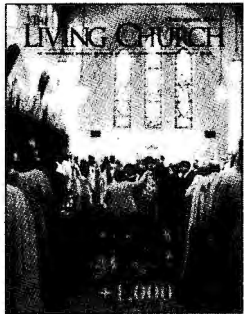


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## Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)  
[www.livingchurch.org](http://www.livingchurch.org)

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Volume 230 Number 21

*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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*We are moved by the valiant courage of those who gave their lives for our freedom [p. 12].*

## On the Cover

Fort Lawton Federal Cemetery, Seattle, Wash.

Robert R. Chapman, Jr. photo



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## SUNDAY'S READINGS

# It's About Love

*'Love the Lord, all you who worship him' (Psalm 31:23a)*

### The Second Sunday After Pentecost (Proper 4A), May 29, 2005

**BCP:** Deut. 11:18-21, 26-28; Psalm 31 or 31:1-5, 19-24; Rom. 3:21-25a, 28; Matt. 7:21-27

**RCL:** Gen. 6:9-22, 7:24; 8:14-19 or Deut. 11:18-21, 26-28; Psalm 46 or Psalm 31:1-5, 19-24; Rom. 1:16-17; 3:22b-28 (29-31); Matt. 7:21-29

The issue of salvation by works or by faith has been discussed since the beginning years of the Reformation. In this age nearly all Christians would agree that salvation comes by faith in Jesus and not by any works that we can do, though every now and then signs of the earlier controversy still appear.

Whenever the account in Luke of Mary and Martha is read in church, it often engenders uneasy discussion about the value and balance of the "active" and "contemplative" life in Christ. Today's lessons, in some sense, raise the question again.

The lesson from Deuteronomy sets forth a choice with unmistakable magnitude: "Today, look, I am offering you a blessing and a curse: a blessing, if you obey the commandments of Yahweh your God which I enjoin on you today; a curse, if you disobey the commandments" (Deut. 11:26-28a). In this case, the fate of the believer is entirely in his own hands.

In the gospel, Jesus teaches something akin to this: The one who will enter the kingdom of heaven is the one who "does the will of my Father in heaven" (Matt. 7:21). There are other passages in the gospels in which Jesus

appears to teach that salvation is by works. The one who gives a cup of cold water to a disciple shall not lose his reward; those who have fed the hungry, visited the sick, and performed other similar works of mercy find themselves saved — even to their own surprise. Yet in the lesson from Romans Paul teaches, "a person is justified by faith and not by doing what the law tells him to do" (Rom. 3:28).

James, in his letter, addresses both sides of the issue by teaching that faith without works is dead, and that works give evidence of faith. Perhaps we can gain some insight by realizing that whenever there is tension concerning faith vs. works, we have missed the most important point. Whenever we debate what is needed for salvation, we are, in some sense, asking, "What's in it for us? How can we make sure that we're 'in'?" But the first commandment is to love God. Both "works" and "faith" are attributes of something much greater than either: true love. When we really, truly love God "with all our heart, mind, soul, and strength," it becomes obvious that "faith" is one small aspect of that love, and "works" are its natural outpouring.

### Look It Up

Note that works alone and saying "Lord, Lord" alone are of no value at all in Matthew 7:22-23.

### Think About It

The psalmist indicates that his life is not completely free of problems. On the contrary, it is evident that he is enduring much trouble. Nevertheless, he rests confidently in the Lord's love.

### Next Sunday

#### The Third Sunday After Pentecost (Proper 5A), June 5, 2005

**BCP:** Hosea 5:15-6:6; Psalm 50 or 50:7-15; Rom. 4:13-18; Matt. 9:9-13

**RCL:** Gen. 12:1-9 or Hosea 5:15-6:6; Psalm 33:1-12 or Psalm 50:7-15; Rom. 4:13-25; Matt. 9:9-13, 18-26

## Between Two Souls

### Conversations with Ryokan

By **Mary Lou Kownacki**; introduction by **Joan Chittister**. Eerdmans. Pp. 189. \$20. ISBN 0-8028-2809-4.

This is a book to keep by your desk or bed for daily reflection. Kownacki, a Benedictine nun, responds in poetry to the poetry of Ryokan, a Zen monk who lived from 1758 to 1831.

This book is best savored by reading one exchange per day and allowing one's own thoughts to resonate in the spaces between the words. Their shared experiences of the dedicated religious life in the world — Ryokan in a rural setting and Kownacki in the inner city — reverberates with a Christian's sense of time and place, living "in the world but not of it."

Seasons, relationships, work, and ministry are caressed by the interchange of poems.

*(The Rev.) Ann Fontaine Lander, Wyo.*

## Jewels of Light

### The Stained Glass of Washington

#### National Cathedral

By **Elody R. Crimi** and **Diane Ney**. Photos by **Ken Cobb**. Washington National Cathedral. Pp. 204. \$19.95. ISBN 0-9745-299-1-5.

This is a little jewel of a book.

Despite the fact that I've spent a lot of time through the years at Washington, D.C.'s, Cathedral Church of SS. Peter and Paul, better known to all as the National Cathedral, and am a stained glass enthusiast, I was not aware of what a great repository and treasure-house of stained glass this important building is.

Here in this little book are colored photographs of it all — 231 windows — and ranging in size from a few inches to the abstract western rose, just under 26 feet in diameter. Stained glass is notoriously difficult to photograph, but the reproductions of the windows are clear, color-accurate, and in dazzling detail, a technicolor feast for the eyes.

The book traces the evolution of

stained glass from central France, through its classical phase in the 12th and 13th centuries, and best known to most readers via Chartres in France, and the choir of Canterbury in England. Then there is the evolution of styles through the 16th century, and then its decline, only to be revived with the neogothic architectural revival in the 19th century, especially in Britain, and then in North America.

The man who deserves the most credit for glass at the cathedral, in terms of both quantity and quality, would have to be Rowen LeCompte, who designed his first window for the cathedral at the remarkable age of 16, and continued through the decades to be entrusted with the great west rose



and an incredible 18 large clerestory windows of the nave.

This reviewer is not always happy with contemporary stained glass designs, but LeCompte, it must be said, has a wonderful ability to blend contemporary color and form in such a way that he captures the great spiritual and mystical aspects found in the best of the medieval glass. In short, the LeCompte windows are the highlight of all the stained glass at the cathedral.

This book is a feast for the eyes and for the soul. That is, after all, what stained glass is all about.

*David Strang Wilkes-Barre, Pa.*

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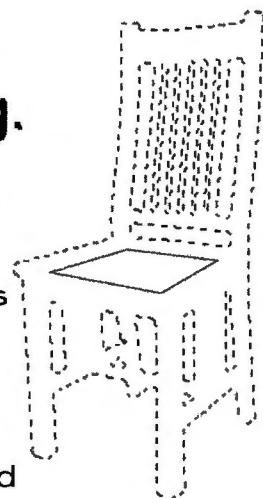
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## Canadian Delegation Withdrawn

In responding to the communiqué from the February primates' meeting, the Anglican Church of Canada will follow the path taken by the Episcopal Church and withdraw its official delegation to the next meeting of the Anglican Consultative Council.

Meeting in Mississauga, Ontario, on May 7, the Council of General Synod (COGS), the Canadian Church's highest executive body, instructed its ACC delegation to

## Greater Unity Perceived After Bishops' Meeting

The Anglican Church of Canada has emerged more unified and confident that it can deal with its own divisions over faith and order, according to one bishop who attended the April 25-27 House of Bishops' meeting in Windsor, Ontario, and spoke with THE LIVING CHURCH on the condition of anonymity.

Bishops unanimously endorsed a 13-point statement in which they pledged to commit themselves as "fully as possible" to the recommendations of the Windsor Report, and recommended the Church's delegates "voluntarily withdraw" from the June 21-29 meeting of the Anglican Consultative Council (ACC). The final decision rested with Canada's Council of General Synod, [see story above], but it does not immediately change the status quo in the Diocese of New Westminster, which voted in 2002 to allow same-sex liturgical blessings.

In voting to allow same-sex blessings, New Westminster determined that they were not a matter of doctrine. Only the General Synod, which meets every three years, can determine doctrine, and changes must be approved by a two-thirds majority at two successive synods.

"attend but not participate fully" in the June 21-29 meeting in Nottingham, England.

COGS also received a report on May 7 from the Primate's Theological Commission declaring same-sex blessings a "matter of doctrine." If adopted by General Synod in 2007, the report finding would require the Canadian Church to amend its canons at two successive triennial meetings before same-sex blessings could be performed lawfully.

If adopted, the report finding also would revoke the right of diocesan bishops to authorize same-sex blessings as a "pastoral" tool. Earlier this month the Canadian House of Bishops voted to ban any new dioceses from authorizing rites for the blessing of same-sex unions. The agreement did not apply to the Diocese of New Westminster. In June 2002, Bishop Michael Ingham concurred with a diocesan synod decision to permit same-sex blessings as an option for parishes so inclined.

Neale Adams, a spokesman for New Westminster, told THE LIVING CHURCH that Bishop Ingham had received a legal opinion prior to instituting the blessings that the same-sex rites were pastoral and not a matter of doctrine.

Echoing language in the Episcopal Church used by the Trial Court of Bishops in the 1995 case of Bishop Walter Righter, the commission found that same-sex blessings were not a matter of "core doctrine." They further argued the divisions over the propriety of the rites should not become a "Communion-breaking issue."

Committee member the Rev. Stephen Andrews, president of Thornloe University, said the report should be read not as a rebuke to one side or the other, but as "a challenge for those who would change the church's teaching to provide a more sustained biblical and theological rationale for their position."

## AIDS Project Targets Behavior

### Grant to Assist Abstinence Program in Southern Africa

Plans for a five-year \$10 million grant from the U.S. government to combat the spread of HIV/AIDS were unveiled at a ceremony in Jacksonville, Fla., on April 15. It is a joint project of the Diocese of Washington, the Church of the Province of Southern Africa, and FreshMinistries, a Jacksonville NGO led by the Rev.



Bishop Beetge

Canon Robert V. Lee III. The grant will be used to fund abstinence education programs in Southern Africa.

The Rt. Rev. David Beetge, Bishop of the Highveld and dean of the Province of Southern Africa, said the diocese would serve as a laboratory, educating through social activities, drama, music and sport, to change behavior. Modeled upon Ugandan programs that have dramatically cut the rate of new infections, the program seeks to modify the morals of young people, teaching abstinence until marriage and fidelity within marriage.

Bishop Beetge said training for the program will begin in May and be introduced to 10 parishes on Oct. 1. "This grant for us is astronomical," Bishop Beetge told the *Florida Times-Union* of Jacksonville, and sorely needed as portions of his rural diocese report infection rates of upwards of 40 percent of the adult population.

The federal grant was part of \$100 million the U.S. Agency for International Development awarded in September to 11 agencies for AIDS and HIV prevention. FreshMinistries was founded in 1994 by Canon Lee to serve the poor in North Florida and has expanded its work to help tackle HIV/AIDS in Africa. Canon Lee hopes the program will reach 50,000 people in its first year.

## West Indies Cancels Canon Ifill's Visit

A diocese in the Anglican Province of the West Indies withdrew its invitation to a leader of the Episcopal Church Center's Ethnic Congregational Development office, preventing her from functioning as a priest because of her support for the actions of the 74th General Convention.



Canon Ifill

The Rt. Rev. Calvin Bess, Bishop of Trinidad and Tobago, canceled a visit to the island nation by the Rev.

Canon Angela S. Ifill, missionary for the Office of Black Ministries, after learning of her sympathies for blessing of same-sex unions. Canon Ifill, a Trinidad native, was to preach in Port-of-Spain on Pentecost Sunday.

The *Trinidad & Tobago Express* reports Bishop Bess's ban bothered some local clergy who had publicized Canon Ifill's visit "for several months."

In April, Bishop Bess blocked a visit by the Bishop of Chelmsford, England, the Rt. Rev. John Gladwin, citing his continued support for the Episcopal Church following the primates' February meeting in Northern Ireland. On March 7, Bishop Gladwin and five other Church of England bishops wrote to *The Times*, arguing that the issue of sexuality was not enough to break the bonds of communion [TLC, March 27]. The letter also said that the six remained in full communion with the Episcopal Church.

The withdrawn invitations followed a March 10 statement by the West Indian House of Bishops, setting a litmus test for clerical visitors and missionaries to the Caribbean province. "Permission to function within this province will be restricted to those persons who accept our standard of teaching and practice as set out in the Lambeth Conference Resolution 1:10," they wrote [TLC, April 10].



Tracy J. Sukraw/Episcopal Times photo

The Rev. Adrian Stair (left), cluster associate at St. John the Evangelist Church in Mansfield, Mass., shares a laugh with Liz Tracy and Danielle Grady, two lay members at St. Stephen's, Waterboro, Maine, during small-group discussion time at a Province 1-sponsored conference on stewardship and evangelism held April 8-10 at St. Stephen's, Westborough, Mass.

## Province 1 Conference Continues Success

Every spring Episcopalians from New England's seven dioceses converge in Westborough, Mass. This year when they arrived, they heard that time is their primary stewardship issue; that growth is about health, not numbers; and that God is asking them to venture out into the wilds of their own neighborhoods to bring life to others.

The Province 1 event is the annual conference on stewardship, evangelism and congregational development. Now in its sixth year, the conference is a homegrown success story that began as a national church-sponsored event but now stands on its own.

This year, the April 8-10 event attracted more than 350 participants.

Most of them filled their tote bags with informational materials: how to boost the parish budget, how to draw in new members, how to take the hope and promise in their congregations and make it grow.

"Personally, my goal is to send people home to effect change," explained Dan Poulin of Maine. He was the co-chair of this year's conference design team with Lois Murphey of Massachusetts. "We help to facilitate conver-

sion. It's a wonderful thing."

Conference-goers looking to increase parish income might have been surprised to hear the Rev. Kirk Alan Kubicek, rector of St. Peter's Church in Ellicott City, Md., and one of three keynote speakers, say that time, not treasure, is the primary stewardship problem to be solved.

"We can only solve the problem of time through the sanctification of time," he said, crediting Abraham Joshua Heschel's book *The Sabbath* for inspiration and the retelling of the Exodus story as a metaphor for the way out of contemporary society's "slavery in the realm of space and things and busy-ness."

In a second keynote address, the Rev. Ruth Lawson Kirk used the story of hard-won renewal and growth at her parish, St. Peter's, Glenside, Pa., to make the point that congregational development is about nurturing the health of the community and the ongoing spiritual formation of its members. Growth in numbers follows as members emerge with a sense of mission.

Developing a congregation means

(Continued on next page)

## PROVINCE 1

(Continued from previous page)

having an awareness of the world, she said. "Walking into a congregation cannot be like stepping into a time machine that transports you back to 1950 or whatever you perceive to be the golden age of the church. That is to fall back into fear, fear of the world as it is now rather than to step forward in faith that Jesus is present in the world as it is now."

This led conference-goers into the next challenging proposition of the weekend: Can Episcopalians be released back into the wild?

The question came from the Rev. Taylor Albright of Southwick Community Church, a new church plant in the Diocese of Western Massachusetts. With support from that diocese's Alleluia Fund, the church opened at the end of last year and sees itself as a place for "those not yet Christians, Christians not yet disciples, and disciples called to serve."

Fr. Albright challenged listeners to make their way out the door: "The wild for you is in your neighborhood. It might be as close as your street. If they're not going to come in, then it's up to you and me to go out. God has equipped you already if you are just able to say, it's my responsibility."

Terry Parsons, missionary for stewardship and discipleship for the Episcopal Church, says she's been witnessing a conversion taking place over the six years of this conference's existence. "New England has a real inferiority complex around issues of stewardship and evangelism," she said. "What's been emerging over time, and what I've felt is different this year, is not only the comfort with talking about Jesus that's going on but a sense of embrace. That's really encouraging."

She attributes the conference's ongoing success partly to New England's compact geography. But mostly, she said, people are drawn to the conference each year because it is a gospel-based experience. "We invite Jesus to the meeting," she said.

*Tracy J. Sukraw*

## Bishop Ohl Clarifies Views on Communion

The Rt. Rev. Charles Wallis Ohl, Jr., has no intention of leaving the Episcopal Church, much less trying to take the Diocese of Northwest Texas out of it.

In a letter to diocesan clergy dated April 25, Bishop Ohl apologized for any misunderstandings that may have arisen after *THE LIVING CHURCH* revealed that in an April 6 letter he and 17 other diocesan bishops expressed their desire to "walk with our brothers and sisters as faithful members of the Anglican Communion" and asked to meet with the Archbishop of Canterbury. In another letter sent the same day, the



Bishop Ohl

bishops asked Presiding Bishop Frank T. Griswold to appoint a bipartisan commission to determine "our ability to walk together with one another and in a wider Communion."

In his letter of clarification to the clergy, Bishop Ohl said he had neither "equivocated on earlier positions [nor] dissembled in communication regarding my position vis a vis the Episcopal Church ... I am not interested in joining the Anglican Communion Network, the American Anglican Council, or any other group that springs up in the future."

Since TLC published the letters on its website on April 21, several changes have occurred, according to Bishop Ohl, who reported that "others have asked to sign on as well."

## Statement Addresses 'Impaired Fellowship'

The conclusion that "partnered homosexual Christians manifest the same gifts of grace as heterosexual Christians in their covenant relationships" was assumed to be common knowledge by members of the Council of Associated Parishes for Liturgy and Mission (APLM). Last month, the organization completed a statement titled "The Scandal of Impaired Fellowship in the Anglican Communion" during its annual meeting in Estes Park, Colo.

The 11-page position paper begins by stating that homosexuality "is simply a given" and that homosexual persons "have not chosen to be perverse," but are part of God's gift in creation.

"We believe we would have no difficulty backing up what we say with scripture," the Rev. Donald Schell told *THE LIVING CHURCH*. Fr. Schell, who is APLM president and rector of St. Gregory of Nyssa in San Francisco, said the council sought to address the request for a theological justification that was made in the communiqué from the primates' meeting in Newry, Northern Ireland, in February [TLC, March 20].

The Church desperately needs to

have a respectful conversation, according to Fr. Schell. "I don't think we are currently having a sane discussion," he said, but he is hopeful that under the right circumstances, the APLM statement might prove to be a starting point.

The Episcopal Church needs to keep trying to have that respectful conversation, according to the Rev. Paul Fromberg, director of youth and family ministry at St. Gregory and a permanent guest at APLM council meetings. He cited experience as the authority for the council's conclusion that homosexuality "is simply a given."

As it prepares to celebrate its 60th anniversary next year, APLM is addressing new questions concerning the liturgical life of the Church. Many Episcopalians do not experience Sunday morning worship as life-giving and Spirit-filled, but as dull, distant, or simply confusing. What kind of liturgical renewal is needed in our day and age? Does a group of liturgists and have a calling in the early 21st century?

Among conversations was one about baptism in which the idea of open communion was debated.



## Dallas Forum Dissects Windsor Report

It is just as impossible for the Episcopal Church to “walk away” from “communion” as it is for a believer to “walk away” from the all-embracing love of Christ, according to the Rev. Michael Battle, associate dean of academic affairs and vice president of Virginia Theological Seminary.

Fr. Battle, who will be among the delegation from the Episcopal Church making a theological explanation to the Anglican Consultative Council next month, was the keynote speaker at “Facing Windsor and Beyond,” a forum on the Windsor Report. The April 30 event was held at Church of the Ascension in Dallas and sponsored by the Via Media chapter in that diocese. According to information posted on its website (<http://www.viamedia-dallas.org/>), members are united in their desire to remain loyal to the Episcopal Church and its “traditional openness to wide-ranging theological interpretations.” Concerned by the bellicose interpretation of the Windsor Report many of its members believe predominates in the Diocese of Dallas, the organization sought other views by sponsoring the half-day forum.

To be useful, Fr. Battle said, the Windsor Report must be considered in its entirety, not simply by choosing particular paragraphs that reflect personal views. He described being “in communion” as having a concern for all persons, not just those who share a particular viewpoint, culture or lifestyle. “Increased diversity of cultures creates more communion,” he explained. “If you’re happy to stay in your own method or way of church, you won’t understand the benefits of communion.”

He led the participants through the major sections of the Windsor Report, noting in particular, the grounds for the comments made by other provinces in the Anglican Communion. Participants at the forum were keenly interested in what Fr. Battle had to say about the final paragraph in the report which states in part: “There remains a very real danger that we will not choose to walk together. Should the call to halt and find ways of continuing in our present communion not be heeded, then we shall have to begin to learn to walk apart.” Some members believe the passage is being used



Fr. Battle: More diversity — more communion.

in a threatening way by some who dissent from the actions of the 74th General Convention.

Fr. Battle said he was also troubled by the passage, “because, like St. Peter came to understand, I believe there is no place left to go if we walk away from Jesus,” he said. “Ultimately, communion is a gift. It is not something we can achieve or earn or can buy. Communion is God’s gift seen specially revealed in Jesus.”

### Southern Virginia Panel Named

The Diocese of Southern Virginia recently announced the composition of the three-member panel of bishops which the annual diocesan council previously approved [TLC, March 6].

The Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana; the Rt. Rev. Chilton R. Knudsen, Bishop of Maine; and the Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts, were chosen by Southern Virginia Bishop David C. Bane, Jr., in consultation with Presiding Bishop Frank T. Griswold and Bishop F. Clayton Matthews of the House of Bishops’ Office of Pastoral Development. Southern Virginia’s executive board endorsed the selections last month.

The resolution adopted by council during impassioned debate in February asked Bishop Bane to work “in an open and cooperative manner” with the panel of bishops in order to make appropriate recommendations to resolve “the conflict and division surrounding [Bishop] Bane’s episcopacy, which impedes the joy and effective life and ministry of the diocese.”



Nicole Seifert/Episcopal New Yorker photo

The Rt. Rev. E. Don Taylor, Bishop Vicar for New York City (center); the Rev. Fred Fausak, deacon at St. Andrew’s Church, Staten Island; and the Rev. Michael F. Delaney, rector of St. Andrew’s, dedicate a cemetery for pets on Earth Day (April 22). Among the first to be interred was Truth, a dog owned by the late Rt. Rev. Walter Dennis, Bishop Suffragan of New York.

## Four-Year Plan

Delegates to the convention of the Diocese of **Easton** inaugurated the first phase of a four-year pastoral plan to invigorate the Church on Maryland's Eastern Shore. The first-year plan, Bishop James J. Shand of Easton said, looks at "Episcopal identity and how we can build relationships."

The 400 delegates and guests to the gathering held at a Cambridge, Md., hotel were also addressed by Presiding Bishop Frank T. Griswold, who led a question-and-answer session on the state of the Episcopal Church and its place within the wider Anglican Communion.

In his convention address, Bishop Shand commended the Windsor Report to convention. The Windsor Report, he said, raises "our consciousness that we American Episcopalians are part of a worldwide Anglican Communion. I dare say that before 2003 we paid lip service to our participation or even our knowledge of its existence."

Delegates endorsed a resolution establishing a task force to prepare summaries of the Windsor Report for distribution at a series of diocesan convocation meetings to begin in late spring. It also endorsed the United Nations Millennium Development Goals of setting aside 0.7 percent of income for relief efforts.

## 'Passion for Mission'

The Bishop of **New Jersey** offered three challenges to the diocese's convention March 4-5 at a Cherry Hill hotel, asking it to lay fear and the troubles of the past aside.

The Rt. Rev. George E. Councill challenged congregations to become "centers of spiritual practices" that welcomed the lost and outcast; to "renew our passion for mission" by adopting new paradigms of ministry; and "to go forth in mission and to care, passionately, for the world."

He lauded the establishment of an anti-racism team and commission for the diocese, saying the Church in New Jersey must be a place "in which the



Lynn Anstatt/Eastern Shore Episcopalian photo

The Rev. William P. Chilton (second from left), is made an honorary dean of Trinity Cathedral, Easton, Md., upon his retirement as rector of St. Luke and St. Andrew's Church, Church Hill, during the recent convention. Looking on are the Very Rev. Ann Broomell, cathedral dean (left); Fr. Chilton's wife, Kathleen; the Rt. Rev. James (Bud) Shand, Bishop of Easton; and Presiding Bishop Frank T. Griswold.

dignity of every man, woman and child is respected." He also commended the Windsor Report and the February communiqué from the primates, citing with approval their statement that the Church assured "homosexual people that they are children of God" and are worthy of love, "pastoral care and friendship."

Bishop Councill spoke of "the damage done to our bounds of affection" within the Communion by the actions of the 74th General Convention "and by my own participation in the consecration of the Bishop of New Hampshire."

He "respectfully acknowledge[d]" the primates' calls for the Episcopal Church to withdraw from the instruments of unity of the Communion and he "share[d] the regret" offered by the House of Bishops at their meeting in Salt Lake City in January.

He told convention he had sought to work with congregations divided over the actions of the past two years, noting two parishes had been granted a visiting bishop "to administer confirmation," and added that he would "not authorize any public liturgies for the blessing of same-sex unions."

During business sessions, delegates approved the budget, estimating 2005 income of \$2.7 million from parochial tithes plus \$812,000 from additional sources.

A resolution saluting New Jersey clergy who remained in their pulpits during the American Revolution and helped establish the Episcopal Church afterward was adopted. Legislation criticizing the "torturous abuse of prisoners taken in Iraq and other detainees" and denouncing the use of "death squads" employed by the U.S. government was defeated.

## BRIEFLY...

The **Church Divinity School of the Pacific** recently received two major financial pledges amounting to \$2.5 million in support of the theological seminary's capital campaign. California Episcopalians Ann and Bill Swindells pledged \$1.5 million to fund the chair in Old Testament Studies in honor of president and dean Donn F. Morgan. A second major pledge of \$1 million was made anonymously in support of the campaign's building fund.

# Partnership with God

I am convinced that the question posed by Harold R. Brumbaum, "Whatever Happened to Hell?" [TLC, March 13], rhetorical as it is, still represents a good point of departure from which to discuss some of the major issues that divide the Episcopal Church internally and, indeed, divides the Episcopal Church from much of the worldwide Anglican Communion.

(Brumbaum's viewpoint is difficult for me to pinpoint because his conclusions appear to differ significantly from his introduction. Somewhere in midstream he places his tongue so solidly in his cheek that I'm not sure what is sarcasm and what is conviction.)

I believe, however, that Brumbaum has linked his rhetorical question, "Whatever happened to hell?" to Karl Menninger's equally rhetorical question of about 20 years ago, "What ever happened to sin?" The intent of each question is, as I understand rhetorical questions, to imply that the problems that the Church is facing (both



**I believe that Brumbaum has linked his rhetorical question, "Whatever happened to hell?" to Karl Menninger's "What ever happened to sin?"**

then and now) are obviously the result of people losing touch with such fundamental theological concepts as "sin" and "hell."

Both Menninger and Brumbaum are accurate, I feel, in identifying the basic theological difference between "conservative" and "liberal" understandings of the issues facing the Church. Many well-known theological authors of the last 40+ years from John A.T. Robinson's *Honest To God* (1963) to Elaine Pagel's *Beyond Belief* and Marcus Borg's *The Heart of Christianity* (both 2003) and legions of faithful and articulate theologians in between are expressing the foundations of a different theology that rejects "hell" as an eternal destination designed by a vengeful and punishing God as payment to individuals for "sins" committed in violation of a moral code that is universally acknowledged as impossible to follow in the first place.

Of course, in a theological structure which does not include the necessity of salvation from the dire consequences of our inevitable sin meted out by a fierce and powerful God, Jesus' horrendous and brutal crucifixion to appease the blood-lust of God is also no longer necessary.

Another theology (certainly not new but definitely not traditional) has been forming alongside the traditional theology (which was powerfully articulated, by the way, in Mel Gibson's *The Passion of the Christ*). This other theology is founded on the understanding that the God who created all that is, loves that creation unconditionally, and continues to lead creation to the fulfillment of God's intentions for that creation. In Jesus, who understands his relationship to this creator God, we can see decisions made that reflect the absence of fear typical of the new theology that Jesus came to show us. Partnership now characterizes our relationship to a God of unconditional love. Jesus has come to lead us to the place where God's intentions are lived out. God is on our side and Jesus is our guide. These are hallmarks of our new understanding of our relationships to God and to Jesus.

Verna Dozier, a militant Episcopal lay person, in her critique of the institutional church, *The Dream of God*, makes a chilling analogy. In the three temptations in the wilderness, she sees Jesus rejecting "magic and miracle" (turning stones into bread), rejecting "mystery and hierarchy" (special treatment for God's special ones), and rejecting "power and authority" (taking all the kingdoms of the world). Dozier recognizes (along with Dostoevsky's Grand Inquisitor) that the church historically has been established on the very foundations that Jesus rejected.

In this era of "destroy-the-opposition" political campaigning and "winner-take-all" rhetoric, there seems to be no place where respect and compromise are practiced — not even in the Church. The issues that cry out for attention and resolution are issues about which reasonably intelligent and equally devout people can and will disagree. It is essential that the Church creates an atmosphere in which healthy, spirited, and respectful debate on these issues can occur.

*Our guest columnist is the Rev. Ken Bordner, rector of St. Stephen's Church, Rochester, N.Y.*

## *Did You Know...*

**Allison Asay, winner of Kentucky's Junior Miss Pageant, is an alternate deputy to the 2006 General Convention from the Diocese of Lexington.**

## *Quote of the Week*

**Ben Garren, 23, of Chapel Hill, N.C., a lay person, in *Anglican Journal* on serving six parishes in Labrador for one year while the rector is on maternity leave: "This is not the academic end of the Anglican Communion. Being Anglican here is like being Jewish — it's what you are."**

## Courage and Sacrifice

This is a wonderful week in the life of the Episcopal Church, a week replete with observances of a variety of commemorations. Those who are fortunate enough to belong to a parish or cathedral which affords its members an opportunity to participate in the daily Eucharist and Daily Offices should find this to be a week worth celebrating.

Following the non-liturgical national holiday Memorial Day, on Monday, May 30, there is a string of observances on each of the following weekdays. On Tuesday, May 31, we celebrate the Feast of the Visitation of the Blessed Virgin Mary recalling the visit of Mary to her cousin, Elizabeth. Luke's gospel appointed for this day includes the Magnificat, Mary's song of praise sung or said daily by the Church at Evening Prayer.

The lesser feasts on the following three days are commemorations of martyrs, Justin Martyr on Wednesday, June 1, the Martyrs of Lyons, on Thursday, and the Martyrs of Uganda on Friday. These saints who were willing to die for their faith present vivid examples for us of courage and hope. Justin, a second-century philosopher and apologist for the Christian faith, was beheaded in Rome about 167 with a number of his students after they refused to renounce their faith. The Martyrs of Lyons (June 2) were among a large number of Christians in France who were tortured and eventually killed for confessing they were Christians. Blandina and her companions at Lyons were among those subjected to public torture in 177. The Martyrs of Uganda (June 3), are more recent-day heroes, a group of Christian pages who refused the advances of Mwanga, the ruler of Uganda, in 1886. The 32 young men, Anglican and Roman Catholic, were put to death by fire. They were reported to have sung hymns on the way to their execution and even as the flames engulfed them.

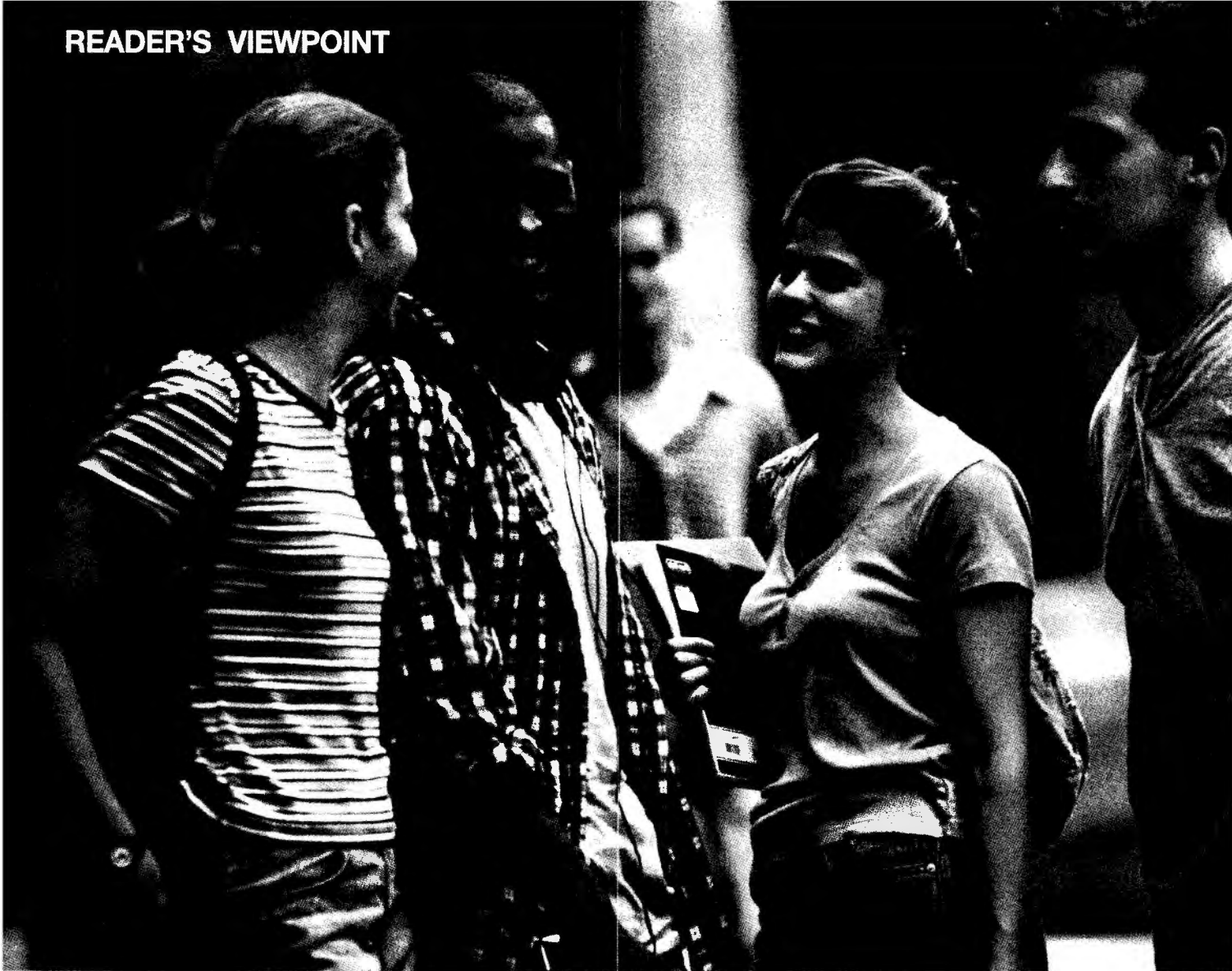
By commemorating the deaths of these holy martyrs, and all the saints, the Church offers its members a wonderful opportunity to see Christ in the lives of others. May the saints help to illustrate for us what it means to be the holy people of God.

## The Cost of Freedom

We are touched by Memorial Day in many different ways. For some of us, it's simply a welcome Monday holiday, a long weekend that marks the unofficial start of summer, and a chance to gather with friends or family for a cookout or some other outing. For some of us, Memorial Day brings emotional awareness of family members or others who are close to us, whose loss has left a painful space in our lives. Others of us may not have known anyone who died in the service of our country, yet are moved by the valiant courage of those who gave their lives for our freedom.

Death has come closer to many of us in recent times. We read or hear almost daily that more members of our armed services have perished in the conflict in Iraq, and while we may not know the victims, we are touched by viewing on television the community outpourings of love and tribute that follow such tragedies. In many places violence in our cities has escalated to the point where law enforcement officers, National Guard members, and others are taking great risks in trying to provide protection.

Much of what we value, and what we take for granted, has been purchased by the lives of others. On this Memorial Day, let us give thanks for those who have died in the performance of their duties.



Constock Inc

# A Troubling Retention Rate

**Our hope for the future of the Episcopal Church rests in a small group of teenagers.**

By Bob Flanagan

The current crisis caused by the consecration of the Rt. Rev. V. Gene Robinson is a mere distraction. Our Church's terminal condition is not a result of this decision stamped with approval by the 74th General Convention. For many years a cancer has been insidiously growing in our Church and it is found in the number .82 percent.

This number has been uncovered by the Lilly Foundation-sponsored National Study of Youth and Religion, which was conducted from July 2002 to March 2003. Its researchers surveyed by phone 3,370 teenagers between the ages of 14 and 17 and their parents, and then conducted 267 in-depth, face-to-face interviews. The study is the most complete and comprehensive research ever in this field. The results of the study were published in *Soul Searching: the Religious and Spiritual Lives of*

*American Teenagers* by Christian Smith with Melinda Lundquist Denton.

To anyone interested in youth and the long-term health of Christianity in America, this work is fascinating, and it debunks many of the commonly accepted premises regarding youth and religion. Found within this material is a statistical breakdown of American teenagers' religious and denominational affiliation or membership. This breakdown lists each protestant denomination, including the Episcopal Church.

The .82 is the percentage of American teenagers who claim the Episcopal Church as their house of worship. Thus eight-tenths of 1 percent is the future of our Church. Our hope rests in a small group of teenagers. This figure also represents the cataclysmic failure to ensure our Church's survival.

When compared with the national figure of 2.4 million Episcopalians to the 260 plus million Amer-

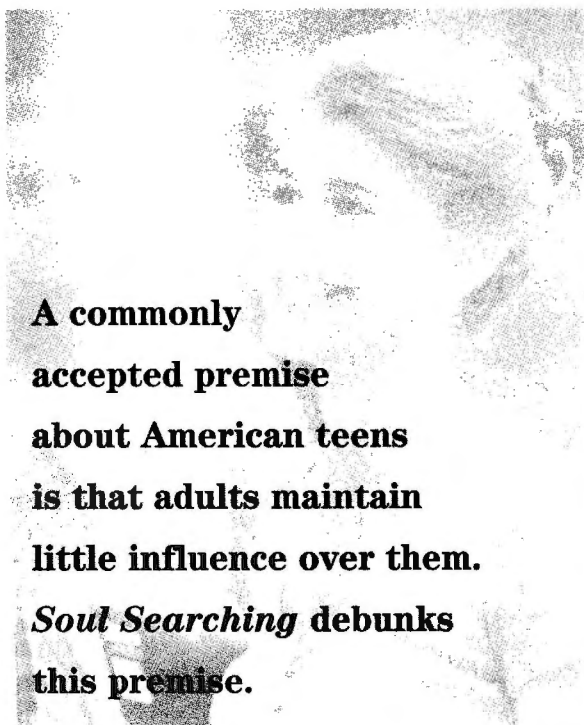
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icans, you'll find the percentage is remarkably similar. So you might argue that my warning is merely blather and hyperbole. But before you make such a conclusion, I ask you to consider the following points:

1. It is not safe for us, as a Church, to assume that all of the teenagers who are currently attending our worship services will continue to do so as they age. As revealed in the March 6 TLC, a report to the Executive Council confirms that the retention rate of our young people has fallen below 60 percent. This figure seems incredible, but I only have to look to my siblings and congregation to see evidence of this disaffection.

But what about adults who join our Church? Again, experience shows they may at best simply replace the disaffected. Recent membership figures



**A commonly  
accepted premise  
about American teens  
is that adults maintain  
little influence over them.  
*Soul Searching* debunks  
this premise.**

regarding the Episcopal Church show that our numbers are down. Thus .82 percent does not indicate growth for our Church nor is it sufficient to sustain us.

2. It is not safe to assume that the increase in clergy ordinations will be sufficient either. While seminary enrollment has increased in recent years, even to the point of capacity at some of our seminaries, these priests are needed to replace the current leadership which will retire in substantial waves in the coming years. In the time being, there is good news. The increase in younger ordinands and the Church's finally realizing the importance of college campus ministries will help stem the tide of disaffection from the .82. However, college ministries will be challenged by the need for parish ministers once

retirement waves take full force. This riptide effect will siphon away beachhead evangelists, the Church's frontline ministers, who are critical in maintaining the .82 and its increase.

Thus you can see that I am not speculating or engaging in hyperbole. The .82 percent is real and disconcerting. Our Church needs to pause at the magnitude of the problem we face. It is a reality which rests in each and every parish from the small islands of Maine to the coast of western Florida, to San Diego, to the inlets of Washington. Yet this reality can be changed. We do not have to accept our terminal fate.

Parents, youth leaders, and priests can affect the disaffection of the .82 percent. A commonly accepted premise about American teens is that adults maintain little influence over them. *Soul Searching* debunks this premise. "U.S. teens lean strongly toward similarity with their parents in religious belief," the authors report. If parents of teens go to church, read the Bible, and pray, then teens are more likely to do so. Moreover, if we ask our teens to come to church with us, they are likely to do so. If other adults take the time to speak with teens in their parish, those young persons will feel more welcome. If priests preach to the needs of the entire congregation, and if rectors at least know their names, our teenagers will feel cared for.

Far too many parents believe that confirmation is the end of Christian education. Too many parents leave Christian formation to their teenagers. As a priest, a minister in charge of youth, and a parent of a teenager, this is simply wrong. Have you ever heard a parent say, "Now that you're a high school freshman, you can choose for yourself whether or not to go to school"? The mere thought is absurd, yet every Sunday many of us do it. The future of our children and our Church rests in these small decisions.

I make no apologies for the frankness of my comments. We priests share in the blame. Absent for too long from our pulpits are the support, encouragement and teaching that parents of teenagers need to hear. It is imperative that we encourage, cajole and prod them to be strong and resilient when faced with a cranky teen resisting church.

That .82 percent is a troubling number for the whole Church. Every parish must examine its participation in this number. When will we come to realize that we are presiding over and participating in the death of the Episcopal Church? □

*The Rev. Bob Flanagan is assistant at St. Matthew's Church, Bedford, N.Y.*

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

# Remarkable Restraint

The editorial titled "Harsh Treatment" [TLC, May 1] regarding Bishop Andrew Smith and the "Connecticut Six" (hauntingly like the "Chicago Eight" to me!) was slanted, unfair and factually wrong.

What the editorial neglected to acknowledge was a letter from the six parishes to Bishop Smith dated May 27, 2004, in which requirements for conversation were limited by outrageous demands including "repentance" of Bishop Smith for his role in Bishop Robinson's consecration and the ordination of openly gay clergy in Connecticut. That, of course, Bishop Smith would not submit to. In addition, the letter required suspension of the canons of the diocese regarding contributions by parishes to the mission and ministry of the diocese as well as a request that clerical succession at those parishes and the selection of candidates for ordination be given to the parishes themselves. Bishop Smith could not violate canon law for those parishes.

The editorial also neglected to mention that Bishop Smith has always been willing to appoint a DEPO bishop for the parishes, but they refuse to accept anyone he would appoint simply because he was the one appointing.

Bishop Smith has shown remarkable restraint and patience and continues to offer DEPO to the parishes if they will only conform to the requirements for that ministry.

How long will the Church permit some folks to frustrate and block the ongoing mission and ministry of the people of God to God's world? When will we stop worrying so much about what people do in the privacy of their bedrooms and start redirecting our energy and passion to what people experience in the public sphere of their lives? Enough is enough.

*(The Rev.) James Bradley  
St. John's Church  
Waterbury, Conn.*



## What Bishop Smith has granted is time and patience.

The editorial, "Harsh Treatment," is a remarkable demonstration of the ability of six priests and their supporters to "spin" a story.

They paint themselves as the victims of an arbitrary and capricious bishop who will honor neither due process nor the irenic initiatives of the Anglican Communion. The facts show otherwise:

They rejected several bishops they were offered, all of them conservative and all of them nay votes on affirming the Robinson election.

Contrary to the guidelines, they sought to keep the bishop from meeting with their people to be certain their people also wanted what their clerical leaders sought. (It was discovered in three of six cases there was not agreement.) Also contrary to the guidelines, they reject the authority of their bishop in non-pastoral matters.

What Bishop Smith can and has granted is time and patience — more than a year since their rejection of anything but their own way. You may think his use of inhibition inappropriate. I regard it as gracious, one more sign of his conciliatory attitude.

Their behavior warranted deposition for violation of their ordination vows more than a year ago.

As for the Windsor Report, such cooperation as it has received is eloquent testimony to the patience and grace under fire of the American Church, as its provisions are interpreted to have an authority foreign to the traditions of the Communion. To invoke them in this manner is to proclaim not that its disintegration is to be feared, but that it has already occurred.

*(The Rev.) Stanley C. Kemmerer  
Burlington, Conn.  
(Continued on next page)*

**How long will the Church  
permit some folks  
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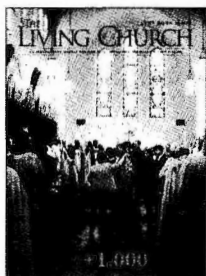
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**LETTERS TO THE EDITOR**

(Continued from previous page)

**Lack of Consistency**

Those who insist that any and all "homosexual practice" is "incompatible with scripture" — be they the bishops gathered at Lambeth in 1998, the "Church in Africa" (north of South Africa at least) or writers such as the Rev. Stephen Noll [TLC, April 24] — display a remarkable lack of consistency in their much-trumpeted fidelity to scripture.

If the Church were to apply the same exegetical methodology to other biblical teachings that is used by conservatives in regard to the question of homosexual acts irrespective of context, there would be no women ordained to the priesthood or consecrated to the episcopacy in the Anglican Communion, the notion of a "Christian soldier" would be deemed an oxymoron among Anglicans, and the Archbishop of Canterbury would not have officiated at the recent "Service of Dedication and Blessing" of the civil marriage of Prince Charles and Mrs. Parker-Bowles.

That these and many other accommodations of scriptural teaching are accepted in the Church must call into question the claim that opposition to committed gay or lesbian relationships is simply a matter of faithful submission to scriptural authority.

*Larry Holben  
Mt. Shasta, Calif.*

**There Must Be a Way**

The Rev. J. Doug Warren, in his letter, "It's Puzzling," [TLC, May 1], makes some interesting points. It seems to me that as this part of God's Church found a means and way to deal pastorally, theologically and scripturally with the matter of marriage after divorce, the sexuality of which Jesus addressed directly, it should be able to find a means and way, theologically and scripturally, to deal pastorally with the reality of the gay community.

*(The Rev. Canon) George I. Chassey  
Columbia, S.C.*

**PEOPLE & PLACES**

**Appointments**

The Rt. Rev. **Andrew St. John** is vicar of Transfiguration, 1 E 29th St., New York, NY 10016.

The Rev. **Caroline Stacey** is rector of St. Luke's, 487 Hudson St., New York, NY 10014.

The Rev. **Timothy Steeves** is rector of St. James', 409 E Lancaster Ave., Downingtown, PA 19335.

The Rev. **Robert Stevens** is rector of St. John's, 101 Chapel St., Portsmouth, NH 03801.

**Ordinations**

*Priests*

**Central Gulf Coast** — Jim Flowers, Jerald Hyche, Tim Watts.

**Fond du Lac** — Kristina Louise Henning.

**Pennsylvania** — Timothy Griffin, Harriet Kollin.

**Resignations**

The Rev. **Michael A. Johnston**, as rector of Grace, Oak Park, IL.

**Retirements**

The Rev. **Stephen D. Harris**, as rector of St. Mary's, Waynesboro, PA.

**Honorary Degrees**

**Episcopal Divinity School** — Ana Hernandez, the Rev. Canon **Patrick Mauney**, **Margaret A. McKenna**, Sister **Marjorie Raphael**, SSM.

**Deaths**

The Rev. **Reginald Angus**, longtime deacon at All Saints', Brooklyn, MI, died March 19. He was 91.

Deacon Angus was a native of Flushing, MI. He was ordained in 1973 and served the Brooklyn congregation until he retired in 2003. He also served for a time at St. Michael and All Angels', Cambridge Junction. Surviving are his wife, Esther, and two children.

The Rev. **Steele Wade Martin**, 78, retired priest of the Diocese of Rhode Island, died April 14 at Hallworth House in Providence following a long period of ill health.

Fr. Martin was born in Chicago and graduated from Northwestern University and the General Theological Seminary. He was ordained in the Diocese of Chicago, as deacon in 1951, and priest in 1952. Following service in that diocese, he was rector of Christ Church, Quincy, MA, 1974-88; priest-in-charge of St. Stephen's, Providence, 1988-91; and associate at St. Barnabas', Warwick, RI, 1992-94. In recent years he was associated with Christ Church Lonsdale, Lincoln, RI. He served on the standing committee in Rhode Island, and as its president from 1995



# 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).

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## CONFERENCES

LEADERSHIP CONFERENCE: Small Church Leadership Institute (SCLI) is designed for leaders, ordained and not ordained, seeking to develop leadership skills for small congregations. This summer's SCLI conference will be at Toddhall Center (Columbia, IL), July 24-29. Cost for the retreat (including room and board) is \$325 by 6/24/05. \$375 after 6/24/05. For more information or to register, please contact Sarah Johnson (800) 334-7626, ext. 6283; E-mail: [sajohnson@episcopalchurch.org](mailto:sajohnson@episcopalchurch.org).

## POSITIONS OFFERED

FULL-TIME RECTOR: FLOCK NEEDS SHEPHERD *Emmanuel Episcopal Church in Geneva, Switzerland*, is seeking a full-time rector. We need a man or woman with excellent preaching skills, contagious faith, personal warmth, and a heart for adventure to lead us through the next decade. We are a congregation with open arms and a passion for community, worship, and supporting our wonderful diversity. We are looking for someone to serve as a catalyst to enrich our life together, deepen our faith, expand our lay leadership and broaden our support base. Appreciation of and experience with multicultural and multi-denominational groups a must, previous work outside the US helpful, and knowledge of French a plus. Are you called to be our shepherd? See our profile at [www.emmanuelchurch.ch](http://www.emmanuelchurch.ch). Please send CV by email only to [rectorsearch@gmail.com](mailto:rectorsearch@gmail.com). Deadline is June 10, 2005.

FULL-TIME RECTOR: *Christ Church, Cody, Wyoming*. Vibrant program church in Rocky Mountain West seeks rector to work with us in enhancing education, pastoral care, parish growth and diversity. Fiscally sound, strongly committed to outreach with an active lay ministry. Send letter of interest, resume to: The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070. E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org). For more information go to [www.christchurchcody.org](http://www.christchurchcody.org).

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Birmingham, AL*. Family-sized parish seeks a rector with the ability to relate God's word to today's issues. Additionally, we are focused on pastoral care, church growth, Christian Education, and community outreach. Contact us for a copy of our profile: [aa1@jbpp.com](mailto:aa1@jbpp.com). Or send resume and CDO profile to Anthony Joseph, St. Mark's Episcopal Church, 228 Dennison Avenue, SW, Birmingham, AL 35211.

to 1998. He is survived by his wife, Priscilla; a daughter, Candace; and two grandsons.

The Rev. **Stephen Matthews**, 68, of East Setauket, NY, died March 16 of cancer.

Fr. Matthews was born in Chicago, and earned degrees from Wesleyan University, the General Theological Seminary, and Adelphi University. He was ordained deacon in 1961 and priest in 1962 in the Diocese of Connecticut. He assisted at Trinity Church, Torrington, and St. Mark's, Glen Ellyn, IL, then he became vicar of St. Nicholas', Elk Grove Village, IL, in 1967. In 1971 he moved to Long Island and served as assistant at St. Luke's, Forest Hills, and Grace, Massapequa, NY. In 1974 until the time of his death he was a clinical psychologist at the Veterans Administration Medical Center in Northport, NY. Fr. Matthews is survived by his wife, Kathleen; a daughter, Anna; four stepdaughters and a stepson.

The Rev. **Richard A. Norris**, of New York City, patristic scholar and theologian, died April 22 at his home. He was 75.

Dr. Norris was professor emeritus of church history at Union Theological Seminary (NY), an author and consultant as well as longtime associate priest at St. Ignatius' Church, New York City. He was born in New York City, and graduated from Haverford College, the General Theological Seminary, and Oxford University. Following ordination to the diaconate and priesthood in 1955, he assisted at the Church of St. Mary the Virgin, Oxford, 1957-59; was instructor and assistant professor at Philadelphia Divinity School, 1959-64; associate professor and professor at General, 1964-77; and professor of church history at Union from 1978 until 1995. He retired in 1996. Prof. Norris was a consultant to the 1988 Lambeth Conference, a member of the Anglican Theological and Doctrinal Commission, 1983-87; and a member of the International Anglican-Reformed Consultation, 1980-85. He served at St. Ignatius' from 1978 until the time of his death. He was the author of several books, including *Understanding the Faith of the Church*, from the Church's Teaching Series.

The Rev. **Frank Warren Pisani**, former president of St. Mary's College, Raleigh, NC, died March 22 at SunBridge Rehabilitation Center, LaGrange, NC. He was 83.

A native of San Francisco, Fr. Pisani graduated from the University of California and Virginia Theological Seminary. Ordained deacon in 1956 and priest in 1957, he was rector of Holy Comforter, Tallahassee, FL, 1956-63; associate dean of Virginia Theological Seminary, 1963-69; and president of St. Mary's, 1969-76. He served on the staff of Grace Cathedral, San Francisco for a time, then he was rector of Resurrection, Surfside Beach, SC, 1981-86, and in his retirement, rector of

Holy Innocents', LaGrange, 1986-96. Surviving are his wife, Sara; two daughters, Caroline Bell, of Goldsboro, NC, and Sara, of Tampa; a son, John, of Tampa; a granddaughter; and a brother, Richard, of San Rafael, CA.

**Barbara Rivera**, 79, wife of retired Bishop Victor Rivera of San Joaquin, died April 26 following a short illness.

Born and raised in San Francisco, Mrs. Rivera worked as a teacher and social worker. She lived in Visalia, CA, from 1945 to 1968 while her husband was rector of St. Paul's Church there. After he was elected bishop in 1968, she wrote and lectured on church growth and became an accomplished vocalist. Besides her husband, she is survived by three daughters, Victoria, Maria and the Rt. Rev. Bavi Edna, Bishop Suffragan of Olympia; four grandchildren and one great-grandchild.

The Rev. Canon **William Brewster Van Wyck**, one of the founders of the Recovered Alcoholic Clergy Association (RACA), died March 25. He was 85. Canon Van Wyck was well known for helping many recover from alcoholism.

Born in Danbury, CT, he was educated at Trinity University (CT) and Virginia Theological Seminary, and ordained in 1943. He spent six years of ordained ministry in the Diocese of Connecticut, and then moved to Arizona, where he was assistant at Trinity Cathedral, Phoenix, 1949-53. He went on to serve at a number of congregations in Arizona, including All Saints', Phoenix, where he was an assistant for 20 years. Following retirement he moved to Laguna Hills, CA, where he was volunteer hospital chaplain for St. George's Church. Much of Canon Van Wyck's ministry was with alcoholics. He was the author of the prayer for victims of addiction in the Book of Common Prayer, advised the State of Arizona on addiction treatment, and served as an addictions counselor at The Meadows, in Wickenburg, AZ. In 1999 he received the Sam Shoemaker Award from Recovery Ministries of the Episcopal Church in recognition of his work with addiction and recovery. Surviving are his wife, Connie; four children, Robert, David, Martha and Judith; and nine grandchildren.

*Other deaths of clergy as reported by the Church Pension Fund:*

<b>C. Wayne Boyce</b>	<b>68</b>	<b>Fulton, TX</b>
<b>Peter E. Camp</b>	<b>75</b>	<b>Newville, PA</b>
<b>Charles C. Christopher, Sr.</b>	<b>88</b>	<b>Denver, CO</b>
<b>Edward W. Eanes</b>	<b>97</b>	<b>Williamsburg, VA</b>
<b>Marshall L. Mason</b>	<b>77</b>	<b>Midland, TX</b>
<b>James E. Pulliam</b>	<b>67</b>	<b>Topeka, KS</b>
<b>Albert R. Smith</b>	<b>96</b>	<b>Augusta, ME</b>
<b>Alexander T. Stewart</b>	<b>82</b>	<b>Auburn, AL</b>
<b>Johannes G. Van Moort</b>	<b>82</b>	<b>Junction, TX</b>

Next week...

Parish Administration Issue

# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME RECTOR:** We are a Christ-centered, family-sized, eucharistically based, active congregation looking for a caring rector comfortable in ECUSA. If you are looking for a chance to grow with a congregation committed to evangelism, stewardship, outreach and Christian education for all ages, we are looking for you. Located on the western shores of Lake Michigan, Manitowoc is ideally situated midway between Green Bay and Milwaukee with beautiful Door County only an hour away. This location, along with rich local culture, makes Manitowoc the perfect locale for individuals as well as families. Manitowoc has excellent schools with opportunity for continuing education. If this sounds like a "perfect fit," please send resume and CDO clergy profile to: **Search Committee, St. James Episcopal Church, 434 N. Eighth St., Manitowoc, WI 54220** or e-mail: [rectorsearch@lakefield.net](mailto:rectorsearch@lakefield.net) or fax to (920) 684-5419. Parish profile available on website [www.stjamesmanitowoc.org](http://www.stjamesmanitowoc.org).

**POSITION OF DEAN AND RECTOR:** *St. Paul's Episcopal Cathedral, Buffalo, New York.* Historic St. Paul's Cathedral in culturally rich Buffalo, New York, is seeking candidates for the position of Dean and Rector to lead its dynamic, diverse and welcoming congregation. The cathedral parish has a long tradition of excellence in Anglican worship and an outstanding music program. We are looking for a spiritual leader with strong administrative experience and proven pastoral skills who will foster congregational growth, support our growing youth program, and participate in a shared ministry with the congregation. Interested candidates are invited to send their resume to **Roger Mark Seifert, Senior Warden, 374 Delaware Avenue, Suite 302, Buffalo, NY, 14202-1611.**

**INTERIM RECTOR (FULL-TIME):** Are you an energetic, take charge kind of leader? Are you outgoing? Do you like the outdoors? Do you like being part of the community? If you answered yes to the above questions then read on! St. Luke's Church is seeking an interim rector. We are a 105-year-old parish in Saranac Lake, NY, a financially sound and growing church of approximately 200 members. Our rector of 20 years is retiring on May 25. We need someone experienced in interim ministry. Our church members and the church's various commissions and organizations are actively involved and participating in church-sponsored community activities. There is a tradition of closeness and mutual support among the members of the congregation. More details are available at <http://www.stlukesaranaclake.org>. Contact **Frannie Preston, c/o St. Luke's Church, PO Box 211, Saranac Lake, NY 12983, Tel: (518) 891-5055.** E-mail: [FranniePreston@stlukesaranaclake.org](mailto:FranniePreston@stlukesaranaclake.org).

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *St. Augustine's Episcopal Church, Oakland CA.* We are seeking a deeply spiritual priest who is experienced, adept, and comfortable working with a diverse, multi-cultural urban congregation. The individual should have a demonstrated commitment to the African-American/Afro-Anglican community and culture. Contact: **St. Augustine's Search Committee, c/o LaVergne Malone, Secretary, 5647 Cabot Drive, Oakland, CA 94611.** [www.StAugEpiscopal.org](http://www.StAugEpiscopal.org).

**FULL-TIME RECTOR:** *Albany, New York.* St. Paul's Church, a 178-yr-old parish located in the capital city of New York, Diocese of Albany, seeks a full-time rector, comfortable in ECUSA. Strong laity with 219 communicants and growing. Prayer book based, primarily Rite II, rich in high quality traditional Anglican music. Seeking a liturgically strong, quality preacher and caring pastor. Competitive compensation package. Send resume and CDO profile to: **Canon Kay Hotaling, Diocese of Albany, 68 South Swan St., Albany NY 12210** or [kchotaling@albanydiocese.org](mailto:kchotaling@albanydiocese.org) and a duplicate copy to **St. Paul's Church, Attention Search Committee, 21 Hackett Blvd., Albany NY 12208** or [Walenta@capital.net](mailto:Walenta@capital.net).

**FULL-TIME ASSISTANT PRIEST:** *St. Paul's, K Street, Washington, DC.* St. Paul's is a historic, vital and growing urban parish in the Anglo-Catholic tradition. St. Paul's is looking for an energetic priest who will share with the rector the demanding liturgical schedule. We are looking for someone who is compassionate and able to minister to and be comfortable with a diverse parish of some 700 souls. The priest should be a family man equipped to encourage the challenging and continued growth of families with young children, and the CGS and youth programs. Other specific responsibilities could include campus ministry at the neighboring George Washington University: assisting and supporting those in evangelism ministries; a heart and ability to care for those involved in our considerable outreach ministries. The priest must have musical, singing and liturgical abilities. Competitive salary, housing allowance and attractive benefits. Application to the rector, **The Rev. Andrew Sloane, St. Paul's, 2430 K Street NW, Washington, DC 20037-1797** or E-mail: [Sloane@stpauls-kst.com](mailto:Sloane@stpauls-kst.com). For more information about St. Paul's please visit our website at [www.stpauls-kst.com](http://www.stpauls-kst.com). Applications will be accepted until **July 15, 2005.**

**FULL-TIME RECTOR:** National Historic Church in garden-like setting seeks rector to lead active growing congregation in revitalized Philadelphia neighborhood. Ph: (215) 389-0513 Parish profile available [www.old-swedes.org](http://www.old-swedes.org).

## POSITIONS OFFERED

**DIRECTOR OF CHILDREN & FAMILY MINISTRIES:** *St. Paul's Episcopal Church, Alexandria, VA.* is seeking someone, lay or ordained, to become the full-time Director of Children and Family Ministries. St. Paul's is a vibrant and growing parish (900+ families) located in the midst of historic Old Town. We are seeking someone whose love of children is obvious and contagious, and who demonstrates an enthusiastic spirit and an ability to think creatively. Someone who is self-motivated and organized will do well in this position. The director will work with the clergy and staff of this parish and can count on their support. We are looking for the person who comes ready to inspire and equip the children and families entrusted to us. Please contact us at [judith@stpaulsepis.com](mailto:judith@stpaulsepis.com) or 228 S. Pitt Street, Alexandria, VA 22314, Attn: The Rev. Judith Proctor. Our website is <http://www.stpaulsepis.com>.

**FULL-TIME RECTOR:** *Church of the Advent Episcopal, Sun City West, AZ.* We are a very active, 25-year-old church with 450 members, serving retirement communities of 55+ year-olds and a rapidly growing surrounding city northwest of Phoenix, with families of all ages. Our theme, "A Bridge to a Better Life Through Christ," is lived every day. We expect to grow approximately 50% during the next three years, and need a rector to replace our recently retired leader, who will guide us for the next several years. The person we call will be well-grounded in pastoral care, stewardship, preaching, teaching, outreach and evangelism. Please send your resume and CDO Profile to: **Church of the Advent, Episcopal, 13150 W. Spanish Garden Drive, Sun City West, AZ 85375.** or e-mail it to: [search@adventepiscopalaz.org](mailto:search@adventepiscopalaz.org). Our Parish Profile can be seen on [www.adventepiscopalaz.org](http://www.adventepiscopalaz.org).

**CAMPUS MISSIONER, DIOCESE OF KANSAS:** The Diocese of Kansas seeks to fill a new, creative college ministry position. The Campus Missioner will rebuild established ministries and develop new ones to the college students on campuses within the diocese. He or she will establish peer ministry and internship programs with and for college students and will partner in ministry with parish churches. This is a unique opportunity for someone who enjoys ministry partnerships and has creative energy for college ministry in the 21<sup>st</sup> century. We hope to fill this position very soon. Send a letter of interest, resume and CDO profile to the **Rev. Canon Jo Ann Smith, Canon to the Ordinary, 835 SW Polk Street, Topeka, KS 66612** or E-mail: [canon@episcopal-ks.org](mailto:canon@episcopal-ks.org).

**FULL-TIME ASSISTANT RECTOR:** *St. Paul's Episcopal Church in Mt. Lebanon, PA,* is a vibrant program-sized congregation looking for our new assistant rector. This person will provide leadership to our established, thriving youth program as a primary responsibility. Other duties include participation in our liturgical life and a role in pastoral care. Please visit [www.stpaulspgh.org](http://www.stpaulspgh.org) to learn more about our parish. Please respond to [mbrown@stpaulspgh.org](mailto:mbrown@stpaulspgh.org) or Search Committee, 1066 Washington Road, Mt. Lebanon, PA 15228.

## 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.wellsboropa.com](http://www.wellsboropa.com), 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

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

## THE LIVING CHURCH TECHNOLOGY & RESOURCES ISSUE August 21, 2005

### Embrace the technically challenged!

Back by popular demand, this issue will help churches and individuals use technology for the good of their day-to-day spirituality and ministry. Practical articles will include details on how parishes and individuals can effectively use the Internet as a resource, and improve communication via church websites.

Online education opportunities and challenges will be a special focus.

For more information call **Tom Parker**  
@ (414) 276-5420 ext. 16  
or E-mail: [tparker@livingchurch.org](mailto:tparker@livingchurch.org).

# CHURCH DIRECTORY

## SAN FRANCISCO, CA

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

## SARASOTA, FL

**CHURCH OF THE REDEEMER**  
222 South Palm Ave. (Downtown) (941) 955-4263  
Website: [www.redeemersarasota.org](http://www.redeemersarasota.org)  
E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org)  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.;  
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 267-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## 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

## 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 (15) 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

## HONOLULU, HI

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

## 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, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
[www.cccnola.org](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)

## ST. ANNA'S

Serving the French Quarter since 1846.  
1313 Esplanade Ave. (504) 947-2121  
The Rev. William H. Terry, r E-mail: [wterry2217@aol.com](mailto:wterry2217@aol.com)  
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low Mass, Healing, Anointing. Daily mass M-F noon

## BOSTON, MA

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

## 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

## 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

## SANTA FE, NM

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

## NEW YORK, NY

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

## ST. THOMAS

[www.sainthomaschurch.org](http://www.sainthomaschurch.org) 5th Ave & 53rd St. (212) 757-7013  
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

## 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

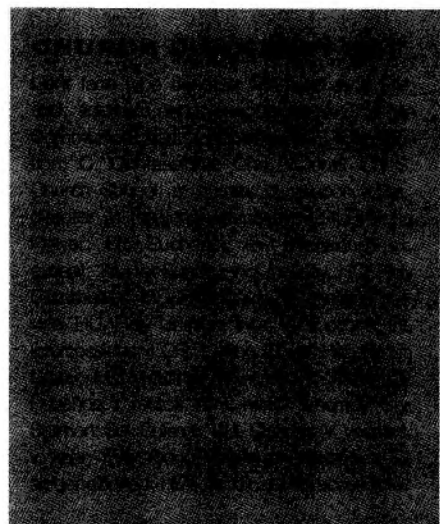
Broadway at Fulton  
Sun H Eu 8. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
3 Angle St. [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

## PORTLAND, OR

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



## SELINGROVE, PA

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

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** 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

## 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. (210) 736-3132  
Just north of historic downtown [www.cecsa.org](http://www.cecsa.org)  
American Anglican Council Affiliate  
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

The Rev. Doug Earle, r 1018 E. Grayson St. [www.stpauls-satx.org](http://www.stpauls-satx.org)  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## 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

## LUTHERAN

## MOJAVE, CA

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

To place a church directory listing, contact Tom Parker, Ad Mgr. at (414) 276-5420 ext. 16 [tparker@livingchurch.org](mailto:tparker@livingchurch.org)

# *Sculpture By Timothy P. Schmalz*

P.O. BOX 424, Kitchener, Ontario, N2G 3Y9, Canada

phone: **1 800 590 3264**

## *"Whatsoever You Do"*

(32"h x 34"w x 33"d)

"...Whatsoever you do unto the least of these my brethren, you do unto me."

Matthew 25:40

"To me this is a visual representation of charity. We should see Christ in the poor and the hungry. We should see our acts of kindness to them as kindness to Him."

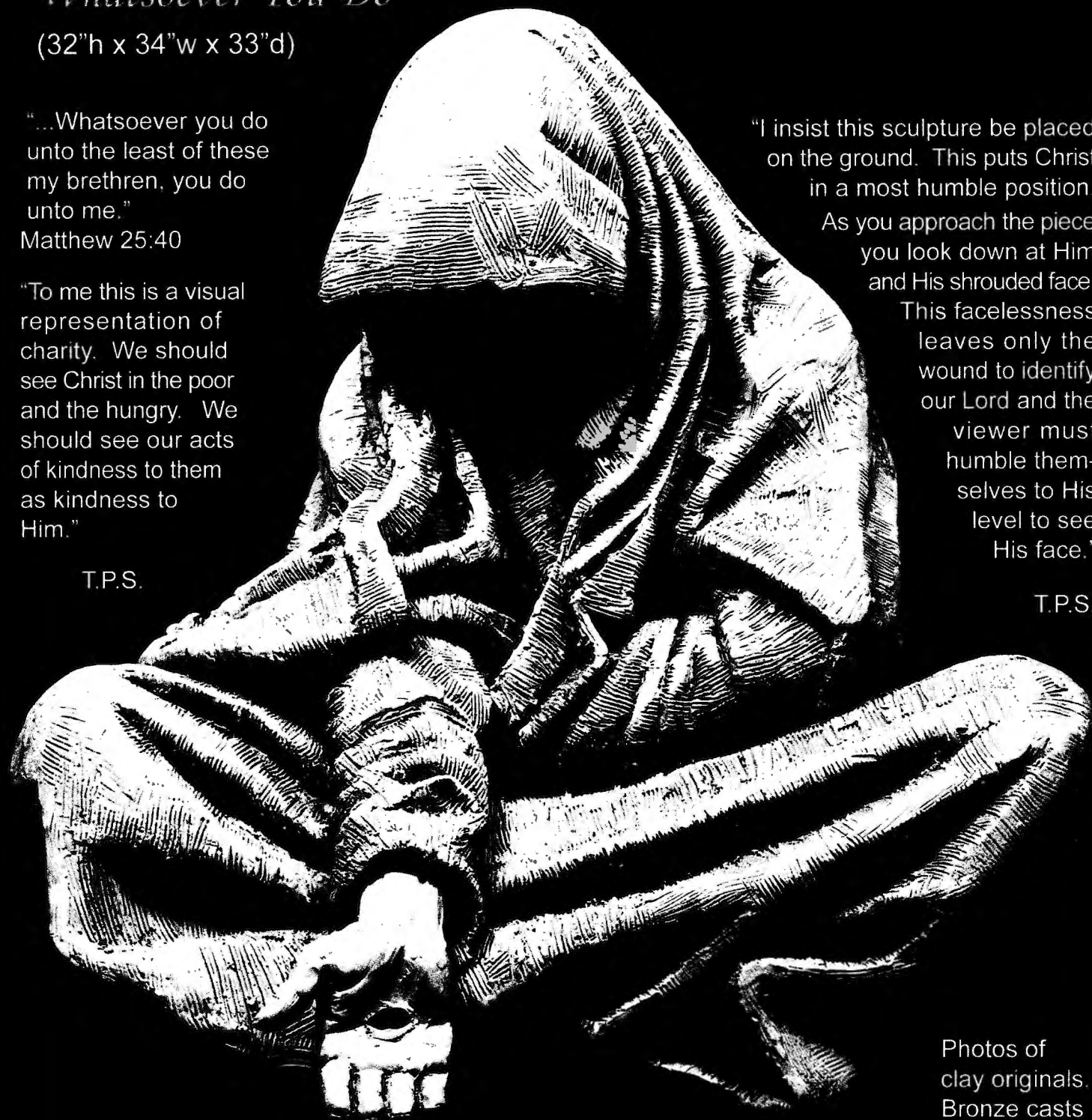
T.P.S.

"I insist this sculpture be placed on the ground. This puts Christ in a most humble position.

As you approach the piece you look down at Him and His shrouded face.

This facelessness leaves only the wound to identify our Lord and the viewer must humble themselves to His level to see His face."

T.P.S.



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