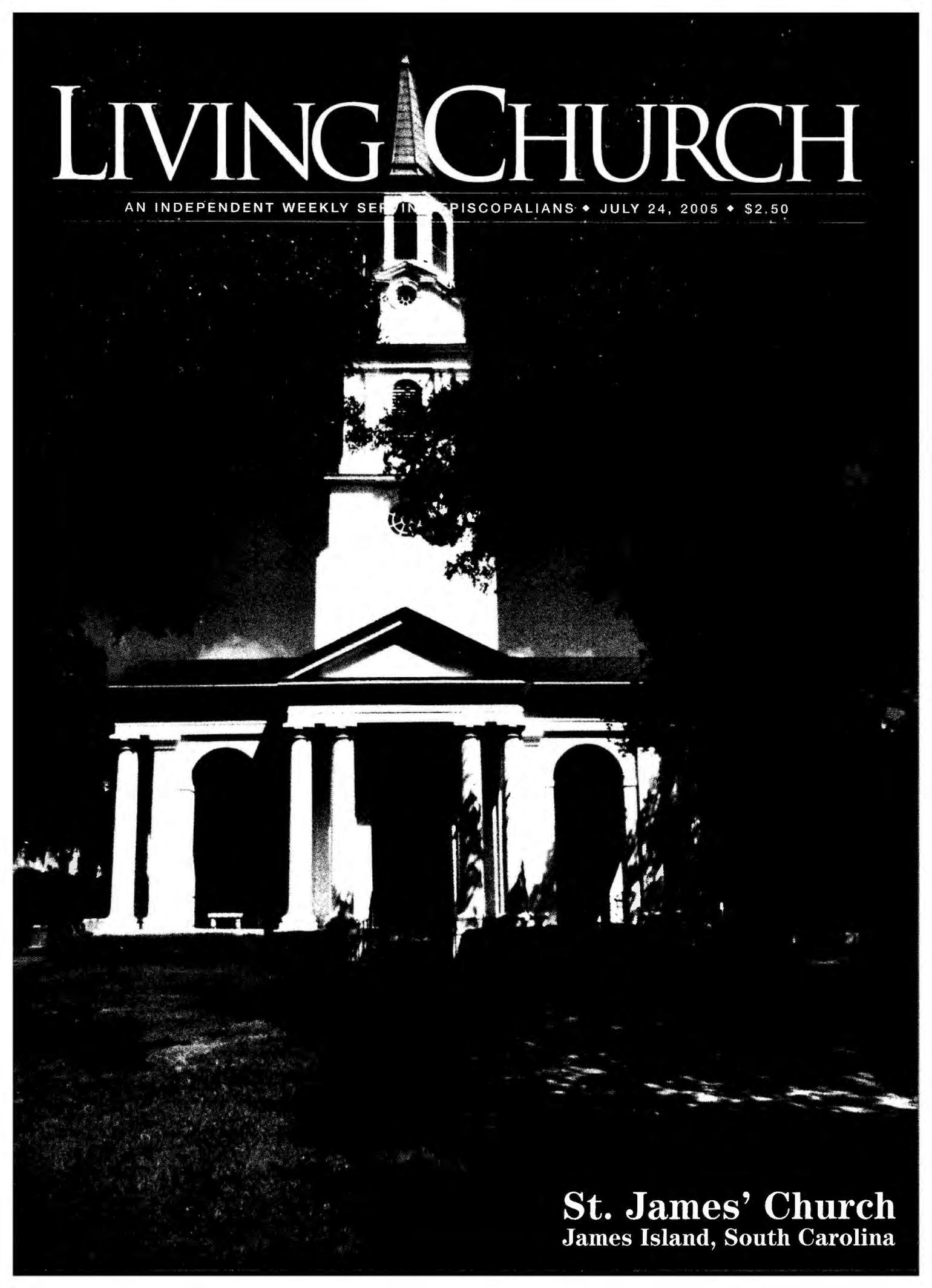


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MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts.

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

SUBSCRIPTION RATES: \$42.50 for one year; \$82.50 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.08 per year; Mexican rate \$19.24; all other foreign, \$24.96 per year.

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

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

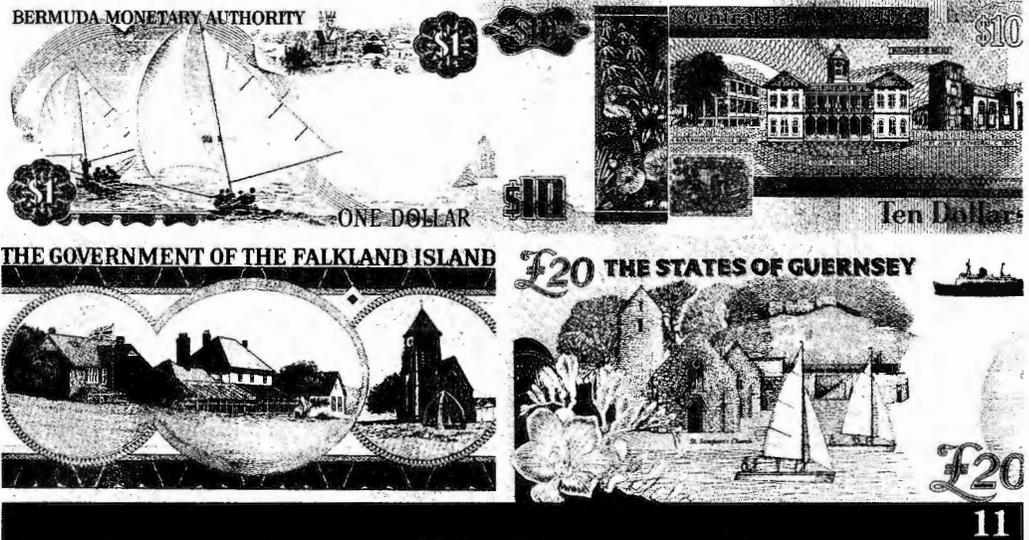
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Volume 231

Number 4

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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St James' Church,
James Island, S.C.

The feast of St. James
is July 25.

Al Hawes photo

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SUNDAY'S READINGS

Gaining – and Losing – Wisdom

'Ask what you would like me to give you' (1 Kings 3:5)

The 10th Sunday After Pentecost (Proper 12A), July 24, 2005

BCP: 1 Kings 3:5-12; Psalm 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33, 44-49a

RCL: Gen. 29:15-28 or 1 Kings 3:5-12; Psalm 105:1-11, 45b or Psalm 119:129-136 or 128; Rom. 8:26-39; Matt. 13:31-33, 44-52

Solomon is widely regarded as having had a great gift of wisdom. The account of how he discerned which of two women who claimed to be the mother of an infant was indeed the rightful mother (1 Kings 3:16-28) is well known. This incident directly follows the lesson appointed for today in which Yahweh comes to Solomon in a dream shortly after the new king had secured the kingdom as his own after the death of his father, David.

In the dream God urges Solomon to ask what he wants God to give him, and Solomon asks for wisdom that he might govern the people well by discerning "between good and evil" (3:9). Yahweh is impressed by Solomon's humility and the nature of his request, and grants him "a heart wise and shrewd as no one has had before and no one will have after" (3:12). Almost as well known is the regrettable matter of Solomon's thousand wives and concubines, most of whom were from foreign nations and who imported the worship of foreign deities into the heart of the kingdom. Eventually, even super-wise Solomon was seduced to the worship of abominations.

In sharp contrast with this lesson, the gospel presents us with five pithy lessons about finding the kingdom of

God. The kingdom is compared to a mustard seed that grows from very small to enormous, yeast that leavens three full measures of dough, a treasure hidden in a field that someone discovers by chance, a standout pearl worth the purchaser's entire fortune, and a dragnet cast into the sea that hauls in all kinds of fish that are then sorted between good and bad. The comparisons Jesus uses conjure up scenes his hearers would have encountered daily. No great wisdom is required to get the point; it is accessible to virtually everyone. Verse 51, which follows the appointed lesson, has Jesus asking, "Have you understood all these?" and his hearers reply, "Yes." Rarely in the gospel accounts does understanding come so easily.

Solomon asked for ability to discern between good and evil; in the last of the five "mini-lessons," the fishermen sit down and separate the good fish and bad fish. What Solomon was given in great measure — and later lost — Jesus' hearers are also granted, in sufficient though not extravagant degree. Anyone, even the simple and uneducated and outcast, can find what is needed to enter the kingdom; and anyone, even the highborn and well educated, can lose it.

Look It Up

Reflect on Psalm 119:133 from today's appointed lessons. It is a suitable prayer for keeping on track with the teachings in the readings.

Think About It

What seduced Solomon away from his exceptional wisdom? How could such a thing happen to the faithful today? What forms could it take?

Next Sunday

The 11th Sunday After Pentecost (Proper 13A), July 31, 2005

BCP: Neh. 9:16-20; Psalm 78:1-29 or 78:14-20, 23-25; Rom. 8:35-39; Matt. 14:13-21

RCL: Gen. 32:22-31 or Isaiah 55:1-5; Psalm 17: 1-7, 16 or Psalm 145:8-9, 15-22; Rom. 9:1-5; Matt. 14:13-21

Five Voices, Five Faiths

An Interfaith Primer

Amanda Millay Hughes, editor. Cowley. Pp. 125. \$14.95. ISBN 1-56101-272-6.

This remarkable slim volume manages to accomplish its stated goal — “the task of writing to and for an audience of readers who may know nothing of Hinduism, Judaism, Buddhism, Christianity, or Islam” in less than 150 pages. Each author was given the assignment of introducing his or her religious tradition in 20 pages or less. (The editor challenges us to try that ourselves!) They each accomplish it in such a way that the reader is left with the delightful feeling of having been gently and warmly introduced to something of personally deep, enduring, and intimate value.

All of the authors reveal their awareness of the wide diversity of religions and the urgent need for true dialogue among their adherents. Addressed with the personal vulnerability of the authors in this “primer,” it is hard to resist the attraction to seek and engage in it ourselves.

(The Rev.) George Ross
Pleasant Hill, Calif.

Gandhi's Hope

Learning From Other Religions as a Path to Peace (Faith Meets Faith Series)

By Jay McDaniel. Orbis. Pp. 134. \$15. ISBN 1570755906.

“All that is true,” said St. Ambrose, “by whomever spoken, is from the Holy Spirit.” Such seems to be the overarching theme of this new book by religion professor Jay McDaniel. It is his hope that religious people, by engaging in “friendly readings” of other religions, can be agents for peace, noting that, without peace among religious traditions, there can be no peace in the world.

McDaniel gives people of faith five challenges which can be aided by our “friendly readings”: compassion, repentance, simplicity, ecology and diversity. He spends the bulk of his time discussing the challenge of diversity, believing that the various major world religions can play complemen-

tary rather than competing roles.

Although the book is titled *Gandhi's Hope*, the author simply uses Gandhi as a sort of jumping-off point. He refers to Gandhi's desire to see people “have the same regard for other faiths that they have for their own.” Rather than Gandhi's own thoughts, however, he appeals more to the ideas of Alfred North Whitehead and his followers among Christian theologians.

Nonetheless, in our times, when our neighbors are of many faiths and a “clash of civilizations” seems imminent to some, this book is a welcome attempt at the building up of positive, multi-religious, creative and peaceful communities.

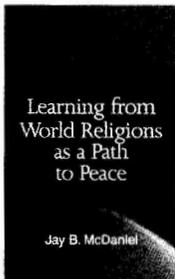
Geoffrey J. Mackey
Nyack, N.Y.

Christians Talk About Buddhist Meditation, Buddhists Talk About Christian Prayer

Edited by Rita M. Gross and Terry C. Muck. Continuum. Pp. 157. \$18.95. ISBN 0-8264-1439-7.

Buddhist and Christian scholars-practitioners discuss each other's practice of meditation and/or prayer in lively, challenging essays. It is the second book of essays from a group engaged in Buddhist-Christian dialogue. The first was *Buddhists Talk about Jesus, Christians Talk about the Buddha*. This book would work well for those engaged in a serious prayer life as individuals or in groups. Reading it from a Christian perspective, the essays enlighten and critique one's thinking about the practices of centering/contemplative prayer, *lectio divina*, and theological reflection. A group exploring prayer and meditation would find each chapter suitable for ongoing discussion.

(The Rev.) Ann Fontaine
Lander, Wyo.



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— Bishop K. L. Ackerman, Eighth Bishop of Quincy and President, *Forward in Faith North America (FiFNA)*

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Within the Episcopal Church

Archbishop Williams on the Way Forward

With but one exception, the June 19-28 session of the Anglican Consultative Council (ACC) met all of the Archbishop of Canterbury's hopes as delegates "underlined" the recommendations of the primates in their February communiqué to the Episcopal Church and the Anglican Church of Canada. Toward the close of the meeting in Nottingham, England [TLC, July 10, 17], the Most Rev. Rowan Williams spoke with reporters and noted a subtle distinction between the voice of the lay leadership in the Anglican Communion and the voice of its primates.

"Certainly listening to a lot of the lay people from the developing world, there is a sense that they don't want their agenda wholly set by the primates, and that is not at all because they are soft on the issue of



Archbishop Williams

the day or that they are all closet liberals," Archbishop Williams said.

"But it is the case that many of them want to get their energy focused on other things. That has come through a bit. The curious fact is that the life of the networks in the Anglican Communion seems to carry on quite vigorously even while the tensions at a hierarchical level are so deep. It's not that this is the solution to the problem, that there are these two dimensions if you like."

During sessions conducted by the Anglican Communion's fourth of four instruments of unity, Archbishop Williams said there were new situations and new people, but "no new arguments," suggesting perhaps that few partisans on either side converted and are now ready to admit they were wrong. With the request to withdraw delegates until after the 2008 Lambeth Conference of Anglican bishops, the Episcopal Church and the Anglican Church of Canada may as a result of the ACC meeting be a little more isolated within the Anglican Communion, but it will

have little immediate impact within provinces until more of them start paying attention to the recommendations of the Windsor Report.

Archbishop Williams believes the meeting in Nottingham "held the line" established by the primates, one of his objectives before the start. His only regret was that so little time was spent discussing what he considers to be one of the most important parts of the Windsor Report.

"We haven't yet focused on the question of the covenant of the churches of the Communion," he said. "That is something we have got to get our heads around and find a constructive solution."

In a follow-up question, he denied that the immediate way forward lay in the proposed legal advisors' network.

"No, I mean the specific recommendations of the Windsor Report; some kind of covenant between the churches of the Communion," he explained. "The legal advisors' network is another matter."

(The Rev.) George Conger

Two St. Francis Academy Programs Close

Two residential programs for teenagers run by St. Francis' Academy in Atchison, Kan., closed July 1, the victim of changes in how those programs are funded by the state and federal governments. According to the Rev. Gail Davis, executive director of the Atchison campus, the agency provided two kinds of residential services: a secure care program for runaways who were placed there by court order, and a therapeutic program for girls with severe emotional problems. Each program served about 20 youngsters, with a staff of almost 50.

Ms. Davis said changes in how federal Medicaid funds were allocated to the state for such programs meant St.

Francis' no longer was able to cover the costs of the care it provided. There also has been a shift away from residential facilities to placing youngsters in community-based programs, which also had an impact on the level of funding. St. Francis' plans to expand its remaining facilities in Atchison to include new recreational services for high-risk youth.

Since its founding in 1945 by the Rev. Robert Mize (later Bishop of San Joaquin), St. Francis' has used the philosophy of "Therapy in Christ" to reach troubled youth. Participants in the Atchison programs had their days surrounded by prayer — daily Morning Prayer in the chapel and evening prayers in the residences. Holy

Eucharist also was celebrated twice weekly in the chapel. In the four years since Ms. Davis has been with St. Francis', she said about a dozen youngsters each year have asked to be baptized.

Ms. Davis said she is pleased the academy has decided to expand its remaining facility in Atchison, the Lodge. The programs in Salina and Ellsworth, in the Diocese of Western Kansas, are different from those offered in Atchison and are less affected by the funding shifts, she said. The Rev. Linda English, a priest from the Diocese of Kansas, will continue as a chaplain with those programs.

Melodie Woerman

Kenyan Bishops Request Removal of Episcopalians from Lambeth 2008

The House of Bishops of the Anglican Church of Kenya has drafted a proposal to exclude from the 2008 Lambeth Conference of bishops their counterparts from the Episcopal Church who refuse to conform to the Anglican Communion's teaching on human sexuality. Archbishop Benjamin Nzimbi of Kenya was scheduled to deliver the request to the Most Rev. Rowan Williams, Archbishop of Canterbury, on July 20 when he passed through Nairobi on his return to England after the enthronement of Archbishop Bernard Ntahoturi as Primate of Burundi on July 17.

On June 22 the Anglican Consultative Council became the fourth instrument of unity of the Communion, joining the primates, Lambeth Conference and the Archbishop of Canterbury to adopt the 1998 Lambeth Resolution 1.10 on Human Sexuality as the Church's normative teaching. The resolution rejects "homosexual practice [as] incompatible with scripture."

Bishops who flout this teaching, according to the Kenyan proposal, have excluded themselves from the Church. "Unless they repent and recant same-sex marriage, we will have nothing to do with them," Archbishop Nzimbi said on July 1 at the close of a three-day meeting of the Kenyan House of Bishops at All Saints' Cathedral, Nairobi. The Kenyan Church also reiterated its refusal to accept money from the Episcopal Church. "We have said no to the funds from the American Church because we believe a church is formed to preach the gospel," Archbishop Nzimbi said.

Find more news, including updates of stories on these pages:
www.livingchurch.org



Acolytes Cody and Riley Mitchell welcome worshippers to the service of dedication of a new building for St. Columba's Church, Boothbay Harbor, Maine, on June 19. The Rt. Rev. Chilton A.R. Knudsen, Bishop of Maine, blessed the building, preached, baptized and confirmed as 240 worshippers participated. It is the first new church built in the region in 50 years.

Diane Setchell photo

Lambeth 2008 Plans Outlined

The 2008 Lambeth Conference will take place over 16 days in mid-July, delegates to the Anglican Consultative Council (ACC) learned June 28, in Nottingham, England. Firm dates for the decennial gathering of bishops will be set by the end of July.

Sue Parks, the 2008 Lambeth Conference administrator, along with Lambeth Conference design group members Bishop James Tengatenga of Southern Malawi and Fung Yi Wong of Hong Kong gave a summary of the conference goals.

Lack of funds led to the cancellation of a proposed joint Anglican Gathering/Lambeth Conference, which supporters had hoped to hold in Cape Town, South Africa. "Current uncertainties contributed to the lack of confidence to raise the funds for 2008," Ms. Wong said.

Bishop Tengatenga said the "category of persons to be invited will be determined by the end of this year," indicating the innovation of inviting all bishops (diocesan, suffragan, and assistant) introduced at Lambeth 1998 might not be repeated.

The Archbishop of Canterbury said the past practice of focusing "on large blocks of work usually by four groups of bishops" might also be changed. "If we are honest," the Most Rev. Rowan

Williams said, "the reports gather dust." In 1998, Archbishop Williams, then Primate of Wales, was chair of one of the four conference sections which addressed resolutions and prepared reports.

With the caveat that "none of this is set in concrete," Ms. Parks said, the working themes of the conference were: "How is the gospel of reconciliation integral to the mission of God?" and "How is God's mission furthered through the education and formation of the leaders of these churches?"

Ms. Parks said the design group would follow the model used to respond to the Windsor Report to solicit input from the provinces to prepare the agenda. She also noted that the working languages for conference documents would be English, French, Spanish, Portuguese, and Swahili.

Bishop Kumara Illangesinghe of the Church of Ceylon asked the organizers to ensure "no one issue" monopolizes the 2008 Lambeth Conference. He also urged the organizers to err on the side of inclusion. "Can we ensure that the whole Anglican Communion will be brought together in the conference?," he asked.

(The Rev.) George Conger

Some Say the ACC has Become too Clericalized

The size and composition of the Anglican Consultative Council and its two elected committees will change significantly as a result of related decisions at ACC-13 last month in Nottingham.

ACC delegates voted to make the primates *ex officio* members of the Anglican Consultative Council. The June 22 vote increases the roster of members from 77 to 114 and decreases the proportion of lay members of the council from one-half to one-third.

Critics charge the vote clericalizes the council, and gives the Global South an effective veto on the ACC's actions and control of three of the four Anglican instruments of unity. The Lambeth Conference and the primates' meeting have traditionalist majorities primarily from the developing world.

Similar changes occurred to the two elected committees that supervise the work of council between meetings. Delegates voted to add members of the primates' standing committee as *ex officio* members of the ACC standing committee, and on June 25 all but one of the seven ACC members elected to the two committees came from provinces located in the Southern Hemisphere.

Delegates to the ACC also voted to exclude members of the Episcopal Church and Anglican Church of Canada from serving on these two committees until the next Lambeth Conference of bishops in 2008. The vote did not force any resignations because the term of the one North American delegate, the Rev. Robert Sessum from the Diocese of Lexing-

ton, expired at the start of the current legislative session.

Two days after the Episcopal Church was rebuked and its delegates suspended from the ACC and its key interim bodies, delegates applauded the American Church's ethical investment program. Delegates endorsed a resolution that "commends the resolve of the Episcopal Church (USA) to take appropriate action where it finds that its corporate investments support the occupation of Palestinian lands or violence against innocent Israelis."

The resolution commended the work of the Episcopal Church's Social Responsibility in Investments (SRI) Committee, a part of the Peace and Justice Ministries program, for study and review by the wider Communion. A motion to strip "the Episcopal Church" from the resolution, replacing it with a generic phrase commending the work of all churches in this area, failed to attract a seconder.

(The Rev.) George Conger

Archbishop Carey to Serve as Curate at Diocese of Washington Parish

The retired Archbishop of Canterbury, the Most Rev. George L. Carey, will join All Saints' Church, Chevy Chase, Md., in November as archbishop in residence and curate through 2006. His service at the church will be concurrent with his stay in Washington while at the Library of Congress as its Distinguished Visiting Scholar in Residence.



Archbishop Carey

Archbishop Carey had visited All Saints' as a guest lecturer in 2003. Earlier this year he contacted the parish's rector, the Rev. Alfred T. K. Zadig, Jr., to ask if he could become part of All Saints' staff during his stay in Washington. According to an All Saints' press release, Archbishop Carey will teach, preach and mentor the staff.

"When he called to explain the

library's invitation, he asked, 'Can I be your curate?'" said Fr. Zadig. "This is a really unbelievable opportunity. Our parishioners are delighted." The Rt. Rev. John B. Chane, Bishop of Washington, has approved the arrangement.

In addition to his previous visits, Archbishop Carey, 69, is also known to All Saints' for his having tutored and ordained the Rev. Layne Hansen, All Saints' associate rector.

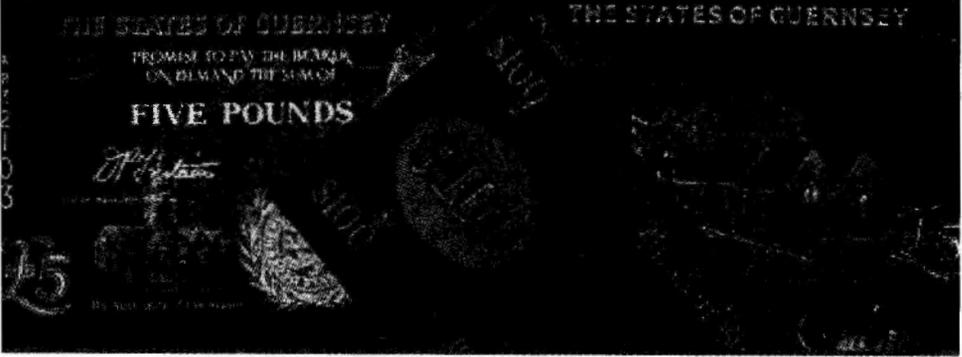
Archbishop Carey and his wife Eileen, will live in Washington for a year or more at a residence provided to the parish, interspersed with some travel as part of existing worldwide commitments.

In a press release All Saints' describes itself as "an orthodox, Bible-centered church with 1,400 members. The church is also a member of the Anglican Communion Network, an organization of parishes and dioceses seeking to affirm traditional Episcopal teachings and faith." Fr. Zadig is on the network's national steering committee.

UCC Approves Gay Marriage

The General Synod of the United Church of Christ (UCC) gave its support to same-sex marriage recently, becoming the first mainline Christian denomination to do so officially. The "equal marriage rights for couples regardless of gender" resolution passed General Synod overwhelmingly, despite efforts to amend the 1.3-million-member denomination's constitution to prohibit it.

Meeting in Atlanta July 1-5, delegates to the UCC's biennial General Synod also voted to oppose privatization of Social Security and in two resolutions which sought to assist the search for a "just peace" in the Middle East, synod approved the use of "economic leverage" to "end all forms of violence." Another resolution called on the State of Israel to tear down the security fence it has erected around Palestinian settlements.



Evangelism in our Pockets



By Steven R. Ford

An article in TLC last year titled "Going Postal" both grabbed and sustained my interest. Anglican-themed stamps — how fascinating! It got me thinking. As a frequent and passionate traveler to the far ends of the earth, my own weakness isn't so much stamps as it is coins and banknotes. In fact, I've lugged home at least one of each and every denomination of both coins and bills that I could find from every country I've ever visited. Obsessive-compulsive, perhaps.

But no matter. I spent a weekend

recently sifting through boxes of change and negotiable notes, looking for bits of Anglican evangelism that I've carried in my pocket. To be sure, the coin department proved sparse. All I found were a few Coronation Jubilee commemoratives featuring Westminster Abbey, a Manx 1-pound showing the Chapel of St. John, and an Anguilla 50c depicting St. Mary's Parish Church in The Valley. Slim pickings indeed, for picking through thousands of coins.

Banknotes, however, are quite another matter. Here there's a virtual mother lode of Anglican stuff, ranging from a 1991 UK 50 pounds fea-

turing both a print and a floor plan of St. Paul's Cathedral, London, to the current Bank of England 20 pounds showing Worcester Cathedral, to the ancient Parish Church of St. Helier on the current 1-pound note of The States of Jersey. There's also a depiction of Holy Trinity Cathedral, Hamilton, on the now-obsolete 1988 \$1 note of Bermuda. As I looked at these I began to reminisce about the banknote-featured places where I've been — in a way, I suspect, that a grandmother does when she looks at pictures of her grandchildren.

The \$100 note of the Bank of Guyana displays St. George's Cathedral in Georgetown, which, along with Kaitour Falls, is the most rec-

Banknotes offer a virtual mother lode of Anglican stuff.

ognizable symbol of that impoverished yet beautiful country. Begun in 1892 and consecrated two years later, this, by some accounts, is the largest wooden structure in the world. By others it is merely the tallest. The Offices and Eucharist are offered daily, and three Masses, Sung Matins, and Solemn Evensong are celebrated every Sunday.

All current banknotes of the Falkland Islands picture Christ Church Cathedral in Port Stanley. Consecrated in 1892, it was originally the see church for nearly all of South America. The diocese today consists only of the cathedral parish, under the jurisdiction of the Archbishop of Canterbury. Episcopal functions are generally delegated either to the dean of Windsor (who happens also to be Bishop to the UK Armed Forces) or to the Bishop of Chile.

(Continued on next page)

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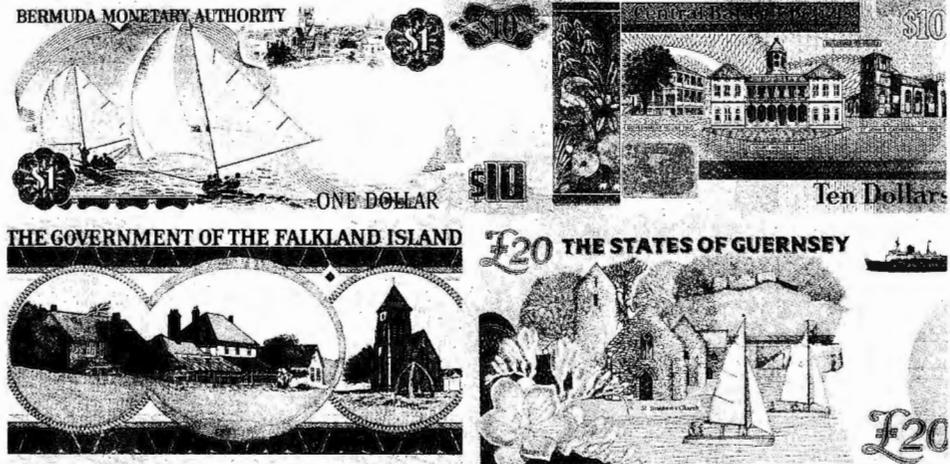
The \$10 bill of Belize depicts St. John's, Belize City — the oldest Anglican cathedral in Central America. Built in 1812 entirely by slave labor, it is constructed of ballast stones from countless European ships. It is also the only Anglican cathedral to have been the venue for a royal coronation — that of George Frederic Augustus I, King of the Mosquito Nation, in January of 1816.

Another Anglican St. John's, the Royal Chapel of the Isle of Man, graces the 1-pound note of this Irish Sea territory. Adjoining Tynwald Hill, the meeting place for the past 1,025 years of the oldest parliament in the world, the chapel is the place in which state prayers are offered at the time of its annual assembly. HM Queen Elizabeth II, in her role as Lord of Man, personally presided over the 1,000th Tynwald in 1979. She presided again in 2003 in celebration of the 50th anniversary of her coronation.

Finally, the sheer number of Anglican places of worship pictured puts the States of Guernsey in first place with regard to banknote evangelism. The Town Church in St. Peter Port, the capitol, received its first historical mention in 1048 and appears on the 5-pound note. St. Sampson's Church, on the 20-pound note, is reputed to be the oldest in the bailiwick, the site being a place of Christian worship since at least 550. And St. Andrew's, on the 50-pound note, is the bailiwick's smallest Anglican parish church. It dates "only" from the middle of the 12th century.

Christian churches are a common theme on the world's banknotes, and Anglican places of worship represent a surprisingly high proportion of these. What a wonderful opportunity for evangelism these notes give to us when we travel. Whenever we get one from or give one to a vendor, there's nothing to stop us from pointing out that this is an Anglican church and that we ourselves are Anglicans. We might even invite the vendor to join us for worship at the place pictured. □

The Rev. Steven R. Ford is interim rector at St. Mark's Church, Mesa, Ariz.



Top to bottom: Guernsey, 5 pounds; (l) Bermuda, 1 dollar; (r) Belize, 10 dollars; (l) Falkland Islands, 1 pound; (r) Guernsey, 20 pounds; Guyana, 100 dollars; Isle of Man, 1 pound.



We Want to Hear from You

One of the things I enjoy most about my job is the interaction I have with the public. Talking to readers on the phone, responding to their e-mails and letters, speaking to a parish group, or visiting face to face at a church convention occupy a sizable amount of my time. I regard these communications as among the most important things I do, for the insights provided by subscribers, potential readers, and those who have canceled their subscriptions are valuable in planning future issues of the magazine.

Sometimes the people I talk to or correspond with are angry with us and they want us to know it. Occasionally they'll thank us for something we've done. And once in a while, inquirers simply want us to explain why we did something (or why we didn't do it). Readers may alert us to a news development we've missed, or they may suggest a particular story that we'll develop for use in the magazine. And sometimes the public believes we offer a ready-reference library here in which we gladly look up information or find old documents in order to settle an argument or satisfy one's curiosity. We don't.

Some of our subscribers have used an already-existing medium to share their thoughts with us. When it's time for subscribers to renew, they receive a form in the mail titled "Voice your opinion," in which they can write suggestions and thoughts. Many people take the time to do this, suggesting everything from a proposed realignment of the Episcopal Church to my dismissal.

Several years ago, I tried an experiment in which I called one subscriber, chosen at random, each week for a year. The idea was to find out what our readers thought about the magazine. For the most part, those people expressed a variety of helpful opinions and often wanted to branch out into talking about current events in the Church. I had some delightful conversations with fellow Episco-

pals, and I was pleased to be able to meet some of them in person later at a General Convention. Because of the importance I've placed on this interaction, I'm going to resume this practice. Each week beginning in September I'll choose a name on our subscriber list and try to call that person. While I'll be particularly interested in finding out whether delivery of TLC is reliable, I'll be asking people for their thoughts about the content of the magazine.

All of this is to say we want to improve our communication with readers. If we are serious about listening to people both inside and outside the TLC family, then we ought to be able to reflect what we hear on the pages of our magazine.

The desire to communicate better extends to other areas of this magazine. If you have a problem with delivery of your magazine, contact our subscription department. If you've been billed incorrectly for an advertisement, call our business office. If you have questions about our other publications, *Illuminations* or *The Episcopal Musician's Handbook*, get in touch with Michael O'Loughlin, director of associated publications. If you are not treated courteously and politely by anyone here, I want to know about it.

So if you've got something to say about THE LIVING CHURCH, don't hesitate to say it. You can send e-mail to me at dkalvelage@livingchurch.org. You can call me at 414-276-5420, extension 15. And you can write a letter to me at PO Box 514036, Milwaukee, WI 53203-3436. I promise to respond to you, and to take your opinions seriously.

And don't be surprised if I should call you sometime. I won't be trying to sell anything or asking for money, so please don't hang up. I'll take only a few moments of your time and it won't hurt a bit. Honest.

David Kalvelage, executive editor

Did You Know...

Southern Ohio-based Camp Quest, which claims to be the first summer sleep-away camp in the United States for the children of atheist, agnostic and secular humanist parents, rents cabins and other facilities from the Y.M.C.A.

Quote of the Week

The Rev. Michael Scheip, a former Lutheran now a married Roman Catholic priest, in the *St. Petersburg Times* on married Roman Catholic priests: "We try to be obscure and not ask for any favors. You don't want to go out of your way to distinguish yourself."



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Conflicting Court Decisions

We have long advocated the need to separate church and state, so we rarely comment on court decisions, but on occasions when the Supreme Court becomes involved, such issues are difficult to ignore. The highest court recently issued two rulings on public displays of the Ten Commandments that seemed to be in conflict with each other, which puzzled many Americans.

The court ruled in a 5-4 vote that a display that had been situated outside the Texas state capitol for 44 years was permissible, but ruled by the same margin that other displays, erected more recently inside two Kentucky courthouses, were inappropriate. To those of us who are not well versed in the legal system, allowing one display of the Ten Commandments to remain on government property because of its longevity while ruling other displays, on a different government property, were in violation of the Constitution is difficult to understand.

For the time being at least, the court opted to continue to use fairly complex tests to evaluate the constitutionality of government religious symbols. The intensity with which the justices delivered their opinions made clear that there are sharp divisions on the court over church-state issues. How the retirement of Associate Justice Sandra Day O'Connor will affect that balance of opinion will be a topic of keen interest in the weeks ahead.

Most Episcopalians do not hear the Ten Commandments recited during the Sunday liturgy, and so they probably don't spend a lot of time meditating on them. But most of us learned or at least studied the Ten Commandments at some time of our lives, and regard them as important to our faith. These decisions are a reminder that the Ten Commandments continue to play a role within our public life as well.



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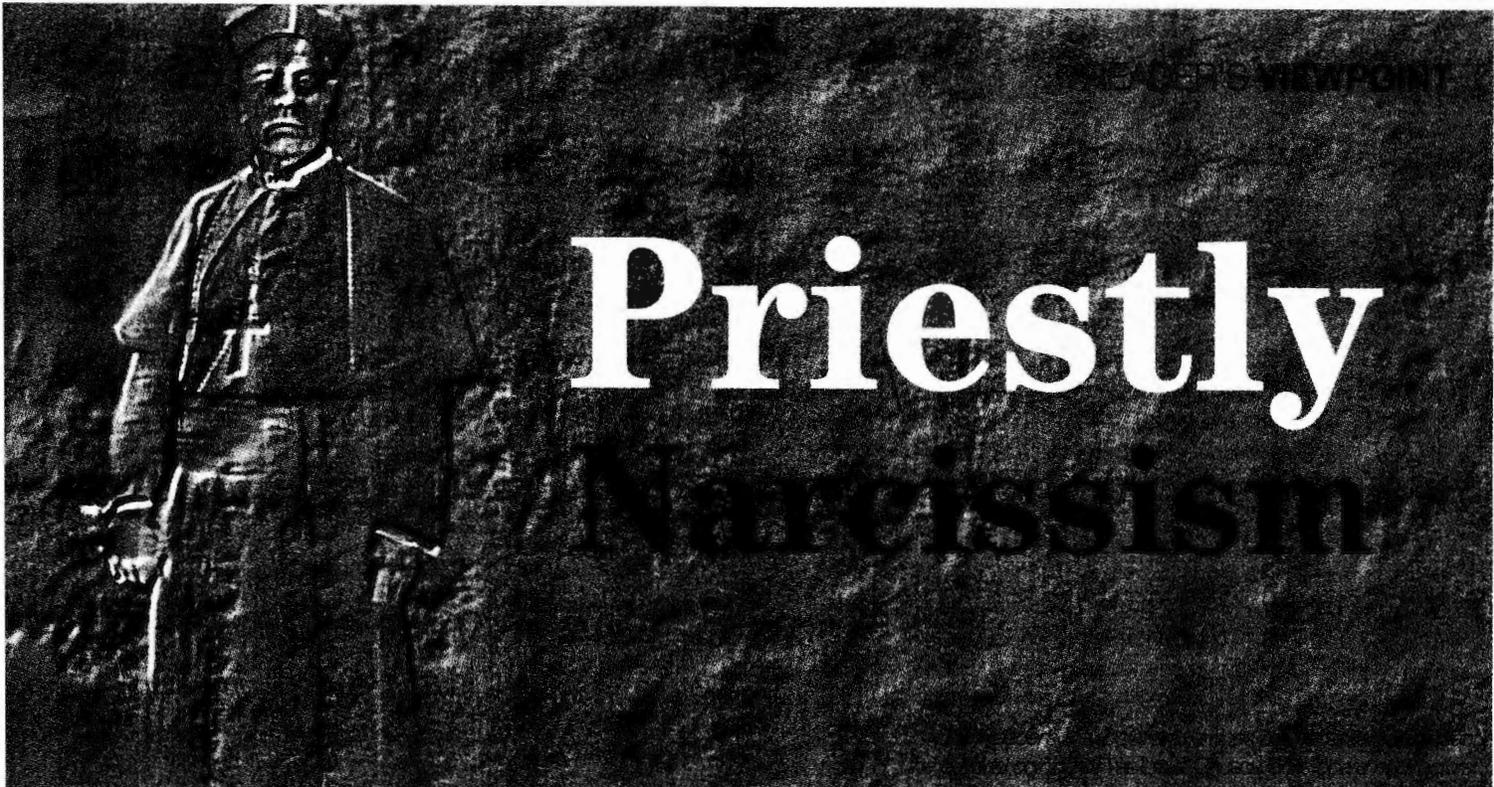
Unbelieving Clergy

On the eve of a meeting of the General Synod of the Church of England, a report published by researchers at Bangor University reveals that about 3 percent of the clergy responding doubt the existence of God. The survey, conducted in partnership with *Church Times*, had about 9,000 responses, of whom some 8,000 were Anglicans in England. The findings in this report, titled *Fragmented Faith?*, are similar to other surveys taken in recent years, but this poll had a larger number of respondents.

It is always a bit disconcerting to find out there are clergy who don't believe in the existence of God. It makes one wonder why these people are participating in the ordained ministry, what they preach from the pulpit, and what they think takes place when they celebrate the Eucharist.

The survey also disclosed that congregations are more conservative than the clergy who lead them, that more laity than clergy believe in the virgin birth, and the miracle at Cana. About a third of the clergy are in favor of the ordination of non-celibate homosexual persons as priests compared with about one fourth of the laity.

We would guess that if similar questions were asked of the clergy of the Episcopal Church, or some other parts of the Anglican Communion, the response totals might not look all that different. Even so, it is a discouraging situation when one tries to guess what the clergy might be preaching or teaching the people in their cures.



Priestly

Narcissism

By Patrick Barker

I can still recall my confusion when narcissism was discussed early in my training in pastoral counseling. The vague image that sprang to mind was of Narcissus seeing himself in a pool of water and falling in love with his reflection. This image did not seem to fit the discussion I was overhearing among the second-year students and the professors. Rather than a person who thought of himself more highly than he ought to think, they were describing a client who thought less of himself than he probably should have.

I eventually learned that the notion most of us have of narcissism is mistaken. While narcissists may give the impression of overflowing with self-confidence and self-esteem, the truth is just the opposite. Narcissists are not full of themselves, as we might think. On the contrary, there is not much of self there to be full of. Narcissism is a defensive strategy of a fragilely integrated self against threats of self-contempt and emptiness. Narcissists depend upon the acclaim of others for a sense of personal wholeness. That they must depend upon others to maintain psychological wholeness helps explain the curious mixture in narcissistic personalities of indifference to the needs of other people with an exquisitely fine-tuned sensitivity to their preferences. The narcissist does not genuinely care for other people; rather he or she uses them for psychic survival.

This is, of course, a matter of degree. If given a choice, most of us would prefer to be liked rather than disliked; and we all need validation by others to be whole. There is no such thing as a self-made individual. We all compose a self in interaction with others, interactions that must include some degree of being prized simply for the persons we are. A person who develops a narcissistic strategy for living has often experienced — through no fault of his or her own — early, repeated

and significant deficits in being prized, and so hungers for it. This hunger sometimes leads them into the ministry. When it does, everyone loses.

First, the person himself or herself loses. Their narcissism is often reinforced in the ministry. By virtue of their role in a faith community, priests are in a position to be inordinately prized by the members of the congregation, but not always for being themselves. Priests often encounter approval from the congregation for adequately representing to the congregation a wide range of projected images, some of which are reasonable, some of which are not. In other words, priests are targets of transference, par excellence. Church members often project onto the priest their images and feelings about God, Jesus, the Church, morality, the Bible, spirituality, the American way of life, their parents, grandparents and siblings, and so on. If these images are positive, the narcissistic priest may bask for a time in his or her projected glory (that is, for as long as he or she lives up to the expectations entailed in these images). The hunger for approval is consequently fed, but not satisfied. It is not satisfied because he or she is not getting what is needed. He or she is not being prized for himself or herself, but for what he or she represents for someone else.

As often as not, however, these projected images are not positive, but negative. Then the priest does not get even mediated approval. Rather, he or she repeatedly encounters criticism, eventually drawing the depressing conclusion that it is impossible to please these people.

**When hunger
for being prized
leads a person
into the ministry,
everyone loses.**

The narcissist believes this failure is his or her fault, which only reinforces the often deep-seated sense of rejection, unworthiness and emptiness that characterizes narcissistic personalities, engendering at times narcissistic rage.

Second, the congregation loses. Christian congregations must occasionally encounter "a sign of contradiction," as Søren Kierkegaard put it in reference to Christ. While congregations may be inclined to favor the priest who tells them what they want to hear, this is not always what they need to hear, nor is it what the priest is there to do. Through preaching, celebrating the sacraments, and so on, the priest proclaims the gospel of Christ to the church. Since this gospel often contradicts culturally shaped expectations and values, its ministers must do likewise. This is something the narcissist is loathe to do, for it is likely to lead to his or her rejection — at least temporarily — by congregations that (unconsciously perhaps) expect their culturally conditioned sensibilities to be reinforced in church. This rejection, which is difficult in any case, is more than his or her personality can bear. Consequently, he or she will water down the gospel to make it — and himself or herself — more acceptable to the congregation. While this may provide the congregation with momentary edification and comfort, it will not last, and the congregation will not be well served by it.

Finally, from what has been said, it is obvious that the gospel itself is not served by narcissistic priests. The classical New Testament text for this comes from Paul: "Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ" (Gal. 1:10). The gospel simply cannot be served by people whose primary goal in ministry is to win the approval of others. Apart from what this conclusion may say about the ordination process in most dioceses, it clearly suggests that persons whose psychic wholeness depends upon the continuing admiration of others will be hampered in their ministries by this dependence, and are not well suited for a service that entails disagreements and conflicts as a normal aspect of its practice.

Of course, narcissists are not the only ones who would like to avoid disagreements and conflicts; who wouldn't? Nevertheless, that conflicts can be significantly more difficult for narcissists to navigate than for others, and this burden should not be placed on their shoulders — even if they ask for it. And they often do ask for it because the Episcopal priesthood seems to provide narcissists with a unique outlet for their narcissism. This avenue is particularly open to narcissists who happen to be charming, intelligent and socially adept, for nothing pleases an Episcopal crowd so well as do these qualities. Even so, pleasing the crowd is not always good for the crowd, the pleaser or the message. □

The Rev. Patrick Barker is missionary to the Pine Ridge Reservation in the Diocese of South Dakota.

Look for Consensus

After reading Michael Petty's Reader's Viewpoint article [TLC, July 3], I found much to agree with, but not all. We do need to be bound by some norms of belief in the Church. The difficulty is, which ones?

As I argued in a Viewpoint article several years ago, the Chicago-Lambeth Quadrilateral gives us such an outline, including the assertion that the Nicene Creed is "the sufficient statement of the Christian Faith." What troubles me, as a self-proclaimed centrist, is the all-or-nothing attitude that both conservatives and liberals often present. This attitude is seen in what I might call the "sexuality litmus test." Some conservatives would have you believe that anyone who affirms same-sex unions and homosexual ordination is a revisionist who questions or disagrees with the entirety of scripture, including the doctrines of Creation, Incarnation, Atonement, Resurrection, and Trinity. Similarly, some liberals paint conservatives as raging homophobes, scriptural literalists, and fundamentalists.

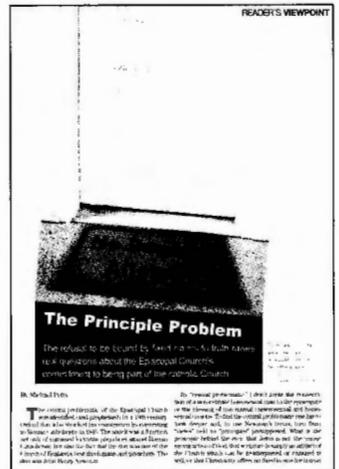
If foundational doctrines and dogmas are indeed under assault and the problem, as many in the conservative camp have stated, is the authority of scripture in the Episcopal Church, then for God's sake let us attempt to come to a consensus about those things and leave the side issue of homosexuality where it belongs — on the side. My suspicion is that the vast majority of Episcopalians, on both sides, are faithful people attempting to live out the gospel in their lives. Those who wish to put all their energy into assuring that their viewpoint on this issue wins out are either distracted from more critical issues or have allowed sexuality to become the fourth paragraph of the Nicene Creed. Neither "I believe in the union of one man and one woman ..." nor "I believe in the union of anyone ..." seem to fit, for some reason.

*(The Rev.) Tom Sramek, Jr.
St. Alban's Church
Albany, Ore.*

It's Time

Now that all four instruments of unity have spoken in the Anglican Communion, affirming 2,000 years of Christian teaching and in unity with every other major Christian body, and as we watch the Episcopal Church continue its advance into irrelevance, and ultimately, non-existence, it has become clear that we are on the wrong side of the past, present, and future when it comes to issue of sexuality. (I would also lump divorce and remarriage, abortion, the uniqueness of Christ, the authority of scripture, etc. in there as well.)

Will we have the humility to admit that we were wrong? I ask



this of our bishops and my fellow General Convention deputies. For the same convention crowd that condemns American arrogance and our president for acting unilaterally in the world has brought the Anglican Communion to the doorstep of a split. One (or two) unilateral act(s) by General Convention grounded in an arrogant attitude that somehow "we know better" is tearing the fabric of our Communion.

If we are willing to repent and amend our ways, no matter how hard that may be, perhaps we can have a Church that opens its doors in love to all people, works for justice and peace in all communities, and ministers to people with brokenness, in whatever area of their lives, in a truly Christian and compassionate way. One important truth has been ignored since the 2003 convention: the power of the gospel of Jesus Christ to change lives. Maybe, he can change the Episcopal Church as well. If not, I'll stay with him.

The Episcopal Church may not be long for this world, but Jesus Christ is the same, yesterday, today, and forever.

*(The Very Rev.) Ryan S. Reed
Fort Worth, Texas*

A Happy Memory

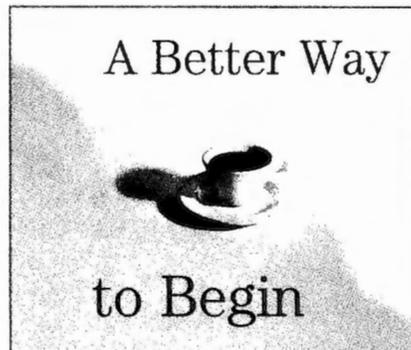
The article by the Rev. Milton H. Murray [TLC, June 12] sparked a happy memory for me. From 1991 to 2003 I was rector of St. Michael's Church, Easley, S.C. During that time we sold our old building. For a year of "interim" time while we awaited the completion of our new contemporary facility, we located in a store-front facility in an Easley mall, courtesy of the owner. Most of our congregation appreciated the arrangement.

We used our old altar and lectern, and secured comfortable padded chairs from a defunct wedding chapel. We had an open and appropriate space to make the good news available seven days a week.

We learned to appreciate standing, and we used Eucharist service booklets that included the service music rather than prayer books. Rather than

hymnals, we included copies of the music for hymns in the service bulletins. We stood to receive communion, with no altar rail to separate the people from the "sanctuary."

We also carried with us to the mall location a tradition that began in our old building. Located at the rear of our church was a large table for our coffee hour. One of our members arranged with a local firm to pick up "yester-



**Serious worship
and dedicated
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day's" donuts and other items for our use on Sunday mornings. Volunteers provided coffee, juice and other goodies. Be assured that many of our worshipers arrived early and stayed late to enjoy the food and fellowship.

That year in the store front was a wonderful opportunity to greet, talk, and exchange news of our lives. The tradition of coffee in the back of the church has been carried to St. Michael's new church with the same outcome. There is time for serious worship and dedicated fellowship which are both important for the Sunday experience.

*(The Rev.) W. Parker Marks
Easley, S.C.*

When Changes Occur

The letter from the Rev. William P. McLemore [TLC, July 10] presents an excellent image of the Episcopal

Church as a boat that was turned upside down and the people don't know which way is up, as happened in the film "The Poseidon Adventure."

The author states that in this situation he chooses to follow Jesus. Hurrah! As an ordained priest who has patterned his life on the teachings of Christ, and who perseveres in both public and private prayer and is diligent in the reading and study of the holy scriptures, he is likely, through the mediation of Jesus Christ and in the sanctification of the Holy Spirit, to do the work he has been called to do. Then the tax collectors will no longer be tax collectors, the prostitutes will no longer be prostitutes, the lepers will no longer be lepers, and the self-righteous will no longer be self-righteous. When these changes begin to occur, the boat he is in will right itself and Fr. McLemore will know with certainty which way is up.

Godspeed and God's grace be with him.

*Augustine Rhodes
Cape May, N.J.*

Another Moratorium?

With honesty and courage, Charles Walthall notes that the present divisions in the Episcopal Church are not consistent with the love among neighbors that is required of Christians coming to receive Holy Communion [TLC, June 19].

We currently have a moratorium on the consecration of bishops. Similarly, perhaps it is time to call for a moratorium on Holy Communion until neighborly love and charity can be restored within the Episcopal Church.

Recall that General Robert E. Lee abstained from Holy Communion throughout the War Between the States.

Would not a moratorium on Holy Communion be the honorable step for us to take today? It might hasten the day of a restored unity.

*Joseph R. Cockrell
Charleston, S.C.*

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PEOPLE & PLACES

Appointments

The Rev. **R. Augustus (Gus) Boone, Jr.**, is rector of Ascension, 726 1st Ave. NW, Hickory, NC 28601.

The Rev. **Eduardo Bresciani** is priest-in-charge of St. Margaret's, 4704 Tweedy Blvd., South Gate, CA 90280-5208.

The Rev. **Bruce N. Gardner** is interim dean and canon pastor of Christ Church Cathedral, 510 S Farwell St., Eau Claire, WI 54701.

The Rev. **Art Hancock** is priest-in-charge of Ascension, PO Box 637, Hayward, WI 54843.

The Rev. **Garrett Mettler** is rector of St. Timothy's, 15757 St. Timothy Rd., Apple Valley, CA 92307.

The Rev. **Eleanor Michaud** is deacon at St. Simeon's, 624 Bay St., Chippewa Falls, WI 54729.

The Rev. **Derek Washington** is assistant at St. Paul's, 502 County Rd., Hudson, WI 54016-7538.

The Rev. **Jeff Wilhelm** is deacon/priest-in-charge at St. Stephen's, 225 E 8th St., Beaumont, CA 92223.

Ordinations

Priests

Los Angeles — **Mark Forbes.**

Northern Indiana — **Susan Haynes.**

Retirements

The Rev. **Pam Mulac**, as rector of St. Stephen's, Whittier, CA.

The Rev. **W. Clarke Prescott**, as rector of All Saints', Riverside, CA.

Deaths

The Rev. **Arthur John Bevins**, 69, of Brownsville, TX, died May 21 of lung cancer.

Fr. Bevins was born in Long Branch, NJ, and educated at Catholic University of America, University of Arizona, Rice University, and the Episcopal Theological Seminary of the Southwest. He was ordained priest in the Roman Catholic Church in 1963, and was received into the Episcopal Church in 1983. He was rector of St. Francis' Church, Tyler, TX, 1984-86; rector of St. Christopher's, El Paso, TX, 1986-91; rector of St. Peter's, Sheridan, WY, 1991-93; rector of St. Paul's, San Antonio, TX, 1993-98; and rector of Advent, Brownsville, 1998-2002. He retired in 2002 and returned to El Paso, where he taught history at the Community College of El Paso. In recent years Fr. Bevins was involved in interim ministry in area congregations. He was active in the life of the dioceses he served, having been a member of the Hispanic Ministry Commission and spiritual director of Cursillo in the Diocese of the Rio Grande, commission on ministry in West Texas, and standing committee in Wyoming and Rio Grande. Fr. Bevins is survived by his wife, Marge, and two children.

The Rev. **John A. Cranston, Jr.**, SSC, priest of the Diocese of Rhode Island, died June 7 in Newport, RI. He was 87.

Born in Cranston, RI, he was a graduate of Brown University, Columbia University, the General Theological Seminary, and Berkeley Divinity School. He was a lieutenant in the Coast Guard during World War II and served as commander of the USS Boutwell. He was ordained to the diaconate in 1951 and to the priesthood in 1952. He was headmaster of St. Michael's School, Newport, and founder of The New School, Newport, now known as The Pennfield School, from 1971 to 1983. He assisted at several churches, including St. John the Evangelist, Newport, 1971-85, and Church of the Advent, Boston, 1985-90. He was a member of the Catholic Clerical Union, and an associate of the Society of St. John the Evangelist. Fr. Cranston is survived by his wife, Elizabeth; three children, Althea, of Belmont, MA, Jeremy, of Seattle, WA, and James, of Vineyard Haven, MA; two grandchildren; and a sister, Priscilla Ide, of Westborough, MA.

The Rev. Canon **John W. Davis**, retired rector of St. George's Church, Hempstead, Long Island, NY, died June 5 in Vero Beach, FL. He was 84.

Born in New York City, Canon Davis was a graduate of Hofstra University and the General Theological Seminary. He was ordained deacon and priest in 1945, then served as assistant of St. Joseph's, Queens Village, and later as rector of St. Mary's, Carle Place, NY. From 1948 to 1968 he was director of Camp DeWolfe and youth work for the Diocese of Long Island. He also taught at the C.W. Post campus of Long Island University and Hofstra. In 1968 he became rector in Hempstead and he remained there until 1985, when he retired. Canon Davis was an honorary canon of the Cathedral of the Incarnation in Garden City, NY, and the recipient of the Diocesan Distinguished Service Cross. In retirement he remained active at churches in Long Island, Boca Raton, FL, and Harrisville, MI. He was the author of several books on the history of the Diocese of Long Island, and was past president of the National Episcopal Historians Society and was honored with an award named for him. Surviving are his wife, Elizabeth; a son, John, and two grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Lawrence E. Davidson	80	Portland, OR
Wayne L. Duggleby	83	Akron, OH
John W. Kline	71	State College, PA
William S. Noce	93	Westfield, IN
Joseph S. Pollen	82	Washington, DC
Norman A. Sieme	77	Cherry Valley, NY

Next week...

Hispanic Ministry Issue

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

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

CONFERENCE CENTERS

DUNCAN CENTER, 15820 So. Military Trail, Delray Beach, FL 33484. New Programs and Retreats: **Fatherhood: A Hero's Journey**, 7/22-23; **Pray and Play: Summer Camp for Adults**, 8/12-14; **4th Day Renewal Weekend**, 9/9-11; **Labyrinth: Sacred Walking**, 9/16-18 and more. Call for Brochure. Tel. (561) 496-4130, Web: www.duncancenter.org.

POSITIONS OFFERED

FULL-TIME ORGANIST/CHOIRMASTER: *Christ Church Cathedral, Lexington, Kentucky.* Christ Church Cathedral seeks full-time Organist/Choirmaster for a historic, downtown Episcopal cathedral parish, established in 1796, with an ongoing commitment to musical excellence in the broad Anglican tradition and RSCM America. 3/49 Holtkamp Organ, 1949/1999. Choir of Men and Boys, Girls' Choir, and Cathedral Singers (adult mixed). We seek an effective pastor for the choirs, an inspiring teacher, and a joyful performer and organist/improviser with experience in choral and instrumental conducting and vocal techniques. Provide music for two Sunday morning services, monthly Evensongs, special services, and four choral rehearsals per week. Administrative duties include support staff, assistant organist, developmental children's choir; clergy planning for liturgy, and creating opportunities for outreach through music/arts. A minimum of a Master of Music in organ performance and/or sacred music is required. Salary and benefits are commensurate with AAM guidelines. Detailed description: www.cclex.org. The position is available beginning September 1, 2005. Send letter of interest, resume, references, and related materials by e-mail to hdennis@cclex.org or by postal mail to: Music Search, Christ Church Cathedral, 166 Market Street, Lexington, Kentucky 40507. Deadline for application is July 27.

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 E-mail: rephansen@aol.com.

FULL-TIME RECTOR: *St. Alban's Episcopal Church, St. Pete Beach, FL*, is a parish of mostly active retirees, open to growth. Beautiful large church and education buildings with 250 communicants. Please contact: The Rev. Canon Michael P. Durning, 7313 Merchant Court., Sarasota, FL 34240. Tel: 1-800-992-7699.

PART-TIME YOUTH DIRECTOR: *St. Anne's Episcopal Church, DePere, WI.* We are seeking an energetic, qualified lay/ordained person to minister to and with 12-18-yr-olds. St. Anne's is a loving, growing, active suburban parish. Located 5 miles south of Green Bay, our area offers wonderful educational and recreational opportunities. For a full job description contact: The Rev. Seth G. Richmond, 347 S. Libal, DePere, WI 54115 (920)-336-9571 or stannes@sbcglobal.net.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Margaret's Episcopal Church, Miami Lakes, FL.* Welcoming, diverse and pastoral Southeast Florida parish seeks energetic rector with leadership skills to grow membership, develop music program, and enhance Christian education. Quality preaching along with good administrative skills and pastoral care a must. Parish has active lay leadership with strong in-reach capabilities. Need rector with commitment to developing and inspiring outreach and evangelism efforts. Please mail/email your CDO profile and resume to: St. Margaret's Search Committee, c/o The Ven. Dr. Bryan A. Hobbs, Diocese of Southeast Florida, Archdeacon for Congregational Ministry, 9300 SW 6th Court, Pembroke Pines, FL 33025. Email: dochobbs@diocese.org and linda@diocese.org Phone: (954) 450-7247.

FULL-TIME DIRECTOR OF CHILDREN'S FORMATION AND FAMILY MINISTRY: *All Saints' Episcopal Church, Atlanta, GA.* is seeking a Director of Children's Formation and Family Ministry. Application is open to lay and ordained individuals. The Director of Children's Formation and Family Ministry is responsible for planning and implementing all programs for children, from birth to 5th grade, currently around 200 children each week. Our church has a healthy children's budget, as well as a two-story building of dedicated children's space and features colorful, imaginative classrooms for our rotation-style Sunday School, with a kitchen, computer lab, movie room, and children's chapel. Applicants need to be comfortable with editing and designing lesson plans. The ability to lead worship for children is a must. The person hired for this position will function as the primary pastor for children and their families. Experience in education and large church work is preferred.

All Saints' is a progressive Christian congregation marked by lively worship, timely preaching, concern for meaning and integrity, passionate spirituality, justice for all people, relationship-based ministry, communities of mutual concern in which every person may know others and be known for who they are in Christ, and an eye to the future in our stewardship of all that has been entrusted to us. This full-time position offers a very competitive salary and excellent benefits, including pension and a continuing education allowance.

For further inquiries, contact The Rev'd Chris Epperson at clepperson@allsaintsatlanta.org. Applicants send resumes: All Saints' Episcopal Church, Attn: The Rev'd Chris Epperson, 634 West Peachtree Street, NW, Atlanta, GA 30308.

FULL-TIME RECTOR: Are you called to ministry in a coastal community in north Florida? If so, St. Paul's by the Sea, Jacksonville Beach, may be right for you. We are seeking an experienced rector, inspirational preacher, pastor, unifier, strong leader, and someone who will promote the growth of youth and young adult programs. Services and music are traditional. The church has a school (Pre-K-6) and a foundation. We have an active outreach program with numerous volunteer ministries and are a program-sized parish. Send resume and CDO profile to: The Rev. Canon Kurt Dunkle, Diocese of Florida, 325 Market Street, Jacksonville, FL 32202-2796. E-mail address: kdunkle@dioceseff.org and a duplicate to: The Rev. Lila Byrd Brown, 4401 Lakeside Drive #704, Jacksonville, FL, 32210. E-mail address: SaintByrd@aol.com. Applications must be received by September 15, 2005.

FULL-TIME RECTOR: *All Saints' Episcopal Church, Omaha, NE.* Fiscally-sound corporate-sized parish focused on pastoral care, education, church growth, and community outreach seeks a liturgically-strong rector with proven administrative skills. We are a vibrant community with thriving youth and adult education programs, an outstanding music program, and an active lay ministry. For consideration, please send resume and letter of interest to: Search Committee; All Saints' Episcopal Church; 9302 Blondo St., Omaha, NE 68134. We are accepting applications through August 15. For parish information, please visit: www.AllSaintsOmaha.com.

POSITIONS OFFERED

FULL-TIME ORGANIST/CHOIRMASTER: *Christ Church Cathedral, New Orleans, LA*, requires an organist/choir director beginning January 1, 2006 to continue the long history of musical excellence at the cathedral. To learn more about the cathedral and the details of this position, visit us at www.ccnola.org. A resume and three references should be sent to Organist/Choir Director Search Committee, Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, LA 70115 no later than September 30, 2005.

CANON TO ORDINARY or ARCHDEACON: Diocese of Easton in eastern Maryland. This position is open to any Episcopalian man or woman who is lay, deacon, or priest. Call will be made not later than October 1 with ministry to begin December 4, 2005. For complete details and application form visit www.dioceseofeaston.org.

FULL-TIME RECTOR: St. Michael & All Angels, Columbia, SC. Seeking a rector with strong administrative skills to lead growth in membership and stewardship; to promote and guide our spiritual growth and strengthen parish unity through effective preaching, pastoral care and implementation of a life-long Christian formation program. St. Michael's has 300+ communicants, a respected C.D.C., a deeply committed congregation and a tradition of service in a vibrant community. Salary/benefits commensurate with experience.

Send resume and CDO profile to The Rev. Canon Mark Clevenger, Diocese of Upper South Carolina, 1115 Marion Street, Columbia, SC 29201 with a copy to St. Michael & All Angels Search Committee, 6408 Bridgewood Road, Columbia, SC 29206. Visit www.stmichealepiscopal.org for more information.

WANTED ALIVE IN NORTH DAKOTA: Full-time priest to serve 3/4 as Ministry Developer for historic Grace Church, Jamestown, and 1/4 as Canon Missioner for Southeast Region. Must be committed to ministry of the baptized with skills in teaching and training. For position description and submission of CDO profile and resume contact Bishop of North Dakota, 3600 25th Street South, Fargo, ND 58104 or E-mail: nodakcdo@aol.com.

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Summer CHURCH DIRECTORY

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

PASADENA, CA

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

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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

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

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www.christchurchde.org (for directions) (302) 655-3379
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Sun H Eu 8 (I) & 10(I), Wed 9, Thurs H Eu 6:30

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15801 U.S. Hwy. 19 www.stmartinshudsonfl.org
E-mail: stmartins123@aol.com
The Rev. Dr. William Dopp
Sun. Masses 8 & 10:30, Wed. H Eu w/ Heal 6

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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, asst.
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.

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ST. MARK'S (808) 732-2333
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Sun Masses 7, 9 (Sung); MWF 8

KIHEI, MAUI, HI

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The Rev. Morley Frech, Jr., r
Sun H Eu 9

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ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org (312) 642-3638
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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 (313) 962-7358
Website: www.stjohnsdetroit.org
The Rev'd. Steven J. Kelly, SSC, r
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Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F 5 EP

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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

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225 Sassafras St., 08332
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

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www.gracechurchnewark.org
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The Rev. Canon Thomas W. Gray, r
Sun H Eu 8:30 (I), & 10:30 (II), Wed H Unction 10

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ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
Email: standrewschurch@cablene.net
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Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

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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

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Handicapped Accessible

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lage) (828) 274-2681
3 Angle St.
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

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

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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)

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CHURCH OF THE GOOD SHEPHERD
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The Rev. James Fraser Lyon IV, r
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Mass 12:05

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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

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

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
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Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

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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

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230 Market St. Website: www.trinitychurch.net
The Rev. Dorothy Lee
Sun: H Eu 10, EP 5:30 Wed. H Eu 8

LUTHERAN

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The Rev. William R. Hampton, STS
Sun Eu 10

LUMBERTON, NC

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September 11, 2005

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