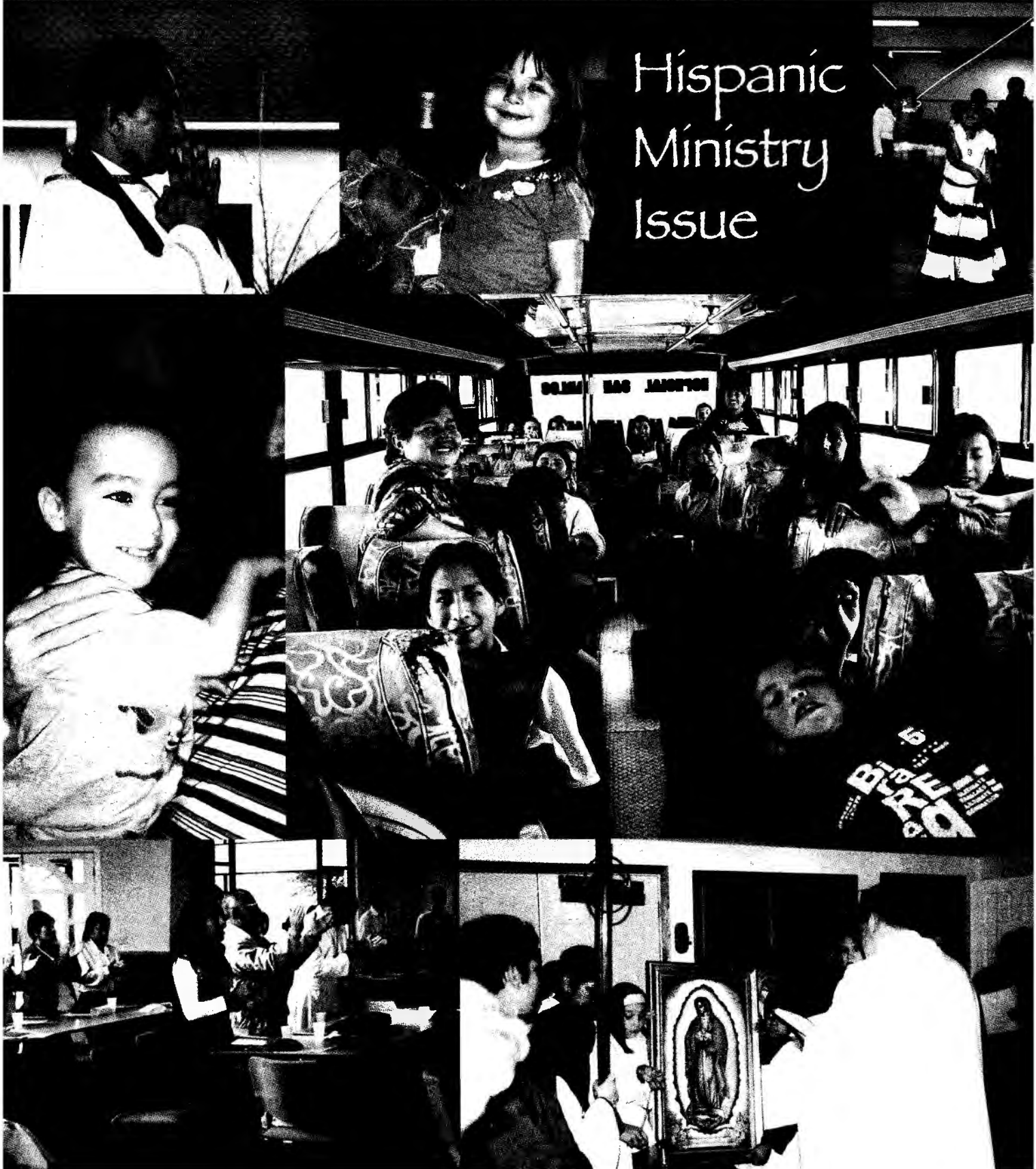


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JULY 31, 2005 ♦ \$2.50

Hispanic
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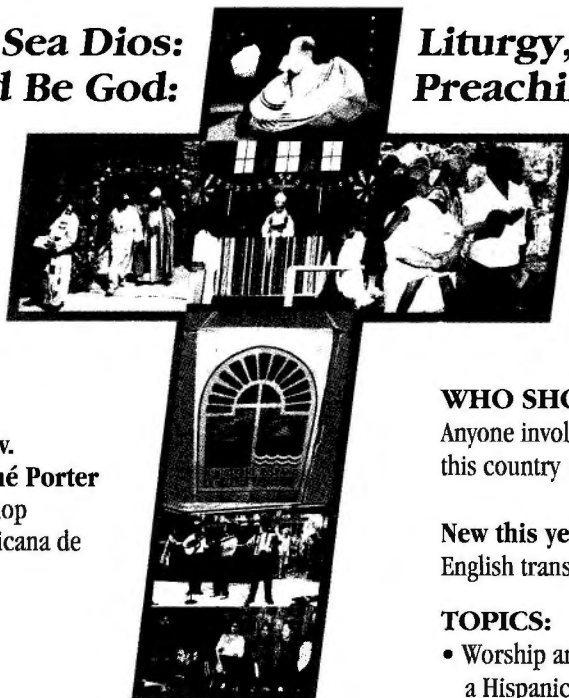
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Volume 231

Number 5

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



On the Cover

Youth and lay leaders aboard a bus on the way home from a LAST (Latin America Staff Team) training event in Quito, Ecuador, conducted by the Ethnic Congregational Development team of the Hispanic Ministry Office of the Episcopal Church.

Other photos on the cover (clockwise from bottom right): St. Michael's/San Miguel Church, Newburg, Ore. (see p.13); prayer and praise at a Hispanic Ministry office training event; child at clinic in Nogales, Ariz. (see p. 12); the Rev. Tony Rojas of the Episcopal Farmworker Ministry (see p. 10); another child at the Nogales clinic; Epiphany celebration at Christ Church Cathedral, Springfield, Mass.

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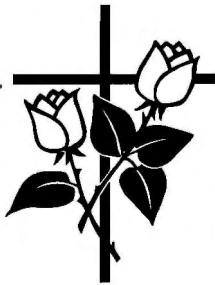


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SUNDAY'S READINGS

Different Ways of Being Needy

'He took pity on them' (Matt. 14:14)

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 145:8-9, 15-22; Rom. 9:1-5; Matt. 14:13-21

The lesson from Nehemiah teaches that God, described as gracious and compassionate, provides for the basic needs of a people who are nevertheless arrogant, obstinate, and who commit "monstrous impieties" (Nehemiah 9:18). Nehemiah writes that God "did not abandon them in the desert" (9:19). Though this is certainly a true statement, God also undeniably punished the rebellious generation. Ultimately, however, later generations — for example, the one in which Nehemiah lived — saw God's action as merciful and providential.

The psalm for today is about the same event — God providing for the needs of the people of God in the desert in the time of Moses. He guides them by day and by night, brings water from the rock in the time of thirst, and rains down the bread of heaven in the time of hunger. Yet, all the while, the people tested God and demanded food for their craving (Psalm 78:18); they went on "sinning" and "rebellious" (78:17). The psalm, as on most Sundays, is appointed in both a long and a short version. Customarily the long version is used when the Sunday service is Morning Prayer, and in the Eucharist the short version is used after the Old Testament lesson. Regrettably, in the short version,

verses 21-22 are left out. These verses reveal that God was "full of wrath" and his anger "mounted against Israel" (78:21). Though he provided for them, the people still came under judgment.

The account of the miraculous feeding of the 5,000 shows Jesus meeting the needs of the people who had pursued him into the wilderness. When he sees them he takes pity on them and heals their sick. He feeds the people with miraculously multiplied loaves and fish. Rarely pointed out in commentaries on this event is that Jesus was in the wilderness in the first place because he desired to be alone with his disciples — that is, he didn't want to be with a crowd. He had just received word that John the Baptist, his kinsman and forerunner, had been put to death. Jesus wanted to remove himself from the demands of the crowds, presumably in order to mourn with his disciples. As in the other lessons, the people's desires took little or no account of anything beyond what they themselves wanted.

Nevertheless, this lesson stands out from the others appointed for today. The crowd of thousands is neither rebellious nor obstinate. Though their needs are just as basic and central, they are humble and worthy of the pity Jesus feels for them.

Look It Up

How does the epistle for today match the other lessons? Though it is triumphant and exultant, it does share some elements with its companion readings.

Think About It

What are the differences between needing and wanting, begging and demanding? With what attitude are we to ask God for something?

Next Sunday

The 12th Sunday After Pentecost (Proper 14A), Aug. 7, 2005

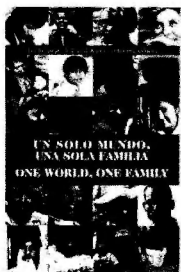
BCP: Jonah 2:1-9; Psalm 29; Rom. 9:1-5; Matt. 14:22-33

RCL: Gen. 37:1-4, 12-28 or 1 Kings 19:9-18; Psalm 105:1-6, 16-22, 45b or Psalm 85:8-13; Rom. 10:5-15; Matt. 14:22-33

Un Solo Mundo, Una Solo Familia: One World, One Family

Linda A. Unger and David R. Aquije, editors.
Orbis Books (maryknoll.org). Pp. 145. \$10.
ISBN 1-57075-598-1.

"Cualquiera puede soñar para su vida, familia y época. Los fundadores de Maryknoll soñaron para una denegración y una Iglesia, para sus tiempos y para el porvenir. Su sueño, siempre nuevo, sigue brotando en nuevas despedidas hacia tierras lejanas para llevar la Buena Nueva a los pobres."



Since Maryknoll was founded in 1911, the brothers, sisters, and lay members have gone throughout the world as missionaries, to "translate the gospel of love" into help for the poor, the sick, the dispossessed. Orbis Books, Maryknoll's publishing arm, has gathered a selection of photos and meditations from its bilingual monthly magazine *Revista Maryknoll*. The powerful photos are from around the world — Latin America in particular, but also Bangladesh, Rwanda, Pakistan, Vietnam. The accompanying meditations speak to our time and all time:

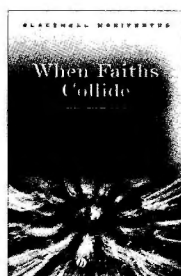
"A pesar de muchas frustraciones y terror...Dios está muy presente en su aparente ausencia. *In spite of terror and many frustrations...God is present in his apparent absence.*"

Patricia Nakamura

When Faiths Collide

By Martin E. Marty. Blackwell. Pp. 193.
\$54.95, \$16.95 paper. ISBN 1-4051-1223-9.

Martin Marty, professor emeritus at the University of Chicago, has undoubtedly written more good books than anyone else in the field of religious studies. The author of more than 50 works, he has covered fields ranging from a study of American atheism to a three-volume history of modern American religion. This latest study is particularly timely in the wake of Sept. 11, 2001, as it deals with the global issue of religious "otherness,"



the newly arrived "strangers" whose theology and folkways appear to threaten the predominant culture.

Resulting tensions appear to exist everywhere. In India, the conflict is between Hindu and Muslim; in Nigeria between Christian and Muslim. The collisions between Israelis and Palestinians in the Middle East, protestants and Roman Catholics in Northern Ireland, and Orthodox Christians and Muslims in the former Yugoslavia are familiar to even the most casual viewer of TV news. Though Americans have long felt "it can't happen here," the liberalization of immigration laws in 1965 enabled waves of Asians, Africans, and Latin Americans to settle in unexpected numbers in the United States. Though much of this emigration has produced predictable tension, it was the event of 9/11 that has caused Muslims in particular to become the object of hostility. Suddenly Islam is perceived as a Satanic faith and the local restaurateur or professor a covert backer of al-Qaida terrorism. Religion may not even be at the root of all such hostility, for there can be deep-seated ethnic, territorial, and ideological issues. There is no question, however, that matters of faith exacerbate pre-existing animosities.

Drawing upon the work of German sociologist Georg Simmel, whose major works appeared early in the 20th century, Marty does much with the concept of "the stranger," the one who appears unexpectedly to impinge upon the "host culture." This person manifests a distinctive "absence of commonness" with that ruling culture and often occupies geographical space formerly dominated by the host.

The ensuing friction can be so deep-rooted that both the newcomer and the commanding group see their very survival at stake.

This volume could not be more relevant. It deserves a wide readership.

Justus D. Doenecke
Sarasota, Fla.

A Path for All Seasons



Rev. Jerome F. Politzer leads you on a life-affirming journey in his new book *A Light Unto My Paths*, published by Episcopalians for Traditional Faith (ETF). Make this resource a companion in your spiritual growth and a treasured classic in your home.

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

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EPISCOPALIANS FOR TRADITIONAL FAITH
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Within the Episcopal Church

Connecticut Bishop Inhibits One of Six Priests

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, inhibited one of the "Connecticut Six," the Rev. Mark H. Hansen, rector of St. John's Church, Bristol, on July 13. A spokesperson for the Diocese of Connecticut, Karin Hamilton, told *THE LIVING CHURCH* Fr. Hansen had been inhibited for six months, effective July 13, and that a priest-in-charge, the Rev. Susan McCone, had been installed at St. John's by Bishop Smith.

Leading an entourage from the diocesan office, Bishop Smith presented the notice to St. John's that morning. TLC was unable to reach Fr. Hansen before going to press, and visitors to the parish website were being automatically redirected to the Diocese of Connecticut website where Ms. Hamilton told TLC the diocese would shortly publish a statement. Asked about the ecclesial status of the other members of the "Connecticut Six," she said that Fr. Hansen was the only priest expected to be inhibited that day.

Fr. Hansen, along with the five other rectors, the Rev. Donald L. Helmandollar, Trinity, Bristol; the Rev. Christopher P. Leighton, St. Paul's, Darien; the Rev. Gilbert V. Wilkes, Christ and the Epiphany, East Haven; the Rev. Ronald S. Gauss, Bishop Seabury Church, Groton; and the Rev. Allyn B. Benedict of Christ Church, Watertown, together requested alternative episcopal oversight for their parishes shortly after the 2003 General Convention.

In six identical letters dated March 29, Bishop Smith told the group that the standing committee had determined they had "abandoned the communion of this Church." The letter gave them until April 15 to recant and conform [TLC, April 24].

The threat by Bishop Smith to inhibit and depose without trial active parochial clergy who had not threatened to leave the Church, through a canonical procedure intended for clergy who had been received by the Roman Catholic Church, elicited wide-

spread protest. Six retired bishops castigated Bishop Smith on April 11 saying his actions amounted to an "unconscionable ecclesiastical tyranny" [TLC, May 1] and three days later 17 active members of the House of Bishops asked Bishop Smith to reconsider. The "threat of inhibition and deposition of the clergy," which arose only after the six had made known "intent to appeal to the panel of reference," they wrote, was unjust [TLC, May 8].

A closed-door, town-hall style meeting for diocesan clergy April 21 at Christ Church Cathedral in Hartford revealed a clericus divided over the propriety of threatening to depose the six [TLC, May 15].

In an interview with TLC in May [TLC, June 5], Archbishop Peter Carnley, retired Primate of Australia and chairman of the panel, said the group was not an ecclesiastical court and could only offer suggestions, not render verdicts.



Dave Kasamatsu photo

Frank Baker, Chargé d'Affair of the British Embassy, reads a lesson at an interfaith service of remembrance for the victims of the London terror attacks held July 10 at Washington National Cathedral.

Time to Choose, Southwest Florida Bishop Says

The time is drawing closer when members of the Episcopal Church and the Anglican Church of Canada must decide if they wish to live in mutual submission with the other member churches of the Anglican Communion, according to the Bishop of Southwest Florida, who encouraged diocesan clergy and congregations to support the Windsor Report process in a reflection published on the diocesan website.

"To live into the vision of Communion expressed by the Windsor Report requires that we adopt a spirit of humility – accepting limitations on provincial autonomy in order to live into new possibilities in mission and ministry," the Rt. Rev. John B. Lipscomb wrote. Far from being a revolutionary departure from traditional Anglican patterns of organization, the Windsor Report is another step toward giving form to "Anglicanism as a distinct part of the One, Holy,

Catholic and Apostolic Church," he said.

Bishop Lipscomb acknowledged that after "prayerful consideration" at least some Episcopalians will "conclude that they must be faithful to the decisions of the General Convention 2003," decisions, which have strained and in some cases broken the bonds of affection within the Communion, according to Bishop Lipscomb.

"There will be others who will choose to accept the recommendations of the Windsor Report and remain in communion with the Archbishop of Canterbury and the other Anglican provinces," Bishop Lipscomb said. "Those who choose to remain must fully embrace the radical claims of interdependence within a global community. Such individuals, congregations, and dioceses have a rightful and constitutional claim to be the Episcopal Church in the United States."

P.B., Others Decry London Bombings

Writing from Yerevan, the capital of the former Soviet Republic of Armenia, Presiding Bishop Frank T. Griswold condemned the London terror bombings which rocked that city's mass transit system on July 7. A previously unknown group calling itself the Secret Organization of al-Qaeda in Europe claimed responsibility for the attacks which killed more than 50 people and wounded perhaps 1,000 others.

"To win the 'war on terrorism' we" must first address its root causes and bring peace to the Middle East, Bishop Griswold said on July 8 while on a visit to the Armenian Apostolic Church. "The Abrahamic faiths are called to be the servants of God's peace which embraces all people and alone can overcome the fears and hatreds that divide us and prevent us from regarding one another as God's beloved children."

The Presiding Bishop's call joins a chorus of voices from around the Anglican Communion. Speaking while on an interfaith visit to West Yorkshire, the Archbishop of Canterbury also condemned the attacks, saying the United Kingdom would not allow the bombings to divide Christians and Muslims.

"We in the faith communities will have to continue to stand and work together for the well being of our nation and for our shared understanding of the life that God calls us to," said the Most Rev. Rowan Williams. "I hope that we shall all keep that vision alive at this deeply sad and testing time."

Archbishop Williams is well acquainted with the carnage and anger caused by terror attacks. On Sept. 11, 2001, he was in lower Manhattan at Trinity Church Wall Street, just a few blocks away from the World Trade Center.

Writing from the meeting of the General Synod of the Church of the Province of Southern Africa meeting in Pinetown, Natal, Archbishop Njongonkulu Ndungane said he was "shocked" by the violence. "There is no excuse for these brutal attacks on civilians and they must be condemned in



ACNS photo

Later on the same day of the London terror attacks, UN Secretary General Kofi Annan addressed more than 2,500 people at St. Paul's Cathedral in London, which was decorated to publicize the July 7 forum, which included presentations by the Rt. Rev. Richard Chartres, Bishop of London, and the Rt. Hon. Gordon Brown, Chancellor of the Exchequer.

the strongest possible way," he said.

The Primate of Central America, the Most Rev. Martin Barahona, Bishop of El Salvador, added his prayers "in solidarity" with those of the British people, noting, "We are aware that there is no justice with the poverty in this world, but this is not the way to solve it."

"As a Church we do not agree with any way or demonstration of terrorism, no matter its nature and we reject the use of terror for political or other kinds of purposes," he wrote in a prepared statement.

The Rt. Rev. Mark Sisk, Bishop of New York, asked the clergy and congregations of his diocese to remember the people of London in their prayers on Sunday, July 10. Writing to the Archbishop of Canterbury, Bishop Sisk said, "The horror of the attacks which London has suffered is all too familiar, but it is also the experience of this horror which bonds us as a people and as individuals."

Two Bishops Oppose Divestment Practice

The bishops of Northern Indiana and Rhode Island are calling on Episcopalians to reject proposals for selective divestment of companies that do business with Israel. Executive Council — the legislative body that oversees the Episcopal Church Center budget and implementation of General Convention resolutions when it is not in session — is scheduled to consider the matter when it meets again in October.

The Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, and the Rt. Rev. GERALYN WOLF, Bishop of Rhode Island, have sponsored a petition "to reject all proposals which seek to remove church investments from companies that do business with, or in, the State of Israel." The bishops, both of whom were raised in Jewish homes, are specifically encouraging laity to become involved.

"Any action that we take as a Church must be based on a realistic understanding of the situation and hold both parties accountable," Bishop Wolf said. "Unless the Arab world and Palestinians in particular are willing to acknowledge Israel's right to exist I don't see how you can have the foundation for a lasting peace."

Last month at its session in Nottingham, England, the Anglican Consultative Council (ACC) adopted 55 resolutions, including No. 36, which encouraged "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 also recommended that other provinces develop "investment strategies that support the infrastructure of a future Palestinian State" and review their existing investments in a manner similar to the one being

(Continued on next page)

Deacons Urged to Use Power Wisely

In a keynote address on the opening night of the biennial conference of the North American Association for the Diaconate (NAAD), the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, challenged about 145 deacons to use their votes in church councils to do more than look out for their own interests. The conference met June 9-12 in Atlanta.

"I'm a straight, white, Southern male, which at this point in our history is the very definition of power," Bishop Alexander said. "It's the very definition of privilege." The bishop described his calling as a Christian and as a bishop to give away as much of his power as he can.

Bishop Alexander repeatedly stressed a message that he learned

early in his time as a priest: The ministry is God's rather than the minister's. The bishop said he is concerned about the diaconate becoming "institutionalized," especially as deacons have gained the right to vote in many diocesan conventions. He did not recommend that deacons forgo their right to vote. He did ask, however, that their votes reflect more than a concern for the status of deacons.

Bishop Alexander also challenged the deacons (whom he addressed several times as "holy deacons") to claim their weakness. "Our strength is made perfect in weakness, as scripture reminds us," he said.

The Rev. Charles Perrin, a deacon from the Diocese of Long Island, expressed his appreciation for Bishop Alexander's challenging words.

"I don't really care about voting," he said. "Most of the things I vote for don't get passed anyway. But I will fight to the death to keep my voice [at diocesan convention]. I think the most important thing we have as deacons is our voices."

Several other deacons said they were troubled by Bishop Alexander's message, especially because they thought he was asking them to forsake the power necessary to fulfill their

callings. The Rev. Susan Watson Epting, NAAD's executive director, felt that the diaconate would become institutionalized only if deacons misused their power by not casting votes on behalf of the poor.

"We might do well to call the Church to put aside the legislative process, the endless cycle of resolutions for or against, and to sit down and talk with one another," Deacon Epting said.

In a homily delivered at the close of the conference, the Rt. Rev. Jim Kelsey, Bishop of Northern Michigan, said the rest of the Church needs to hear the voices of deacons. They must not be excluded from the councils of the church, he said.

"I'm urging you who are deacons to step forward and claim your power," he said. "Or, let me rephrase that. For the sake of your souls, I entreat you to eschew personal power in the sense of control and manipulation of others and seeking after personal prestige and possessions and privilege. But, for the sake of the Church, and for our mission, I entreat you, I beg you, to step up and claim your power and authority as deacons in the Church and for the world."

Douglas Leblanc



The Most Rev. **Phillip J. Aspinall** was elected to a two-year term as Primate of Australia July 9, during a General Synod session at St. Andrew's Cathedral in Sydney. He received a large majority of votes from clergy and laity, but was backed by only 11 of the 20 bishops in a secret ballot. He defeated two more experienced candidates: Archbishop Roger Herft of Perth and Archbishop Peter Jensen of Sydney. After his installation, Archbishop Aspinall, 45, will be one of the youngest leaders among the 38 provinces of the Anglican Communion.

Two Bishops Oppose Divestment Practice

(Continued from previous page)

contemplated by the Episcopal Church.

"Divestment singles out Israel as the 'culprit' and lacks an Anglican sense of nuance," said Bishop Little. "Divestment picks one side in the conflict and fails to take into account the complexities of the Middle East. It is startling to me that we single out Israel and ignore grievous human rights abuses elsewhere. Selectively singling out nations for punishment does not become us as Christians."

Divestment will also remove the Episcopal Church as an intermediary in the peace process, according to Bishop Little.

"Adopting a strategy of divestment will take us out of the circle of those who could claim to be peacemakers," he said. "If we are seen to be advocates for one side, our ability to be ministers of reconciliation will be fatally compromised."

The petition is available online at www.judeo-christianalliance.org/EpiscopalPetition.htm

England's Synod Opens Path for Women Bishops

The General Synod of the Church of England has removed the last legal obstacles blocking female priests from admission to the episcopate.

Meeting in York, synod passed an amended motion after four hours of debate that said the process leading to the "ordination of women to the episcopate should now be set in train." The resolution also promises a review of safeguards for those opposed on theological grounds. The resolution passed comfortably in all three houses.

Women have been ordained priests in the Church of England since 1994, and comprise almost half of those training for the ordained ministry.

Some safeguards for those opposed to female bishops carried after debate by 233 to 216. The archdeacon of Berkshire's amendment asked the House of Bishops' working group to "give specific attention to the issues of canonical obedience and the universal validity of orders throughout the Church of England as it would affect clergy and laity who cannot accept the ordination of women to the episcopate on theological grounds."

Assuming swift and friendly action by future General Synods and approval by Parliament, the first female bishop could be consecrated within five to six years.

While the motion passed synod by a strong margin, significant opposition to female bishops exists within the Church of England. On July 1, seven diocesan bishops (including the Bishop of Durham, N.T. Wright) joined by 10 suffragans endorsed a letter printed in *The Church of England Newspaper* calling for a delay in permitting women to become bishops. (Only a few suffragan bishops have a vote in General Synod, and two of the seven diocesans that endorsed the letter were reportedly absent from the vote.)

Nassau Summit Concludes

A group of self-described "biblically orthodox Anglicans" from the Americas and Caribbean met July 6-8 in Nassau, Bahamas. The summit was chaired by Archbishop Drexel Gomez, Primate of the West Indies, and Presiding Bishop Gregory Venables, Primate of the Southern Cone (Argentina). The list of participants from the Episcopal Church, according to a press release, included representatives from the Anglican Communion Network, the American Anglican Council, Anglicans United, Ekkllesia and Forward in Faith North America (FIFNA).

The Nassau meeting became news last month after an advocacy group, Progressive Episcopalians of Pittsburgh (PEP) and *The Guardian*, a British daily newspaper, published an anonymous draft document detailing plans to set up an alternative Anglican Communion that was purportedly discussed at a meeting in Lagos, Nigeria, last January.

Archbishop Gomez, who was quoted in the *Guardian*, told THE LIVING CHURCH the anonymous report was rubbish and that the meeting in Nassau was about mission, not secession.

"Had my complete conversation

been published in a previous report it would have been clear that I have no knowledge of anything related to the initiative described in the document about an 'Anglican Global Initiative,'" Archbishop Gomez said. "It is simply a fantasy to try to link our Nassau meeting with any such nonsense. At our gathering we spoke of collaboration with the Archbishop of Canterbury. As a primate I am committed to that. It only makes sense for those in this hemisphere who remain committed to the Anglican Communion to collaborate for mission and ministry."

According to an article in the June issue of *Forward Now*, the official publication of FIFNA, the purpose of the meeting was to set up an organization similar to the Council of Anglican Provinces in Africa (CAPA) for the Western Hemisphere.

"The Nassau meeting was about people in the Americas and Caribbean collaborating for mission," Archbishop Venables told TLC. "One of the most exciting facets of the discussion involved translation of theological resources into Spanish. As far as the Communion goes, we want to cooperate with it, not separate from it."



ACNS/Rosenthal

The Bishop of Jerusalem, the Rt. Rev. Riah Hanna Abu El-Assal, installs Stephen Need as the new dean of St. George's College, Jerusalem, on July 3, during the main Eucharist in St. George's Cathedral. The bishop is assisted by his chaplain, the Rev. Paul Lillie. The installation came at the time of the annual foundation meeting attended by, among others, Bishop Robin Smith (UK), Bishop Allan Bartlett (USA), and Bishop John Bayton (Australia).



Lucio, one of the farm workers, cools off in the ocean for the first time.

When Ministry is a Day at the Beach

By Vicki Bozzola Jones

The ocean takes on a special grandeur when seen through the eyes of 30-plus-year-old men experiencing it for the first time — and tasted with those who didn't know it would be salty. Playing at the beach becomes newly significant when shared with 18 men who do arduous labor from 7 a.m. to 7 p.m. six days a week and whose fondest wish is to go to *la playa*.

Fourteen members of St. Christopher's Church, Garner, N.C., had such an opportunity on Sunday, July 13, 2003, as part of their participation in the Sister Communities project in conjunction with the Episcopal Farmworker Ministry (EFM) in Newton Grove. This program began in 2002 as a way of involving people in the struggle for farmworker justice by developing personal relationships with farmworkers.

St. Christopher's has been active in the EFM since its inception. Both the vicar, the Rev. W. Worth Jennings, and his wife, Gaynell, have been members of the board of directors, and the parish actively supports the ministry with Lenten and Christmas projects, as well as other offerings throughout the year.

The Sister Communities program sounded different from the start. The church's involvement began on a steamy Carolina morning when the Rev. Tony Rojas, EFM's sacramental minister, took several parishioners in his van on a tour of farmworker camps—

from the best to the worst. We saw one camp with modern cinderblock buildings, clean cots in every bright bedroom, and women cooking food in the spacious kitchen. We saw many more camps with filthy mattresses on the floor, two to a dark room, bathrooms where we wouldn't let the children relieve themselves, fat flies buzzing on greasy kitchen tables — squalor unrelieved except by a vase of bright silk flowers in one of those bleak kitchens.

Gnats whined incessantly in our ears, a fine layer of dust coated our exposed skin, rivulets of sweat coursed down our necks, and we complained about how miserable we were. Then suddenly we stopped complaining. We realized that we were spending 30 miserable minutes tromping through the homes of men who had to spend the hottest months of the year living here — eating, bathing, sleeping, dreaming, laughing, and maybe crying here. We returned with Fr. Tony to El Centro Episcopal, where EFM director Ellen Phelps gave us a brief presentation on farmworker issues. One fact planted itself firmly in all our minds: When asked what was the biggest problem they faced while working in the United States, migrant farmworkers didn't choose low pay or harsh living conditions or ethnic discrimination. It was loneliness.

It took little prodding to get us interested in signing on to the Sister Communities program.

The first visits were tentative on both sides. Mem-

We can't stop the rain, and we can't moderate the steamy heat of North Carolina in the summer. What we can do, though, is to share God's love.

bers of St. Christopher's aged 4 to 84 made the trips to the camp. We shared food and games. We took maps and found out where the men live in Mexico. We played games of baseball and *loteria* (a Mexican game similar to bingo), and we took musical instruments and sang together. The year's culmination was a visit from all the men to St. Christopher's for Holy Eucharist, followed by lunch and a trip to the local Wal-Mart.

We were eager to begin our relationship again the next spring — so eager, in fact, that 15 of our members signed up for a beginner/refresher conversational Spanish class held on the Sundays in March. We returned to the camp when the weather was still cold, and there were only eight men at the camp. The day before Palm Sunday we presented them with early Easter baskets filled with underwear and socks, beans and rice, mixed toiletries, and a telephone card for each one. Each man also received sheets, blankets, and pillows for his bed. The camp later swelled to 31 men, and St. Christopher's was able to provide bedding for each of them, along with a few televisions, radios, and other items to make their lives a little more tolerable.

Camp visits included picnics with chicken, ham, and hot dogs. On one occasion the church group and the farmworkers each made posters with photographs of themselves so they could learn each other's names. The plan for the men to visit St. Christopher's on the Day of Pentecost had to be postponed when Fr. Worth had quadruple bypass surgery, but each man in the camp wrote him a get-well card, translated into English by one of the EFM summer interns.

As time passed, the tentative mingling and the clear-cut groups of "we" and "they" slowly faded. Then one day, suddenly, it had disappeared—probably because we forgot to take ketchup and mustard for the hot dogs and a knife for the watermelon. The men provided what was needed and even gave us cucumbers to take home. Who knows why? Suddenly the barriers were gone, we were a big family, we seemed to speak the same language, and when we asked what they wanted to do the next time, they made it clear that they wanted one thing—to go to the beach.

And so we did. A group of women from the church spent Saturday making 50 lunch bags, 30 pounds of oven-fried chicken, 25 pounds of potato salad, and 15 pounds of three-bean salad. After church on Sunday those driving loaded their cars and drove to the camp to pick up the men.

The weather forecast didn't look good — and for once, the forecast was right. The rain started about the time the caravan left Newton Grove. At one point it rained so hard that everyone pulled off the

road. Then the hail started. But as soon as the first car reached New Hanover County, the rain stopped. It was a perfect day at the beach — overcast, breezy, and not too hot.

Because of his recent heart surgery, our vicar was unable to accompany us to the beach, but he had preached about our trip before we left. He took as his text Matthew 25:40, when Jesus says, "Just as you did it to one of the least of these who are members of my family, you did it to me."

The day concluded with a picnic at Fort Fisher before the long drive back — and the weather forecaster's second chance to prove a point. The rain started about the time the caravan pulled out for



Members of St. Christopher's and men from the worker camp spend a day at the North Carolina coast.

home, and Interstate 40 was closed in Duplin County because of as much as three feet of water in spots. However, for us, the weather was simply another sign of God's blessings because it had still been a perfect day at the beach.

The Sister Communities program has taught the people of St. Christopher's and the men of our sister camp that every day spent together is a perfect day. We can't do much about the mattresses except cover them with clean sheets and blankets. We can't do much about the kitchen except bring some pots and pans and every now and then leave behind some leftovers. We can provide locks for flimsy doors, long-sleeved shirts to protect against ubiquitous pesticides. We can't stop the rain, and we can't moderate the steamy heat of North Carolina in the summer. What we can do, though, is to share God's love — to laugh, to play, to eat together, to sing together, maybe to share a few words in each other's language — and to know that we are richer because we are a group of brothers and sisters in Christ Jesus. We can live life abundantly, and share whatever abundance we have humbly and with gratitude because we know that enough is a feast. □

Vicki Bozzola Jones is a member of St. Christopher's Church, Garner, N.C.



Hispanic Ministry Thrives

By Patricia Nakamura

Hispanic ministry in the Episcopal Church may speak a common language, or two, but it wears many faces, grows from many roots, and has as many different goals and opinions as any other group gathering for Sunday Eucharist. It exists all around the dioceses, not just in places one might expect to find immigrants from Spanish-speaking countries. What follows is a sampling:

At Grace Church Woodlawn, in Birmingham, Ala., "Spanish people simply walked in, looking for a church. The rector knew a little Spanish; the ministry took off!" That's how the Rev. Canon Bill King, deployment officer for the **Diocese of Alabama**, describes the beginning of Iglesia de la Gracia. Later, the Rev. Hernan Afanador-Kafury was called as Hispanic missionary, and De la Gracia moved to St. Michael's, Birmingham, where bilingual signs locate his office and that of St. Michael's rector, the Rev. Grady Barbour, the nursery, and the kitchen.

De la Gracia has its Eucharist on Sat-

urday evenings. The services, and the bulletin and the announcements, are in Spanish; the congregation uses the Spanish prayer book.

Fr. Afanador was ordained a Roman Catholic priest 23 years ago in Colombia. He came to Orlando, Fla., to work in Hispanic ministry, and in 2000 began the process of becoming a priest in the Episcopal Church. "Most Hispanics are coming from the (Roman) Catholic Church," he said, "looking for the sacraments."

The Hispanic community in Birmingham, Fr. Afanador said, is mainly Mexican and Guatemalan. Often the church attracts the poorest, not well educated in the faith. Mexicans, he feels, may be slow to respond or to join in the life of the community, partly because of a history of exploitation. They may work in construction, cleaning, in restaurants washing dishes — "no-benefit jobs." Often members are only free Saturday or Sunday evenings; thus many Hispanic congregations hold services then.

"No one can begin Hispanic ministry without good relationships with the

Mexican and Guatemalan people," he said. "You have to understand the culture. Bishops may want fast results, but it's not 1-2-3. You have to establish friendships, help them in many ways."

The two congregations are mostly separate, with two different vestries which meet together occasionally to discuss any problems. Some combined services occur during Holy Week.

Meanwhile, the Latino community at Grace Church continues to grow. Services are bilingual. Lessons are read or printed in Spanish and English; responses and prayers are in whichever language is comfortable. Anglos find themselves learning a bit of Spanish from this arrangement, and vice versa.

The Diocese of Alabama sends Anglo clergy to parishes in Central and South America for month-long Spanish immersion programs, to help them understand not only the language but also the culture. And among the Department of Mission and Outreach grants for 2005 are those to Christ the Redeemer, Montgomery, "to assist in building Hispanic ministry," and to

Opposite page: A child at the Crippled Children's Clinic at St. Andrew's Church, Nogales, Ariz.; a service of baptism at Christ Church Cathedral, Springfield, Mass.

Holy Spirit, Alabaster, to extend English as a Second Language (ESL) classes.

At first, Faye Smith, office manager at St. Paul's, Healdsburg, in the **Diocese of Northern California**, said she didn't know a lot about the parish's Hispanic ministry. But as she talked, she described a thriving ministry in Sonoma County. St. Paul's De San Pablo's has had weekly Spanish services for "maybe 20 years, on Saturday evenings, with 20-35 attending." Most of these, she said, are Mexican immigrants, "and some bilingual Anglos." The rector, the Rev. Canon Marvin Bowers, went to Mexico for his own immersion program. The parish "has its own immersion class on Saturday mornings, with Spanish speakers reading lessons in English, and English speakers reading in Spanish, to practice their language skills." A few new families arrive each year, joining relatives already in the area. "Here," she said, "and in next-door Napa County, you almost have to have Spanish to survive. And people from here go to Mexico like people back east go to Florida." Perhaps 1/3 of the population of Healdsburg is Spanish-speaking, with bilingual stores and banks, and "both-way" programs in the schools.

St. Paul's/San Pablo's has four bilingual services yearly, for which they have created their own prayer book: Christmas Eve, Maundy Thursday, Easter, and the day of the picnic. "And social events — Spanish meals for Cinco de Maya." Hispanic or Anglo, Episcopalian love to eat!

"One day I was fixing my classroom bulletin boards; the next day I was in seminary!" It seemed just that sudden to the Rev. Josefa Rodriguez Rose. "Josie" said, "The calling must have been there a long time." She is the priest, her husband, Roland, the deacon at Santa Maria Virgen, Midland, in the **Diocese of Northwest Texas**.

"In seminary, I dreamed of multicultural ministry — I am Hispanic. Santa Maria is a little congregation, begun five years ago. I was placed in a larger parish, with 1/4 time in mission and outreach. In February I decided to resign

and go to Santa Maria as its full-time vicar. Let it grow on its own time. We need five families to become a mission. Maybe it will happen by next [diocesan] convention; maybe not. We will bring this harvest in."

The church ran a food pantry on the second and fourth Saturdays, which drew 75-80 families. From that, she said, three families became interested in the church. "We moved them from that bread line to this bread line — to the altar. We've had a baptism, a first communion. It will come in God's time. We must nurture it."

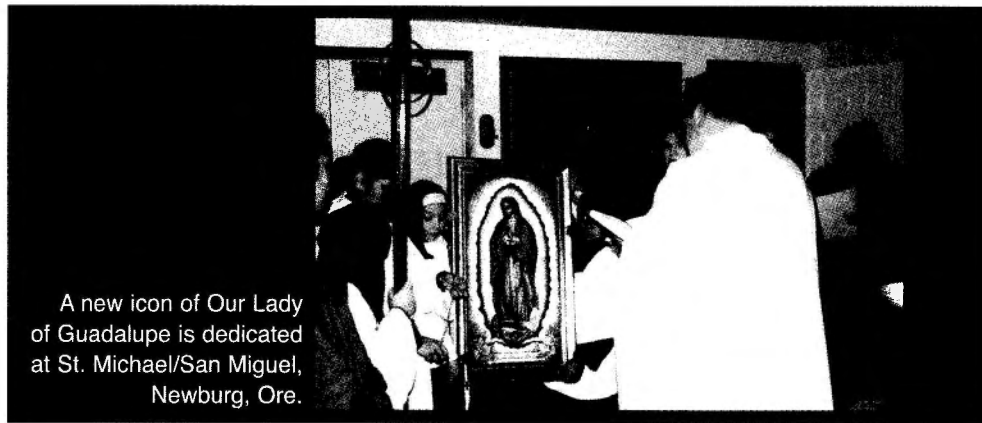
Born in Nogales, Texas, she is the first in her family to attend college, and of course the first female to be ordained. "The bishop asked what he

said by everyone in whichever language is comfortable. "It sounds like Pentecost, but we all finish together!"

The Book of Ruth is a paradigm for human liberation, said the Rev. Carmen Guerrero. Ruth took the best of what she brought and the best of what she found. God had a purpose for her.

And for Ms. Guerrero, who thought she was retiring as the national church's jubilee officer. Asked to stay through the next General Convention, she is squeezing out 1/4 time to develop Hispanic ministry for the **Diocese of Arizona**. Surprisingly, perhaps, it's "brand-new stuff, a wide-open field."

The Book of Ruth served as her text for a retreat for 25 immigrant women,



A new icon of Our Lady of Guadalupe is dedicated at St. Michael/San Miguel, Newburg, Ore.

should call me. I said," she chuckled, "You may call me Doña.' I've been called Preacher Lady, Fr. Rosie, Sister Father."

The first year they chopped weeds, and found a struggling fig tree in the back yard. "How biblical," she said, noting that it has grown to three times that size. Along with a vegetable garden it provides fresh food for the pantry.

"I have my own windmills. The Church talks about Hispanic ministry like it's an outreach program. But that harvest has been here for years. It's more than plentiful. Why don't we have the workers? We have a wonderful church that should be shared, a welcoming table that could feed so many. It is ministry, period — we are ministering with, not to." Her services are bilingual; everything is read in both languages. They use the bilingual prayer book, even though "it doesn't have all the psalms," and *El Himnario*. Prayers are

mainly Mexican. They brought much pain and grief and loss. "We drew a cross on newsprint and stapled the grief to it," she said. "At the closing Eucharist we placed it on the altar." Later the cross was taken to San Pablo, Phoenix, the only free-standing, totally Spanish-speaking congregation.

Three other congregations are bilingual, and all are thriving. "We are regular church," she stressed. "Worship, not social services." Often Anglo and Hispanic congregations find the gathering point is meals, sometimes sharing breakfast between services.

Many Hispanics in Arizona, she said, are unchurched Roman Catholics who have been baptized but have fallen away. "They come to us to find the Word and sacraments. When we function at our best, I can't see why anyone would want to be anything else."

As to her present mission area, "The fields are white with harvest!" □

Altar Replaces Whipping Post

Did You Know...

Trinity Church and St. Paul's Chapel, New York City, welcomed 46,174 visitors from June 27 to July 3. More than 2.2 million people have visited St. Paul's since the first anniversary of the 9/11 attacks.

Quote of the Week

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, on the need for members of the Episcopal Church to be reconciled to one another despite differences about homosexuality: "I fiercely contend that we can hold on to one another while we have this debate, that we can love one another as brothers and sisters in Christ ... while disagreeing about this issue."

Thoughts of William Wilberforce, a famed abolitionist, British parliamentarian, and Anglican whose feast day is July 30, bring to mind many things: Prophetic Christian witness, tireless advocate for the poor, spokesman for the oppressed. Christmas, however, is not likely to be among the usual associations. Yet for a young Episcopal missionary, he can even achieve that.

I spent a number of years serving as a missionary in Africa with the Episcopal Church's Young Adult Service Corps. My first Christmas in Africa, an American friend and I decided that if we must spend Christmas far from our friends and family, we should do so in a tropical paradise. In trying to avoid the typical holiday gloom and homesickness that can affect missionaries, we set our sights to Zanzibar, one of Africa's oldest settlements. It lived up to our expectations of distraction.

We swam along pristine coastlines of the Indian Ocean, snorkeled along a coral reef and beside a mother dolphin leading her children, and enjoyed magnificent sunsets.

Still, it did not seem like Christmas. We decided to attend the Christmas Eve service at the local Anglican cathedral. As we entered, there was an informational sheet, explaining how the cathedral was built on top of the former slave market as a symbol of the defeat of slavery in the British Empire. Indeed much of the trade was centered here, and nearly all slaves from East Africa — what is today Kenya and Tanzania among other countries — had to pass through this island. Within the cathedral was a stained glass window commemorating William Wilberforce for his relentless efforts in ending the trading of human beings.

On that night I thought of Wilberforce and his long career in the British Parliament. From 1780 to 1825, he kept God's image-bearers close to him, especially those whose humanity was being stripped of them by other image-bearers. Particularly after a conversion to Christian faith in his early days in Parliament, he saw politics as a distinct call in which one can live a full vocation, influencing society at a high level for something good and just. After his conversion, Wilberforce wrestled with the idea of entering the priesthood, but he came to

see that politics and law are essential platforms from which to advance God's mission in this world. He saw that God needs servants in all tasks and vocations for him to accomplish his mission in this world.

Wilberforce introduced his first anti-slavery motion in the House of Commons in 1788, but the motion was defeated. He brought it up each year for 18 years until the slave trade was finally abolished in 1806. He continued the campaign against slavery itself, and the bill for the abolition of all slavery in British territories passed its crucial vote while he was on his deathbed in July 1833.

That Christmas Eve I looked at Wilberforce's stained-glass window as I sat in that cathedral, perhaps the most resplendent yet simple physical imagery of our God I had yet experienced. I was overwhelmed at the images and symbols of a God who overcomes oppression and redeems our prideful attempts to be our own gods, lording ourselves over the lives of other human beings. I thought of how this repellent industry ended in large part through the simple and longstanding efforts of churchmen. And when they succeeded, these churchmen tore down the most important slave-market in East Africa and built a cathedral.

Where the whipping post once stood, they built the altar.

On that Christmas Eve, although I could hardly understand a word of a liturgy spoken in Kiswahili, my eyes could not leave that altar. A more powerful image of the apostle John's words that "love conquers the world" I could not imagine. And so at this service, although it hadn't felt like Christmas all season, together with William Wilberforce I believed more powerfully than I can remember in the incarnation of a God who puts altars where whipping posts once stood. May Wilberforce's life of incarnational witness speak to us at Christmas, on July 30, and throughout our ministry.

Our guest columnist is Ross Kane, who adapted this from a homily given to the Episcopal Mission Personnel Cross-Cultural Orientation at Episcopal Theological Seminary of the Southwest in January. He attends Christ Church, Alexandria, Va.



William Wilberforce

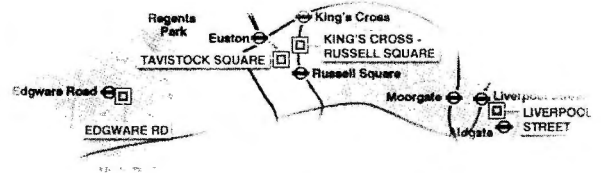
Likely to Follow

The decision by the United Church of Christ (UCC) to endorse same-gender marriage [TLC, July 24] is likely to have an effect on several churches. By adopting a resolution at its biennial General Synod in Atlanta, the UCC took action that may well be repeated by the churches with which it has relationships.

The UCC has a full-communion agreement with the Evangelical Lutheran Church in America (ELCA), the Reformed Church in America, and the Presbyterian Church (USA). The UCC is involved in an ecumenical partnership with the Christian Church (Disciples of Christ) and it is part of Churches Uniting in Christ, a nine-member alignment that includes the Episcopal Church.

More than likely, these churches will follow the action of the UCC when they meet in their legislative bodies. The ELCA, for example, holds its Churchwide Assembly next month in Atlanta, and the Episcopal Church meets for its 75th General Convention next June in Columbus, Ohio.

How the UCC implements the resolution and how its ecumenical partners deal with it will be worth watching in the months ahead. Because the action of the synod is not binding on local congregations, it is likely that the resolution will be taken seriously in most UCC churches and ignored in a few. The Episcopal Church, which has gone only as far as recognizing that services of same-sex blessing are taking place in some of its congregations, will likely be close behind the UCC in embracing a similar resolution. When that happens, it will leave those who uphold traditional theology further behind.



Our hearts
go out
to those
who mourn
the loss
of loved ones.

More Victims of Terror

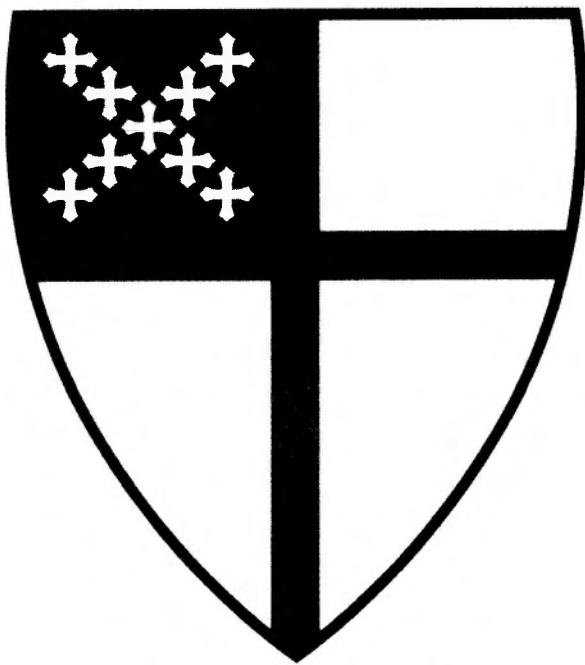
The terrorist attacks in London this month seemed all too familiar for many Americans who have vivid memories of the violent strikes against this country nearly four years ago. Video excerpts shown on television of the aftermath of the deadly attacks on London's public transit system made clear the fact that the evil of terrorism is still with us.

London is, of course, no stranger to terrorism. Many of its residents can recall the nightly bombing raids of World War II, and as in the rest of Europe, there have been scattered incidents in recent years. The people of that city are to be admired for their resiliency, their courage, and their determination.

Many Episcopalians in this country feel a special closeness to the Diocese of London and its people. Those who know this Church's history will remember that some of the first clergy to minister in this country were sent by the Bishop of London, who for a time held jurisdiction over congregations formed here. Many Americans have visited London and have worshiped in or toured churches of that diocese.

With that background, it is not difficult to condemn the cowardly terrorist acts of July 7 in London. Our hearts go out to those who mourn the loss of loved ones. We can be strengthened by the knowledge that the victims of this tragedy may rejoice in our Lord's eternal glory.

La Iglesia Episcopal
Le Da La Bienvenida



Obstacles to Hispanic Ministry

By Orlando J. Addison

The numbers of Hispanic immigrants and people of Hispanic ancestry in the United States have increased in the past decade and show no signs of slowing down. Experts predict that by 2050 more than 32 percent of the total population in the U.S. will consist of people of Hispanic descent. A recent poll shows that Hispanics already have surpassed African Americans and have become the largest ethnic group in the U.S. This demographic shift has begun to show a wealth of opportunity for the Episcopal Church to navigate in a new mission field and to redesign its vision of "inward" to "outward" ministry with an eye to the Hispanic/Latino(a) community.

Hispanics/Latinos are not newcomers to this country, as many people tend to believe. In fact, they have been living here since the early Spanish settlers arrived. They have resided and continue to do so in areas such as Texas, New Mexico, California, Nevada, Arizona, Utah, and Florida, before and after these states were annexed to the U.S. from Mexico in 1820 and 1855. Justo Gonzalez writes in his book *Mañana: Christian Theology from a Hispanic Perspective* that "...the first Hispanics to become part of this country did not do so by migration but were rather engulfed by the United States in its process of expansion."

Virgilio Elizondo, one of the most prominent contemporary Latin American theologians, agrees. He

says in *Frontiers of Hispanic Theology in the United States* that "Mexican Americans did not cross the border." Instead, he added, "the border crossed them," referring to the U.S.-Mexican Treaty of 1848 and subsequent war of 1898. In addition, names of places such as Florida, Arizona, Los Angeles, San Francisco, San Antonio, are historical witness to the presence of Spanish influence in the U.S. culture.

One of the obstacles that Hispanic ministry, as well as newly established churches and missions in the Episcopal Church, faces today, is the issue of money. There is no way a group of faithful Christians can initiate a mission without financial support since this venture involves anticipated expenses. It is clear that the Hispanic community does not yet have the financial resources to begin a mission on its own or to change its canons from mission to parish in order to become self-sufficient. This is why these ministries depend on well-established churches and dioceses.

Another problem the Hispanic community faces in the Episcopal Church is the fact that there are many Anglo and African American congregations in Hispanic neighborhoods that do not reach out to the community because of a lack of financial resources. Many of these congregations are struggling to support themselves in order to keep their doors open, and others cannot afford to provide a salary and benefits to their ordained leaders.

On the other hand, there are congregations that have money but do not have the interest in establishing a Hispanic ministry. Most of the time Hispanics are viewed as poor immigrants, and because most of them cannot speak English, they are ignored. Furthermore, there are dioceses which do not have the financial means to call a bilingual priest to begin a Hispanic church, while there are others that are capable but have no interest in pursuing this ministry, thereby allowing other denominations to make inroads.

Another common problem among Hispanic ministries is that many of these communities do not own a church building. Not having a building denies them the opportunity to rent a portion of the building to non-profit organizations as income. Hispanic missions that share space with established congregations usually have no part in the decision making concerning use of the property.

The main reason why many Episcopal churches and dioceses hesitate to embark on Hispanic ministry is that Hispanic Episcopal churches have not been able to support themselves financially, creating an economic burden on local churches that established them

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*The Reader's
Viewpoint article
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THE LIVING CHURCH
or its board
of directors.*

Out of Step

or the dioceses that planted them. At present there is no Hispanic church that has achieved the status of parish, even though many of them have been in existence for more than 20 years.

I propose two alternatives to this problem. First, the congregation and/or the diocese planting a Hispanic ministry needs to be clear about the reason why it is embarking on this new venture. If the purpose is to use money available in the church or diocese in order to do "something" with it, then the mission will have an improper beginning. If the purpose is to reach out to Hispanic people in the neighborhood because someone feels pity toward them, then the leaders of that church had better make sure that the mission will have enough funding to last for more than a century because this attitude creates a sense of dependency and does not enable the ministry to move toward parish status. If the purpose is to open a Hispanic ministry in the congregation or diocese because "everybody else is doing it," then again it is being done for the wrong reason and it is destined to fail.

Second, the churches and dioceses supporting or establishing Hispanic ministries in the Episcopal Church must have a clear understanding of their theology toward these missions. Jesus said, "Go therefore and make disciples of all nations..." If we apply this concept when we consider establishing Hispanic missions, then we are truly being faithful to our Lord and not to ourselves. Under this concept we are saying that the purpose of the mission is to "make disciples" out of the Hispanic people for Christ in order for them to "spread the good news of our Lord Jesus Christ" in their language, traditions and culture.

The mission of the Hispanic ministry needs to be based on Christ and not on social and economic reasons. Christ and the great commission must be the motivation for starting a Hispanic ministry.

The Hispanic presence had no impact in the Episcopal Church 15 years ago, but according to a press release by the Office of Hispanic Ministry, "Today there are more than 200 Hispanic priests and five Hispanic bishops – hardly enough to minister to the estimated 50,000 Hispanic Episcopalians."

Therefore, to ignore the ministry of a growing Hispanic population is to ignore the true ministry of the Church to the poor and oppressed. The church needs to continue to be faithful to the gospel and it needs to put into practice by example the divine commission of our Lord. Episcopal leaders and church members ought to take seriously the growth of the Hispanic population. One thing is clear: The Hispanic community is no longer invisible to the eyes of society. Therefore, the Church should not miss this missionary opportunity given to the faith community by God, and it must not deny the word of God to Hispanics living in the land of freedom. □

The Rev. Orlando Addison is the rector of St. James in the Hills Church, Hollywood, Fla.

I was struck by the observations made by Steve Waring in his news article, "Executive Council Hears Reason for Decline" [TLC, July 10].

Why is it that "leaders" and "authorities" in the Episcopal Church are adept at finding every reason possible to explain the continuing decline in membership, but never seem to entertain the possibility that maybe they (the "leaders" and "authorities") have done or are doing something wrong or failing to do something right? Is this a case of the emperor and his new clothes?

In the article, Fr. Fulton argues that "society is increasingly distancing itself from institutional religion." Perhaps parts of the Episcopal Church and select others are simply out

of step with the spiritual needs of real people and are seen by real folk as failing to proclaim the gospel? Not all parishes, churches or denominations are declining. Check out the store fronts of our towns and the proliferation of growing new churches. Have any of our "leaders" and "authorities" looked around and asked, "Why are some other churches growing?"

I find woefully little consolation or hope in the view that others like us also are declining.

*(The Rev.) Paul Andersen
Trinity Church
Milford, Mass.*

Principal Allies

I read with delight the article "Immersed in Ministry" [TLC, June 5]. The article does an excellent job of explaining the predicament in which the Church finds itself with regard to the lack of sufficient numbers of young clergy serving in parish settings.

My one regret about the article is that the final few paragraphs may leave the reader with the impression that Pathways to Ministry is critical of commissions on ministry. To the contrary, commissions on ministry are our principal allies in addressing the shortage of young clergy.

What I had hoped to communicate was our need generally to do a better job of making the ordination process more inviting to young persons. Many dioceses, particularly in Provinces 4 and 7, are already engaged in meaningful efforts to attract young people to the ministry, while other dioceses are not as engaged. Based upon available data, the ordination of younger priests is concentrated in a relatively few dioceses. Sixty percent of those ordained under age 35 have been ordained in just 20 dioceses, with half being ordained in only 15 dioceses. Fur-

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

ther, according to Church Pension Group, 38 dioceses have not ordained anyone under 35 in the last two years.

Pathways to Ministry seeks to partner with commissions on ministry to respond creatively to the challenges of developing the next generation of leadership for the Church. As we move further into the 21st century, it is imperative that we establish an environment in which God the Holy Spirit is free to move in the lives of able young adults.

Todd Foster

*Director, Pathways to Ministry
Dallas, Texas*

Discipline Needed

Phillip Cato has provided a valuable and well-stated commentary [TLC, July 17] on the authority of bishops in the Church today.

Fr. Cato is on target in his thinking and in calling our bishops to reclaim their authority. Yet there is at least one missing element in his plea. Things will not change, probably even get worse, until the House of Bishops begins to discipline its members. This failure to keep its own house in order goes back at least several decades. Think Pike, Righter, the Philadelphia ordinations, the Ohio confirmations, and the many violations of enacted General Convention policies and canon law.

The beginning of a solution to this terrible dilemma in the Church can be seen in the mirrors that our bishops no doubt look into each day.

*Bob G. Rogers
Lexington, Ky.*

Many years ago, I was in the Army and was taught that authority without accountability was inherently dangerous and probably illegitimate. I agree with Fr. Cato's article, but I wonder to whom the bishops are or will be accountable? To God? To each other? I see no sign that they are accountable to anyone.

*(The Rev.) David R. Wood
Wheatland, Wyo.*

If It Was Wrong...

I am a bit perplexed by a couple of statements in the Editor's Column titled "We've Heard It All Before" [TLC, July 17].

The column states: "Instead, [of explaining how a person living in a same-gender union may be considered eligible to lead the flock of Christ] what we have here [To Set Our Hope on Christ] is a defense of and argument for blessing same-gender relationships and ordaining non-celibate homosexuals."

If the blessings of same-gender relationships and ordaining non-celibate homosexuals is shown to be appropriate, would that not remove all the objections to Bishop Robinson's election? There is no other criticism of his leadership, work ethic, or commitment to Christ.

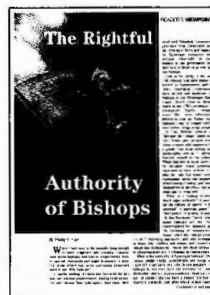
Later, the editor writes, "Comparing the acceptance of Gentiles by Peter and the recognition of the holiness of same-gender relationships is a bit of a stretch."

In what way? At one time Peter was willing to exclude Gentiles from the

redemptive participation in the work of Christ. Later he changed his mind. Many in the Church would like to treat gay people as outcasts.

A snapshot of Peter in the New Testament shows him moving from a position of rejection to acceptance of a whole class of people. Cannot the Anglican Communion change from rejection to acceptance of an entire class of people? The late pope thought the entire Church had been wrong in its condemnation of Galileo and publicly apologized on behalf of the Church. At one time the reading of scripture led the entire Church to believe that lending money for any amount of interest was wrong. If the Church can be wrong once, then why not again? If holy Peter could once have been wrong in his thinking, why would this not be true of us lesser mortals?

*John S. Morgan
Fort Worth, Texas*



PEOPLE & PLACES

Appointments

The Rev. **Morgan S. Allen** is rector of St. Barnabas', 400 Camellia Blvd., Lafayette, LA 70503-4316.

The Rev. **Jane K. Brock** is assistant at St. Margaret's, 8515 Rea Rd., Waxhaw, NC 28173.

The Rev. **Gayle Browne** is rector of St. Luke's, 600 S Chestnut St., Knoxville, TN 37914.

The Rev. **Barbara Candis Burgess** is rector of St. Clement's, PO Box 1547, Clemmons, NC 27012.

The Rev. **Duncan Burns** is rector of St. John's, PO Box 1221, Kingston, NY 12402.

The Rev. **Cal Calhoun** is rector of Good Samaritan, 425 N Cedar Bluff Rd., Knoxville, TN 37923.

The Rev. **Ann Coburn** is director of alumni/ae and church relations at Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709-1217.

Ordinations

Priests

Alaska — Emmanuel Williamson.

Connecticut — Elizabeth Bagioni.

Maine — John Balicki.

North Carolina — David J. Frazelle, assistant, Chapel of the Cross, 304 E Franklin St., Chapel Hill, NC 27514.

Deaths

The Rev. **W. Keith Brownell**, 89, of Sun City, AZ, died May 27 in Sun City.

A native of Brookline, MA, Fr. Brownell was an engineer before pursuing holy orders. He graduated from Church Divinity School of the Pacific, then was ordained deacon in 1962 and priest in 1963. From 1962 to 1976 he

assisted at several congregations in the Diocese of Los Angeles. He moved to the Diocese of Nebraska in 1976, first as priest-in-charge of St. Luke's, Plattsmouth, until 1978, then as canon at Trinity Cathedral, Omaha, until 1980. He assisted at Christ Church, Middletown, NJ, 1980-82, and was priest-in-charge of All Saints', Brawley, and St. Mark's, Holtville, CA, 1983-84. In 1985 he moved to Sun City, where he was associated with St. Christopher's. Fr. Brownell is survived by his wife, Jean, and two children.

The Rev. **Robert W. Golledge**, vicar of Christ Church (Old North Church), Boston, for 25 years, died May 30 at his home in Hampton, NH. He was 72.

A native of Worcester, MA, Fr. Golledge graduated from Trinity College (CT), and Episcopal Theological School (ETS), and was ordained deacon and priest in 1958 in the Diocese of New Hampshire. He was rector of Messiah, Auburndale, MA, 1960-71, then moved to the Boston church, where he remained until his retirement in 1996. He was involved with Christ Church, Exeter, NH, following retirement. Fr. Golledge was the author of several books, and was a former secretary of the ETS Alumni Association. He is survived by his wife, Roberta; a daughter, Susan Rotwein; two sons, Robert, Jr., of Canon, MA, and Stephen, of Waltham, MA; and seven grandchildren.

The Rev. **Ralph W. Jeffs**, 78, retired priest of the Diocese of El Camino Real, died April 27 at Northern Inyo Hospital in Bishop, CA.

Fr. Jeffs was born in Los Angeles. He served in the Navy during World War II, then graduated from Occidental College, Pacific

(Continued on next page)



The photo above was misidentified on page 7 in the July 10 issue of TLC. Shown are the Rev. Dale L. Moyer with his family. At right is the Rev. Paul B. Clayton, Jr., writer of the article "Newly Retired: An Appreciation for a Life in Ministry."



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PEOPLE & PLACES

(Continued from previous page)

School of Religion, and California State University. He was ordained deacon in 1957 and priest in 1958, and was curate at St. Paul's Church, Bakersfield, CA, at that time. He was vicar of St. John's, Tulare, CA, 1958-63; Episcopal chaplain to graduate students and faculty at the University of Southern California, 1964-74; and rector of St. Timothy's, Mountain View, CA, for the next 18 years, retiring in 1992. He was active in retirement at St. Timothy's, Bishop. Fr. Jeffs is survived by his wife, Martha; a son, Paul, of Grass Valley, CA; a daughter, Ann Kothman, of Bishop; four grandchildren; a brother, Robert, of Seattle, WA; and a sister, Esther Bachorcik, of Estevan, Saskatchewan, Canada.

The Rev. **Clifford Keith Landis**, retired priest of the Diocese of Los Angeles, died June 20, in Whittier, CA, where he resided. He was 82.

Fr. Landis was born in Chicago and raised in Evanston, IL. Following duty with the Coast Guard during World War II, he graduated from Northwestern University and Church Divinity School of the Pacific. In 1958 he was ordained deacon and the following year priest. He served his entire ordained ministry in the Diocese of Los Angeles: curate at St. Alban's, Westwood, 1958-60; vicar of Christ the King, Palmdale, 1960-64; vicar of St. Stephen's, Valencia, 1964-66; associate at St. Matthias', Whittier, 1966-70; and rector of St. Bartholomew's, Pico Rivera, 1972-88. Fr. Landis retired in 1988, but later he became priest-in-charge of St. Luke's, Fontana, and then he and others organized Holy Spirit, a new mission in Rialto, CA. He was an early participant in charismatic renewal, and the composer of music sung in several congregations. In retirement, he continued to write music and founded Praise Publications, a small publishing company that markets books of hymns he wrote. He is survived by his wife, Patricia; two sons, Christopher and Mark; seven grandchildren; and a brother, Kenneth.

The Rev. **Edward H. Mansley**, of Phoenixville, PA, died May 13 at St. John's Herr Estate in Columbia, PA. He was 79.

Fr. Mansley was a graduate of the University of Pennsylvania. After being ordained deacon and priest in 1958, he served at St. Luke's Church Germantown, Philadelphia; Redeemer, Addison, NY; St. Paul's, North Arlington, NJ; St. Peter's, Mount Arlington, NJ; St. Michael's, Birdsboro, PA; St. Peter's, Phoenixville; and St. John's, Norristown, PA. He retired in 1993. He was the author of a book, *Introduction to Christianity for Adults*. Survivors are five children, Doris Delaney, of Dover, NJ, Susan Cleckley, of Lititz, PA, Barbara Betsy, of Succasunna, NJ, Edward C., of Harleysville, PA, and Carole, of Brooklyn, NY; and eight grandchildren.

The Rev. **Downs C. Spittler, Jr.**, 69, of Longboat Key, FL, died June 24.

Born in Tiffin, OH, and educated at Heidelberg College and Virginia Theological Seminary, he was ordained to the diaconate and the priesthood in 1961 in the Diocese of North Carolina. Fr. Spittler was curate of the Associated Missions, Cooleemee, NC, 1961-65; vicar of St. Anne's, Winston-Salem, NC, 1965-71; canon theologian at Trinity Cathedral, Columbia, SC, 1971-78; and rector of St. Timothy's, Wilson, NC, 1978-89. He retired in 1989 and moved to Longboat Key, where he was a member of All Angels by-the-Sea. In North Carolina, he was a deputy to the 1985 General Convention and an alternate deputy to the conventions of 1982 and 1988, and a former member of diocesan council and the commission on ministry. Surviving are his wife, Virginia; sons Downs III of Tampa, FL, and David, of Oxford, NC, and three grandchildren.

The Rev. **Cornelius Wood, Jr.**, former assistant to the Bishop of Washington, died June 5 at Prescott House in North Andover, MA, following a short illness. He was 84.

Born in Andover, he was a graduate of Harvard University, Virginia Theological Seminary and American University. Following ordination as a deacon in 1944 and as a priest in 1945, he assisted at Grace Church, New Bedford, MA, until 1946, then he moved into a long career in non-parochial ministry. In addition to assisting the Bishop of Washington, Fr. Wood was the chairman of the interchurch planning commission, a fellow at the National Institute of Public Affairs, arbitrator at the American Arbitration Association, and director of Emergency Hospital in Washington, along with other positions. He is survived by his wife, Rosalyn; a daughter, Victoria Nagle, of New York City; a son, Wheaton, of Athens, OH; five grandsons; and a sister, Muriel Ponzecchi, of Pasadena, CA.

Correction

Susan Savoy was not among the survivors of her husband, the Rev. James Savoy [TLC, June 26].

Next week...

Sermons in Stone, Stories on Glass



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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.

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*.

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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**.

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FULL-TIME YOUTH MINISTER: *The Church of St. Michael and St. George, Clayton, Missouri*, is seeking a youth minister who will engage youth in transforming relationships with God and each other, cultivate lifelong habits of worship/service, and love and nurture them. Contact **Jen DeJong** at jen@ymarchitects.com for more information. Web site: <http://www.csmmsg.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.stmichaelpiscopal.org for more information.

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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. MARY'S 623 E. Ocean Blvd. (772) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

SAVANNAH, GA

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

HONOLULU, HI

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

KIHEI, MAUI, HI

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

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
(Thirty minutes from the Chicago Loop)
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, 10; Christian Formation 10; Santa Misa 1
(All service times June thru August)

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
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www.ccnola.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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CATOCTIN FURNACE, MD

HARRIET CHAPEL, CATOCTIN PARISH Rt. 806
12625 Catoctin Furnace Rd. Rt. 806
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. (410) 745-9076
E-mail: info@christstmichaels.org
The Rev. Mark Nestlehuht, r; The Rev. Abigail Crozier Nestlehuht, 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

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
Email: standrewchurch@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

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 Garcia, d; Mr. John Buck, music director.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

BUFFALO, NY

ST. ANDREW'S UNIVERSITY HEIGHTS (716) 834-9337
Affirming Anglo-Catholic
3105 Main Street
The Rev. Sarah Buxton-Smith, r
Website: www.standrewbuffalo.com
Sun Mass 8 & 10:30

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200
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Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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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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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
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Sun H Eu 8. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

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

NEW YORK, NY

ST. JAMES' (212) 288-4100
865 Madison Avenue at 71st St.
Website: www.stjames.org
The Rev. Brenda G. Husson, D.D., r
Sun H Eu 8:00; H Eu or MP 10:30; H EU 6
Sunday School 10:30; Wed 8 & 6; Thu 12:05

SARATOGA SPRINGS, NY

BETHESDA Washington at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Masses Sun: 6:30, 8 & 10 Disabled Accessible AC

WESTHAMPTON BEACH, NY

ST. MARK'S (631) 288-2111
Main Street and Potunk Lane
The Very Rev. Christopher L. David, r
Sun H Eu 8 & 10, Thurs Healing & H Eu 11:30, AC
Handicapped Accessible

ASHEVILLE, NC

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

TRINITY CHURCH

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

PORTLAND, OR

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

SELINGROVE, PA

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
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 (803) 779-2960
1512 Blanding
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.; the Rev. Calhoun W. Perkins, c
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RAPID CITY, SD

EMMANUEL (605) 342-0909
717 Quincy St.
(On the way to Mount Rushmore)
The Rev. David A. Cameron, r
Sun H Eu 8 & 10:15, Wed H Eu & Healing 10

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller,
asst.; The Rev. Jay Burkardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

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

SAN ANTONIO, TX

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/ano int 12:15; Wed EP
5:30 Thurs 5:30 (rite II); MP M-F 8:30

PLATTEVILLE, WI

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

LUTHERAN

MOJAVE, CA

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

LUMBERTON, NC

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

FALL PARISH ADMINISTRATION ISSUE

September 11, 2005

This fall's Parish Administration Issue is filled with articles, commentary and special features related to the practical side of the Episcopal parish.

AD CLOSING DATE:

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Reminder: The first double circulation Parish Administration Issue in 2006 is January 1. Please be sure to book your advertising now, as space is limited. Closing is December 2.