

# THE LIVING CHURCH

THE TECHNOLOGY ISSUE

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ AUGUST 21, 2005 ♦ \$2.50

**Episcopal Church Web Hosting**

**Connections Among Disciples**

**Episcopalians Say YAHOO!**

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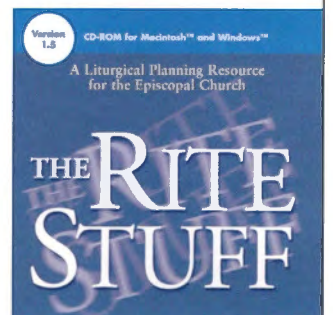
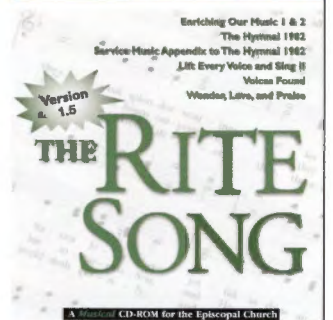
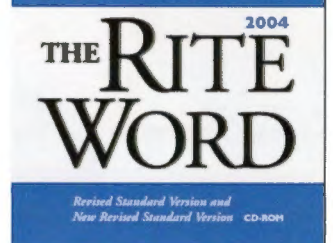
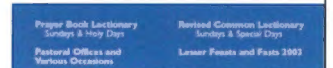
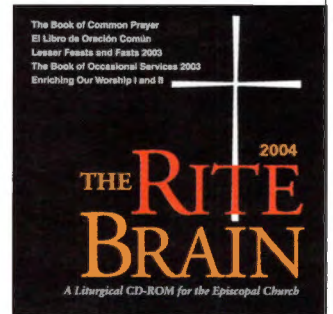
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Volume 231 Number 8

*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.*

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Solid Oak

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## SUNDAY'S READINGS

# It's Personal

*'You are a blessed man!'* (Matt. 16:17)

**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

When Jesus asked the disciples who others were supposing that he was, they had plenty of answers. When he pressed them to reveal what each of them personally thought, 11 of them fell silent. Did they have no idea? If they did have an idea — and surely they must have — why did they hesitate?

Peter, whose impetuosity flung him into trouble more than once in the New Testament, found himself praised this time for jumping in. He was praised not only for offering an answer, but for being right. Further, the praise that is given is a little unusual. Jesus did not say, "You are right!" He said, "You are blessed!" Without a doubt, Jesus is looking for a personal answer, or he would not have asked the question the way he did. The correct answer is not merely getting the facts right — it is making the leap of discernment about who Jesus really is, and most assuredly saying so in front of an audience.

Today, the assertion that Jesus is "the Christ, the Son of the living God" sounds familiar to us. We say it regularly and frequently in the Nicene Creed, not to mention plenty of other times each week. Peter, however, is the first person to utter those words. Startling, even frightening, in their implications, it is not at all difficult to

sympathize with the 11 who said nothing.

The repercussions of Peter's assertion are cosmic. Everything is different. The best that everyone had been saying about Jesus is that he was one of the prophets of the Old Covenant. Their like had not been seen for four or five centuries. If he had indeed been a prophet and no more, his ministry would still have been incredibly portentous for his generation. The crowds in their thousands were continually debating who he was, and never came to an answer that satisfied all of them. The public proclamation that he was the Christ came only after the resurrection, when Peter preached the sermon on the day of Pentecost: "The whole House of Israel can be certain that the Lord and Christ whom God has made is this Jesus whom you crucified" (Acts 2:36). Up to this time, whatever speculation there was remained unsatisfied. "He gave the disciples strict orders not to say to anyone that he was the Christ" (Matt. 16:20). Therefore the uncertainty and speculation before Peter's post-resurrection proclamation could not be laid to rest, and prepared many thousands for the same personal conviction that made them a "blessed" people.

### Look It Up

The lesson from Isaiah asks the faithful to "consider the rock from which you were hewn." What connection, if any, does this command have to do with the renaming of Simon?

### Think About It

His name was Simon, but after his profession he was known as Peter. We know of his many failures and shortcomings, but what are the implications of his being ever known as "the Rock"?

### Next Sunday

**The 15th Sunday After Pentecost (Proper 17A), Aug. 28, 2005**

**BCP:** Jer. 15:15-21; Psalm 26 or 26:1-8; Rom. 12:1-8; Matt. 16:21-27

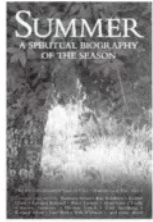
**RCL:** Exodus 3:1-15 or Jer. 15:15-21; Psalm 105:1-6, 23-26, 45c or 26:1-8; Rom. 12:9-21; Matt. 16:21-28

## BOOKS

### Summer

#### A Spiritual Biography of the Season

Edited by **Gary Schmidt** and **Susan M. Felch**, with illustrations by **Barry Moser**. Sky-Light Paths ([www.skylightpaths.com](http://www.skylightpaths.com)). Pp. 265. \$21.99. ISBN 1-59473-083-0.



The folks in Woodstock, Vt., have created another beautiful seasonal anthology of essays, stories and poems, stitched together with psalms and prayers, drawings and recipes, to

enrich hot summer days on the porch or calm anxious hours in airport concourses.

The contents are as varied as a field of wildflowers. Beside a selection from Anne Lamont's *Traveling Mercies* is a poem by T'ao Ch'ien about, of all things, reading. Here is Native American writer Sherman Alexie's poem about black widows: *The elders knew the spiders/carried stories in their stomachs*. And a cup of Ray Bradbury's dandelion wine: *Summer*

*gathered in the weather, the wind had the proper touch, the breathing of the world was long and warm and slow.*

This book will make you seek out the authors' longer works for more delights: Luci Shaw, Michael Pollan (in "Weeds Are Us" he has a bone to pick with Emerson), G.K. Chesterton. And between Carl Sandburg's "Summer Stars" and "Silver Wind" and Frederick Douglass' powerful Independence Day oration, "What to the Slave is the Fourth of July?" is The Declaration of Independence. Those NPR junkies among us hear this every year, but when did we last sit still and read it, word for strong, reasoned word?: *We mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.*

Skylight has produced these seasonal biographies in reverse order, beginning with *Winter* in 2003. The irresistible question is, If *Summer* comes, can *Spring* be far behind?

Patricia Nakamura

### God the Ingenious Alchemist Transforming Tragedy into Blessing

By **John R. Claypool**. Morehouse. Pp. 80. \$14.95. ISBN 0-8192-2180-5.

In this small gem of a book, John Claypool retells the Jacob/Joseph saga in a way that brings new insight, even to those familiar with the story. The shortcomings and crises of the characters somehow remind us of our own. We come to believe that the Ingenious Alchemist who turned lead into gold for them and for us in times past can perform the same miracle again. Enjoy this book, a remarkable blend of simplicity and substance. Give copies to others, especially people facing hardships.

An author with numerous titles to his credit, John Claypool pastored for 31 years in the Southern Baptist Convention before becoming an Episcopal priest in 1986.

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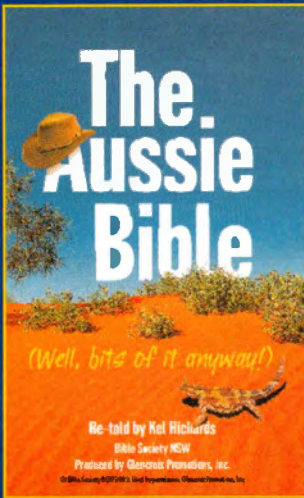
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— Dr. Peter Jensen, Archbishop of Sydney

### God is Not ... religious, nice, "one of us," an American, a capitalist

Edited by D. Brent Laytham. Brazos. Pp. 152. \$14.99 paper. ISBN 1-58743-101-7.

It is sometimes remarked that sacred cows make good hamburgers. In this slim volume, six authors set out to show that the same is true of golden calves. Coming from a variety of backgrounds, they attempt to clarify our sense of who God is by first clearing away popular misconceptions: notions that are not only false, but ultimately idolatrous and hence dangerous.

Among the stark, bracing chapters, one finds Steve Long challenging the idea that God is nice, locating this aberration in the spread of a culture of therapy, promoted by a clericalism

**The six authors attempt to clarify our sense of who God is by first clearing away popular misconceptions: notions that are not only false, but ultimately idolatrous and hence dangerous.**

that he characterizes as "a monstrous hybrid of the Grand Inquisitor and Mickey Mouse." Against this he paints the triune God of Christian tradition, who is not nice, but who is kind and loving. In another chapter, Michael Budde takes on the idea that God is a capitalist — which seems absurd, until one realizes that if God is not a capitalist, then God's church should not be either. William Cavanaugh argues that the modern concept of religion hinders the gospel and obstructs the true God. Additional chapters assert that God is not "one of us," or an American. The editor rounds out the book with a chapter on who God is.

This is a provocative and exhilarating volume, sure to prompt thought, discussion, maybe even argument. At times the rhetoric can seem a tad overheated, but it is never shrill or tiresome. On the whole, it is a rewarding read, and highly recommended.

(The Rev.) Jason A. Fout  
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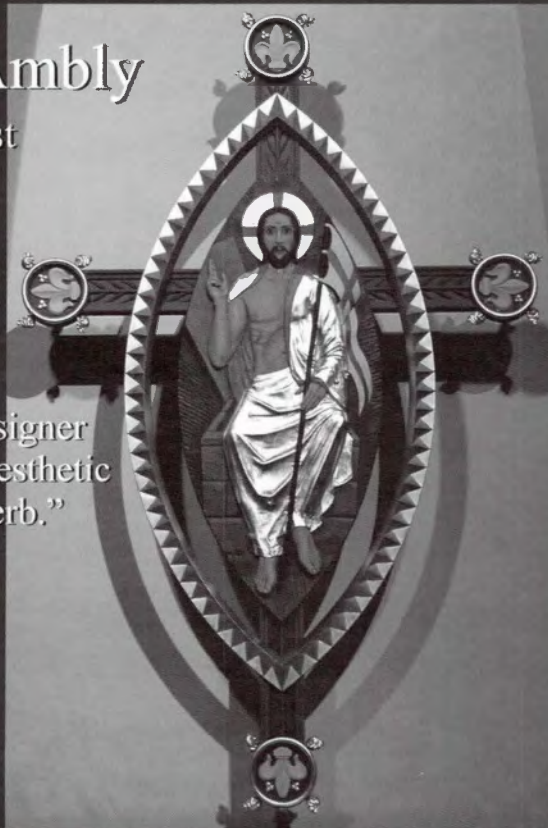
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### **November 7-11, 2005**

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*Hearing a Film, Seeing a  
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### **November 14-18, 2005**

James Alexander Forbes, Jr.  
*Healing the Spirit of the Nation*

### **December 4-8, 2005**

John Bell  
*Unlearning the Bible*

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III, Presiding Bishop and  
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### **January 15-20, 2006 in Los Angeles**

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### **February 7-10, 2006\***

Victoria Barnett  
*Bonhoeffer's Spirituality and  
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### **February 22-24, 2006\***

Fred Craddock  
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### **March 6-10, 2006**

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### **March 14-15, 2006\***

Marcus Borg  
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### **May 8-12, 2006**

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### **Saturday, June 3 - Thursday, June 8, 2006**

Douglass M. Bailey, Joan  
Chittister, Frank Thomas  
*The City of God for American  
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### **June 12-16, 2006**

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*Matters of Life and Death:  
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[www.morehousegroup.com](http://www.morehousegroup.com)

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This collection contains more than 250 high-quality digital images for a variety of occasions and uses. Formatted in both TIF and JPG, with descriptions.

Saints, Signs, & Symbols - Morehouse Clip Art: Volume 2. W. Ellwood Post. ISBN 0819221422. \$39.95.

Already popular in print form, Morehouse's collection of clip art of Christian symbols contains 350 images on CD, including those for the four evangelists, the 12 apostles, the Holy Trinity, a variety of Christian saints, depictions of many different crosses, Old and New Testament images, and illustrations suitable for the church year.

Certificates on CD. ISBN 0819222178. \$49.95.

This CD contains PDF files of a substantial collection of certificates for common use in the church, from those for marriage to those recognizing outstanding service. Images can be placed into desktop publishing software and then personalized with names, dates, parish and occasion. A selection of borders and text suitable for various needs are included.

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## The Episcopal Church Foundation

[www.episcopalfoundation.org](http://www.episcopalfoundation.org)

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Two ECF offerings to communicate through the internet are Vestry Papers Dialogue, an online conversation designed to engage church leaders and clergy around ideas presented in Vestry Papers; and Fresh Start list-serve, which is open to all Fresh Start participants. [www.episcopalfresh-start.org](http://www.episcopalfresh-start.org).

Another ECF tool is Holliman Capital Campaign software, which helps churches and agencies manage all aspects of their capital campaign activities.

## The Kerygma Program of Adult Bible Studies

[www.kerygma.com](http://www.kerygma.com)

For more than 25 years the Kerygma Program's Adult Bible Study has promoted Christian growth through interaction of its participants. Kerygma's recent studies have been released with leader's guides on CD-ROM, namely *The Gospel of Mark*, an eight-part study by Carol J. Miller, followed by *Job and the Life of Faith: Wisdom for Today*, a seven-part study by Carol

M. Bechtel. Kerygma groups studying Job are able to meet Ms. Bechtel and hear poignant reflections through video clips that are included in the leader's guide. Leaders are able to customize lesson plans by copying and pasting the learning activities from the CD-ROM.

This fall, Kerygma will release its newest study: *Amos & Hosea: Boundaries, Tough Love, Amazing Grace*, an eight-part study by George W. Ramsey which addresses humankind's deepest questions about the relevance of faith and the role of the Bible for contemporary people. (Prices for these resources: Leader's Guide on CD-ROM \$18.00; Participant Resource Book \$18.00.)

Also on CD-ROM are 60 interactive devotional and prayer experiences for use by church leaders, *Meeting God in the Bible*, by Donald L. Griggs. (\$19.95). The history of the Bible, from original languages to modern translations, is traced in an audiovisual resource, *History of the Bible in English* (VHS or DVD \$19.95, 34 minutes). A downloadable question-and-answer activity enhances the classroom experience.

## Forward Movement

[www.forwardmovement.org](http://www.forwardmovement.org)

The 2004-2005 Anglican Cycle of Prayer on CD-ROM (\$4.95) makes available this resource of daily prayer for communicants around the world, for use in bulletins and other computer and word processing applications.

Forward Day by Day, popular daily devotional meditations are available daily through email subscription (\$6). Included are links to the Daily Office lectionary, Forward Movement prayers, the Anglican Cycle of Prayer, and archived meditations.

Forward Movement offers a free CD-ROM, "A New Day: The Forward Fund" to explain its capital campaign through a PowerPoint presentation.

Forward Movement is exploring how to make its popular pamphlets available for viewing and/or for paid

(Continued on page 10)

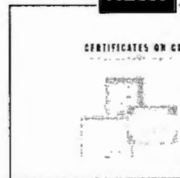
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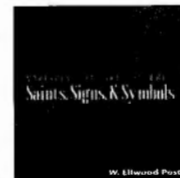
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## New Media

(Continued from page 9)

download from its website, offering customers quicker access.

### Church Pension Group

[www.cpg.org](http://www.cpg.org)

The Church Pension Group (CPG) and ACS Technologies, a Florence, S.C.-based provider of church management and school administration software, recently announced a partnership to develop a software product to aid parishes in preparing their annual parochial reports. The software, ACS 7.0, is being tested in a pilot program this summer with national release planned for late 2005.

Among the technology products already included in the CPG catalog are:

- The Rite Series software products, recently upgraded for both Windows and Macintosh operating systems, are designed for liturgical planning and service leaflet creation. Prices range from \$125 for individual components to \$495 for the Rite Stuff compilation CD.

- ParishFinder and ClergyFinder are free directories that can be accessed on the CPG website.

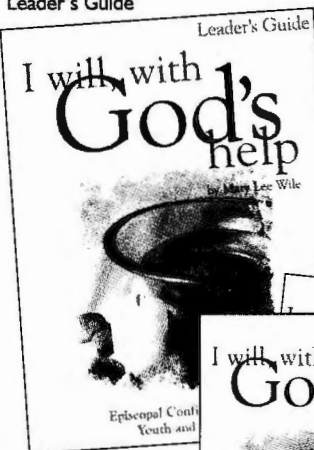
- The Worship Well ([www.theworshipwell.org](http://www.theworshipwell.org)) is a free web-based forum for exchanging ideas and resources related to liturgy and worship. This website is a joint initiative of CPG, the Episcopal Church Visual Arts network, and the Episcopal Church Center.

### Logos Management Software

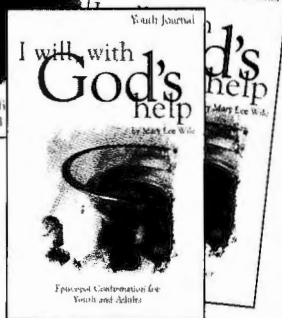
[www.logoscms.com](http://www.logoscms.com)

Logos Management Software is designed to meet the information management and communication needs of churches, schools, and other non-profit organizations. Its Logos II 6.0, introduced in February, is an accounting product that allows for internet connectivity, simplified access to contributions data, check scanning capability and expanded data fields. System requirements and full details are on the website.

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## Episcopalians Say

# YAHOO

*More than 1,000 parishes, dioceses, organizations, and individuals have formed Yahoo internet discussion groups related to Episcopal and Anglican interests. Here is a small sampling of the wide variety of groups and their interests, along with the number of members. All can be found online at <http://groups.yahoo.com>.*

**Episcopal Scouters** (134 members) — Scouts, as well as 4-H, Campfire Girls, and Girl Scouts. Open to "orthodox" and "continuing church" members as well.

**2020Brainstorm** (75) — Developing real-world proposals in support of the 20/20 goals.

**ETSSW2004** (31) — Networking and community tool for the Episcopal Theological Seminary of the Southwest's Class of 2004.

**Episcopal Planned Giving** (64) — Hosted by the Episcopal Church Foundation, a discussion area for development professionals.

**Texas Episcopal Cursillo** (90) — Episcopal Cursillo participants within the Diocese of Texas.

**National Episcopal Prison Communications** (91) — Communication vehicle for those who work in prison ministries.

**SoloFlightEpis** (138) — Past attendees and others interested in the Solo Flight conference for single adults.

**EP Web** (323) — Parish, diocesan,

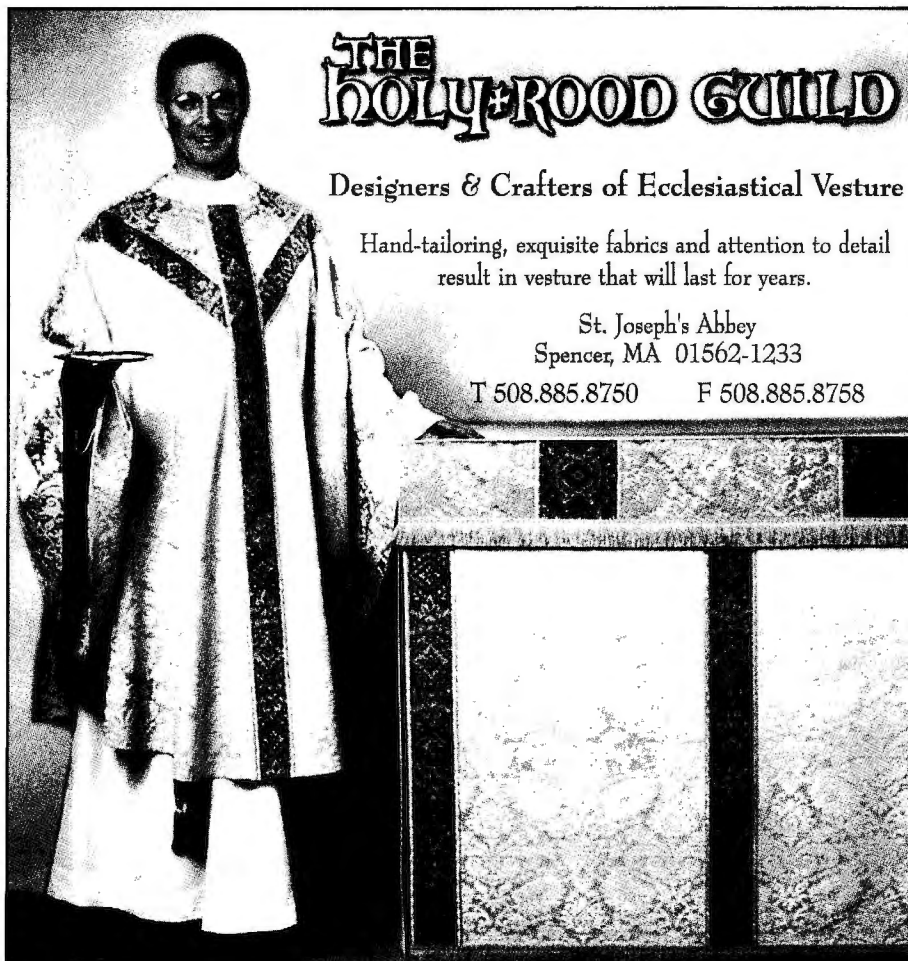
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and seminary webmasters interested in sharing skills and ideas.

**EpiscopalChurch** (500) — The Episcopal Church Club is a discussion and question forum regarding discipleship.

**EpiscopalPeerMinistry** (30) — Campus ministers interested in starting a program with a peer ministry component.

**GTNG** (430) — Gathering the Next Generation, a discussion group for Gen-X Christians and friends.

**AnglicanUse** (273) — Congregations in the Roman Catholic Church retaining much of the Episcopal prayer book and other liturgical and musical traditions.

**Archdeacons** (58) — Forum for archdeacons in the U.S. and worldwide.

**TaizeDiscussion** (59) — Discussion related to the Taize community, open to all interested Christians.

**AnglicanWomenCircleChat** (22) — Meeting place for Episcopal and Anglican women worldwide.

**Liturgy Done Well** (194) — Discussion of Episcopal liturgical renewal.

**GotSOUL** (30) — Youth and adult participants in the Spiritual Opportunity to Unite and Lead (SOUL) conference sponsored by the Black Ministries Office of the Episcopal Church.

**Anglican HS Moms** (42) — Home-schooling from an Episcopal/Anglican perspective.

**LABlackEpiscopalians** (54) — African Americans and people of color in the Diocese of Los Angeles.

**ENAW** (68) — Animal advocates of the Episcopal Network for Animal Welfare.

**NNLPCommunity** (35) — Lay ministers and other lay persons within the Episcopal Church and Anglican Communion.

**CathedralNews** (121) — North American Conference of Cathedral Deans and Spouses.

**OJAffiliates** (136) — Affiliates, including oblates and associates, of the Order of Julian of Norwich.

**ApostacyDiscussion** (326) — "Traditionalist Anglicans...dedicated to preserving obedience to the Scrip-

tures and Tradition of Christianity."

**EpiscoVegList** (57) — Episcopal and Anglican vegetarians.

**Filipino Convocation** (52) — Members of Episcopal Asian-American Ministries' Filipino convocation.

**BCP Classic** (59) — Discussion of the 1928 prayer book and other classical texts.

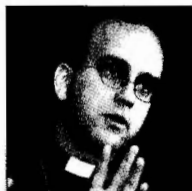
**EpiDioRioGrande** (128) — Aiding communication within the Diocese of the Rio Grande.

**AllSaintsVicksburgParents** (15) — Parents of students at All Saints' Episcopal School, Vicksburg, Miss.

**Happening Coordinators** (56) — Networking forum for those involved in Happening youth events

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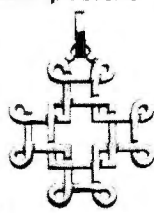
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# Know When to Unplug

## Balanced Living Requires Electronic Boundaries



By Michael O'Loughlin

**T**hese days, is there a difference between being connected and being on-call? Technology has enabled us to multitask in unprecedented ways, but as a result, the lines between home and work hours, public and private time, are increasingly being blurred.

Witness the number of work-related phone calls that are answered during family meals in restaurants, and personal calls that arrive during business presentations. And when more than 4,000 America Online subscribers responded to an "e-mail addiction" survey earlier this year, they revealed how pervasive — and perhaps invasive — this popular technology has become.

Nearly half of the survey respon-

dents said they have checked their e-mail in the middle of the night. Four percent have accessed e-mail in the bathroom, and while driving their cars.

Clergy and others involved in ministry know the importance and real benefits of personal computers, cell phones, paging devices, and other technology that helps them stay connected with their congregation and others (see the related article on page 24). But they also may be acutely aware of the demands that technology can place on them. The Rev. Stacey Fussell, vicar of St. Catherine of Sienna Church, Missouri City, Texas, puts it this way: "My experience of technology has been a double-edged sword.

"We have three phone lines at the church and voice mail that I can check

remotely and which refers folks to my home number and cell phone for emergencies after hours," Ms. Fussell said. "I also have Onstar calling capabilities in my car, and I have e-mail. All of this is in an effort to assure that folks can reach me when they need me and for me to stay connected to my people even when on the go."

The nature of her work occasionally places Ms. Fussell off limits to calls. "Of course there are some pastoral duties — hospital visits, marriage preparation sessions, hearing confes-

*Information Age* (Sorin Books, 2002), author Maggie Jackson observes that, "Being on-call via cell phone, e-mail, pager, and fax breaks down the temporal boundaries that mark periods of rest, intimacy, peace — private moments and hours that allow us to create a home that truly is a refuge." She suggests that "our increasing techno-accessibility should open our eyes to the importance of preserving time for home."

An occasional "fast" from media is one way to rediscover the importance of those boundaries. Skipping news programs for a week, or even turning off the TV, internet and cell phone for just a day, can help us re-evaluate what constitutes a healthy balance between work, play and rest.

"In a world where technology is fast making workers on-call, we should think carefully about the price we pay for making all places, including home, connected," Ms. Jackson writes. "Increasingly, a marketplace is being born, where not only personal data but private space and time are being bought and sold, bargained and bartered."

Ms. Fussell has established guidelines to help her maintain that private time and space. "I have a 2-year-old and a 1-month-old I like to spend some time with, so I have made the deliberate decision not to access e-mail from home," she said. "When I'm home, my children get my attention except for answering emergency calls."

She reports that this approach has worked well, and is acceptable to most people she encounters. "The vast majority of parishioners respect and value the need for down time and private consultations, but any delay in response is unacceptable to some folks. I've had suggestions that I add a pager and/or Blackberry to my arsenal and get high-speed internet access at home. Would that we were all so eager to get in touch with God!" □

**"In a world where technology is fast making workers on-call, we should think carefully about the price we pay for making all places, including home, connected."**

— Maggie Jackson, author of *What's Happening to Home: Balancing Work, Life, And Refuge in the Information Age* (Sorin Books, 2002)

sions—which necessitate having my undivided attention and mean that I may not be immediately accessible at any given moment," she said.

But aside from these times, are clergy and lay ministers "fair game"? For at least some parishioners, the answer is yes, and that can easily lead to a lifestyle in which, as Ms. Fussell puts it, "operators are standing by 24 hours a day." Now that so many of us are "wired," it can be difficult to disconnect when it's time for rest or family time.

In *What's Happening to Home: Balancing Work, Life, And Refuge in the*

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## Bishop Smith Responds to Bishops' Letter

The Bishop of Connecticut, the Rt. Rev. Andrew D. Smith, has accused nine other diocesan bishops of making a petulant, ill-informed attack on his inhibition of the Rev. Mark H. Hansen, rector of St. John's Church, Bristol. He also denied spurning the Archbishop of Canterbury's Panel of Reference or abusing the canons.

On July 27 nine diocesan bishops published "A Second Open Letter to the Bishop and Standing Committee of Connecticut." The letter informs Bishop Smith that the nine do not recognize the inhibition and are preparing ecclesiastical charges against him for conduct unbecoming a member of the clergy [TLC, Aug. 14].

The letter was signed by the Rt. Rev. James M. Adams, Bishop of Western Kansas; the Rt. Rev. Peter Beckwith, Bishop of Springfield; the Rt. Rev. Robert Duncan, Bishop of Pittsburgh; the Rt. Rev. Daniel Herzog, Bishop of Albany; the Rt. Rev. John W. Howe, Bishop of Central Florida; the Rt. Rev. Jack L. Iker, Bishop of Fort Worth; the Rt. Rev. Edward L. Salmon, Bishop of South Carolina; the Rt. Rev. John-David Schofield, Bishop of San Joaquin, and the Rt. Rev. James M. Stanton, Bishop of Dallas.

Responding to those bishops who publicly castigated his handling of Fr. Hansen, and the five other Connecticut priests under threat of inhibition, Bishop Smith said their letter was

"filled with assumptions, conclusions, and emotional, highly charged language. Bishop Smith denied responsibility for the "very public conflict." Addressing the wider Church in his letter, he wrote, "I regret that none of the bishops who signed the letter had the wisdom or courtesy to call before launching this broadside."

Bishop Smith also denied preventing the dispute with the six rectors from being referred to the Archbishop of Canterbury's Panel of Reference. Bishop Smith said he had neither the authority nor inclination to "refuse to allow appeal." He proclaimed "the

deepest respect for Archbishop Williams and for his leadership and praised the panel as an "offering of ministry," and a "resource for the Church when local initiatives have not been successful."

The bishop said he had done all of which he was capable in offering delegated episcopal pastoral oversight to the six parishes. The conundrum "limits me to two choices — that I repudiate decisions I have made as bishop so as to believe as they do; the other is that I suspend the Constitution and Canons of the Church and this diocese just for them."

Bishop Smith defended his decision to assume control of the day-to-day financial affairs of the parish. Fr. Hansen "held a secular position in another state," there were unpaid parish bills and disaffected members. The leadership, he wrote, "enabled and protected Fr. Hansen," and were "uncooperative, evasive and not forthcoming when questioned by members of my staff."

"Our Lord Jesus will be better served," if brother bishops "disciplined ourselves to refrain from publicly paraded, instantaneous judgments and automatic condemnations," he concluded. Bishop Smith further asked the Anglican Communion Network to "refrain from the repeated incursions" into the "life and ministry of this diocese."

### Fr. Hansen Denies Charges

The Rev. Mark Hansen issued a "good faith denial" to the Bishop of Connecticut, making a July 29 formal declaration that he has not "abandoned the communion of the Episcopal Church" and asking that his six-month inhibition be rescinded. Under canon law [Title IV, Canon 10, Sec. 1], the inhibition bars Fr. Hansen from serving his congregation and exercising his ordained ministry and could ultimately result in his removal. However, section 2 of Canon 10 allows for a clergy person who is inhibited to provide a written and signed statement representing "a good faith denial" of specific declarations or actions upon which the inhibition is based.



A team fielded by the cathedral congregation placed second and its two other teams tied for fourth place in dragon boat races on Echo Park Lake during the annual Lotus Festival last month in Echo Park, located across the street from the Cathedral Center of St. Paul in the Diocese of Los

Angeles. All of the congregation's teams completed the course in less than seven minutes, a feat never before accomplished, according to the Very Rev. Ernesto R. Medina, dean, who said in past years teams sponsored by the cathedral have often finished last.

Susan Medina/The Episcopal News photo



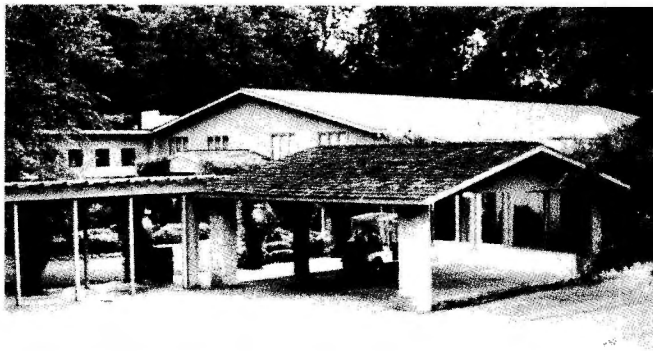
## Californians to Seek Rite for Same-Sex Blessings

A task force in the Diocese of California has concluded that "now is the time to acknowledge in convention our diocesan practice of 22 years." The task force, charged by the diocesan bishop, the Rt. Rev. William E. Swing, to consider a variety of issues related to the status of marriage and the blessing of same-gender covenants in Church and society, has proposed three resolutions to be considered at convention in the fall.

Resolution 1 asks convention to extend the life of the task force for another five years. The second resolution directs the commission on marriage and blessing to develop, for distribution at the convention in 2007, resources relating to the ethics and pastoral theology of life-long, committed relationships. The third resolution directs the commission on liturgy and music and the commission on marriage and blessing to collaborate and complete by the 2007 convention a rite or rites "which formalize the blessing of same-gender unions" in the diocese, along with a policy for their use.

The 21-member task force has met throughout the past year to study the issue and has concluded that while there is widespread consensus within the Diocese of California as to the appropriateness of blessing monogamous same-sex relationships, there remains a diversity of opinion on how they relate to holy matrimony. Bishop Swing has permitted clergy to perform same-sex blessings for baptized members of the diocese on a case-by-case basis since 1983.

With respect to the current crisis within the Anglican Communion, the task force concluded "differences in our understanding and practice of marriage and blessing same-gender covenants do not undermine the doctrinal foundations of the Church's life and faith." Disagreement on this issue is a matter of theological opinion, the task force concluded. "This is a conversation among sisters and brothers in Christ, who sometimes disagree."



The Summit, a 210-acre camp and conference center, was sold by the Diocese of North Carolina to the state for \$4.1 million.

Diocese of North Carolina photo

## North Carolina Camp Sold

The Rt. Rev. Michael B. Curry, Bishop of North Carolina, has written to his diocese stating that the \$7.85 million in proceeds from the sales of the diocesan youth camp and diocesan offices in Raleigh will be used to provide new offices while a committee will lay out recommendations for future funding of diocesan operations and initiatives.

The Parks and Recreation Trust Fund of the State of North Carolina purchased The Summit, the 210-acre diocesan camp and conference center, on July 1 for \$4.1 million. The State Parks Department will manage the facility, which includes a six-acre lake, amphitheater, hiking trails, gymnasium, swimming pool, and a lodge capable of accommodating 175 people, as part of an environmental education center for the Haw River State Park.

Opened by the diocese in 1981, operating costs of The Summit have

been subsidized by the diocese in recent years. Approximately \$600,000 from the sale will be used to reimburse the diocese and the Episcopal Church Women of North Carolina, cover the camp's closing costs, and fund the work of the diocese's Mission Implementation Team this year.

**Not a Candidate:** In other news from the diocese, Bishop Curry recently announced that he will not allow his name to be considered for election as the next Presiding Bishop.

He made the announcement in electronic correspondence to his clergy. "I am committed to serving here for the foreseeable years to enable the growth of a diocesan community passionately committed to the gospel mission of Jesus, and to be the Church for all people," he said. Bishop Curry has been Bishop of North Carolina since 2000.

## Delaware Plants First Church in 40 Years

The Diocese of Delaware is in the process of helping to plant its first church in more than 40 years. The detailed plan for starting Church of the Good Shepherd, Glasgow, will be the first step toward a goal of planting 8-10 new congregations during the next 15-20 years.

"Delaware is in the midst of a population explosion," reads a brochure produced by the diocese's recently revived Bishop's Mission Fund. "To effectively minister to the unchurched, we need to expand our Episcopal churches in Delaware."

Last April, a resolution was adopted at diocesan convention, re-establishing the Bishop's Mission Fund. Chartered more than 150 years ago by the first Bishop of Delaware, the Rt. Rev. Alfred Lee, seed money from that

early mission fund helped to start churches in all three Delaware counties.

"We are now experiencing a similar pattern of growth in our state," wrote the current diocesan bishop, the Rt. Rev. Wayne P. Wright, in a letter announcing resumption of the fund to diocesan members and friends. "Formation of new churches is at the heart of our call to go and make disciples."

Good Shepherd is still in the transitional phase to weekly worship, but it has a full-time priest, the Rev. Jay Angerer, formerly an assistant at St. Thomas', Newark, and the Episcopal campus minister at the University of Delaware.

During the transitional phase, Fr. Angerer has scheduled weekly Bible study inside a local coffee shop.

## P.B. Explains ACC Presentation

Although he did not write anything except the preface to the report on which the Episcopal Church based its June 21 presentation to the Anglican Consultative Council (ACC), Presiding Bishop Frank T. Griswold commended "To Set Our Hope in Christ" [TLC, July 17], describing it as being "useful in any context," and particularly helpful in understanding the role of the episcopacy in the Episcopal Church.

In a recent telephone interview, Bishop Griswold praised the document and sought to correct some misunderstandings about it.

"We were not asked to present all the pieces of a debate," Bishop Griswold said. "We were asked to prepare a positive, responsible, articulate explanation of how we arrived at our decision. This was our response to the request made of the Episcopal Church in paragraph 135 of the Windsor Report."

Bishop Griswold, who noted that he was in Nottingham, England, only the day of the presentation, praised the good spirit among council members and the hospitable welcome extended to the presentation panel from the Episcopal Church. He said it is still too early to predict what effect the presentation might have on the 2006 General Convention, but in his travels he finds the Episcopal Church resilient, largely

healthy, and unified around mission.

"So much effort has gone into portraying the Episcopal Church as being hopelessly divided," he said, "but that is not the full picture. It was very important that the ACC understand that the overwhelming majority of bishops are of one mind when it comes to mission."

When contacted by TLC, Bishop Griswold was returning from the third annual Afro-Anglicanism Conference in Toronto. While there he participated in a panel discussion with the Most Rev. Njongonkulu Ndungane, Primate of the Anglican Province of Southern Africa; the Rt. Rev. Barbara Harris, retired Bishop Suffragan of Massachusetts; and the Rev. Canon John L. Peterson, former secretary general of the Anglican Consultative Council and now canon for global justice and reconciliation at Washington National Cathedral.

Bishop Griswold lauded the conference and pointed to it and the strong level of participation by Episcopalians as an example of how the Episcopal Church is still able to participate and contribute to the life of the Anglican Communion.

"One of the most lively and positive aspects of the Communion's life is made up of all kinds of networks," he said. "Those roots are very broad and deep."

Immediately after their participation in the presentation panel by the Episcopal Church at the Anglican Consultative Council in Nottingham, England, last month, the Rt. Rev. J. Neil Alexander (left), Bishop of Atlanta, and the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York, flew to Africa as guests of the Rt. Rev. Godfrey Mdimi Mhogolo (second from right), Bishop of Central Tanganyika in the Anglican Province of Tanzania. The two Episcopal bishops were also accompanied by C. Richard Parkins, director of Episcopal Migration Ministries at the Episcopal Church Center, and the Very Rev. Doug Hahn, rector of St. Thomas' Church, Columbus, Ga., (not pictured).



Maureen Shea/Office of Government Relations photo

## Unauthorized Episcopal Acts Performed in Kansas

Acting on a request from the Primate of the Anglican Province of Uganda, the Rt. Rev. William J. Cox, retired assisting Bishop of Oklahoma, ordained two priests and a deacon on June 29 and on July 24 he returned to Christ Church, Overland Park, Kan., to lead a service of confirmation despite warnings from the bishops of Kansas and Oklahoma.

"I'm not a fighter," Bishop Cox said. "I don't like to see the Church tearing itself apart in conflict, but I felt this was the right thing to do. I did it for the sake of conscience."

In April Christ Church agreed to pay the Diocese of Kansas \$1 million over the next 10 years as part of a separation agreement which allowed the congregation to retain its property, and for the clergy and parish to be relieved of canonical obligations to the Episcopal Church [TLC, March 27]. Left unresolved in the separation agreement was whether the parish would later affiliate with another province of the Anglican Communion.

"We in the Church of Uganda have pledged ourselves to continue to respond to such cries for help until a branch of the Anglican Communion with whom we are in communion is established in North America," wrote the Most Rev. Henry Luke Orombi, Primate of Uganda, in a June 22 letter asking Bishop Cox to perform the ordinations and confirmations on behalf of the Church of Uganda. "This is completely consonant with the 2005 primates' communiqué in which we pledged to neither 'encourage nor initiate' such relationships."

Bishop Cox, who was Bishop Suffragan of Maryland from 1972 to 1980, said he did not believe he had violated any canons of the Episcopal Church in performing sacramental ministries for the two services.

"This is not a question of geography, but of jurisdiction," he said. "I am not violating diocesan boundaries, because the congregation has left the Episcopal Church. I did not know the Episcopal Church had become so narrow."

## Expenses Rise for Lawsuits Against Parishes

The Episcopal Church spent more than \$500,000 last year funding diocesan lawsuits against parishes and covering excess expenses incurred in Title IV real estate disputes.

The treasurer of the Episcopal Church, N. Kurt Barnes, told *THE LIVING CHURCH* that the Episcopal Church "recorded approximately \$386,000 in expenses in legal fees, investigations and trials for disciplinary actions" under Title IV actions and "incurred \$122,000 in expenses associated with legal support to various dioceses" last year.

The \$508,000 in expenses outside the general budget was authorized by an Executive Council resolution submitted by the Standing Committee on Administration and Finance. Resolution A&F 074, titled "Extra-Budgetary

Expenditures in Title IV and Legal Assistance to Dioceses," was approved at the February meeting of Executive Council in Austin, Texas.

Resolution A&F 074 stated: "Resolved, That expenses associated with Title IV investigations and trials and legal support for dioceses in excess of the previously budgeted amounts in 2004 and 2005 be considered as extra-budgetary items funded with surpluses accumulated from prior trienniums."

The resolution's explanation stated, "It is extremely difficult to predict the events or costs of Title IV investigations and trials or legal assistance required to support dioceses with real property disputes. It is, therefore, requested that expenses in excess of \$100,000 in each of 2004 and 2005 be

paid by utilizing surplus funds accumulated during previous trienniums."

While actual costs expensed in 2004 were \$508,000, the resolution's estimate for that year was \$235,000 for Title IV-related litigation and investigations and legal support. The 2005 estimate was \$125,000.

Funds from this extra-budgetary fund were envisioned as being able to assist dioceses pursue litigation against parishes that sought to withdraw from the Episcopal Church and take their property with them. The dioceses of Missouri, Los Angeles, South Carolina, Connecticut, and Pennsylvania have had highly publicized disputes over the ownership of parish property.

The treasurer's office declined to itemize the expenses reimbursed by individual diocese.

## Peace and Justice Network Report Defended

The secretary general of the Anglican Communion Office is defending the Anglican Peace and Justice Network (APJN). In an official communiqué issued July 28, the Rev. Canon Kenneth Kearon criticized Jewish leaders in the United Kingdom as ill informed and aggressive in their criticism of the work done by the APJN. He defended the APJN's report from Jerusalem against charges that it offered a biased and dishonest account of the Palestinian-Israeli conflict.

"I have been saddened by much of the response to the debate and resolution on the Palestinian/Israeli conflict" at ACC-13 in Nottingham, he wrote, "especially among Jewish representatives in Britain. The tone of these responses does little to acknowledge the responsible nature of the debate."

Canon Kearon noted that Anglicans had long been in the vanguard of Christian-Jewish relations, and that he hoped these could be continued in a "shared future where recrimination and mutual vilification are things of the past."

Responding to charges that the

APJN report prepared during its visit to Israel was flawed and one-sided, Canon Kearon said the APJN was a "responsible network of the Anglican Communion."

The group met in Israel "as guests of local Christians primarily to hear at first hand the experiences of the Holy Land," he said. "As well as listening to the Christian community at length, the group met and heard from both Israeli and Palestinian voices for a just resolution to the current conflict, though most voices were Palestinian." The Rev. Canon Brian Grieves, director of Peace and Justice Ministries at the Episcopal Church Center and a member of the APJN, said the organization relied on "local contacts" in the Middle East to plan its schedule for the fact-finding trip last fall.

In comments to *THE LIVING CHURCH*, Professor Irene Lancaster of the Centre for Jewish Studies at the University of Manchester characterized the APJN report as a political diatribe based on a false history. "The APJN can't possibly have met representative Jews," she said, as the delegation visited Israel

during the Jewish holiday of Rosh Hashanah.

A number of Episcopal Church leaders have questioned the fairness and conclusions of the report as well, and have asked the church to step back from a course of action that might harm the Middle East peace process and fuel anti-Semitism.



Robert J.E. Park photo

Musicians rehearse prior to performing in the Diocese of Peru, part of the Anglican Province of the Southern Cone. Twenty-seven people from the Diocese of Pittsburgh took *Happening*, a spiritual retreat and renewal experience for teenagers, to Peru last month.

# Ministry Offers Free Web Assistance to Parishes

## Episcopal Church Web Hosting

ecwh.org

By Michael O'Loughlin

Countless companies advertise how easily and affordably any organization can now launch its own website, but there is more to maintaining a professional and attractive internet presence than selecting a template and uploading the latest newsletter.

The Rev. Tom Sramek, Jr., vicar of St. Alban's Church, Albany, Ore., recognized that many Episcopal parishes lack the time and skills to maintain an effective web presence. As a result, numerous parish websites he encountered were out of date, hard to read and navigate, and offered little in the way of interesting content. These websites can turn off the very people that parishes intend to welcome.

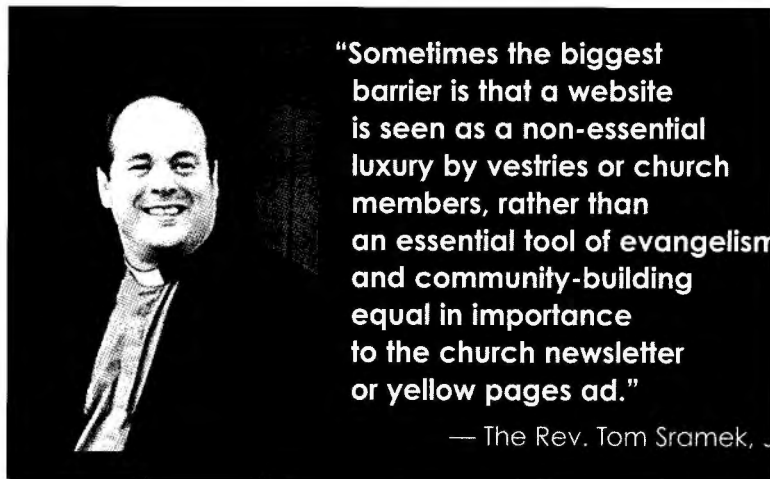
In response, Fr. Sramek joined, and now serves as chairman for, Episcopal Church Web Hosting (ECWH), which describes itself as "an independent, all volunteer servant ministry to assist Episcopal churches, missions, and ministries in implementing their web-based content and applications." More than 80 accounts are being served by ECWH, with new parishes and organizations joining daily.

"There are several barriers for parishes trying to use the Internet, and the root of them all is lack of expertise," said John Ogden, Wallingford, Pa., ECWH's board secretary. "Although many parishes are blessed with technically skilled members who would be inclined to assist a church with their website, many parishes — especially rural parishes — are not. These parishes don't know how to get hosting and set it up with a domain name for easy reference. They can also be intimidated by unknown costs."

"Sometimes the biggest barrier," Fr. Sramek added, "is that a website is seen as a non-essential luxury by vestries

or church members, rather than an essential tool of evangelism and community-building equal in importance to the church newsletter or yellow pages ad."

ECWH seeks to help parishes overcome these cost and technical barriers to creating and maintaining an attractive, inviting website. The organization's own website ([www.ecwh.org](http://www.ecwh.org)) explains that unlike traditional internet service providers (ISPs), which must meet the needs of many varied businesses and organizations, ECWH uses a vertical service provider model that is carefully targeted solely to the needs of Episcopal church websites. "Being



**"Sometimes the biggest barrier is that a website is seen as a non-essential luxury by vestries or church members, rather than an essential tool of evangelism and community-building equal in importance to the church newsletter or yellow pages ad."**

— The Rev. Tom Sramek, Jr.

Episcopalians, we want to focus specifically upon our unique needs as they relate to the 20/20 initiative and implement a specific technical solution that reflects our own experiences," the site explains.

Using this model, ECWH offers parishes that cannot afford their own website free expertise and resources that include:

- Domain name service (DNS) and reliable HTML hosting services, including a convenient way to update content and track website statistics;

- Advice to churches on how to “effectively position their websites in the context of growing their churches as part of the 20/20 movement;”

- Advice on designing and implementing an effective parish web brochure;

- Guidance on keeping web-based content secure.

ECWH also can refer parishes to a company that will register a domain name (e.g., www.stjamesparish.org) starting at less than \$10 a year.

“One thing we like to stress about ECWH is that it’s not just about free web hosting,” Fr. Sramek said. “Our passion is helping Episcopal organizations use the internet, and we’re happy to provide them assistance through our technical volunteers no matter where they are hosted.”

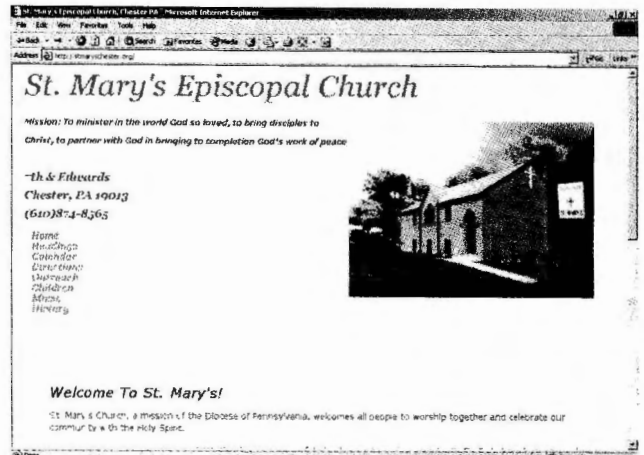
The organization relies on a team of volunteers to answer questions, offer guidance, and keep its sites running smoothly.

“ECWH is a purely volunteer organization. We wouldn’t exist except for folks with a little technical expertise and a lot of enthusiasm for the church who donate their time to develop church websites,” Mr. Ogden said. “If you’re a member of a church that currently doesn’t have a website but would be willing to spend the time and energy to create and maintain one, contact us at host-team@ecwh.org. We’ll set you up with hosting and get you started regardless of your level of expertise.

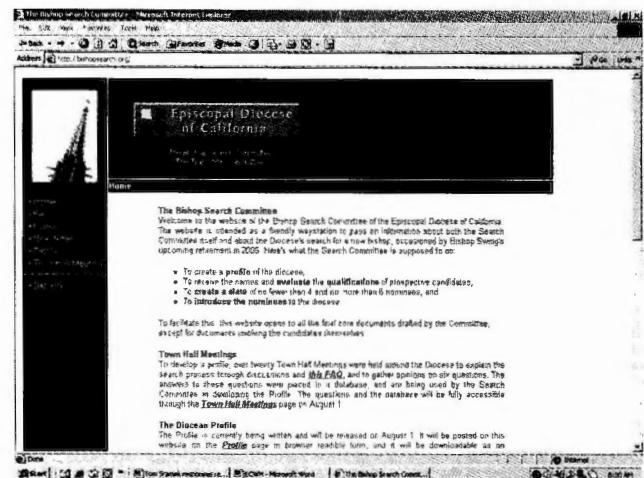
“If you’re someone with web skills and would like to volunteer your time, start by assisting your local parishes with their websites, train new webmasters, and come to ECWH for assistance, moral support and hosting services,” Mr. Ogden continued. “Ultimately we would like to have a group of volunteer web consultants that can be a resource for Episcopal parishes across the country.”

Experienced and novice programmers, testers, translators, systems administrators, and a contact administrator all are invited to gain valuable experience at the same time that they help Episcopal parishes spread the gospel and grow. Volunteers are encouraged to join the EP Web group at Yahoo.com, an online discussion group and support community for parish, diocesan, and seminary webmasters. To join, send an email with “subscribe” in the subject line to Ep\_web-subscribe@yahoo.com, or visit the ECWH website for more details.

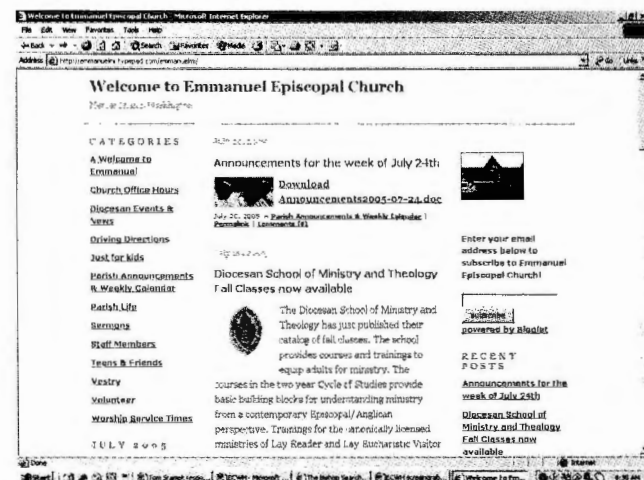
“The Internet provides an opportunity for the Church to develop new channels of communication between its members and the world community,” Mr. Ogden said. “At this early stage, it’s not obvious how to exploit the technology in the most beneficial way. It’s important that we all make an effort to try new ways of communicating and helping each other.”



ECWH helped design the initial website for St. Mary's, Chester, Pa., and trained the parish webmaster to maintain the site. (<http://stmaryschester.org>)



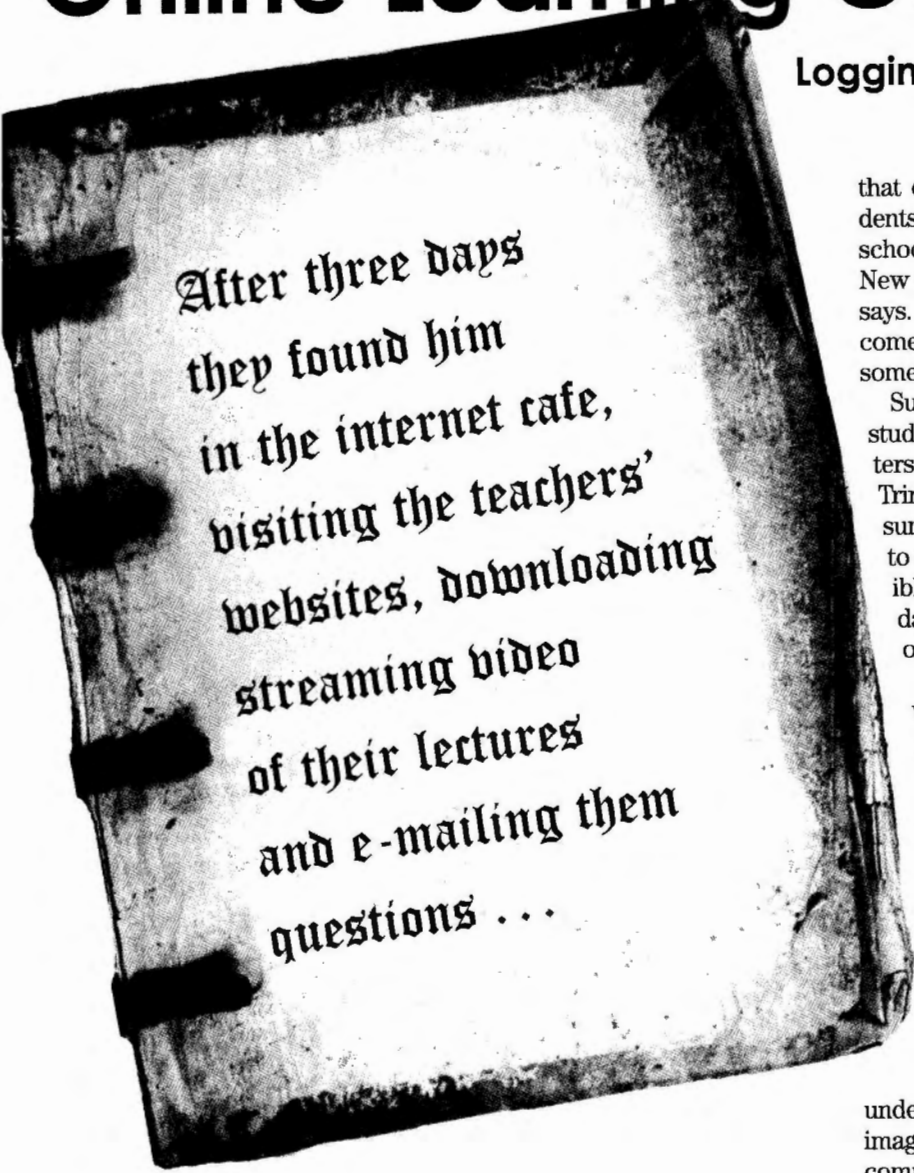
ECWH needed to create quickly a website to support the Diocese of California's search for a new bishop. (<http://bishopsearch.org>)



Emmanuel Church, Mercer Island, Wash., uses a “blog” (web log) service to create its church website. (<http://emmanuelmi.typepad.com/emmanuelmi>)

# Online Learning Communities

## Logging in to a Seminary Education



After three days  
they found him  
in the internet cafe,  
visiting the teachers'  
websites, downloading  
streaming video  
of their lectures  
and e-mailing them  
questions . . .

By Aaron Orear

**T**he sentence above might have been Luke 2:46 if Jesus had been born in 21st-century North America, rather than first-century Palestine. For better or worse, the age of online education has dawned and even the staid and hallowed halls of theology are now strung with high-speed internet cable. Bit by byte, seminaries are groping their way into modern times. As they do so, the staff and faculty are learning as much as the students.

One of the early lessons has been that distance learning is not a silver budget bullet. "People thought that distance learning would be this great source of revenue. It's not," said the Rev. Sheryl Kujawa-Holbrook, academic dean at Episcopal Divinity School in Cambridge, Mass. "It's a commitment to learning, to providing theological education to as many people as possible."

Part of EDS's goal in distance learning is making

that education easier for traditional commuter students, many of whom have commitments outside of school. "We have people who commute from Maine, New Hampshire and Vermont," Dr. Kujawa-Holbrook says. "Wouldn't their lives be easier if they could come to EDS maybe two days a week, and then do some work at home two days a week?"

Such flexibility is a major selling point for many students. Greg Fiennes-Clinton is earning his Masters of Divinity in regular term classes at Toronto's Trinity College, but he chose an online course for summer study. "One of the things that attracted me to the online course was that I could be more flexible with my timetable," he says, "since I also have daytime child care responsibilities for our 2-year-old daughter."

Dr. Kujawa-Holbrook sees this as an area in which EDS could do even more. "I see us not just offering courses online," she says. "I see us creating a curriculum that redefines what distance education means, and coordinating that with our overall curriculum. My goal is that students online will feel as much a part of EDS as people who are here in person."

A sense of community is also driving Travis Hines, recently appointed director of the Center for Distance Education at Trinity Episcopal School for Ministry in Ambridge, Pa. "God is trinity, and the trinity is a relationship," Mr. Hines says. "As Christians we understand that human beings are created in the image of God. So at the very core of who we are is community. Whatever constructs we create have to be in the context of community."

That's rather heady Cappadocian theology to describe an online course, but it's indicative of the seriousness with which Mr. Hines approaches his task. "I see our distance learning project as the communication and living out of the gospel," he says. "It's not just a teaching model, it's rediscovering what it means to be a disciple." An important part of that discipleship is the give and take of communication which manifests itself online as chat rooms and message boards, part of the Blackboard Virtual Classroom software used at both EDS and Trinity.

The message board interaction in Trinity's online courses begins with the instructor, who might assign one student a short paper. That student posts his or her paper on the message board, where classmates read it and write their own reaction papers. These are also posted, and the discussion grows from there. The instructor redirects the conversation when it gets off track, and makes a summary statement of the conclusions which the group

has reached. "We need to move away from sage on the stage and toward guide by the side," says Hines. "That's sort of corny language for it, but it's how Jesus taught. He didn't just deliver sermons on the mount, he also walked alongside his disciples."

Walking side by side can be a daunting prospect when student and teacher are separated by half a continent. The internet has been lauded as a tool for bringing people together, as witnessed by the growing number of couples who've met online, but it can also create intense isolation which has serious implications for open and honest discussion. "I think that the anonymity of being able to sit in one's den and have 'discussions' electronically can be liberating for some people," says Mr. Fiennes-Clinton. "The downside to this is that some people don't take into consideration the impact of their statements. In class, when you have to face people week to week, you realize that your discussions are with actual people."

online learning permeates the EDS/Diocese of Wyoming program. "One of the benefits is that we have people on site here who will be facilitators," says Lynne Wilson, ministries development coordinator for the diocese. "Six ministry developers, who already work with a number of congregations, will each mentor two students." These mentors will act as guides and advisors for the first course, "Your Way With God's Word: Building confidence in your preaching." While students' exegesis and content will be graded based on submitted sermons, the mentors will help hone delivery and style.

This will not be the Diocese of Wyoming's first foray into online education. For the past few years it has been working with the School of Theology of the University of the South in Sewanee, Tenn., to provide an online Education for Ministry program to Wyoming students. On May 29, the first five online EFM students graduated and the successful

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**Online education is a means to an end and the end is to reach out to one another. But it doesn't stop there:**

"Our ultimate target is not really our students," says Mr. Hines, "but the people our students are trying to reach. How we train pastors and preachers and priests will affect how those people reach out to the world."

— Travis Hines, director of the Center for Distance Education at Trinity Episcopal School for Ministry in Ambridge, Pa.

Online anonymity is most intense when the students are physically distant from one another as they will be in EDS's newest distance learning venture. The school has been working with grant money from the Lilly Endowment, Inc., to develop resources for underserved dioceses in New England. As a second step it has forged a relationship with the Diocese of Wyoming to offer online courses to students who would be otherwise unable to access theological education. To foster a sense of community among the far-flung students, they will begin their online class with one face-to-face meeting. "You can form community online," says Dr. Kujawa-Holbrook, "but it takes time, and the courses are usually only six to eight sessions long. Meeting beforehand facilitates that connection."

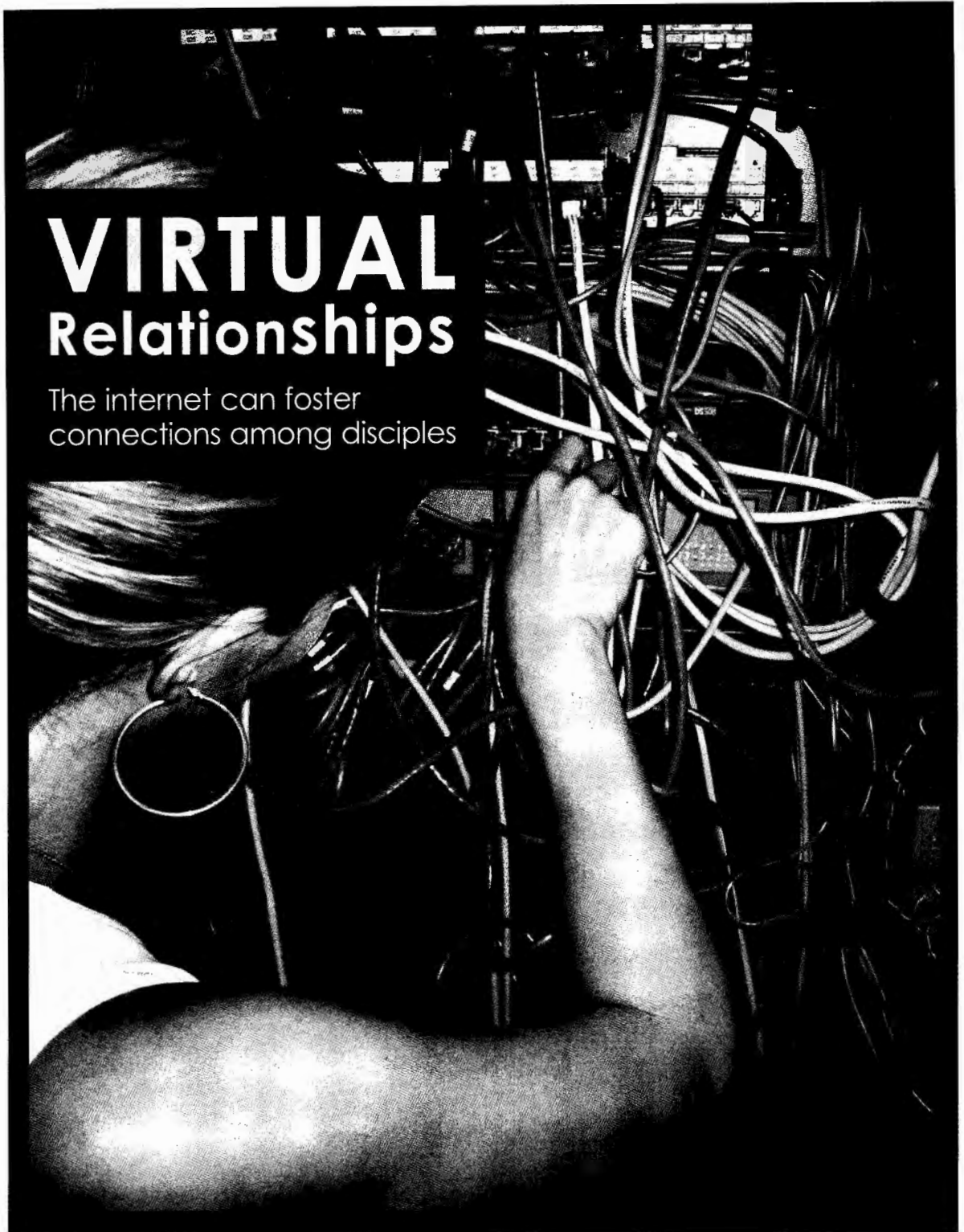
This "hybrid" combination of face-to-face and

program is now being implemented in Mississippi and Idaho. When asked what her dream was for the diocese's current project, Mrs. Wilson answered, "That it be shared with the wider Church. That it help to connect us."

That dream, to "only connect," as E.M. Forster put it, is at the root of the internet promise. Online education is a means to an end and the end is to reach out to one another. But it doesn't stop there. "Our ultimate target is not really our students," says Mr. Hines, "but the people our students are trying to reach. How we train pastors and preachers and priests will affect how those people reach out to the world."

So go in peace, to love and surf the Lord.

*Aaron Orear is a freelance writer and seminarian based in Toronto, Canada.*



# VIRTUAL Relationships

The internet can foster connections among disciples

By Mike Kinman

*"Don't just take what you're doing now and put it on the web. It doesn't work where you are and it won't work there."*

That's probably the best advice I've ever gotten about ministry in the internet age. It's from Spencer Burke, the founder of a virtual Christian community called The Ooze ([www.theooze.com](http://www.theooze.com)). What Mr. Burke is saying is that the internet is not just a tool that helps you do what you're doing better, like getting a bulk mail stamp or a new copier. The internet

has created entirely different ways of being and relating to one another.

The internet has changed power structures and altered whole generations' expectations of the Church and other institutions. It has changed the pace of life and ministry, provided new opportunities for being Christ's body on a global scale, and at the same time created isolation from and a need for human touch in ways perhaps more profound than any time in our history.

The sign in front of your church that isn't drawing people in now isn't going to start drawing people in just because you put it online. The internet is



# Learning to Speak Geek

## Did You Know ...

**Ellison Research survey findings released in January noted that 52 percent of protestant clergy say their church maintains a website, up from 33 percent in a 2001 Barna Group survey.**

## Quote of the Week

**The Most Rev. Peter Akinola, Archbishop of Nigeria, on whether Lambeth Palace continues to uphold the common historic faith of the Anglican Communion: "Must I come to Lambeth Palace in order to go to heaven? The answer is no."**

I am perhaps the least technological person you know. Even if you don't know me, take my word for it. Technology and I parted company more than 50 years ago when as an enthusiastic Cub Scout I struggled to replace the batteries in a flashlight. Since then it's been all downhill, although in about 1975 I surprised even myself by hooking up a washer and a dryer in our home.

Coping with the computer age has been a matter of asking people what to do. I have no shame in asking a co-worker, "How do I get out of this?" or "What does this little picture do?" I'm able to maneuver my way around the internet and most of the time I can send and read e-mail, even forward it or put attachments on it. Part of the problem is the terminology. For example, when the computer geek who does maintenance on our network comes to our office, he might as well be speaking Estonian. If he tells me he needs to zap my prams, I'm clueless.

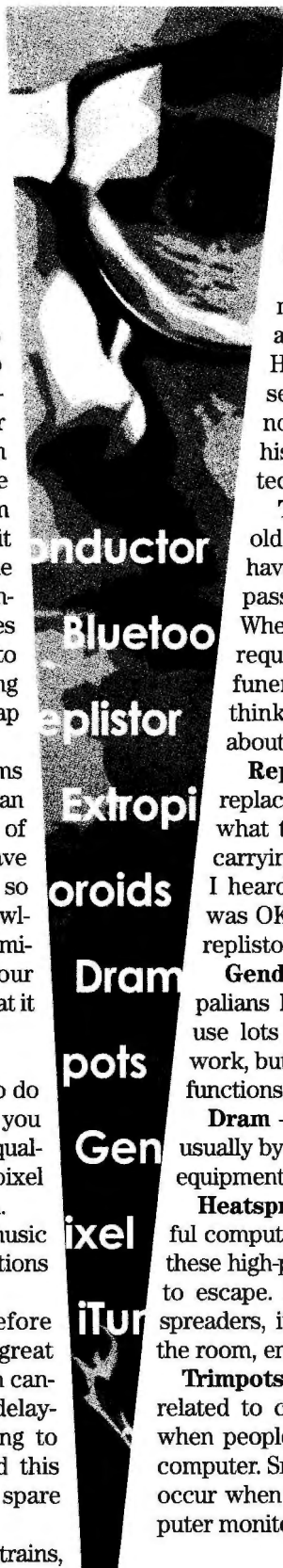
This second Technology Issue seems like a good time to overcome that. In an effort to learn something about some of these technological terms, I have attempted to define them. I'm doing so well that I decided to share my knowledge with you. Here is some of the terminology I've encountered around our office lately, and if you don't know what it is, I'll try to be of help:

**Megapixel** – This has something to do with digital cameras. The more pixels you have, the more likely you'll take high-quality photos. If you're up in the megapixel neighborhood, well, you're flying high.

**iTunes** – A collection of praise music used chiefly by charismatic congregations in Illinois, Indiana and Iowa.

**Bluetooth** – I've mentioned before that dentists are one of the two great fears of my life. As a result, I've often canceled or postponed appointments, delaying the inevitable. Once, after failing to see a dentist for eight years, I had this tooth that started to turn blue. I'll spare you the details.

**Semiconductor** – On passenger trains,



those people who collect tickets are the conductors. On trains that have advanced technology, there are people who seem to be running from car to car (or for our British readers, carriage to carriage), shouting with a loud voice into something that looks like a walkie-talkie. Those people are the semiconductors.

**Extropian** – I believe this is the name of a church to which a strange-acting bishop I encountered belonged. He showed up and vested for the consecration of an Episcopal bishop but no one knew who he was. As I recall, his church was at the cutting edge of technology.

**Toroids** – When I was about 10 years old I was supposed to go to a hospital to have these things removed from the nasal passage, using the latest technology. When the survivor of a deceased person requested that I be an acolyte at the funeral, the procedure got canceled. I think my parents must have forgotten about it.

**Replistor** – A few weeks ago TLC replaced its network server. Even I know what that is. When the techie-types were carrying the old server out of our building, I heard one ask the other if the replistor was OK. The other guy said we had a good replistor. I thought so.

**Gender changers** – Apparently, Episcopalians keep these people in business. They use lots of new technology in their line of work, but I don't think I want to find out how it functions.

**Dram** – Isn't this a mode of transportation, usually by rail, which is used to move computer equipment from one place to another?

**Heatspreader** – I've noticed that very powerful computers generate heat. There are vents on these high-powered machines to enable this heat to escape. If you purchase one of these heatspreaders, it circulates this warm air all around the room, enabling you to do without a radiator.

**Trimpots** – A little-known physical condition, related to carpal tunnel syndrome, that occurs when people spend too much time in front of a computer. Small skin eruptions known as trimpots occur when one sits within 8 inches of the computer monitor for more than 24 hours at a time.

*David Kalvelage, executive editor*

not about doing the same thing in a different place, but about recognizing that the world is changing and the church needs to change with it.

We need to view cyberspace not as merely a tool, but as an undiscovered country, recognizing that there are people living there relating to one other, learning from one another — and learning about God — in new ways. And if we are not present there, it is to our own poverty.

Here are three major shifts we need to be aware of as pilgrims in this new country if we are to be the Church effectively in it:

**Power** — The internet flattens out power structures. Information can no longer be contained and controlled by a hierarchy, dispensing it with eyedroppers on a need-to-know basis. The generation coming of age today has grown up being able to discover virtually anything in the time it takes to type “www.google.com,” talk about any topic anytime they want with somebody online, and create their own systems for accessing and distributing information. Knowledge — whether gospel or gossip — now travels at the speed of instant messaging and text messaging.

A church that clings to old models of command and control where power is retained by the few is a model that is going the way of the LP. In short, you cannot take children of Napster and the iPod shuffle who burn their own CDs, select from hundreds of online news sources for their daily “paper,” and who create their own op-ed pages on www.blogger.com to sit still for a church that tells them that they can have no power in shaping the liturgy, mission and ministry of the church.

And thank God! Because when we flatten out the power structures, we let loose the creative power that God gives not just to the few but to the many. The conventional wisdom that you need \$500,000, 20 demographic maps, and three years of study to start a Christian community has been exploded by every person who has ever started a group by hitting “reply to all” on an e-mail or used meetup.com.

**Connectivity** — The internet has fostered generations around the globe who live online and are connected to each other virtually. The body of Christ will always be made of flesh and blood, but the joints and connective tissues are becoming increasingly electronic. My 6-year-old has left comments on the blog of a young poet in India whom I stumbled upon and struck up a conversation with. When I was in Ghana, every day I saw schoolchildren step over open sewers and around chickens and goats to go to the internet café and chat with people around the world. We are more connected than ever before.

As network facilitator for Episcopalians for Global Reconciliation, I connect virtually with

dozens of people each day, encouraging their efforts to jump-start God’s mission of global social and economic justice in their congregations and dioceses. Some of what I do is provide them with resources. Most of what I do is connect them with each other, helping them partner up in their work and live in the 21st century the truth that Jesus knew in the first: that disciples must never be sent out alone.

**Intimacy and Isolation** — At the same time that we are more connected than ever before, we also in many ways are more isolated. The internet creates an alternate reality that at the same time allows people to feel safe and risk more in conversation but also encourages them to retreat into that place and eschew risk in face-to-face relationships.

## The internet is not about doing the same thing in a different place.

As a campus missionary, I work among students who live online and connect with each other and the world the same way. The way I exercise my priesthood has to reflect this. In addition to the “in-person” times I hang out in the student lounge or at our campus ministry house, I have scheduled and unscheduled online “office hours” where I just log in on Instant Messenger and wait for students to “drop in” and talk.

Many of the most personal and profound conversations I’ve had with students have happened virtually — not surprising because as much as face-to-face contact can be a comfort, it can also be intimidating. As the body of Christ, we need to be present in the virtual world as the living Word of God.

But we must also recognize that while the virtual world is very real, it is never a complete substitute for the flesh and blood body of Christ. The trust built up by our presence in that world should have as one of its goals connecting people with each other in ways where their fullness as images of the divine can relate and create.

*The Rev. Mike Kinman is Episcopal campus minister at Washington University in St. Louis and network facilitator of Episcopalians for Global Reconciliation (www.e4gr.org).*

# Connecting the Right People with the Right Information.

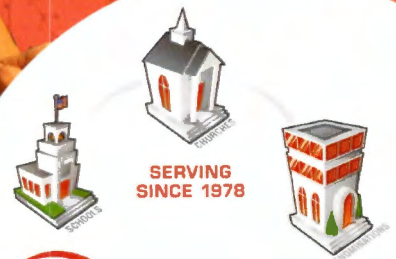
“ I am always looking for ways to save time,  
and ACS Financials™ and ACS Contributions™  
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LC0705

# CHURCH directory KEY

Light face type denotes AM  
bold face PM  
add, address  
anno, announced  
A-C, Ante-Communion  
appt., appointment  
B, Benediction  
C, Confessions  
Cho, Choral  
Ch S, Church School  
c, curate  
d, deacon  
d.r.e., dir. of religious ed.  
EP, Evening Prayer  
Eu, Eucharist  
Ev, Evensong  
ex, excep  
1S, 1st Sunday  
hol, holiday  
HC, Holy Communion  
HD, Holy Days  
HS, Healing Service  
HU, Holy Unction  
Instr, Instructions  
Int, Intercessions  
LOH, Laying On of Hands  
Lit, Litany  
Mat, Matins  
MP, Morning Prayer  
P, Penance  
r, rector  
r-em, rector emeritus  
Ser, Sermon  
Sol, Solemn  
Sta, Stations  
V, Vespers  
v, vicar  
YPF, Young People's Fellowship  
A/C, air-conditioned  
H/A, handicapped accessible.

# Summer CHURCH DIRECTORY

## NEW YORK, NY

PARISH OF TRINITY CHURCH  
The Rev. James H. Cooper, D. Min., r  
The Rev. Canon Anne Mallonee, v  
(212) 602-0800

Watch & Hear our Services and Concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

TRINITY **Broadway at Wall Street**  
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. Parka, r (518) 584-5980  
Masses Sun: 6:30, 8 & 10 Disabled Accessible AC

## WESTHAMPTON BEACH, NY

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

## ASHEVILLE, NC

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

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

## SELINSGROVE, PA

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

## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION  
218 Ashley Ave. (843) 722-2024  
Website: [www.holycom.org](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  
1512 Blanding (803) 779-2960  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th  
Mass 12:05

## PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459  
61 Baskerville Dr. Website: [www.hcfm.us](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 Quincy St.  
(On the way to Mount Rushmore)  
The Rev. David A. Cameron, r  
Sun H Eu 8 & 10:15, Wed H Eu & Healing 10

## CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735  
700 S. Upper Broadway [www.cotgs.org](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

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

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.stmarks milwaukee.org](http://www.stmarks milwaukee.org)  
The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;  
The Rev'd Michelle Mooney, d  
Sun. Eu. 7:45 & 9:30; Tues. H Eu w/anoint 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

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Sun 9:30 CS 11:00

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ager (414) 276-5420, ext. 16

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[tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# Summer CHURCH DIRECTORY

## DEL MAR, CA

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

## PASADENA, CA

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

## 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 & Bene-  
diction 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 (860) 354-4113  
4 Weller's Bridge Rd.  
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 Phillip Parkway (Near famous spa!)  
The Rev. Raynald Bonoan, r, The Rev. Marshall Ellis, asst.  
Sun 8 & 10, Formation 9, Wed 12

## SARASOTA, FL

CHURCH OF THE REDEEMER (941) 955-4263  
222 South Palm Ave. (Downtown)  
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 Fran-  
coeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev.  
Jonathan Coffey, the Rev. Canon Richard Hardman, the  
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist  
& choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## SAVANNAH, GA

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

## HONOLULU, HI

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

## KIHEI, MAUI, HI

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

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

## EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597  
(Thirty minutes from the Chicago Loop)  
Canon C.R. Phelps, S.S.C., r  
Sun Mass (Sung) 10, E & B (1st Sun) 6

## INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577  
125 Monument Circle, Downtown [www.cccindy.org](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

CHRIST CHURCH CATHEDRAL (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
[www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 9, 11, 6. Christian Formation 10:10, Daily  
Mass: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS)

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

## BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377  
30 Brimmer Street 02108 [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 Website: [www.stjohnsdetroit.org](http://www.stjohnsdetroit.org) (313) 962-7358  
The Rev'd. Steven J. Kelly, SSC, r  
The Rev'd Michael Bedford, SSC, asst.  
Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F  
5 EP

## KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](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)

## MILLVILLE, NJ

CHRIST CHURCH (AAC) (856) 825-1163  
225 Sassafras St., 08332  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

## 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@cableone.net](mailto:standrewschurch@cableone.net)  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.  
Service 6

## SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson,  
assoc.; the Rev. Duncan Lanum, asst.; the Rev. Joan Gar-  
cia, d; Mr. John Buck, music director.  
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
EP daily

## 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 break-  
fast, 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

## TENNESSEE

### CHAPEL OF THE APOSTLES

333 Tennessee Ave., Sewanee 37383

E-mail: [theology@sewanee.edu](mailto:theology@sewanee.edu) (800) 722-1974

H Eu Mon-Tues-Fri 12 Noon, Wed H Eu 11, Th H Eu

5:45, M-F MP 8:10, M-F Evensong/Eve Pray 5

## VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg

BRUTON PARISH CHURCH (757) 229-2891

551 Duke of Gloucester

Williamsburg, VA 23185 - 3520

The Rev. Sandy Key, r

Website: [skay@brutonparish.org](mailto:skay@brutonparish.org)

Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed

by dinner), Wed 5:30 dinner followed by "Popcorn

Theology" 6 (Canterbury Room-Bruton Parish), Wren

Chapel: Tues 5

HAMPDEN-SYDNEY COLLEGE Farmville

LONGWOOD UNIVERSITY

JOHNS MEMORIAL CHURCH

400 High St., 25901 (434) 392-8695

E-mail: [jmc@kinex.net](mailto:jmc@kinex.net)

The Rev. Edward Tracy, r

The Rev. Dr. William Blotner, chap

Sun H Eu 10:30

VIRGINIA TECH Blacksburg

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CHRIST CHURCH

Church & Jackson Sts.

(540) 582-2411

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) 295-2156

Website: [www.stpaulsmemorialchurch.org](http://www.stpaulsmemorialchurch.org)

E-mail: [uvachaplain@cstone.net](mailto:uvachaplain@cstone.net)

The Rev. David Polst, the Rev. David McIlhiney

The Rev. Karin MacPhail

Sun H Eu 8, 10 & 5:30; Wed Student Fellowship Mtg

5, H Eu 5:30

## 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

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LARAMIE COUNTY COMMUNITY COLLEGE

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[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, Ante-Communion; 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.

## THE LIVING CHURCH FOUNDATION, INC.

The Rev. Thomas A. Fraser, Riverside, Ill.

Mrs. John M. Hayden, La Crosse, Wis.

The Rt. Rev. Dorsey F. Henderson, Jr.,

Columbia, S.C.

The Rt. Rev. Bertram N. Herlong,

Nashville, Tenn.

The Rev. Jay James, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

The Rev. Gary W. Kriss,

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The Rt. Rev. Edward Little II,

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Shirleen S. Wait,

Atlantic Beach, Fla.

The Rt. Rev. Keith B. Whitmore,

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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!

For more information, put down your i-Pod and contact **Tom Parker**  
at (414) 276-5420 ext. 16 or E-mail: [tparker@livingchurch.org](mailto:tparker@livingchurch.org).

**Take advantage of this very cool service now!**

# College Services Directory



## ARKANSAS

UNIVERSITY OF ARKANSAS Fayetteville  
**ST. MARTIN'S**  
http://www.uark.edu/campus-resources/episcopl/  
E-mail: stmartin@uark.edu  
or stmartins@cox-internet.com  
Canon Harshal 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.thebelfry.org  
E-mail: staff@thebelfry.org (530) 756-1550  
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@saintmikesucsb.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  
Cavanagh, 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 5

UNIVERSITY OF CHICAGO Chicago  
**BRENT HOUSE**  
Website: www.brenthouse.org  
E-mail: StacyAlan@brenthouse.org  
The Rev. Stacy Alan, chap  
Sun 5:30 w/dinner (Brent House), Thurs 12 (Bond  
Chapel)

## FLORIDA

FLORIDA STATE UNIVERSITY Tallahassee  
FLORIDA A & M UNIVERSITY  
**THE EPISCOPAL UNIVERSITY CENTER**  
Website: www.rugeshall.org (850) 222-4053  
The Rev. Canon Bradley T. Page, chap  
Sun H Eu 8:30 w/ supper following

## FLORIDA (cont'd)

UNIVERSITY OF MIAMI Coral Gables  
**EPISCOPAL CHURCH CENTER**  
**CHAPEL OF THE VENERABLE BEDE**  
On Campus! (305) 284-2333  
E-mail: foorbishley@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: eaterps@umd.edu  
The Rev. Dr. Peter M. Antoci  
Sun 7:30, 9:30 Wed 12:30

## MONTANA

MONTANA STATE UNIVERSITY Bozeman  
**ST. JAMES' 5 West Olive St. (406) 586-9093**  
The Rev. Dr. Clark M. Sherman, r  
E-mail: prn@lmt.net

## CENTER FOR CAMPUS MINISTRY

714 S. 8th Avenue (406) 570-9712  
Website: www.christuscollegium.org  
Eugenie Drayton, lay chap  
E-mail: episcopal@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**

## NEBRASKA

UNIVERSITY OF NEBRASKA Lincoln  
NEBRASKA WESLEYAN UNIVERSITY  
SOUTHEAST COMMUNITY COLLEGE  
**ST. MARK'S ON THE CAMPUS (402) 474-1979**  
Website: www.stmarks-episcopal.org  
The Rev. Jerrold Thompson, r  
Sun H Eu 8:30 & 10:30; Vespers 5, Tues H Eu 12:30

## NEW HAMPSHIRE

UNIVERSITY OF NEW HAMPSHIRE Durham  
**ST. GEORGE'S One Park Court (at 16 Main St.)**  
office@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) 536-1521  
E-Mail: holyspiritnh@verizon.net  
The Rev. Susan Ackley, r

KEENE STATE COLLEGE Keene  
**ST. JAMES 44 West St. (603) 552-1019**  
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) 852-9469  
The Rev. Dr. Stephen L. White, chap  
The Rev. Joan Fleming, assoc. chap  
E-mail: swhite@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) 855-4219  
Website: www.episcopalchurchatcornell.org  
The Rev. Suzanne Guthrie, chap  
Sun H Eu 9:30 Wed H Eu 5

STATE UNIV. OF NEW YORK @ BUFFALO Buffalo  
**ST. ANDREW'S CHURCH University Heights**  
3105 Main St., Buffalo, NY 14214 (716) 834-9337  
Website: www.standrewbuffalo.com  
E-mail: standrewbuffalo@aol.com  
The Rev'd Sarah Buxton-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. TAMBRIA E. Lee, assoc. for university min.  
**Church Services:** Sun 7:30, 9, 11:15, 5:30, 9:30 Com-  
pline; ECM: Tues 5:30 - 7

## OREGON

UNIVERSITY OF OREGON Eugene  
**EPISCOPAL CAMPUS MINISTRY HOUSE**  
1329 E. 19th Ave. (541) 686-9972  
E-mail: mahirey@uoregon.edu www.uoccm.org  
Ms. Micki Shirey, chap  
Thurs H Eu 8:30

## 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 H. Ward, Jr., University Chaplain

## ALL SAINTS' CHAPEL

755 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.

# 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).

## 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@dioceseof.org](mailto:kdunkle@dioceseof.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).

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 South-east Region. Must be committed to ministry of the baptized with skills in teaching and training. For position description and submission of CDO profile and resume contact Bishop of North Dakota, 3600 25th Street South, Fargo, ND 58104 or E-mail: [nodakcdo@aol.com](mailto:nodakcdo@aol.com).

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 [ccchpreschool@aol.com](mailto:ccchpreschool@aol.com).

## 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.

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 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.csmmsg.org>.

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).

## PUBLISHERS! AUTHORS!

Fall Book Issue - October 2  
(Closing: September 2)

Christmas Book & Gift Issue  
- November 13  
(Closing: October 17)

For more info, contact

Tom Parker, ad mgr.,  
at (414) 276-5420 ext. 16  
or [tparker@livingchurch.org](mailto:tparker@livingchurch.org)

## POSITION WANTED

POSITION WANTED: CHRISTIAN PERFORMING ARTS DIRECTOR: Sharing God's Message with your Episcopal Church Community. Your church services, youth programs and adult involvement can have more of an impact on your message with the inclusion of performing arts. For your Lay Readers: An Emphasis on Voice Projection, Diction, Pronunciation and Poise. For your Acolytes: Emphasis on Posture and Proper Movement during your service. For your Adult Choir: Emphasis on voice projection and overall presentation. For your Youth Choir: Bringing spiritual music to life through dramatic presentation For all Adults and Youth who want to bring the Bible to Life: Theatrical presentation of Biblical events and stories.

If you are looking to liven up your worship and parish life, I would welcome the opportunity to work with you. I am available immediately for full-time work. Please contact me if you would like more information. English H. Weston, Jr. E-mail: [englishweston@netscape.net](mailto:englishweston@netscape.net) or Phone: (803) 252-8265.

## RETIREMENT LOCATIONS

RETIRING? Love the Church? Come to beautiful, scenic Wellsboro, Pennsylvania. We at St. Paul's want to welcome you to your new church home. Eucharistic-centered worship, broad liturgical expressions, caring parishioners and rector. Wonderful, friendly town with excellent health care facilities including hospital, abundant cultural and recreational activities. Visit us at [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org), or email our rector at [frgreg@ptd.net](mailto:frgreg@ptd.net). See all that our community has to offer at [www.wellsboropa.com](http://www.wellsboropa.com). You can also call St. Paul's at (570) 724-4771.

## TRAVEL / PILGRIMAGES

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ANGLICAN HERITAGE PILGRIMAGE: November 8 - 16 (departure from JFK). To request a brochure, contact St. George's Episcopal Church in Clifton Park, NY at (518)-371-6351 or by E-mail at [frbill@nycap.rr.com](mailto:frbill@nycap.rr.com).

## VOCATIONS

Together...ordinary people achieving extraordinary things in the 21st Century as First or Third Order Judeans. Perhaps God is asking you to offer your life and talents to Him for the benefit of others. The Monastic Congregation of Saint Jude Mailing Address: 6444 E. Spring St., PMB #284, Long Beach, CA 90815-1500 or [www.Judeans.org](http://www.Judeans.org).

## 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.



# SEWANEE

THE UNIVERSITY OF THE SOUTH

## UNIVERSITY CHAPLAIN

The University of the South invites applications and nominations for the position of Chaplain of the University. The University is an institution of the Episcopal Church, comprising a diverse community of scholars, students, and staff, welcoming people of many faiths and loyalties while seeking to be enlightened by Christian faith in the Anglican tradition.

The University of the South includes a College of the Arts and Sciences with 1350 undergraduate students, one of the leading liberal arts colleges in the country. It also includes the School of Theology, one of the accredited seminaries of the Episcopal Church with more than 100 full time students and highly-regarded continuing education programs enrolling over 9000 participants annually.

The Chaplain is a priest of the Episcopal Church, and conducts University services according to the Book of Common Prayer. The Chaplain has primary pastoral responsibility in the University, working closely with other officers of the University, including the Dean of the School of Theology, with the Rector of Otey Parish, and with a staff that includes an Associate Chaplain and the Organist and Choirmaster. The Chaplaincy supports a great tradition of Anglican music, an outreach program, a Catechumenate, and an interfaith dialogue. It also shares in a program of vocational discernment funded in part by the Lilly Endowment.

We expect that the Chaplain will have a record of pastoral leadership, prayerful commitment to God, excellence in preaching and liturgy, theological and ethical insight, warm and effective professional and personal relationships based on mutuality, competent administration in a complex organization, and an open spirit willing to engage seriously and sympathetically with the many perspectives and faith traditions of the Sewanee community. We seek a Chaplain with intellectual curiosity, scholarly competence, and the ability to affirm both faith and reason.

Founded by leaders of the Episcopal Church in 1857, Sewanee is located on a striking 10,000-acre campus atop Tennessee's Cumberland Plateau between Chattanooga and Nashville. The Chaplaincy is housed in the majestic All Saints' Chapel, at the heart of the University campus.

A résumé and the names, addresses, and telephone numbers of three references should accompany letters of application. Applications will be accepted until the position is filled. Only those candidates, however, whose materials are received by October 31, 2005, can be assured of receiving full consideration. Nominations, inquiries, and letters of application should be sent to:

Dr. Linda Lankewicz, Provost  
The Very Rev. William S. Stafford, Dean of the School of Theology  
The University of the South  
735 University Avenue  
Sewanee, Tennessee 37383-1000

*The University of the South is an Equal Opportunity Employer.  
Minorities and women are encouraged to apply.*

## PEOPLE & PLACES

(Continued from previous page)

Church, PO Box 25778, Raleigh, NC 27611; **Elizabeth Kristen Shows**, 347 W 55th St., 5-H, New York, NY 10019; **Martha Elizabeth Stebbins**, missionary, Sandhills Cluster, 261 Foxfire Rd., Aberdeen, NC 28315; **Paul Anthony Valdes**, 8105 Summit Springs Ct., Browns Summit, NC 27214; **Andrea Lynn Wigodsky**, 1024 Haynes St., Raleigh, NC 27604.

**Oklahoma** — **Jeffrey Clayton Huston**, **Catherine Ann Metivier**, **John Henry Rule II**, **Stephanie Lavenia Swinnea**, **William Johnston Wiseman, Jr.**

### Deaths

The Hon. **Joseph E. Michael, Jr.**, of Durham, NH, former trustee of the Church Pension Fund, died May 26 in Exeter (NH) Hospital following a period of failing health. He was 81.

Judge Michael was born in Dover, NH, and raised in Rochester, NH. Following military service in the Army Air Corps, he graduated from Dartmouth College and the Boston University School of Law. He practiced law in New Hampshire and was appointed District Court judge of Durham. Judge Michael also taught law courses at the University of New Hampshire. He was a founding member of St. George's Church, Durham, a trustee of the Diocese of New Hampshire, a deputy to General Conventions, and a member of other diocesan and parish groups. He is survived by his wife, Shirley; a daughter, Christine; a son, Joseph III; four grandchildren; and a brother, George.

### Corrections

The Rev. **Todd Fitzgerald** is chaplain at St. James' School, 17641 College Rd., St. James, MD 21781.

### Next week...

The Episcopal Youth Event

### Answers to Last Week's Puzzle

1	P	2	E	3	C	4	T	5	R	6	A	7	L	8	G	9	L	10	O	11	S	12	S
13	A	14	B	15	D	16	E	17	R	18	A	19	G	20	R	21	O	22	T	23	T	24	O
25	R	26	E	27	C	28	T	29	O	30	R	31	D	32	E	33	A	34	C	35	O	N	
36	I	37	D	38	H	39	E	40	S	41	D	42	P	43	N								
44	S	45	C	46	A	47	C	48	P	49	M	50	E										
51	H	52	A	53	H	54	S	55	P	56	A	57	C	58	E	59	I	60	N	61	T		
62	B	63	I	64	S	65	H	66	O	67	P	68	S	69	T	70	U	71	T	72	U		
73	M	74	A	75	E	76	E	77	R	78	I	79	E	80	R	81	N	82	C				
83	Y	84	F	85	R	86	I	87	R	88	E	89	L										
90	S	91	F	92	C	93	S	94	S	95	M	96	C	97	E								
98	T	99	I	100	R	101	A	102	D	103	E	104	E	105	N	106	A	107	M	108	O	109	R
110	I	111	S	112	O	113	L	114	D	115	E	116	A	117	S	118	S	119	I	120			
121	C	122	H	123	I	124	M	125	E	126	R	127	E	128	T	129	A	130	C	131	T	132	I
133	C	134	H	135	I	136	M	137	E	138	R	139	E	140	T	141	A	142	143	144	145	146	147

## PEOPLE & PLACES

### Appointments

The Rev. **Joseph Alsay** is curate at Trinity, 501 S Cincinnati Ave., Tulsa, OK 74103.

The Rev. **Edwin Barnett** is rector of St. Paul's, 84 E Oakland, Doylestown, PA 18901-4647.

The Rev. Canon **William H. Barnwell** is canon missionary of Washington National Cathedral, Massachusetts and Wisconsin Aves., NW, Washington, DC 20016-5098.

The Rev. **Elizabeth Beasley** is vicar of St. John's, 47-074 Lihikai Dr., Kaneohe, HI 96709.

The Rev. **Daniel Bernier** is vicar of Christ, 1035 Lafayette Rd., Portsmouth, NH 03801.

The Rev. **Isaac Bonney** is assistant at St. Thomas', 6361 Lancaster Ave., Philadelphia, PA 19151.

The Rev. **Timothy Burger** is assistant at St. Mary's, PO Box 86, Ardmore, PA 19003.

The Rev. **Steven Carroll** is rector of Trinity, 76 E Main St., Newark, OH 43055-5604.

The Rev. **Carolyn Keck** is priest-in-charge of St. Edward's, 214 Fairwat Blvd., Whitehall, OH 43213-2012.

The Rev. **Gary Lobdell** is rector of Holy Family, 419 Turnpike Rd., Mills River, NC 28742.

The Rev. **Peter Mayer** is rector of Emmanuel, 120 Nate Whipple Hwy., Cumber-

land, RI 02864-1410.

The Rev. **Dorian McGlannan** is rector of St. John's, 574 S Sheldon Rd., Plymouth, MI 48170.

The Rev. Canon **Richard H. Norman, Jr.**, is canon of St. Mark's Cathedral, 519 Oak Grove St., Minneapolis, MN 55403.

The Rev. **James Larkin Pahl, Jr.** is assistant at St. James', 25 S 3rd St., Wilmington, NC 28401

The Rev. **Heather Patton-Graham** is lower chaplain of Episcopal Academy, 376 N Latches Ln., Merion Station, PA 19066.

The Rev. **Ruth Paulus** is priest-in-charge of St. Christopher's, PO Box 1026, Fairborn, OH 45324-1026.

The Rev. **Richard Pollard** is associate at St. Paul's, 1066 Washington Rd., Mount Lebanon, PA 15228-2024.

The Rev. **Christopher Pyles** is assistant at Washington Memorial Chapel, PO Box 98, Rte. 23, Valley Forge, PA 19481-0009.

The Rev. **Jeffrey Ross** is rector of St. Peter's, PO Box 464, Lewes, DE 19958.

The Rev. **Charles Wilson, Jr.**, is priest-in-charge of St. Mary's, 234 N High St., Hillsboro, OH 45133-1129.

The Rev. **Tom Wray** is rector of St. Thomas', 100 Miami Ave., Terrace Park, OH 45174-1175.

### Ordinations

#### Priests

**Northwestern Pennsylvania** — **Robert Burke, Shawn J. Clerkin.**

#### Deacons

**Atlanta** — **Harold J. Lockett, Michael Moore, Meredith Olsen.**

**Central Gulf Coast** — **John C. Coleman, Beverly Findley Gibson, Jeffrey Y. Gibson.**

**Central Pennsylvania** — **William Miller, Elizabeth (Betsy) F. Powell, F. Stuart Shelby**

**Florida** — **David W. Ball, John E. Commins, Ann Dieterle, Carrie Russeau English, Wallace Malcolm Jopling III., W. Terry Miller, Jr., John Paul Thompson.**

**Hawaii** — **Robert "Moki" Hino**, chaplain, Seabury Hall, 480 Olinda Rd., Makawao, HI 96768.

**New Hampshire** — **Mark Kozielec.**

**North Carolina** — **Laura Foster Gettys**, 118 N Washington St., Alexandria, VA 22314; **James Larkin Pahl, Jr.**, assistant, St. James', Wilmington; add: 124 S Palm Dr., Winnabow, NC 28479; **John D. Rohrs**, assistant at Christ

(Continued on next page)



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Mount Calvary Church  
816 N. Eutaw Street  
Baltimore, MD 21201**

or E-mail:

[hcwallace@hotmail.com](mailto:hcwallace@hotmail.com)

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900-B CentrePark Dr.  
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## LETTERS TO THE EDITOR

(Continued from previous page)

of the high Gothic arch), heaven seems just beyond. And there is the father, holding one hand of the prodigal son in his left hand, and one hand of the older brother in his right. Can he bring the two together as they tug in opposite directions? Can we?

Stained glass windows do more than picture the past. They portray biblical stories which speak directly and powerfully to us in the here and now.

(The Rev.) Nathaniel W. Pierce  
Trappe, Md.

### Another Factor

Last year, when TLC published its first Hispanic Ministry Issue, I responded with a letter citing some of the obvious difficulties facing Hispanic outreach in the Episcopal Church. Fr. Addison [TLC, July 31] expressed far more eloquently than I ever could and with greater analysis the hindrances regarding the raising up of Hispanic congregations. Indeed the big two are lack of money, and the "culture" of the American Episcopal Church which is white, democratic, protestant and "orderly."

There is another factor that never gets mentioned in Episcopal publications and it is indeed one of the major elephants in the ecclesiastical living room: Even many Roman Catholic parishes are failing with Hispanic ministry. In the greater New York City area, especially in Queens, the Bronx and in parts of Brooklyn, Hispanics are flocking by the hundreds if not thousands to the pentecostal megachurches which target Hispanics, and also the Assemblies of God. We may not like their tactics, but the fact remains that they are reaching out to the Hispanic community with success while mainline protestants are not.

(The Rev.) Steven M. Giovangelo  
Indianapolis, Ind.

### Details Sought

It would be interesting, if possible, to hear more details about Robert E. Lee's abstinence from Holy Commu-

nion during the War Between the States as noted in Mr. Cockrell's letter to the editor [TLC, July 24]. I have not previously encountered this observation. It may have some bearing on Gen. Lee's willingness to share the communion rail with a black man (at St. Paul's in Richmond, June 1865) when the rest of the congregation was reluctant to do so.

Jamie Adams  
Fairfax, Va.

### A Watchful Eye

I enjoyed Paul Clayton's reminiscences of the stellar faculty of The General Theological Seminary in the '60s [TLC, July 10], but I'm surprised that he failed to mention the man who headed it all, the seminary's dean, Lawrence Rose. During the three times a day the seminarians were in chapel, we always were aware that we were under the watchful eye of the dean.

(The Rev.) Donald H. Langlois  
Chandler, Ariz.

### No Press Release

The article on the Florida priests asking for oversight [TLC, July 14] states that a press release was issued by them. The "press release" was, in actuality, a letter to the congregation by one of the priests. No press release was written or agreed on by the seven priests.

(The Rev.) Jim Needham  
Tallahassee, Fla.

### Wrong Diocese

The article, "Two St. Francis Academy Programs Close" [TLC, July 24] states that the founder, the Rev. Robert H. Mize, Jr., was later Bishop of San Joaquin. That is not true. He later became Bishop of Damaraland (now Namibia) in the Province of South (now Southern) Africa. His father was Bishop of Salina (now Western Kansas) from 1921 to 1938.

(The Rev.) Lawrence N. Crumb  
Eugene, Ore.

procedures routinely followed in the Diocese of Connecticut.

Fr. Hansen may plead his son's needs mandated he seek non-parochial employment. Securing it did not require a sabbatical leave. That, in all likelihood, was a subterfuge intended to pull an end run around the diocesan deployment process. Doing so would be consistent with the demand Fr. Hansen and the others made more than a year ago that they be permitted to seek their successors without diocesan involvement, including approval, in violation of the canons. The "sabbatical" time could be used by a rump search committee to identify and call a new priest without diocesan knowledge.

Fr. Hansen's claim he notified others of his intent and provisions for pastoral care is strangely silent on the subject of whether those others approved what he told them. Could it be there was no such approval? What we apparently have here is a bishop who cares more for Fr. Hansen's people than he, their vestry, or they themselves do.

These are actions that might be tolerated (though they would hardly be pastoral, even there) in a congregational/free church polity, in which individual congregations set out their rules and administer them. They are not, however, consistent with Episcopal polity, in letter or in spirit. Fr. Hansen and others may prefer another polity and they are free to seek it. Doing so involves abandoning the communion of this one and the consequences attendant upon it.

*(The Rev.) Stanley C. Kemmerer  
Burlington, Conn.*

## Turn to the Gospel

John D. Alexander's Viewpoint [TLC, Aug. 7] is well written and interesting. However, his imaginative metaphors for the Eucharist and all of Fr. Radner's elegant theological rationalization do not hide the facts of the gospel.

Jesus welcomed everyone, ate with everyone, fed everyone. He took and

blessed and broke and gave with everyone. He gave us the new commandment of love. We have his life as the standard for all that we think and say and do. Yes, the prerequisite of baptism for Holy Communion is an ancient tradition, but it seems to have been because of fear of Roman persecution, no longer relevant. Obsession with tradition is the realm of the scribes and Pharisees, which we are not.

Anglicanism professes to stand on scripture, tradition, and reason, with scripture as foremost and prime; and Article VI says that nothing may be required except what may be proved by holy scripture (which does not touch this subject except as forced by eisegesis — which means that your mind was already made up before you went looking for your prooftexts). The Eucharist is for common people who are hungry for the love of God, not for intricate theological discourse.

Overused and trite, but still to the point, is the question WWJD. It's the only thing that matters, and the answer seems clear. WWJD? He would welcome and feed all who come to the table. This tradition and the related canon law contravene the gospel and should be set aside.

*(The Rev.) Tom Weller  
Panama City, Fla.*

## Stories in Glass

Nancy Westerfield's enthusiasm for stained glass windows is contagious and I am grateful for her article, "Sermons in Stone, Stories in Glass" [TLC, Aug. 7].

The purpose of a stained glass window in medieval times was to teach the faith to a people who for the most part were unable to read. The pictures (medallions of glass set in the context of a large window) told the story. I like to call such windows the first Sunday school textbooks.

So, for example, there is that marvelous window at the cathedral in Bourges, France, which portrays the story of the prodigal son. By the time one looks at the top panel (at the apex

*(Continued on next page)*

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