

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JUNE 12, 2005 ♦ \$2.50

Send in the Clowns

Trinity Wall Street



The 49th Episcopal Musician's Handbook is here . . .
Order your copy TODAY!

2005 - 2006 Lectionary Year B

– NEW THIS YEAR –

Suggestions from

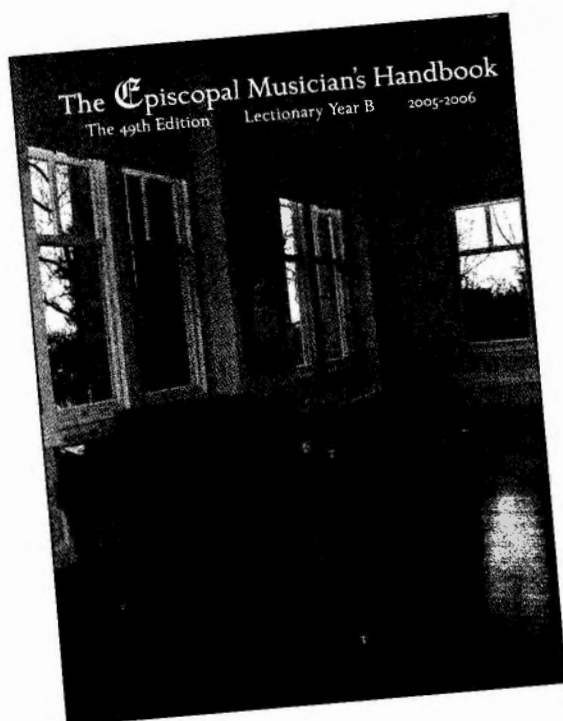
Voices Found

for Sundays and major feasts

One book - \$26.00

Two books - \$25.00 each

Three or more books - \$24.00 each



(Regular shipping of 4-6-week
delivery included in above prices.
Orders outside the U.S., please call
or email us at tlc@livingchurch.org.
Orders are prepaid and no refunds.)

Call us TOLL-FREE at 1-877-822-8228

to place an order using Visa or Mastercard or send in your check to
The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Thais Jackson
Fulfillment Manager
Renee Weber
Marketing/Promotion Director

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
The Rt. Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Nashville, Tenn.
The Rev. Gary W. Kriss
Cambridge, N.Y.
Daniel Muth
Prince Frederick, Md.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.

Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts.

The Living Church is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$42.50 for one year, \$62.50 for 18 months, \$80.00 for two years. Canadian postage an additional \$15.08 per year; Mexican rate \$19.24; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a not-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2005 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 230

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.

THIS WEEK



Among the clowns on May 22 at Trinity Church Wall Street in New York are (from left) Tay Cooper, wife of the Rev. James H. Cooper, rector, and Brother Graham, S.S.F. [p. 7].

Leo Sorel photo

Features

- 9 Witnessing Comes Naturally**
Not everyone has the gift of evangelism, but we can all tell our story.
BY KEN D. THOMPSON

Other Departments

- 4 Sunday's Readings**
5 Books
16 People & Places

News

- 8 Longtime TLC Correspondent Dorothy Mills Parker Dies at Age 94**

Opinion

- 11 Editor's Column**
What a Difference 15 Years Can Make
12 Editorials
Eloquent Correspondent
13 Reader's Viewpoint
A Better Way to Begin
BY MILTON H. MURRAY
14 Letters
A Moral Dilemma



On the Cover (and above)

Owen Burdick, music director and organist at Trinity Church Wall Street, enters into the spirit of a special Clown Eucharist May 22 [p. 7].

Leo Sorel photo

OPPORTUNITY FOR SPANISH-SPEAKING PRIESTS

We are opening another Ecumenical Spanish Church in the New York or Atlanta area and are in need of two additional priests. We worship in the Anglo-Catholic tradition. Salary will be \$30,000 more than you are currently earning, plus parsonage, utilities, car, car insurance and moving expenses.

You must have a desire to serve the Hispanic community and desire a long-lasting, secure career. Must be fluently bi-lingual in speaking/reading/writing in both Spanish and English.

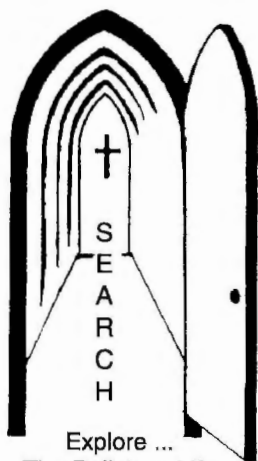
Please send resumes to:

Search Committee
Attn: Byron and Candis Darken
459 Columbus Avenue # 234
New York, NY 10024

SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm
Send your prayer requests to

Canon Gordon Reid
S.Clement's Church
2013 Appletree St.
Philadelphia, PA 19103
www.s-clements.org



Explore ...
The Religious Life
SUMMER PROGRAM
August 16 — 26, 2005
Prayer • Study • Ministry

Write: Sisters of St. John Baptist
Box 240, Mendham, N.J. 07945
973-543-4641 www.csjb.org
CSJB@csjb.org

SUNDAY'S READINGS

Obligations of Unconditional Love

'Ask the Lord of the harvest to send out laborers'
(Matt. 9:37)

The Fourth Sunday After Pentecost (Proper 6A), June 12, 2005

BCP: Exodus 19:2-8a; Psalm 100; Rom. 5:6-11; Matt. 9:35-10:8(9-15)

RCL: Gen. 18:1-15, (21:1-7) or Exodus 19:2-8a; Psalm 116:1, 10-17 or Psalm 100; Rom. 5:1-8; Matt. 9:35—10:8, (9-23)

Each of the four readings for today, including the psalm, is rich with descriptions of the blessings God pours out for his people. In different generations, in different ways, the abundance of his limitless and invincible love is provided.

In the time of Moses, as the lesson from Exodus relates, the Lord said, "I carried you away on eagle's wings and brought you to me [i.e. the deliverance from Egypt] ... You, out of all peoples, shall be my personal possession ... You shall be a kingdom of priests, a holy nation" (Exodus 19:4-6).

The psalm is the words of a joyful and carefree people who know that they are loved, protected, and have access to their God. Paul, in the lesson from Romans, writes of "proof of God's love for us, that Christ died for us while we were still sinners," and "we are filled with exultant trust in God" (Rom. 5:8, 11).

Finally, the gospel begins with the account of Jesus who tours "all the towns and villages" teaching, "proclaiming the good news," and "curing all kinds of disease" (Matt. 9:35). Nevertheless, there are still obligations imposed on those who are on the receiving end of divine love. It is not sufficient, nor completely true, to

announce that God loves us if the proclamation does not also include the call to respond in a life-changing way.

In Exodus, when the Lord promises to continue his love after the deliverance from Egypt, he says it will happen "if you are really prepared to obey me and keep my covenant" (Exodus 19:5). In the psalm, those who enter the Lord's gates do so with "thanksgiving" and "praise," and are also mindful of his "mercy" (Psalm 100:3-4). These words imply that the people acknowledge God as the source of their blessings, and that they are sinful (i.e., in need of "mercy") in his sight. In the epistle, even the word "trust" implies a dependent relationship, and words such as "helpless," "godless," and "enemies," used by Paul as describing a state that once existed but does no more, are evidence that the recipients of the letter are profoundly changed people.

The bulk of the gospel lesson shows how those who are closest to Jesus are obligated to extend his own ministry. They simply and absolutely cannot be only recipients of grace. They must be channels of grace to others. To the disciples Jesus gives authority to do what he does, with the charge to exercise it on their own.

Look It Up

Under what conditions are the disciples to carry out their mission? (Matt. 10:8b-14) Why does Jesus impose these conditions?

Think About It

Why are the disciples forbidden to visit the gentiles or Samaritans? (Matt. 10:5b)

Next Sunday

The Fifth Sunday After Pentecost (Proper 7A), June 19, 2005

BCP: Jer. 20:7-13; Psalm 69:1-18 or 69:7-10, 16-18; Rom. 5:15b-19; Matt. 10:(16-23)24-33

RCL: Gen. 21:8-21 or Jer. 20:7-13; Psalm 86:1-10, 16-17 or Psalm 69:8-11, (12-17), 18-20; Rom. 6:1b-11; Matt. 10:24-39.

Where in the World is Integrity?

The challenge of doing what is right

By **Bruce B. Roberts, Craig D. Rice, and Joe E. Smith.** Augsburg. Pp. 200. \$13.99. ISBN 0-8066-5154-7.

As with any book worth its salt, the title of this book greatly intrigued me. I suspect many of the readers of this review probably share my concern — that the idea of integrity is in some jeopardy in today's society.

The authors have done a comprehensive presentation. They have taken a Kinsey-like approach to their subject. Instead of presenting a series of essays about integrity, in

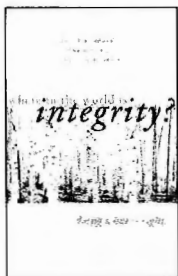
Section One they recount a series of stories from interviews they had with a great number of people. With short elucidations and analyses, these are arranged in groups of stories related to thematic issues such as "Character and Integrity," "Family and Integrity," "Community and Integrity," "Complexity and Integrity." Following each story are "Questions for Reflection and Discussion." So the book lends itself easily to a group to read and discuss.

In the smaller Section Two, "Ideas for living with integrity," the authors turn to some practical recommendations for seeking to live a life of greater integrity.

The book strikes an excellent balance of attractive and easy reading and thoughtful consideration. This is a particularly good book to use with a teenage (high school to college) youth group.

Mssrs. Roberts, Rice, and Smith have devoted considerable time and energy in interviewing people about integrity and much, if not all, of its complications in our world. They have combined the results of that study with a terse but effective commentary and an efficient literary organization to create a very readable and helpful book.

(The Very Rev.) *Stephen H. Bancroft*
Detroit, Mich.

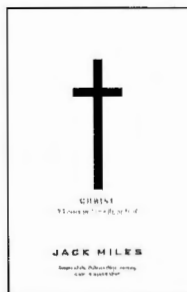


Christ

A Crisis in the Life of God

By **Jack Miles.** Vintage Books. Pp. 352. \$14. ISBN 0-679-78160-9.

Jack Miles does not write easy books, but he does write fascinating ones. This book, which follows his Pulitzer Prize-winning *God: A Biography*, treats the Christian texts with the same unique perspective, intellectual rigor and beautiful writing. As the book's extensive prologue explains, and the briefer caveat, "A Note to the Reader," makes clear, Miles considers the biblical text "as if it were a stained-glass window ... looked at and appreciated as a work of art, rather than seen through in an attempt to discern the historical events that lie behind it." The reader must bear in mind this distinction or risk utter confusion. Still, for the careful reader the reward is great. Miles renders familiar stories fresh and, after centuries of textual harvesting, finds sufficient grain in the gleanings to make a satisfying and nutritious loaf.



One example of the many that fill this book is Miles' reading of Jesus' encounter with the Samaritan woman at the well related in John 4:5-9. Miles identifies the well in question as Jacob's well and, weaving the riches of the Hebrew narratives into the story,

in seven and a half riveting pages he opens new vistas for the reader (and the homilist).

It is the conversation of stories that makes this book such a treasure. Miles appreciates the dialogue of the varied authors, compilers, communities, and editors

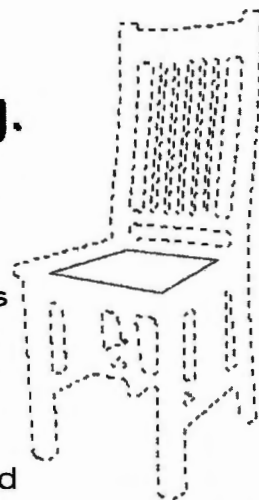
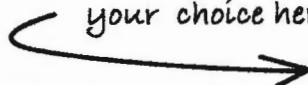
whose arrangements of mythic stories play off each other to the benefit of all. Those who speak of a "living scripture" would do well to spend some time with this incredible example of just how lively these scriptures can be.

I repeat the clear warning that this is not easy reading. This is challenging writing about the world's most challenging literature. If you're up to the challenge, the view from the summit is breathtaking.

(The Rev.) *Sam Portaro*
Berwyn, Ill.

One of the world's great seats of learning.

(insert recliner or desk chair of your choice here)



THE UNIVERSITY OF ST ANDREWS

one of Britain's oldest and most prestigious centres of theological study, announces internet-based graduate programmes offered on a part-time distance learning basis. Students may pursue the postgraduate diploma, or an MLitt in

Bible and the Contemporary World

Challenging, innovative modules taught by **Richard Bauckham, Jeremy Begbie, Trevor Hart, Bruce Longenecker** (and others) will offer you a new view of the world.

From right where you are.

For more information: http://www.st-andrews.ac.uk/divinity/mlitt_distance.html
email: divinity@st-and.ac.uk / tel. 011-44-1334-462850

Strategy Group Prepares for the ACC

Members of the Episcopal Church's theology delegation to the Anglican Consultative Council (ACC) hearing on homosexuality this month joined Presiding Bishop Frank T. Griswold May 20 at the Episcopal Church Center in New York City for a strategy session.

Writing to the national Executive Council on May 18, Bishop Griswold announced he had invited the Rt. Rev. J. Neil Alexander, Bishop of Atlanta; the Rev. Michael Battle, associate dean for academic affairs and vice president of Virginia Theological Seminary; the Rt. Rev. Charles Jenkins, Bishop of Louisiana; the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York; the Rev. Susan Russell, president of Integrity; and Jane Tully of Clergy Families and Friends of Lesbians and Gays (C-FLAG) to "organize our thoughts and determine how best to express them in ways that will have the greatest chance of being heard and understood as fellow members of Christ's risen body."

The Episcopal Church's presentation will "fall into three sections," the Presiding Bishop noted. The seven-member team will address issues

"scriptural and theological; the reality of homosexuality in the life and experience of faithful persons and families; and a witness to the fact that divergent points of view on issues of sexuality need not be church dividing, and that those who stand in different places can make common cause together in the service of Christ's mission."

While the ACC will "pay for three persons to represent us" in Nottingham, Bishop Griswold wrote, he added, "I feel that we are best served by sending six, in addition to myself, and I have every confidence that these six persons will represent the Episcopal Church with faithfulness and grace."

The Episcopal Church and the Anglican Church of Canada will each have an hour and a half to respond to the primates' Feb. 24 communiqué. "This will include time for queries, clarifications and conversation with the members of ACC, as our presentation needs to be put forward in a gracious and open-ended way that invites dialogue and conversation," Bishop Griswold wrote.

Bishop Shaw Stands Against Divestment

The Bishop of Massachusetts will continue to work "for the rights of the Palestinian people and a secure State of Israel," but in a formal statement to the American Jewish Committee (AJC), the Rt. Rev. M. Thomas Shaw III, SSJE, said he opposes the campaign within the Episcopal Church calling for divestment.

"I do not support proposals for divestment in Israel," Bishop Shaw wrote on May 12, saying the economies of Israel and Palestine "are so closely intertwined, divestment is actually counterproductive for the Palestinian people." He also noted that in the present climate "of hope for peace between Israel and Palestine, divestment would be especially inappropriate."

The statement came after leaders of the AJC in Boston told Bishop Shaw they would not participate in a joint trip to Israel with a diocesan delegation next January while the divestment issue was unresolved. A spokesperson for the Diocese of Massachusetts told THE LIVING CHURCH the letter was Bishop Shaw's personal statement and that the bishop was traveling and unavailable for comment.

Long a critic of Israeli policy, Bishop Shaw unsettled Anglican-Jewish relations in Massachusetts when he and his bishops suffragan, the Rt. Rev. Roy F. Cederholm and the Rt. Rev. Barbara C. Harris, in purple cassocks, picketed the Israeli consulate in Boston in support of the Palestinian cause in 2001.

Several mainline protestant groups have endorsed or are actively considering some form of punitive divestment from companies doing business in Israel.

The Anglican Consultative Council will also take up the issue of divestment in Israel at its June 18-29 meeting in Nottingham.

The Rt. Rev. Pierre W. Whalon, Bishop of the Convocation of American Churches in Europe, welcomes Msgr. Emmanuel III Delly, Patriarch of Babylon and leader of Iraq's 700,000 Chaldean Christians, to the American Cathedral in Paris May 15 for a service of Evensong in his honor. Preaching in French and English, Bishop Whalon greeted the patriarch on behalf of Archbishop of Canterbury Rowan Williams, and read a letter of welcome from Presiding Bishop Frank T. Griswold. The Chaldean community is descended from Nestorian Christians, part of the Oriental Rite now reunited with Rome.



Jere Skipper/CACE photo

Bishop Hargrove Came from Baptist Church

The Rt. Rev. Robert Jefferson Hargrove, retired Bishop of Western Louisiana, died May 19 at his home in Pineville, La., after a long illness. He was 67.

Bishop Hargrove was a native of Paducah, Ky. A graduate of Georgetown College (Ky.), he was active in the college's a cappella choir. Another member of that group was Linda Sprinkle, whom Bishop Hargrove married in 1957.



Bishop Hargrove

The Hargroves moved to the Kansas City area, where he studied at Central Baptist Theological Seminary. He served in the Baptist Church for a time and was pastor of DeSoto Baptist Church in DeSoto,

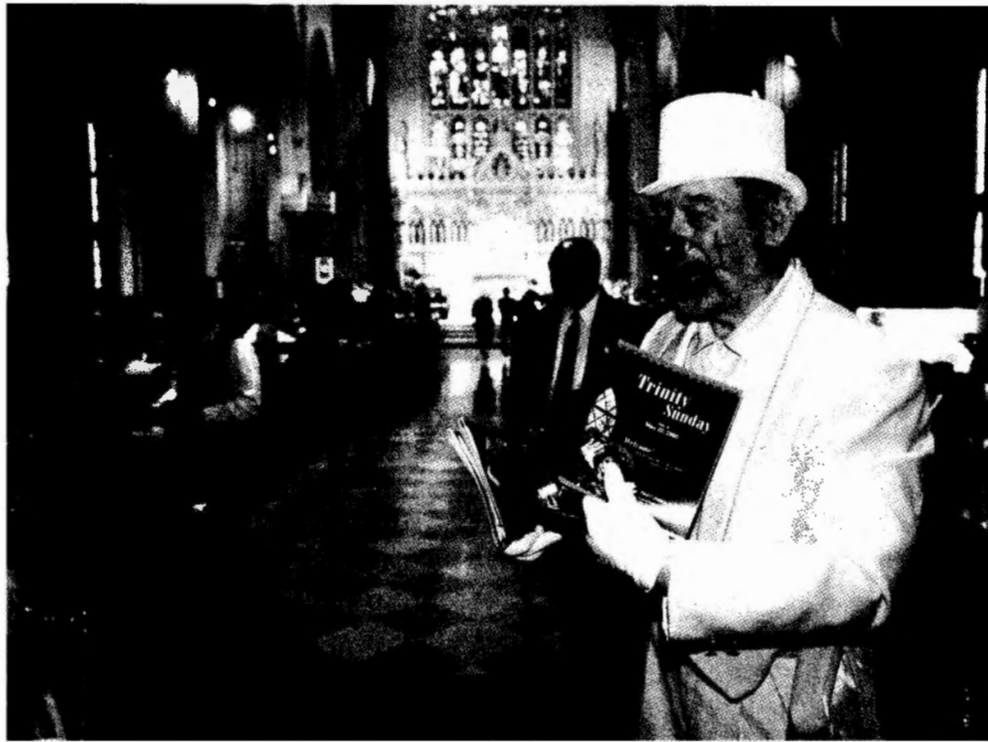
Kan. He received his degree from Central Theological Seminary in 1965.

"It was during this period that we discovered the Episcopal Church," said Bishop Hargrove in a 1989 interview.

"We were 'secretly' confirmed (that is, without the knowledge of those in DeSoto) at the Episcopal cathedral in Topeka before my last Sunday, when my final act at DeSoto Baptist Church was to baptize 25 people in the Kaw River. After that Linda and I loaded our belongings into a borrowed truck, and moved to Evanston, Ill., where I began my studies at Seabury-Western Seminary. It was the beginning of a whole new phase of our lives," he recalled.

Ordained a deacon and priest in 1967, he began ordained ministry in the Episcopal Church as assistant to the dean of Trinity Cathedral in Davenport, Iowa. He served in West Palm Beach, Fla., before becoming rector of St. Andrew's, Grand Prairie, Texas, in the Diocese of Dallas. He later was named

(Continued on next page)



Leo Sorel photo

Usher Walter Oerlemans distributes service bulletins for the 11:15 a.m. Clown Eucharist at the Parish of Trinity Church Wall Street on May 22, Trinity Sunday. The complete service bulletin is available on the internet at <http://www.trinitywallstreet.org/video/05-22-05.pdf>

Clowning Around on Trinity Sunday

The world seemed upside down on the Sunday for which the Parish of Trinity Church Wall Street is named. The 11:15 a.m. service on May 22 featured a special Clown Eucharist during which mime and sign language were the only means of communication until the conclusion. The annual parish picnic was held immediately after the service.

"It will likely be a surprise to see clowns inside Trinity Church, but think about it this way: How we perceive the world in light of our relationship with Jesus could rightly be called foolish," said Trinity's rector, the Rev. James H. Cooper, in an April 27 introductory letter. "Clowns represent the underdog, the lowly, the remnant people. Their foolishness is a call to unpretentiousness."

In the weeks prior to the service, Fr. Cooper devoted discovery class time to explaining the meaning behind the special service, and he encouraged everyone to come in clown dress, "big hats, floppy shoes or some sort of foolish garb." As the congregation gathered prior to the start of the serv-

ice, children and willing adults who had not come in clown dress were invited to have grease paint applied and were given a variety of clown props, such as noise makers.

Trinity's first Clown Eucharist was directed by parishioner Gerry Becker, a professional actor whose movie credits include *Spider-Man* and *The Game*. "We kept to the normal order of the service that we have every Sunday and then asked ourselves what happens when the presence of God comes to us in silence," he said in an online video interview with the Trinity communications department.

"So our question was how do we take a liturgy that we've done for thousands of years and we're up here in our heads about it? How do we take that experience and put it in our gut and heart? If we can do that for us, then that is going to inform how we go out of this place and live our lives during the week."

For a video of the service as well as interviews with participants and service planners, see http://www.trinitywallstreet.org/news/article_clowns.shtml.

The Rev. Jim Cook, rector of St. David's Church, Minnetonka, Minn., baptizes an infant in Kiwa, Kenya, recently. Fr. Cook, the Rev. Barbara Milligan, deacon, along with James Engel and Julie Keller, two lay members of St. David's, paid their own way to Kenya as representatives of St. David's. The congregation is considering a sister parish relationship with St. James', part of the Anglican Church of Kenya.

Diocese of Minnesota photo



Dorothy Mills Parker Dies at Age 94

Dorothy Mills Parker, correspondent for *THE LIVING CHURCH* for more than 30 years, died May 18 from pneumonia at Inova Alexandria Hospital, Alexandria, Va. She was 94. Mrs. Parker had been injured Jan. 9 in an attack at Goodwin House, the apartment house where she resided [*TLC*, Feb. 13], and had been in ill health since then.



Mrs. Parker in 1991

Mrs. Parker was *TLC*'s Washington correspondent from the late 1960s until 1995. She covered many major events for the magazine and other publications at Washington National Cathedral as well as in England. She reported on three Lambeth Conferences, three Church of England Synods, the investiture of Prince Charles in Wales, and the papal visit to Canterbury Cathedral.

She was born and raised in Jacksonville, Fla., where she was a member of St. John's Cathedral. She was educated at Florida State University, then moved to Washington, D.C., where she spent the next 60 years. She moved to Goodwin House in 1998.

Mrs. Parker had a varied career, having been on the staff of Coventry Cathedral for three summers, and academic secretary to the dean of Wesley Theological Seminary, Washington, for 12 years. In 1992 she was presented an honorary degree from Nashotah House theological seminary.

She was fond of choral music, having sung with the Cathedral Choral Society for 42 years from its inception in 1941. She also was the organization's press officer, trustee, historian, and founder of its women's board. She was a member of St. Paul's Church, K Street, Washington.

The only immediate survivor is a sister, Elizabeth Mills Phillips, of Berlyn, Pa.

(Hargrove - continued from previous page)

canon to the ordinary in that diocese.

The Hargroves' next call was to Grace Church, Madison, Wis., in the Diocese of Milwaukee, where he served from 1976 to 1980. In that year, the Hargroves went to Grace Church, Monroe, in the Diocese of Western Louisiana, and in 1987, he became rector of Church of the Ascension, Lafayette. He was elected Bishop Coadjutor of Western Louisiana and consecrated bishop in 1989, and was installed as diocesan in 1990 upon the retirement of the Rt. Rev. Willis Henton, the first Bishop of Western Louisiana.

Bishop Hargrove's episcopacy encompassed years of upheaval in the Church, but a major part of his legacy involves the strengthening of diocesan

ministries. He was a strong supporter of expanded programs for youth. His efforts to help the poor and disadvantaged resulted in the establishment of The Delta Ministry centered in Waterproof, serving northeast Louisiana parishes abutting the Mississippi River.

Bishop Hargrove's June 2001 call for a coadjutor was followed by the election of the Rt. Rev. D. Bruce MacPherson the following spring. Bishop Hargrove retired Nov. 1, 2002.

He is survived by his wife, Linda; three sons, Robert J. III, of Simi Valley, Calif., Timothy, of Mandeville, La., and Jonathan, of Longmont, Colo.; four grandchildren; his mother, Mildred Hargrove Divine, of Phoenix, Ariz.; and two brothers, Dr. Terry K. Hargrove, of Tucson, Ariz., and Roger T. Hargrove of Phoenix.

Robert Harwell

Massachusetts Church Heavily Damaged in Fire

A two-alarm fire May 19 at St. David's Church, Pepperell, Mass., damaged the converted farmhouse that has been home to the congregation for 15 years.

The Rev. Katherine Hancock Ragsdale, vicar of St David's, told *THE LIVING CHURCH* the "building isn't totaled, but isn't usable." Founded as a mission of the Diocese of Massachusetts in 1985, the congregation moved to its present location, a 19th-century farmhouse, in 1990.

The fire started, Ms. Ragsdale said, after a mouse chewed through an elec-

trical wire that lay along the top of a wooden beam. "The fire started between a ceiling and the floor above and then erupted into my office which was totally destroyed," she said. "Apart from my office, a bathroom, and the room below my office, most of the damage is from smoke and water. It remains to be seen how much is salvageable.

"More good than bad will come out of this," Ms. Ragsdale said, adding the neighboring Groton School had offered the use of its chapel through the summer while the church is rebuilt.

Witnessing Comes Naturally

*Not everyone has the gift
of evangelism, but we
can all tell our story.*

By Ken D. Thompson

The gospel records end in varying ways. After receiving the great commission, John and Matthew's records seem to go silent. One might conclude they paid no attention to Jesus' order were it not for the Book of Acts, which confirms their faithful apostolate. Mark concludes, "They went forth, and preached everywhere."

Luke's concluding words perhaps best describe the response of most Episcopalians: "They returned to Jerusalem and were continually in the temple, blessing God."

Doesn't that pretty well describe how the liturgy has become the end-all of our Christian responsibility? We hang around the clubhouse and seldom if ever say much about the good news other than to one another and in the safety of the adult class.

Our common reaction to the word "evangelism" is notorious. At best, many assume their witness to be non-verbal. "Let them see how I live my life and they will know I am a Christian." Well, yes, it's appropriate that what we do agrees with what we say we believe. But if that is all that is required, why did Jesus use such auditory verbs in our job description as preach, teach, witness and proclaim?

The late Decade of Evangelism began with a flourish and ended with a whimper. The name alone was a death knell. Did anyone really believe that Episcopalians would suddenly become evangelists?

Now we have embarked on yet another bumper sticker new member campaign called "20/20." Its goal is to double the membership of the Episcopal Church by 2020. Given the fact that we've never won more than 3 per-

cent of the nation's population in nearly 300 years, can anyone really believe we will double our membership in the next 15 years?

Upon inquiry, a national church officer assured me that the 20/20 effort is nonetheless well underway and that everyone has been supplied with information and materials. A recent survey of active church members between the ages of 16 and 78, however, revealed that 50 percent had never heard about 20/20 and 45 percent of the laity surveyed said they have never heard an evangelizing sermon in their parish in their lifetime.

Well, here's some good news. My reading of scripture would indicate that the rank-and-file Episcopalian is not called to be an evangelist. Certainly by our failures it is obvious we have not been gifted as evangelists, i.e., to preach the good news to the point of the hearer's conversion. And if we aren't called or gifted, no wonder we cringe at the sound of the E word. Remember, "Some are called to be apostles, some prophets, some evangelists, some pastors and teachers." Not all. Some.

We are all called, however, to be witnesses. This doesn't mean quoting someone else's comments or citing another's experiences. As in court, such hearsay is inadmissible. Rather, we are called to share our first-person experiences with God, his Son, and his Holy Spirit in our lives.

This is why I was so encouraged by the official adoption at the last General Convention of Resolution A083:

**"Some are called
to be apostles,
some prophets,
some evangelists,
some pastors
and teachers."**

Not all. Some.

“Resolved, the House of Bishops concurring, (that we call) every Episcopalian to be able to articulate his or her faith story, and urge dioceses and congregations to create opportunities for these stories to be told.”

We can do that! We already know how to witness. We do it all the time when we tell another of our satisfaction or pleasure with a restaurant, vacation spot, physician, hair dresser, book, play or concert. When our experience has been a good one, we are enthusiastic, and witnessing comes naturally. The missing link in our Christian witness, it seems, is not in doing it but in getting in touch with our “faith story.”

This can be done by engaging in a personal time of reflection. A “time line” has been suggested which helps to break our past experiences into manageable portions of perhaps a decade or less. The questions we might ask ourselves as we revisit these life experiences are: Where was God when this was going on?, Whom did God use?, What did God want me to learn?, and What insight do I now have to which I can bear first-person witness to others?

You will doubtless find many such experiences. Stay with each until you have given full reflection. Answers to the foregoing questions will become more and more evident. Of course, for some, making an honest witness



To get started, reflect upon your time line — all the ups and downs, crossroads, doubts, joys and those people God provided.

You'll soon get in touch with your faith story.

may be hindered by a hesitancy to speak. We may feel our story is unworthy, or not very persuasive, not “Pauline” enough, dull or bearing warts. Again, good news! The results of our witness are not our responsibility. We are called to offer it and the Holy Spirit will make of it what he wishes and with whom he wishes. Conviction is his business.

No one can bear true witness to your story. It's precious and it's unique. It may not be heard by one person but it may be the very thing another needs desperately to hear.

Take heart. Moses had second thoughts about speaking as God told him to. He offered all kinds of excuses. And God had to remind him, “Moses, Who made your mouth?” I think God was saying, “You share your story and let me do the rest.”

To get started, reflect upon your time line — all the ups and downs, crossroads, doubts, joys and those people God provided. You'll soon get in touch with your faith story. Other aids can be journaling, writing your autobiography, or remembering the persons who have had the most influence on your journey.

Look for God in all these places and spend time with the questions cited earlier. Finally, share that glimpse of God's presence with others as opportunities arise. You'll be surprised how this occurs with increasing frequency. □

The Rev. Ken D. Thompson is a retired priest who lives on a farm near Taylorsville, Ky.

What a Difference 15 Years Can Make

People don't get excited about 15-year anniversaries. Traditionally, 25, 50, and 100 years are the big ones, although some of our churches in the East have celebrated 200, 250, and even 300-year milestones.

On June 11, the Feast of St. Barnabas, I will observe my 15th anniversary with THE LIVING CHURCH. I won't be in the office celebrating with my co-workers, for June 11 is a Saturday. Although I've been known to spend a few Saturdays in the office, I don't anticipate this will be one of them. Rather, I'll be more likely to pause for a few minutes and reflect on what's happened during those 15 years. Besides being amazed that I've spent 15 years in one place, I'm likely to ponder how the Episcopal Church has changed during that time. For example:

Our behavior of co-existence has changed. Yes, we had different styles of worship, different preferences in music, varied emphases in ministry, but for the most part, there was toleration, acceptance, even an embracing of our differences. Now? It's Antietam.

Some bishops have lost respect. In 1990, there was a general acknowledgment that for the most part, bishops were the duly elected leaders of the Church. Then there was the meltdown in the House of Bishops at the General Convention in Phoenix, and things haven't been the same ever since. Now our bishops are treated with suspicion, mistrust, and even disdain.

Our vocabulary has changed. Fifteen years ago, church leaders were talking about paradigm shifts, empowerment, inclusivity and task forces. Those are no longer buzz words. Now we hear frequent use of orthodox, the Dennis canon, fundamentalist, and primates.

The direction of inclusivity has moved. The early 90s, like the previous two decades, were a time when the leaders of the Church emphasized a social gospel. It was to be a safe place where all sorts and conditions are welcome. Many of those same leaders now preach an inclusivity — or exclusivity — in which those who do not agree with them are urged to go elsewhere.

The role of the Presiding Bishop has shifted. While recent Presiding Bishops

expressed themselves with controversial statements from time to time, they can't match the record of the incumbent. His record of saying one thing and doing something different, and his history of embracing all sorts of truths, makes him more difficult to characterize than his predecessors.

There's more emphasis on the Anglican Communion. This one is obvious. Before the New Hampshire consecration, I would have guessed that a sizable portion of church members did not even realize we were members of the Anglican Communion. Now we have the opinions of Anglican luminaries whether we want them or not.

We're more aware of canon law. The canons, or rightly, *Constitutions and Canons* of the Episcopal Church, have always been around, but it's only in recent years that they're being mentioned frequently in public, whether the issue is a property dispute or discipline of a naughty priest.

Denominational loyalty is disappearing. No longer can we count on Mr. and Mrs. Episcopalian automatically going to an Episcopal church when they move to a new community or across town. If another church has better preaching, better music, lots of children, or even more parking, it may be more attractive, no matter what the denomination.

Communication is more important. No longer do we need to wait for the Postal Service to deliver a reply to some important correspondence. The Internet and e-mail have made our lives much easier, and they have enabled communication to be almost instantaneous within the Church.

The Church has become fixated on sexuality. Same-gender blessings were being discussed in 1990 along with how the Church addressed homosexuality, but the subject did not permeate our diocesan and General conventions, provincial synods, and even vestry meetings the way it does now.

Most of you can think of a few items to add to this list. I had in mind to list 15 to correspond with the 15th anniversary but I was aware I was running out of space, so this will have to suffice. Your additions will be welcome.

David Kalvelage, executive editor



Did You Know...

The Rev. William Brewster Van Wyck [TLC, May 29] was born on Christmas Day and died on Good Friday.

Quote of the Week

The Rt. Rev. S. Johnson Howard, Bishop of Florida, on the continuing controversy since the New Hampshire consecration: "Those who feel you must leave, I say follow your conscience. But if you leave I will not follow you. I cannot follow you because I am charged with guarding the unity of this Church."

Whether one is traveling
to Ireland, Singapore,
or Tanzania, one can
find an Anglican church
with a liturgy that is
similar to what we
experience back home.

Eloquent Correspondent

Dorothy Mills Parker [p. 8] was, in the best sense, an Anglophile. She was an inveterate observer and reporter of events in the Anglican Communion, a knowledgeable and faithful Episcopalian who reported for this magazine for more than 30 years. At one time it seemed as though Mrs. Parker was personally acquainted with most of the Church's prominent figures. She was a friend to Archbishops of Canterbury, acquainted with many diocesan bishops, and interviewer of a wide variety of persons both inside and outside Anglicanism.

She once spoke of her years in religious journalism as "a rich and deeply rewarding association, a great inspiration with mind-stretching experiences." She was TLC's correspondent for the Diocese of Washington, but she offered many other articles from her experiences and travels. When Nashotah House presented her with an honorary degree in 1992, she responded with an eloquent testimony to the catholic faith. Dorothy Mills Parker loved the Episcopal Church, and in recent years was concerned about its direction. We are proud that she will be remembered by many for her long association with this magazine. May she rest in peace and rise in glory.

Worship During Travel

Despite the high gas prices and vacillating airfares, millions of Americans are expected to be traveling this summer. Whether it's a weekend at the seashore or a cross-country drive, this can be a wonderful time to take a break from our normal routines.

Traveling enables us to visit other congregations — an experience that might open our eyes to other styles of worship, or help us to appreciate our own parishes even more. We hope those who travel this summer will remember to go to church on Sundays wherever they may be. The Church Directory advertisements at the back of this magazine are a good resource for travelers. The congregations listed there will welcome travelers, especially those who tell the clergy they spotted their ad in *THE LIVING CHURCH*. *The Episcopal Church Annual*, found in many church offices, can provide a list of congregations in the region you'll be visiting, and the Yellow Pages of the local telephone directory is usually a reliable source in finding churches. The blue and white signs indicating directions to the nearest Episcopal church are posted all over this country.

For those who may experience travel to other countries, there are Anglican churches in all parts of the world. Whether one is traveling to Ireland, Singapore, or Tanzania, one can find an Anglican church with a liturgy that is similar to what we experience back home. Those willing to spend some time on the internet are likely to find names and addresses, perhaps even service times, for churches around the world.

To those who will be on the move this summer, we wish safe traveling. And for all our readers, we hope you enjoy a refreshing summer whatever your plans might be.

A Better Way



to Begin

By Milton H. Murray

In the 1979 revision of the prayer book, the Eucharist was provided with a more identifiable preparatory section beginning with the opening Acclamation and concluding with the Collect of the Day. The purpose of this section was to provide a time for the “gathering of the faithful” in preparation for the eucharistic celebration. I wonder, however, whether this purpose which is essential to a good celebration is actually accomplished.

My experience over the past two years with a newly organized congregation that meets in a room provided by a local beachside private club has taught me something I wish I had known earlier in my ordained ministry. It has become obvious to me that the Sunday Eucharist almost demands a more intentional pre-service time of warm and welcoming fellowship. The familiar post-service fellowship — typically the coffee hour following the service — is important, but a time of fellowship prior to the service is equally important and universally neglected.

In a typical Sunday morning scenario, we Epis-

copalians head for the church, park the car, find our way to the church entrance, go in, sit down in silence and remain silent until the opening hymn.

By contrast, at our home church, which is actually an off-campus worship site of Christ Church, Ponte Vedra Beach, Fla., a typical Sunday morning provides a subtle but, I think, powerfully different scenario. As at most parishes, we the worshipers park our cars, find our way to where the service is held, and enter the place where the Eucharist will be celebrated, but also where the coffee-hour table is already prepared. Instead of going quietly and reverently to a pew, we are greeted by fellow worshipers and invited to have a glass of juice or cup of coffee. We sit or stand, catching up with the news and greeting all who walk in the door. Newcomers, of whom we get many, are greeted, welcomed and introduced all around. All of this is considered to be a bona fide part of the service, not just something we do before the “real deal” begins.

When the celebrant and the lay host determine that the gathering is complete — usually a period of about 10 minutes — the pianist is cued to begin the prelude, and the worshipers know it is time to

conclude their conversations, find their chairs, and settle down for the remainder of the service. At the conclusion of the prelude, the celebrant welcomes one and all, and we continue the service with an opening hymn, the Acclamation, and all that follows in a typical prayer book Eucharist. After the service, there is the usual post-communion coffee hour with its valuable opportunity for ending the eucharistic celebration before "going forth to love and serve the Lord."

One day after attending an out-of-town church, my wife and I talked about the difference our back-home pre-service gathering time made. For the newcomer it offers a true welcome to the community so that the stranger is drawn into the fellowship from the beginning. For the regular who may have been away for a week or two, it is an opportunity to renew bonds of affection. It is

reminiscent of the joy spoken of in the New Testament and by the early Christian writers when they described their breaking of the bread on the first day of the week.

Their descriptions, without exception, told of warm and joyous gatherings. In my

mind's eye I can see those early Christians leaving their homes at the dawn of a Sunday morning and finding their way to the house where the Eucharist was to be celebrated. There is no doubt in my mind that upon entering the house church they did not go reverently to a chair and wait quietly until the celebrant began the service. No, they probably began the Eucharist with warm and happy greetings, one with another, and, yes, probably a cup of something comparable to our coffee.

As a happily retired priest of many years, if I had it to do over again the service would begin with a coffee hour or some sort of fellowship time with appropriate refreshments in the parish hall or the narthex or even in the church itself.

The purpose of the Eucharist is not only to give the worshiper the opportunity to be in communion with the risen Christ in the breaking of the bread, but also to be in communion one with another. An opportunity for fellowship in preparation for the service sets a welcoming stage for such communion.

The Rev. Milton H. Murray is a retired priest who lives in St. Augustine, Fla.



LETTERS TO THE EDITOR

A Moral Dilemma

What a moral dilemma! The practice had gone on for centuries, but in the current time, it was not being allowed to continue unchallenged. The practice was determined to be sinful by an increasingly larger majority, but legal and non-sinful by a militant, if shrinking, minority.

The practice was not specifically condemned by the words of Jesus, even though acknowledged by some of his disciples as being problematical at best. The majority and minority positions with regard to the practice would, in time, lead to a division of those favoring the practice and those not favoring it, since maintaining unity of the two became irreconcilable. Maintaining the practice by the minority was resulting in an immorally undermining, leavening effect on the whole. Nevertheless, the break was long delayed out of the mutual love and respect that each side had for the other. Could status quo unity be maintained, or was it necessary to become all in favor or all opposed to the practice in all jurisdictions? The answer was clear; a divided status quo unity was not the answer.

Unity in apostasy is no solution.

The entrenched institution of slavery resulted in the secession of the South from the United States of America.

The non-repentant acceptance of homosexuality as a suitably alternative, non-sinful lifestyle is leading the Episcopal Church into its separation from the Anglican Communion. In addition, and maybe more important, it is corrupting the individual morals of many into believing sexual immorality is sexually moral.

The Union had its Abraham Lincoln, and not only Lincoln, but the resolve of hundreds of thousands of like-minded citizens. This resolve re-established the union on morally high ground. Will the leadership and millions of the members of the Anglican Communion be similarly resolute to turn around (i.e., lead to repentance) the Episcopal Church in its corrupting unacceptable positions on homosexuality? Unity in apostasy is no solution.

*Frank S. Vaden III
Okatie, S.C.*

Maintaining Independence

It seems that the crux of the problem in the great controversy in the Episcopal Church is that the Presiding Bishop and a majority of the members of the House of Bishops are determined to safeguard at all costs the canonical independence of our own small provincial Church. In opposition are the traditionalist Episcopalians, who are intent upon maintaining the Anglican expression of the ancient holy, catholic, and apostolic faith. Is it possible that never the twain shall meet? The bishops — of all people — ought to know which of the two is the higher priority, but that is part of the problem.

*(The Rev.) E. Edward Sharp
New Bern, N.C.*

A Powerful Word

I was shocked to read that 21 of our bishops have signed a letter to the Presiding Bishop stating that there are "irreconcilable differences" between them and the Church in which they are bishops [TLC, May 15].

It must be true that these bishops are quite aware of the meaning of that powerful and absolute word, "irreconcilable." But does not St. Paul tell us, in 1 Cor. 5:18, that each and every one of us has received "the ministry of reconciliation from God the Father and through Jesus Christ"?

*(The Rev.) Alexander Seabrook
Lockport, Ill.*

Lively Congregation

The members of Christ Church, Manlius, in the Diocese of Central New York, were pleased to see a Did You Know item that made mention of the moving of our church building to its current location [TLC, May 1]. We are celebrating the bicentennial of the parish, which was successively incorporated for the first time under the

While the church building was moved in 1832, it was not moved by being rolled on logs. It was moved by Ephraim Bowen, of Union Springs, N.Y. . . .

name of Trinity Church of Manlius and Pompey in August of 1805. Another incorporation in 1811 gave us our current name, Christ's Church of Manlius. Our building, which is in wonderful shape and continues to be used by a lively congregation, was built in 1813 in the parish cemetery up the street from its current location. The building was moved, as the magazine noted, to our current location in 1832 so that it could be at the center of activity of the Village of Manlius.

There is one correction that we would like to call your attention to, however. While the church building was moved in 1832, it was not moved by being rolled on logs. It was moved

by Ephraim Bowen, of Union Springs, N.Y., and a crew of men, who used a truck for moving buildings that Mr. Bowen had designed. The parish is in possession of the receipts for the work, and of the patent application for the truck. These items may be seen on the Christ Church website at www.christchurchmanlius.org. A link to the history of the moving of the church may be found down the left side of the homepage.

Christ Church is proud of its history. We invite TLC readers to visit our website to explore our history and to get a sense of our warmth, enthusiasm, and faith.

*(The Rev.) James A. Corl
Christ Church
Manlius, N.Y.*

The information in TLC was found on the same website cited by Fr. Corl. Ed.

Appreciative of Faith

I was dismayed to find Canon Barfoot, Fr. Ford, and Fr. Hall all making assumptions that were obviously groundless, and the latter two were insulting at best [TLC, April 17]. By what grand revelation do Frs. Ford and Hall presume the great American intellect and power can "use" and "exploit" our brothers and sisters of Africa and the Southern Hemisphere whose faith and theological orthodoxy surpasses that of the American Church, or for that matter would we wish to? We are appreciative of their faith and witness to support orthodox Christianity and their willingness to support us in these times of general apostasy in the industrialized nations.

I read with sadness the outspoken accusations of racism from a context of assumptions of true racial disparity that Frs. Ford and Hall spewed forth. I should also like to note that disagreement concerning an issue is not proper grounds for accusations of homophobia or any other phobia. I presume everyone who disagrees with some people is automatically considered and labeled "crazy." I can only wonder why that defense is offered so often.

*(The Rev.) James Graner
Larned, Kan.*

Are you reading a borrowed copy of THE LIVING CHURCH weeks or even months after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all, we'll send THE LIVING CHURCH directly to you every week.

Order with MC/VISA Toll-free at 1-877-822-8228 or by sending in the form below. Foreign rates and sample copies also available

- HALF-YEAR Subscription
- \$23.00 (26 issues)
- ONE-YEAR Subscription
- \$42.50 (52 issues)
- TWO-YEAR Subscription
- \$80.00 (104 issues)

Name _____

Address _____

City _____

State _____

Zip _____

Phone (____) _____

Make checks payable to:

**The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436**

Check MC/VISA

Card

Exp. Date _____

Signature _____

Appointments

The Rev. **Michael S. Brooks** is rector of St. Peter's, PO Box 417, Canton, IL 61520-0417.

The Rev. **William V. Burkett** is rector of St. Bartholomew's, 3747 34th S, St. Petersburg, FL 33711.

The Rev. **Michael Bye** is rector of Calvary, 223 E Morgan St., Wadesboro, NC 28170.

The Ven. **Robert Franken** is archdeacon of the Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.

The Rev. **Mark Stevenson** is coordinator for ministry initiatives at Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

Ordinations

Priests

Florida — Thomas Beasley, Sandra Tull.

Deacons

New York — Robin Lorraine Beveridge, Eliza Ayorkor Davies-Aryequaye, George Diaz, Thomas Mark Liotta, B.S.G.

North Carolina — Candace Snively.

North Dakota — Matthew Coomber.

Deaths

The Rev. **Virel "Rae" Wake**, 50, rector of St. Mary's Church, Provo, UT, died March 24 in Rupert, ID, after suffering a series of strokes a few months earlier.

Fr. Wake was born in Rupert and educated at Boise State University and the Episcopal Theological Seminary of the Southwest. He was ordained deacon in 1999 and priest in 2000 and served as curate at St. Paul's, Salt Lake City, before accepting a call to the Provo congregation. He is survived by his wife, Joan; sons Ryan, Justin, Andrew and Patrick; and three granddaughters.

The Rev. **Stan W. Easty, Jr.**, 83, of Elizabeth City, NC, died March 18 at Albemarle Hospital.

Born in Lakewood, OH, Fr. Easty graduated from the Episcopal Theological Seminary in Kentucky. Following ordination as a deacon in 1960 and as a priest in 1961, he served congregations in Virginia and North Carolina, including being rector of Church of the Epiphany, Norfolk, 1966-72, and rector of St. Andrew's by-the-Sea, Nags Head, NC, 1972-82. He retired in 1982, then he and his wife moved onto a boat and carried out Waterway Ministries until 1990. In recent

years he lived in Elizabeth City and ministered in congregations there and in Sunbury. He is survived by his wife, Reba; a son, Kent, of Beaufort, SC; and a daughter, Sharon Daniels, of Chesapeake, VA; five grandchildren and seven great-grandchildren.

The Rev. **Howard Kunkle**, senior priest of the Diocese of Kansas, died April 11 in Fayetteville, AR. He was 95.

Fr. Kunkle served in three Anglican provinces. He was born in Guelph, Ontario, Canada, and educated at Carthage College, Chicago Lutheran Seminary, and Philadelphia Lutheran Theological Seminary. He was ordained as a deacon in 1949 and as a priest in 1950. In 1951 he transferred from the Anglican Church of Canada. In the Diocese of Kansas he was rector of now-closed St. Andrew's, Fort Scott, at three different times: 1951-55, 1958-62, and 1964-69. He also was rector of Epiphany, Sedan, 1973-79, and he served for a time in the Church of the Province of the West Indies. He received the Bishop's Vision Award in 1995. Fr. Kunkle was a member of the Episcopal Peace Fellowship. He is survived by his wife, Louise, and two children.

Other deaths of clergy as reported by the Church Pension Fund:

Oscar Carroza	40	Orlando, FL
Ralph G. Demaree	81	Glen Arm, MD
Leslie T. Francis	86	Barre, VT
Paul A. Heckters	83	Summerfield, FL
Paul J. Jenkins	59	Wyalusing, PA
Beverly B. Lamb	90	Jackson, NH
Theodore H. Noe	87	Laurel, MD
Virgilio Ron Trujillo	59	Quito, Ecuador
Wilfred R. Stewart	83	Scottsdale, AZ
William P. Thompson	98	Raleigh, NC
Stanley A. Watson	80	New Port Richey, FL

Next week...

'Why Are We Getting Thrown Out?'

Answers to last week's puzzle

1	A	P	O	S	T	L	E	S	C	R	E	E	D			
4	N		11	F	U	R	Y		12	A	L	B	S	E		
13	14	S	C	E	E	L		16	M	A	I	P	P			
18	E	L	F	E	E		21	M	Y	S	A	O				
23	L	I	L	T		25	S	A	Y		28	M	T	A	S	
27	M	O	O	R	E		26			29	P	A	E	S	E	
			30	A	U	G	U	S	T	I	N	E				
31	32	A	S	T	R	O			33		34	A	L	P	H	A
36							37	A	A	M		38	Y	E	A	S
40	H	I	D		41	A	T		42	O	B		44	R	E	S
45	E	P		46	E	N	T		47	U	M	P		48	C	E
N		50	A	S	T	I		51	R	O	O		52	M		N
53	A	N	G	L	I	C	A	N	C	H	A	N	T			

FULL-TIME SENIOR MUSICIAN

**New York, NY
St. Michael's Episcopal Church**

Large, growing urban parish seeks experienced organist/choral and music director to lead musical program. Candidate must be a dynamic, classically trained musician fluent in all forms of Anglican worship music; knowledgeable about music from other Christian traditions; and familiar with contemporary hymnals including the 1982 hymnal and LEVAS. Provide (with assistance) music for two Sunday services with two different formats; lead two choirs (professional and mixed); and coordinate and support the development of three youth choirs. Maintain the parish's 1967 von Beckerath, 3 manual, 55 rank, tracker action organ. Oversee church-sponsored concert series and performances by outside groups.

Work collegially with four full time clergy, lay staff and volunteers who provide for the spiritual and numerical growth of this active congregation. Plan and execute a music program and associated budget. Candidates should hold a masters degree in music or performance or demonstrate equivalent.

Candidates should provide a resume, along with a statement of understanding of the place of music in Anglican worship along with a salary history to:

Musician Advisory Search Committee
c/o The Rector's Office, St. Michael's Church,
225 West 99th Street, New York, NY 10025

Materials due no later than June 30, 2005.



ST. MICHAEL'S CHURCH
Worshiping & Serving since 1807

www.saintmichaelschurch.org

CLASSIFIEDS

BOOKS

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

BECOME A PUBLISHED AUTHOR. QUALITY SUBSIDY PUBLISHER ACCEPTING MANUSCRIPTS. 1-800-695-9599.

CHURCH MUSIC CONSULTING

ORGAN AND CHURCH MUSIC CONSULTING SERVICES available from acknowledged expert. Pipe, electronic organs. Represents churches, not organ companies. Assistance with organ projects, fund-raising, education, planning. Employment consulting also available (music program assessment, candidate screening, etc.) Save your parish significant money and anxiety. Call (706) 826-1464 or visit www.churchmusicservices.org.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. James' Episcopal Church, Dexter, MI*, is seeking a full-time rector. We are a small, vibrant parish located near Ann Arbor. Interested candidates should send resume and CDO profile before August 31 to Search Committee, *St. James' Episcopal Church*; 3279 Broad St.; Dexter, MI 48130 or to rephansen@aol.com.

DIRECTOR OF YOUTH MINISTRIES: *Cathedral Church of the Advent, Birmingham, Alabama*. We are a large, vibrant parish with an exceptionally strong commitment to its youth ministry. With a strong focus on Christ and Scripture, we place a premium on relationships and small group Bible study. The director will oversee a sizable paid and volunteer staff; full-time position with benefits. E-mail: gil@cathedraladvent.com. Interested persons may visit www.adventbirmingham.org and contact Gil Kracke at (205) 226-3516.

THE
LIVING CHURCH
TECHNOLOGY
& RESOURCES ISSUE
August 21, 2005
Embrace the technically
challenged!

Back by popular demand, this issue will help churches and individuals use technology for the good of their day-to-day spirituality and ministry. Online education opportunities and challenges will be a special focus.

For more information call
Tom Parker @ (414) 276-5420 ext. 16
or E-mail: tparker@livingchurch.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Mark's Episcopal Church & School, Palm Beach Gardens, Florida*. Located in suburban Palm Beach County, St. Mark's is an active corporate-sized parish with a large day school. We seek a rector whose leadership style inspires and nurtures the abundant gifts of our current and future members. Sacramental worship and quality preaching are at the heart of St. Mark's. The successful candidate will combine these gifts with a talent for managing the parish's growth in numbers and spiritual strength. It is expected that all candidates will have experience as a parish rector and demonstrated skills in effectively managing the ministry of paid staff and volunteers. St. Mark's next rector can expect hard work, passionate viewpoints and great rewards. If you would like to explore your calling to this exciting ministry, please mail or e-mail your CDO profile or resume to: *St. Mark's Search Committee, c/o The Ven. Mary Gray-Reeves, Diocese of Southeast Florida, 8895 N Military Trail - #205C, Palm Beach Gardens, FL 33410, marygrayreeves@earthlink.net*.

FULL-TIME RECTOR: *St. Augustine's Episcopal Church, Oakland CA*. We are seeking a deeply spiritual priest who is experienced, adept, and comfortable working with a diverse, multi-cultural urban congregation. The individual should have a demonstrated commitment to the African-American/Afro-Anglican community and culture. Contact: *St. Augustine's Search Committee, c/o LaVergne Malone, Secretary, 5647 Cabot Drive, Oakland, CA 94611. www.StAugEpiscopal.org*.

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Birmingham, AL*. Family-sized parish seeks a rector with the ability to relate God's word to today's issues. Additionally, we are focused on pastoral care, church growth, Christian Education, and community outreach. Contact us for a copy of our profile: aa@jbpp.com. Or send resume and CDO profile to *Anthony Joseph, St. Mark's Episcopal Church, 228 Dennison Avenue, SW, Birmingham, AL 35211*.

FULL-TIME RECTOR: We are a Christ-centered, family-sized, eucharistically based, active congregation looking for a caring rector comfortable in ECUSA. If you are looking for a chance to grow with a congregation committed to evangelism, stewardship, outreach and Christian education for all ages, we are looking for you. Located on the western shores of Lake Michigan, Manitowoc is ideally situated midway between Green Bay and Milwaukee with beautiful Door County only an hour away. This location, along with rich local culture, makes Manitowoc the perfect locale for individuals as well as families. Manitowoc has excellent schools with opportunity for continuing education. If this sounds like a "perfect fit," please send resume and CDO clergy profile to: *Search Committee, St. James Episcopal Church, 434 N. Eighth St., Manitowoc, WI 54220* or e-mail: rectorsearch@lakefield.net or fax to (920) 684-5419. Parish profile available on website www.stjamesmanitowoc.org.

FULL-TIME RECTOR: National Historic Church in garden-like setting seeks rector to lead active growing congregation in revitalized Philadelphia neighborhood. Ph: (215) 389-0513 Parish profile available www.old-swedes.org.

CAMPUS MISSIONER, DIOCESE OF KANSAS: The Diocese of Kansas seeks to fill a new, creative college ministry position. The Campus Missioner will rebuild established ministries and develop new ones to the college students on campuses within the diocese. He or she will establish peer ministry and internship programs with and for college students and will partner in ministry with parish churches. This is a unique opportunity for someone who enjoys ministry partnerships and has creative energy for college ministry in the 21st century. We hope to fill this position very soon. Send a letter of interest, resume and CDO profile to the Rev. Canon Jo Ann Smith, Canon to the Ordinary, 835 SW Polk Street, Topeka, KS 66612 or E-mail: canon@episcopal-ks.org.

POSITIONS OFFERED

PART-TIME DIRECTOR OF MUSIC: Near the South Campus of SUNY at Buffalo, St. Andrew's Episcopal Church in University Heights is seeking a part-time Director of Music/Organist under AGO and AAM guidelines. The candidate must have excellent organ-playing ability, including improvisational skill; experience in conducting a vocal quartet to double quartet; ability to work with professional guest instrumentalists; and collaboratively with the vicar in designing worship. All applicants should have an appreciation for, understanding of, or desire to learn traditional and non-traditional Anglican hymnody, classical, modern classical, international music and jazz. Responsibilities include weekly Sunday Sung High Mass (integrated Rites 1 & 2); quarterly Sunday Evensong Rite 2 and Benediction which engages a city-wide St. Andrew's Evensong Choir and invited guest preacher; additional non-Sunday seasonal Masses, monthly Sunday evening TAIZE or other alternative service.

St. Andrew's is the Anglo-Catholic parish in the Diocese of Western New York and the convening center for the WNY Chapter of Affirming Anglican Catholicism North America. A "Crossroad of Tradition and Transformation," the St. Andrew's community is traditional and progressive; diverse, inclusive and welcoming. The St. Andrew's organ is a 15-rank, three-manual instrument originally built by Po-Chedley. A fully unified Tellers console allows for flexible tonal resources. We seek to fill this position by August 15. *Application deadline June 30*. All inquiries should be sent to *The Rev. Sarah Buxton-Smith, Episcopal Vicar, St. Andrew's University Heights, 3105 Main Street, Buffalo, NY 14214*. Email: standrewbuffalo@aol.com. Website: www.standrewbuffalo.com.

INTERIM RECTOR (FULL-TIME): Are you an energetic, take charge kind of leader? Are you outgoing? Do you like the outdoors? Do you like being part of the community? If you answered yes to the above questions then read on! St. Luke's Church is seeking an interim rector. We are a 105-year-old parish in Saranac Lake, NY, a financially sound and growing church of approximately 200 members. Our rector of 20 years is retiring on May 25. We need someone experienced in interim ministry. Our church members and the church's various commissions and organizations are actively involved and participating in church-sponsored community activities. There is a tradition of closeness and mutual support among the members of the congregation. More details are available at <http://www.stlukessaranaclake.org>. Contact *Frannie Preston, c/o St. Luke's Church, PO Box 211, Saranac Lake, NY 12983*, Tel: (518) 891-5055. E-mail: FranniePreston@stlukessaranaclake.org.

ASSISTANT RECTOR FOR CHRISTIAN FORMATION: *Trinity Episcopal Church in Topsfield, MA*, is seeking a full-time assistant rector with calling to assist the spiritual development of children, youth and families. This person will oversee our large *Catechesis of the Good Shepherd* ministry, our growing *Journey to Adulthood* youth ministry, and our ministry for lifelong Christian formation. Experience with these programs is key. We are a growing parish, and we seek an assistant who is inspired by the call to share the Gospel. See our on-line home: www.TrinityTopsfield.org. We offer a competitive compensation package. All interested persons should mail resume and CDO to: *The Rev. Nathan Ferrell, Trinity Church, 124 River Road, Topsfield, MA 01983*, E-mail: nathan.ferrell@verizon.net.

TRAVEL / PILGRIMAGES

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.

To place a listing, contact
Tom Parker, Ad Mgr.
at (414) 276-5420 ext. 16
tparker@livingchurch.org

Summer CHURCH DIRECTORY

DEL MAR, CA

ST. PETER'S (Downtown Del Mar)
Website: www.stpetersdelmar.net
Sun H Eu 7:45, 9, 11; Tues 7 Wed 9:30 Sat 5

PASADENA, CA

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

SAN FRANCISCO, CA

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

ROXBURY, CT

CHRIST CHURCH
4 Weller's Bridge Rd. (860) 354-4113
The Rev. John M. Miller, Jr., r
July-Aug: Sun H Eu & HU 8, 9:30 (Sung) & Kids Prog (July
only) Sep-June: Sun H Eu & HU 8, Adult Forum 9:30, H Eu
& Ch S 10:30

WILMINGTON, DE

CHRIST CHURCH CHRISTIANA HUNDRED
www.christchurchde.org (for directions) (302) 655-3379
The Rev. Dr. John Martiner, r, the Rev. William Field,
assoc., the Rev. Raymond Nelson, assoc., the Rev. Wendy
Porter, assoc., Barbara Jean Brown, Christian Formation
Sun H Eu 8 (I) & 10 (II), Wed 9, Thurs H Eu 6:30

SAFETY HARBOR, FL

CHURCH OF THE HOLY SPIRIT (727) 725-4726
601 Phillipe Parkway (Near famous spa!)
The Rev. Raynard Bonoan, r, The Rev. Marshall Ellis, asst.
Sun 8 & 10, Formation 9, Wed 12

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
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-
coeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev.
Jonathan Coffey, the Rev. Canon Richard Hardman, the
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist
& choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

MACON, GA

CHRIST CHURCH
582 Walnut Street (478) 745-0427
"The First Church of Macon; established 1825"
Sun (Rite II) 8, 9, & 11; Wed HS/LOH 12

SAVANNAH, GA

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

HONOLULU, HI

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

KIHEI, MAUI, HI

TRINITY BY THE SEA (808) 879-0161
The Rev. Morley Frech, Jr., r
Sun H Eu 9

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. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt. A/V

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
(Thirty minutes from the Chicago Loop)
Canon C.R. Phelps, S.S.C., r
Sun Mass (Sung) 10, E & B (1st Sun) 6

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 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)

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Please join us for our bicentennial events
www.cccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 9, 11, 6. Christian Formation 10:10, Daily
Mass: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS)

ST. ANNA'S

Serving the French Quarter since 1846.
1313 Esplanade Ave. (504) 947-2121
The Rev. William H. Terry, r E-mail: wterry2217@aol.com
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low
Mass, Healing, Anointing. Daily mass M-F noon

CATOCTIN FURNACE, MD

HARRIET CHAPEL, CATOCTIN PARISH Rt. 806
12625 Catoctin Furnace Rd.
On US 15 north of DC on way to Gettysburg, PA
Sun H Eu 8 & 10:30

BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: office@theadvent.org
The Rev. Alan 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

NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street (508) 228-0916
Website: www.stpaulsnantucket.org
The Rev. Joel M. Ives, r; The Rev. Diane Wong, assoc.
Sun H Eu 8 & 10; Tues & Thurs EP 4; Wed Heal Eu 8:30

DETROIT, MI

ST. JOHN'S
Website: www.stjohnsdetroit.org
The Rev'd. Steven J. Kelly, SSC, r
The Rev'd Michael Bedford, SSC, asst.
Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F 5
EP

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@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

AVALON, NJ

ST. JOHN'S CHURCH-BY-THE-SEA 25th & Avalon
Sun H Eu 9 (June & Sept); Sun 8 & 10 (July & Aug)

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) 885-6200
The Rev. Canon Thomas W. Gray, r
Sun H Eu 8:30 (I), & 10:30 (II), Wed H Unction 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.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
day 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 break-
fast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

ST. THOMAS

5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev'd Andrew C. Mead, r; John Scott, organist and dir.
of music; The Rev'd Charles F. Wallace, headmaster; The
Rev'd Robert H. Stafford, The Rev'd Park McD. Bodie,
The Rev'd Victor Lee Austin, The Rev'd Richard Cornish
Martin
Sun H Eu 8, 9, 11 (choral), Weekdays MP & H Eu 8 & 12:10,
EP & Eu 5:30, Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800
Watch & Hear our Services and Concerts on the Web
www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
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) 584-5980
Masses Sun: 6:30, 8 & 10 Disabled Accessible AC

CHURCH directory KEY

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

Summer CHURCH DIRECTORY

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 (Biltmore Village)
3 Angle St. (828) 274-2681
www.allsouls cathedral.org
Sun H Eu Sun 8, 9, 11:15. Wed noon; 5:45 Tues EP 5:30

TRINITY CHURCH

60 Church St. (828) 253-9361
E-mail: Info@trinityasheville.org
Sun: H Eu 8 & 10:45

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

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
218 Ashley Ave. (843) 722-2024
Website: www.holycom.org
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
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

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
61 Baskerville Dr. Website: www.hcfm.us
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 Quincy St. (605) 342-0909
(On the way to Mount Rushmore)
The Rev. David A. Cameron, r
Sun H Eu 8 & 10:15, Wed H Eu & Healing 10

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.cecsa.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.

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
The Rev. Dennis Michno, r; the Rev. Muffy Harmon, d
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

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

ST. MARK'S EPISCOPAL CHURCH

2618 North Hackett Avenue (414) 962-0500
(corner of Downer and Belleview)
On Milwaukee's eclectic East Side
www.stmarksmilwaukee.org
The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;
The Rev'd Michelle Mooney, d
Sun. Eu. 7:45 & 9:30; Tues. H Eu w/annoint 12:15; Wed EP
5:30 Thurs 5:30 (rite II); MP M-F 8:30

PLATTEVILLE, WI

TRINITY CHURCH (608) 348-6402
230 Market St. Website: www.trinitychurch.net
The Rev. Dorothy Lee
Sun: H Eu 10, EP 5:30 Wed. H Eu 8

LUTHERAN

MOJAVE, CA

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

LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker
The Rev. Dale K. Brudvig, pastor
Sun 9:30 CS 11:00

Feeling
left out?
Forget
to sign up?

There's plenty of time left!

The TLC summer church
directory runs through
September 4. Invite trav-
eling Episcopalians to
worship at your parish
this summer!

For more information,
contact Tom Parker
at (414) 276-5420 ext. 16
or E-mail:
tparker@livingchurch.org.

Take advantage of this
wonderful service now!

OPENING DOORS TO GREATER GIFTING:

STARTING POINT REVIEW

STARTING POINT REVIEW

LEADERSHIP VISION & FEASIBILITY STUDY

CONVICTION CAMPAIGN FOR ANNUAL GIVING

Where is your ministry? What is God calling you to accomplish? How can you get there? Through the *Starting Point Review*, a highly-trained Holliman consultant will help your leadership explore and articulate a vision, while shaping the critical path required to make your plans possible. In part, the Review covers how to increase annual church stewardship, conduct a capital campaign, and establish or enhance a planned giving program. Through this process, you will open doors to greater gifting—taking significant steps toward a future of expanded ministry.

HOLLIMAN
associates
FUND RAISING CONSULTANTS

24 North Fourth Street, Newport, PA 17074

telephone: 1-800-516-8322

e-mail: info@hollimanassociates.com

web: www.hollimanassociates.com