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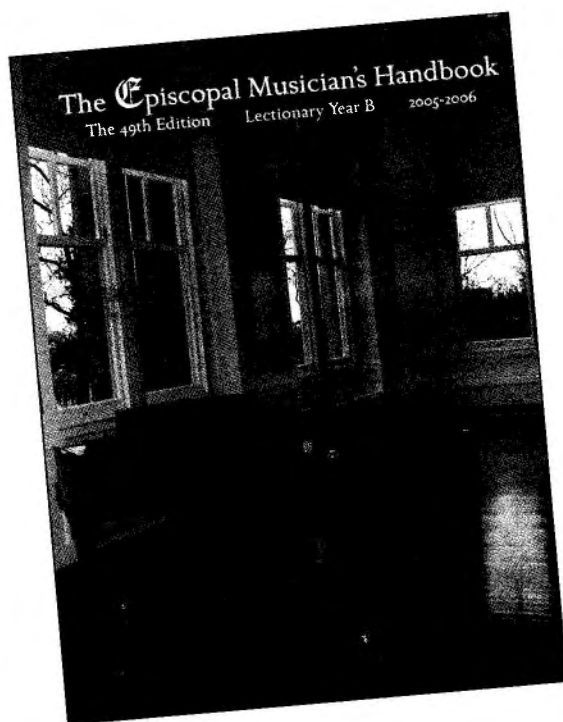
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Volume 231 Number 3

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



On the Cover

The Most Rev. Rowan Williams, Archbishop of Canterbury, greets the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, after services June 26 at St. Mary's Church, Nottingham, England [p. 6]. *George Gouger photo*



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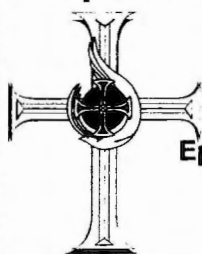


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SUNDAY'S READINGS

Leniency Without Compromise

'You have given your children the good hope' (Wisdom 12:19b)

The Ninth Sunday After Pentecost (Proper 11A), July 17, 2005

BCP: Wisdom 12:13,16-19; Psalm 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43

RCL: Gen. 28:10-19a or Wisdom 12:13,16-19 or Isaiah 44:6-8; Psalm 139:1-11,22-23 or 86:11-17; Rom. 8:12-25; Matt. 13:24-30, 36-43

Though God will make no compromise with sin or any other evil, he is merciful, full of compassion, and tender toward sinners. His mercy and leniency are a welcome and comforting message for sinners, yet the sinner is in danger of holding on to the leniency and neglecting the call to repent.

Sinners deflect, often very skillfully, all calls to hear the truth of God. For that reason, Jesus closes much of his teaching with the words "Anyone who has ears should listen!" — the appeal to his hearers truly to listen. It is the closing line of his explanation of today's parable (Matt. 13:43b). In both Hebrew and Greek, the word for "hear" is the same as the word for "obey." Numerous passages in both Old and New Testaments urge the people of God not merely to go through the motions of worship or of being taught, but rather to show the fruits of hearing by obedience.

In the first lesson for today, we hear that God "cares for everyone" and his "sentences have been just" (Wisdom 12:13). Further, we hear that God's "strength is the basis of [his] saving justice" (12:16a). Moreover, God ultimately shows his strength "when

people will not believe in [his] absolute power" (12:17a).

In precise parallel, the gospel presents the parable of the wheat and the dandel. The "sower of the good seed" who is the "Son of man" (Matt. 13:24, 37), is lenient when it is brought to his attention that dandel — a weed that looks very like wheat but has no fruit — has been sown among his good seed. The dandel, "the subjects of the Evil One" (13:38), may be convinced while they are allowed to grow that they are safe from judgment, but they are nonetheless destined for destruction.

Lest we take the theme too simplistically, the lesson from Romans places us firmly into real life. Paul teaches that all of creation is under "slavery to corruption" (Rom. 8:21) and the people of God "suffer in the present time" (8:18). The suffering may be due to persecution, but the wider context implies that the faithful also suffer because of their own failure to come up to God's standards. The difference is that the faithful "in hope ... already have salvation" (8:24). Even in a sinful world and falling short themselves, their heartfelt hope and dedication are for "the glory that is destined to be disclosed" (8:18).

Look It Up

Which verse in today's psalm strikes at the heart of the overall theme?

Think About It

Have you ever experienced an "Aha!" moment when, after much effort, someone has finally gotten through to you about something you were resisting and the insight brought you powerfully closer to God?

Next Sunday

The 10th Sunday After Pentecost (Proper 12A), July 24, 2005

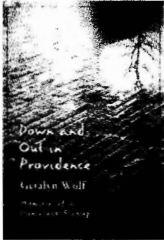
BCP: 1 Kings 3:5-12; Psalm 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33,44-49a

RCL: Gen. 29:15-28 or 1 Kings 3:5-12; Psalm 105:1-11, 45b or 119:129-136 or 128; Rom. 8:26-39; Matt. 13: 31-33, 44-52

Down and Out in Providence

Memoir of a Homeless Bishop

By **Geralyn Wolf**. Crossroad. Pp. 160. \$16.95. ISBN 0-8245-2276-1.



This is a story of great courage, that of the Bishop of Rhode Island and of those with whom she lived during her under-cover sabbatical.

Many of us would have been afraid often, of being with “those people,” who could perhaps turn violent, and then of becoming one of “those people,” to the point of being able to attend a consecration without being recognized.

Bishop Geralyn Wolf found great beauty on the streets. “I am to bring good news to the poor, yet they have brought good news to me,” the author writes. “Some people say it is bishops who should speak truth to those in power, but the poor have a spiritual power whose truth I am still learning.”

The message of this memoir will make readers uncomfortable and, some, furious. “No working mothers and fathers in this country should have to live in a shelter ... No mentally ill people should spend their days bowed down in despair.”

We can fix these disgraceful things. Perhaps we will, now that Bishop Wolf has shown them to us from the inside.

Patricia Nakamura

Spirited Men

Story, Soul & Substance

By **Brian Doyle**. Cowley. \$14.95. Pp. 160. ISBN 1-56101-258-0.

As I began this review my local newspaper contained an editorial headlined “End Male Bashing.” The essence of the editorial was that “dad” or men in general need once again to be seen as “just people,” invoking an acceptance and understanding that the modern era did not somehow allow.

Brian Doyle, a writer of significant ability, has collected a series of his essays focusing the reader on life,

reinvigoration, understanding, thanksgiving, excitement, honesty, and integrity, and he succeeds by telling the stories of out-of-the ordinary men who hold great intrigue for their uniqueness. On each page there is a fresh turn in which one’s intellect or imagination (or both) are captivated by the reality of those whose lives over the centuries have, at times, been or done extraordinary things (not necessarily great things). The strength of this small collection is in its challenge to all men to be men of virtue and maturity.

Doyle recognizes the lack of perfection (even sinfulness and serious flaw) in his characters, but also the promise,



the dream, the vision that seems to rise to the top like fresh cream. Here is born the place where life’s adventure is seen as worthy in itself, without illicit interest in a destination. What one is, is fundamentally more important than what one does in God’s eyes.

This is a man’s book — a book assuring the male reader that it is more than acceptable to be real; it is essential. It is more than probable that you have a story — it is fact; it is more than Western culture has allowed males to be — it is God-given grace and faith. Read.

*(The Rev.) Jeffrey A. Mackey
New York, N. Y.*

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George Conger photo

The worldwide face of the Anglican Communion was a diverse one at the 13th session of the ACC June 18-28 in Nottingham, England. From left are the Rev. Andrew Lenton of Argentina, Stanley Isaac of Malaysia, Normfundo Walaza of South Africa (who was elected to the ACC standing committee), John Stuart of Scotland, and the Rev. Joe Mhdelia of South Africa.

Anglicans and Orthodox: Much Distance Remains

Prospects for an immediate improvement of Anglican-Orthodox relations remain slight following a weeklong meeting of the churches' International Theological Dialogue Commission in Cyprus.

A 13-member pan-Anglican delegation, led by the Rt. Rev. Mark Dyer, retired Bishop of Bethlehem and professor at the Virginia Theological Seminary, met June 2-8 at Kykkos Monastery in Cyprus with 15 Orthodox bishops and theologians to prepare a joint statement on women's ministries and on questions of "Heresy and Schism, and of Reception." The Rt. Rev. William O. Gregg, Bishop of Eastern Oregon, and the Rev. Canon William B. Green, professor emeritus of systematic theology at the Episcopal Theological Seminary of the Southwest, were part of the team.

The commission will release the new papers next year, along with the

final agreed statements prepared in the third round of Anglican-Orthodox dialogue. Formal dialogue between the Orthodox and Anglicans began in 1973 and has resulted in two papers: the Moscow Agreed Statement of 1976 and the Dublin Agreed Statement of 1984.

The host of the weeklong meeting, Bishop Nikiforos, the Abbot of Kykkos, outlined the aims of Anglican-Orthodox dialogue in his welcome address, hoping that "one day, through the power of the Holy Ghost, we may communicate in the common chalice of the bread of life."

Because of divisions within the Anglican Communion as well as within Orthodoxy, this is not likely to come to fruition in the near future. While the Romanian Orthodox Church and the Ecumenical Patriarch in Istanbul recognize the validity of Anglican orders, the other Orthodox churches do not.

A Call 'to the Table'

For his Sunday sermon to the Anglican Consultative Council (ACC) on June 26, Archbishop of Canterbury Rowan Williams developed a theme from the Book of Acts, reminding all of the provincial and theological factions present there is "no sign by which you can tell in and of yourself that you are acceptable to God," and calling to the Anglican Communion table all who are "hungry for God's love, God's truth and God's healing."

His sermon, part of a diocesan celebration for ACC-13 held at St. Mary's Church in Nottingham, England, followed a day full of elections, as well as reports about the status of women, the protection of children, drought in Africa, the rights of ACC lay delegates, and budget hearings.

Speaking without notes, Archbishop Williams told the congregation of about 300 that the gospel "gives comfort neither to the legalist nor to the libertine." Christians cannot "win the grace of God by being good" nor does the "grace of God make no difference to you." The Church, he explained, consisted of the people "who have not found the nerve to walk away; who have not had the nerve to say in the face of Jesus 'I have no need of you!'"

Sounding the refrain "nerve to walk away" five times to the delegates, Archbishop Williams asked the Communion to stay together in the midst of its tensions. The Church must continue to be a "witness to solidarity" in a fallen world, he said. "We are part of the body of Christ and the world needs the body of Christ. It is hungry for truth and for love."

In a world where human solidarity is seldom seen, even this degree of unity could be a sign of hope, Archbishop Williams said. "We are here to be fed with that truth and that love in the body and the blood of the Lord in his holy sacrament. As we open our hands to receive that gift, so we open them to one another and to the world. We do not have the nerve to walk away. So much the better for us."

(The Rev.) George Conger

ARCIC Document on Mary Debated in Nottingham

Delegates to the Anglican Consultative Council (ACC) meeting in Nottingham, England, welcomed the Seattle Document: *Mary, Grace and Hope in Christ*, the agreed statement of the Anglican Roman Catholic International Commission (ARCIC) on June 25 and asked the Archbishop of Canterbury and Pope Benedict XVI to commission a third round of theological dialogue between the two churches "in pursuit of the full visible unity of Christ's body here on earth."

While the vote to endorse the Seattle Document was unanimous, several delegates voiced concerns from both liberal and traditionalist positions that the document favored Roman dogma over traditional Anglican teachings.

The Rev. Canon Gregory Cameron, deputy secretary general and director of ecumenical relations for the ACC, introduced the document and his Vatican counterpart, the Rev. Canon Donald Bolen of the Pontifical Council for Promoting Christian Unity.

In recounting the preparation of the document, Canon Cameron noted Presiding Bishop Frank T. Griswold's contribution to the project. He said Bishop Griswold resigned in 2003, "believing it was important the Anglican Communion was represented [on ARCIC] by someone representing the majority opinion of the Communion."

When the floor was opened for questions, the Rev. Enock Tombe of the Sudan questioned whether ARCIC had taken into consideration the

The Seattle Document portrays Mary "as a servant who responded to God and not as a semi-divine person."

- Canon Cameron

impact the Mary document would have on Muslim-Christian relations. "We find it very difficult to explain this," as "Mary is assumed to be part of the Trinity by Muslims," he said.

Canon Cameron responded, "ARCIC didn't look into that sort of thing," but was conscious of fears of making Mary "a semi-divine person." The Seattle Document portrays Mary "as a servant who responded to God and not as a semi-divine person."

The Rev. Canon Michael Burrows of Ireland questioned whether the "perpetual virginity of Mary," assumed by the agreed statement, was "consonant with scripture. There have been enormous difficulties in holding on to the perpetual virginity of Mary in our understanding of the blessedness of human sexuality," he noted, asking

how such an understanding would impact the Communion's debate on sexuality.

Canon Cameron responded, "'Consonant with the scriptures' is an important phrase as it doesn't say too much and it doesn't say too little. The Anglican Divines held that Mary was ever virgin," citing Latimer, Cranmer and Jewel. ARCIC began its discussions on points of agreement, noting that the perpetual virginity of Mary was "not Communion dividing."

Canon Job Mbukure of Uganda asked, "What is the purpose of all these presentations? Because if you read through them, one thing comes out clearly. You see the Roman Catholic tradition has not really shifted."

Archbishop Rowan Williams rose in defense of the Seattle Statement, saying "Part of the purpose of the document, in the most limited sense: Is it the case that Roman Catholic teaching about Mary is so opposed to what Anglicans have taught about scripture that we ought to keep at arm's length from one another?"

The Seattle Document "isn't about Mary as an isolated subject but the communion of saints and how we relate to one another."

Bishop John Noble of Australia supported Archbishop Williams' view, adding the document would promote dialogue at the grass roots. "I don't mind if it is skewed toward the Roman Catholic understanding as it will make us work harder," he said.

Canon Cameron closed the session saying, "We are not up to a debate" on Mary and asked the provinces to send their responses to the document to the ACC offices.

The resolution welcoming the Seattle Document was carried in a tepid but unanimous voice vote.

(The Rev.) George Conger



George Conger photo

Presentation panels from the Anglican Church of Canada (front row) and the Episcopal Church (three rows back) await their opportunities to explain recent decisions of their churches to the Anglican Consultative Council in Nottingham, England, June 21.

Find more news, including updates of stories on these pages:
www.livingchurch.org

Priest for Prisoners

The Rev. James Tramel, 37, (wearing stole), an inmate at the California State Prison - Solano, was ordained priest by the Rt.

Rev. William E. Swing, Bishop of California, on June 19. The service took place at the prison in a small courtyard. Fr. Tramel was convicted of second-degree murder in 1986. He has served 19 years of a 15-to-life sentence. The California Board of Prison Terms had granted him a March 2005 parole date, which was reversed by Gov. Arnold Schwarzenegger. With Bishop Swing and Fr. Tramel are other inmate members of the Episcopal congregation at the prison which Fr. Tramel helped to found.



Diocese of California photo

Bishop Sterling of Texas Dies

The Rt. Rev. William E. Sterling, Bishop Suffragan of Texas, died June 28 at his home in Houston of cancer following a long illness. He was 78.

Bishop Sterling was preparing to retire after a 23-year tenure as rector of Church of the Good Shepherd, Friendswood, Texas, when he was elected suffragan in 1989. Good Shepherd had been a relatively new mission congregation when he arrived in 1966. With the advent of the space program, the quiet little Quaker town of Friendswood grew, and so did Good Shepherd, which achieved parish status in 1977.

"He was a calling card for the church," said Good Shepherd parishioner Marinelle Douglas. "Bill was very involved in a number of organizations in the community. Good Shepherd is still full of people he attracted."

Born on Feb. 7, 1927, in Houston, Bishop Sterling spent most of his adult life in or near the city. After graduating from the University of Houston in 1949, he worked for several financial institutions before enrolling in seminary. He was part of the fourth graduating class of the Episcopal Theological Seminary of the Southwest in 1957 and began his clerical career at St. Mark's, Rosenberg, and Grace Church, Houston. In 1960, he was called to be rector of St. Paul's, Freeport, where he served until 1966.

During his episcopacy, he was especially active as pastor to the clergy and clergy widows. He retired in 1999 and became bishop-in-residence at Trinity Church, Houston, where he served until his death.

Bishop Sterling was preceded in death in 2003 by his wife of 54 years, Evelyn. He is survived by his son, William, Jr., of Austin, his daughter, Mary Sterling-Cruz of Friendswood, and three grandchildren.



Bishop Sterling

Conservatives Urged to Work Together

"Get it together and grow up" was the message the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, delivered to more than 500 members of the Canadian group Anglican Essentials at its June 16-18 conference in Toronto. The "getting together" to which he referred was the uniting of the disparate and often contentious conservative splinters of North American Anglicanism, both in Canada and the United States.

"Canada is fragmented and the U.S. is fragmented," said Bishop Duncan, "there being some 40 American groups claiming to be orthodox and yet not working together." Noting concern that many of the "Anglican" denominations which have split from the Episcopal Church are not in communion

with Canterbury, he said, "Worrying about who's in communion with the Archbishop of Canterbury is a barrier to unity."

Although the conference was officially themed "An Open Door," from Revelation 3:8, much of the talk coming from the podium revolved around unity, specifically of the two "sub-constituencies" within Anglican Essentials. The Essentials Federation is working to reform the Anglican Church of Canada from within, while the Anglican Network in Canada is building an ecclesial body to act as a "lifeboat" should the Canadian Church be asked to leave the Anglican Communion. Both groups fall under the umbrella of Anglican Essentials, and membership in one of the two is the only means of membership in the larger body.

Both bodies consider themselves at odds with what they perceive as the overwhelmingly liberal theology of the Anglican Church of Canada. Highlighting a presentation of theological positions was noted theologian the Rev. J.I. Packer, who garnered enthusiastic applause when he asserted, "I have no time, friends, for liberal theology." Dr. Packer again sounded the underlying theme of unity. "Everyone here should back the federation," he said. "Everyone here should appreciate and honor the network."

Aaron Orear

Ad Campaign to Begin

The Boston-based Partners+Simons advertising agency has been selected to design and produce a series of 30-second television spots aimed at the unchurched demographic group age 20 to early 40s.

To be broadcast in both English and Spanish, the commercials will all conclude with a voice-over: "Change your channel. The Episcopal Church welcomes you: Come and grow." They are scheduled to begin airing in August. More information is available at www.comeandgrow.org.

Youth Connection

EYE Celebrates the Gifts that Young People Bring to the Church

By Heather Newton

Later this month, teens from around the country will travel off the beaten path from large cities and small towns to Berea, Ky., for Episcopal Youth Event (EYE) 2005. There they will catch the spirit moving and working in the lives of almost 1,500 other Episcopal teens who will gather to worship and explore their faith.

EYE is a national event for Episcopal young people that is held every three years. The theme for this year's event is "Can You Catch the Spirit off the Beaten Path?" According to Lisa Kimball, EYE coordinator for 2005, the theme reflects not only the remote and unique location of Berea in the Appalachian foothills, it also captures a longing shared by many teens in that they yearn to see the Spirit of God at work in real and personal ways that extend beyond the walls of the church.

Ms. Kimball has worked with youths and adults from many dioceses to conceive and plan an event that would respond to the desire of teens to discover God in a new way. She said the input from teens has been critical in shaping this year's event. "The young people who worked on the design team in planning for EYE 2005 said that they have heard their friends say that church is boring and irrelevant," she said. "The teens on the design team had a challenge — to plan an event that would be compelling to kids but not too 'churchy,' and yet that would respond to the desire of young people to connect with God and a community of believers."

The design team ultimately decided to strike a bal-

ance by selecting a theme and planning an event that will implement the geography, culture, and history of Appalachia, while introducing the concept of the Spirit of God at work off the beaten path in vital yet individual ways. "EYE is the premier gathering of young people in the Episcopal Church and the intention of the design team was to bring the richness of the local and regional church to celebrate the amazing things that God is doing," Ms. Kimball said.

Ultimately, she said, EYE 2005 will honor the role and contributions of youths in the Episcopal Church. "EYE is a celebration of what God is doing in all of the Church, and an exploration of what it means to be a Church at a scale beyond the local level, and within that context, to celebrate and honor the particular gifts that young people bring to the Church. The orientation of the event is toward missions. It is a time for youths to listen to how God might be calling them and to explore how God wants to use them

(Continued on next page)

Photos courtesy
Episcopal Youth Ev



Youth Connection

(Continued from previous page)

in the local church and beyond.”

EYE was developed through a General Convention resolution calling for a gathering of Episcopal youths every three years. The resolution did not specify how the event should take shape. For budget purposes, EYE developed as a representative event in that each diocese is allocated 15 slots at the event for 12 young people and three adult sponsors. Teens who have completed at least their freshman year of high school, but who have not entered college, are eligible.

Dioceses are encouraged to send representatives to EYE who truly reflect the diocese, said Betsy Boyd, the Episcopal Church's staff officer for youth ministries. “The dioceses are encouraged to look for and accept young people as representatives so that when the youths come together, they will look like a real church that shares a common faith and yet is diverse in terms of race, socio-economic class, and culture.”

Once the teens assemble, the major objective of the EYE event is for young people to grow spiritually—as individuals and as a community of youths, said Ms. Boyd. “EYE is a chance for young people to learn spiritual formation, how to run a missions trip, run a labyrinth, start a youth ministry, access the diocesan structure, and to find out what God wants them to be.”

“EYE is a chance for young people to come to recognize their full responsibility for being mem-

bers of a church,” said Ms. Kimball. “The event should be fun and it should be transformational so that as the young people who attend change and grow through their experiences, the event will live on as they return home to implement the ideas they learned at EYE.”

Past EYE functions have proven to be formative experiences in the lives of the young people who attended. Amy Seitz, who attended EYE 2002 and serves on the design team for this year's event, said that she gained a clear understanding of how young people can make a difference in their local churches from her experiences at EYE 2002.

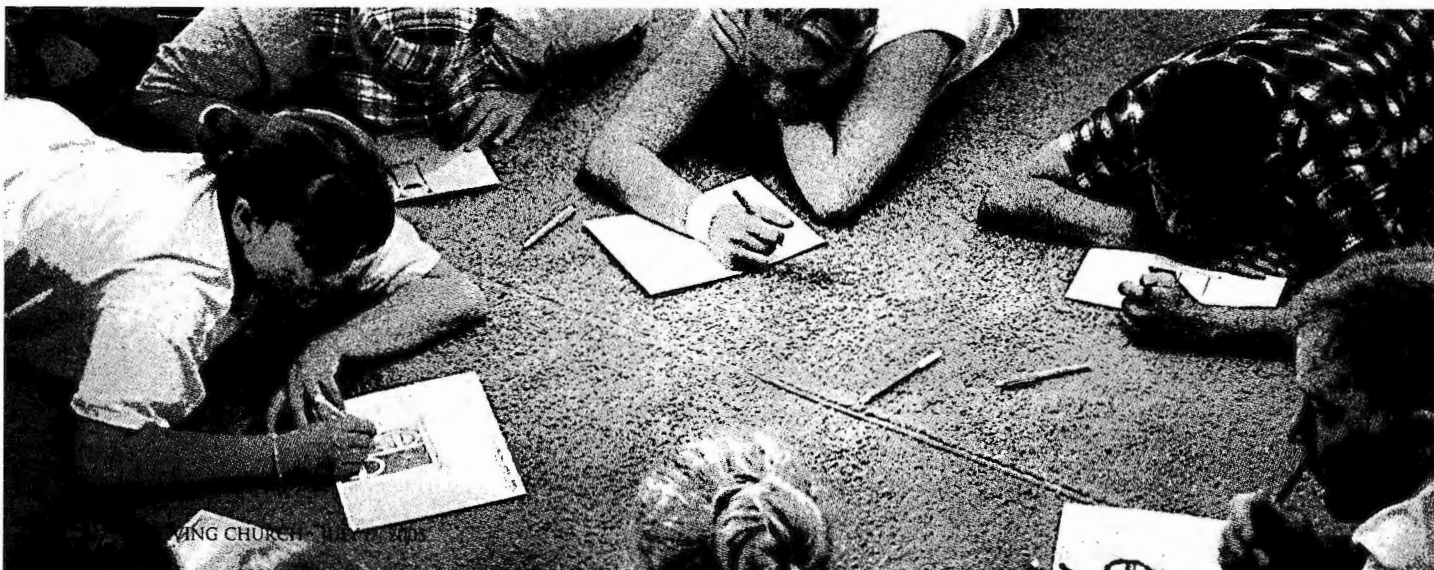
“I went to EYE 2002 as a freshman in high school, and I have powerful memories of worshipping as a group with almost 1,500 other Episcopal teens,” Ms. Seitz said. “I realized through that event that as youths, we can gather from all across the political, cultural, and geographic spectrum as one and be an example to the larger Church, giving the Church hope that as a community we can get through misunderstandings and solve problems.”

In addition, EYE has proven to be a catalyst for the formation of other events within provinces and dioceses. Some provinces now hold mini-EYE events to supplement the national event. For instance, Province 4 recently conducted a mission trip to Kentucky with 400 young people.

These signs of networking spawned through EYE gatherings is evidence that EYE plays an important role in developing the next generation of leaders within the Episcopal Church. “EYE is a place where young people can exchange ideas and share their strengths, so it provides a wonderful means of cross-fertilization of inspiration for worship, music, ministry, and service,” says Ms. Kimball.

For more information about EYE 2005, visit the event's website at www.eye2005.org. □

Heather Newton is a free-lance writer who lives in Washington, D.C.



We've Heard It All Before

Participants in the Anglican Consultative Council's meeting in Nottingham, England [p. 6] were presented a booklet called "To Set Our Hope on Christ: A Response to the Invitation of Windsor Report ¶ 135" by representatives of the Episcopal Church. The booklet is intended to respond to the invitation in the Windsor Report to explain "from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, [of] how a person living in a same-gender union may be considered eligible to lead the flock of Christ." In other words, what was the Episcopal Church's thinking in consenting to and consecrating the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire? Instead, what we have here is a defense of and argument for blessing same-gender relationships and ordaining non-celibate homosexual persons.

Reading this 130-page document is an exercise in patience. One finds the same, tired arguments that have been tossed about for the past 40 years, along with some opinions that would have caused my college logic professor to rip out what little hair he had left. I found it surprising that this is the best some noted theologians could produce. Having read the booklet (even the Presiding Bishop's foreword, the appendix, and the footnotes), I have formed some opinions:

- We are told ad nauseum of the need for listening, conversation and discourse concerning human sexuality, even though the booklet itself announces these conversations have been taking place for 40 years. It would seem as though the purpose of these conversations is that eventually everyone will come to the realization that the decisions of the 2003 General Convention were right — "in the hope that the Church as a whole will eventually be moved by the transformed lives and Christ-like character of the new converts," and "Learning to trust the faithfulness of those with whom we disagree can fuel the lifelong process of conversion for all."

- There is no attempt made to include the

viewpoint that the 74th General Convention's decision might have been wrong. Instead, this document gives the message that this is the official position of the Episcopal Church. When one considers the fact that the booklet was published by the Office of Communication of the Episcopal Church Center, it certainly looks like a stamp of approval.

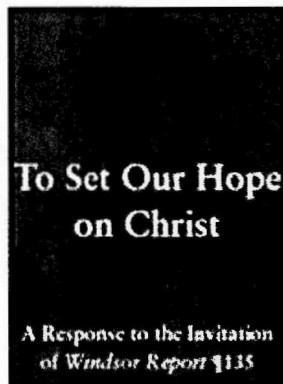
- While one can be thankful that the booklet attempts to work scripture into the narrative, particularly the references that would seem to address negatively the topic of homosexuality, it is sometimes puzzling to read how scripture is treated. Comparing the acceptance of Gentiles by Peter and others with the recognition of the holiness of same-gender relationships is a bit of a stretch. If we accept that comparison, we might be led to believe after reading Part II that there are no differences among Gentiles in the early Church, female priests, and homosexual persons.

- While the booklet doesn't say so, it alludes to the possibility that scripture might be in error. "Because we live in different cultural situations, not all biblical commandments or proscriptions apply simply or in the same way to any one person or situation," it says, and goes on to address texts "that have sometimes been read as condemning same-sex relations."

The most helpful part of "To Set Our Hope on Christ" is its Appendix. Compiled by Pamela W. Darling, it traces the history of legislation on sexuality enacted by official bodies of the Episcopal Church, beginning with the 1808 General Convention, when a resolution on marriage was adopted, up to the 2003 General Convention. It is a compilation of resolutions, studies and reports that should be of use to anyone who wonders how the Church reached its current impasse.

It's obvious that a lot of time and effort went into producing this booklet. Considering that, and the fact that at least seven theologians took part in the process, I think it's a disappointment. I can't imagine it will change anyone's mind.

David Kalvelage, executive editor



Did You Know...

The original St. Andrew's Church, Fort Pierce, Fla., was moved by barge up the Indian River to be used in Satellite Beach.

Quote of the Week

The Rt. Rev. John Sentamu, Bishop of Birmingham (England) who has been appointed Archbishop of York, in *Church Times* on the Anglican tension over sexuality: "I'm going to get down on my knees and pray that God will clean out our mouths."

Theology Dodged in Nottingham

In addition to its being slapped on the wrist by the ACC, the Episcopal Church did not respond directly to the recommendations of the Windsor Report.

Seldom has a meeting of the Anglican Consultative Council (ACC) created the kind of interest generated by the gathering last month in Nottingham, England [p. 6]. Under normal circumstances, the ACC goes about its business almost anonymously as it did the last time it met, in Hong Kong in 2003. This time it generated considerable publicity because it was the ACC's turn to address the recommendations of the Windsor Report.

The ACC, considered one of the four instruments of unity of the Anglican Communion, is comprised of representatives from each of the 38 provinces of the Communion. It has been in existence only since 1968, and because it is a consultative body rather than a legislative group, people take almost no notice of its occasional meetings.

By removing the Episcopal Church and the Anglican Church of Canada from all "official entities" of the ACC until the Lambeth Conference of Anglican bishops meets in 2008 [TLC, July 10], the international group gave notice to the Communion that it was affirming Lambeth's 1998 resolution on sexuality in which bishops said homosexual practice was "incompatible with scripture." Practically, it means only that the North American churches will not have participation in the ACC's two committees that do the group's business when the council is not in session — the Standing Committee and the Inter-Anglican Committee on Finance and Administration.

The nine-day meeting turned out to be less than the Episcopal Church's finest hour. In addition to its being slapped on the wrist by the ACC, it did not respond directly to the recommendations of the Windsor Report. Asked by the Windsor Report to explain "from within the sources of authority that we as Anglicans have received in scripture, the apostolic tradition and reasoned reflection, how a person living in a same-gender union may be considered eligible to lead the flock of Christ," the Episcopal Church's seven-person delegation instead emphasized that its decision to consecrate a non-celibate homosexual person as bishop was prophetic. Rather than approaching the matter theologically, most of the Episcopalians turned it into a justice issue, speaking of the positive contributions homosexual persons have made in the Church, and comparing the matter with ordination of women. A booklet titled "To Set Our Hope on Christ" [p. 11], released by the Americans as they made their presentation, also did little to respond to the Windsor Report.

The Anglican Consultative Council dealt with many other issues during its time in Nottingham, but like most of its business in the past, those actions are likely to be forgotten.



The Rightful

Authority of Bishops

By Phillip C. Cato

When I had been in the ministry long enough to have outgrown any youthful romanticism about bishops, and was no longer swept away by special vestments and regal demeanor, a question arose which had never previously presented itself to me: Why bishops?

A careful reading of canon law betrayed the fact that our colonial predecessors, fearing both monarchy and monarchical episcopacy, had done their

work well. Standing committees provided both presbyters and lay persons a check and balance on Episcopal initiatives and actions, especially as they related to the governance and direction of those of us who are not bishops.

Just as the clergy in the late 19th century lost their status in society to businessmen and to other emerging professions such as law and medicine, so bishops in the Protestant Episcopal Church (first so designated in the 1780 convention at Emmanuel Church, Chestertown, Md.) were effectively fenced so that the former lord bishops could no longer lord it over either clergy or lay people.

In the British version of "Beyond the Fringe," there is a very funny and incisive song about a miner who aspires to be a judge. His most telling and memorable line is, "I always fancied myself in the robes." While this line is most likely to be recalled when screening aspirants to holy orders, it is also the case that some clergy, ruminating about the prospect of becoming a bishop, just fancy themselves in the robes, but one must ask, to what end?

What is a bishop without much legal authority? A patron for the efforts of others? A figurehead? A spiritual guide? A chief pastor? A symbol of unity? (In this fractious Church, when some bishops are the chief cheerleaders for disunity and the breaking of community?) Some cynics see bishops prima-

rily as "confirming machines" and only necessary as those who confirm and ordain, and consecrate others like themselves. Others see them primarily as administrators and ecclesiastical bureaucrats.

What is the authority of Episcopal bishops? They cannot assign clergy; seminarians and clergy are expected to get their own jobs. In this instance, our bishops do not even have the authority of United Methodist district superintendents. Bishops consult on parish calls but have a limited window to object to a specific call, after which, if they cannot

(Continued on next page)

**Bishops should pray long and hard,
immerse themselves
in the holy scriptures,
in the history
of the Church,
and exercise specific leadership.**



(Continued from previous page)

confidently show that there is some moral or legal defect in the one proposed, they must allow the call to go forward.

They are supposed to be notified and consulted when there is a vacancy in a parish, but some larger parishes go off on their own, make their own arrangements, and simply announce to the bishop a *fait accompli*. The bishop may object, but these objections are ignored with impunity. Thereby the health and future of large, influential parishes are put in jeopardy. We have effectively emerging congregationalism and it does not contribute to the health of our Church.

Are bishops among the most knowledgeable, best educated, and thoughtful clergy of a diocese or indeed of the Church? Often not. Some even boast about not being scholarly. It is a rarity for an Episcopal bishop to be recognized as a theologian, a biblical scholar, or as a prominent ethicist, not to mention as a historian. There are, of course, notable exceptions.

Bishops ordain persons to the ministry, but more often than not surrender the selection of these persons to commissions on ministry, who are supposed to be only advisory to the bishop. The Church had strong clergy when the bishops personally selected the candidates and left examination of competency in the required areas of study to Boards of Examining Chaplains. That critical task has been surrendered to the General Ordination Examinations, which have never been sufficiently revelatory of competence in specific and necessary disciplines. The results are disastrous.

In the fractiousness resulting from the General Convention's approval of the consecration of the Bishop Coadjutor of New Hampshire, all sorts of assaults have been made on the office and authority of some of our bishops, including that of the Presiding Bishop. Clergy and laity ignore bishops and/or are disrespectful; their directives are disregarded; clergy who disagree with their bishop's

stands on the issues openly defy their authority; and other bishops, especially retired conservative bishops, openly defy canon law and cross diocesan lines to exercise the episcopal office in places where they have no jurisdiction, and they do this with impunity. Diocesan clergy who disagree withdraw completely from all diocesan activity and gatherings with other clergy and form alliances with like-minded clergy and bishops from other jurisdictions, yet remain in good standing in their own dioceses.

Episcopal bishops need to regain their rightful authority. That authority is primarily spiritual and moral, but having that character is real authority. Of course, there is disciplinary authority as well and it needs to be used wisely, fairly, and firmly. When "everything is permitted," there is nihilistic anarchy and no one benefits.

Bishops should pray long and hard, immerse themselves in the holy scriptures, in the history of the Church, and exercise specific leadership. They should, like St. Paul did, be able to say, "Imitate my example." They should be specifically clear about the mandates of the mission of the Church and be able to say with confidence, "Follow me." They should demand a lot of others but never anything they do not first demand of themselves. They should place the safety and well being of their clergy before the safety and well being of themselves. They should demand that their clergy be fit, well educated, capable, and tireless. And they should accept the gifts of their laity with gratitude and ask of them discipline and responsibility. At the same time, they should require respect for the office and their person.

The well being, sense of identity and mission, and existence of a reassuring discipline in the diocese, the parishes, the clergy, and the laity are the fruits of the office and authority of an Episcopal bishop being exercised responsibly and consistently. The over-worn cliché applies, "Use it or lose it." □

The Rev. Phillip C. Cato is a retired priest of the Diocese of Washington. He lives in Potomac, Md.

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

A Dirty Word

Fr. Petty, in his insightful article on dogma [TLC, July 3], correctly observes how “dogma” has become a dirty word in modern American culture, and hence in the Episcopal Church, connoting lack of thought, narrowness and even oppression. Consequently, this has caused the theological morass into which the Episcopal Church has sunk, with its “pluriform truths,” lack of any principles, the absence of any absolute ethical norms, and the denial of the uniqueness of Jesus Christ.

A problem equally severe is the Episcopal Church’s ambiguity about authority. In fact, the word “authority” itself also bears a stigma in our culture. What are the sources of authority in Anglicanism? It would seem that the classic three-legged stool has been kicked over in favor of what the Rev. Philip Turner calls a “working theology” based on such things as experience, prophetic action and social justice.

Without ethical principles, how can there be much in the way of social justice? Small wonder that the Episcopal Church is unable to discipline itself and theologically is heading rapidly in the direction of Unitarianism-Universalism and moral apostasy.

Without ethical principles, how can there be much in the way of social justice?

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Reality of History

History repeatedly shows that when a persecuted group is given a window of recognition, eventually the group enters into the mainstream of society. In 313 A.D. Constantine granted freedom of religion. Christianity spread throughout the world. The abolition of slavery in England in 1833, and later, elimination of segregation in the U.S. in 1964 has enabled people of color to enter American society.

In 2003 the Episcopal Church was pushed into making a decision on Bishop V. Gene Robinson. Regardless whether the decision was right, wrong, or premature, a decision was made, and that decision widened the door for a discriminated group into the mainstream of society. Acceptance may be a century away, but the door cannot be closed.

*Stuart S. Bamforth
New Orleans, La.*

Wide Open Communion

Most of those opposed to the Episcopal Church’s policy on same-sex relations maintain that the homosexual issue is only the tip of the iceberg.

I wonder that a greater row hasn’t arisen from the increasing policy of wide open communion, for that makes baptism optional.

No doubt most proponents of wide open communion would deny that, but their protests need not be taken seriously unless that can tell us what baptism is a requisite for. Clearly it is not a requisite for communion in the body of Christ. In fact, it doesn’t seem to be a requisite for anything at all. If that is the case, it is an option and nothing more.

*(The Rev.) Joseph Frary
Portland, Maine*

Sorting Out Issues

I recently finished reading the Letters to the Editor for the Spring Book Issue [TLC, May 8]. These letters are helpful in sorting out the issues faced by our Church. Two letters in particular caught my eye. The first was from the Rev. John Ruef regarding the authority of scripture.

It was interesting to read that those who look to scripture for authority in their lives are “fanatics.” From the tenor of the letter I can assume that in the future we should look to politics,

sociology, psychology, and culture for the ordering of our spiritual lives.

The writer indicates that whenever scripture is used as a rule of life against the popular culture of the day, the debate can only be a draw. Truly we now live in an “enlightened” culture where the reason of man trumps the holy word of God.

I also was struck by the letter from J. William Ross, in which he opines that the authority of the governance of the Episcopal Church is to be controlled by the actions of the General Convention. This is good to know, as I had always assumed that the true head of the Church was our Lord and Savior Jesus Christ. Perhaps we can acquaint God the Father with our democratic form of government in the Episcopal Church. Surely he will realize that his theocratic form of governance is outdated by the modern Church. We do know better in this post-modern world of ours and can look to our own reasoning for the ordering of life in the Episcopal Church.

*(The Rev.) Robert J. Tally
Roswell, N.M.*

Fine Article

Thank you to David L. James for his fine article on Alzheimer’s [TLC, June 26]. Thanks, also, to the editor for including it. The article is especially helpful for us who love and care for each other in this aging, living Church. The 10 guidelines can be put to use now as we learn more about those who cope with this disease.

*Patricia R. Swift
Boca Raton, Fla.*

Timely Tribute

“A True Experience” [TLC, June 26] was one of the finest letters to the editor ever to appear in TLC. It was a timely tribute.

*Robert M. Durkee
Nashua, N.H.*

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Appointments

The Rev. **Jesse Adams** is assistant at Trinity, 1329 Jackson Ave., New Orleans, LA 70130-5198.

The Rev. **Roger Allen** is chaplain at Holy Comforter Chapel, PO Box 8133, New Orleans, LA 70182.

The Rev. **Melinda Bobo** is rector of St. Mark's and Grace; PO Box 711, Craig, CO 81626-0711.

The Rev. **Julia W. Boyd** is associate at St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. **Flip Bushey** is assistant at St. Luke's, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.

The Rev. **Greg Crosthwait** is rector of Intercession, 3330 Earhart Dr., Carrollton, TX 75006.

The Rev. **Jan Davey** is vicar of St. Philip's, PO Box 1096, Belen, NM 87002-1096.

The Rev. **Glen De Shaw** is vicar of St. Thomas á Becket, PO Box 1755, Roswell, NM 88202-1775.

The Rev. **Michael Elmore** is curate at St. Paul's, 6249 Canal Blvd., New Orleans, LA 70124-3099.

The Rev. **Todd Fitzgerald** is chaplain at St. James' School, 3100 Monkton Rd., Monkton, MD 21111.

Honorary Degrees

Episcopal Theological Seminary of the Southwest — Jerry Adams.

Retirements

The Rev. **Frank Durkee**, as rector of Grace, Buena Vista, CO.

The Rev. **Sally Hicks**, as deacon at St. John's, Granby, CO.

The Rev. **Terry Jordan**, as rector of St. John's, Dallas, TX.

Deaths

The Rev. **Samuel McCray Garrett**, 89, professor emeritus of church history at Church Divinity School of the Pacific (CDSP), died June 5 at the Canterbury Woods Medical Center in Pacific Grove, CA. Dr. Garrett was professor of church history for 34 years, and CDSP now has an endowed chair in church history named for him.

He was born in Los Angeles and graduated from Pomona College, CDSP and Harvard University. Ordained deacon in 1946 and priest in 1947, he went on to become one of the pre-eminent historians in the Episcopal Church. He taught at Episcopal Theological School from 1948 to 1950, and CDSP from 1950 to 1984, when he retired. He also taught in Uganda and England, and at the Graduate Theological Union, with which CDSP is associated. Dr. Garrett was a member of St. Mary's by-the-Sea Church, Pacific Grove. He is survived by two sons, Robert, of Iowa City,

IA, and Kevin, of Edmonds, WA; two grandchildren; and a sister, Kathleen Flanders, of San Luis Obispo, CA.

The Rev. William L. Murphy, retired rector of St. Francis' Church, Rutherford, ton, NC, died April 20 while playing golf. He was 68.

Fr. Murphy was a native of Granville, PA. He graduated from California State (PA) College for Teachers and went on to a career as an elementary school teacher and principal in Lancaster, OH. At age 40 he decided to pursue the ordained ministry, and graduated from Virginia Theological Seminary. He was ordained deacon and priest in 1980, then served St. Andrew's, Elyria, OH, as assistant, 1980-82, and the Rutherfordton parish from 1982 until 1998 when he retired. He moved to Midlothian, VA, that year, and served several congregations in interim or supply ministry. Surviving are his wife, Karen; a daughter, Lynn; and two sisters, Joan Erwin and Sylvia Carr.

The Rev. Augustus (Gus) Wright Tuttle, Jr., 72, priest of the Diocese of Arizona, died May 18 at his home in Scottsdale, AZ, of rheumatoid arthritis.

Fr. Tuttle was a native of Norfolk, VA, a graduate of the University of Arizona and Church Divinity School of the Pacific. He was ordained deacon in 1960 and priest in 1961 and went on to spend his entire ordained ministry in Arizona. He served a number of congregations, including St. Andrew's, Glendale, where he was rector from 1973 to 1990. He assisted at St. Barnabas on-the-Desert until 1995, when he retired. He was chaplain for a time at the Arizona State Prisons and more recently was chaplain for Scottsdale Healthcare hospitals. He is survived by his wife, Marcia; a daughter, Tricia Doss; a son, Stephen; and four grandchildren.

Answers to last week's puzzle



Next week...

Priestly Narcissism

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FULL-TIME RECTOR: St. James' Episcopal Church, Dexter, MI, is seeking a full-time rector. We are a small, vibrant parish located near Ann Arbor. Interested candidates should send resume and CDO profile *before August 31* to Search Committee, St. James' Episcopal Church; 3279 Broad St.; Dexter, MI 48130 or E-mail: rephansen@aol.com.

POSITIONS OFFERED

FULL-TIME CATHEDRAL CANON: *St. John's Cathedral, Albuquerque, NM*, is a dynamic, growing and vibrant congregation with excellent lay leadership and a strong staff. St. John's seeks an experienced (at least three years), energetic, team player and compassionate priest to oversee the Pastoral Care and Outreach Ministries. In addition to Pastoral Care and Outreach responsibilities, the successful incumbent will possess outstanding preaching, program development and management skills. The canon pastor will be a full participant in the worship and liturgical life of the Cathedral.

Please check our website for more detailed information about St. John's Cathedral. (www.stjohnsbq.org). Send cover letter and resume to: **The Very Rev. Alan G. Dennis**, Cathedral Church of St. John, PO Box 1246, Albuquerque, NM 87103.

FULL-TIME DIRECTOR OF CHILDREN'S FORMATION AND FAMILY MINISTRY: *All Saints' Episcopal Church, Atlanta, GA*, is seeking a Director of Children's Formation and Family Ministry. Application is open to lay and ordained individuals. The Director of Children's Formation and Family Ministry is responsible for planning and implementing all programs for children, from birth to 5th grade, currently around 200 children each week. Our church has a healthy children's budget, as well as a two-story building of dedicated children's space and features colorful, imaginative classrooms for our rotation-style Sunday School, with a kitchen, computer lab, movie room, and children's chapel. Applicants need to be comfortable with editing and designing lesson plans. The ability to lead worship for children is a must. The person hired for this position will function as the primary pastor for children and their families. Experience in education and large church work is preferred.

All Saints' is a progressive Christian congregation marked by lively worship, timely preaching, concern for meaning and integrity, passionate spirituality, justice for all people, relationship-based ministry, communities of mutual concern in which every person may know others and be known for who they are in Christ, and an eye to the future in our stewardship of all that has been entrusted to us. This full-time position offers a very competitive salary and excellent benefits, including pension and a continuing education allowance.

For further inquiries, contact **The Rev'd Chris Epperson** at clepperson@allsaintsatlanta.org. Applicants send resumes: **All Saints' Episcopal Church, Attn: The Rev'd Chris Epperson**, 634 West Peachtree Street, NW, Atlanta, GA 30308.

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FULL-TIME RECTOR: Mount Calvary Church of Baltimore (a Forward in Faith Parish) is seeking a rector. As the "first daughter" of the Anglo-Catholic Revival in the United States, she remains to this day a bulwark of orthodox Anglican practice while dedicated to a vibrant and diverse downtown ministry.

For details and a profile, please contact: **The Search Committee, Mount Calvary Church**, 816 N. Eutaw Street, Baltimore, MD 21201 or hcwallace@hotmail.com. Please view our website at www.mountcalvary.com.

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FULL-TIME ORGANIST/CHOIRMASTER: *Christ Church Cathedral, New Orleans, LA*, requires an organist/choir director beginning **January 1, 2006** to continue the long history of musical excellence at the cathedral. To learn more about the cathedral and the details of this position, visit us at www.ccnola.org. A resume and three references should be sent to **Organist/Choir Director Search Committee**, Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, LA 70115 no later than **September 31, 2005**.

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(Calaveras Big Trees)

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

DEL MAR, CA

(Downtown Del Mar)

ST. PETER'S
Website: www.stpetersdelmar.net
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. Willma Jakobsen;
the Rev. Shannon Ferguson Kelly; the Rev. Zaida
Kennedy, the Rev. Susan Russell
Sun H Eu 7:30, 9 & 11:15; Sun Education for All Ages at
10:15, Weekdays 12:10. (Wed H Eu w/Laying on of Hands for
Healing); Tues 6:30 Recovery Eucharist. Child care for all
services

SAN FRANCISCO, CA

CHURCH OF THE ADVENT OF CHRIST THE KING
2671 Fell St. (415) 431-0454
The Rev. Paul A. Burrows, r
Sun Mass 8 (Low), 9 (Sung), 11 (High), Evensong & Benedic-
tion 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

SAFETY HARBOR, FL

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

SARASOTA, FL

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

STUART, FL

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

MACON, GA

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

SAVANNAH, GA

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

HONOLULU, HI

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

KIHEI, MAUI, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org (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. Sacra-
ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

EAST CHICAGO, IN

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

INDIANAPOLIS, IN

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

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Please join us for our bicentennial events
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
Sun Eucharist (said) 8, Solemn High Mass 10, Wed 6 Low
Mass, Healing, Anointing. Daily mass M-F noon

CATOCTIN FURNACE, MD

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

ST. MICHAELS, MD

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

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street 02108 www.theadvent.org 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@lvcv.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

AVALON, NJ

ST. JOHN'S CHURCH-BY-THE SEA 25th & Avalon
Sun H Eu 9 (June & Sept); Sun 8 & 10 (July & Aug)

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (505) 885-6200
The Rev. Canon Thomas W. Gray, r
Sun H Eu 8:30 (I), & 10:30 (II), Wed H Uncion 10

ROSWELL, NM

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

SANTA FE, NM

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

NEW YORK, NY

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

ST. THOMAS

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

PARISH OF TRINITY CHURCH

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

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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

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

SARATOGA SPRINGS, NY

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

WESTHAMPTON BEACH, NY

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

ASHEVILLE, NC

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

TRINITY CHURCH

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

PORTLAND, OR

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

SELINGSGROVE, 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
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The
Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

COLUMBIA, SC

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

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
61 Baskerville Dr. Website: www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Dr. Michael G. Cole,
asst.
Sun H Eu 10, Christian Ed 9. Nursery available

RAPID CITY, SD

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

CORPUS CHRISTI, TX

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

HOUSTON, TX

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

SAN ANTONIO, TX

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

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
The Rev. Dennis Michno, r; the Rev. Muffy Harmon, d
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

ST. MARK'S EPISCOPAL CHURCH

(414) 962-0500
2618 North Hackett Avenue
(corner of Downer and Bellevue)
On Milwaukee's eclectic East Side
www.stmarks milwaukee.org
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/anoit 12:15; Wed EP
5:30 Thurs 5:30 (rite II); MP M-F 8:30

PLATTEVILLE, WI

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

LUTHERAN

MOJAVE, CA

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

LUMBERTON, NC

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

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left out?
Forget
to sign up?

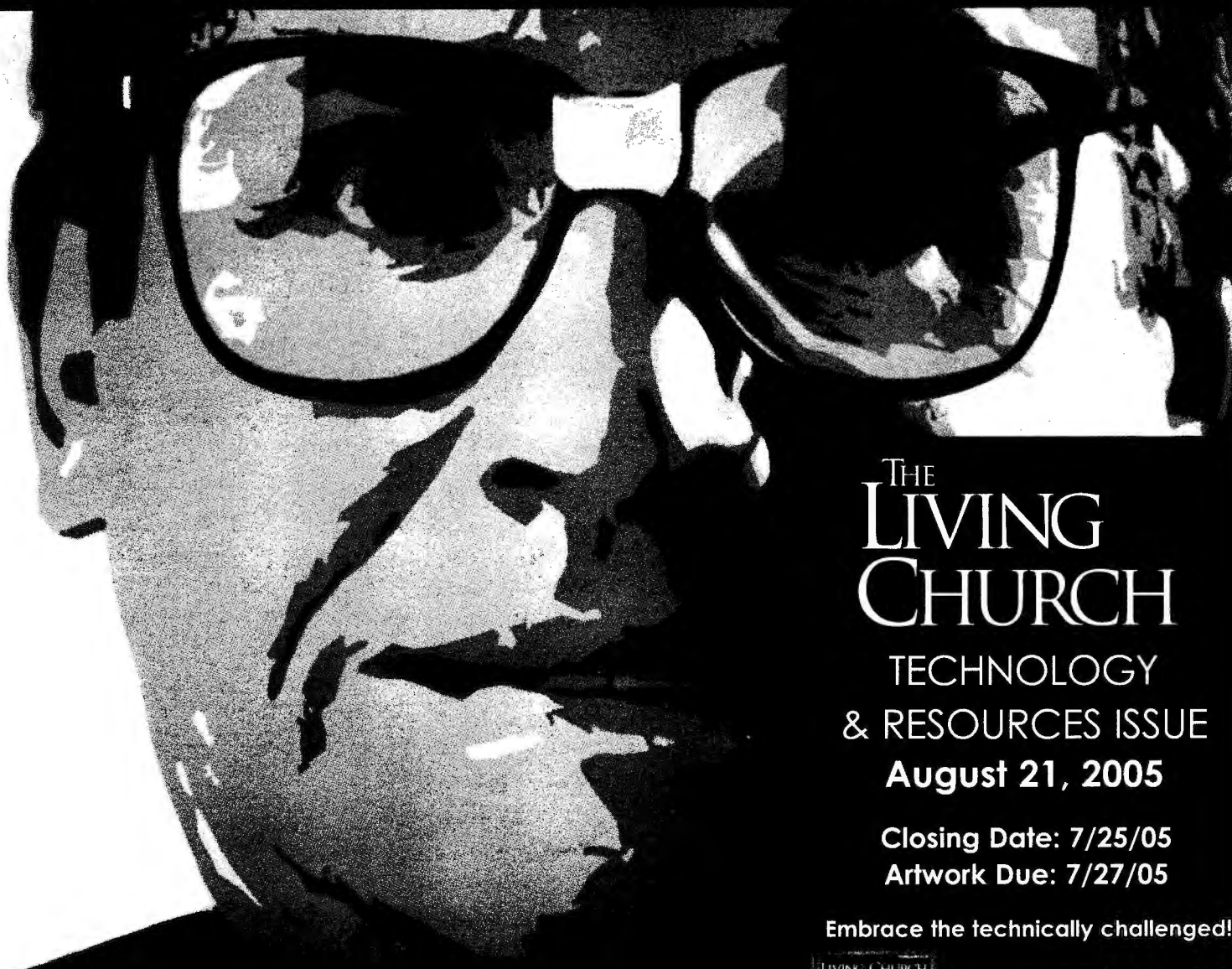
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REMINDER: The Fall Parish Administration Issue is September 11 (you know, the big issue with *double circulation!*) Make your space reservations early, as space will be limited. **Closing date is August 15.**

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.