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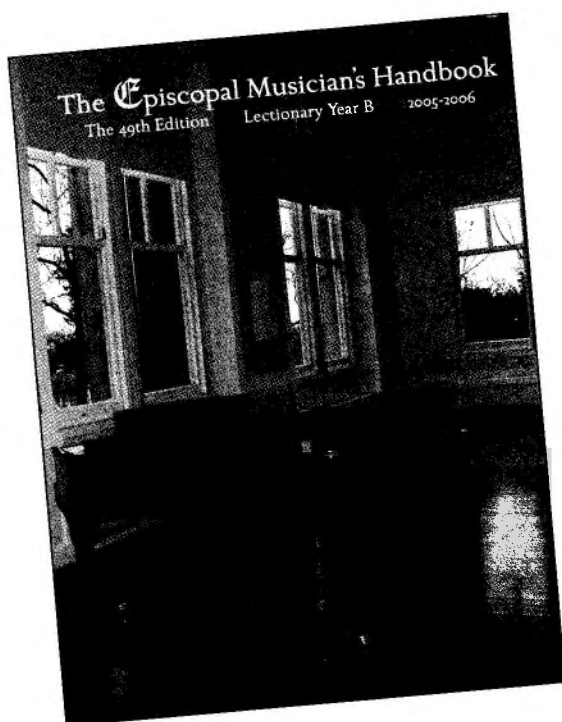
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Volume 230

Number 24

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



8

Opinion

- 11 Editor's Column
Dyspepsia Arising
- 12 Editorials
ACC Meeting Could Bring Clarity
- 13 Reader's Viewpoint
We're Getting Thrown Out
BY PETER T. MANZO
- 14 Letters
The Only Connection

News

- 6 St. Nicholas' Church,
Midland, Texas, Holds
Final Service Before
Congregation Splits
- 9 Diocese of Florida Takes
a More Moderate Stance

Other Departments

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



On the Cover

Graduates of the School of Theology at the University of the South, Sewanee, Tenn., including Doris Westfall from the Diocese of Missouri, are congratulated following services May 13.

Peg Palisano/School of Theology photo

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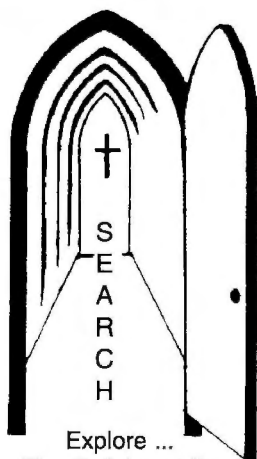
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SUNDAY'S READINGS

When Truth is Rejected

'They all make fun of me' (Jer. 20:7)

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 69:8-11, (12-17), 18-20; Rom. 6:1b-11; Matt. 10:24-39

When scripture presents accounts of people announcing the word of God, whether by prophets proclaiming the will of God in the Old Testament or evangelists preaching the gospel in the New Testament, it is greeted either with rejection or welcome. The authentic word of God is of such force that only rarely can it be received merely with indifference.

In our lessons for today, messengers are entrusted with proclaiming the word of God, and they are endowed with power to endure, even if they are persecuted. Jeremiah finds his charge to be nearly intolerable: "For me, Yahweh's word has been the cause of insult and derision all day long" (Jer. 20:8b). The verses that follow the appointed lesson (20:14-18) are alarming for their intensity of anguish: "A curse on the day when I was born!" (vs. 14). Jesus' charge to the disciples is only a little less daunting: "If they have called the master of the house 'Beelzebul,' how much more the members of his household?" (Matt. 10:25b).

Episcopalians generally find evangelism to be difficult or uncomfortable, perhaps because we are uncertain of our welcome — perhaps even because we are uncertain of our

message. We do not want to appear to offend or be narrow-minded. Often we fail to bear testimony when we should. It is much more difficult to bear a message of the word of God when it is certain that the message will be rejected.

Jeremiah knows that even those who had supported him now look for his downfall: "All those who were on good terms with me watched for my downfall" (Jer. 20:10). Jeremiah has become offensive, yet his calling remains unrelenting. God's assurance to him that he will be "invincible" to opposition means that there can be no rest for him.

In the gospel, the disciples' perseverance is for the sake of the messenger at least as much, if not more, than it is for the hearers. In fact, in the lesson nothing is said about the recipients. It is all about the messengers. Perhaps this is a timely message for Episcopalians. Can we identify the essentials of the Christian faith and separate them from "issues"? Can we understand, accept, and obey that we are indeed to proclaim the gospel by word and example, whether it is popular or not to do so? And whether we will be successful or not? And whatever the cost?

Look It Up

Four animals in two contrasting pairs are mentioned in Matthew 10:16. What is the meaning of the rich analogies in this verse?

Think About It

The seventh verse of Psalm 7 addresses the possibility that people might come to shame or disgrace because of the psalmist. How could this happen?

Next Sunday

The Sixth Sunday After Pentecost (Proper 8A), June 26, 2005

BCP: Isaiah 2:10-17; Psalm 89:1-18 or 89:1-4,15-18; Rom. 6:3-11; Matt. 10:34-42

RCL: Gen. 22:1-14 or Jer. 28:5-9; Psalm 13 or 89:1-4,15-18; Rom. 6:12-23; Matt. 10:40-42

BOOKS

Harvest for the World

A Worship Anthology on Sharing in the Work of Creation

Compiled by **Geoffrey Duncan**. Pilgrim Press. Pp. 295. \$21. ISBN 0-8298-1530-9.

Christian Environmental Ethics

A Case Method Approach

By **James B. Martin-Schramm** and **Robert L. Stivers**. Orbis. Pp. 192. \$20. ISBN 1-57075-499-3.

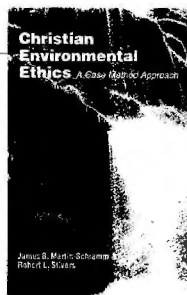
"The rule of prayer is the rule of belief." And so worship influences theology and theology, worship. As environmental and ecological issues increasingly appear on the radar of Christian moral theology, it becomes essential that a biblical ethic of creation be reflected in our liturgy as well as our study.

In this regard, Geoffrey Duncan has done us quite a service in the compilation of *Harvest for the World*. A collection of prayers, stories, poems, litanies and skits, it contains many gems for use in worship, both corporate and private. While the editor is a Reformed clergyman and therefore less bound to liturgical rubrics than are we Anglicans, the book nonetheless can be a reference for our own services. Litanies and responsive readings can be used as the prayers of the people; prayers can be included at Morning and Evening Prayer; skits and stories may be useful in Christian education settings. The included "Eucharistic Prayer for a Quiet Garden Day," "A Harvest Communion Service," and "St. Francis: A Eucharistic Prayer," may be good jumping-off points for composing our own "Rite Three" (BCP, p. 400) liturgies for special occasions.

Duncan's work is not without its shortcomings. It is difficult to see where some of the texts — particularly the poetry — would be used in a liturgical setting.

All that being said, however, *Harvest for the World* is an important addition to the literature of worship and is hopefully an indication that environmental concerns are more and more being reflected in how we pray.

How we pray, however, is directly related to what we believe. Two of our Lutheran brothers, James B. Martin-Schramm and Robert L. Stivers, in



Christian Environmental Ethics, have created a great tool to consider our beliefs.

After three introductory chapters designed to give background in environmental ethics, the authors provide us with nine real-life case studies. These include a variety of environmental situations from a family's concerns over building a vacation home to the development of a Wal-Mart Supercenter to nuclear waste and environmental racism.

Each case is followed by a commen-

tary which clearly and carefully sets out the conflicts inherent in the study, and provides scriptural and theological insights which deal specifically with the issue at hand. At the end of each commentary is a list of books and websites for further study.

While its academic approach will be better suited to the collegiate or seminary setting, it is not without value for the serious study group within the parish or religious community.

The appearance of these books is a hopeful sign that the Church on the local level has begun to wrestle seriously with concerns of environmental stewardship.

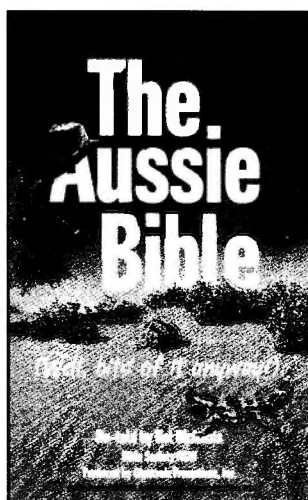
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— Dr. Peter Jensen, Archbishop of Sydney

Church in Midland, Texas, Holds Final Service Before Split

On Memorial Day weekend, members of St. Nicholas' Church, Midland, Texas, worshiped together for the last time in the church they built together four years ago. More than 80 percent of the congregation will begin a new congregation, Christ Church Midland, which they hope to affiliate with another Anglican province.

Members of St. Nicholas' have been threatening to leave the Episcopal Church for more than a year. The vestry began withholding apportionment payments to the Diocese of Northwest Texas at the beginning of the year.

The rector, the Rev. Jon Stasney, had urged patience, but in February when he learned that a large congregation had been allowed to purchase its property from the Diocese of Kansas and leave the Episcopal Church [TLC, March 27], the rector approached the Rt. Rev. Wallis Ohl, Bishop of Northwest Texas, about a similar arrangement for St. Nicholas'.

June 1 Deadline

After it became obvious in late March that most of the parishioners and all of the clergy wanted to leave the Episcopal Church as soon as possible, Bishop Ohl asked those who intended to leave to vacate the building by June 1.

"Bishop Ohl's instruction that we leave our church home hurts us deeply," Fr. Stasney said, "but it's clear God is calling us to stand up for biblical values and share Christ's love in new ways."

The new congregation is named after the one in Overland Park, Kan., that was allowed to purchase its building. The Rev. Ron McCrary, rector of Christ Church, Overland Park, told the *Midland Reporter-Telegram* that he took part in the final service at St. Nicholas' to show the members of Christ Church Midland that "they are not alone."



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The Rt. Rev. Victoria Matthews, Bishop of Edmonton, Canada, with Queen Elizabeth and the Duke of Edinburgh after a service at St. Mary and St. George Church in Jasper, Alberta, May 22. The Morning Prayer service was the first time a female bishop has led services for the queen.

Easton Administrator Charged with Theft

The financial administrator of the Diocese of Easton has been arrested and charged with 19 counts of theft after being suspected of embezzling more than \$75,000. Police in Easton, Md., arrested Gail Swartz on May 20 and at press time were holding her at the Talbot County Detention Center in lieu of \$75,000 bond.

The Rt. Rev. James J. Shand, Bishop of Easton, reported that the diocesan treasurer and the chair of the finance department discovered the peculations in January. After a forensic audit of the diocese's finances, Bishop Shand accepted the resignation of Ms. Swartz on March 29.

According to police records obtained by the *Easton Star-Democrat*, Ms. Swartz's alleged defalcations were discovered in November 2004, when an unauthorized payroll check written by Ms. Swartz to herself in 2003 for \$1,345 came to light. Ms. Swartz explained that she had given herself an advance on her pay, but subsequently forgot to make good on it.

Further examinations by an auditor engaged by the diocese in January 2005 indicated Ms. Swartz had been using diocesan accounts and credit cards for her private use. The \$9,000 in pur-

chases made between 2001 and 2004 was listed as "other support services" in the diocese's financial statements. Confronted by the audit, Ms. Swartz resigned and offered to make full restitution.

Further investigations revealed that the signature of the diocesan treasurer had been forged. While the diocese's records indicated payments totaling more than \$65,000 were being made to vendors such as the "Domestic and Foreign Mission Society" and "Church Pension Fund Group Insurance Services," the actual payee on the check was "Gail Swartz."

A further \$72,000 in payments was allegedly co-mingled between bona fide diocesan creditors and Ms. Swartz's personal purchases. The total theft has yet to be determined. After consultation with the standing committee, Bishop Shand turned over the matter to the police in early May.

"Because this is a continuing investigation," Bishop Shand wrote, "I am restrained from providing you any additional information at this time or commenting on events." He asked the diocese, however, for "your prayers for all those whose lives have been pressured and disrupted by these events."

Diocesan Leaders Take Home Vision for Reconciliation

Over the course of many years spent teaching peacemaking, the Rev. Canon F. Brian Cox, rector of Christ the King Parish in Santa Barbara, Calif., has accumulated hundreds of stories about forgiveness. In April, the Diocese of Western Massachusetts worked with Canon Cox and his colleagues from the Diocese of Los Angeles as well as with leaders in reconciliation from the dioceses of Ohio and Northern Indiana at a reconciliation seminar in Holyoke, Mass.

One hundred church leaders from the sponsoring dioceses and from Rhode Island, Connecticut, Minnesota and Western North Carolina participated. They learned about the eight principles of reconciliation, and they were given a vision of faith-based reconciliation, so, as Canon Cox said, "it can take place in their hearts and isn't just an intellectual notion."

The Rev. Canon Sarah Shofstall, canon to the ordinary in the Diocese of Western Massachusetts and a leader in organizing the seminar, said the purpose was not to change minds. "We hope that people go home from the conference with a greater understanding of

the views of those with whom they disagree and a greater commitment to stay in relationship with them," she said. "Becoming a reconciler begins with internal work, examining our own hearts and our own behaviors."

There were 30 participants at the seminar from the Diocese of Ohio and they have pledged to get together to talk about how to apply what they learned.

Likewise, the nine participants from Northern Indiana also plan to gather to discuss a diocesan-wide reconciliation training and to discuss how to apply reconciliation to the proceedings of General Convention.

"I think General Convention would be different if the goal was working together to be reconciled with each other," said the Rev. Patrick Ormos, rector of St. Andrew's Church, Valparaiso, Ind. "This provides a different paradigm for the church. This provides a paradigm of reconciliation instead of advocacy."

Reconciliation is not just a "nice idea, it is mandated by the gospel," Canon Shofstall said. "Jesus told his disciples over and over to love one another. We



Janice Ripley Beetle/Pastoral Staff photo

Bishop Gordon P. Scruton leads a discussion during a reconciliation seminar sponsored by the Diocese of Western Massachusetts, April 25-28.

can theologize about thousands of issues facing the Church, but we are obligated to be in relationship with people who think differently from us."

Janice Ripley Beetle

Cross Burned in Front of Church in North Carolina

Vandals claiming membership in the Ku Klux Klan burned a cross in front of St. Luke's Church, Durham, N.C., as well as two other locations in the city on May 25. The crosses, each seven feet tall and four feet wide, were wrapped in burlap, doused with flammable liquid, and ignited in high-traffic areas. Ku Klux Klan leaflets threatening action against street gangs were found by police at one site. FBI agents along with state and local authorities are investigating.

The first burning cross was reported to police at 9:19 p.m. outside St. Luke's on a spur of public land overlooking Interstate 85. The second report of a cross burning at a construction site was phoned to police at 9:54 p.m. The final report came at 10:38 p.m. of a

cross burning at a downtown intersection near Martin Luther King Boulevard. Leaflets claiming credit for the burnings for the KKK were found after the third fire.

The church's senior warden, Bill Gutknecht, told THE LIVING CHURCH he did not believe St. Luke's was being targeted, saying the cross burning took place on a patch of ground between the church and the interstate highway. "We see this as being an attack on Durham," he said. Mr. Gutknecht also did not believe there was any connection between the cross burning and an incident on May 8, in which the Rev. Fred Phelps, his family and members of his Topeka, Kansas-based Westboro Baptist Church picketed St. Luke's and six other Durham churches.

Mr. Gutknecht said he was encouraged by the response of the Durham community. More than 600 people joined a memorial service the following night at the site of the three burnings to protest the assault on the church and community.

The Bishop of North Carolina, the Rt. Rev. Michael Curry, told TLC "a burning cross is a symbol of hatred, of fear, of bigotry, of evil. Someone intended to send that message. Instead, a spirit of goodness and human decency was ignited. People of good will and of all faiths and races in Durham and elsewhere are standing up in response, with a message of goodness, compassion and justice." Bishop Curry celebrated the Holy Eucharist at St. Luke's on May 29.



Left: Episcopal Divinity School, Cambridge, Mass., awarded honorary degrees May 19 for "faithful ministries in social justice" to Margaret A. McKenna (left), president of Lesley University; the Rev. Canon Patrick Mauney, retired director of Anglican and Global Relations at the Episcopal Church Center; and musician Ana Hernandez. *Jean Steele/EDS photo*

Seminary Celebrations

Late May was commencement time for many of the Episcopal Church's 11 seminaries. Graduates are now looking ahead to ordination and, for many, placement in a parish or mission congregation.

Right: Kathy Fox Powell, choirmaster at St. Mark's Church, Arlington, Texas, and Linton E. Powell, professor of organ harpsichord and musicology at the University of Texas, after receiving honorary degrees from Nashotah House in Nashotah, Wis., May 19.

*Judith Tarr Martin/
Nashotah House photo*



Susan Shillinglaw/VTS photo

Above: Lauren Browder of the Diocese of Alabama receives the M. Div. at Virginia Theological Seminary in Alexandria, Va., May 19, from the Rt. Rev. Peter James Lee, Bishop of Virginia and chairman of the VTS board of trustees. Also present are the Rev. Michael Battle, associate dean for academic affairs, and the Very Rev. Martha J. Horne, VTS dean.

Below: The Rev. Dorothy Wai Ling Lau, from the Anglican Province of Hong Kong Sheng Kung Hui, receives the M.T.S. on May 20 from Donn F. Morgan, president and dean of Church Divinity School of the Pacific in Berkeley, Calif.

Richard Wheeler/CDSP photo



Above: Middlers Chad Vaughn, Diocese of Atlanta, and Cathy Boyd, Diocese of Texas, serve as crucifer and torch bearer at the May 17 Eucharist for the Episcopal Seminary of the Southwest's commencement in Austin, Texas.

Bob Kinney/ETSS photo

Moderate Stance

In recent years, the Diocese of Florida has been among the most conservative in the Episcopal Church. Under the leadership of diocesan bishops Frank S. Cervery and Stephen H. Jecko, Florida maintained a conservative theological position for the past quarter-century. Now, under Bishop John Howard, the diocese is taking on a more moderate stance.

When Florida held its convention May 21 at Camp Weed, the diocesan conference center near Live Oak, resolutions and candidates nominated by conservatives were defeated by large margins. One resolution would have directed diocesan funds away from the Episcopal Church. Another asked the diocese to remove itself from being under the leadership of Presiding Bishop Frank T. Griswold. Also defeated were resolutions that the diocese declare itself "in serious theological dispute" with the Episcopal Church, and another that would allow churches that might leave the diocese to retain ownership of parish property.

A resolution asking Bishop Howard to refrain from receiving communion with the Bishop of New Hampshire was withdrawn.

Bishop Howard, in his convention address, urged those in attendance to make whatever sacrifices necessary to remain in communion with the rest of the Episcopal Church.

"We will remain Episcopalians and we will remain Anglicans," the bishop added. "We will reject any movement and any resolution that would deter us from that course."

He said the diocese should no longer be distracted from the controversy of homosexuality that has affected Florida for the past two years.

Equal Protection

Delegates to convention in the Diocese of Maryland adopted by a "substantial majority" four resolutions: encouraging government legislatures to include gender identity among those protected against discrimina-

(Continued on next page)



Paul Morse/White House photo

President George W. Bush meets with 20 Christian leaders, including seven from the Episcopal Church, on May 3 in the Executive Office Building in Washington, D.C.

President Meets with Episcopal Leaders

Seven leaders of the Episcopal Church were among a group of 20 invited to meet with President George W. Bush at the Executive Office Building in Washington, D.C., on May 3. While the 45-minute meeting touched upon international affairs and domestic issues, the heart of the meeting was a discussion of the qualities of leadership and faith.

The Rt. Rev. Keith Ackerman, Bishop of Quincy; the Rt. Rev. Peter Beckwith, Bishop of Springfield; the Rt. Rev. Daniel Herzog, Bishop of Albany; the Rt. Rev. James Stanton, Bishop of Dallas; the Rev. Canon David Anderson, president of the American Anglican Council; Georgette Forney, NOEL; and Sharon Stockdale, president of the Episcopal Church

Missionary Community; along with five Methodist bishops and eight Baptist, Lutheran and UCC clergy, received invitations to the meeting.

While the guests were not formal emissaries of their denominations, those who arranged the guest list sought to include church leaders active in areas of common interest with the president.

Mrs. Forney told THE LIVING CHURCH she was uncertain at first why the president called the meeting. While touching upon domestic and foreign policy issues as illustrations of the challenges of leadership, the president did not lobby his guests to support administration policies.

"He wanted to share with a group of leaders from various places where he was coming from," Mrs. Forney said, adding that "what I heard was a real encouragement to me."

NOEL, formerly the National Organization of Episcopalians for Life, is described in the *Episcopal Church Annual* as an organization that promotes "the sanctity and dignity of all human beings from conception to natural death."

Before the meeting closed, Bishop Ackerman led the group in praying for Mr. Bush and his work.

BRIEFLY...

In a May 20 speech to Christian and Muslim scholars in the Bosnian capital, Sarajevo, the **Archbishop of Canterbury** urged Christians and Muslims to challenge common assumptions about the "good life." Poverty is not defined solely by material deprivation, the Most Rev. Rowan Williams said, but also characterized by an obsession with consumer gratification.

(Maryland - Continued from previous page)

tion; support extending health benefits to same-sex couples, and oppose a constitutional amendment to ban same-sex marriage. Convention, which met May 6-7 in Hagerstown, also approved a resolution calling for a diocesan task force to study and recommend appropriate pastoral responses to couples living in relationships other than marriage.

"We cherish individual thinking and different interpretations of scriptures within the Episcopal Diocese of Maryland," said diocesan Bishop Robert W. Ihloff. "We find unity at the altar: liturgically and spiritually."

Bishop Ihloff said the diocese "acknowledges with thanksgiving gay and lesbian members, some of whom are in committed life-long relationships. As a Church we have not authorized the blessing of same-sex unions. We do support the rights of same-sex partners to equal protection under the laws of our state and nation."

The 256 delegates also affirmed five General Convention 2003 resolutions. They encourage "holy habits" of tithing, prayer, worship and study; endorse the United Nations' Millennium Development Goals; continue the "anti-racism mandate," and urge the election of younger people in the Church.

To attack racism, the diocese and churches have targeted some Baltimore neighborhoods with youth initiatives and other programs. The diocese also "is one of the leaders in the number of persons of color in the ordination process," said the Rt. Rev. John L. Rabb, Bishop Suffragan of Maryland and chairperson of the House of Bishops' Committee on Racism.

The convention also voted to encourage parishes to schedule a prison ministry Sunday during Epiphany, and heard the Rev. Jackie Means, national church prison ministry director, urge the diocese to sponsor summer camp for inmates' children.

Val Hymes



Peggy Van Antwerp Hill/Crosswalk

Dora Jane Barwick leads a workshop on keeping parish websites current and interesting during the leadership conference part of the annual convention in the Diocese of Upper South Carolina, held May 14 in Greenville.

Anglican Identity

The Diocese of **Upper South Carolina** began its convention on May 14 at Christ Church Episcopal School in Greenville. Members from throughout the diocese flocked to attend a workshop titled "Identity, Grace, and the Human Condition (The Windsor Report)," presented by the Rev. Philip H. Whitehead, chair of the Bishop's Advisory Committee on Theology. The workshop represents one part of the diocese's response to a resolution adopted at last year's convention calling for the creation of forums to help prepare "our diocese biblically and theologically to participate in the issues delineated in The Windsor Report."

The May 14 leadership training day, designed to recognize that the real business of the diocese is mission, will be followed in October by a two-day event devoted to "practical" concerns, including adoption of the diocesan budget.

The best attended of more than 30 seminars, the Windsor Report workshop offered an overview of the document's significant points and recommendations, along with opportunities for theological reflection and discussion of Anglican identity. Gratified by the positive response to the workshop, the diocesan bishop, the

Rt. Rev. Dorsey F. Henderson, Jr., noted that "if there is a 'silver lining' to the clouds over the Episcopal Church, it is a revival of interest in the study of holy basics and a revitalized focus on what it means to be an Anglican."

Other workshops offered included "Vestry 101," "What the Internet Can Do for Your Congregation," "The Anglican Rosary," and sessions focusing on Christian formation, youth ministry, music, liturgy, and outreach.

Peggy Van Antwerp Hill

Remaining Together

Delegates to the convention of the Diocese of **Louisiana**, held April 14-16 in New Orleans, observed the bicentennial of Christ Church Cathedral and with it the beginning of religious freedom in the Louisiana Territory.

Debate was far less rancorous than last year's convention which dealt with more than 60 resolutions on an array of topics. The debate and polarization expressed last year prompted the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, to call for a task force. The Reconciliation Committee, chaired by Eileen Mitchell of All Saints' Church, River Ridge, gave its report, noting that the committee was "a microcosm of the diocese" with a variety of opinions.

Ms. Mitchell reported that the Rev. Canon Stephen Holmgren, canon theologian of the diocese and rector of Grace, St. Francisville, and the Rev. William Morris, theologian-in-residence at the cathedral, will reflect further on this topic in a program to be scheduled later this year.

Resolution 16 addressed reconciliation, calling for the diocese "to commend our life together despite differences" by choosing "to show ourselves and the world how to live together in peace and reconciliation despite our deeply held differences." The resolution was adopted. Resolution 12, which dealt with affiliating the diocese with the Anglican Communion Network, was "postponed indefinitely," affirming the diocese's desire to remain in unity with the Episcopal Church.

Dyspepsia Arising

A few weeks ago, the Living Church Foundation signed a new lease with our current landlord, All Saints' Cathedral of Milwaukee. The new agreement means we'll be in our current home for the foreseeable future, but we must have forgotten to include a provision to keep mail from entering the building. Check the following:

From Minnesota: Stop bashing your liberal readers.

Dear Minnesota: Bashing? I think you've got TLC confused with some other publication. Ed.

From New Jersey: It's a shame you are not our primate.

Dear New: You and the rest of the Church should be as thankful as I am that I am not the primate. Ed.

From Washington: The idiocy of North American Anglicanism is not inhibiting the promotion of the faith community in the global south.

Dear Washington: What do they have that we don't? Ed.

From Rio Grande: Sometimes TLC's articles seem more like whining than conviction.

Dear Rio: Actually, we prefer whining. There are already enough people being convicted. Ed.

From Los Angeles: Frankly, I'm appalled by my brother and sister clergy carrying on the war of words in TLC's letters section.

Dear Los: Don't call me Frankly. I no longer respond to it. Ed.

From North Carolina: The dyspeptic tone of some editorials is infuriating.

Dear North: I thought I had dyspepsia once, but it turned out to be a bad meatball sub. Ed.

From Indianapolis: Some of TLC's "touchy-feely" articles are too much for me.

Dear Indy: The Church has canons to deal with that sort of thing. Ed.

From Colorado: The Editor's Column too often is sarcastic in tone.

Dear Colorado: Thankfully, you don't have to worry about that in this piece. Ed.

From Wyoming: You're getting to be like Fox News.

Dear Wyoming: Wait til you see The O'Reilly Factor presenting a Guest Column. Ed.

From Chicago: The negative attitude of the editor is tragic. He doesn't represent the

majority of Episcopalians.

Dear Chicago: I suspect that most of our readers are thankful that he doesn't. Ed.

From Ohio: Sometimes TLC tries to be too polite, obscuring the real facts.

Dear Ohio: My mother taught me to be polite. It must have sunk in. Ed.

From Maine: I am very weary of the license plates.

Dear Maine: I suggest perhaps a visit to your local pharmacist might be in order. The license-plate spottings haven't been in TLC for 17 months. Ed.

From Olympia: There's too much emphasis on the Robinson issue.

Dear Olympia: Remember, it wasn't TLC that lobbied for his consecration. Ed.

From Pennsylvania: Your conservative editorial slant is contributing to the split in our church.

Dear Penn: You may be one of the few in the Diocese of Pennsylvania to acknowledge that there is a split. Ed.

From Central Florida: TLC's increasing willingness to take liberal positions in editorials has gone far enough.

Dear Central: We've turned into real lefties, haven't we? Ed.

From San Joaquin: Texas, Texas, Texas! I am tired of reading about the Church in this state. There are 49 others.

Dear San: This would seem to be the perfect place to insert a Texas joke, but I'm not as dumb as I look. Ed.

From Lexington: We are in the final throes of the dissolution of the Episcopal Church. Whatever we had is gone.

Dear Lexington: And whatever it was, let's not forget about it. Ed.

From Connecticut: When are you going to stop running all those photos of aging white male priests?

Dear Connecticut: I suspect they're going to be around the Church for a while. Ed.

From Southern Ohio: Do you have any idea how infuriating it is to read TLC week after week about all these congregations leaving the Episcopal Church?

Dear Southern: Yes. Ed.

David Kalvelage, executive editor

Did You Know...

The bishop's chair in St. John's Cathedral, Jacksonville, Fla., is a wooden replica of St. Augustine's Chair in Canterbury Cathedral.

Quote of the Week

The Rev. James H. Cooper, rector of Trinity Church, Wall Street, New York City, on the Clown Eucharist celebrated at Trinity [TLC, June 12]: "In the clown, God has shot from his cannon for us a vivid symbol of divine foolishness."

ACC Meeting Could Bring Clarity

It is probably safe to say that never in its 37 years of existence has a meeting of the Anglican Consultative Council (ACC) received the attention being given to the current gathering in Nottingham, England. The ACC, comprised of members from each of the 38 member churches of the Anglican Communion, has on its agenda responding to the recommendations of the Windsor Report, just as the primates and several houses of bishops already have done. But the interest is being generated by the presence of groups from the Episcopal Church and the Anglican Church of Canada, who are to explain to the ACC the "thinking behind" why their churches took controversial actions on sexuality in 2003.

In the Windsor Report, the primates asked the North American churches to have their representatives to the ACC "set out the thinking behind the recent actions of their province." Those actions are the Episcopal Church's General Convention consenting to the consecration of a non-celibate homosexual person as the Bishop Coadjutor of New Hampshire, and the Diocese of New Westminster (Canada), whose synod authorized same-gender blessings. The Episcopal Church is also to show the ACC how such rites, acknowledged by General Convention to be taking place, "meet the criteria of scripture, tradition and reason."

The Episcopal Church is represented in Nottingham by Presiding Bishop Frank T. Griswold and six others persons, most of whom are known to be supportive of same-gender blessings. The Episcopalians are likely to have a difficult time if they speak directly to the primates' request. Justifying what took place in Minneapolis in 2003 according to scripture, tradition and reason is



a tall order. The Episcopalians are also supposed to be able to show why these actions "constitute growth in harmony with the apostolic tradition at it has been received."

Adding to the intrigue of this meeting is the fact that the U.S. and Canadian churches were asked by the primates to voluntarily withdraw their members from the ACC. Both churches agreed that their representatives would not participate in the meetings, but they would be present in Nottingham to engage in conversation with others over the issues at hand. Both the Americans and the Canadians will have an allotted time at the hearing to speak to the primates' concerns.

Like the primates' meeting and the Lambeth Conference, the Anglican Consultative Council has no authority. It cannot impose its will on any of the member churches. Rather it is a body organized for consultation. Its meeting is an appropriate place for Anglicans from all over the world to engage in conversation about the current strife in the Communion, for the ACC's own constitution states it exists "to facilitate the cooperative work of the member churches of the Anglican Communion."

The communiqué issued by the primates and the recommendations contained in the Windsor Report indicate that either the North American churches will have to repent for their actions or they face the possibility of expulsion from the Anglican Communion. The ACC meeting is not going to resolve this matter, but it may help to clarify whether the Episcopal Church and the Anglican Church of Canada are going to "walk together" as the Windsor Report put it, with the other churches, or whether they will walk by themselves.

Assisting Pastoral Visitations

If comments in several parish newsletters in recent weeks are any indication, one of the Church's most basic pastoral ministries is not taking place to the extent that it should. The concept is quite simple: When a church member is hospitalized, moved to some sort of assisted living facility, ill at home, or even incarcerated, the parish priest or lay eucharistic ministers visit that person and offer prayers or the sacrament. The problem occurs when the patient, or that person's family, fail to inform the clergy that a pastoral visit would be in order. As a result, such unhealthy reactions as complaints and gossip are sometimes heard, bringing about a difficult situation in which to minister.

It seems like a simple thing to inform the clergy before one is admitted to a hospital, but apparently it does not take place as often as it should. A telephone call to the parish office can put the process in motion. Do not expect the clergy to know automatically that you or a loved one are in the hospital. Letting the clergy or someone in the parish office know of such events can enable one of the Church's most important ministries to take place.

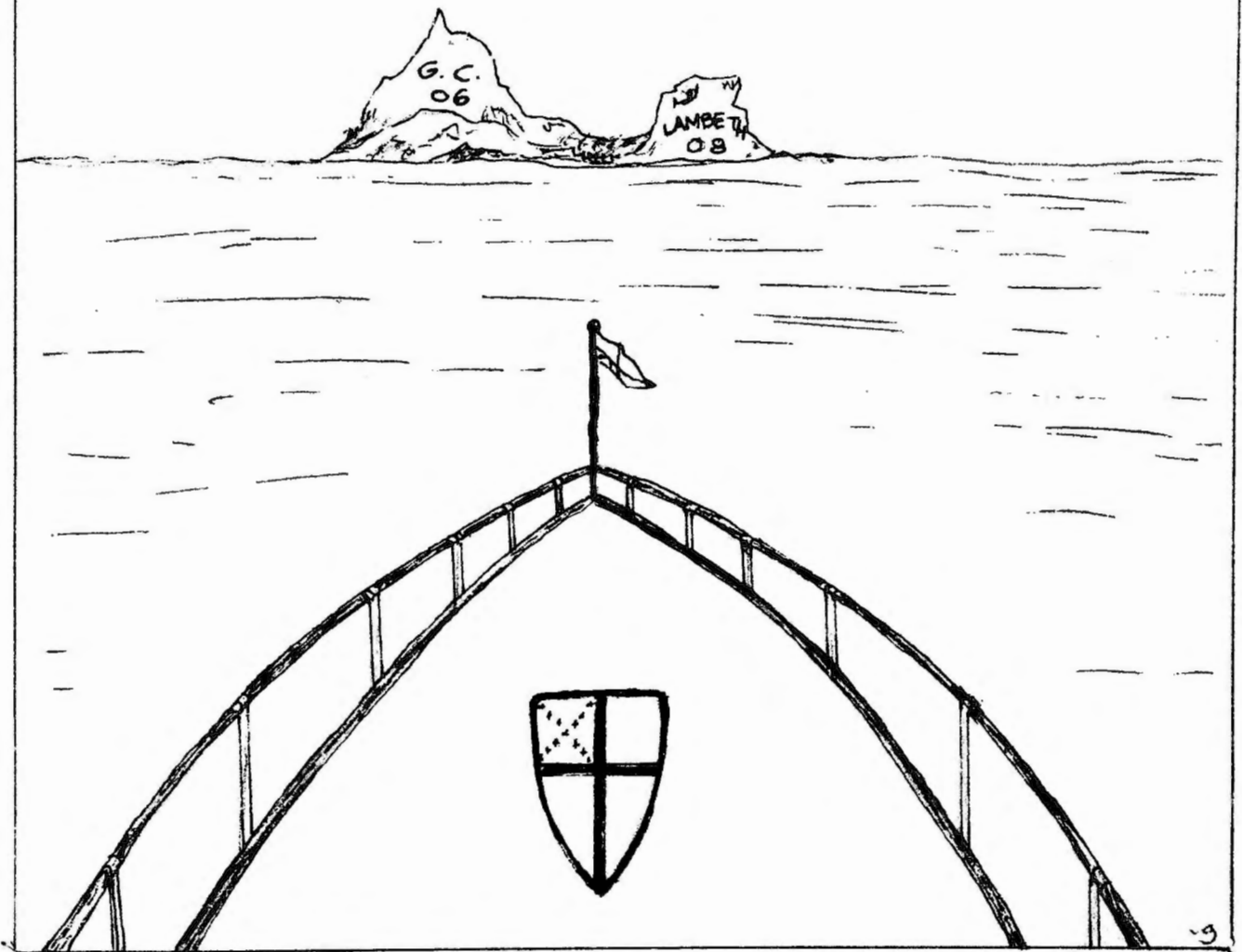


Illustration by Dean Graf

We're Getting Thrown Out

Why this is necessary for the Anglican Communion

By Peter T. Manzo

It is a night to remember. We celebrate ours as the most advanced of cultures. We speed across time as through uncharted waters. But it is dark, and the air of the Anglican Communion is chilled. We are the Titanic. Only 100 feet ahead is the twin-peaked iceberg — General Convention 2006 and Lambeth 2008.

In charity, may I tell you why we're getting thrown out of the Anglican Communion, so long our home? The framework of love and truth that is that Communion *requires* our expulsion.

In America, someone experiences a same-gender attraction. The cultural elite of our society would make that a defining characteristic of that person, attaching the label gay or lesbian.

Dare we, as Christians, think outside that box? Could it be that that feeling of same-sex attraction is not the revelation of one's identity, but a symptom of something deeper, something that needs healing?

The word of God written enables us to think outside the box of our culture. The word of God tells us that people can be healed in Christ. We are getting thrown out of the Anglican Communion

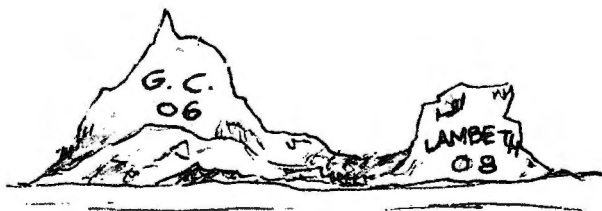
because we leave people with same-sex attractions in the box in which this culture has placed them. And worse, by same-gender union blessing, we are nailing a lid on that box, cutting them off from the good news that God heals sexual brokenness. Could exclusion get any worse than that? How can priests bless what the word of God condemns? Of these ceremonies, the Windsor Report, on Page 56, Paragraph 143, says they are not a "legitimate application of the Christian faith as the churches of the Anglican Communion have received it." Did you note that? It's not the Christian faith. That's why we're

getting thrown out of the Anglican Communion.

When will our pastoral care be based on both love and truth? Scripture and science agree. Sexual orientation is a changeable condition. Have you heard about the Columbia University professor's study published two years ago? Robert L. Spitzer, himself a gay rights activist (he led the fight to remove homosexuality from DSM-IV in the early 1970s) thought that sexual orientation could not be changed. His study changed his mind. When will our pastoral care reflect that fact?

Did you know that Masters & Johnson, the famed sex researchers of the '60s and '70s, developed a two-week therapy (seven days a week for two weeks) that changes sexual orientation permanently in two of three cases? When will our pastoral care reflect that fact? Instead, we abandon gays and lesbians to the prison of homosexual feelings. That's why we're getting thrown out of the Anglican Communion.

What happens when we do get thrown out? That is just the beginning. There will ensue the greatest legal battle in American church history. Lawyers



salivate over this stuff. The Episcopal Church's constitution states that we are "constituent members" of the Anglican Communion. "Constituent" means necessary. It's necessary for us to be members of the Anglican Communion. If you get nothing else, get this point: If we're not Anglican, we're not Episcopalian. Anglicanism is not a self-made philosophy. It's a Communion. If you're not in the Communion, you're not Anglican. And, by our constitution, if you're not Anglican, you're not Episcopalian. It's like when you're vacuuming. If you reach too far, you pull the plug out of the wall, and the whole operation comes to a halt. We've gone too far. The whole operation is about to end.

Who will have authority in this

Church after the break? The faithful remnant. Just as in the days of Elijah and Jezebel, a faithful remnant remains. The faithful remnant is those dioceses, parishes, and clergy in the Anglican Communion Network. They alone will be the legitimate Episcopalians who meet the constitutional requirement for communion with Canterbury. When that link breaks, we hit the iceberg that will sink this ship.

Finally, I want to let you in on a secret. Our problem is not homosexuality. It's only the precipitating issue. We owe a deep apology to homosexual persons for the pain they feel right now.

It's yet another victimization. To every person with same-sex attractions, let me say this: I humbly apologize, and ask your forgiveness. You're not the problem. The underlying problem, the real issue that is tearing us apart is this — the primacy and reliability of scripture. "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God." That is part of the ordination oath required in writing from every bishop, priest and deacon. The dirty little secret of our Church is this: Too many clergy really believe that the Bible is the written word of man — and not the word of God written. At bottom, that's why we're getting thrown out of the Anglican Communion.

To every person with same-gender attraction, I say: Jesus loves you. He sees your gifts, and they are abundant. Just one thing is lacking. Place your sexuality under the lordship of Christ.

That command may make you sad, because you're carrying a lot of sexual baggage. We all have baggage. Please, don't turn away. Rely on the promise of the Word of God. In 1 John 1:9 it is written that God will forgive our sins and cleanse us from all unrighteousness. That's the message of Jesus to gay persons. It ought to be the message of our Church. □

The Rev. Peter T. Manzo is the rector of St. Bartholomew's Church, Cherry Hill, N.J. This article is based on an address to the Windsor Report Workshop of the Convention of the Diocese of New Jersey on March 5.

The Only Connection

I write as one who proudly honors his life as a Christian in the Anglican Communion. For more than half a century, I have been encouraging Episcopalians to know and appreciate this relationship.

I am saddened to note that our Anglican connection is being used and abused in ways never previously contemplated or intended. When I was

Remarriage of divorced persons and the ordination of female bishops ... did not cause other provinces to break communion with us or initiate the call here for overseas intervention. Why now?

ordained, I took an oath to "solemnly engage to conform to the doctrine, discipline, and worship of the (Protestant) Episcopal Church (in the United States of America). Anglicanism and Canterbury are not mentioned. The only connection I have with the Anglican Communion is in, through, by, and with the Episcopal Church. It wasn't until the mid-1960s that General Convention took legal note of Anglicanism and added the preamble to our Constitution stating that relationship. That link is being exploited by some who disapprove, as do I, of certain Episcopal Church actions.

There is not presently a process for provinces of the Anglican Communion to sit in unilateral judgment of one another. If there were, I, as an individual Episcopalian, would not feel I could be in the same communion as, for example, the Diocese of Sydney, Australia, or with Reform in the Church of England. On the other hand, there was not the hew and cry for alternative episcopal oversight when the Episcopal Church permitted the

remarriage of divorced persons and the ordination of female bishops. Momentous as these practices were, they did not cause other provinces to break communion with us or initiate the call here for overseas intervention. Why now?

Such a divisive procedure solves nothing, hastens schism, and should be discredited. It will only hasten the demise of the Anglican Communion as we have known it. Let us love it, not destroy it.

*(The Rt. Rev.) Harry W. Shipp
Bishop of Georgia, retired
Savannah, Ga.*

Quality Preaching

I was interested to read the review about another certain-to-be excellent book about preaching by David Schlafer [TLC, May 22]. As I began the review, I was once again "greeted" by another person saying how sorry the Church is, how poor preaching is in the 21st century, how the Episcopal Church no longer has a wealth of great preaching, blah, blah, blah. Is anyone else both offended and tired of this?



As I began the review, I was once again "greeted" by another person saying how sorry the Church is, how poor preaching is in the 21st century, how the Episcopal Church no longer has a wealth of great preaching, blah, blah, blah. Is anyone else both offended and tired of this?

I didn't think the rest of the Church was all that different from the Diocese of Florida, and we have a number of excellent preachers here. Our bishop, John Howard, is a masterful preacher, and the dean and associate dean at St. John's Cathedral, Jacksonville, are two of the finest preachers around. Preaching is well respected and carefully practiced here, and I found it also to be so in the reviewer's city (New York) during my sabbatical time there during Holy Week and Easter last year. Bishop Sisk, Bishop Roskam, Fr. Tully at St. Bartholomew's, Dean Ewing at Gen-

eral Seminary, and several others were a tribute to good preaching. I'm sorry, Fr. Mackey, that you don't have as much fun "playing with fire" up there. The Spirit is alive and well in our preachers. Come visit us! Shucks, the preaching in our fine parish even hits the mark every now and then!

*(The Rev.) George D. Young III
St. Peter's Church
Fernandina Beach, Fla.*

Real Leadership?

A letter to the editor demanding the leadership of the Episcopal Church resign [TLC, May 15], a parish in North Carolina joins the Church of Uganda (defying the Windsor Report's call for "a moratorium on any further interventions"), Bishop Duncan gloating that the Anglican Communion Network will win [TLC, May 22]. Is this what real leadership, the Anglican Communion, being Christian, is all about? I say, a pox on both your houses! I mean, *pax tecum*. Can the extremes of either side "truly and earnestly" confess that they are "in love and charity with [their] neighbor"

(BCP, p. 330), and, therefore, in any way fit to receive Holy Communion?

*(The Rev.) Charles Walthall
Washington, D.C.*

Venture in Faith

A Did You Know item refers to the fact that Ascension St. Matthew's Church in Utah is a joint Episcopal-Lutheran congregation [TLC, April 10].

Please be advised that the Church of the Good Shepherd in Galax, Va., is an Episcopal-Lutheran church, and has been since 1991, with the blessing of both church bodies at that time. It was

a venture in faith, of course, with some ecclesiastical risk involved, but I, a Lutheran pastor, served as pastor-in-charge from 1991 to 1999, and the parish is continuing to grow in numbers and in relationship to both communions under the leadership of my successor, an Episcopal priest. We will dedicate our new church on July 6, with both the Lutheran and Episcopal bishops participating. Both bishops (different people) participated in the celebration of my new ministry and my installation in 1991.

*(The Rev.) Robert G. Walker
Galax, Va.*

The Meaning Is ...

Each week I enjoy reading the latest edition of *Time* magazine over dinner at my favorite restaurant. Upon completion of the evening, I always give the magazine to the hostess, who seems genuinely appreciative of my benevolence and attempt at recycling.

This week the mail was slower than usual, however, so I took a copy of THE LIVING CHURCH, which I gave the hostess as I was leaving. As I drove home, I suddenly realized what I had done and

immediately wondered what type of impression of the Episcopal Church the unsuspecting woman would garner. I comforted myself by thinking that she would not understand terms like Presiding Bishop, AAC, ACC, General Convention, primates, rectors, etc.

On the other hand, those of us who understand those words don't fully understand what is happening in the Episcopal Church these days either, and I sincerely pray that the woman does not have any questions for me when I return next week.

*(The Rev.) Robin Courtney, Jr.
Nashville, Tenn.*

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PEOPLE & PLACES

Appointments

The Rev. **Kimberly D. Lucas** is rector of St. Ambrose, 813 Darby St., Raleigh, NC 27610.

The Very Rev. **Jean Meade** is rector of Mt. Olivet, 530 Pelican Ave., New Orleans, LA 70114.

The Rev. **Rick Westbury** is rector of Christ Church, PO Box 1558, Ponte Vedra Beach, FL 32004.

Ordinations

Priests

Florida — **Thomas Beasley, Sandra Tull.**

Deacons

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

North Carolina — **Candace Snively.**
North Dakota — **Matthew Coomber.**

Renunciations

Louisiana — **John Mark Christian.**

Resignations

The Rev. **Gary Blaylock**, as rector of

Resurrection, Jacksonville, FL.

The Rev. **Elizabeth "Ibba" Peden Tappe**, as associate of St. Peter's, Fernandina Beach, FL.

Deaths

The Rev. Canon **Yung Hsuan Chou**, 81, retired priest of the Diocese of Michigan, died April 19 in Lapeer, MI. Two days before his death he had officiated at the Sunday Eucharist at St. John's Church, Sandusky, MI.

Born in Hangchow, China, he was a graduate of St. John's University and Virginia Theological Seminary. In 1954 he was ordained deacon and priest in Michigan, and he went on to serve many congregations in that diocese. He was vicar of St. John's, Otter Lake, 1956-59, and rector of Grace, Lapeer, 1961-90. Canon Chou retired in 1990 and lived on a farm near Kingston, MI. He was a five-time deputy to General Convention, a former member of the diocesan executive council, a member of the standing committee, and a two-term trustee of the Church Pension Fund. Canon Chou is survived by four children.

Next week...

The Meaning of Sacrifice

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.



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FULL-TIME CATHEDRAL CANON: *St. John's Cathedral, Albuquerque, NM*, is a dynamic, growing and vibrant congregation with excellent lay leadership and a strong staff. St. John's seeks an experienced (at least three years), energetic, team player and compassionate priest to oversee the Pastoral Care and Outreach Ministries.

In addition to Pastoral Care and Outreach responsibilities, the successful incumbent will possess outstanding preaching, program development and management skills. The canon pastor will be a full participant in the worship and liturgical life of the Cathedral.

Please check our website for more detailed information about St. John's Cathedral. (www.stjohnsabq.org). Send cover letter and resume to: **The Very Rev. Alan G. Dennis, Cathedral Church of St. John, PO Box 1246, Albuquerque, NM 87103.**

THE LIVING CHURCH TECHNOLOGY & RESOURCES ISSUE

August 21, 2005

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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.

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: Evangelical Episcopal parish near Yale University seeks rector, gifted preacher with 5+ years experience, leader of leaders to help us grow as Christ's disciples. Contact: **Phil Turner, 400 Humphrey, New Haven, CT 06511;** E-mail: philip.h.turner@bigfoot.com. More at www.stjohnsnewhaven.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.

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.

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 rephansen@aol.com.

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.

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.

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

DEL MAR, CA

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

PASADENA, CA

(626) 796-1172
ALL SAINTS CHURCH
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. Zelda
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 & Benediction of the Blessed Sacrament 3; Mon-Fri 7:30 Daily Mass (Low); Sat Mass (w/healing) & Fed Holidays 9; Holy Days add'l Mass (Low) at 6:30; Mon-Sat Eve Prayer 6; Holy Days Evensong 6

ROXBURY, CT

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4 Weller's Bridge Rd. (860) 354-4113
The Rev. John M. Miller, Jr., r
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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

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601 Phillippe Parkway (Near famous apa)
The Rev. Raynald Bonoan, r, The Rev. Marshall Ellis, asst.
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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 Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn (912) 232-0274
<http://www.stpaulsavannah.org>
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 (312) 664-1271
ascensionchicago.org (312) 642-3638
Sisters of St. Anne
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. (708) 447-1604
www.stpaulsparish.org
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

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
(Thirty minutes from the Chicago Loop)
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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

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www.cccnola.org
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30 Brimmer Street 02108
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

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)

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

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

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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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CHURCH directory KEY

Summer CHURCH DIRECTORY

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.

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

SELINGROVE, 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.
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EMMANUEL
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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

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

(414) 962-0500
2618 North Hackett Avenue
(corner of Downer and Bellevue)
On Milwaukee's eclectic East Side
www.stmarks milwaukee.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

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The Rev. Dale K. Brudvig, pastor
Sun 9:30 CS 11:00

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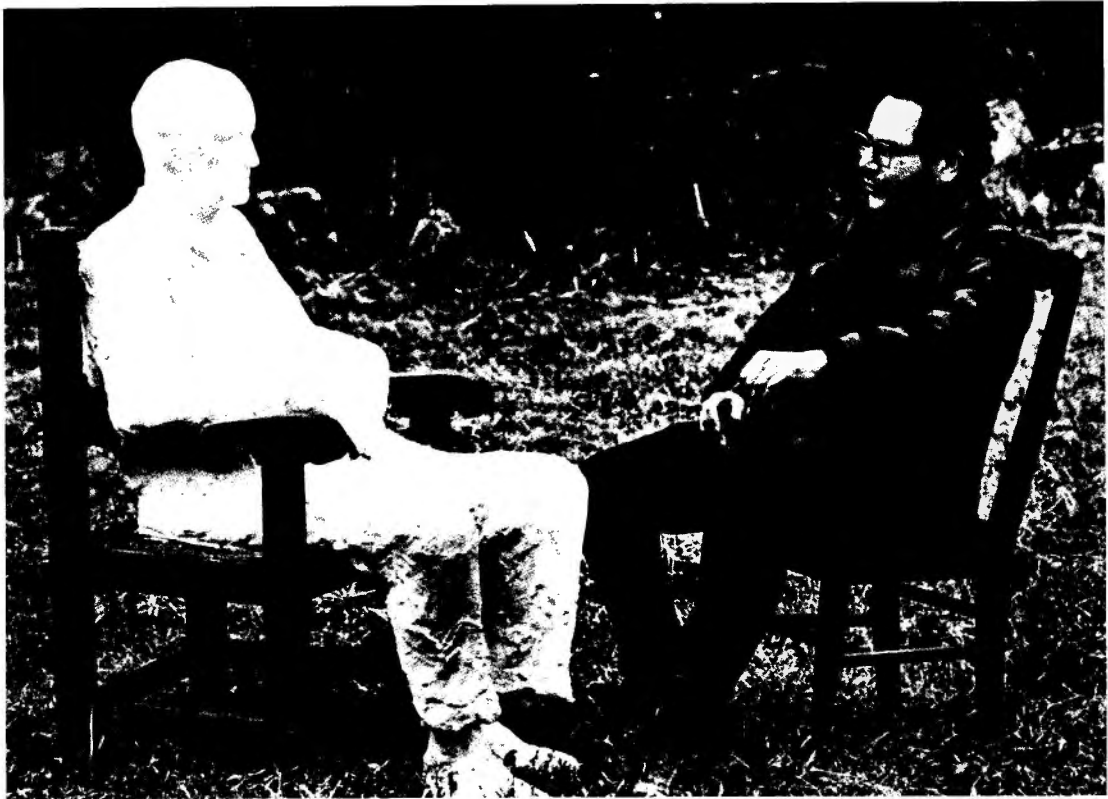
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September 11, 2005

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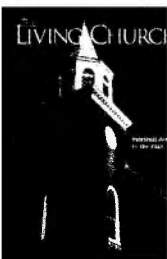
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