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AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ OCTOBER 9, 2005 ♦ \$2.50

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and extravagant.

The 23rd Psalm Untamed (Page 4)



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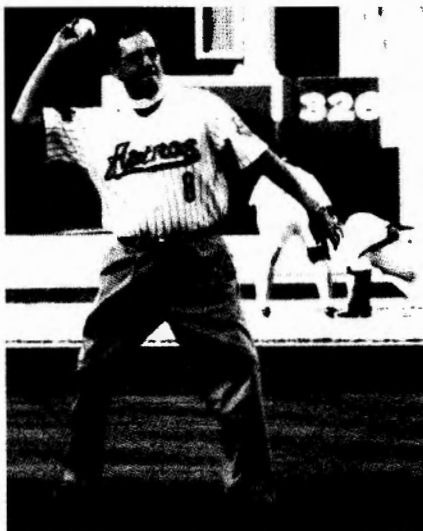
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Statue of the Good Shepherd from the Vatican Museums

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## The 23rd Psalm Untamed

*'God, my shepherd! I don't need a thing' (Psalm 23:1)*

**The 21st Sunday after Pentecost (Proper 23A), Oct. 9, 2005**

**BCP:** Isaiah 25:1-9; Psalm 23; Phil. 4:4-13; Matt. 22:1-14

**RCL:** Exodus 32:1-14 or Isaiah 25:1-9; Psalm 106:1-6, 19-23 or Psalm 23; Phil. 4:1-9; Matt. 22:1-14

Psalm 23 is like Beethoven's Fifth Symphony and Da Vinci's "Mona Lisa." They are so well known, they slide into the well worn and the ho hum. When that happens, we basically file them by title. We take in the opening verse, or hear the first notes, or give a momentary glance, but the rest is osmosis. Nothing against the psalm, the symphony, or the painting, but we do tend to let familiarity diminish their power and beauty.

So here's a take on Psalm 23 seeing David's Christian as an undomesticated follower of Jesus:

The Lord enters this person's life as companion, guide, and provider. David's Christian has habitual meetings with the Shepherd. Where the rest of us might sneer at the omission of common sense or of secular counsel, this person waits patiently on the Lord, knowing that the next steps or the next meal will be forthcoming.

Still waters are for still people, and this person knows regular times of fasting and quiet. There is no regret of not having seen the latest TV special or having missed a day of food. The still waters and the green pastures serve up heavenly dimensions of color and, therefore, of satisfaction.

This revived soul doesn't keep joy inside. Rejoicing in the Lord is heard and seen frequently. Verses quoted,

signs and wonders recounted, choruses sung — all these come out at most inopportune and awkward (read: embarrassing) times, but this soul is rejoicing!

Right pathways take the mind to the contemplation of things honorable and pure, things true and pleasing. While this seems obvious and easy to David's follower, it may well come across as prudish to domesticated followers of Jesus.

In the valley of the shadow of death the great preposition "with" means everything — more than dodging news of cancer, the onset of dementia, the loss of bodily functions. To know the Lord's presence throughout is the essential thing. The focus stays on the presence of the God of mercy, on the coming eternal life with the God of resurrection.

When the cup overflows, the giving becomes abundant and extravagant. So when Katrina comes along or a neighbor's turn of circumstances, David's Christian is absurdly generous — absurd in anyone's perspective except that of 500,000 displaced people from the Gulf Coast or one quiet neighbor who has been overlooked.

Surely, this person knows the mercy of God and will have no doubt that his goodness lies in the paths ahead as it has in the paths behind.

### Look It Up

Find other promises of God to be our guide, to satisfy fasting, to please our minds, and to honor absurd generosity. David's Psalm 145 covers many of these.

### Think About It

How am I domesticated and uneasy around this untamed witness? And which of these would I like more for myself?

### Next Sunday

**The 22nd Sunday after Pentecost (Proper 24A), Oct. 16, 2005**

**BCP:** Isaiah 45:1-7; Psalm 96 or 96:1-9; 1 Thess. 1:1-10; Matt. 22:15-22

**RCL:** Exodus 33:12-23 or Isaiah 45:1-7; Psalm 99 or Psalm 96:1-9 (10-13); 1 Thess. 1:1-10; Matt. 22:15-22

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## BOOKS

### A Pen and a Path

#### Writing as a Spiritual Practice

By Sarah Stockton. Morehouse. Pp. 148.  
\$16.95. ISBN 0-8192-2119-8.

Wondering about how to do journaling? How to add writing to your spiritual practice? This book is a good beginning place. Following a basic design of a starter reflection, initial writing, noticing what one has written, writing more deeply, and contemplation, Stockton offers a how-to program. The author shares techniques writers have long used, such as free writing, to get beyond their initial thoughts on a subject. Each of the 36 chapters delves into a different aspect of the spiritual life, on subjects such as relationship with God, religious traditions, family, stages of life, friendship and many others.

Whether working by oneself, with a spiritual director, or in a group, this book would add to ideas for deepening one's spiritual life.

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

### The Faith of the Outsider

#### Exclusion and Inclusion

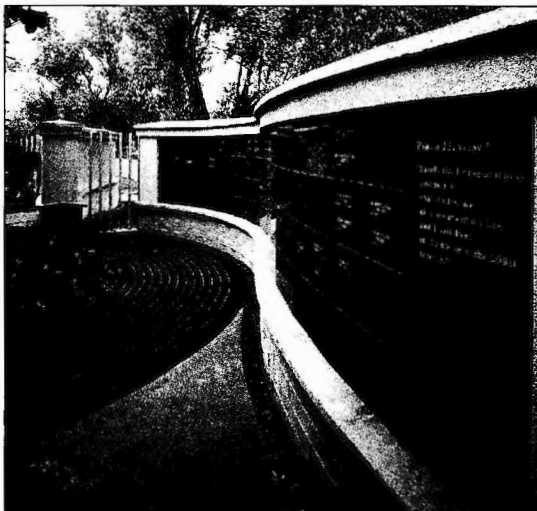
#### in the Biblical Story

By Frank Anthony Spina. Eerdmans. Pp. 216.  
\$16. ISBN 0-8028-2864-7.

The traditional read on scripture is that God gave the people of Israel an exclusive destiny to restore the whole world, and the New Testament is an intramural debate about whether Jesus was part of that story. Frank Anthony Spina challenges this spin on scripture with his detailed analysis of seven scriptural stories in which outsiders to Israel appear more faithful, act as key agents for the God of Israel, and sometimes even become "insiders." Spina argues that these characters are not incidental, but are part of the biblical witness, challenging our understanding of how and who God saves, not just historically, but today.

Spina's enthusiastic narrative analysis is captivating. He clearly loves the

*(Continued on next page)*



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*St. Dunstan's Episcopal Church,  
San Diego, California.  
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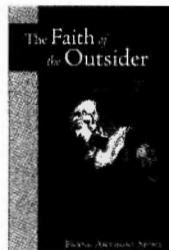
## BOOKS

(Continued from previous page)

complexity, humor, surprises, and word plays in the biblical texts, and he revels in explicating them for the reader. He explains with apparent delight how the complexities and surprises in the text reveal something about the complexities and surprises in God's plan.

Working as I do with young adults who generally feel anything but chosen, news of a God who is never quite finished surprising us by calling on the unexpected and the seemingly outcast to lead, teach and heal is good news indeed.

*(The Rev.) Amy McCreath  
Cambridge Mass.*



### Silence and Witness

#### The Quaker Tradition

By Michael L. Birkel. Orbis. Pp. 164. \$ 16, paper. ISBN 1-57075-518-3.

Michael L. Birkel has written a highly readable exposition of Quaker spirituality in this era when concepts of holiness seem to confuse people seeking God's presence. For example, the author quotes George Fox, one of the earliest influential leaders within the Quakers: "... when all my hopes in (clergy) were gone ... I heard a voice which said '... Christ Jesus ... can speak to thy condition,' and when I heard it my heart did leap for joy." Thus, *Silence and Witness* articulates how the Quaker spiritual journey is a lifestyle lived internally. Friends (Quakers) commune with the Christ who lives inside each human being. Such meditative communication does not require overt usage of Christ's name because Friends believe that Christ is central to salvation whether we proclaim him outwardly or inwardly. In addition, the author relates Quaker ascetic theology to monastic asceticism whereby ministry arises from contemplation of God in his loving presence. Since Anglican spirituality holds similar understandings, a commonality would seem to exist between many readers of TLC and Quaker believers.

*Edward F. Ambrose, Jr.  
Chula Vista, Calif.*

## Special Commission Appointed

Presiding Bishop Frank T. Griswold and the Very Rev. George L. Werner, president of the House of Deputies, announced the appointment of a 14-member commission charged with reporting "on the Episcopal Church and the Anglican Communion" to the 2006 General Convention.

The commission has been charged specifically with preparing the way for General Convention to receive and respond to the Windsor Report, the communiqué of the primates from their meeting in Northern Ireland, and the session of the Anglican Consultative Council in Nottingham, England, according to Episcopal News Service.

Beginning at its first meeting Nov. 7 at the Episcopal Church Center in New York City, the group will begin reviewing those documents as well as submissions from Episcopalians, Dean Werner said. In addition to writing the report for the so-called Blue Book of pre-convention information, "they will have the freedom to propose resolutions for convention," he said.

Dean Werner said he and Bishop

Griswold agreed to strike a balance in size with a commission comprised of four bishops, four other clergy, four lay persons and two with "special gifts" to contribute.

The commission's members:

Chair, the Rt. Rev. **Mark S. Sisk**, Bishop of New York

Vice Chair, the Rev. **Ian T. Douglas**, Episcopal Divinity School

**Sarah Dylan Breuer**, Frederick, Md.

The Rev. **Mark Harris**, Lewes, Del.

The Rev. **Katherine Grieb**, Virginia Theological Seminary

The Rt. Rev. **Dorsey F. Henderson, Jr.**, Bishop of Upper South Carolina

The Rt. Rev. **Katharine Jefferts Schori**, Bishop of Nevada

The Rt. Rev. **Henry Louttit, Jr.**, Bishop of Georgia

The Rev. **Charles E. Osberger**, Wye Mills, Md.

The Rev. Canon **Rosemari Sullivan**, Virginia Theological Seminary

**Katherine Tyler Scott**, Indianapolis, Ind.

The Rev. **Francis H. Wade**, Washington, D.C.

**Christopher Wells**, South Bend, Ind.

The Rev. **Sandra A. Wilson**, South Orange, N.J.

## Central New York

### Vestry Defends Rector Against Charges

The vestry of St. Paul's Church, Owego, N.Y., has sent a letter to every congregation in the diocese, defending its rector, the Rev. David Bollinger, against charges of criminal misconduct made by the Rt. Rev. Gladstone "Skip" Adams III, Bishop of Central New York. The inhibition was issued following allegations of identity theft by a diocesan employee and sexual misconduct involving a former rector. The accused priest continues to be licensed as a non-parochial member in good standing.

On May 31, the diocese served Fr. Bollinger with a notice of inhibition. The 90-day inhibition accuses him of "possible violations of various state and federal statutes forbidding personal use of Church funds." There "may be criminal wrongdoing by [Fr. Bollinger] and possibly others," the letter noted, for defrauding the Internal Revenue Service by not reporting income defalcated from the rector's discretionary funds and a trust fund. Fr. Bollinger was further charged with violating a number of canons of the diocese and the Episcopal Church. His inhibition was extended for another 90 days following a meeting of the standing committee Sept. 9.

The vestry submitted its concerns to the standing committee for consideration at that meeting, but the committee declined to receive the communiqué out of concerns that it might prejudice the proceedings. The vestry subsequently distributed the letter to everyone who received the notice of inhibition. In the letter, the vestry accused Bishop Adams of bad faith, claiming he had promised on May 22 that the parish would be given an opportunity to be heard.

More than three years ago, an alleged victim of sexual abuse told Fr. Bollinger that a previous rector of St. Paul's had "molested me when I was age 12" during an unsupervised overnight trip the

(Continued on next page)

The Rev. Carolyn Keck, priest-in-charge of St. Edward's, Whitehall, Ohio, prays a blessing for the Bishop of Southern Ohio, the Rt. Rev. Herbert Thompson, Jr., during a recent ordination service at St. Margaret's, Trotwood. Bishop Thompson ordained five persons to the priesthood including Ms. Keck.

Larry Davis/Interchange photo



## Vestry Defends Rector

(Continued from previous page)

two made together to another state. Fr. Bollinger said he immediately notified the diocese about the complaint. On Jan. 12, 2005, the alleged victim reappeared at St. Paul's and executed a sworn affidavit, witnessed by Fr. Bollinger and a second priest of the diocese. Fr. Bollinger again reported the incident to the diocese. Someone (Fr. Bollinger denies it was he) circulated the affidavit among the clergy. Bishop Adams ordered Fr. Bollinger not to speak to anyone about it in a "pastoral admonition" issued Jan. 19. The bishop declined to be interviewed for this report.



Fr. Bollinger



Bishop Adams

In an interview with the *Syracuse Post-Standard* published that day, Bishop Adams said he was gathering the clergy of the diocese to "offer facts and attempt to clear up any rumor or unsubstantiated allegations that are being spread around the diocese." Fr. Bollinger was not permitted to attend the mandatory clergy meeting. During that gathering Bishop Adams said Fr. Bollinger was no longer trustworthy and needed psychiatric evaluation, according to one participant who spoke on the condition of anonymity.

### Alleged Identity Theft

The clergy meeting occurred shortly after a Jan. 3 letter was sent to the diocesan chancellor by a lawyer retained by Fr. Bollinger. In the letter, the lawyer accused the diocesan controller of "improper and illegal conduct" and said he was in possession of records which "clearly indicate" that the controller "employed identity theft" to obtain access to the Bollingers' financial data held at

## Diocese of Central New York Responds

The attorney general of the State of New York has begun an investigation of possible criminal misuse of discretionary funds by the Rev. David Bollinger, rector of St. Paul's, Owego, and continued assertions that the administrative officer for the Diocese of Central New York engaged in "identity theft" are not only "unfounded, but irresponsible," according to a Sept. 21 statement given to THE LIVING CHURCH by the chancellor of the diocese, Paul J. Curtain.

"I will limit my remarks to facts that are known to be irrefutable and for obvious reasons, I will not respond to many of the comments

Fidelity Services and the Church Pension Fund. The letter asked the diocese to investigate. If the allegations proved true, the lawyer said the controller should be admonished and the Bollingers should receive a written apology. The diocese did conduct an investigation by a church attorney, who "found no basis in fact to sustain the claim," but the report has never been made public.

"This has been the summer from hell for me and my family," Fr. Bollinger said. "My wife and I have borne the brunt of this madness. Every morning we strategize how we are going to get through the day."

The priest denies misuse of any church funds. "I have always operated above board and with the full knowledge and agreement of the vestry," he said. "I have used that fund for much good in this community."

Bishop Adams hired a public relations consultant to help address the situation after the sworn affidavit was executed. A Jan. 12 memo to Bishop Adams from the consultant and other senior diocesan staff recommended an expression of "righteous indignation" that included discipline of Fr. Bollinger. "We believe it is absolutely critical that we keep a separation between the

made in your articles pending the outcome of a further investigation by the church attorney, duly appointed by our standing committee," he wrote.

"With regard to an assertion of "identity theft," you should be advised that a further investigation of those allegations was undertaken by yet another church attorney, who found no basis in fact to sustain the claim," Mr. Curtain said.

"Further comment would be wholly inappropriate, and would potentially jeopardize the integrity of the canonical proceeding that this diocese is engaged in."

emergence of an alleged [sexual abuse] victim and David's actions regarding [the controller]," the memo states. "While a pastoral response to the alleged victim and the congregation is clearly in order, that has nothing to do with David. The actions against [the controller] and [Fr. Bollinger's] subsequent communication with members of your college of clergy have everything to do with David."

Fr. Bollinger was removed from his salaried position as regional dean and urged to undergo residential psychiatric evaluation after the affidavit circulated.

Fr. Bollinger said he is motivated by a desire to see justice for the alleged victims and is perplexed by the apparent lack of due process from the diocese. Last January the second of his three daughters was diagnosed with a rare form of thyroid cancer. She is receiving treatment at the University of Kentucky's Markey Cancer Center. The loss of income, legal bills and the family's share of the medical costs have been a severe drain on family finances. "If the diocese is successful in deposing me, we will lose everything," he said.

(The Rev.) George Conger  
and Steve Waring



# Nigerian Church's Synod Amends Constitution

The General Synod of the Anglican Church of Nigeria has amended its constitution, deleting references to "communion with the See of Canterbury" and replacing them with a theological covenant based on scripture, the 1662 Book of Common Prayer, and the Articles of Religion.

The 800 delegates to the church's triennial synod, in Onitsha Sept. 10-16, said the Anglican Church of Nigeria will have "communion with all Anglican Churches, dioceses and Provinces that hold and maintain the 'historic faith, doctrine, sacrament and discipline of the one Holy, Catholic, and Apostolic Church,'" according to a Sept. 12 press statement.

Archbishop Peter Akinola of Nigeria dismissed claims that his church had broken with Canterbury. Communion would only be breached, he said, if the Church of England unilaterally withdrew from the historic faith. "Our intention was to make clear that we are committed to the historic faith once delivered to the saints, practice and the traditional formularies," he

wrote Sept. 19 in a letter to the Global South primates.

By defining communion through an Anglican covenant, rather than solely through the person of the Most Rev. Rowan Williams, Archbishop of Canterbury, synod demonstrated its willingness to part company with those portions that deviated from classical Anglican formularies.

"Those who are bent to walk a different path may do so without us," Archbishop Akinola wrote. "We have chosen not to be yoked to them as we

prefer to exercise our freedom to remain faithful."

In other synod business, delegates rejected a proposal to open the priesthood to women, but elected women as president of the Church's House of Laity and as secretary of synod. They also crafted legislation creating the "Convocation of Anglican Nigerians in the Americas" [CANAA] under the episcopal oversight of the primate, giving the 12 current Nigerian Anglican parishes in the U.S. formal status within the Church of Nigeria.

## Bishop Chane Rejects Criticism from Nigeria

Recent statements by the Most Rev. Peter Akinola, primate, and decisions by the General Synod of the Anglican Church of Nigeria illustrate how the Anglican Communion is now under attack by a few who presume to speak for many, said the Bishop of Washington, the Rt. Rev. John B. Chane.

"Where is the strong voice of the Nigerian Anglican Church in opposing the continued neglect of vulnerable women and children, or in advocating

on behalf of the poorest of the poor?" Bishop Chane wrote in his monthly column for *Washington Window*.

"With the Archbishop's reference that 'no Church can ignore the teaching of the Bible with impunity,' I must ask myself who has been left with the ultimate authority to interpret the teaching of the Bible? Certainly such important work has not been left up to the Archbishop of Nigeria alone," Bishop Chane said.

## Listening Begins in Southwest Florida

After stating earlier in the summer that those who choose to embrace the "radical claims of interdependence" contained in the Windsor Report "have a rightful and constitutional claim to be the Episcopal Church in the United States, the Rt. Rev. John B. Lipscomb has begun what he calls "Phase 2" of those recommendations: sitting down with the Diocese of Southwest Florida's homosexual community to listen and work toward reconciliation, according to *The Southern Cross*, the diocesan newspaper.

"I'm disturbed by the fact that many of us are quick to jump on the bandwagon," Bishop Lipscomb told diocesan council. "We want to support being part of the Communion, but we don't want to support Phase 2 of the Windsor Report or the Lambeth resolution, which was that we take seriously the business of listening to those

in our community who are gay and lesbian." The resolutions never said "we have to come to agreement. They did say that we did have to listen."

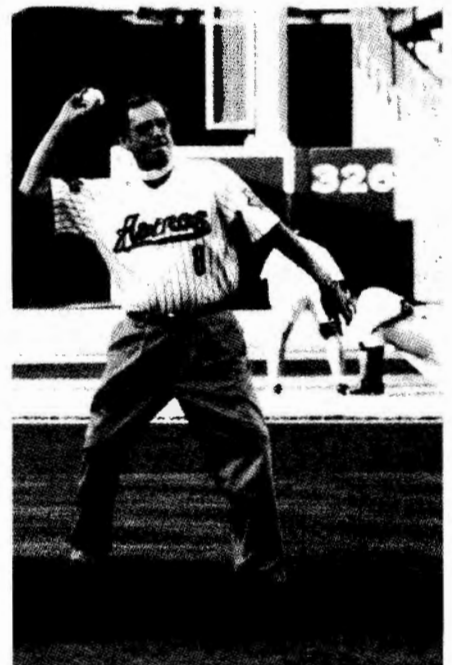
At a July 27 meeting at St. Boniface Church, Siesta Key, Bishop Lipscomb and about 40 others listened while homosexual persons from the parish spoke about their lives and their church. The rector, the Rev. Ted Copland, told *The Southern Cross* he arranged the meeting by sending e-mail invitations. "About 20 responded and said they were willing to give the bishop the opportunity to hear their stories," he said.

Homosexual participants in the meeting said they appreciated the bishop's willingness to listen, but felt that the diocese would remain divided without listening sessions by the more conservative members and parishes in the diocese.



Lauren Wilkes Auttonberry, Diocese of Mississippi photo

The Rev. Janet Ott, associate at Church of the Creator, Clinton, Miss., assists a woman seeking cleaning supplies at Coast Episcopal School and medical clinic in Long Beach, Sept. 19. The same day, Presiding Bishop Frank Griswold, with diocesan representatives, toured the sites of Mississippi's coastal churches destroyed by Hurricane Katrina.



Carol Barnwell/Texas Episcopalian photos

The volunteer choir from St. Luke's Episcopal Health Systems sings the national anthem and the Rt. Rev. Don A. Wimberly, Bishop of Texas, winds up to throw out the first pitch before a recent game between the Houston Astros and the Cincinnati Reds. More than 5,000 Episcopalians

celebrated a victory by the Astros while raising \$32,276 for the We Are One Church campaign at the third annual Episcopal Night. A portion of ticket sales benefited the fund, which helps existing churches expand facilities and new churches in underserved communities.

## Accused Chicago Priest Will Remain at Church

A victim's advocacy group, Survivors Network of those Abused by Priests (SNAP), picketed the offices of the Diocese of Chicago Sept. 13, demanding that a rector serving in Chicago be removed over a 1994 incident in which he allegedly sexually assaulted a parishioner.

The Bishop of Chicago, the Rt. Rev. William Persell, confirmed the diocese had investigated the allegations, but

would not be pursuing the matter because of the statute of limitations for criminal and canonical charges.

In a press release, Bishop Persell said the diocese investigated the incident after receiving an anonymous complaint in August 2004. A female parishioner accused the priest of sexually assaulting her while she was a guest at his home in 1994 and that he had continued to harass her. The

priest denied all allegations of wrongdoing and has cooperated with the investigation, the diocese said.

At the conclusion of the investigation, the diocese found the priest was "at low risk of danger to himself and others," Bishop Persell said. He noted that while "time limitations" precluded many secular or canonical law remedies, he had "implemented a response plan for healing, reconciliation and taking responsibility" which was shared with the congregation on Aug. 7.

"This has been a very frustrating time to deal with the time limits both from the state and this church," Bishop Persell told the *Chicago Tribune*. "It restricts our ability to remove a priest for misconduct with an adult. If it had been a case with a minor, it would have been a different story."

Bishop Persell said the Diocese of Chicago took allegations of misconduct by clergy and lay employees and volunteers seriously and has been at the forefront of the Episcopal Church "in developing and operating a comprehensive training program in sexual misconduct prevention."

## Bishop Maze of Arkansas Announces Retirement

The Rt. Rev. Larry E. Maze, Bishop of Arkansas, has announced his intention to retire sometime between Oct. 1 and Dec. 31, 2006, depending on the timing of an election for his successor and when a bishop-elect could start. Bishop Maze, 62, announced his decision at a meeting of the standing committee Sept. 16. The election will be for a diocesan bishop, not a coadjutor, according to Beth Matthews, Bishop

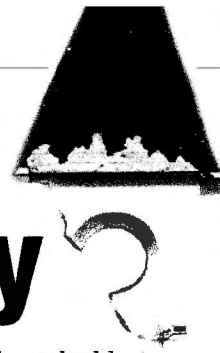


Bishop Maze

Maze's administrative assistant.

Consecrated June 11, 1994, Bishop Maze told the standing committee that he has considered announcing his decision for a number of months before concluding that the timing is right for him, his family and the diocese.

"My plan is to take at least six months to come to terms with retirement," Bishop Maze told *THE LIVING CHURCH*. "I think there is a great deal of work still to be done in the Church. I'm going to say my prayers for six months and see where God seems to be calling me."



# After Katrina's Fury

Rambling thoughts after viewing and reading about Hurricane Katrina and its aftermath:

Besides the loss of lives, there is nothing more sickening than to see a church flattened — almost unrecognizable save for a lone candlestick or a historic plaque visible in the rubble. I marvel at the strength of those remaining parishioners who gather for the Eucharist on the site of the church they loved. The congregations in Mississippi were vivid examples. It must have been a bittersweet experience for those parishioners, but one in which they found strength in the company of others. I suspect it's a case of unless we've been through it ourselves, we can't possibly comprehend the grief of these church members.

**Unless we've been through it ourselves, we can't possibly comprehend the grief of these church members.**

The dioceses of Mississippi and Louisiana put forth impressive efforts to provide communications for their members during Katrina's aftermath. Mississippi's website quickly posted news on the structural condition of its churches and the safety and whereabouts of its clergy. Eventually first-person accounts and more than 100 photos were added. Louisiana, which was without reliable communication for a time following the storm, posted a new website after the diocesan headquarters were relocated to Baton Rouge. The site offers helpful information, resources, and a place to post messages.

Parish websites provided valuable resources for members of some congregations. St. George's, New Orleans, has a "We're OK" page at which members could check in to report their safety and whereabouts. Christ Church, Slidell, posted a list of its members who had reported they were safe, and added that the parish had established a companion relationship with Christ Church, Tulsa, Okla., which would provide prayers and finances. And the website of Trinity, New Orleans, contains news that the rector and several leaders were able to gather in Houston, a distance of nearly 300 miles.

Websites of the dioceses of Western Louisiana and the Central Gulf Coast, where Katrina's fury turned out to be less severe, also carried hurricane updates, and Stand Firm in

Faith Mississippi's page contained a valuable place for people to post messages.

\*

The Rev. William H. Terry, rector of St. Anna's, New Orleans, sent this poignant comment made by Keith Darce, a reporter for the *Times Picayune* who is also a member of the vestry. He was able to tour the church days after people had evacuated the city, and reported to the rector:

"My God, Father, it is beautiful. It looks just like we had Mass yesterday. It smells like incense. I feel like I have come home."

He reported the church was in excellent condition with only minor leaks and "cosmetic problems."

Meanwhile, St. Anna's was functioning "in exile," according to its newsletter, *The Annagram*. The Eucharist

was celebrated at Fr. Terry's home in Abita Springs, La., about 20 miles from New Orleans, on the front lawn on one Sunday and in his carport the next week. "We are learning to be a mobile and portable church," he wrote.

\*

Four or five visits to New Orleans during the past 30 years do not make me or anyone else an expert on the city, but even in those visits it was plain to see that the city was at great risk in the event of a major hurricane. Anyone who has stood close to the levees and considered New Orleans' elevation below sea level shouldn't have been too surprised at what happened. We've all heard the warnings issued through the years by various experts, but apparently they were not taken seriously. Neither was the warning of the Coast Guard, who alerted New Orleans the day before the storm hit that conditions could be catastrophic.

\*

It is hard to believe that there were groups who identified themselves as Christians who sincerely believed Hurricane Katrina was God's judgment on New Orleans for being the host city to a large gathering of gay people or because of the debauchery that takes place there during Mardi Gras, and at many other times of the year.

*David Kalvelage, executive editor*

## *Did You Know...*

**The Rev. Robert Griner, rector of Christ Church, Newton, N.J., climbed to the top of 20,320-foot Mt. McKinley in Alaska, recently.**

## *Quote of the Week*

**The Most Rev. Yong Ping Chung, Archbishop of South East Asia, to the General Synod of the Church of Nigeria on churches that have approved of same-gender relationships: "I am not going to let my pulpit get defiled by people who don't accept the gospel."**

## A First Step

By changing the wording of its constitution, the Church of Nigeria may have taken an initial step toward the breakup of the Anglican Communion. When the Nigerian Church held its synod last month, it deleted references to the see of Canterbury and set forth its own criteria for being in communion with other provinces. A press release from the Nigerian Church described the action, in development since the publication of the Windsor Report, as “redefined its relationship with all other Anglican Churches.”

Being in communion with Canterbury is a defining characteristic of being an Anglican. While the reworded Nigerian constitution does not say that the Church is no longer in communion with Canterbury, it does make clear that it is in communion with Anglican churches, dioceses and provinces that “hold and maintain the Historic Doctrine, Sacrament and Discipline of the one Holy, Catholic and Apostolic Church.” In other words, it is the Nigerian Church, rather than Canterbury, setting the terms for being in communion.

On one hand, the Nigerian Church is to be admired for its clear emphasis of the basics of the faith, but on the other hand, its strategy would appear to be as unilateral as that of the Episcopal Church when it acted against recommendations of the primates, the Archbishop of Canterbury, and its own House of Bishops in consenting to the New Hampshire consecration. The Nigerians’ action does not create a new denomination nor does it bring about a fracture in an already tenuous relationship with the rest of the Communion. It does, however, prepare itself for the eventual realignment that is likely to take place.

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## Meet Less, Give More

In an open letter to the Episcopal Church, the Rt. Rev. Keith L. Ackerman, Bishop of Quincy, makes some recommendations to the General Convention that are worthy of consideration. Citing the devastation in Mississippi and Louisiana from Hurricane Katrina as justification, Bishop Ackerman proposes that the Episcopal Church consider ways to assist financially those who have lost everything. The bishop advocates a shortening of the convention by four days, a reduction in the number of deputies each diocese sends to convention to two clergy and two laity, increased use of technology to create “virtual meetings,” and holding convention every five years instead of every three years.

The proposals are similar to those made several times in editorials in this magazine. General Convention is costly, unwieldy, inefficient and self-serving. Reducing its size, its length, and its legislative calendar would not only cut the costs, but perhaps enable the Church to be able to respond more generously to crises like those brought about by Katrina. We are supportive of the Bishop of Quincy’s suggestions to cut back on the General Convention, knowing full well that those ideas would garner little support from the convention itself.

Bishop Ackerman’s proposals are not as drastic as that of Louie Crew, deputy from the Diocese of Newark, who suggested that the next General Convention ought to be canceled and that the funds which would have been spent on convention be used instead to help victims of the hurricane. Dr. Crew’s idea to provide additional aid for those who sustained major losses is a good one, but canceling the convention with some major legislation to be decided is not realistic.

# Unraveling the Rapture Myth

By Michael W. Petty

In the fall of 2004 I led about 20 parishioners through a 15-week study of the Revelation to John. It was a gratifying and challenging experience. Equipped with commentaries and a reading plan, we set out to discover what this part of scripture had to offer. We found plenty.

I began the class with a sketch of the cultural and political situation of the churches to which Revelation was written and a word of caution in the form of two quotations. I repeated Martin Luther's dictum that "Revelation reveals nothing," and pointed out that many Christians are, unfortunately, like Luther in that they would prefer Revelation not to have been included in the canon of scripture. I consider the theology of Revelation to be both sound and necessary. I also repeated G.K. Chesterton's comment that while John saw many strange creatures in his vision, he saw no creature so strange as some of his interpreters(!). I attempted a brief survey of these "strange creatures," mentioning John Nelson Darby, the founder of Dispensationalism, which has dominated popular interpretation of Revelation and is the inspiration behind the *Left Behind* novels.

As we read through Revelation, we noticed again and again that the concerns and theology of *Left Behind* diverge substantially from the concerns and theology of Revelation. Perhaps the most famous instance of this divergence is the popular doctrine of "the Rapture," the notion that at some point (depending upon which school of interpretation you belong to) all true Christians will be removed from the world, which will be engulfed by suffering, unprecedented violence,

and the onslaught of Satan. Has *Left Behind* left Revelation behind?

Most readers of Revelation are surprised to learn that the biblical text cited to support the doctrine of the Rapture is actually not in Revelation. To find a specific reference to the removal of Christians from the world, one has to turn to 1 Thessalonians 4:16-17, where Paul says that they "will be caught up in the clouds ... to meet the Lord in the air." While both Paul and Revelation have an apocalyptic eschatology, which is to say they share the same fundamental assumptions about the consummation of God's purposes, it is difficult to say that the Rapture plays an integral (or even important) role in Paul's thought (note its absence from his important treatments of eschatology in Romans 8 and 1 Corinthians 15) and it is clear that the Rapture plays no role in Revelation.

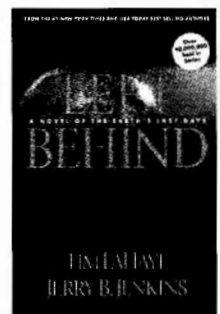
A basic principle of scriptural interpretation is the importance of distinguishing between something being biblical and something simply being mentioned in the Bible. There is a huge difference (one which is, unfortunately, often overlooked). For example, the doctrine of the Trinity is not mentioned in the Bible (hence the



opposition by some to it); the fact of God existing as three persons who share the same undivided being is not mentioned. However, early Christian theologians such as St. Gregory of Nazianzus argued that the doctrine was thoroughly biblical insofar as it rendered coherent the biblical revelation as a whole. The Rapture seems to be a case of the opposite sort. While it is mentioned in the Bible (possibly), it does not appear to be biblical.

(Continued on next page)

**Efforts to denounce *Left Behind*, like efforts to denounce *The DaVinci Code*, cannot serve as the basis for sound teaching. What is needed is to allow Revelation to speak to us in all of its splendor and power.**



(Continued from previous page)

There is more at stake here than offering criticism of a popular religious book which advances a literalist agenda. Efforts to denounce *Left Behind*, like efforts to denounce *The DaVinci Code*, cannot serve as the basis for sound teaching (mistaken though both books are). What is needed is to not leave Revelation behind, but to allow it to speak to us in all of its splendor and power.

The doctrine of the Rapture seems problematic to me for two principal reasons:

1. **The Rapture contradicts the theology of the Christian life embraced by Revelation.** The notion that Christians will be removed from the world to protect them from its final suffering runs against the very archetype of the Christian life which for Revelation is Jesus Christ, described in the opening verses of the book as "the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth" (1:5). The word rendered "witness" here by the NRSV is the Greek word from which we get "martyr." Jesus, for Revelation, is the ultimate martyr, the one who in and through his suffering and death bore witness to God. The Jesus who died in apparent defeat at the hands of worldly power, whose faithfulness embraced even a shameful death, was not defeated, but is now precisely "the ruler of the kings of the earth." The hope of the Church in Revelation is not that Christians will be removed from the world to a place of safety when things get really bad, but that even in the midst of suffering, death and the onslaught of Satan, the witness of the Church, even while contradicted continually, will be fruitful and victorious because in this she follows the pattern of her Lord.

In one of the most poignant visions of Revelation we see Christian martyrs "who have been slaughtered for the word of God and the testimony they had given" (6:9). These Christians have not been raptured out of the world but have died as martyrs giving witness to and sharing the fate of their Lord. They (understandably)

*"Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them."*

*Rev. 21:3, RSV*



call out to God for vindication from beneath the altar located in God's heavenly temple. With this vision Revelation reminds us that while they have died as failures in the eyes of the world, their lives are seen as sacrifices which have been offered to God in a replication of the sprinkling of sacrificial blood at the base of the altar of burnt offering (Exodus 29:10-14).

The knowledge which Revelation seeks to impart is not a detailed set of predictions about the world's future, but the knowledge which the Church will need to persevere in a world whose redemption is not yet complete. In a word this knowledge is "Jesus Christ, and him crucified" (1 Cor. 2:2), and this is why Revelation can describe itself not as the revelation of the Rapture but as "the revelation of Jesus Christ" (1:1).

2. **The doctrine of the Rapture seems to ignore Revelation's theology of creation.** Revelation is suffused with citations of and allusions to Old Testament texts. For Revelation, the Old Testament is not a book of religious history but the word of God which continues to speak. For Revelation, the Father of Jesus Christ is the Creator and the doctrine of creation is seen as part of the bedrock of the Christian faith.

As the Church faces severe persecution and Satan appears to have seized control of the world, Revelation affirms that this very world really is God's creation and that the Creator refuses to give up on it or to abandon it to itself. Ultimately, it is trust in the faithfulness of the Creator, a faithfulness demonstrated in

Jesus' death and resurrection, that is the foundation of the Church's hope.

What we do not find in Revelation is Christians longing to be freed from creation into some completely spiritual place of peace and purity. Such a longing is simply a Gnostic fantasy. It is not that we will be raptured out of the world but that God will redeem the world. Revelation concludes not with raptured souls winging their way to heaven but with the descent of the Creator into his creation so that "the home of God is among mortals" (21:3). Echoing and fulfilling Exodus 40:34-38, the world becomes God's tabernacle.

The doctrine of the Rapture is wrong not simply because it has found expression in some popular books, but because it is fundamentally mistaken about the nature of the Christian life and the nature of creation. Revelation's promise to us is not that we will be removed from the world of suffering and tribulation but that God will bring us and creation through suffering and tribulation to resurrection, just as he brought his Son through them to new life.

All of us who teach in the Church need to be reminded that a corrupt eschatology leads inevitably to a corrupt gospel. Good theology really does matter for the life of the Church. □

*The Rev. Michael W. Petty is the associate rector at St. John's Church, Tallahassee, Fla.*

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

# Valuable Training

I was saddened to read the Rev. Nathan Ferrell's essay, "Throwing in the Collar" [TLC, Sept. 11]. I was sad and discouraged to see that things haven't changed much since I was ordained nearly 35 years ago. I am thankful that I had the chance to serve as a curate for three years under the tutelage and guidance of an able rector after my graduation from seminary. Had I not had that experience, and had I been placed in charge of a congregation, I'm certain it would have been disastrous for me and the people I attempted to serve.

I am also sad that Fr. Ferrell felt so ill-equipped and ill-supported to do what God had called him to do. The multiple pressures of family demands, finances, and congregational expectations can often seem overwhelming, and we're tempted to judge our effectiveness solely by Sunday attendance, stewardship results, and some negative comments and attitudes. Add to that a perceived lack of support from his diocesan structure and it's little wonder his priestly ministry ended that way.

Wouldn't it be great if local dioceses and the national Episcopal Church looked seriously at the issues Fr. Ferrell raises and committed themselves, in partnership, to assure that seminary graduates who are called to parish ministry receive the practical training, the spiritual tools, and the support they will need to minister effectively?

How about creating an endowment fund, administered at the Episcopal Church Center, that would underwrite and guarantee a two-year internship for every emerging parish priest in the diocese in which they were to serve? The Church Pension Fund, dioceses, the national church budget, the Episcopal Church Foundation, the Lilly Foundation, and others could contribute to this endowment. I have no doubt we could do this if we really wanted to.

*(The Rev. Canon) Samuel G. Henderson  
Portland, Maine*

## They Miss the Issue

In his article about Darwin and Intelligent Design (ID) [TLC, Sept. 18], Jeffrey M. Kirk commits the very "straw man fallacy" that Daniel Muth warns against in the article that precedes it. First he misstates ID as creationism, and defines it as the literal biblical account found in Genesis. As Mr. Muth already noted, ID theorists are doing science, not religion. He might have added, they fully acknowledge that life began on Earth about 4.5 million years ago, not 6,000.

But as the head of the think tank that is home to most of the ID theorists, I have to add still further that both writers miss the actual issue schools are facing, which is not whether to teach ID, but merely whether students will be allowed to know the scientific evidence against, as well as for, Darwin's theory of evolution. Hundreds of scientists are now dissenting from Darwin's claim that natural selection can account for the origin of species. The Darwinists

will talk about almost anything else to avoid the evidence that the textbook examples of how their hero's theory works are known in the peer reviewed science literature to be demonstrably wrong — from Haeckel's embryos, to the Peppered Moth experiment, to the Urey-Miller experiment, and on and on. There aren't "gaps" in the theory, just one yawning hole.

Of course, a Christian can rationalize (as does the Episcopal Church Network for Science, Technology and Faith) that God could have created through Darwin's theory of evolution, but if the evidence does not back up that theory, why bother? Scientific materialism is not just a spiritual dead end. Its dominance in science is crumbling, too.

*Bruce Chapman  
Discovery Institute  
Seattle, Wash.*

So much is being written about Intelligent Design vs. biblical creation by people who are learned scientists and educated theologians that I want

to put in my two cents worth. I doubt I have the "gray matter" or the credentials of these writers, but I want to share what has worked for this 79-year-old semi-retired priest and still makes the most sense to me.

I believe in an all-powerful God who created the entire universe and saw that it was good. Then out of his creation he formed man in his own image. Whether that image was one that had evolved to a certain point so that God breathed his Spirit into him or not is immaterial to me. During his time of creating, God wanted to be loved for himself and for that to happen he gave freedom to all his creation (love cannot be coerced).

The result of that freedom is that we can choose freely to love him or we can thumb our noses at him. I believe somehow that freedom has resulted in all the problems we experience, from disease to killing to divisive theological/scientific debates.



Finally, we would not be debating the various issues before us today if God had not given us a brain and the freedom to use it as we please, so let the debates go on. But let us never forget his love and grace which can be sufficient for all who will receive it. And let that love and grace be evident in all our debates. May God's grace enable us always to deal with what life presents us in such a way that God will always be honored.

*(The Rev.) John C. Sterling  
St. Andrew's Church  
Collierville, Tenn.*

## Mystery and Awe

Unfortunately, I remain mystified by the assertion that worshipers should experience mystery during the celebration of the Holy Mysteries [TLC, Aug. 14]. A mysterious experience during worship should, for example, stimulate us to marvel at the greatness of God. But I have never found silence to be mysterious. In fact, the opposite is the

(Continued on next page)

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# The Aussie Bible

## The Aussie Bible

(Well, bits of it anyway!)

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— Dr. Peter Jensen, Archbishop of Sydney

(Continued from previous page)

case. Watching a congregation transform from a bickering mob into a people who revel in his and each other's presence during the passing of the Peace — that's an encounter with mystery!

It is also important, I think, to remember that the God we worship has revealed the most significant mysteries of his being and will for us. Put another way, everything we need to know about God has been made known (Eph. 1). Note that I wrote, "need to know" not "can be known."

I confess that at some Episcopal liturgies I have attended, who or what we were supposed to be worshiping was a mystery, but that's another story.

(The Rev.) Bennett Jones  
St. Paul's Church  
Munster, Ind.

### The Best Job

For my money, the best job in the Church is retired bishop. People are interested to hear what you have to say, because they know they don't have to heed a word of it. Because of that knowledge, there is no need for obtuse "bishop speak." It makes for healthy pastoral conversation.

The office of bishop these days seems to be encumbered by the incessant manipulation of ecclesiastical power. Having none, one can simply enjoy being a "father in God." Perhaps more accurately, a "grandparent in God."

The opportunities in being a detached spirit are rich, rewarding, and filled with missionary potential.

(The Rt. Rev.) Alden M. Hathaway  
Bishop of Pittsburgh, retired  
Tallahassee, Fla.

### Something to Offer

I'd like to express my appreciation to Robert Fain and Steph Britt for their fresh and challenging "It's Not Enough to be Right" [TLC, Sept. 4].

If we took their proposal seriously, the Episcopal Church might have something important to offer our world. If not, we won't.

(The Rt. Rev.) W. H. Wolfrum  
Bishop Suffragan of Colorado, retired  
Ennis, Mont.



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## PEOPLE & PLACES

### Appointments

The Rev. **Kevin Martin** is acting dean of St. Matthew's Cathedral, 5100 Ross Ave., Dallas, TX 75206.

The Rev. **Daphne Messersmith** is rector of Nativity and St. Stephen's; 159 S 2nd St., Newport, PA 17074.

The Rev. Canon **Patricia Mitchell** is canon for Christian Formation for the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **John W. Morris** is rector of St. John's, 321 W Chestnut St., Lancaster, PA 17603-3591.

The Rev. **Gary Nicolosi** is rector of St. Peter's, 70 Maple Ave., Morristown, NJ 07960-5221.

The Rev. **William North, Jr.**, is director of chaplaincy services at St. Luke's Community Medical Center, 17200 St. Lukes Way, Conroe, TX 77384.

The Rev. **Virginia A. Peacock** is rector of Trinity, 205 E Montezuma, Houghton, MI 49931.

### Ordinations

#### Priests

**Iowa** — **Kathryn Bradley, Judith Jones**, St. Andrew's, PO Box 82, Waverly, IA 50677; **Curt Moermond**, St. Thomas', 406 Twelfth St., Sioux City, IA 51105; **Mary Jane Oakland**, St. Paul's, 201 E Church St., Marshalltown, IA 50158-2944.

**Michigan** — **Shannon MacVean Brown**, Resurrection, 27085 Outer Dr., Ecorse, MI 48229; **Lisa Gray**, Nativity, 21220 W 14 Mile Rd., Bloomfield Township, MI 48301; **Joyce Matthews**, Christ Church Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304-3400; **Susie Shaefer**, St. Paul's, 218 W Ottawa St., Lansing, MI 48933-1374.

**Rio Grande** — **Jacob Worley**.

**Spokane** — **Chris Barrett Hagenbuch**, Holy Trinity, 311 S Hall St., Grangeville, ID 83530-2011.

#### Deacons

**Easton** — **Carol Callaghan, Connie Robinson**.

**Michigan** — **Judith Lynn Bogdon**.

**Olympia** — **Sally Carlson, Glen De Shaw, Alan Gates, Phil Lewis, Mary MacKenzie, Becky Scott, Jacque Smith, Travis Smith**.

**Rio Grande** — **Margaret Case, John Lorio, Sean Love, Robert Mundy, Jane Ross**.

### Retirements

The Rev. **Bob Moore**, as rector of St. Bartholomew's, Hempstead, TX.

The Rev. Canon **Charles H. Morris**, as rector of Trinity, Pottsville, PA.

The Rev. **Thomas Rightmyer**, as priest-in-charge of St. Paul's, Morganton, NC.

The Rev. Canon **Rudolph Van Der Hiel**, as rector of St. James', Mansfield, PA.

### Deaths

The Rev. **Chandler Crawford**, 90, retired priest of the Diocese of Missouri, died July 18 in St. Luke's Episcopal-Presbyterian Hospital, Chesterfield, MO. He had been hospitalized since May when he was injured in a fall.

Fr. Crawford was born in Belmont, MA. He went on to graduate from Bowdoin College and Episcopal Theological Seminary, and was ordained deacon and priest in 1942 in the Diocese of Massachusetts. He served as a curate at Grace Church, Lawrence, MA, then joined the Navy as a chaplain near the end of World War II. He was rector of Christ Church, Xenia, OH, 1947-54; rector of Trinity, Hannibal, MO, 1954-70; and vicar of Trinity, De Soto, MO, 1970-80. Surviving are his wife, Sarah; a daughter, Margaret Elizabeth; two sons, Bruce and Brian; and two grandchildren.

The Rev. Canon **G. Alexander Miller**, rector emeritus of Christ Church, Flint, MI, died Aug. 7. He was 91.

A native of Blenheim, Ontario, Canada, Canon Miller was a graduate of the University of Michigan and Berkeley Divinity School. He was ordained deacon and priest in 1948 in the Diocese of Michigan and spent his entire ordained ministry there. He was rector of St. John's, Plymouth, 1948-51; rector of Christ Church, Flint, 1951-76; and assistant at St. Andrew's, Ann Arbor, 1976-96. He retired in 1996. Canon Miller was a former member of Michigan's diocesan council and standing committee. He is survived by his wife, Dorothy, and one child.

The Rev. Canon **Roswell O. Moore**, 78, retired rector of Trinity Church, Menlo Park, CA, died Aug. 10 in Bend, OR, where he resided in recent years.

Canon Moore was born in Auburn, NY, and educated at Yale University and Episcopal Theological School. He was ordained to the diaconate and priesthood in 1951, then assisted at Grace Church, Syracuse, NY, 1951-53. He was priest-in-charge of St. Paul and St. James', New Haven, CT, 1953-55; program consultant for the Diocese of Central New York, 1955-59; rector of Christ Church, Exeter, NH, 1959-67; rector of Trinity, Menlo Park, 1968-82, and was president of Province 8 of the Episcopal Church from 1982 to 1988. Following his retirement in 1989, he moved to Bend to serve as a volunteer for the Episcopal Church in the Diocese of Eastern Oregon. He was a member of Trinity Church, Bend. Canon Moore served on the Executive Council of the Episcopal Church and was an honorary canon of Grace Cathedral, San Francisco. He is survived by his wife, Jan; three sons, Tom, Andrew and Jonathan; a daughter, Mary, and three grandchildren.

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The Rev. Neil Alan Willard  
Bruton Parish Church  
P.O. Box 3520  
Williamsburg, VA 23187  
[nwillard@brutonparish.org](mailto:nwillard@brutonparish.org)

# CLASSIFIEDS

## ANNOUNCEMENTS

**PURDUE ALUMNI!** We would love to hear from you! Let us tell you about our new building! Contact: Chapel of the Good Shepherd, Purdue Episcopal Campus Ministry, 610 Meridian St., W. Lafayette, IN 47906; E-mail: [sheep@goodshp.org](mailto:sheep@goodshp.org).

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**ANGLICAN THEOLOGICAL BOOKS** — scholarly, out-of-print — bought and sold. Request catalog. The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. [AnglicanBk@aol.com](mailto:AnglicanBk@aol.com).

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## CONFERENCES

**2005 Annual Tentmaking Conference: "Pitching New Tents - What Are The Stakes?"** 5:00 p.m. Friday, November 4 through 1:00 Sunday, November 6. St Mary of the Lake Conference Center, Mundelein, Illinois, north of Chicago. For information, contact Ed Hook, Box 803, Land O' Lakes, WI 54540, Phone: (715) 547-6176. Fax: (715) 547-3036, E-mail: [behook@aol.com](mailto:behook@aol.com).

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# CHURCH DIRECTORY

## AVERY, CA

(Calaveras Big Trees)

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

## SARASOTA, FL

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

## STUART, FL

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

## ZEPHYRHILLS, FL

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

## MACON, GA

**CHRIST CHURCH**  
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## HONOLULU, HI

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539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

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

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[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
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125 Monument Circle, Downtown [www.cccindy.org](http://www.cccindy.org)  
The Very Rev. Robert Giannini, dean & rector  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia (1st Sunday of the month bilingual Service Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristia con Curacion; Wed. 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital  
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

## BOSTON, MA

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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

## LAS VEGAS, NV

**CHRIST CHURCH** 2000 S. Maryland (702) 735-7655  
1 mile off strip christissavior@lvcm.com  
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

## MILLVILLE, NJ

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

## NEWARK, NJ

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

## ROSWELL, NM

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Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## PORTLAND, OR

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

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Sun Mass 8 (Low) 10:30 (Solemn High)

## COLUMBIA, SC

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

## CORPUS CHRISTI, TX

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

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**CHURCH OF THE ASCENSION** (713) 781-1330  
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Website: [www.ascensionchurch.org](http://www.ascensionchurch.org)  
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## EAU CLAIRE, WI

**CHRIST CHURCH CATHEDRAL** (715) 835-3734  
510 S. Farwell St.  
The Very Rev. Bruce N. Gardner, interim dean  
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 9 (exc Sun); EP 4; Wed Eu 12:15; others as posted

## MILWAUKEE, WI

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Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

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The Rev. William R. Hampton, STS  
Sun Eu 10

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The Rev. Dale K. Brudvig, pastor  
Sun 9:30 CS 11:00

**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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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