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# THE LIVING CHURCH

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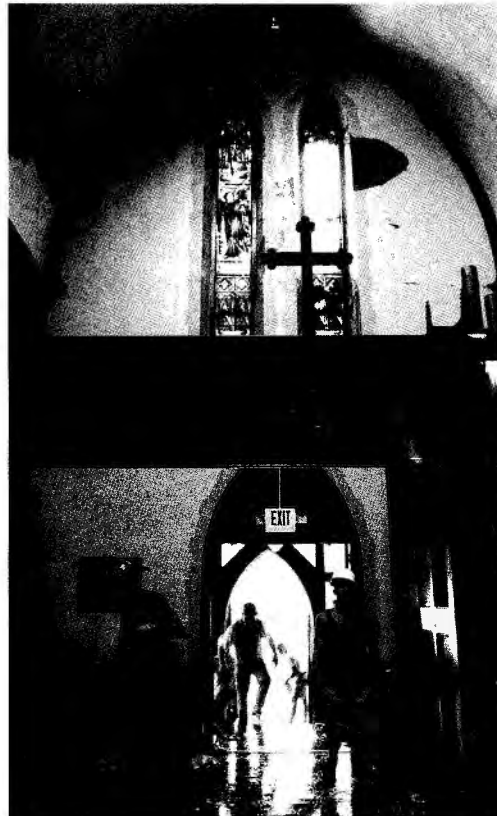
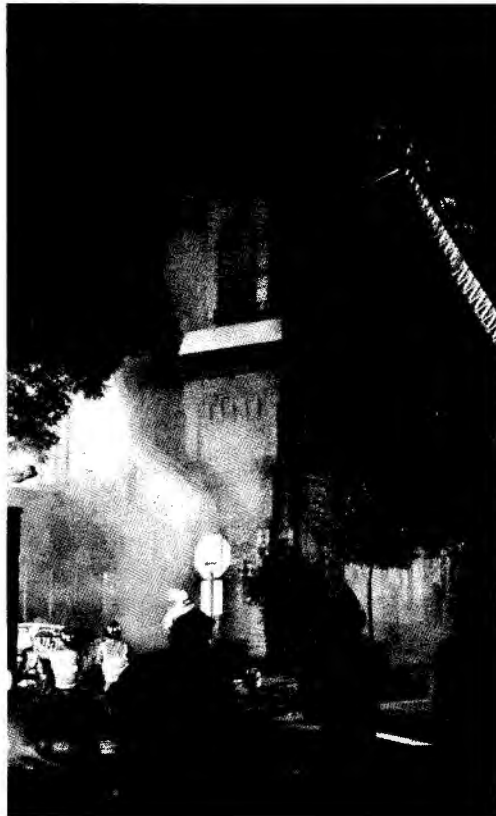
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Volume 231 Number 7

*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

Firefighters knock down flames at St. Paul's Church, Watertown, Wis., which was set ablaze July 23 when lightning struck the roof. The following day (above right), firefighters and others worked inside the church, where the pews were removed and washed. Ten feet of water filled the basement. The full extent of damages to the historic church building had not yet been determined, but the steeple will need to be removed and restored, as will the organ and a number of valuable church art pieces. Some parish record books were ruined but their contents were preserved on microfiche. The sacristy was spared.

Lloyd Schultz photos

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Taught at Nashotah House  
BY PATRICIA NAKAMURA

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Implication Not True

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## SUNDAY'S READINGS

# Not Always What It Seems

*'There is no change of mind on God's part' (Rom. 11:29a)*

### The 13th Sunday After Pentecost (Proper 15A), Aug. 14, 2005

**BCP:** Isaiah 56:1(2-5)6-7; Psalm 67; Rom. 11:13-15, 29-32; Matt. 15:21-28

**RCL:** Gen. 45:1-15 or Isaiah 56:1, 6-8; Psalm 133 or 67; Rom. 11:1-2a, 29-32; Matt. 15:(10-20), 21-28

The theme of inclusion of one-time outcast peoples into the people of God will be welcome to those for whom "inclusivity" is a central part of the gospel message. However, today's lessons show us that the way we arrive at that conclusion can be circuitous, and it does not seem to imply that all differences between people disappear.

Jesus' stern triple rebuke of the Canaanite woman is alarming. First, she is ignored (Matt. 15:23). Second, she is rebuffed simply because she is not of the House of Israel — not even of its lost sheep (See 15:24). Apparently, even lapsed Jews have a claim on the gospel before any persistent gentile. When she persists, in a third rejection Jesus refers to her as a "little dog" (15:26). The woman's retort, "Even little dogs eat the scraps that fall from their masters' table" (15:27) does not plead that the distinction between Jew and gentile be done away with. On the contrary, she acknowledges the relationship between Jew and gentile, and begs that she be treated as one of the many exceptions Jesus makes. He does minister to gentiles several times, but always as an exception to the rule, not because he sets the rule aside.

The lesson from Isaiah does the same. Yahweh promises that he will receive the offerings of gentiles even on his altar — yet there is no indication

that the distinction between Jew and gentile shall be done away with. Yahweh's "house of prayer for all peoples" (Isaiah 56:7b) does not in the least imply that the "peoples" shall become homogenized.

Although Paul, in his letter to the churches in Galatia, writes, "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female — for you are all one in Christ Jesus" (Gal. 3:28). He also writes to the Christians in Rome (a church plentifully populated with Jews and gentiles, slaves and free persons), "[The gospel] is God's power for the salvation of everyone who has faith — Jews first, but Greeks as well" (Rom. 1:16). The "apostle to the gentiles" (Rom. 11:13) still gives precedence to the Jews. He even sees his evangelism of gentiles as a means of bringing Jews to faith.

But let there be no mistake. In the gospel, the distinctions between peoples have no bearing on the expression of God's love, call to repentance, and promise of salvation. God's foundational work is to show mercy to all human beings (Rom. 11:32). Though differences, such as they are, remain, they are ultimately irrelevant to what is most important: salvation through Jesus in the immortal love of God.

## Look It Up

Consider how Mark 16:15 might well be the most "inclusive" verse in scripture.

## Think About It

Can passionate "inclusivity" exist in the gospel life without insisting that everyone be treated identically? Can the differences between peoples in fact be something in which to rejoice?

## Next Sunday

### The 14th Sunday After Pentecost (Proper 16A), Aug. 21, 2005

**BCP:** Isaiah 51:1-6; Psalm 138; Rom. 11:33-36; Matt. 16:13-20

**RCL:** Exodus 1:8—2:10 or Isaiah 51:1-6; Psalm 138; Rom. 12:1-8; Matt. 16:13-20

## BOOKS

### Turning Towards the Lord

#### Orientation in Liturgical Prayer

By **U.M. Lang**. Ignatius. Pp. 160. \$12.95.  
ISBN 0-89870-986-5.

During the past 30 years, it has become almost universal practice in Roman Catholic and Anglican churches for the priest to face the congregation during the eucharistic prayer of consecration. The main considerations presented in favor of this are: (1) it was the practice in the early Church; (2) it is necessary for the full participation of the people in the Eucharist; and (3) it is more in keeping with the nature of the Eucharist as a "communal meal."

Lang, a Roman Catholic priest, argues against all these statements. It is proper for the priest to face the people during the Liturgy of the Word, but during the prayer of consecration, it is symbolically preferable for priest and people to face in the same direction as they pray together to the Lord. Finally, as Lang puts it, "Christian worship refers to the paschal mystery, that is, the total reality of Christ's Passion, death, and Resurrection, and cannot be reduced to the category of a 'meal'."

Among those quoted on the "new position" are well-known Anglican theologian John Macquarrie, who says that the subjectivist attitude conveyed by this position diminishes the objective dimension of the Eucharist, which is symbolized "when priest and people together are directing themselves to God who is always ahead of us and always calling us to go out beyond ourselves into the venture of faith."

These are words which should be carefully and prayerfully considered by priests and worship committees.

The book, translated from German, is scholarly in format, with numerous footnotes in untranslated foreign languages, and even some untranslated or undefined technical terms in the text, but in general the translation is idiomatic and not difficult to read.

*Dale E. Elliott  
Lovington, Ill.*





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Responsibilities will include teaching required and elective courses in pastoral theology and the practice of ministry and oversight of curricular offerings in pastoral theology and the practice of ministry. Participation with other faculty members in the D.Min., M.T.S., and Masters in Christian Education (MACE) programs will be expected, as well as participation in the programs of the Center of Lifetime Theological Education. The position also includes faculty responsibilities in the ongoing life of the seminary.

Salary and rank will depend on experience and qualifications. Please send a letter of application, a full curriculum vitae, and the names and addresses of three references **by September 16, 2005** to:

**The Very Rev. Martha J. Horne, Dean and President**  
**Virginia Theological Seminary**  
**3737 Seminary Road, Alexandria, VA 22304**

## Divisive Issues Addressed at Confidential Meeting

Nineteen invited bishops from across the theological spectrum reported "frank, respectful" discussion "on a variety of issues that have caused pain and dissension within the Episcopal Church" at the conclusion of a meeting in Los Angeles July 18-21.

One of the initial invitations proposing the meeting said the purpose was "to discuss a final settlement." However, a number of other explanations were offered in subsequent communications, leading one participating bishop to deny to the diocesan communications officer knowledge of any official purpose a few weeks before it began.

Shortly after the official opening, the Rt. Rev. John B. Chane, Bishop of Washington, made it known that he would leave if "it became clear that details of the meeting were being revealed while it was in session." Jim Naughton, communications director for the Diocese of Washington, said "the bishops pledged to each other to keep details of the meeting confidential."

A three-paragraph press release following the meeting stated the bishops "focused on a variety of issues that have caused pain and dissension within the Episcopal Church and have threatened to continue fracturing relationships within the Anglican Communion." They were invited, the release said, to "continue discussion begun in Navasota, Texas, in March [TLC, April 3] that led to the covenant responses of the House of Bishops to the initial requests put forth by the primates who met in Northern Ireland in February, 2005."

In a July 21 interview with *THE LIVING CHURCH*, Presiding Bishop Frank T. Griswold praised the diverse roster of bishops invited, but said he was otherwise unaware of developments, owing in part to his participation in a panel discussion during the third International Conference on Afro-Anglicanism July 20-27 in Toronto.

The meeting in Los Angeles was preceded by another informal meeting focused on the Windsor Report June

19-22 in St. Louis. Fourteen diocesan bishops, including six of the 19 who participated in the Los Angeles meeting, "agreed that the Windsor Report provides the way forward for the entire Anglican Communion ... [and] submit[ted] themselves to the Windsor Report's requirements, both in what it teaches and in the discipline it enjoins," according to the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, who signed a press release on behalf of the group. The release is published on the website of the Diocese of Upper South Carolina.

On July 11, Bishop Lipscomb told members of his diocese in an internet letter that he believed the time was coming when all Episcopalians would need to decide whether they wished to live in mutual submission with the other member churches of the Anglican Communion and that those who choose the Communion "have a rightful and constitutional claim to be the Episcopal Church in the United States."

### Los Angeles meeting participants:

- The Rt. Rev. James M. Adams, Western Kansas
- The Rt. Rev. J. Jon Bruno, Los Angeles
- The Rt. Rev. John B. Chane, Washington
- The Rt. Rev. Robert W. Duncan, Pittsburgh
- The Rt. Rev. Dorsey F. Henderson, Upper South Carolina
- The Rt. Rev. Daniel W. Herzog, Albany
- The Rt. Rev. Mark Hollingsworth, Jr., Ohio
- The Rt. Rev. Jack L. Iker, Fort Worth
- The Rt. Rev. Don E. Johnson, West Tennessee
- The Rt. Rev. John B. Lipscomb, Southwest Florida
- The Rt. Rev. Edward S. Little, Northern Indiana
- The Rt. Rev. D. Bruce MacPherson, Western Louisiana
- The Rt. Rev. James R. Mathes, San Diego
- The Rt. Rev. V. Gene Robinson, New Hampshire
- The Rt. Rev. Catherine Roskam, New York
- The Rt. Rev. Edward L. Salmon, South Carolina
- The Rt. Rev. Stacy F. Sauls, Lexington
- The Rt. Rev. Chester L. Talton, Los Angeles
- The Rt. Rev. Geralyn Wolf, Rhode Island



ACNS/Rosenthal photo

Archbishop of Canterbury Rowan Williams' wife, Jane, is greeted with jubilant traditional drumming and dancing July 15 in Bujumbura, the capital of Burundi. With her is the Primate-elect of Burundi, the Rt. Rev. Bernard Ntahoturi, who was enthroned July 17 at a service in which Archbishop Williams participated. This first-ever visit of an Archbishop of Canterbury to the Province of Burundi came at a time of rebuilding following years of civil strife.

## Network Bishops Plan to Take Action in Connecticut

Concluding that there is no way “to head off the terrible confrontation that now appears inevitable, not only in Connecticut,” but also among members of the House of Bishops, nine diocesan bishops affiliated with the Anglican Communion Network have informed the Bishop of Connecticut that they will “intervene in the case of St. John’s, Bristol.

“You have used the unsupportable pretext of inhibition of a faithful priest to take over an orthodox parish,” they wrote. “The conflict we face here is about much more than Connecticut, as we advised you back in April . . . We would prefer to find some way other than this deepening battle, but we refuse to allow this recent aggression to go unchecked or unchallenged.”

Citing Title IV, Can.1, Sec. 1 (j) of the canons of the General Convention, the nine bishops said they were in the process of preparing “a presentment against [the Rt. Rev. Andrew D. Smith] for conduct unbecoming . . . ; raising legal and financial support for the six parishes in such civil suits as may be brought by or against [the Bishop and Diocese of Connecticut]; providing episcopal care to St. John’s and the other [five Connecticut] parishes in such ways as to give them tangible evidence that we are in full communion together”; and immediately licensing “the Rev. Dr. Mark Hansen for functions within any of our dioceses to the extent he might have opportunity to function among us.”

When contacted at press time by THE LIVING CHURCH, Leslie Jones Tollefson, a spokesperson for the Diocese of Connecticut, said she was unaware of the letter.

Bob Williams, communications director for Episcopal News Service, said Presiding Bishop Frank T. Griswold is traveling to the Episcopal Youth Event in Kentucky and “will review the matter when he returns to the office.”



Jeff Smith photo

Gethsemane Church’s historic physical plant and central location in downtown Minneapolis make it an ideal platform from which to reach out to the growing metropolitan population, says Bishop James L. Jelinek of Minnesota. The parish hall building at right was once the practice facility for the Minneapolis Lakers pro basketball team. The club later moved to Los Angeles.

## Minneapolis Church Receives \$600,000

In its first 50 years of ministry, Gethsemane Church in Minneapolis established 29 mission congregations and the first hospital in the city. The church was downgraded to mission status last year, but it received a vote of confidence from the diocese recently when the diocesan council overwhelmingly approved a resolution to invest up to \$600,000 over the next six years.

“We need to do this new work at Gethsemane for the sake of the vast and growing mission field that downtown Minneapolis has become,” Bishop James L. Jelinek told council members. “We need to do it for the sake of those many persons who will walk through Gethsemane’s doors for the first time seeking something they have never known. We [also] need to

do this for the sake of our diocese as well.”

In his column for the summer issue of the diocesan newspaper, *Soundings*, Bishop Jelinek said it has been a long time since the Diocese of Minnesota undertook something “new and bold” together.

“Over the past 40 years only four or five new churches have been started and about 17 have been closed,” he said. “There has been a fear of doing mission together on many levels for many reasons. Saying ‘yes to mission’ as we have done with the Gethsemane Plan is going to help us change that.”

The population of downtown Minneapolis has grown by 10,000 since 2000 and the population surge is expected to continue for the next 12-15 years. Gethsemane, with its existing multi-million-dollar facility and strategic location, provides the best chance for capitalizing on this influx of unchurched people in the shortest amount of time, Bishop Jelinek told the council.

An integral part of the Gethsemane Plan will be to have a full-time vicar as the mission developer. Bishop Jelinek has appointed the Rev. Aron Kramer, associate rector at St. Paul’s, Duluth. Gethsemane is in need of a new roof and government agencies are mandating changes to the antiquated sewer system. Funding for previously approved repairs to the Gethsemane physical plant is available from the sale of two former church properties. The Diocese of Minnesota has also received \$200,000 in a non-refundable deposit from the purchaser of the building formerly used as the diocesan headquarters.

## Bomb Threat Closes St. Paul’s Cathedral

Police sealed off St. Paul’s Cathedral, London, July 21 shortly after a suspicious package was discovered inside the building, one of the city’s top tourist spots. The streets surrounding the cathedral were blocked by police and fire trucks.

The nearby St. Paul’s subway station remained open, but tour buses parked next to the cathedral, visible from behind the barricades, appeared to have been emptied of passengers.

The bomb scare came hours after a terror attack on London’s transport system. Three subway trains and a London bus were evacuated after small explosions went off. Police report one person was injured.

## Diocese of Fort Worth Appeals to Panel of Reference

By making the ordination of women to all orders of ministry compulsory, the Episcopal Church set itself apart from the rest of the Anglican Communion long before there arose the current controversy over the ordination of "partnered" homosexual persons and the blessing of same-gender unions, according to the Diocese of Fort Worth, which filed a petition with the Panel of Reference, seeking protection from the Archbishop of Canterbury.

In a letter dated July 11, the bishop and president of the standing committee said the diocese is subject to "marginalization and intimidation" from the "authorities" of the Episcopal Church "for upholding the Church's historic practice of holy orders" and its "refusal to ordain or license women as priests."

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, and the Very Rev. Ryan S. Reed, president of the standing com-

mittee, said the circumstances in the diocese met the conditions of a "serious theological dispute" as defined by the Archbishop of Canterbury in his mandate establishing the panel. The diocese announced the filing on July 25. A copy of the original petition and pleadings were mailed to Presiding Bishop Frank T. Griswold.



Bishop Iker

In supporting documentation submitted along with its petition, the diocese notes a parallel between the ordination of women, which was first made permissible and later became mandatory, and the ordination of non-celibate homosexual persons as priests and bishops. Fort Worth claims that in 1999 the Diocese of Eau Claire was told that it must choose a bishop who would ordain women if it wished to receive the necessary consents from other bishops

and dioceses of the Episcopal Church. The threat to withhold consent makes the survival of "traditionalist clergy" legally impossible within the Episcopal Church, according to the petition submitted by Fort Worth.

"Ironically, following the election in 2003 of a practicing homosexual as bishop in the Diocese of New Hampshire, we heard the same people argue that a diocese should have whoever it wanted as its bishop. Since then the Diocese of Fort Worth has been told by the Presiding Bishop and others in authority that, should it again elect a bishop opposed to women in the presbyterate and episcopate, the bishop-elect would not receive the necessary consents to be consecrated."

Under the rules of procedure the Panel of Reference adopted at its first meeting, July 12-14 in London, "the panel will work under conditions of strict confidentiality."

## Meeting in Canada Includes Call to Remain in Communion

The Episcopal Church and the Anglican Church of Canada met with censure last month after presentations to the Anglican Consultative Council (ACC) regarding the two provinces' recent innovations with respect to homosexuality. Canada's primate, Archbishop Andrew Hutchison, was ill and unable to deliver an informal series of speeches and discussions exploring the current crisis within the Anglican Communion, June 27-29, the week after the ACC presentation

Instead, the Ven. Paul Feheley, principal secretary to Archbishop Hutchison, delivered the three speeches by proxy. He reported that the majority of the Communion "wants us to admit that we've made a horrible mistake, say we've been bad children, go to the corner, and promise never to do it again."

In his speeches to divinity alumni from the University of Trinity College, Toronto, Archbishop Hutchison suggested the possibility that at least some of the ACC delegates had been moti-

vated by a global perception of North American arrogance, concluding that the issue could be more about power than scripture and doctrine.

"Listening to the debate, one would have thought that there were no homosexuals in Africa or Asia, that only the United States and Canada had been struggling with this," Archdeacon Feheley said. "But we know that isn't true."

The lack of openness about sexuality, both in North America and the world, became one of the central themes of the conference, which was titled "The Ties That Bind." The three-day event was attended by 80 graduates, mostly from Canada but also including individuals from the United States and Great Britain.

While much of the international discussion has focused on the actions of the American and Canadian churches as breaches of communion, the conference expressed a different opinion as it explored the issue. Referring to the

refusal of some primates, meeting in Northern Ireland in February, to attend the closing Eucharist, one attendee asked, "Who's out of communion with whom? They wouldn't even sit in the same chapel with us."

Archbishop Michael Peers, retired Canadian primate, said he "would rather be part of a Church that debates whether this is doctrine or not doctrine, whether this is church dividing or not church dividing, than be part of a Church that says, 'We fear this may be church dividing, and therefore you shall not talk about it.'"

After two and a half days of speeches, worship, open discussions and small-group work, the conference recorded its conversation in a statement of consensus. The thrust of that statement, titled "A Responsible Place at the Table," was a call to remain in communion while respecting differing points of view and accepting that conflict is part of reality.

*Aaron Orear*



# Invest Rather than Divest, Says Bishop Sisk

For those who support peace in the Middle East, "now is the time to invest," not divest in the State of Israel, according to the Bishop of New York, the Rt. Rev. Mark S. Sisk. Joined July 21 by three rabbis and the dean at the entrance to the Cathedral Church of St. John the Divine in Manhattan, Bishop Sisk rejected calls for any sort of economic leverage against the State of Israel.

Bishop Sisk said the Episcopal Church must adopt "an even-handed policy that condemns violence wherever it originates. "Any attempt to punish, or appear to punish, one side, as I believe divestment would, is the worst possible course of action."

Bishop Sisk stated he "strongly oppose[d]" any interpretation of the June Anglican Consultative Council resolution on the Israeli-Palestinian conflict that would give *carte blanche* to supporters of divestment.

"While this resolution doesn't use the word 'divestment'," he said, "it does applaud the actions taken by our



At the entrance to the Cathedral Church of St. John the Divine in New York City July 21 to speak against divestment in Israel are the Very Rev. James Kowalski, dean (left); the Rt. Rev. Mark S. Sisk, Bishop of New York; Rabbi Joseph Potasnik, executive vice president of the N.Y. Board of Rabbis; Rabbi Adam Mintz, president of the N.Y. Board of Rabbis; and Rabbi Robert Levine, vice president of the N.Y. Board of Rabbis.

Wayne Kempton/  
The Episcopal New Yorker photo

national church to study the use of economic leverage in the Israeli-Palestinian conflict. In New York, many of our Jewish friends believe that those actions place the Episcopal Church on a steep and slippery slope toward divestment. I agree."

It was "unfortunate" and "disappointing" to some senior-level staff members of the Episcopal Church Center that Bishop Sisk did not first

consult with the Executive Council Committee on Social Responsibility in Investments (SRI) before he publicly accused it of promoting "divestment from the State of Israel."

The SRI committee, which is comprised of 10 members appointed jointly by the Presiding Bishop and the president of the House of Deputies, is conducting a 12-month study at which time it will recommend "appropriate action" where the corporate investments of the Episcopal Church "support the occupation of Palestinian lands and violence against innocent Israelis," but that is not divestment or even a "slippery slope" leading toward it, said the Rt. Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations at the Episcopal Church Center.

The Rev. Canon Brian Grieves, director of Peace and Justice Ministries at the Episcopal Church Center, said it was "disappointing" that Bishop Sisk chose to characterize the work of the SRI as a "slippery slope" leading to divestment, especially since the study is still underway. The committee is scheduled to report its conclusions to Executive Council during its next meeting Oct. 7-10 in Las Vegas. The options available to council include drafting a resolution for consideration by the next General Convention which meets June 13-21, 2006, in Columbus, Ohio.

## Nassau Covenant Promotes Collaboration

Because of "the confusion and theological chaos" that has been introduced into the region starting with the 2003 General Convention, the Archbishop of the West Indies and the Presiding Bishop of the Southern Cone (South America) said they would join with the moderators of the Anglican Communion Networks in the U.S. and Canada to establish a Council of Anglican Provinces of the Americas and Caribbean. The umbrella network will be based on "an agreed theological foundation" for collaborative projects within the Anglican Communion and will be shared with the representative provinces and organizations for discussion and ratification.

The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, is moderator of the Anglican Communion Network in the United States and the Rt. Rev. Don-

ald F. Harvey, retired Bishop of Eastern Newfoundland, is moderator for the Anglican Network in Canada. Details of the agreement were finalized at a meeting July 6-8 in Nassau, Bahamas, and are consistent with the Archbishop of Canterbury's recent statement that now is the time for provinces and networks of the Communion to begin collaboration on the Anglican covenant proposed in the Windsor Report.

Modeled after the Council of African Provinces, the new organization also seeks to provide "regional solutions to regional needs" and a "common call to unify Communion-committed Anglicans currently fragmented by history and the present strident challenges to the historic faith," according to a proposed "Covenant of Understanding."



Patricia Nakamura photos

**Top:** The hostage-taker before (left) and after his surrender.  
**Middle:** The hostage, after release, approaches the SWAT officers.  
**Bottom left:** The SWAT team ascertains that the released hostage is "the good guy."  
**Bottom right:** Members of the Nashotah class look on the proceedings.

# 'Real-Life' Crisis Intervention Taught at Nashotah House

By Patricia Nakamura

In the small house with peeling white paint, tension is building. A veteran FBI agent has arrived home unexpectedly to find his wife of 20 years in bed with a brother agent. The husband, "Paul," has shot the second, "Bob," with his service weapon, wounding but not killing him. The wife

has barricaded herself in the back bedroom.

With the wounded officer moaning and calling for medical help, a negotiating team assembles beyond the police perimeter. Trained hostage negotiators constantly assess the distraught officer's mental and emotional state, feeding information and suggestions to the negotiator on the bullhorn,

who attempts to "talk him down" into a more rational frame of mind. He skirts Paul's fears about his marriage, his career, the probability of a jail term, concentrating on securing the release of the bleeding hostage. Paul agrees to have a phone delivered, and four armed and shielded SWAT officers lay one outside the door, and retreat before Paul is instructed to open the door and retrieve it. In the ensuing conversation, Paul at times threatens to put an end to both Bob and himself. The victim is losing blood.

At last Paul agrees to release his hostage. Bob is instructed to walk slowly through the door, turn to the right, and lie down on the ground. The armed and armored team approach, carefully determine that he is in fact "the good guy" and not "the bad guy," and lead him away to waiting emergency medical technicians.

Inside the house, Paul asks to speak with his priest, "Fr. Steve." The negotiators determine this to be a reasonable and beneficial request, but reply that it will be necessary to substitute another clergy person. Paul agrees, and "Fr. Tom" takes the phone. After more minutes of quiet reassurance, though never a promise of immunity, Paul declares his intention to surrender. The negotiator explains point by point what will transpire, and Paul walks out of the house, hands up. As instructed, he turns left, toward another armed agent, and is taken into custody by the SWAT team. Only then is it revealed that yet another agent had "had a fix on the door" the entire time.

This hostage drama was staged on the grounds of Nashotah House, in rural Wisconsin, as part of the first course in pastoral crisis intervention taught at an Episcopal seminary. The instructor, and, incidentally, the hostage, was the Rev. Robinson Dewey, founder of the Coastal Crisis Chaplaincy in Charleston, S. C. The week-long session included the psychological and spiritual dimensions of a crisis, identifying and using the various elements present, and under-

standing the challenges and tactics of intervention. It provided students with “basic psychological and spiritual first-aid” techniques, and differentiated between pastoral counseling and pastoral crisis intervention. The enactment was a “real-life” demonstration of on-site intervention.

“What if this happened two blocks from your church?” Fr. Dewey asked the students assembled on the lawn. “How could you support the negotiators?” While this “incident” ended peacefully, Fr. Dewey said the chaplain frequently is called to help after a poor outcome, when the officers are dealing with a perceived failure. “There are tremendous stresses on negotiators, the police, everyone involved.”

Both at the site and in classroom sessions, he stressed the teamwork aspect of crisis intervention. “You have to win the right to be present,” he said, speaking from his own experience of building relationships with Charleston and Columbia County police and fire departments, medical facilities, and later, the FBI and other national agencies.

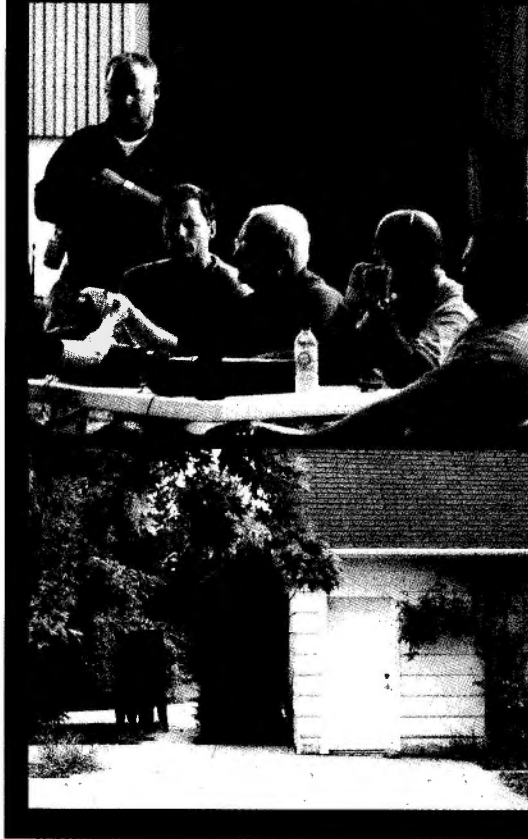
Back in the classroom, members of the FBI team responded to students’ questions about hostage situations. They talked of the necessity of both listening to the person in crisis to discover the real issues, and of being truthful in reply. “You might meet him again,” said one of the agents, thinking of one she had talked through multiple suicide attempts.

Paul, the morning’s hostage-taker, told seminarians it wasn’t unusual for desperate people to ask to speak to a priest, a pastor, or a rabbi. Zorka, the agent who had served as coordinator of the team, emphasized that the chaplain always works through the negotiating team. “We coach and guide you,” she said. “You, the chaplain, become an extension of us.”

Fr. Dewey and others in the relatively new field often support the first responders to a disaster. The “recognition of mental health consequences” to police officers and fire fighters, Red Cross and Salvation Army volunteers, medical personnel and family members has led to expansion of post-



The hostage-taker walks toward another building before his surrender.



Negotiators, with Chaplain Rob Dewey (standing).



The SWAT team moves into position.

trauma pastoral care for those who must deal with the immediate effects of crashes, fires, floods — and 9/11. Recovering mangled bodies or seeing someone leap to his death is devastating for those expected to simply carry on with their work, and often takes its toll in suicide or the destruction of family life. Students dealt with such areas as stress management, the elements of crisis intervention, and the difference between pastoral counseling and pastoral crisis intervention, and such basics as how not to get in the way. A chapter touched on avoiding risk behaviors, such as engaging in theological debates, attempting to convert, or “undesired preaching” to “individuals [who are] uniquely vulnerable.”

A final section in the course guide and its workbook is self-care, reminding future clergy that “the conclusion one might reach from data [from stud-

ies following the Oklahoma City bombing] is that the provision of psychological care in the wake of mass disasters places one at high risk for becoming a psychological casualty.” Recommendations include keeping a journal, reaching out to one’s own support and social networks, and “cognitive flexibility. When things go wrong, just remember, ‘That’s why they call it a disaster.’” One of the helpful little “post-it notes” in the text reads, “Faith: That which allows you to accept what you cannot understand.” Another quotes Walter Brueggemann: “God’s people are in a continual move from orientation to disorientation to new orientation.” Guilt is not helpful, but prayer is vital.

The course was part of the curriculum offered by the International Critical Incident Stress Foundation ([www.icsf.org](http://www.icsf.org)). □

# Mystery and Awe

*Did You Know...*

**Christ Church, Little Rock, Ark., is named in honor of Christ Church, Alexandria, Va.**

*Quote of the Week*

**The Rev. Christopher P. Leighton, rector of St. Paul's Church, Darien, Conn., on events involving the churches which have become known as the "Connecticut Six":**  
**"The more inclusive the Episcopal Church tries to be, the smaller it becomes."**

In a column published by *RISEN*, the newspaper of the Diocese of Rhode Island, the Rt. Rev. Geralyn Wolf, bishop of that diocese, raises some concerns. I think she may be on to something. Bishop Wolf writes that the Taizé Community in France offers something that may be lacking in the Episcopal Church — silence in its worship. Bishop Wolf visited that ecumenical community, participated in its worship, and was impressed.

"Outside the church large signs announce 'silence' in many different languages," she wrote. "Indeed, the church is silent, even when thousands of people are seated together. A building becomes sacred space because of the silence of the people within it, the intensity of the prayer that is offered, and the care taken to honor God with a building that reflects mystery and awe."

When is the last time you experienced mystery and awe in your liturgy?

The bishop observed that when the community gathers for worship, following singing, psalms, scripture and prayers, there is a period of silence for about 10 minutes during which worshipers may be involved in personal prayer or reflection.

If you're like me, you probably appreciate some moments of silence during the liturgy. The rubrics in the prayer book allow for times of quiet, and I find them to be valuable periods of reflection — after the readings of scripture, in Form II of the Prayers of the People, and immediately before the confession. In some places, silence is observed following the sermon, and I've experienced it following communion. Some churches still have silence before the liturgy begins, while others need an announcement to remind worshipers that it's time to settle down. We don't get enough silence these days. At a time when centering prayer is popular and contemplative prayer is still being used, some silence during our liturgies could be effective.

In remarking on the lack of silence during worship, Bishop Wolf mentions "the Peace becoming a time for chatter and excessive greeting, and the announcements taking almost as long as the sermon." I couldn't agree more. In the 25 or so years I've been experiencing the Peace, I am able to recall remarks to me at that point such as that I've lost weight, how did I get that cut on my forehead?, that was an unusual tie I was wearing, that I don't usually sit in that spot, where was my wife that morning?, and even "what's the matter with your Cubs?"

We've all visited places where the Peace is chaotic. In some churches, every person has to exchange the Peace with every other person present, even if there are 400 people there. In others, there isn't a thought given to what the Peace is about, or why it's exchanged. It's become a time to wander about, perhaps slip off to the men's room, go take a look at that new baby in the back pew. I know someone who uses the opportunity to duck outside for a cigarette. Heck, we might as well serve coffee, too. The Peace is intended to be a form of greeting, but in some places it's out of control.

As for the announcements, there's no need for more ranting. They seem to be at their worst in churches that see to it that every person receives a bulletin upon entering. Isn't that where announcements belong — in a bulletin? I have visited churches

where countless numbers of people stood up and made announcements, bringing Bishop Wolf's concern to life.

All this is said recognizing that there is, of course, no right way to celebrate the liturgy. My preferences do not make it right and neither do yours. Most of us have our own ideas how the Eucharist ought to be celebrated, and some of us are not concerned. Decently and in good order with periods of silence and an orderly Peace sounds about right.

*David Kalvelage, executive editor*

silence  
 schweigen  
 tystnad  
 silencio  
 silenzio

## Mary's Example of Obedience

Those who read *Mary: Grace and Hope in Christ*, the report issued by the Anglican-Roman Catholic Commission (ARCIC) earlier this year [TLC, June 5] may feel like celebrating the Feast of St. Mary the Virgin on Aug. 15 with more joy than usual. That published report indicated that Episcopalians and Roman Catholics aren't far apart in how they view Mary, and that is encouraging and worth celebrating.

In its report, the commission pointed out what an important role Mary has in scripture — in the annunciation, the birth of Jesus, the first miracle of Jesus at Cana, the crucifixion, and the coming of the Holy Spirit. For Anglicans who take scripture seriously, this is an important point, for simply by reading some of the most familiar passages of the Bible, we find that Mary holds a unique place among the followers of Jesus. This feast day is a good time to remember that Mary is not simply one of the many saints commemorated on the Church's calendar for what they did. Mary should be remembered for who she is — the mother of Jesus.

The Blessed Virgin Mary is a shining example for Christians of obedience. She was chosen to bear the Savior of the world and responded to God's call with the trusting remark, "Be it unto me according to thy word." Her love, hope, trust, faith and devotion also make her a role model for us as we attempt to move closer to our Lord.

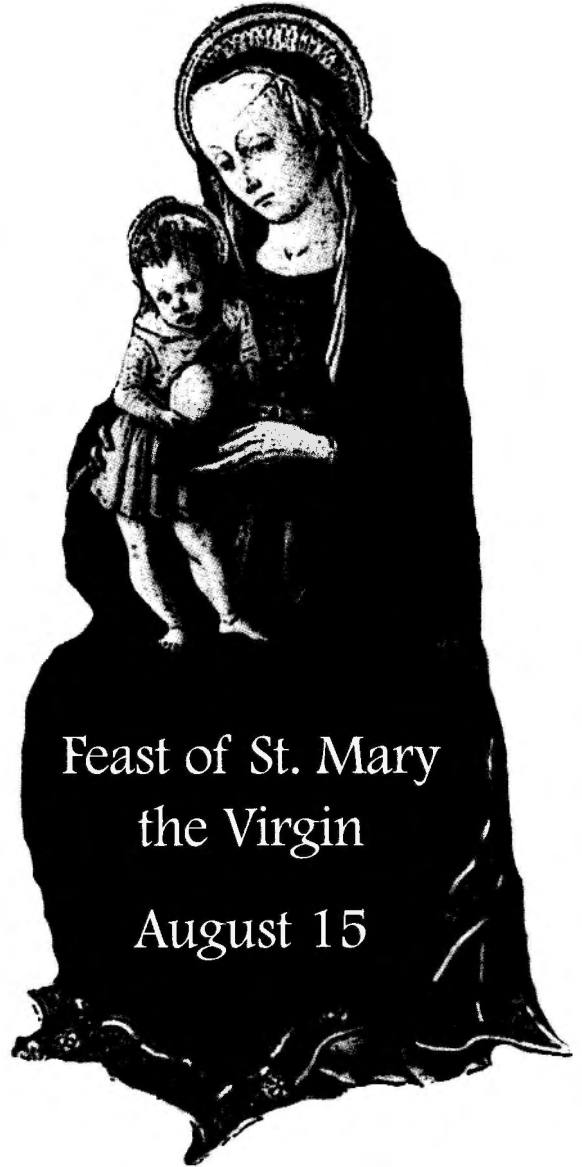
The Aug. 15 feast of Mary has been widely celebrated in the Anglican Communion since the last revisions of Anglican prayer books. Devotion to her has been popular for centuries in the churches of East and West, but only in the last century have Anglicans begun to realize her unique role in the salvation of our lives. May we, with Anglicans everywhere, come to a fresh understanding of Mary's place in the Christian faith.

## Hopeful Gathering

While most of the details of the meeting of bishops in Los Angeles last month [p. 6] have not been made public, it is encouraging just to look over the roster of bishops present for that gathering.

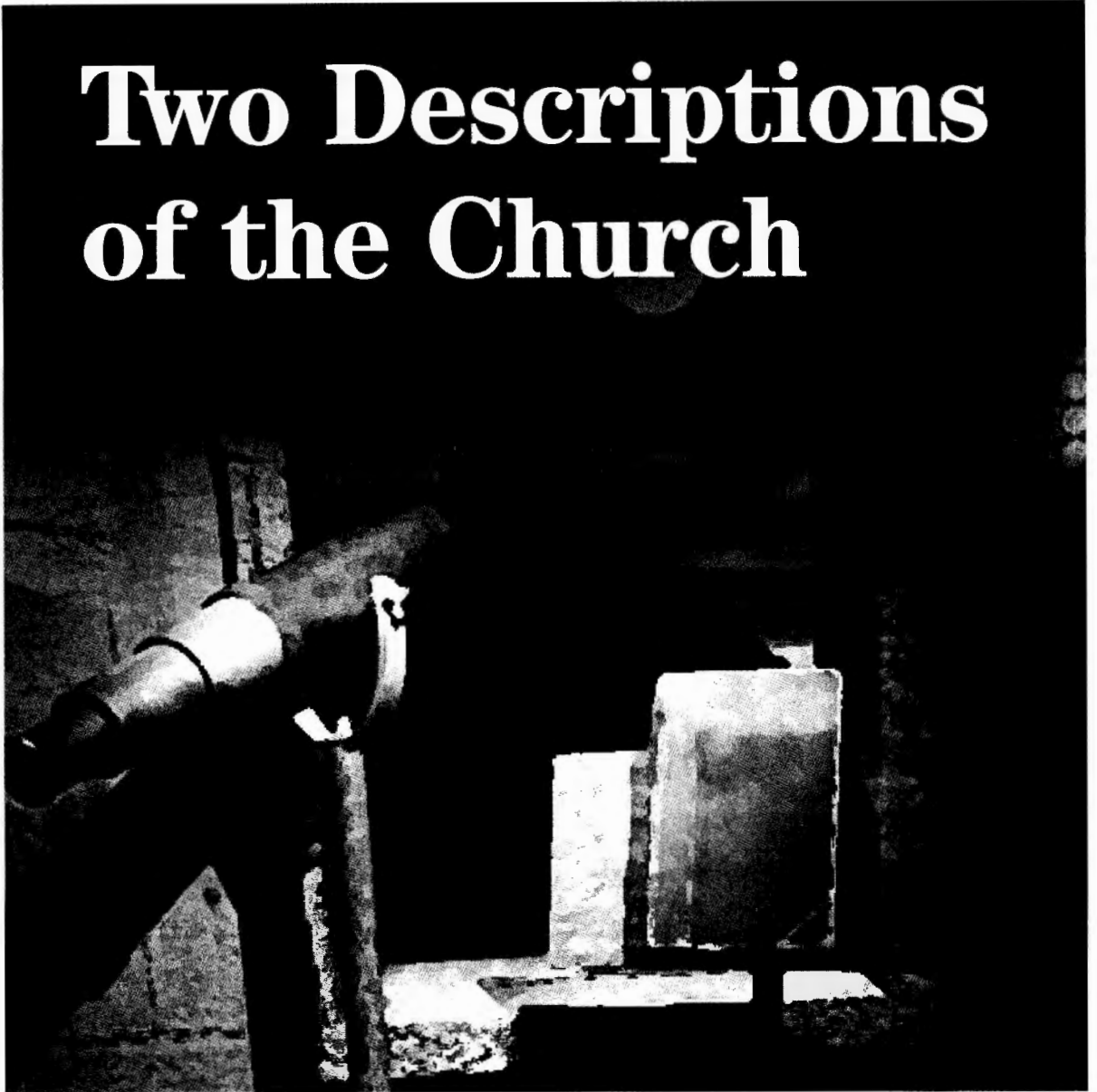
The list includes some of the Episcopal Church's most conservative bishops along with some of those who would be considered its most liberal. There were new bishops, veteran bishops, centrists, one known for being a reconciler, bishops with international experience, evangelicals, social activists, Anglo-Catholics, attorneys, a bishop of color, and even the bishop whose consecration caused much of the strife being experienced in the Anglican Communion.

The very fact that such a variety of bishops could gather at this time and continue the frank discussions begun at the House of Bishops' meeting in March ought to be a welcome sign to Episcopalians interested in keeping the Church together. A statement issued by the participating bishops at the close of the meeting indicated that those who were present hope that the conversations among them will continue and that they will have an impact on the Church. At this point, that's a longshot, but it's at least a glimmer of hope.



Feast of St. Mary  
the Virgin  
August 15

# Two Descriptions of the Church



By Bruce W. Steinhauer

When Robert Frost told us about the two roads in a yellow wood, between which he needed to choose, he never told us the rest of the story. We never learned whether the two roads were parallel, we never learned whether they stayed close, and we never learned whether they had a common destination.

Feelings are running high in the Episcopal Church, and many feel we have come to two roads and the correct choice will make all the difference.

The debate over the relationship of sexuality to ordination and consecration decisions appears, at least to a lay person, to have revealed two importantly different views of our faith. The pleas that the current issues be resolved theologically are likely to go unheeded until some convergence is found among these views.

Is the Church best described as a lens or as a window? It appears that many contemporary Epis-

copalians prefer the imagery of the Church as a lens. Through this sanctified lens, they look at the world we know and live in now. It is a lens through which all persons are seen to be paralleling Jesus, described by God as One in whom he is well pleased. It is a lens through which the potential for the kingdom is seen right here, right now.

Some proponents of this view would argue that a similar lens is available to other religions as well with different refractions to deal with their cultural biases. Some of the more progressive of this group would go on to hold that the lens itself is "man-made," albeit by Spirit-infused people.

Furthermore, some would hold that this particular lens enables us to see resurrection as part of a sort of "natural order" — a metaphor for "new life"

**Is the Church  
best described  
as a lens or  
as a window?**

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

in this life and a metaphor which has parallels in other “enduring faiths.” The lens has an interpretative filter for creed and scripture which enables them to be seen through modern eyes. Users of this lens will likely use the word “catholic” to refer to inclusiveness of people of all sorts and condition.

Those who hold the alternative view believe the Church to be a God-given icon or window onto the unseen world of which we can get glimpses through the sacraments of the Church and particularly through scripture — the culmination of which is the description of the life, death and resurrection of Jesus Christ. The job of the Church as a window is to help us align our daily living and thinking with that of the eternal Church. Our work for conversion and justice on this side of the window gives us a greater light to see the other side.

Life on our side of the window is very short, and for many individuals, very incomplete. We share our side of the window with those killed young in battle, with those whose lives are impaired by neurological damage or genetic disorders, with those infants caught in famine, and those people who have been crippled by mental illness. These persons will never have the opportunity to hold the lens described in the section above, but, through the Church, they may know that they will come into their fullness on the other side of the window. In the window view of the Church, there will be an opportunity for the tears to be wiped away from every eye. We see through a glass darkly and do not fully grasp the apparent complexity of creed and scripture, both of which are God-given through the instrumentality of persons. When we do see God face to face, all that we have shared in creed and scripture will be “expounded unto us” as it was to Cleopas and his companion at Emmaus.

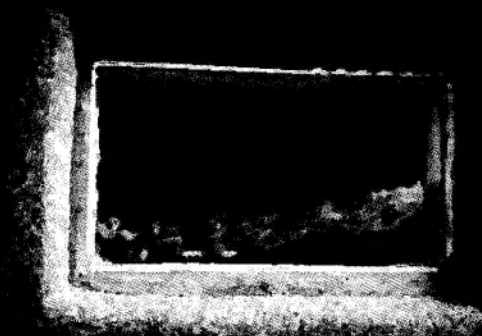
The missionary enterprise can certainly be better understood from the window vision of the Church. Indeed the progressives may be right that God can be found in other enduring faiths, but our instructions are clear: “Go and baptize them in the name of the Father, and of the Son and of the Holy Spirit.” The vitality of the Church is bound up in that great enterprise and it is a worldwide activity which brought this faith to every Christian living today. Those who hold this emphasis would use the word “catholic” to acknowledge that the general shape of the window is the same in Calcutta and Canada.

The liturgical bias of those who hold the window view is that priest and people are together looking through the same window, hopefully seeing, through that dark glass, the God of the Cosmos, who is also the God of the individual heart. “Thus says the high and lofty one who inhabits eternity, whose name is Holy, ‘I dwell in the high and holy

place and also with the one who has a contrite and humble spirit’...”

The two views have co-existed in our Church for at least a couple of generations, and there are plenty of Episcopalians for whom these two views are superimposed. In any case, the Church can and must hold these two views in juxtaposition. This will require more humility than that of which we are generally capable. The burden for this falls on all of us, but principally on those who now control the Episcopal Church. They need to understand that this Church was not intended to be a denomination. It was and is a framework for the conduct of the catholic faith, and that framework can encompass both lens and window. The progres-

**The job of the Church as a window  
is to help us align our daily living**



**and thinking with that of the eternal Church.**

sives need to understand that the Christian life, for most of us, needs to be lived in community. Support groups, therefore, have always existed in the Episcopal Church. Various devotional societies have played a crucial role. Bishops need to be tolerant of these support groups.

Conservatives need to be certain that what they are doing is not schismatic either within the Episcopal Church or the Anglican Communion. Separation within the Episcopal Church weakens us. For conservatives, separation does not increase the net amount of conservatism within Christianity, it simply rearranges it.

The Anglican Communion is our microcosm of the universal Church, and it is important to our soul's health. However, we need to remember that even the Anglican Communion is not an end in itself. It is only a part of the whole Church and it is to that full unity that we must remain devoted. □

*Bruce W. Steinhauer is a physician who lives in Memphis, Tenn.*



# Implication Not True

I write to correct the news article, "North Americans Suspended in Close Vote" [TLC, July 10], and the editorial, "Theology Dodged in Nottingham" [TLC, July 17], stating that the Episcopal Church and the Anglican Church of Canada have been removed from all "official agencies" of the ACC. That is not the case.

It is true that the ACC adopted a resolution affirming the request of the primates' meeting that the Episcopal Church and the Anglican Church of Canada voluntarily withdraw their members from the ACC until the next Lambeth Conference, and that this reference to the ACC include the Standing Committee and the Inter-Anglican Finance and Administration Committee. While this resolution does have symbolic value, it does not have much practical effect as there is not another meeting of the ACC planned before Lambeth 2008. In addition, since the Episcopal Church's ACC member, the Rev. Robert

## The Episcopal Church and the Anglican Church of Canada have not been removed from all "official agencies" of the ACC.

Sessum's term on the Inter-Anglican Finance and Administration Committee ended with the Nottingham meeting, it was highly unlikely that another American would be elected again given that the few places on these committees are shared among the 38 churches of the Anglican Communion.

What is not true is the implication that the Episcopal Church has been removed from "all official entities" of the ACC. While some in Nottingham hoped to pass a resolution to that effect, the effort was soundly defeated. Episcopalians continue to serve on the Inter-Anglican Standing Commission on Mission and Evangelism, the Inter-Anglican Tele-communications Commission, and other commissions and networks.

While the Episcopal Church did voluntarily withdraw its members from the Nottingham meeting, it continues to be deeply engaged in the life of the Anglican Communion at both the official ACC level and in countless inter-Anglican relationships dedicated to serving God's mission.

*(The Rev.) Ian T. Douglas  
Episcopal Divinity School  
Cambridge, Mass.*

## The Great Debate

Recently I felt it necessary to write the leading newspaper here in exotic Santa Fe to put forward what to this very day remains the only teaching of the Episcopal Church and the Anglican Communion concerning marriage. Our confusion is now so deep that many Episcopal clergy put forward their own interpretations and believe them sanctioned by whatever gods they currently worship.

I responded to another clergyperson from the city who had stated that Jesus never said anything about homosexuality, and therefore anything goes. (This implies that if Jesus said nothing about a topic, it is a clear ethical choice for Christians, such as bestiality or necrophilia.)

When I and others state that we will not go against the very words of Christ, while also acknowledging that we are sinners like everyone else and not in any way superior, the main reference is Mark 10:6-8:

"From the beginning, God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh."

Jesus is restating, with his own authority as Son of God, that there is an order

in creation, established by God, and that there is a material shape to the natural order.

For humanity this means males and females have an anatomical complementarity, and capacity for reproduction. This is declared by God in Genesis, and confirmed by God's Son in holy scripture.

This is why marriage is allowed between a male and female, and no other configuration is to be blessed according to the Bible.

*(The Rev. Canon) Dale Coleman  
Holy Faith Church  
Santa Fe, N.M.*

## Gone Bonkers

Bishop Smith of Connecticut breaks every rule of church and state by storming into St. John's, Bristol, with his storm troopers, busts into the computer, which is private property, and sadistically inhibits Fr. Hansen [TLC, July 31]. Then the bishop plants a priest in Fr. Hansen's place who is an official of an organization that supports V. Gene Robinson's charade as Bishop of New Hampshire. Bishop Smith has got to be bonkers! It's time he resigned.

*(The Rev.) Michael Waverly Shank  
Christ Church  
Gilbertsville, N.Y.*

## Divisive Action

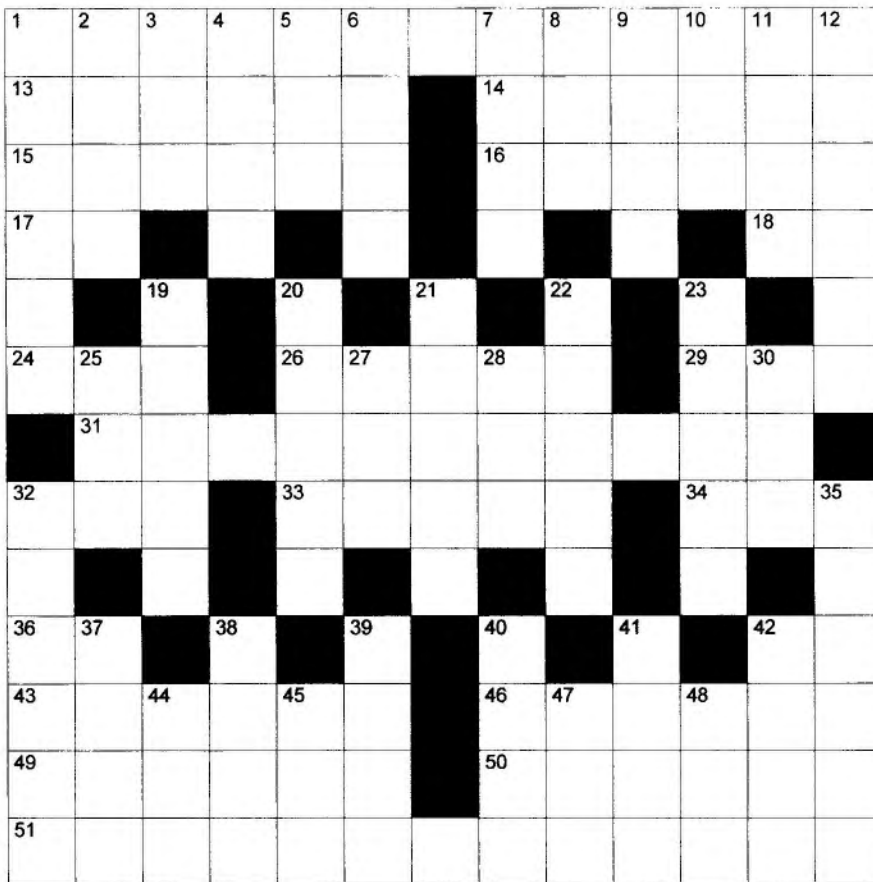
Let me get this straight. The Episcopal Church was told if the General Convention took certain actions, it would divide the Episcopal Church. It was also told that if the convention took certain actions, it would divide the Anglican Communion. And now those who refuse to go along with these innovations are being accused of being divisive?

*Robert Gibson  
Macon, Ga.*

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## Bishop's Dress



### Across

1. Episcopal oversight?
13. Ancient Spanish seaport
14. Prayerful cave
15. Bishop's previous post, often
16. A bishop, once
17. Freudian term
18. Eumonia or eumonic start
24. Exclamation of triumph
26. It may be sacred
29. Bank abbrev.
31. Episcopal dress?
32. Actress West
33. Spooky
34. Conservative political grp.
36. Giants or Niners hometown
42. The new AD
43. Jeremiad
46. Charm
49. Tristan's beloved
50. St. Francis' home
51. Episcopal dirty trick?

### Down

1. Priestly milieu
2. Gaal's father, biblically
3. Gov't health agency
4. Hebrew letter
5. Spanish gold
6. Well done's opposite
7. Atlas sections (abbrev.)
8. College senior's test
9. Burden
10. Drug type (abbrev)
11. Cease
12. Poem type
19. Bishop: \_\_\_\_\_ Pastor
20. Tribe of Israel
21. An isle
22. Rock-solid apostle?
23. Episcopal headgear
25. Lawyers' organization
27. Poet EA
28. Miami or NY-based TV show
30. Mother Teresa, for one
32. Like Julian of Norwich
35. Bishop, for one
37. Ancient Christian symbol
38. "All is \_\_\_\_\_, all is..."
39. Nostradamus, for one
40. It may be hot
41. Feminine opposite
42. \_\_\_\_\_ fan tutti
44. Louis' royal title
45. HST successor
47. Secretive goat agency
48. Techie's school

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

## PEOPLE & PLACES

### Appointments

The Rev. **Christine E. Schutz** is rector of Trinity, 128 W Hardin St., Findlay, OH 45840.

The Rev. **Adrian Stair** is rector of Emmanuel, 519 Washington St., Braintree, MA 02184-4655.

**Sonia Stevenson** is lay vicar of St. George's, 62 Summer St., Maynard, MA 01754-2336.

The Rev. **Greg Syler** is curate at Our Saviour, 530 W Fullerton Pkwy., Chicago, IL 60614-5919.

The Rev. **Evan Thayer** is priest-in-residence at St. Augustine's and St. Martin's, 29 Lenox St., Boston, MA 02118-3201.

The Rev. **Suzanne Tubbs** is interim priest at St. Francis, 3232 Jan Ave., Tyler, TX 75701.

The Rev. **Andrew "Drew" Van Culin** is associate for Christian education at Bethesda-by-the-Sea, PO Box 1057, Palm Beach, FL 33480.

The Rev. **Andrea Wight** is rector of St. Anskar's, 4801 Spring Creek Rd., Rockford, IL 61114-6321.

The Rev. **Jack Wilcox** is rector of St. Michael's, 1604 W Imhoff Rd., Norman, OK 73072.

### Deaths

The Rev. **James Carey, Jr.**, 76, a priest for 50 years, died June 22 at Hallworth House in Providence, RI.

Fr. Carey was a native of Baltimore, a graduate of Harvard University and the General Theological Seminary. Ordained deacon in 1954 and priest in 1955, he was curate at Grace and St. Peter's Church, Baltimore, 1954-56; rector of All Saints', Baltimore, 1956-66; rector of St. John's and St. Stephen's, both in Fall River, MA, 1966-83; and rector of St. James, North Providence, from 1983 until 1991 when he retired. Fr. Carey was a voluntary assistant at a parish in England from 1991 to 1993, when he returned to Providence.

The Rev. Canon **George Frederick French**, 82, rector emeritus of Christ Church, Cooperstown, NY, died June 22 in Mary Imogene Bassett Hospital, Cooperstown. Canon French was rector in Cooperstown for 33 years.

Born and raised in Springfield, MA, Canon French was a graduate of Brown University and the General Theological Seminary. He served in the Air Force during World War II in the Panama Canal Zone. He was ordained deacon and priest in 1952, then was curate at St. George's, Schenectady, NY, until 1955, when he was called to Cooperstown. He remained in that ministry until 1988, when he retired. Canon French was active in the Diocese of Albany, as a former member of the board of governors of St. Margaret's Hospital,

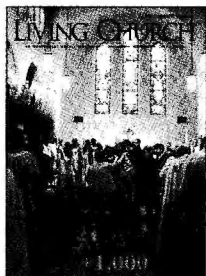
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## PEOPLE & PLACES

(Continued from previous page)

the commission on ministry, and chair of the diocesan centennial observance. He was an honorary canon of the Cathedral of All Saints, Albany. He also served on the Theological Education Offering Committee of the General Theological Seminary and the board of directors of St. Francis Homes for Boys. Surviving are a son, Gregory, of Reno, NV; a daughter, Susan, of Roslindale, MA; and a granddaughter, Shealene, of Eureka, NV.

The Rev. **Robert Fry, Sr.**, 75, deacon of the Diocese of Bethlehem, died July 2 in his home in Schneeksville, PA, of Parkinson disease.

Deacon Fry was born in Philadelphia and served with the Army during the Korean War. In recent years he was an associate broker for a real estate firm. He was ordained to the diaconate in 1982 and retired because of ill health. In recent years he was a member of St. Anne's Church, Trexlertown, PA. Deacon Fry is survived by his wife, Joan; a son, Robert, of Poplar Grove, IL; a daughter, Deborah, of Jim Thorpe, PA; two brothers, Raymond, of Somers Point, NJ, and Richard, of Willow Grove, PA; and three grandchildren.

The Rev. **Levering Bartine Sherman**, rector of St. Martin's Church, Charlotte, NC, for nearly 20 years, died July 11 in Hendersonville, NC, where he lived in retirement. He was 84.

A graduate of Virginia Theological Seminary, he was ordained deacon and priest in 1949. Fr. Sherman was rector of St. Andrew's, Charlotte, and vicar of St. Mark's, Huntersville, NC, 1949-50; chaplain at the University of North Carolina, 1951-54; rector of St. Peter's, Charleston, SC, 1954-57; rector of St. Philip's, Durham, NC, 1957-67; and rector of St. Martin's from 1967 until 1986, when he retired. Fr. Sherman was active in the life of the Diocese of North Carolina, serving at various times on the diocesan council, board of examining chaplains, and standing committee, including as president for a time. He also was a deputy to General Convention, a convocation dean, and a member of the commission on ministry. Surviving are his wife, Elizabeth, and three children.

### Other clergy deaths reported by the Church Pension Fund:

<b>Alexander M. Rodger</b>	<b>93</b>	<b>Harvard, MA</b>
<b>Columbus B. Smith</b>	<b>77</b>	<b>Spartanburg, SC</b>
<b>George O. Smith</b>	<b>84</b>	<b>Boise, ID</b>
<b>Kenneth R. Terry</b>	<b>83</b>	<b>North Wildwood, NJ</b>
<b>Roswell G. Williams</b>	<b>89</b>	<b>Oswego, NY</b>

Next week...  
Technology 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](mailto: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](mailto:festflags@aol.com).

**TRADITIONAL GOTHIC** chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers**, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: [oldcraft@bellsouth.net](mailto:oldcraft@bellsouth.net).

### COMPUTER SOFTWARE

**EPISCOPAL SOFTWARE:** liturgy, lectionaries, education, membership, PDAs and more. From **Software Sharing Ministries**, PO Box 32059, Juneau AK 99803; request catalog or visit us online at [www.ssministry.com](http://www.ssministry.com).

### CONFERENCE CENTER

**DUNCAN CENTER.** 15820 So. Military Trail, Delray Beach, FL 33484 New Programs and Retreats: **4th Day Renewal Weekend**, 9/9-11; **Labyrinth: Sacred Walking**, 9/16-18; **Clergy in Transition**, 9/22-23; **New Visions for the Long Pastorate**, 9/26-29; **Spirituality & Personality**, 9/30 - 10/2 and more. Call for brochure. Tel: (561) 496-4130, Web: [www.duncancenter.org](http://www.duncancenter.org).

### POSITIONS OFFERED

**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@dioceseffl.org](mailto:kdunkle@dioceseffl.org) and a duplicate to: **The Rev. Lila Byrd Brown, 4401 Lakeside Drive #704, Jacksonville, FL, 32210,** E-mail address: [SaintByrd@aol.com](mailto:SaintByrd@aol.com). Applications must be received by **September 15, 2005**.

**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](mailto:rephansen@aol.com).

**FULL-TIME RECTOR:** Mount Calvary Church of Baltimore (a Forward in Faith Parish) is seeking a rector. As the "first daughter" of the Anglo-Catholic Revival in the United States, she remains to this day a bulwark of orthodox Anglican practice while dedicated to a vibrant and diverse downtown ministry. For details and a profile, please contact: **The Search Committee, Mount Calvary Church, 816 N. Eutaw Street, Baltimore, MD 21201** or [hcwallace@hotmail.com](mailto:hcwallace@hotmail.com). Please view our website at [www.mountcalvary.com](http://www.mountcalvary.com).

**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](http://www.dioceseofeaston.org).

# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *All Saints' Episcopal Church, Riverside, California*, is accepting applications for a full-time rector. Full-time staff includes an ordained parish administrator, sexton, and secretary. Part-time staff includes professional bookkeeper, three active retired clergy, and music director. Congregation is talented and volunteers.

Program-sized parish with an ASA of 220, over 200 at weekend Eucharists, and an active baptized membership of 498 (131 below 16 years). Active youth ministry with J2A. All Saints' Carden Academy K-4 school on site. Spanish congregation (Mass in Spanish). Active inreach/outreach programs with a dozen 12-Step programs at facility. Music program includes children, adult, bell, and school choirs, and facility use for opera, orchestra, and other community cultural groups. See [www.theEpiscopalChurch.org](http://www.theEpiscopalChurch.org).

Riverside, a historical and diverse community, is growing and changing. Established in 1894, All Saints' is looking for a rector to lead the parish in growing the physical plant, expanding programs for both the parish and the community, serving the spiritual needs of all who come through the door, continuing strong inreach/outreach programs including interfaith dialog, and leading comprehensive spiritual development and religious education.

Confidentiality assured. Please respond with resume and CDO profile to **Mark Kowalewski, Los Angeles Diocese Deployment Office, P.O. Box 512164, Los Angeles, CA 90051-0164, [deployment@ladiocese.org](mailto:deployment@ladiocese.org)** Phone: (213) 482-2040, ext. 222. Fax: (213) 482-0844.

## FOUNDING DIRECTOR EPISCOPAL PRESCHOOL:

*Christ Church Christiana Hundred*, a large, dynamic parish near *Wilmington, Delaware*, is establishing an Episcopal Preschool to open in September 2006. The School's Board is seeking a Founding Director to implement the Preschool's Mission, Vision and Guiding Principles, which are outlined in detail on the church's website. Our Founding Director must have a Bachelor's Degree from an accredited college or university in early childhood education or related field, a minimum of 5 to 7 years in teaching and/or administration, and the entrepreneurial talent required to manage a successful start-up.

A complete Role Description is available at [www.christchurchde.org/preschool](http://www.christchurchde.org/preschool). Please send resume and inquiries to **Maryann Younger, Christ Church Episcopal Preschool, P.O. Box 3510, Greenville, DE 19807 or [cchpreschool@aol.com](mailto:cchpreschool@aol.com)**.

## 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@diosef.org](mailto:dochobbs@diosef.org) and [linda@diosef.org](mailto:linda@diosef.org) Phone: (954) 450-7247.**

**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.stmichaelepiscopal.org](http://www.stmichaelepiscopal.org) for more information.

**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](mailto:jen@ymarchitects.com) for more information. Web site: <http://www.csmg.org>.

**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 proven 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](mailto:nodakcdo@aol.com).

## POSITIONS OFFERED

**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.**

**FULL-TIME PRIEST:** *All Saints Parish, Gastonia, N.C.* All Saints is a vibrant pastoral/program size congregation located just west of Charlotte, N.C. Our mission is to become a community where all persons will encounter the power of The Living God, through His Son, Jesus Christ. We meet this purpose by being an inclusive, family-oriented, Spirit-filled, warm and friendly parish that opens its doors to all people. We have a strong lay ministry because we embrace the gifts and talents of everyone. We encourage opportunity for renewal and nurture spiritual growth for all parishioners. We accommodate a meeting place for community organizations; we support local charities and the Anglican Mission in Peru.

All Saints seeks a priest who will share our vision, continue to lead us in our 37 ministries, aid us in reaching our parish goals, provide pastoral care, spiritual guidance, and edification through the preaching of The Word. If you believe that God is calling you to this special place, please send a resume and CDO profile to: **Rev. Deacon Ann Fritschner, DDO, 900-B CentrePark Dr., Asheville, N.C. 28805** or E-mail: [deployment@diocesewnc.org](mailto:deployment@diocesewnc.org). Visit us at [www.allsaintsgastonia.org](http://www.allsaintsgastonia.org).

**FULL-TIME RECTOR:** *Epiphany Church, Danville, Virginia*, seeks the 9th rector in its 165-year history to lead financially comfortable parish to growth in membership, participation, and stewardship. Strong community engagement, including free clinic, AIDS ministry, and space for activities as varied as early childhood school, AA, annual luncheon offered by Greek Orthodox. Send letter, resume and references to **Search Committee, Church of the Epiphany, 115 Jefferson Street, Danville, VA 24541** or E-mail: [epiphany@gamewood.net](mailto:epiphany@gamewood.net). Review of applications begins August 14, 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](http://www.AllSaintsOmaha.com).

## TRAVEL / PILGRIMAGES

**CLERGY OR LAY LEADERS**, interested in seeing the world for *FREE*? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call 800-486-8359 ext 205, 206, or 208.

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of **FRESHMINISTRIES**, for more information. Phone: 1-800-260-5104; E-mail: [wwpjl@aol.com](mailto:wwpjl@aol.com); Website: [www.worldwidepilgrimage.com](http://www.worldwidepilgrimage.com).

## WANTED

**WANTED:** Desperately need chalices and patens for the Diocese of Southern Philippines. Please send donations c/o **Bishop Manguramas, 38660 Laurie Lane, Palm-dale, CA 93551**. We will ship. For more information, call: (661) 266-4883.

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# College Services Directory



## ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville  
**ST. MARTIN'S**  
http://www.uark.edu/campus-resources/episcop/  
E-mail: stmartin@uark.edu  
or stmartins@cox-internet.com  
Canon Hershel B. Hartford, chap  
Sun EP 8:30 w/ dinner; Mon MP 7:30, Tues Canterbury  
6 w/ dinner, Wed MP 7:30, Thurs H Eu 12:30 w/ lunch  
at 12 & 1, Fri MP 7:30

## CALIFORNIA

UNIVERSITY OF CALIFORNIA AT DAVIS  
**LUTHERAN EPISCOPAL CAMPUS MINISTRY**  
216 A St., Davis, 95616 www.thebeltry.org  
E-mail: staff@thebeltry.org (850)756-1850  
The Rev. Stephen Simmonds  
Sun 6 (HC on 1S), Wed. 6 w/ dinner & discn  
(see website)

UNIVERSITY OF CALIFORNIA AT SANTA BARBARA  
**EPISCOPAL/ANGELICAN MINISTRY**  
**ST. MICHAEL AND ALL ANGELS CHURCH**  
(805)968-2712  
www.saintmikesucsb.org www.jazzministry.org  
E-mail: info@saintmikes-ucsb.org  
The Rev. Norm Freeman, chaplain/vicar  
Sun.10, Tues. 8 Bible Study

## COLORADO

COLORADO STATE UNIVERSITY Fort Collins  
**ST. PAUL'S** (970) 482-2668  
Website: www.stpauls-fc.org  
E-mail: office@stpauls-fc.org  
The Rev. Robert Lundquist, P-I-C  
Sun 7:30 & 10

UNIVERSITY OF COLORADO Boulder  
**ST. AIDAN'S EPIS. STUDENT FELLOWSHIP**  
Website: www.emcub.org  
E-mail: james.cavanagh@colorado.edu  
The Rev. Mary Kate Schroeder, the Rev. James  
Gavanagh, campus chap  
Sun: 8, 10 & 5

## ILLINOIS

NORTHWESTERN UNIVERSITY Evanston  
**CAMPUS MINISTRY: SEABURY WESTERN**  
2122 Sheridan Road  
E-mail: episcopal@northwestern.edu  
Website: http://www.northwestern.edu/episcopal  
The Rev. Heather Voss, chap  
Sun 8

UNIVERSITY OF CHICAGO Chicago  
**BRENT HOUSE**  
Website: www.brenthouse.org  
E-mail: StacyAlan@brenthouse.org  
The Rev. Stacy Alan, chap  
Sun 8:30 w/dinner (Brent House), Thurs 12 (Bond  
Chapel)

## FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee  
FLORIDA A & M UNIVERSITY  
**THE EPISCOPAL UNIVERSITY CENTER**  
Website: www.rugehall.org (850) 222-4053  
The Rev. Canon Bradley T. Page, chap  
Sun H Eu 5:30 w/ supper following

## FLORIDA (cont'd)

UNIVERSITY OF MIAMI Coral Gables  
**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF THE VENERABLE BEDE**  
On Campus! (305) 284-2335  
E-mail: fcorbishley@miami.edu  
Sun H Eu 8, 10, 6, supper at 7

## MARYLAND

UNIVERSITY OF MARYLAND College Park  
**EPISCOPAL/ANGELICAN CAMPUS MINISTRY**  
Website: www.edow.org/eacm  
E-mail: easterps@umd.edu  
The Rev. Dr. Peter M. Antoci  
Sun 7:30, 9:30 Wed 12:30

## MONTANA

MONTANA STATE UNIVERSITY Bozeman  
**ST. JAMES' 3 West Olive St. (406) 586-9093**  
The Rev. Dr. Clark M. Sherman, r  
E-mail: prn@tmt.net

## CENTER FOR CAMPUS MINISTRY

714 S. 8th Avenue (406) 570-9712  
Website: www.christuscollegium.org  
Eugenie Drayton, lay chap  
E-mail: epsicopal@christuscollegium.org  
Sun Worship: Trad Eu 8, Renewal Eu 9:15, Choral  
Eu 10:30, Ecumenical 6:30; Wed Eu 10; Adult Ed;  
Young Adult & College fellowship mtgs; HS 2nd Tues,  
**MINISTRY SCHOLARSHIPS AVAILABLE**

## NEW HAMPSHIRE

UNIVERSITY OF NEW HAMPSHIRE Durham  
**ST. GEORGE'S One Park Court (at 16 Main St.)**  
officestg@earthlink.net (603) 868-2785  
Website: www.stgeorgesdurham.org  
The Rev. Michael L. Bradley, r & chap

PLYMOUTH STATE UNIVERSITY Plymouth  
**Holy Spirit 170 Main Street (Main & Pearl Streets)**  
www.holyspiritplymouth.org (603) 536-1321  
E-Mail: holyspiritnh@verizon.net  
The Rev. Susan Ackley, r

KEENE STATE COLLEGE Keene  
**ST. JAMES 44 West St. (603) 382-1019**  
E-mail: office@stjameskeene.org  
Website: www.stjameskeene.org  
The Rev. Peter R. Coffin, r

DARTMOUTH COLLEGE Hanover  
**THE EDGE - Edgerton House Student Center**  
14 School Street (603) 643-0164  
Website: www.dartmouth.edu/~edgerton  
Erik Turnburg, chap

## NEW JERSEY

PRINCETON UNIVERSITY Princeton  
**THE EPISCOPAL CHURCH AT PRINCETON**  
**UNIVERSITY (609) 252-9469**  
The Rev. Dr. Stephen L. White, chap  
The Rev. Joan Fleming, assoc. chap  
E-mail: swwhite@princeton.edu  
Website: www.Princeton.edu/~ecp  
Sun 9 H Eu; Wed 5:30 H Eu, dinner, fellowship

## NEW YORK

CORNELL UNIVERSITY Ithaca  
**EPISCOPAL CHURCH @ CORNELL UNIV.**  
(607) 255-4219  
Website: www.episcopalchurchatcornell.org  
The Rev. Suzanne Guthrie, chap  
Sun H Eu 9:30 Wed H Eu 8

STATE UNIV. OF NEW YORK @ BUFFALO Buffalo  
**ST. ANDREW'S CHURCH University Heights**  
3108 Main St., Buffalo, NY 14214 (716) 854-9537  
Website: www.standrewbuffalo.com  
E-mail: standrewbuffalo@aol.com  
The Rev'd Sarah Burton-Smith, v  
Sun 8 H Eu Rite I, 10:30 Eu Rite II; M-Thurs 8:30 MP;  
Tues 7 Sacred Texts Coffee House - St. Andrews; Thurs  
7 Bible and Beer at the Steer; 3rd Sun, 7 Taize

## NORTH CAROLINA

UNIVERSITY OF NORTH CAROLINA Chapel Hill  
**CHAPEL OF THE CROSS**  
**EPISCOPAL CAMPUS MINISTRY (ECM)**  
E-mail: ecm@thechapelofthecross.org  
Website: www.unc.edu/ecm  
The Rev. Tambrla E. Lee, assoc. for university min.  
Church Services: Sun 7:30, 9, 11:15, 5:30, 9:30 Com-  
pline; ECM: Tues 8:30 - 7

## OREGON

UNIVERSITY OF OREGON Eugene  
**EPISCOPAL CAMPUS MINISTRY HOUSE**  
1329 E. 19th Ave. (841)686-9978  
E-mail: mahirey@uoregon.edu www.uoecm.org  
Ms. Micki Shirey, chap  
Thurs H Eu 5:30

## RHODE ISLAND

JOHNSON & WALES UNIVERSITY Providence  
**GRACE CHURCH (401) 331-3225**  
E-mail: revbobbrooks@aol.com  
The Rev. Robert T. Brooks, r  
Website: www.gracechurchprovidence.org  
Sun 8 & 10, Wed 12

## TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH  
Website: www.sewanee.edu  
The Rev. Thomas R. Ward, Jr., University Chaplain

## ALL SAINTS' CHAPEL

735 University Ave., Sewanee 37383  
E-mail: vcunning@sewanee.edu (931) 598-1274  
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4,  
Growing in Grace 6:30, Sun-Fri Sung Compline 10, M-F  
MP 8:30, Ev Pray 4:30, Tues H Eu 12:30, Thurs H Eu  
w/Healing 12:30, Wed Catechumenate 7, Thurs Center-  
ing Prayer 2:30-4.

## CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 37383  
E-mail: theology@sewanee.edu (800) 722-1974  
H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11, Th H Eu  
8:45, M-F MP 8:10, M-F Evensong/Eve Pray 5

To place a church directory listing or classified ad,  
call Tom Parker at 414-276-8480 ext. 16  
or email at tparker@livingchurch.org.

## VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg  
**BRUTON PARISH CHURCH** (787) 229-2891  
351 Duke of Gloucester  
Williamsburg, VA 23185 - 3520  
The Rev. Sandy Key, r  
Website: [skey@brutonparish.org](mailto:skey@brutonparish.org)  
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 8:30 dinner followed by "Popcorn Theology" @ (Canterbury Room-Bruton Parish), Wren Chapel: Tues 5

HAMPDEN-SYDNEY COLLEGE Farmville  
LONGWOOD UNIVERSITY  
**JOHNS MEMORIAL CHURCH**  
400 High St., 23901 (434) 592-6695  
E-mail: [jmc@kinex.net](mailto:jmc@kinex.net)  
The Rev. Edward Tracy, r  
The Rev. Dr. William Blottner, chap  
Sun H Eu 10:30

VIRGINIA TECH Blacksburg  
**EPISCOPAL CAMPUS MINISTRIES AT VT**  
**CHRIST CHURCH** Church & Jackson Sts.  
(540) 552-2411  
Canterbury House, 204 E. Roanoke St.  
E-mail: [canterburyvt@yahoo.com](mailto:canterburyvt@yahoo.com)  
Website: [www.christchurchblacksburg.org](http://www.christchurchblacksburg.org)  
The Rev. D. Scott Russell, campus minister & assoc. r  
The Rev. Clare Fischer-Davies, r & assoc. campus minister  
Sun H Eu 8:30 & 10:30; Tues Contemp Pray 7;  
Canterbury House - Wed H Eu & Dinner 5:30

UNIVERSITY OF VIRGINIA Charlottesville  
**ST. PAUL'S MEMORIAL CHURCH** (434) 298-2156  
Website: [www.stpaulsmemorialchurch.org](http://www.stpaulsmemorialchurch.org)  
E-mail: [uvachaplain@castone.net](mailto:uvachaplain@castone.net)  
The Rev. David Poist, the Rev. David McIlhiney, the Rev. Karin MacPhail  
Sun H Eu 8, 10 & 5:30; Wed Student Fellowship Mtg 5, H Eu 8:30

## WASHINGTON

UNIVERSITY OF WASHINGTON Seattle  
**CHRIST CHURCH** (206) 633-1611  
Website: [www.christchurchseattle.org](http://www.christchurchseattle.org)  
E-mail: [cecseattle@earthlink.net](mailto:cecseattle@earthlink.net)  
The Rev. Stephen Garratt, r  
Sun H Eu 8 & 10; Tues Contemplative H Eu 6; Wed H Eu & Bible Study 6:30

## WASHINGTON (cont'd)

UNIVERSITY OF WASHINGTON Seattle  
**COVENANT HOUSE** 4525 19th Ave  
E-mail: [shehane@drizzle.com](mailto:shehane@drizzle.com) (206) 524-7900  
Website: <http://students.washington.edu/covhouse>  
The Rev. Mary Shehane, d  
Wed 6 H Eu w/ Bible Study Prayer Group

## WYOMING

UNIVERSITY OF WYOMING Laramie  
WYOMING TECHNICAL INSTITUTE (WyoTech)  
LARAMIE COUNTY COMMUNITY COLLEGE  
**CANTERBURY, THE MINISTRY TO HIGHER EDUCATION**  
E-mail: [canterbury\\_house@hotmail.com](mailto:canterbury_house@hotmail.com) or [stmattslaramie@aol.com](mailto:stmattslaramie@aol.com)  
The Rev. Chuck Wilson  
Sun 5 Worship and dinner; Canterbury House is open all week

## ST MATTHEW'S CATHEDRAL

Website: <http://www.wydiocese.org/ST.M/home.htm>  
E-mail: [stmattslaramie@aol.com](mailto:stmattslaramie@aol.com)  
The Very Rev. Marilyn Engstrom  
Sun 8 & 10:30 throughout the week

**Note:** College ministry takes place at both Canterbury (and its house) and at St. Matthew's. Students move between the two locales. For example, Choral Evensong is held at St. Matthew's, etc.

**KEY** - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Anticomunion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 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.

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## What? You forgot to sign up for College Services? There's plenty of time left!

The TLC College Services Directory runs through September 25.  
Invite Episcopalians to worship with your college ministry this fall!

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# Summer CHURCH DIRECTORY

## AVERY, CA

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

## DEL MAR, CA

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

## PASADENA, CA

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

## SAN FRANCISCO, CA

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

## ROXBURY, CT

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

## WILMINGTON, DE

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

## HUDSON, FL

ST. MARTIN'S (727) 863-8560  
15801 U.S. Hwy. 19 [www.stmartinshudsonfl.org](http://www.stmartinshudsonfl.org)  
E-mail: [stmartins123@aol.com](mailto:stmartins123@aol.com)  
The Rev. Dr. William Dopp  
Sun. Masses 8 & 10:30, Wed. H Eu w/ Heal 6

## SAFETY HARBOR, FL

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

## SARASOTA, FL

CHURCH OF THE REDEEMER  
222 South Palm Ave. (Downtown) (941) 955-4263  
Website: [www.redeemersarasota.org](http://www.redeemersarasota.org)  
E-mail: [COR@redeemersarasota.org](mailto: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.

## STUART, FL

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

## ZEPHYRHILLS, FL

ST. ELIZABETH'S 5855 16th St. (813) 782-1202  
The Rev. Martha Vaguener, r E-mail: [ZhillsLiz2@aol.com](mailto:ZhillsLiz2@aol.com)  
Sun H Eu 8 (Rite I), 10 (Rite II), Sun Sch 9; Wed H Eu & Healing 10

## MACON, GA

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

## SAVANNAH, GA

ST. PAUL THE APOSTLE 34th & Abercorn (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 Kapihulu 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](http://ascensionchicago.org) (312) 642-3638  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://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](http://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)

## KINSLEY, KS

HOLY NATIVITY 8th at Niles  
(620) 285-2278 or (620) 659-3336  
Sun. HE 9 Tue HE 5:30

## NEW ORLEANS, LA

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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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Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing. Daily Mass M-F noon

## CATOCTIN FURNACE, MD

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

## ST. MICHAELS, MD

CHRIST CHURCH 301 S. Talbot St. (410) 745-9076  
E-mail: [info@christstmichaels.org](mailto:info@christstmichaels.org)  
The Rev. Mark Nestlehunt, r; The Rev. Abigail Crozier Nestlehunt, 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](http://www.theadvent.org) Email: [office@theadvent.org](mailto: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](http://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](http://www.stjohnsdetroit.org)  
The Rev'd. Steven J. Kelly, SSC, r  
The Rev'd Michael Bedford, SSC, asst.  
Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F 5 EP

## KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://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](http://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: [standrewschurch@cablene.net](mailto:standrewschurch@cablene.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](http://www.standrewbuffalo.com)  
Sun Mass 8 & 10:30

## NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200  
[www.stbarts.org](http://www.stbarts.org)  
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.

## ST. THOMAS

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

# CHURCH directory KEY

# Summer CHURCH DIRECTORY

Light face type denotes AM

bold face PM

add, address

anno, announced

A-C, Ante-Communion

appt., appointment

B, Benediction

C, Confessions

Cho, Choral

Ch S, Church School

c, curate

d, deacon

d.r.e., dir. of religious ed.

EP, Evening Prayer

Eu, Eucharist

Ev, Evensong

ex, excep

1S, 1st Sunday

hol, holiday

HC, Holy Communion

HD, Holy Days

HS, Healing Service

HU, Holy Unction

Instr, Instructions

Int, Intercessions

LOH, Laying On of Hands

Lit, Litany

Mat, Matins

MP, Morning Prayer

P, Penance

r, rector

r-em, rector emeritus

Ser, Sermon

Sol, Solemn

Sta, Stations

V, Vespers

v, vicar

YPF, Young People's Fellowship

A/C, air-conditioned

H/A, handicapped accessible.

## NEW YORK, NY

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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

**ST. JAMES'** (212) 288-4100  
865 Madison Avenue at 71st St.  
Website: [www.stjames.org](http://www.stjames.org)  
The Rev. Brenda G. Husson, D.D., r  
Sun H Eu 8; 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

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**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) 274-2687  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

**TRINITY CHURCH** (828) 253-9361  
60 Church St.  
E-mail: [info@trinityasheville.org](mailto: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

## PHILADELPHIA, PA

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

## SELINGROVE, PA

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

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
Website: [www.holycom.org](http://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](http://www.hcfm.us)  
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole,  
asst.; the Rev. Calhoun W. Perkins, c  
Sun H Eu 10 Nursery available

## RAPID CITY, SD

**EMMANUEL** (605) 342-0909  
717 Quincey 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](http://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](http://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](http://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](http://www.ascathedral.org)  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

**ST. MARK'S EPISCOPAL CHURCH** (414) 962-0500  
2618 North Hackett Avenue  
(corner of Downer and Bellevue)  
On Milwaukee's eclectic East Side  
[www.stmarksmilwaukee.org](http://www.stmarksmilwaukee.org)  
The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;  
The Rev'd Michelle Mooney, d  
Sun. Eu. 7:45 & 9:30; Tues. H Eu w/anoct 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](http://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

AD CLOSING DATE: August 12

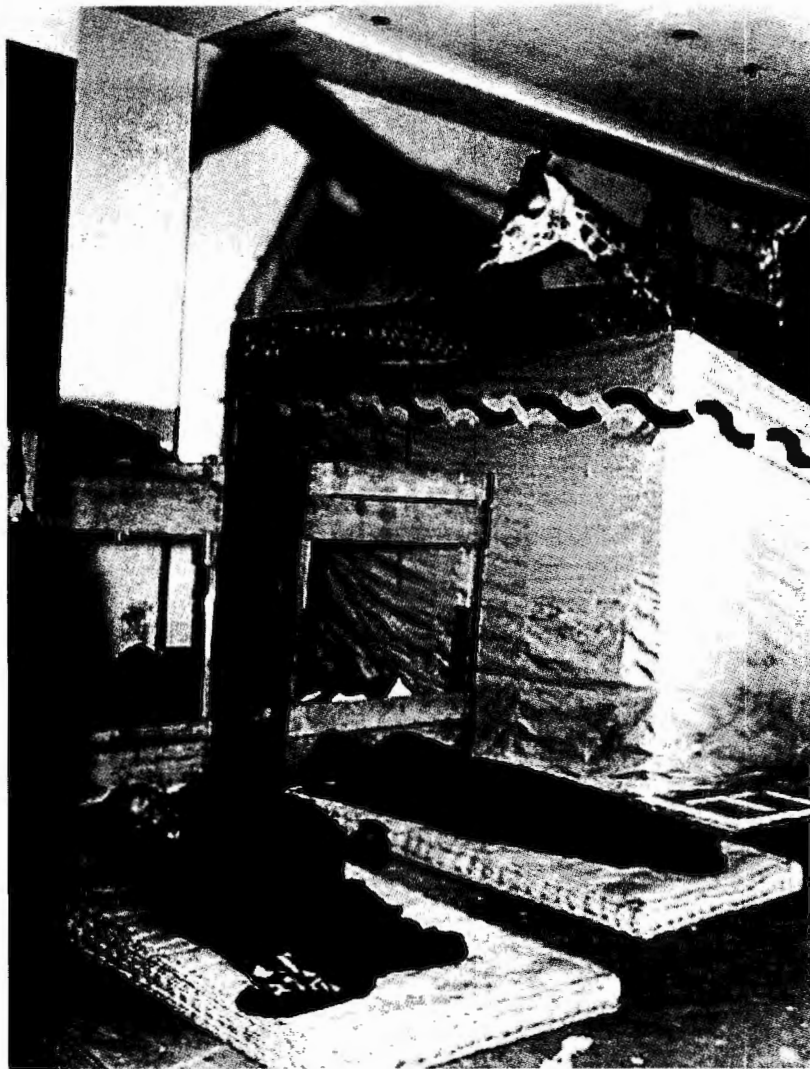
ARTWORK DUE: August 16

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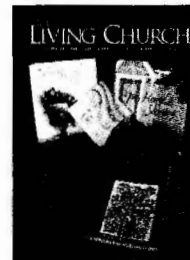
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**AD CLOSING DATE:**

September 2

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Contact **Tom Parker**,  
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**REMINDER: The Fall Music Issue is October 23 and the Christmas Book Issue is November 13...  
Call to make your space reservations now, as space will be limited.**