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## Editorial and Business offices:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53203-3436

Telephone: 414-276-5420

Fax: 414-276-7483

E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

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

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

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

SUBSCRIPTION RATES: \$39.50 for one year; \$54.00 for 18 months; \$70.72 for two years. Canadian postage an additional \$15.08 per year; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

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

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Volume 229

Number 8

*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



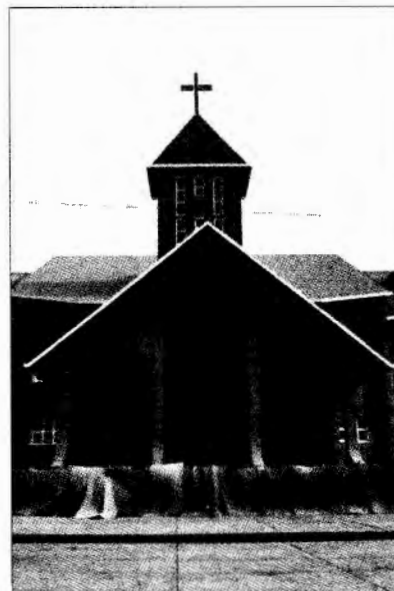
### On the Cover

Acolyte Dorian Reeves pours water into the font at a recent Sunday morning baptism at St. Margaret's Church, Miami Lakes, Fla. Two infants as well as the mother of one of the children were received into the household of God, part of a day focused on bringing new members into the church and incorporating them into the life of the congregation. Following the service, a Ministry Fair in the parish hall highlighted more than 25 ways to "proclaim by word and example the Good News of God in Christ."

Mary Cox photo

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**SUNDAY'S READINGS**

**'Lord, Who Will (not) be Saved?'**

*'Many will seek to enter but will not be able' (Luke 13:24)*

**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

"The cards speak for themselves." That's a poker expression for when the betting stops and the cards are turned over. No matter what the holder wants the others to think, the hand is no better and no worse than what the cards reveal.

We should keep that in mind as we approach these lessons. The teachings are hard. They may not hold our own views, but that is not the point of the exercise. We must let the cards — the texts — speak for themselves.

They address the question, "Who can be saved?" Each lesson destroys assumptions about ourselves, and each shines light on something unexpected about God.

**1. God will not be trifled with.** Why do we think that we can show up only when things get tight, and then expect God to deliver an extraordinary escape? What gives us the right to complain and cry "Unfair!" when things don't turn out happily? Why do we think that we can pick the time to show faith and commitment, as if God will wait forever?

The writer to the Hebrews tells us we can't trifle with God. He is not a pushover. God is a consuming fire! The writer goes on with terrifying logic: If we neglect the invitation of Christ while we are on earth, why should we think

we can escape when we face the Lord of heaven? (Heb. 12:19, 25).

**2. God finds our sin intolerable.** Isaiah calls sin a covenant with death, an agreement with hell. After all, it is our deliberate choice of finding pleasure and satisfaction apart from God.

The cornerstone that God announces lays out righteousness and justice against which our actions are measured. If we think that God deals lightly with sin, Isaiah dispels that. Hail will ravage our lies, and raging waters will sweep away our security (Isaiah 28: 14, 16, 17).

**3. Before God, our outward status might count for nothing.** Jesus gives us a possible conversation between heaven and us:

God: "Why should I let you into heaven?" Our replies: "We are Episcopalians, baptized and sealed!" Or, "We were in worship week after week." Or, "You will remember my teaching or my service." To which God may reply: "I do not know you and have no place for you in heaven."

Then he talks about surprised people being accepted in, and other surprised people facing weeping and gnashing of teeth (Luke 13:24, 27).

Tough lessons, tough love, and a tough God. The texts must speak for themselves.

**Look It Up**

How would we rewrite these judgment scenes? How would that alter the nature of God?

**Think About It**

What opens the narrow door or the gate to the sheepfold?

**Next Sunday**

**The 13th Sunday after Pentecost (Proper 17C), Aug. 29, 2004**

Eccclus. 10 (7-11) 12-18; Psalm 112; Heb. 13:1-8; Luke 14:1, 7-14

## The Saints' Guide to Happiness

Everyday Wisdom from the Lives of the Saints

By Robert Ellsberg. North Point Press. Pp. 197. \$23. ISBN 0-374-25353-6.

In his preface, Robert Ellsberg recognizes our cultural yearning for happiness, but then asks "But what is happiness?" He points the reader away from the quick-fix varieties. He wonders why Christians are so reluctant to engage the subject, and then turns to the lives of the saints to explore happiness as a way of life.

Ellsberg asks how a life marked by the Spirit of Christ might look, and then offers possibilities through the lives of many exemplars. As he demonstrates, the saints' lives include examples of compassion and generosity, balance

**Ellsberg's reflections address Christian formation as a lifelong process of learning and unlearning.**

and good humor, a spirit of peace and freedom, and an ability to find joy in all things.

His profiles include men and women from the first century to the present, including such modern Christians as Dorothy Day, Thomas Merton and Oscar Romero. Ellsberg's reflections address Christian formation as a lifelong process of learning and unlearning — learning to be alive, to let go, to work, to sit still, to love, to suffer, to die and to see.

This is not a to-do manual, but something akin to a family portrait. The author's focus is on real life, down-to-earth, gritty, day-to-day decision making and action. Teresa of Avila was known to have levitated during prayer,

but Ellsberg is far more interested in her practical counsel to her sisters.

The reader encounters glimpses of saintly happiness in its various disguises in Ellsberg's stories. They literally flesh out our notion of what happiness might be, and draw us into remembering this almost forgotten strand of moral theology.

Well written and engaging, this book could be used devotionally or be read by a group. The points that Ellsberg raises with regard to living a happy life, a life that is oriented toward God and neighbor, are good starting points for group reflection and action.

(The Rev.) Mary C. Earle  
San Antonio, Texas



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## Inspired and Inspiring

By Travis Du Priest

**GOD MAKES THE RIVERS TO FLOW:** Sacred Literature of the World. Selected by Eknath Easwaran. Nilgiri Press (PO Box 256, Tomales, CA 94971). Pp. 336. \$16.95 paper. ISBN 1-58638-008-7.

The most eclectic in this column, this collection comprises samplings

from the world's religious traditions, including Christianity, with excerpts from William Law, St. Symeon, St. Clare, Brother Lawrence, among many others. A truly expansive repertory of inspirational literature.

**THE DAILY READER FOR CONTEMPLATIVE LIVING:** Excerpts from the Works of Father Thomas Keating, Sacred Scripture, and Other Spiritual Writings. Compiled by S.

**Stephanie Iachetta.** Continuum. Pp. 398. \$16.95. ISBN 0-8264-1515-6.

Selections from Cistercian writer Thomas Keating and others, bracketed with prayer sentences to begin the daily devotion and scriptural passages to round off the specific theme. From June 28, "Hanging in When God Seems Distant": "Rarely is there a sudden movement to a new level of awareness that is permanent."

**A THIRD TESTAMENT.** By Malcolm Muggeridge. Orbis Books. Pp. 172. \$16 paper. ISBN 1-57075-532-9.

Verbal portraits of such spiritual thinkers as Dietrich Bonhoeffer, William Blake, and St. Augustine, drawn from Muggeridge's TV series. My favorite was the chapter on Blake, who was profoundly distrustful of intellect as a means of finding truth rather than "Imagination" which allowed him to see "life's inward reality."



**MEDITATION: Exploring a Great Spiritual Practice.** By Richard W. Chilson. Sorin Books. Pp. 252. \$13.95 paper. ISBN 1-893732-73-8.

A superb book on a misunderstood topic. Not at all the simple "how to" you might expect, but instead a clear look at ancient and contemporary practices of meditation in various spiritual traditions. "The Meditative Environment" on moral prerequisites and intellectual environment is one of the best of its kind. Well-chosen quotations throughout.

**JOURNALKEEPING: Exploring a Great Spiritual Practice.** By Carl J. Koch. Sorin Books. Pp. 222. \$12.95 paper. ISBN 1-893732-67-3.

I've personally had an on-again, off-again love-hate relation to journal keeping, but if any one book would convince me to give it a try or return to the practice, this would be it. Worth it for the quotes alone. Let's try Evelyn Underhill: "We must learn to dip ourselves in the universe at our gates, and know it... from within."





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Col. 2:2

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# Reorganization Plan

## Southern Virginia Hopes to Improve the Way People Work Together

An all-day meeting between the senior leadership in the Diocese of Southern Virginia and the Presiding Bishop's director of the Office of Pastoral Development was the first in a planned series of meetings to "address serious and long-standing problems in the way diocesan laity, clergy and bishops relate and minister together."

Last December the standing committee wrote to the Rt. Rev. F. Clayton Matthews at the Office of Pastoral Development to request his input.

Following the meeting the Rt. Rev. David C. Bane, Jr., Bishop of Southern Virginia, and Bishop Suffragan Carol J. Gallagher published a new division of responsibilities "so they might further

their desire to serve the people of this diocese in the most faithful and effective way," according to an article in *The Jamestown Cross*, the diocesan newspaper. The new job descriptions designate Bishop Bane as liaison to the Executive Board Steering Committee and the support area of ministry while Bishop Gallagher will be the liaison to the formation and mission areas of ministry as well as all aspects of the ordination process.

The reorganization of responsibili-

ties was one of a number of recommendations made as part of a three-month plan to deal with the identified issues.

Two other major initiatives identified are the appointment of a Christian formation and youth missioner and more intentional work to improve "ministry in and through the small and unique congregations that make up a large part of the diocese."

The diocesan leadership plans to assemble again in September, with Bishop Matthews facilitating, in order to evaluate progress. Following that meeting is a series of regional gatherings leading in November to two diocesan-wide meetings.



Bishop Bane

## Task Force Addresses Concerns in Rhode Island

Some clergy are sharply alienated from the Rt. Rev. GERALYN WOLF in the Diocese of Rhode Island, with issues of pastoral care and clerical authority among the root causes, according to the Rev. Peter Steinke, a Texas-based church consultant and Lutheran pastor. He released his preliminary findings for the "Bridge-builder" reconciliation process at a public meeting at St. Luke's Church, East Greenwich.

Based upon approximately 100 submissions, including nine in-depth interviews of clergy chosen at random, Mr. Steinke reported, "tension had been smoldering for some time" within the diocese and had caused a "major rift" between the bishop and her clergy. Bishop Wolf was "rude, capricious, repressive, insensitive and moody," according to some, Mr.

Steinke said, while others found her to be compassionate, intelligent, and an effective spiritual and pastoral leader.

The Steinke report identified three areas of concern: poor morale among the clergy, a lack of direction or clear priorities from the bishop, and a "systematic impasse" within the diocesan leadership, primarily between the bishop and clergy.

The standing committee commissioned the report in 2003 following the receipt of three letters of complaint about the bishop's ministry. Bishop Wolf encouraged the standing committee to initiate the study.

The divisions between the clergy and Bishop Wolf are not political in nature nor were they linked to objections to a female bishop by traditionalists, according to the unscientific sampling of clergy contacted by THE LIVING CHURCH.

"I don't believe that women should or can be bishops," said the Rev. John Alexander, rector of St. Stephen's, Providence, "but I have found her to

be completely straightforward, honorable and someone who keeps her

**'The concerns addressed do not present themselves as conflicts in theology or ideology.'**

- Bishop Wolf

commitments," he told *The Providence Journal*.

Though feelings remain high, none of the incidents behind the charges seem to have taken place within the last few years. That point was echoed by Bishop Wolf, who said, "the concerns addressed do not present themselves as conflicts in theology or ideology," and that "all the issues presented are several years old, and only a very few specifics have ever been mentioned to me."



Anglian World photo  
Bishop Wolf

## Archbishop of York to Leave Palace for Parish Ministry

Worn out from infighting over human sexuality and women bishops, the Most Rev. David Hope, a leader of the catholic wing in the Church of England, has announced he will exchange his post as Primate of England and Archbishop of the Province of York for parish ministry.

Archbishop Hope will retain the courtesy title of "bishop," but has accepted an invitation to become the incumbent of St Margaret's Church, Ilkley. In February, he will be leaving a 750-year-old palace set in nine acres of gardens beside the River Ouse outside York for a cure of 190 souls. With the move comes a reduction in his annual stipend from £60,000 to £18,000.

Since his translation to York from the See of London in 1995, Archbishop Hope has been a quiet leader of the Anglo-Catholic wing, but has never been far from controversy, saying that he would resign if women were made bishops in the Church of England.

Archbishop Hope's departure has unleashed a partisan battle for succession to the No. 2 leadership position. The Crown Nominations Committee will forward two names to Prime Minister Tony Blair for consideration. If the customary rotation of positions among the three major church parties — liberals, Anglo-Catholics and evangelicals — is followed, an evangelical will be selected.

The Bishop of Rochester, the Rt. Rev. Michael Nazir-Ali, who reportedly ran second to Archbishop Rowan Williams for Canterbury, has been touted by the British press as a possible successor to Archbishop Hope, as have fellow evangelicals the Rt. Rev. N.T. Wright, Bishop of Durham, and the Rt. Rev. James Jones, Bishop of Liverpool.

As Primate of the Province of York, Archbishop Hope's successor holds an equal voice to Archbishop Williams' within the deliberations of the Church of England.



Anglican Mission in America Communications Office

More than 1,000 people responded to an evangelism call made July 25 during the dedication of John the Baptist Cathedral (above) in the Province of Rwanda.

## Cathedral Dedicated in Rwanda

Thousands attended the opening of John the Baptist Cathedral July 25 in Ruhengeri, Rwanda, the see city for the Diocese of Shyira in the Episcopal Church of Rwanda. The joyous celebration was presided over by the Primate, the Most Rev. Emmanuel Kolini, and the diocesan bishop, the Rt. Rev. John Rucyahana Kabango.

Rwandan President Paul Kagame attended the dedication and singled out Bishop Rucyahana for his contri-

but ion to rebuilding the African country from the 1994 tribal genocide in which more than 800,000 people were slaughtered. The original cathedral was heavily damaged during 1994 and was roofless and derelict when Bishop Rucyahana was consecrated diocesan in 1997.

Bishop Rucyahana soon began raising money internationally and rebuilt the original cathedral which the diocese quickly outgrew.



## El Camino Real Prepares to Search for New Bishop

The process to select a bishop in the Diocese of El Camino Real will be overseen by a joint process committee comprised of three members each from the diocesan standing committee, the diocesan corporation and diocesan council. The episcopal see became vacant when the Rt. Rev. Richard Shimpfky resigned in March [TLC, Feb. 8].

Working with the Presiding Bishop's Office of Pastoral Development, the joint process committee will appoint an assisting bishop to serve during the search and self-examination phases of the process. Until an assisting bishop is announced, the Rt. Rev. G. Richard Millard has agreed to perform confirmations and ordinations. Bishop Millard served as Bishop Suffragan of California from 1960 to 1976 and Bishop-in-Charge of the Convocation of American (Episcopal) Churches in Europe in 1979-1980.

Final approval for an episcopal search process must be obtained from diocesan convention, according to the national church constitution. Convention meets Jan. 15.

## Divinity School Returns Gift

Harvard Divinity School has bowed to pressure from students and concerned alumni and returned a \$2.5 million gift from an Arab sheik who has also made substantial donations to anti-Semitic and anti-American organizations.

Harvard said in a statement released July 26 that the president of the United Arab Emirates, Sheik Zayed bin Sultan al-Nahyan, recently asked to withdraw his gift, which was to endow a chair in Islamic religious studies, before it was subjected to a formal deliberation by the university.

Student activists at the divinity school objected to the gift because of the sheik's support for the Zayed International Center for Coordination and Follow-Up in Abu Dhabi.



## Lava Love

The Rev. John Ruder (right), vicar of St. Columba's, Kent, Wash., helps to assemble a volcanic vacation Bible school prop for Lava Lava Island: Where Jesus' Love Flows. The standardized, week-long curriculum includes a daily Bible point and commences with an eruption of the volcano. St. Columba's drew an average of 30 children each day during the July 26-30 event.

Linda Porter photo

## ACC Appointment Criticized

The selection process that led to the appointment of an Irishman as secretary general of the Anglican Consultative Council marginalized people of color, said the Most Rev. Peter Akinola, Primate of Nigeria. Since retiring ACC general secretary the Rev. Canon John L. Peterson, an American, dismissed Canon Cyril Okorochoa as mission and evangelism officer in 1997, there have been no non-Western senior executives at the ACC, Archbishop Akinola noted.

In an open letter to the primates of the Anglican Communion, Archbishop Akinola said the appointment of the Rev. Canon Kenneth Kearon to succeed Canon Peterson [TLC, Aug. 8] perpetuates an old-boy network that "marginalize[s] and treat[s] as irrelevant a very large section of the Anglican Communion."

Archbishop Akinola urged Archbishop Rowan Williams at the 2003 primates' meeting in Gramado, Brazil, to consider applicants from the global South for the position. "It is vital," he wrote at the time, "that we have staff, at the most senior as well as junior levels, which represent the viewpoint of the global South of the church." Despite numerous and repeated requests from African and

Asian church leaders, the ACC under Canon Peterson, Archbishop Akinola observed, employ[ed] non-whites only as "errand boys," "typists" or "interns."

Neither the Archbishop of Canterbury nor a spokesman responded publicly to Archbishop Akinola's letter. A spokesman for the ACC noted that the process which led to the selection of Canon Kearon had been "vigorous" and "fair." More than two dozen candidates from across the Communion applied for the London-based post and an Indian clergyman working in Great Britain had been considered in the final rounds.

Director of the Irish School of Ecumenics at Trinity College, Dublin, Canon Kearon is a protégé of Archbishop Robin Eames of Ireland. Canon Kearon's diplomatic skills were on display in an Aug. 1 BBC broadcast. Pressed to discuss the crisis over homosexuality in the Anglican Communion, Canon Kearon spoke only to the process of "listening." When the BBC stated, "You clearly have a view about this issue," Canon Kearon responded, "I don't think I have made up my mind. The more I get into it, the more complex I realize this issue is."

# Not Just a Church Anymore

*Did You Know...*

**The Rev. Edgar Dowse, a 93-year-old priest in the Church of England, recently became the oldest person in the world to gain a Ph.D, having spent four years researching and writing his thesis, "The Soul in Relationship to God."**

*Quote of the Week*

**The Rev. Ron Jackson, rector of St. Luke in-the-Mountains Church, La Crescenta, Calif., comparing the Episcopal Church to the historic ship Queen Mary: "It represents the grandeur of an age gone by but is now dry-docked. It can't go anywhere."**

Have you noticed that many Episcopalians don't call their churches "churches" anymore? Now we have "sanctuaries," "worship spaces," "worship buildings," "worship centers," and a couple of my favorites, "liturgical center" and "worship room." Aren't they still "churches"? Are we doing this so "church" won't be confused with "Church"? I don't think so.

James T. Wollon, Jr., of Havre de Grace, Md., shares my concerns and notes that "worship building" sneaked into a caption [TLC, Aug. 1].

When a Fox News Service reporter interviewed Bishop Leo Frade of Southeast Florida about his urging members of his diocese not to share membership lists [TLC, Aug. 1], a camera person took some background video of Trinity Cathedral, Miami. The Rev. Bob Libby, interim dean, was shown celebrating the Eucharist in a chapel, but Fox missed a dog that sneaked into the chapel and sat on her hind legs with paws folded when Fr. Libby said "Let us pray."

A friend was appalled to hear the following at the fraction during the Eucharist at Grace Cathedral, San Francisco, on June 28: "We break this bread for those who journey the way of the Hindus, for those who follow the path of the Buddha, for our sisters and brothers of Islam, for the Jewish People from whom we come, and for all those who walk the way of faith."

The Rt. Rev. Harry W. Shipps, retired Bishop of Georgia, muses in a recent note: "Seminaries now report that they are training persons for 'ordained leadership' and 'ordained ministry.' Whatever happened to the priesthood?"

Observed on the website of St. Catherine of Sienna (Episcopal) Church, Missouri City, Texas: "We steadfastly refuse to let either the wardrobe or the posture police have any say, so you can feel free to dress as you like and sit, stand, kneel, etc. as you are comfortable."

Spotted in "Canon Fodder," the clergy newsletter in the Diocese of Northern Indiana: "A Baptist banker in Texas died while his pastor was out of town. The Episcopal rector was asked to conduct the service. He telegraphed his bishop: "Bishop can I bury a Baptist?" Came the speedy reply: "Bury all you can!"



A reader sent a note asking that TLC stop running classified ads in the Church Directory for Lutheran congregations. "They are not in apostolic orders for one thing," the message said. "Many of them are working-class mentality sort of people." The note did not identify from which country club it was sent.

The Rev. Jonathan H. Folts, rector of St. John's, Essex, Conn., noted on his monthly credit card bill a purchase he had made from Episcopal Parish Services. It was identified as "EPISCOPAL PERISH SERVIRetail."

The Very Rev. Robert L'Homme recounted for *Harvest Plain*, newspaper of the Diocese of Quincy, some amusing tales of his ordained ministry as he retired as dean of the Cathedral of St. Paul, Peoria, Ill. He remembered the day the altar caught fire:

"...across the whole top, with flames about six inches high," he wrote. "I ran back into the sacristy, and quickly asked the two servers to help me. They moved fast, right into each other, and down on the floor they went ... They were out like a light.

"So running back and forth with two little Dixie cups, I finally got the fire out while the organist continued to play and the congregation continued to pray..."

In observation of his 25th year as Bishop of California, the Rt. Rev. William E. Swing got out his daily diaries and did some reminiscing. Among his accomplishments he cites that he has "not only ordained more women than any bishop in Church history, but he also has ordained more openly gay and lesbian priests and deacons than any bishop in Church history."

In response to my column on obituaries [TLC, July 11], Richard Manmana, of Rego Park, N.Y., spotted a notice that appeared on the obituary page of the *Boston Globe*: "Correction. Because of a reporting error, Dr. Arleigh Dygert Richardson III, former teacher at Lawrence Academy in Groton, was described in his obituary yesterday as favoring tacky pants with tweed jackets and Oxford shirts. Dr. Richardson favored khaki pants."

*David Kalvelage, executive editor*

## Small, Vibrant Churches

One of the distinguishing characteristics of the Episcopal Church, especially during the last quarter-century, is a preponderance of small congregations. Churches with fewer than 100 members are commonplace in cities, small towns, and rural locations, and often possess a set of struggles unknown to the rest of the Church — lack of funds, dwindling membership, difficulty finding or keeping clergy. At the same time, those who minister with or belong to small congregations frequently experience a style of ministry lacking in our larger churches — a closeness with the surrounding community, frequent contact among members, a sense of pride in their church.

Some of these churches have been mired in self-pity for years. Given that their churches have few members, little money and are showing no growth, some who worship in

Small church congregations  
may need help from the diocese  
or perhaps from wealthier  
churches to build up  
their ministries, but they  
can achieve a great deal.

small congregations believe that innovative, creative ministries never could take place there, but that needn't be so. There are countless examples of exemplary ministries taking place in mission congregations all over the Church, revitalizing stagnant communities of faith and giving hope to members.

"Local priests," those ordained to serve a particular congregation, have done much to rejuvenate small churches. Presenting a person for ordination who already is known in the community and who knows the congregation and its people can mean a great deal to a mission. Belonging to one of these churches, or even visiting, one can sometimes sense a sort of vibrance and intimacy that does not exist in larger congregations.

The members of many small congregations are strongly committed to their churches and are willing to channel their energies into community ministry. Local churches are often able to make a sizable impact on their communities if they have some creative, organized leadership. Because members of a small church are likely to know

each other fairly well, they may be more cognizant of the church's needs as well as problems, and perhaps in a better position than those in larger churches to address them.

Those who belong to these churches should not have to settle for sloppy liturgies or lack of organization, for they often have gifted people in their midst. Members can function as lay eucharistic ministers (LEM), lectors, cantors, parish administrators, or in other key roles. All they need is for someone to help them identify their gifts and to show them how to put those gifts to use.

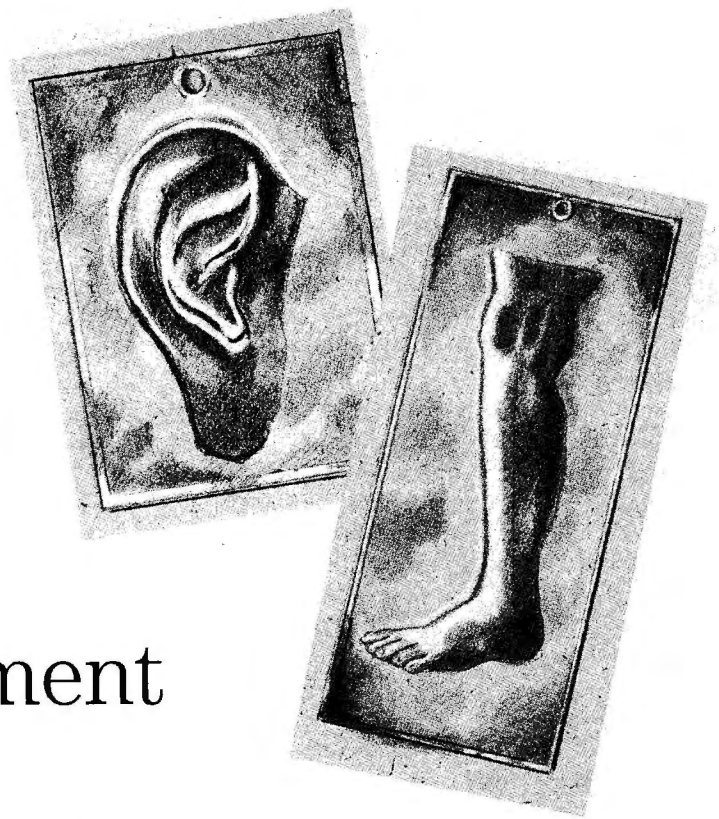
This magazine has long supported small churches and will continue to do so. These congregations may need help from the diocese or perhaps from wealthier churches to build up their ministries, but they can achieve a great deal. Priests need some additional financial incentive and perhaps some training for small-church ministry. Lay persons need to show a willingness to consider different forms of ministries which might be more reflective of the reality of their current status. There is potential in the small churches which needs to be developed.

## Value of Bible Study

Among the encouraging developments in the Episcopal Church over the last decade or so is the growth of Bible study in local congregations. Most churches now offer at least one Bible study group, and a large percentage of these gatherings take place with lay leadership.

People who are active in a church need to be familiar with the scriptures. There are frequent references to the Bible in the Book of Common Prayer. Two or three readings from scripture are presented during the liturgy each week. Many sermons are based on the readings for a particular day. Our lives are constantly being influenced by the scriptures.

In order to have a good understanding of the Bible, some serious study is needed, especially if a person is looking for the Bible to be an influence on one's life. Studying the Bible in an orderly fashion with other Christians can be a rewarding experience, especially if participants relate the scriptures to real-life experiences. At a time when much of the Church is questioning the authority of scripture, now is a good time to participate. If your church doesn't offer Bible study, do what you can to help organize one. It's worth the effort.



# An Experiment

By William C. Frey

A little over 30 years ago I visited a parish in Pueblo, Colo., for the first time as the new diocesan bishop. After preaching, confirming, and celebrating, I was about to go downstairs to meet the congregation, when the rector asked me to stop and pray with a teenage boy whose leg had been severely burned and who was anticipating skin grafts. I found the oil, anointed him and prayed, and then found my way to the parish hall.

I was immediately set upon by four university students dressed a little bit like '60s hippies — fatigues, peace emblems, flutter boots — the works. They wanted to talk about the sermon.

"You talked about Jesus a lot," they said.

"Yes," I said, "that's what I do."

"But surely you meant Jesus as just one of the many Christ-figures who have appeared throughout history, people like Buddha, Confucius, Moses, Mohammed?"

I replied, "No, the only Christ-figure I know is Jesus, the Jewish carpenter. If I ever get through exploring him, maybe I'll have time to look at some of these others."

They weren't satisfied.

"But how can you prove that Jesus was a greater religious leader than these other Christ-figures?"

"I can't," I said. "In fact, if I understand him correctly, Jesus came to destroy 'religion' and open the Father's heart to the world."

They liked that even less.

"Aren't you being narrow minded, insisting on the uniqueness of Jesus?"

I said I didn't think so, that I was simply echo-

ing what Christians have believed for centuries. We're a franchise operation, after all.

Before I knew it, I got suckered into a discussion of comparative religions. I had taken that as a one-semester course at my university in the early '50s, but never forgot those who say that studying comparative religions will make you comparatively religious.

I became aware of two things — one, that the conversation was going nowhere, and two, that I was being monopolized by four people when I wanted to meet the rest of the congregation. An unbidden thought passed through my head and I had a millisecond to decide whether to give it voice.

"There's a simple experiment that you can make in about 15 seconds to see whether I'm speaking the truth or not," I said. That stopped them.

"Oh, what's that?" one replied.

Another thought, another millisecond — careful! You're on thin ice here, Frey. Oh, what the heck! "Ask Jesus to come into your heart right now and ask one of these other 'Christ-figures' to do the same, and see which one does," I heard myself say.

That stopped them in mid sentence. "Well, we've never heard it put that way before," one of them said. "Is there a book or something we can read to investigate that idea further?"

"You don't need to read anything," I said. "Just

make the experiment and you'll know if I'm crazy or not."

I am not unaware of how dangerous that kind of thing is. Was I putting God to the test, being presumptuous in assuming that God would show up on my command? Surely I know better than that. But all of those thoughts had to take place in a split second. With some trepidation, I decided that perhaps the Holy Spirit was the author of my thought pattern and so I plunged ahead.

We went back and forth for a couple of minutes longer, but the long and the short of it was that they declined to make the experiment, and drifted away.

I wish I had known then what I learned the following Wednesday. I received a postcard from Mark, the young boy I had prayed for. It was a Peanuts card, with Snoopy lying on top of his doghouse saying, "Have a nice day." It read, "Dear Bishop, Thank you for praying for my leg. It's all well and I don't need the skin grafts. Your friend, Mark."

That made my day — at least for a couple of hours. Then the skeptical part of my mind kicked in. After all, I breathe the same secular air that everybody else does, drink the same agnostic water, eat the same materialistic food. "Maybe the leg was a little better so the doctor decided it would heal without the grafts," I thought. "Well, that's great."

Six months later, I was back in Pueblo, and the boy's father took me aside. "Bishop," he began, "I don't think you appreciate what happened to my son."

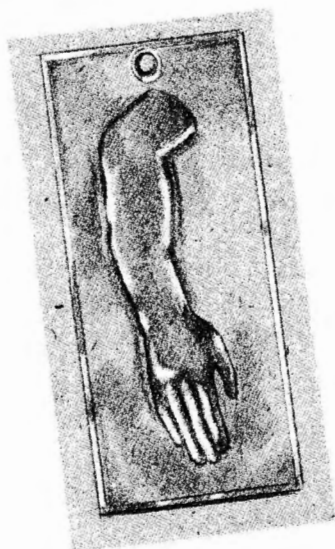
"Tell me," I said.

"The leg looked like a piece of raw meat on a butcher's counter," he replied. "But when we went to the doctor on Monday, it was well — it wasn't *better*, bishop, it was *well*. The doctor asked us what treatment we had applied, and Mark said, 'We went to church and asked Jesus to heal it and he did.' For some reason, the doc-

tor seemed to get angry and he said, 'Well, no hair will ever grow where those burns were!'" Big threat!

At that point, he called his son over and said, "Roll up your pant leg and show the bishop your leg." He did so, and all I saw was the hairy leg of a teenage boy with no visible scars. I felt like genuflecting.

Archbishop William Temple once remarked that "The Gospel is true always and everywhere,



**Was I putting  
God to the test,  
being presumptuous  
in assuming  
that God would  
show up on  
my command?**

or it is not the Gospel at all, and not true at all." I recognize that that sounds inflammatory in our day of absolutely relative values, but it's simply a reminder that, as Christians, we do look forward to that day when "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of the Father." The promise says "all." Not by coercion; that's not God's way. But by capture, through the love of the Father incarnate in the Son, through the power of the Holy Spirit.

I think if I were a neutral outside observer comparing "Christ-figures," I'd probably go for the one who is not just a memory to be revered, but a present reality to be experienced. And if that sounds narrow minded, well, there's a simple experiment . . . □

*The Rt. Rev. William C. Frey is the retired Bishop of Colorado. He lives in San Antonio, Texas.*

# Living in Fear

I found the cover of the July 25 issue quite distressing. Why a bishop would go to China as the guest of the China Christian Council (CCC) is

beyond my understanding. The cover explanation on page 3 stated that the "CCC is the government-owned administrative agency for all protestant denominations holding legal worship(.)"

A more accurate wording would have been that the CCC is the mandatory administrative front for the government, a front designed to appear to offer freedom of worship to the Chinese people. But in reality the CCC only controls, regulates and uses its member "churches" to block true religious freedom. Mil-

lions of believers live in fear and terror of the Chinese government for they wish to worship the God of their choice truly, without restriction or under the approved ways of the Communist government.

If Bishop Sisk wishes to do something to aid the Church in China he would be better off calling for true religious freedom, the abolition of government-controlled churches, and the freeing of all political prisoners. The true Church in China is a Church under the gun of oppression, struggling to survive in a hostile environment. Is it too much to say that the Bishop of New York needs to offer an apology to the true Church in China for giving credence to the CCC, an organization that is a front for the oppression and death of believers in China?

*(The Rev.) John W. Bassett  
Middle Grove, N.Y.*

I am saddened by the "official" visit of Bishop Mark Sisk and Peter Ng to the China Christian Council, therein

implying that this agency has some sort of Christian legitimacy. The council is not only "government owned," it is also managed and tightly controlled by the Communist Party.

During my recent stays in both Tianjin and Beijing (along the way to hike a short distance along the Great Wall), Christian worship was totally banned. English-language state television assured me that this was a "public health" issue — and several CCC "pastors" shared with me their view that this was "proof" of the government's support of Christianity.

Let's call persecution what it is.

*(The Rev.) Steven Ford  
St. Mark's Church  
Mesa, Ariz.*

## Rewarding Ministries

As I read the Retirement Issue [TLC, July 18] I couldn't help but think of my own retirement. I retired as the Bishop of Northern Indiana in 1989, having served for almost 15 years as the diocesan. Almost immediately I began two new ministries: conducting retreats for priests and women religious, and doing Sunday supply for parish clergy. They were rewarding ministries.

I conducted retreats for the clergy in 21 dioceses, including the Diocese of Mexico. In addition, I led retreats in seminaries and convents. I heard the sacramental confessions of many priests, seminarians, and women religious, and I was blessed by those labors for our blessed Lord.

It was at the Sunday Eucharists that I offered a different kind of ministry, i.e. Sunday supply. I discovered quickly that there is almost a continuous need for supply priests. For the next 10 years I had the joy of preaching and celebrating the Eucharist in many parish churches.

About six years ago I was badly injured in an auto accident, and it became necessary for me to use a cane. The accident has not prevented me from celebrating the Eucharist. At age 87, I am temporarily priest-in-charge of the tiny mission of St. Elizabeth's, Culver, Ind. Except during the

winter season when several families are in Florida or Arizona, nearly 100 percent of the congregation is present at their "Sunday duty." They truly inspire me.

*(The Rt. Rev.) William C.R. Sheridan  
Culver, Ind.*

## It Was Fitting

Concerning "Memorial Observance" [TLC, Aug. 1] and the Rev. Ted Edwards' question whether local congregations gathered to honor President Ronald Reagan: We did. A memorial requiem was held in our chapel, and afterwards, we gathered to watch the televised service held at Washington National Cathedral. All in attendance said how fitting it was and how glad they were to be part of such a service, both locally and via television.

*(The Rev.) J. Michael Wheeler  
St. Christopher's Church  
Houston, Texas*

## They've Been Missed

Among the things I've missed in recent years are the Ember Days — or at least the celebration of them. For some reason, they don't seem to be of much importance anymore.

It seems to me that it would be a good idea to emphasize the Ember Days when we seek godly persons not only for the ordained ministry of the Church, but when we seek lay leadership.

*(The Rev.) Robert G. Preston  
Hallandale, Fla.*

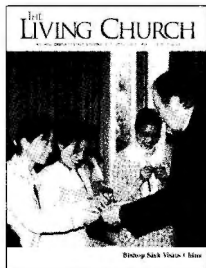
## Message of Courage

Bravo for having the courage to print "The Myth of Episcopal Unity" [TLC, July 11]. If only there were more of the clergy in the Episcopal Church who would speak out as the Rev. Jack Estes did, we would not be losing so many committed Christians at the parish church level.

*Robert F. Kirschner  
Lakeville, Mass.*

## Mature Response

My hat is off to the Rev. Ken Bordner [TLC, July 25] for the most mature and articulate response to the



**If Bishop Sisk wishes to do something to aid the Church in China, he would be better off calling for true religious freedom ...**

## PEOPLE & PLACES

### Appointments

The Rev. **Demery Bader-Saye** is youth missionary for the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Dwayne Bauman** is rector of St. Alban's, 911 S Davis Dr., Arlington, TX 76013.

The Rev. **Anita Braden** is rector of St. Francis', PO Box 194, Menomonee Falls, WI 53052-0194.

The Rev. **James H. Cooper** is rector of Trinity, 74 Trinity Pl., New York, NY 10006.

The Rev. **Amy E.M. Cortwright** is assistant at Incarnation, 209 Madison Ave., New York, NY 10016-3814.

The Rev. **Billy Disch** is priest-in-charge of St. James', PO Box 268, Taylor, TX 76574.

### Deaths

The Rev. **Eloise E. Lester**, 72, first female priest in the Diocese of Atlanta, died May 28 in Atlanta. She had been bothered by emphysema for some time.

Born in Atlanta, Ms. Lester was a graduate of Emory University and the School of Theology of the University of the South. She was ordained to the diaconate in 1976, and to the priesthood in 1977. From 1977 to 1983 she lived in Coventry, England, as international director of the Community of the Cross of Nails. She was executive for administration and marketing at the Episcopal Media Center in Atlanta, 1983-89 and continued her work with the Community of the Cross of Nails. In recent years she also served as pastoral associate at St. Anne's Church, Atlanta. She is survived by two daughters, Dree Harris of Atlanta and Eloise Carriere of Walpole, NH; four grandchildren; and two brothers, William and George, both of Atlanta.

### Ordinations

**Springfield** — Ann L. Alley, Donald E. Coventry, Bruce U. DeGooyer, Sylvia Howard, George W. Howard III, Gene R. Tucker.

**Vermont** — Jim Ballard, Lucy Pellegrini.

**Western Louisiana** — Kirkland Wallace Knight, John Sloan Miller.

**Correction:** The name of the church in Did You Know [TLC, Aug. 1] should have been R.E. Lee Memorial.

**Clarification:** The Rt. Rev. Clarence Coleridge, retired Bishop of Connecticut, was among the bishops present for the celebration of the new ministry of the Rev. Angela Ifill at the conference of the Union of Black Episcopalians [TLC, July 25].

### Next week...

## Failing to Understand

sexuality issue which I have read anywhere.

While I believe that the elevation of actively homosexual persons to the clergy is bad policy, it is not a good reason to abandon the Church and its mission to witness to and spread the kingdom of God.

If the Episcopal Church is worthy of its place in the kingdom, it should stop beating dead horses and get on with its business.

*Philip B. Watson, Jr.  
St. Joseph, La.*

## Tepid Episcopalians

I noted with not just a little amazement David Kalvelage's observations regarding the 1928 Book of Common Prayer. He wrote that the 1979 prayer book is "the only book most churchgoers have known." True, and sadly so, is the response of traditional Episcopalians whose humble requests for 1928 BCP services have for the most part been curtly and too often rudely denied.

Episcopal priests and bishops who advocate diversity, love, and tolerance have willfully ignored the fact that at the 66th General Convention (1979) as well as the 73rd General Convention (2000) resolutions were adopted which authorized the continuing use of the 1928 BCP. Moreover, the 73rd General Convention apologized to "... members of this Church who were offended or alienated by inappropriate and uncharitable behavior during the time of the transition (from the 1928 BCP) to the 1979 prayer book."

The inappropriate and uncharitable behavior resulted in the staggering loss of more than one million members — one third of our numbers. It is also sad to note that among our current membership of just over 2 million there are more than a few lukewarm Episcopalians. Alienated and offended by the virtual disappearance of Morning Prayer and Evensong, and appalled by the incorporation of Rotarian fellowship into the Eucharist, these tepid Episcopalians attend church only infrequently and ignore their stewardship obligations.

*Joseph W. De Bragga  
Islip, N.Y.*



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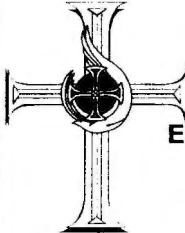
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**EXECUTIVE DIRECTOR, TULSA METROPOLITAN MINISTRY:** Executive Director sought for Tulsa Metropolitan Ministry ([www.tummm.org](http://www.tummm.org)), a well-established interfaith organization dedicated to serving both the community and its member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

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

**FULL-TIME RECTOR:** St. John's Episcopal Church in Midland, MI, is looking for a rector with inspired preaching and Bible-based teaching who will preach with clarity to make the gospel relevant to the lives of the parishioners. The congregation, consisting of approximately 500 communicants, is generally well educated and holds moderate to conservative theological views with tolerance for one-another's divergent perspectives. We seek a rector who can reconcile us to God and one another as we find ways to serve, grow, and strengthen our community of faith. We are looking to take our many gifts out to the community in mission and ministry. Lay activity in the parish is very strong with considerable emphasis on small groups. The Sunday school and youth groups are thriving.

This is an endowed parish that is debt-free and that recently underwent a one-and-a-half million-dollar expansion. The annual budget is \$468,000. The web site is [www.sjec-midland.org](http://www.sjec-midland.org). Send a resume to the Search Committee chair Mr. Eric Blackhurst, 2277 North Perrine Rd., Midland, MI 48642. Mr. Blackhurst's phone numbers are (989)-638-6665 at work and (989) 837-6476 at home. His e-mail address is [epblackhurst@dow.com](mailto:epblackhurst@dow.com).

**FULL-TIME RECTOR:** for biblically based, renewed congregation with vision for evangelism, exponential growth, eventual church planting. Expository preaching of breadth and depth, heart for evangelism, ability to inspire and mobilize congregation, administrative gifts to manage rapidly growing church. Must be personally, passionately devoted to Jesus Christ and able to call His people to holy living.

Read parish profile on web at [www.standrewscny.org](http://www.standrewscny.org). Send letter responding to the profile, resume, CDO profile, and sermon tape to Kay Fiset, Chair, Search Committee, St. Andrew's Episcopal Church, 5013 S. Salina St., Syracuse, NY 13205-2785.

**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.saintmarksepiscopalchurch.com](http://www.saintmarksepiscopalchurch.com) currently under construction.

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

**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.churchoftheholyninocents.org](http://www.churchoftheholyninocents.org) Please submit your resume and CDO profile by 9/15 to: Rick Palamar, Chairman, Search Committee, Church of the Holy Innocents, 210 S. Chestnut Street, Henderson, NC 27536. E-mail: [rick@chasedevelopment.com](mailto:rick@chasedevelopment.com) with copy to Rev. Canon Marie Fleischer, Diocese of North Carolina, P. O. Box 17025, Raleigh, N.C. 27619-7025 E-mail: [marie.fleischer@episdiocnc.com](mailto:marie.fleischer@episdiocnc.com).

**FULL-TIME ASSISTANT TO THE RECTOR:** Good Shepherd Church, a dynamic, creative, 700-member, family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, has an opening for an assistant to the rector. We are seeking an enthusiastic priest who is spiritual leader committed to sustaining our active pastoral care ministry. Additional responsibilities will be participating in Sunday and mid-week Eucharists as celebrant and preacher, day school children's chapel, assisting with Christian formation, and new member incorporation. Patience, team spirit, and a sense of humor are essential. Contact Ms. Jane Armistead, The Church of the Good Shepherd, 533 East Main Street, Lexington, Kentucky 40508; Phone: (859) 252-1744; E-mail: [bsessum@goodshepherdlex.org](mailto:bsessum@goodshepherdlex.org).

**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](mailto:pgetlein@the-diocese.net). Deadline: August 31, 2004.

**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 [jmsouldr@charter.net](mailto:jmsouldr@charter.net).

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

The Monastic Congregation of St. Jude. American Anglican Council affiliated. [www.mcsj.org](http://www.mcsj.org)

# CHURCH directory

## KEY

Light face type denotes AM  
bold face PM  
add, address  
anno, announced  
A-C, Ante-Communion  
appt., appointment  
B, Benediction  
C, Confessions  
Cho, Choral  
Ch S, Church School  
c, curate  
d, deacon  
d.r.e., dir. of religious ed.  
EP, Evening Prayer  
Eu, Eucharist  
Ev, Evensong  
ex, excep  
1S, 1st Sunday  
hol, holiday  
HC, Holy Communion  
HD, Holy Days  
HS, Healing Service  
HU, Holy Unction  
Instr, Instructions  
Int, Intercessions  
LOH, Laying On of Hands  
Lit, Litany  
Mat, Matins  
MP, Morning Prayer  
P, Penance  
r, rector  
r-em, rector emeritus  
Ser, Sermon  
Sol, Solemn  
Sta, Stations  
V, Vespers  
v, vicar  
YPF, Young People's Fellowship  
A/C, air-conditioned  
H/A, handicapped accessible.

## Looking for a Rector? How About a Spiritual Boost?

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

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

### For information, contact:

#### Faith Stories

**431 Richmond Pl., NE  
Albuquerque, NM 87106**

**PH: (505) 255-3233**

**E-mail: FAOfficeNM@aol.com**

# Summer CHURCH DIRECTORY

## PACIFIC GROVE, CA

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

## PASADENA, CA

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

## SAN FRANCISCO, CA

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

## ROXBURY, CT

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

## MILFORD, DE

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

## WILMINGTON, DE

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

## WASHINGTON, DC

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

## COCOA BEACH, FL

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

## JACKSONVILLE BEACH, FL

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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## WEST PALM BEACH, FL

**HOLY TRINITY** 211 Trinity Place (Downtown)  
[www.holytrinitywpb.org](http://www.holytrinitywpb.org) (561) 655-8650  
On the Intracoastal Waterway since 1896  
The Rev. W. Frisby Hendricks III, r; the Rev. Thomas A. Bruttell, c; the Rev. John W. Tucker, the Rev. Howarth L. Lewis, Jr., the Rev. Grant R. Sherk, p-i-r, Mace Graham, org-ch  
Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

## SAVANNAH, GA

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

## WOODBINE, GA

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

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm  
[ascensionchicago.org](http://ascensionchicago.org) (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
The Rev. Thomas A. Fraser, r  
Sun Eu 8:30 & 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30.  
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## EAST CHICAGO, IN

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

## INDIANAPOLIS, IN

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

## NEW ORLEANS, LA

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

## ST. ANNA'S

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

## NANTUCKET ISLAND, MA

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

# Summer CHURCH DIRECTORY

## ST. MICHAELS, MD

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

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## AVALON, NJ

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

## CAPE MAY, NJ

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

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq. (609) 884-3065  
www.gracechurchinnewark.org  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## CARLSBAD, NM

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

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St. (505) 885-6200  
The Rev. Bob Tally, r  
tally@earthlink.net  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Joan Garcia, d; Dr. Stanford Lehmberg, music director.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

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

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

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

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www.trinitywallstreet.org

## NEW YORK, NY

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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

## SALEM, NY

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

## SARATOGA SPRINGS, NY

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

## UTICA, NY

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

## WESTHAMPTON BEACH, NY

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

## ASHEVILLE, NC

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

## FREMONT, OH

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

## PORTLAND, OR

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

## PHILADELPHIA, PA

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

## SELINGROVE, PA

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

## WILLIAMSPORT, PA

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

## CHARLESTON, SC

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

## COLUMBIA, SC

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

## PAWLEY'S ISLAND, SC

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

## RAPID CITY, SD

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

## CORPUS CHRISTI, TX

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

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St. (817) 521-1111  
The Rev. Doug Earle, r www.stpauls-satx.org  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## BAYFIELD, WI

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

## HAYWARD, WI

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

## MILWAUKEE, WI

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

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

## RICE LAKE, WI

**GRACE CHURCH** (715) 234-4226  
119 W. Humbird St. Fax: (715) 736-1715  
Website: www.gracechurch-ricelake.org  
The Rev. Frederick R. Engdahl Jr., r  
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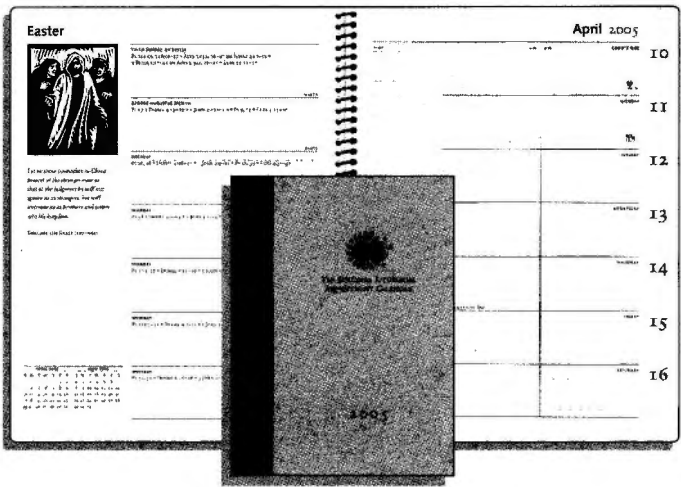
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