

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ SEPTEMBER 19, 2004 ♦ \$2.00



Brandon & Sue's Wedding  
August 7, 2004

181

Fun Run  
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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.*

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## SUNDAY'S READINGS

# The World in the Church

*'The children of this age are more shrewd...'*

(Luke 16:8)

### 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

What is that noise we hear? Is it the world outside clamoring to see who we are and to listen to what we have to say? Or is it those already inside the church clamoring to look pretty in our garb and to extend ourselves messages of self-congratulations?

While we may want to look decent and should send encouraging words, we miss the mark if we fail to entice the attention of the world to who we are and what we do. The danger of self-absorption is our failure to notice the world's disinterest toward us.

The lessons today give us three cases in which we ought to let the world inside — the poor, world rulers, and shrewd business practices. If we do well, the world has come inside the church and we have gained credibility.

Amos exposes the response of many to the poor. We trample on them, push them further down, cheat them of what they have, and exchange them for our investments (8:4,5,6). He adds, "God will not forget any of their deeds and will shake the land because of this" (8:7, 8).

God wants the poor to be on the agenda and in the budgets of his

churches. Yes, that may cause some adjusting of priorities and vision, but so be it.

Paul tells the church to lift up holy hands in prayer — not as approval for a prayer posture but so that the names of rulers will be presented to the King of kings (1 Tim. 2:1, 2). We are not to live in a cocoon, giving thanks only when our choir excels and our canvass meets its goals. For the Church to lead a "quiet and peaceable life" (collect), we rely on governments. So our prayers should be regularly sprinkled with references coming out of the week's news.

One of the Lord's most controversial parables is this one where Jesus seems to commend shady behavior (Luke 16:8,9). Another angle on this simply encourages us to know how to leverage influence, interest rates, contacts, leadership styles, business procedures, and more for the good favor of Christ and his people.

The poor, world rulers, and business practices — Christ wants them inside the Church. This will make the world look and listen.

### Look It Up

Is there a preference for the poor in the Bible? Check out references to prayer, favor, and protection from God for them, and warnings, punishment, and wrath for those who abuse the poor.

### Think About It

What business practices do we shun in church or Christian circles because they are too worldly? Should we reconsider?

### Next Sunday

#### The 17th Sunday after Pentecost (Proper 21C), Sept. 26, 2004

Amos 6:1-7; Psalm 146 or 146:4-9; 1 Tim. 6:11-19; Luke 16:19-31

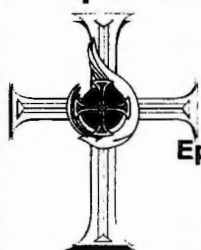


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**The Spiral Staircase**

**My Climb out of Darkness**

By Karen Armstrong. Alfred A. Knopf. Pp. 306. \$24 (cloth). ISBN 0-375-41318-9.

In these days, considered by some another "great awakening" or "a new reformation," spiritual autobiographies abound.

Thus when I began to read Karen Armstrong's *The Spiral Staircase: My Climb out of Darkness*, I expected an interesting account of her pilgrimage, written in the engaging prose and insightful scholarship of her other works, such as *A History of God*, *The Battle for God*, *Holy War, Islam*, and *Buddha*. I got much more than that.

*The Spiral Staircase* begins with Armstrong's decision to leave her religious order in 1969 and

continue her studies in English literature at Oxford University. Her seven years as a Roman Catholic nun are the subject of an earlier autobiographical work, *Through the Narrow Gate: A Memoir of Spiritual Discovery*. But *The Spiral Staircase* is less an "ex-nun memoir" and more a tale of psychological and spiritual growth and recovery through pain, self-doubt, grief, failure and physical illness.

The author found her vocation as a speaker and writer through a series of varied occupations and relationships. Though she was a brilliant student and received both a bachelor's and a master's degree in English literature from Oxford University, she was unjustly denied a doctorate because of a botched dissertation defense. She taught literature at the University of London and a girls' school. Eventually she taught part time at a rabbinical school. During twists and turns on the job front, she was diagnosed with epilepsy — a relief after many years of panic attacks, fainting spells and memory lapses. The author of numerous published works and three television documentaries, Karen Armstrong has devoted her talents to religious affairs since 1982.

Since the tragedy of September 11, Karen Armstrong has been called

upon frequently to share her understanding of Islam and fundamentalism. Though her sensitive interpretation of the Muslim world has its detractors, her underlying message is one that asserts the importance of interreligious understanding and cooperation.

*The Spiral Staircase* is an extraordinary story of the life of the soul and the vocation of compassionate action in the world. It is a realistic and hopeful book filled with deep insights for people of faith.

(The Rev.) Sheryl A. Kujawa-Holbrook  
Cambridge, Mass.

**Why Bush Must Go**

**A Bishop's Faith-Based Challenge**

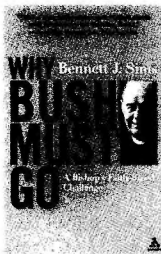
By Bennett J. Sims. Continuum. \$12.95. Pp. 144. ISBN 0-8264-1673-3.

Parts of this book could be set to music. Bishop Sims' optimistic sense of the race of men at times fairly sings: "... a new comprehension of creation as an interwoven web of pulsing heartbeats, from the tiniest atomic subquark to the most distant galaxy of wheeling stars, with the human soul as the living receptor of this vast God-given holograph of interwoven beauty and activity."

Not simple, easy tunes, to be sure, but the book resounds with his awareness of a re-awakening spirit of justice and love, and a "maturity of humanity," emerging from eras of childhood self-identity and of adolescent violence. He is encouraged by the "convergence of religious morality in simultaneous versions of the Golden Rule in all the major religions of the world," and in "having seen my own Episcopal Church grow young while I have grown old," beginning in the 1950s "with our divisive embrace of Martin Luther King Jr. and his crusade for civil rights..."

Bishop Sims ends his piece with a series of resolutions, disciplines, and a Litany for Envisioning a New World: "Reconcile our hearts to one another across all boundaries...in your compassion, Lord." Amen.

Patricia Nakamura



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Life Choices for Clergy

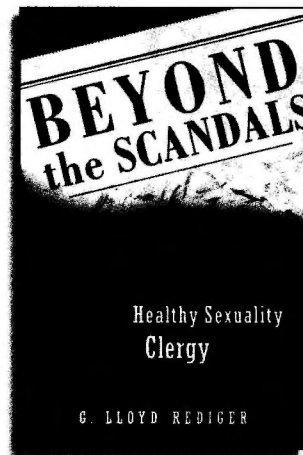
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## L.A. Rectors Explain Decisions to Leave

The three parishes that declared their independence from the Diocese of Los Angeles and the Episcopal Church last month [TLC, Sept. 5, 12] are affiliated with the American Anglican Council, and the Rev. William Thompson, rector of All Saints' Church, Long Beach, Calif., also serves as regional dean for the Network of Anglican Communion Dioceses and Parishes (NACDP). Yet according to Fr. Thompson, neither organization had any part in the deci-

sion-making process that led him, his congregation and all the clergy and members at the two other parishes to do what they did.

"I can say categorically that there was no grand plan or strategy about this at all from any organization," he said. In a conference call interview between a reporter for *THE LIVING CHURCH*, Fr. Thompson and the Rev. Praveen Bunyan, rector of St James' Church, Newport Beach, Fr. Thompson said he notified the Rt. Rev.

Robert Duncan, Bishop of Pittsburgh and the NACDP monitor, about the withdrawal on the same day the letter was given to the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles. Fr. Thompson explained that after notifying Bishop Bruno, "I called to inform Bishop Duncan of what happened because I wanted him to hear this from us first rather than from the news media."

In a separate interview with the *Los Angeles Daily News*, the Rev. Jose Poch, rector of St. David's, North Hollywood, the third parish to leave, said he had long felt alienated from the diocese over what he considered to be unorthodox public statements by Bishop Bruno and other diocesan leaders.

"We are a biblically orthodox congregation. The Gospel is preached here faithfully," Fr. Poch told the *News*. "The courts will decide whose building this is, but we have decided whose church we are."

Fr. Bunyan said displeasure with Bishop Bruno's leadership and the actions of the 74th General Convention also prompted him and his congregation to withdraw. Members of St. James', he explained, could no longer accept what the Episcopal Church was becoming. He said many within the congregation pointed to Bishop Bruno's officiating at the same-sex blessing of the Rev. Canon Malcolm Boyd in June as the last straw.

"Bishop Jon strongly endorsed General Convention," Fr. Bunyan said, adding that the bishop had told the diocesan convention in December "that anyone not following the teaching of General Convention [on homosexuality] was being disobedient to God."

"This was the time to go," agreed Fr. Thompson.



Fr. Thompson



Fr. Bunyan

## Acceptance of UTO Funds Questioned

A \$30,000 United Thank Offering (UTO) check for a girls' orphanage was sent to the Diocese of Luwero at roughly the same time that the Archbishop of Uganda was sending a dismissive response to Presiding Bishop Frank T. Griswold, informing him that the Bishop of Luwero "has my full blessing and support" in receiving the members and all the clergy from three parishes that voted to disaffiliate from the Episcopal Church. The Anglican Province of Uganda previously had announced that it will accept no more financial aid from the Episcopal Church.

"Is the Church of Uganda rejecting all funds from the Episcopal Church, or just selected ones?" wrote Louie Crew, a member of the Executive Council of the national Church in an Aug. 25 open letter to the Archbishop Henry Luke Orombi and the other members of the Ugandan House of Bishops. In addition to the UTO grant, the letter cited gifts to Uganda by Episcopal Relief and Development (ERD) as well as the proportionally much larger percentage of the Anglican Communion Office budget contributed by the Episcopal Church relative to the Province of Uganda.

In an interview with *THE LIVING CHURCH*, Mr. Crew noted he spoke only on behalf of himself and said he was motivated to write in the interest of

clarity and transparency. "I hope they will keep the gift and allow us to send more, but I'm not underwriting anyone's hypocrisy," he explained.

In addition to the \$30,000 UTO grant, the Church of Uganda also recently received a \$200,000 check from Episcopal Relief and Development, according to Don Hammond, ERD vice president, who explained the organization no longer makes grants, but instead seeks long-term relationships which help it accomplish its mission goals of disaster relief, food security and primary health care. The ERD check was the third installment of a four-year agreement reached before General Convention met last summer, he noted. ERD has worked very hard to remain in relationship with those provinces that have declared they will no longer accept money from the Episcopal Church, he said.

"We don't think it is in the best interest of our mission for us to be engaged in political and theological issues with which the Church is grappling," said the Rt. Rev. Harry B. Bainbridge, III, Bishop of Idaho and chair of the ERD board of directors. In a telephone conversation with *THE LIVING CHURCH* on Aug. 30, Bishop Bainbridge said he would not comment on the substance of the letter because of "the reason stated previously."

# Economic Stresses Persist in El Salvador

A generation ago, right-wing death squads and civil war kept El Salvador in the news. Today, with the roots of the fragile 1992 peace accord still struggling to take hold, the violence has dissipated, but conditions that threw El Salvador into civil strife in the first place haven't disappeared.

Grinding poverty persists and many Salvadorans, now more than ever, expect their problems to be solved in the United States. It's a legacy that is confronted by the Most Rev. Martín Barahona, Bishop of El Salvador and Primate of the Anglican Province of Central America. In August, he hosted a delegation of Episcopal journalists on a tour of his country.

In the aftermath of the war and a pair of earthquakes that devastated the country's infrastructure in 2001, Episcopal Relief and Development (ERD) began a major campaign to build houses in El Salvador. Two sites at Lourdes and Izalco are complete and inhabited, with a third at El Congo under construction. A fourth village with housing for 300 people is planned at Cuilapa. Its completion would fulfill a dream of Bishop Barahona.

A principal priority of the diocese is dealing with the dilemma of immigration. Twenty percent or more of the Salvadoran population lives in Los Angeles and other U.S. cities, making the entire country heavily dependent on the flow of money from the north and the political conditions that allow it to continue, explained Reuben Zamora, a political and economic analyst who was also present for the interview with Bishop Barahona. Mr. Zamora said a significant factor in the country's March 2004 presidential elections was a threat made by Salvadoran business interests not to cooperate with the left-of-center candidate if he defeated the pro-U.S. ARENA party nominee.

"Immigration is our pact with the devil," said Mr. Zamora, who is a former member of the coalition that fought the Salvadoran government in



The United States dominates El Salvador both geographically and economically, says Bishop Barahona. Construction plans at El Congo (below), a residential development project in El Salvador endorsed by Bishop Barahona and funded by Episcopal Relief and Development, includes an Anglican chapel.

Herb Gunn photos



the 1980s. "It's not so much fear, it's insecurity. One of six people depends upon someone in the United States."

"There are more Salvadoran Episcopalians in Los Angeles than in El Salvador," added Bishop Barahona, explaining that while the country needs the income sent from the United States, it needs its people more. But the country lacks the ability to create suitable jobs that might slow the migration.

"The United States has the capacity to deport thousands of people every day, but there is no organization here that has the capacity to receive them," Bishop Barahona said.

With the financial support of Christosol, a Vermont-based Salvado-

ran support agency, Bishop Barahona has appointed a human rights officer, Jose Lopez, who is specifically focusing on issues of immigration. Mr. Lopez is working to improve the rights of immigrants (Salvadorans in the United States, as well as non-Salvadorans passing through his own country) and to soften the blow of repatriation from the United States.

"We try to address a broad area of human rights," said Mr. Lopez. "The human rights office of the government is insufficient because the government doesn't give it enough money." Under those circumstances, responsibility for monitoring abuses falls to church groups, he said.

Herb Gunn

# Organist Dies During Storm Cleanup

Hurricane Charley belatedly claimed its first victim from the Diocese of Southwest Florida when an organist at St. Luke's Church, Fort Myers, died in an accident while helping clean up the storm-damaged parish.

Robert W. Turner, 59, the church's choirmaster and organist, became the 26th fatality of the storm that ravaged the southwest and central portions of the state [TLC, Sept. 5], dying from head trauma on Aug. 24 after a fall.

The Rev. Philip Read, St. Luke's rector, reports that on Aug. 21 Mr. Turner was part of a volunteer work crew using chainsaws to trim trees and clear away debris left by the hurri-

cane. At about 10:30 a.m., witnesses reported Mr. Turner stepped off a ladder onto an oak tree limb to cut a branch and lost his footing, falling 15 feet to the sidewalk.

Mr. Turner was taken to Lee Memorial Hospital for emergency head surgery but died of his injuries three days later.

"Bob Turner was one of these rare people who spent his entire working life in the church, as a full-time musician, and he was certainly willing to help out with anything going on at the church," Fr. Read told *The Southern Cross*, the diocesan newspaper. Mr. Turner is survived by his wife, Margaret, and two sons.

## How to Manage Volunteers Effectively and Safely in a Crisis

### 1. Assess the Tasks

- Make a list of all tasks that need to be done.
- Prioritize the list in order of importance.
- Determine which tasks can be safely and effectively done by a volunteer and which ones require a professional.

### 2. Assess the Volunteers

- Determine the experience, skill and interests of each volunteer to determine which tasks are the best fit.
- Match small teams of volunteers to tasks. Avoid assigning a task to a single individual wherever possible.
- Require volunteers to take regular work breaks. Reassign volunteers to easier tasks if they are having difficulty with the original one.
- Don't forget to feed the bodies and souls of your volunteers.

### 3. Tasks to Avoid

- Any work involving heights — e.g., working on roofs, climbing ladders or trees.
- Any work on utilities — e.g., electrical, gas, water.

### 4. Most Common Tasks Suitable for Volunteers

- Light debris removal.
- Mop or vacuum water once a building is safe to enter.
- Sort through and itemize damaged items.
- Assist the rector and staff with tasks to free some of their time.
- Monitor and record the status of all items on the "to do" lists.
- Locate and screen contractors and other professionals to do work that requires specialized expertise, training or equipment.
- Reach out to individuals in the parish or community who may need special assistance.

Source: Church Insurance Corp.



Mary Beth Diss/Episcopal New Yorker

Republican National Convention participants from Alabama pitch in to serve lunch on Aug. 30 at the nationally acclaimed soup kitchen sponsored by Holy Apostles, located near Madison Square Garden in New York City. U.S. Senator Jeff Sessions was among the volunteers.



## 'Vitriolic' Debate Saddens Archbishop

Exasperated by the divisions within the Anglican Communion, the Archbishop of Canterbury chided both liberals and conservatives for being closed-minded toward their opponents and blamed the internet for coarsening the tone of debate within the Anglican Communion.

Participating in a question-and-answer session at Greenbelt, a four-day Christian arts and music festival that drew more than 17,000 to the Cheltenham Racecourse in Gloucestershire in August, the Most Rev. Rowan Williams told festival-goers that the histrionic tenor of the arguments had been a great disappointment to him. "It is not so much that we have disagreements in the Church. That happens. It is more to do with the way those disagreements are conducted," he said.

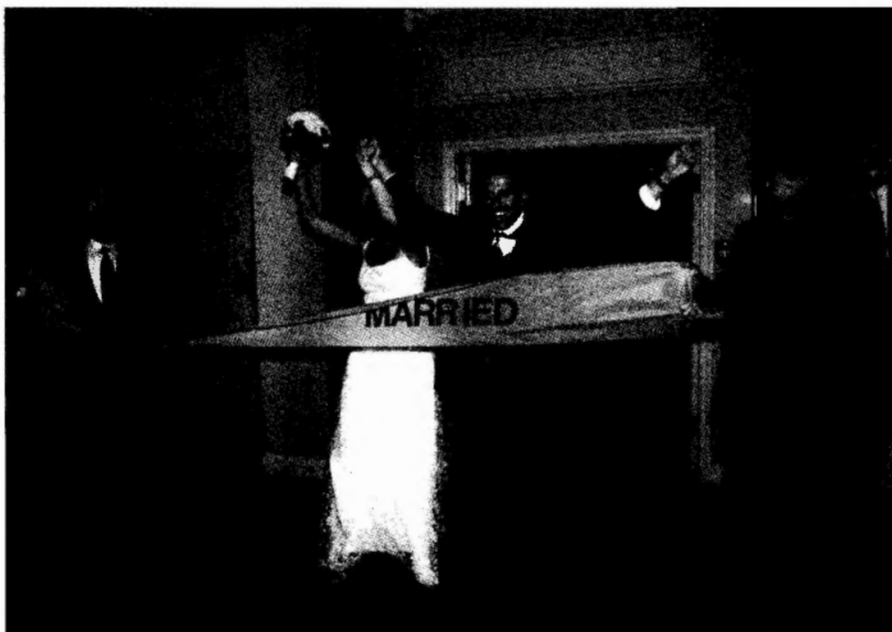
Archbishop Williams stated that he had been pelted with vitriolic e-mail notable for its "dismissiveness" and "rawness of anger." "Somebody some day ought to write a thesis on the spirituality of e-mail because that has something to do with all this," he stated.

Archbishop Williams added that partisans of both camps have a parochial mindset and seem unaware of a Church beyond their own circle of friends. "Quite a lot of people had to learn that the Church of England wasn't just them."

This lack of communication fostered an atmosphere where "pressure groups" sought to "form and settle and decide where they stand and invest in where they stand" without considering the mind of the wider Church.

There is a great need, he argued, to create an effective medium for dialogue that will slow the splintering of the Church into hermetic factions, "not just for the sake of putting things off but for mutual understanding."

"We haven't quite found that forum yet," he stated, adding, "It is certainly not the trading of web sites."



Anthony Sinagoga photo

Brandon and Sue Hamilton cross the finish line at the celebration of their marriage on Aug. 7 at Grace Church, Haddonfield, N.J. Running themes predominated throughout the ceremony and reception. Both are dedicated marathon participants and the couple met at a social function sponsored by a local running club to which they both belong.

## Race of a Lifetime

### Couple's love for each other and running impacts church's outreach

Brandon Hamilton and Sue Schwenderman knew the Rev. Patrick Close, rector of Grace Church, Haddonfield, N.J., was the right priest to officiate at their Aug. 7 wedding when, soon after their first marriage counseling session started, he described marriage as a life-long marathon run together.

"It was very special to us that we met through running," said Mrs. Hamilton, who was raised Roman Catholic. "We weren't looking for any big wedding theme, but we wanted to incorporate the importance of it in our lives. The church was very good to us."

The Hamiltons met at a running club Christmas party, and began dating when he called her after she ran in an Orlando Marathon. During their courtship the two often trained together and realized the importance that running had played in bringing them together.

Mr. Hamilton, who was raised Episcopalian and had recently moved into the area, suggested the couple make Grace Church their spiritual home when he learned the Rev. Colleen Spaeth was serving as deacon. Mr. Hamilton had gotten to know Ms. Spaeth and her husband when she was

at St. Bartholomew's Church, Cherry Hill, N.J.

The Aug. 7 wedding featured a running-themed cake and other decorations at the reception. Each guest attending the reception received a number that served as both a seating assignment at the reception and a race number for a five-kilometer fun run held the following day. The race ended in the parking lot of Grace Church where a pancake breakfast awaited the finishers after services. The run proved to be such a success that Grace Church has agreed to sponsor a much larger event later this fall as a fundraiser for outreach.

Mr. Hamilton said that organizing the run was a labor of love for him and it has proven to have benefits for everyone involved.

"A lot of people from the running club attended the wedding and were very moved by it," he said. Some have even expressed an interest in joining the church, he added. "The club has offered to help staff the running fundraiser for the church. There were even a few people who attend the church who have approached me about joining the running club."



# God Speaks Through the Seasons

By B. Madison Currin

Six weeks before I retired as rector of Christ Church, Pensacola, Fla., after 36 years, I used some of the words of "September Song" as a kind of farewell.

*Oh, it's a long, long while  
from May to December.  
But the days grow short  
when you reach September.  
Oh, the days dwindle down  
to a precious few,  
September, November.  
And these few precious days  
I'll spend with you.  
These precious days  
I'll spend with you.*

*(Anderson & Weill)*

Yes, I know it is a love song, and in many ways it was just that from me to my congregation. The days dwindle down to a precious few when we reach September.

Several years ago, after the combined Advent-Christmas service for the Episcopal Day School just before Christmas vacation, a little 6-year-old boy came up to me in the courtyard and pulled on my cassock. Looking up at me, he asked, "Father, does God still speak to us?" I immediately replied, "Yes, of course he does." The child, satisfied, ran off. I was deeply moved by that question. As I settled down in my office, I thought to myself that this was the most important question I have ever been asked.

How does God speak to us? I was glad the boy had not asked that. I needed to think about it, and I have for many years now, including writing a book on the subject.

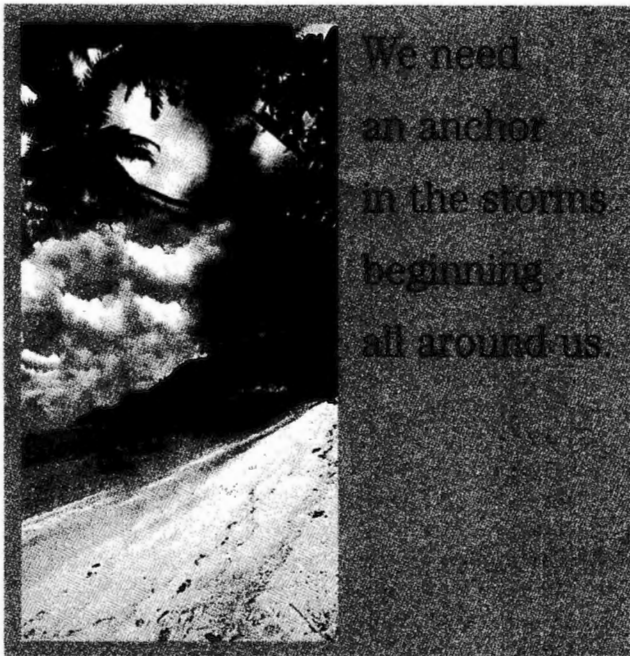
We know how God speaks — through holy scripture, worship, prayer, the Eucharist, study, music, the words of hymns. God speaks in novels (not just religious ones either) and magazines, silence, in conversation with others, through counseling and therapy, in a thousand different ways. Recently I added another way to the ever-growing list: the seasons of our lives — spring, summer, fall, winter. If we listen we can hear him speaking to us in each of these seasons. Maybe we had better start listening.

Spring, the earliest season, when all the world is young. God speaks but we may not hear then and perhaps have to wait until years later to look back and see the mighty and loving hand of God directing and guiding us. In the spring, it is "April in Paris," warm breezes, love and romance, and the world is a place of great excitement. Nothing can stop us, and the sky is the limit. We grow up, graduate from school, fall in love (perhaps several times), find the right one, get married and have children. We spend the spring with great dreams and high hopes. We select our life's



work and sometimes listen to God's direction. Like Walt Disney said, "It's fun to do the impossible." Nothing in the spring is impossible. We think about death only when a terrible accident happens, to us or our loved ones or our friends. On the horizon of our springs are the war clouds, but nothing can happen to us — only to others. We look the other way. And there's the greatest myth of all: that we will never die.

Then come the lazy days of summer. We are on our way and we are getting there, and nothing will stop us. We turn to the Church for our wedding, the baptism of our children, Sunday school for our children, but we are there mostly because we are sup-



posed to be, or maybe because it is good for our business and professional lives. But tragedies begin to strike. War and accidents really do happen, and we can no longer look the other way. We lose our parents and our friends, and we have an uneasy feeling that all is not as secure as we had thought. There are limitations after all. Maybe we take Church more seriously. Maybe we talk with our priest. Maybe we begin to start praying other than just at the dinner table. Maybe, just maybe, God will spare us. Maybe God will hear our prayer. Maybe we had better get with it. And underneath it all is a growing anxiety. We need an anchor in the storms beginning all around us. Toward the end of summer, hurricane season comes suddenly and unexpected. And we discover, if we are paying attention, that God is there after all. If we let go, he will catch us.

Then comes the fall, and the days grow short and we know it. And now we want to spend "these pre-

cious days" with our loved ones and family members who are dying out. Our college (and seminary) friends are dying. We check the obituaries in the alumni magazines and in the newspapers. And we ask the question, perhaps the real reason we go to Church in the third season of our lives is to find the answer to the question, "Is it true?" And it would do the preacher well to know this and to speak to this, frequently. We search the scriptures and we stumble, perhaps, into the presence of God, more so in the fall of our lives than in the spring and summer. In the fall we are facing reality. We know we will die.

And then comes winter, the desolate period when flowers are dead and trees are bare and we feel cold on the inside of our lives. We look back and some of us are thankful, some are sad, some feel despair. But God really speaks to us in the winter of our lives more than any other season if we listen carefully. And most important of all is that "in the bleak mid winter" a child is born, a Child destined to grow up to be the Savior of the world, our Savior, our Lord. In literature and mythology, children are the symbol of hope. And so in the "bleak mid winter" of our lives, hope is born. Yes, we will die. Everybody does sooner or later, but that is not the last of life. It is only the real beginning of life, a life that is forever springtime with all its joy and newness. We call it eternal life, the fifth season of our lives. "Behold all things have become new" and we will become new also. The best is yet to be.

In the winter of 1939, when a blanket of darkness had fallen across the world and the forces of evil had been let loose in Europe, the King of England, George VI, speaking to a fearful nation in a world gone mad, said these words: "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'" □

*The Rev. Canon B. Madison Currin is the rector emeritus of Christ Church, Pensacola, Fla.*



# Matters of Style

Those of us in the TLC editorial department got together the other day to talk over concerns about the style of the magazine. By style, I refer to how something is presented in the magazine — whether to use capitalization, what to do with acronyms, whether something should be one word, two words or hyphenated. I wish our readers could have been present for that meeting. They would have learned how serious we are about how the magazine reads. That meeting was particularly helpful in providing answers to questions we are sometimes asked.

*Why is TLC the only publication that doesn't refer to the Episcopal Church as ECUSA?*

Because, technically, it's incorrect. If an acronym has to be used, it should be PECUSA, reflecting the official name of the Church. Actually, TLC has used ECUSA, but only when we quote someone else referring to it.

*When is TLC going to enter the contemporary world and use, in the second reference to a person, only the last name?*

Hopefully, not for awhile. We concluded that the practice of using only a person's last name is disrespectful. That's important when dealing with church people, some of whom have been known to possess large egos.

*Isn't it time for TLC to use something besides "Ms." when referring to female clergy?*

Yes, it probably is. The problem is, we don't know what else to call them. We spent the most time on this matter during our meeting and reached no conclusions. Our practice has been to stick with the most common usage for both male and female clergy. Fr. has been in widespread use for male clergy for some years, but it's not so easy with women. During the past month I have noticed Ms., Mrs., Pastor, Priest, even Fr., along with any number of first names. And even, gasp!, Reverend. This is a major issue for some people. A few have canceled subscriptions over it. Really. One ordained woman writes every year that she will re-subscribe to the magazine when we stop referring to female clergy as Ms.

*I notice TLC uses old-fashioned abbreviations for states in some places and the postal abbreviations in other places. What gives?*

I admit this does seem a bit strange. We use postal abbreviations when we provide an address. That happens usually in People and Places, and in instances where we might provide an address for further information. The postal abbreviations seem more confusing than helpful when they appear in the body of an article. For example, is AR Arkansas or Arizona?

*Why don't you capitalize pronouns that refer to God?*

This is an easy one. Because they are pronouns. Pronouns that refer to the deity, like he, him, who, and others, are not capitalized. We do capitalize nouns that refer to God, such as the Father, the Holy Spirit, the Creator. Nearly every manuscript sent to us for possible publication has such pronouns capitalized.

*Why is "church" capitalized in some places and not capitalized in others?*

We've struggled with this one for a long time. The easy way to handle it is to use lower case when "church" means a building, as in "We're going into the church." But when that building is mentioned with a particular name, like St. Mary's Church, it's capitalized. So far, so good. When we refer to the wider Church, as in "the Church gathered in convention," we use capitalization. Unfortunately, there are exceptions, too complicated to list here. We changed our practice about six months ago, and we're not always comfortable with it.

*What's the difference between catholic and Catholic?*

The word is capitalized when it refers to a particular church, such as the one with the Bishop of Rome at its head — the Roman Catholic Church. It is not capitalized when it refers to its meaning, universal. For example, "in catholic theology ..."

*Shouldn't Episcopal always be capitalized?*

No. When it refers to a body governed by bishops it is not capitalized.

This could go on and on, pointing out various idiosyncrasies and peculiarities, but I suspect most readers would not continue. We do want readers to know that we are trying to make our magazine as readable as possible.

*David Kalvelage, executive editor*

## *Did You Know...*

**The Rev. Canon Carl B. Gracely observed his 95th birthday Aug. 29 by celebrating the Eucharist at St. Timothy's Church, Danville, Calif.**

## *Quote of the Week*

**The Rev. Martin Marty, Lutheran theologian, on finding meaningful theological and political dialogue in a typical American church: "There, least of all, do people evidence openness, humility, and readiness to hear viewpoints with which they might disagree, even when these are voiced by fellow believers."**

## Disrespectful Practice

For many years, the Episcopal Church has officially practiced “open Communion.” That has meant that, under certain conditions, baptized members of other churches are welcome to receive the sacrament of Holy Communion in the Episcopal Church. Now, however, we read of parishes where all people are invited to receive communion [TLC, Sept. 12], whether or not they are baptized and whether or not they are even believers. Not only does this go against the official policy of the Episcopal Church, it violates the very nature of communion itself.

To be “in communion” is to be in a sacred relationship with God and with his Church. That relationship is defined scripturally as membership in the body of Christ. We become members of the body of Christ through another sacrament, holy baptism. St. Augustine taught us that when we receive communion, we “become what we are.” In other words, in receiving the sacramental body of Christ, we experience a deepening of our membership in the mystical body of Christ — but to do this we must already be members of the body. Communion of the unbaptized misrepresents the hospitality of God who does indeed invite everyone into the kingdom but still imposes conditions on membership.

The Eucharist is not merely a family meal, to which guests are always welcome. It is the supper of the Lamb who was slain, whose blood washes those who have become members of his body and quenches the thirst of those who have been baptized into his Name. To welcome non-believers and those who are not baptized to receive communion is not an act of hospitality but of disrespect both for them and for the Blessed Sacrament itself.

## Ironic and Unwise Choice

In a statement to the media concerning the departure from the Episcopal Church of congregations in the Diocese of Los Angeles [TLC, Sept. 5], Presiding Bishop Frank T. Griswold refers to a letter he sent to the Archbishop of the Church of the Province of Uganda. Bishop Griswold expressed in his letter that he is concerned by the willingness of Archbishop Henry L. Orambi to accept the three congregations. Bishop Griswold pointed out that the primates of the Anglican Communion, in their statement last October, “have made it clear that bishops are to respect the boundaries of one another’s dioceses and provinces.”

It is ironic that the Presiding Bishop turned to the primates’ statement to admonish the Archbishop of Uganda, for in that same statement, the primates urged Anglican provinces not to act “precipitately” on such matters as the consecration of a non-celibate homosexual person but “to take time to share in this process of reflection...” A few days after the primates’ statement was released, Bishop Griswold was the chief consecrator in the ordination of the Bishop Coadjutor of New Hampshire. The Presiding Bishop rightly showed concern over the action of a fellow primate, but citing the primates’ statement was unwise, particularly because he chose to ignore it himself.



The Eucharist  
is not merely  
a family meal,  
to which guests  
are always  
welcome.

# Beware of the Trojan Horse

By Bryan Owen

As we live more deeply into our post-74th General Convention Era, it's crucial that we clarify what's really at stake in our ecclesial culture war over homosexuality. We need to make a distinction between the moral and pastoral dimensions of homosexuality on the one hand, and the political dimension on the other.

As a moral and pastoral matter, homosexuality warrants clarification, debate, and pastoral care. There is a legitimate role for moral inquiry and discourse on these matters. For many, the moral and theological standing of homosexual practice is not a black-and-white matter. Persons of good faith and Christian integrity draw different conclusions from the same evidence. We must acknowledge and address the hurt and rejection that many faithful gay and lesbian Christians feel in the Episcopal Church. And we must also acknowledge and address the very real pastoral crisis that Bishop V. Gene Robinson's consecration has created for many of our brothers and sisters.

But as a political matter, the "homosexual issue" is a Trojan horse. It functions politically as a wedge issue that stirs up passions, circumvents reason, blinds us to what really matters, and divides us from each other. The effect is to open back doors for political opportunists to seize power and consolidate control in the Church.

The real issue is polity — and the power, authority, and accountability that go along with it. It's no accident that extremist groups are advocating non-compliance or even rebellion

against the authority structures of the Episcopal Church. Some even openly exhort their followers to violate national and diocesan constitutions and canons. And they support undermining the authority of bishops.

So you don't like the teachings of scripture or tradition? Then go with something you like better. Let's call it morality *du jour*. Witness General Convention's arrogant disregard for nearly 2,000 years of moral theology.

You don't like the liturgies in the Book of Common Prayer? Then use something from another prayer book. Or write something yourself. Let's call it liturgy *du jour*. Witness the unauthorized use of liturgies from sources like the New Zealand prayer book.

You don't like your bishop? Then find one you like better. Let's call it the

the blessing of same-sex unions in their dioceses signals a blatant disregard of the Anglican primates' plea "not to act precipitately on these wider questions" (letter dated Oct. 16, 2003).

With extremists on both the conservative and liberal sides of the Church, we're witnessing the rise of factional groups who elevate subjective, personal preferences over the mandates of biblical morality, the precedents of tradition, church unity, and the authority of bishops, constitutions and canons.

And to whom are the leaders of these factional groups accountable?

To no one but themselves.

Let's not be naïve. The ultimate goal of most extremists is to destroy and replace the Episcopal Church. If we allow activist groups to continue trampling on our polity, they'll turn it upside

**The moral and theological standing of homosexual practice is not a black-and-white matter.**

bishop *du jour*. Witness laity and clergy lobbying for realignment with bishops they like and with whom they agree. And witness canonically illegal confirmations in places like Ohio.

You don't like everything about the Episcopal Church? Then find or create a church you like better (while, of course, proclaiming yourself "Anglican" and "orthodox"). Let's call it the body of Christ *du jour*. Witness the American Anglican Council (AAC) and the Network of Anglican Communion Dioceses and Parishes (NACDP). Witness the phenomenon of withholding pledges to threaten and punish in the attempt to buy the policies and doctrines we like. And witness bishops whose consent to

down, leaving us with the empty shell of a three-fold order of ordained ministry without the substance. Bishops will exercise as much authority as the British monarchy. The real locus of power will be with congregations and the individual leaders whose views they happen to agree with. If we keep going down this road, we may even see the day when diocesan conventions can fire their bishop(s) and when congregations can fire their clergy. We'll be Baptists who dress in drag. Either the Puritans will finally win the day, or we will be completely assimilated to the warm and fuzzy "helpful hints for happy living" of American cultural Christianity. By remaining fixated on the wedge

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

## LETTERS TO THE EDITOR

# A Different Gap

issue of homosexuality, we will have aided and abetted the cause by committing Episcopalian-assisted suicide.

Perhaps no more telling metaphor for this is the fact that many "conservatives" in our Church blacked out the qualifier "Episcopal" on church signs, letterheads, etc., after General Convention. This is a perfect illustration of what's really going on — blacking out or eliminating the authority of bishops, constitutions, and canons in favor of like-minded constituents.

Our times call for vigilance against the enemy of creeping congregationalism. Extremists on the left and the right are launching (when they must) a surreptitious and (when they can) a frontal assault on episcopal polity. Our very identity as Episcopalians versus congregationalist Christians is what's really at stake in our ecclesial culture war. And the "homosexual issue" is a strategy — a smokescreen — for competing wills to power.

My plea to faithful conservatives and liberals in our Church is simply this: It's all about polity. And for that reason, it's all about power — who has it and who exercises it. The Trojan horse of the "homosexual issue" or the "Gene Robinson issue" (whatever you wish to call it) is really about destroying the identity and meaning of "Episcopal" as a substantive qualifier for "Church" from the inside out.

Many liberals and conservatives are actively cooperating with strategies they know will destroy our Church. Others, acting out of principle and/or anger, are serving as pawns in a political game of which they sadly remain unaware. If they do realize how their good intentions are being used against them and against the Episcopal Church, we have real hope of drawing back from the brink of schism.

So be wise as serpents and as innocent as doves. Beware of congregationalists in Anglican clothing. And don't be fooled by the smokescreen of "homosexuality."

Beware of the Trojan horse.

*The Rev. Bryan Owen is the rector of the Church of the Incarnation, West Point, Miss.*

I agree with Tad de Bordenave's suggestion [TLC, Aug. 29] that there is a communication gap. But I think the gap is between him and those he sees himself in alliance with and the classic Anglicanism of the *via media*.

He writes, "We as a whole have a void when it comes to living with the Bible as the infallible authoritative word of God..." I suggest that we as Anglicans have never, since our split from Rome, taken the whole of the Bible as the "infallible authoritative word of God." We have found within the Bible those things necessary for salvation, but not everything in the Bible attains that prominence.

We have to look no further than the actions of the Reformation Church to separate the Apocrypha from the Bible and then to distinguish between the authority of the moral law in Hebrew scripture and that of the ceremonial and judicial laws. The moral law was the 10 Commandments. Add to that Richard Hooker's clear limiting of the scope of scripture's authority at the end of Book II of the Laws and one discovers that classical Anglicanism has built into it a rich interpretive methodology for relating scripture, reason and tradition.

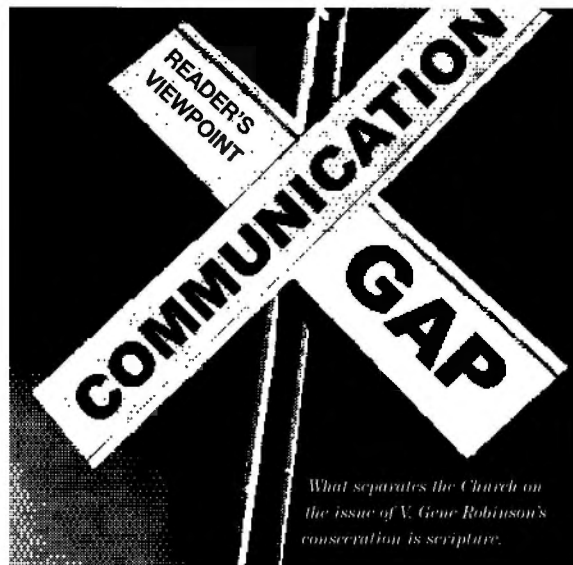
I suspect that our conflicting methods of interpreting scripture will never find a meeting ground. But I can still stand in communion with those who disagree because they acknowledge Jesus as their Savior and at least we agree on that. The real question is whether they will choose to remain in communion with me.

*(The Rev.) Michael Russell  
All Souls' Church  
San Diego, Calif.*

The Rev. Tad de Bordenave has finally clued in all of us trying to break through in dialogue with those who are so upset over the events at General Convention last summer.

First, it is the Church that wrote the Bible. The rapid expansion of Christianity in those early decades was not based on offering people the Bible. It was the fiery faith of new believers, excited to share Jesus and his message with anyone who would listen. That is still the engine which drives the evangelical Jesus and God's Word made flesh.

Second, we must always remember that only God is infallible. The Bible, written by sinful men, though inspired by God, is not infallible. The pope is not infallible. The Church is not, nor has it ever been, infallible. God speaks to us in a wonderful, inspiring way through the Bible, often. God speaks to us in other ways and in other voices. The Bible is the Word of God, not the words of God. The books of the New Testament were chosen, in part, by votes taken at Nicaea in the fourth century. The books of the Hebrew Bible were "canonized" at the rabbinical council of Jamnia in the Common Era. There were hundreds



## LETTERS TO THE EDITOR

of Christian writings around when the Nicene bishops rejected the codices of the Nag Hammadi Library, for instance.

In other words, the Bible is the foundation document of our faith, and it is a constant guide and instructor and a source of divine inspiration, and an important part of every worship, but it is a lively faith that is contagious.

*(The Rev.) John P. Fuller  
Oxnard, Calif.*

The Viewpoint article by the Rev. Tad DeBordenave saddens me as one who gave many years to teaching scripture in seminary. I am all too aware that not all teachers of scripture attempt to put forward a creative attitude along with their critical studies. A purely critical approach to scripture creates the alternative: fundamental acceptance or critical rejection of the literal sense of the passage. Those who through their practice of personal piety, as well as their association with faithful family and friends, having a strong sense of the biblical Jesus as their Savior, understandably are put off by this approach.

However, issues such as gender, race, marriage, poverty, and economic exploitation are problems of society, which do not lend themselves to a simplistic up or down vote on the basis of the biblical text alone. This was certainly found to be the case with the questions of gender bias, racial prejudice, and the indissolubility of the marriage contract, all of which found pro and con support in scripture, but were ultimately decided at least in part on the basis of the Church's social awareness.

It is probably time to remove the protective cover from our special treatment of the Bible. In the Reformation of the 16th century, the Bible became, for the Reformers, the divinely approved means of God's dealing with his people. It replaced, for protestants, the ecclesial-sacramental system overseen and administered by pope, bishops and priests. Many attempts have been made and

continue to be made to see the sacraments in a more creative light. It is now time to do the same thing for scripture, putting it in perspective historically and socially.

*(The Rev.) John Ruef  
Chatham, Va.*

### Mystery of Union

When I read "Broken Relationships" [TLC, Aug. 8], I was so moved by it, that I got up and went into the kitchen and read it aloud to my wife as she cooked supper. (I clean the dishes.) Nothing I have read in TLC has spoken to me the way the Rev. John Wesley's article did.

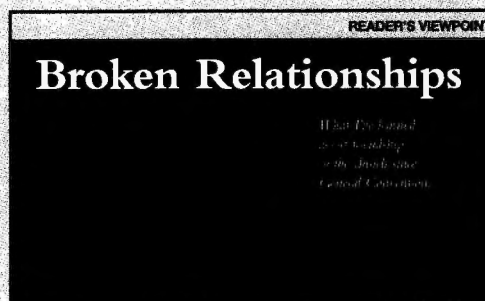
I appreciated very much how honestly and poignantly Fr. Wesley wrote about his own disappointment at how

Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair." Amen.

And, Fr. Wesley, please don't give up.  
*(The Rev.) D. Wallace Adams-Riley  
Christ Church  
Pensacola, Fla.*

The article, "Broken Relationships" is heart rending and cries out for a response. While mutuality of commitment and affection are wonderful when they happen, they do not provide firm ground on which to stand. Lay or ordained, we minister in the name of Christ because he first loved us, and we can do no other.

*(The Rev.) Constance F. Tyndall  
Springfield, Mo.*



What happened  
to sticking  
together through  
"thick and thin"?

many in his parish had responded to the decisions of the 74th General Convention, too often showing a disregard for the relationships he had worked so hard to build. What happened, he asks, to our relationship, what happened to sticking together through "thick and thin"?

I am reminded of the words from the Exhortation at the beginning of The Celebration and Blessing of a Marriage, "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" (BCP, 423). That union is, of course, a bond between our Lord and his Church; and is as well, I believe, a bond that is intended by Christ to hold us all together. As we pray later in the marriage liturgy (BCP, 429), "Eternal God ... Make [our] life together a sign of

### Not Anti-Semitic

Concerning the article, "Divinity School Returns Gift" [TLC, Aug. 22], because the Arabs are Semites, it would be amazing indeed for Sheik Zayed bin Sultan al-Nahyan, president of the United Arab Emirates, to be an anti-Semite and to make "substantial donations to anti-Semitic" organizations. He may be anti-Jewish or anti-Zionist, but surely not anti-Semitic. So far as I know, Jews and Zionists have not yet pre-empted the word or phrase for it to be restricted to themselves.

*Samuel B. Carleton  
Greensboro, Ga.*

## LETTERS TO THE EDITOR

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## PEOPLE & PLACES

### Appointments

The Rev. **Samuel Abbott** is rector of Christ Church, 69 Fair St., Cooperstown, NY 13326.

The Rev. **Michael A. Bird** is rector of Christ Church, 17 Sagamore Rd., Bronxville, NY 10708.

The Rev. **Peter F. Casparian** is rector of Christ Church, 61 E Main St., Oyster Bay, NY 11771.

The Rev. **Mary Curns** is assistant at Christ Church, PO Box 1246, New Bern, NC 28563.

The Rev. **Dale Custer** is rector of St. John's, PO Box 3886, Chester, VA 23831.

### Ordinations

#### Priests

**Albany** — Richard Knudsen, Peter Schofield.  
**Central New York** — Sarah V. Lewis.

**East Carolina** — The Rev. **Sonny Browne**, rector, Trinity, PO Box 332, Chocowinity, NC 27817-0332; the Rev. **Mary Ogus**, rector, St. Paul's, 110 W Main St., Clinton, NC 28328; the Rev. **David Umphlett**, rector, St. Luke's & St. Ann's, Roper, and Grace, Plymouth, NC; add: PO Box 119, Roper, NC 27959.

**South Carolina** — Samuel Porcher Gaillard IV.

### Resignations

The Rev. **Robert Brooks**, as rector of St. Paul's, Willimantic, CT.

The Rev. **Philip Carr-Harris**, as rector of St. John's, Pleasantville, NY.

The Rev. **Patricia Gallagher**, as rector of Christ Church, Waterbury, CT.

The Rev. **James Low**, as assistant missionary of the North Central Regional Ministry in the Diocese of Connecticut; add: 1335 Asylum Ave., Hartford, CT 06105-2295.

The Rev. **Rob MacSwain**, as assistant at St. Mary's, Kinston, NC.

The Rev. **Tara Soughers**, as rector of Trinity, Portland, CT.

The Rev. **Astrid Storm**, as assistant at St. Luke's, Darien, CT.

The Rev. **Jon Widing**, as assistant at Grace, Newington, CT.

The Rev. **Stephen Woods**, as rector of St. John's, Kingston, NY.

### Retirements

The Rt. Rev. **J. Gary Gloster**, as Bishop Suffragan of North Carolina; add: PO Box 25129, Charlotte, NC 28212.

The Rev. **Joe Knight**, as vicar of Trinity, Apalachicola, FL.

The Rev. **David Powers**, as interim at St. Luke's, Birmingham, AL.

### Deaths

The Rev. **James E. Cantler**, retired rector of St. Bartholomew's Church, Baltimore, died Aug. 21 in Charleston, SC, where he resided. He was 78.

A native of Baltimore, he served in the Navy during World War II. He graduated from

Washington and Lee and Johns Hopkins universities and Virginia Theological Seminary. Following ordination to the diaconate in 1953 and the priesthood in 1954, he was curate at Old St. Paul's, Baltimore, until 1957, chaplain at St. Paul's School, Brooklandville, MD, 1957-65; rector of St. Paul's, Centerville, MD, 1965-72; and rector of St. Bartholomew's, Baltimore, 1972-90. He retired in 1990 and served several churches in the Charleston area on an interim basis and was senior associate at St. Stephen's, Charleston. In the Diocese of Maryland he was a member of the diocesan liturgy commission, and he was former president of the Maryland/Washington Catholic Clerical Union. He is survived by his wife, Elizabeth, and three children.

**Charles E. Hummel**, 81, of Old Saybrook, CT, author and longtime board member of Episcopal Renewal Ministries, died Aug. 16 at the Connecticut Hospice in Branford.

Mr. Hummel was a native of Minneapolis, an Army veteran of World War II, and a graduate of Yale University and the Massachusetts Institute for Technology. He was the president of Barrington (RI) College from 1965 to 1975, and was the director of faculty ministries for Inter-Varsity Christian Fellowship. He was the author of *The Galileo Connection* and *Fire in the Fireplace*. He is survived by his wife, Anne; a daughter, Elizabeth, of Richmond, VA; three sons, Charles III, of Southington, CT, Richard, of Worcester, MA, and James, of Barrington; five grandchildren; and a sister, Elizabeth Greene.

### Corrections

The Rev. Charles A. Sumners, Jr., author of "Unclear Communication" [TLC, Aug. 15], resides in Austin, Texas, rather than Atlanta. For those who wish to correspond with him about the article, he can be reached at Charlie@pvco.net.

The Rev. Canon Nan Peete, author of the guest column, "Changes and Blessings" [TLC, Aug. 29], is canon for ordination and deployment, not canon to the ordinary, in the Diocese of Washington.

**Attention Subscribers:** Due to an error in the printing of the September 5 issue of TLC, an undetermined number of copies of the magazine sent to subscribers contain duplicate pages, while other pages are missing. If you received one of these magazines, please write or call immediately and we will send you a new copy. E-mail: tlc@livingchurch.org. Call toll free: 1-877-822-8228.

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

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

**FULL TIME RECTOR: St. Mark's Episcopal Church, Cheyenne, WY. ROCKY MOUNTAIN LIVING AT YOUR FINGERTIPS!** Bursting with expectancy and potential, St. Mark's is a Eucharistic-centered historic downtown church in a community of 80,000. We seek a rector to challenge and be challenged by laity in developing stronger youth and outreach ministries while strengthening sense of community in a liturgically diverse setting. We are poised for numeric & spiritual growth after intentional interim. World-renowned hiking, mountain biking, rock climbing and skiing are readily accessible from Cheyenne, which is the northern anchor city of the Front Range of the Rocky Mountains. Please direct inquiries to **The Rev. Canon Gus Salbador, Diocesan Deployment Officer, Episcopal Diocese of Wyoming, 104 South Fourth Street, Laramie, WY 82070; Phone: (307)742-6606; E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).**

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**PART-TIME ASSOCIATE PRIEST, BILINGUAL:** Traditional parish with English and Spanish speaking congregations needs a priest to minister to our 250+ Spanish speaking members. Close to Dallas. Opportunity to supplement income, good schools, good recreation/entertainment. Motto: Spirit Filled-Evangelical-Sacramental. Compensation neg. Approx. 1/2 time. Contact: **The Rev. Damian G. Dollahite, Rector, St. Mary's Episcopal Church, 635 N. Story Rd., Irving, TX 75061. Phone: (972)790-4644 E-mail: [StMaryIrv@aol.com](mailto:StMaryIrv@aol.com).**

**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](mailto:RectorStPaul@aol.com). Phone: (973) 278-7900, x12.*

**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](mailto:search@saintjamesinthehills.com) or Fax (954) 625-7601; Please visit us at [www.saintjamesinthehills.com](http://www.saintjamesinthehills.com).**

**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: [lbyrd@diocesefl.org](mailto:lbyrd@diocesefl.org), Phone: (904) 356-1328, Fax: (904) 355-1935.**

**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](http://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.

**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](http://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](mailto:paul@diocese.org).

**MINISTER TO YOUTH:** One of the nation's largest Episcopal Parishes, located on the beautiful Gulf Coast of Florida, seeks creative, energetic, organized Minister to Youth who has a personal faith in Jesus Christ and can articulate that faith with excitement and fervor in a way that allows our youth to "know Christ and make Him known." Christ Church in Pensacola, Florida, has over 2,500 members. We seek an *experienced* Minister to Youth to build upon existing youth ministry to teens (grades 6 through 12) and their parents. Must have an ability to work with a large staff, recruit and oversee volunteers and manage personal time. Competitive salary, full benefits, vacation and continuing education time. Interested candidates should send resume to *Mrs. Pam Carr, Chair, Youth Minister Search Committee, Christ Church Parish, 18 West Wright Street, Pensacola, Florida 32501*.

**FULL-TIME ASSISTANT:** *St. Martin's Church, Charlotte, NC* (a vibrant city between the mountains and the ocean) seeks assistant for urban, intentional, multigenerational, inclusive, and large program parish. Principal responsibility for ministry to and with young adults, young families, and families with young children; share in liturgical and pastoral care. Strong ministries in Christian formation (all ages), mission and outreach, and worship in place; and growing ministries in evangelism and membership development. Send resume and CDO Profile. Contact: **The Rev Murdock Smith, PhD, Rector, St. Martin's Church, 1510 East Seventh Street, Charlotte, NC 28204**; Phone: (704) 376-8441; E-mail: [msmith@stmartins-charlotte.org](mailto:msmith@stmartins-charlotte.org).

**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.standrewsny.org](http://www.standrewsny.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. 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](mailto:office@stmarkspalatka.org).

**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](http://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](mailto: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 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: [hsessum@goodshepherdlex.org](mailto:hsessum@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@diocesefl.org](mailto:lbrown@diocesefl.org). Phone: 1-888-763-2602.

**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](mailto: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](mailto:emnlchtm@gamewood.net).

**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).

**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).

**HAVE BOOK OF COMMON PRAYER. WILL TRAVEL.** The Rev. Steve Hines, Interim Priest. Phone: (828) 743-5610 E-mail: [stevehines\\_1949@msn.com](mailto:stevehines_1949@msn.com).

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: [wwpill@aol.com](mailto:wwpill@aol.com); Website: [www.wwpilgrimages.org](http://www.wwpilgrimages.org).

**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.

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Website: [www.canterburychapel.org](http://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  
Tuscaloosa

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

## ARIZONA

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

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E-mail: [naucanterbury@yahoo.com](mailto:naucanterbury@yahoo.com)  
The Rev. Richard Morrison, r, Tamie Harkness, chap  
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Flagstaff

## CALIFORNIA

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E-Mail: [sdcampusmission@aol.com](mailto:sdcampusmission@aol.com)  
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CSUSM Tue 6 Academic Hall Rm 315  
San Diego  
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Los Angeles (310) 208-6516

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Website: [www.yale.edu/episcopal](http://www.yale.edu/episcopal)  
E-mail: [episcopal@yale.edu](mailto:episcopal@yale.edu)  
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Sun 5 @ Dwight Chapel  
New Haven

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E-mail: [james.cavanagh@colorado.edu](mailto:james.cavanagh@colorado.edu)  
The Rev. James Cavanagh, campus chaplain  
Sun: 8, 10 & 5  
Boulder  
[www.emcub.org](http://www.emcub.org)

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Coral Gables (305) 284-2333

# 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  
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E-mail: [be@ufchapelhouse.com](mailto:be@ufchapelhouse.com)  
The Rev. B.E. Palmer, chaplain  
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu  
West Palm Beach (561) 655-8650

## GEORGIA

EMORY UNIVERSITY  
EMORY EPISCOPAL CENTER  
1227 Clifton Rd.  
E-Mail: [nbaxter@emory.edu](mailto: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)  
Atlanta (404) 377-0680  
Atlanta, GA 30307

## ILLINOIS

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WESLEY FOUNDATION  
UNITED CAMPUS MINISTRIES  
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The Rev. Wendy Witt, chaplain  
Website: [www.gbgm-umc.org/ucmwesley](http://www.gbgm-umc.org/ucmwesley)  
Sun Bible Fellowship 5, Worship H Eu 6  
DeKalb (815) 758-8176

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Website: [www.stpaulsdekab.org](http://www.stpaulsdekab.org)  
Email: [frmark@stpaulsdekab.org](mailto:frmark@stpaulsdekab.org)  
The Very Rev. Mark Geisler, r  
Sun 8, 10:30 H Eu, 9:30 Christ. Edu.; Wed. H Eu 7  
(815) 756-4888

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

## INDIANA

UNIVERSITY OF NOTRE DAME  
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Website: [www.eccsjsb.org](http://www.eccsjsb.org)  
E-mail: [stjames@michiana.org](mailto: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.  
South Bend

## LOUISIANA

LOUISIANA STATE UNIVERSITY  
ST. ALBAN'S CHAPEL  
& EPISCOPAL UNIVERSITY CENTER  
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Website: [www.stalban.org](http://www.stalban.org)  
Email: [LSUChaplain@stalban.org](mailto: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  
Baton Rouge (225) 343-2070

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

UNIV. OF SOUTHEASTERN LOUISIANA  
GRACE MEMORIAL (nearby)  
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](mailto: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  
Hammond (225) 343-2070

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Website: [www.tulane.edu/~chapel](http://www.tulane.edu/~chapel)  
E-mail: [frmillic@tulane.edu](mailto:frmillic@tulane.edu)  
Sun H Eu 8 & 10, H Eu 6 w/ supper after  
New Orleans (504) 866-7438

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CHAPEL OF THE HOLY COMFORTER  
2220 Lakeshore Dr., New Orleans, LA 70122  
P.O. Box 8133, New Orleans, LA 70182  
Email: [holyc@bellsouth.net](mailto:holyc@bellsouth.net)  
Website: [www.neworleanschurches.com/holycomf/holycomforter.htm](http://www.neworleanschurches.com/holycomf/holycomforter.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  
New Orleans (504) 282-4593

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New Orleans, LA 70112  
Email: [downes@tulane.edu](mailto:downes@tulane.edu)  
The Rev. Dr. Donald P. Owens Jr., chaplain  
Wed, 12 (Eason Chapel, Tulane University Hospital)  
New Orleans (504) 988-7401

## LOUISIANA (cont.)

NICHOLLS STATE UNIVERSITY Thibodaux  
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718 Jackson Street, Thibodaux, LA 70302  
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Sun H Eu 8, Chris. Form 9:15, H Eu 10:30  
Wed 9 H Eu, Bible Study 10

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Website: www.edow.org/eacm  
E-mail: eaterps@umd.edu  
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Sun 6:30 dinner, H Eu 7:30, 9:30 Wed 12:00

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EPISCOPAL-ANGLICAN CAMPUS MINISTRY  
721 E. Huron, Ann Arbor, MI 48104  
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E-mail: prn@imt.net

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Christine Grosh, d, Roger Wait, d  
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Erik Turnburg, campus minister

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E-mail: swhite@princeton.edu  
The Rev. Dr. Stephen L. White, chaplain  
Sun 10 H Eu; Wed 5:30 H Eu, dinner, fellowship

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40 Davidson Rd, Piscataway, New Jersey 08854  
Website: http://stmichaels.rutgers.edu/  
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Sun H Eu 10:30, Wed Taize 8:30 (at 5 Mine St.)

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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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The Rev'd Lynn Carter-Edmands, r  
Sun H Eu 8, 10, Tues 5:30  
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Wed H Eu 12

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E-mail: vwarners@sewaneen.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@sewaneen.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

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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

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CHAPEL  
The Rev. Mark T. Crawford, r  
E-Mail: mcrawford@palmerchurch.org  
Sun H Eu 5 w/dinner following

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Eu 12:15, Bible Study 8  
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The Rev. Dr. William Blottner, chaplain  
Sun H Eu 10:30

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The Rev. D. Scott Russell, campus minister & assoc. r  
The Rev. Clare Fischer-Davies, r & assoc. campus  
minister  
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Canterbury House - Wed H Eu & Dinner 5:30

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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

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Wed H Eu 12

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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

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E-mail: cecseattle@earthlink.net  
The Rev. Stephen Garratt, r  
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Bible Study w/dinner 6:30, Tues Contemplative H Eu 6,  
Wed H Eu & Healing Prayers 11:30

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COVENANT HOUSE (206) 524-7900  
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## WISCONSIN

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EPISCOPAL CENTER  
1001 University Ave., Madison, WI 53715  
Fax: (608) 257-6215 Phone: (608) 257-0688  
Website: www.saintfrancis.org  
E-mail: chaplain@saintfrancis.org  
The Rev. Melissa Q. Wilcox  
Sun H Eu 5 w/dinner to follow, Wed H Eu 12 Noon  
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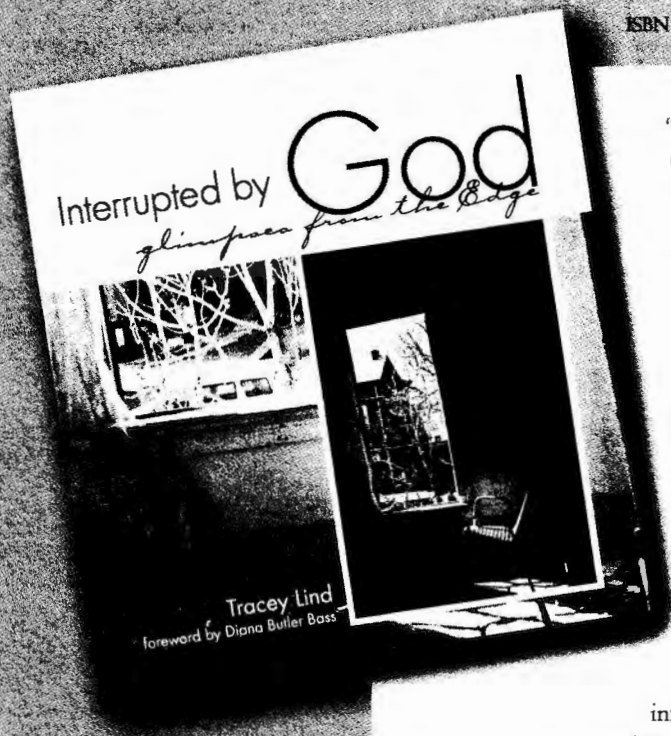
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TRACEY LIND is dean of Trinity Cathedral in Cleveland, Ohio.

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