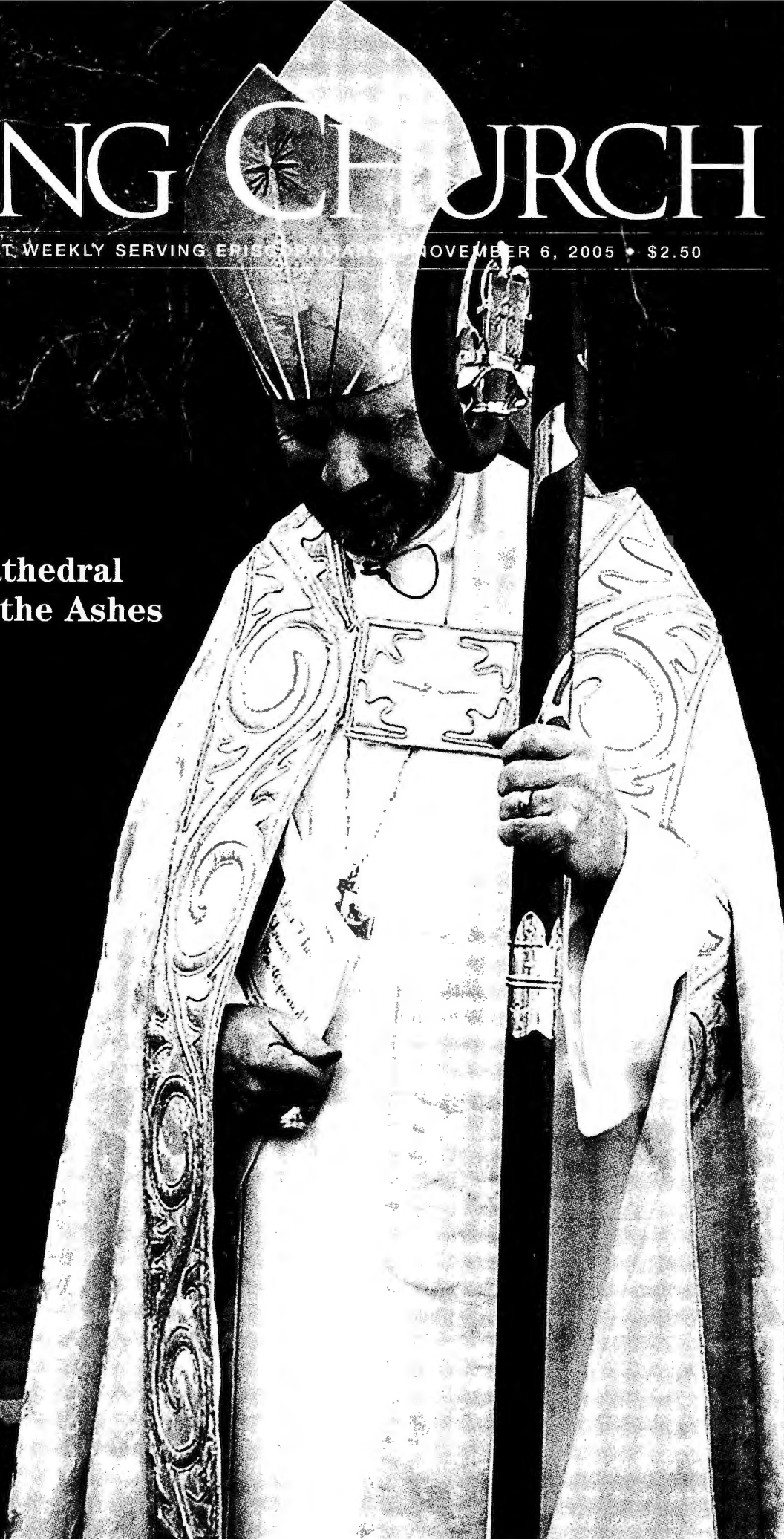


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS NOVEMBER 6, 2005 • \$2.50

**Phoenix Cathedral
Rises from the Ashes**



NEW FROM MOREHOUSE PUBLISHING

Waiting in Joyful Hope 2005-2006

Daily Reflections for Advent & Christmas

Kathleen Howard

Brief daily meditations and prayers for each of the days of Advent and Christmas 2005-2006.

Based on Scripture, this pocket-sized book makes an excellent companion for one of the Church's most holy seasons.

4" x 5-1/8"

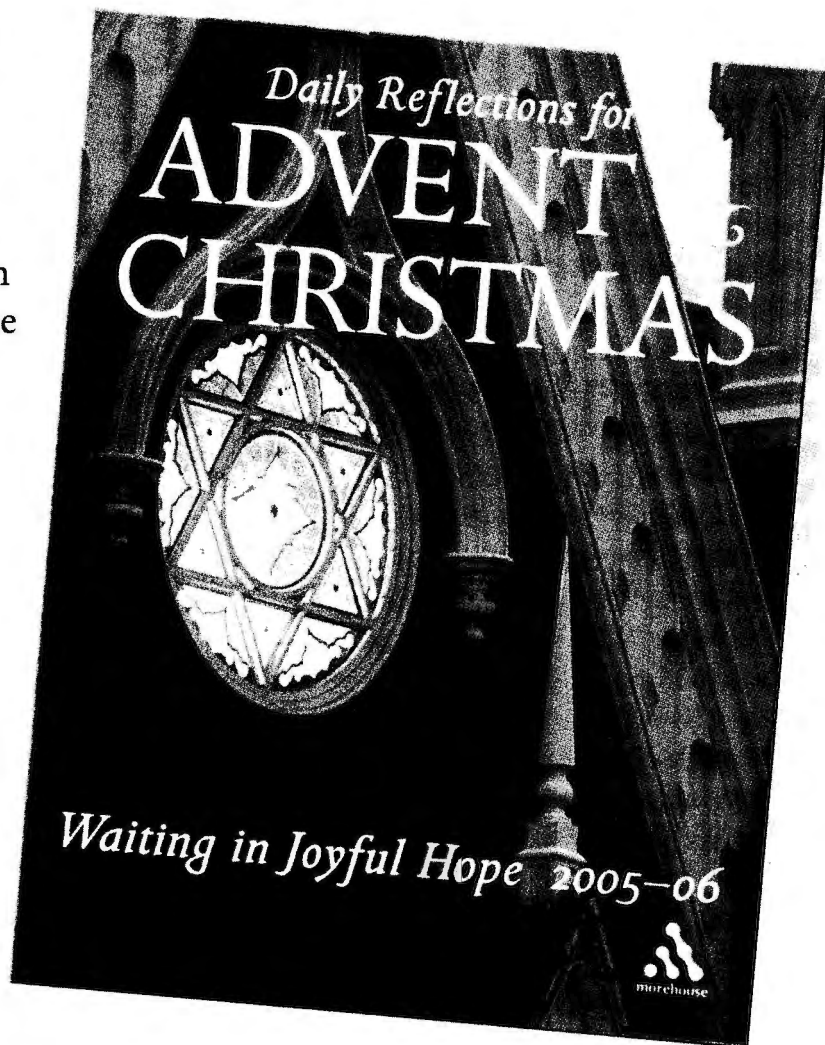
paperback

108 pages

0-8192-2212-7

\$2.00

A SENSIBLY PRICED GIFT
TO SHARE WITH YOUR
CHURCH MEMBERS.



CALL 800-877-0012 TO ORDER

MOREHOUSE — THE NAME EPISCOPALIANS HAVE TRUSTED SINCE 1884.

THE LIVING CHURCH
An independent weekly serving
Episcopallians since 1878

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Chais Jackson
Fulfillment Manager
Renee Weber
Marketing/Promotion Director
Michael O'Loughlin
Director of Associated Publications

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
The Rt. Rev. Jeffrey Steenson
Albuquerque, N.M. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Nashville, Tenn.
The Rev. Gary W. Kriss
Cambridge, N.Y.
Daniel Muth
Prince Frederick, Md.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.

Editorial and Business offices:

316 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.50 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.08 per year; Mexican rate \$19.24; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2005 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 231 Number 19

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: Three years to the day after much of the interior of Trinity Cathedral in Phoenix was declared a total loss due to fire, the 82-year-old landmark in the Diocese of Arizona was again filled with smoke on Oct. 9, this time caused by incense at a rededication service presided over by the Rt. Rev. Kirk Stevan Smith (above), Bishop of Arizona; the Rt. Rev. Robert R. Shahan, retired Bishop of Arizona, and the Very Rev. Rebecca McClain, former dean at Trinity. The fire, which was determined to be accidental, caused more than \$3 million in damages, including a large stained-glass window in the front and the 3,000-pipe organ that was part of a \$2 million restoration in 2001. The new organ, which will be dedicated separately later in November, contains 4,900 pipes.

Nalette Towsley/Arizona Life photo

Opinion

- 11 Guest Column
Protecting the Roots
BY HUGH EDSALL
- 12 Editorials
Strength of the Church
- 13 Reader's Viewpoint
Mission Possible
BY PAUL E. GILBERT
- 14 Letters
It's About Time

News

- 8 Pittsburgh Property
Lawsuit Settled
- 9 Apology for Slavery Sought

Other Departments

- 4 Sunday's Readings
- 5 Books
- 16 People & Places

Reflections in Eternity's Mirror

'We do not want you to be uninformed...' (1 Thess. 4:13)

The 25th Sunday After Pentecost (Proper 27A), Nov. 6, 2005

BCP: Amos 5:18-24; Psalm 70; 1 Thess. 4:13-18; Matt. 25:1-13

RCL: Josh. 24:1-3a, 14-25 or Wisdom 6:12-16 or Amos 5:18-24 or Wisdom 6:17-20; Psalm 78: 1-7 or 70; 1 Thess. 4:13-18; Matt. 25:1-13

A mirror gives us reflection. A mirror held far away gives a lot to reflect on. The lessons today hold up a mirror for us that is held in heaven. We see four things in this view — justice in this life, the return of Christ, our hope for the next life, and who makes it in.

Amos gives us that great quote, "Let justice roll down like waters, and righteousness like an everflowing stream." (Was he quoting Martin Luther King or was it the other way 'round?) It is always the job of the Church of Jesus Christ to attempt to bring justice and righteousness in our society. Why? Because we know the starting point. Whether it be poverty, oppression, or racism, all have their source in these great equalizing truths. All are created in the image of God, all deserve the self-esteem heaven gives, and the love of God is found on the path to the downtrodden.

The triumphant return of Jesus which Paul describes establishes one thing — the incontrovertible fact that Jesus Christ is Lord of lords. All of history, all governing powers, all criteria for our destinies, are summed up in Jesus as Lord of all. He will return and he will judge, will establish

justice and righteousness, will wipe away tears and reverse fortunes, will bring healing for all that his wings cover, will give the front rows to the lowly, will overturn religious wrongs far more easily than he overturned tables in the temple. He will claim his kingdom.

His followers, Paul says, will always be with him. Some are there now, and some will meet him "in the air." What a great expression — sort of like his "blast of the trumpet." As if we are to expect a grand trumpet *en chamade* to lower from heaven and blast! Of course not! We are to use our imaginations; Paul certainly is using his.

And lastly, not all make it in. The unwise virgins return and the door is shut. From the inside they hear those chilling words, "I never knew you." Hard words for those of us who prefer the buffet style of what we take and leave of Christian teaching. But who serves up reality in that buffet? That prerogative belongs to the one holding the mirror.

The mirror on the right side of your car says, "The objects in this mirror may be larger than they appear." These may indeed be larger — and also closer!

Look It Up

In Advent our attention is focused on the return of Christ. What do these themes add to the Advent perspectives?

Think About It

How do our flippant ways of speaking of the afterlife and who is there agree or disagree with the clear teaching in the gospel?

Next Sunday

The 26th Sunday after Pentecost (Proper 28A), Nov. 13, 2005

BCP: Zeph. 1:7, 12-18; Psalm 90 or 90:1-8, 12; 1 Thess. 5:1-10; Matt. 25:14-15, 19-29

RCL: Judges 4:1-7 or Zeph. 1:7, 12-18; Psalm 123 or 90:1-8, (9-11), 12; 1 Thess. 5:1-11; Matt. 25:14-30

GALLERY BYZANTIUM
Give the Gift of Tradition



St. Ninian
14kt \$189
Silver \$45.95



Angelic Seraph
14kt \$299
Silver \$54.95



Jerusalem
14kt set with Sapphire \$240
Silver set with Garnet \$51.95



Canterbury
14kt set with Garnet \$246
Silver set with Amethyst \$51.95



Kilkispeen
14kt \$165
Silver \$37.95

Many more designs available online at:
www.gallerybyzantium.com
1-800-798-6173



EPISCOPAL CHURCH TIES

Superbly woven pure silk ties.
Shield in full color on navy or burgundy. \$29.95 & \$2.95 postage. Quantity order discount.

Other designs available:
The Budded Cross, the IHC, Cross and Flame, and the Chi Rho.

Visit www.churchties.com
(864) 895-7730

CHURCH TIES

310 N Campbell Rd Landrum SC 29356

BOOKS

Martin Luther

By **Martin Marty**. Viking. Pp. 224. \$19.95. ISBN 0670032727.



Within the past quarter century, there has emerged a great burst of Luther scholarship that, thanks to Martin Marty's succinct volume, can now be shared with the general reader. Few authors are better equipped for the task. Marty is one of the nation's leading church historians, long holding the pre-eminent position in this field at the University of Chicago, and he stems from the Lutheran tradition.

Marty ably captures the many paradoxes of Luther's life and thought. The man who broke the hold of a single religious system so stressed adherence to authority that many were again forced to conform to those above them. The man who strongly rejected celibacy and affirmed marriage saw woman's place as strictly in the home. Luther fostered education at every level from childhood through

Marty ably captures the many paradoxes of Luther's life and thought.

university years yet advanced apocalyptic views that of necessity subordinated reason to the irrational. He preached a gospel of liberation that made him a hero to many of the middle and lower classes but he so feared chaos that he endorsed the most extreme suppression of revolutionary peasants. He regarded Jews as being more faithful to the Bible than most professed Christians, but vehemently attacked them for not taking up the gospel. Though "free-spirited" in interpreting scripture, he held such a high view of biblical authority that the most literal fundamentalist could find solace in his teaching.

Particularly insightful is Marty's account of Luther's spiritual struggle. Throughout his life Luther possessed what Marty calls "an obsession with

— Over 100,000 copies sold! —

The Aussie Bible

(Well, bits of it anyway!)

Re-told by **Kel Richards**

A bunch of Aussies have spent the day at the beach. They wind up in someone's backyard and the barbecue is fired up. Later, over a cold can or a cup of tea, one bloke starts telling stories. They are some of the best known and best loved stories in the world. Stories about the carpenter who changed history, but this time those stories are re-told in real, fair dinkum, Aussie English!

Only \$6.95 (+1.98 S&H) per copy
(PA residents add 6% sales tax)

Available in the USA exclusively through:
Glencroix Promotions, Inc.,
1928 Spring Garden Street, Suite 2F,
Philadelphia, PA 19130-3859

Also available: www.theaussiebible.com

For organizational, multiple, and wholesale pricing and orders, please e-mail inquiries to theaussiebible@verizon.net.

"Kel Richards has given us a Aussie Bible and, when I read it, I was surprised by my own feelings. It is not a translation. It is more like a re-telling of what it would be like if the whole story had happened (in Australia)"

— Dr. Peter Jensen, Archbishop of Sydney

For the latest Episcopal news
WWW.LIVINGCHURCH.ORG

Davis d'Ambly

Liturgical Artist

The finest quality custom liturgical art firmly grounded in the traditions of the Church

"Davis is the best ecclesiastical designer I know . . . his aesthetic judgment is superb."

Andrew Mead
Rector, St. Thomas Church
Fifth Ave. NYC

- Paintings
- Altarpieces
- Woodcarvings
- Furnishings
- Sacred Vestments
- Altar Hangings

www.liturgicalartist.com 215-235-6619

NEW READINGS IN THEOLOGY FROM MOREHOUSE PUBLISHING

Practicing Reconciliation in a Violent World

Michael Battle

Drawing on biblical texts and contemporary scholarship, renowned preacher Michael Battle examines ways to live in a spirit of reconciliation.

Available Now 128 pages
0-8192-2109-0
\$12.95

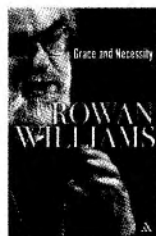


Grace and Necessity: Towards a New Theology for the 21st Century

Rowan Williams

An important work by one of today's most accomplished theologians.

Available Now 224 pages
0-8192-8118-2
\$19.95

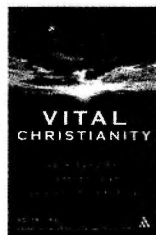


Vital Christianity: Spirituality, Justice, and Christian Practice

Edited by David
Weaver-Zercher and
William Willimon

Examines the intersections of spirituality and social justice.

Available Now 256 pages
0-567-02551-9
\$29.95



Being Single in the Church Today: Insights from History and Personal Stories

Philip Wilson

A look at ways the church can become a forum in which single life can be faithfully lived out.

November 2005 208 pages
0-8192-2207-0
\$17.95



MOREHOUSE PUBLISHING
800-877-0012

BOOKS

God: God present and God absent, God too near and God too far, the God of wrath and the God of love. . ."

Though many educated people know the essential facts of Luther's life, Marty brings neglected material to the fore. We learn that Luther's father Hans was no mere miner but a leaseholder of mines and smelters. The impact of the black death of the previous century still haunted Luther's Saxony, where people were ever fearful of the prevalence of death.

For those seeking a balanced and penetrating account of the Reformation's leading figure, Marty's book is a place to begin.

Justus D. Doenecke
Sarasota, Fla.

The Good Life

Genuine Christianity for the Middle Class

By David Matzko McCarthy. Brazos Press. Pp. 175. \$13.99. ISBN 9-781587-430688.

C.S. Lewis once commented that one of our greatest problems was taking that which we believed and supported in the general and making it specific. Christians, by and large, like to pontificate on those things which do not touch us, of which we

**More than a "how-to"
book, this is a theology
of Christian living
in the present moment
in the present culture.**

can get by without dealing with personally. Making true biblical Christianity an aspect of everyday life is not a particularly American, individualistic thing.

David Matzko McCarthy, in his work *The Good Life*, effectively deals with this issue. He calls for a resistance to the surreptitious draw of contemporary culture after carefully analyzing the dangerous aspect of the culture at large. More than a "how-to" book, this is a theology of Christian living in the present moment in the present culture.

Often sidelined by the lure of sociology and by the temptations of individ-

ualism, the Christian in America needs to rediscover the place of the gospel as a judge of culture. Our ultimate allegiance is to the Lord of history, not to America as a "land of promise." Often said but seldom remembered is that the sacraments of baptism and Holy Eucharist are both radically political in their outworkings. They declare the ultimate allegiance of the believer.

Here is an assessment of the average American, a declaration of the biblical call to daily and continual discipline, and a lesson (or more) in means by which these things can be weighed, employed, and found successful in everyday life, to the glory of God.

Nowhere is this more necessary than in the culture of 21st-century America, where the secular gods of the physical (clothing, appearance, sports, merchandise, etc.) wrestle so often successfully to sidetrack the Christian whose only God is the Lord. This is a work that is disconcerting and disquieting. This is precisely why this is an essential read. Read ... mark ... inwardly digest.

(The Rev.) Jeffrey A. Mackey
Ambridge, Pa.

Protecting Your Teen from Today's Witchcraft

A Parent's Guide to Confronting Wicca and the Occult

By Steve Russo. Bethany House. Pp. 222.
\$13.99 paper. ISBN 0-7642-0135-2.

There's a witch on my block. And more than a few ghosts, skeletons and smiling pumpkins. Halloween is here. The annual autumn triduum of All Hallows' Eve, All Saints', and All Souls' is upon us — the perfect time (and opportunity) to explore the profound mysteries of mortality and the Church's perspectives upon death, especially with youth.

Being a teen is a dark business, fraught with complications; body and spirit are jerked between the poles of



childhood innocence and adult ennui, bodily metabolisms so enflamed with energy and hormonal passion they seem to defy fatigue at one extreme and at the other rival the family dog in hours spent abed. The teens are the moody, brooding years.

Steve Russo hosts a weekly teen talk radio show for Focus on the Family and a music video television show. He's also a professional drummer who pursues a public speaking ministry to teens and their families. His choice of witchcraft and the occult obscures some thoughtful points on parenting teens that will

Russo misses a rich opportunity to impart understanding about why teens use similar tactics to establish themselves as emergent young adults.

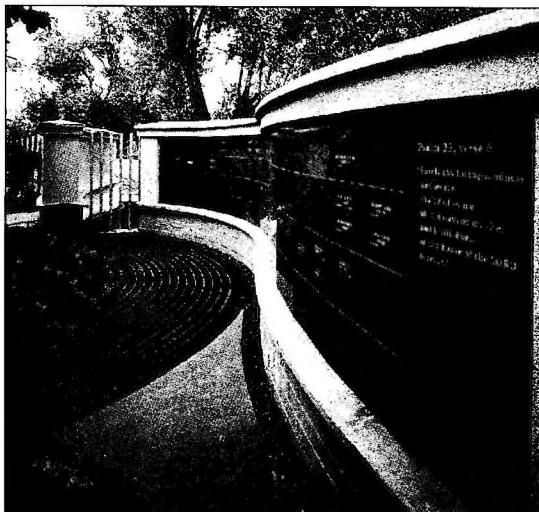
be lost to all except those who are drawn to the lurid dungeons-and-dragons cover of this paperback and are sufficiently patient to wade through his turgid text looking for them. Moreover, in his attempt to educate parents, he has produced a complete manual of the occult that certainly taught me more than I ever wanted to know about this subject.

In adopting a provocative stance aimed at scaring the wits out of mothers and fathers, Russo misses a rich opportunity to impart understanding about why teens use similar tactics to establish themselves as emergent young adults.

Were Russo a bit more attuned to and educated in church history, he'd be able to impart to teens the exciting ways in which established historical religions offer more excitement and mystery than any occult sect could ever mount.

The mischief in me suggests that Russo and the teens about whom he writes might find in a Solemn Eucharist, replete with incense, vestments and the best our musical resources allow, a far more exciting and substantive antidote to witchcraft than his dry text.

*(The Rev.) Sam Portaro
Berwyn, Ill.*



Bring Christian Burial Back Home to Your Church

*St. Dunstan's Episcopal Church,
San Diego, California.
Photo © 2002, Jay Dominy.*

For over twenty years Eickhof Columbaria has been creating secure and reverent memorials for cremated remains in more than 500 Christian churches. This year more Episcopalians than ever will choose cremation as a part of their burial practice. An Eickhof Columbarium on your parish grounds will renew the cherished churchyard tradition.

Renew that tradition in your congregation with an Eickhof Columbarium Niche System.

EICKHOF
COLUMBARIA LLP

Call us toll free at 800-253-0457 or visit us at www.eickhofcolumbaria.com. We'll send you our free, no-obligation information packet.



PATHWAYS
TO MINISTRY

A ministry of Saint Michael and All Angels Episcopal Church in Dallas, Texas, Pathways exists to offer interested, gifted young adults the opportunity to *explore the possibility of ordained ministry* within the Episcopal Church.

National High School Conference: April 21-23, 2006

We sponsor a national conference in Dallas each year for high school juniors and seniors to provide a lively and entertaining forum for students to ask questions and reflect together on what might be involved in a life dedicated to ministry. The registration deadline is April 1, 2006.

Summer Internships: June-July, 2006

Each summer a group of rising college juniors and seniors will work as interns within our church for six to eight weeks, giving them the opportunity to participate firsthand in all aspects of ministry and parish life. The application deadline is March 1, 2006.

10-Month Internship: September, 2006 – June 2007

We have a 10-month, intensified internship for a recent college graduate who is seriously considering entering seminary and beginning the ordination process. The application deadline is March 1, 2006.

Information and applications for each program can be found on our website: <http://saintmichael.org/pathways>

Richard Todd Foster • Director of Pathways to Ministry
Saint Michael and All Angels Church, 8011 Douglas Ave. • Dallas, TX 75225
(214) 363-5471 ext. 267 rfoster@saintmichael.org

Roman Catholics Asked to Relax Rules on Intercommunion

The Roman Catholic Church was encouraged to relax its rules against "intercommunion," or eucharistic sharing, by the president of the Pontifical Council for Promoting Christian Unity (PCPCU) and the Anglican observer to a special Vatican Synod on the Eucharist in Rome.

The Rt. Rev. John Hind, Anglican Bishop of Chichester (England), and Cardinal Walter Kasper, president of the PCPCU, asked the synod to re-examine its rules on eucharistic fellowship in light of the agreements made by the Anglican Roman Catholic International Commission (ARCIC) and the teachings of Vatican II.

"When is it appropriate to share Holy Communion?" Bishop Hind asked the synod on Oct. 14, noting that at the funeral of Pope John Paul II, Cardinal Ratzinger [now Pope Benedict XVI] administered the sacrament of communion to Brother Roger, the late founder of the Taizé community and a protestant.

"How should we interpret the public giving of communion" to Brother Roger, Bishop Hind asked, in light of Roman Catholic teaching and 25 years of ecumenical dialogue.

Bishop Hind, the Rt. Rev. Michael Nazir-Ali, Bishop of Rochester (England), and the Rt. Rev. John Flack, director of the Anglican Centre in Rome, were appointed by Archbishop Rowan Williams as Anglican representatives to "The Eucharist: Source and Summit of the Life and Mission of the Church," held Oct. 2-23, the first synod of bishops since the papal election.

Cardinal Kasper opened the door to discussion of intercommunion. He said the Vatican II "talks about two principles: the unity of the Church and the participation in the means of grace, asserting that the unity of the Church, on the most part, forbids the access of a non-Catholic to the Eucharist, but participation in the means of grace perhaps recommends it."



Episcopal News Service photo

The Rt. Rev. Carol Joy Gallagher holds her niece, Annabel Walkingstick Richard, while greeting well-wishers outside Trinity and St. Philip's Cathedral in Newark Oct. 1 following Evensong to welcome her as Assisting Bishop in the Diocese of Newark.

Pittsburgh Property Lawsuit Settled

A suit seeking to compel Bishop Robert Duncan, the clergy and lay leaders of the Diocese of Pittsburgh to uphold the property canons of the General Convention was settled out of court Oct. 17 with both sides expressing satisfaction with the outcome.

Calvary Church, Pittsburgh, and St. Stephen's, Wilkensburg, filed suit against Bishop Duncan, the standing committee, and the board of trustees in November 2003 after a special diocesan convention adopted a resolution calling for a policy of releasing diocesan control of property to any congregation which sought to disaffiliate from the diocese [TLC, Oct. 19, 2003].

The suit alleged that the so-called "Dennis Canon," Title 1, Canon 7.4, of the Constitution and Canons of the General Convention, prohibited such a policy and sought a court order compelling the bishop to conform to this understanding. The canon states: "All real and personal property held by or for the benefit of any parish, mission or congregation is held in trust for this Church and the diocese thereof in which such parish, mission or congregation is located."

Settlement negotiations between the diocese and the two parishes began more than a year ago and were codified in a court-approved "stipulation." The four-page document affirms that title to parish property presently held by the

diocese will remain with the diocese, and that title to property held by a parish remains with the parish. Should a parish seek to leave the diocese, the agreement calls for a program of voluntary mediation, which also reserves the right of the parish or diocese to seek redress from civil courts.

The right of Pittsburgh parishes to withdraw from the Anglican Communion Network was affirmed as well. Calvary also agreed to pay \$50,000 in escrowed assessments to the diocese.

As a "stipulation," the agreement between the diocese and the two parishes does not create legal precedence under Pennsylvania law and does not alter the present canon and civil property law framework in the Commonwealth.

The Rev. Canon Harold Lewis, rector of Calvary and one of the litigants, said he was "pleased that ultimately an amicable resolution" had been reached. The settlement "recognizes and upholds the validity of the major contentions in our lawsuit," Canon Lewis said in a letter to his congregation.

Bishop Duncan also was satisfied, noting in a statement released on the diocesan website, "the settlement affirms the competence and responsibility" of the bishop and diocesan leadership to interpret and to fulfill "their fiduciary and property duties" under the diocesan canons.

Doubly Blessed

The Rt. Rev. Jeffrey Steenson was interrupted unexpectedly as he approached the closed doors of St. John's Cathedral in Albuquerque on Oct. 8, prior to his installation as Bishop of the Rio Grande.

A man riding by on his bicycle stopped at seeing the bishop, set his bike aside, then respectfully removed a red bandana from his head. In a gentle voice he called to the bishop, "Father please bless me!" The petitioner knelt on the pavement as the bishop moved toward him. Bishop Steenson then prayed the Lord's blessing upon him.



Apology for Slavery Sought

Closure over the historical institution of slavery will be costly for the Episcopal Church and probably require some type of recognition of its guilt, according to Presiding Bishop Frank T. Griswold. During its Oct. 7-10 meeting in Las Vegas, the national Executive Council adopted a resolution asking the 2006 General Convention to apologize for its "complicity."

The resolution calls for a "Day of Repentance and Reconciliation" at Washington National Cathedral and for the Episcopal Church to "express our most profound regret" that it lent the institution of slavery its support and justification "based on scripture" and after slavery was formerly abolished that it continued for at least a century to support "de jure and de facto segregation and discrimination."

In an interview with *THE LIVING CHURCH*, Bishop Griswold made a reference to his official visit in September to the Armenian Apostolic Church, where the 1915-1917 genocide committed by the Ottoman Turkish Empire has not been forgotten. "I don't think we've addressed the wounds that still exist [over slavery], he said. "[Addressing it

properly] should involve some acknowledgement that we were perpetrators and that pushes us in a direction which will be costly."

The implications of another resolution that was also submitted by council's national committee suggest the financial cost might be considerable. That resolution calls upon General Convention to "direct" the Committee on Anti-Racism "to collect detailed information" during the next three years and report to the 2009 General Convention on (a) the complicity of the Episcopal Church in the institution of slavery and subsequent history of segregation and discrimination, (b) the "economic benefits the Episcopal Church derived from slavery" and (c) how it can "share those benefits with African American Episcopalians.

An explanation for the resolution states that "no detailed information seems to be available that would quantify the economic benefit the Church received..." Acquiring such information, the resolution concludes, "would assist in determining how the Church can make recompense for such morally repugnant benefits."

Steve Waring

Executive Council: More Conversation

During its Oct. 7-10 meeting in Las Vegas, the Executive Council sought more face-to-face conversation before making final decisions on a number of international issues. The meeting came when the Church is living through a time of "dread and enmity," according to the Very Rev. George L. Werner, president of the House of Deputies. Dean Werner preached at the 10 a.m. service at Christ Church, Las Vegas, Oct. 9.

The day before Dean Werner's sermon, Executive Council, the legislative body responsible for conducting the Church's business between sessions of General Convention, received a multimedia report on the visit to the meeting of the Anglican Consultative Council (ACC) in Nottingham, England, made by three persons designated as "observers" by council after debate at a special meeting in Mundelein, Ill., last April [TLC, May 1].

Misunderstanding Persists

Council member Josephine Hicks of North Carolina elaborated during a 45-minute slide presentation with additional comments from the Rt. Rev. Catherine S. Roskam, Bishop Suffragan of New York, and the Rev. Robert L. Sessum, rector of Church of the Good Shepherd, Lexington, Ky. Ms. Hicks told council the group was received courteously and engaged in thoughtful conversation with representatives from a number of provinces, but that misunderstandings persisted after the "To Set Our Hope on Christ" presentation by the Episcopal Church [TLC, July 10]. "The voice of the baptized is not widely embraced in the rest of the [Anglican] Communion," Bishop Roskam concluded.

Afterward, during international committee meeting time, the Very Rev. Titus Presler, sub-dean and vice president for academic affairs at The General Theological Seminary, introduced a resolution seeking to fund further international "face-to-face" encounters

(Continued on next page)



Steve Waring photo

The Rev. Mike Kinman speaks to Executive Council about the Millennium Development Goals.

(Continued from previous page)

by reciprocal invitation. After several days of debate, the committee decided not to forward the resolution to council, but to discuss it again in committee during the January meeting.

The international committee did forward a resolution seeking the addition of a new line item in the amount of 0.7 percent in support of 2007-2009 Millennium Development Goals to the full council, after a presentation by the Rev. Mike Kinman, campus ministry coordinator for the Diocese of Missouri and network facilitator of Episcopalians for Global Reconciliation. In a presentation to the full council, Fr. Kinman noted that General Convention has previously encouraged dioceses and other organizations affiliated with the Episcopal Church to dedicate the same amount from its budget. Despite support for the

resolution, it was eventually referred back to committee.

The lack of timely responses from the Diocese of Venezuela following its welcome into union with the General Convention in 2003 prompted discussion about whether deputies from that diocese should be seated at General Convention in 2006. The Rt. Rev. David A. Alvarez, Bishop of Puerto Rico (which was also admitted into union in 2003) said that unlike Puerto Rico, Venezuela did not have the benefit of previously being part of a self-governing province, and that the Rt. Rev. Orlando J. Guerrero, Bishop of Venezuela, was stretched thin with a small staff and interim episcopal oversight for the Diocese of Ecuador competing for his time at the present. The committee made no decision about seating or an unfunded General Convention mandate concerning the Episcopal Church in the Philippines.

Margaret Larom, director of Anglican and Global Relation at the Episcopal Church Center, reminded the international committee about an unfunded mandate (B012) from the 2000 General Convention which committed the Episcopal Church to create a \$4 million endowment fund for the Church in the Philippines. Mission fund payments to the Philippines are due to expire in 2007 as part of the covenant agreement under which the Episcopal Church in the Philippines achieved recognition as an autonomous province of the Anglican Communion. Anglican clergy in the province are currently receiving an average of just \$3,000 per year. "Even after accounting for disparities in the standard of living, that is extremely low," she said.

Steve Waring

AROUND THE DIOCESES

Less Support in Future

The Rt. Rev. Creighton L. Robertson, Bishop of **South Dakota**, challenged delegates to the diocese's convention Sept. 30-Oct. 2 to consider plans for increasing church attendance, deferred gift giving, and local fund raising through a capital fund-raising campaign.

Bishop Robertson told the 250 clergy and lay delegates gathered at a hotel in Pierre that "Dwindling finances, fewer available grants, and eroding national church support are issues small dioceses will need to face" in the coming years.

The diocese's last capital campaign was held in 1984, he said. Bishop Robertson expected the stewardship and capital campaign to "increase our presence by increasing our numbers," raise new funds for "program development," and "increase the amount of money available to the local congregation."

Lay Involvement

He also asked convention to recommit itself to its 10-year-old program of "Ministry of All the Baptized" to spur church growth through increased lay involvement. "The old model of a rector who does everything is being replaced," he suggested, "by a rector who is able to guide the congregation to discover their own ministry and gifts in that congregation."

Bishop Robertson announced that diocesan council would hold a retreat to examine this issue and see "how we can begin to plan for very real changes in how we worship, gather, plan, administer, staff, and direct ministry in the church of the future."

In other business, Bishop Robertson said that while "finding individuals to move to South Dakota is a difficult task," he was pleased to announce that for the first time in 10 years, all of the diocese's missions were staffed. No resolutions or canonical changes were presented to convention. A deficit budget of about \$1.3 million was adopted.

Brazil Dissenters Welcomed in Southern Cone

The Primate of the Southern Cone, Presiding Bishop Gregory Venables, has welcomed the Brazilian Diocese of Recife into his province, giving sanctuary to its bishop and 90 percent of its clergy, congregations and property in their dispute with the Primate of Brazil, Archbishop Orlando de Oliveira.

In a letter dated Sept. 24, Archbishop Venables said the licensure would last "until such time as the

Panel of Reference, the Archbishop of Canterbury, or the Anglican Communion has, in some way, adequately addressed" the situation in Recife.

The Episcopal Anglican Church of Brazil [IEAB] deposed Bishop Robinson Cavalanti and 40 Recife clergy for contumacy this summer. Appeals have been forwarded to the Archbishop of Canterbury's Panel of Reference and are awaiting arbitration.

Protecting the Roots

In all of the controversy over sexuality and doctrine, there is an important distinction being overlooked: the distinction between the “essential” Episcopal Church (the way it is established by its constitution) and the “existential” Episcopal Church (or the Church as we now find it buried in turmoil).

It is this existential Church that is accused of having no fixed principles, no normative faith, no discipline. In other words, not able to champion the basic foundational doctrines which differentiate Christianity from other ethical world religions.

Looking at the weak statements coming from the Presiding Bishop, the Executive Council, and the House of Bishops, an outsider could easily believe this is true. Many church leaders wonder why our membership has dropped, unwilling to understand that if a Church doesn't speak sound doctrine with a clear voice, fewer and fewer people will be interested.

In increasingly significant numbers, members of the Church are breaking away because they do not believe the Episcopal Church will ever again be able to articulate sound doctrine. They want to start with a clean slate and leave the mealy-mouthed equivocators behind so they can get on with the Church's central purpose of bringing people to Christ. What a huge temptation. And the temptation will get much worse if the next General Convention follows the United Church of Christ in the approval of same-gender marriage.

Sadly, the abandonment of basic Christian morality seems inexorably linked with the abandonment of sound Christian theology. It is as though very few of the General Convention deputies ever attended a really solid confirmation class. In some churches, such classes are no longer taught, or consist of inquirers sharing each other's “spiritual walks” in ignorance. Indeed, some bishops are in favor of dropping the sacrament of confirmation altogether. In some seminaries candidates for ministry are taught by tenure-driven skeptics, and thus find themselves ill equipped to instruct their people in the real reasons for believing the creed and the rest of the Church's doctrine.

We remember the words of the Spirit to the Laodiceans: “I know your works, you that are

neither cold nor hot; and because you are lukewarm, I will spew you out of my mouth.” Many of the unchurched spew the Episcopal Church out of their mouths before they ever attend just because of our seemingly lukewarm approach to Christianity.

So much for the “existential” Church. The “essential” Church, though buried by all that's going on existentially, is far different. The doctrine of the Episcopal Church is solid as the rock upon which it is built. The doctrines of the Trinity, incarnation, and resurrection are totally intact. The doctrine of the divinity of Christ as second Person of the Trinity is clear. “Where?”

you ask. In the Book of Common Prayer, the book we all hold in our hands nearly every time we gather for worship. It is our foundational document after the Bible itself, setting forth in the context of our worship the complete doctrine of the Episcopal Church. It is simple, clear, and straightforward. There is no confusion or chaos in its pages. It is as modern as tomorrow, yet as sound as gold.

Does it take some instruction to understand the great richness of the prayer book? Carefully read, the prayer book is almost self-teaching, but any body of knowledge worth our time needs some explanation. If we think our relationship with God is worth the time, then we should seek the instruction.

Our beloved Episcopal Church is like a fine old oak tree caught in a hurricane. The leaves are being stripped and the branches are cracking because hurricanes are violent, with winds howling and debris flying through the air. We gaze in sorrow at the damage being done by the chaotic and furious winds. But the trunk and the root, the faith and worship of the prayer book, are still there, eagerly waiting to leaf out again when the storm has been stilled. Of course, a direct attack on the root and trunk is possible. If such an attack were mounted successfully, the great old oak would die; but it has not happened yet, and those of us who love the Church had better stand fast and make sure it does not. In the meantime, we must learn the faith and spread it.

Our guest columnist is the Rev. Hugh Edsall, the author of Whole Christianity. He serves at St. Luke's Church, Live Oak, Fla.

Did You Know...

Johns Memorial Church, Farmville, Va., is named for Bishop John Johns, fourth Bishop of Virginia.

Quote of the Week

The Rt. Rev. George Carey, retired Archbishop of Canterbury, on a report on the state of the Church of England: “[that] is running out of cash and spending it on buildings, that has lost its vision and is becoming a club for the elderly.”

Strength of the Church

Anyone looking for good news in the Episcopal Church needs to search no further than the accounts of relief being offered to victims of major storms both in this country and elsewhere. The unprecedented damage caused by Hurricane Katrina and to a lesser extent by Hurricane Rita along the Gulf Coast, the major earthquake in Pakistan and India, and the flooding and mudslides in Central America have greatly increased the need for emergency assistance.

There is probably not a congregation within the Episcopal Church that has not been affected by the recent disasters. Churches have sent volunteer relief workers, contributions, supplies, food, and clothing to areas ravaged by storms. Countless prayers have been offered in corporate worship and on an individual basis for those injured, displaced or killed and for those providing relief. Church members have opened their homes to evacuees from New Orleans and Mississippi. They have reached out to help family and friends who reside in those areas. And they continue to be supportive of Episcopal Relief and Development (ERD), the Church's ministry that provides emergency assistance to those in need, and Episcopal Migration Ministries, which assisted in the evacuation of hurricane victims. Youth groups have been helpful and college students active in relief efforts. Church members have volunteered to assist such agencies as the Red Cross, Habitat for Humanity and the Salvation Army. Churches have offered to become "sponsors" of congregations battered by hurricanes, and others have "adopted" groups of all sizes who have needed assistance.

The past two years have been a difficult time for the Episcopal Church, but in many ways these recent weeks have been its finest hour.



There is probably not a congregation within the Episcopal Church that has not been affected by the recent disasters.

Ordering Our Lives in Prayer

A recent correspondent took us to task for urging in various editorials in the past year that people pray daily, that they become involved, at least occasionally, with the Daily Offices, and that they pray for such needs as the Church and victims of hurricanes or other disasters. "Some of us have lives," our reader noted, "and we don't always have time to pray."

We would remind readers that of all the items that might appear on our "to-do" lists, regular, daily prayer ought to be right at the top. As we have pointed out, offering prayer for others as well as ourselves is important, but above all prayer is needed in order for our lives to be centered on God. Many of us have busy lives and demanding schedules. There are all sorts of worthwhile activities that may give us a sense of accomplishment. But a regular, daily time of prayer, during which we can stop everything and turn toward God, if only for a few minutes, may help us to discern what God would have us do. Perhaps rising a few minutes earlier in the morning, shortening a lunch break, or simply establishing a fixed time each day will enable us to strengthen or build a relationship with God. Let us order our lives to create a time of prayer. It may be one of the most important decisions we ever make.

to strive to do God's work in a fallen world ...

to stimulate interest in active discipleship ...

MISSION POSSIBLE

to transmit the faith to the next generations

to share with the community the gifts God has given us ...

By Paul E. Gilbert

As an active priest for more than 25 years, I thought that cooking up a mission statement for each parish I served was an onerous task, one done more for the satisfaction of looking good for others, perhaps even the bishop, rather than actually producing something useful. I was wrong. Churches that don't have a mission statement or have statements that are out of date are foundering, relying on loose interpretations of fuzzy ideas, and not committed to living out the gospel.

Mission statements are not unique to the Church. Many businesses have such documents. Many not-for-profits also have effective mission statements. These mission statements are concise descriptions of what a group is all about. A mission statement, when deftly done, tells the world who you are, where you're going and how you're going to measure your performance. It is a banner to be flown from the highest flagpole so that others can see it, understand it, and implement its proclamation.

What do you say in a mission statement? Publishing phrases that repeat gospel truths is, in my opinion, insufficient. For instance, "knowing Christ and making him known" is a great imperative, a worthy ideal, but how is it going to happen? Who is doing it and where is it being done? Sloppy thinking and feel-good theology doesn't make a mission statement. It

needs to be a rallying cry. It needs to be "mission critical."

There are two wonderful results of grappling with the development of a mission statement. First, a parish can update itself and engage the present membership in the process rather than relying on something others did years ago. Second, it is an opportunity to reach into every pew, invite all members to speak their minds, reflect on the great commission (Matthew 25), express their opinion, and commit to their own ministries. A mission statement will not marshal the tremendous talents of the laity unless every person has been polled, invited to contribute, and participated in the forging of the final result.

Mission statements shouldn't be prepared by only a few recognized leaders in a particular parish. An entire congregation can be reinvigorated by the experience. There is wisdom in making it a group effort. Those receiving the suggestions and comments will learn a great deal about their parish. It will take time, maybe even a year, but what a year of conversation, debate and exchange. There are opportunities in the life of a parish to undertake this challenge.

Often when a rector leaves there is a call for a review. How about waiting until the new priest arrives and then begin this process together? The information garnered could be very important.

A mission statement needs to be a rallying cry; it needs to be 'mission critical.'

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

Here's the hidden benefit of such a process: The mission statement becomes the operational directive against which every option by leadership and laity can be measured. When this mission statement is accepted and implemented by all involved, then budget decisions, program development, and mission strategy all fall under the guiding light of such a statement. This relieves the vestry of long and arduous debates about these matters. Instead the vestry can ask this question: Is this direction, policy, or decision compatible with our stated mission? If it is, then there already exists a wholehearted endorsement by the congregation. If it does not, then either it doesn't pass muster or there is a reason to review the mission statement. Your mission statement is the guidance system for the delivery of the most powerful force ever known: God's love.

For a mission statement to be effective there are a few simple rules. Drawing on the insights of Rick Warren in his book, *The Purpose Driven Church*, it needs to be memorable, that is, easily repeated. The mission statement should be so understandable and easily communicated that every adult member of the parish can repeat it. Of course, it should be gospel focused, but also detailed enough to state what will happen in a particular place in a particular time. Avoid caveats and legalistic escape hatches. Finally, be simple but don't dumb down your message. Read the mission statements of other parishes for some ideas and suggestions, but always apply the test of specificity. What does our mission statement say about us as God's people here and now? How are we going to live out our mission in the parish, the community and the world? How can it help define our life together?

Put your mission statement to work. Read it at every parish meeting along with an opening prayer. Publish it in every parish communication. Head up your website with it. Above all, use it as an evaluation tool to review your programs, define your objectives, and direct your ministry. It could be the most important event in your parish in a lifetime. □

The Rev. Paul E. Gilbert is the rector of St. John's Church, Lattintown, Locust Valley, N.Y.

It's About Time

I read with interest the news article about the meeting of the House of Bishops [TLC, Oct. 16]. The part of the article that got my attention is the portion "... there is widespread consensus (among the bishops) that the Church is directionless and in danger of being processed to death ..." No kidding. I guess I'm relieved that some in ecclesiastical authority are beginning to notice.

Until we as a Church get our faces out of our navels regarding human sexuality, we will continue on this unfortunate course. Enough of the studies, conferences, reports, focus groups, political action committees, buttons, pins, mailings, opinion polls, rationalizations, resorts to holy writ, and resolutions by diocesan conventions and national organizations.

The truth is that there are a number of Christians who are homosexual. It's just the way it is. For those for whom this is a problem, please get over it so the Church can move forward. People are dying all over the world in long-standing conflicts; others are dying in disasters both man-made and from the natural world; starvation, disease and war continue to threaten millions; economic exploitation ruins the lives of people both in this country and around the world. I'd like to know which bishops are finding the Church to be "directionless and in danger of being processed to death." Now that the cat's out of the bag, maybe we can grab a cup of coffee some time. I'll buy.

*(The Rev.) Robert D. Edmunds
St. Andrew's Church
Edgartown, Mass.*

It's More Important

If THE LIVING CHURCH reports accurately (and I am sure it does), then it is official: Bishop Robinson understands that resolution is unlikely, and he doesn't really care [TLC, Oct. 16]. And while he says that he wishes that this weren't the case, being a bishop is clearly more important to him than the unity of the Church.

Being a bishop is clearly more important to him than the unity of the Church.

His remark to the Associated Press certainly reflects my feelings: God only knows the reason he is playing the role of bishop. I also agree when he says that this is about "power and control ... who is in and who's going to be out."

It is tragic that Gene, my Sewanee classmate, fraternity brother and friend, considers his personal agenda more important than the survival of our Church. As the AP article reports, he "wanted to reconcile ... but not at the cost of stepping down as Bishop of New Hampshire."

While many have been willing to give up their very lives for our Church, Bishop Robinson has gone on record now that he is not willing to give up his position of power and control to save the Church. To say that I am profoundly disappointed in my brother is an understatement.

*(The Rev.) Lewis R. Gwyn III, deacon
Vero Beach, Fla.*

It's No Surprise

The writer of an editorial [TLC, Oct. 16] seems surprised at the lack of balance on the commission that will make a report on the Windsor Report to General Convention. Those of us who serve on small communities away from the major metropolitan meccas are not surprised. To use secular terminology, we are becoming more like blue states and red states, and as a result our faith is being seriously divided and in serious danger of collapsing as many of those in power latch onto any innovation that the winds of culture blow in our path. We read that our Church is struggling to be more diverse, as it should be, but not at the expense of driving away many faithful laity and clergy, and that is what is happening. Paul wrote to the

We are becoming more like blue states and red states, and as a result our faith is being seriously divided.

Church in Rome, "for all have sinned and fall short of the glory of God." In our struggle all need to be invited to the table, especially those voices with whom we disagree.

*(The Rev.) Robert Reed Van Deusen
St. Matthew's Church
Sunbury, Pa.*

The Right Answers

In response to David Kalvelage's column [TLC, Oct. 16], I would suggest the following:

Diocesan profiles are all well and good. Much thought and planning goes into a thorough preparation of the specific information about the diocese. Alas, one aspect of its use is often overlooked. "Potential diocesans" can respond to interviewers by giving the "right answers" to searching questions and discussions of genuine concern. What may be hidden to the search committee and the members of the diocese is the ultimate intention of

the "potential diocesan."

Do not assume it is to continue the direction learned as a result of extensive examination. My point being some understanding must be in place in case of misrepresentation – in case "the diocesan's" actions do not bear out the "potential diocesan's" words. The same scenario can be applied to parish priests.

*Jane L. Gresley
Gainesville, Fla.*

Not Legalistic

A quibble about the Rev. Paul Clayton, Jr.'s letter [TLC, Oct. 16]. Fr. Clayton wrote, "I suspect it would be difficult to demonstrate that the Jewish historical Jesus actually, formally sat down to table with non-Jews, non-members of the covenant people."

In Mark 8, the account of the second miraculous feeding (this time of the 4,000), there are scholars who believe that the hungry on this occasion were non-Jews. Part of this belief has to do with the region. Another part has to do with a different word used for "basket" than in the previous account in Mark 6. I have read that the Mark 6 basket refers to a type of basket used by Jews, whereas the Mark 8 account refers to a larger basket used by Gentiles.

Jesus at that time had just returned from a visit outside of historic Israel to Tyre and Sidon, a place where he also had to eat. One wonders if in his teaching and healing activities he was always

scrupulous about with whom he broke bread.

This may not be an absolute demonstration of a formal sit-down with Gentiles, but it does hint rather strongly that Jesus was not so carefully legalistic as his contemporaries, a viewpoint confirmed by all the gospels in other areas of the law.

*(The Rev.) Blaine R. Hammond
St. Peter's Church
Seaview, Wash.*

It Doesn't Fit

In the article about a special commission charged with reporting "on the Episcopal Church and the Anglican Communion" [TLC, Oct. 9], the Very Rev. George L. Werner, president of the House of Deputies, is quoted as saying: "they will have the freedom to propose resolutions for [General] convention."

However, the rules of order for the House of Deputies [see 21(b)] clearly lists the entities authorized to introduce resolutions to a General Convention. This special commission does not seem to fit any of the eight listed categories. Has something changed here since 2003?

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

Please send Letters to the Editor to:
**THE LIVING CHURCH, P.O. Box
514036, Milwaukee, WI 53203-3436**
or email at tlc@livingchurch.org.

DO YOU KNOW?!?!?!?

What the Five Practices of Exemplary Leadership are...and more importantly - how they can transform your ministry leadership - by *fostering the growth of every single leader* in your parish? Log on to our website and download our free "Reflections on Christian Leadership"

The logo for TIA Group, featuring the letters T, I, and A in a stylized font, followed by the word GROUP.

TRAINING • INFORMATION • ANALYSIS

www.tiagroup.net

Traditional 2006 Ordo Calendars



12 full-colour photographs of church and liturgical ceremonial on glossy stock now available from **The Church of the Resurrection**, 119 East 74th Street, New York, NY 10021.

\$15.00 per calendar
(plus \$2.50 postage)

Complete Stewardship Resources



TRAINING + ENCOURAGING
NURTURING + SUPPORTING

- ▶ CALL 800.699.2669 (US)
316.686.0470
- ▶ E-MAIL tens@tens.org
- ▶ WEBSITE <http://tens.org>



Church
Development
Institute

Seattle
2006 July 11 – 22
2007 June 18 – 29

www.CDITrainers.org

For more information:
Robert A. Gallagher
206-285-4647
odct@comcast.net

- For lay & clergy leaders
- Developing a healthier parish
- Shaping a community of Christian formation
- Membership growth rooted in an organic and appreciative approach
- Experiential education grounded in sound theory
- Projects & reading in-between summers

THE LIVING CHURCH
FOUNDATION, INC.

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

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

The Rt. Rev. **Dorsey F. Henderson, Jr.**,
Columbia, S.C.

The Rt. Rev. **Bertram N. Herlong**,
Nashville, Tenn.

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

David A. Kalvelage, Pewaukee, Wis.

The Rev. **Gary W. Kriss**,
Cambridge, N.Y.

The Rev. **Kenneth C. Kroohs**,
High Point, N.C.

The Rt. Rev. **Edward Little II**,
South Bend, Ind.

The Rt. Rev. **D. Bruce MacPherson**,
Alexandria, La.

Richard Mammana, Jr.,
Stamford, Conn.

Daniel Muth, Prince Frederick, Md.

Thomas Riley, Vienna, Va.

Miss Augusta D. Roddis, Marshfield, Wis.

Carole J. Ross, Fayetteville, Ga.

The Rev. **Joanna Seibert**,
Little Rock, Ark.

Miriam K. Stauff,
Wauwatosa, Wis.

The Rt. Rev. **Jeffrey N. Steenson**,
Albuquerque, N.M.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,
Atlantic Beach, Fla.

The Rt. Rev. **Keith B. Whitmore**,
Eau Claire, Wis.

PEOPLE & PLACES

Appointments

The Rev. **Ted E. Durst** is priest-in-charge of St. Columba's, 1800 W Irving Park Rd., Hanover Park, IL 60103.

The Rev. **Anne Hodges-Copple** is rector of St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

The Rev. **James A. Johnson** is rector of Messiah, PO Box 67, Murphy, NC 28906.

The Rev. **Gary D. Jones** is rector of St. Stephen's, 6000 Grove Ave., Richmond, VA 23226.

The Rev. **Anne R. Kirchmier** is rector of the Fork Church, PO Box 214, Doswell, VA 23047.

The Rev. **Paul Kowalewski** is rector of St. James', 3903 Wilshire Blvd., Los Angeles, CA 90010-3212.

The Rev. **Abel Lopez** is associate at All Saints', 132 N Euclid Ave., Pasadena, CA 91101-1796.

The Rev. **Patricia Millard** is associate at Holy Faith, 260 N Locust St., Inglewood, CA 90301.

The Rev. **Terry Miller** is assistant at Christ Church, 470 Church Rd., Bloomfield Hills, MI 48304-3400.

The Rev. **Ruth Monette** is associate at St. Wilfrid's, 18631 Chapel Ln., Huntington Beach, CA 92649-1831.

The Rev. **Liz Munoz** is assistant at St. Stephen's, 6128 Yucca St., Hollywood, CA 90028.

The Rev. **Sarah Nichols** is associate at St. Michael and All Angels, 3646 Coldwater Canyon Ave., Los Angeles, CA 91604.

The Rev. **Andrew O'Connor** is associate at All Saints', 83 Eucalyptus Ln., Santa Barbara, CA 93108.

The Rev. **Laura Queen** is assistant at St. Augustine's, 1227 4th St., Santa Monica, CA 90401.

The Rev. **Elizabeth Rechter** is rector of St. Mary's, 428 Park Ave., Laguna Beach, CA 92651.

The Rev. **Frank Sawyer** is school chaplain and assistant rector at St. Matthew's, 1031 Bienvenida Ave., Pacific Palisades, CA 90272-2399.

The Rev. **Vincent Shamo** is vicar of St. Mary Palms, 3647 Watseka Ave., Los Angeles, CA 90034-3914.

The Rev. **Joyce Stickney** is rector of St. Aidan's, 28211 W Pacific Coast Hwy., Malibu, CA 90265.

Ordinations

Priests

Colorado — **Ali Lufkin, George Lufkin.**
Quincy — **Doran Stanbaugh.**

Deacons

Bethlehem — **Trula Louise Hollywood.**
Fond du Lac — **Susan Coenen**, Trinity, 311 Division St., Oshkosh, WI 54901; **Michael Hackbarth**, Cathedral of St. Paul, 51 W Divi-

sion St., Fond du Lac, WI 54935-4028; **Deborah Heckel**, Holy Apostles, 2937 Freedom Rd., Oneida, WI 54155; **Faith Sanders**, St. John's, 320 Oak St., Wisconsin Rapids, WI 54494; **Michele Whitford**, Grace, 1011 N 7th St., Sheboygan, WI 53081.

Los Angeles — **Michael Slater**.

Honorary Degrees

Virginia Theological Seminary — The Rt. Rev. **Hilary Garang Deng**, the Most Rev. **Robin Eames**, the Rt. Rev. **David Joslin**, the Rt. Rev. **Howard Kingsley Ainsworth Gregory**, the Very Rev. **William Stafford**.

Retirements

The Rev. **Alexander S. Daley**, as rector of St. Paul's, North Andover, MA.

Deaths

The Very Rev. **John Frederick Hardwick**, 81, first dean of the Cathedral of the Saviour, Philadelphia, died Aug. 27 in Abington, PA.

A native of Philadelphia, he was a graduate of Trinity College and the General Theological Seminary. He was ordained deacon and priest in 1953 and went on to serve several congregations in the Diocese of Pennsylvania: curate at Grace Church, Mt. Airy, 1953-56; rector of St. James', Langhorne, 1956-61; assistant at St. Peter's, Glenside, 1961-67 and Holy Trinity, Lansdale. He was called to be rector of Church of the Saviour, Philadelphia, in 1983. When that church was designated the cathedral of the diocese in 1992, he was named its first dean. He remained in that position until his retirement. Dean Hardwick is survived by a daughter, Colleen Matthews; sons Christopher and Timothy; and six grandchildren, Laura, Meggie, John, Benjamin, Samuel and Josiah.

The Rev. **Dorothy Sara-Louise Lee**, 54, rector of Trinity Church, Platteville, WI, died Aug. 26 in her home from cancer.

Ms. Lee was born in Brooklyn and raised in Queens, NY. She graduated from Wilson College, Indiana University, and Church Divinity School of the Pacific. She was ordained in the Diocese of Indianapolis, as deacon in 1996 and priest in 1997. She was associate at St. Paul's, Indianapolis, 1997-99; vicar of St. Laurence, Conifer, CO, 2000-2002, and rector in Platteville from 2003 until the time of her death. She was an ethnomusicologist, having taught at Indiana University, and having worked on projects for the Library of Congress. She was a volunteer chaplain at St. Paul's Chapel, New York City, in the days following 9/11.

Patrick Ignatius Dickson, BSG, died July 20 in Yonkers, NY, from cancer. He was 67.

Born in Yonkers, he was raised as a

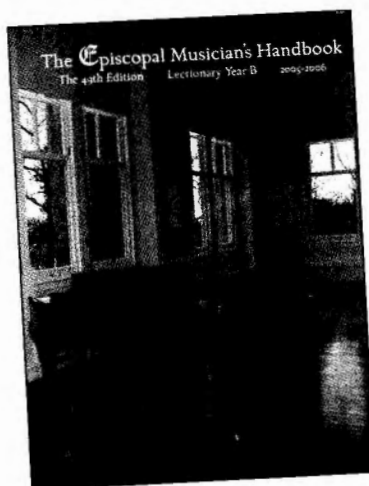
Roman Catholic and was ordained a deacon in 1979. He served as a chaplain at several institutions. In 1993 he was received into the Episcopal Church at Trinity-St. Paul's Church, New Rochelle, where he was senior warden and coordinator of a lunch program for persons in need. In 1996 he was admitted to the Brotherhood of St. Gregory, receiving the name Patrick Ignatius, and he made his profession of vows in 1999. Br. Patrick Ignatius joined the staff of Fessenden House,

a home in Yonkers for men in drug recovery and alcohol addiction, and he resided there until the time of his death.

Next week...

Christmas Book and Gift Issue

The 49th Episcopal Musician's Handbook is here!



One book - \$26.00

Order your copy TODAY!

2005 - 2006
Lectionary Year B

— NEW THIS YEAR —
Suggestions from
Voices Found
for Sundays
and major feasts

Call us TOLL-FREE at 1-877-822-8228 to place an order using Visa or Mastercard.

The Episcopal Musician's Handbook
49th Edition, 2005-2006, Lectionary Year B
One copy — \$26.00.

Call for pricing of multiple copies. Add \$4.50 for priority shipping (if needed sooner than the standard delivery of 4-6 weeks.) Pre-paid orders only. NO REFUNDS.

NAME _____

ADDRESS _____

CITY _____ STATE _____

ZIP _____ PHONE (____) _____

Please check one:

CHECK MC/VISA

CARD# _____

EXP. DATE _____ SIGNATURE _____

EMH49A

Send your check to: **The Living Church,**
P.O. Box 514036, Milwaukee, WI 53203-3436.

**Are you reading
a borrowed copy of
THE
LIVING CHURCH
weeks or even months
after it's published?**

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

**And best of all,
we'll send
THE LIVING CHURCH
directly to you
every week.**



Order with MC/VISA Toll-free at 1-877-822-8228 or by sending in the form below. Foreign rates and sample copies also available

- HALF-YEAR Subscription**
- \$23.00 (26 issues)
- ONE-YEAR Subscription**
- \$42.50 (52 issues)
- TWO-YEAR Subscription**
- \$80.00 (104 issues)

Name _____

Address _____

City _____

State _____ Zip _____

Phone(____) _____

Make checks payable to:

**The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436**

Check MC/VISA

Card# _____

Exp. Date _____

Signature _____

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208. E-mail: oldcraft@bellsouth.net.**

CONFERENCE CENTER

DUNCAN CENTER. 15820 So. Military Trail, Delray Beach, FL 33484. New Programs and Retreats: **Senior Pastors Conference, 11/28 – 12/1; The Inviting Church, 12/2-3; Transforming Your Diocese, 12/5-7; Intro to Contemplative Prayer 12/2-4; Directed Prayer Weekend 12/9-11** and more. Call for brochure. Tel.: 561-496-4130; Web: www.duncancenter.org.

POSITIONS OFFERED

PART-TIME PRIEST: *St. Mark's Episcopal Church, Woodbine, Georgia.* We are praying for a deeply spiritual, caring, energetic, and inspiring pastor who is willing to be a part of our small community. Our congregation is small in size, but rich in potential for spiritual development. May God lead you to us. Please send a letter of interest and resume to **St. Mark's Episcopal Church, c/o Search Committee, P.O. Box 626, Woodbine, Georgia, 31569-0626.**

PART-TIME RECTOR: *Spruce Pine, NC, Trinity Parish,* located in the scenic Blue Ridge Mountains of the Diocese of Western NC, is seeking a part-time rector. For more information, visit our website at www.trinitysprucepine.org. Please send resume and CDO clergy profile to: **Rev. Deacon Ann Fritschner, 900-B CentrePark Drive, Asheville, NC 28805.**

FULL-TIME PRIEST/CANON FOR MISSION AND OUTREACH: *Trinity Episcopal Cathedral, Columbia, SC,* is a dynamic downtown parish of some 4,000 with an average Sunday attendance of more than 1,000. This priest would oversee the Mission and Outreach Ministries, as well as join in priestly responsibilities. Community outreach and parish ministry are priorities. Salary package will be commensurate with experience. Women applicants especially encouraged to apply. Please submit resume to: **The Very Reverend Phillip C. Linder, Dean, 1100 Sumter Street, Columbia, SC 29201.** or E-mail: linder@trinitysc.org. Website: www.trinitysc.org.

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

POSITIONS OFFERED

NEW POSITION: MINISTRY & RESOURCE DEVELOPMENT: *St. John's,* a stable yet vibrant pastoral-to-program size parish in *Saginaw, Michigan* (Episcopal Diocese of Eastern Michigan), is creating a new full-time position to support our growing ministry: Assistant to the Rector for Ministry and Resource Development. This innovative new position for the ideal lay professional seeks to bring together critical areas needed to better support and invite new ministry to further the overall mission of the parish. Under the direction and with the guidance of our rector, the new assistant would be responsible for the development, implementation, support, and oversight of funding resources, volunteer ministry throughout the parish, and help coordinate public relations for St. John's. The ideal candidate will possess a Bachelor's degree in any related field (e.g., management, business, development, et al.); as well as a minimum of five years' leadership experience in not-for-profit organizations. A full position description is available. Please contact our rector, **The Rev. Darren Elin, at St. John's Episcopal Church 123 N. Michigan Ave., Saginaw, MI 48602. Phone: (989) 793-9575 Fax: (989) 793-3343 E-mail: darrenelin@eastmich.org.**

TRAVEL / PILGRIMAGES

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

WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of **FRESHMINISTRIES,** for more information. Phone: 1-800-260-5104; E-mail: wwpill@aol.com; Website: www.worldwidepilgrimage.com.

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.

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
E-mail: 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

HONOLULU, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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 (15) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-8, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9 & 10:45, Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

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

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), 10:30, 6. Christian Formation 10:10, Daily Mass: M and F 12:15. Tu and Th 5:30, W and S 9:30 (W: HS)

BOSTON, MA

THE CHURCH OF THE ADVENT
30 Brimmer Street 02108 (617) 523-2377
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

KANSAS CITY, MO

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

LAS VEGAS, NV

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

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

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cablone.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 Garcia, d; Mr. John Buck, music director.
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

NEW YORK, NY

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

ST. THOMAS

5th Ave & 53rd St.
www.saintthomaschurch.org (212) 757-7013
The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev'd Charles F. Wallace, headmaster; the Rev'd Robert H. Stafford, the Rev'd Victor Lee Austin, the Rev'd Richard Cornish Martin
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800
Watch & Hear our Services and Concerts on the Web
www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

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

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Blitmore 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

RALEIGH, NC

ST. TIMOTHY'S (919) 787-7590
4523 Six Forks Rd.
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell, assoc.
Sun MP 8:30, HC 9 (said), 11 (sung)

PORTLAND, OR

ST. STEPHEN'S (503) 223-6424
1432 S.W. 13th Ave., 97201
The Rev. Lawrence Falkowski, r
Sun H Eu 10, Sun Sch. 10, Wed. H Eu 12

PHILADELPHIA, PA

S. CLEMENTS Shrine of Our Lady of Clemency
20th and Cherry Sts. www.s-clements.org
Canon W. Gordon Reid, r (215) 563-1876
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena & B 4 (June through Sept; 8 & 10 (High); Vespers, Novena & B 4); Daily: Low Mass 7; (Sat 10); Matins 6:30; Ev & Novena 5:30; C Sat 5-5:30 & by appt

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 (843) 722-2024
218 Ashley Ave.
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 (803) 779-2960
1512 Blanding
The Rev. James Fraser Lyon IV, r
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

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 CHURCH AND SCHOOL (210) 226-0385
Inclusive & Affirming Anglican Catholicism since 1883
1018 E. Grayson St., Government Hill
Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist & dir of music; Kay Karcher Mijangos, Episcopal Montessori School Headmistress
Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15, C by appt.

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

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

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun: H Eu 9, H Eu 10:30 (Sung). Wed H Eu LOH 9:30

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30

LUMBERTON, NC

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



It just makes sense.

Our Discern-Study-Ask approach to fund raising involves your congregation, empowers leadership, and gets results.

DISCERN: *What is God calling our ministry to accomplish?* We help you define and refine your goals through a period of prayerful problem-solving.

STUDY: *Are our plans supported? How much can we raise?* A professional feasibility involves *everyone*—and provides the answers you need to succeed.

ASK: *Who? When? For how much?* Our methodology enables a successful solicitation phase because your plans are right, your congregation is energized, and your campaign leadership is highly organized.

Holliman Capital Campaigns. Now available through Episcopal Church Foundation Giving Services. For a free consultation on your capital campaign needs, call 800-516-8322 or visit: www.EpiscopalFoundation.org.

 EPISCOPAL CHURCH FOUNDATION