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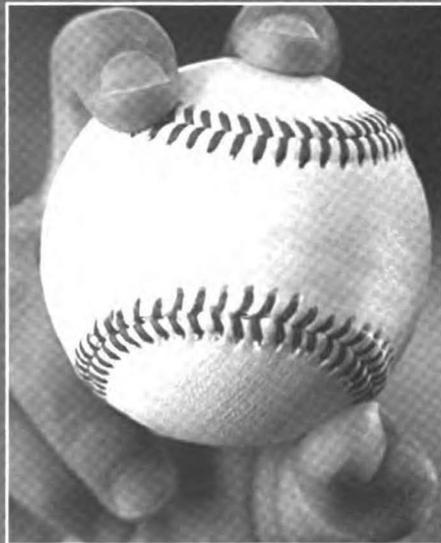
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The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The Rev. Canon Kirk Stevan Smith (left) is presented for consecration as Bishop Coadjutor of Arizona on April 24 at St. Francis Xavier Roman Catholic Church in Phoenix. Presiding Bishop Frank T. Griswold served as the chief consecrator with the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada (next to Bishop Griswold), and the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, among the co-consecrators. The Rt. Rev. Frederick Borsch, retired Bishop of Los Angeles, was the consecration preacher.

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SUNDAY'S READINGS

Knowledge, Evidence and Faith

'I have told you this before it occurs' (John 14:29).

The Sixth Sunday of Easter, May 16, 2004

Acts 14:8-18 or Joel 2:21-27; Psalm 67; Rev. 21:22-22:5 or Acts 14:8-18; John 14:23-29

The lessons for today indicate that God is patient with humankind when our race, even those who are not part of God's believing people, are slow or even reluctant to come to him. The lesson from Joel promises abundance and overwhelming plenty to the people of God, even as they are experiencing deprivation, and when that deprivation is because of their sins. Though the "threshing floors shall be full of grain" (future fulfillment), "the fig tree and vine give their full yield" (present blessing) (Joel 2:24,22). That is, the blessing is already evident, but its fulfillment is a sure and certain hope.

In Acts, Paul and Barnabas shout to the pagans who would offer them pagan sacrifices, "In past generations, [the living God] allowed all the nations to follow their own ways; yet he has not left himself without a witness" (Acts 14:16-17).

As in last week's gospel, in today's lesson from John, though we are in the Easter season, we have returned to the Upper Room on the night of Jesus' betrayal. As we read this lesson, we may recognize that we ourselves are in a unique position. Unlike the disciples, we know both the details of

Jesus' passion to come and that it led to resurrection and triumph. We know the fulfillment even as we read of the prediction. Jesus' prediction of the coming of the Spirit in this lesson then is a known reality for us, but confusing teaching to them. Jesus' most profound predictions were not understood when he uttered them, but only when they were fulfilled. At that time, those who had heard what Jesus had said earlier came to realize that he had prepared them for the moment of their fulfillment. This was so in the several predictions of his betrayal and death, and when he spoke of his resurrection. It was so when he informed Peter that the apostle would deny him three times. And it is so in today's gospel reading when Jesus promises that the Holy Spirit will come after Jesus is no longer physically with the disciples, and that he will cause them both to remember Jesus' words and to understand them.

The lesson ends with Jesus saying, "I have told you this before it occurs, so that when it does occur, you may believe" (John 14:29). Still, though evidence for belief may take many forms, it must always be a leap of faith, and therefore of love.

Look It Up

If one considers that the lessons for today speak of God's patience with wayward and searching humankind even as he provides a blessing, how is the lesson from Revelation different?

Think About It

When God blesses the wayward, the blessing can be an encouragement to seek the Blessor. However, those who are blessed can also seek only the blessing and look no further. What usually happens in such a case?

Next Sunday

The Seventh Sunday of Easter, May 23, 2004

Acts 16:16-34 or 2 Kings 2:1-15; Psalm 47 or 110:1-5; Eph. 1:15-23 or Acts 16:16-34; John 17:20-26

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**The Wound of Knowledge
Christian Spirituality from the New
Testament to Saint John of the Cross**

By Rowan Williams. Cowley. Pp. 207. \$14.95.
ISBN 1-56101-047-2.

First published in Britain in 1979, a revised edition was published in the U.S. in 1991 as *Christian Spirituality*. Typical of Rowan Williams' writings, the text is filled with penetrating analysis of the classics of Christian spirituality and theology.

The Wound of Knowledge particularly looks at Christian beliefs and practices surrounding the interior life. As in his other works, the Archbishop of Canterbury defends orthodox Christianity while at the same time recognizing that God continually calls the Church to new understandings of its traditions. He

begins with New Testament writings, proceeds through the Church fathers, the desert monastics, and the medieval philosophers, and finally concludes the book with discussions of Luther and John of the Cross.

Many quotations from classic theologians are given to illustrate favorite themes of the archbishop's own theology.

Equally valuable are the archbishop's own observations, like this characterization of Augustine's view of human individuality: "the heart cannot even rest in the heart of another; and this is not the smallest of the incomprehensible griefs of human life."

The Wound of Knowledge is much more demanding than the average contemporary work on "spirituality" — those impressionistic, confessional books that date so rapidly and contain more references to television and movies than to serious theologians. Yet if the book is dense, it remains lucid, and the reader is rewarded with illumination of the complex mysteries at the heart of faith.

(The Rev.) J. Douglas Ousley
New York, N.Y.

Genesis the Movie

By Robert Farrar Capon. Eerdmans. Pp. 374.
\$28. ISBN 0-7879-6964-8.

Episcopal priest Robert Farrar Capon has been delighting Christian readers since the appearance of his first book, *Bed and Board*, in 1956. Fr. Capon's most recent book marks a significant genre shift from his previous theological cookbooks and marriage advice manuals. *Genesis the Movie* is, as its title suggests, a screenplay for the first three chapters of Gene-



sis. With St. Augustine, E.B. Pusey and Thomas Aquinas as guides along the way, Fr. Capon looks at each verse in Genesis in Hebrew, Greek, Latin, the King James Version, the RSV and NRSV, providing script and stage directions for some of the Bible's most well-loved and frequently studied chapters. The result is readable, entertaining and sure to change the way in which many readers look at scripture.

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Central Florida Church Retains Property

The Diocese of Central Florida and one of its congregations have announced a trial separation agreement which provides former members of the congregation with a one-year lease and then an option to purchase the property if the continuing Episcopal congregation is unable to rebuild itself.

Last winter, the rector and vestry at Church of the New Covenant in Winter Springs informed the chancellor and the Rt. Rev. John W. Howe, Bishop of Central Florida, that the congregation had unanimously passed two resolutions: one stating that the Episcopal Church had "abandoned" its authority over the congregation, and the other setting forth a process to transfer title of the property to a separate corporation not part of the Episcopal Church. Both the diocese and the congregation filed lawsuits and asked the court for non-binding mediation. On April 12, the diocesan board and standing committee approved a comprehensive agreement and the vestry at New Covenant ratified it three days later.

Under terms of the landmark agreement, the rector, the Rev. Carl

Buffington, other clergy and members of the vestry will resign by June 1 in order to form a new church entity unaffiliated with the Episcopal Church.

Until then both the bishop and Fr. Buffington will contact each member of the church on a confidential basis to determine whether he or she wishes to remain affiliated with the Episcopal Church and the diocese or to leave and become part of the new church entity. For the next year, the new church entity will lease the 320-seat worship space and five-acre campus at market value while providing room for the continuing congregation.

If at that time the diocese determines to use the property for a mission or parish, the new church entity may extend the lease for an additional year while it prepares to relocate. If the diocese decides not to maintain or replant an Episcopal congregation, it will agree to sell the property to the new church entity at a mutually agreed upon fair market value with an interest-free 30-year payout. If the new entity purchases the property, the lease payments will be credited toward the payout.

Bishop Griswold Expresses Concern to President Bush About Israel Security Plans

The Most Rev. Frank T. Griswold, Presiding Bishop, wrote to President George Bush April 21 to express "grave concern" after reading of the president's support of Israel's proposed security plan in the Middle East.

Bishop Griswold said the president's endorsement of Israeli Prime Minister Ariel Sharon's "unilateral disengagement plan and support for his positions on the vital issues of borders, settlements and refugees outside of the context of negotiations is a serious departure from America's traditional view that a resolution of these issues must be negotiated.

"I fear that your commitment threatens the renewal of negotiations in which Israelis and Palestinians can accommodate each other's vital interests without coercion or imposition. Turning away from meaningful negotiations will undermine hope, discourage moderate Palestinian voices, and threaten further violence."

He added that "a retreat from strong, even-handed American diplomacy in this conflict also jeopardizes America's struggle against terrorism."

Dean Lemler to Move to '815'

The Very Rev. James B. Lemler has been named director of mission at the Episcopal Church Center in New York City. He will begin his new position in late August.

Dean Lemler is dean and president of Seabury-Western Theological Seminary and the affiliated Seabury Institute, both in Evanston, Ill. As director of mission, Dean Lemler will oversee the program staff at the Episcopal Church Center in the areas of Anglican and Global Relations, Congregational Development, Ethnic Congregational Development, Migration Ministries, Peace and Justice, Women's Ministries and Ministries with Young People. He will also serve as a member of the management team of the corporate entity of the Episcopal Church.



With his parish's church building in the background, the Rev. Russell Murphy, rector of St. James', Sault Ste. Marie in the Diocese of Northern Michigan, leads an ecumenical procession on a two-hour Good Friday faith walk.

University of the South Wrestles with Its Identity

For nearly 150 years faculty, alumni and staff at the University of the South have sought to accommodate both the school's rich historical legacy and its place atop the ever-changing standards of academic excellence. This spring both the board of regents and the board of trustees will examine a 56-page marketing study which recommends the school seek a more diverse undergraduate student body by among other things weakening "negative associations" with the South. The history may prove difficult to bury.

Prior to his acceptance of a field command in the Confederate Army, the Bishop of Louisiana conceived of and in 1860 laid the cornerstone for the University of the South. Given that he was known by the oxymoron phrase "the fighting bishop," it is perhaps not surprising that in selling his dream to bishops from the 10 dioceses of the Confederacy, the Rt. Rev. Leonidas Polk described a place of higher education whose academic reputation would be both second to none and free of any Northern influence. These facts are already no longer included in the historical account of Sewanee's founding on the official Internet website.

Although the incorporated name is still the University of the South, the school has already been unofficially using the proposed name in all written

communications since the early 1990s. The report recommends standardizing its listing in college guidebooks and equivalent websites as Sewanee: The University of the South, with second references being simply Sewanee or the university. Some see in the name change a severing of the last official connection to Sewanee's historical legacy.

"When I saw language that clearly identified specific parts of the university as being problematic, I knew all it would take would be a little encouragement or moral fortitude to continue the removal of things that are part of the university's history," John Evans told *The Nashville Tennessean*. Mr. Evans, a 1984 graduate and former

trustee, said Sewanee has removed or hidden a number of historical artifacts during the past 20 years.

Many say the marketing ideas are long overdue, however. Sewanee enjoyed a record year of applications with more than 2,000 vying to become one of the 410 incoming freshmen, but some cite prestigious private schools in the Northeast and express concern about the long-term ability of Sewanee to remain among the elite schools if it cannot escape its regional reputation.

"We perceived ourselves as being in trouble," philosophy professor James Peterman told the *Tennessean*. "There was a feeling that if we didn't make these changes, we'd be in difficult trouble in 10 years."

BRIEFLY...

Church Divinity School of the Pacific has launched a multi-million dollar capital campaign which includes plans to expand facilities and strengthen the endowment at the seminary in Berkeley, Calif. Planned renovations would create a new home for the Center for Anglican Learning and Leadership and create hospitality and guest quarters for visitors to the campus. The fund-raising goal for the campaign's initial phase is \$21 million.



Lexington Priest Found Guilty of Embezzlement

As a senior member of the diocesan staff, the Rev. Christopher Platt was authorized to write checks from the bishop's discretionary account, but an ecclesiastical court in the Diocese of Lexington ruled on April 22 that he embezzled nearly \$50,000 from the discretionary fund and from bank accounts belonging to the Episcopal campus ministry at the University of Kentucky. Fr. Platt is to be sentenced June 10 for conduct unbecoming a priest.

During the four-day trial at Christ Church Cathedral in Lexington, Fr. Platt admitted writing the checks, but said they were for "pious and charitable" causes. Although this did not follow the diocesan Manual of Business Practices, Fr. Platt said the manual was not binding and cited as precedent different practices long employed at the

University of Kentucky's St. Augustine's Chapel. Moving funds from the bishop's discretionary account to the St. Augustine's account, Fr. Platt said, could not be constituted as theft because the chapel was still part of the diocese.

In closing arguments, the prosecution conceded that Fr. Platt had performed many good acts as a priest, but stressed that it was neglect "to know about a policy and not follow it." When money was transferred from the discretionary account to one of the chapel accounts, there was a change of control which did not benefit the diocese.

The ecclesiastical court can impose a range of restrictions on the exercise of ordained ministry. These sanctions range from a relatively mild "admonition" all the way to permanent removal from the ministry.

Episcopalians Join in Abortion Rights March

Episcopalians were prominently represented among the hundreds of thousands who rallied April 25 in Washington, D.C., against the Bush Administration's attempts to place new restrictions on abortion. The March for Women's Lives was co-sponsored by the Religious Coalition for Reproductive Choice, an alliance of organizations affiliated with various religious faiths. The Rev. Katherine Ragsdale, vicar of St. David's Church, Pepperell, Mass., is the RCRC president.

"You can't support a movement on outrage," she said. "We are here to support the providers, politicians,

women and activists and let them know that we respect them for their work and their commitment."

Also marching behind the Episcopal Church banner were the Rev. Margaret Rose, director of the Episcopal Church Office of Women's Ministries; Executive Council members Louie Crew and John Vanderstar; long-time women's rights activist and General Convention deputy Marge Christie of Newark, and Maureen Shea, director of the Episcopal Church's Governmental Relations Office.

Episcopal News Service contributed to this report.

Canadian Primate Candidates Named

The 310 delegates to the meeting of General Synod of the Anglican Church of Canada will have a slate of four candidates from which to choose their next primate when the triennial church legislature meets at Brock University in St. Catharines, Ont., May 28 to June 4. The election for primate will occur on May 31.

The candidates are: the Rt. Rev. Ronald Ferris, 55, Bishop of Algoma;

the Most Rev. Andrew Hutchison, 65, Metropolitan of the Province of Canada and Bishop of Montreal; the Rt. Rev. Caleb Lawrence, 59, Bishop of Moosonee; and the Rt. Rev. Victoria Matthews, 49, Bishop of Edmonton.

The Rt. Rev. Fred Hiltz, Bishop of Nova Scotia and Prince Edward Island, had been nominated by the Canadian House of Bishops but declined after receiving consent.



James Rosenthal/ACNS photo

The Rt. Rev. Riah Abu El-Assal (left), Bishop of Jerusalem, celebrated Holy Eucharist at the Cathedral Church of St. George on April 21 in thanksgiving for the release of Israeli dissident Mordechai Vanunu (center) earlier that day.

Dissident Released

In his first act as a free man on April 21, Mordechai Vanunu, who had leaked details and pictures of Israel's nuclear weapons program to *The Sunday Times of London*, asked to receive the sacrament from the Anglican Bishop of Jerusalem at the Cathedral Church of St. George.

The revelations undercut Israel's longstanding policy of neither confirming nor denying its nuclear capability. Before that article was published in 1986, Mr. Vanunu was abducted by Israeli secret agents and subsequently convicted of treason in a closed trial. Raised an Orthodox Jew, he converted to Christianity and joined the Anglican Church in the mid-1980s. While in prison, he spent 12 years in solitary confinement, and in an impromptu news conference in the prison courtyard after his release, he claimed he was mistreated because of his religion.

"I am a symbol of the will of freedom," he was quoted by *The International Herald Tribune*. "You cannot break the human spirit."

Concerned Episcopalians of Rhode Island Organize

The Rev. Mark Galloway was the only clergy deputy in the six dioceses of Province 1 to vote against the New Hampshire consecration at the 74th General Convention last summer. Since then, although treated with respect by his diocesan bishop, the Rt. Rev. GERALYN WOLF, the rector of St. Mary's Church, Warwick, R.I., said he has been berated and labeled a bigot.

Fr. Galloway preached April 24 before 125 laity and clergy from 21 parishes in Rhode Island, and five parishes from Connecticut, Maine, Massachusetts, and New Hampshire at the opening Eucharist of an organizing meeting of Concerned Episcopalians of Rhode Island. Meeting for seven hours at the Church of St. Andrew and St. Philip in Coventry, the group said its intention wasn't to withdraw from either the diocese or the Episcopal Church, but rather that it is seeking a means to stay connected with other Anglican provinces which have declared themselves in a state of impaired communion with the Episcopal Church over its attempts to normalize homosexual behavior.

"The church is in the greatest battle of her life since the Reformation," Fr. Galloway said.

'Resident Aliens'

Membership in the Church in Wales is only about half of what it was 50 years ago, yet the Church's organizational structure has remained largely unchanged since it was disestablished in 1920. While in the past decade dioceses have started to move toward self-reliance, bishops expect to manage with one third fewer clergy by 2009 and its primate is advising clergy and lay leadership to be ready for even more restructuring.

"We are, in the words of an Anglican scholar, resident aliens ... It is no good denying this," said the Most Rev. Barry Morgan, Archbishop of Wales, at the start of two-day meeting of the church's Governing Body.



Jim DeLa/The Southern Cross photo

The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, repeats an annual tradition of more than 50 years' duration by blessing the commercial shrimp fleet in conjunction with a popular city-sponsored festival on March 7. According to organizers at St. Raphael's, Fort Myers Beach, an Episcopal bishop has bestowed blessings on ships of the Southern Gulf every year since 1952.

AROUND THE DIOCESES

Vote to Disassociate

The consecration of the Bishop of New Hampshire and the actions of the 74th General Convention animated the debates of the convention of the Diocese of **Alabama** at St. Luke's Church, Birmingham, Feb. 28. Delegates adopted a resolution disassociating the diocese from the actions of General Convention but turned aside resolutions advocating an activist response to the crisis within the Anglican Communion.

Strong feeling marked most of public debate yet participants told *THE LIVING CHURCH* the proceedings were calm and civil. Delegates approved a moderately reduced budget of \$2.29 million, a decline of approximately 10 percent from 2003.

Attempts to reduce the diocese's contribution to the national church were defeated, meaning it will again send 19 percent of its income. The

total dollar amount contributed by the diocese to the national church could not be determined at convention as the Rt. Rev. H.N. Parsley, Bishop of Alabama, gave permission to five congregations to re-direct their portion of diocesan giving.

In his convention address, Bishop Parsley acknowledged the controversy surrounding the actions of the General Convention, reminding the delegates that he and the diocese's "deputation did not vote with the majority." He stressed his displeasure that the issue had been addressed "in the context of consent to an episcopal election."

A canonical change instituting sanctions against parishes that fail to conform to diocesan accounting and audit standards was passed by a two-thirds margin.

The diocese also passed Resolution

(Continued on page 16)



The New Season

Opening Day and Easter Day
have much in common.

By Joseph Stapleton

It must be an exhilarating experience for any priest or minister to preach on Easter Day. Delivering the word of the Lord on this special day is a high honor, one that is reserved in many churches to the rector, the senior pastor or minister, the person typically with the greatest preaching experience.

The Easter season is, of course, also a time when baseball is on the minds of many, and one cannot help but to be drawn into the game at this time of year. On Easter Day, as I watched our priest walk purposefully to the pulpit to deliver his homily, I couldn't help but envision the image of a pitcher walking steadfastly to the mound on opening day. And the more I thought about it, the more I found numerous similarities between the experience of preaching on Easter Day and pitching on opening day. The two events, on reflection, have much in common.

Both Easter Day and opening day are festive occasions, filled with excitement and anticipation. The ballpark, like the church, is typically filled with lots of new faces, including many who generally do not attend during the regular season. The fans on opening day pour into the park, perhaps take a handout from the usher, and head to their seats filled with a sense of good things to come. The crowd on Easter Day follows a similar routine.

Some fans attend out of habit—they always go on opening day. Others are true fans who try to make every game during the season. The true fans can't help but notice all of the new faces on opening day, and some even grumble to each other that these people who don't attend regularly take up their favorite seats and make parking more difficult. The regular churchgoers are the same, wondering why these people who only

go to church on Easter Day cannot find the time to attend throughout the year.

On opening day, there is special music, a sense of excitement in the air, and the ballpark, like the church, has been spruced up for this important occasion. The church on Easter Day, like the stadium on opening day, is overflowing; even the front rows are filled. Come later in the season and you are likely to find many of these seats empty.

Both Easter Day and opening day are preceded by times of preparation. With spring training, as with Lent, there is an intense period of sacrifice, reflection, self-evaluation and hard work. Some players will adopt special diets to prepare themselves physically for opening

I will say to him "Happy Easter," but I will almost surely be thinking "Play ball."

day; churchgoers will often fast during this period, giving up many of the excesses that the players in spring training will sacrifice. The goal is essentially the same, as both groups recognize the importance of being ready to begin a new season. The players arrive on opening day prepared to put the prior season's disappointments behind them. Even players who enjoyed successes in the prior year know that getting into the playoffs this year will not be determined by what they did last year. The Easter Day crowd has a similar sense of the future. It is a time of rebirth and not a time to dwell on the past.

Pitchers on opening day, like preachers on Easter Day, deliver some indication of what's to come in the new season. They both appreciate the significance of the event and want to make it a memorable day. They both know that a good outing on this day is likely to keep people returning to take in future

Sunday appearances. They each want to show their best stuff. The delivery is important to both the pitcher and the preacher, and each has honed a pitch that has been carefully practiced to be used on this big day.

As I sit there this Easter Day listening intently to each point in the homily, I will try not to think, "yes, that one was right over the plate" or, possibly, "he's way out in left field on that one." I will not look over at the other priests at the altar and think about how strong the rotation will be this year. I will not look out to the many faces in the crowd and think how great it would be to have so many of these people in the stands throughout the year. Instead, I will be

ten to the pitch, enjoy the delivery, compare in my mind his prior trips to the mound, and enjoy the excitement of the new season.

When we stand to exchange greetings of peace, I will not think of the seventh inning, as I stretch to shake a hand extended from a few rows in front. I will allow the choir to drown out any note in my head of "Take Me Out to the Ballgame." I will see greeters, not ushers. I will look to the noisy crowd in the balcony, not the 700 level. And most of all, no matter how I feel about the homilist's opening-day performance, I will greet the priest as I leave the church with strong words of encouragement for an impressive outing. I will say to him "Happy Easter," but I will almost surely be thinking "Play ball."

Joseph Stapleton is a member of St. Thomas' Church Whitemarsh, Fort Washington, Pa.

Lost Opportunities

It is Holy Week. I am newly retired and free to attend any parish. Where will we worship on each of these sacred days? The county telephone directory lists 52 Episcopal congregations. Unfortunately, only one listing gives worship times. The suburban telephone directory catalogues 53 Episcopal congregations, many outside the county. Only four list times of services. Not much help there. Perhaps the internet can supply the information we seek. The church locator at theredbook.org contained the names of 112 Episcopal congregations within 20 miles of our home. This locator list showed 88 of these congregations without a website. Many of them are the larger parishes in the diocese and are on the web. Obviously much updating is needed.

The church finder at episcopalchurch.org proved to be more useful in finding web addresses. Now surely we could learn about services for Holy Week and Easter Day. Not true. After looking at more than 200 websites, a sad reality is clear. Most parishes do not provide seekers with basic information concerning worship possibilities.

Let me make it clear that there are congregations that have beautiful and informative web pages, and they are to be congratulated. Further, the two dioceses studied do as well or better than most in providing assistance and encouragement to congregations seeking help with internet communications.

The following data is based on a review of all 211 parishes in the two jurisdictions. Chapels were excluded in order not to distort the results. Nearly one quarter, 48, of the congregations had no website. Several did have a web page that noted the site was under construction. One of those also indicated that it was last updated 9/28/98. Another said, as we move "... into the new millennium, our website will temporarily be under construction." The list of where we might worship during Holy Week was being reduced.

Unfortunately, 86 of those parishes that did have working websites posted no information

about Holy Week. Often their lists of activities and announcements were outdated by months or even years. It was not especially helpful to read calendars or bulletins dated October 2003 or July 2003. This made the accuracy of their other information suspect. Website gardeners are needed to root out the weeds and replant the flowers as liturgical seasons change. Our list of 211 possible places to worship was now reduced by a total of 134. The message that could be received is that these congregations

are not interested in having visiting worshipers.

Nevertheless, it still was not an easy task to learn the times of Holy Week services on the remaining 77 websites. On many pages it was like an Easter egg hunt. Worship times were under icons listed as "General Information," "Events," "Calendar," and "Liturgical." On one site the only reference to Holy Week was under Future Events where the chili cook-off was featured equally with Easter Day.

It was amazing to view scrolling text, moving marquees and constantly running animation that rivals Times Square for sensory overload while not being able to find basic worship information. Most of us scan rather

than read word-by-word, so why hide information about service times in the fifth paragraph of the rector's message which is pages deep in the website?

A problem on many sites was information could be revealed only by moving the scroll bar down. However, one study noted that only 10 percent of users scroll beyond the information that is visible on the screen when a page comes up. It would be most helpful to inquirers to have Sunday and holy day service times at the top of the first page.

The good news is that several sites listed both regular worship times and Holy Week services on their home page. They must have wanted to be sure visiting worshipers and prospective members would feel welcome.

Our guest columnist is the Rev. Gary Gilbertson, a retired priest who lives in Bowie, Md.

General Information

Events

Calendar

Liturgical

Chili Cook-off

Unfortunately, 86 of those parishes that did have working websites posted no information about Holy Week.

Did You Know...

The Rt. Rev. Albion W. Knight served as Bishop Coadjutor of New Jersey from 1923 until his resignation (for reasons of advanced age) was accepted by the House of Bishops in 1935. He died six months later.

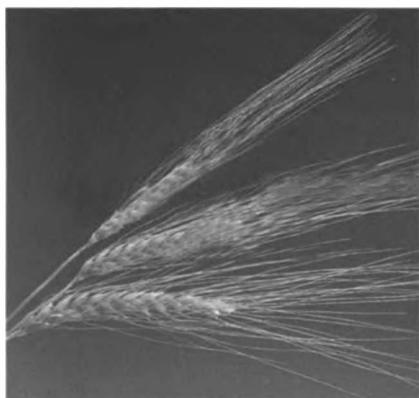
Quote of the Week

The London Times, in a recent editorial criticizing the Most Rev. Rowan Williams, Archbishop of Canterbury: "If it had been in Dr. Williams's hands, there would not have been Ten Commandments but some 716 anguished suggestions."

Retired Clergy Highly Valued

In 1978, Robert L. Wilson, a member of the faculty of Duke University Divinity School, predicted that if current trends of clergy oversupply and membership decline continue in the Episcopal Church, "there will be an Episcopal priest for every lay member ... in the year 2004." Fortunately, that dire prediction has not been fulfilled. Instead, depending upon whom one speaks to, one may be told the Episcopal Church has a shortage of clergy. In some places that may be true, but that situation is not one about which we should fret, for there is a ready solution: retired clergy.

With people living longer and clergy retiring earlier, thanks in part to the Church Pension Fund's 30-year initiative, there is a sizable number of retired clergy available to be involved in ministry. Many retired priests and deacons continue to be energetic and are able to provide pastoral care for a congregation that may be having difficulty finding it because of dwindling finances, its geographical location, or a particular style of worship. Retired clergy can bring a wealth of experience and wisdom to our churches, whether they are functioning as priest-in-charge, supply priest, part-time interim, associate, or in some other capacity. Some retired clergy function as hospital chaplains, others as pastoral visitors in a parish, still others as teachers. Retired clergy have many gifts to offer the Church. We hope the Church will use them.



The Rogation Days were kept to ask God's blessing upon crops, herds, fields, seeds, and other sources of food.

Gifts of the Land

Rogation Days aren't observed much in the Episcopal Church anymore, but their intention is worth retaining. Originally associated with intercession, especially for the harvest, they are intended on the Monday, Tuesday and Wednesday before Ascension Day. The Rogation Days were kept to ask God's blessing upon crops, herds, fields, seeds, and other sources of food. While fewer people pursue a living in agriculture these days, the need to pray for a renewed creation is great. The crisis of reduced world food production, the failure to place controls on the environment, and the haphazard methods of caring for natural resources are deserving of thought and prayer. Special liturgies and processions for the Rogation Days are rarely held, but our prayer book has prayers and thanksgivings appropriate for these days, and the *Book of Occasional Services* provides more detailed directions for observances. Churches located in rural areas where church members may still be involved in agricultural trades, might find Rogation observances particularly meaningful. Even though our society has changed, with fewer people making their living on the land, our dependence upon God for all that we have has not changed. On these days let us focus our prayers on the means we use to produce these gifts from God.

Risky Choice by Africans

The decision by the primates of the Council of Anglican Provinces in Africa (CAPA) to reject financial assistance from the Episcopal Church [TLC, May 9] is risky. The archbishops of the African churches will cut off a sizable portion of their income by refusing financial assistance from American dioceses and organizations that seek to normalize homosexual behavior. Many African dioceses were already financially strapped or operating on minuscule budgets before the announcement by the primates. While we admire the willingness of the African leaders to carry on with minimal resources or even to suffer for their faith, it is difficult not to be concerned about the well-being of those fast-growing provinces. Prayers for the Church in Africa would be welcome.

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

Omitted The ^ Verses

We need to let the whole word of God speak to us, even when it upsets us.

by John Boyland

We proclaim the books of the Bible to be the word of God "because God inspired their human authors and because God still speaks to us through the Bible" (from the Catechism). And yet, the Bible is a heterogeneous collection of works. When one wanders away from the well-trodden thoroughfares of scripture, one is often surprised and even discomfited by what one finds.

Some passages are so jarring to our reconceptions that people have removed them from lectionaries and have even proposed to excise them from the Bible.

I argue that we need to let the whole word of God speak to us, even when it upsets us.

My first point is that the scriptures are the source for our Christian values, such as humility and meekness. The heroes of pre-Christian Europe and of contemporary America are usually strong, proud men, but the Magnificat (for instance) elevates women, the poor and the humble.

Another example is Galatians 3:28, which proclaims equality between men and women. If it had been the practice of the Church to remove those portions that disturbed the status quo, such verses would not have survived. Through its persistent witness, the Bible has called us away from slavery and sexism. We must remain humble enough to let the scripture judge our values.

The second reason to preserve disturbing passages is that they warn us against sin. Consider Micah, who proclaimed that because of corrupt leaders in Jerusalem, the city would become a "heap of rubble" (Micah 3:11,12). These were not welcome words. The Northern kingdom had already expelled Amos for similar threats. The result was different in the Southern kingdom. In a fascinating

passage in the Book of Jeremiah (Chapter 26), we learn that Micah's warning was taken to heart. The prophet Jeremiah, whose ministry was approximately a century later, was put on trial for prophesying against Jerusalem and the temple. His defenders quoted Micah and reminded Jeremiah's accusers of how Jerusalem had been miraculously preserved from the Assyrians.

In Mark 11, Jesus quotes Jeremiah while disrupting the temple traders. This action is reported in the context of the acted-out parable of the fig tree: The unfruitful temple will be

blood of the wicked" (v. 10). This psalm brings our ugly glee at the punishment of evildoers before God.

Our current lectionary makes some hard decisions for inclusion. For example, it cycles through all the psalms in the Daily Office, albeit with some, such as 58, made optional. It also covers all but about 80 verses of the New Testament. Most of the omitted verses are the ones used to argue against ordination of women or that apparently condemn homosexual practice. I see these omissions as dishonest. If they truly contradict our position, we are deceiving ourselves.

Some passages are so jarring to our preconceptions

that people have ^{removed} ^ them from lectionaries

and have even proposed to excise them from the Bible.

destroyed. As with Jeremiah's warnings, Jesus' action was not met by repentance, but rather death threats. In both cases, the temple was destroyed.

Every age (including our own) has its blindnesses. In our age, warnings against idol worship and sexual immorality are unwelcome. But if we neglect such warnings, and people suffer having not been warned, then as God tells Ezekiel (Ezek. 3:18-19), their blood will be laid to our account.

A third reason for keeping the difficult passages, especially those in the Psalms, is that in reciting them, we own up to our own violent tendencies.

In a thought-provoking juxtaposition, Psalm 58 was assigned on the scheduled date of Timothy McVeigh's execution. In speaking this psalm, we rejoice to "bathe [our] feet in the

If our understanding is large enough to incorporate these verses, why should we banish them?

A particularly problematic selection in the eucharistic lectionary is a reading assigned in Year C for the 7th Sunday of Easter: Revelation 22:12-14, 16-17, 20. Omitting verses 15, 18 and 19 yields an inoffensive passage. When this passage appears as Canticle P (Rev. 22:12-17) in *Enriching Our Worship*, verse 15 is omitted as if it did not exist. Similarly Canticles B, C, D, I, and O omit warnings against sin.

We need to listen to the whole word of God because it challenges our preconceptions, it warns us about sin, and it speaks to the whole human condition. □

John Boyland is a member of St. Mark's Church, Milwaukee, Wis.



More, Not Less

I write in response to Bishop Little's Reader's Viewpoint on changing General Convention [TLC, April 11]. With respect for Bishop Little's point of view, and not disagreeing that General Convention can be improved, I think General Convention in a form similar to what it is now serves a very useful purpose. Decreasing the size of the House of Deputies, significantly shortening convention or meeting less frequently would deprive the people of our Church of a valuable opportunity to interact in community on a national scale.

Although some priests and lay people have the privilege of working on General Convention interim bodies and thereby being in touch with others in the broader church, most do not have the benefit of the interim meetings that the House of Bishops has to meet, talk and interact. I think that lack of direct interaction makes meaningful communication of what the Episcopal Church is doing, and why, a difficult challenge — a challenge that probably cannot be met realistically by internet or print communication.

I believe we can make better decisions (and decisions need to be made, not evaded) with reduced tension for the long term by a broad representation of Episcopalians meeting face to face regularly, listening to each other, worshiping together, and deliberating prayerfully about our faith and our Church. This is a time for more communication, dialogue and corporate worship for the Episcopal Church, not less. I believe that General Convention, in something similar to its current configuration, provides that forum.

*J.P. Causey, Jr.
West Point, Va.*

As an eight-time deputy to General Convention, I, too, have pondered what we might do to make convention better.

I agree with Bishop Little that we would do well to limit the scope of the convention "to matters specified in canons and to financial concerns." I assume this would include the program of the church.

A major time consumer at recent conventions has been "Bible study." These sessions, including the Eucharist following, take at least one and a half hours a day. These gatherings were instituted following a convention in which there was much disharmony, particularly in the House of Bishops. The purpose of "Bible study" seemed to be to get us to know one another better. To a certain extent, it worked, but I don't think we need to spend what amounts to two full days of convention becoming less antagonistic.

As to the number of people involved, I'm happy to find that many Episcopalians anywhere, but the largest extraneous group — the Episcopal Church Women — does not have to meet where convention meets. I assume, at first, the women met in their own quarters at the convention because they weren't allowed to be part of the General Convention, but they have rightfully attained an equal voice in the governance of the Church. If they need a separate gathering, it can be at a different time and place.

I am opposed to limiting the number of deputies. There is much to be learned about our Church by attending the convention. The fact that so many of us consider ourselves to be part of the governing process means that we, for the most part, have bent over backwards to be supportive of the Church.

The General Convention can be money well spent, but changes are needed.

*R. Thad Andress
Minden, La.*

What He Wrote

We are honored to have had our Reader's Viewpoint piece, "We're All Accountable" [TLC, April 25], published. It should be mentioned that the paragraph following our citation of Prof. Richard Hays' commentary on 1 Corinthians appeared without quotation marks, as if our own composition. It is not. We took its sentences from the specified pages of the commentary (80-83). The quotation marks were only lost in transmission.

We urge readers to look up the entirety of Prof. Hays' comments on these chapters.

*David R. Bicker
Rockville Md
(The Rev.) Theodore L. Lewis
Germantown Md*

It's a Ploy

The Education Issue [TLC, April 18] moves me to write. That issue typifies a familiar pattern — excellent content and an editorial page with a small and timely note on the need for college ministry and funding for education, but primarily devoted to another serving of sour grapes.

The use of the term "orthodox" to describe those "unfortunately, a large number ... of Episcopalians" who have yet to come to terms with homosexual persons in our midst is a ploy. It is TLC's effort to draw the cloak of respectability which is otherwise a disingenuous stance.

*(The Rev.) J. Robert Hector
Ludington, Mich.*

'Deep Feelings'

I am so pleased that someone actually read my piece, "Change is Inevitable" [TLC, March 28]. In thanks I reply to Joyce Wright [TLC, April 25]. I do hope she returns to the Roman Church, and I would be happy to hear how she finds things there. I understand they have installed women as administrators in parishes where there are no priests. These ladies do everything but say Mass and hear confessions.

As far as the gay clergy are con-

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erned, she might be surprised. I have great respect for the Roman Catholic Church, but as I tried to point out in the article, "Church" is not the problem. The problem is social. I respect this lady's "deep feelings." I have a few myself. We must, however, get over these feelings in the hopes of including all of God's people in the community of the faithful.

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

Joyce Wright says in a letter that she cannot accept women as priests in the Episcopal Church because she "learned" in the Roman Catholic Church "that only men are priests, due to Christ's calling of his apostles — all men."

But it was the earthly Jesus who called the 12 men. The risen Christ chose to reveal himself to women, who then told the male disciples, who didn't believe them, somewhat in keeping with the ancient rabbinic saying, "Sooner let the words of the law be burnt than delivered to women."

The words of the risen Christ to his "holy women," as they came to be known, were not burnt.

It strikes me that the Episcopal Church is rooted to the gospels on this subject and not worth leaving.

*(The Rev.) Norman Runnion
Brookfield, Vt.*

A Sad State

The Episcopal Church has come to a sad state of affairs when a priest plans a confirmation service in secret, threatens acts of canonical disobedience, and predicts a public relations disaster out of any disciplinary action taken by the House of Bishops [TLC, April 25].

Such language and rhetoric is disruptive to the community of the faithful. It is unbecoming a priest and does damage to the common good of the body of Christ.

From all blindness of heart, from pride, vainglory, and hypocrisy; from envy, hatred and malice; and from all want of charity, Good Lord, deliver us.

*(The Rev. Canon) George I. Chassey
Columbia, S.C.*

Call to Holiness?

I read with interest the article about the PLSE effort [TLC, April 18]. I have also received the mass mailing to clergy concerning this program. In it I was saddened but not really surprised to read an endorsement from a bishop which began, "We're not looking for holy people so much as ..." I had somehow



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understood that the often-quoted baptismal covenant was a call to holiness for all members of the Church.

I would think that holiness of life and Christ-likeness would be fundamental qualifications for persons being "recruited" for leadership in the Church. Only one of the persons pictured and quoted in the brochures, however, the Rev. Doyt Conn, of All Saints', Beverly Hills, Calif., even mentions talking with young people about a relationship with God "through Jesus Christ."

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

Prayers Limited

I have followed with interest the discussion concerning Eucharistic Prayers C and D. I feel they are limited in that they have fixed prefaces, and the celebrant is thus unable to employ a proper preface appropriate to a season or feast. The prefaces, be they in Elizabethan or contemporary language, provide some of the finest prose in the 1979 Book of Common Prayer, and they also offer succinct theological insights and analyses, which I have drawn upon in

my own sermons. The liturgy is diminished when these options are unavailable.

With specific regard to Eucharistic Prayer C, several priests have informed me that they find the language of it too reflective of the concerns of the 1970s and, therefore, somewhat dated.

*(The Rev.) Warren C. Platt
New York, N.Y.*

Within the Establishment

The Rev. Ian Montgomery has done a good job [TLC, March 28] of refuting the charge of apostasy, in its most basic sense, against John and Charles Wesley. However, I suspect the term had been used to imply that they had left the Church of England. In fact, both brothers remained within the establishment, however much straying beyond its boundaries on occasion, and John has been quoted as saying, "I live and die a priest of the Church of England, and none who regard my judgment will depart from it."

*(The Rev.) Lawrence N. Crumb
St. George's Church
Roseburg, Ore.*



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**AROUND THE
DIOCESES**

(Continued from page 9)

7 "Affirming our Anglican Tradition and Communion" by a vote of 208-140, holding that "blessings of same-sex unions and ordinations of non-celibate unmarried persons are not part of the common life of this diocese" and rejecting "the unilateral actions of the 74th General Convention on issues of human sexuality."

Planting New Churches

Delegates to the Diocese of Delaware's convention March 12-13 at St. Barnabas' Church, Wilmington, put to one side the discord facing other dioceses within the Episcopal Church, focusing instead on church planting and strengthening the ordained ministry.

The 120 lay and clergy delegates and alternates approved a \$1.48 million budget which included the full asking of the national church of \$270,000 and set aside \$90,000 to plant new congregations.

In his convention address, diocesan Bishop Wayne P. Wright thanked the diocese for its strength during the past year. The Church had been engaged in "important moral conversations" over "serious moral issues," he said. Pushing the boundaries, the bishop believed, was a sign of health and vitality as "our long experience in Delaware shows that every time our Church has faithfully engaged important issues we have grown and flourished."

Bishop Wright described to the delegates initiatives put forward by the commission on ministry to institute the permanent diaconate within the diocese. Creating a program "from scratch," he noted, would take several years, and he asked the diocese for its support in this endeavor.

The bishop also described initiatives to plant new congregations, stating that it had been 40 years since the last new church start. "Statistics reveal that there is room in Delaware to support as many as eight new Episcopal churches," he said, noting that one new plant was scheduled for later this year.

PEOPLE & PLACES

Appointments

The Rev. **John Bentley** is director of pastoral care at St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Rebecca Blair** is priest at St. Andrew's, 169 Belleville Rd., New Bedford, MA 02745.

The Rev. **Mary Caucutt** is rector of St. John's, 297 Lowell Ave., Newtonville, MA 02460.

The Rev. **Suzanne Colburn** is priest-in-charge of Christ Church, 18 1-2 Crescent St. Biddeford, ME 04005.

The Rev. **Ralph L. Delgadillo** is vicar of St. Paul's, PO Box 1201, Thomasville, NC 27361.

The Rev. **Jim Hamilton** is rector of St. Timothy's, 13125 Indianapolis St., Houston, TX 77015.

The Rev. **Ellen J. Hanckel** is rector of Christ Church, PO Box 4162, Martinsville, VA 24115.

The Rev. **Michael C. Hunn** is assistant at St. Alban's and chaplain to Davidson College, add: PO Box 970, Davidson, NC 28036.

The Rev. **Robert G. Johnson** is rector of Hungars Parish, PO Box 367, Eastville, VA 23347.

The Rev. **Samuel Gregory Jones** is rector of St. Michael's, 1520 Canterbury Rd., Raleigh, NC 27608.

The Rev. **Charlene Miller** is head of Trinity School, 215 Teague St., Longview, TX 75601.

The Rev. **Robert Odum** is associate at St. James', PO Box 126, Baton Rouge, LA 70821 0126.

The Rev. **Mark Stevenson** is rector of Good Shepherd, 331 Lake Ave., Maitland, FL 32751.

The Rev. **Joan C. Volla** is head missioner of the Yadkin Valley Cluster, PO Box 394, State Road, NC 28676.

The Rev. **Winfred B. Vergara** is missioner for Asian American Ministries for the Episcopal Church, 815 Second Ave., New York, NY 10017.

The Rev. **David J. Weldner** is rector of Trinity, 215 St. George St., St. Augustine, FL 32084.

The Rev. **Bill Wickham** is rector of St. Martha's, PO Box 1478, Bethany Beach, DE 19930-1478.

Ordinations

Deacons

Nebraska — Juanita Johnson.

Retirements

The Rev. **Bill Harper**, as rector of St. Stephen's, Norfolk, VA.

The Rev. **John Thayer Talbott**, as rector of St. Augustine's, Washington, DC.

Deaths

The Rev. **Charles M. Seymour, Jr.** retired priest of the Diocese of Western Louisiana, died April 15 in St. Augustine, FL, where he resided. He was 93.

Fr. Seymour was a native of Knoxville, TN

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.

CATECHUMENATE

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

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CONFERENCES

INTERNATIONAL CHRISTIAN CONFERENCE: Join Christians from around the globe in England Sept. 3-5 for a symposium on gender and the Bible. For more info visit www.cbeinternational.org, or call (612) 872-6898. Email: conference@cbeinternational.org.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Andrew's Church, Roswell, New Mexico, seeks an energetic and proactive leader to serve our active membership, strengthen our Christian formation, and assist us in continuing to develop programs that will increase our attraction to a younger populace. St. Andrew's is a fiscally sound congregation with a pre through 6th grade Episcopal school, an established endowment fund, and a well-maintained facility. A move to the southwest means subtle changes of season, wide-open spaces, and God's palette in the sky. For more information visit our web site at www.standrews-roswell.org. Please submit your resume and CDO profile to: St. Andrew's Search Committee, PO Box 1495, Roswell, NM 88202-1495. E-Mail: saintandrews@pytnetwork.net.

ASSISTANT RECTOR/FAMILY MINISTRIES DIRECTOR: Christ Church Cranbrook, a large suburban parish (45 minutes north of Detroit) is seeking a dynamic individual with a real passion for children, youth and young families with the purpose of integrating them more into the life of our ever-growing parish.

This individual will provide strong leadership, vision, oversight and support for our current lay staff. The assistant will also facilitate and strengthen curriculum development, spiritual direction and program development.

Check out our website (www.christchurchcranbrook.org) for a glimpse into our parish life and email us with your resume, any digital pictures you might want to send of your current ministries, plus other information that will help us get to know you better. Simply put, fellowship, friendship and a strong, personal faith in the teachings of Jesus Christ characterize our church community.

We offer excellent benefits plus an elegant English cottage on campus, which is available free of charge for our chosen candidate. Bloomfield Hills has an exceptional school system with access to many colleges for continuing education opportunities. We are hoping to bring this person on board in June or July of this year. Send E-mails to: emullins@christchurchcranbrook.org or mail your resume to: The Rev. Edward L. Mullins Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, Michigan 48304 Phone: (248) 644-5210 ext. 32.

POSITIONS OFFERED

FULL-TIME PRIEST: Energetic leader for community ministry position at large urban church with historical connections and foundations in the local and international community. Current programs range from weekly meal programs for homeless persons and senior citizens, grants programs, both large and small, NYC and abroad, prison ministry and Habitat for Humanity, to major educational initiatives in southern Africa. Experience in urban mission a plus. Proven ability to inspire and motivate parishioners and neighborhood volunteers a must. Participate in weekly liturgies and on-call responsibilities as well. Position also open to qualified lay people. Please contact: Laurie MacFarlane at St. James' Church, 865 Madison Avenue, New York, NY 10021. PH: (212) 288-4100.

YOUTH AND YOUNG ADULT PASTOR: Large, growing and vibrant parish just north of San Diego seeks a full-time staff member to help us build a strong ministry for teens and young adults. At least three years experience required. For more information about us and this position, visit our website at www.stpetersdelmar.net. To apply, send letter and resume to Youth Pastor Search Committee, St. Peter's Church, PO Box 336, Del Mar, CA 92014.

RECTOR: St. Mary's Parish in Asheville, NC, is an Anglo-Catholic parish is seeking a full-time rector who is a strong traditional Anglo-Catholic liturgist, will promote growth and lead our parish into the future. Send inquiries to Search Committee, PO Box 18266, Asheville, NC 28814.

CURATE: At Trinity Cathedral, a traditional parish, to work primarily with younger families and youth and Christian Education. Apply to the Dean, The Very Rev. John L. Hall, 121 West 12th Street, Davenport, IA 52803 or E-mail to davtrinitycath@aol.com.

FULL-TIME RECTOR: St. George's Episcopal Church, Fredericksburg, VA. Active congregation in historic downtown church seeks a rector for a parish of 800 communicants. We seek a leader who can feed us spiritually and intellectually, help us increase the strength of our congregational bonds, reach out to bring new members into our church, and assist us in empowering and expanding our active lay leadership. Community outreach and parish ministry are both priorities. Having had only two rectors over the past 58 years, we will work with the new rector to explore new ministries, while honoring our history and traditions. For further information contact: Ann Williams, 3 Pawnee Dr., Fredericksburg, VA 22401, or via E-mail: williams9@cox.net. Applications will be accepted until May 31, 2004.

PART-TIME PRIEST: needed for pastoral ministry at The Falls Church, in Falls Church, Virginia, just inside the D.C. Beltway. Ideal for someone who has "retired" from full-time paid ministry, but who loves pastoral ministry and wants to serve for several more years while enjoying our nation's capital! Please contact: The Rev. Rick Wright, (703) 532-7600 or E-mail: rwright@thefallschurch.org.

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Hispanic Ministry Issue

CLASSIFIEDS

POSITIONS OFFERED

PART-TIME OR RETIRED PRIEST: Long Beach Island (LBI), NJ St. Peter's at the Light is not the largest of parishes, but we are one that offers a potential candidate a very unique opportunity of employment. Built in 1890, St. Peter's is a historic and artistic edifice that is virtually unchanged from its original concept. There is an adjacent Parish House, Memorial Garden and nearby vicarage. Located at the northern tip of Long Beach Island, in the resort community of Barnegat Light, St. Peter's is 1 1/2 hours from Philadelphia, 2 hours from NYC and 45 minutes from Atlantic City.

We are looking for a part-time or retired priest who can readily adapt to our seasonal changes where church attendance does fluctuate. Those who worship at St. Peter's have been very fortunate to enjoy an atmosphere that puts one in mind of earlier times when life was not as complex. To that end, we are eager to work with a priest who is a proactive, innovative individual who will provide evangelistic leadership and guidance to the congregation. A priest who can assist us in creating an outreach program for others to come and share in St. Peter's testimony to vision, faith and courage. A priest who will administer to those members on our parish prayer list and will have ecumenical and community involvement. Please send resumes to: **Clergy Search, St. Peter's at the Light, 7th & Central Avenue, PO Box 428, Barnegat Light, NJ, 08006.** E-mail: steterlight@juno.com.

DEAN: The Cathedral Church of St. Paul, Peoria, IL:

The cathedral is searching for a dean and rector to fill a June 1st vacancy resulting from retirement. The chosen candidate will be called to supply spiritual leadership, serve as the cathedral's chief pastor and administrative officer and give direction to laity, community and staff. This individual will also provide pastoral counseling, develop new lay ministries, nurture an active youth program, manage administrative operations and oversee long-range planning. Founded in 1848, St. Paul's has been the cathedral for the Diocese of Quincy for forty years and offers traditional and contemporary worship for its 400 parishioners. The cathedral campus is home to several organizations serving the community in the fields of outreach, performing arts, social services, and early childhood development.

Peoria is located midway between Chicago and St. Louis and has a strong economic base fueled by robust engineering, manufacturing, technology, higher education and medical industries. Those interested in submitting a resume should send it to **Dean Search, Attn: Deacon Dennis Brown, The Cathedral Church of St. Paul, 3601 N. North, Peoria, IL 61604** Phone: (309) 688-8221.

FULL-TIME CHAPLAIN: The Episcopal Church Council of the Diocese of Chicago seeks a full-time chaplain to Brent House, the Episcopal ministry to the University of Chicago. Further information is available on our website www.brenthouse.org. Inquiries: **Ronald Thisted, Brent House, 5540 S. Woodlawn, Chicago, IL 60637.** Phone: (773) 834-1242.

ASSISTANT TO THE RECTOR: All Saints Church, Jacksonville, Florida, an established (over 100 years old) suburban congregation in the Diocese of Florida, is seeking an energetic person with a warm, inviting personality to serve on the ministry team. With an average Sunday attendance of 367 in 2003 and a 2004 budget of \$625,000, All Saints offers an exciting opportunity for the right person.

Currently the Rev. Dr. Molly Dale Smith serves as Interim Rector to this corporate-sized parish. The congregation is searching for an ordained person to assist Dr. Smith during the interim period and stay through the first several months of the pastorate of the next settled rector — an estimated 2+ years.

All Saints is committed to the support and empowerment of Lay Ministry. The assistant to the rector will work closely with the laity in the areas of Pastoral Care, Parish Life, Christian Formation and Youth Ministry. In addition this person will preach and preside at worship on a regular basis.

Benefits: Minimum Stipend \$30,000 and housing Allowance: \$12,000 Additional questions and/or resumes may be E-mailed to msmith@allsaintsjax.org. Phone: (904) 737-8488.

POSITIONS OFFERED

Is God Calling You To Be Our School Chaplain? Seeking an Episcopal priest for full-time ministry as Chaplain at Bethany School, a co-ed day school, grades K-8, located on convent grounds in Cincinnati, Ohio. Bethany School is a ministry of the Community of the Transfiguration, an Episcopal religious order. The primary role of the Chaplain is to continually hold up the love and call of Christ to faculty, staff, students and Sisters. The School Chaplain will celebrate the Eucharist for at least two services each week with the Convent Chaplain. Other duties include but may not be limited to teaching Christian Education courses and counseling children, parents and faculty. Will work with Sisters, school administration and faculty. Organizational, teaching and counseling skills are essential.

We seek a warm, loving, outgoing person who feels called to minister to children. This person also needs to be a team player, willing to make decisions collegially with other members of the Christian Education Department and Administration. An understanding of the religious life and an appreciation of worship in a traditional chapel setting are necessary. Information about the school can be found at www.bethanyschool.org. If interested in this opportunity, please contact: **Sr. Marcia Francis, 495 Albion Ave., Cincinnati, Ohio 45246.** PH: (513) 771-5291 E-Mail: ctsisisters@aol.com.

FULL-TIME MISSIONER PRIEST: The Pine Ridge Episcopal Mission, located in rural South Dakota, offers a challenge and opportunity for a missionary priest to develop mutual ministry, strategies for growth and redevelopment, and provide pastoral care in 20 family-sized congregations with an experienced ministry team among the deeply spiritual Oglala Sioux people. Contact The Rev. Canon Karen Hall, (605) 338-9751 or canonkaren@gwest.net.

CHILDREN'S MINISTER: Young, dynamic Episcopal church in far West End of Richmond, Virginia, is seeking a special full-time Children's Minister to guide the youngest members of our church community and their families. Congregation numbers approx. 1,800 families. ASA is between 750-950, and children's Sunday School programs have approx. 300 each week. Search team is accepting resumes immediately and will continue until the position is filled. Please check our website at www.christchurchrichmond.com. Send cover letter, resume and references ASAP to: **Cindy Harper, Chair Search Team, Christ Church Episcopal, 5000 Pouncey Tract Rd., Glen Allen, VA 23059.** E-mail: cmkharper@aol.com.

ASSOCIATE RECTOR: Darien, CT. Saint Luke's Parish in Darien, Connecticut, seeks an associate rector to join a new team of three other clergy in a strong congregation happily engaged in discerning a new vision. The position will have primary responsibility for incorporating members into the life of the congregation, by developing small groups for fellowship, learning and spiritual formation, and by coordinating pastoral care. This associate will also be a resource and pastoral presence to our large and vibrant Children's Ministry, working with the program's full-time director. We are looking for someone with an engaging spirituality, a genuine faith she or he can share with others. We need someone with a heart for people, an organized person who can empower and coordinate the ministries of others. Send resumes to The Rev. **David R. Anderson, 1864 Post Rd. Darien, CT 06820** or E-mail: david.anderson@saintlukesdarien.org.

YOUTH/CHILDREN'S EDUCATION MINISTER: St. John's Church, Roanoke, VA, seeks full-time worker skilled in youth ministry. Strong children's education program; youth need the bulk of skill and energy. Pastor youth and children, coordinate programs, train teachers and advisors. Seek outgoing individual with college degree. Submit resume to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002.** Phone: (540) 343-9341 or FAX: (540) 343-6362 or E-mail wsowers@stjohnsroanoke.org.

POSITIONS OFFERED

FULL-TIME RECTOR: Christ Church, Woodbury, New Jersey. Historic 147-year-old parish seeks a rector for a family-oriented congregation. Debt free and located in a city only a short distance from Philadelphia. Parish emphasizes traditional masses several times a week with fine music and education for all ages. We seek a candidate who strengthens as pastor, preacher and teacher with administrative skills to lead our parish of 500 members and a Sunday School with 85 children.

Our parish hall, to be rebuilt this fall, has a newly remodeled educational wing. We have both a large Victorian rectory and an assistant's residence. Our profile is available on request. Receiving resumes and profiles through June. Contact: **Chairman, Search Committee, Christ Church & Delaware Street, Woodbury, N.J. 08096.** See our website at <http://christchurch.woodburynj.com>.

FULL-TIME RECTOR: We're looking for a new shepherd to partner with us to meet our goals of: increasing our membership across all ages; expanding education and discipleship; increasing outreach; and growing lay ministry to increase the number and their development. For more information about us, please visit our website at www.stjohnshepherd.org. If you wish to be considered, please contact Mother Karen Hall, at canonkaren@gwest.net.

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(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
www.christchurchgeorgetown.org

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Mat. 10 Eu

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539 Kapahulu Ave. (#13 Bus end of line)
Sun Masses 7, 9 (Sung); MWF 8

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

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ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
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of Reconciliation 1st Sat 4-4:30 & by appt

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CHRIST CHURCH CATHEDRAL (317) 636-4677
125 Monument Circle, Downtown www.cccindy.org
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(All service times SEPT thru MAY)

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

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1 mile off Strip christchurch@vcn.com
H Eu Daily (ex Sat)

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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Sun H Eu 10

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

SAINT MARY'S

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

RALEIGH, NC

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Sun MP 8:30, HC 9 (said), 11 (sung)

PORTLAND, OR

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Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

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Sacrament of Penance by appt.

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218 Ashley Ave.
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Sun Mass 8 (Low) 10:30 (Solemn High)

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1512 Blanding
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Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed Confession 11; Wed/Th Mass 12:05

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The Rev. Doug Earle, r www.stpauls-satx.org
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Sun Eu 10

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, handicapped accessible.

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