and the United States participated.



Prince Hassan

ering was to bring together Christians, Jews and Muslims to search for peaceful solutions to situations of religious conflict.

In his welcoming remarks, the Rt. Rev. Pierre Whalon, Bishop in Charge of the Convocation of American (Episcopal) Churches in Europe, stressed the imperative need for the faiths to repudiate any tradition of violence legitimized in the name of God.

As a result of the conference, participants have established an internet forum for news, articles and discussion about peaceful solutions to religious conflict. Further conferences are also planned. For more information see www.childrenofabraham-peacemakers.org.

The objective of the three-day gath-



Deadly Scams to Avoid Online

By Aaron Orear

"And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him" (Mark 2:13).

Many a Christian has entered his or her own private wilderness in search of God. We face temptation and are ministered to by angels, all the while yearning to join Jesus. Today's seekers are perhaps less ascetic than their forefathers, eschewing the literal desert for a more comfortable wilderness. One of the deserts into which many a seeker has gone to find Christ is the ever-growing and always Wild, Wild Web.

It may be a stretch to call wilderness anything that can be accessed while in one's pajamas, but let the metaphor stand for now. There are certainly temptations in the internet desert, from online pornography to get-rich-quick schemes. Yet Christ may be found there as easily as in a church or prayer group, and take it from someone who has sat lonely and desperate late at night in front of a glowing screen. Ministering e-angels are always welcome.

There are plenty of resources for finding the internet's angels. You might start with your own parish's website. But what form do the devils of the internet assume? The web is full of demons in angel's clothing. Scams and lures for the unwary can lead to a host of ills, from wasted time and energy to identity

theft. The best defense, therefore, is to know what sorts of devils populate the desert.

Breed

"You are the 1,000,000th visitor to this web page! Click here to claim your prize!" Something free! We all love free – people will spend \$50 to get something free. The "you've won" scam is as old as the postal service, but somehow the online version still snares the occasional surfer. Sorry to say, you're not the 1,000,000th visitor. I've seen this one dozens of times, and there's just no way I'm that lucky. All it leads to is a "vacation voucher" for a highly suspect travel agency or a "free" digital camera, which is only granted after signing up for a myriad of credit card offers. It's doubtful whether either vacation voucher or camera actually exist.

Lamy

"Forward this e-mail to 1,000 people and Bill Gates will give you \$1,000.00!" No, he won't. Why this one has such strong legs is hard to understand. Perhaps we've fixed our lust for money onto an individual who's famous for having lots of it. He has so much; surely he'll let us have some small piece of pie. This myth seems relatively harmless – all it wastes is time and hope – but the e-mail it travels in could be used to spread a virus.

Prude

"I wish to transfer \$150,000 in fundings from my bank account to you most fastly." Another e-mail scam with nine lives is the phony message from a banker or widow in a foreign country – it tends to be Nigeria – who has either inherited or has stolen piles of cash and wants to launder it through your bank account. You've been recommended as a partner, (by whom the e-mail never says) because you are trustworthy and intelligent, and only someone in your position could help. The e-mail comes complete with misspellings and awkward use of English in the hopes of lending authenticity, but all it will do is empty your bank account.

Gluttony

"Your internet connection may be slow! Would you like to optimize it?" asks the banner ad. Nobody likes obsolescence, especially not computer users. We always want to be at the front of the technology bubble, using the latest and greatest. Downloading an entire library in a few minutes is no longer good enough – we need it in seconds, NOW! Unfortunately, clicking on this banner won't do anything to speed up your computer. All you'll find is a site that sells a downloadable program which will supposedly "adjust your computer's settings for optimal speed." What the program actually does, however, is track your surfing habits, record your preferences, and send them to a marketing company which will then inundate you with spam. So much for speed.

Anger

"Your credit card has been charged," or **"Your account is overdrawn."** This scam plays on the fear and anger that someone has stolen our identity and is using our credit cards – the body of the e-mail will tell you that, for confirmation's sake, you must reply with your account number and mother's

**A healthy dose of skepticism
is the best defense
for a novice
surfer looking to avoid
online snares.**

maiden name. Some of these fake e-mails can be very sophisticated, stealing graphics from legitimate financial institutions, websites and using e-mail addresses that look perfectly canny. Your bank or credit card company will never, and that means NEVER, solicit that kind of information via e-mail or phone. They only request those things when you call them.

Sloth

"Earn \$100,000 a year from home!" If this were possible would I be at work, writing this? Sad but true, a day's work is about the only way you'll make a day's wage.

Lust

"Hi." An e-mail in your inbox and it's from Claudette! Wait, you don't know a Claudette. But it's a pretty name, and you're a red-blooded guy. Maybe she saw that message you posted on the newsgroup and was impressed by your wit and knowledge. Or, more likely, she's not a she at all but what surfers refer to as a porn-bot. Porn-bots are computer programs written to send e-mails, post messages and join chat rooms, all to lure men (or women, they're not picky) to visit pay-for-pornography sites. This one is harder to see through at first. Everyone writes e-mails with titles like "howdy," but beware of false friends. If you don't know the sender, open at your own risk.

A healthy dose of skepticism is the best defense for a novice surfer looking to avoid online snares. With experience the scams become obvious, sending signals for which the savvy surfer rarely falls. It's a pity that real-world devils and temptations aren't as obvious. □

More specific information about internet scams is available online. Here is a sampling:

www.urbanlegends.com

www.quatloos.com

www.scamwatch.org

www.scamwatch.com

www.ccmotwanted.com

www.hoax-slayer.com

www.fraud.org

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Pathway to Faith

Grace Cathedral in San Francisco has been Ministering Online for Nearly a Decade

By Michael O'Loughlin

Back when Grace Cathedral in San Francisco started its website at www.gracecathedral.com, the World Wide Web was still in its infancy.

"We started with a few hundred visitors per week in 1996," recalls Rick Johnson, the cathedral's canon for media ministry and executive director of what has become known as GraceCom. "Very few people back then had an internet connection. Browsers were all in their first versions, and the information superhighway was unknown territory to most people."

Today, GraceCom has grown to become a multi-faceted and Webby-award-winning ministry that serves 800 to 1,500 visitors daily. The website offers print articles, audio and video programs, a calendar of events, a virtual labyrinth walk, and interactive forums that have welcomed such diverse guests as actor Leonard Nimoy, scientist Jane Goodall, author Isabel Allende, theologian Martin Marty, and Mickey Hart, the musical sociologist and Grateful Dead drummer.

Thanks to these and scores of other participants, the site attracts a full spectrum of online visitors between the ages of 25 and 65, with a peak in the 40-50-year age range. Eight out of 10 visitors identify themselves as Christians, and a similar percentage live on the West Coast, with the remainder visiting from throughout

the United States, Canada, Europe, and Australia/New Zealand. Men and women access the site in equal numbers.

Canon Johnson is an Emmy-winning television producer who had been an active member of the cathedral for a decade when Dean Alan Jones approached him in the mid-90s about a generous gift the cathedral had received. Funding was designated to help the cathedral tap into the spiritual potential of the internet, and Canon Johnson agreed to begin

just two months after we began the ministry and it was carried on CNN, the Faith and Values Channel, and live on TV in San Francisco. We were off to a great start."

Grace reached another milestone when the ministry began webcasting liturgies live in stereo on Palm Sunday 2003. "We had been recording liturgies and then posting them for on-demand playback, but the live webcasts changed everything," Canon Johnson said. "Now, people who are homebound can listen to the Eucharist, then



Today, GraceCom has grown to become a multi-faceted and Webby-award-winning ministry that serves 800 to 1,500 visitors daily.

researching ways to take the cathedral's ministry to the cutting edge of the emerging technology.

"We launched GraceCom with a live broadcast on TV of the United Nations Interfaith Service celebrating its 50th anniversary in 1995," Canon Johnson recalled. "The broadcast took place

receive Holy Communion at home when a Lay Eucharistic Minister comes to call after the service."

The GraceCom ministry umbrella includes the website, the web-based Forum, video production, and multimedia publishing. Canon Johnson is quick to point out that GraceCom has

always been envisioned as a ministry, rather than a "communication" or public relations function.

"It has grown as a gospel-based ministry in that we strive to get the word out about all aspects of the life of faith, both within our own tradition and with inclusion of and respect for other faith traditions," he said. "We have embraced new technologies as they have become feasible when they are aligned with our mission. Streaming media is the strongest example, and it's a technology we've embraced with a pioneering zeal.

"Now that 30 percent of internet users have broadband connections at home, we have had an increase in the number of visitors who come for our audio and video programs," he noted.

Canon Johnson said that all of Grace Cathedral's media "strive to be doorways into the path of faith. We tell people about the cathedral community, we inform them about our liturgies, ministries, and fellowship groups. But more than anything else, we try to tell our stories and the stories of others, of transformation and growth."

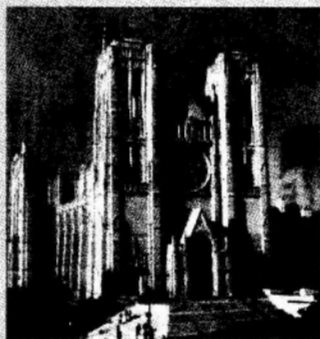
As with all ministries, financial considerations are the toughest hurdle Grace must overcome. "Our biggest challenge has been budget cutbacks," Canon Johnson admits. "It is hard to grow a ministry during challenges with the economy. Also, media ministry is not understood or valued in the same way as traditional, hands-on ministry. Ministry to people in pews is concrete and quantifiable. The priority of ministry through the internet is harder to defend when budgets are tight."

So how does a parish measure, and justify, the success of an online ministry? While site statistics are not of paramount importance, they are a good way to measure what's working and what can use improvement. "We

examine the site statistics carefully because they tell the true story of what content people really are attracted to. People 'vote' with their mouse," he said.

For parishes of any size, Canon Johnson said that a website can be a tremendous tool both to minister to the bricks-and-mortar congregation as well as to reach wider communities. But don't short-change yourself by thinking too small, he warns.

"If your website is just facts and schedules, you're missing an opportunity," he said. "Christ taught the lessons of faith through stories. We all learn about each other and ourselves by hearing each other's stories. The



"Getting the word out is important in all its forms, and people today are receiving more and more of their information — and therefore forming their opinions — via the internet. If you're only preaching to the choir, the people already inside your church's walls, then how do you expect to bring more people into community?"

— Canon Johnson of Grace Cathedral

more you can develop that kind of content, the more potential your site has to support its visitors in spiritual transformation and growth.

"A site that only shows schedules and contact information may be all that resources will allow, and that's OK," he said. "But the most compelling sites will give visitors a reason to come to 'taste and see' what your

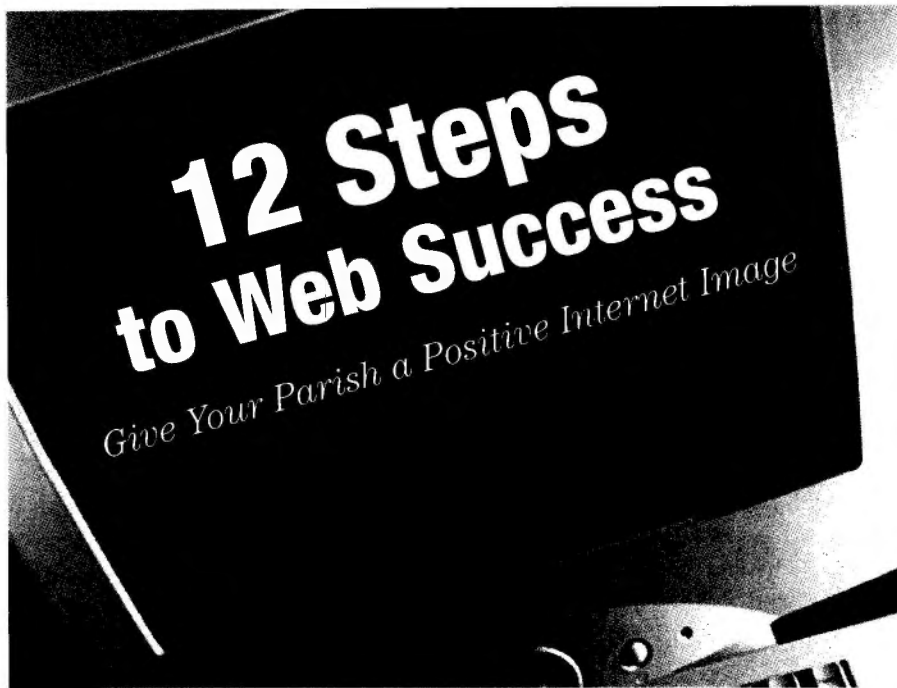
community is like. That is when a site can truly serve its role in evangelism. I call it 'stealth' evangelism because it kind of sneaks up on people."

Parish use of technology is at its best, he says, when it allows the faith community to go beyond its walls in new ways. And thanks to free, easy-to-use templates that don't require computer-coding experience (available from popular destination sites like Lycos and Yahoo, and internet service providers like Earthlink), this form of outreach is available to any parish with a computer and access to the internet.

"Getting the word out is important in all its forms, and people today are receiving more and more of their information — and therefore forming their opinions — via the internet," he said. "If you're only preaching to the choir and the people already inside your church's walls, then how do you expect to bring more people into community?"

"Your members are the most effective 'marketing tools' you have if they will get out there, tell their stories, and invite people into community," Canon Johnson continued. "The website cannot do that job for them, but it provides a backup resource for people who are curious about what your community of faith is like. That's why it's so important for the website to provide information, stories, and a reason to come to experience what God offers in the life of faith."

As Grace Cathedral approaches its second decade of the GraceCom ministry, Canon Johnson is hopeful that "we will continue to be led by the Spirit, seeking to make effective use of this new medium. The internet will continue to become a convergence of print, TV, movies, and radio, and this will present new opportunities to give witness to the life of faith that we can't even imagine now." □



By Aaron Orear

Back in the good old days, before you actually wanted a mouse on your desk and when software meant undergarments, a church's first impression tended to be made by its front doors. For better or for worse (and post-war America saw plenty of worse) people came to church through a "brick-and-mortar" portal.

That is *so* 1980s. Today the first impression of a church often is made through the portal of the internet because an ever-growing number of parishes have a website. Just as a business without a website is perceived as passé, out of touch, and off the map for most techno-savvy 20-somethings, more and more churches are venturing onto the internet to reach the same audience.

But are these parishes putting their best foot forward? A look at many parish websites suggests there's much work to be done. Many sites are obviously created by volunteers, who are perhaps more generous with time than they are skilled in web design. Fortunately, most of the worst "crimes against design" can be easily addressed. As a public service, here is a 12-step program for turning your website around:

Easter Worship Schedule, 1998

The most common complaint about church websites is that the content is out of date. Sometimes it's years out of date. Having no website at all is better than having one that says, "We can't be

bothered (or don't know how) to update this." This is a chronic problem because amateur web designers rarely grasp the fact that design, the fun part, is just the tip of the iceberg. Maintenance is the real work. Keep the site simple enough that very little needs updating. For example, do you really need an online copy of each week's service leaflet? The parish newsletter and a monthly schedule of events is usually sufficient, and easier to keep up to date.

St. Paul's, Anytown

I love this site! The church looks inviting and the rector's greeting message really grabbed me. But wait, where is this place? What city is it in? What if I want to mail it a check for its outreach project? What's the address? This is an easy problem to fix: Include your church's address on every page of your site.

Unlisted Number

Not only do people want to find your church, they may need to call or e-mail you about something. Where's the contact information? The contact page is vitally important, but many churches tuck it in the most unlikely places, if they have one at all. "Contact Us" should be a visible link on every page of your site.

Background Noise

There are some really cool visual images available for free on the internet, and a lot of lovely "wallpapers"

grace church websites. What makes a pretty picture, however, does not always make a decent background for the written word. Older eyes in particular may not be able to read your message if the background is too busy. Save the images for the borders, and place your text against a plain background.

The Image That Ate Up My 56k Bandwidth

A digital camera makes it possible to upload photos of Sunday's parish picnic to a website even before the potato salad is digested. Just be careful about large file sizes. Digital cameras usually take great pictures because they store them at huge file sizes. Huge files take a long time for many site visitors to view. If you're going to display a picture at 300 x 200 pixels, for example, use a graphics program (even the simple one that comes free on your computer) to shrink the image to that size. No need to download a huge file to fill a small space.

Sorry, Wrong Number

Anyone who has surfed the internet has seen the message "HTTP 404 - File not found." If your parish website links to other pages on the internet, check those links every once in a while. Websites have a tendency to vanish, and nothing says "out of touch" like a bunch of dead-end links.

I Shall Not Make Windows Into Other Men's Hard Drives

The code that computer programmers use can allow a link to a new web page to open in another window. It's usually used for off-site links, so that while your guest is viewing someone else's page, yours is still open. Some webmasters, however, find the multiple windows game so much fun that after surfing their site your screen has more windows than the Sears Tower. Use new windows sparingly, or your guests will be hesitant to click.

The Song That Never Ends

Embedded ".wav" files add music to a web page. You can treat your visitors to some gentle organ tunes as they surf,

(Continued on page 29)

Reasons Not to Own a Cellphone



This first Technology Issue seems to be a good place to bring up one of my pet peeves — cellphones. While I am delighted to be blissfully ignorant of most technological advances of recent years, I am familiar with the cellphone. I have concluded that I can do without it. Here's why:

I don't need to be reached. I can't imagine a situation other than an emergency in which someone needs to reach me instantly. What I do is not so important that I need to be reached at all times. There is voicemail on my phone at the office and an answering machine at home.

I check messages regularly. Even if I owned a cellphone I wouldn't answer it while driving, at the grocery store, in church, at a ball game, or while on vacation.

It's costly. When my wife switched plans and got a new phone, her first bill was \$75.38. Yes, she got ripped off, and I'm told it'll be that amount for only one month, but let's get real!

Everyone's got one. There's a bit of non-conformist in me, but just because everyone else has one doesn't mean I have to get one. It's like the dolts who tell me that because I live in Wisconsin I have to be a Green Bay Packer fan.

I'll lose it. It'll be like my glasses case. I'll leave it at the counter when I pay for my soup or someone will put a .45 in my ribs for it. It's a given.

Who would want to call me? That's not exactly accurate, for a certain percentage of this magazine's readership does want to call me moments after reading the latest issue of TLC. Fortunately, those people do it during working hours, for which I am most grateful. As for others, I can't imagine why they couldn't wait a few minutes until I'm within reach of a real phone.

It's a weapon. True story: A woman brandishing a cellphone as a weapon was about to strike a representative of our landlord during

an argument in the TLC parking lot the other day. Fortunately, he fended off the attack and no injuries were reported.

It's dangerous. Another true story: While on a noontime walk one not-so-pleasant winter day, I was in a crosswalk when an SUV turned left from a stop sign into the crosswalk. I leaped to get out of the way, but the rear of the vehicle swung out and struck me lightly as it sped through the intersection. I noticed the driver made the turn one-handed while holding a cellphone to his ear. I was not injured.

It interrupts real communication. How annoying is it to be talking to someone and the face-to-face conversation is interrupted when the other person has to answer the cellphone? Is anything more exasperating than for someone to answer a cellphone while in a meeting with others, and to have that person leave the room to engage in conversation?

It's a giant ego trip. How many times have you heard yuppies speaking in a loud voice on their cellphones trying to impress all within earshot how important they are because they need to transact business everywhere? In reality, they're showing me they were unable to get their work done during business hours.

They're annoying. The other night my wife and I were having dinner at a nice restaurant

Some day someone in my family probably will give me one as a present.

to celebrate our anniversary. While awaiting her food, the woman at the next table pulled out her cellphone and began to make calls. It's a familiar story, whether the setting is a church, a waiting room, or the workplace.

I'm not saying that I'll never own a cellphone. Some day someone in my family probably will give me one as a present to have in the car in case of an emergency. I'll respond that I am grateful for the concern, and I'll put it in the car, and there it will stay, awaiting an emergency.

I am awaiting an important call. It's likely to arrive at a time when I least expect it. I'm not certain about this, but I doubt very much that when that call comes, God will use a cellphone.

David Kalvelage, executive editor

Did You Know...

Assessment payments from its 22 congregations are expected to equal less than 6 percent of its anticipated \$5.3 million operating funds in the 2004 budget of the Diocese of Utah.

Quote of the Week

Julie Hannaford, a Toronto, Canada, lawyer, on the divorce being sought by her client to end a same-sex marriage a year after the nuptials:
"Our clients were in a long-term relationship, and they had a short-term — a very short-term — marriage."

Technology's Impact

Why would THE LIVING CHURCH publish a Technology Issue? It's a question probably being asked by more than one reader upon opening this issue. Upon reflection, there are plenty of logical reasons to emphasize technology in a special issue. Paramount is the fact that technology has affected the Church greatly during the last quarter-century, and during the past decade it has changed the way most of us do business. The availability of computers, the arrival of the e-mail age, the advent of cellphones, and the widespread use of the internet have given congregations new opportunities to carry out their mission. Add to those advancements the improvements made in such areas as lighting and sound systems, telephones, copiers and fax machines, and it's a natural for us to present such an issue. Technological advancements have brought with them a number of problems as well, but for the most part, they have changed positively the way churches function.

This first Technology Issue presents articles and commentary about how various technological improvements have affected churches, and it offers some resources that might be helpful to congregations. There is pertinent advertising along with the usual content presented by this magazine. We hope our readers enjoy this special issue.



Technology has affected the Church greatly during the last quarter-century, and during the past decade it has changed the way most of us do business.

Honor and Respect for Mary

It wasn't very long ago that Episcopalians disagreed greatly on the role of the Virgin Mary. During the squabbles over churchmanship, those of a high-church persuasion would do whatever they could to be sure that Mary was venerated properly. Those from low-church parishes were aghast, and accused the Marian followers of worshipping Mary over Jesus. Fortunately, those days are long behind. While there are still evangelical Episcopalians who are uncomfortable when attention is paid to Mary, and some Anglo-Catholics who may be accused of over-emphasizing her, by and large she is now widely accepted as the greatest of the saints by North American Anglicans.

The 1979 Book of Common Prayer is among the reasons for the increased acceptance of Mary. By restoring Mary's feast day to Aug. 15, and reviving the Visitation on May 31, the prayer book may have helped Episcopalians take more notice of our Lord's mother. Greater attention to and honor, respect and love toward Mary should be an appropriate response of Anglicans who profess themselves to be catholic Christians. The blessed Virgin is found in scripture, of course, as well as in stained-glass windows, hymns, icons, statues and paintings. Hundreds of Anglican churches and cathedrals, schools and institutions, as well as religious communities in the American Church and elsewhere are named for her.

Whether Mary's feast day is observed on Sunday or transferred to the following day, let us extol her, "for he has looked with favor on the lowliness of his servant" (Luke 1:48).



Unclear Communication

Basic tasks of providing quality sound and light are often neglected in our churches.

By Charles A. Sumners, Jr.

"Mr. Sumners, it's too dark in this church, I can't hear!" The lady greeting me at the door after the service at St. Luke's Church in Atlanta was a bit eccentric but her comment has become a sort of mantra for me ever since that morning in the mid-'70s. Most churches are too dark, especially older, smaller buildings, and because so much of our ability to hear and understand depends on facial cues, my parishioner was right.

After 37 years of ministry, I have had quite a few passions over the years, but the most enduring is related in

large part to the subject of this issue of *THE LIVING CHURCH*. While all manner of technology has been adopted by churches to facilitate administration, precious little has changed about the most basic tasks of helping people to see and hear clearly wherever they are gathered. My guiding scene from our Lord's ministry is from Luke 5, where Jesus gets into the boat and pushes out to speak to the people. Simple but effective use of physics allowed the water to carry his words clearly and, of course, everyone could see and hear.

I would like to share a few thoughts about both sound and light in churches. In a recent conversation with the Rev. John Westerhoff and his wife Caroline, we were discussing this issue. John, longtime professor at Duke University and an associate at St. Luke's, reminded me of the many ways the church has traditionally used light and sound to define worship. The Great Vigil of Easter begins in darkness. The service of *Tenebrae* uses both darkness and light. I have always turned off the lights and sung "Silent Night" with just candlelight and guitar on Christmas Eve. Some churches still make a production of the Feast of Lights during Epiphany. I attended a wonderful service of Compline sung *a capella* by the men's choir positioned under a single light in the back corner of St. Mark's Cathedral in Seattle. It obviously communicated to the several hundred mostly young people who attended every Sunday night. I think we know that liturgy is drama, but we often don't design the environment appropriately.

Next time you have an opportunity, watch closely to see if the leaders of worship who have "speaking roles" are properly lit. Can you see their faces and movements clearly? Does the "color temperature" of the light produce a warm, pleasing appearance characteristic of incandescent or quartz fixtures, or is it the cold, hard light of most florescent bulbs? Is the light coming from the optimum 30- or 40-degree angle to minimize shadows around the eyes or under the chin? Are there windows or white walls or strong backlight that cause glare,

READER'S VIEWPOINT

especially for people with glasses as they try to focus on the speaker? Is the light on the congregation sufficient for easy reading and for the speaker, if he/she is strongly lit, to be able to see the faces being addressed? Can the lights, wherever they are located, be controlled either by dimmer or switches to enhance different liturgies?

Here's a word of caution: Cheap household dimmers won't work. They won't control the wattage usually and if dimmed, often emit radio frequencies that interfere with any type of recording. At St. Luke's in Atlanta, we fixed the woman's problem with 20,000 watts of light and a dimming system with a controller that could also be used by the theatre group in the undercroft. Later, at a small church in Beeville, Texas, we put in a lighting system for the church and again used the same dimming system for a small stage light array for productions in the parish hall. Again, think drama! Ask a local lighting designer to take a look at what you have and what you do. Fixtures are smaller, better, and less expensive than they were even a few years ago.

We needed a lot of light at St. Luke's because we were broadcasting the service on television in those days, and camera technology was not what it is now in terms of light requirement. We did have many folks say, "I never knew that detail in the woodwork was there." In terms of equipment, don't overlook music stores that sell public address and lighting equipment for clubs and small venues.

That last suggestion brings me to my thoughts about sound systems. The copier and sound system have been the subjects of many complaints in my experience. I'll leave the administration technology to others, but having been responsible for quite a few systems both in churches and conference applications, I have learned a few things. First, a good sound system makes everyone more comfortable, even in a small room. My mother is 88, and hates her hearing aids. Admittedly, they are not the newest technology, but often she can't hear in church. Even the smallest

assisted listening system requires microphones for input. Men tend to lose their high-end frequencies first, which is where articulation between words happens.

The name of the game for everyone is sound reinforcement, which doesn't necessarily mean loudness. The goal is natural sound clearly heard. A church must spend some money (\$3,000 will get a good small system installed). A church with an electronic organ might begin by seeing if a microphone mixer can be plugged into the instrument in order to get a sound system that doesn't sound like a megaphone. That is, in fact, the goal of all the technology of seeing and hearing. Make the equipment disappear, both in its location and operation (squealing feedback) so only the message remains. Almost always speakers, projectors, lights, and microphones can be positioned so people forget they are there. Axiom – people rarely walk into a room and look up.

In summary, although I never had a

**Are there windows or white walls
or strong backlight that cause glare,
especially for people with glasses
as they try to focus on the speaker?**

**Is the light on the congregation
sufficient for easy reading
and for the speaker, if he/she
is strongly lit, to be able to see
the faces being addressed?**

course in seminary on the technology of seeing and hearing, I have been trying to solve those problems during my entire ordained ministry. That passion moved me to start the Episcopal Television Network, which had a brief life 25 years ago, to try to let our people see and hear their own stories. The Episcopal Church has never been an early adopter of "presentation technologies," but we can learn. We say that "God is Light," but we seem not to believe it when we try to present the greatest drama of all. We believe that God spoke not in the loudness of thunder, but in the "still small voice." Should we not provide the means to clearly hear even the smallest voice?

□

The Rev. Charles A. Sumners, Jr. is a retired priest who lives in Atlanta, Ga.

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

There is Help

Are there any Episcopalians who are not sick about what seems to be tearing the Church apart? Are there any Episcopalians who are not concerned about our future place in the Anglican Communion? Are there any Episcopalians not wondering if there might be something they could do to turn all this stuff inside out — upside down — around, something, anything to make it all go away?

Who was it who said, "The Church is not a rest-home for saints; it's a hospital for sinners"? Whoever it was spoke with a prophetic voice. Has the hospital become the patient? Are we the ones who are sick? Has the hospital become a hospice? Is the patient terminal?

My whole life has been lived as part of the Episcopal Church. This is my 70th year, with 44 of those in the ordained ministry. In all that time we have lost more members than we have taken in; we have lost numbers while the total population has grown; except for our history and our wealth we might qualify as a sect. Now we face terrible, possibly devastating, divisions.

Must we who care just sit and wait while others determine our future? No! There is something we can do. We can gather together in small groups — two or three, in homes, in workplaces, in churches, to pray. We can become a visible praying community. Morning and Evening Prayer enable us to pray the psalms, reflect on the word of God as contained in holy scripture, and to pray for the Church.

Do we care enough to become a visible, disciplined, praying community?

*(The Rev.) Rod Wiltse
Emmanuel Church
Webster Groves, Mo.*

Pastoral Solution

Jeffrie G. Murphy's letter [TLC, July 11] implies that persons opposed to the approbation of an openly gay lifestyle maintain a double standard: accepting a liberal interpretation of the biblical prohibition on divorce while insisting on a conservative interpretation of the teaching on homosexual behavior.

This is a false implication for an obvious reason. Someone who is married and divorced can be given permission to marry again only if he or she recognizes why the previous marriage failed and if there is reasonable expectation that the new marriage will be enduring. This is not an approval of divorce but a

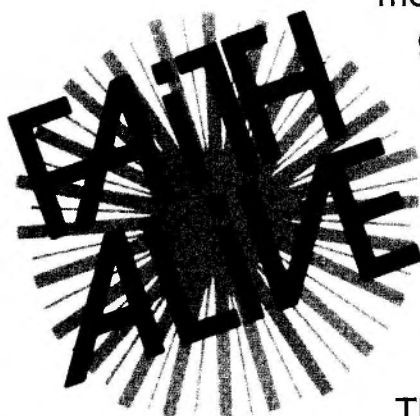
pastoral solution for someone who has learned from a previous mistake. If persons with a history of homosexual relations came with a recognition of what was wrong in their past and gave reasonable expectation that in the future their behavior would correspond to biblical teaching, there is no reason such

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*By the Rev. Charles E. B. Gill
St. Andrew's Episcopal Church
Nags Head, NC
Diocese of East Carolina*

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persons should not be ordained. But the action of General Convention does not represent a pastoral solution for persons who have learned from a prior mistake. General Convention says that persons engaging in homosexual behavior can be leaders in the church without recognition that such behavior is wrong and without any intention of avoiding it in the future.

This is not a pastoral solution but an attempt to change the theology of human sexuality contained in the biblical accounts of creation and reaffirmed in the teaching of Jesus.

*(The Rev.) Frederick J. Krause
St. Andrew's Church
Mount Holly, N.J.*

Jeffrie Murphey asks rhetorically whether "scriptural and traditional condemnations of divorce are to be interpreted more flexibly (more progressively?) than those against homosexuality." It's a good question. People often question how since the

Episcopal Church is willing to overlook those verses of scripture which condemn divorce, she can then insist on upholding those verses which condemn homosexual behavior.

The Episcopal Church is undeniably tolerant of divorce and remarriage, among clergy and laity alike. Such tolerance is born of the necessity of living in a fallen world. Sometimes reconciliation is not possible and "the evil powers of this world which corrupt and destroy the creatures of God" (BCP, p. 302) overwhelm the marriage covenant. The appropriate response in such cases is repentance, forgiveness and the acceptance of the Lord's healing grace.

The Episcopal Church recognizes this, and her posture toward divorce and remarriage is reflective of the love and compassion to which we are all called. So shouldn't we also extend that same love and compassion and acceptance to our brothers and sisters who are in committed

same-sex relationships?

But here is where an important distinction must be made. There is a difference as regards divorce and remarriage between blessing and tolerance. We bless marriages as consistent with Christian virtue and biblical standards; we do not bless and uphold divorce as a virtue, nor should we.

The movement to bless same-sex unions is just that—to proclaim as blessed and holy and morally normative what is contrary to scripture, to tradition, and to the natural order. I think that blessing same-sex unions is the wrong means to achieve what is the right end—that is, our acceptance of and love for all sorts and conditions of people in Christ's name, for our sake and for theirs.

*(The Rev.) Craig Dalferes
St. Matthew's Church
Houma, La.*

How It Works

As the person presiding at the Executive Council session referred to in the last paragraph of the article "Commission Report: Breakdown in Communications" [TLC, July 4], I want to note that there was no council discussion regarding "ways to admonish" anyone. The need to be clear about the process for inviting and welcoming guests was raised during the evaluation of the council meeting and will be discussed when council meets again in November.

The Executive Council is a representative body of the Church acting to carry out programs and policies adopted by General Convention. Between sessions of General Convention, council may initiate and develop new work as it deems necessary. Twenty representatives are elected by General Convention. Each province has two representatives. One representative is a member of the clergy and the other a lay person.

Standing committees of council develop resolutions for consideration by the whole council based upon input from the Church at large. Council meets three times a year for four days each meeting. The executive committee of council meets together prior to each council meeting to plan the meeting

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and create the meeting agenda. The chairs of the standing committees of council and the officers determine which staff and other guests are asked to attend council meetings.

Other details about the procedures used by council may be found in the "Handbook for Executive Council" and are available online at: <http://www.episcopalchurch.org/gc/e>.

Members of council encourage and welcome comments and suggestions to assist us in our work.

Bonnie Anderson

*Vice President, House of Deputies
Bingham Farms, Mich.*

Sudden Emergence

Robert G. Devlin is undoubtedly more "learned in the law" than I am, but I can't help questioning his defense of confirmation for Episcopalians by a bishop of the Reformed Episcopal Church [TLC, July 4].

The canon he cites speaks first of confirmation "by a Bishop of this Church or by a Bishop of a Church in communion with this Church" when it is talking about confirmation in the Episcopal Church for Episcopalians. The phrase he quotes ("by any Bishop in apostolic succession") appears later and "clearly" (to use his adverb) refers to confirmations by other churches for their members, some of whom may later become Episcopalians. (The question of whether REC bishops are "in apostolic succession" is one that needs to be explored further.)

The sudden emergence of the REC as a partner of conservative Episcopalians, both evangelical and Anglo-Catholic, is one more proof that ecclesiastical politics, like the secular variety, makes for strange bedfellows.

*(The Rev.) Lawrence N. Crumb
Eugene, Ore.*

Laudable Ministry

Many thanks for Peggy Eastman's excellent precis of ministry to the grieving and bereaved [TLC, July 11]. Her testimony to ministry of clergy and people at All Saints', Chevy Chase, Md., is laudable and should serve as motivation for such ministry in every parish.

As one with both professional (as

parish priest and sometime seminary professor) and personal (as parent of a brain-injured child) experience, I would encourage the inclusion of another "category" of persons who suffer from profound grief and loss; namely, those whose loved ones are yet "among the living," but no longer the persons "once known."

In this category can be numbered those whose losses include living sufferers of AIDS-related dementia, Alzheimer's disease, stroke, traumatic brain injury, and other debilitating diseases and disorders. When there is recognition and acceptance of grief and loss to families and friends, beginning long before physical death occurs, then

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LETTERS TO THE EDITOR

the "grief journey" becomes better integrated as part of the whole of life, rather than seen as a passing time of relative disintegration. Surely he has borne our griefs and carried our sorrows.

*(The Rev.) Michael Tessman
New Haven, Conn.*

Remembered as a Martyr

One of your Did You Know items mentioned that the Rev. Charles Raymond Barnes is buried under the floor of the Church of the Epiphany in Santo Domingo, Dominican Republic [TLC, May 23]. What needs to be added is that on July 26, 1938, Fr. Barnes was brutally murdered by order of the then dictator, Rafael Trujillo. The priest had written his sister regarding the atrocities committed against Haitians in that country by orders of the government, but the letters were intercepted. The government claimed that the cause of Fr. Barnes' death was attack by a burglar, but the evidence clearly pointed to the dictator. Hence, Fr. Barnes is considered a martyr by the Dominican Episcopal Church and is duly remembered on July 26.

In another matter, the Rev. Gary Kriss criticizes the permission of a Reformed Episcopal Church bishop confirming and celebrating the Eucharist in the Diocese of Pittsburgh [TLC, July 4]. His view was mine for many years. However, I have learned that there is a catholic movement in that church. And in conversation with some bishops of the REC, I learned that some of their churches even have the reserved sacrament and confession. Those who accept the legitimacy of "continuing" Anglican churches should be open to our once-separated brethren.

*(The Rev.) Donald L. Irish
Boulder City, Nev.*

Is Marriage Included?

Once again the Episcopal Church has placed a thorn in the side of unity by sending a letter to Congress, in the name of all Episcopalians, opposing the Federal Marriage Amendment [TLC, July 18]. This was justified by using Resolution C019 from the 1994 General Convention as its authority. This again relates to the matter of

accepting scripture as written, or as you would like it to be written.

I can agree with the provision that homosexual persons are entitled to equal protection under the law with other citizens, but whether that applies to marriage is a matter of interpretation of the resolution.

I believe that the Federal Marriage Amendment should be presented to the public and then let it be decided by ballot.

*Bob Erickson
Coffeyville, Kan.*

Age No Barrier

A standing ovation for the Retirement Issue [TLC, July 18]! Since I have just been appointed chair of the Commission on Aging as well as chaplain to retired clergy and spouses in my diocese, I found a wealth of information to help me plan the direction of the committees.

I also appreciated the article, "The Hound of Heaven." We hear a lot these days about the Church's efforts to focus on the 20s and 30s groups in the discernment process. Patricia Nakamura's article points out that the over 50 crowd also brings special gifts to the ordained ministry. When I was in the discernment process I tried to use age as a reason not to go forward. I was 59. One of my mentors reminded me that God had sent Abraham on a journey when he was 99 years old, and that I could not use age as a way out.

*(The Rev.) Ruth B. McAleer
Shawnee Mission, Kan.*

Overwhelming Sight

I read with great joy the story titled "Deans Confront Mideast Tensions" [TLC, July 18]. In May Bishop Shaw of Massachusetts led a delegation of seven bishops to Israel-Palestine that TLC did not cover. Having recently returned from the region myself, I can attest to the fact that seeing the wall, and young people with guns, is very overwhelming. The plight of the Christian community is one worth telling. Our sisters the Lutherans seem to be much better at telling this story than we.

*Jim Tate
Brooklyn, N.Y.*



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12 Steps to Web Success

(Continued from page 20)

bringing a bit of church to the web. If your web guests spend any amount of time at your site, however, they're going to get heartily sick of that gentle organ music. Add it if you will, but give the non-musically inclined the option of peaceful silence.

So ... Many ... Choices!

Call it "Taco Bell Syndrome." Some websites' menus contain so many links your head spins. Every page on the site is listed with equal prominence, often in no logical order. People have difficulty reacting to so many options, which is why fast-food restaurants created "value meals" to streamline selection. When planning your website's structure (and planning is the first order of business), make a hierarchy. For example, if you have a page for clergy and staff bios, consider placing that link only on the "About Us" page.

Every Which Way But Loose

Links scattered about the page present another organization problem. Most websites have a menu bar of some kind, a place where most of the links are arranged. But often you'll find other little batches of links, often in no discernable pattern. Keep your menu simple and consistent, and gather your links into one or two areas.

Meet Our Webmaster, Jackson Pollack

Some websites look like a cyber-tornado swept through: Graphics don't line up with text, images overlap, and empty spaces appear for no reason. Remember that websites aren't like printed documents. Their layout depends a great deal on the computer being used to view them. A visitor's choice of browser, operating system, and screen resolution all affect how the site appears on his or her screen, so make sure the webmaster tests the site in different browsers and settings.

The Via Media as Website Layout

It's an easy layout to accomplish: everything centered, everything on one seemingly endless page. This is the level of tech know-how most personal websites achieve, and that's fine if you're

just posting pictures of your cat or your Goth poetry. But the appearance of a parish website needs to be more refined. Most web page-generating programs are quite sufficient to create a good, basic "menu on the left, content in the middle" layout. Keep your theology down the *via media*, but let your site content fill the screen.

Thanks to free web page templates

and inexpensive internet access, any parish can, and probably ought to, have a website. It's the modern equivalent to a listing in the Yellow Pages. Just remember to keep things simple, and within your designer's ability. It's better to do a little bit well than to attempt an extravaganza and do it poorly. So repent of your web sins and be saved! □

Keep Thinking

OCTOBER 25-27, 2004
FEBRUARY 28-MARCH 2,
APRIL 27-29, 2005

Congregational Leadership—Family Systems Theory for Clergy

This seminar addresses the intense emotional side of congregations through the lens of Bowen Family Systems Theory with Edwin H. Friedman's application to clergy leadership. Each day will include lectures, discussion, video presentations and case study learning. Come join us in a year-long journey as three national

leaders, experienced with both clergy and family systems theory, teach a new way of thinking and understanding human interactions in "emotional systems" where leadership is key to survival and growth.

Leaders: *Roberta Gilbert, MD;*
Peggy Treadwell, LICSW;
the Rev. Jacques Hadler

NOVEMBER 5, 2004,
JANUARY 14, MARCH 11,
MAY 6, 2005

Fridays at the Seminary

Virginia Seminary faculty members will offer four day-long seminars on special topics of interest to both clergy and lay persons. **NOVEMBER 5—What's Happening at Lambeth?** *Bishop Mark Dyer*, Professor of Theology, and a member of the Eames Commission appointed by the Archbishop of Canterbury in response to the decisions of the 2003 General Convention, will

present a day-long seminar on the work of the commission and its impact on the Episcopal Church in the United States.

JANUARY 14—Moses at the Movies, *Dr. Judy Fentress-Williams;* **MARCH 11—Praying At The Still Point,** *Dr. Roger Ferlo;* **MAY 6—The Episcopal Church in Virginia: Approaching Year 400,** *Dr. Robert Prichard*

OCTOBER 12, 2004: SPECIAL EVENT

Muslims and Christians Together: A Day with Kenneth Cragg and Akbar Ahmed

Spend an afternoon and evening in dialogue with Bishop Kenneth Cragg, one of the great Anglican pioneers in Christian-Muslim relations, and Dr. Akbar Ahmed, the Ibn Khaldun Chair of Islamic Studies at American University in Washington. Bishop Cragg and Professor Ahmed are long-time friends and colleagues. Their joint appearance is a rare opportunity to hear two of the world's leading experts on interfaith relations.

For information about these and other programs, contact:



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Appointments

The Rev. **John G. Myers** is rector of Good Shepherd, 715 Kirkman St., Lake Charles, LA 70601.

The Rev. **Brian Porter** is rector of St. Andrew's, 1819 Heights Blvd., Houston, TX 77008.

The Rev. **Christine Purcell** is deacon at St. Andrew's, 206 E Burd St., Shippensburg, PA 17257.

The Rev. Canon **Pamela Rannenberg** is director of spiritual care at Butler Hospital, 45 Willard Ave., Providence, RI 02905.

The Rev. **Rodney Reinhart** is priest-in-charge of St. Clement's, Harvey, and Ss. Joseph & Aidan, Blue Island, IL; add: P.O. Box 2307, Harvey, IL 60426.

The Rev. **Shawn Schreiner** is priest-in-charge of Grace, 924 Lake St., Oak Park, IL 60301-1298.

The Rev. Canon **Rene Somodevilla** is canon the ordinary in the Diocese of West Tennessee, 692 Poplar Ave., Memphis, TN 38105.

The Rev. **Meigan Thiel** is priest-developer at Epiphany, 201 S Ashland Ave., Chicago, IL 60607-5301.

The Rev. **Adam T. Trambly** is rector of Trinity, 444 Pennsylvania Ave., Warren, PA 16365.

The Rev. **Jane White-Hassler** is rector of Grace, 124 Maple Hill Ave., Newington, CT 06111.

The Rev. **Ellen Wondra** is professor of theology and ethics at Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201-2976.

Ordinations

Priests

Rio Grande — Alan Brockmeier, Darren E. Hindle, Ann Laurie Wells.

Southwestern Virginia — Robert Hamner, Karen Joy Kelly.

Springfield — Thomas D. Patton.

Deacons

Bethlehem — Demery Bader-Saye, Patricia Dwyer MacMillan, Donna Larson Trebilcox.

Chicago — Elaine S. Caldbeck, Jacqueline R. Cameron, Sandra Castillo, Mary A. Tudela, Gwynne Wright, Robert Wyatt.

Connecticut — Elizabeth Bagioni, 3737 Seminary Rd., Alexandria, VA 22304; John Burton, curate, St. Mary's, 41 Park St., Manchester, CT 06040; Jane Ellen Jacobsen, 600 Haven St., Evanston, IL 60201; Maureen Peitler Lederman, curate, St. Thomas', 830 Whitney Ave., New Haven, CT 06511-1316; Vincent Seadale, 85 Carter Ln., Cheshire, CT 06410; Michael Spencer, The Taft School, 110 Woodbury Rd., Watertown, CT 06795; Amy Koch Welin.

Fort Worth — George Milyiori.

Rio Grande — Edward Karl Bachschmid, Jr., Sean Martin, Frank K. Wilson, Jacob Worley.

Southwestern Virginia — Meg Buerkel, Jonathan Harris, Phyllis Spiegel, Jennifer Strawbridge.

Resignations

The Rev. **Andrea Baldyga**, as rector of St. Thomas', Alexandria, NJ.

The Rev. **Jim Kellett**, as assistant at Bruton Parish, Williamsburg, VA.

Retirements

The Rev. **Martha Blacklock**, as vicar of St. Mary's, Keyport, NJ.

The Rev. **Douglas H. Coleman**, as priest-in-charge of Grace, Bronx, NY.

The Rev. **Bill Cook**, as rector of St. Francis', Tyler, TX.

The Rev. **Joan Fleming**, as rector of Christ Church, New Brunswick, NJ.

The Rev. **William Johnson**, as priest-in-charge of Atonement, Chicago, IL.

The Rev. **Jonathan MacKenzie**, as rector of St. James', Laconia, NH.

Deaths

The Rev. **Beverly Lake Barge**, 74, founding rector of Church of the Holy Spirit, Tulsa, OK, and Church of the Messiah, Chancellorsville, VA, died July 13 at Mary Washington Hospital in Fredericksburg, VA.

A native of Charlotte, NC, Fr. Barge served in the Air Force and the Army during the Korean and Vietnam wars. He earned the Bronze Star, Air Medal, Meritorious Service Medal and the Vietnamese Cross of Gallantry. Following his enlistment commitment he completed undergraduate work at Wake Forest University. He was then commissioned second lieutenant in the Army and served in that branch for the next 20 years. He did graduate study then taught English at West Point and went on to serve as the administrative officer of the English Department there. He was commanding officer of the Officers' Candidate School Battalion at Fort Sill, OK, before retiring from the Army in 1975. He did theological study at the Episcopal Theological Seminary of the Southwest. In 1978 he was ordained deacon and the following year priest in the Diocese of Oklahoma. He became founding rector of Holy Spirit, Tulsa, bringing it to parish status. In 1988 he was called to Virginia to establish the Chancellorsville congregation. He moved to the Diocese of Central Florida in 1990 as rector of St. Peter's, Lake Mary, remaining until his retirement in 2001. In his retirement in Fredericksburg, he was active as a priest and as chaplain to the regional Civil Air Patrol. Fr. Barge is survived by his wife, Elizabeth; four children, Stephanie Keitel, of Montpelier, VT; Bev, of Bozeman, MT; Marlisa Cox, of Lawton, OK; and Renee Gibson, of Laurinburg, NC; 12 grandchildren; and a brother, Walter, of Buies Creek, NC.

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Kay Fiset, Search Committee Chair
St. Andrew's Episcopal Church
5013 S. Salina St., Syracuse, NY 13205-2785

Questions? E-mail Kay Fiset at chayes@aiusa.com.

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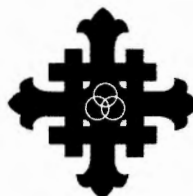
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Gifts of God, catechumenate by Patricia Swift. Eight-week course considers Old & New Testaments, Episcopal Church, sacraments, prayer book, parish with ministries, life as gifts. For adult confirmation and renewal. 56 pp. paper spiral bound, \$7.00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

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THE HUMAN PERSON IN GOD'S WORLD: Oriel 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.stjamescscf.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.

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

SEEKING RECTOR IN CAPITAL CITY: Historic 115-year-old downtown parish seeks rector for family oriented, low to moderate parish. Christ Church in Springfield, Illinois, has strong community outreach and is financially sound. Springfield offers many educational opportunities. Centrally located between St. Louis and Chicago. Parish profile available. Website: www.christepisc.org. For more information contact **Frederick Stericker, Chairman, Search Committee, 611 East Jackson, Springfield, IL 62703**.

RETIRED PRIEST: Come to beautiful Ozark retirement area. Enjoy peaceful community and serve part-time to small but strong congregation. suepy@centurytel.net or **St. Stephen's Episcopal Church, 1005 South Third Street, Horseshoe Bend, AR, 72512**.

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.

DIOCESAN PROGRAM DIRECTOR: This senior staff position reports to the Bishop of Virginia through the day-to-day supervision of the secretary of the Diocese. This position meets regularly and works directly with the Assistant to the Bishop for Youth, the Assistant to the Bishop for Outreach & Witness, and the directors of the Roslyn and Shrine Mont diocesan conference and retreat centers in the development, promotion and implementation of a coordinated diocesan program.

In addition, this position works closely with the directors and program committees of each conference center to develop programming consistent with the program priorities of the diocese and the mission of each center. This position maintains a principal office in the Mayo Memorial Church House in Richmond with satellite desks at Roslyn and at Shrine Mont. Regular travel throughout the diocese is required. This position has oversight of Shrine Mont Camps, serves as the secretary to the Shrine Mont board and attends meetings of the Roslyn board of directors. Direct reports: Assistant Program Director. The successful candidate is a college graduate, with experience in non-profit program development and implementation and is also an Episcopalian, ordained or lay.

The successful candidate must also be a self-starting team player with supervisory experience and a demonstrated ability to juggle multiple tasks in an environment that sets high expectations of excellence. Must be willing to travel throughout the Diocese on a regular basis. Experience on diocesan staff, large church program staff, or in a camp, conference center or school environment a plus. Must be comfortable speaking to church and community groups and working with volunteers in a diocese with a broad spectrum of spirituality.

Please send resumes and/or Church Deployment Office profiles to: **Mr. Patrick Getlein, 110 W. Franklin St., Richmond, VA 23220** or send E-mail to pgetlein@the-diocese.net. **Deadline: August 31, 2004.**

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.

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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. 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. 20** to **Search Committee, Christ Episcopal Church, P.O. Box 456, Cambridge, MD 21613.** Visit us at <http://christchurchcambridge.org>.

FULL-TIME RECTOR: St. Mark's Episcopal, Palatka, FL, seeks a priest who is deeply spiritual, orthodox, enthusiastic and experienced; one who has the ability to nurture and care for parishioners; and who will work toward the development of a ministry for children and youth. Established in 1853, St. Mark's is located in the North Historic District of downtown Palatka, which is within one hour of Jacksonville, Gainesville, Daytona and St. Augustine. Present membership is approximately 200. Respond to: **Search Committee, St. Mark's Episcopal Church, P. O. Box 370, Palatka, FL 32178-0370.** E-mail: office@stmarkspalatka.org.

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

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.

EXECUTIVE DIRECTOR, TULSA METROPOLITAN MINISTRY: Executive Director sought for Tulsa Metropolitan Ministry (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. EOE.

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: WTF3080@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 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.

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.churchoftheholynnocs.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 with copy to Rev. Canon Marie Fleischer, Diocese of North Carolina, P. O. Box 17025, Raleigh, N.C. 27619-7025 E-mail: marie.fleischer@episdionc.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 and view website at 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 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.**

SEEKING ASSOCIATE RECTORSHIP for Pastoral Care and Program Directorship for Seniors. Gifts include well-developed pastoral presence as a hospital/hospice chaplain, preaching, teaching, music and liturgy and lay ministry facilitation. Available in fall 2004. E-mail at jmssouldr@charter.net.

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

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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 Jakobson; 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
www.stpaulsparish.org
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 Martinier, 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 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.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
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn
<http://www.stpaulsavannah.org> (912) 232-0274
The Very Rev. William Willoughby III
Sun Masses 8 & 10, Mon 12:15, Tues 6; Wed 7; Thurs 10; Fri 7

WOODBINE, GA

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

HONOLULU, HI

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

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ascensionchicago.org (312) 664-1271
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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

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

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On the street car line at the corner of 6th St.
www.cccnola.org
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OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

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

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Jun & Sept: Sun H Eu 9; Jul & Aug: Sun H Eu 8 & 10
Labor Day Wknd: Sun H Eu 8 & 10

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Franklin & Washington Sts.
The Rev. Dr. James A. Fisher, r
Sun H Eu 8 & 10:30, Thursday 12

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GRACE CHURCH 950 Broad St., at Federal Sq. (973) 241-1111
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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Sun H Eu 8:30 (I) & 10:30 (II), Wed Uction & Eu 10

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The Rev. Bob Tally, r
Sun H Eu 10 tally@earthlink.net

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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.
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SALEM, NY

ST. PAUL THE APOSTLE East Broadway (518) 582-1111
Website: www.orthodoxanglican.org/Salem
The Very Rev. Gary W. Kriss, r
Sun Mass 10:30, Thur 11

SARATOGA SPRINGS, NY

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GRACE CHURCH Genesee at Elizabeth (518) 885-1111
The Rev. James M. Jensen, r; the Rev. Edwin G. Molnar, The Rev. George B. Greene
Sun Mass 8 & 10 (Sung). Weekdays as posted.

WESTHAMPTON BEACH, NY

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Main Street and Potunk Lane
The Very Rev. Christopher L. David, r
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Handicapped Accessible

ASHEVILLE, NC

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

SAINT MARY'S

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

FREMONT, OH

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

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Sun 8:30 HE, 11 (Sung), Thurs, 12:15 HE, Carillon plays Sun 11, Daily 12 & 6

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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@chillitech.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

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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

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ST. PAUL'S, Grayson Street 1018 E. Grayson St. www.stpauls-satx.org
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10612 N California Ave.
E-Mail: hecusa@cheqnet.net
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Sun H Eu 9:30, Daily as posted

MILWAUKEE, WI

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RICE LAKE, WI

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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

HOPE CHURCH K and Inyo Streets (909) 989-3317
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Sun Eu 10

LUMBERTON, NC

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