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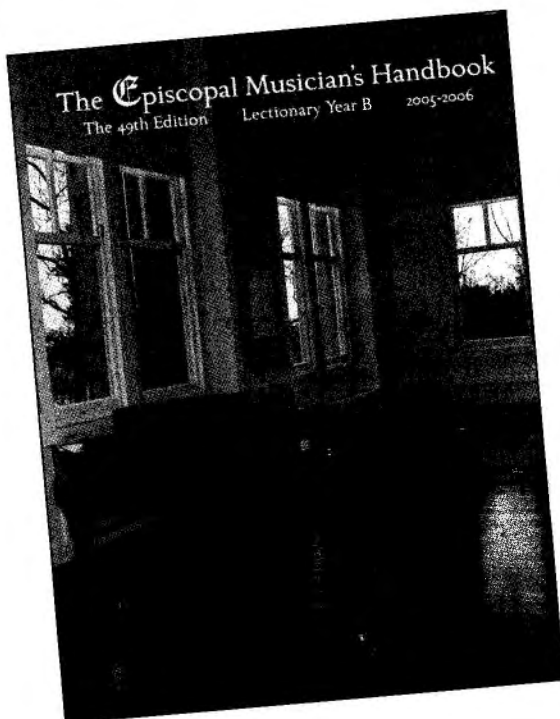
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Editorial and Business offices:

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

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Volume 231 Number 1

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



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News

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The Rt. Rev. E. Ambrose Gumbs, with his wife, Phillis, is presented to the congregation at his June 11 consecration as Bishop of the Virgin Islands [p. 6].

Diocese of the Virgin Islands photo



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What's the Catch?

"The Lord is loving to everyone" (Psalm 145:9a)

The Seventh Sunday After Pentecost (Proper 9A), July 3, 2005

BCP: Zech. 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21-8:6; Matt. 11:25-30
RCL: Gen. 24:34-38, 42-49, 58-67 or Zech. 9:9-12; Psalm 45:11-18 or 145:8-15; Rom. 7:15-25a; Matt. 11:16-19,25-30

After a series of Sundays in which hard themes have been set forth, at last there is a theme of pure comfort and love. Of course, the previous themes ("when love is a scourge" on June 5, "love implying obligation" on June 12, "the price to be paid for preaching an unwelcome message" on June 19, and "the necessity of destroying the 'former self' before finding one's true self" on June 26) were also about the love of God, but each one included a hard lesson.

Today's lesson from Zechariah exhorts its hearers to joy and promises the end of war to the ends of the earth. Even prisoners in a waterless pit shall be released, and shall receive abundant compensation for their suffering. The psalm rhapsodizes on the Lord's kindness shown to his people in many different ways and without measure. Although the lesson from Romans begins with the frank statement of a maddening "rule" in life — that even those who are in Christ and earnestly want to please God still find themselves prisoners of the law of sin — condemnation will never come to God's people. The law's requirements are "fully satisfied" by the innocent

Christ, who took on "the same human nature as any sinner" and was sent to be "a sacrifice for sin."

Finally, in the gospel, even though the hearers of Jesus' words are invited to take on a yoke and carry a burden, they are assured that the yoke is easy and the burden is light. Somehow it all feels as if there ought to be a "catch" somewhere. It all sounds so easy. In fact, Jesus even implies that in the first part of the gospel; "these things" that are hidden from the learned and clever but revealed to "little children" are the mysteries of salvation, which those who "refused to repent" (see Matt. 11:20) had failed to discern. What even "little children" could understand, the learned and clever missed. It was too easy. The "catch" is that there is no "catch." The mysteries of salvation are ultimately revealed to those to whom the Son chooses to reveal them.

As the themes in the previous weeks have shown, being loved by God certainly has its demands, but today shows that at its very foundation, once we clear away misconceptions, unclarity, and suspicions, it is the easiest thing in the world — the thing for which we were made.

Look It Up

What theme in today's psalm is unique among the four lessons? It is especially well expressed in verses 10-13.

Think About It

Contrast how adults — perhaps even oneself — receive a gift with how children receive gifts. Is there something that adults can learn from children about receiving gifts? What is it that we have lost or forgotten by growing up?

Next Sunday

The Eighth Sunday After Pentecost (Proper 10A), July 10, 2005

BCP: Isaiah 55:1-5,10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9,18-23
RCL: Gen. 25:19-34 or Isaiah 55:10-13; Psalm 119:105-112 or Psalm 65 (1-8), 9-14; Rom. 8:1-11; Matt. 13:1-9, 18-23

BOOKS

Leviticus

A Book of Ritual and Ethics

By **Jacob Milgrom**. Fortress. Pp. xx and 388. \$30. ISBN 0-8006-9514-3.

Jacob Milgrom

Who would have thought, five years ago, that Leviticus would be one of the most popular, oft-referenced books of the Bible among Anglicans? Thanks to two verses in a book of 27 chapters, however, no conversation about the current state of the Church goes for long before someone quotes chapter 18, verse 22, and chapter 20, verse 13.

But a word of caution. The quotation of two verses, taken out of context in a polemical


debate, does not a study of Leviticus make. The serious study of Leviticus is demanding and complicated. The first half of the book concerns rituals, while the second is about "holiness," and the immediate frames of reference could not be more foreign from 21st-century Christianity. This does not mean, of course, that there is no meaning in Leviticus for us. There are values enshrined in this book that continue to speak to us and to our world, yet it takes some work and patience to discern them.

Professor Jacob Milgrom has been writing about the Book of Leviticus for more than 30 years, and is the highly respected doyen of the subject. Here he gives us the fruits of his life's work in a readable, manageable study in the Fortress Press Continental Commentary series. This book will be of real help to the preacher, the parish adult education teacher, and the seminarian beginning the study of the Hebrew Bible — indeed to any thoughtful reader who wants to get to the heart of the book and its concerns.

Over the years scholars have taken issue with some of Milgrom's conclusions about ritual and other matters. But specialist criticisms apart, if one wants to go deeper than an annotated Bible and the standard one-volume Bible commentaries, this is an excellent place to start.

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

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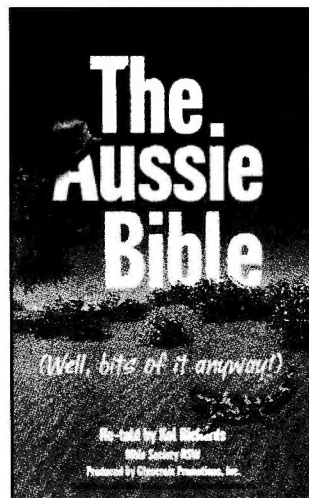
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"Kel Richards has given us an Aussie Bible and, when I read it, I was surprised by my own feelings. It is not a translation. It is more like a re-telling of what it would be like if the whole story had happened (in Australia)"
— Dr. Peter Jensen, Archbishop of Sydney

Dean Presler Moving from ETSS to General Seminary

The Very Rev. Titus Presler, dean and president of the Episcopal Theological Seminary of the Southwest (ETSS) since 2002, has resigned in order to take a position at the General Theological Seminary.

Dean Presler will become sub-dean and vice president for academic affairs at the New York City seminary in August. He also will be professor of mission and world Christianity.

"Titus Presler is an important scholar for our Church," said Dean Ward Ewing of General. "He brings strong teaching abilities, excellent congregational

Dean Presler will become sub-dean and vice president of academic affairs at the New York City seminary.

experience, and three years of administration in a theological seminary. I am extremely excited by this opportunity."

Dean Presler said he leaves Seminary of the Southwest with regret. "I love this seminary, the people who minister here, and the students for whom we exist," he said. "We have moved forward in significant ways over the past three years, and I will miss being a part of this seminary's future."

A graduate of General and a former visiting professor there, Dean Presler will oversee the programs of the new Desmond Tutu Education Center [TLC, June 26] and will

have charge of the academic program. He also has taught at Episcopal Divinity School and at Gaul Theological College in Harare, Zimbabwe. His wife, the Rev. Jane Butterfield, is mission personnel officer for the Episcopal Church. They are the parents of four children.

Dean Presler is the author of two books and numerous articles on mission and world Christianity. He has been chair of the national Standing Commission on World Mission.

The Rt. Rev. Don Wimberly, Bishop of Texas and chair of the ETSS Board of Trustees, said the board plans to have an interim dean in place by Sept. 1, and a search process will be initiated to find a new dean.

Virgin Islands Bishop Consecrated

The Diocese of the Virgin Islands consecrated its fifth bishop, the Rt. Rev. E. Ambrose Gumbs, June 11 at a ceremony at the University of the Virgin Islands in Charlotte Amalie, St. Thomas.

The Rt. Rev. Arthur B. Williams, Jr., retired Bishop Suffragan of Ohio and director of the Office of Ethnic Congregational Development at the Episcopal Church Center, served as chief consecrator.

Bishop Williams was joined by the Rt. Rev. Orris G. Walker, Bishop of Long Island; the Rt. Rev. Telésforo A. Isaac, retired Bishop of the Dominican Republic; the Rt. Rev. C. Clayton Matthews, of the Office of Pastoral Development; the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia; the Rt. Rev. Rodney R. Michel, Bishop Suffragan of Long Island; and Lutheran Bishop Margarita Martínez, in consecrating Bishop Gumbs before a congregation of about 2,000.

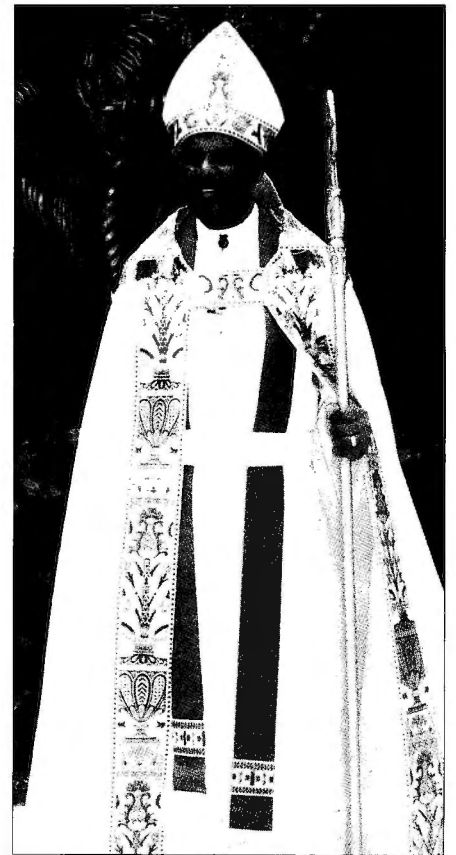
Raised on the island of Anguilla, Bishop Gumbs emigrated to the Virgin Islands at age 19. After service in the

U.S. Navy, Bishop Gumbs attended the University of the Virgin Islands and Virginia Theological Seminary. He was ordained deacon in 1987 and priest in 1988. From 1987 until his election this year, Bishop Gumbs served as curate, priest-in-charge, then rector of St. Andrew's Church in St. Thomas.

The new bishop and his wife, Phillis, are the parents of two children.

In an interview given after his election, Bishop Gumbs said his top priorities for the diocese were to make it economically self-sufficient, to foster unity among the clergy, and develop the gifts of the laity to build up the Church. Almost half of the diocese's income for support of its 12 congregations spread over five islands in the U.S. and British Virgin Islands comes from grants from the Episcopal Church, he noted.

"I want to return to the days of glory in the Church," Bishop Gumbs said. "I love the Lord. I love the Church. And I want the utmost best for it."



Diocese of the Virgin Islands photo
Bishop Gumbs, fifth Bishop of the Virgin Islands, which has 12 congregations on five islands.

Bishop Griswold Confident Before ACC Meeting

On the eve of his departure for the Anglican Consultative Council (ACC) meeting, Presiding Bishop Frank T. Griswold said he was eager to be helpful and was confident that the delegation he helped assemble will be able

“I wanted to make it clear that the Episcopal Church is not of one mind on this issue.”

- Bishop Griswold

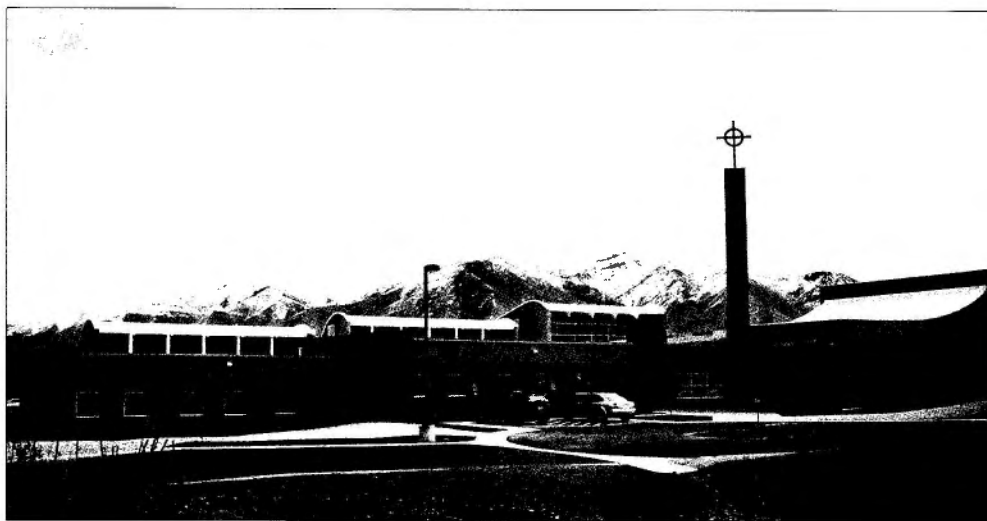
separate letters to their clergy stating that the views to be presented to the ACC were those of the ad hoc group and did not represent the mind of either the House of Bishops or the Episcopal Church at large in any official capacity.

In an interview with a reporter from *THE LIVING CHURCH*, Bishop Griswold said he took great care to select a delegation that would be representative of the 2003 General Convention. The six-person delegation includes theologians, a “partnered” homosexual person, the mother of a homosexual person, as well as bishops who took opposing positions on the New Hampshire consecration. “I wanted to make it clear that the Episcopal Church is not of one mind on this issue,” he said.

Bishop Griswold said the purpose of the delegation is to supply information, not to have a debate or defend what the Episcopal Church has done. Members of the group also have been encouraged, Bishop Griswold said, to make themselves available to answer questions. “I look upon this from within the context of family relationships,” he said. “We want to do everything we can to foster deepening relationships.”

to explain how a majority of General Convention deputies could consent to a “partnered” homosexual person as bishop.

Recently Bishop Charles E. Jenkins III of Louisiana and Bishop Henry N. Parsley, Jr., of Alabama wrote



St. Barnabas' Center in Tooele, Utah, is part of the Diocese of Utah's Project Jubilee, which provides mortgage-free facilities. A Lutheran congregation meets at the center rent-free but shares the cost of utilities with the Episcopal congregation.

Utah Episcopal and ELCA Congregations Share a New Center for Ministry

Entering Utah's Tooele Valley from the north, one can't miss the 45-foot high cross tower. St. Barnabas' Center is on the north side of Tooele, just off Highway 36. It houses St. Barnabas' Episcopal Church and Mountain of Faith, a member of the Evangelical Lutheran Church in America (ELCA). The new building was dedicated in April.

Unlike the combined congregation of Ascension St. Matthew's in Price, which is served by one pastor, St. Barnabas' Center houses two separate congregations served by separate clergy. The Rev. Stan Ver Straten, priest-in-charge, and the Rev. Irene Rael, deacon, will continue to serve the Episcopal congregation. The Rev. Steve Leiser is the pastor of the ELCA community.

Both are relatively small congregations. St. Barnabas' has an average Sunday attendance of approximately 40. Average Sunday attendance at Mountain of Faith is about 65. The idea to share a building began when the two began holding special celebrations together a number of years ago. When St. Barnabas' decided to build, there was a proposal to undertake the

project as a partnership, but both congregations rejected that idea. The Episcopalians still wanted a closer relationship with the Lutherans, who were invited to use the new building, and allotted some seats on the building committee to members of Mountain of Faith even before construction began. The Lutheran congregation pays no rent, but does share in the cost of utilities. The two have set up a joint operating committee to deal with other issues that may arise.

Previously St. Barnabas' worshiped in an old Army chapel, built in the 1940s and moved to its current location in 1967. That building has been sold to a Bible Baptist congregation. St. Barnabas' Center was built at a cost of \$1.7 million.

It is part of the Diocese of Utah's Project Jubilee effort to provide mortgage-free facilities that will attract potential members, allowing those members to concentrate on ministry and not debt payments. Both congregations have experienced numerical growth since the move, according to Fr. Ver Straten.

*(The Rev.) Dan Webster
and Steve Waring*



Old North Church photo

The Rev. Patricia Handloss, associate vicar at Old North Church in Boston, leads the choir of St. John's Roman Catholic School and others in an encore during a Memorial Day weekend dedication ceremony at the historic church after Sunday services. Those who have died in the wars in Iraq and Afghanistan are remembered by name on a wall in the garden. The memorial was built by members of Old North Church, community members from the North End of Boston, and the children from St. John's School.

A Call for Debate

The Bishops of the Scottish Episcopal Church have released a pastoral letter urging their church to begin a debate over homosexual orientation and its compatibility with Christian life and witness.

The June 7 letter states the issues facing the Anglican Communion are the Church's "attitude to people of homosexual orientation, including those who are in long-term same-sex relationships," their fitness for the ordained ministry, and how divergent views on these issues can be maintained in one Church.

Scotland is the first province of the Anglican Communion to include both homosexual orientation and homosexual behavior in its study of human sexuality issues called for by the 1998 Lambeth Conference and the Windsor Report.

The bishops acknowledged the perils of discussing homosexuality. "Even to encourage debate on this subject is to raise concern that 'traditional' positions may be modified, that an open attitude may become more closed or that what has been an informal acceptance of difference may be made more difficult just by the process of debate."

Bishop Gallagher Moving to the Diocese of Newark

The Rt. Rev. Carol Joy Gallagher, former Bishop Suffragan of Southern Virginia, will become an assistant bishop in Newark beginning Sept. 1.

Bishop Gallagher was elected in Southern Virginia in 2001 and consecrated the following year. She resigned that ministry in March [TLC, March 27]. She has had experience in parish ministry and chaplaincy in the dioceses of Delaware, Pennsylvania and Maryland.

She and her husband, Mark, and their three daughters will live in Lyndhurst, N.J. She will work with diocesan Bishop John Croneberger, who has called for the election of a bishop coadjutor [TLC, May 8].

No Position on Investments with Israel

The Episcopal Church has not taken a position for or against holding investments in companies that do business with Israel, despite its being commended for "resolve to take appropriate action" when it finds that companies in its portfolio support the occupation of Palestinian lands. The commendation came from the Anglican Peace and Justice Network and is contained in a report to be delivered to the Anglican Consultative Council.

Last fall, the Episcopal Church did commit to study the issue for one year and report on its findings to Executive Council next October, according to the Rev. Canon Brian Grieves, director of Peace and Justice Ministries at the Episcopal Church Center in New York City.

"We have written letters to all of the companies in our portfolio to see if they have business in the Occupied

Territories," he said, explaining that the group was still collecting information. "At this point, the [Social Responsibility in Investments] committee has not decided to put forward any sort of resolution. It's really up in the air."

If the SRI committee of Executive Council were to put forward any sort of resolution for consideration, Canon Grieves said it would be much more likely to favor going the route of corporate engagement, rather than divestment. Corporate engagement seeks to change the company's behavior through shareholder resolutions and public awareness campaigns. Divestment would largely prevent filing shareholder resolutions and would probably only be considered after a number of other options had been tried, he explained.

Delay Proposed in SW Florida

The standing committee of the Diocese of Southwest Florida is proposing to postpone the bishop coadjutor election scheduled for Dec. 3 and in the spirit of the House of Bishops' covenant agreement, it will ask the annual convention meeting on that day to agree to a new election timetable leading to a Dec. 9, 2006, electing convention.

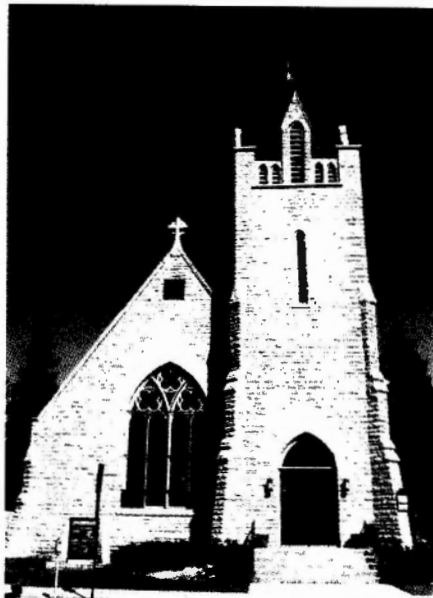
At its May 17 meeting, the standing committee endorsed a revised election timetable proposed by the diocese's nominating committee. Names for potential successors to the Rt. Rev. John B. Lipscomb will be received until June 22, 2006, the day after the 75th General Convention closes in Columbus, Ohio.

The Rev. Canon David Seger, canon to the ordinary of the Diocese of Northern Indiana, has been engaged as a consultant to help the nominating committee prepare a position profile and develop appropriate screening and search techniques.

The standing committee agreed to postpone the election after the House of Bishops announced at its March meeting [TLC, April 3] that it would withhold consent to the election of any bishop until after the 75th General Convention. Since it had already received consent to hold an election, Southwest Florida could have gone ahead with its election, although given the covenant statement, it is unlikely the elected nominee would have received approval to be consecrated.

BRIEFLY...

A **church camp director** in South Dakota has been sentenced to 30 years in prison for 19 counts of statutory rape and one count of sexual contact with a minor. Isaac Swan, director of Thunderhead Episcopal Camp near Lead, S.D., was found guilty of assaulting girls in his care during camp sessions between 2001 and 2003.



The property of Christ Church, Green Bay, Wis., what some call the "Mother Church of the Northwest," has been sold to the Divine Temple Church of God in Christ. After a decade of decline in membership, Christ Church became an organized mission of the Diocese of Fond du Lac in 2002 and 18 months later was closed and deconsecrated. A significant portion of the proceeds will be used to assist a nearby congregation, St. Paul's Church, Suamico, to build a new facility for its growing congregation. A service to celebrate continuation of Christian ministry at the location of the former Christ Church will be held in late summer or early fall.

Former Senior Warden's Arrest Leads to Rector's Resignation

The rector of Trinity Church, Tilton, N.H., resigned June 4 after 14 hours of meetings with the vestry and the Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, in the wake of the arrest of the parish's former senior warden.

The Rev. Janet Lombardo resigned after the vestry told Bishop Robinson they had no confidence in her leadership following her approval of a convicted felon to lead the parish youth group and to administer church funds.

Senior warden Scott Nash was arrested in May for stealing nearly \$4,000 from the church's food pantry fund and abusing two 4-year-old parishioners. He had an earlier conviction for stealing \$128,000 from a local hospital.

On June 6, the former parish treasurer, Christine Hersom, was arrested for stealing approximately \$100,000 from the church. Ms. Hersom served Trinity Church as parish treasurer between 1995 and 2001.

International Focus

More than 1,400 participated in the convention of the Diocese of Albany June 10-12 as 11 deacons were ordained, bishops from Europe, Africa and North America took part, and 77 workshops were held.

Held at a large center in the Adirondacks, the opening presentation at Evensong was by the Baroness of Queensbury, Lady Caroline Cox, deputy speaker of the British House of Lords, and a major spokeswoman for the persecuted church.

The Rt. Rev. Dan Herzog, Bishop of Albany, delivered his address, reporting on the state of the diocese, and Canon Matt Baker presented an update on the completion of Phase 1 of Christ the King Spiritual Life Center, a 613-acre campus with retreat center, youth facility, convent, Healing Center Chapel of Christ the King, and theological library. Ray Fararra, campaign chair, noted the goal of \$6 million to complete the entire initiative. The new youth camp, Beaver Cross, was to begin taking campers July 1.

Deacons were ordained during the Eucharist with Bishop Michael Nazir-Ali, of Rochester (England) as preacher. The bishop also presented workshops on Understanding Islam and Authentic Anglicanism. An additional concelebrant at the ordination Mass was the Most Rev. Reginald Hollis, retired Archbishop of Montreal.

Bishop Harold Miller of Down and Dromore, (Ireland) led a delegation of a dozen clergy and lay leaders from Albany's companion diocese. He preached at Morning Prayer on Saturday and led workshops along with other Irish presenters. Bishop Justin Badi of Maridi, Sudan, preached at a service of healing attended by hundreds. The healing service was led by the Rev. Nigel Mumford, director of the Healing Center at Christ the King.

The convention affirmed its diocese's membership in the Network of Anglican Communion Dioceses and Parishes. Bishop Herzog noted that no parish had attempted to leave the dio-

(Continued on next page)



Diocese of Albany photo

Some of the more than 1,400 participants at convention June 10-12 in the Diocese of Albany.

(Albany - Continued from previous page)

cese or the Episcopal Church.

A closing Youth Mass was celebrated by Bishop Suffragan David Bena, drawing on the large number of young people participating in the youth rally and the vacation Bible school.

Bishop Kimsey Takes Charge

Navajoland has an acting bishop and a new deacon after its annual convocation June 10-12 at St. Luke's Church in the Desert, Carsons Post, N.M.

Several speakers at the convocation presented an upbeat vision for the future of the Navajoland Area Mission. It was the first convocation since the death of the Rt. Rev. Steven T. Plummer, the first Navajo bishop in the Episcopal Church [TLC, April 24], and was dedicated to his life and service to the Church.

The Rt. Rev. Rustin Kimsey, retired Bishop of Eastern Oregon, will serve as acting bishop. A covenant agreement outlining his duties — similar to those of an active diocesan bishop — was approved unanimously at convocation. The covenant was also

approved by Presiding Bishop Frank T. Griswold.

Bishop Kimsey was not able to attend convocation because of a long-standing agreement to lead a Celtic spirituality workshop and tour. The covenant was presented to the convocation by the Rt. Rev. Mark MacDonald, Bishop of Alaska, who formerly served as a priest in Navajoland. Bishop MacDonald also served as spiritual director and preacher for the convocation.

In his convocation sermon, Bishop MacDonald said that "for the Episcopal Church in Navajoland, our best days are yet to come." He added that "God's love is manifested in the people," and "God is doing wonderful things."

The covenant also noted that the Rev. Canon David Bailey of the Diocese of Utah will assist Bishop Kimsey and Navajoland part-time with administrative oversight.

Rosella Jim, who has served as secretary of convocation and as the bishop's secretary in Navajoland, was ordained to the transitional diaconate during the closing Eucharist.

Janine Tinsley-Roe, Native American Ministries missionary for the Episcopal Church, and the Rev. Ben Helmer, national church missionary for

rural and small communities, both presented workshops at the convocation.

Navajoland's annual budget is approximately \$344,000, of which \$239,000 comes from the national church.

(The Rev.) Dick Snyder

'Bonds of Affection'

Delegates to the Diocese of West Virginia's convention May 12-14 in Flatwoods endorsed a resolution affirming the Windsor Report, and called for a strengthening of the "bonds of affection" within the Anglican Communion.

Presented by leaders of the West Virginia chapter of the American Anglican Council, the resolution originally took a stronger line. Laurie Swain, the group's secretary, explained the intent of the resolution was to commit the diocese to "remaining in the Anglican Communion regardless of what the national Episcopal Church decides to do."

It asked for West Virginians to comply with the recommendations of the Windsor Report and for the Episcopal Church to "repent and apologize for advancing non-biblical teachings."

While an initial amendment sought to neutralize the drafter's intent, a compromise was found whereby the convention reaffirmed "its support of the Windsor Report as an important basis for study, discussion, and exploration of the issues," and urged the House of Bishops "to prayerfully and genuinely respond" to the report, while seeking to "strengthen the bonds of affection that hold us to one another."

Resolutions denouncing racism, affirming children, and lauding the work of congregational development also were adopted by convention.

In his convention address, the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia, called upon "every congregation to have or start programs for Christian education" and "for each congregation to grow by 10 percent in the next three years."

Israel's Actions Can't be Ignored

Even though the Viewpoint article written by Bishop Edward S. Little was published several months ago [TLC, Nov. 28], the author posed a powerful and profound question that still needs to be explored both individually and collectively. Bishop Little's question: Is the Episcopal Church anti-Semitic? While I am in no position to speak for the Episcopal Church, I am able to speak for this Episcopalian.

Bishop Little's experience of anti-Semitism is his own. I respect his reflections on his own life and am touched by his sense of shame in remaining silent in the face of the hurt and pain which anti-Semitic attitudes and policies create. However, I believe he has made a dangerous leap in equating criticism of the government of Israel with anti-Semitism.

I, for one, do not equate Judaism with the policies of the nation-state of Israel. The Jewish community, wherever that community exists, needs to be free to exercise the faith of its religion which has held that community together for thousands of years. I, as one Episcopalian, honor and cherish the Jewish community's right to celebrate its heritage, traditions, heroes, and all that makes Judaism so meaningful. The religious faith of Judaism is not synonymous with policies, both foreign and domestic, of the nation-state of Israel.

The bishop's assertion that "to hate Israel is to hate what is precious to our Jewish brothers and sisters" misses the point. While I am deeply critical of the policies of the government of Israel, I do not hate Israel, nor do I hate Israelis — Jewish or otherwise, in Israel or elsewhere. Israel's right to exist is protected both by action of the United Nations and the policies and practices of the United States. Israel has a right to exist within secure borders and with safety for her people whether Jewish, Muslim or Christian.

But let there be no mistake, the policies of the government of Israel regarding the Palestinians are oppressive and continue to fly in the face of U.N. resolutions dating back over 30 years. Members of the international community, the Christian community, the Muslim community and the Jewish community regularly raise a variety of disparate issues regarding the policies of the government of Israel.

It is worth noting that the government of Israel continues to expand settlements in the

West Bank (and until recently in Gaza) on confiscated Palestinian land against repeated U.N. resolutions insisting that it cease. The government of Israel continues to construct a barrier on confiscated Palestinian land which is 30 feet tall in many places; in other places the barrier is made of barbed wire 100 yards wide. This barrier, when completed, will be hundreds of miles long and will continue government policies designed to isolate Palestinians from employment, farming, travel, medical care, education and family.

Divestment may be an avenue which will help bring needed pressure to bear for the government of Israel to be accountable. Economic power is held by stockholders in companies which promote and provide the military muscle which kills Palestinians on nearly a daily basis. Some stockholders may not want to be involved in such activities.

Stand with the "Women in Black" in West Jerusalem whose silent vigil every Friday is witness to one part of the Israeli community which wants to end the occupation of the Palestinian territories. Speak with shopkeepers in all quarters of Jerusalem and hear them all long for peace and a life free from fear. Speak with the Palestinian whose brother died at a checkpoint on a heart attack because the soldiers would not let his family take him to the hospital. Confront the anguish of survivors

of the bombings — bus, pizza parlor, Passover dinner. Talk with rabbis from all corners of Judaism who work for peace with justice because it is God's mandate. God willing, people of good will from Israel and Palestine and around the world, Jew, Christian and Muslim, will one day beat their swords into plowshares and pursue peace with the same vengeance as the suicide bombers — but with a new outcome.

This has nothing to do with ethnic slurs against the Jewish community. This has nothing to do with the right of the Jewish community to gather for worship. This has everything to do with holding a nation accountable for its actions. Holding the nation-state of Israel accountable for its actions is not anti-Semitism.

Our guest columnist is the Rev. Robert Edmunds, rector of St. Andrew's Church, Edgartown, Mass.



Did You Know...

The Rt. Rev. Benezeri Kisebo, Bishop of Rwenzori (Uganda) refused to confirm 62 people when they failed to answer a question about scripture.

Quote of the Week

The Rev. Mike Kinman, network facilitator for Episcopalians for Global Reconciliation, writing in *The Witness* on the Church's preoccupation with sexuality: "There is nothing in the Episcopal Church in our ordination vows or in our baptismal covenant that explicitly establishes any one standard related to sexual behavior."

The relationship between freedom and justice needs constant re-examination, both in our country and in the nations we trust as allies.

Take Time to Relax

There once was a time when the Church slowed down a bit during the summer. As the days turned warmer, activities slowed down, from the local congregations to the national Episcopal Church. No longer is this the case. As we move into July, many church people are ready to step back and take a break.

June was a particularly hectic time, with the national Executive Council meeting in Louisville, the Anglican Consultative Council gathering in England, the National American Association for the Diaconate meeting in Atlanta, the Anglican Essentials Conference in Toronto, three diocesan conventions and the consecration of a bishop [p. 6].

July and the rest of summer should be a more relaxed time for church people before activities and various ministries start again in the fall. Preparations will be made for the important 75th General Convention next June in Columbus, Ohio, and various groups and organizations will be strategizing in anticipation of the triennial gathering.

We wish a relaxing, refreshing summer for all of our readers. May your pace of life, and that of your church, be reflective of this wonderful time of year.

Freedom and Justice

This country came into existence with the vision of freedom and justice for all. The aspiration for political freedom had special power, lifting the spirits of people in this country and in many other nations too. We give thanks for it.

At the same time, it would be wise for us to recall that the American victory in the Revolutionary War did not immediately bring such freedom to everyone here. African Americans continued to be slaves for another three-quarters of a century. Ironically, they might well have been emancipated sooner if the colonies had remained in the British Empire. Freedom for Native Americans was scarcely considered. Freedom, for white Americans, meant freedom to take the wealth of the lands previously occupied by Native Americans.

What appears to be freedom for one person has sometimes meant oppression for someone else. Hence, freedom is often linked with justice. The relationship between freedom and justice needs constant re-examination, both in our country and in the nations we trust as allies. Freedom at the expense of others is not the ideal to which we are committed. Justice, by its very nature, must be justice for others, as well as for ourselves.



The Principle Problem

The refusal to be bound by fixed claims to truth raises real questions about the Episcopal Church's commitment to being part of the catholic Church.

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

By Michael Petty

The central problematic of the Episcopal Church was identified (and prophesied) by a 19th-century Oxford don who shocked his countrymen by converting to Roman Catholicism in 1845. The shock was a function not only of ingrained Victorian prejudices against Roman Catholicism, but also the fact that the don was one of the Church of England's best theologians and preachers. The don was John Henry Newman.

By "central problematic," I don't mean the consecration of a non-celibate homosexual man to the episcopate or the blessing of non-marital (heterosexual and homosexual) unions. To find the central problematic one has to look deeper and, to use Newman's terms, turn from "views" held to "principles" presupposed. What is the *principle* behind the *view* that Jesus is not the unique saving action of God, that scripture is simply an artifact of the Church which can be re-interpreted or changed at will, or that Christianity offers no fixed norms for human

sexuality? (All of these views have found a champion within the episcopate of the Episcopal Church.)

The principle behind each of these views is that the Church has no fixed principles other than, perhaps, that of the inviolability of diocesan boundaries. Newman reasoned, famously, that a Church which embraced such a principle would be at the mercy of modern culture and, in the deepest sense, would not really be a Church at all. This realization forced him, against his own desires, to leave the Church of England.

To accurately describe Newman's position and to identify the central problematic of the Episcopal Church we have to retrieve a word upon which the full odium and wrath of modernity has been poured. The word is *dogma*. Karl Rahner helpfully defined dogma as a teaching of the Church without which she would not be Christian. Behind Rahner's definition is the insight that without some fixed principles the Church is unable to judge between what is Christian and what is not. Without fixed commitments how do we know that we are making progress? Is the view that Christianity is simply one of many valid religions an example of progress, or does it represent the abandonment of *Christian* thought?

Newman held that the central problematic of the Church of England (beset by Unitarianism and agnosticism) was what he called the "anti-dogmatic principle" which meant, among other things, that "No theological doctrine is any thing more than an opinion which happens to be held by bodies of men." The word "dogmatic" now has a wholly negative connotation, describing a person who holds fixed views on the basis of little thought and no evidence. As a historian of Christian thought, however, Newman knew better. He knew that the dogmas of Creation, Incarnation, Atonement, Resurrection and Trinity were arrived at by an intense process of reflection and argumentation. Could anyone really apply the term "unthinking" to, say, St. Gregory of Nazianzus?

The central problematic of the Episcopal Church is the anti-dogmatic principle, the refusal to be bound by the Church's fixed claims to truth. (By the way, the Church never considered something like the geocentric universe to be a dogma.) It is this increasing refusal which raises real questions about the Episcopal Church's commitment to being part of the catholic Church. Despite our claims about ourselves and despite our mitred bishops and our venerable liturgy (in some places), we seem to have adopted the same *mentality* as the Jehovah's Witnesses or the Seventh Day Adventists, the mentality which holds that we, not the larger Church, are the center and standard of Christian belief and practice. Christianity becomes whatever Episcopalians are willing to believe or do.

Is it really possible to consider that a bishop's denial of the central claim of the New Testament, that Jesus is the unique saving act of God, is actually a mark of "progress"? Of course, some will claim that the Episcopal Church is a "liberal" or "tolerant" church and that such views should be allowed even if not all accept them. But does the embrace of obviously contradictory ideas (a.k.a. "pluri-

Karl Rahner helpfully defined dogma as a teaching of the Church without which she would not be Christian.

form truths") really constitute a tribute to our powers of intellect or tolerance? Does not such an embrace really constitute the adoption of a kind of skepticism which holds what we believe to be of little importance? Newman saw all of this in 1845.

We thus find ourselves in an odd position. While bishops issue ever more stern warnings about the dangers (even *sinfulness*) of "schism" and "congregationalism," we find a real skepticism about whether we as a Church have a normative faith at all and a real skepticism about how this faith is to be lived out. Besides "holding the Episcopal Church together," to what are we committed? And, to use another of Newman's terms, mere *notional* commitments to "the creeds" or "the authority of scripture" don't count. Apart from the selective enforcement of canon law, what do we regard as binding? Apart from answering these questions we are simply going to face further fragmentation and disintegration. Mere calls for "unity" will do no good.

Another Oxford don, who also had a troubled relationship with the Church of England, wrote of the centrality of dogma a little more than a century after Newman's conversion. In "Dogma and the Universe," an essay which should be required reading for all bishops, C.S. Lewis argued that far from inhibiting progress, dogma is actually essential to it. To speak of the "search for new truths," even ones supposedly revealed by the Holy Spirit, is to speak to no purpose because "wherever there is real progress in knowledge, there is some knowledge that is not superceded. Indeed, the very possibility of progress demands that there should be an unchanging element." This "unchanging element," Lewis argues, is dogma.

The abandonment of dogma or the abandonment of the dogmatic principle is not a measure of increased theological sophistication, but a sign of decline into the mentality of a sect and into fatuity. The anti-dogmatic principle comes down to this: There really is no uniquely Christian approach to or view of anything (including Christian doctrine). If this is true and our canons of judgment finally boil down to political correctness, "keeping up with the modern world," the current state of American culture or what Bishop X opines this week, are we not really playing at Church and are we not engaged in a terrible self-deception, one which masks what Pope Benedict XVI has called a "silent apostasy"? □

The Rev. Michael Petty is the associate rector of St. John's Church, Tallahassee, Fla.

Back to Where It Was

The report of the convention of the Diocese of Florida [TLC, June 19] caused me great distress. Some inaccuracies made me wonder about the many reports I've read over the years I've been an avid reader and supporter of the magazine.

During the years of Bishops Juhan, West and Cerverny this diocese was a traditional Southern conservative one without being party minded. I know this because I have been an active priest here since 1952. Bishop Jecko sought to lead us farther right into AAC and AMiA territory, but most of the diocese did not follow as evidenced by the overwhelming votes against the resolutions noted in TLC's report. Bishop Howard has led us back to our traditional conservative, orthodox stance.

The resolution that requested our bishop not receive Holy Communion with Bishop V. Gene Robinson or any of his consecrators included the statement that if Bishop Howard did not follow this request, then any of our congregations were free to seek alternative episcopal oversight from the Archbishop of Canterbury. For most of us in the diocese this was intolerable.

Another resolution would not allow the diocese to forward funds to the Episcopal Church for its missionary and educational work even if so specified by a parish. Another would transfer title to property from diocese to parish. These two appear to me to be moving in the direction of congregationalism rather than our traditional Episcopal polity.

It should also be noted that Bishop Howard said in his convention address that the diocese should no longer be distracted from its mission of evangelism, of work in youth and prison ministry, in the care of the churches and in the building up of the kingdom by this controversy about homosexuality. This pronouncement received thunderous applause from the assembled delegates.

*(The Rev.) George D. Young, Jr.
All Saints' Church
Jacksonville, Fla.*

Poor Logic

What a clever way to introduce an argument: by setting forth one's facts first, and then hitting us with the subject of the argument at the end. I refer to Frank S. Vaden III's letter to the editor [TLC, June 12], wherein he presents slavery as an issue not directly addressed by Jesus, yet one which obviously is against the tenets of scripture. In doing so, he means to make a case against homosexuality by implication, inviting the reader to draw the same conclusions for it as for slavery by using the same facts.

Clever, it is, but it is based on poor logic. Slavery is a misuse of human beings, fellow children of God. Those who enslave justify such mistreatment either by ranking humanity in a class system, or by dehumanizing the slaves altogether. Both arguments allow for guiltless ownership of slaves, and both have been justified by misquoted and misunderstood scripture passages. Slavery has also been justified, simply by living a life of non-love, non-car-

ing. Slavery was abolished in the United States when slaves were seen as human beings, thus to be allowed full rights under the laws of the land.

Homosexuality is either a life choice or something with which one is born. Either way, it is a personal issue, and a private one. I believe that when we look at the rest of humanity as family, we will see hearts and souls like our own. Lifestyles will fade into the background as we allow love to reign.

When we are busy judging, it is difficult to stay focused on our main task: to usher in the kingdom of God, a kingdom of love and mercy. If we dare to view creation through the lens of love, great healing will occur.

*Debbie Butler
Vashon, Wash.*

It Takes Time

After a review of the Church's history with slavery, women's rights, divorce, euthanasia, abortion and now gay rights, I am not encouraged that the current

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LETTERS TO THE EDITOR

dilemma will be solved in the near term without a split in the Church. Read Luke 11:17.

It takes time for all of us to process through the learning curves of life. Yet I am against sodomy (not a privacy issue but a moral issue) and I was and am opposed to the consecration of V. Gene Robinson as bishop, not because he is not a competent priest, but because he and those who supported him either were arrogant enough to believe, despite the damage, they should cause a breakthrough now, or that he and they misjudged those of the Communion who are bound by our reliance on scripture and previous agreements to wait. And therefore in either case he should not have been elected.

Having said that, I do believe that in the future gay persons probably will be accepted in all walks of life and in the Church, but certain steps must be accomplished to enable that result. First, the eighth chapter of Romans, verses 1-15, should be a major part of everyone's life in the Communion and especially in this issue.

There also needs to be discussion of specific items associated with same-sex unions or marriage: What is a long-term relationship? Why do not heterosexual and homosexual persons alike deplore more loudly the obvious sins of adultery, pedophilia and in general, "bath-house behavior"? There seem to be more questions than answers.

This letter is submitted in the hope that we can move beyond the traditional p.c. language, the "lofty theologizing" and the bitter diatribes from both sides.

*Donald J. Scott
Naples, Fla.*

It's Appreciated

I usually don't have time during the week to read THE LIVING CHURCH, but this afternoon I "took 15" and browsed through the June 19 issue, alighting on "Dyspepsia Arising." I enjoyed it so much that I had to read part of it to the church sexton who was in my office. Thanks for the healthy dose of humor. It's appreciated here.

*Jill M. Clark
Cedar Hill, Texas*

PEOPLE & PLACES

Appointments

The Rev. **Winston Rice** is curate at Christ Church, 120 S New Hampshire St., Covington, LA 70433-3236.

The Rev. **Michael Richardson** is rector of St. Matthew's, PO Box 2929, Parker, CO 80134-0292.

Carol Sanford is post-campus ministry coordinator in the Diocese of West Missouri, Box 413227, Kansas City, MO 64141-3227.

The Rev. **Danny Schieffler** is rector of St. John's, 215 N 6th St., Fort Smith, AR 72901.

The Rev. **Mary Kate Schroeder** is priest-in-charge of St. Aidan's, 2425 Colorado Ave., Boulder, CO 80302-6806.

The Rev. **Kristin Sullivan** is assistant at Palmer Memorial, 6221 Main St., Houston, TX 77030.

The Rev. **Tim Thaden** is vicar of Trinity, PO Box 996, Kremmling, CO 80459-0996.

The Rev. **Mary Vano** is associate at St. David's, PO Box 315, Austin, TX 78767-0315.

The Rev. **Curtis Wait** is vicar of Santiago, PO Box 852, Lafayette, CO 80026.

Ordinations

Priests

Southern Ohio — Betty Coleman, Alice Connor, Carolyn Keck, Ruth Paulus, Charles Wilson.

Spokane — Paul Lebens-Englund, Joanna Leiserson, Stanalee Wright.

Deacons

Albany — Katherine G. Alonge-Coons, Donna Jean Arnold, Gustavo Alberto Calvo, Lynne B. Crimi, Arthur S. Garno, Kevin S. Jones, Michael D. Logan, Nigel W.D. Mumford, Dawn Marie Waite Skramstad, Howard D. Thompson Sr., John A. Thorpe.

Colorado — Sandra Jean Blake, Amanda Katherine Gott, Nature Nancy Alice Johnston, Claudia Wyatt Smith, Cassandra Jo Strotheide, Salying Sally Wong.

Dallas — Oliver Butler, Chris Goers, Anna Neitzel, Ross Parker, Greg Pickens, Nancy Powers, Terry Reisner, Jed Roseberry, Kara Weis-chmeir.

Fort Worth — Dennis Helbert, Taylor Marshall, Mark Stockstill, Nancy Weaver.

Kentucky — William F. Brosend II, deacon-in-charge of Christ Church, 421 S 2nd St., Louisville, KY 40202-1475; Jerry J. Cappel, deacon-in-charge of Resurrection, 4100 Southern Pkwy., Louisville, KY 40214; Rhonda M. Lee, deacon at Calvary, 821 S 4th St., Louisville, KY 40203-2191; Harold T. Price, deacon-in-charge of Our Merciful Saviour, 473 S 11th St., Louisville, KY 40203; James E. Trimble, deacon-in-charge of St. Mary's, PO Box 768, Madisonville, KY 42431.

Receptions

West Missouri — The Rev. Victor Sarrazin, from the Roman Catholic Church; the Rev. Charles Uhlik, from the Roman Catholic Church.

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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**.

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.

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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Resignations

Alice Clayton, as canon to the ordinary of the Diocese of East Tennessee, Knoxville, TN.

Deaths

The Rev. Edwin Hunt Badger, Jr., 88, of Chillicothe, OH, died April 25 following a long illness.

A native of Evanston, IL, he was a graduate of the University of Chicago, Indiana University, and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1950 in the Diocese of Chicago. Fr. Badger was priest-in-charge, then rector, of St. Giles' Church, Northbrook, IL, 1950-66. He was a member of executive council, Department of Christian Education, standing committee, and other activities in the Diocese of Chicago. He retired in 1981 and was involved in supply ministry in the Diocese of Southern Ohio. He is survived by his wife, Virginia Ann; a son, Michael; a daughter, Mary Janet Belardi; and several grandchildren.

The Rev. Jean D. Brooks, deacon in the Diocese of Vermont, died April 9 at the Mayo Nursing Home in Northfield, VT. She was 85.

Deacon Brooks was a native of Barre, VT, and raised in Montpelier. She graduated from Columbia Presbyterian School of Nursing and was ordained in 1979. She was involved in ministry at Christ Church, Montpelier, until 1992, when she retired. Deacon Brooks was involved in social justice ministry and ministry to the sick. Surviving are four children, 16 grandchildren and three great-grandchildren.

The Very Rev. Donald Hartwig Gratiot, 94, who was associated with Christ Church, Rochester, NY, for 36 years, died May 5 in Rochester. Dean Gratiot served Christ Church first as curate, later as rector, and while it was a cathedral, as its dean.

Dean Gratiot was born in St. Joseph, MI, and was educated at the University of Illinois and the General Theological Seminary. In 1936 he was ordained deacon and priest. He was curate at All Saints', Pontiac, MI, 1936-38; rector of St. James', Albion, MI, 1938-40; curate in Rochester, 1940-42, rector from 1942 to 1965, and dean from 1965 until 1976, when he retired. During retirement he was a supply priest in several congregations. Dean Gratiot was a five-time deputy to General Convention, and a former standing committee member and president. Surviving are three daughters, Ann Rugelis, of Fairport, NY; Mary Schultz, of Penfield, NY; and Julie Peterson, of LaSalle, IL; and five grandchildren.

Next week...

Retirement Issue

Summer CHURCH DIRECTORY

AVERY, CA

(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

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. 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 & Benedic-
tion 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 Martinier, 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 Phillippe Parkway (Near famous spa!)
The Rev. Raynald 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

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/C

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)

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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 Catocctin Furnace Rd.
On US 15 north of DC on way to Gettysburg, PA
Sun H Eu 8 & 10:30

ST. MICHAELS, MD

CHRIST CHURCH 301 S. Talbot St.
E-mail: info@christstmichaels.org (410) 745-9076
The Rev. Mark Nestlehutt, r; The Rev. Abigail Crozier
Nestlehutt, assoc.; the Rev. Paul Winters, asst.; William
Thomas, Organist & Choirmaster
Sun H Eu 8 (Rite I) 9:30 (Rite II), childcare; Wed H Eu/HS 10;
Daily MP 9

BOSTON, MA

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

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 (313) 962-7358
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.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. Duncan Lanum, asst.; the Rev. Joan Gar-
cia, 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

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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

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The Rev. Canon Anne Mallonee, v
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WESTHAMPTON BEACH, NY

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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

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

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

RALEIGH, NC

ST. TIMOTHY'S
 4523 Six Forks Rd. (919) 787-7590
 The Rev. Jay C. James, r; The Rev. R. Martin Caldwell,
 assoc.
 Sun MP 8:30, HC 9 (said), 11 (sung)

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

PHILADELPHIA, PA

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

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.
 Sun H Eu 10, Christian Ed 9. 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.cotgcs.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

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 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/anoit 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

SAN MIGUEL DE ALLENDE GUANAJUATO, MEXICO

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

SANTURCE, PUERTO RICO

CATHEDRAL OF ST. JOHN THE BAPTIST
 Ponce de Leon Avenue, Stop 20 (787) 722-3254
 The Very Rev. David S. Howell, dean, The Rev. Canon Sergio
 Rojas
 Sun 8:00 (English); 9:30 (Spanish); 11:00 (English)

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

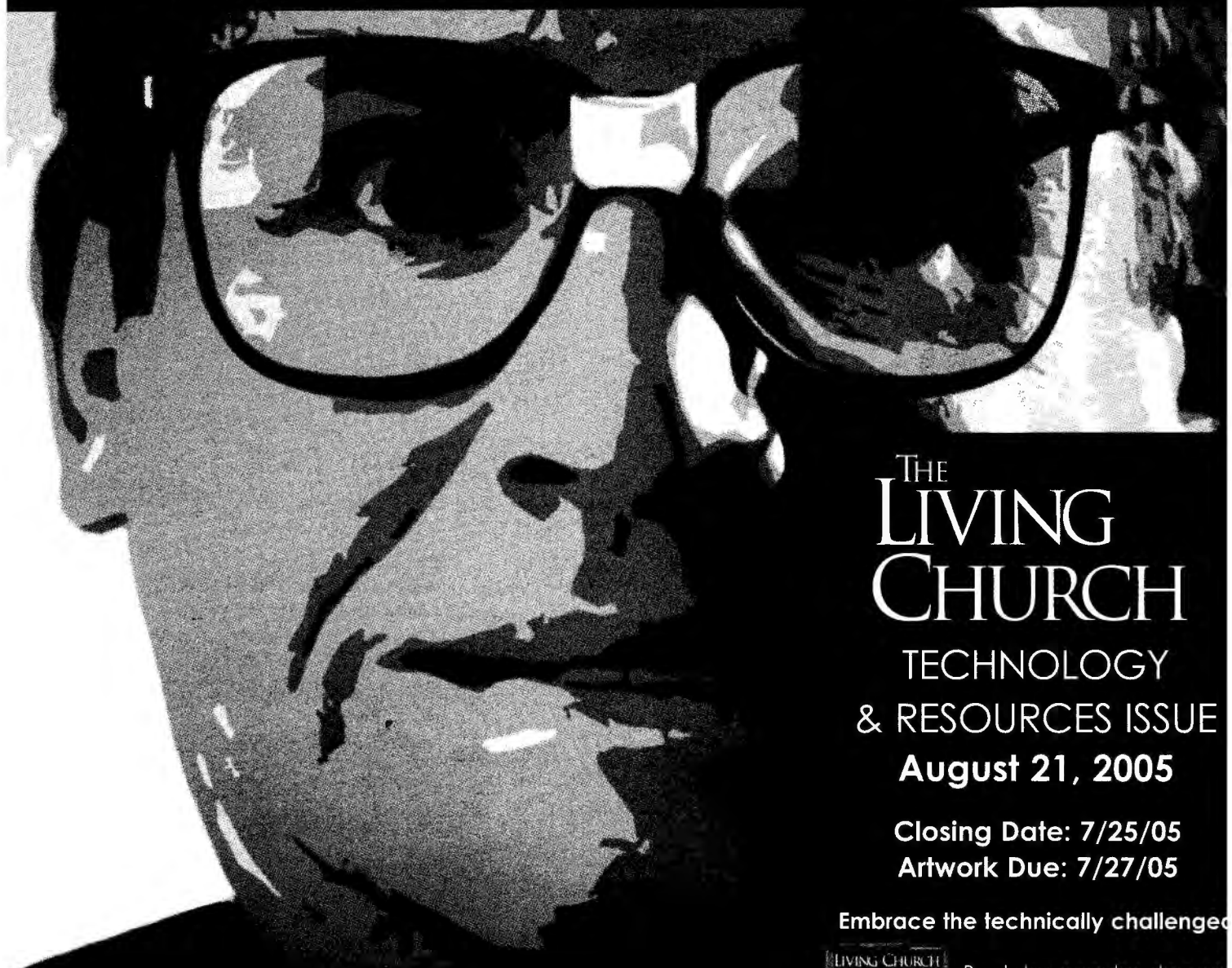
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REMINDER: The Fall Parish Administration Issue is September 11 (you know, the big issue with *double circulation!*) Make your space reservations early, as space will be limited. **Closing date is August 15.**