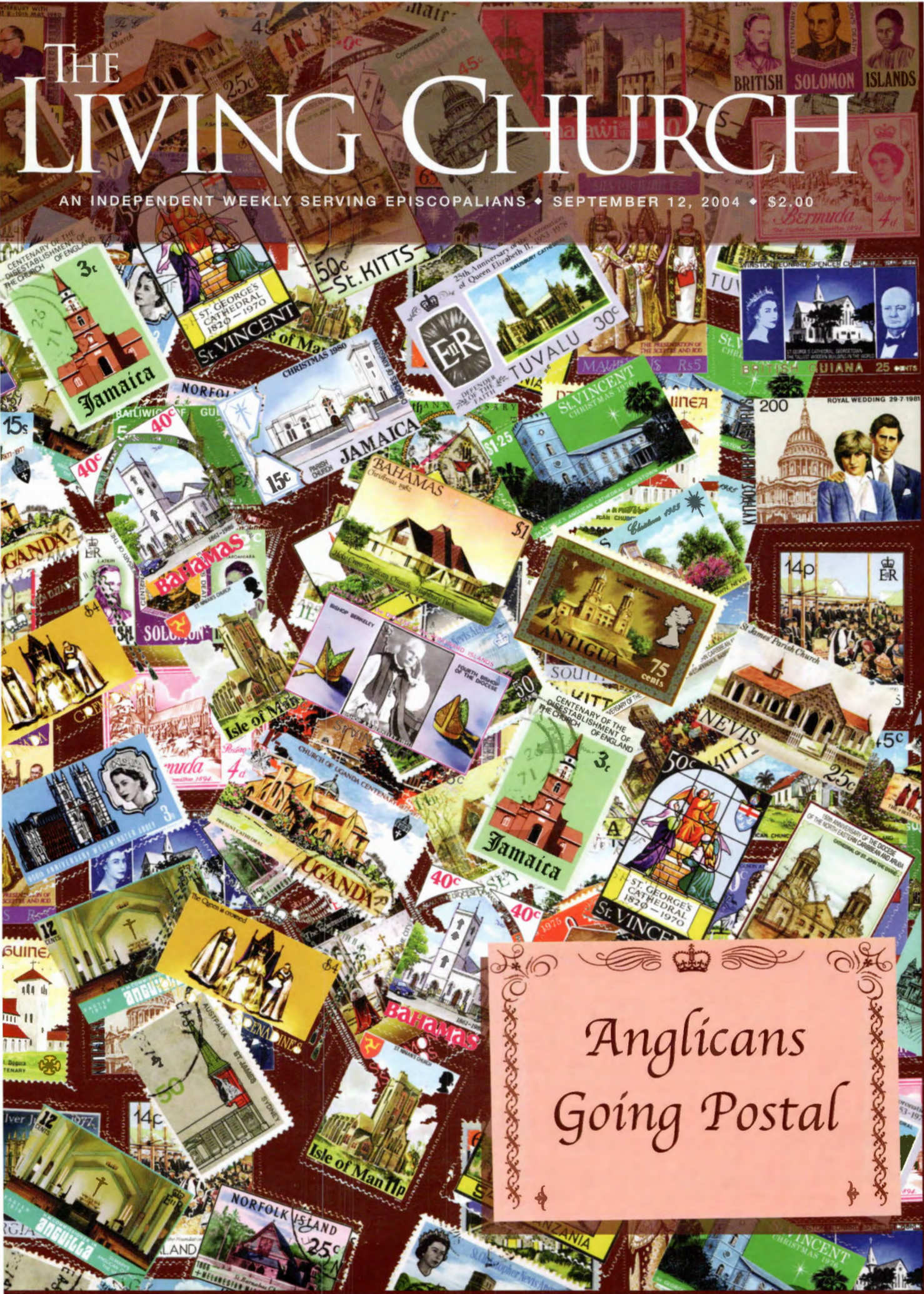


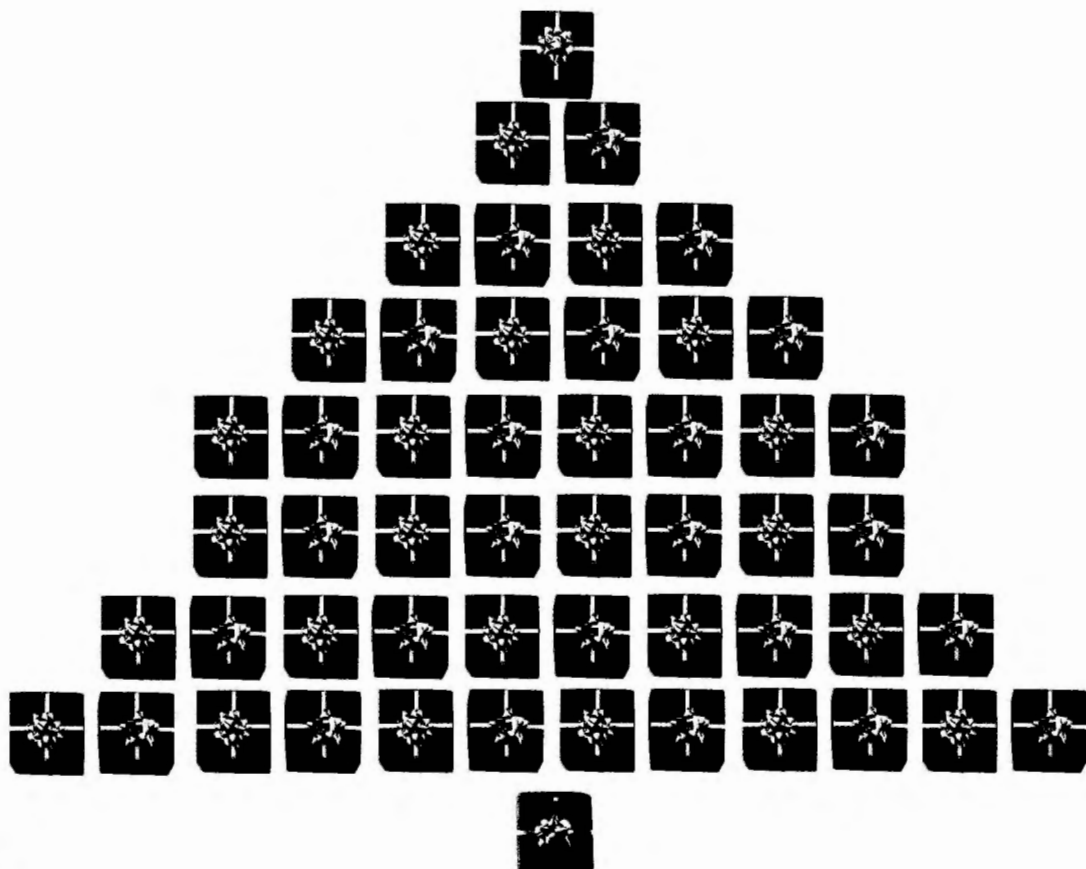
THE LIVING CHURCH

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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



Features

- 9 Anglicans Going Postal
BY DAVID KALVELAGE

Opinion

- 11 Editor's Column
Summer Surprises
- 12 Editorials
Importance of the Cross
- 13 Reader's Viewpoint
Blessings Without Marriage
BY C. CHRISTOPHER EPTING
- 15 Letters
There Are Limits

News

- 6 Three U.S. Leaders Attempt to Assess the Divide with African Anglicans



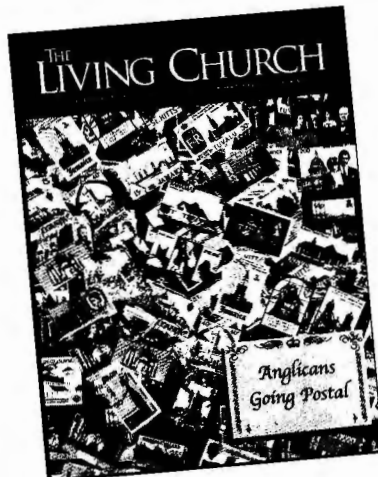
9



Other Departments

- 4 Sunday's Readings
- 5 Books
- 16 People & Places

13



On the Cover

The Anglican Communion is highlighted in postage stamps from around the world [p. 9].

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SUNDAY'S READINGS

Forget the 1 - We Have 99!

'Does he not leave the 99 and go after the lost sheep...?'

(Luke 15:3)

The 15th Sunday after Pentecost (Proper 19C), Sept. 12, 2004

Exodus 32:1,7-14; Psalm 51:1-18 or 51:1-11; 1 Tim. 1:12-17; Luke 15:1-10

The function of irony in a story is to pierce through preconceptions and force a different reality than usually seen. The parable of the lost sheep contains a double dose of irony, but we still fail to see the reality Jesus holds before us.

The first irony is that we would leave the 99 and search for the one lost sheep. No, of course we wouldn't. We would assume we miscounted, or would expect it back in the morning, or we would see an easy tax write-off, or wouldn't notice.

The ratio is not 99:1 but more like 4:1. That is, 80 percent of the world is either in the fold or knows the way there. But 20 percent of the world has never heard of Jesus Christ, has no way to hear about him, and is lost trying to find him. They live in places like Morocco, Mali, northern Sudan, western China, and Iran. They are hard to find, resistant to the gospel, and sometimes hostile to efforts.

But that's not the point. They are lost sheep, dearly loved in heaven, ones for whom Jesus shed his blood on the cross.

The second layer of irony comes in the way the story is presented. Jesus uses a series of questions that expect

the answer "Yes." "Wouldn't you go after the one? Wouldn't you rejoice at finding it? And wouldn't you throw a party?" We are nodding our heads so vigorously that we don't notice that we would not do any of the above.

If we cared so much for the 1.5 billion people who don't know about Christ, then why does the Church spend more than 90 percent of our resources on the people already inside? If we can't hear the bleating of the sheep in Chad or Tibet, we just don't care.

That is bad news for those who have never heard, and extra bad news for the Church that hasn't gone to tell them.

Two things can turn this around. The first is intercession. Moses pleaded with God for his people, and God relented (Exodus 32:11). Why? Because God loves them. His Son is the Good Shepherd who laid down his life for the people of Teheran and Bangkok.

The second is sharing Paul's self-awareness (1 Tim. 1:15). He was a sinner who did not deserve grace — just like us. And just like the sinners of Libya and Kyrgyzstan. So do we deserve light and they don't? Or should found sinners seek lost sinners?

Look It Up

God gives another slant on the Church and lost sheep in Ezekiel 34.

Think About It

On the scale of disobedience, which measures worse: whatever is wrong on the issues of sexuality, or our leaving 20 percent of the world in the dark about Jesus Christ?

Next Sunday

The 16th Sunday after Pentecost (Proper 20C), Sept. 19, 2004

Amos 8:4-7(8-12); Psalm 138; 1 Tim. 2:1-8, Luke 16:1-13

Runcie

On Reflection

Edited by Stephen Platten. The Canterbury Press. Pp. 150. £12.99. ISBN 1-85311-4707.

There is no decent biography of Robert Runcie (as there is no decent biography of Donald Coggan), but this is an excellent *vade mecum* until such a study is written. Here is a selection of chapters by various authors that range over Runcie's work and enthusiasms as archbishop. Especially good to have are the sermons that were preached at his funeral in St. Alban's Abbey (by Graham James, the more remarkable for the brief time in which it had to be composed), and at his memorial service at Westminster Abbey (by Richard Chartres, who, like James, had served Runcie as his domestic chaplain). All these reflections reveal different parts of a complex man to whom so many were devoted. And in these days of constant press criticism of bishops and other Church leaders, to read the assessment by reporter Andrew Brown is a real tonic. This is a wonderful book about a man and a bishop who is much missed.



(*The Very Rev.*) Peter Eaton
Denver, Colo.

What's in That Book?

A Spiritual War Story

By Evelyn Christoff. Dorrance Publishing Co. Pp. 251. \$18. ISBN 0-8056-4979-8.



The author sets for herself the ambitious goal of elucidating the whole content of the Bible, with reference to every single book in both the Old and New Testaments. She sets

this in the context of a war between God and Satan. Thus the various chapters are subtitled with military references: Campaigns and Battle Plans, Sealed Orders, Prisoners of War, Furlough (an exegesis of the Song of

Solomon). Following a reference in *The Numerical Bible*, a work published in 1903 by F.W. Grant, the author divides the entire contents of the Bible into five subsections or "Pentateuchs," linked by what she discovers is a common theme. For example, the first Pentateuch contains Genesis, Joshua, Isaiah, Psalms, and the four gospels because of a common

message: the explanation of the beginning, light.

This reviewer, conditioned by years of the discipline and joy of the Daily Office readings, found Ms. Christoff's attempts at unifying and simplifying the message of the individual voices of the Bible distracting and trivializing.

(*The Rev.*) George Ross
Martinez, Calif.



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Marriage Policy Denounced

Richard Bolles, author of the best-seller career guide *What Color Is Your Parachute?*, unintentionally became the eye of a storm over an allegedly inconsistently applied marriage policy in the Diocese of California recently.

The Contra Costa Times reported that Mr. Bolles, 77, was recently married for the fourth time. Until then he was a non-parochial priest in good standing of the diocese, even though he had not been active in the ordained ministry for more than 35 years. He probably would still be a priest if the Rev. Robert Cromey, a retired priest of the diocese, had not learned that Bishop Swing intended to take no action against Mr. Bolles despite the fact the bishop has prohibited priests from serving in the diocese after a third divorce. Fr. Cromey said he knew of at least three other priests who had been forced to renounce or transfer to another diocese and went public with the inconsistency.

"It was dehumanizing and anti-theological to what the Church is about," Bruce Bramlett told the *Times*. Mr. Bramlett, a priest for 25 years, now teaches part-time after Bishop Swing gave him an opportunity to wind down his ministry within one year after his third divorce. "I feel like I walk around with a great scarlet letter imprinted on my forehead. Lay people in the Church can marry as many times as they like, but not clergy ... A failure is not a reason to be punished."

Mr. Bolles told the *Times* he was ready to resign as a priest several weeks ago but that Bishop Swing had told him the decision was up to him. He handed in his resignation on the eve of his wedding after it became an issue.

Episcopal Church policy on multiple marriages by clergy is left to the discretion of individual bishops.



Robert S. Nehrbas, Jr./*The Desert Wind* photo

The congregation of St. Anthony on the Desert Church prayed for rain during Sunday services on July 11. The following Wednesday, during an early morning torrential downpour, lightning struck the roof directly above the altar of the church in Scottsdale, Ariz. Fifty firefighters extinguished the flames within 20 minutes. They placed a protective cover over a large cross and moved the reserved sacraments to a safer location. No one was injured and fire officials estimated damage at around \$30,000.

Three U.S. Leaders Attempt to Assess the Divide with African Anglicans

Three Episcopal Church leaders have reported holding "candid and substantive" meetings about the current division in the Anglican Communion over human sexuality on a recent trip to East Africa. They met with primates, a number of bishops, and other church leaders from three Anglican provinces.

The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida; the Rt. Rev. Theodore Daniels, assisting Bishop of Texas; and the Very Rev. Titus Presler, dean of the Episcopal Theological Seminary of the Southwest (ETSS), said they traveled as individuals and on their own initiative from July 22 through Aug. 1 to the provinces of Burundi, Kenya and Rwanda.

Although not an official diplomatic overture of the Episcopal Church, the precise nature of the trip is ambiguous. It was taken "with the full knowledge and support of our Presiding Bishop," according to a letter Bishop Lipscomb

wrote to members of his diocese prior to his departure, and at least some expenses from the trip, including plane fare, were paid by the national Episcopal Church. In letters Dean Presler and Bishop Daniels sent to the Africans seeking formal invitations, they signed them as members of the national Executive Council. During the meetings, however, the three repeatedly stated they were traveling on their own as individuals. In one case, it was only their "unofficial" status that made conversation possible, said Dean Presler.

"We were not an official delegation of any group or structure in the Episcopal Church," Dean Presler wrote. "Thus the discussions were not intended to yield any decisions or negotiated conclusions ... As three individuals who hold diverse views about homosexuality, we united in appealing for the continued unity of the Anglican Communion

(Continued on next page)

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amid the current discord.”

Although appreciative of their effort, the Most Rev. Emmanuel Kolini, Archbishop of Rwanda, told THE LIVING CHURCH that members of the Council of Anglican Provinces in Africa continue to stand behind a 1998 Lambeth Conference resolution which stated that homosexuality is incompatible with Christian belief and practice. “Repentance by General Convention” is the only option that will lead to a restoration of communion between the Episcopal Church and the Church of Rwanda, he said, and added that apologies without repentance by individuals are insufficient and meaningless.

When asked in Kenya for specific examples of how the General Convention decisions had affected their own Church, at least one Kenyan declined to provide the Episcopalians with any details because of his concern that the Episcopal Church would lose focus and use its time and resources to try to fix the identified symptoms rather than the root cause of the crisis.

“We are heartbroken because we have lost you as brothers and sisters in Christ,” the Kenyans said. The Episcopal Church does not have consensus in its own house to normalize homosexual behavior for Christians and the Anglican Churches of Africa are tired of attempts to impose that view on others, they added.

“It was clear to us that the Episcopal Church’s sexuality decisions have affected African Anglicans on the ground, as well as leaders,” Dean Presler said. “We heard reports of some members leaving the Anglican Church, of clergy experiencing deep anguish, and of complications in Christian-Muslim relations. Even accounting for the disproportionate coverage that international media give to events in the U.S.A., the intensity of some African Anglicans’ feelings suggested to us that the global aspects of Anglican life may be more prominent in their sense of church identity than it is in the sense of church identity of many American Episcopalians.”

Primate Repeats Calls for Repentance

A visitation to congregations in Georgia and Florida by the Primate of Rwanda, the Most Rev. Emmanuel Kolini, drew not only members from the Anglican Mission in America (AMiA) who are under his pastoral authority, but Episcopal clergy concerned by the drift of the Episcopal Church since the 74th General Convention.



Archbishop Kolini

At AMiA parishes across Georgia and Florida, Archbishop Kolini confirmed, baptized, taught and preached. Addressing a congregation of more than 350, including clergy from the dioceses of Florida and Central Florida on Aug. 22, Archbishop Kolini said the AMiA “is God’s mission for salvation.”

It “is not [AMiA bishop] Chuck Murphy’s mission, or the clergy’s mission, or [Southeast Asia Archbishop] Yong’s

mission, or my mission, but God’s mission” to bring “130 million Americans to the Lord,” Archbishop Kolini told Prince of Peace Anglican Church in Melbourne, Fla., a congregation formed by the secession of the Rev. John Miller and the majority of parishioners from St. John’s Episcopal Church in Melbourne last January.

In discussing the crisis dividing the Anglican Communion, Archbishop Kolini noted that the African Church expected the Episcopal Church to repent of the actions taken at the 74th General Convention. Words alone were not enough, however, as he stated that reconciliation without repentance was an affront.

At the close of his 45-minute address, which focused on the doctrine of penal substitutionary atonement, Archbishop Kolini met privately with clergy from the dioceses of Florida and Central Florida. One rector, who asked not to be named, said he had gone to hear the archbishop because “we need to be ready.”

Lambeth Commission Costs Fall on ACC

The Anglican Communion’s ecumenical relations will take a financial hit to cover the costs of the Lambeth Commission on Communion’s (LCC) plenary meetings, a spokesman for the Anglican Consultative Council reports.

In response to a recent query, a spokesman for the Anglican Consultative Council confirms that the three plenary meetings of the LCC will cost

approximately \$110,000.

At its 2002 Hong Kong meeting, the ACC’s three-year budget prepared by the finance committee and led by Archbishop Robin Eames of Ireland, did not budget funds for extraordinary events or meetings. When Archbishop of Canterbury Rowan Williams summoned the primates to Lambeth on Aug. 4 after the affirmation of the consecration of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire at the 74th General Convention, the cash-strapped ACC was hard pressed to pay the expenses of the October 2003 emergency meeting out of its reserves, passing a portion of the costs onto the primates.

ACC’s media director, Canon James Rosenthal, said the three LCC plenary meetings of the ACC are to be paid out of funds earmarked for ecumenical relations. Wealthy American parishes have also pitched in to cover the costs.

BRIEFLY...

St. David’s, North Hollywood, has joined two other congregations in telling the Bishop of Los Angeles it has **left the Episcopal Church** and affiliated with the Diocese of Luweero in the Anglican Province of Uganda [TLC, Sept. 5]. After meeting with the rector and senior warden on Aug. 24, Bishop Bruno said he had temporarily inhibited the Rev. Jose Poch, rector of St. David’s, and urged reconciliation.



Louie Crew photo

Episcopalians from throughout the United States retrace the final steps of Jonathan Daniels as he and his party made their way from the county jail, where they had been detained for several days, past the courthouse (above) and on to the general store where he was fatally shot in August, 1965 by a part-time sheriff's deputy in Hayneville, Ala., Mr. Daniels, who was participating in a voter registration drive, threw himself between the shotgun-wielding deputy and Ruby Sales, a young African American woman who is now an Episcopal priest. The annual pilgrimage is sponsored by the dioceses of Alabama and the Central Gulf Coast as well as Rural Enrichment Accessing Community Hands, a local outreach organization.

San Diego Nominees

The nominating committee for the election of the fourth Bishop of San Diego has reached north of the U.S. border and chosen a bishop from the Anglican Church of Canada as one of its candidates. The slate of five was decided unanimously by the committee on Aug. 21.

The candidates are: the Rt. Rev. Anthony Burton, Bishop of Saskatchewan in the Anglican Church of Canada; the Rev. Jonathan B. Coffey, Jr., rector of St. Anthony on the Desert, Scottsdale, Ariz.; the Rev. Canon Kent S. McNair, rector of Faith Church, Cameron Park, Calif.; the Rev. Canon James R. Mathes, canon to the ordinary for the Diocese of Chicago; and the Rev. David A. Stenner, rector of All Saints', Reisterstown, Md. The deadline for submitting nominees by petition is Sept. 13.

A special electing convention is scheduled for Nov. 13 at the Cathedral of St. Paul. Assuming sufficient consents are received, the ordination and consecration is scheduled for March 5 at a conference center in San Diego.

Open Communion Scrutinized in Northern California

The Rev. Richard Yale realized his diocesan convention resolution was probably doomed even before he submitted it last year in the Diocese of Northern California. His resolution called for the diocesan bishop, the Rt. Rev. Jerry A. Lamb, to discipline the priests under his authority who were inviting unbaptized persons to receive communion in violation of Episcopal Church canon I. 17.7.

What the rector of St. John's, Chico, Calif., did not expect was that under the terms of the amended resolution that did pass, Bishop Lamb would appoint him chair of the task force charged with preparing a position paper for the 2005 diocesan convention.

In 1979, General Convention adopted a resolution permitting occasional communion to baptized Christians who have been "admitted to Holy Communion within" their own denominations. Last summer a resolution authorizing communion of the unbaptized was referred to the House of Bishops' Theology Committee where it remains.

Meanwhile, Bishop Lamb admits he

has not enforced that particular canon within his see. Indeed he defends what he understands to be "open communion," and earlier this summer the task force sent out a questionnaire bearing his signature which began by noting that: "More and more of the churches in the Diocese of Northern California are adopting" communion of the unbaptized and asking every other diocese whether it was practiced there and if so whether a task force was studying the matter.

"I will turn no one away from the communion rail," Bishop Lamb said. "I think we tend to push people away. In a radically secularized world I think anytime we can welcome people into the community we ought to do so."

Bishop Lamb personally defends communion of all as a gesture of outreach with the expectation that a "significant pastoral contact" will precede communion of the same person a second time, but as Fr. Yale and the task force realized, "not everyone considers communion of the unbaptized to be a converting tool. There is perhaps

a myriad [of opinion]," he said.

Some, Fr. Yale explained, justify communion of unbaptized persons as an interfaith gesture to anyone professing a belief in God. Others see it as part of a theology of radical hospitality which turns away no one who seeks to be welcomed into sacramental fellowship of the community. Then, he said, you also have interpretations of the ecumenical form of open communion which has gradually grown in practice since 1979.

While appreciative of the fact that all sides will have the opportunity to participate in a reasoned debate on the subject, Fr. Yale said he remains personally concerned about the possible implications of adoption.

"Are we asking the Eucharist to do something for which it was never intended?" he asked. "The people who originally received Jesus' radical hospitality of the sacrament did not allow the unbaptized to participate. This seems to undercut the covenantal teaching of baptism and may have other ramifications."



appears as well in other presentations, most notably in a 1963 issue of Great Britain which marked the 900th anniversary of the building.

Guernsey and Jersey, the islands in the English Channel, produce their own stamps. Both have pictured Anglican parish churches on Christmas issues. St. Peter's in Guernsey was shown in 1970, and St. Helier in Jersey in 1990. The Isle of Man illustrated St. Clement's in 1978.

Islands of the Pacific Ocean have reflected an Anglican presence with some interesting stamps. Bishop John Coleridge

It doesn't take much digging to find a strong Anglican presence on postage stamps of the world.

Patteson, Bishop of Melanesia, was martyred in 1871, and the British Solomon Islands issued a commemorative marking the event 100 years later. The same country produced a set of four stamps honoring the Melanesian Mission. Norfolk Island also commemorated the Melanesian Mission, picturing St. Barnabas' Chapel in 1966.

In Papua New Guinea, an Anglican province unto itself, the centenary of the Anglican Church was commemorated in 1991 with a set of three stamps, including

one which pictures the Cathedral of Sts. Peter and Paul, Dogura.

Australia pictured St. James' Church, Sydney, in a 1963 set on architecture, and Christ Church Cathedral, Christchurch, New Zealand, has been shown twice in issues of that nation.

Such Pacific territories as Niue, Samoa, Tuvalu, Hong Kong, and Singapore also have released stamps picturing Anglican churches.

African nations are among those honoring Angli-
(Continued on next page)

Anglicans Going Postal

By David Kalvelage

It doesn't take much digging to find a strong Anglican presence on postage stamps of the world — especially in the countries of the British Commonwealth. Cathedrals, bishops, diocesan seals, and a wide variety of parish churches appear on stamps in a colorful assortment of postage.

Westminster Abbey, the familiar London landmark, is a favorite topic of stamp-producing nations. It is found frequently on commemorations of the coronation of Queen Elizabeth II, and



Montserrat was among several members of the British Commonwealth to issue a souvenir sheet of several stamps in celebration of the 25th anniversary of the coronation of Queen Elizabeth II.

(Continued from previous page)

cans. In an oddity occurring in 1977, Kenya and Tanzania, formerly linked with Uganda, released series of stamps commemorating the centenary of the Church of Uganda. The Kenya stamps include one showing the Rev. Canon Apolo Kivebulaya baptizing a child, and one designated "present cathedral." Tanzania showed a grass-topped church, and six years later illustrated the cathedral in Zanzibar as part of a set of historic buildings. Uganda, in addition to the centenary issue, showed York Minister in 1993 in a set of eight well-known cathedrals.

Ghana illustrated an important occasion in 1980 when Pope John Paul II and Archbishop of Canterbury Robert Runcie met with Ghanaian President Limman. The Cathedral of the Holy Spirit, Accra, is shown in a 1977 Christmas issue.

Malawi produced stamps showing the cathedral at Likoma on two different occasions, and Gambia issued a series of four for the 50th anniversary of what was then the Diocese of Gambia and Guinea.

The islands of the Caribbean are among the most active stamp-issuing nations, with Anglican subjects found nearly everywhere. Antigua's cathedral, St. John's, is the subject of a three-stamp set issued in 1972, and it also appears on a stamp from St. Kitts produced in 1992 as part of a five-stamp set for the 150th anniversary of the Diocese of the Northeast Caribbean and Aruba.

Christ Church Cathedral, Nassau, Bahamas, has been pictured twice by that nation's postal authority, including one in 1986 commemorating the 125th anniversary of the cathedral, the Diocese of Nassau, and the city of Nassau. Holy Cross Church, Highbury Park, is illustrated in the 1982 Christmas set.

Barbados commemorated the 150th anniversary of the Diocese of Barbados by releasing four stamps, including one showing St. Michael's Cathedral, Bridgetown, in 1975.

Jamaica's strong Anglican presence is reflected in stamps. Among them are a four-stamp set of commemoratives for the Centenary of the Disestablishment of the Church of England issued in

1971. And St. Thomas' Church is shown in two separate issues, including one in 1996 for its 300th anniversary.

In St. Vincent, St. George's Cathedral, Kingstown, observed its 150th anniversary in 1970 and five stamps were issued to mark the event. The cathedral was shown again in a Christmas issue in 1976, and its interior was pictured in 1977 to celebrate the centenary of the Diocese of the Windward Islands. Also shown was Bishop A. P. Berkeley, fourth bishop of that diocese.

Montserrat was among several members of the British Commonwealth to issue a souvenir sheet of several stamps in celebration of the 25th anniversary of the coronation of Queen Elizabeth II. The Caribbean island's version showed four cathedrals from the Church of England. Other Caribbean countries with Anglican-related subjects on their stamps are Anguilla, Dominica, Grenada, Nevis, and the Grenadines of both Grenada and St. Vincent.

Among the other countries to have issued stamps of interest to Anglicans: Bermuda, British Guiana, Cyprus, Falkland Islands, Gibraltar, Hong Kong, Lesotho, Mauritius, St. Helena, Seychelles, Singapore, and South Georgia.

Because of the separation of church and state, the United States avoids issuing stamps similar to the aforementioned. □



Summer Surprises

As the summer draws to a close, I am reminded of various churches I have visited through the years during the summer months. Some lasting memories have occurred in those congregations, a few of them worth sharing. For obvious reasons they shall remain unidentified.

One Sunday I decided to visit a place I'd wanted to see, mainly because of its significant history. Unfortunately, what I encountered was disappointing to say the least. To set the scene, try to picture a wagon, the kind pulled by horses, sitting in the nave near the lectern — a remnant of that church's history. Following the opening hymn, we were directed to sit down for the announcements. The announcements dragged on interminably, even though most of them were printed in the bulletin. Various people were called upon to add their own announcements, and they were not brief. One



The child who was baptized wasn't the least bit concerned about the pool or whether the designs on its outside were appropriate.

person recounted a trip she had made the previous day and invited others to make the same journey.

Finally, the liturgy resumed, with directions from the rector-celebrant each time we were to stand or sit, even though the bulletin told us politely what to do ("Please kneel"). At the sermon, the rector said he was going to talk about bread, so he wanted to get his listeners in the mood. He said Deacon Molly would come out into the nave and pass out pieces of bread for us to eat and enjoy. We shouldn't mind whether crumbs might spill on the floor. Deacon Hector brought a tray containing pieces of bread row by row to each person. Wasn't it possible that some of us might be practicing a communion fast? I ate my bread for I knew right then I wouldn't be staying for communion.

After the sermon and creed, the Prayers of

the People followed, led by a lay person who unfortunately could not handle many of the pronouncements. Such words as seminarians, postulants, and the names of various parishioners were mangled. When it looked as though the Peace was going to take awhile, I'd had enough. I bolted for the door.

I'm not proud of having walked out that day, but I was certainly not in a mood to receive the sacrament. The letdown of a visit to a church I had long wanted to see was too much. I'd call it low-church liturgy at its worst.

Another time it was a small church in the East. On the Sunday I visited a baptism was scheduled — certainly the most unusual baptism I'd ever experienced. Whether it was the rector or the parents of the child to be baptized who wanted this done by immersion didn't matter. It was going to happen. For lack of a better description, a plastic "kiddie pool" had been set up in the crossing. A garden hose trailed across the floor from a side door into the pool, providing water for the experience. No one in the congregation seemed fazed by what I considered lack of Anglican taste and order, and the child who was baptized wasn't the least bit concerned about the pool or whether the designs on its outside were appropriate.

In one of the seven congregations to which I've belonged, I arrived on the Sunday after Christmas and found a boom box blaring out Christmas carols toward the nave at a volume that was loud enough to make the neighbors complain. Fortunately, the organist showed up and took over about three minutes before the opening.

Then there was my one and only visit to a church which decided to have a processional "kite" precede the cross. Unfortunately, the young man carrying the kite, affixed to a pole, did not notice that there was a rood beam in the church. The pole slammed into the beam screen, making a dreadful sound. A woman nearby shrieked, several gasped, and it seemed for a moment as though the figure of Mary would topple onto the floor below. Fortunately, it did not, but most people seemed to have trouble concentrating for the rest of the morning.

Our parish churches are the sources of hundreds of stories — some delightful, some unfortunate. We'll keep looking for them.

David Kalvelage, executive editor

Did You Know...

Legendary vocalist Nat "King" Cole once sang in the choir at Church of the Advent, Los Angeles.

Quote of the Week

The Rev. Frederick A. Buechner, rector of All Saints' Church, Thomasville, Ga., writing in the diocesan newspaper, *The Episcopal Church in Georgia*, on church music: "The Gloria S280 contains about as much power as Tiny Tim singing "Tiptoe Through the Tulips"..."

The cross
 is a symbol
 of Christian life,
 a life in which
 followers
 of Christ
 are saved
 by the sacrifice
 of Jesus
 on the cross.

Better to Wait

Nearly every week we learn about a congregation, or at least a majority of its members, that has left the Episcopal Church for any number of destinations. The stories have become so common that we no longer report them. The occurrences in the Diocese of Los Angeles, however [TLC, Sept. 5], are a different matter. St. James', Newport Beach, is one of the larger congregations in that diocese, and All Saints', Long Beach, reports more than 400 communicants. Both churches wish to remain Anglican, and have aligned themselves with the Church in the Province of Uganda.

The decision by the southern California parishes is unfortunate. Most congregations that are debating whether to go or stay are awaiting the report of the Lambeth Commission, which was formed to consider the role of the Archbishop of Canterbury in maintaining communion within and between provinces "when grave difficulties arise." For most of the congregations that have left the Episcopal Church, those "grave difficulties" are the New Hampshire consecration or what they perceive as the erosion of the authority of scripture. The Lambeth Commission also is involved in theological and legal reflections and how to address matters of broken or impaired communion that have taken place during the past year. The report of the commission is due to be released next month.

While it is discouraging to see further fracture of the Episcopal Church, we are able to sympathize with the congregations that felt they could wait no longer. After all, only a few weeks ago their bishop performed a same-sex blessing involving one of his clergy [TLC, June 27]. On the other hand, it is disappointing that the Bishop of Luwero, Uganda, was willing to accept the churches into his diocese before receiving the recommendation of the Lambeth Commission. Admittedly, it is possible that the commission's report may be unsatisfactory to Anglicans who uphold a traditional theology. We hope these people will be willing to wait a bit longer before deciding to take such a drastic step.

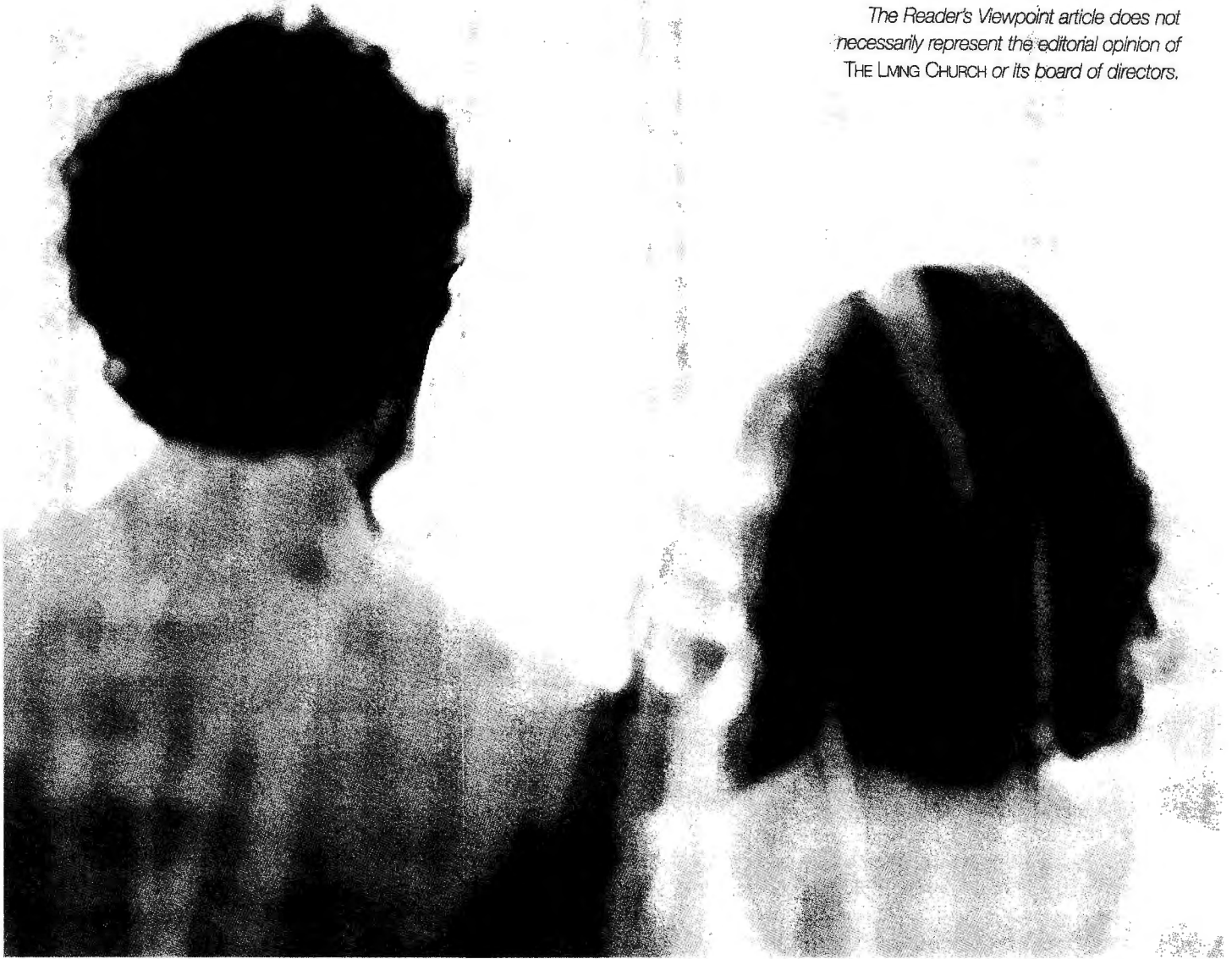
Importance of the Cross

The cross has become arguably the most popular symbol in the world. Whether it's seen in jewelry, on buildings, on artwork, on signboards or landmarks, it is easily recognizable as a sign of Christianity. The cross is a symbol of Christian life, a life in which followers of Christ are saved by the sacrifice of Jesus on the cross. The importance of the cross is worthy of a celebration, but Good Friday, when we think most about the sacrifice of the cross, does not seem to be a suitable time to rejoice. Instead, the Church has set aside Sept. 14 as Holy Cross Day to celebrate Christ's redeeming death on the cross. The date commemorates the dedication in 335 of the Church of the Holy Sepulchre in Jerusalem, which was built over the site of the crucifixion.

In the gospel reading for this feast, we hear of Jesus' promise, "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32). Christians continue to heed those words and are drawn to him, for because he was crucified, Jesus is our Lord and Savior. Let us take up our cross and follow him to eternal life.

READER'S VIEWPOINT

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



Blessings Without Marriage

By C. Christopher Epting

The debate in various Christian communities about the place of gay and lesbian Christians in the Church, specifically about the ordination of such persons in committed relationships and the blessing of same-sex unions, has been complicated in recent months by a related debate in various states about "gay marriage."

I say that the debate within the faith community has been made more complicated because the question will have to be raised, if the states deem such relationships "marriage," of whether the blessing of such civil unions in the Church would make them equivalent

to, and perhaps indistinguishable from, Christian marriage.

There is some logic to this proposition in that many of us have argued for years that what the Church does in holy matrimony is to pronounce God's blessing upon the legal entity created by the state. In the best of all circumstances, this would be done in a two-step process: a civil marriage perhaps by a justice of the peace at the courthouse, and a blessing of that civil union in the context of the Christian community, ideally in the context of the Eucharist. Therefore, a similar process following a legal, civil union for a same-sex couple would appear indistinguishable from marriage.

Nonetheless, in this article I would like to argue for the retention of a distinction between the blessing of gay unions (whether or not they have received legal status from the states) and the sacrament of holy matrimony. There is, of course, a practical dimension to all this. Most of our canons or books of discipline contain something like this statement from Title 1, Canon 18 in the Constitution and Canons of the Episcopal Church:

"Of the Solemnization of Holy Matrimony: Every Member of the Clergy of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the sol-

ennization of Holy Matrimony. Before solemnizing a marriage the Member of the Clergy shall have ascertained (a number of items, including)... that both parties understand that Holy Matrimony is a physical and spiritual union between a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with the intent that it be lifelong ..."

In addition, our various rites and ceremonies may contain rubrical or other such directions based on this same common understanding; namely that "Christian marriage is a solemn and public covenant between a man and a woman in the presence of God" (BCP, page 422). Obviously, both the canonical and liturgical specificity that Christian marriage is between a man and a woman rests upon four millennia of Judeo-Christian tradition and understanding based on such biblical texts as these:

"Therefore a man leaves his father and mother and clings to his wife, and they become one flesh" (Gen. 2:24).

(Jesus said) "... from the beginning of creation, 'God made them male and female.' For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh" (Mark 10:6-8).

"For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh. This is a great mystery, and I am applying it to Christ and the church" (Eph. 5:31-32).

The argument is often made that it is the procreation of children which makes the distinction between marriage and any kind of same-sex relationship. While this appears self-evident at first glance, the argument breaks down in the case of married persons who, for reasons beyond their control, are unable to conceive and bear children. That is why marriage liturgies often say something like "The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another is prosperity and adversity; and, when it is God's will, for the pro-

creation of children and their nurture in the knowledge and love of the Lord" (BCP, p. 423).

Without getting into the argument as whether "it is God's will" that some heterosexual couples are unable to conceive, it is clear that a number cannot and are yet able — through adoption, for example — to provide "nurture in the knowledge and love of the Lord" for their children. Many faithful homosexual couples do the same.

Nonetheless, in my opinion, for theological and ecumenical purposes, it still seems right for now to reserve the unique relationship called "marriage" to a man and a woman. The Church claims that the "bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commends it to be honored among all people" (BCP, p. 423).

However, other states of life have been acknowledged by the Church from time to time. Examples of such relationships include holy friendships, monastic life for men and woman, solitaries, and other such special vocations. Religious communities have developed special rites and ceremonies to dignify and bless the entrance of such persons into lives of special service and commitment. These are not seen as "competing" with the sacrament of marriage, nor certainly as "demeaning" marriage as one sometimes hears critics of the blessing of same-sex unions claim. Monastic, or other, vocations to the religious life are not better or worse than marriage. They are simply different.

Indeed, in addition to those life vows taken in community, the Episcopal

For theological and ecumenical purposes, it still seems right for now to reserve the unique relationship called "marriage" to a man and a woman.

Church has in its *Book of Occasional Services* a liturgy for the "Setting Apart for a Special Vocation." This order "is not intended to supplant forms in use for admitting members to religious communities" (nor, I would add, to supplant the sacrament of holy matrimony) but to acknowledge publicly that individual Christians, in response to God's call, may wish to commit themselves to the religious life under vows made directly to the bishop of the diocese" (BOS, page 264). After a period of novitiate and the taking of temporary or annual vows, a person may make a lifetime commitment in vows of poverty, chastity, and obedience.

It is not my purpose to argue that the blessing of same-sex unions is the same as the taking of monastic vows. Nor, I would argue, is it the same as marriage. My point is simply that the Church has always understood that there are "varieties of gifts but the same Spirit" (1 Cor. 12:4) and that there are varieties of what we today call lifestyles which can be marked by faithfulness and commitment.

Given what we know today about homosexuality (and even what we do not know) it must be possible for the Church to witness the exchange of vows for a "holy union" between two mature persons of the same sex and pray that God will "assist them with ... grace, that with true fidelity and steadfast love they may honor and keep the promises and vows they make..." (BCP, p. 425). And just as surely it must be possible still to distinguish between these holy unions and the sacrament of marriage. □

The Rt. Rev. C. Christopher Epting is Bishop Deputy for Ecumenical and Interfaith Relations for the Episcopal Church.

There Are Limits

Thank you for publishing the excellent article by the Rev. Caroline Hall [TLC, Aug. 5], which raises some core aspects of the issues confronting the Church with respect to the acceptability of homosexual and lesbian persons acting in sacramental roles.

Ms. Hall's article seems to stress an individual's orientation, while the historical focus of holy scripture and the Church's 2,000-year tradition has been on an individual's behavior.

Two benefits may be gained from keeping the focus of the debate on a person's behavior:

1. Objectifying those who hold opposing views becomes much harder. This will surely benefit homosexual and lesbian persons, for it is far too easy for their opponents to cease to see them as human beings who are created in God's image, and who are dearly loved by God, even as it will allow homosexual and lesbian persons to see others as something other than bigots or homophobes.

2. Every one of us wrestles with orientations. This is a fact of human life, and a common bond of our humanity. Some of these orientations are quite helpful, some are not. Some are destructive to human life. Realizing that we are all in the same boat (even though our individual struggles may differ in their focus) just might spawn some honest humility on all sides of this debate.

Finally, there are limits to anything, even to the catholic faith. Therefore, the burden of proof must rest with those who are currently trying to push the limits of acceptable behavior among those who are called to clergy leadership roles in the Church. For it is clear that the move to approve practicing homosexual and lesbian persons as bishops, priests and deacons goes against the plain reading of holy scripture and the Church's consistent tradition throughout the ages.

*(The Rev.) Gene R. Tucker
Arlington, Va.*

Are provinces of Canterbury and others connected around the world a different communion from the Episcopal Church, or is the Episcopal Church no longer part of the Anglican Communion?

Stop Yelling

Thank you for printing Fr. Wiltse's letter [TLC, Aug. 15]. Yes, Fr. Wiltse, there are Episcopalians who are "sick about what seems to be tearing the Church apart."

I, too, have spent my whole life in the Episcopal Church, all 88 years of it — the last 36 years as a priest. I, too, am horrified at the intransigence and arrogance and politics that are so evident in the present conflict. Whatever happened to the song, "They'll Know We Are Christians by Our Love"? I would like to underscore Fr. Wiltse's call to "become a visible praying community."

Since last November we at St. Michael and All Angels' Church in Tucson have been offering weekly on Fridays a Mass for Christian unity. We begin with the Penitential Office so we can pray for our sins and the sin of the Church and we use the very pertinent Litany for Ordinations as the Prayers of the People. Until the whole Church stops yelling at each other and falls down on its knees and prays for forgiveness and divine guidance, it is hard to see any Christian solution to our present divisiveness.

*(The Rev.) Carey C. Womble
Tucson, Ariz.*

Not One of Many

Perhaps the celebrant at Grace Cathedral, San Francisco, who stated that he broke bread for the Hindus, the Buddhists, our sisters and brothers of Islam and the Jewish people, and for all who walk the way of faith [TLC, Aug. 22] should read Bishop Frey's article in the same issue. Jesus is not one of several great religious leaders in a politically correct theology. He is the Son of God. Jesus taught us that he was the way, the truth and

the life. This is not one valid belief system to be selected from other equal ones in a sort of cafeteria plan of salvation. This is fact. This is not something I can believe or not, or modify until I am comfortable with it, leaving the original teaching meaningless. This is something that I know as truth. One God: Father, Son and Holy Spirit.

*Richard Picard
Merrick, N.Y.*

Still Connected?

I receive regularly the list of preliminary and/or final depositions of clergy under Title IV, Canon 10, re "Abandonment of this Communion." Are provinces of Canterbury and others connected around the world a different communion from the Episcopal Church, or is the Episcopal Church no longer part of the Anglican Communion? Or are we just changing the definition of "communion" to suit ourselves (apparently a frequent procedure in this day)?

Perhaps transferring to other provinces is an "open renunciation of the Doctrine, Discipline and Worship of this Church" — or is this a "formal admission into any religious body not in Communion with ECUSA"? All of which indicates "we" have divorced the Episcopal Church from the Anglican Communion.

Maybe the "problems" could have been handled by being consistent with Title IV, Canon 10, and with our Anglican relations by transferring the "problems" where requested in the Communion, then giving a license or not for functioning in any given diocese.

Can someone clarify this confusion?

*(The Rt. Rev.) Milton L. Wood
Elberta, Ala.*

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PEOPLE & PLACES

Appointments

The Rev. **Ronald Culmer** is rector of St. Clare's, 3350 Hopyard Rd., Pleasanton, CA 94588-5105.

The Rev. **Linda Jean English** is on the staff of St. Francis Academy, Salina, KS; add: 451 S 8th St., Salina, KS 67401.

The Rev. **Craig Gavin** is rector of Nativity, 205 Holly Ln., Dothan, AL 36301-1438.

The Rev. **Jill Honodel** is rector of Grace, PO 2338, Martinez, CA 94553-0233.

The Rev. **Martha Kreamer** is vicar of Advent, 8863 Redfish Point Rd., Lillian, AL 36549.

The Rev. **Fran LeBlanc** is rector of Christ Church, 2100 Rock Spring Rd., Forest Hill, MD 21050.

The Rev. **Carol Luther** is rector of Redeemer, 123 Knight Dr., San Rafael, CA 94901-1427.

The Rev. **Christopher Martin** is rector of St. Paul's, 1123 Court St., San Rafael, CA 94901-2909.

The Rev. **Sam Mason** is assistant at Trinity, 1011 Vermont St., Lawrence, KS 66044.

The Rev. **Donald H. Moses** is interim at St. Andrew's, Emporia, KS; add: 2201 SW 30th St., Topeka, KS 66611-1803.

The Rev. **Ben Nelson** is assistant at St. Paul's, 305 W 7th St., Chattanooga, TN 37402.

The Rev. **Ron Peak** is rector of Trinity, PO Box 507, El Dorado, KS 67042.

The Rev. **David Powell** is rector of St. Andrew's, PO Box 1658, Destin, FL 32540.

The Rev. **Roger W. Raskopf** is interim dean of St. Paul's Cathedral, 3601 N North St., Peoria, IL 61604-1599.

Ordinations

Deacons

Colorado — **Curtis Clark Walt**, vicar, Church of Santiago, PO Box 852, Lafayette, CO 80026; **Timothy Robert Thaden**, vicar, Trinity, PO Box 996, Kremmling, CO 80459.

Tennessee — **Frederick Dettwiller**, **Joseph J. Marek**.

Deposition

Lexington — **Christopher B. Platt**.

Religious Communities

Brotherhood of St. Gregory — Br. **Patrick Ignatius Dickson**, life profession of vows.

Resignations

The Rev. **Daniel A. Brown**, as rector of Calvary, Wadesboro, and vicar of All Souls', Ansonville, NC.

The Rev. **Don Davidson**, as rector of St. Thomas', Overland Park, KS.

The Rev. **Ida Louise Johnson**, as rector of St. Bartholomew's, Pittsboro, NC.

The Rev. **John Jordan**, as rector of Grace, Mansfield, OH.

The Rev. **Robert M. Lindberg**, as rector of

Christ Church, Warren, OH.

The Rev. **Michael Napoli**, as vicar of St. Andrew's, Mobile, AL.

The Rev. **Katherine Ward**, as rector of St. Augustine's, Oakland, CA.

Deaths

Maureen Atkins, 88, of Oconomowoc, WI, wife of the late Bishop of Eau Claire, died Aug. 19 in Oconomowoc.

Mrs. Atkins was married to the Rt. Rev. Stanley Atkins, who was Bishop of Eau Claire from 1969 to 1980, and was former president of the Living Church Foundation. She is survived by two daughters, Frances Johnson and Liz Rude; a son, Paul; seven grandchildren and six great-grandchildren.

The Rev. **James H. Newsom, Jr.**, rector of St. Paul's Church, Suffolk, VA, for 29 years, died July 28 from cancer. He was 77.

He was a native of Portsmouth, VA, and a graduate of Virginia Military Institute. He served for a time in the Navy and was employed by General Electric before attending theological seminary. He graduated from Berkeley Divinity School, then was ordained deacon in 1956 and priest in 1957. He was rector of Trinity, Winchester, TN, 1957-59; rector of St. John's, Wytheville, VA, 1959-60; associate at Christ Church, Greenville, SC, 1960-63, and rector in Suffolk from 1963 to 1992 when he retired. He was involved in supply ministry in the Diocese of Southern Virginia during his retirement. He was active in that diocese, serving as standing committee president and chair of the Mission and Ministry Commission. Fr. Newsom is survived by his wife, Sarah; four children, James III, of Norfolk, Mary Margaret McGinnis, of Cortland, NY, Thomas, of Fort Collins, CO, and Martha, of Mechanicsville, VA; nine grandchildren, and a brother, Thomas.

The Rev. **Larry E. Valentine**, rector of St. Andrew's Church, Emporia, KS, for 18 years, died Aug. 5 at his home in Emporia from cancer. He was 65.

Fr. Valentine was born in Green Bay, WI, graduated from the University of Hawaii, Emporia State and Nashotah House, and was ordained deacon and priest in 1965 in the Diocese of Fond du Lac. He was a vicar and priest-in-charge of the St. Aelred's Cluster of churches in that diocese from 1965 to 1972, rector of Messiah, Liberty, MO, 1972-85, and rector in Emporia from 1985 to 2003. He was a member of the Ecumenical Society of the Blessed Virgin Mary. Fr. Valentine is survived by his wife, Diane; a daughter, Anne; sons Mark and Timothy; and three grandchildren.

Next week...

Beware of the Trojan Horse

RECTOR

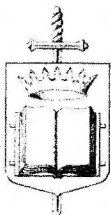
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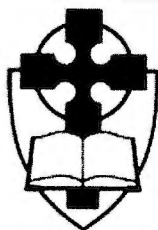
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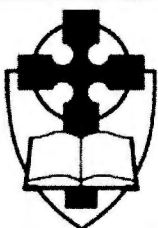
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The following statement was authorized at a special meeting of the Vestry of Christ Church Episcopal, Hudson, New York, on July 31, 2004:

We the Wardens and Vestry of Christ Church Episcopal have concluded that the 2004 Convention of the Diocese of Albany erred when it recently voted to join the Network of Anglican Communion Dioceses and Parishes. We believe that this "Network" seeks to stifle debate. We fear that the "Network" will be used to undermine and ultimately replace The Episcopal Church USA.

As traditional Episcopalians, we celebrate the progressive spirit and openness to diversity that have long characterized our national church, and we believe that differences are best settled by thoughtful discourse and democratically made decisions.

Thus, we must dissociate ourselves from the decision of the 2004 Convention of the Diocese of Albany to join the Network of Anglican Communion Dioceses and Parishes. At Christ Church Episcopal we center ourselves in the love that God has for all, as manifested in the life and ministry of Jesus Christ; we respect the dignity of every human being, and we welcome to our family all persons of good will; we remain open to dialogue with our bishops, and with our brothers and sisters across this diocese; we believe in equal rights and full opportunities for everyone; and we fully support our national church, The Episcopal Church USA.

SEEKING: Married couple who will provide treatment for youth, ages 6-18. Applicant will need to meet Nevada Foster Parent Licensing Requirements. Background in youth care desired. Fax resume to: (702) 294-7197 or e-mail to pbrewer@stjudesranch.org St. Jude's Ranch for Children, Boulder City, Nevada.

FULL-TIME DIRECTOR OF CHILDREN'S YOUTH MINISTRIES: *St. Paul's Episcopal Church, Paterson, NJ*, seeks a person with energy and vision to provide leadership for its ministry among children and youth. St. Paul's is a diverse, ecumenical, inner city congregation in one of America's poorest small cities. The candidate needs to have a heart for urban ministry and show evidence of call to the ministry of teaching, especially as it applies to the training and teaching of adult leaders of children and youth. The DCYM is responsible for ensuring the successful creation, cultivation and conduct of our ministries among children and youth, age 3 to 18. The DCYM's ministry includes the recruitment, nurture, and training of the volunteer teacher-leaders of our children and youth. The DCYM serves on the parish staff and reports directly to the Rector. *For a full job description and/or to apply contact the Rev. David B. Wolf, rector, St. Paul's Episcopal Church, 451 Van Houten Street, Paterson, NJ 07501. E-mail: RectorStPaul@aol.com. Phone: (973) 278-7900, x12.*

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.**

TO PLACE A CLASSIFIED, CONTACT:
TOM PARKER AD MANAGER
(414) 276-5420 EXT. 16
E-MAIL: TPARKER@LIVINGCHURCH.ORG

FULL-TIME RECTOR: St. Luke's Episcopal Church, a historic church in downtown Salisbury, N.C., is seeking a full-time rector. Salisbury is located between Charlotte and Greensboro, N.C. For extensive information about this unique parish, visit our website: www.stlukessalisbury.org. Resumes may be sent to the following address *by October 1, 2004:* **St. Luke's Search Committee, 131 W. Council St., Salisbury, N.C. 28144, or faxed to: (704) 633-3301, Phone: (704) 633-3221.**

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 Taberner, 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: Saint James-in-the-Hills, located in beautiful Hollywood, Florida, is searching for a bilingual (English/Spanish) priest desiring to deepen members' own faith and spirituality along with that of the parish. We are an energetic, culturally diverse and conservative congregation having a balance of traditional and contemporary values. We are hoping to increase our current membership of about 300. We had as many as 600 a few years ago. We seek a rector ready to return the parish to its former size and hopefully beyond. The Spanish-speaking members account for about 10% of our congregation. Desired talents include pastor, teacher, preacher, and one able to minister to the youth on their level.

To request a parish profile or send a resume, contact: **Search Committee, Saint James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021. Email: search@saintjamesinthehills.com or Fax (954) 625-7601; Please visit us at www.saintjamesinthehills.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. 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 RECTOR: *St. Francis-in-The-Field Episcopal Church, Ponte Vedra Beach, St. Johns County, Florida*, is calling a rector for its family-oriented, Christ-centered congregation. We seek a spiritual leader and guide with proven experience in parish life, growth and development. Eight years old, first a mission, now a parish, we are midway between metropolitan Jacksonville and historic St. Augustine. Financially secure, we have a new 250-seat, \$2,000,000 sanctuary, memory garden, office/parish hall, and expanded classroom building under construction, located on an 8-acre wooded site providentially located in a rapidly developing planned urban area of northern St. John's and Duval counties. We have a full-time parish administrator, part-time directors for music, Christian formation, finance, nursery, and a sexton. We are blessed with talented volunteers who oversee the buildings and grounds, facilitate our evangelism and outreach, and sustain a high level fellowship, stewardship, inter alia.

If you wish to share our vision, mail resume to: **The Rev. Canon Lila Byrd Brown, Canon for Ministry Development, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202, E-mail: lbrown@diocesefl.org, Phone: (904) 356-1328, Fax: (904) 355-1935.**

FULL-TIME RECTOR: *Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA.* Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, developing youth ministries, and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. Contact us for a copy of our profile: khaelle@rcn.com. Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

CATHEDRAL DEAN: *Trinity Episcopal Cathedral, Miami,* is seeking a new Dean to fill a vacancy created by retirement. The Cathedral, listed on the National Register of Historic Places, is located in a rapidly redeveloping area of downtown Miami, adjacent to the offices of the Diocese of Southeast Florida, and a short walk from the new Miami-Dade Performing Arts Center and new high-rise condominiums. As a congregation, we come from 26 countries and 27 states and make up a wonderful community of faith, proof of the unifying power of the Holy Spirit. Known for our hospitality, diversity and inclusiveness, excellent preaching, the quality of liturgy and a strong musical tradition, the Cathedral will welcome a warm, experienced individual who is prepared to be both pastor to a parish and a liturgical leader for a diocese. For more information, visit our website at www.trinitymiami.org. Please apply with resume and cover letter to **The Venerable Paul A Rasmus, Archdeacon for Clergy Deployment, The Diocese of Southeast Florida, 8895 North Military Trail, Suite 205C, Palm Beach Gardens, Florida 33410, Phone: (561) 656-0868; E-mail: paul@diocese.org.**

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. Stephen's Church, Durham, NC,* seeks our fifth rector in our 43-year history. As a welcoming faith community of 300 in the Diocese of North Carolina, we are dedicated to bearing true witness to the love of God revealed in Christ. St. Stephen's is a member of the Consortium of Endowed Episcopal Parishes and our preschool is a member of the National Association of Episcopal Schools.

Our vestry recently began a process to define and articulate a renewed sense of mission. Areas we are exploring include enhancing Christian education for people of all ages, developing opportunities for youth, parish growth, and outreach efforts for others. Our rector will join us in this process and celebrate the renewed energy and spirit it brings.

Candidates should have experience as parish priest, teacher, and should understand the use of technology. A Masters of Divinity and ordination as a priest in the Episcopal Church USA are required. Experience with endowed parishes is desired.

Excellent educational institutions, mild climate, world-class medical facilities, strong economy and diverse population make the Research Triangle region among the best places to live in the U.S. Durham (home to Duke and North Carolina Central Universities) supports strong public and private schools, offers many cultural activities, recreational facilities and access to excellent continuing education opportunities. Position description, narrative profile and summary of parish survey are available at www.st-stephens-episcopal.org.

Interested persons should submit a letter of interest, not to exceed two pages, and a current resume to searchcommittee@st-stephens-episcopal.org or to: **St. Stephen's Search Committee, 82 Kimberly Drive, Durham, North Carolina 27707. Phone: (919) 493-5451. Fax: (919) 493-5452.** Applications accepted until position is filled. Screening begins in September 2004.

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@saintmarksepisopal.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 a 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.**

FULL-TIME VICAR: Are you an energized, self-starting Episcopal priest? The Church of the Holy Spirit is a re-start parish in Florida's capital, Tallahassee. Six acres of fully paid-for land in prime neighborhood, with parish hall and administrative offices. Substantial cash in-hand seed money for new sanctuary. Three-year commitment. Traditional Episcopalian ethos with charismatic flair. Committed core congregation. *Please submit resume and CDO profile by October 15 to: The Rev. Canon Lila Byrd Brown, 325 Market St., Jacksonville, FL, 32202; E-mail: lbrown@dioceseof.org. Phone: 1-888-763-2602.*

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. 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.

Parishes - Don't forget to sign up for the 2005 Church Directory Services.

Call (414) 276-5420 ext. 16 while you can still take advantage of 2004 rates for next year!

PRIEST-IN-CHARGE: *St. Luke's Church, Katonah,* seeks priest-in-charge for our pastoral church in a great town with excellent schools. We have strong lay leadership, a vital worship life, and are committed to families in all stages of life. Check our website: <http://www.sleckny.org>. Reply to: parish@sleckny.org

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

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.**

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

The Monastic Congregation of St. Jude. American Anglican Council affiliated. www.mcsj.org

ALASKA

PRINCE WILLIAM SOUND Valdez
EPIPHANY LUTHERAN CHURCH
JOHN STABB, Pastor (907) 835-4541
Sun 10

ALABAMA

UNIVERSITY OF ALABAMA Tuscaloosa
CANTERBURY CHAPEL & STUDENT CENTER
Website: www.canterburychapel.org (205) 345-9590
The Rev. Kenneth L. Fields, r
The Rev. Dr. Roland Ficken, deacon
Sun 8 & 10:30, 6, Wed 10, Thurs 6, M-F MP 8:15

TUSKEGEE UNIVERSITY Tuskegee
ST. ANDREW'S (334) 727-3210
Website: www.standrewstuskegee.org
The Rev. Liston A. Garfield, r & chaplain
Sun H Eu 11, Wed H Eu 12, Student Supper
(as announced)

ARIZONA

THE UNIVERSITY OF ARIZONA Tucson
EMMAUS COLLEGIATE CHAPEL (520) 623-7575
Website: www.ua-canterbury.org
E-mail: Skypilot@email.arizona.edu
The Rev. Jeffrey B. Reed, chaplain
Sun 6 followed by dinner, Tues 12:15,
Thurs 6 Canterbury Club

NORTHERN ARIZONA UNIVERSITY Flagstaff
EPISCOPAL CANTERBURY FELLOWSHIP
(928) 774-3897
Website: www.geocities.com/naucanterbury
E-mail: naucanterbury@yahoo.com
The Rev. Richard Morrison, r, Tamie Harkness, chap
H Eu 5:30 w/dinner following (2nd, 3rd & 4th Thursdays)

CALIFORNIA

UCSD, SDSU San Diego
CSU-SAN MARCOS San Marcos
CANTERBURY CAMPUS MISSION
Website: www.edsd.org
E-Mail: sdcampusmission@aol.com
UCSD: Th 6:30 Intl Ctr; SDSU Wed 6:45 Agape House;
CSUSM Tue 6 Academic Hall Rm 315

UCLA Los Angeles
EPISCOPAL/ANGELICAN GROUP (310) 208-6516
At UCLA/ST. ALBANS 580 Hilgard Ave.,
Los Angeles, CA 90024
Website: www.stalbanswestwood.com
Sun 8 H Eu, 10 H Eu, 6 20/30s Ev & Dinner

CONNECTICUT

YALE UNIVERSITY New Haven
EPISCOPAL CHURCH AT YALE
(203) 789-6387 (pls leave message)
Website: www.yale.edu/episcopal
E-mail: episcopal@yale.edu
The Rev. Dr. Nihal de Lanerolle
Sun 5 @ Dwight Chapel

COLORADO

UNIVERSITY OF COLORADO Boulder
EPISCOPAL MINISTRIES TO CU BOULDER
2425 Colorado Ave. www.emcub.org
E-mail: james.cavanagh@colorado.edu
The Rev. James Cavanagh, campus chaplain
Sun: 8, 10 & 5

FLORIDA

UNIVERSITY OF MIAMI Coral Gables
EPISCOPAL CHURCH CENTER
CHAPEL OF THE VENERABLE BEDE
On Campus! (305) 284-2333
E-mail: fcorbishley@miami.edu
Sun H Eu 8, 10, 6, supper at 7

COLLEGE SERVICES 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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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.

FLORIDA (cont.)

UNIVERSITY OF FLORIDA Gainesville
CHAPEL HOUSE (352) 372-8506
E-mail: be@ufchapelhouse.com
The Rev. B.E. Palmer, chaplain
Sun 6:30 Student Worship, Wed 5:15 HC, Thurs 7 Alpha,
Chapel House open all week

PALM BEACH ATLANTIC UNIVERSITY West Palm Beach
HOLY TRINITY (561) 655-8650
211 Trinity Place (Downtown)
www.holytrinitywpb.org
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

GEORGIA

EMORY UNIVERSITY Atlanta
EMORY EPISCOPAL CENTER (404) 377-0680
1227 Clifton Rd. Atlanta, GA 30307
E-Mail: nbaxter@emory.edu
The Reverend Nancy Baxter, chaplain
Sun 10 H Eu; 5:30 H Eu (dinner follows); Wed 5:30 H Eu
Thur 5:30 EV; Daily 8:30 MP (Spanish on Mondays)

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
CANTERBURY EPISCOPAL CENTER/
WESLEY FOUNDATION (815) 758-8176
UNITED CAMPUS MINISTRIES
633 W. Locust DeKalb, IL 60115
The Rev. Wendy Witt, chaplain
Website: www.gbgm-umc.org/ucmwesley
Sun Bible Fellowship 5, Worship H Eu 6

ST. PAUL'S EPISCOPAL CHURCH
900 Normal Rd. DeKalb, IL 60115 (815) 756-4888
Website: www.stpaulsdekab.org
Email: frmark@stpaulsdekab.org
The Very Rev. Mark Geisler, r
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Wed. H Eu 7

SOUTHERN ILLINOIS UNIVERSITY Carbondale
SAINT ANDREW'S 402 W. Mill St. (618) 529-4316
E-mail: standrew@midwest.net
The Very Rev. David E. Taylor, r
Sun H Eu 8 & 10

INDIANA

UNIVERSITY OF NOTRE DAME South Bend
ST. MARY'S COLLEGE, INDIANA UNIVERSITY
EPISCOPAL CATHEDRAL OF ST. JAMES
Website: www.eccsjsb.org
E-mail: stjames@michiana.org
Rev. Charles Hensel, p-i-c; Rev. Joseph Illes, d,
Rev. Janice Miller, d
Sun MP 7:30, Holy Comm 8, Choral Comm. 10:15.
Wed. & Fri. Holy Comm. 12:05, M-F MP 8:45, EP 5.

LOUISIANA

LOUISIANA STATE UNIVERSITY Baton Rouge
ST. ALBAN'S CHAPEL
& EPISCOPAL UNIVERSITY CENTER
Highland Road at Dalrymple Dr. (225) 343-2070
P.O. Box 25183, Baton Rouge LA 70837
Website: www.stalban.org
Email: LSUChaplain@stalban.org
The Rev. Andrew S. Rollins, chaplain
The Rev. Howard L'Enfant, asst. chaplain
10:30 & 6 (fall and spring semester) Sun 7:30 Student
Supper, Wed Canterbury Club, 6:30

SOUTHERN UNIV. OF BATON ROUGE Baton Rouge
ST. MICHAEL'S, 1666 77th Ave. (225) 357-8852
Baton Rouge, LA 70807
The Rev. Mary Anne Heine, chaplain
Sun 11, Wed 6:30, Wed, 12:05 HS w/Bible study after

UNIV. OF SOUTHEASTERN LOUISIANA Hammond
GRACE MEMORIAL (nearby) (225) 343-2070
100 West Church St., Hammond, LA 70401
Campus ministry: St. Benedict's Episcopal Chapel
(at the J. L. Jackson Student Center on campus)
705 W. Dakota Street, Hammond, LA 70401
E-mail: dianneturgeon@cox.net
Pastor: Dianne Turgeon, lay chaplain
St. Benedict's: Tues & Wed, Noonday Prayer 12:15
w/lunch after, Tues EP 5:15 w/supper and discussion
after

TULANE & LOYOYA UNIVERSITY New Orleans
CHAPEL OF THE HOLY SPIRIT (504) 866-7438
1100 Broadway, New Orleans, LA 70118
The Rev. Jeff Millican, chaplain
Website: www.tulane.edu/~chapel
E-mail: frmillic@tulane.edu
Sun H Eu 8 & 10, H Eu 6 w/ supper after

UNIVERSITY OF NEW ORLEANS New Orleans
SOUTHERN UNIVERSITY
CHAPEL OF THE HOLY COMFORTER
2220 Lakeshore Dr., New Orleans, LA 70122
P.O. Box 8133, New Orleans, LA 70182
Email: holyc@bellsouth.net (504) 282-4593
Website: www.neworleanschurches.com/holycomf/
holyccomforter.htm
The Rev. Dr. Hill Riddle, interim - fall semester
Sun H Eu 10, Sunday school 9, Wed H Eu 12:15
Tuesdays 12: "Soup and Songs" with lunch
Wed. (last of each month) Compline 9

TULANE SCHOOL OF HEALTH SCIENCES New Orleans
EPISCOPAL MINISTRY TO MEDICAL EDUCATION
1430 Tulane Ave., SL-80 (504) 988-7401
New Orleans, LA 70112
Email: dowens@tulane.edu
The Rev. Dr. Donald P. Owens Jr, chaplain
Wed, 12 (Eason Chapel, Tulane University Hospital)

LOUISIANA (cont.)

NICHOLLS STATE UNIVERSITY Thibodaux
ST. JOHN'S CHURCH (985) 447-2910
718 Jackson Street, Thibodaux, LA 70302
P.O. Box 751, Thibodaux, LA 70302
Email: stjohnst@bellsouth.net
The Rev. Stephen Hood, r & chaplain
Sun H Eu 8, Chris. Form 9:15, H Eu 10:30
Wed 9 H Eu, Bible Study 10

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGELICAN CAMPUS MINISTRY
MEMORIAL CHAPEL
Website: www.edow.org/eacm
E-mail: eatersps@umd.edu
The Rev. Dr. Peter M. Antoci
Sun 6:30 dinner, H Eu 7:30, 9:30 Wed 12:00

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
CANTERBURY HOUSE (734) 665-0606
EPISCOPAL-ANGELICAN CAMPUS MINISTRY
721 E. Huron, Ann Arbor, MI 48104
Website: www.canterburyhouse.org
The Rev. Reid Hamilton, sr. chaplain
Sun 5 H Eu w/dinner following

MINNESOTA

UNIVERSITY OF MINNESOTA Mpls/St. Paul
UNIVERSITY EPISCOPAL CENTER (612) 331-3552
331 17th Ave. S.E., Minneapolis 55414
Website: www.uec-mn.org
Email: chaplain@uec-mn.org
The Rev. Neil Elliott, Ph. D., chaplain
Sun Eve Eu 6, w/dinner following, M-F MP 9:15, Wed
prayer 12 w/lunch following, Thurs Eve Taize worship
7:30 (Service at Grace Lutheran Church @ U of M)
Come worship with us at our new building! Special
events include monthly Buddhist meditations for Chris-
tians, weekly Bible study, and other occasional events.

MONTANA

MONTANA STATE UNIVERSITY Bozeman
ST. JAMES' 5 West Olive Street (406) 586-9093
The Rev. Dr. Clark M. Sherman, r
E-mail: prn@imt.net

CENTER FOR CAMPUS MINISTRY

714 S. 8th Avenue (406) 570-9712
Website: www.christuscollegium.org
E-mail: epsicopal@christuscollegium.org
Eugenie Drayton, lay chaplain
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral Eu
10:30, Ecumenical 6:30; Wed Eu 10; Adult Ed; Young
Adult & College fellowship mtgs; HS 2nd Tues, 12-step
Eu 1st & 3rd F 5:30

NEBRASKA

HASTINGS COLLEGE Hastings
ST. MARK'S PRO-CATHEDRAL
422 North Burlington (402) 462-4126
The Very Rev. Richard J. Martindale, dean,
Betsy Blake Bennett, deacon
Su Eu 8, 10; Wed 10

UNIVERSITY OF NEBRASKA-LINCOLN Lincoln
NEBRASKA WESLEYAN UNIVERSITY
SOUTHEAST COMMUNITY COLLEGE
ST. MARK'S ON-THE-CAMPUS EPISCOPAL
CHURCH AND STUDENT CENTER
Website: www.stmarks-episcopal.org (402) 474-1979
E-Mail: prgrn@earthlink.net
Email: Kim.Heald@ecunet.org
The Rev. Gretchen R. Naugle, interim rector
Christine Grosh, d, Roger Wait, d
Sunday H Eu 8:30 & 10:30; Tues 12:30

NEBRASKA (cont.)

UNIVERSITY OF NEBRASKA Omaha
THE RESURRECTION HOUSE INTERN PROGRAM
AT EPISCOPAL CHURCH OF THE RESURRECTION
3004 Belvidere Blvd., Omaha, NE 68111
Website: www.geocities.com/reshouseomaha
E-mail: motherjudi@cor.omhcoxmail.com
The Rev. Judi Yeates, r (402) 455-7015
Sun H Eu 8:30, 10:30

NEW HAMPSHIRE

DARTMOUTH COLLEGE Hanover
THE EDGE - EPISCOPAL CAMPUS MINISTRY
Edgerton House Student Center (603) 643-0164
14 School St., Hanover, 03755
Website: www.dartmouth.edu/~edgerton
E-mail: The.Edge@Dartmouth.EDU
Erik Turnburg, Campus Minister

KEENE STATE COLLEGE (UNH) Keene
ST. JAMES 44 West St. (603) 352-1019
Website: www.stjameskeene.org
E-mail: office@stjameskeene.org
The Rev. Peter R. Coffin, r

PLYMOUTH STATE COLLEGE (UNH) Plymouth
CHURCH OF THE HOLY SPIRIT (603) 536-1321
170 Main Street (Main & Pearl Streets)
Website: www.plymouthinteract.com
E-mail: churchhs@worldpath.net
The Rev. Susan Ackley, r

UNIVERSITY OF NEW HAMPSHIRE (UNH) Durham
ST. GEORGE'S CHURCH (603) 868-2785
One Park Court (at 16 Main St.)
Website: www.stgeorgesdurham.org
E-mail: officecstg@earthlink.net
The Rev. Michael L. Bradley, r & chaplain

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PRINCETON UNIVERSITY Princeton
THE EPISCOPAL CHURCH AT PRINCETON
UNIVERSITY (609) 252-9469
Website: www.Princeton.edu/~ecp
E-mail: swwhite@princeton.edu
The Rev. Dr. Stephen L. White, chaplain
Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

RUTGERS UNIVERSITY Piscataway
ST. MICHAEL'S CHAPEL (732) 445-3218
THE EPISCOPAL CAMPUS MINISTRY
40 Davidson Rd, Piscataway, New Jersey 08854
Website: http://stmichaels.rutgers.edu/
The Rev. Linda Moeller, interim chaplain
Sun H Eu 10:30, Wed Taize 8:30 (at 5 Mine St.)

NEW YORK

STATE UNIV. OF NEW YORK @ BUFFALO Buffalo
ST. ANDREW'S CHURCH, University Heights
3105 Main St., Buffalo, NY 14214
E-mail: standrewbuffalo@aol.com
The Rev'd Sarah Buxton-Smith, v
Sun 8 H Eu Rite I, 10:30 Eu Rite II

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ST. JOHN'S 323 Wick Ave. (330) 743-3175
E-mail: stjohncb@css.com
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Sun H Eu 8 & 10:30, Adult Ed 9

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E-mail: gary@theredeemer.org
The Rev. Gary Hall, r
Sun 8 Fellowship w/free pizza, 9 H Eu

BUCKNELL UNIVERSITY Lewisburg
ST. ANDREW'S (570) 524-2061
Website: www.standrewslewisburg.org
The Rev'd Lynn Carter-Edmands, r
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ROOKE MEDITATION CHAPEL @ BUCKNELL UNIV.
Wed H Eu 12

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Sacrament of Penance by appt.

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GRACE CHURCH 175 Mathewson St.
E-mail: revbobbrooks@aol.com (401) 331-3225
The Rev. Robert T. Brooks, r
Website: www.gracechurchprovidence.org
Sun 8 & 10, Wed 12

TENNESSEE

SEWANEE: UNIV. OF THE SOUTH Sewanee
Website: www.sewanee.edu
The Rev. Thomas R. Ward, Jr., University Chaplain

ALL SAINTS' CHAPEL
735 University Ave., Sewanee 37383 (931) 598-1274
E-mail: vwarner@sewanee.edu
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 5,
Growing in Grace 6:30, Sun-Fri Sung Compline 10,
M-F MP 8:30, Ev Pray 4:30, Tues H Eu 12:30,
Thurs H Eu w/Healing 12:30, Wed Catechumenate 7,
Thurs Centering Prayer 2:30-4.

CHAPEL OF THE APOSTLES
335 Tennessee Ave., Sewanee 38383
(800) 722-1974
E-mail: theology@sewanee.edu
H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11,
Th H Eu 5:45, M-F MP 8:10,
M-F Evensong/Eve Pray 5

SOUTH CAROLINA

COLLEGE OF CHARLESTON Charleston
GRACE CHURCH
Website: www.gracechurchcharleston.org
Contact: Elizabeth Bush (843) 723-4575
E-mail: ghodgson@gracesc.org
The Rev. Gregory Hodgson, priest assoc.
Mon 6:30 H Eu w/dinner, discussion after

TEXAS

RICE UNIVERSITY Houston
TEXAS MEDICAL CENTER
PALMER MEMORIAL CHURCH - ST. BEDE'S
CHAPEL
The Rev. Mark T. Crawford, r
E-Mail: mcrawford@palmerchurch.org
Sun H Eu 5 w/dinner following

To place a church directory listing or
classified ad, call Tom Parker
at 414-276-5420 ext 16
or email at tparker@livingchurch.org

COLLEGE SERVICES DIRECTORY

TEXAS (cont.)

TEXAS A & M UNIVERSITY College Station
EPISCOPAL STUDENT CENTER (979) 693-4245
 902 George Bush Dr., College Station, TX 77840
 The Rev. Sandi Mizirl, campus missionary
 Website: www.txam.episcopalcollegeministry.org
 E-mail: amcanterbury@episcopalcollegeministry.org
 Sun H Eu 8, 9, 11:15; Wed H Eu 6, Dinner 7, Thurs H Eu 12:15, Bible Study 8

VIRGINIA

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 LONGWOOD UNIVERSITY
JOHNS MEMORIAL CHURCH
 400 High St., 23901 (434) 392-5695
 E-mail: jmc@kinex.net
 The Rev. Edward Tracy, r
 The Rev. Dr. William Blottner, chaplain
 Sun H Eu 10:30

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 Canterbury House 204 E. Roanoke St.
 Website: www.christchurchblacksburg.org
 E-mail: canterburyvt@yahoo.com
 The Rev. D. Scott Russell, campus minister & assoc. r
 The Rev. Clare Fischer-Davies, r & assoc. campus minister
 Sun H Eu 8:30 & 10:30; Tues Contemp Pray 7;
 Canterbury House - Wed H Eu & Dinner 5:30

THE COLLEGE OF WILLIAM AND MARY Williamsburg
BRUTON PARISH CHURCH (757) 229-2891
 331 Duke of Gloucester, Williamsburg, VA 23185
 E-mail: skey@brutonparish.org
 The Rev. Sandy Key, r
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 5:30 dinner followed by "Popcorn Theology" 6 (Canterbury Room-Bruton Parish), Wren Chapel: Tues 5

MARY WASHINGTON COLLEGE Fredericksburg
TRINITY EPISCOPAL CHURCH (540) 373-2996
CANTERBURY CLUB
 825 College Ave The Rev. Kent D. Rahm, r
 Sun H Eu 8, 9:15, 11:00, Canterbury H Eu and fellowship 6;
 Wed H Eu 12

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S MEMORIAL CHURCH
 1700 University Ave (434) 295-2156
 Website: www.cstone.net/~stpaul
 E-mail: stpaul@cstone.net
 The Rev. David Poist, the Rev. David McIlhiney,
 The Rev. Karin MacPhail
 Sun H Eu 8, 10 & 5:30; Wed 5:30 - Canterbury

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
CHRIST CHURCH (206) 633-1611
 4548 Brooklyn Ave. N.E., Seattle, WA 98105
 Website: www.christchurchseattle.org
 E-mail: cecseattle@earthlink.net
 The Rev. Stephen Garratt, r
 Services: Sun H Eu 8 & 10, Mon College & Young Adult Bible Study w/dinner 6:30, Tues Contemplative H Eu 6, Wed H Eu & Healing Prayers 11:30

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CAMPUS MINISTRY @ COVENANT HOUSE (206) 524-7900
 Website: <http://students.washington.edu/covhouse/>
 E-mail: shehane@drizzle.com
 The Rev. Mary Shehane, r
 Wed 6 H Eu w/dinner, programming, Covenant House open all week

WISCONSIN

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS HOUSE UNIVERSITY EPISCOPAL CENTER
 1001 University Ave, Madison, WI 53715
 Fax: (608) 257-6215 Phone: (608) 257-0688
 Website: www.saintfrancishs.org
 E-mail: chaplain@saintfrancishs.org
 The Rev. Melissa Q. Wilcox
 Sun H Eu 5 w/dinner to follow, Wed H Eu 12 Noon
(Living/Residency avail. for Episcopal students attending UW)

Attention

Next year TLC College Services Directory will run 6 weeks August 21 thru September 25, 2005.

There will be no College Services Directory next January.

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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

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

PALM BEACH, FL

BETHESDA BY-THE-SEA (561) 655-4554
S. County Rd. & Barton Ave www.bbts.org
The Rev. Ralph R. Warren, Jr., D.D., r
Sun 8 H Eu rite 1, 9 rite 2, 11 rite 2 (1st, 3rd, 5th Sun), 11 MP/H Eu rite 2 (2nd & 4th Sun); HS 9 & 11 (3rd Sun); Church Lecture Tour 12 (2nd & 4th Sun); Recital 3:30 w/Evensong at 4 (1st Sun).

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HONOLULU, HI

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

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
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H Eu Daily (ex Sat) christissavior@lvcm.com

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www.gracechurchinnewark.org
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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

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www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

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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
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1512 Blanding
The Rev. James Fraser Lyon IV, r
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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

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

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818 E. Juneau www.ascathedral.org
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The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

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The Rev. Dale K. Brudvig, pastor
Sun Worship 11, Sun School 9:30

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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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, hand-capped accessible.

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