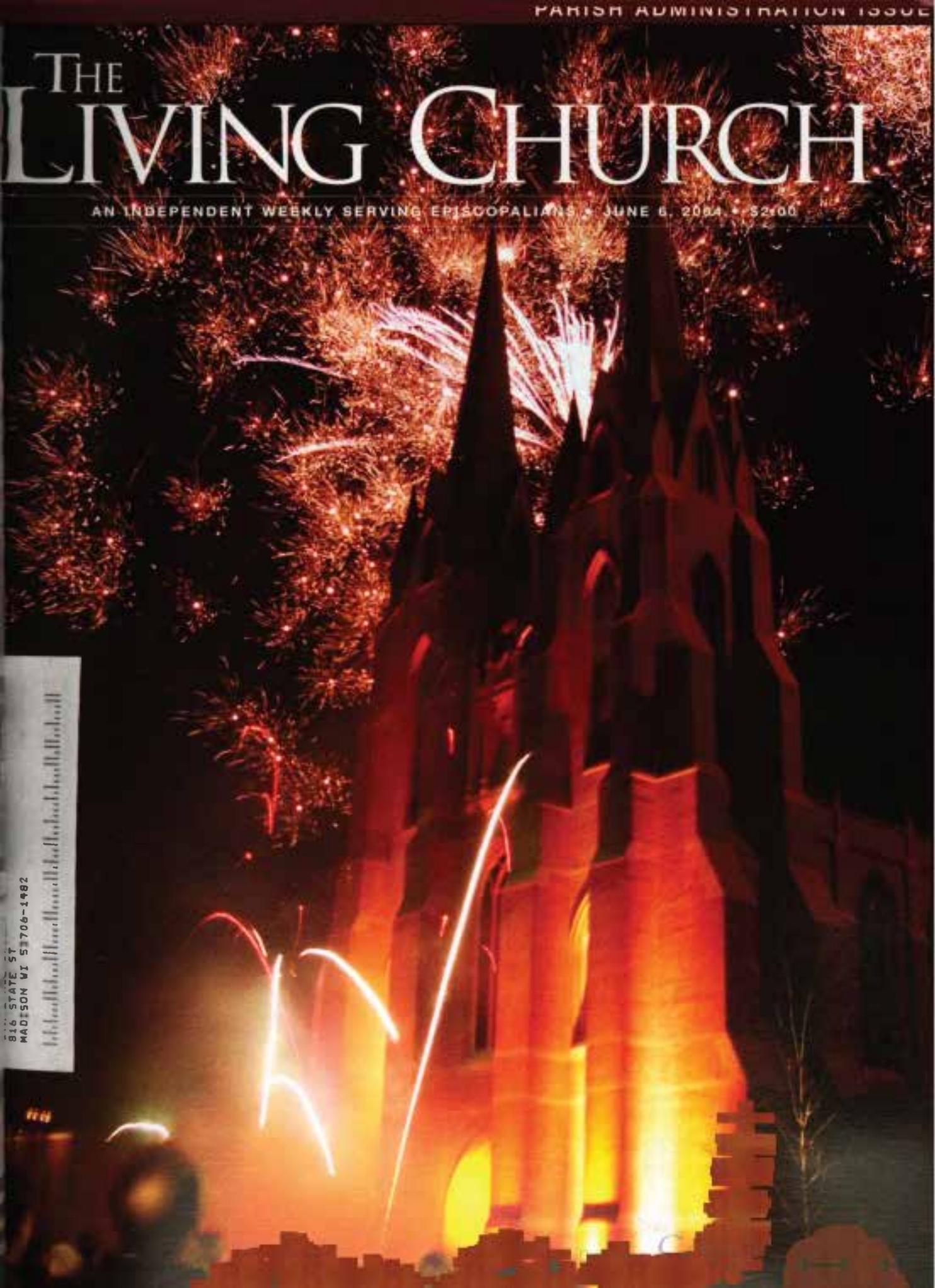


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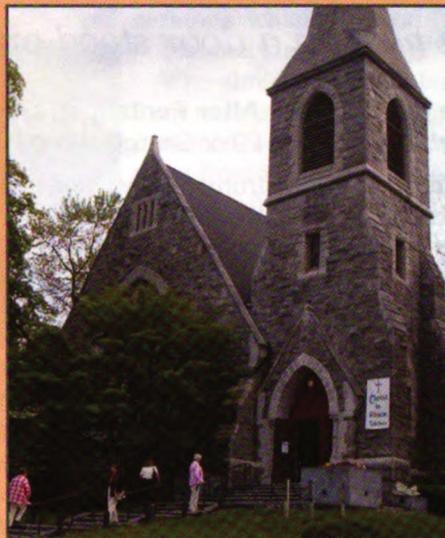
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Volume 228 Number 23

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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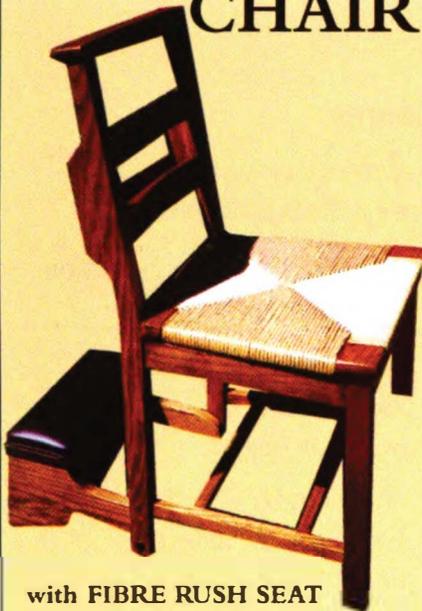
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The Cover

Fireworks illuminate the new building of St. Martin's Church, Houston, Texas, which was consecrated at a service May 16.

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SUNDAY'S READINGS

Humanity and the Life of God

'In heaven a door stood open.' (Rev. 4:1).

The First Sunday After Pentecost: Trinity Sunday, June 6, 2004

Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11)12-15

The lesson from Revelation describes the glory of heaven. Though of course the images are inspired and poetic and not literal, the vision is foundationally true: At the heart of the experience of heaven is joy-filled, exhilarating worship. Perhaps at times on Earth, worship can be an uplifting, transcendent experience, but even at its very best it is but a pale anticipation of the reality.

In the lesson, after the visionary is admitted to heaven, he sees first of all many signs of splendor: jewels, thrones, fine garments, and radiance with overwhelming glory. He also sees the four living creatures, representing the unending worship that all Earth gives – even the beasts, both wild and tame. Finally, he sees the 24 elders (symbolizing the 12 tribes of the Old Testament and the apostles of the New Testament) who represent the worshiping community of all the redeemed of all time. Though they wear crowns and fine linen and sit on thrones, they endlessly offer these things to the One who is – the Lord God the Almighty (Rev. 4:8).

The unceasing worship they render begins with “Holy, holy, holy,” itself a quotation from today’s lesson from Isaiah. In this lesson is recounted the

vision in which Isaiah received his call and responded to it. The vision of the heart of heaven described in the lesson from Revelation is introduced here with the six-winged creatures singing aloud the praises of God. Without the benefit of the fulfillment of redemption known in the New Testament, rather than joining in the praises Isaiah is dumbfounded by his vision, and becomes afraid. Yet after he is forgiven and cleansed and then hears the voice of the Lord asking “Whom shall I send?,” he answers boldly, “Here am I. Send me!” (Isaiah 6:8).

Worship in this instance leads to hearing a call to service and boldness to answer it. Finally, in the lesson from John, though there is no vision of the glory of heaven, Jesus provides a glimpse of the very life of the One who is on the throne. Here is the reason for worship, the only reason human beings were created. The Spirit will glorify the Son by taking what is the Son’s – namely, all that the Father has – and declare it to the disciples. Even more than in the other lessons with their more magnificent imagery, here we have human beings receiving a promise of sharing in the inner life of God himself.

Look It Up

Psalm 29 presents many images of divine “thunder” and “power,” and of created things shaking and writhing. How does this square with the last line of the psalm in which the Lord gives his people “the blessing of peace”?

Think About It

What is it that cleanses the mouth of Isaiah? Where does it come from? Who brings it? What does it mean? What are the several implication of this act?

Next Sunday

The Second Sunday After Pentecost (Proper 6C), June 13, 2004

2 Sam. 11:26-12:10,13-15; Psalm 32 or 72:1-8; Gal. 2:11-21; Luke 7:36-50

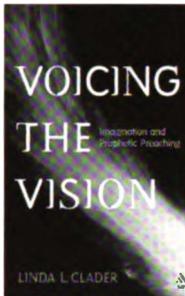
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Voicing the Vision

By Linda L. Clader.
Morehouse. Pp. 176. \$16.95.
ISBN 0-8192-1932-0.

This is a book about preaching, written by one who taught classical literature for 20 years and has been teaching homiletics at an Episcopal seminary (CDSP) for 13 years. It could be very academic, but instead it is personal, filled with glimpses of her inner life and countless experiences and insights that reveal her creativity, imagination, and openness to the way the Holy Spirit fills the empty spaces in life.

Some authors write to be read. I found this book hard to read until I realized that Linda Clader is writing to be listened to. This is true in the early chapters about "Inspiration" and "The Language of the Spirit" which are more homiletical than didactic. How-



ever, it is most effective in the later chapters where she weaves technique and rhetorical devices in with actual sermons which illustrate the points that she is making.

Who should read this book? I am not sure that a beginning preacher would get the same thing from it that this reviewer gleaned after 50 years in the pulpit. It opens new avenues for letting the Spirit speak to both preacher and listener.

(The Rt. Rev.) *David B. Reed*
Louisville, Ky.

Mission in Acts

**Ancient Narratives
in Contemporary Context**

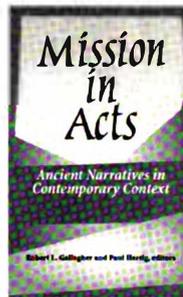
Edited and with an introduction by Robert L. Gallagher and Paul Hertig. Orbis Books. Pp. 332. \$30. ISBN 1-57075-493-4.

This book is comprised of separate chapters by 23 experts (mostly evangelical) in the field of mission, each

commenting on and interpreting from within their respective areas of expertise, a chapter or event in the book of Acts. In their introduction, the editors inform us that, "This interpretive dimension is interconnected with a transformative one through illustrations of the relevance of Acts for contemporary Christian life and missional practice."

Got it? After reading a line like that it's tempting not to slog any further, but if you stopped you'd miss out on a pretty insightful tour of Acts, arguably the most neglected (at least by Episcopalians) major book in the New Testament. Most of the authors are former missionaries now occupying collegiate teaching positions. Despite this, the vast majority of them haven't completely lost touch with the English language.

The chapters follow the narrative of



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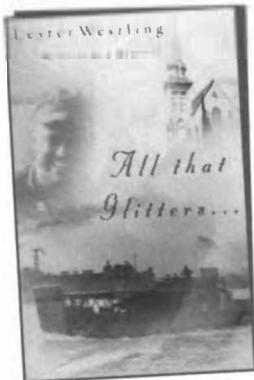
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All That Glitters ... Memoirs of a Minister



By The Reverend
Dr. Lester L. Westling, Jr.

Lessons learned are recorded and heroes of the modern Church are remembered from over a half century of pastoral ministry in the service of the Episcopal Church – as Lay Minister with migrant field workers, as priest serving in the inner city, town and suburban congregations, as overseas missionary, as hospital chaplain and as military chaplain in fierce combat and with our fleet.

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BOOKS

Acts from the Lord's Ascension to Paul's arrival in Rome. The authors generally begin their discussion with a personal account of their missionary work and segue into the biblical story they are commenting on, with generally positive results. Particularly notable to these eyes were Evvy Hay Campbell's discussion of the healing at the temple (she was a nurse in Sierra Leone), Paul Hertig's analysis of the Hellenism of St. Stephen's speech and (despite a weak conclusion amounting to little more than a pinch of incense at the altar of feminism) Paul Walz's discussion of magic and cursing in the New Testament world.

As noted above, the book is not, alas, free of *academicus pretentious*. It's a real hoot to see Christian writers addressing a Christian audience cite their dates in years CE *vice* AD. Still this is a helpful, intelligent, and generally engaging treatment of a topic to which Episcopalians should devote much more attention.

Daniel Muth
Prince Frederick, Md

The First Christian

Universal Truth in the Teachings of Jesus
By Paul F. M. Zahl. Eerdmans. Pp. 138. \$16.
ISBN 0-8028-2110-3

Is Christianity more the faith of Christ, or a religion about Christ? The Very Rev. Paul Zahl makes a useful contribution to this perennial conversation in the present volume. Zahl contends that efforts on the part of many Christian scholars, particularly in the post-Holocaust era, to place the historical Jesus and his teaching squarely within the context of Second-Temple Judaism have gone too far; such teaching, he suggests, runs a risk of portraying two millennia of Christian history as a tragic misunderstanding. *The First Christian* seeks to demonstrate how certain of Jesus' sayings, while clearly originating in a Second-Temple context, contain the kernel of a new teaching which, by the centrifugal force of its implications, grew to become the core moral teaching of the Church.

Zahl, currently dean of the Cathedral



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 **Living the Good News**

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Church of the Advent, Birmingham, Ala., has recently been named head of Trinity Episcopal School for Ministry in Ambridge, Pa. [TLC, May 30]. He is widely considered to be one of the intellectual leaders of both the traditionalist and the evangelical tendencies within the Episcopal Church, so, given the tenor of the present age of the Church, it is not surprising that some partisan sniping at both liberals and Anglo-Catholics should surface in the text. This only serves to announce the author's biases, however, and is thus no real flaw. The book as a whole reads as though it has been adapted from lectures or sermons, and its tone is casual, almost conversational. One is also grateful for the decision to employ actual footnotes, rather than end notes, to present parenthetical remarks and digressions. *The First Christian* should be a useful and thought-provoking read, whatever one's theology or ecclesiastical politics.

Howard Preston Burkett
Austin, Texas

Signing the Scriptures

A Starting Point for Interpreting the Sunday Readings for the Deaf, Year C

By Joan Blake. Liturgy Training Publications. Pp. 197. \$20, paper. ISBN 1-56854-513-4.

The subtitle is important, because indeed this book is a "starting point." Translating from spoken or written English into American Sign Language (ASL) presents many difficulties, as ASL is not a written language. Linguists say that ASL is more akin to Chinese than to English.

The author attempts to put the Year C readings (Roman Catholic version) into ASL concepts and word order. Thus John 13:1 is "Time celebrate Passover, Jesus know near-future die, go-to Father." Such word order makes sense in ASL.

However, this is not a book for someone just learning sign language. ASL is complex and includes facial expressions and body motions. A neophyte attempting to memorize hand motions rather than "internalizing" ASL will only appear foolish. Ms.

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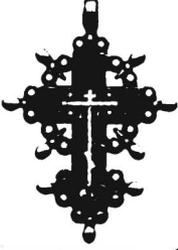
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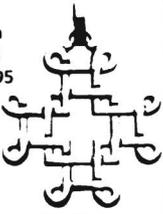
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BOOKS

Blake says in her introduction, "The goal is to stimulate the reader to develop his or her own interpretation, with this book as a guide for those times when he or she just can't nail down an elusive concept or grammatical structure."

Using sign language in a liturgical setting presents many challenges. The service may be conducted in sign language, or it may be interpreted from the spoken or sung word. (Anthems sung in Latin are especially challenging.) Jesus' parables are more successfully put into ASL than, say, readings from the Letter to the Hebrews. The prayer book collects can be especially difficult.

This book would be useful for experienced interpreters, and for clergy and lay persons, already reasonably fluent in sign language, looking for ways to present biblical concepts in ASL.

(The Ven.) Jay L. Croft
Birmingham, Ala.

the testimonies scattered throughout the text against the backdrop of the history of the church in healthcare along with the authors' citations of good health among church goers. Although we noted some potential for violations of church and state separation, we agreed that Koenig, Lawson, and McConnell have succeeded in pointing God's people in the direction of involvement in healthcare ministries, and we liked the appendix filled with contact information.

Readers will discover a fine manual of humanitarian service in this book but keep in mind that the authors have not given us a panacea.

The Essential Parish Nurse

ABCs for Congregational Health Ministry
By Deborah L. Patterson. Pilgrim. Pp. 159. \$18. paper. ISBN 0-8298-1571-6.

Again, this reviewer asked his spouse, for her assessment, this time of a book on parish nursing by the Rev. Deborah L. Patterson. She not only praised the author for development of the text upon biblical foundation, but also for having produced an "excellent readable, and concise resource for congregations and parish nurses."

Both of us felt refreshed by such presentation coupled with the wealth of information culminating in appendices filled with rich resources, sample surveys, and job descriptions.

We recommend this book highly for pastoral leaders who wish to initiate a permanent congregational wellness ministry which will endure as a ministry of diaconal service to people at those intersections where the needs of body, mind, and spirit join together.

Edward F. Ambrose, Jr.
Chula Vista, Calif.

Treasures in Clay Jars

New Ways to Understand Your Church

By George B. Thompson, Jr. Pilgrim. Pp. 207. \$21. paper. ISBN 0-8298-1566-X.

Conventional wisdom over the last century has come to hold that mis-

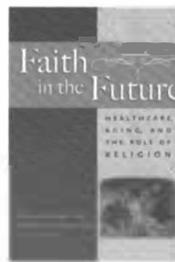
Faith in the Future

Healthcare, Aging, and the Role of Religion

By Harold D. Koenig and Douglas M. Lawson, with Malcolm McConnell. Templeton Foundation Press. Pp. 216. \$24.95. ISBN 1-932031-35-9.

Harold G. Koenig, M.D., and Douglas M. Lawson have partnered with Malcolm McConnell in presenting solutions to the predicament of our aging population and their growing inability to afford health costs. These authors articulate the financial stress upon healthcare facilities while offering suggestions to institutions and patients. Indeed, *Faith in the Future* yields many practicable solutions to the wellness maintenance crisis. Furthermore, the authors discuss prevention of illness while looking toward religion's traditional role in healthcare through volunteering and creating alliances with government and philanthropic organizations.

Because of the uniqueness of the book, this reviewer requested his spouse, Jo A. Ambrose, RN, a parish nurse engaged in hospital chaplaincy, assess this book. She liked



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sionaries must be anthropologists and sociologists alongside being theologians and biblical scholars. This is no less true for bishops, priests, deacons and all who seek to nurture the church and further its

for the future of the Church. The writing is most readable and the challenges most relevant to the needs of the contemporary Church. The lessons are founded on scripture, and the applications pertinent to the actual life of the Church.



ment that the Incarnation is not God's hurried attempt at righting a creation-gone-wrong, but rather "the initiative act of creation prepared for the redemptive joining of the divine life with that of humanity in the Christ." It seems that this is the pivot on which the entire book balances. Incarnational truth and

Bishop Doss makes powerful argu-

mission in our own culture. George Thompson, Jr., writes this book in order to advance this goal.

Thompson sets out in brief compass the implications of social theory (namely, sociology, cultural anthropology, economics, the study of power dynamics, and organizational theory) for congregational life. He includes a wealth of helpful examples and case studies to illustrate each of the concepts he explores. The image of TV detective Colombo as model for pastoral leadership alone may be worth the cover price.

The author makes clear that his intention is to provide church leaders with another tool for their toolbox of ministry skills. He wants to give them another perspective on their congregations, in order to help them lead effectively.

Those whose training did not provide a background in these disciplines will find this a useful and accessible overview. Others familiar with congregational development literature will make connections readily with the ideas presented here. Seminarians, clergy and most parish leaders would be able to make good use of this book.

Overall, this is a fine project which deserves wide readership among those who love and serve the church.

*(The Rev.) Jason A. Fout
St. Joseph, Mich.*

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The Songs of the Mothers

Messages of Promise for the Future
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By Joe Morris Doss. Church Publishing. Pp.
310. \$27.95. ISBN 0-89869-380-2.

The Rt. Rev. Joe Morris Doss has done the Church a marvelous favor in writing this fine scholarly yet practical and challenging book. Basing his challenge for reform on the lives of two biblical women, he weaves a new vision

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BOOKS

spirituality are written large in the lives of Hannah and Mary the Mother of Jesus. For this pivot balances the exegesis of scripture, insights found in the history of the Church, and the wonderment of speculative theological inquiry. And with this commitment to the incarnational, the author steers a healthy course away from some ethereal-otherworldly spirituality and wrestles with the themes of justice, mission, baptism, God's suffering, ministry, and community — all real, earthy realities. He does not avoid the paradoxes of true faith, but meets them head on, with a vision that reforms the Church without deconstructing its foundations.

Bishop Doss also captures the corporate nature of sin and therefore exposes systemic evil for what it is, darkness created by the masses. His vision of accepting sin and forgiveness grounds his work in the applicable provisions of God in Christ.

There is much here of scholarly insight but equally as much of practical meditation. Buy this fine work and delight in its hopefulness for the Church of Christ.

(The Rev.) Jeffrey A. Mackey
Lake Katrine, N.Y.

Apostolicity and Unity

Essays on the Porvoo Common Statement

By Ola Tjørhom, Editor. Eerdmans/World Council of Churches Publications. Pp. 271. \$30. ISBN 0-8028-0969-3.

The Porvoo Common Statement (PCS), drafted in 1992, brought together the Church of England, the Church in Wales, the Scottish Episcopal Church, the Church of Ireland, and Lutheran churches in Estonia, Finland, Iceland, Lithuania, Norway and Sweden in a declaration of communion and common mission among the episcopal national churches of northern Europe. This volume is a collection of essays written by a wide variety of authors for the 10th anniversary of PCS.

The collection opens with a joint foreword by the archbishops of York and Uppsala, who underscore their commitment "to efforts to make our unity ever more visible — in order that the world shall see and believe." This

is followed by essays by David Tustin and Michael Root on the background and history of the PCS in light of wider Anglican-Lutheran relations, including those between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). Next, there are individual accounts of the implementation of the PCS in England, Ireland, Finland, Estonia and Norway, and a series of theological reflections on the significance of the agreement. The book closes with particularly interesting essays by Roman Catholic, Orthodox and Methodist observers of this ecumenical venture. There is even a contribution from a representative of one national church — Denmark — which participated in the conversations pursuant to the PCS but decided against ratifying it, and a consideration of the role of African Anglicans and Lutherans in light of Porvoo.

This is an interesting volume for a number of reasons: for its evidence of serious scholarly energy devoted to ecumenical relations, for the international diversity of its 24 contributors, and for its editors' willingness to examine the strengths and weaknesses of an ecumenical agreement 10 years after the fact. In a time when the secularism of Europe is a frequent topic of articles and discussion, it can only be encouraging that British, Irish, Nordic and Baltic Christians have come together to declare their common faith in the historic structures and doctrines of the church.

Richard J. Mammama, Jr.
Rego Park, N.Y.

Christ! I Want Your Body A Layman's Search for the Church Representing the Teachings of Jesus of Nazareth

By James J. Jordan. 1st Books. Pp. 289. \$13.25 (also available as an e-book, \$4.95). ISBN 1-4107-7101-6.

The shocking title belies this book's sincere search by the author to find Jesus under all the layers of history and church politics. Jordan calls it "A Hand-

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book of Reference Material for the Christian Church alumni and those considering joining them." It reveals many of the difficulties and questions of lay persons who are unable to accept pat answers from the Church about faith and the Christian journey. It would be of interest both to those who are seeking and to those who wonder what seekers are reading and discussing.

Jordan surveys the writing of many scholars in the Jesus Seminar and other historical Jesus writers. He compares the gospel accounts and other non-canonical writings, the development of the creeds, and gives his own conclusions. In the end, Jordan writes his own "gospel according to me" to sum up his investigations.

Although in need of tighter editing, this book is written in an enjoyable and down-to-earth style that shows a serious quest of faith.

*(The Rev.) Ann Fontaine
Lander, Wyo.*

For Those Who Serve

A Devotional for Church Volunteers

By Carol Lee Hall. Pp. 191. \$9.99, paper. ISBN 0-8010-6462-7.

If the Church is the body of Christ, then lay ministry is the muscle. Like any set of muscles, lay ministers can become fatigued, strained and injured in their work. There are shelves of devotional books that serve as balm to these weary muscles. Carol Lee Hall's *For Those Who Serve* adds to the medicine chest.

Writing in a series of vignettes, Hall addresses through example various problems and solutions of lay ministry. Each story begins with a pertinent passage of scripture and concludes with a summary lesson and short prayer. The results overall are satisfying, though they tread familiar ground. The tone of the stories is what one expects from this genre — everyone is earnest, they always state in complete sentences what is bothering them, and there's always a slightly cloying answer to wrap things up. As literature it's banal, but as a tool for encouraging the muscles of the Church to new feats of strength, it's perfectly serviceable.

*Aaron Orear
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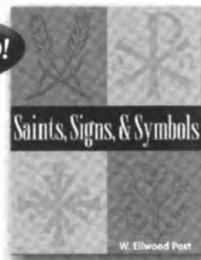
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Prayer Class for Mothers

A group of women who often neglect to care for themselves take time to draw closer to God.

By Martha Eilertsen

One of the reasons I love my job at St. Paul's Church is because of the nursery school. St. Paul's Nursery School reaches out to a wide variety of people in the South Hills of Pittsburgh, attracting a mix of spiritual traditions and Christian denominations.

The children learn about Hanukkah and Christmas in December, Passover and Easter in the spring, and about many other religious customs and celebrations throughout the year. We are fortunate to live in a diverse community, and the children and families who attend the school reflect a broad range of traditions from around the world.

Still, these are families with lots to do. This is suburbia and, as in other suburban communities, the families here are living busy lives packed with music and ballet lessons, sports and play dates. The population here represents people with lots of "extras" in their lives — from the kind of cars they drive to the family vacations they take, these are people who generally have more than most. Or so it may seem.

My son Thomas attends St. Paul's. Through him I have gotten to know several mothers and learn their struggles. Behind the veneer of a fancy car and a pretty house, these are women who struggle with life just like I do.

These are women who don't have enough time in the day to say a prayer or take a deep breath. They are women who have forgotten about themselves and their own souls because they are too busy taking care of their families' needs. Like other women, some have grieved the loss of a child, the loss of a marriage, and the diagnosis of cancer. Like everyone else, these women need to be reminded that God loves and cares for them.

One day last winter, it occurred to me that God was calling me to teach a prayer class at St. Paul's. I asked the director for permission and her response was more than enthusiastic. Two weeks later, I began the 45-minute course in the chapel with six women. I advertised to the nursery school community, billing it as a time of quiet and reflection. Though we were small in number, every woman there was eager for time set aside to be quiet with God.

Our prayer time was structured around two principles: learning to breathe deeply into a relaxed mode, and praying the Jesus Prayer. At first I played background music to cut down on the commotion in the next-door classroom, but by the third week I noticed that the group could focus, breathe, and pray together simply by gazing at a candle. We always had a brief check-in time at the beginning

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from God.”

of the session, I usually asked if anyone had practiced her prayer during the week, and offered suggestions on how to ease into a conscious life of prayer. The end of the sessions was always different. Sometimes, someone would want to talk about an issue or image that came up for her during prayer. Other times we would talk about our kids. We often laughed and cried together.

We followed the Spirit, and for 45 minutes on Thursday mornings, we prayed and grew closer to God and to one another. We were four Episcopalians, one Presbyterian, one Lutheran, and one Roman Catholic who found commonality in our search for quiet, intentional, prayer time. We learned that prayer can and does happen when time, however brief, is set aside, allowing us to be deliberate about our spiritual search.

Perhaps what told me most that our prayer time was working was when a teacher commented once after a session, “You all look so relaxed. Are you getting massages in there?” “Yes,” a chuckling group member responded, “that’s what it feels like to me — a spiritual massage from God.”

Each week when we open the door of the chapel and leave to collect our children, someone always comments on how relaxed we look. Sometimes I think that if 45 minutes can do this, imagine what would happen if we prayed for an hour. But I won’t push my luck. Time is of the essence here. What’s important is that we are praying. I know that time spent in prayer benefits our selves, our families, and our world. I believe that other people can see this and that they too deeply desire to draw closer to God. We only need offer them a way. □

The Rev. Martha H. Eilertsen is associate priest at St. Paul’s Church, Mt. Lebanon, Pa.



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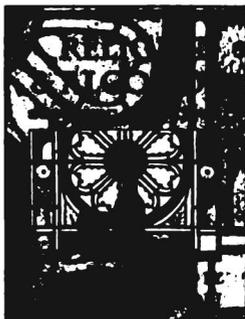
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Mission vs. Parish

*One person's observations in being
part of both types of church.*

By Howard M. Tischler

My experience in the Episcopal Church over the past 22 years has taken place in two distinctly different settings. I have experienced during this time an interesting contrast between membership in a 2,000-member well-established parish church and membership in a five-year-old mission congregation of about 200. My wife and I were members in the large resource parish for approximately 20 years and have been in the mission church for four. Here are my impressions of the similarities and the differences between the two congregations:

Let's start with theology. The parish church had a very diverse group of members from a theological standpoint. There was a small percentage who had what I call a personal relationship with our Lord and wanted to talk about it. Then there was a large percentage who felt comfortable acknowledging Jesus as Lord and Savior and worshiped accordingly through the use of the Book of Common Prayer 1979. Finally, there was a significant group I'll call revisionists who were uncomfortable with the Easter story and probably could easily identify with Universalists and Unitarians.

The mission church has a much larger percentage of members who talk about a personal relationship with our Lord. The mission church also is much more intentional about being a praying church than the parish was, having an unpaid prayer coordinator on staff. The mission church, like the parish church, has a large percentage who acknowledge Jesus as Lord and Savior and worship accordingly. The mission church has no one to my knowledge who is uncomfortable with the Easter story.

The parish church leaned toward being issues-oriented.

Both the parish and the mission are outreach-sensitive.

The mission congregation is much more focused on welcoming new people and assimilating new people. My

wife and I found both congregations to be friendly. But in the case of the larger parish church, it probably takes significantly longer for a newcomer to experience that friendly feeling.

The mission church, being relatively small, requires considerably more participation from the membership in the various functions of the congregation than did the large parish church. One could easily get lost in the parish.

The mission is meeting in a middle school cafeteria with set up and take down of the worship space every Sunday. The parish church has a beautiful physical plant, formal in its architectural setting. However, I find the worship experience in the mission church as satisfying as I found worship in the parish church. The mission church uses a Power Point projection system for Rite II Eucharist, lectionary, and singing (equal mix of Hymnal 1982 and praise music) while the parish church used the Book of Common Prayer 1979 for Rite I and Rite

II Eucharist and Rite I Morning Prayer, a printed bulletin with lectionary and the Hymnal 1982 with a world-class music program.

The preaching in the mission church is very biblically oriented while the parish church was somewhat biblically oriented but also regularly questioning of, and antagonistic to, scripture.

The parish church, for most of the years we were there, did not have regular adult scripturally oriented education programs on Sunday mornings. The mission routinely offers such programs. Both congregations offer Alpha courses and mid-week Lenten series. Both also offer Christian education for children on Sunday mornings and opportunities for the youth to meet during the week.

The socio-economic makeup of the two congregations is similar; however, the parish church had a number of very high income members. The average

pledge of the mission church, though, is substantially higher in dollar amount than that of the parish. Both the parish and mission have been or are currently involved in large capital campaign projects; the parish church is a member of the Consortium of Endowed Episcopal Parishes.

The parish church had three different rectors during our two decades there. My involvement as an active member and warden in both congregations has shown me how incredibly important the choice of rector or vicar is for the leadership and direction of the congregation. As for a new-plant mission congregation, it is safe to say that the vicar must have guts, a definite sense of a call to launching a new congregation, and a multitude of gifts to serve the Lord effectively in that type of setting.

However different the two church environments, both congregations have contributed greatly to my growth in the Lord. □

Howard M. Tischler is a member of Hope Church, Albuquerque, N.M.

However different the two church environments, both contribute greatly to growth in the Lord.

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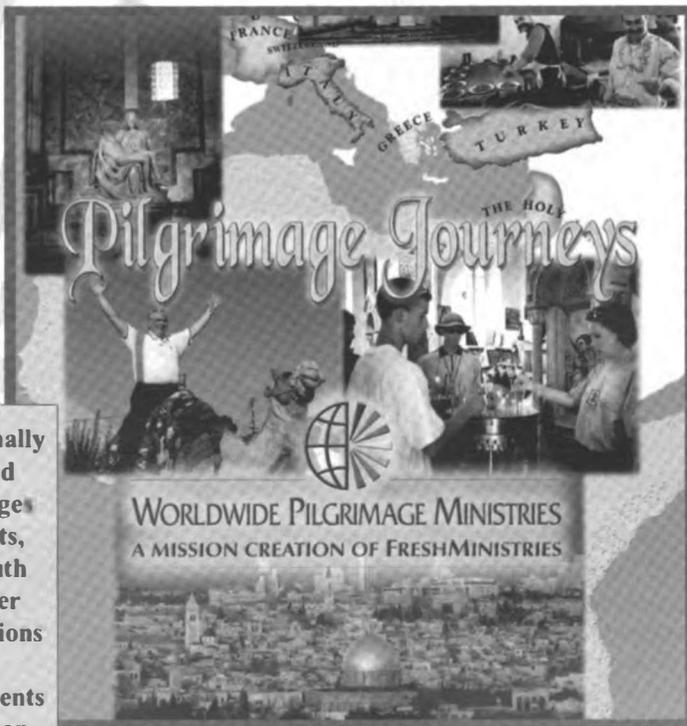
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Bishop Duncan's Action to License Called Illegal

The Bishop of Pittsburgh, the Rt. Rev. Robert Duncan, has been widely criticized for authorizing a retired bishop of the Reformed Episcopal Church (REC) to perform a confirmation service on his behalf. Section I, Canon 17.1(c) of the national church canons stipulates that confirmation must be done "by a Bishop of this Church or by a Bishop of a Church in communion with this Church."

Progressive Episcopalians of Pitts-

burgh (PEP) complained to Presiding Bishop Frank T. Griswold May 13, asking that Bishop Duncan be disciplined for licensing the Rt. Rev. Daniel G. Cox, a retired REC bishop now living in Baltimore, to celebrate the Eucharist and confirm 13 adults at St. Michael's in the Valley Church, Rector, Pa., on May 9.



Bishop Duncan

Formed in 1873 after members of the evangelical party withdrew from the Episcopal Church over ritual and theological disagreements, the 14,000-member Reformed Episcopal Church is an "Anglican" denomination not in communion with the Archbishop of Canterbury. Ecumenical dialogue between the Episcopal Church and the Reformed Episcopal Church has quickened in recent years. Resolution D047 from the 2000 General Convention commended moves toward re-establishing full communion between the separated churches while the 2003 General Convention "received with thanksgiving" news of the continued dialogue.

PEP President Lionel Deimel wrote Bishop Duncan, accusing him of breaching church law. "We believe that your actions demonstrate a pattern of continuing indifference to the constitution and canons of the Episcopal Church, and that your support of others showing similar disrespect for the order of the church are unworthy of a bishop or other minister," the letter stated.

The decision to invite Bishop Cox arose from a suggestion made by St. Michael's rector, the Rev. Jim Simons, as neither Bishop Duncan nor Assistant Bishop Henry Scriven was available May 9 to take the service.

In a statement given to TLC, Bishop Duncan noted that he was merely being "faithful to a decades-long effort by Episcopalians and members of the Reformed Episcopal Church to heal a 131-year-old breach in the Anglican family."

"Confirmation," wrote Bishop Duncan, "is primarily a sign of an adult individual's relationship with the whole Christian church, not just a particular portion of it." Episcopalians, he argued, "have acknowledged this for decades by not requiring individuals confirmed in other denominations to be reconfirmed when they enter the Episcopal Church."

(The Rev.) George Conger

Community Is Lacking, Says Dean Werner

The Very Rev. George Werner, president of the House of Deputies, addressed the conference of the Consortium of Endowed Episcopal Parishes (CEEP) at its May 5-8 meeting in Atlanta. He spoke about some of the struggles within the Church expressed by the people he has met during his travels since General Convention.

"We are at a time when people are yelling and few are talking to each other," he said. "When I was presiding over the Gene Robinson debate [at General Convention], the people were magnificent, but one person would say their piece and another would respond. There was no dialogue ... [Yet the] gospel is based on community."

Dean Werner, who served as dean of Pittsburgh's Trinity Cathedral for 20 years, described St. Paul as a "wounded healer" who, because of his experiences, saw things in a different way. "We — like Paul — are all on a pilgrimage and we have all changed in every year of our lives," he said. "We are not only called to a people and a place but to a time in God's history ... [and] we have an obligation to look at what it means to be part of a family and community."

Because he is often confronted with the comment that "those people in

New York have done this," Dean Werner told participants in a workshop that he likes to remind people how the Episcopal Church really works. "We have a system where any major decision is made by voting in orders so that any decision is not just made by a majority of halves," he said. "When we gather, we have to agree between the House of Bishops and the House of Deputies. Both houses have to concur."

Furthermore, he explained, in the House of Deputies clergy and lay deputies must also concur, otherwise legislation doesn't pass. In a vote by orders, the chair of a diocesan deputations polls each deputy in each order. If two vote yes and two vote no, the deputations in that order is counted as "no." In that way, the system leans in favor of an overall "no" vote. Thus, Dean Werner said, even if all the clergy voted in favor of a particular measure, if the laity defeated it by one vote, it wouldn't pass.

The Most Rev. Clive Handford, Presiding Bishop of the Episcopal Church in Jerusalem and the Middle East, gave a workshop on Christian/Muslim reconciliation in the Middle East, bringing the message that "we need to tease out the things that unite us."

Episcopal News Service contributed to this article.



Dean Werner

Parish Hall at Connecticut Church Destroyed in Fire

The first thought on the Rev. Gail Keeney-Mulligan's mind was neither a second Pentecost or terrorism after she heard a loud bang and then a whoosh of air from the parish hall basement of St. John's Church, New Milford, Conn., on May 8. Momentarily, she assumed someone had slammed shut the double doors leading outside.

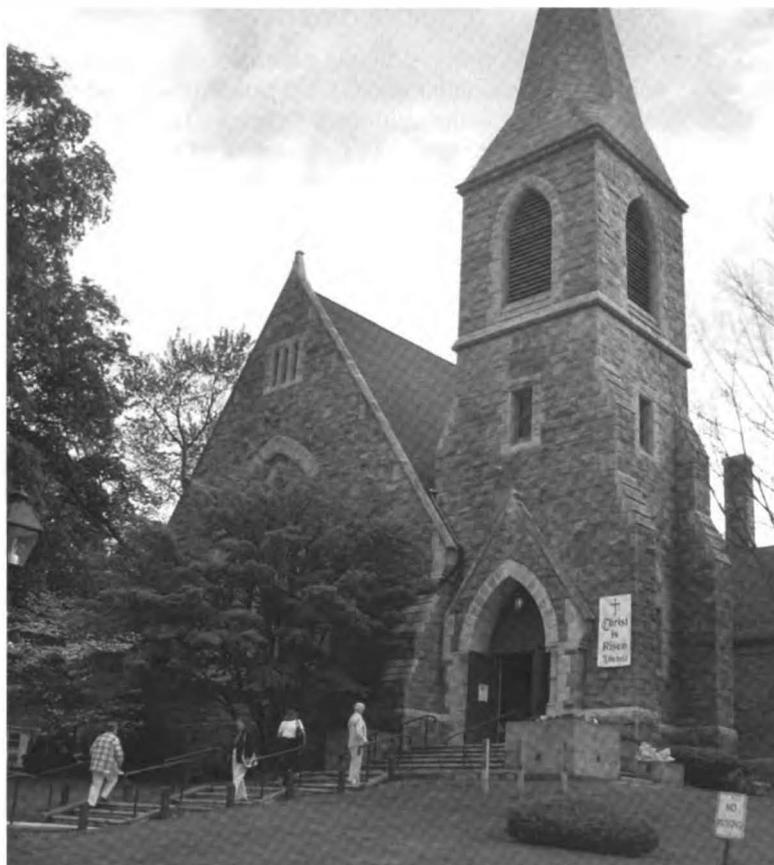
The bang turned out to be an explosion, and the whoosh of air the backdraft caused when tightly stored, rubber-foam gymnastic mats reached the ignition point. Before that Mother's Day evening was over, all four people inside the building at the time would escape safely, but a huge fire would engulf the 50-year-old parish hall. Six fire units amounting to nearly 100 fire personnel were able to save the 200-year-old church building from all but minor damage. The fire is still under investigation.

Because St. John's occupies a prominent place on the New Milford village green, the whole community began gathering soon after the town fire alarm sounded. Many of those were members of St. John's, but also there were many other community residents, including most of the other ecumenical faith leaders, a number of whom volunteered on the spot to share administrative and educational office space while St. John's rebuilds. That support and the fact that the building was fully insured have helped ease concerns for the future, Ms. Keeney-Mulligan said.

In her first Sunday sermon after the fire, she reminded an Easter-Day-sized congregation that no ministry would stop because of the fire, and urged her listeners to look for the resurrection that the future holds. Rebuilding will take time, Ms. Keeney-Mulligan explained to THE LIVING CHURCH, because more stringent historic preservation building codes enacted after construction was completed 50 years ago require that the replacement building maintain the historical architectural integrity of the Gothic stone church architecture.

Even after the novelty of being spread out all over the village has worn off, the rector is confident the visual tragedy which unfolded before the entire community will not only draw existing members of the parish closer together, but it will also bring back some members whose attendance has lapsed over the years.

"If people can see progress in some form I think it will help bring people into closer community," she said. "Even in the grueling time to come I think people will hold each other accountable."



Top: Historic St. John's, like many Episcopal churches in Connecticut, is located on the village green, along with a Congregational church and other community-oriented buildings such as schools and libraries. **Middle:** The 50-year-old parish hall will have to be rebuilt according to a more stringent historic preservation ordinance recently enacted. **Bottom:** Nearly all of the contents inside the parish hall are unsalvageable.

Kim Polhemus photos

Planting and Growing

Three-day training event addresses right and wrong ways to develop new churches.

Success in developing new churches comes through understanding the unchurched and being able to communicate in broad contexts, 170 participants were told at a national conference called Plant My Church, held in Lansdowne, Va., May 13-15.

The three-day training event included bishops and diocesan staff, new and experienced church planters, and others who are exploring church planting. The Episcopal Church's Office of Congregational Development was the host, in partnership with the Diocese of Virginia. More than 30 presenters held workshops.

The Rev. Charles N. Fulton, the director of congregational development for the Episcopal Church, said the event focused not only on suburban contexts but also urban and rural

environments, "with particular focus on generational and racial issues."

George Hunter, who has written a number of books on church growth, urged church planters to "begin with where people are rather than where we would want them to be," in order to be understood in an age when the church is no longer at the cultural center. "Though we are not called to change the message," Mr. Hunter said, "we are called to change the style; and though we are not called to change the mission, we are called to change the strategy."

The Rt. Rev. David Jones, Bishop Suffragan of Virginia, convened a panel discussion for bishops and diocesan staff responsible for overseeing new church development. Among participants were the Rt. Rev. Bertram

N. Herlong, Bishop of Tennessee, who said that "in this consumer culture you don't tell people what it is they can do for you, you ask them what it is you can do for them."

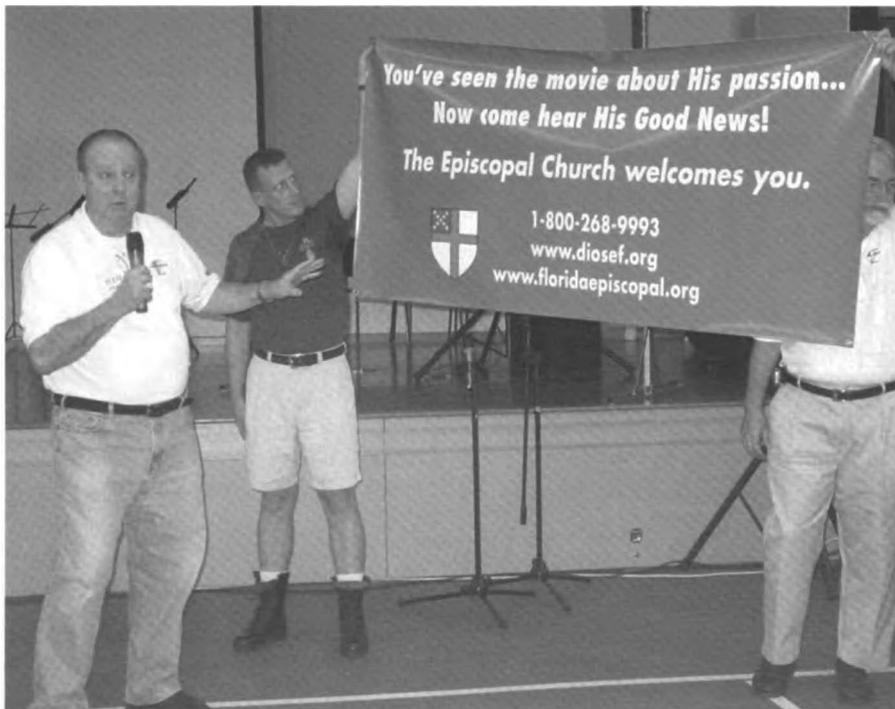
The Rev. Canon Victoria Heard, missionary for church planting in the Diocese of Virginia, added that the church plants she has seen fail have done so because of their choices in leadership. "Pick the right planter and you have a successful church," she said. "Pick the wrong planter and you won't plant again in the same place for a very long time." She offered a number of guidelines for choosing successful leadership.

In another workshop, the Rt. Rev. Gordon Scruton, Bishop of Western Massachusetts, described a lack of urgency in his diocese to start new churches. "So you have to really believe that God is calling you to this kind of ministry and keeping pushing against the prevailing opinion and passion of clergy and laity," he said. "[It] means being able to take criticism and anger ... and make all sorts of personal sacrifices."

The Rev. Ben Helmer, the Episcopal Church's missionary for congregational development, explained some of the strategies of the 20/20 initiative in responding to the needs of small congregations.

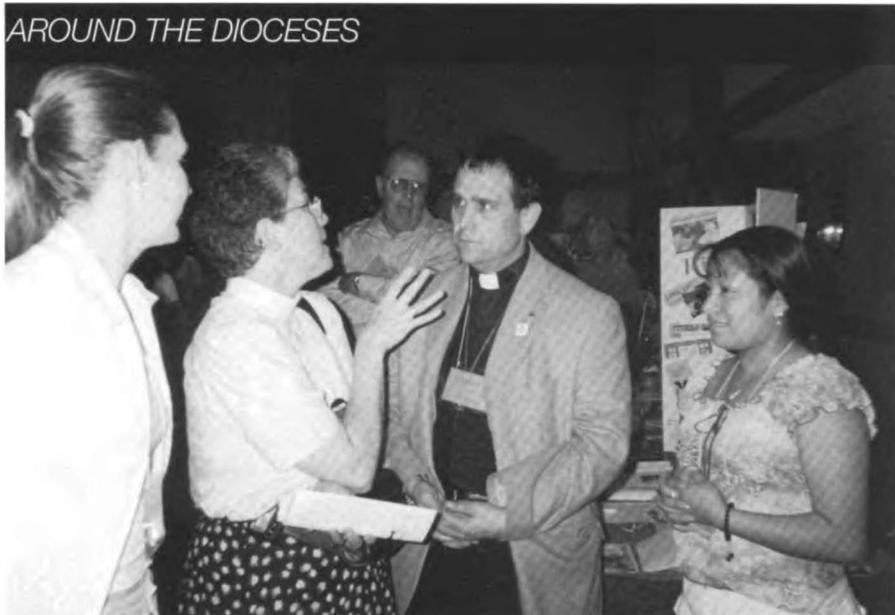
Other speakers were: the Rev. Frank Logue, rector of King of Peace Church in Kingsland, Ga. [p. 22]; and the Rev. Canon Dennis Campbell, a congregational development officer in the Diocese of Arkansas; the Rev. Kevin Martin, executive director of Vital Church Ministries, an outreach ministry of Christ Church in Plano, Texas; and the Rev. Mac Collins, rector of St Mark's, San Diego, who told the story of his ethnically diverse parish located in a neighborhood where more than 105 dialects are spoken.

Episcopal News Service contributed to this article.



Mary Cox/The Net photo

With help from Lee Davis (center) of St. Martin's Church, Pompano Beach, and Archdeacon Bryan Hobbs, Bishop Leo Frade of Southeast Florida promotes the "Passion" banner at a recent conference. At least 18 congregations in the diocese displayed the banners which use the popularity of the film *The Passion of the Christ* as part of an invitation to worship. The vinyl banners were produced by the diocese. The banner idea received inspiration from the Diocese of Indianapolis, as did last fall's "What in the World are Episcopalians Doing Now?" ad.



Val Hynes photo

Delegates to the Maryland convention the Rev. Rosemary Lillis, rector, St. Matthias', Baltimore, and the Rev. Anthony Vidal, vicar, Los Tres Santos Reyes, Catonsville, discuss a statement of conscience on sexuality. Looking on are Megan Jensen, left, youth ministry director, St. James', Lothian, and Edith Ascensio, delegate, Los Tres Santos Reyes.

Proponents Prepare for Same-sex Marriage

The bishops of California and Massachusetts, two of the most outspoken advocates for normalizing homosexual behavior within the Episcopal Church, are facing the possibility of ecclesiastical disobedience over their refusal to permit clergy to perform same-sex marriages.

On May 16, Massachusetts became the first state to permit civil same-sex marriages, and in anticipation of that event, the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, wrote an open letter to remind clergy that both Episcopal Church canons and the Book of Common Prayer state that holy matrimony is defined as a lifelong union between a man and a woman. "There is a contradiction," he acknowledged, between what the state and the church will allow.

In March the diocese held a special convention which supported the Supreme Judicial Court decision mandating same-sex marriage, but acknowledged that only General Convention can change the church's canonical definition of marriage. In his letter, Bishop Shaw acknowledged that the diocese was not of one mind and on May 13, *The Boston Globe* reported that some clergy intended either to bring to church a justice of the peace to sign the marriage license before conducting a same-sex liturgical blessing or to deputize a lay member of the parish to do so. The Rev. I. Carter Heyward, a professor of theology at Episcopal Divinity School and one of the 11 women who were irregularly ordained as Episcopal priests in 1974, said she will openly officiate at two same-sex weddings in the near future [TLC, May 30].

"I have heard so many gays and lesbians tell me how profoundly disappointed they are in the Diocese of Massachusetts, and the bishops' responses, and they feel betrayed and really, really upset about it — they are saying it seems to be OK for the

(Continued on page 36)

'Strained Relationship'

Clergy and lay delegates to convention May 7-8 in the Diocese of Maryland spent a majority of their time discussing racism, although the Rt. Robert W. Ihloff, Bishop of Maryland, also addressed sexuality in his convention address. Bishop Ihloff decried the "ugliness of the national political debate ... the lack of respect for others" and "self-righteous indignation coupled with judgmentalness..." by both liberals and conservatives over the decision to normalize homosexual behavior within the Episcopal Church.

"I do not believe," he said, "we are collapsing as a denomination, nor do I expect that the Anglican Communion will dissolve. I do expect we will continue to be guided by Christ our Lord, learn from one another, and often see, if only in retrospect, the hand of God working in our midst."

There were no resolutions addressing sexuality, but a courtesy report was read by a group of concerned members of the diocese. Another in favor of the consecration in New Hampshire was distributed by the youth present at convention.

"We recognize the canonical authority of our bishops," said Roger Bair of Ascension, Westminster, but "until they repent of their positions ... a

severely strained relationship exists between us."

The five churches named on the statement (a sixth was added later) are "designated point parishes" and do not necessarily represent their full membership, said one delegate. They are Ascension; All Saints', Reisterstown; St. Timothy's, Catonsville; Holy Cross, Baltimore; Christ Church, Port Republic; and Los Tres Santos Reyes, Catonsville.

All resolutions presented to convention passed, including one calling for a year-long discussion of reparation for slavery.

"Racism is a sin because it is contrary to the word of God," said the bishop suffragan, the Rt. Rev. John L. Rabb. "The call in Christ Jesus is that ... race, ethnicity or class cannot and must not ever be reasons, excuses or rationale for not seeing that face of Christ in each person ... The sin of racism has left people out. In all of our boards, commissions, task forces and agencies, we must ask, 'Are all God's children at the table? Who is not present and what can we do to bring them to the table?'"

In other business, convention received a \$3.4 million budget (down \$152,000 from last year) previously approved by diocesan council.

Val Hynes

The Spirit of a Congregation



By Celia Allison Hahn

The woman next to me in the pew stood up and exclaimed, “I don’t want just to *believe in* God; I want to *know* God.”

In this heartfelt exclamation during the sermon feedback at St. Mark’s Church, she spoke for many people today. Eighty percent of Episcopalians who answered one typical survey said that what they most needed from their church was food for their spiritual hunger.

What isn’t so clear is “How can we feed that spiritual hunger?” Most seminaries taught clergy little about guiding people spiritually. The split between spiritual searching and parish life has existed for centuries — a spiritual minority offers their gifts to individuals, and congregations pursue other tasks. But unless “Martha” churches make room in their busyness to discover their spiritual center, they will lose energy and relevance.

I began congregational spirituality research because spirituality and parish life belong together. While spirituality is often presented as an individual enterprise, people need community. And churches face the constant challenge to keep the daily “church work” transparent for God and dedicated to people’s spiritual growth.

As I interviewed in five Episcopal churches, it became clear that not only individuals but churches have a spirit, often hidden, that can be uncovered. Here are stories about two ways we found church work can be grounded in a congregation’s spirit.

One way centered around diversity — the ordinary fact that parishes are made up of “all sorts and conditions” of folk.

The Church of the Ascension in Silver Spring, Md., reflecting the racial variety blooming in this suburb-becoming-city, has seen tough times. When a leader-

ship lock was opened up, committees headed by the same people for decades needed new leaders. Suddenly the increasing variety of parishioners emerged in leadership positions across the church. Interviewees said they experienced this diversity as “a sign of a healthy church.” Participating in an inclusive community is “exciting” and “adds to life’s beauty.” People said, “God is revealed” through this diverse community gathered.

At St. Thomas’ Parish, in Washington, D.C., interviewees described the corporate spiritual energy in their gay/straight community. With surprised delight, a gay visitor exclaimed: “This parish accepts us and embraces us.” A straight leader told me the experience of the gay/straight community “really has broadened my humanity . . . And dealing with these people as human beings, and seeing their strengths and their humanity, and their sameness and differentness with me, has been a very moving spiritual thing.”

These congregations found a spiritually grounded way to embrace social action, which is not a “cut flower” when it springs from the ground of the congregation’s spiritual life. Members of Ascension and St. Thomas’ say, “We’re called to be this place where diversity works,” showing forth a more incarnational social activism — flowing naturally from the being of the congregation. The churches incarnate diversity as a model for a world that wonders how people can live and work together in spite of their differences.

The Laity Sent Out

A second more incarnational way we found a church can engage in changing the world is through nurturing laity. I see that positive impact on society shining forth most clearly in members’ individual stories — when they walk out the church door to live their lives in their



families, workplaces, and communities. I have heard many people say, “The hour at church is the one hour where I can just *be!*” As one member of my own church put it, “I go to church to be patted back into shape.” Many of us have experienced being “upheld by the everlasting arms” in Sunday worship and sent back to the world “equipped for the battles of life.”

We can see an example of that empowerment at Ascension, where ministry springs from the corporate spirituality of the congregation, and is expressed not only in church but through the individual ministries of parishioners outside the church doors. Ascension trusts lay people to be in ministry where they are; the church doesn't set the agenda. Keeping the church

work transparent, encouraging lay people to look at their parish participation in the context of how it affects their spiritual growth and nourishes them to meet other demands — this is hard for church leaders to see as the pearl of great price — but vitally important.

In one of the project's research advisory meetings, Richard Chiola distinguished “diverse ways of equipping the saints for change in the world. One is pragmatic and functionalist: to bring them together, and then aim them at specific changes. The other way is to gather them together so they become one loaf and then send them back out as pieces in their own diverse settings where they are equipped to be leaven in the dough of the world. This way you don't achieve specific ends so much as you nurture people to be where they need to be in the midst of the world.”

Annie's story fleshes out Richard's idea: “I teach in the school of social work at Howard University. I have to pray a lot for guidance. In academia, there are all kinds of egos . . . I want to make a contribution, and it's not so much for yourself but it's for the students you're working for . . . Being able to have those values play a part without imposing them on people . . . requires a certain kind of being in the environment. I don't think I could have done it without a spiritual sense.”

Can the congregation be a place where spiritual hunger is fed? My experience and research convince me that it can be, when a church discerns its hidden spirit, and lives its life out of that holy ground. □

Celia Allison Hahn is the author of Uncovering Your Church's Hidden Spirit, available from The Alban Institute.

As one member of my own church put it, “I go to church to be patted back into shape.”



The recessional at King of Peace Church.

An Intentional Church

KING OF PEACE, KINGSLAND, GA.

THE LIVING CHURCH has been following the progress of King of Peace Church, Kingsland, Ga., for a few years. Here's what this dynamic congregation is up to lately.

By Aaron Orear

"If you build it, they will come" — This may be true of ghostly ballparks in rural Iowa, but the Rev. Frank Logue doubts that it covers new church buildings in equally rural Kingsland, Ga. "There is some truth to it, in that we have an attractive new building, but that does not bring people back," he says. What does bring people back — back to church and back for a second visit — is an atmosphere of welcome and worship that Fr. Logue and the congregation of King of Peace work at in every aspect of church life.

Started as a mission church in the summer of 2000, King of Peace had a congregation of 45 on Christmas Eve. That may be small by the standards of most church plant models, but in Kingsland it "was enough to feel like we had truly begun," Fr.

Logue said. As a "cold start" church, King of Peace didn't benefit from a pre-existing Episcopal congregation, but was built entirely through informal one-on-one interaction. Fr. Logue's then 9-year-old daughter, Griffin, alone invited 11 newcomers which resulted in seven baptisms. The real growth however, came through word of mouth from visitors who liked what they saw.

King of Peace started in modest quarters. When it became apparent that meeting space in Kingsland would be impossible to come by, the congregation decided to worship in a ranch-style house which had been intended as office space. Knocking out walls as needed, the community posted growth for three years and was soon feeling cramped. Within a year of its start, King of Peace had celebrated 14 baptisms, including six of adults. While Sunday attendance averaged 50 worshipers, special cele-

Everything King of Peace does to make its presence known is a backdrop to a personal invitation.

brations could bring more than 100 to the latter-day house church. A 2002 groundbreaking announced the start of a new church building to address the needs of the growing congregation.

Considering the sort of connection people have to a church building, especially one they helped create themselves, the transition needed to be conducted with sensitivity. Members of the congregation received specific tasks to do or were given items to process with, as moving out became a liturgical event. It also helped to know that the old building would return to its former life, giving a new home to a couple who had been living in an aging double wide trailer.

Today King of Peace gathers for worship in a new building which has expanded the possibilities for the congregation. It has also made the day-to-day life of the congregation much easier. "It was wonderful to have enough seats at Easter, which has always been a stretch for us," says Fr. Logue.

Sunday attendance has grown to an average of 92. Coffee hour, an important community-building time for any church, finally has a prominent room of its own in the spacious narthex, and this act of architectural evangelism has brought people into closer connection. Thanks to expanded space and a grant from the United Thank Offering, a full-day, full-year day care will soon open to serve up to 72 children.

Rather than simply building a new home and settling in, the congregation is committed to having evangelism and outreach an intentional and primary part of their life. "Intentionality comes from really getting to know your community and its needs and then reaching out to meet those needs," Fr. Logue says. "The day care is an example of this."

This intentionality can be seen in most everything that King of Peace does. Advertisements in newspapers, door hangings, a dynamic website and newcomer mailings are step one. Step two, the most important, is the invitation. Most people who come to a new church are invited by a friend. Everything King of Peace does to make its presence known is simply a backdrop against which that invitation can play. Most of the people who are invited have already heard about the church, and can investigate the website before they ever step into the building.

Greeting and welcoming the visitors generated by those invitations is an art of its own. As any new-



The new church building includes plenty of spaces for people to gather.

comer to an Episcopal church knows, juggling two (sometimes three or four) books can be off-putting. With almost two-thirds of the congregation coming from non-Episcopal backgrounds, one of the biggest helps to increase the comfort level at King of Peace was to print the entire service, liturgy and hymns, in the bulletin.

Says Fr. Logue, "I find it easier to make seasonal changes, such as changing the Eucharistic Prayer used, using the penitential service in Lent, etc., as everyone has the text in their hands." Even with such help, visitors from non-liturgical backgrounds might find themselves at a loss. "I encourage them to try us for four Sundays. By then, they usually feel right at home with the liturgy."

The congregation at King of Peace is reaching beyond the new walls to the community around them. "The church is not the building nor about the building," says Fr. Logue. "Having our facilities in place makes it easier to turn more intentionally outward toward our community, and meeting the needs of folks who are not in our church and may never attend our church."

Perhaps it would be best to say not "If you build it, they will come," but rather "If you use it, they will come." □

Find out more about King of Peace at www.kingofpeace.org.



Mr. Chisholm (center) used the voyage as part of a fund-raising project.



The crew at Gigha, a small island just off the west coast of the Kintyre Peninsula.

St. Columba's 6th-Century Voyage Re-Enacted

By George Bayley

On June 9, 2003, St. Columba's Day, an international crew of 13 men gathered to row a 37-foot replica of an Irish canvas skin curragh, named "Columcille," from Ballycastle in Northern Ireland to Iona to commemorate the 1440th anniversary of St. Columba's voyage of 563.

The trip was organized by Scots-born Donald McCallum, who now lives in the United States. One of the crew was Scotsman Alastair Chisholm, organist and choir-master of the Cathedral of the Isles in Millport, the Isle of Cumbrae, Scotland. Another of the crew was Robert Gould, a leading Scottish artist who is in remission from cancer. One of the purposes of the voyage was to raise money for various charities, Mr. Gould for the Cancer Research Fund. He also wanted to draw inspiration for his paintings.

Mr. Chisholm participated in the voyage to raise funds toward the restoration and installation of a Victorian Scottish-built tracker organ of the 1860s that recently had been acquired for the Cathedral of the Isles. A year ago he and four other men rowed a 14-foot clinker dinghy in a sponsored row from Millport, up the Firth of Clyde to Glasgow, and across Scotland to Edinburgh on the newly reopened and restored Glasgow to Edinburgh Canal. Chisholm, who has been organist of the cathedral for

26 years, has raised almost all of the \$57,000 necessary for the organ project.

Prior to the trip, the men met in Northern Ireland to practice rowing and sailing together on the Columcille (Gaelic for Columba). The boat, which was open to the elements, had two sails and held a maximum of 13 rowers. It was fitted with a tent and stove on board in case of emergency, as well as some basic dried food. In addition, each crew member had a barrel to store his personal belongings. The trip plans included the crew being clad in monk-like woolen robes and singing ancient hymns during the journey as well as upon arrival at the various destinations along the trip route. The idea was to get as close as possible to the original journey.

Because of the possibility of bad weather,



The international crew aboard the Columcille included Roman Catholics, Episcopalians and other followers of Christ.



at sea and under sail.



The curragh is brought up on shore for repairs at Gigha.

The rowers began their epic sea voyage a day early, with a crew of 13 men; five from the USA, five from Scotland, and three from Northern Ireland. It was a mixture of Roman Catholics, Episcopalians, and other followers of Christ. Their purpose was to head to Scotland to proclaim the good news of God's love and of faith in Jesus just as did Columba in his 6th-century voyage.

At the beginning of the voyage the Atlantic swell rocked the boat gently. At about two hours out, the wind was pushing the Columcille at about four knots, a good clip. The food barrel was opened up and the crew shared a 6th-century meal of smoked mackerel, bread, nuts, dried fruit, and wine. Shortly after, the short wave radio came on and the skipper listened to the forecast. The next day's weather was forecast to be bad and it would be impossible to make it safely around the Mull of Kintyre. The crew decided to change course and head straight for Gigha, making for an extra 15 miles of rowing. It was a good decision because high winds and stormy weather did arise the next day. With aching, blistered hands and sore backs, the crew rowed into a slip at Gigha, a small island just off the west coast of the Kintyre Peninsula, at 3:30 a.m.

The next day the crew traveled by coach to Southend at the tip of the Kintyre Peninsula to join in the annual "Conventicle Service" in memory of Columba's arrival there in 563. The crew gathered at the "Columba's Footprints," wearing their monk's robes. Lifting a wooden cross on the rock, they gathered around and prayed together. Then they processed to a nearby church for the service of praise and thanksgiving.

It was at Gigha that the crew encountered their first obstacle. During the second night, while the crew slept in Southend, 30 miles

away, a storm arose which broke the curragh from its moorings and dashed it upon the rocky shore of Gigha. The locals discovered the problem early in the morning and re-anchored the boat to save it from further damage. The boat was brought up on shore to make repairs. After many hours of stitching and gluing, the Columcille was ready to set sail again.

From Gigha they sailed to a small island called Eilean Mer where they stopped for lunch. They walked through the heather to a small chapel, about 1,000 years old. They prayed together, passing bread, wine, and cheese around the circle of believers. Back on the Columcille, they sailed north to Loch Crinan, where they stopped for a day. Then it was off to Easdale Island, a place inhabited by 53 people, where the crew spent two nights to rest and do some exploring before continuing the voyage.

From Easdale Island the crew left early in the morning, rowing and sailing along the Garvellach Islands. They landed on Eilach and Naoimh where they examined the remains of an ancient chapel and some stone-built beehive huts. They re-embarked and set sail for the shores of the Island of Mull. After a long, hard row, they anchored close to the Mull shore below the cliffs known as the Calgary Arches.

It was time for the final hours of the voyage and, in the late evening, they rowed into the Sound of Iona, reaching the jetty at about 11:00 p.m. They received a great welcome. After a good night's rest, the crew led the singing in a great service of thanksgiving organized for them by the Iona Community.

□

George Bayley is director of music at St. Peter's Church, Lewes, Del.



Get Out of Church!

Outdoor liturgies can be transformative

By Timothy E. Schenck

Don't go to church on Sunday. Or, to be specific, don't go *inside* church on Sunday. Don't worry, this isn't some subversive plot to derail the 20/20 church growth initiative. Rather it's a plea to hold Sunday worship somewhere other than the safe and sacred confines of the parish church. I'm not talking tent revival and I'm not suggesting every Sunday. But holding worship outside even once a year can broaden our understanding of a God who can never be contained within four walls.

We complain about Christians who seem to check their faith at the door following the Dismissal only to pick it up again seven days later. See you next week — same time, same place. But aren't we perpetuating this very concept by restricting worship to a single building each week? In effect, we're saying God lives only within our churches. And this further reinforces the notion that the Church is distinct from the "real world." Nothing could be further from the truth. We live a 24/7 faith, not merely a Sunday morning faith. And while this sounds oppressive in our all-access, all-the-time modern world, it's actually freeing because it keeps us spiritually grounded throughout the seeming arbitrariness of daily life. The one abiding truth is that God never tunes us out.

Ritual and sacred space are key spiritual components of our faith. By moving them outside our churches, on occasion, we expand people's experiences of God by making the incarnational reality of Christ's presence among us even more tangible. The parish church is rightly known as God's house, but it is not God's exclusive dwelling place. We know this intellectually, of course, but worshiping in other milieus allows us to experience this profound reality in new and life-giving ways.

Some of the most memorable liturgi-

cal moments happen outside the traditional bounds of the parish. Many have experienced profound spiritual moments at off-site parish retreats, camp sites, or house blessings. One of the beauties of a house blessing, for example, is that it indelibly turns a home into sacred space. It is a place of daily routine and the very essence of everyday life but it is also a place of prayer, a place where humanity continually reaches out for relationship with the divine. A service in a church courtyard or in a city square or on a lakefront or in a forest preserve does much the same thing. It shatters the false barrier that exists between the sacred and the secular, reminding us again that there is no secular world. It is all sacred because it is all created at God's hand.

When we share the bread and wine of

the Eucharist in unfamiliar or surprising locales, the sanctity of our lives is extended in new ways. We may see an azalea bush as a Christian symbol, a town thoroughfare as a path of righteous-

Consider replacing your regular Sunday service with a "Mass on the Grass."

ness, or a giant boulder as a liturgical object. We may even gain a new appreciation for our own weekly worship space. Worshiping Christ outdoors reminds us that the Church must keep its feet firmly planted in this world and in the world to come. And we remember that there is both a world beyond the Church and a Church that exists beyond the world.

As the weather warms up, consider replacing your regular Sunday service with a "Mass on the Grass." It may well be a transformative experience for those willing to try something different. And if it doesn't work out so well? Shake the dust off your shoes and go back inside next week.

The Rev. Timothy E. Schenck is the rector of All Saints' Church, Briarcliff Manor, N.Y.

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War is Not God's Way

The country awoke once again to the death of a young Marine. I was on a brief working retreat, following the celebrations of Easter, to re-gather my thoughts and focus on the work and ministry that lie ahead. Yet I could not retreat from what seems to now be the daily toll of death on the morning news: "And another Marine was killed today when his convoy was ambushed..."

I want to escape this kind of news, even if for only a day or so, and isn't that where we find ourselves today both as a people and as a nation?

What made me even more frustrated happened as I overheard a conversation during breakfast. With the newspaper opened before me, detailing the death of one of three sisters

My heart grieved deeply for the current state of affairs in our nation and the world, and our willingness to accept war as a way of being.

serving in Iraq, the loud conversation at the next table was all about what each person had hoped to purchase that day on a shopping excursion. Finally, one of the women blurted out, "I just hope that I can find a pair of black sandals." It was as if the whole world rested upon her finding that pair of black sandals. My heart grieved deeply for the current state of affairs in our nation and the world, and our willingness to accept war as a way of being.

There is not a day that goes by that we should not be praying for the men and

women of our armed forces bravely serving in the perilous nation of Iraq. I cannot imagine what our troops experience day to day as they strive to protect freedom and just stay alive. I also cannot imagine these days how heavy the heart of God must be, as God watches the needless suffering and death from war and terrorism amongst his creation. Perhaps God suffers even more, though, from the apparent indifference that we have at times toward war and suffering when it does not immediately impact upon our daily lives—when we still have the luxury of worrying about black sandals. I wonder how many women in Iraq are worrying about black sandals.

Months before the war with Iraq, I wrote that as a Christian I did not believe that we could bomb a nation into a democracy. I still believe that to be true. War does not bring about a lasting peace; justice is what leads to peace. However, as an American and one who served in the military, I believe that we are called to support our troops and work and pray for a lasting peace. Our prayer must be that a democracy will be founded in Iraq, free from the evils of the Husseins and terrorists of the world.

Still we cannot be silent about war—war is simply not God's way. The vision that Jesus preached for the kingdom of God in our midst was one of justice, mercy, love, and peace. More than 2,000 years later we still seem so far from the teachings of Christ, the one called by the prophet Isaiah the Prince of Peace. The God of all faiths — Christian, Jewish, Islamic, Buddhist, and Hindu — is in the final analysis always on the side of peace.

Day to day most of us can easily forget what is at stake in a far-off land. Certainly there is a kind of comfort in focusing upon "black sandals." However, it is a luxury today that we simply cannot afford. Instead above all else, let us, as people of God, never give up on peace. Be passionate for peace. Pray to God for peace as if everything in the world depended upon it.

Our guest columnist is the Very Rev. Philip C. Linder, dean of Trinity Cathedral, Columbia, S.C.

Did You Know...

Bishop John Gardner Murray of Maryland was the first elected Presiding Bishop of the Episcopal Church, serving from 1926 until he died in office in 1929.

Quote of the Week

Madeleine L'Engle, Episcopal author, in an interview with *Newsweek* on a book she's writing about aging: "It's not all bad. I can say what I want and I don't get punished for it."



Different congregations, while maintaining their own identities, ought to be able to work with one another in many constructive ways.

Still a Mystery

As Christians, the language of the Trinity is all around us. "In the Name of the Father and of the Son, and of the Holy Spirit" is heard frequently in our liturgies, and in the Church's pastoral ministries. It is a concise statement of the nature of the Trinity, yet the Trinity, which we celebrate on this Sunday, remains a great mystery.

Our sacraments are signs of the presence of the Trinity. It is invoked in the baptismal liturgy, at confirmation, in ordinations, in holy matrimony, in penance, in unction of the sick and the dying. In the Eucharist, a great mystery itself, we express our thanks to the Father, we emphasize the redemption of Christ, his Son, and we pray that the Holy Spirit may descend upon us and upon the gifts of this sacrament.

This Feast of the Holy and Undivided Trinity is a unique day. We celebrate that God has revealed himself as three persons — Father, Son and Holy Spirit — even though most of us may not understand it.

Parish Identities

One of the joys of the Episcopal Church, although a few might call it a bane, is the fact that our congregations are so distinctive. Each church has its own identity, its unique characteristics that help form the spiritual identity of each of us. We are, of course, all members of Christ's one, holy, catholic and apostolic Church, along with millions of others. Within that vastness, we find our own faith communities where we can journey with others toward our God. The identity of the parish is important. It does not need to be like other congregations. It commemorates its own history, observes its own patronal feast, celebrates the Eucharist in its own style, and has its own activities and meetings particular to that place.

The distinctiveness of our parishes does not mean that congregations are to be hostile or negative toward one another. Our parish churches ought to be able to rise above the theological differences that currently plague the Episcopal Church, and to cooperate with one another in various ministries. The unique characteristics of each congregation might prove to be particularly valuable in sharing resources with nearby parishes. Different congregations, while maintaining their own identities, ought to be able to work with one another in many constructive ways.

The uniqueness of our parish churches often is illustrated in articles in this magazine — particularly in Parish Administration Issues like this one. These issues, published four times each year, celebrate life in parish churches, where most of the Church's vital ministries take place. These issues are sent free of charge to all clergy of the Episcopal Church who are not regular subscribers in the hopes that the contents will be particularly helpful to those involved in parish ministry. We hope they, and all readers, will find articles and advertising to be of use in our distinctive parish settings.

The Role and Qualities of a Bishop

By Reginald Hollis

Thirty years ago, when my bishop surprised everyone with the announcement of his almost immediate retirement, I was stunned. Six months earlier, I had given up a parish I loved in order to become director of programming for the diocese. Now I worried, who would be the new bishop? And would I be able to work with him?

That night, as I read the evening office, the second lesson from 1 Timothy seemed especially appropriate: "He who desires the office of a bishop desires a good work." These words sustained me when I was elected to the office a few months later.

What is the office of bishop? The abbreviated answer given in an article about the consecration of Alan Scarfe as Bishop of Iowa [TLC, April 27, 2003] as "a burden to carry on your back, responsibility for all the souls in the Diocese of Iowa" might well dissuade some fearful candidates, but it stands in healthy opposition to the "the CEO of the diocese" model. From my own experience — 20 years as a priest serving under bishops, followed by 16 years as Bishop of Montreal and four years as assistant bishop in the Diocese of Central Florida — I offer the following reflections on the "good work" of Timothy:

To uphold and teach the faith as found in scripture and the tradition of the Church. If the bishop strays from this, he or she risks losing the allegiance of many clergy and laity. An erring bishop can be catastrophic for the life and mission of the diocese. On the other hand, a bishop must sometimes face intense opposition for upholding the faith.

To lead in building community in the life and mission of the diocese. One of the strengths of our Church is the diocese. The bishop can make a difference as to whether parishes look to themselves as isolated units or whether they know that they are an integral part of a community of churches.

To uphold the diocese in prayer. A priority for a bishop's time must be prayer. To pray is to affirm that the power for all ministry in the

diocese is from God. To pray is to affirm that the role of the bishop is not to be the popular leader but to be God's servant, seeking God's will and direction. To pray is to be open to the love of God.

To encourage ministry. This includes lay and ordained. In the diocese where I was ordained as a priest, it seemed that no one at the diocesan level was the least concerned about what I was doing. Our bishop was elderly, but it would have made a difference to me if he had shown interest in my ministry.

To assess ordinands and to ordain deacons and priests. Although diocesan programs and seminaries give significant help in this, the ultimate responsibility lies with the bishop. To ordain a priest is a privileged function, and must be done in awe of the presence and power of the Holy Spirit.

To appoint clergy to parishes and other positions. Although parish committees are at the forefront of selection of a new pastor, again the ultimate responsibility is with the bishop. The bishop is the one who signs the license to minister. The relationship between clergy and bishop is at the heart of diocesan life.

To seek the well being of clergy. Sometimes parishioners gang up on their rector. The bishop can intervene because it is also the bishop's parish. Ministerial life can put pressure on a marriage. The bishop needs to be available and ensure there is provision for counseling.

To discipline where necessary. This is a hard responsibility to undertake. But if the Church does not act in response to flagrant immorality, it loses all moral authority. Parishioners can be confused as to how to

READER'S VIEWPOINT

handle the situation, but the bishop can, and should, take the initiative.

To serve as chief liturgical officer. Anglicans have a prayer book. An individual rector is not free to develop his or her own liturgies. Liturgies for special occasions need the approval of the bishop, so that they can be used anywhere in the diocese. Parishioners must be able to expect to find a liturgy which reflects the Anglican heritage.

To confirm in the process of initiation throughout the diocese. "Bishop, you remember me? You confirmed me. I was the girl in the pink dress." Sadly, and naturally, I did not remember. I had confirmed thousands. But for this girl her confirmation was a unique occasion. Confirmation can mean for teenagers who drift that in later life they have a right to slip back in because they belong.

To chair diocesan convention. The bishop is to be a unifying force in the diocese. Within the bounds of doctrinal orthodoxy, he or she must work for reconciliation between those of varying opinions and positions. Con-

vention can be a real test of the bishop's leadership ability.

To participate in the national House of Bishops. The bishop is part of a large family. She will find that sharing with her fellow bishops can renew her insights and strengthen her courage to serve. The decisions made at the House of Bishops set the pattern for the Episcopal Church across the country and cannot be made lightly.

To build ecumenical relationships. When in Montreal I inaugurated an annual residential conference of Anglican bishops and Roman Catholic bishops in the area. We produced no memorable ecumenical accord (to do that was never our intention) but good friendships developed. I also served as chairman of the local committee of the Billy Graham Crusade.

To be an evangelist. Wherever the bishop speaks, the chances are that among those who listen there will be some who have not been in church for years. Maybe they are dragged to church for a godchild's confirmation or attend a church anniversary just to catch up with old friends. The bishop

has both the opportunity and responsibility to tell the good news and to pray that the Spirit will help them become newly aware of the Lord's love for them.

If this is all there is to the job, what kind of person is right for it? The simple answer is a godly person:

- A person who knows God in Jesus Christ and clearly proclaims the good news. As Paul put it in Romans 1:16, "I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith."

- A person who seeks the will of God. Jesus gives us an example in John 6:38, "I have come down from heaven, not to do my own will, but the will of him who sent me."

- A person who has been and is being changed by God. As Paul puts it in 2 Corinthians 3:18, "All of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another."

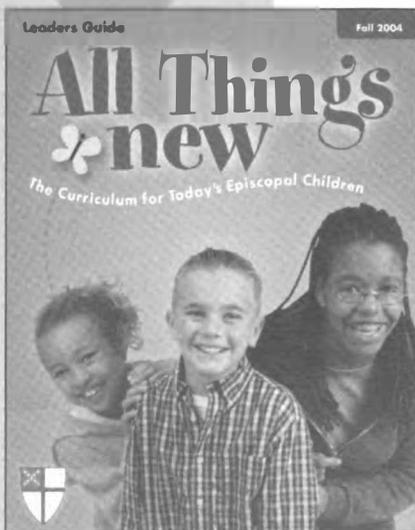
The Rt. Rev. Reginald Hollis is the Bishop of Montreal, retired. He lives in Victoria, B.C., Canada.

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Not of One Mind

With reference to the editorial, "Risky Choice by Africans" [TLC, May 6], most African Anglican provinces continue to accept financial support from the Episcopal Church Center.

While the president of the Council of Anglican Provinces in Africa (CAPA), Archbishop Peter Akinola, urged provinces to decline such support, this sentiment was not reflected in the written communiqué from the CAPA meeting, precisely because not all provinces are of the same mind. To date, only three provinces have declined financial support from the Church Center. The support offered from the Church Center is not tied to

agreement with the actions of General Convention.

*(The Rev. Canon) Patrick Mauney
Director of Anglican and Global Relations
Episcopal Church Center
New York, N.Y.*

Misplaced Concerns

I understand the Rev. Ronald Osbourne's concern about the Church becoming congregational in structure [TLC, May 23]. Certainly that is not what Anglicanism is about. But that is not what adequate episcopal oversight is about either. What we are beginning

to learn is that geographic boundaries for dioceses no longer serve the unity of the Church. Such structure actually inhibits rather than strengthens the role of the bishop.

No congregation will be able to choose just anyone for its own bishop. It would have to choose one who is already a bishop of the Church. And a congregation couldn't simply make someone who hasn't been made a bishop by the Church its bishop. As such, I think concerns about adequate episcopal oversight leading to congregationalism are misplaced.

I find it amusing that those who are so willing to go along with the innova-

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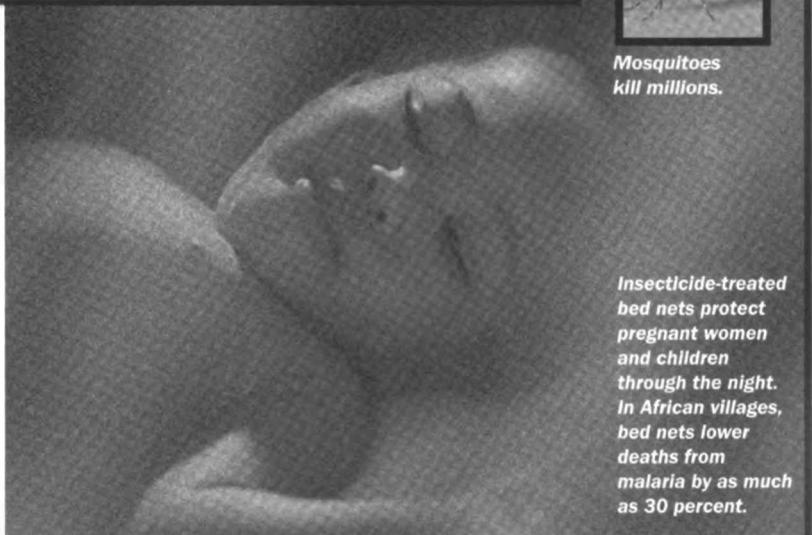


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- Rt. Rev. Steven Charleston
President and Dean, Episcopal
Divinity School, Cambridge, MA

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- July 24 - Glenn Dale, Maryland



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tions in teaching on human sexuality are simply incapable of giving up something so adiabatic as geography. I think that says a great deal about where the Episcopal Church finds itself these days.

*Erik R. Nelson
Alexandria, Va*

Missing Topics

During the past few weeks our Sunday lectionary has focused on the Book of Revelation. We end these readings with the promise of the New Jerusalem, a new heaven and earth. Meanwhile, our lectionary leaves out Chapters: 16, Armageddon; 17-18, the fall of Babylon; 20, the millennium, the final battle between the forces of good and evil, and the final judgment. (The closest we get to addressing these topics are the readings from Daniel, Ezekiel, and the "little apocalypse" from Luke that come up at the end of the church year in Propers 28 and 29.)

With the current world situation and with all the books and movies floating around these days about the apocalypse (particularly the Left Behind series), our parishioners are thinking about and deeply concerned about these topics. Rather than ignoring them, and leaving our parishioners to grapple with them on their own, wouldn't it be better to have them in our lectionary, so that our clergy could help folks better deal with these topics? How could we petition the folks who plan the lectionary to include at least one Sunday with a reading from these difficult and disturbing chapters?

*(The Rev.) Charles Walthall
Hale Deanery Team Minister
Marion, Ill*

Issues Not Addressed

Having worked and ministered to both Anglos and Hispanics in a large, dense Hispanic and multi-ethnic urban area on the East Coast, I would make several comments which I did not see addressed in the Hispanic Ministry Issue [TLC, May 23]:

1. No one addressed stewardship directly. Most of the Hispanic immu-

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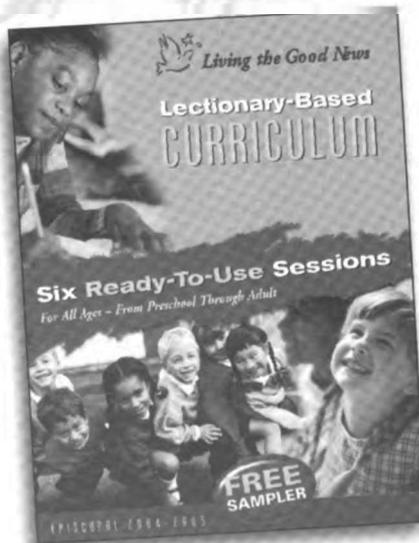
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...ants I worked with in another diocese were very poor. At a time when many dioceses and parishes are strapped for funds, contributions to diocesan entities in many instances reduced, who is going to fund this important ministry? Until there are sufficient financial resources, no such ministry will transpire. Fundamentalist churches such as the assemblies of God and pentecostal churches are attracting thousands of Hispanics who are largely Roman Catholic. Why? Because while we may wince at their tactics and roll our eyes at their theology, the fact remains that they believe in what they are doing and fund it. We don't.

2. Our concepts of stewardship and "tithing" are filtered through an American protestant theology. How does the biblical theology get "translated" into the Hispanic cultural and the "tithing" revenue?

In one church, a priest told the Anglo congregation, "Your job is to contribute to the Hispanic ministry. These people are too poor to have a collection plate passed. You have to pay for this ministry." The Anglo constituency was deeply offended and that was the end of Hispanic ministry in that particular venue. I have heard of this patronizing foolishness occurring in other instances.

3. Bilingual liturgies can become tiresome and tedious. Such awkward experiences have been the product of American Episcopalians who think such events are "welcoming" and "inclusive." While such worship events might be reserved only for special occasions, bilingual services will not grow a congregation.

(The Rev.) Steven M. Giovangelo
Indianapolis, Ind.

Critical Ministry

As I read Fr. Gilbertson's Guest Column [TLC, May 16] concerning parish websites and the high percentage of those sites not being current, I sympathized with him. Yet, I would like to offer to Fr. Gilbertson a very viable volunteer opportunity for him in his retirement — learn the art of website building and maintenance, then offer

Issues Not Addressed

Having worked and ministered to both Anglos and Hispanics in a dense Hispanic and Latino urban area on the East Side, I can make several comments that are not see addressed in the Ministry Issue (TLC, May 16). No one addresses the issue of the Hispanic population in the East Side.

this expertise to those parishes in need. As the spouse of the rector of a small parish, I endured months of his self-teaching of HTML and all of the other aspects of updating our parish's website. The end results have been fabulous. Yet it is a time-consuming task and indeed keeps small parish staff from doing other important duties. This is a critical parish ministry

open to all — those skilled and those willing to learn.

*Johnnie Johnson
Islamorada, Fla.*

A Cheap Shot

I found David Kalvelage's sarcastic reference to the Presiding Bishop as the leader of a renegade group [TLC, May 2] beneath the dignity of THE LIVING

CHURCH. Cheap shots are just that: cheap. His quips are often funny or cute, but the sarcasm about a Presiding Bishop who has listened hard and well, and who has been more than measured in his leadership of this Church reflects poorly on him and on the foundation he serves.

I have assumed Mr. Kalvelage was at General Convention and was able to observe Bishop Griswold's leadership there. He was cautious and he was attentive to the many voices there. I was part of the debate and I was part of the prayerful attention given to the controversial matters voted on there. This was the Episcopal Church which has nurtured me for more than 65 years and this was and is the Episcopal Church where I have served as priest for more than 4 years. I was glad to have voted with the majority on the issues of consent to Gene Robinson's consecration and the acknowledgement of blessing of same-sex relationships, but I would still be a loyal and faithful member of this Church had the vote gone the other way.

Isn't it odd that no one in the leadership of Integrity or like groups has ever threatened to bolt or to accuse a majority of a lack of faith or to declare them infidels — even through losing vote after vote over the years.

*(The Rev.) Thomas B. Woodward
St. Paul's Church
Salinas, Calif.*

Dedicated Service

A word of gratitude to Alan Blanchard for his 15 years of brilliant and profitable service as president of the Church Pension Group.

As a trustee, it was my privilege to serve on the search committee of the Church Pension Fund (CPF) when Mr. Blanchard was chosen as president. That he is knowledgeable in the investment business is obvious. As reported during his tenure, CPF assets have quadrupled, benefits and services for clergy and their families have been vastly expanded, and pensions for lay employees instituted. What a remarkable accomplishment!

In addition, Mr. Blanchard has had the desire and instinct to serve the Church. His is more than a job — it's a

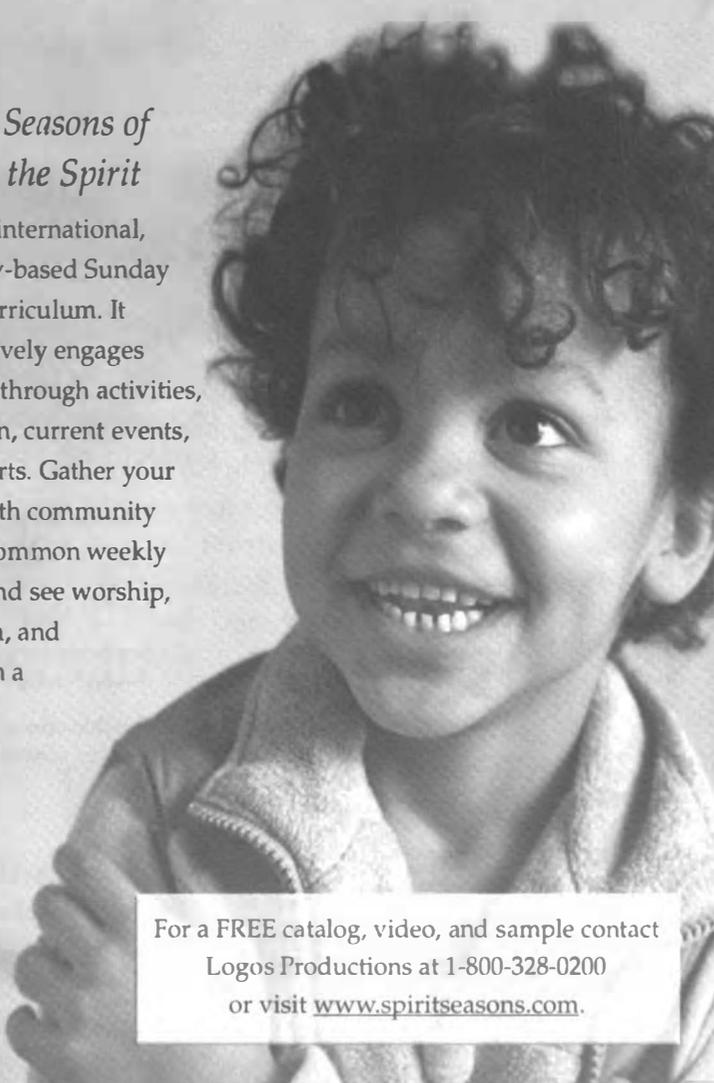
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Laurie Bastian, *Violin* Betty Braunstein, *Flute*
Mary Bondeson, *Violin* Dottie Hackbarth, *Mandolin*
Mary Wright, *Cello* Canon Dennis Michno, *Harmonium & Harpsichord*

Chamber Music of Bach, Handel, Corelli and others. The featured work will be the Bagatelles by Dvorak for String Trio and Harmonium, utilizing the 1890 Story & Clark instrument in the church. This 90 minute concert is part of the Blessing of the Fleet Weekend.

Thursday, July 8, 2004 † 5:00 pm

Betty Braunstein, *Flute* Canon Dennis Michno, *Piano*
Music of Telemann, Handel, Fauré & Dvorák



Thursday, July 15, 2004 † 5:00 pm

Kathy Otterson, *Mezzo-Soprano*
Mary Bondeson, *Violin*
Canon Dennis Michno, *Piano*

Music of Schubert, Wolf, Dvorák & Kreisler

Thursday, July 22, 2004 † 5:00 pm

Kathy Otterson, *Mezzo-Soprano*
Jamie Schmidt, *Guest Pianist*
Music of Schubert, Barber & Rorem

Thursday, July 29, 2004 † 5:00 pm

Bill Bastian, *Tenor* Canon Dennis Michno, *Piano*
Die schöne Müllerin by Schubert

Thursday, August 5, 2004 † 5:00 pm

Bill Bastian, *Tenor* Laurie Bastian, *Violin*
Canon Dennis Michno, *Piano*
Gypsy Songs and Sonatine by Dvorák

Thursday, August 12, 2004 † 5:00 pm

Pat Robertson, *Soprano* Joel Glickman, *Clarinet*
Canon Dennis Michno, *Piano*
Music of Vaughn Williams, Mozart, Dvorák & Schubert

Thursday, August 19, 2004 † 5:00 pm

Steve Eckels, *Classical Guitar*

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ing. As a retired priest, I speak for
y to thank Mr. Blanchard for his ded-
ed service. Because of him, I can sleep
omfort and well.

(The Rev. Canon) Yung Hsuan Chou
Kingston, Mich.

Our Own

The Rev. John S. Nieman [TLC, May 2]
uzzled by use of the term "unilateral
ion" to describe the actions of the 74th
neral Convention because those
ions were conducted according to our
n national canons.

The Episcopal Church has acted unilat-
ly with respect to the rest of the Angli-
Communion, just as the United States
America has acted unilaterally with
spect to the rest of the United Nations.
We Americans seem to feel that we can
whatever is right in our own eyes, act-
on our own, as if the rest of the people
th whom we share this planet were of
consequence.

Laura Rico
Los Banos, Calif.

Strange Company?

One should not be surprised to see the
ames of some of our Episcopal friends
the abortion march in Washington
LC, May 16]. However, if one is known
the company one keeps, it should be a
d embarrassing to be joined at the hip
th anarchists, socialists, and other rad-
al extremists, along with those who
ere otherwise duped into participating.
ut then, killing an unborn baby for what-
ver reason is nothing short of extreme.
od help us.

(The Rev.) Rebecca Conrad Spanos
Pittsburgh, Pa.

In Evil Deception

It is said that "you can fool some of the
eople some of the time, but you can't
ool all of the people all of the time."

I can't believe any person who knows
ny history or the meaning of words
ould be fooled by the so-called "Via
edia" groups [TLC, April 4], or more
ightly, propaganda. By comparing apples
nd oranges, the program is an evil
eception. I beg these propagandists to
epent.

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

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ard for his 15 years
rofitable service as
hurch Pension Inv.

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Same-Sex Marriage

(Continued from page 19)

Church to bless our unions as long as nothing is at stake," she told the *Globe*. "I was persuaded by those lamentations ... so I would say my position is constructive disobedience."

In the aftermath of his decision to remove as an assisting bishop the Rt. Rev. Otis Charles for attracting media attention with his highly publicized same-sex marriage service at St. Gregory of Nyssa Church in San Francisco [TLC, May 23], the Rt. Rev. William E. Swing, Bishop of California, has been criticized in an open letter for allowing a double standard. According to the letter, which is being distributed by Oasis of California, unofficial diocesan guidelines on same-sex blessings state in part that same-sex liturgies "must not attract media attention."

Recalling with gratitude the advances made toward the normalization of homosexual behavior in the diocese under Bishop Swing, the letter characterized the removal of Bishop Charles as a public relations disaster and urged him in the future to regard

same-sex marriage as an opportunity for evangelism.

"We need an honest, transparent witness to what we have been doing and will continue to do, in this diocese with respect to our pastoral and sacramental ministry with same-sex couples. There is no need to hide our light underneath a bushel any longer," the letter concludes.

In his response, Bishop Swing agreed that his actions had incensed many people, but he placed the blame entirely on Bishop Charles for renegeing on his promise to stay away from the media.

"It turns out there was a critical moment," Bishop Swing wrote. "Bishop Charles had been approached by the press for an interview. At that moment he could have telephoned me out of courtesy, collegiality, respect. But he chose to call a public relations expert instead. To be dismissed by an assisting bishop as having no episcopal relevance regarding the most vocative church issue of our generation is a gesture that hits its mark squarely. This did not seem to be the way an assisting bishop should relate to a diocesan bishop."

AROUND THE DIOCESES

The Pursuit of Wisdom

The convention of the Diocese of **Arkansas** looked inward, focusing on building up the resources and ministry of the diocese when it met at St. Paul's Church, Fayetteville, Feb. 27-28.

Convention approved an increased budget of \$1.6 million, but reduced the diocese's contribution to the national church and other outside ministries by \$30,000 to \$254,671.

Congregational commitments to the diocesan budget were projected to decline by 8 percent from \$1.245 million to \$1.150 million in 2004, but a prior year's surplus of \$45,000 funded the projected shortfall of expenses over income of \$65,000.

In his convention address the Bishop of Arkansas, the Rt. Rev. Larry E. Maze, argued that the "post 9/11

world" was as different a world as was the Church, post-Lambeth 1998.

The Church had divided between those "who want clarity and universal application of what is right and wrong" and those who seek the "necessary wisdom to manage the ambiguities of life." Wisdom, he said, was "found in the balance of both" and he asked those in the diocese not to find solace in the extremes.

The Very Rev. George Werner, president of the House of Deputies, addressed the convention, sharing his thoughts on the future of the Church and reflections on the achievements of the 74th General Convention.

Delegates attended a series of workshops including one on prison ministries led by the Rev. Jackie Means, the director for prison ministries for the Episcopal Church.

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Questions of Genetics and Sexuality Brought Before Synod in Ireland

Attempts to sidestep the debate over homosexuality collapsed at the annual meeting of the Church of Ireland's General Synod after a member of the Marriage Council suggested it was time to incorporate new science developments into the Church's understanding of marriage.

Meeting in Armagh, Northern Ireland, May 11-13, the issue of human sexuality had not been scheduled for discussion by the 648 delegates from Ireland's 12 dioceses as the official agenda focused on the introduction of a new Book of Common Prayer, ministry, and discussions of the political stability in Northern Ireland.

In his opening remarks, Archbishop Robin Eames stated that the 'current controversies' over homosexuality were diverting the Church from its primary mission. Archbishop Eames stressed the Church of Ireland was not ready to address the merits of the issues, but was still engaged in a dialogue.

The entente collapsed on the final day of synod when Joan Turner of the Church of Ireland Marriage Council told the delegates "it is time for the church to consider modern genetic developments" when discussing marriage.

BRIEFLY...

The exercise of episcopal authority must be built upon the testimony of personal holiness, according to Pope John Paul II in a recent address to visiting Roman Catholic bishops from Baltimore and Washington, D.C. A bishop, he added, is first and foremost a Christian called to the obedience of the faith.

The Anglican Diocese of Central Zimbabwe is planning an extensive food relief program to ease suffering caused by a famine now in its fourth year. The diocese hopes to undertake the relief effort using an existing HIV/AIDS support network, although resources are likely to be stretched to their limit, according to diocesan communications officer Peter Kwaramba.

Advances in scientific knowledge had allowed God to show "us a world that allows us to deal with diversity," she stated. "We still need to reconsider our understanding of the concept of personality, including

sexuality, and this will involve careful re-analysis of what we mean by homosexuality — while adhering to the Christian ideal of marriage as a lifelong commitment of one man with one woman."

A Turning Point In The Spiritual Growth Of Our Parish

*By the Rev. Alan Kelmereit
Episcopal Church of the Good Shepherd
LaBelle, FL Diocese of Southwest Florida*

I believe that our Faith Alive Weekend marks a turning point in the spiritual growth of this congregation.

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Small-group experience, the use of music blending contemporary and traditional, the use of two-on-two prayer, engagement of children and teens all brought the reality of spiritual life home to our people.

I prayed that the Lord would use this event to begin a time of spiritual renewal in the parish. The result is far beyond my expectations! Nearly every person attending the Weekend recommitted his or her life to Christ during our Sunday worship.

I heartily commend Faith Alive to any parish seeking growth as a vibrant Christian family, a rich experience of spiritual renewal!

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Fighting in Sudan Turns Deadlier

While the attention of the world is focused on the unfolding crisis in western Sudan, the National Islamic Front (NIF) government in Khartoum has watched while militia in the east conduct a scorched-earth campaign designed to break the back of the resistance.

The Rt. Rev. Daniel Deng, Bishop of Renk and chairman of the Sudanese Church's Justice, Peace and Reconciliation Committee, reports from the Nile River town of Malakal that "Shilluk-land was invaded by government-backed militia." During the first two weeks of April, Bishop Deng reports, 22 villages have been "burned down" and "12,335 persons have fled to Malakal" with a great number of people killed.

The United Nations Office for the Coordination of Humanitarian Affairs (OCHA) in Khartoum on April 19 confirmed Bishop Deng's report, estimating the number of refugees in Malakal at upwards of 30,000. Nadia el Maaroufi of OCHA reports the majority of refugees in Malakal were women and children, as the men are either hiding or dead.

Fighting erupted in the Shilluk region in October when the leader of the local militia switched sides in the decades-long civil war and brought his troops over to the Sudan People's Liberation Movement (SPLM). The Khartoum government responded by arming rival warlords and Nuer tribesman, traditional foes of the Shilluk. The fighting entered a deadlier stage this past month when the government-backed militias turned their guns on villages deemed disloyal to Khartoum.

Bishop Deng reports that troops of the Sudanese Army have stood idly by as militias ravaged the countryside. In Malakal, he writes, "the whole town was watching across the river, seeing how the Shilluk people were being killed by the government militia. In full view, the militia were going around with guns and shooting peo-

in the. Soldiers were there just watching
 ke at a football match. The govern-
 ment army garrison on the west bank
 f the Nile did nothing to intervene to
 ave the life of the citizens under their
 are.”

(The Rev.) George Conger

Validity of West African Election in Question

A complaint about voting irregularities has led to postponement of the consecration and perhaps even invalidation of the election results for the Primate of the Church of the Province of West Africa, but some familiar with the situation believe that



Bishop Akrofi

ribal and ethnic rivalries are the real cause of discord. The province has been without a primate since the Most Rev. Robert Okine retired in October.

The Rt. Rev. Justice Akrofi, Bishop of Accra, Ghana, was elected Archbishop and Primate of the province Sept. 7 at a meeting of the Church's Electoral College held at Holy Trinity Cathedral in Accra. Bishop Akrofi received more than two-thirds of the vote in a secret ballot. The runner-up in the election, the Rt. Rev. Tilewa Johnson, Bishop of Gambia, has asked the election be declared null and void for violating provincial canons.

Canon law in West Africa requires elections for primate to be overseen by the provincial chancellor and the registrar. Neither man, however, was able to attend the meeting, which Bishop Johnson said raises doubt about the validity of the election.

Supporters of Bishop Akrofi note that the Electoral College of the House of Bishops had asked the chancellor of the Diocese of Accra and the chairman of the transitional team to oversee the election. The Rev. Canon Les Martin, rector of St. Martin's Church in Monroeville, Pa., a canon of Accra, told THE LIVING CHURCH "the complaint is purely procedural. No one is alleging anything about [Bishop Akrofi's] character or morals or the like."



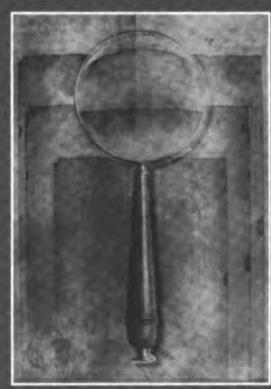
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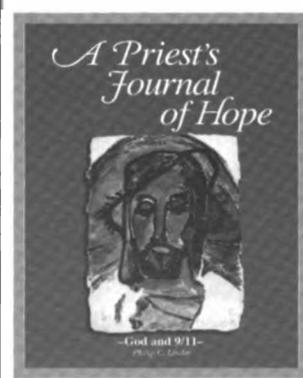
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Canadian AEO Plans Halted

Plans for alternate episcopal oversight [AEO] for Canadian Anglicans opposed to the blessing of same-sex unions collapsed after the Bishop of New Westminster walked out of the proceedings to attend a meeting with the Dalai Lama. The House of Bishops met April 15-19 in Regina, Saskatchewan.

After protracted debate, Canada's 40 bishops declined to endorse or even receive a report they commissioned on AEO. The March 4 "Report of The Primate's Task Force," chaired by the Rt. Rev. Victoria Matthews, Bishop of Edmonton, contained recommendations for the Church based on whether or not General Synod votes to implement a liturgical blessing for same-sex couples.

Bishop Matthews urged the bishops to adopt a plan of AEO in response to the Oct. 14 request of the primates and to provide a "safety net" for conservative dioceses to allow the blessing of same-sex unions. If General Synod declined, then the AEO option would apply only to parishes within the Diocese of New Westminster, which

implemented its own same-sex blessing in 2002.

The Rt. Rev. Michael Ingham, Bishop of New Westminster and a subject of scrutiny in the AEO report, objected to the plan, telling the House of Bishops it was "biased" against him. He further argued that episcopal jurisdiction based on geography was the way that all Christian denominations upholding apostolic succession have always ordered their common life, and that jurisdiction could never be devolved to other bishops without the express approval of the local ordinary.

After Bishop Ingham announced he was leaving two days before the close of the meeting, the acting primate Archbishop David Crawley, closed off discussion, ruling it would be improper to vote on the report when the Bishop of New Westminster was not present.

A spokesman for the Diocese of New Westminster told THE LIVING CHURCH Bishop Ingham "had been invited over a year ago" to moderate a forum at the University of British Columbia with the Dalai Lama and Archbishop Desmond Tutu.

Appeals for Calm in Northern Nigeria

Sectarian violence between Muslims and Christians has led to the declaration of martial law in the Plateau State of Northern Nigeria as Anglican leaders have stepped up their calls for peace in the region.

The Barnabas Fund, a United Kingdom-based relief organization, reports the violence began in the city of Kano on May 11 when gangs of Muslim youths "armed with clubs and machetes and cutlasses" rampaged through the city following a street protest called to denounce an attack by Christian Tarok tribesman in a nearby town. In Kano, "Mobs went from house to house looking for Christian victims and in some cases trapped the occupants inside and torched the houses," reports the Barnabas Fund.

Tensions were exacerbated on May

14 when Kano's senior Muslim cleric Umar Ibrahim Kabo, ordered Christians to leave the city. The Most Rev. Josiah Idowu-Fearon, Bishop of Kaduna, told a Barnabas Fund representative that approximately 30,000 Christians had been driven from their homes by the fighting.

Andrew Ubah, the secretary of the Christian Association of Nigeria (CAN) chapter in Kano, told Reuters on May 13 that he was keeping a tally based on reports from church leaders throughout the city. "Almost 600 people have been killed and 12 churches burned," he said.

The President of CAN, the Most Rev. Peter Akinola, Primate of Nigeria, appealed for calm in an address delivered at a meeting of the Synod of the Diocese of Abuja on May 16.

Appointments

The Rev. **Daryn Rebecca Deinsen** is associate at St. John's, PO Box 228, Worthington, OH 43085-0228.

The Rev. **Paul Fromberg** is associate at St. Gregory's, 500 De Haro St., San Francisco, CA 94107-2306.

The Rev. **Ralph Howe** is senior chaplain at Episcopal High School, 3200 Woodland Ridge Blvd., Baton Rouge, LA 70816.

The Rev. **Lynette Lanphere** is interim at St. Stephen's, PO Box 4207, Huntsville, AL 35815-4207.

The Rev. **Michael Milligan** is rector of Resurrection, 1131 S Main St., Centerville, UT 84014.

The Rev. **Alan Neale** is rector of Holy Trinity, 1904 Walnut St., Philadelphia, PA 19103.

The Rev. **Jane Collins Pool** is associate at St. Mary's, PO Box 55245, Birmingham, AL 35255.

The Rev. **Charles Robinson** is rector of St. Luke's, PO Box 981208, Park City, UT 84098.

The Rev. **Drew Rollins** is chaplain at St. Alban's, PO Box 25183, Baton Rouge, LA 70894-5183.

The Rev. **Patricia Sheppard** is rector of Holy Spirit, PO Box 241, Charlestown, RI 02813-0241.

The Rev. **Louie Skipper** is campus minister at Huntingdon College, 1500 E Fairview Ave., Montgomery, AL 36106.

The Rev. **Robert C. Smith** is rector of Good Shepherd, 3820 The Oak Rd., Philadelphia, PA 19129.

The Rev. **Edward H. Thompson** is rector of St. Paul's, 28 Prince St., PO Box 745, Fredericksted, St. Croix, USVI 00841.

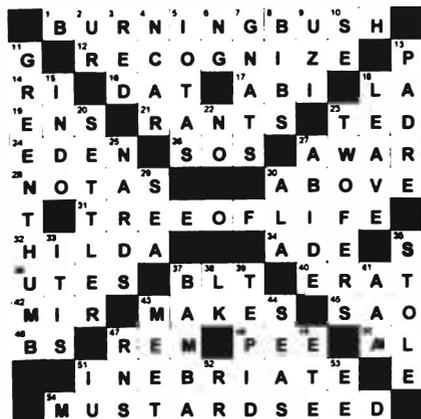
Ordinations

Priests

Louisiana — **Dee Dee Estes**; **Gus Richard**, assistant, Christ Church, 38105 Post Office Rd., Prairieville, LA 70769.

Pennsylvania — **Kathryn Andonian**, vicar, Holy Spirit, PO Box 575, Harleysville, PA

Answers to last week's puzzle



19438; **Elizabeth Wentworth Colton**; **Nancy James Deming**.

Utah — **Steve Anderson**, **Robin James**, **Gail Lea**, **Dave Sakrison**.

Deacons

New Hampshire — **Susan Lynn de Puy Ker-shaw**.

New York — **John Morz**, **Sarah Frances Midzalkowski**; **Francisco Manuel Rodriguez**; **Lynn Marie Coggins Sanders**.

Southern Ohio — **Alice Connor**, Redeemer, 2944 Erie Ave., Cincinnati, OH 45208-2404; **Carolyn Keck**, Columbus Community Ministries Cluster; add: St. Paul's, 787 E Broad St., Columbus, OH 43205-1013; **Jeff Queen**, St. Mary's, PO Box 352, Maineville, OH 45039; **Charles Wilson**, St. James', 3400 Calumet St., Columbus, OH 43214-4106.

Honorary Degrees

General Theological Seminary — **Joyce Phillips Austin, Esq.**, **Alan F. Blanchard**, **Gerro Hancock**, **Madeleine L'Engle**, **Thaddeus Tata**.

Receptions

Louisiana — **Kenneth Phillip Ritter**, from the Roman Catholic Church, as a priest.

Resignations

The Rev. **Allan Belton**, as associate at Christ Church, Hudson, OH.

The Rev. **Charles L. Filletreau**, as rector of St. Luke's, Jackson, TN.

The Rev. **Autumn Fletcher**, as rector of St. Philip's, Oreland, PA.

The Rev. **Charles W. Ransom**, as priest-in-charge of St. Alban's, Cleveland Heights, OH.

The Rev. **Zev Rosenberg**, as rector of St. Paul's, Canton, OH.

Retirements

The Rev. **Edwina Akor**, as rector of St. Andrew's, Polson, MT.

The Rev. **Charles Beamer**, as a priest in the Diocese of Ohio.

The Rev. **A. Charles Cannon, Jr.**, as assistant at St. John's, Flat Rock, NC; add: 51 Roper Rd., Flat Rock, NC 28731.

The Rev. **Elizabeth Morris Downie**, as rector of St. Jude's, Fenton, MI.

The Rev. **John Emmert**, as rector of St. John's, Lancaster, PA.

The Rev. **John Filler**, as rector of St. Peter's, 1204 E 1450 S, Clearfield, UT 84015.

The Rev. **Edward Garrigan**, as rector of St. Paul's, Doylestown, PA.

The Rev. **Gedde Gayle**, as rector of St. Martin's, Metairie, LA.

The Rev. **Helen Havens**, as rector of St. Stephen's, Houston, TX.

The Rev. **John Hoover**, as rector of St. James', Muncy, PA.

The Rev. **Peter M. Horn**, as associate at St.

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PEOPLE & PLACES

(Continued from previous page)

Stephen's, Birmingham, AL; add: 3969 Natchez Dr., Birmingham, AL 35243.

The Rev. **Dennis Kozar**, as rector of Christ Church, Bradenton, FL.

The Very Rev. **Malcolm McDowell**, as dean of St. Stephen's Cathedral, Harrisburg, PA.

Deaths

The Rev. Canon **John Henry Diehl III**, 71, canon pastor to retired clergy and their spouses in the Diocese of Central Pennsylvania, died May 7 at his home in Asheville, NC.

Born in Lancaster, PA, he was a graduate of Washington and Jefferson College and Virginia Theological Seminary. Canon Diehl was ordained deacon in 1961 and priest in 1962, then was rector of All Saints' Church, Leighton, PA, 1962-67; associate at Trinity, Asheville, 1967-72; chaplain at the Royal School of Church Music, London, 1972-74; canon pastor of St. Stephen's Cathedral, Harrisburg, PA, 1975-79; rector of St. John's, Hagerstown, MD, 1979-90; and he served in Bermuda from 1991-96, as rector of St. Paul's, Paget, and canon residentiary at the Bermuda Cathedral. He served as the bishop's chaplain in Central Pennsylvania until he retired in 2003 and moved to Asheville. He is survived by his wife, Lynn, his son, Walter, of Richmond, VA; and a brother, William, of China Village, ME.

The Rev. **Robert Charles Snyder**, retired priest of the Diocese of West Missouri, died March 15. He was 76.

Fr. Snyder was a native of Chicago. He graduated from Michigan State University and worked for a time as editor of a livestock magazine, and later as public relations director for the Angus Association. He then pursued a call to ordained ministry and graduated from Nashotah House. He was ordained in 1981 and served as vicar of St. John's, Neosho, and St. Nicholas', Noel, MO, 1981-86; vicar of Trinity, Lebanon, MO, 1986-92; and vicar of Holy Spirit, Kansas City, MO, 1992-95. He retired in 1996 and served churches in the Province of the West Indies, in Grenada and St. Vincent. In recent years he lived in Prairie Village, KS. He is survived by his wife, Mary, three daughters and 19 grandchildren.

Sister Hilary (Sullivan) of All Saints, 76, died April 4 in Catonsville, MD, in the 37th year of her profession.

She worked at the branch houses of St. Gabriel's on the convent grounds, and at St. Anna's in Philadelphia. At the convent she was in charge of the altar bread department, and for many years she was the bursar. Later she was in charge of the card shop for the order's Scriptorium.

The Rev. **Charles J. Dobbins**, rector of the Church of the Good Shepherd, Corpus Christi, TX, for 24 years, died April

19 at Christus Spohn Hospital Shoreline of liver and pancreatic cancer. He was 75.

Born in Orange, TX, he was a graduate of the University of the South and Virginia Theological Seminary. He was ordained deacon in 1953 and priest a year later. He was priest-in-charge of Holy Trinity, Port Neches, TX, 1953-57; vicar, then rector, of Epiphany, Houston, TX, 1957-69; and rector in Corpus Christi from 1969 until 1993. He retired in 1993 and moved to Rockport, TX. He was the author of a book, *If Jesus Were a Sports-writer*. The son and grandson of clergymen, Fr. Dobbins is survived by his wife, Anne, a daughter, Debbie Dubois, and a son, the Rev. Bur Dobbins, and two grandchildren.

The Rev. **John B. Lockerby**, retired priest of the Diocese of Olympia, died April 30 in a nursing facility in San Juan Island, WA, following a long illness. He was 82.

Born in Minneapolis, he was a graduate of the University of Minnesota and Church Divinity School of the Pacific. He was ordained deacon in 1953 and priest in 1954 and served as vicar of St. Michael's by-the-Sea, Carlsbad, CA, 1953-58; rector of St. Paul's, Seattle, 1958-68; vicar of St. David's, Seattle, 1973-78; and vicar of Grace Church, Lopez Island, WA, 1984-91. He also served as the Bishop Mason Retreat and Conference Center in Grapevine, TX, 1978-82; and in a locum tenens position in the Diocese of Coventry, England, 1982-83. In the Diocese of Olympia, Fr. Lockerby was a member of the cathedral chapter, past president of the standing committee, and was director of communications and editor of *The Olympian Churchman* from 1968 to 1978. He was an associate of the Order of the Holy Cross.

The Rev. **Mary Stanley Drew**, 91, deacon of the Diocese of Olympia, died April 20 at Covenant Shores Care Center, Mercer Island, WA.

Deacon Drew was born in Dixfield, ME, and was a graduate of the University of Washington. She was an active lay person at St. Paul's Church, Seattle, and served her diocese as a deputy to General Convention and as a member of diocesan council. She worked at United Way of King County and its predecessor agencies for 38 years, retiring as comptroller in 1977. She was ordained to the diaconate in 1977 and served at her home parish. In recent years she served at Emmanuel, Mercer Island. Deacon Drew is survived by two sisters, Jeanne Robinson of Petaluma, CA, and Nancy McReynolds of Seattle, and two brothers, George and William, both of Seattle.

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Applicants must possess strong interpersonal and communication skills; degree in education or equivalent experience; willing to follow the guidelines of the Episcopal Church. Salary commensurate with education and experience. Send resume to **Christ Episcopal Church, PO Box 1492, Clarksburg, WV 26302-1492** E-Mail: christchurch1853@aol.com.

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 jclow1@stny.rr.com. Please send in applications by *August 15, 2004* to Canon **Kay C. Hotaling, Episcopal Diocese of Albany, 68 S. Swan Street, Albany, NY 12210** or E-mail: khotaling@albanydiocese.org.

CANON FOR CONGREGATIONS AND MISSION: Diocese with missionary vision of "One Body - One Mission - Changing Lives" seeks individual with passion for evangelism to oversee, under the leadership of the Bishop, the congregational development, cultural realignment, and clergy discernment and deployment functions of the diocese. Inquiries and resumes may be submitted by *June 20* to **Mrs. Angela Daniel, 228 Wateree Avenue, Columbia, SC 29205**; E-mail: amdaniel@sc.rr.com. Complete job description and information about the Diocese of Upper South Carolina may be found at www.edusc.org.

ASSOCIATE RECTOR: Pastoral Care & Seniors, Christ Episcopal Church, Ponte Vedra Beach, FL. Develop & lead comprehensive parish-wide Pastoral Care & Seniors ministries for 5,900-congregant parish. 8-10 years successful ministerial & leadership exp. including closely-related secular experience. Contact **Charlie Hoskins** at crhbeach@comcast.net or (904) 285-0525.

ASSOCIATE RECTOR: Youth, Young Adults & Young Families. Christ Episcopal Church, Ponte Vedra Beach, FL. Oversee & work closely with FT youth leadership team for 5,900-congregant parish and enable spiritual growth of young adults & young families. 4-6 yrs successful ministerial & leadership experience, or recent seminary grad with related church or secular experience. Contact **Charlie Hoskins** at crhbeach@comcast.net or (904) 285-0525.

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 Lumblewee Trail, Fort Worth, Texas 76108. PH: (817) 246-2413.

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 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**.

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 fellowship; increasing outreach; and growing lay ministry to increase the number and their development. For more information about us, please visit our website at www.sfgoodshepherd.org. If you wish to be considered, please contact Mother **Karen Hall**, at canonkaren.diocese@midconetwork.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.

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.

POSITIONS OFFERED

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

FULL-TIME RECTOR: Wanted by All Angels by the Episcopal Church on beautiful Longboat Key adjacent Sarasota, Florida, to challenge and support an active congregation of 190 communicants. The candidate will bring strong preaching skills with the ability to relate God's word to today's issues, proven pastoral care abilities and the skills to enhance his/her effectiveness with the congregation and community. He/she needs to be comfortable with an international church. We have a strong music program, education, outreach, social and welcoming committees, an Altar Guild, ECW, DOK and men's organization working together at our lovely debt-free site. We are located in a premier retirement and recreational area on the west coast of Florida. The community offers diverse cultural opportunities, an outstanding beach, water and outdoor sports. Self-confident leaders interested in sharing and supporting our vision, service and growth are invited to apply with your CD or file and resume by *June 30* to **Ed Wheeler, All Angels by the Sea, 563 Bay Isles Road, Longboat Key, FL 34228**.

ASSISTANT TO THE RECTOR: *All Saints Church Jacksonville, Florida*, an established (over 100 years) 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 six months of the pastorate of the next settled rector — 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, Pastoral 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.

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 position as a long-term position. Candidate should be ready to jump right in and hit the ground running. There is no opportunity and work than our rector can cover, so you need you. For more information, please check our website at www.stmarysepiscopal.com or contact the head of our search committee at l.sanders@comcast.net.

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 seeks children, coordinate programs, train teachers and assist. Seek outgoing individual with college degree. Send resume to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002**. Phone: (540) 343-9341 or FAX: (540) 343-4462. E-mail: wsowers@stjohnsva.com.

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: stpeterlight@juno.com.

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: csisters@aol.com.

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.

Dedicated and energetic adult parishioners carry out team-oriented ministries in an atmosphere of close-knit family love and respect. A five-year history of fellowship has attracted members of diverse faith backgrounds from various parts of the country to this financially sound congregation. Recently our congregation purchased and renovated its warm and accommodating church building in the village of Sister Bay, approximately 70 miles northeast of Green Bay. Seeking a candidate with strengths in preaching, adult teaching, pastoral care and church growth. St. Luke's is in quest of a leader to strengthen lay ministries, share vision for programs, nurture growth, oversee generous outreach, and participate in an active social life among parishioners.

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: stemarelli@dcwis.com.

POSITIONS OFFERED

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 Thibst, Brent House, 5540 S. Woodlawn, Chicago, IL 60637. Phone: (773) 834-1242.

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 small 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 with strengths 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, 62 Delaware Street, Woodbury, N.J. 08096. See our website at <http://christchurch.woodburynj.com>.

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: rfain@goodshepherd-augusta.net.

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 Mozellak, Rector, St. Thaddeus Episcopal Church, 125 Pendleton Street, SW Aiken, SC 29801 Fax: (803)648-2991 Website: www.stthaddeus.org.

FULL-TIME RECTOR: St. James American Episcopal Church, Florence, Italy, seeks a rector to support and strengthen its ministries to the English-speaking community of Florence, to tourists, and to students of all ages. He/she will have strong people, preaching and pastoral skills and a keen interest in culture. Knowledge of Italian (or a commitment to learn the language) is required. For further details see: www.stjames.it

PROGRAM ADMINISTRATOR: Colorado Episcopal Foundation seeks a program administrator to support the president in educating parishes about the Foundation's programs. Program administrator prepares all communication and marketing materials, organizes local education sessions around Colorado, supports the Board of Trustees, and works with parish personnel and diocese representatives.

Candidates must have experience in developing electronic and printed materials, be highly organized, and have strong listening and relationship-building skills. Candidates must also have knowledge of the structure and theology of the Episcopal Church and be committed to the mission of the Foundation. Candidates must be authorized to work in the US indefinitely and be willing to live in metro-Denver. Please send cover letter, resume, and salary requirements to office@coef.org. Information may be faxed to Ms. Anita Sanborn at (303) 534-6012. The Colorado Episcopal Foundation is an EOE.

POSITIONS OFFERED

CANON RESIDENTIARY: At Trinity Cathedral, a traditional parish, to work with younger families, 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.

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.

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.

TOURS / PILGRIMAGES

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

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 (660) 646-7202, or E-mail: ichopper@greenhills.net.

Advertisers. PLAN NOW!

The Fall Parish Administration Issue is September 5. Space will be limited. Call (414) 276-5420 ext. 16.

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, except
1S, 1st Sunday
hol, holiday
HC, Holy Communion
HD, Holy Days
HS, Healing Service
HU, Holy Union
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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The Rev. John M. Miller, Jr., r (860) 354-4113
Jul-Aug 8 H Eu & HU; 9:30 H Eu (sung) & kids' prog
Sep-Jun: 8 H Eu & HU; 10:30 H Eu (sung) & Ch S

MILFORD, DE

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

WILMINGTON, DE

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

WASHINGTON, DC

CHRIST CHURCH, Georgetown (202) 333-8677
Corner of 31st & O Sts., NW
www.christchurchgeorgetown.org
The Rev. Stuart A. Kenworthy, r, the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

COCOA BEACH, FL

ST. DAVID'S BY-THE-SEA (321) 783-2554
600 4th St. South StDev8ts@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

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http://www.stpaulsavannah.org
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WOODBINE, GA

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The Rev. Richard Casto, 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

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ascensionchicago.org Sisters of St. Anne (312) 642-3535
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Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7 & 8 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN) ST. PAUL'S PARISH 60 Akersdale Rd (708) 447-1804
www.stpaulparish.org
The Rev. Thomas A. Fraser, r
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www.cccnola.org
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The Rev. Dr. James A. Fisher, r (609) 884-3065
Sun Eu 8 & 10:30, Thursday 12

MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163
225 Sassafras St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
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) 685-6200
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.
The Rev. Bob Tally, r tally@earthlink.net
Sun H Eu 10

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 962-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Joan Garcia, d; Dr. Stamford Lahnberg, music director.
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

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

ST. THOMAS 5th Ave. & 53rd St.
www.saintthomascchurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; The Rev. Canon Harry E. Krauss, vicar; The Rev. Park McD. Bodie, sacrist; The Rev. Charles F. Wallace, c; The Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4, Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues, Wed & Thurs Choral Ev & Eu 5:30, Sat Eu 10:30

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

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

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

SARATOGA SPRINGS, NY

BETHESDA Washington at Broadway
The Rev. Thomas T. Parke, r (518) 584-5960
Masses Sun: 6:30, 8 & 10 Disabled Accessible A/C

SALEM, NY

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

UTICA, NY

GRACE CHURCH Genesee at Elizabeth
The Rev. James R. 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 (Blithere Village)
3 Anglo St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

SAINT MARY'S

337 Charlotte St. Grove Park (828) 254-5836
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

ST. TIMOTHY'S (919) 787-7590
4523 Six Forks Rd.
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell,
assoc.; The Rev. Elmer T. Malone, assoc.
Sun MP 8:30, HC 9 (said), 11 (sung)

FREMONT, OH

ST. PAUL'S (415) 332-3032
206 Park Ave (& Court St)
E-mail: stpaulsfremont@glii.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

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8299
Sun Mass 9:30. Weekdays as announced
Sacrament of Penance by appt.

WILLIAMSPORT, PA

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

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency
20th and Cherry Sts. www.s-clements.org (215) 563-1876
Canon W. Gordon Reid, r
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers Novena & B 4 (June through Sept; 8 & 10 (High); Vespers, Novena & B 4); Daily: Low Mass 7; (Sat 10); Matins 6:30; Ev & Novena 5:30; C Sat 5-5:30 & by appt

CHARLESTON, SC

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

COLUMBIA, SC

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

PAWLEY'S ISLAND, SC

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

RAPID CITY, SD

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

CORPUS CHRISTI, TX

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

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.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) 645-2583
The Rev. Millin H. Dove, Jr., r www.stgeorges-tc.org
Sun H Eu 8 & 10:30 Wed H Eu 6:30

BAYFIELD, WI

CHRIST CHURCH (1870) 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) 634-3263
10612 N California Ave.
E-Mail: hecusa@cheqnet.net
The Rev'd Canon Bruce N. Gardner, r
Sun H Eu 9:30, Daily as posted

MILWAUKEE, WI

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

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Tue & W 5:30

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ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van
Dijk, d asst; the Rev. Dean Underwood, r-em
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

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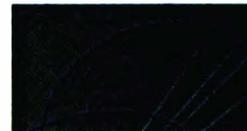
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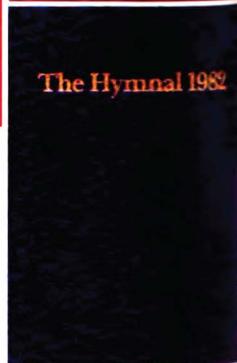
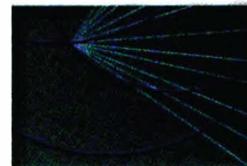
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