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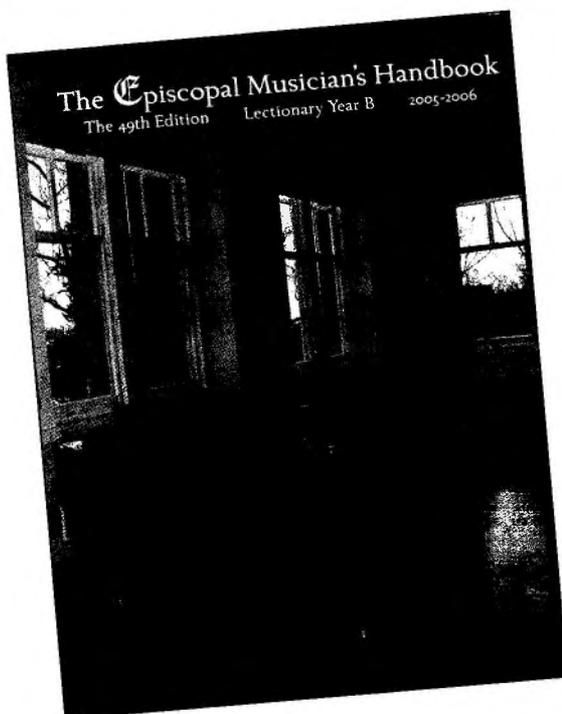
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Editorial and Business offices:

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
www.livingchurch.org

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Volume 230 Number 25

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.

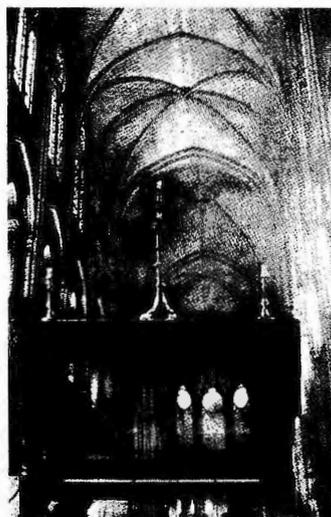
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Amy Grau illustration; Comstock Images photo



**HOLY RUSSIA:
MONKS & MYSTICS**
With Fr. Jim McReynolds

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Valaam, Vologda
August 22 – September 3, 2005
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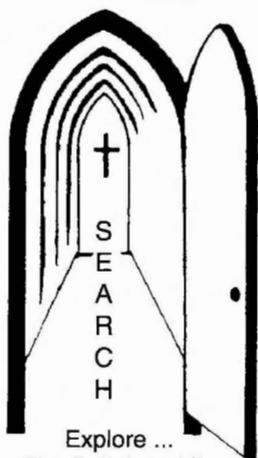
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Death Before Life

'If we died with Christ, then we shall live with him too' (Rom. 6:8)

The Sixth Sunday After Pentecost (Proper 8A), June 26, 2005

BCP: Isaiah 2:10-17; Psalm 89:1-18 or 89:1-4,15-18; Rom. 6:3-11; Matt. 10:34-42

RCL: Gen. 22:1-14 or Jer. 28:5-9; Psalm 13 or 89:1-4,15-18; Rom. 6:12-23; Matt. 10:40-42

In today's gospel reading, Jesus makes one shocking statement after another. He claims that he has not come to bring peace but a sword, to divide families, and that anyone who prefers even his own parents to him is not worthy of him. He announces that those who follow him must do so by taking up a cross and by losing their lives for his sake (Matt. 10:34-39). The demands are excessive. In few other places, if any, is the nature of absolute commitment stated so bluntly.

Isaiah's message comes to the same conclusion by a different path. He states emphatically that a time will come when all that is "majestic," "haughty," and "proud" shall be brought low, that "human pride will be humbled ... and Yahweh alone will be exalted" (Isaiah 2:12,17). Where Isaiah announces that all arrogance shall fall before God, Jesus goes further. He makes it clear that even everything that is good and right in itself cannot be put before commitment to him. Yet, in context, neither of these passages can be seen as truly megalomaniacal.

In the Old Testament, God commanded the Israelites to remain unwaveringly faithful to him, and promised that if they did so their lives

in the Promised Land would be easy and luxurious. In the gospels, Jesus said that his followers were to seek first the kingdom of God, and then all that they truly needed would be given to them. In other words, the demand to put God in Christ first is actually a promise given for the benefit of the faithful. The psalm puts it into balance — when God is put first, then unmitigated and invincible joy, delight, and celebration follow: families, possessions, the divine inheritance, the future.

The lesson from Romans puts the message in terms of Christian commitment and sacramental initiation. The faithful who become "dead to sin" then become truly "alive for God in Christ Jesus" (6:11). In short, ultimate and complete commitment is necessary if one is to receive the full blessing of eternal life. Almost surprisingly, the gospel lesson goes on to show how easy it actually is. Those who receive the messengers of God for that simple reason find eternal life. Where total commitment is demanded, at the same time "anyone who gives so much as a cup of cold water" to a disciple "will most certainly not go without his reward" (Matt. 10:42).

Look It Up

What loses its power once one has voluntarily "died with Christ"? See Romans 6:8-9.

Think About It

Reflect on C. S. Lewis' words in *A Grief Observed*: "Your bid — for God or no God, ... for eternal life or nonentity — will not be serious if nothing much is staked on it. And you will never discover how serious it was until the stakes are raised horribly high."

Next Sunday

The Seventh Sunday After Pentecost (Proper 9A), July 3, 2005

BCP: Zech. 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21-8:6; Matt. 11:25-30

RCL: Gen. 24:34-38, 42-49, 58-67 or Zech. 9:9-12; Psalm 45:11-18 or 145:8-15; Rom. 7:15-25a; Matt. 11:16-19,25-30

BOOKS

The Science of God

An Introduction to Scientific Theology

By **Alister McGrath**. Eerdmans. Pp. 271. \$25 paper. ISBN 0-8028-2815-9.

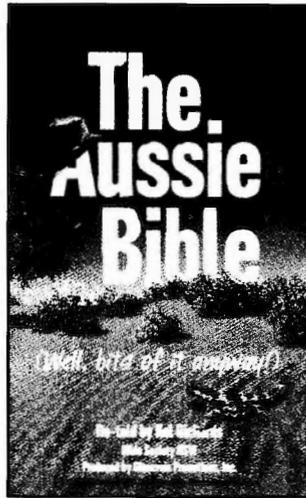
Prolific author Alister McGrath — an associate of mine once called him “Christianity’s answer to Jacob Neusner” — has come out with a companion to his three-volume magnum opus, *A Scientific Theology*. In *The Science of God*, McGrath sets out to introduce the larger work to a wider readership in briefer compass.

In four sections (Prolegomena, Nature, Reality, and Theory), McGrath provides a guided tour of the larger work’s three volumes. He proposes, in the chapter titled “Nature,” that Christian understanding of the world, conceived as God’s creation, suggests that Christian theology and the natural sciences may have a fruitful working relationship. McGrath then explores the idea of “nature” as a social construct, and the ways this clears the ground for Christian interpretation. He closes the first part with a discussion of the place and use of natural theology.

The chapter called “Reality” deals with issues of how we know what we know, and what relationship this knowledge has with the world “out there.” Embracing what is termed “critical realism,” McGrath turns in the last section to consider how Christian doctrine is constructed in a scientific theology.

McGrath claims to be writing for a non-specialist audience, but this is not, strictly speaking, an introductory work. While it is generally accessible, and the prose is fresh and free of technical jargon, someone with little or no background in the relevant topics (say, history, or theology) will need some motivation to profit from the work on a first reading. But those with some training will find a stimulating, rewarding book and may even accept the invitation into McGrath’s more demanding volumes of *A Scientific Theology*.

(The Rev.) Jason A. Fout
St. Joseph, Mich.



The Aussie Bible

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— Dr. Peter Jensen, Archbishop of Sydney

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Panel of Reference Members Announced

The full membership of the Archbishop of Canterbury's Panel of Reference was announced June 8 in London and includes the Rt. Rev. Claude Payne, retired Bishop of Texas.

The 13-member panel has five lay members, four lawyers, two priests, two retired and one active bishop, and three retired archbishops. Archbishop Rowan Williams named retired Australian Archbishop Peter Carnley chairman of the panel on May 11.

The announcement from the Anglican Communion News Service states the panel will "enquire into, consider and report on situations" concerning "the adequacy of schemes of delegated or extended episcopal oversight" and will "make recommendations" and "provide a facility for mediation" for the Communion.

The members of the panel are:

- The Most Rev. Peter Carnley (chairman) retired Primate of Australia and Archbishop of Perth.
- Michael Evans, QC, chairman of the Standing Committee of the Church in Wales.
- The Rev. Joseph Galgalo, lecturer in systematic theology at St Paul's United Theological College, Limeru, Kenya.

- Bernard Georges, esq., chancellor of Province of the Indian Ocean.

- The Most Rev. W.P. Khotso Makhulu, CMG, retired Primate of Central Africa and Bishop of Botswana, assistant bishop of the Diocese of London.

- The Rev. Canon John Moore, retired director of the Intercontinental Church Society, England.

- Rubie Nottage, esq., chancellor of the Province of the West Indies and member of the Lambeth Commission on Communion.

- The Rt. Rev. Claude Payne, retired Bishop of Texas.

- The Rt. Rev. John Sentamu, Bishop of Birmingham, England.

- The Most Rev. Maurice Sinclair, retired Primate of the Southern Cone, Bishop of Northern Argentina, and co-author of "To Mend the Net."

- Robert Tong, esq., member of the Church Law Commission of the Anglican Church of Australia and former lay delegate to the ACC.

- The Rev. Stephen Trott, member of General Synod and church commissioner of the Church of England, and rector of Pitford with Boughton, Northamptonshire.

- Fung Yi Wong, ACC delegate of the Province of Hong Kong Sheng Kung Hui.

Bishops Pursue 'Final Settlement'

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, has agreed to gather as many as two dozen colleagues for a meeting that will seek "a final settlement" of the current dispute, THE LIVING CHURCH has learned. The agenda for the July 18-22 meeting will continue the conversation that produced the covenant statement overwhelmingly approved by the House of Bishops [TLC, April 3].

Division of assets "is one possible outcome," but not the purpose of the meeting, according to Jim Naughton, communications director for the Diocese of Washington. Mr. Naughton confirmed that the Rt. Rev. John B. Chane, Bishop of Washington, had been involved in planning the agenda, which is designed primarily "to discuss how the Episcopal Church can work through this together and remain faithful to our consciences," he said.

Among other participants will be the Rt. Rev. John B. Lipscomb, Bishop of Southwestern Florida. Jim DeLa, diocesan communications director, told TLC the bishops felt like they needed to continue the conversation that began at the spring House of Bishops' meeting and needed someone who could facilitate. Mr. DeLa said Bishop Lipscomb was unsure who would facilitate the conversation, but said the group might seek someone from another denomination, mentioning the Presbyterian Church by name.

A bishop, who told TLC he had not decided whether he should attend, said he had not received an agenda and that "the invitation simply said it was to discuss a final settlement."

Another bishop involved in planning for the five-day meeting told TLC the agenda had evolved since the House of Bishops' meeting as "positions have hardened" among some bishops following the Feb. 24 primates' communiqué.

• Find more at www.livingchurch.org •



Diocese of New Westminster photo

The Rt. Rev. Michael Ingham, Bishop of New Westminster, addresses the Canadian diocese's annual synod May 14. Having voted in 2002 to allow same-sex blessings, the synod voted in May to impose a moratorium on allowing new parishes to permit same-sex blessings, but to continue to permit ceremonies in churches that had already received approval from Bishop Ingham. Prior to synod, seven congregations had received approval. After the vote, Bishop Ingham told synod an eighth had received his permission on April 3, but he had withheld the announcement so as not to influence the outcome. Actions in the Canadian and U.S. churches are at the center of discussions of the Anglican Consultative Council (ACC) in Nottingham, England, June 18-28.

Bishop Anderson Resigns as School's Rector

The Rt. Rev. Craig B. Anderson, rector of St. Paul's School, Concord, N.H., and former Bishop of South Dakota, has agreed to step down as headmaster of the Episcopal Church-related prep school at the end of the school term this month.

The decision was reached after careful deliberation, according to a May 28 statement, and "the board and the rector believe this to be in the best interests of the school."

Bishop Anderson's eight-year tenure as rector of the school came under fire in 2003 after *The New York Times* ran a series of articles detailing concerns among some alumni and trustees over Bishop Anderson's compensation package and what critics charged was a lack of oversight of the school's finances. The controversy surrounding Bishop Anderson's annual compensation package of \$452,000 prompted the New Hampshire Attorney General's Office to investigate.

Southern Ohio Proposal Would Put Bishop Suffragan in Charge

Plans for the June 11 special convention to elect a Bishop of Southern Ohio took an unexpected turn in March when the House of Bishops agreed to withhold consent for consecrations until after the 2006 General Convention. As his mandatory Dec. 11 retirement date approaches, the Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, is proposing a change in diocesan canons that would allow the bishop suffragan to exercise ecclesiastical authority until a new diocesan is consecrated.

Writing to the diocese in preparation for the special session at the Proctor Camp and Conference Center, Bishop Thompson listed three proposals: moving the election to Nov. 11, 2006, issuing a call for a new episcopal search process, and recommending adoption of an amendment which would allow Bishop Suffragan Kenneth J. Price, Jr., to serve as the ecclesiastical authority during the interim period.



Donovan Marks/WNC photo

The Rt. Rev. John B. Chane, Bishop of Washington, and the Most Rev. Njongonkulu Ndungane, Archbishop of Capetown, South Africa, share a light moment June 6 at Washington National Cathedral during a four-day inter-faith convocation on world hunger. Other participants included Presiding Bishop Frank T. Griswold as well as leaders from U.S. protestant, Orthodox, Roman Catholic, Jewish, Muslim and Buddhist faiths. Bread for the World sponsored the event.

A School for 'Baby Bishops'

Twenty-two U.S. and Canadian "baby bishops" participated in the Episcopal Church's annual College for Bishops' program in Memphis, Tenn., during the week of May 23.

Developed by the Office for Pastoral Development at the Episcopal Church Center, the week-long residential program is part of a three-year formation process for newly elected bishops. The new bishops attended presentations on the theology and history of the episcopate and participated in a number of exercises designed to strengthen leadership, conflict management, clergy wellness, financial management, and communication skills.

The faculty for the session included the Rt. Rev. F. Clayton Matthews, Bishop Suffragan for the Office for Pastoral Development; the Rt. Rev. Frederick Borsch, retired Bishop of Los Angeles; the Rt. Rev. Barry Howe, Bishop of West Missouri; the Rt. Rev. James Kelsey, Bishop of Northern Michigan; and Liz Workman, the group's process consultant.

New bishops from 18 dioceses participated in the meeting.

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, gave the meeting high marks. "What really

made the week worthwhile" he told *THE LIVING CHURCH*, "was the interaction with other 'baby bishops.' The spirit of collegiality, truth-telling and commitment to the Church, and to the Lord we serve, was inspiring and hopeful."

The Bishop of Arizona, the Rt. Rev. Kirk Smith, described his second year in the "Baby Bishops' School" as a "very positive experience."

"I can't imagine moving into this job as bishop without the help and guidance offered by [Bishop] Clay Matthews and this program," he told *TLC*. The faculty "presented us with invaluable information and led us through a reflective process about the meaning of our ministries as well as imparting much practical advice."

Despite a "remarkably diverse" range of personalities and theological convictions among the student body, the Rt. Rev. Jeffrey N. Steenson, Bishop Coadjutor of the Rio Grande, said he was "especially impressed that there is no sentiment among us to paper over our differences with a facile kind of collegiality. We understand that we must ourselves model the kind of leadership that is virtuous and pastorally generous, and together we made a personal covenant to this end."

Less than an Hour

In a meeting which lasted only 57 minutes, delegates to the Diocese of **Dallas'** special convention May 14 at St. Michael and All Angels' Church in Dallas overwhelmingly endorsed the Windsor Report.

The convention was called, Bishop James M. Stanton of Dallas explained to the 325 lay and clergy delegates, in response to a conversation about the Windsor Report held by a diocesan group. Bishop Stanton then outlined to the convention the canonical steps taken to call the special convention, and then noted two preparatory meetings held in the diocese to educate the Church about the meaning and impact of the report.

The Rev. Michael Battle, associate dean of academic affairs and vice president of Virginia Theological Seminary, gave a holistic interpretation of the Windsor Report at the Church of the Ascension in Dallas on April 30 at a meeting organized by the Dallas chapter of Via Media [TLC, May 29].

On April 19, the Rev. Peter Walker, New Testament tutor at Wycliffe Hall, Oxford, summarized the Windsor Report from another perspective. Bishop Stanton also addressed an earlier gathering in Plano, urging Dallas Episcopalians to say "loudly" that they "will stay with the Anglican Communion no matter what else happens."

The final resolution stated the diocese "receives, accepts and endorses the Windsor Report, and pledges to comply fully with its proposals and expectations," and further resolved that "the Diocese of Dallas, a part of the Episcopal Church in the United States of America, hereby affirms its constitutional responsibility for being a constituent member of the Anglican Communion based upon the Preamble of the Constitution of the Episcopal Church in the United States of America."

Prior to the special convention, Bishop Stanton ordained two deacons. After his brief introduction of the day's work, a number of friendly amendments were debated and accepted.

A May 18 ceremony marked the start of construction on the new \$23 million Desmond Tutu Education Center and the redevelopment of Chelsea Square at the General Theological Seminary in New York City. Robert Solon (right), a student from the Diocese of Indianapolis, censes the path toward the security fence surrounding the buildings. The Very Rev. Ward B. Ewing (below), dean and president, removes links in the fence. Archbishop Tutu was a professor in residence at the GTS in 1984 when he was awarded the Nobel Prize for Peace.

Bruce Parker/GTS photo



General Convention Calendar Filling Fast

It looks probable that there will be a special committee to coordinate all Windsor Report and related Anglican Communion legislation for the 75th General Convention, according to the Very Rev. George L. Werner, president of the House of Deputies.

In a recent conversation with *THE LIVING CHURCH*, Dean Werner revealed a number of details about the convention, which meets in Columbus, Ohio, June 13-21, 2006.

Presiding Bishop Frank T. Griswold and Dean Werner appointed a similar committee to coordinate legislation on same-sex blessings for the 73rd General Convention that met in Denver in 2000.

Next year's General Convention has one less legislative day than the past six conventions, and not everything everyone has proposed is likely to find

a place on the calendar, which Dean Werner emphasized continues to undergo revision. The church-wide conversation on marriage appears to be one such item that will be omitted, Dean Werner said, although it is possible that Bishop Griswold will choose to make that the topic of his forum, currently scheduled for the evening of June 17.

One item that now appears set on the calendar, according to Dean Werner, is the date for the election of the next Presiding Bishop. Dean Werner said the House of Bishops is scheduled to begin voting for that office at 11 a.m. on June 18. As it stands today, the election for the president of the House of Deputies is set for June 16, but the final decision on that will not be made until after convention begins, Dean Werner said.

A Need for Comfort

Making the Church Welcoming to Persons with Alzheimer's

By David L. James

During The Peace, the man next to me in the pew said we'd have to scoot down to make room for his wife. I moved over although I knew his wife had been dead for nearly 20 years.

A few weeks earlier my church companion put on her coat and started to leave every time we stood in the liturgy. When I picked her up for church she was waiting for me outside her room, elegantly dressed and perfectly coiffed with a shopping bag full of wire coat hangers and an alarm clock. Confusion of time, place and people are my daily companions.

I first heard of this condition when my father told me stories about his father's battle with what he called the "memory thief." Years later, in his late 50s, my father contracted the same disease we know as Alzheimer's.

There are 5 million people with Alzheimer's in the United States today and the number has doubled since 1980 as our population ages. Alzheimer's is the most common cause of dementia among people 65 and older. Nearly one of every two people over the age of 85 has Alzheimer's. The risk rises with age but it is not a normal part of aging.

Alzheimer's is a progressive degenerative disorder that attacks the brain, resulting in the loss of memory, thinking and language skills. Personality and behavior changes are the results of these losses, and increase in severity as the disease progresses through early, middle and late stages.

As we age we all forget things. Like a filing cabinet increasingly stuffed with data, the older we are the longer it takes us to retrieve things and sometimes we can't find them at all. But Alzheimer's is not just forgetting to turn off the coffee pot, or where you put your keys, or someone's name. It's also the loss of reasoning.

Although Alzheimer's caregivers consistently report that worship services have a calming, peaceful effect on patients, church is frequently one of the first places that caregivers avoid. They fear their charges will disrupt the service, annoy the congregation and embarrass the caregiver.

Nearly everyone knows someone who suffers from the disease, but welcoming dementia patients seems overwhelming to most clergy and congregations. Although no two Alzheimer's patients behave exactly alike, there are some simple guidelines clergy and lay persons can use in welcoming those in the early and middle stages of the disease with a minimum of disruption:

1. Talk to loved ones and caregivers. Let them know

that your parish is Alzheimer's friendly and that you will work with them to provide an environment that is mutually conducive to meaningful worship.

2. Educate the congregation about the nature of the disease, predictable behaviors and responses, and the needs of the caregiver.

3. Talk directly with Alzheimer's patients. Don't talk about them in front of them as if they aren't there or can't understand. Most early- and middle-stage Alzheimer's patients know exactly what is happening.

4. Make short, concrete statements. Avoid complex sentences, abstractions and metaphoric language. Because of short-term memory loss, long sentences or those with more than one subject may create confusion.

5. Don't treat Alzheimer's patients differently from anyone else in the congregation. Keeping their place in the prayer book may be difficult, but holding a prayer book, hymnal or bulletin like everyone else is important in maintaining their dignity.

6. Don't ask questions which demand choices. Asking would you like to sit on the right side is

(Continued on next page)

There are 5 million
people with Alzheimer's
in the United States today
and the number
has doubled since 1980
as our population ages.

(Continued from previous page)

far better than asking would you like to sit on the right or the left.

7. When Alzheimer's patients can't find the right word they frequently use a synonym, a word that sounds like the one they want, or the opposite. I recently asked a man if he wanted to go to coffee hour. He hesitated then said, "No, I love coffee." Listen not only to the words but the context.

8. Expect delayed responses. Don't assume Alzheimer's patients can't respond just because they haven't answered instantly. If it's obvious they can't find a word, offer one.

9. Beware of Sundowner's Syndrome in which many Alzheimer's patients become increasingly confused and agitated at dusk. Morning services are almost always better than afternoon or evening ones.

10. Invite Alzheimer's patients to sit as close to religious symbols as possible. The sight of a cross, altar or candles are powerfully soothing, as non-verbal connections go back in the memory and deep in the soul.

In the last stages of his disease, my mother brought my father to visit me in seminary before he died. By then even short sentences were rare. As I gave him a tour of The General Seminary campus, my dad stopped inside the doors to the Chapel of the Good Shepherd and began to weep. He gestured toward the altar and the statue of the Good Shepherd bathed in soft light. He tried to speak but uttered only a single word which made no sense.

And then like some beam of light briefly piercing through a tiny window he managed five words: "Don't give up on me." I believe he was asking us to keep taking him to church. Long after he had forgotten his children's names, where he lived or what he'd done for a living, seeing the altar sparked memories of early piety that still provided peace and comfort in the moment. He reached for the sacred through the non-verbal.

Care for Caregivers

At the onset, Alzheimer's disease has two victims, the patient and the caregiver, who is usually a spouse or an adult child. As the disease progresses, the primary victim becomes the caregiver. Less than 20 percent of Alzheimer's patients are institutionalized during the early stages of the disease,

so spouses and family members provide nearly all of the round-the-clock care.

Alzheimer's has been called "the long funeral," or "the longest goodbye." Some caregivers live 20 years or more watching a mind die while the body lingers on. Caring for a loved one whose memory is failing and personality is changing is an unimaginable nightmare. Fatigue, isolation, and depression are common emotions for caregivers.

There are some important things a congregation can do for an Alzheimer's spouse or caregiver which don't require special training. The only expertise needed is patience and a ministry of presence.

By spending time with both the patient and the caregiver, a volunteer can get the feel of how the Alzheimer's patient talks, behaves and responds. Offering to stay with an Alzheimer's patient while the caregiver enjoys some free time is a gift of enormous proportion.

Many Alzheimer's patients love to walk but get confused and lost if alone. Offering to take them for a walk gives the caregiver an oasis in their day.

Regular phone calls to caregivers assure them that they are not alone or forgotten, and a normal chat rather than confused, irrational conversations is a refreshing change.

Alzheimer's is a 24-hour-a-day, seven-day-a-week condition that only gets worse. When the care of a loved one with dementia becomes too great for a family member, contemplating placing the Alzheimer's patient in an assisted living facility is fraught with feelings of guilt, failure and weakness.

As caregivers wrestle with perhaps the most difficult ethical decision of their lives, this is where the ministry of the church belongs. Support from clergy and lay ministers is critical for the emotional and spiritual health of the caregiver.

I am passionate about this ministry for two reasons. First, God has called me to minister to those of his children who have lost memory and the ability to reason. My friends who cannot finish a sentence or remember their children's names and need me to lead them to lunch have become my family.

Second, as someone genetically predisposed to suffer from familial Alzheimer's in the next few years, I hope that someone will take me to church when I no longer know what day it is. I hope someone will sit with me and listen to the hymns when I can no longer read the words. I hope someone will lead me to the altar to receive communion when I don't know which way to go.

I hope there will be someone who won't give up on me. □

David L. James works with Alzheimer's patients in Rye, N.Y.



Document Comes at Good Time

From this day, all generations will call me blessed.

(Luke 1:48)

Finally, copies of *Mary: Grace and Hope in Christ*, an agreed statement of the Anglican-Roman Catholic Commission (ARCIC) are available to the public. Known as the Seattle Statement, it is available in book form, published by Morehouse [TLC, June 19], and in various places on the internet. When the document was officially released last month in Seattle [TLC, June 5], only bits and pieces of it were available.

Those of us who are not theologians will be thankful that the authors of the document apparently took pity on us when they did their work. It is easy to read, understandable by those who have only a rudimentary knowledge of theology, and devoid of words that might send readers scurrying to their dictionaries. I was able to read it in part of one afternoon.

People like me, who have held out hope for an eventual reunion with the Roman Catholic Church, or who have been known to participate in Marian devotions, ought to find this document hopeful and enlightening. Evangelical Episcopalians and others with protestant leanings are likely to be put off by the statement, perhaps even angered by what they perceive as concessions to Rome.

Members of ARCIC are to be commended for their work. At a time when the actions of the 2003 General Convention would seem to make ecumenical progress impossible, the Seattle Statement is replete with examples of how Roman Catholics and Anglicans agree on the role of Mary in the Church. Some parts of it are particularly worth citing:

- A considerable part of *Mary: Grace and Hope in Christ* consists of examining scripture in order to find testimony concerning Mary. "... it is impossible to be faithful to scripture and not to take Mary seriously," the document says. It points out references to Mary in Luke and Matthew and examines other portions of scripture, including the Old Testament.
- The title of *Theotokos*, or God-bearer, for

Mary is presented in some detail. It was used at the Council of Ephesus and by the sixth century it appeared in the eucharistic prayers of the churches of both East and West. "We are agreed in our belief in the Blessed Virgin Mary as *Theotokos*," the statement points out.

• The Roman Catholic dogmas of the Immaculate Conception and the Assumption, stumbling blocks or even foreign to many Anglicans, are not glossed over but are presented forthrightly. How the two beliefs came to be, their tangential relationship to scripture, and the speculation about the holiness and sanctification of Mary, along with the various devotions to her are part of the document and helpful in forming opinions.

I think Anglicans pay more attention to Mary than we realize. We have hundreds of churches and cathedrals named for her; there are Lady Chapels everywhere; there are statues, icons and paintings of the Blessed Virgin; many churches

have stained glass windows in which she is portrayed; we have had an ongoing reverence for her in the continued use of the Magnificat at Evening Prayer; she is mentioned frequently in intercessory prayers; there are hymns dedicated to her or in which she is mentioned; and we have feast days for her — most of them shared by Roman Catholics.

Mary: Grace and Hope in Christ is the fifth and apparently final statement to come from the second phase of ARCIC. What influence it may have on the two churches remains to be seen, but before anyone becomes too optimistic about it, we should remember what the statement itself reminds: "It is not an authoritative declaration by the Roman Catholic Church or by the Anglican Communion." Eventually it will be studied and evaluated by both churches. For now, we can appreciate its theological clarity, and its attempt to depict the common faith about the Blessed Virgin Mary. It provides a glimmer of hope at a time when it is badly needed.

David Kalvelage, executive editor



Quote of the Week

The Rev. Laura Howell, associate priest at Trinity Church, Bethlehem, Pa., on her appointment as "Foole to the bishop and Diocese" of Bethlehem: "As much as I am touched by people's concern, it's clear that they don't get it. I had to campaign for this exalted position. Really."

Did You Know...

St. Mark's Cathedral, Seattle, was used by the Army during World War II as a training center for an anti-aircraft unit.

Forum for Complaints

Occasionally those who write letters to this magazine observe that the Church seems full of complaints these days. Many of the authors of our letters to the editor air their complaints, and observers in many parts of the Church report that complaints seem more numerous.

In any group or organization involving thousands or even millions of people, there are bound to be disagreements, misunderstandings, conflicts of interest, injustices, and other concerns that can lead to complaints. We are often asked why we permit complaints about the Episcopal Church or its leadership to be aired on our pages. It seems to us that the Church is in desperate need of channels for valid complaints to be aired, and *THE LIVING CHURCH* is one of the few places where this can take place. Forums similar to town-hall meetings being held in some dioceses also enable ordinary church members to question various programs, activities and statements, and to have reasonable answers provided by church leadership.

Complaints about the decisions of the 2003 General Convention, spending in diocesan budgets, or support of war by church leaders deserve to be heard provided personal attacks are not made in the airing of such grievances. Excessive power held by a church bureaucracy is unhealthy, and if legitimate complaints about it are made, they deserve to be aired. The Church owes it to its members to give heed to reasonable complaints.

Questionable Timing

According to a draft schedule of the 75th General Convention, to be held next year in Columbus, Ohio, the main convention Eucharist and ingathering of the United Thank Offering will be held on Saturday, June 17. Scheduling the liturgy for Saturday is a change from an earlier draft schedule, which had it on its traditional Sunday morning, June 18. While no explanation accompanied the newer draft schedule, it appears as though the change was made in order that the election of the Presiding Bishop could take place at 11 a.m. on that Sunday.

While it should make little difference in how the convention's business unfolds, the move of the main Eucharist to Saturday probably will reduce the opportunity for visitors from the local diocese to take part in the convention's principal service of worship. In some other conventions, visitors arrived at the convention site on Sunday morning by the busload in order to participate in the Eucharist. Some churches went so far as to cancel their principal service on that day in order to enable their parishioners to join the thousands of participants in the convention Eucharist – no doubt a memorable experience for many. There will still be an opportunity for visitors to participate on Saturday, but the fact that some people work on that day, along with youth soccer and baseball and other activities, will lessen the likelihood.

The Eucharist will still be celebrated at convention on Sunday, just as it is every other day of the week. This will, of course, be a vital prelude to the election of the Presiding Bishop by the House of Bishops later that morning. It should also be pointed out that this won't be the first time convention has held its main service on Saturday.

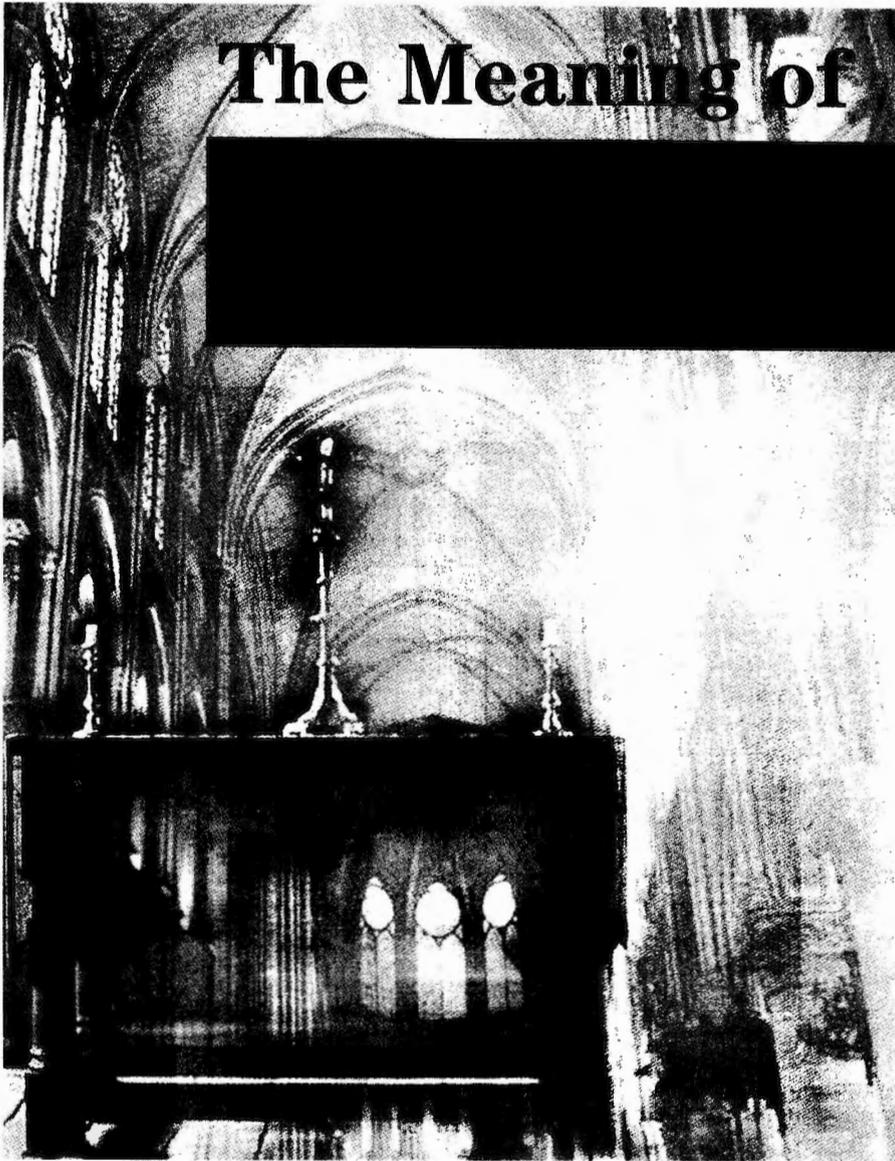
By holding the election on Sunday morning, the Episcopal Church also will miss a great opportunity for some badly needed positive publicity. The chance to get the news of the new primate into the large-circulation Sunday newspapers published in large cities will be missed, not to mention the Sunday morning television news shows.

Compared with the issues facing the 75th General Convention, when to hold the Eucharist is of minor importance. But with nine days available for legislative business, did the election really have to be scheduled for Sunday morning?



The move of the main Eucharist to Saturday probably will reduce the opportunity for visitors from the local diocese to take part in the convention's principal service of worship.

The Meaning of



By M. Fred Himmerich

One of the emphases concerning the death of Jesus is that God the Father required the death of the Son of God in order that the Son should make restitution for the sins of mankind. This view has been popular since the Middle Ages and is still widely accepted by Roman Catholics and protestants alike. It is also the view of Anglican evangelicals, as shown in the article by Claudia Dickson [TLC, March 20]. One hesitates to criticize it.

But there are other views. The emphasis which is most significant is that which is taught by what may be called Classical Christianity — the Christianity of the early Ecumenical Councils, the writings of the Church Fathers, and the New Testament as interpreted by these writings.

This classical view requires other

definitions of several important terms. In the first place, the term "sacrifice" does not necessarily mean the death or loss of something. It means, as Augustine explains, any action whose goal is union with God. Works of mercy done for God's sake are sacrifices. The offering of bread and wine at a Sabbath meal is the sacrifice of thanksgiving. The whole of Christ's incarnate life is his sacrifice — his conception, birth, baptism, his suffering and death, and finally his resurrection and ascension. This entire life is his sacrifice, and it was freely and lovingly undertaken because of human waywardness and sinfulness.

Second, the classical view of incarnation does not merely involve God's union with the individual who lived on this earth 2,000 years ago. Incarnation

involves as well God's union with human nature. That most definitely involves a certain kind of union with every single human being. The whole of humanity must also be seen as concentrated in Jesus of Nazareth. When he was born, humanity was reborn in him. When he was baptized, humanity was baptized in him. When he suffered, the whole of humanity's suffering was shared by him. When he died, he shared in every death and all died with him. When he rose, every human being has the option of rising in and with him. When he ascended, every human being has the option of ascending to the Father in and with him. Faith, baptism, and participation in the Eucharist are the normal acts by which human beings freely accept this union with God.

In addition, "forgiveness" is that which is freely offered. It is grace, and grace is free. The Lord's Prayer, Psalm 51, the parable of the prodigal son — none of these implies that some payment must be made in order to receive forgiveness. The word "atonement" does not mean "to pay for." The Hebrew word simply means "to cover." In mercy, God covers our sins so that he does not see them.

In short, the suffering, death, resurrection, and ascension of Christ is one continuous act in which the Son of God

The term "sacrifice" does not necessarily mean the death or loss of something.

takes his children from this life, through death, into the eternal realm of life with God. And one cannot speak of these things without also speaking of the Eucharist. The Eucharist and the sacrifice of Christ are one and the same event. Indeed, the Eucharist was instituted
(Continued on next page)

CLASSICAL CHRISTIANITY

Here is a definition of Classical Christianity, as given by E.L. Mascall in his book *Christian Theology and Natural Science*, p.18:

"For the great classical tradition of Christian thought, the essence of redemption lies in the fact that the Son of God has hypostatically (i.e. in his person) united to himself the nature of the species that he has come to redeem and, by offering himself to God the Father in their nature, has offered them to God the Father in him; and, although of course it would not be maintained that this redemption operates, as it were, automatically in all the members of the human race by the mere fact that the Son of God has lived and died as man, it would be maintained that it operates in them by their incorporation into that human nature in its risen and ascended glory and by their cooperation with the grace that this incorporation brings. By dying and rising again in human nature, Christ has reunited human nature to God; and in so far as we are partakers of his human nature we are restored in him. The Son of God became man in order that, in him, men might become the sons of God; that is the Christian message as we find it in the New Testament and the Fathers, and as the great tradition of Christendom has held it. On it depends the whole doctrine of the Church as the Body of Christ, and of the sacraments as Christ's acts in his Body."

(Continued from previous page)

tuted in the eve of a high point in Christ's life of sacrifice. The Eucharist has always been called the Christian sacrifice. It is so called because when we participate in it, we become again and again part of the glorious and victorious sacrifice of Christ our God. □

The Rev. Canon M. Fred Himmerich is a retired priest who lives in Watertown, Wis.

The Diocese Helps

It is good when you can disagree with a friend. My friend George Martin wrote an interesting article in which he mentioned congregations' pledges to their dioceses [TLC, June 5]. He contends that these payments often damage congregations. I respectfully disagree.

In my work on the staff of the Office of the Bishop of San Diego I have discovered that congregations in decline usually are unable to help themselves. These days new congregations have virtually no chance to survive on their own. We have the track record to prove this.

I would agree if all that a diocesan office did was issue licenses and collect taxes, that is, congregational pledges. But, in San Diego, only the diocesan family can bring together the resources to turn around declining congregations and to build up new ones. In an era of rapid suburban growth and urban change, the diocese is in the unique position to help congregations head in a new direction. Often suburban areas develop in a matter of two or three years. We have plenty of these in southern California. The usual 30 years it takes for the development of a new congregation misses the mark.

We are not a congregational church, although we are very much structured that way. If we empower the resource we claim to have, and that is a strong diocesan system with elected bishops, and we hold them to the task of building congregations, we can meet the goals of 20/20. If we remain independent, isolated churches, we could become the late, great Episcopal Church.

Although I am leaving my diocesan position this summer to become the rector of St. Martin's Church, Hudson, Fla., I still believe that the work of a diocese is essential to the life of the Church.

*(The Ven.) William F. Dopp
Diocese of San Diego
San Diego, Calif*

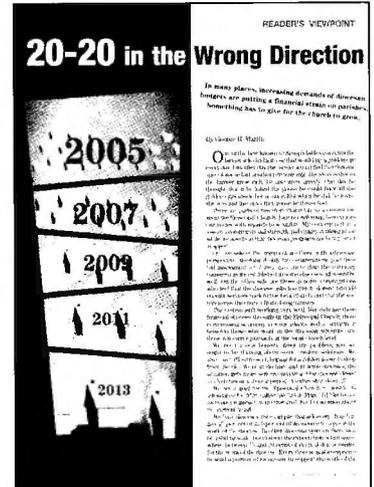
The problems in the Church come from our individualistic humanness.

The golden age of golden eggs is not the answer to church growth. The problems in the Church come from our individualistic humanness. Health and growth come from our common responses to the indwelling Holy Spirit, for a righteous people intentionally choose to walk in the light of Christ. And, of course, those who walk hand in hand with God (and by extension with each other) can only do God's work, which work does not include the all too human inclination toward the casting of golden calves.

*Preston Gilson
Lebanon, Mo.*

Problems Continue

Mr. Holbern [TLC, May 29] makes a good point about Anglican consistency: Anglican evangelicals who oppose sodomy but favor female priests are not applying the same biblical standards to each issue. (Although, it must be admitted, biblical endorsement of the male-only priesthood is only implicit; and the real problem with the evangelicals is their disregard of the authentic Christian



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

tradition – the pre-1054 Church and the commonality of Rome and Orthodoxy today. This tradition is the consensus which, after all, determined the New Testament canon.)

The comment about the term “Christian soldier” being an oxymoron by any biblical standard deserves some attention. My recollection is that the Bible carries no disapproval of the military profession, but only tells soldiers to be satisfied with their pay and not engage in extortion. It is also my impression that both the “just war” doctrine and pacifism have been accepted approaches throughout Christian history.

The remarriage of divorced persons is a stickier matter, since there seems to be no East-West consensus on the matter (except that an existing marriage should not be superseded). Again, it is my impression that Rome allows for a second marriage ceremony if, in fact, the first was never valid to begin with (annulment) while Orthodoxy allows such if it can be determined that the previous marriage is “spiritually dead” (whatever that means). Possibly, the archbishop’s action here could be justified under the second approach, but this is certainly questionable.

*Wallace Spaulding
McLean, Va.*

Bold Invitation

The article, “Witnessing Comes Naturally,” by the Rev. Ken D. Thompson [TLC, June 12] is excellent. I hope it will be read, understood and implemented by many people.

The Brotherhood of St. Andrew established the Faith Alive ministry for the sole purpose of teaching people how to witness to their faith. Faith Alive became the most highly successful program the Episcopal Church has ever had in accomplishing a witnessing mission among the laity.

As a lay person, I have preached in churches in the U.S. and Africa and many people have responded to an invitation to “come forward” and make a commitment to Jesus as their Savior. However, I know those who

came forward had already had the seed of faith planted by the witness of some other person. My most effective ministry has been, by far, offering a witness to how the Lord has touched my life.

*Bob Kirschner
Lakeville, Mass.*

A True Experience

Fifteen years at TLC has been a true experience for our editor [TLC, June 12] as he has been flopped into place during the new Reformation and has struggled to maintain some semblance of balance and reality for those of us whose fortune it has been to belong to the Episcopal Church. That is no easy task, and we have all wanted to kiss his cheeks and wring his neck at some time during the fray. Through it all, he has maintained grace and faith that is exemplary. We are blessed indeed to have David Kalvelage steering the course of this publication and I, for one, praise God for his labors.

David’s column in the June 12 issue was on the same page with a quote from Bishop Howard of Florida which read in part: “I am charged with guarding the unity of this Church.” Thank heavens David Kalvelage has more understanding than the bishop in that he has held fast to maintaining the true faith and practice of the Episcopal Church as a member of the Anglican Communion rather than fidelity to “815” in error or in truth for the sake of “unity.”

Hang in there, David, and congratulations on your significant achievement.

*(The Rev.) James F. Graner
Larned, Kan.*

From a Distance

The “Connecticut Six,” those who have rejected Bishop Smith’s offer of alternate episcopal oversight, are akin to the cities of Bridgeport and Hartford seceding from the State of Connecticut and inviting a Ugandan to be their governor.

*(The Rev.) Robert K. Stuhlmann
Stratford, Conn.*

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The Rev. Canon **Orlando Addison** is rector of St. James', 1704 Buchanan St., Hollywood, FL 33020.

The Rev. **Robert Batts** is deacon at St. Helena's, PO Box 1043, Beaufort, SC 29901-1043.

The Ven. **Eugenia Dowdeswell** is archdeacon of the Diocese of Western North Carolina, 900-B Centre Park Dr., Asheville, NC 28805.

The Rev. **R. William Franklin** is associate at the Anglican Centre in Rome, Palazzo Doria Pamphilj, Piazza Collegio Romano 2, 00186 Rome, Italy.

The Rev. **Martha Giltinan** is assistant professor at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

The Rev. **Paula Claire Hall** is priest-in-charge of Grace, PO Box 566, Lake Providence, LA 71254.

The Rev. **Leander Harding** is assistant professor at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

The Rev. **Terence Lee** is rector of St. Paul's, PO Box 587, Bennettsville, SC 29512-0587.

The Rev. **Tina Lockett** is assistant professor at Trinity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

Erika Moore is assistant professor at Trin-

ity Episcopal School for Ministry, 311 11th St., Ambridge, PA 15003.

Ordinations

Priests

Western North Carolina — Beth Turner.

Deacons

Alabama — Forrest DeBuys.

Central Pennsylvania — Priscilla Ginolfi, Jen Looker, Chip Miller, Tom Purdy, Kerry Walters.

Nebraska — Jami Anderson.

Southern Virginia — Sandra B. Kerner, Shelby Ochs Owen, Fred Poteet, Sam Farrar Trent.

West Missouri — Ron Keel.

Western North Carolina — Louis Miller, Dorrie Pratt, Natasha Staatz.

Honorary Degrees

Church Divinity School of the Pacific — the Rev. J. Edwin Bacon Jr., Carol Anne Smullin Brown, Mark Farmer, Dr. Philip Lauri Wickeri.

Nashotah House — The Rev. David N.C. Houlding, Kathy Fox Powell, Dr. Linton E. Powell, the Rev. Andrew L. Sloane.

College of Emmanuel and St. Chad (Canada) — the Rev. John Carleton Hayden.

The Graduate Theological Foundation — The Rev. Jeffrey A. Mackey.

Virginia Theological Seminary — Horace Clarence Boyer, Sally Mitchell Bucklee, the Rt. Rev. Samuel Kelechi Eze, James Rowland Lowe, Jr., the Rev. Leon P. Spencer, the Rev. Rosemari Gaughan Sullivan.

Resignations

The Rev. **Robert L. Beasley**, as rector of St. John's, Roanoke, VA.

The Rev. **Karin D. Howard**, as assistant at St. John's, Roanoke, VA.

Deaths

The Rev. **James Edward Savoy**, 94, retired priest of the Diocese of Louisiana, died May 5 in a Baton Rouge hospital.

Fr. Savoy was born in Chattano, GA, and educated at the University of the South. Ordained to the diaconate and the priesthood in 1940, he went on to serve churches in Tennessee, Indiana, Texas, and Louisiana, including rector of the Church of the Advent, Nashville, 1955-63, and rector of Grace, St. Francisville, LA, 1966-75. He also was chaplain at the Seamen's Institute in New York City, 1963-65. He retired in 1975, and later was an exchange vicar in England, vicar of two churches in Georgia, and rector of St. Andrew's, Clinton, LA, 1983-84. He is survived by his wife, Susan, and one child.

The Rev. **Roswell G. Williams**, 89, of Oswego, NY, a priest of the Diocese of Central New York, died May 15.

Born in Clinton, NY, Fr. Williams was a graduate of Hamilton College and the General Theological Seminary. He was ordained deacon and priest in 1940, and served parishes in Candor, Waterville, New Hartford, Oneida, and Watertown, NY. During his retirement he was priest-in-charge of St. Paul's, Paris Hills, NY, during the summers for 22 years. Fr. Williams was an Army chaplain during the Korean War. He is survived by his wife, Avis; four children, Susan Vorce, of Penn Yan, NY, Alan, of Oswego, Joel, of Saratoga Springs, NY, and Mark, of Neversink, NY; seven grandchildren; and a sister, Jean Ashworth, of Clinton, NY.

Other clergy deaths as reported by the Church Pension Fund:

| | | |
|----------------------------|-----------|------------------------------|
| Joseph S. Dickson | 90 | Cleveland Heights, OH |
| John H. Fellers | 73 | Arvada, CO |
| John L. O'Hear | 88 | Greenville, DE |
| Clayton T. Sheasley | 92 | Lakeland, FL |
| Carol L. Spencer | 68 | Angel Fire, MN |

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In Praise of Dogma

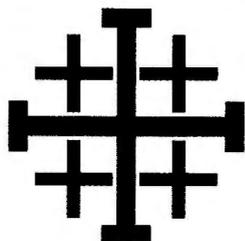
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Search Committee
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459 Columbus Avenue # 234
New York, NY 10024



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POSITIONS OFFERED

FULL-TIME RECTOR: *St. Mark's Episcopal Church & School, Palm Beach Gardens, Florida.* Located in suburban Palm Beach County, St. Mark's is an active corporate-sized parish with a large day school. We seek a rector whose leadership style inspires and nurtures the abundant gifts of our current and future members. Sacramental worship and quality preaching are at the heart of St. Mark's. The successful candidate will combine these gifts with a talent for managing the parish's growth in numbers and spiritual strength. It is expected that all candidates will have experience as a parish rector and demonstrated skills in effectively managing the ministry of paid staff and volunteers. St. Mark's next rector can expect hard work, passionate viewpoints and great rewards.

If you would like to explore your calling to this exciting ministry, please mail or e-mail your CDO profile or resume to: **St. Mark's Search Committee, c/o The Ven. Mary Gray-Reeves, Diocese of Southeast Florida, 8895 N Military Trail - #205C, Palm Beach Gardens, FL 33410.** marygrayreeves@earthlink.net.

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.

DIRECTOR OF YOUTH MINISTRIES: *Cathedral Church of the Advent, Birmingham, Alabama.* We are a large, vibrant parish with an exceptionally strong commitment to its youth ministry. With a strong focus on Christ and Scripture, we place a premium on relationships and small group Bible study. The director will oversee a sizable paid and volunteer staff: full-time position with benefits. E-mail: gil@cathedraladvent.com. Interested persons may visit www.adventbirmingham.org and contact Gil Kracke at (205) 226-3516.

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 to rephansen@aol.com.

ASSISTANT RECTOR FOR CHRISTIAN FORMATION: *Trinity Episcopal Church in Topsfield, MA,* is seeking a full-time assistant rector with calling to assist the spiritual development of children, youth and families. This person will oversee our large *Catechesis of the Good Shepherd* ministry, our growing *Journey to Adulthood* youth ministry, and our ministry for lifelong Christian formation. Experience with these programs is key. We are a growing parish, and we seek an assistant who is inspired by the call to share the Gospel. See our on-line home: www.TrinityTopsfield.org. We offer a competitive compensation package. All interested persons should mail resume and CDO to: **The Rev. Nathan Ferrell, Trinity Church, 124 River Road, Topsfield, MA 01983.** E-mail: nathan.ferrell@verizon.net.

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DEL MAR, CA

ST. PETER'S (Downtown Del Mar)
Website: 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
The Rev. J. Edwin Bacon, Jr., r; the Rev. Wilma Jakobsen;
the Rev. Shannon Ferguson Kelly; the Rev. Zelda
Kennedy, the Rev. Susan Russell
Sun H Eu 7:30, 9 & 11:15; Sun Education for All Ages at
10:15, Weekdays 12:10. (Wed H Eu w/Laying on of Hands for
Healing); Tues 6:30 Recovery Eucharist, Child care for all
services

SAN FRANCISCO, CA

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

ROXBURY, CT

CHRIST CHURCH (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 (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., Barbara Jean Brown, Christian Formation
Sun H Eu 8 (I) & 10(II), Wed 9, Thurs H Eu 6:30

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CHURCH OF THE HOLY SPIRIT (727) 725-4726
601 Phillippe Parkway (Near famous spa!)
The Rev. Raynald Bonoan, r, The Rev. Marshall Ellis, asst.
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CHURCH OF THE REDEEMER (941) 955-4263
222 South Palm Ave. (Downtown)
Website: www.redeemersarasota.org
E-mail: COR@redeemersarasota.org
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, assist.
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

STUART, FL

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

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) 864-1271
ascensionchicago.org (312) 642-3638
Sisters of St. Anne
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily; MP 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
The Rev. Thomas A. Fraser, r
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

EAST CHICAGO, IN

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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1
(All service times SEPT thru MAY)

NEW ORLEANS, LA

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2919 St. Charles Ave.
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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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30 Brimmer Street 02108 www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

NANTUCKET ISLAND, MA

ST. PAUL'S 20 Fair Street (508) 228-0916
Website: www.stpaulsnantucket.org
The Rev. Joel M. Ives, r; The Rev. Diane Wong, assoc.
Sun H Eu 8 & 10; Tues & Thurs EP 4; Wed Heal Eu 8:30

DETROIT, MI

ST. JOHN'S (313) 962-7358
Website: www.stjohnsdetroit.org
The Rev'd. Steven J. Kelly, SSC, r
The Rev'd Michael Bedford, SSC, asst.
Sun MP 7:30, 8 H Eu, 10 H Eu; Tues-Thur H Eu 12:15, M-F 5 EP

KANSAS CITY, MO

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

SANTA FE, NM

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CHURCH directory KEY

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

Summer CHURCH DIRECTORY

WESTHAMPTON BEACH, NY

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

ASHEVILLE, NC

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

TRINITY CHURCH

60 Church St. (828) 253-9361
E-mail: info@trinityasheville.org
Sun: H Eu 8 & 10:45

PORTLAND, OR

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

SELINGROVE, PA

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave. www.holycom.org
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The
Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD (803) 779-2960
1512 Blanding
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th
Mass 12:05

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
61 Baskerville Dr. Website: www.hcfm.us
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asst.
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EMMANUEL (605) 342-0909
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CORPUS CHRISTI, TX

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700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller,
asst; The Rev. Jay Burkardt, c
Sun 8, 9, 11:15 & 6

HOUSTON, TX

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

SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl.
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American Anglican Council Affiliate www.cecsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the
Rev. Dan Lauer, c
Sun Eu 7:30, 8:30, 11:00

ST. PAUL'S, Grayson Street 1018 E. Grayson St.
The Rev. Doug Earle, r www.stpauls-satx.org
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
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818 E. Juneau 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

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2618 North Hackett Avenue
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On Milwaukee's eclectic East Side
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The Rev'd David Pfaff, r; The Rev'd Kevin Carroll, asst;
The Rev'd Michelle Mooney, d
Sun. Eu. 7:45 & 9:30; Tues. H Eu w/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
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

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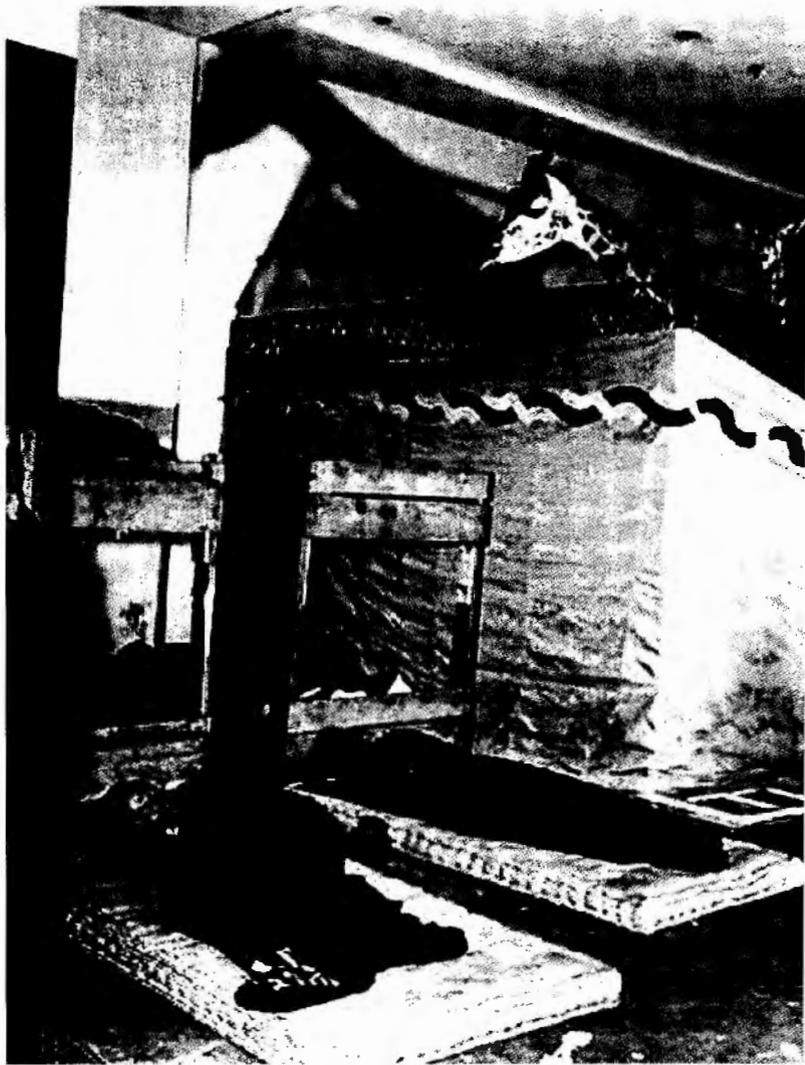
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