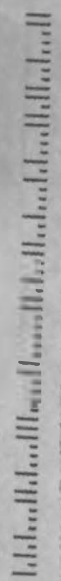


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Volume 228 Number 25

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 Cover

The Most Rev. Rowan Williams, Archbishop of Canterbury, preaches on May 31 at the national pilgrimage to the Shrine of Our Lady of Walsingham.

Anglican World/Rosenthal photo

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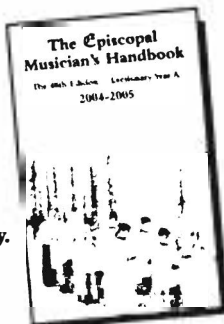
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SUNDAY'S READINGS

Upheaval into Glory

'In Christ Jesus you are all children of God through faith' (Gal. 3:26).

The Third Sunday After Pentecost (Proper 7C), June 20, 2004

Zech. 12:8-10, 13:1; Psalm 63:1-8; Gal. 3:23-29; Luke 9:18-24

Momentous events are astir in these lessons, for each sets forth a time of immense transition. In spite of the upheaval in normal life we find in the lessons, what emerges is something magnificent.

The lesson from Zechariah begins with the image of a siege against Jerusalem. An attack, with threat of violent death, was close at hand. Nevertheless, the prophet declares that "on that day the Lord will shield the inhabitants of Jerusalem" (Zech. 12:8). The rest of the lesson speaks not only of the ultimate triumph of the people of God against their oppressors, but that the occasion will lead to "compassion and supplication" (12:10) in the entire population, leading to mourning (presumably for their sins), and that finally they shall be cleansed "from sin and impurity" (13:1). The image of looking "on the one whom they have pierced" (12:10) is clear to us that it is the crucifixion of Jesus that has made (or will make) possible the transition from being besieged by an enemy, to deliverance, to repentance, to cleansing.

In Galatians, another kind of upheaval to something good is presented. The lesson describes the new

understanding of relationship with God that faith has brought. The law was "our disciplinarian until Christ came" (Gal. 3:24), but faith makes the faithful into "heirs" — and therefore puts an end to the time of "imprisonment" under the law. The line "there is no longer Jew or Greek, ... slave or free. ... male and female" is often misapplied in an attempt to prove the equality of the sexes, but the truth is far more earth-shattering than that. The passage is an assertion that all the boundaries and differences among people (in this case, ethnic, social, and eternal) have no bearing on the standing of all who are incorporated into Christ.

Finally, in the gospel, the confession of Peter that Jesus is "the Messiah of God" (Luke 9:20) is, in many ways, the watershed moment in Jesus' ministry before the passion. His followers realize that he is more than a prophet: in fact, he is the long-awaited Messiah. They are the first to realize that the Messianic age has at last come, and they are partners with its inception.

In these three lessons, magnificent changes are happening, all for good. Nothing can ever be the same again.

Look It Up

How does the psalm for today, Psalm 63, express the theme of great transition into newness of life?

Think About It

Remember a time in your own life in which there was a momentous and irreversible change into something good. Did you feel any regret for what was left behind? Did you feel any apprehension about what was coming?

Next Sunday

The Fourth Sunday After Pentecost (Proper 8C), June 27, 2004

1 Kings 19:15-16, 19-21; Psalm 16 or 16:5-11; Gal. 5:13-25; Luke 9:51-62

BOOKS

Out of the Deep I Cry

By Julia Spencer-Fleming.
Thomas Dunne/St. Martin's Minotaur.
Pp. 325. \$23.95. ISBN 0-312-31262-8.

This third mystery, following *In the Bleak Midwinter* and *A Fountain Filled with Blood*, involving the Rev. Clare Ferguson, rector of Millers Kill Episcopal Church, offers a fascinating

way to tell a story. It starts in the middle, more or less, and proceeds both forward and backward. Along with interesting people in Clare's parish and the town itself, we discover, gradually, the history of the Free Clinic, the prob-

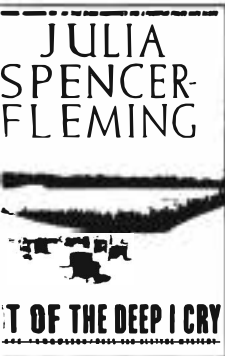
lem of the church's leaking roof, and a discussion of children's immunizations. A truly horrendous episode described in the "backward" story takes place in 1924 — during Prohibition.

The Rev. Clare and police chief Russ Van Alstyne continue their determined non-romance. Russ is married, and he has never, to his credit, said, "My wife doesn't understand me." But the attraction is strengthened by the situations in which they find themselves. Solving the mysteries of various disappearances proves easier than working out this difficult personal relationship. But in this book, as in the two earlier Millers Kill novels, the Rev. Clare demonstrates the critical pastoral skill of hooking up people who need to give with those who need to take, in this case the mother of an autistic child and the beneficiary of a hard-won fortune.

The characters, and the stories, are such that the reader finishing one book immediately wants the next. And there are many more gruesome hymn titles.

If you visit the author's website, www.juliaspencerfleming.com, be sure to enter "The Narthex." There she interviews another well-known Anglican writer of mysteries, Kate Charles.

Patricia Nakamura



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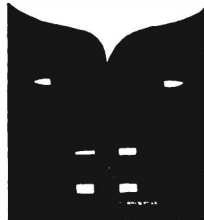
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Lambeth Commission Envoy Warns of Ripple Effect

In the days before the Anglican Church of Canada's General Synod convened in St. Catharines, Ontario, e-mail rumors swirled that a guest speaker was coming from the Lambeth Commission, the body charged with keeping Anglicans together amid their tensions on homosexuality.

The Rev. Canon Gregory Cameron, secretary of the Lambeth Commission, was the guest speaker on General Synod's second day, and his visit may have been the worst-kept secret of the gathering.

The hush-hush tone of advance

rumors carried a *deus ex machina* quality. Would this high-ranking Anglican official persuade General Synod to step back from a resolution that approved local option on the explosive issue of church blessings for same-sex unions?

Canon Cameron was self-deprecating about his visit. "If I'm the *deus ex machina*, they need a new machine," he told THE LIVING CHURCH in a brief conversation after his remarks.

The visiting canon's speech highlighted points on which he agreed with Archbishop David Crawley, act-

ing primate, who repeatedly emphasized Canadian Anglicans' autonomy in a presidential address on May 27.

Archbishop Crawley urged Canadian Anglicans to give their allegiance to "the realm of God": "The criterion for our decisions must be 'Will this enhance or inhibit the spread of the realm of God,' or, to put it another way, 'Is what we are doing true to the nature of the kingdom of God?'"

On the question of blessing gay couples, Archbishop Crawley condemned the angry tone of letters he has received, and then chided Anglican primates who have offered alternative episcopal oversight to conservative congregations in the Diocese of New Westminster.

"The judgmentalism and the profoundly personal nature of some comments, both private and public, could never reflect the nature of the realm of God, no matter what you understand it to be," he said. "Equally unacceptable is the direct interference in the affairs of the Anglican Church of Canada by primates of other provinces of the communion. That is not the way our communion operates."

If Canadian Anglicans approve gay blessings, Canon Cameron said, "the work of the Lambeth Commission becomes horribly complicated, because we will be told that the Anglican Church of Canada refuses to hear the voice and to heed the concerns of your fellow Anglicans in the growing provinces of the Global South, who are your international family."

General Synod was not scheduled to vote on the local-option resolution until four days later, but Cameron's remarks had little apparent effect on other votes related to the homosexuality debate.

General Synod members elected the Very Rev. Peter J. Elliott, the openly gay dean of Christ Church Cathedral in Vancouver, British Columbia, as prolocutor (or chairman) of General Synod. Dean Elliott already had served as deputy prolocutor.

Montreal Bishop Elected Primate of Canada

Shortly after his election as the Anglican Church of Canada's new primate, the Most Rev. Andrew S. Hutchison smiled as he talked about not having to preside at a pending two-hour debate on blessing gay couples.

But it's not as though Bishop Hutchison, 65, and the Bishop of Montreal since 1990, has been silent on his hopes for gay persons in the Church. He was the only one of four nominees to say clearly, in a packet distributed to General Synod members and to journalists, that "the treatment of gays and lesbians" is among his concerns.

Bishop Hutchison was elected May 31 by the 261 members of General Synod, which met May 28 to June 4 at Brock University, St. Catharines, Ontario.

In Canada, bishops nominate candidates and members of the clergy and lay orders elect. The other two nominees were the Rt. Rev. Ronald C. Ferris, Bishop of Algoma, and the Rt. Rev. Caleb Lawrence, Bishop of Moosonee.

Bishop Hutchison led the votes from the first ballot and gained a majority among laity on the second ballot. But it took another two ballots before he won majorities in both the lay and clerical orders.

The clerical order asked the bishops to name at least one additional nominee after the second ballot. The bishops

nominated the Rt. Rev. D. Ralph Spence, Bishop of Niagara. He placed third on the next ballot, and he too was eliminated.

Efforts failed in both the lay and clerical orders to request still another nominee from the bishops.

"The good news is it's not going to be a long haul," the primate-elect told members of General Synod, referring to his mandatory retirement at age 70 in five years, "but goodness it's going to be an interesting one."

In a news conference following his election, Bishop Hutchison batted away questions that described him as liberal. "Those who enjoy labels would probably enjoy labeling me as left of center," he said. "I'm not sure how accurate those labels would be."

Nevertheless, the bishop made clear that he favors the church blessing gay couples. He argued that the open presence of gay couples in churches is itself a form of blessing these couples, and that any rite of blessing is a formality.

Archbishop Michael Peers served as primate for 18 years before retiring earlier this year.



Bishop Hutchison

Douglas LeBlanc

Douglas LeBlanc



Melodie Woerman/Pleasant Harvest photo

The lawn of St. David's Church, Topeka, Kan., is filled with crosses representing each of the U.S. and allied soldiers who have died during the war in Iraq. The project was begun by the parish youth group as a way to honor those who have died in the service of their country.

Colorado Priest Admonished Following Ceremony

The Rev. Bonnie Sarah Spencer, assistant rector of Church of the Good Shepherd, Centennial, Colo., began a six-week leave of absence June 2 after being admonished by the Bishop of Colorado for taking part in a commitment ceremony with her lesbian partner.

In issuing the godly admonition, the Rt. Rev. Robert J. O'Neill said Ms. Spencer's choice to have the ceremony was "of grave concern," but she had not violated the canons, the diocese's ethical guidelines for clergy, or diocesan sexual misconduct policy. Ms. Spencer apologized in a letter to clergy of the diocese, stating, "I do value mutual accountability and recognize a need for it in our community."

Writing to diocesan clergy, Bishop O'Neill explained that on April 24, Ms. Spencer and her partner went to Good Shepherd to commit their lives to each other before four others, using promises they had written. They exchanged rings and said Psalm 150. No one officiated, nor were there vestments, clerical collars, blessings or rites or wording from the prayer book. The church's interim rector had approved the use of the church.

Bishop O'Neill said Ms. Spencer and her partner asked his permission for a formal blessing of their relationship and he declined, as he has similar requests.

"In light of the tension that exists in the Church today regarding issues of human sexuality, it is both unfortunate and problematic that any clergy person would unilaterally make such a decision with such potentially divisive consequences for the wider body," Bishop O'Neill wrote. "This is a time in which it is incumbent upon all of us, as clergy, to exercise restraint and the kind of mutual accountability that is essential to our common life and ministry."

To address sexuality issues, Bishop O'Neill formed a task force, which is expected to issue preliminary recommendations by the end June.

Alabama Bishop Forbids Membership in Network

Bishop Henry N. Parsley, Jr., of Alabama, has issued a "pastoral direction" to the Diocese of Alabama forbidding membership in the Network of Anglican Communion Dioceses and Parishes.

While other diocesan bishops have urged clergy not to affiliate with the network, Bishop Parsley's directive is believed to be the first instance of a diocesan bishop formally prohibiting membership in the network under a threat of ecclesiastical sanction.

In his letter to the clergy of Alabama, Bishop Parsley wrote, "the Network of Anglican Communion Dioceses and Parishes is a divisive organization outside the canonical structures of the Episcopal Church, the charter of which is undermining of the good order and mission of this church.

"As provided in the Canons," wrote Bishop Parsley, "I give Pastoral Direction to the rectors of the parishes of the Diocese of Alabama that they are neither to join the Network of Anglican Communion Dioceses and Parishes in their capacity as rector, nor as rector to sign a parish application to affiliate with the Network, and,

if they have done so, to remove their signatures thereto."

The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator of the network, released a statement disputing Bishop Parsley's characterization of the network as being "outside" the Church, noting that it was conceived by Archbishop of Canterbury Rowan Williams and is recognized by 14 Anglican primates, serving as the only American connection to Anglicanism in the eyes of some primates.

Bishop Duncan urged Bishop Parsley "to reconsider his Pastoral Directive." He added, "Attempts to use episcopal power as a means of limiting the freedoms of faithful Episcopalians have proven utterly bankrupt over the last 30 years, leaving disunity and broken fellowships wherever they have been put in place."

Interest in the network was not widespread, Bishop Parsley told THE LIVING CHURCH. "I know of only two parishes involved with it." His decision to release a diocesan-wide letter, however, was "important to me as the bishop to give pastoral guidance to the whole diocese over this issue."

(The Rev.) George Conger

Canon Anderson: It may be 'Lawyers' Heaven'

Conservative clergy and vestries must prepare themselves for what could be at worst a messy fracture in the global Anglican Communion, the Rev. Canon David Anderson, president of the American Anglican Council (AAC), told a group of clergy and laity gathered in San Diego May 28.



Canon Anderson

Church some choices: Repent and undo the damage that was done or be downgraded to observer status within the community. That doesn't mean it's over, but it means this is a real cold shower," Canon Anderson told the crowd of several hundred gathered for a question-and-answer session at St.

think it will be lawyers' heaven ... It will be a very difficult victory for whoever wins." To that end Canon Anderson urged clergy to draw up civil employment contracts with vestries defining their non-sacerdotal functions separately from their sacerdotal functions as a legal safeguard against potential godly admonition and inhibition from liberal bishops who might try to remove them from their parishes.

"I would like to see a call to repentance come out of the Lambeth Commission to give the Episcopal

Timothy's Church. If that doesn't happen, he said, "I

Archbishop Williams: Communion Worth the Cost

Attempts to hold the Anglican Communion together will come at a high cost and inflict much pain on people, according to the Most Rev. Rowan Williams, Archbishop of Canterbury. In an interview with *The Times*, a daily London newspaper, Archbishop Williams said a looser federation may have practical advantages, but the ideal of a Communion based on strong reciprocal relationships was worth striving for.

"I think it's worth trying our very best to maintain the Communion in terms of interchangeability, interrelation between local communities, and all the regular structures that keep it going," he said. This "high-risk enterprise goes closer to the heart of the

New Testament than just a slightly shoulder-shrugging coexistence," he said before adding: "Whatever shape unity takes, there's going to be a cost."

During the interview, Archbishop Williams also gave assurances that he had heard and understood the grievances of the primates from the Global South who objected to the November 2003 consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

"The feeling of being compromised by someone else's decision is a hugely important factor in the reaction of, let's say, the Church in Africa," he said. "If you do this, we're part of the same Church family, so we are held responsible for what you have decided."

Greater than the polarization to date which has nearly broken the Episcopal Church, however, is how fellow Christians in their frustration are treating each other, Canon Anderson said. "What I really worry about is while we are at war and in many ways we are at war, our attention is being diverted from the great communion. That's the reason why this has to be resolved soon because while we are trying to be faithful ... we are so busy battling we are not out sharing."

Canon Anderson outlined several issues that have contributed to the current polarization in the Episcopal Church that would be difficult to repair. Chief among them, he said, are differences of opinion over the historic definition of Christianity and shifts in Church policy which have eliminated checks and balances and given bishops greater power to sanction and discipline.

He also outlined differences between the AAC, an advocacy group, and the Anglican Communion Network (ACN), formed on the suggestion of the Archbishop of Canterbury as an "ecclesiastical network" with at least four member dioceses. He urged clergy and laity to join both: "In order to get the network off the ground, the AAC has put forward a very large amount of money to be able to have the network get moving. That support cannot go on at that level indefinitely ... The relationship between the AAC and the ACN is very supportive. We're doing all we can to help move it forward."

Sarah Tippit Johnson

Minnesota Church Begins New Building After 2002 Fire

Two years of tears and toil in the wilderness came to fruition for the Rev. Judy Hoover last month when the Church of St. Edward the Confessor, Wayzata, Minn., laid a new foundation using the cornerstone from the original building, a treasured parish relic from Westminster Abbey.

The new building is estimated to cost \$1.5 million (the congregation already has \$1 million in the bank) and is expected to be completed by the fall.

In addition to being a milestone for the members of St. Edward's, the completion of the new building will also close a difficult chapter in her own life.

Two years ago Ms. Hoover returned home alone from a cruise after her husband suffered a fatal heart attack. The following week she watched her church burn to the ground in an incident which was later ruled arson. Three teenagers, including a member of the congregation, eventually were sentenced. Since that time the congregation has worshiped on Sundays at the Wayzata Community Church.

Ms. Hoover said the congregation planned the new design carefully before starting construction, and that the process helped bring members into a closer sense of community.



Snake Bites and Sheep Stealing

By Steven Olderr

It was a bright Saturday morning. I was on my knees beneath a maple tree transplanting myrtle. Children were playing on the sidewalk, and parents were chatting with each other or tending their yards, when the Witnesses materialized at the end of the block. Watching us with the eyes of wolves, plotting among themselves, spying out the helpless, as it were.

They moved off in twos and threes, slowly so we wouldn't be spooked, but one by one, the neighbors drifted into their houses, leaving me the only exposed civilian on the block. A middle-aged woman with a little girl in a flowered yellow dress sauntered up to me. The woman acted surprised to find me out on my lawn. Whoa, what's all this then? A man in front of his house?

"You must be the homeowner to be working so hard," the woman said.

I nodded politely, then fell to inspecting the hole I was digging with an inordinate curiosity.

"It's a hot day to be working so hard."

I nodded again, picking up a tangle of myrtle and gently separating the tender white roots and wondering how long they would last in the sun if I invented an excuse to go inside. There was a whole gaggle of Jehovahs, though. Even if I went in and

these two went away, others would be lying in wait for me when I got back. My neighbors weren't answering their doorbells. Hunting wasn't good here, but the Witnesses are a patient people.

"It's good to have a nice yard."

I nodded yet again, gently placing a plant in its new home and patting down the dirt. My tongue was like a potsherd in my mouth.

"You know, I just got back from down south, and my cousin was out on his lawn practicing his golf, and you know what happened?"

My hackles went up. Get the mark to respond to an innocuous question and he's hooked. I looked at the little girl not wanting to make eye contact with my interrogator. I was trying to avoid encouraging

**Hunting wasn't good here,
but the Witnesses
are a patient people.**

the woman, but a body with a pulse was apparently enough for her.

"There was a water moccasin."

I got real intent on the next hole and made no response.

"It's a snake. A poisonous snake. And you know what happened?"

The good manners my mother tried to inculcate

got the best of me and I looked up to acknowledge her, but said nothing. I thought about my recent visit to St. Gregory's Abbey. Father Aelred, the prior, asked rhetorically if we knew the difference between an Anglican and a Jehovah's Witness. "When they knock on your door," he explained, "the Anglican can't think of anything to say."

"He took out his pistol," the woman said, "and shot that snake!"

Did everyone in her church pack a pistol on their front lawn? No wonder they keep coming into my neighborhood. There hasn't been a snake shooting on the block in at least 25 years. I untangled two more myrtle plants and tucked them in their little beds.

"Now you know that the Bible says that it ain't gonna be like that someday. Someday snakes won't bite and you can go out on your lawn and not see snakes."

I resisted the urge to look around my lawn and dug another hole instead.

"Some day it's gonna be safe all over, and all the animals won't be fighting, or biting sheep, or causing trouble, or whatever."

She seemed to be losing her way. Perhaps she had an Anglican in the woodpile.

"The lion shall lie down with the lamb," I volunteered. God help me, it just slipped out.

She brightened. "Yes, that's right! Do you know Jesus?"

"Yes, I'm an Episcopalian."

"I know Jesus and I pray every day."

I nodded.

"I pray in the morning, and then during the day, I sometimes say another little prayer when I'm working or around the house."

Was this woman tossing her horns? I sat back on my heels. "I just got back from visiting an Episcopal abbey, and the monks there pray seven times a day."

"I pray a lot, too," she said.

"That's good," I said. "Do you pray seven times a day?" I looked at the little girl. She looked up at the woman waiting for a comeback.

"Well, I pray a lot."

"Do you know what time they start their prayers?"

"No."

"Four in the morning."

"No!"

"They have to get up at 3:30 to do it. Do you pray at 4 a.m.?"

"No, I don't get up that early."

"Ah," I said, tucking away another plant. I was halfway around the tree. There was hope.

"Did you know the name of God is Jehovah? It's in the Bible."

"That's not what it says in my Bible. I don't believe the ancient Jews ever wrote out any vowels in the name, so it would just be a guess to say what they understood God's name to be."

She looked concerned. "I never heard that," she said slowly. Then she brightened, "But you know what I'd like you to do is take some of our literature and come to our church."

"Why don't you come to my church instead?," I countered. "I don't have any literature, but you can read about our services in the Bible. We worship pretty much the same way the apostles did. Do you do that in your church?"

I waited, but it appeared she had run out of things to say. Could such things be? I looked at the little girl. "That's a pretty dress you have on," I said. She smiled shyly at me. The woman took her by the hand. Perhaps she was afraid her daughter might get a longing to go to the Episcopal church.

"Well, it's been a pleasure talking to you," the woman finally said. "I hope you have a nice day."

"Thanks, you too, and remember, you're welcome to join us any time."

I went back to the myrtle babies. The hunting pairs of Witnesses wandered back to regroup at the end of the block. An elderly man and a young fellow walked by and nodded politely, but didn't badger me. Perhaps the woman tipped them off with a

secret signal they have to avoid Anglicans who might think of something to say.

Hey, it could happen. Just like being attacked by a snake on your front lawn while you're practicing your golf game. And there I was, armed only with a garden trowel. J

Steven Olderr lives in Oak Park, Ill. He is a member of St. Paul's Church, Riverside.

"Did you know the name of God is Jehovah? It's in the Bible."

"That's not what it says in my Bible. I don't believe the ancient Jews ever wrote out any vowels in the name, so it would just be a guess to say what they understood God's name to be."



A Painful Decision

This week was supposed to be marked by a celebration. This was going to be a time when we celebrated the fact that 1 million visitors had found their way to FaithLinks, our internet ministry. Instead of celebrating, we are mourning the loss of FaithLinks, only a few thousand hits away from the million mark. The Board of

as a business venture, which brought about its demise. It was funded from the beginning by the Living Church Foundation, but it was never able to generate enough income from grants, gifts, and advertisers to sustain continued operation. Regular visitors to FaithLinks were asked to contribute to its costs, but for the most part, our requests went unheeded. Potential advertisers felt our audience was too small to promote their products, and grantors always found worthier causes or applicants that seemed to fit more comfortably into their guidelines.

A small, faithful online community was formed at our website. People prayed for each other, shared common concerns, distributed helpful information. They were linked to the Daily Offices, to various ministries of the Episcopal Church, or to a variety of Anglican-related websites.

FaithLinks came about as a result of some serious long-range planning done by our board of directors. In an attempt to reach a larger, younger audience, the board undertook several strategies which included holding focus groups in four parts of the country. We had considered starting a second magazine that would be attractive to young Episcopalians, but participants in the focus groups told us that was not the way to go. Use the internet, they and surveys said, for that is where young persons are spending most of their free time. The advice seemed sound.

We launched FaithLinks on Jan. 1, 2002. It operated out of suburban Chicago with three employees — all of whose ages fell within our target audience. We were heartened from the beginning by the number of visitors and by the feedback from those who came to the site. But when the projected income did not match the amount budgeted, we were led to the painful decision to suspend operations.

More than 1,500 articles were posted on FaithLinks. Those articles will be archived on the Living Church Foundation's website (www.livingchurch.org) soon. We have plans to improve that website, to make it more user-friendly and more timely, and we will be involved in trying to make our existing publications even better. We give thanks to God for the opportunity to serve a new audience in a new medium, and for the thousands of people who enjoyed FaithLinks. We are heartened by the knowledge that our efforts were not in vain.

David Kalvelage, executive editor
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Did You Know ...

Since missionaries were expelled from China in 1949 as part of the Communist revolution, the number of Christians in that country has grown from an estimated 800,800 to 112 million.

Quote of the Week

The Most Rev. David Hope, Archbishop of York, on worship falling to connect with people's imaginations: "It is ironic that just at the time when not only so many young people but older people too have been captivated by the Harry Potter/Lord of the Rings genre of literature and film, the Church in its worship seems to have abandoned the mysterious in favor of the banal."



By most standards of measurement FaithLinks would be termed a success.

Directors of the Living Church Foundation decided at its recent meeting that it would suspend operation of FaithLinks, and on May 28 the site was closed.

By most standards of measurement FaithLinks would be termed a success. Begun in January 2002 after considerable study, planning and strategizing, it was aimed at a segment of the Episcopal Church overlooked in many places — persons ages 25-45. It was a resource for persons of that age group in such areas as healing and recovery, caring for aging parents, and single living.

We were surprised when a survey of visitors to the site revealed that we were attracting many people who were older than our target age group. Many were not Episcopalians and some not Christians. More than 6,000 regular visitors were so interested in the site that they chose to receive a newsletter each week by e-mail informing them of the updated contents on the site.

For those of us who were involved with FaithLinks, it was an energizing experience. It gave the Living Church Foundation, publisher of this magazine, an opportunity to share the message of the gospel with an audience far more diverse and widespread than our 150-year-old "flagship publication." There were visitors from Britain and Ghana and Australia and all parts of the world. A militant group from the Middle East must have regarded it as a threat, for it desecrated the site for a short time.

FaithLinks succeeded as a ministry, which is how we described the undertaking, but it failed

A Cautionary Tale

The New York Times on May 26 ran an extraordinary article. It was a letter from the editors to the readers concerning the paper's coverage of the run-up to the war in Iraq. The editors state that most of the reporting was "an accurate reflection of the state of our knowledge at the time."

But the third paragraph carries a startling self-accusation: "But we have found a number of instances of coverage that was not as rigorous as it should have been." The letter goes on to detail sources of dubious authenticity, informants promoting their own viewpoints, and information inadequately verified. It describes story placement: "Articles based on dire claims ... tended to get prominent display, while follow-up articles ... were sometimes buried. In some cases there was no follow-up at all."

These are pitfalls inherent in all journalism, TLC's included. We try very hard to verify all accounts, to hear the voices on all sides of the question. We attempt never to pre-judge the truth or pre-determine the outcome.

And if we slip up, you, our readers, will tell us. And we'll tell you.

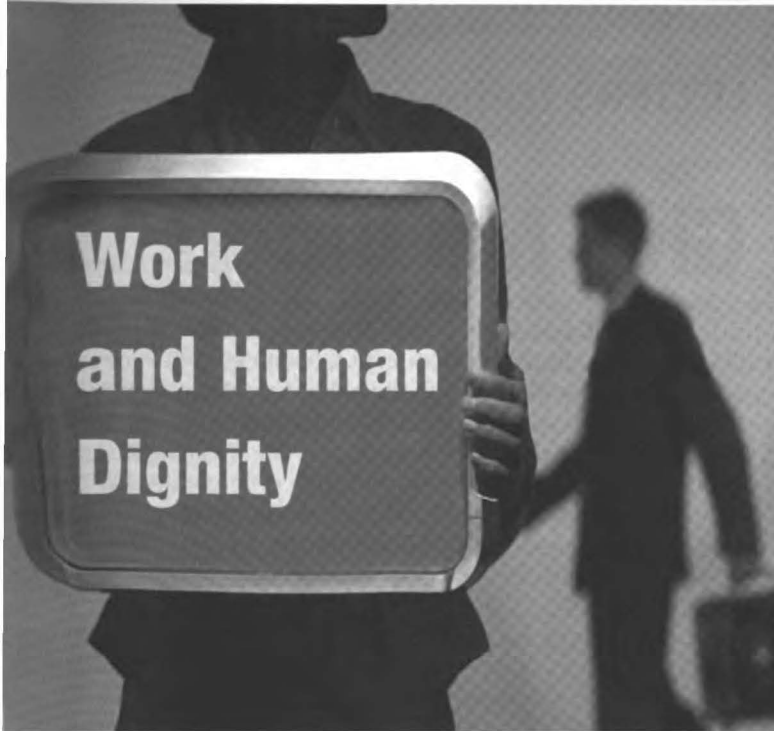
Pollster's Faithful Service

George Gallup, Jr., a prominent Episcopalian who took the pulse of Americans on religion and spirituality along with other matters, has retired after 50 years as a pollster. Mr. Gallup spoke with clarity about Jesus Christ in speeches, books and other writing. He appeared frequently at major gatherings of Episcopalians during the past quarter-century and never failed to mention the importance of the authority of scripture. "The world knows a lot about Jesus, but do they know him?" he asked in one of his recent addresses, given to the graduating class at a theological seminary.

As a researcher who presented the familiar Gallup Poll, Mr. Gallup uncovered a wealth of information about Americans' beliefs and habits in his polls, and he was quick to point out that Episcopalians sometimes didn't fare well in his research. He has spoken frequently of the need for strong youth ministry and effective small groups, and he has urged the Church to reach out to persons on the margins of society. Mr. Gallup has been involved with THE LIVING CHURCH, and for a time he was president of the Living Church Associates. We are delighted to learn that Mr. Gallup intends to remain active in retirement. We wish him every blessing for this time of refreshment and give thanks for his eloquent presentation of the faith.



In an attempt to do away with medievalism and hierarchical excess, and to promote a more horizontal sense of worship, the diocese ditched the bishop's throne and replaced it with the more egalitarian bishop's beanbag chair.



Work and Human Dignity

The Church's failure to understand the sanctity of secular work has fostered a culture in which religion and work are "separate departments."

By William F. Bellais

Many save the summer months for reading. I am among them. Usually, my hope is to read a few good novels, and maybe something in non-fiction.

Last summer, I thought I would revisit Dorothy L. Sayers and read her Peter Wimsey novels. Instead, I was drawn to one of her books titled *Creed or Chaos* (republished by Sophia Press, Manchester, N.H.).

The primary argument of her book is that a credal Christianity is essential to faith. The subtitle of this book, which I find challenging, is "Why Christians Must Choose Either Dogma or Disaster (or Why it Matters What you Believe)."

The book is a collection of her speeches during and immediately after World War II. Each chapter offered a challenge to consider, and it was truly worthy of reading time.

However, the chapter titled "Why Work" impressed me the most. In this chapter, Sayers argues that work is sacred. All too often work is demeaned into drudgery. She writes, "[Work] should not be looked upon ... as a necessary drudgery to be undergone for purpose of making money, but as a way of life in which the nature of man should find its proper exercise and delight and so fulfill itself to the glory of God." She adds, "[Work] should, in fact, be thought of as a creative activity undertaken for the love of work itself; and that man, man made in God's image, should make things, as God makes them, for the sake of doing well a thing that is well worth doing."

Sayers was voicing her concerns about work as she reviewed the changes in the social structures brought on by the mass production culture that World War II was creating. Her basic concern was what society would be like once the war is over.

While this "Why Work" chapter was delivered as a speech in 1941, the ideas expressed in it are worthy of 21st-century consideration.

Dorothy L. Sayers asks this important question: "What is the Christian understanding of work?"

Her response is that work is the natural exercise of humanity. Because God has created and continues to create, humanity's natural task is also to create; that is, to work.

Her argument is that we work not because it gives us a means of livelihood, but rather we live to do the work we are given. In that work, humanity "finds spiritual, mental and bodily satisfaction." Thus it is the function of the Christian Church to recognize that secular vocations are sacred.

Modern society has cheapened work. Employers, instead of seeking the best qualified for a particular task, seek only to hire "cheap" labor, and when that labor is no longer needed or no longer cheap the worker is discarded. These hiring and firing practices violate the major Christian principle of human dignity.

The Church's failure to understand the sanctity of secular work has fostered a culture in which religion and work are "separate departments." The Church (I suppose that Sayers is actually pointing to the church

The hiring and firing practices of modern society violate the major Christian principle of human dignity.

leadership) is stunned to find that people are more concerned about their daily livelihood than they are about religion. Sayers noted that, as a result of this division, the greater part of the world's intelligent workers have become irreligious.

In place of demanding and rewarding work, we are entertained. In today's social intercourse, we are not allowed to be bored. We are entertained as we eat our

READER'S VIEWPOINT

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

meals at home, we are entertained on our ways to work, and we are entertained even in church. No space is left to stand back, admire our work, and contemplate our creative efforts.

Not only is the necessary labor of the culture being demeaned by this consumption society (as Sayers identifies it), but also the entertainer is among the disposable commodities.

Further, in this state of mind, work becomes tedious. Rather than finding value in what we do at work and in an effort to be always entertained, we often believe the only way to overcome boredom is to move on. Thus there is no loyalty toward the worker and from the worker. Humans are no longer valued for their talents and time. Employers are seen, also, as people to work around and do for the employer the least amount for the most money.

Dorothy Sayers takes her point directly into the Church. In fact, she would not do well in the modern Episcopal Church. As she scanned the work force and its members, she noted that so many people have so much to do most of the time. Their daily activities require their full attention — it doesn't matter whether the work is in a factory, in an office, in the fields, or in the home. The people have their work.

Sayers is adamant. She wrote, "The official Church wastes time and energy, and, moreover, commits sacrilege, in demanding secular workers should neglect their proper vocations in order to do Christian work — by which [the Church] means ecclesiastical work. The only Christian work is good work well done."

When the Church demands that the people also take on the burden of "church work," it is as if the Church had denigrated them and their secular labor. Sayers contends that the Church is sending this message: work 40 hours or more at your tasks our society needs, but it is not as important or as sacred as the work we (the Church) has for you to do in the Church.

The work of the Church is vital, but when the Church demands more from the people of the Church than they have the energy to give, the Church has, once again, sent a message that the people's daily work is not holy, and it is merely what they spend their days doing in this life. If you want the promise of grace to be real you have to do the work of the Church.

Sayers argues that being a member of the clergy is work to do well. Those called to ordained ministry must give their full attention to the task. Instead of looking for ways and places to pass the buck or seek community approval, Sayers teaches, clergy should be at their tasks equally intent as any laborer at any task. By turning church work into a disposable commodity the work of the clergy is demeaned as the laborer's work is dishonored. □

The Rev. William F. Bellais is the rector of Grace Church, Chillicothe, Mo.

LETTERS TO THE EDITOR

Give Me Unity!

In reading David Kalvelage's column, "Six Months Later ..." [TLC, May 30], I noted a statement from a cleric in Province 6 quoted as saying "It is simply not a factor in this parish."

Reading statements like this remind me of a situation involving Patrick Henry's famous speech to the Virginia House of Burgesses. He said in this speech that "The gentlemen keep crying 'peace, peace,' but there is no peace." Then he went on with the famous conclusion that was "As for me, give me liberty or give me death."

Thinking about Henry's dilemma and the present situation in the Episcopal Church, a contemporary Right Reverend (non-New Hampshire) might paraphrase Henry's speech as "Unity! Unity! There is no unity! Let's paper over the dissent and maybe it will go away." (Not Patrick Henry's thought process).

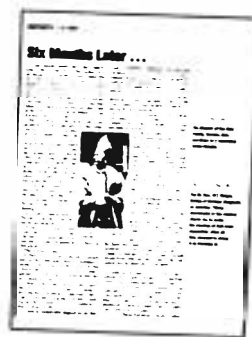
Papering over this issue simply will not work. And those who say "it" — meaning the disturbance over actions in Minneapolis — "is simply not a factor," just don't have their ears to the ground. I don't know where their ears are, but they are either not listening to the distress of the congregations, or they are part of the blocking out of that feeling. There is no unity with regard to what went on at the convention in Minneapolis. It is appropriate and quite timely, I believe, that the Church addresses the subject, for "it" will surface.

If the delegates to the Virginia House of Burgesses and the convention that wrote the Declaration of Independence had adopted the opinion of the cleric in Province 6, we would still be a British colony.

*David E. Connor
Peoria, Ill.*

There is a glaring omission in David Kalvelage's list of "things we know that are happening" in the Episcopal Church since the consecration of the Rt. Rev. V. Gene Robinson. We are welcoming into our parishes individuals and families whose stated purpose for seeking out the Episcopal Church is a desire to worship and raise their children in a community of faith where all people are valued, where the full range of our humanity is not simply tolerated but honored, and where the vow to "respect the dignity of every human being" is taken seriously. And by the way, pledges are up.

*(The Rev.) Betty Hudson
Hastings-on-Hudson, N.Y.*



**It is appropriate
and quite timely,
I believe,
that the Church
addresses the subject,
for "it" will surface.**

Radical Departure

I read with interest the letter from the Rev. Ronald Osborne [TLC, May 23] and see that some clarification is in order.

First, he doesn't mention why many congregations are seeking their own bishops. Of course, the reason is that their bishops have supported V. Gene Robinson along with a broader range of revisionist agenda, and by so doing, they have departed from the one, holy, catholic, and apostolic faith.

Second, these congregations do not want autonomy; rather, they seek faithful leadership.

Third, healthy ministry in higher education is not founded upon the "connectional structures" that "fund" them. No, healthy ministry (in any area) is founded upon the gospel of Jesus Christ.

Fr. Osborne cites "... bishops (who) have gone a long way to accommodate wounded minorities." No. These bishops have wounded these (so-called) minorities (of course, in the greater Anglican community, one might ask just who the minority is), by their radical departure from Christian faith and morals. The reason the life, witness and ministry of the Episcopal Church is "weakened" is not because of "separatist activity," of a "minority," but rather because so many of the leaders of our Church have been involved in a far more serious "separatist activity," that of a radical departure from the catholic faith.

Many faithful will tell the revisionist bishops in their midst that it is separation, not accommodation, that they seek. The cost for years of theological drift and moral relativism is being paid — the thousands of faithful Episcopalians who are seeing their Church torn apart and divided. But their solace should be this, that the Lord Jesus is cleansing his temple, and bringing new life to the Anglican Communion.

(The Rev.) Scott Foresman
St Timothy's Church
Bishop, Calif.

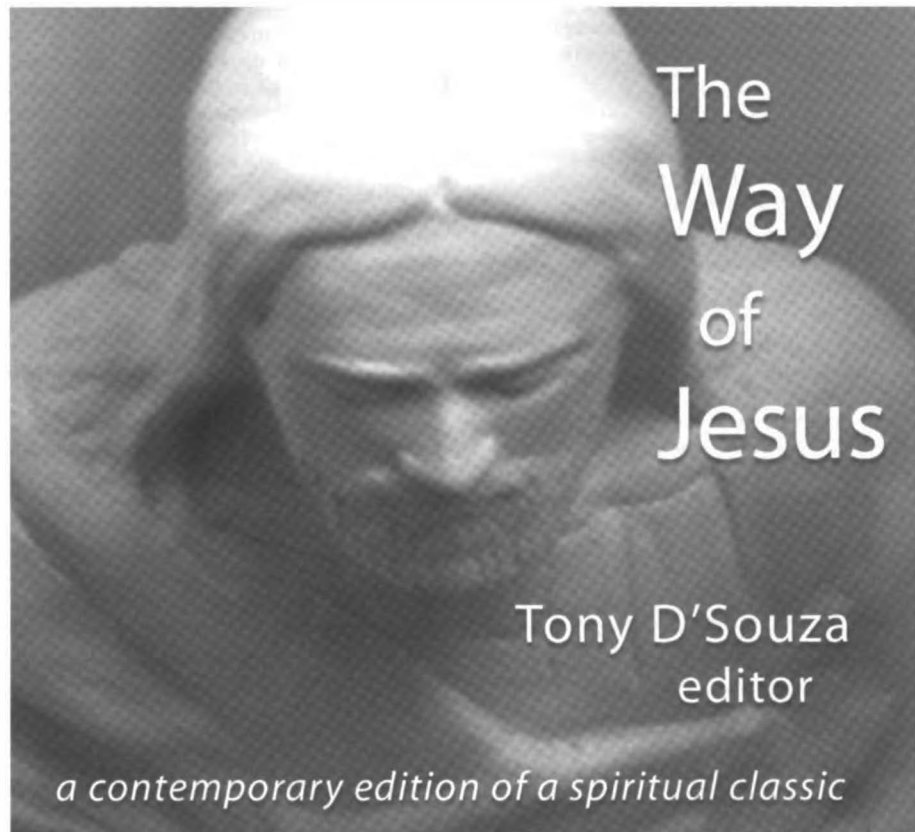
Program Clarified

The Hispanic Ministry Issue [TLC, May 23] was an excellent summary of Hispanic/Latino ministries throughout

our church. In the section on theological education, however, the Hispanic/Latino Program in Theology and Pastoral Ministry, a program of the General Seminary in New York, was mistakenly attributed to the Mercer School in Garden City. Although our GTS logo was reproduced and the reference to the M.Div. degree (which the Mercer School does not offer) probably

made clear to most readers that the program described was at GTS, after the mention of Canon Oliver's service to both institutions, GTS and Mercer, the phrase "at the latter school" should have actually read "at the former..."

Bruce Parker
Director of Communications
The General Theological Seminary
New York, N.Y.



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Appointments

The Very Rev. **Terry White** is dean of Grace and Holy Trinity Cathedral, PO Box 412048, Kansas City, MO 64141-2048.

The Rev. **Patricia E. Whittington** is rector of St. John's, PO Box 746, Columbus, TX 78934.

The Rev. **Clare Yarborough** is rector of Trinity, 241 Broad St., Weymouth, MA 02188.

Ordinations

Priests

West Missouri — **Kelley J. Lackey II**, curate at Grace, 820 Howard St., Carthage, MO 64836.

Deacons

Central Pennsylvania — **David Culbertson, Janice Fritz, Christine Purcell.**

Florida — **Kurt H. Dunkle**, canon to the ordinary, Diocese of Florida; add: 325 Market St., Jacksonville, FL 32202.

Honorary Degrees

Church Divinity School of the Pacific — **Louie Crew**, the Rev. Canon **Joan Butler Ford, Dave Toycen.**

Episcopal Divinity School — **Katya Fells**, the Most Rev. **Michael Geoffrey Peers**, the Rt. Rev. **V. Gene Robinson, Charlie Willie.**

Nashotah House — The Rev. **M. Allen Dickson**, Canon **Josoph A. Kucharski**, the Rev. **Thomas C. Oden**, the Rev. Canon **Nelson W. Pinder**, Canon **John R. Stroge.**

Resignations

The Rev. **Caroline Goodkind**, as assistant at St. Mary's, High Point, NC.

The Rev. **Scott Helferty**, as rector of Grace, New Bedford, MA.

The Rev. **Deven Hubert**, as assistant at Holy Comforter, Burlington, NC.

Retirements

The Rev. **Carol J. Burgess**, as deacon at Penick Village, Southern Pines, NC.

The Rev. **Seth M. Deleery**, as rector of St. Richard's, Round Rock, TX.

The Rev. **Judith Krumme**, as rector of Emmanuel, Braintree, MA.

The Rev. **William S. McInnis**, as chaplain at Penick Village, Southern Pines, NC; add: 306 W. Ashe St., Southern Pines, NC 28387.

Deaths

The Rev. **Lee Marriner Adams**, rector emeritus of St. Timothy's Church, Houston, TX, died April 3. He was 77.

A native of San Antonio, TX, Fr. Adams graduated from the University of Texas and Virginia Theological Seminary. Following ordination to the diaconate in 1952 and to the priesthood in 1953, he spent nearly his entire ordained ministry in Texas, with the exception of 10 years as vicar of St. John's, West

Point, GA. Among the churches he served in Texas were All Saints', Stafford, as rector from 1975 to 1982, and St. Timothy's, Houston, where he moved in 1982 and remained until 1989 when he retired. Surviving are his wife, Barbara, and four daughters.

The Rev. **Margaret Phillimore**, 88, first woman to be ordained to the priesthood in the Diocese of West Virginia, died March 15 in Seattle, WA, where she resided.

Born in Wheeling, WV, Mrs. Phillimore was a graduate of Smith College and Queens College. In 1977, five days after the canon legalizing ordination of women went into effect, she was ordained priest. She had been ordained deacon in 1975. She served in six of West Virginia's eight deaneries, mostly as an interim rector or vicar. She retired in 1985 and was associated with St. Matthew's, Wheeling. She is survived by her daughter, Debbie, and three granddaughters, Margaret, Elizabeth and Alison.

The Rev. Canon **Spencer P. Edwards**, 86, rector emeritus of St. Margaret's Church, South Gate, CA, and headmaster emeritus of the Gooden School, Sierra Madre, died April 26.

Canon Edwards was born in Idaho Falls, ID, and educated at UCLA, University of Chicago and Church Divinity School of the Pacific. Following service as a colonel in the Army, he was ordained deacon in 1965 and priest in 1966. He served a number of congregations and chaplaincies in the Diocese of Los Angeles, and was for a time president of the Texas Military Institute. He retired in 1987. He is survived by his wife, Elizabeth, and six children.

The Rev. **Paul E. Cosby**, of West Point, GA, a retired priest of the Diocese of Albany, died April 22 following a stroke. He was 73.

Fr. Cosby was a native of Birmingham, AL, and was ordained in the Diocese of Alabama following his education at Birmingham Southern College and Vanderbilt University Divinity School. He served a number of congregations and was rector of the following parishes: St. John's, Pascagoula, MS, 1978-86; Trinity, Baton Rouge, LA, 1986-88; and St. Paul's, Troy, NY, 1989-93. In recent years he was involved in interim ministry and as assisting priest at St. John's, West Point. Fr. Cosby was known as an advocate for social justice. He was active in civil rights marches in Alabama in the 1960s and in recent years spoke against war. He and his wife, Emily, were involved with Episcopal Peace Fellowship groups. Fr. Cosby is survived by his wife and two children.

Next week...

The Argument for Rights

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.**

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POSITIONS OFFERED

FULL-TIME RECTOR: *Christ Church, Cooperstown, New York.* Pastoral-sized parish interested in moving to program-sized church in a historical community. Area has considerable cultural and educational opportunities. Parish is interested in a caring, energetic pastor who makes the Gospel message relevant to our lives, provides pastoral care, and develops and administers programs which help parish members grow spiritually—tying in with our current outreach programs at the local and international levels. Rectory is provided. Excellent school district. Financially sound congregation wants to increase membership through more attractive programs for families. A Parish Profile available upon request, or consult our website at www.christepiscopalcooperstown.org.

If there are questions about the position, please contact **John Clow** at jclow@stny.rr.com. Please send in applications by August 15, 2004 to Canon **Kay C. Hotelling, Episcopal Diocese of Albany, 68 S. Swan Street, Albany, NY 12210** or E-mail: kchotelling@albanydiocese.org.

PART-TIME OR RETIRED PRIEST: *Door County, Wisconsin.* St. Luke's, Sister Bay, the newest mission in the Diocese of Fond du Lac, offers an attractive pastoral/liturgical care opportunity to a part-time or retired priest who can readily adapt to a resort region that features the finest in music, art, theater, sports, dining, lodging, and a variety of educational venues—and where seasonal population patterns define church attendance.

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Package includes competitive salary, housing allowance, medical insurance, and a guaranteed sense of fulfillment in pastoral ministry. Resumes and profiles will be accepted until position is filled. Send inquiries to **Steve Elliott, 2619 Settlement Road, Sister Bay, WI 54234.** PH: (920) 854-4220. E-mail: stemarkelli@dcwis.com.

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.stpeterdelmar.net. To apply, send letter and resume to **Youth Pastor Search Committee, St. Peter's Church, PO Box 336, Del Mar, CA 92014.**

FULL-TIME RECTOR: St. Anne's Church is a debt-free pastoral-sized parish located in a high growth area of suburban Fort Worth, Texas. We serve an economically diverse area with an active community outreach and a vibrant Hispanic Ministry. We seek a rector who can help us manage the transition from a pastoral to a program parish. Send inquiries to **Tony Hiatt, Senior Warden, St. Anne's Episcopal Church, 6055 Azle Avenue, Fort Worth, Texas 76135.** E-mail: tonyhiatt@yahoo.com.

POSITIONS OFFERED

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 RECTOR: *St. George's Episcopal Church, Nashville, TN.* This vibrant corporate parish is the largest church in the Diocese of Tennessee, with 2,200 communicants and has an annual operating budget of \$2 million. Our new rector must be a compelling preacher. In addition, the rector must select and develop an effective clerical staff, which currently consists of 3 associate rectors and 3 priest associates.

The rector will oversee all Christian education and religious formation programs, as well as teach some of the educational offerings. The rector will direct all aspects of worship, liturgy and music. S/he will promote outreach programs and provide pastoral care. The rector must, with assistance from staff, manage all components of parish administration, including planning, program design and implementation, stewardship, communications, organization and delegation of responsibilities.

For more information on the parish, visit our website at www.stgeorge-nash.org. Please send recommendations or resumes to: **Rector Search Committee, P. O. Box 50616, Nashville, TN 37205.**

Email: stgeorgrectorsearch@comcast.net.

FULL-TIME YOUTH MINISTER: The Church of the Good Shepherd, Augusta, GA, is seeking a trained, preferably experienced person for this full-time position. We are an active congregation, average Sunday attendance of 585, situated in an older, established neighborhood. J2A (grades 6-12) was fully implemented during the eight-year tenure of our past Youth Minister. The fourth overseas pilgrimage is scheduled for this summer. The parish is looking forward to moving this fall into a new parish house with great space for youth ministry.

For further information or to send a resume, contact **Robert Fain, 2230 Walton Way, Augusta, GA 30904.** PH: (706) 738-3386, or E-mail: rdfain@goodshepherd-augusta.net.

FULL-TIME RECTOR: St. Petersburg, FL's, oldest community of faith - St. Bartholomew's - seeks full-time rector for large pastoral parish committed to traditional catholic liturgy, excellent music and serious preaching. Founded in 1887 and worshiping in beautifully restored building, St. Bart's is a growing community consisting of year-round and seasonal members diverse in age, race and life-style. Expanding Montessori school serves 3 thru 10-year-olds. Send resume and CDO profile to **Search Committee, St. Bartholomew's Church, 3747 34th St. S., St. Petersburg, FL. 33711-3836.**

FULL-TIME ASSISTANT RECTOR: Saint Thaddeus, a parish in transition from program to resource size, is seeking a dynamic priest to join our ministerial team. If you are in search of a position in which you will share in Christ's ministry to the extent your gifts will allow, consider this as your call. Aiken is a beautiful cosmopolitan community in the Diocese of Upper South Carolina. Competitive compensation package. Consider being part of this vibrant and God-filled community of faith by sending your resume and CDO profile to: **The Rev. Leon Mozeliak, Rector, St. Thaddeus Episcopal Church, 125 Pendleton Street, SW Aiken, SC 29801** Fax: (803) 648-2991 Website: www.stthaddeus.org

POSITIONS OFFERED

FULL-TIME UPPER SCHOOL CHAPLAIN: All Saints' Episcopal School, a K-12 Parish Day School, is seeking a full-time chaplain for our Upper School Division. The candidate should be an ordained priest with some experience ministering to youth. The Upper School Chaplain is responsible for providing pastoral care and counseling to our high school students, families, and staff; leading daily chapel services and a weekly Eucharist; participating on the Health Team to assess the health needs of our students and to provide an additional safety net for our students; and teaching religion classes.

Please apply with resume and cover letter to **The Rev. Mel Bridge, Chaplain, All Saints' Episcopal School, 8200 Tumbleweed Trail, Fort Worth, Texas 76108.** PH: (817) 246-2413.

FULL-TIME ASSISTANT PRIEST: A warm, friendly, outgoing, ministry-driven priest is wanted for growing and dynamic Episcopal church and school in the Pacific Northwest. We are looking to fill this assistant priest job as a long-term position. Candidate should be ready to jump right in and hit the ground running. There is more opportunity and work than our rector can cover, so we need you. For more information, please check our website at www.stmarysepiscopal.com or contact the head of our search committee at lisaunders@comcast.net.

POSITIONS WANTED

SEEKING INTERIM ASSISTANT POSTION: For Program or Corporate-sized parish. Skills include stewardship education and development, planned giving, lay leadership and staff training. Thirty years experience. Interim Ministry trained. **Available in fall of 2004.** Email at thurstoc@spiritone.com.

RELIGIOUS JEWELRY

HISTORIC CROSS: Hand wrought crosses of antique nails from historic register parish. On leather lanyard, postpaid \$20. **St. Mary's Episcopal, 1307 Holmes, Kansas City MO 64106.** www.stmaryskcmo.org.

TOURS / PILGRIMAGES

Celtic Pilgrimage to Ireland with Marcus Losack. Itinerary: Newgrange, Tara, Saul, Downpatrick, Nevein, Kells, Monasterboice, Dublin, Glendalough, Castledermot, Moone. Contact: **Therese Elias, OSB, 4220 Mercier, Kansas City, MO 64111.** PH: (816) 561-6855. Website: www.celticpilgrimage.org.

VOCATIONS

Judean Brothers: The Monastic Congregation of Saint Jude, PO Box 2235, Wilmington, CA 90748-2235.

LIVE LIFE DEVOTED TO GOD: Community of the Ascension, PO Box 143, Upper Fairmount, MD 21867 (410) 621-0709 www.dioceseofeaston.org.

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service - combining the contemplative and the active. For more information visit our website at www.orderofsaintjoseph.org, or write: **Saint Joseph House, 114 Live Oak Drive, Natchez, MS 39120.**

WANTED

SEEKING SCHOLARSHIP ASSISTANCE: Rural postulant couple with young children and parishioners of Grace Church, Chillicothe, MO, seek educational assistance. Entering Virginia Theological Seminary this fall. If you know of any churches or Episcopal organizations that offer special scholarship assistance, please call Chip or Lisa Graves at (660) 646-7202. E-mail: jhipper@greenhills.net

CHURCH
directory
KEY

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

Summer CHURCH DIRECTORY

AVERY, CA

(Calaveras Big Trees)

ST. CLARE OF ASSISI Hwy. 4
The Rev. Martin Leonard Bowman, v (209) 754-5381
St. Francis Memorial Garden & Pet Cemetery
Sun High Mass 9

PACIFIC GROVE, CA

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

PASADENA, CA

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

SAN FRANCISCO, CA

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

ROXBURY, CT

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

MILFORD, DE

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

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CHRIST CHURCH CHRISTIANA HUNDRED
www.christchurchde.org (for directions) (302) 855-3379
The Rev. Dr. John Martiner, r; the Rev. Heather Patton-Graham, assoc.; Barbara Jean Brown, Christian Formation
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

WASHINGTON, DC

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

COCOA BEACH, FL

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

JACKSONVILLE BEACH, FL

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

STUART, FL

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

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9-4 Mat. 10 Eu

SAVANNAH, GA

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

WOODBINE, GA

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

HONOLULU, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
ascensionchicago.org (312) 684-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 80 Akerside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r
Sun Eu 10:15. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 387-4597
(Thirty Minutes from the Chicago Loop)
Canon C.R. Phelps, S.S.C., r
Sun Mass (Sung) 10, E & B (1st Sun) 6

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 638-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1
(All service times SEPT thru MAY)

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 685-6822
2919 St. Charles Ave. On the street car line at the corner of 6th St.
www.ccnola.org
The Very Rev. David duPlantier, dean
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Summer CHURCH DIRECTORY

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

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

AVALON, NJ

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

CAPE MAY, NJ

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

NEWARK, NJ

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

CARLSBAD, NM

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

ROSWELL, NM

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

SANTA FE, NM

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The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Joan Garcia, d; Dr. Stamford Lehmsberg, music director.
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Roseary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200
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SALEM, NY

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

UTICA, NY

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

WESTHAMPTON BEACH, NY

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

ASHEVILLE, NC

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

SAINT MARY'S

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

FREMONT, OH

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

PORTLAND, OR

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

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8269
Sun Mass 9:30. Weekdays as announced
Sacrament of Penance by appt.

WILLIAMSPORT, PA

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

CHARLESTON, SC

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

COLUMBIA, SC

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

PAWLEY'S ISLAND, SC

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61 Baskerville Dr. www.hcfm.us
E-Mail: holycross@sc.rr.com
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole, asst.
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CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Ben Nelson, asst
Sun 8, 9, 11:15 & 6

SAN ANTONIO, TX

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

TEXAS CITY, TX

ST. GEORGE'S 510 13th Ave North (409) 945-2583
The Rev. Millin H. Dove, Jr., r www.stgeorges-tc.org
Sun H Eu 8 & 10:30 Wed H Eu 8:30

BAYFIELD, WI

CHRIST CHURCH (1670) 125 N. 3rd St.
The Rev. Dennis Michno, the Rev. Muffy Harmon, d
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

HAYWARD, WI

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

MILWAUKEE, WI

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818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
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RICE LAKE, WI

GRACE CHURCH (715) 234-4226
119 W. Humbird St. Fax: (715) 736-1715
Website: www.gracechurch-ricelake.org
The Rev. Frederick R. Engdahl Jr., r
Sun H Eu 9 (H/A); MP M-Th 8 in St. Mark's Chapel (H/A & A/C); Sat H Eu 4:30 St. Mark's Chapel

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 969-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
Sun Worship 11. Sun School 9:30

The Living Church is pleased to
announce a special issue on

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July 18, 2004

Closing Date: 6/18/04

Call Tom Parker @ (414) 276-5420

ext. 16 or E-mail to

tparker@livingchurch.org.

"I'm the Church Mouse Who Roars"

The Living Church is pleased to announce a new, special issue dedicated to

TECHNOLOGY & RESOURCES


— August 15, 2004 —

Another first for TLC, this issue will help churches and individuals use technology for the good of their day-to-day life and ministry. Among topics to be addressed: making the most of a parish website, tapping into the value of online ministries, and using computers in parish operations. For the technologically intimidated (isn't that most of us?), we'll bring a light touch.

This is an excellent issue for advertisers marketing church software, online ministries, published works, special event information and those who want to drive the TLC readers to their websites.

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REMINDER: The Fall Parish Administration issue is September 5 (you know, the big issue with the *double circulation!*) Make your space reservations early, as space will be limited.
Closing date is August 6.