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Illuminations

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Volume 230 Number 10

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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On the Cover

The Most Rev. Frank T. Griswold, Presiding Bishop, joins other Anglican primates for Evensong Feb. 22 at St. Patrick's Cathedral, Armagh, Ireland, during the annual meeting which focused on the Windsor Report [p. 6].

George Conger photo

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SUNDAY'S READINGS

From Death unto Life

'...and you shall live' (Ezek. 37:14)

Fifth Sunday in Lent (Year A), March 13, 2005

BCP: Ezek. 37:1-3(4-10)11-14; Psalm 130; Rom. 6:16-23; John 11:(1-17)18-44

RCL: Ezek. 37:1-14; Psalm 130; Rom. 8:6-11; John 11:1-45

Death is a constant companion on our journey through life. Most of us live through the deaths of our grandparents and parents. Nearly half of us muddle through the death of our spouse. And all of us entertain intermittent thoughts of our own sure and certain demise.

Those who minister to the dying are well acquainted with the hopelessness that can overwhelm people in their final weeks and days. As death approaches, they sometimes become conscious of all the evil they've done in their lives. They can become obsessed with the people they've lied to and hurt. They might think obsessively about those of whom they've taken advantage. As any hospice worker can testify, the unforgiven sins with which people have lived are the sins with which they die. And that can be a frightening prospect.

Yet repentance is always available to us during this life. The sacrament of reconciliation assures us that God's pardon is always available to us through the medium of others — through the forgiveness of those to

whom we have done wrong, or in exceptional cases through a priest. The secret to peaceful dying lies in asking for and receiving forgiveness for our most pressing sins.

For those who have made genuine peace with their fellows and with their God, dying can be both peaceful and welcome. They appear to know, apparently through special revelation, that what will eventually become their own dry bones will ultimately have life in its fullness: "and the breath came into them, and they lived" (Ezek. 37:10). And all who sleep in peaceful death have the assurance of resurrection into the kingdom: "Those who believe in me, even though they die, will live," promises Jesus our Lord (John 11:25b). And their life shall last forever.

Those who die in sin are the only ones who have reason to fear death. The rest of us shall know life. This is true because, as Paul puts it, "the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

Look It Up

How does Paul understand the nature of resurrected life? (1 Cor. 15:35-50)

Think About It

What are some of the pressing sins which, left unforgiven, can make death difficult and frightening? What can be done about those sins?

Next Sunday

Sunday of the Passion: Palm Sunday (Year A), March 20, 2005

BCP: Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Matt. (26:36-75) 27:1-54 (55-66)

RCL: Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Matt. 26:14 — 27:66 or Matt. 27:11-54

BOOKS

Evil

A Primer

By **William Hart**. St. Martin's Press. Pp. 204. \$19.95. ISBN 0-312-31281-4.

Definitely not your Mama's Screw-tape. And that's too bad because the author could use a good dose of that *prowde spirite's* theological insight. An agnostic writing his first book, Mr. Hart does not flinch from asking tough questions and is willing to listen to the answers. Despite the heavy subject matter (there's no real law that says a book on evil has to be ponderous), the book is a real hoot to read and goes by quickly.

Having found the Church's explanation of the sources of evil unconvincing, he finds what he seeks in sociobiology. As should surprise no orthodox Christian, a plausible explanation for the existence of evil proves unsatisfying to the author. He notes the irony that Arendt's "banality of evil" and psychological testimony regarding the lack of human traits in serial killers tend to support Augustine's definition of evil as privation. One wishes he would look again at the Christian tradition, which is far less interested in the causes of evil than in what one is to do about it. Still, an engaging and thoughtful treatment of a topic of perennial interest.

*Daniel Muth
Prince Frederick, Md.*

Speaking the Truth in Love

Education, Mission and Witness

in Contemporary Orthodoxy

By **Thomas Hopko**. St. Vladimir's Seminary Press. Pp. 184. \$15.95. ISBN 0-88141-263-5.

Thomas Hopko became a household name in the 1970s with the publication of an attractive series of volumes (still in print) introducing the Orthodox faith. Since then he has made an important contribution to theological studies, and for 10 years he served St Vladimir's Seminary as its dean.

This volume collects 16 lectures and essays from the period of his time as dean, from a laudatory address in honor of the Ecumenical Patriarch, to preaching, to the role of the laity, to stewardship.

Hopko is thoughtful and to the point, yet generous and catholic (in the true sense of that term). He is committed to his tradition, but he is never parochial. So although his audience is the educated Orthodox lay person or cleric, and much of his material concerns specific issues in contemporary Orthodox experience in America, there is much in these essays to stimulate the Anglican imagination. There are many fine insights here, and even where one disagrees with him, Hopko is always so reasonable that one remembers how much, in spite of deep differences, Anglicans and Orthodox have in common.

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

Prayer for Salvation

Prayer for all colours of the one human race,
Prayer against racial prejudice.
Prayer against the unholy horror of hatred.
Prayer against ungodly fantasies of fear.
Prayer for Heaven.
Prayer for all human beings —
Prayer toward the justice, the joys and the jubilation
Prayer with Jesus
Prayer to God and Saver. Amen.

— *The Rev. Keith Mason
Leominster, Mass.*

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Primates Engage in 'Intense' Discussions

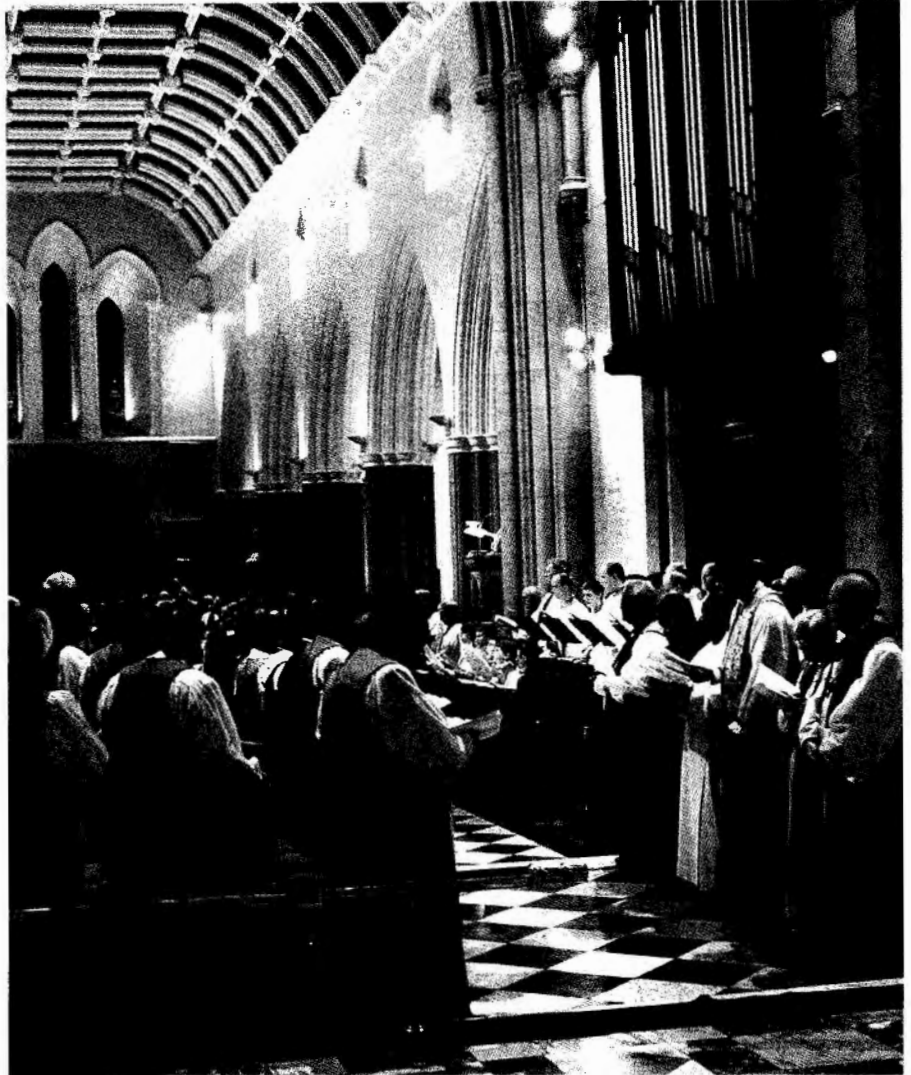
Presiding Bishop Frank T. Griswold defended the Episcopal Church against sharp criticism from a coalition of Anglican archbishops during what has been described as "intense talks" from the first two days of the primates' meeting Feb. 21-25 in Northern Ireland.

Unlike prior primates' meetings, where African-led objections to the actions of the Episcopal Church and Canadian Diocese of New Westminster dissipated under the nonconformity of Bishop Griswold, the coalition of conservative primates, led by Archbishop Peter Akinola of Nigeria, has maintained its call for accountability among partner provinces.

Thirty-six of the Anglican Communion's 38 provinces were represented at the meeting with three primates absent: Northern India, Hong Kong, and Burundi, which sent a representative as a substitute after the sudden death of the archbishop's daughter. The primates of Canada, Sudan, and the United States were allowed to bring aides to the meeting. Bishop Griswold brought Barbara Braver from his staff at the Episcopal Church Center, and the primates of the Congo, Korea, and Japan were permitted to bring translators. A last-minute request by other primates to bring staffers from a hotel in Newry into Dromantine was vetoed by ACC secretary general Canon Kenneth Kearon.

A Windsor Report reception committee, initially chaired by Hong Kong Archbishop Peter Kwong, who had to step down Feb. 12 because of illness, was to present a distillation of the more than 300 responses to the Windsor Report received by the committee, led by Bishop Bruce Cameron, Primus of the Scottish Episcopal Church.

Behind-the-scenes activities marked the days prior to the start of the meeting. On Feb. 17, Archbishop Rowan Williams told the General Synod of the Church of England during a debate on the Windsor Report that he endorsed



George Conger photo

The primates stand for the reading of the gospel at St. Patrick's Cathedral in Armagh during a service of Evensong held halfway through their Feb. 20-25 meeting in Northern Ireland.

its recommendations, arguing that risks had consequences signaling that he would take a firm line with the Episcopal Church [See the accompanying article].

Prior to the meeting, Archbishop Peter Akinola of Nigeria wrote to Archbishop Williams on behalf of a coalition of Global South primates, stating they would not share altar fellowship with Bishop Griswold.

In order to avoid a diplomatic incident over worship, a crisis that nearly

derailed the special primates' meeting in 2003, Archbishop Williams offered a number of half measures to placate Archbishop Akinola. He suggested a "pastoral Eucharist" be offered, and then proposed that a priest be brought in to celebrate Communion. Archbishop Akinola's response was that it was not the worthiness of the minister that prompted the objections to Bishop Griswold, but rather their belief that unity of doctrine preceded

(Continued on next page)

(Primates- Continued from previous page) unity of worship. It was not a question of receiving "from" him, but "with" him, one primate told THE LIVING CHURCH.

Archbishop Williams relented and it was agreed that the Rev. T. Shane Forster, chaplain to Archbishop Robin Eames of Ireland, would celebrate a daily Eucharist for those whose "personal discipline" required it, formally recognizing the state of broken eucharistic communion.

Disagreements over the presence of support staff, the agenda, and use of the primates' time were raised during the first two days of the meeting. The Anglican Consultative Council staff designed an agenda which included 22 activities on a wide range of topics. Among them were HIV/AIDS, poverty, and the tsunami. That agenda elicited strong objections from those who were concerned that the Windsor Report discussions would be sidetracked.

Archbishop Henry Orombi of Uganda said he received a communication from Canon Kearon during the week before the meeting, asking him to present a talk on "tribalism." Archbishop Orombi demurred, saying he had neither the time nor was he willing to be diverted from a full and frank discussion of the Windsor Report. Archbishop Akinola repeated this argument to Archbishop Williams during the opening hours of the meeting, noting that it was the first duty of Christians to resolve their differences with one another before tackling social issues. Archbishop Williams agreed and discussions of the Windsor Report occupied Monday and Tuesday afternoons.

Sources in the meeting, which are closed to everyone but the primates and their interpreters and which are neither minuted or transcribed, said that though the presenting argument was whether homosexual practice was "good or bad," it soon moved to an ecclesiological level. Archbishop Akinola and others from his coalition said if the Episcopal Church wished to remain part of the Anglican Communion, it must abide by its covenants.



George Conger photo

Archbishop Williams prays silently before delivering the sermon at Evensong Feb. 22.

Sources said Bishop Griswold's argument was the Episcopal Church wished to remain part of the Anglican Communion but would do so on its own terms.

In their first public appearance during the meeting, the primates traveled to Armagh for a service of Evensong in St. Patrick's Cathedral with the bishops of the Church of Ireland. As communion was no longer a dividing issue, no primate absented himself from the public service as had been initially threatened. Joined by Archbishop Sean Brady, the Roman Catholic Primate of Ireland, government ministers, and other church leaders, the primates heard Archbishop Williams call for peace between warring factions.

Preaching from Exodus 19, he developed the theme "you shall be to me a kingdom of priests" and stressed the need for friendship and godly love among Christian brothers. Archbishop Williams reminded listeners that it is God who will provide the ultimate solution to the Church's troubles. "How readily we turn to anxious striving, as if Christ had not died and been raised. How awkwardly we sit with one another to pray together and worship together. How easy it is for us to close our doors. But, we are called to be a kingdom of priests, and to be built as a holy temple so that the world may be invited, may see, may be transfigured."

(The Rev.) George Conger

Church of England Takes Step Toward Women Bishops

A resolution to receive and commend the Windsor Report, and to support the Archbishop of Canterbury at the primates' meeting in Northern Ireland was adopted by a large majority on Feb. 17, the final day of the Church of England's General Synod.

The synod also voted to begin the process toward opening the episcopate to women, 11 years after the first English women were ordained to the priesthood.

After four and half hours of theological and political debate, synod voted by a strong majority to decide at its next session in July whether to enact legislation permitting female bishops. Archbishop of Canterbury Rowan Williams agreed to appoint a committee of four, chaired by Bishop Christopher Hill of Guildford, to present options to synod in July.

Under the proposed timetable, the Church could have its first female bishop within 10 years. Legislation permitting women to become bishops must receive a two-thirds majority in General Synod and be approved by Parliament.

Supporters of female bishops argued that opening the episcopate to women was both a matter of social justice and would make the Church culturally relevant, drawing new members that could arrest a 25 percent decline in attendance over the past 10 years.

Opponents argued the introduction of female bishops would be "cataclysmic," damaging ecumenical relations and dividing an already weakened Church.

The theological arguments put forward displayed little rancor or personal animus towards partisans of either side. While the debate was brisk, morale among opponents of women bishops seemed poor. The mood at the Catholic Group's dinner following the vote was less one of anger than resignation. Passage the previous day of

(Continued on next page)

(Synod - Continued from previous page)

proposals to scrap the parsons' freehold (the 1,000-year-old custom whereby ownership of parish property was vested in the clergy) in favor of "common tenure" sapped the fight from opponents of female bishops.

By removing the parsons' freehold, traditionalists feared that control of parish property would pass from parishes to bishops, effectively killing any wholesale move toward creating a "third province" of congregations opposed to female bishops. More than 1,000 English parishes have adopted resolutions saying they would not accept female rectors.

Concerning the Windsor Report, "Sin, sex and skullduggery" was not

what it was about, said Bishop N.T. Wright of Durham, a member of the Lambeth Commission on Communion (LCC), the group which produced the Windsor Report. Though the presenting issues of the Windsor Report were the actions of the 74th General Convention and the Diocese of New Westminster (Canada) concerning homosexuality, Bishop Wright said that the report was addressed equally to other procedural problems that might arise within the life of the Communion over the acceptable limits of diversity and autonomy within the Church.

Opponents of the motion argued the report was flawed for not having listened to the voices of gays and les-

bians in its deliberations. Others, such as the Rev. Paul Collier of Southwark, argued that Western culture and African culture viewed homosexuality very differently. An Anglican covenant, as proposed by the Windsor Report, would be "putting the handcuffs on friendship," not binding Anglicans together but shackling them. "If we commit ourselves to proper listening, then we don't need an Anglican covenant at all."

Dr. Philip Giddings of Oxford, a member of the Archbishops' Council, disagreed, saying the Church of England's support for the Windsor Report was essential as U.S. traditionalists were "suffering gross oppression and persecution from those who are supposed to be their fathers in God." The U.S. House of Bishops' plan for Delegated Episcopal Pastoral Oversight did not "pass the test of natural justice."

The Bishop of Gibraltar asked synod to be mindful of the ecumenical impact of the actions of the 74th General Convention. As co-chair of the Oriental Orthodox-Anglican ecumenical dialogue, Bishop Geoffrey Rowell said the failure to settle where the Anglican Communion stood on matters of basic moral teaching would halt any further substantive dialogue with the Orthodox and Roman Catholic churches.

Risks have consequences, Archbishop Williams said in endorsing the Windsor Report, and the Episcopal Church must be held accountable for its behavior.

"The Church is capable of error and any local Church is capable of error as the Thirty-nine Articles remind us rather forcibly," he said. "So if one portion of the Church decides that it must take a conscientious risk, then there are inevitable results. There are consequences in hurt, misunderstanding, rupture and damage. It does us no good to pretend that the cost is not real. So I don't think it will do to say, if anyone does really say this, that a risky act ought to have or can have no consequences — of course it does and we are dealing with those consequences now."

(The Rev.) George Conger

Rosemont Priest Becomes a Bishop

The Rev. David L. Moyer, rector of Church of the Good Shepherd, Rosemont, Pa., was consecrated as a Bishop Suffragan for the Armed Forces in the Anglican Church in America, a jurisdiction of the Traditional Anglican Communion (TAC), on Feb. 16 at Good Shepherd.

Also consecrated at the same time was the Rev. David Chislett, rector of All Saints', Brisbane, in the Anglican Church of Australia. Both men were also licensed as bishops in the Diocese of The Murray by one of the two co-consecrating bishops whose sees are in communion with the Archbishop of Canterbury.

In a letter sent by the Rt. Rev. Ross Owen Davies, Bishop of The Murray, to the Most Rev. Phillip Aspinall, Archbishop of Brisbane, Bishop Davies said he chose to participate "to ensure that the consecration is seen as having credibility in the Anglican Communion and as my public statement that it is essential that we have alternative episcopal oversight." The chief consecra-

tor was Archbishop John Hepworth of the TAC. The Rt. Rev. Maternus Kapinga, Bishop of Ruvuma in the Anglican Church of Tanzania, was the other co-consecrator in communion with the Archbishop of Canterbury.



John Heidengren photo
Bishop Moyer

Bishop Moyer was charged with abandonment of communion and deposed as an Episcopal priest in 2002 by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. The validity of that deposition has not been universally recognized by members of the Episcopal Church House of Bishops, and Bishop Moyer has remained as rector at Good Shepherd while a lawsuit accusing Bishop Bennison of breach of contract is adjudicated by the

Court of Common Pleas of Montgomery County. In addition to his new episcopal duties, an announcement on the parish website said Bishop Moyer will continue with his previous duties at Good Shepherd, which remains part of the Episcopal Church and the Diocese of Pennsylvania.



Encircled by worshipers at the baptismal font in St. John's Cathedral, Jacksonville, Bishop Howard begins the Eucharist with the renewal of baptismal vows, at the Diocese of Florida convocation.

Virginia Barrett Barker photo

AROUND THE DIOCESES

Time for Listening

In place of its regularly scheduled annual convention, the Diocese of **Florida** held a convocation "for conversation, prayer and corporate discernment" Jan. 27-29 at St. John's Cathedral in Jacksonville. The convocation began with a Eucharist which included renewal of baptismal vows around a stone baptismal font.

"While a key component of this convocation is to create a time to pray and listen and reflect in small groups without the grandstanding of public response," Florida Bishop Samuel Johnson Howard wrote in an Epiphany letter announcing the convocation format. "I am mindful of the need that many of us will want to contribute to the dialogue on a wider scale."

The Rt. Rev. Edward Little, Bishop of Northern Indiana, was the first speaker of the weekend, preaching the opening sermon and conducting Morning Prayer the following day.

Five other speakers were also invited to present views on the Anglican Communion, with facilitated discussion following each. The speakers were: Maria Campbell, who has done organizational consulting for the diocese; the Rt. Rev. Mark Dyer, retired Bishop of Bethlehem and the only

member of the Lambeth Commission on Communion (LCC) from the Episcopal Church; the Very Rev. Peter Moore, director of Anglican Relief and Development and retired dean of Trinity Episcopal School for Ministry; the Rev. Ephraim Radner, rector of Church of the Ascension, Pueblo, Colo., and a scholar of the Anglican Communion Institute; and Mary Tanner, a life-long member of the Church of England and the first guest invited to make a presentation to the LCC.

In addition to an optional pre-convention gathering for dialogue on a wider scale, the small groups were encouraged to post brief written feedback for sharing with others who were present.

Facing the Elephant

After much discussion and parliamentary maneuvering, the convention of the Diocese of **Georgia** finally tabled a measure that would amend the current canon, Title IV, Canon 1 regarding sexual behavior of aspirants, postulants and those accepted to holy orders. Meeting at the Church of the Good Shepherd, Augusta, Feb. 3-5, clergy delegates also agreed to hold the diocese accountable to continue open discussions on sexuality issues.

"There are faithful followers of our Lord who disagree with me," said the Rev. Bill Stewart of St. Stephen's,

Leesburg. "I need to see the face of Jesus in those who think I'm wrong. If we can't do that, then we have a deeper problem that we need to pray about and address."

"There is a big elephant in the room that we want to talk about, but only through resolutions. Why not table it?" said the Rev. James Shumard, rector of St. Francis of the Islands, Savannah.

After the vote to table carried, in a poignant moment of accord, the Rev. Marc Robertson of Christ Church, Savannah, moved and Fr. Shumard seconded that diocesan council and Bishop Henry Louttit in the next six months set venues for such discussions, "to produce at least one option to discuss honestly the issues before the Church and come with no resolution — just us being able to share where we are." The "ayes" carried. Not a single "no" was voiced.

Among other business, delegates approved a proposal to establish a convocation council which will end after a three-year trial unless diocesan convention in 2008 acts to establish it. Each convocation council is to meet at least once annually in the fall to discuss and plan for the execution of diocesan programs within the convocation. At its fall meeting, the council is to elect a confirmed adult resident, at least 18 years old and in good standing, for a three-year term on diocesan council.

Marcia McRae

Expansion and Updates Overdue at National Church Archives

Last fall, around the same time the national Executive Council approved a \$25,000 architectural study for the Archives of the Episcopal Church,

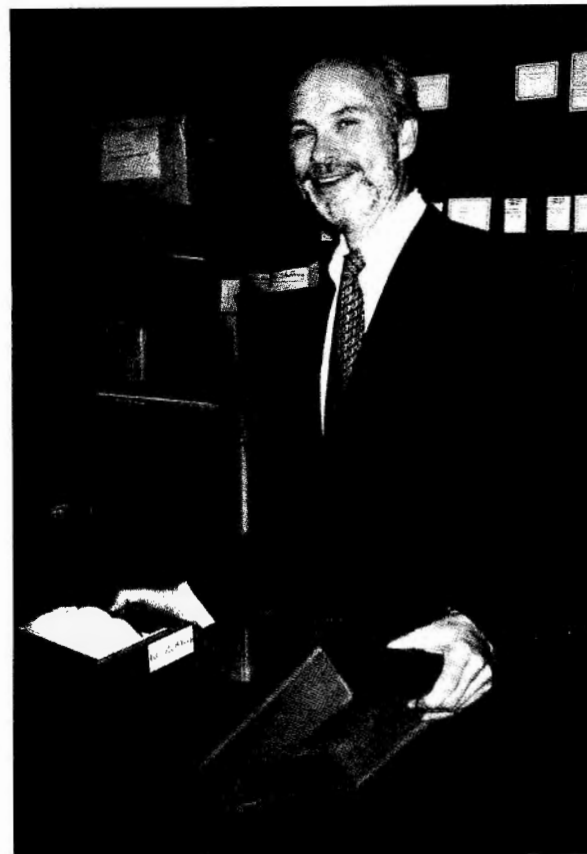
Patrick Duffy, its director, stopped by the facility located on the grounds of the Episcopal Theological Seminary of the Southwest (ETSS) in Austin, Texas, on a rainy weekend. To his horror he discovered that the roof was leaking directly above where part of its irreplaceable collection is stored.

The roof has subsequently been repaired and timely intervention saved all but a small portion of the collection at least until the next crisis. The archives have outgrown their current location on the top floor of the seminary library. Mr. Duffy is also concerned that the ministry is falling behind in the race to make key documents available over the internet.

Council members toured the facility as part of their Feb. 11-14 meeting in Austin. Oversight of funding for the archives is supervised by council between General Conventions.

When created by an act of General Convention in 1845, the idea of designating an official repository of an organization's records was uncommon. By getting such an early start, the Episcopal Church was able to compile an extensive collection of primary research material. The archives contain perhaps the most comprehensive collection of documentation on loyalist life in the Colonies during the American Revolution, but much of the archive collection is relatively inaccessible because of storage constraints and a lack of indexing.

When council approved the architectural study last fall, it also decided to keep the archives at ETSS. Relocated to Austin from Philadelphia about 50 years ago, the archives currently lease space from the seminary. Council members saw the plastic sheeting which had been installed to



Steve Waring ph

Mr. Duffy: "All of the records need to be brought into the future"

protect some of the indexed shelves from the leak in the roof. The sheeting has been left in place because another problem has developed with the drain pipe gutters.

Irrespective of leaks, the main archival storage area is temperature and humidity controlled, but the off-site facilities are not. It costs \$65 to deliver or retrieve a box of documents from the remote storage site, which is maintained by an independent company, said Mr. Duffy. Much of its holdings are still not indexed and therefore of far less value to researchers, he added. He said the staff and board are also trying to keep the collection compatible with the latest technological developments.

"All of the records need to be brought into the future," he told council. "The system is already overburdened. Within five years we will have to stop collecting some new material."

Steve Waring



Maribeth Betton, archivist for collections management at the archival research center, in the indexed storage area.

Optional Psalm Verses

On a recent Sunday, I was reading Morning Prayer and noticed that the concluding verses of the psalm appointed for the day were listed as optional. The psalm was 63, and the optional verses were 9-12. In the parish where I read the offices, the optional verses are always omitted, which is unfortunate. If I remember it, I try to look up the omitted verses later to see what I missed.

The idea of removing what Marion Hatchett calls "imprecatory psalms" in his *Commentary on the American Prayer Book* is fairly obvious. Those portions of the psalms that invoke a curse or revenge or harm to someone may be removed at the discretion of the officiant. Unfortunately, on occasion some wonderful verses become the casualties of such excising.

Take Psalm 63 as an example. In verses 9 and 10, the psalmist turns from what had been a song of praise to God to a call for vindictiveness toward enemies:

9 May those who seek my life to destroy it*

go down into the depths of the earth;

10 Let them fall upon the edge of the sword,*

and let them be food for jackals.

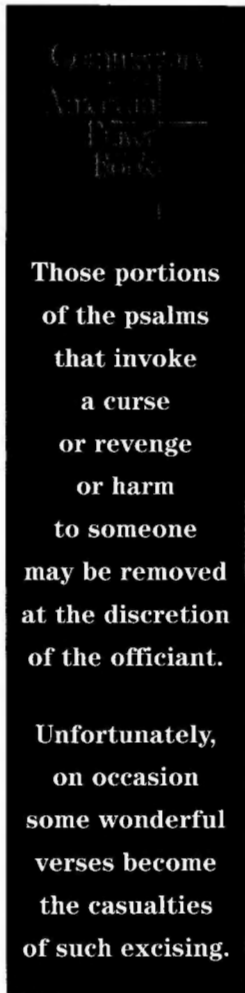
Realizing that I am wandering into perilous territory as a rank amateur, I still have to admit I can see some value in retaining these verses. The psalmist is able to see both the awesome power of God and at the same time can envision his enemies dropping. The contest between good and evil, between love and hate, is presented clearly. It seems to me that a strong trust in God's power is shown here. Also disappearing as optional is the next verse:

11 But the king will rejoice in God; all those who swear by him will be glad;*

for the mouth of those who speak lies shall be stopped.

I find this verse impressive. Even the king will praise God, and those who tell lies will be stopped from doing so. No reason to leave this out unless we want to convey a message that it's OK to tell lies.

Later in the week, there was a similar instance. In Psalm 139, verses 18-23 are listed as optional.



The psalmist invokes God to "slay the wicked," and adds, "I hate them." Not exactly the kind of teaching the Church hopes to pass on to people. But the last two verses convey a valuable message, especially during Lent:

22 Search me out, O God, and know my heart;*

try me and know my restless thoughts.

23 Look well whether there be any wickedness in me*

and lead me in the way that is everlasting.

Sometimes entire psalms are listed as optional – 53, 59, 60 and 83 — because of their message, but nevertheless one is able to find something redeeming in each of them. For example, Psalm 83 concludes with "... you alone are the Most High over all the earth." Unfortunately, most of us never hear that because the psalm is rarely read.

Equally perplexing is the fact that some of the psalms we read regularly contain verses that are as troublesome as those that are optional. How about Psalm 52:5:

Oh, that God would demolish you utterly;*

topple you, and snatch you from your dwelling,

and root you out of the land of the living.

The first eight verses of Psalm 35 implore God to fight against the psalmist's enemies. Psalm 3 notes, "surely you will strike all my enemies across the face, you will break the teeth of the wicked." And in Psalm 140, we find this petition to God, "Let hot burning coals fall upon them; let them be cast into the mire, never to rise up again." There are many other examples, but the point is, if we're going to remove verses that seem objectionable, shouldn't we be consistent and make all those verses optional? If not, then perhaps the complete Psalter should be read.

There's a way around this, of course. For those who want to read all of the psalms each month, the current prayer book provides for that option, designating certain psalms to be read each day.

Then there's the matter of portions of scripture being excised from the Sunday lectionary, but that's a hot topic for another day.

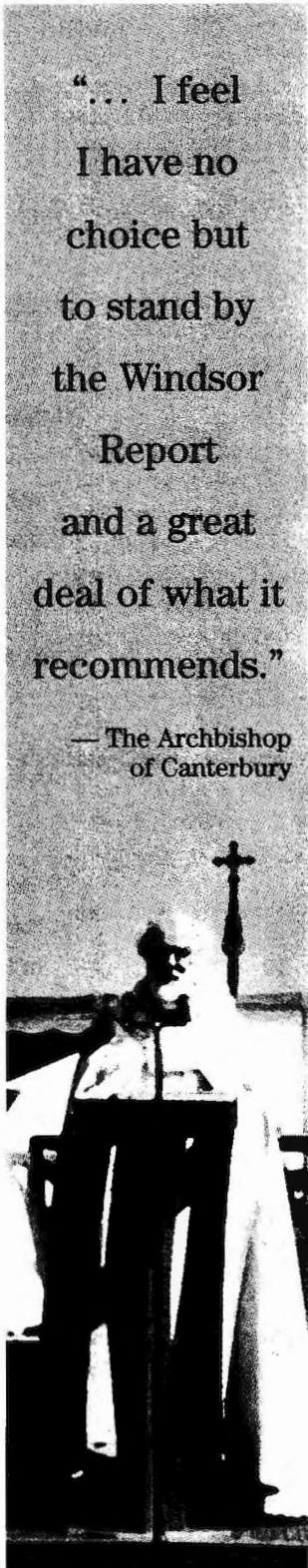
David Kalvelage, executive editor

Did You Know...

Trinity Church, Wellsdale, Ore., was seized by the U.S. Army in 1942 and torn down the following week, along with the entire community, to build Camp Adair.

Quote of the Week

The Rt. Rev. N.T. Wright, Bishop of Durham, in an address to the Church of England Synod on responding to the Windsor Report: "Wrong choices could be disastrous; but to delay would be the worst choice of all."



“... I feel I have no choice but to stand by the Windsor Report and a great deal of what it recommends.”

— The Archbishop of Canterbury

Archbishop's Strong Remarks

When he addressed the General Synod of the Church of England concerning the Windsor Report, the Archbishop of Canterbury made some strong remarks about the possibility of division in the Anglican Communion. Archbishop Rowan Williams displayed some of his strongest rhetoric in looking ahead to the meeting of Anglican primates the following week in Northern Ireland.

“... I feel I have no choice but to stand by the Windsor Report and a great deal of what it recommends,” the archbishop told the General Synod, perhaps giving a hint of what he might say to the primates a few days later. He acknowledged that “certain actions” have made “our common language, our common discourse, almost impossibly difficult,” and said that honest discussion is “harder and more remote.” He said there was “no cost-free outcome” and “there are consequences in hurt, misunderstanding, rupture and damage. It does us no good to pretend that the cost is not real.”

It is helpful to hear Archbishop Williams speaking clearly and forcefully on an issue as important as the Windsor Report. Some Anglicans probably wish that he had made his views known weeks ago, well before the English and American houses of bishops met. On the other hand, as many have claimed, time has been needed to read, study, and form opinions about the Windsor Report. Perhaps the archbishop needed more time than those who formed quick responses. His remarks should have been helpful to the other primates before their meeting last month.

Valuable Leaders

Two of the Episcopal Church's most effective leaders are retiring this month, having completed some exemplary ministries at the Episcopal Church Center. The Rev. Canon Patrick Mauney, director of Anglican and Global Relations, is retiring after 22 years at the Church Center, and Sandra Swan, president of Episcopal Relief and Development (ERD), also is stepping aside.

Canon Mauney has been a prime contact person as the Episcopal Church maintains links with other Anglican churches. His knowledge of the Anglican Communion and his gentle, pastoral approach made him an effective overseer of the Church's relations with overseas dioceses and provincial offices. He has been a valuable advisor to two Presiding Bishops and a coordinator of missionaries and volunteers.

Ms. Swan was the prime overseer of the transformation of the Presiding Bishop's Fund for World Relief into Episcopal Relief and Development. Under her leadership, ERD's annual income increased from \$3 million to more than \$10 million. She was a valuable representative for ERD in her speaking and teaching engagements which increased the awareness of ERD throughout the Church. Ms. Swan's commitment and compassion did much to extend the mission of the Church throughout the world.

We salute Canon Mauney and Ms. Swan for their selfless ministries on behalf of the Episcopal Church and extend to them every good wish for their retirements. Their leadership will be missed.

By Harold R. Brumbaum



Whatever Happened to Hell?

O God . . . increase and multiply upon us your mercy, that . . . we may so pass through things temporal that we lose not the things eternal . . . (BCP, Collect for Proper 12)

It's some 30 years now since the noted psychiatrist Karl Menninger raised his colleagues' eyebrows (and not a few hackles) by venturing to ask in print, *Whatever Became of Sin?* By this term he meant the human propensity to violate an overarching moral code which those colleagues had largely come to write off as merely deviant if sometimes unsavory behavior.

Menninger's insistence on personal accountability was received in such quarters as unwelcome news, since it meant that when you committed a trespass it was likely not your mother's doing, nor your father's thrice removed, nor anyone else's, but your very own "most grievous fault." And like a lot of unwelcome news it was promptly denied in most quarters and shortly dismissed.

Dismissed too, evidently, by our General Convention, for within a year or two of that disturbance our Church passed on first reading a new version of its prayer book which traded in its famously somber tone for a cheerier one. Up until then, for instance, on the first Sunday of each month we could count on being bombarded by the Decalogue and its string of Thou-shalt-nots, which pretty much took the fun out of life for everyone on hand. Now, by the happy stroke of an editor's pen, we were delivered from that distress, for we were "miserable offenders" with "no health in us" no longer; where in the earlier Eucharistic Prayer we counted ourselves "unworthy, through our manifold sins, to offer (God) any sacrifice," now its successor finds us "worthy to stand before" him. Strike two against sin.

Yet another development diverted our attention from such disheartening matters those years ago: the rise of the civil rights movement, which summoned us away from spiritual things to address temporal ones, or what is today commonly referred to as the *real* world. Admirable of intent though that change of address certainly was, it was yet costly, for our Church was morphed thereby from the Marian mode, that handmaiden on her knees telling her beads, to the Marthan, the same on those very knees scrubbing the floor. Small wonder, this being so, that Jesus' solicitous words to the more assiduous of those sisters (Luke 19:41) should still find us today "anxious and troubled about many things."

Pietist/activist: a disabling dichotomy whose continuing existence among us is amply demonstrated, week in, week out, in such

(Continued on next page)

(Continued from previous page)

places as the Letters to the Editor section of this magazine, and one which must keep us off balance so long as, bending our best energies to the secular sphere, we tend to neglect the *saeculum saeculorum* — the world without end.

At about that time, too, another tradition was swept out to sea by the same tide: the devotion of the sermons on the Sundays in Advent to the Four Last Things: Death, Judgment, Heaven, and Hell. Having rid ourselves of sin, after all, there was little left for us to be condemned for, which in turn made the prospect of some sort of reckoning and come-uppance seem inappropriate — since, as the simplest child knows, if you haven't been naughty you ought not to be scolded or spanked.

So much for Judgment, then, and so much too, in consequence, for Hell. And this left the preacher with only two topics to cover among the Final Four: the one thing that, for all our dexterity, we haven't yet managed to get rid of, Death, and then, whatever might ensue from that, its aftermath.

As if in the notion that if you ignore a

What we crave, more than such guesswork, is the confidence that good things really do lie in store.

snarling dog it will go away, in an effort to fend off the harsh reality of death, to pull its sting, the modern funeral has taken on the air of a retirement party, consisting as it commonly does of a parade of accolades designed to resurrect — and then perpetuate — the past. And death, when finally, squarely faced, becomes the entry way to some sort of generic, one-size-fits-all, afterlife, essentially a sequel to the present one, either that, or the portal to extinction. Which is to say that, by default (hell having vanished from the map), heaven becomes a catchall synonym for survival, and its inhabitants a community of saints and scallawags much like our old home town.

Or does it? This view, of course, is, like so many others on the subject, the child of speculation, born here perhaps of wish-fulfillment, there perhaps of fear. What we crave, more than such guesswork, is the confidence that good things really do lie in store. And this is precisely what is granted us at Easter.

Easter: the Rosetta stone by which, translated into human terms to let us decipher it aright, we are enabled to discern God's loving intent for our otherwise benighted kind. Speculation about the heavenly landscape, about pearly gates and golden streets aside, we are given God's assurance about our destiny — and our ultimate identity as well: Exchanging it for the old, we shall come to assume the New Life. Which is to say, we shall take on the likeness of Christ himself when we fractious children of God are finally, fully grown up. And to borrow from the poet, "That is all you know on earth — and all you need to know." □

The Rev. Harold R. Brumbaum is a retired priest who lives in Nicasio, Calif.

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

We Are Challenged

I read Fr. MacDonald's article, "Theology and Creativity" [TLC, Feb. 6] and the challenge hit me with force. Challenged because we are the church folk who sided with the British in the Revolutionary War, we were major slave holders, and we never thought of women's rights. If God called the Church to grow and change showing justice and freedom, we didn't get it.

Today we are challenged with a huge, important issue, not unlike earlier ones. Will we accept people as they are, or will we judge them by standards that are unclear and non-canonical? Most of us think it strange that in 1950, faithful men said women could not even serve on vestry, let alone be ordained. Recently, we limped up to the Spirit's demand that women be seen as full persons. If you were born female, now you belong as a full person. But the Church may still fall apart, victimized by our prejudice and fear regarding sexuality. It isn't that our faithful who are gay and lesbian have no other place to go. They belong as full persons where Christ is the center, not men or straight people.

The Spirit sends us into the world each day as servants of power and light. May we pray that the Spirit will carry us in times stressed by our disagreement and in need of creativity.

*(The Rev.) David A. Crump
Redwood City, Calif.*

In his mean-spirited Reader's Viewpoint article, David MacDonald shows no mercy toward those who hold a classical, conservative, traditional position. According to him, they are "divorced from the lives of people," stuck in "concrete parameters," cannot "transcend the day-to-day because it seeks to hide from the day-to-day," make "fundamentalist pronouncements" based on "'non-creative' positions [that] are centered upon fear and ignorance," are "cast in concrete" and are taking "polarizing positions" that are "divorced from any creative process," "based upon what we are

against," and showing "inflexibility centered on the law, with a Savior devoid of grace."

I believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ and, during this age, to convict men, regenerate the believing sinner, and indwell, guide, instruct and empower the believer for godly living and service.

I'm fairly sure that not all creativity is a response to the Holy Spirit, which is what David MacDonald implies.

I'm humble enough to believe that my best creative and innovative thoughts, if they disagree with the conclusions held throughout Christian history, are probably wrong.

*(The Rev.) David Fine
Madison, Wis.*



May we pray that the Spirit will carry us in times stressed by our disagreement and in need of creativity.

The opinion expressed by the Rev. David R. MacDonald in his Reader's Viewpoint article is precisely what has led not only the Episcopal Church, but most of the Christian Church into disarray.

The function of the Christian Church and the role of those who have assumed the mantle of "teacher" is to bring humankind into a personal relationship with God through his Son Jesus. A constant creativity or evolution of theology is like a boat without a rudder. It will eventually end up on the rocks.

Anything that is "revealed" through the author's theology of creativity that is not consistent with the teachings of the Bible, the word of God revealed, is a revelation from a source other than God.

*Robert F. Kirschner, Sr.
Lakeville, Mass.*

David MacDonald's Viewpoint piece, "Theology and Creativity," was interesting but ultimately disappointing because it offered neither specific examples nor some kind of objective standard by which to determine whether any given theology or theological position is "creative," or not.

Honestly, how are we to know? When is a position on one of the issues we face today "prayerful and intelligent," and when is it "stilted and rigid?" Who decides, and how?

Let's say that I take a theological position, and you tell me that it is a "non-creative position centered upon fear and ignorance," but that your different position is one that "synthesizes what is true around us." By what means am I to determine whether you are right

about that, or whether you just don't agree with my position? Perhaps it is as a Supreme Court justice once said of pornography: "I can't define it, but I know it when I see it."

But that is small comfort to those whose theological reflection is labeled "fundamentalist" by those who disagree with it, and to those whose theological reflection is labeled "heretical" by those who in turn disagree with it. We see the same things, yet our knowing is very different.

My point is not meant to be argumentative or partisan, for I think that this dilemma runs through the heart of our Church's differences and of our attempts to deal with them. I fear that Fr. MacDonald has not advanced the cause. He has simply given us the language to exclude — "non-creative," "seeks certainty," "fundamentalist," "rigid" — without giving us any exam-

ples of what constitutes those things, or a standard by which to determine them.

*(The Rev.) Ted W. Duvall
Hartsville, S.C.*

Alive and Vital

Your reporting on the diocesan convention in Rochester [TLC, Jan. 30] gave the erroneous impression that Bishop Jack McKelvey authorized "experimental" liturgies. What the bishop gave blanket approval for and commended to our congregations for the next year was the continued use of the alternative texts found in *Enriching Our Worship 1 and 2*. These are authorized by the Standing Liturgical Commission of the church and should not be labeled "experimental."

Bishop McKelvey also suggested that congregations might write Prayers of the People (as is allowed by rubric), use drama, movement and color creatively, as well as offering a breadth of musical styles so as to make our liturgies more alive and reflective of the diversity of our congregations. Liturgy that is alive and vital will indeed help us to grow as individuals and in numbers.

*(The Rev.) Donald B. Hill
Trinity Church
Rochester, N.Y.*

Balanced Budget

The report on the convention of the Diocese of North Carolina [TLC, Feb. 20] is in error concerning the 2005 budget. The \$3.6 million budget adopted by the convention is balanced (not \$900,000 in deficit as reported), pledges for 2005 by our parishes total \$3.2 million (not \$2.75 million as reported), and the drop in parish pledges from 2003 to 2005 is \$500,000 (not \$1 million as reported). Furthermore, parish pledges for 2005 increased 1.6 percent over 2004. While it is true that the Diocese of North Carolina has had a substantial reduction in parish pledges from the level of 2002 and prior years, the diocese remains fiscally sound, and we are beginning to see clear and convincing signs of reconciliation and recovery.

*Joseph S. Ferrell
Secretary of Diocesan Convention
Chapel Hill, N.C.*

The Wrong Order

Ms. Nakamura's Guest Column [TLC, Feb. 13] on the drama of the Mass makes a good point. However, she has lumped the Sanctus, Agnus Dei and Prayer of Humble Access together, followed by the Prayer of Consecration. In the prayer book, the last two are after the consecration and fraction, before communion.

In my own parish, a communion hymn discourages any tendency to chat after communion and the style of liturgy, which includes bells, makes the service sufficiently solemn to keep one in tune. We make up for it in coffee hour when the conversation reaches a dull roar.

*Suzanne Voorhies
Camden, Maine*

Vocations Encouraged

I was thrilled to see mention of the Episcopal Pastoral Leadership Search Effort (PLSE) [TLC, Jan. 2]. I am the coordinator of the project, and am always thrilled to see attention given to the program in our church press. PLSE is a dynamic part of the effort to help create a culture in the Episcopal Church where young people's possible vocations to ordained ministry are taken seriously. Persons who are interested in PLSE should visit our website at www.theplse.org. Thanks for the coverage.

*(The Rev.) J.R. Lander
Fund for Theological Education
Atlanta, Ga.*

Fond Memories

Having served Christ Church, Yokohama, Japan [TLC, Feb. 6], as lay reader and then supply priest, I was distressed by the news about the fire there. There must be many, especially Navy families, who have fond memories of the place and its diverse fellowship. If anyone knows of an organized way to help them rebuild for the third time, I hope he or she will publish it widely.

*(The Rev.) Robert Crafts
The Mission to Seafarers
San Diego, Calif.*

Appointments

The Rev. **Ken Dimmick** is chaplain at St. James' House and Trinity Church, PO Box 777, Anahuac, TX 77514.

The Rev. **Abeosah Flemister** is assistant at Trinity, 125 E Broad St., Columbus, OH 43215-3605.

The Rev. **Nicholas T. Porter** is rector of Trinity, PO Box 400, Southport, CT 06890.

The Rev. **Murray Powell** is vicar of Lord of the Streets, 3401 Fannin St., Houston, TX 77004.

The Rev. **Peggy E. Tuttle** is interim rector of St. Paul's, 1710 E Superior St., Duluth, MN 55812.

Ordinations

Priests

San Diego — **Jocelynn Jurkovich-Hughes**, associate for youth and family ministries, St. Andrew's, 890 Balour Drive, Encinitas, CA 92024.

Deacons

Fort Worth — **Christopher Culpepper, Lee Nelson.**

Change of Address

The Very Rev. **Donald G. Brown**, 2821 Claremont Blvd., Berkeley, CA 94705-1446.

Resignations

The Rev. **Gretchen Wood**, as rector of St. James', Westwood, OH.

Retirements

The Rev. **Everett Fredholm**, from active ministry in the Diocese of Texas.

The Rev. **John Hayden**, as rector of St. Luke's, Chardon, OH.

The Rev. **Joanne Stearns**, as rector of St. Christopher's, Fairborn, OH.

The Rev. **Richard M. Turk**, as rector of St.

Answers to last week's puzzle

1	M	A	G	N	I	F	I	C	O	T	A		
12	C	R	U	S	A	D	E	R	S	P			
14	A	E	O	N	E	T	I	M	E	Y	O		
18	S	M	U	C	R	A	G	S	B	U	S		
22	S	U	N	S	E	L	S	H	I	L	T		
26	O	A	I	D	A	A	R	A					
29	C	O	W	L	E	Y	F	A	T	H	E	R	S
32	K	H	A	K	I	M	A	T	E	Y			
34	A	R	Y	P	P	S	S	T	A				
39	D	R	E	G	A	I	T	S	A	L	B		
44	A	A	C	O	L	G	A	T	E	M	O		
50	N	C	O	R	P	O	R	E	A	L	N		
	A	R	M	Y	S	U	R	P	L	I	C	E	

CLASSIFIEDS

Andrew's, Jacksonville, FL; add: 8256 Wallingford Hills Ln., Jacksonville, FL 32256.

Deaths

The Rev. **Carlton "Chip" Kemper Gamble**, rector of All Saints' Church, Cincinnati, OH, for 22 years, died Dec. 31. He was 85.

Fr. Gamble was born in Dayton, OH, and spent his entire ordained ministry in the Diocese of Southern Ohio. He was a graduate of Otterbein College and the Episcopal Theological School, and was ordained in 1951. He was vicar, then rector of St. Mark's, Dayton, OH, 1951-63, and rector of All Saints', Cincinnati, 1963-85. He was ecumenical officer in Southern Ohio for a time and was a spiritual director for Cursillo in that diocese. He is survived by his wife, Anne; two daughters, Emily Childress, of Rapid City, SD, and Elizabeth Gamble, of Cape Canaveral, FL; and two grandchildren, Abby and Erin Childress.

The Rev. **Lawrence Irwin Ferguson**, 86, of Dallas, TX, died Jan. 11 in Dallas.

Born in Baraboo, WI, Fr. Ferguson did his undergraduate work at Notre Dame University, and he earned a law degree from the same institution. He practiced law for a time in South Bend, IN, then went to Seabury-Western Theological Seminary. He was ordained deacon in 1952 and priest in 1953 in the Diocese of Milwaukee. He served several congregations, including curate at St. Andrew's, Amarillo, TX, 1954-57; rector of Trinity, Dallas, 1957-65; curate at Transfiguration, Dallas, 1967-70. He is survived by his wife, Elizabeth, and a brother, the Rev. Sumner Ferguson, of Ormond Beach, FL.

The Rev. **Donald Read**, 85, retired priest of the Diocese of Central New York, died Jan. 18 in Kelowna, BC, Canada, where he resided.

Born, raised and educated in Canada, he was ordained in 1943 and served in the Anglican Church of Canada until 1952. He was rector of SS. Peter and John Church, Auburn, NY, 1952-58; rector of All Saints', Johnson City, NY, 1959-69; and rector of Christ Church, Lake Oswego, OR, 1969-85. He retired in 1985. In Central New York Fr. Read served on the standing committee and as a General Convention deputy. He is survived by five children.

Other clergy deaths reported by the Church Pension Fund:

Thom W. Blair	84	Charlottesville, VA
David W. Erskine	83	Burnet, TX
David W. Graham	94	Lake Isabella, CA
Kenneth O. Granum	91	Philadelphia, PA

Next week...

Parish Administration Issue

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

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FACULTY APPOINTMENT IN OLD TESTAMENT: Nashotah House, a seminary of the Episcopal Church, is seeking a faculty member in the field of Old Testament. Applicants for this position should be ordained or lay members of the Episcopal Church, or of some other member Church of the Anglican Communion, who hold an academic doctorate (Ph.D or Th.D) in the field. The new faculty member will teach the required courses in Hebrew (two semesters), the two in Old Testament Survey (also two semesters) as well as share in the teaching of the required course in biblical exegesis. Elective course offerings would also be welcomed. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation will be negotiated on the basis of the successful applicant's qualifications and experience. The *position begins August 1, 2005*, with teaching duties beginning near the end of that month. For further details contact: **The Very Rev'd Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058.** The deadline for applications is **March 25, 2005.**

FULL-TIME CANON PASTOR: Trinity Episcopal Cathedral is a vibrant and growing urban congregation with an average Sunday attendance of 750. Trinity is seeking an experienced, energetic, and compassionate priest to join its staff as Canon Pastor. In addition to regular pastoral care responsibilities, the Canon Pastor will possess outstanding preaching, program development and management skills. Preferred applicants will have five or more years of direct pastoral care or counseling experience. Please check our website at www.trinity-episcopal.org for a detailed job description and information on Trinity Cathedral.

Send a cover letter and resume to the attention of **Harris Matarazzo, 121 SW Morrison Street, Suite 1020, Portland, OR, 97204** and an electronic copy of both to crhardman@crhardman.com E-mail subject line, "Pastoral Care Trinity Cathedral". *Deadline for application is May 1, 2005.*

ASSOCIATE RECTOR FOR YOUTH AND FAMILY MINISTRIES: *Christ Church Cranbrook in Bloomfield Hills, Michigan*, is a parish that is growing with young families and teens. We are therefore looking for a dynamic and innovative Minister of Youth to guide our large numbers of youth (from Sunday School through teens) into a strong understanding of their faith journey, as well as minister to their families. We offer a strong, competitive salary and full benefits including a substantial, beautiful residence close to the church. If you think this opportunity is right for you, contact: **The Rev. Edward L. Mullins, Rector of Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304, E-mail: emullins@christchurchcranbrook.org. Phone: (248) 644-5210, x32 or x18. Electronic resumes and pictures welcome. Website: www.christchurchcranbrook.org.**

ASSOCIATE RECTOR FOR PASTORAL CARE AND ADULT EDUCATION: *Christ Church Cranbrook in Bloomfield Hills, Michigan*, is a large and vibrant parish with a large and talented staff of clergy and lay people. We are seeking a person to reach out to parishioners in a loving, caring way who knows how to organize and maintain adult education programs. If you think God may be nudging you to take a look at this new position, then email us today with your resume, any pictures you wish to send, and we will be in touch with you. Strong, competitive salary with full benefits including a substantial, beautiful residence close to the church. Contact: **The Rev. Edward L. Mullins, Rector of Christ Church Cranbrook, 470 Church Road, Bloomfield Hills, MI 48304, E-mail: emullins@christchurchcranbrook.org. Phone: (248) 644-5210, x32 or x18. Website: www.christchurchcranbrook.org.**

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FULL-TIME MISSIONER PRIEST: Cluster of 5 congregations on the Sisseton Episcopal Mission seeks a full-time priest to serve as missionary among the Dakota Sioux on the Sisseton Indian Reservation in NE South Dakota, which borders Minnesota and North Dakota. This position requires competent leadership to identify and nurture lay and ordained vocations, increase Christian education for all ages, increase stewardship education and practice and provide sacramental and pastoral care, including funerals and wakes, multiple services on Sunday, crisis ministry among substance abusers, and advocacy for youth at risk. The Sisseton Mission is located in one of the best hunting and fishing areas in South Dakota. Contact **The Rev. Canon Karen Hall** at (605)-338-9751 or canonkaren.diocese@mid-conetwork.com for further information.

GLOBAL SOUTH PROGRAM ASSOCIATE: Trinity Church Wall Street seeks a person with extensive experience with African Anglican partners to manage the Global Outreach and the Telecommunications component of the Trinity Grants Program, covering management of the entire grant application process from receipt of request, to presentation to the Grants Board, to the closeout of each approved grant. Position also assists the Anglican Communion to develop contemporary telecommunications capabilities and analyzing trends, interpreting current realities and working with colleagues to develop a cogent global grant-making strategy. Excellent knowledge of Anglican Communion and the social, economic, political, cultural and religious situation throughout the continent of Africa. Please send resume to: **Trinity Church, Human Resources, 74 Trinity Place Room 503, New York, NY 10006.** Email: HR@trinitywallstreet.org. Fax: (212) 602-9649.

FULL-TIME RECTOR: *Albany New York.* St. Paul's Church, a 178-yr-old parish located in the capital city of New York, Diocese of Albany, seeks a full-time rector, comfortable in ECUSA. Strong laity with 219 communicants and growing. Prayer book based, primarily Rite II, rich in high quality traditional Anglican music. Seeking a liturgically strong, quality preacher and caring pastor. Competitive compensation package. Send resume and CDO profile to: **Canon Kay Hotaling, Diocese of Albany, 68 South Swan St., Albany NY 12210** or khotaling@albanydiocese.org and a duplicate copy to **St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208** or Walenta@capital.net.

ASSOCIATE RECTOR/CURATE: *Kenilworth, Illinois:* The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, Illinois, on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff. We are willing to consider candidates for either an Associate Rector or Curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for either an experienced priest who is looking for a strong team-oriented environment or a seminarian who would like a thorough grounding in the full range of clerical responsibilities - preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly, but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Senior Warden, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589. E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holy-comforter.org/howeare/parishleadership.asp.

DIRECTOR OF CHILDREN AND FAMILY MINISTRIES: Holy Spirit Episcopal Church (400+ families) is seeking someone who hears God's call to join our church family and become our full time Director of Children and Family Ministries. We are seeking a faithful disciple of Jesus Christ who is called to ministry with children, and embraces Christ's love for children and family. We desire someone who has a heart for children's ministry who is able to passionately lead our congregation in discerning and fulfilling God's vision for our growing community.

This person needs to be visionary, enthusiastic, dependable, organized, and self-motivated. This minister will work with our clergy and our full-time youth minister to energize and direct our children's ministry to be more enriching to the needs of adults and children in our church and community. We require someone who understands the children's learning styles and who has a working knowledge of teaching methods and curriculum development and design. We need a servant-leader who is able to identify, inspire, and equip church members for ministry with children and families. You may contact us at Attn: **Susan Jackson, Gina Barela 12535 Perthshire Rd., Houston, TX 78414.** Phone: (713) 468-7796. E-mail: Susan@jackson.org. Website: www.holyspirit-houston.org.

FULL-TIME LAY OR ORDAINED ASSOCIATE FOR CHRISTIAN FORMATION: *St. Matthew's Episcopal Church, Grand Junction, Colorado* is seeking an associate to oversee and develop the Christian formation activities of the parish with specific focus on the needs of children, youth, and young families. We seek an individual with the ability to assess, develop, and implement a creative, innovative program that will address the needs of our existing congregation, as well as attract and retain children, youth, and young families. The ideal candidate will be highly self-motivated, well organized, with strong interpersonal skills. In addition, our new associate will possess a proven ability to recruit and train volunteers, supervise and delegate responsibilities and effectively communicate ideas and concepts to a wide variety of people. The chosen individual must exhibit a nurturing passion for children, youth and young families; and have a strong Christian character and Christ-like example.

St. Matthew's is a vital, energized growing community of faith (500+) committed to the development and spiritual growth of all people located on the Western Slope of Colorado. If you share this common vision, please send your resume, or inquire to: **the Rev. Dr. Ed Konieczny, 3888 27 1/2 Road, Grand Junction, CO 81506;** E-mail: stmatstgi@bresnan.net. For additional information about St. Matthew's see www.stmatthewsgi.org.

Diocese of Albany seeks apostolic-minded, hard-working clergy leaders. Orthodox, sacramental, biblical values, renewal. Alpha, Cursillo. Focus: Disciples Making Disciples. We are a Great Commission diocese. Contact **Canon Kay C. Hotaling, Canon for Deployment.** Email: khotaling@albanydiocese.org. Mail: **68 South Swan Street, Albany, NY 12210.** Telephone: (518) 465-4737. Website: www.AlbanyEpiscopalDiocese.org.

FULL-TIME RECTOR: Holy Trinity Episcopal Church, a transitional church in Clemson, SC (adjacent to Clemson University), is seeking a new rector. We are an active church with a solid congregation of 672 communicants in need of a spiritual, loving rector. Candidates should demonstrate a loving pastoral care, a passion for outreach, dynamic preaching and a commitment to spiritual guidance in addition to able administration. Founded in 1919, Holy Trinity Parish sponsors an Episcopal Day School, Canterbury and Journey To Adulthood programs, strong outreach both locally and in Cange, Haiti, among its many ministries. With an annual budget of \$500,000, we are housed in a debt-free, new facility. Clemson is located 45 minutes west of Greenville and 2 hours east of Atlanta in the foothills of the Blue Ridge Mountains. Please submit resume **by March 15** to: **Search Committee, Holy Trinity Episcopal Parish, 193 Old Greenville Highway, Clemson, SC 29631.** E-mail: htchurch@holyltrinityclemson.org. Website: www.holytrinityclemson.org.

FULL-TIME EXECUTIVE STAFF POSITION: *Anglican Frontier Missions, Richmond, Virginia,* reaches out to the 25 largest & least evangelized people groups in the world. We are seeking an exceptional individual to assume responsibility as an Associate Director for either Missionary Personnel or Church Mission Liaison, with the position dependent upon the specific range, skills and interest of the applicant. We anticipate that the individual we seek will possess a mature Christian life, missions experience, an understanding of the Anglican Communion and a sincere passion for the unevangelized. If you feel this exceptional opportunity is right for you, please contact the **Rev. Tad de Bordenave, AFM Director,** at (804) 355-8468 or E-mail: tadpole@afm-us.org.

CLERGY TO LEARN, TEACH & SERVE: A TRULY UNIQUE OPPORTUNITY: Spanish Emersion Studies, Holy Family Language School, San Pedro Sula, Honduras. Professionals deliver better services when speaking the language of those served. We specialize in teaching Spanish with emphasis on language for clergy, medical, social services and legal personnel. Live and learn within total emersion environment of Our Little Roses community. Four-week study packages include room and board. If you are considering a second vocation, or interested in taking on a new direction toward helping a unique community, we encourage you to contact us. For details contact: **Niek de Goeij.** E-mail: niek@ourlittleroses.org.

FULL TIME RECTOR: *St Gabriel the Archangel, Cherry Hills Village, Colorado.* A friendly, moderately sized traditional parish on the front range of the Rockies just south of Denver. We are looking for a rector with great pastoral skills and appreciation for the traditional liturgy of the Book of Common Prayer who is well grounded in scripture and relates well to children and youth. Parish profile available early April 2005. To be included in correspondence and formal application process, direct inquiries to: **St. Gabriel's Episcopal Church, Attn: Search Committee, 6190 E. Quincy Ave., Cherry Hills Village, CO 80111.** E-mail: searchcommittee@stgabriels.org. *Application deadline: May 6.*

RECTOR: Rector experienced in church growth who is progressive theologically and liturgically, and in love with the Episcopal Church, seeks full-time position. For resume please E-mail: rectorwja@yahoo.com.

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

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CHURCH DIRECTORY

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(Calaveras Big Trees)
ST. CLARE OF ASSISI Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9

SAN FRANCISCO, CA

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

SARASOTA, FL

CHURCH OF THE REDEEMER
222 South Palm Ave. (Downtown) (941) 955-4263
Website: www.redeemersarasota.org
E-mail: COR@redeemersarasota.org;
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, assist.; Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
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Sun H Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

ZEPHYRHILLS, FL

ST. ELIZABETH'S 5855 16th St. (813) 782-1202
The Rev. Martha Vaguener, r E-mail: ZhillsLiz2@aol.com
Sun H Eu 8 (Rite I), 10 (Rite II), Sun Sch 9; Wed H Eu & Healing 10

MACON, GA

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

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
Sun Eu 9 & 10:30, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1
(All service times SEPT thru MAY)

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www.cccnola.org
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30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvc.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

NEWARK, NJ

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.
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3 Angle St. (828) 274-2681
www.allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues, Thurs.; 5:30 EP (2nd & 4th Tues)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 9:30, Sun Sch. 9:30, Wed. H Eu 12

CHURCH DIRECTORY KEY

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

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

CHARLESTON, SC

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

COLUMBIA, SC

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

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. Jay Burkardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl.
Just north of historic downtown (210) 736-3132
American Anglican Council Affiliate www.cccsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c
Sun Eu 7:30, 8:30, 11:00

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.

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

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Sun Worship 11, Sun School 9:30

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