

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ FEBRUARY 19, 2006 ♦ \$2.50

## The Next Presiding Bishop?

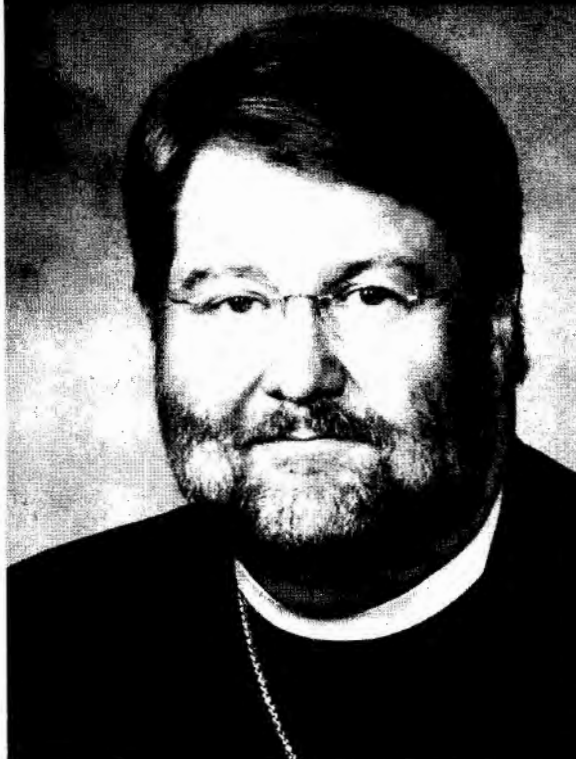
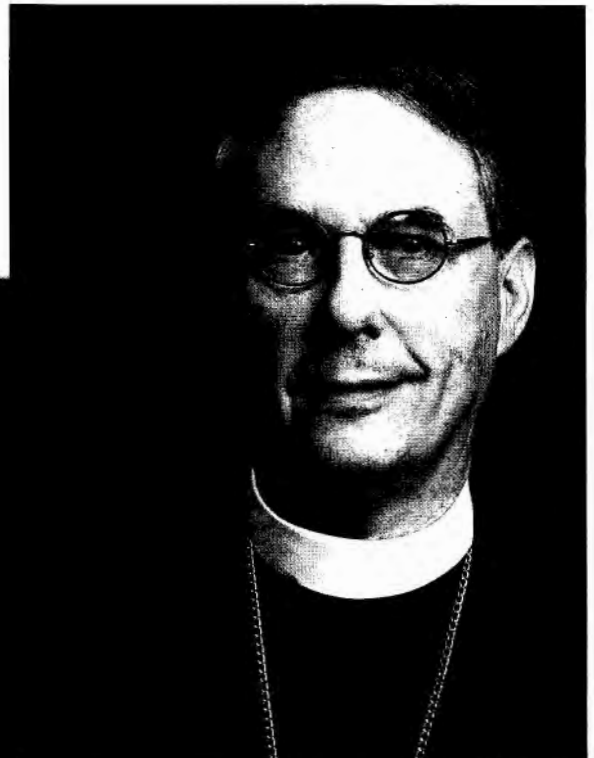
The nominees  
(clockwise from  
top left): Bishops  
Gulick, Parsley,  
Jefferts Schori and  
Alexander.

### Inside:

Responses  
from readers

A lesson from  
the Chicago  
Bears

Will there  
be others?



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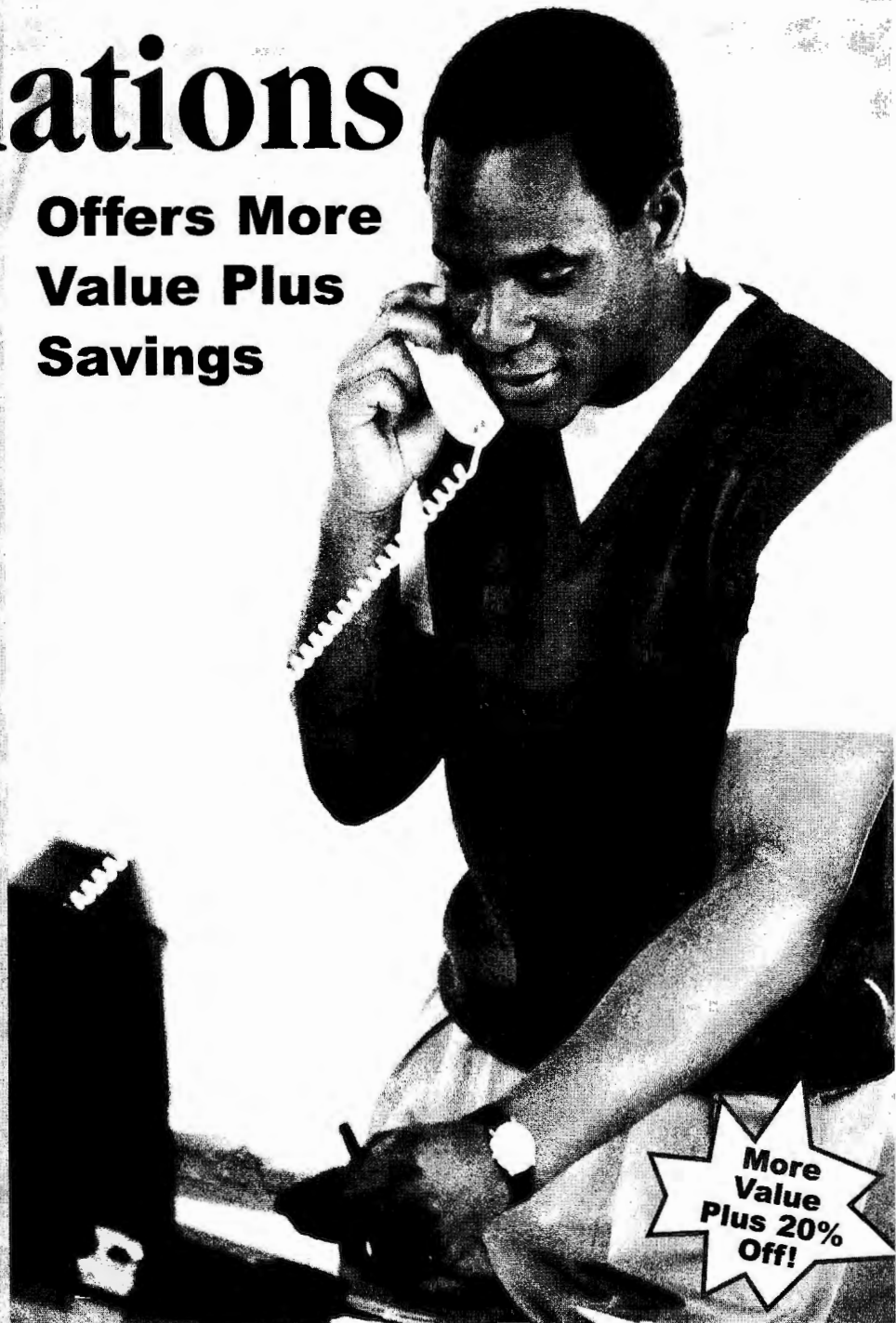
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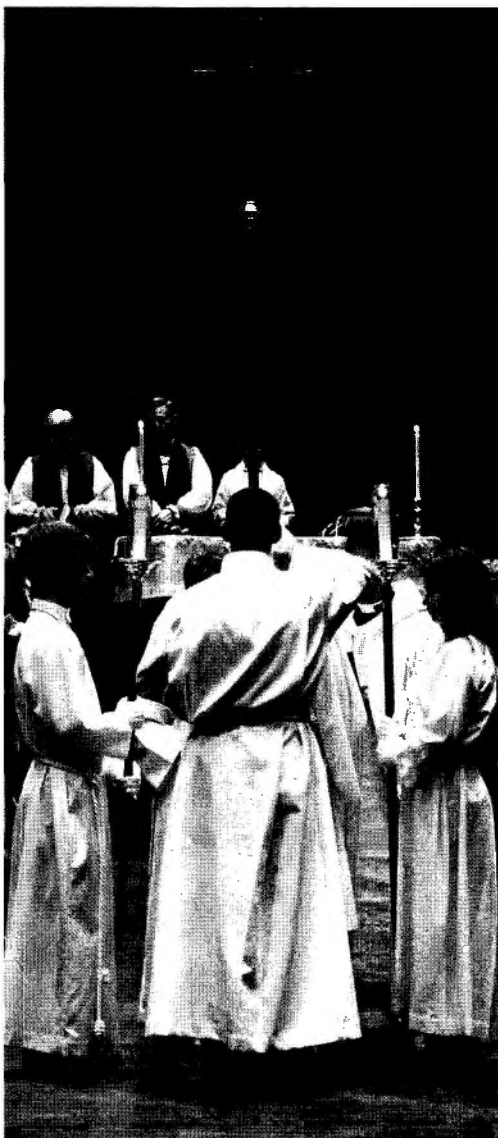
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Volume 232

Number 8

*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



John Dixon/Virginia Episcopalian photo

Acolytes from Church of the Epiphany, Richmond, Va., at the reading of the gospel during the Diocese of Virginia's council Eucharist [p. 9].

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## Oops!

A change in our mailing services has led to some of you receiving not only your own copy of THE LIVING CHURCH (Feb. 12 issue) but that of one or more other persons. Call it a case of technology running ahead of common sense. If you have one of those extra copies, don't feel you must rush across town to deliver it (unless you want to meet a new friend, of course — and if you do, let us know how it goes). We've sent new copies to those who are missing theirs.

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## SUNDAY'S READINGS

# Who Can Forgive Sins?

*'Why does this fellow speak in this way?' (Mark 2:7)*

**Seventh Sunday after the Epiphany, Feb. 19, 2006**

**BCP:** Isaiah 43:18-25, Psalm 32 or 32:1-8, 2 Cor. 1:18-22, Mark 2:1-12

**RCL:** Isaiah 43:18-25, Psalm 41, 2 Cor. 1:18-22, Mark 2:1-12

Mark tells us that Jesus packs the room and it spills over into the street. A paralytic is brought to Jesus, lowered by his friends from the removed roof. The stage is now set for a theological discussion of who can forgive sins. Jesus forgives the man his sins, causing a protest from the scribes. "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" (Mark 2:7).

Let us continue the discussion set on this stage of an overcrowded house and irked learned scribes. Of course, the scribes were not totally wrong. Who can forgive sins except for God? They just did not understand the relationship of Jesus to the divine. So how about when we absolve each other? Are we overstepping into God's prerogatives?

Isaiah speaks of God doing something new (Isaiah 43:19). This passage concludes by pointing out that the new thing is God not remembering our sins (43:25). God, and no one else, is the one who puts

our sins away. What, then, can we do for each other?

Jesus has something new for us to do. He asks us to forgive each other (Matt. 18:21). But let us not forget the paradox that it is still only God who can forgive. When we forgive, we are stepping into a power not our own. We move into the realm of the divine. We act enabled by the authority of Jesus, not our own power. Our forgiving, or accepting forgiveness, is itself a proclamation of what God has done. Unless we go there, we stand outside the good news.

Whenever we do not forgive or do not receive forgiveness, we do not seem to be able to move on with our lives. We become stuck. God has already forgotten our sins, and now waits for us to proclaim this good news to each other. By offering God's forgiveness to each other we become liberated. We taste salvation here and now. We take up our mat and walk.

The scribes were right. They just did not realize how freely God lets people speak for him.

### Look It Up

In the movie "The Last Sign," Kathy is not able to move on with her life until she forgives her dead husband. Check out the video.

### Think About It

The man in the gospel story is paralyzed. Metaphorically, the unforgiven and the unforgiving are both paralyzed.

### Next Sunday

**Last Sunday after the Epiphany, Feb. 26, 2006**

**BCP:** 1 Kings 19:9-18, Psalm 27 or 27:5-11, 2 Peter 1:16-19(20-21), Mark 9:2-9

**RCL:** 2 Kings 2:1-12, Psalm 50:1-6, 2 Cor. 4:3-6, Mark 9:2-9



## BOOKS

### Keepers of the Story

#### Oral Tradition in Religion

By **Megan McKenna**. Seabury/Church Publishing. \$16. Pp. 211. ISBN 1-59627-006-3.

This fascinating book is all about stories and those who tell them, and includes stories from many different traditions. Ms. McKenna, a master storyteller herself, offers insights into this art. She says, "All stories are true; some of them actually happened."



Each of the 10 chapters begins with a quote from a different tradition. The chapter titled "A Word about

Words and Sounds" begins with the Apache saying, "Even your silence holds a sort of prayer." Chapters end with a list of resources, which can encourage the reader to explore other areas more deeply.

Ms. McKenna asserts that stories are more than communication; they also are communion with others. Like prayers, stories originally were sung. "The breath, the air, and the spirit were intimates," she writes. "The universe is made of music ... and of stories looking for sound."

Stories reveal the values of the storyteller and remind us of what is important to the community in which we live. Our tradition's stories are of life's necessities, the author says, and their telling and hearing is a mystical way of attaining knowledge. Some ancient traditions say that God hides in stories. (Is that why Jesus told parables?)

A "how to" chapter lists "Tellers' Techniques" and is illustrated with "Mrs. Field's Chocolate Chip Cookies"—a story that should not be missed!

Last, we are reminded that storytelling is an art form which is basic to communication. "In order to be a good storyteller," she writes, "you must first know how to listen." If you love to tell, read, or hear stories, this is a book that you, too, will enjoy.

*Gail Buechner  
South Bend, Ind.*



## 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.

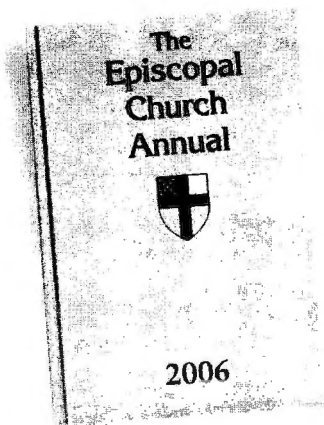
Information and applications for each program can be found on our website:

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# Readers Weigh in on the P.B. Nominees

*Editor's Note: THE LIVING CHURCH recently invited its website visitors to share their thoughts on the Presiding Bishop nominees and on the spiritual gifts and leadership skills that will best serve the bishop who is elected. Here is a sample of the responses received:*

## Stop Factional Battles

What can the Presiding Bishop do? The Episcopal Church was never intended to be a centralized, autocratic entity. No one person can move it without the good will and work of a well-intentioned majority. Until factions stop battling for centralized control of the denomination and trying to forge it into something it never was envisioned to be, all of these symbolic battles over offices and titles don't mean a thing. Maybe one of these candidates can steal a tactic from Gandhi and go on a hunger strike until the rest

of us stop devouring one another.

*(The Rev.) Timothy Fountain  
Rector, Church of the Good Shepherd  
Sioux Falls, S.D.*

## Conservatives Not Valued

I am neither surprised nor delighted at the four names presented by the search committee. I do not think that any of these four understand why we who are orthodox believe what we believe, and I am not sure that they could even summarize the basic convictions of evangelical or Anglo-Catholic Anglicanism in a way that we could recognize as valid.

Bishop Parsley, as one who voted "no" to the consecration of Bishop Robinson, might be thought by some to be acceptable to the conservative side of the Church. However, as Bishop of Alabama, he has shown little concern for the thoughts and convic-

tions of his conservative clergy and parishes.

I suspect that any of these four would simply be waiting for the conservative side of the Church to become enlightened and to change its mind, to die off, or — although I doubt anyone would say it — to leave. I do not think that they would understand or value us. Rather, I believe that any of the four would continue the Episcopal Church's march toward being the ceremonial expression of Unitarianism.

*(The Rev.) Charles F. Sutton, Jr.  
Rector, Trinity Church  
Whitinsville, Mass.*

## Ignoring Christ's Instructions

None of the candidates is known as a voice rising to lead us out of the paradigms of the past. During the time the

(Continued on next page)

# Getting to Know the Four Bishops

The House of Bishops will select the next Presiding Bishop June 18 during the 75th General Convention. The nominees are the Rt. Rev. J. Neil Alexander, Bishop of Atlanta; the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky; the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada; and the Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama.

**Bishop Alexander**, 52, was consecrated on July 7, 2001. The Diocese of Atlanta contains approximately 55,000 members and 93 congregations. At the time of his election as Bishop of Atlanta, he was professor of divinity at the University of the South School of Theology and priest-in-charge of St. Agnes' Church in Cowan, Tenn. He has served



Bishop Alexander

the wider Church as a presenter to the 2005 meeting of the Anglican Consultative Council meeting in Nottingham, England, in June. The following month he visited the Diocese of Atlanta's mission personnel who serve in the dioceses of Central Tanganyika and Dar es Salaam in the Anglican Church in Tanzania. Bishop Alexander also is a member of the Standing Commission on Liturgy and Music. Formerly the pastor of Faith Lutheran Church in Murray Hill, N.J., Bishop Alexander received an M. Div from Lutheran Theological Seminary and a Th. D. in liturgics from the General Theological Seminary in 1993.

**Bishop Gulick**, 57, was consecrated as Bishop of Kentucky on April 17, 1994. He serves a diocese of some 10,600 members in 36 congregations. At the time of his election, Bishop Gulick was rector of St. Stephen's in Newport News, Va. Bishop Gulick has served



Bishop Gulick

two terms on the Standing Committee on Ecumenical and Inter-Religious Relations, co-chaired the Anglican Roman Catholic Dialogue (ARC-USA) from 1997 to the present and served as one of the Episcopal Church's representatives on the Consultation on Church Union from 1995-2000. In 2001, he was appointed by Archbishop George Carey to serve on the International Anglican Roman Catholic Commission on Unity and Mission (IARCCUM), an ongoing commitment. Bishop Gulick also served on the member advisory committee for and staff of the College of Bishops. He received his M. Div. from Virginia Theological Seminary in 1973.

(Continued on next page)

(READERS - Continued from previous page)

national population has tripled, our church has shrunk by two-thirds, while the leadership has been consumed with forms, formalities, sexuality and sexism. Is there a "level 5" leader available, or are all the bishops just enjoying the fictitious prestige of leading the quiet demise of a denomination dying on the gallows of bygone times? We have concentrated on concern for our neighbors and indulging ourselves in the blessings of eucharistic worship, but have ignored the instructions of Christ to make disciples.

*Paul Thomson  
St. Mark's Church  
Palm Beach Gardens, Fla.*

### Shepherd Needed

It is difficult to say with certainty whether the mark was hit or missed until each candidate is able to be better known by the wider Church. The candidates are certainly known in their own dioceses but none carries with them strong name recognition as far as the average Episcopalian is concerned. Indeed, the fact that there is no "heir apparent" should greatly concern us. We need a strong and effec-

tive leader who doesn't seek to unite at all costs but rather a person who can shepherd a Church that has lost its bearings.

*(The Rev.) Jonathan H. Folts  
Rector, St. John's Church  
Essex, Conn.*

### Prepared for Future

We have fond memories of Ted Gulick since his ordination and service as assistant rector at Trinity Church, Towson, Md., in the mid-'70s. He was very active in running a large youth program, and initiated a program that energized the congregation, focusing its activities on the future of a large and heterogeneous church. We are pleased to know that his talents and gifts as an outstanding spiritual leader are being recognized.

*Mary Pierpont Hall  
Trinity Church  
Towson, Md.*

### Accountable and Patient

Katharine Jefferts Schori is a person respectful of the traditions of the Episcopal Church. Having a first-hand acquaintance with the worldwide Anglican Communion, she has estab-

lished strong links with the church in Africa. Katharine is a listener who stands in the midst of a storm, listens to all voices, and then speaks thoughtfully, and carefully, and most of all, calmly. She holds herself accountable to all for her decisions, and is boundlessly patient when confronted with the rancor of others. She communicates her faith through her life, her preaching and her writing. When I set aside all of the glamour and excitement of what electing a woman to this office would mean, I find Katharine to be an excellent choice to lead our church.

*J. Anne Omelianowich  
St. Wilfred's Church  
Sarasota, Fla.*

### Thumbing its Nose

The recently announced nominations for Presiding Bishop show that the Episcopal Church continues to thumb its nose at scripture, at God's faithful, and at the rest of the Anglican Communion.

*Robert Lindley  
Anniston, Ala.*

**More reactions at  
[www.livingchurch.org](http://www.livingchurch.org)**

(BISHOPS - Continued from previous page)

**Bishop Jefferts Schori**, 51, was consecrated on Feb. 24, 2001. The Diocese of Nevada contains approximately 6,000 members in 35 congregations. At the time of her election, she was assistant rector at Good Samaritan Church, dean of the Good Samaritan School of Theology and priest-in-charge of El Buen Samaritano in Corvallis, Ore. She is the first woman selected as a nominee for Presiding Bishop. Her service to the wider Church includes current membership on the General Convention special commission on the Episcopal Church and the Anglican Communion, the Board of Trustees at Church Divinity School of the Pacific,



Bishop Jefferts Schori

CREDO Advisory Board, the House of Bishops' peer coaching and pastoral programs, the General Board of Examining Chaplains, and the Board for Church Deployment. From 2001-2003 she was a member of the 20/20 Strategy Group and served as secretary of the House of Bishops' ministry committee at the 2003 General Convention. She received her M. Div. from Church Divinity School of the Pacific in 1994 and earned a D.D. from CDSP in 2001.

**Bishop Parsley**, 57, was elected Bishop Coadjutor of Alabama on Jan. 9, 1996, and became diocesan in 1999. He oversees 92 churches, eight campus ministries and several institutions which serve some 35,000 Episcopalians in the northern part of Alabama. At the time of his election, Bishop Parsley was the rector of Christ Church, Charlotte,



Bishop Parsley

N.C. He is chair of the theology committee and a member of the planning committee for the House of Bishops. Bishop Parsley has chaired the Standing Commission on Stewardship and Development since 1998 and the Church Pension Fund's abundance committee since 2001. He is also the chancellor for the University of the South, Sewanee, and a member of the Board of Regents of the university. He has been a preacher on the "Protestant Hour" radio program and active in many outreach ministries of the Episcopal Church, including the board of Episcopal Relief and Development. He received an M. Div. from the General Theological Seminary in 1973.

## Clergy Attitudes Toward the Church Surveyed

The Memphis, Tenn.-based CREDO Institute and the Presiding Bishop's Office of Pastoral Development are sponsoring a research project to study "identity" in the Episcopal Church.

The project is being conducted by the University of Cincinnati's College of Business and takes the form of a 10-part, 156-question survey.

The first section asks 1,000 randomly selected clergy to rate the importance and accuracy of 23 phrases ranging from whether the Church is "focused on inclusion" to whether it has "Christ at the center."

Section 2 questions recipients about their attitudes toward the Anglican Communion.

Section 3 seeks to identify the participants' political orientation within the Church, asking their degree of affinity with various interests groups.

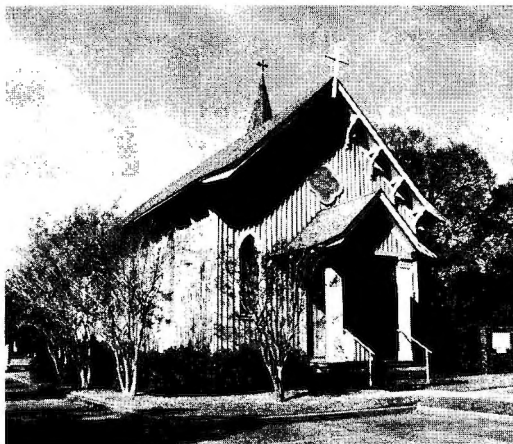
The fourth and fifth sections gauge "Perceptions of the Episcopal Church USA" and "Feelings about ECUSA," asking a similar set of questions as those posed about the Anglican Communion, as well as questions concerning the actions of the 74th General Convention.

Clergy psychological wellness comes into view in Section 6, which includes 10 statements ranging from "I feel that life is a positive experience" to "I feel burned out from my work."

The last three sections gauge feelings and thoughts about the participant's diocese and parish, as well as feelings toward the "events and consequences" of the 74th General Convention. The survey closes with a demographic survey asking questions about race, gender, age, and seminary training.

The authors of the survey, Elaine Hollensbe and Glen Kreiner, said their research would provide scientific perspectives about the identity of the Church and insight on the impact of changes in identity on the health and well-being of the clergy.

A CREDO spokesperson said the institute hoped to make results of the study available by June 2006.



The restoration of historic Mt. Olivet Chapel in Pineville, La., will be funded by a \$500,000 gift from an anonymous Western Louisiana Episcopalian. Considered one of the finest examples of Gothic Revival architecture to survive the Civil War era, the chapel is now in an advanced stage of deterioration in which the front doors cannot be opened because of sagging floors.

Robert Harwell/Alive! photo

## Standing Committee Asks Bishop of Pennsylvania to Step Down

The 10-member standing committee of the Diocese of Pennsylvania voted unanimously on Jan. 24 "to respectfully request" its Bishop, the Rt. Rev. Charles E. Bennison, Jr., to retire or resign. In a Jan. 29 letter posted on the diocesan website, the standing committee said the reasons for their request were related to fiscal management and trust.

"This unanimous decision, that was agonizing for all of us, followed years of repeated attempts at reasoning with the Bishop about fiscal management and trust matters, beginning with mediation in the early days of his episcopacy in 1999," the letter stated. "The most recent effort in this direction was held Jan. 5, 2006, upon the request of the standing committee and included representatives of the standing committee, the Church Foundation, the comptroller, the program budget chair, the chancellor and the Bishop."

In recent years, the diocese has spent between \$9.6 and \$11.6 million in unrestricted net assets in order to meet program expenses as parochial contributions have declined. "At this point we do not know whether we have \$4 million or zero available trust funds to fund the 2006 budget. Endowment funds have been used and are gone that had previously provided income for our on-going ministries. The level of spending is such that we are relying on trust funds, that may no longer exist, to

cover a budget deficit for 2006."

After an all-day meeting with his staff on Jan. 26, Bishop Bennison said his resignation "would not be a solution to the challenges" facing the diocese. Bishop Bennison said the best way forward was to "pursue together a rigorous long-term process for addressing our problems."

Last November, Bishop Bennison opened the diocese's 222nd convention with a call to affirm his leadership. "If you feel I'm not leading you effectively, tell me, and if I feel it is God's will, I'll resign," he said as reported in the diocesan newspaper, *The Pennsylvania Episcopalian*.

Convention rejected the proposed \$4.8 million budget. It also rejected a proposed mandatory parochial assessment and approved a resolution calling for the election by convention of finance and property committee members, removing their appointment from the bishop's authority.

On Jan 14., Diocesan Council approved an interim budget, cutting spending by \$318,000, and asked that a special convention be held on March 25 to resolve the financial impasse.

In his Jan. 26 letter to the clergy, Bishop Bennison pledged his cooperation with the reconciliation process and invited "the standing committee and all of you to be part of it." To comply with the standing committee request would not set a proper example for the Church in the midst of its present difficulties, he said.



## Election Updates

The Diocese of **Eastern Michigan** has announced a slate of five nominees for the election of a bishop coadjutor. They are the Rev. Daniel S. Appleyard, rector of Christ Church, Dearborn, Mich.; the Rev. Canon Margaret Babcock, canon for congregational development for the Diocese of Idaho; the Rev. Bruce William Gray, rector of St. Matthias' Church, Whittier, Calif.; the Rev. Canon A. Gordon Okunsanya, interim rector of Church of the Incarnation, Atlanta, Ga.; and the Very Rev. Robert A. Schiesler, dean of St. Paul's Cathedral, Des Moines, Iowa. A special electoral convention will be held on May 6.

The Diocese of **Albany** announced a slate of 11 nominees for election as bishop coadjutor.

They are the Rev. Tory K. Baucum, a teacher at Asbury Theological Seminary in Wilmore, Ky., and associate missionary for Alpha International; the Rev. Canon Christopher A. Brown, rector of Trinity Church, Potsdam, N.Y.; the Rev. Scott M. Harding, rector of Church of the Messiah, Glens Falls, N.Y.; the Rev. William R. Hinrichs, rector of St. George's, Clifton Park, N.Y.; the Rev. Canon Stephen Holmgren, rector of Grace Church of West Feliciana Parish and canon theologian for the Diocese of Louisiana; the Rev. Walcott W. Hunter, rector of St. Paul's, Kinderhook, N.Y.; the Very Rev. Canon William H. Love, rector of St. Mary's, Lake Luzerne, N.Y.; the Rev. Shaw Mudge, Jr., rector of Christ's Church, Duaneburg, N.Y.; the Rev. Michael Tessman, interim rector of St. Monica's, Hartford, Conn.; the Very Rev. Marshall J. Vang, dean of the Cathedral of All Saints in Albany, N.Y.; and the Rev. Robert E. Witt, rector of Zion Church, Morris, N.Y.

The election is scheduled for March 25.

The Diocese of **Tennessee** has received one nomination by petition. The Rev. Winston B. Charles, rector of Christ Church, Raleigh, N.C., is the fourth person the committee will place in nomination to the electing convention March 18 [TLC, Jan. 22].



John Dixon/Virginia Episcopalian photo

Bishop Peter J. Lee of Virginia distributes communion Jan. 27 during the annual council. In his address, he called for the election of a bishop coadjutor.

## Avoiding Partisanship

During his address to the diocese's 211th annual council, the Bishop of **Virginia**, the Rt. Rev. Peter J. Lee, called for the election of a bishop coadjutor.

Bishop Lee told council, gathered Jan. 27-28 in Richmond, that he was "not setting a date for my retirement but it will occur no later than sometime in 2010," adding that the "canons require a diocesan bishop to resign three years after the consecration of the bishop coadjutor."

Allowing his successor to have three years as bishop coadjutor would be worthwhile, according to Bishop Lee, who said the one year he had spent as a coadjutor following his election in 1984 had been too short to engage fully with this "large and complex diocese."

During the business portion of the meeting, council consolidated 11 resolutions dealing with the crisis within the Anglican Communion and the Episcopal Church into a single omnibus resolution following one hour of open hearings. The consolidated resolution avoided taking sides in favor of a "dynamic conversation." The intent behind the consolidation, diocesan secretary Patrick Getlein told THE LIVING CHURCH, was to honor Bishop Lee's call for charity toward one another within the context of the current debate and to "continue in that

conversation, however painful" and avoid "further polarizing the diocese."

A \$4.3 million budget for fiscal 2006 was adopted.

## Special Convention

The Rt. Rev. John W. Howe has called a special convention of the Diocese of **Central Florida** for Sept. 23 in anticipation of the actions of the 75th General Convention in June. He issued the call at the diocese's Jan. 28 annual meeting at Holy Trinity Episcopal Academy, Melbourne.

The special convention will meet, he told the 152 clergy and 239 lay delegates, if it was the consensus of the diocesan board, standing committee, and diocesan General Convention deputations "that any actions taken by General Convention require our diocesan response."

A resolution reaffirming the diocese's "call upon the 75th General Convention" to "affirm the recommendations of the Windsor Report" was approved without discussion or dissent. Bishop Howe said he can "see no scenario in which the present moratoria on consecrations and blessings will be continued beyond the General Convention itself." If General Convention declines to honor the Windsor Report, Bishop Howe said it would force the Archbishop of Canterbury to declare the Episcopal Church had "made its decision to walk apart from the rest of the Communion."

The choice between "the Episcopal Church off on its own—one more tiny American sect, or a worldwide split in the Communion as a whole" was "appalling" he said, "but that may be where we are headed." Bishop Howe said he has "no intention of breaking away from the Episcopal Church. But, as I have also told you before, if it breaks away from the Anglican Communion, it breaks away from me. That is the only place I know where to stand."

In its business session, Convention adopted a \$2.3 million budget, with only

(Continued on next page)

## Central Florida

(Continued from previous page)

\$46,940 earmarked for the budget of the General Convention. Approximately 80 percent of the diocese's giving to the program portion of the General Convention budget was redirected to other ministries at the request of individual congregations.

*(The Rev.) George Conger*

## Funding Innovation Delayed

The California central coast Diocese of **El Camino Real** backed away from a controversial plan to divert as much as half of the diocesan budget back to local parishes. The purpose would have been to encourage growth and increased financial health among the diocese's 53 congregations. But the 227 delegates meeting in Salinas Jan. 28 for the first session of the 26th annual convention voted overwhelmingly to reconsider and vote on the so-called "10-plus" plan in October, when they will reconvene in San Luis Obispo.

By the end of the day-long convention, El Camino Real had approved a \$2 million budget for the coming fiscal year, an increase of 3 percent over the current year. The diocese has struggled financially as membership has declined. The "10-plus" proposal would have reduced the fair-share assessment of parishes to as little as 10 percent of their net disposable operating income. Currently, parishes pay the diocese 10 percent of the first \$60,000 and 22 percent of amounts above that, although many parishes are behind in their fair-share payments. The cut in diocesan funding would amount to more than \$900,000, and in return for the lowered assessment, parishes would be responsible for the support of missions and other activities closer to home.

"Most agree that the current fair-share agreement doesn't work," Standing Committee President Ann Wright said at the opening of the convention. But she urged the delegates to put off a decision until October. "There is no consensus in the diocese on what should be funded," she said.



*Timothy Roberts photo*

The Rev. Susan Miller, vicar of St. Matthias' in Seaside, Calif., votes for an open vote on a new funding plan at the Diocese of El Camino Real convention in Salinas, Calif., Jan. 28.

Neither was there consensus on how to vote on the proposal. At first the delegates agreed to a secret ballot on the issue, but later reconsidered. The move to reconsider the secret ballot passed by just 22 votes, which suggests that a vote on 10-plus would have been close. Speaking in favor of an open vote, the Rev. Susan Miller, vicar of St. Matthias in Seaside, noted, "None of my congregants are afraid to tell me I'm wrong."

Delegates also voted to begin a search for a new bishop, but not to ask parishes if they would accept a homosexual one. The diocese is now served by Assisting Bishop Sylvestre Romero. A special convention to elect a bishop is planned for February or March 2007.

The Rev. Ken Wratten, vicar of St. Stephen's in-the-Fields, San Jose, and a sponsor of the 10-plus proposal, warned that the diocese should have a decision on diocesan funding before trying to call a new bishop.

*Timothy Roberts*

**Correction:** In the photo accompanying the Diocese of California convention report [TLC, Jan. 29], the Rt. Rev. William E. Swing, Bishop of California, holds a street sign used to reserve parking for the day of his consecration as bishop coadjutor 26 years ago. Two clergy of the diocese gave the sign to Bishop Swing following his consecration, telling him that "No Stopping" was what they expected of him.

## Rethinking Funding

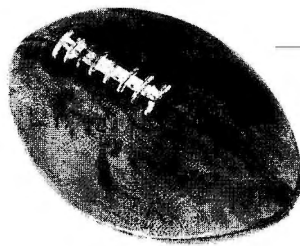
Financial constraints dominated the Rt. Rev. J. Jon Bruno's address to delegates to the Diocese of **Los Angeles'** convention, gathered at the Riverside Convention Center, Dec. 2-3. Bishop Bruno noted that the present method of funding the diocese would cease.

"We cannot continue in the way we have over the past years and be the missionary people we are meant to be" by funding ministry from the assets of the diocese rather than congregational contributions, he said.

The diocese's "Corp Sole Funds" have underwritten the ministries of the diocese's pastor to active clergy, the pastor to retired clergy, the ecumenical officer, the professional standards officer, the business management advisor, and missionary for congregational development, Bishop Bruno said. "I have always been clear that this funding cannot continue unabated," he said, noting that "all of these staff positions that have been funded by Corp Sole will be eliminated in 2006." Contributions from the Corp Sole decreased by \$500,000 in comparison to the 2005 budget. Convention approved a \$5 million budget for 2006.

Bishop Bruno called on "all churches not giving at the Mission Share Fund standard" to increase their financial support for the work of the diocese. "Congregations that do not give at the 12 to 15 percent level need to realize that it is hurting our ability to assist and grow" diocesan missions and support programs, he said.

By an overwhelming margin, the convention adopted a resolution proposed by the rector of All Saints' Church, Pasadena, the Rev. Canon J. Edwin Bacon, expressing "its support" for the parish in "its current conflict with the United States' Internal Revenue Service." The IRS has threatened to revoke All Saints' tax-exempt status, alleging a sermon given shortly before the November 2004 presidential election crossed the legal line prohibiting churches from engaging in political advocacy [TLC, Nov. 27, 2005].



# Bear Facts

A few years ago my boss, David Kalvelage, compared the Episcopal Church to the Chicago Cubs. For the benefit of the next Presiding Bishop, whoever he or she might be, I'd like to draw a comparison to another Windy City sports team, the Bears.

Both the Episcopal Church and the Chicago Bears are venerable institutions, steeped in tradition. Each organization has a storied past, each has struggled to find success in recent years, and each has die-hard supporters who cling to the hope that they'll live to see a return to glory.

In the late '90s, the Bears needed to replace their head coach. The candidate they eventually hired was Yale educated and a former Pro Bowl player, but he was inexperienced and ill at ease in the media spotlight. In practice, this meant that while Coach Dick Jauron ostensibly "welcomed" calls to his weekly fan call-in show, his responses were laughably canned and predictable, and never really addressed the concerns that callers expressed.

That suited the Bears' ownership, however, which was never comfortable with former coach Mike Ditka's larger-than-life personality. The organization preferred that its employees stick to a script that contained as little information as possible. It's an approach that served the Bears' interests in earlier times, when the team felt it could control its fans' conversations and opinions by controlling reporters' access to the players and coaches.

Unfortunately for the coach and the organization, their old-fashioned communication strategy no longer fit the realities of 21st-century media. The Internet and sports talk radio gave fans outlets where they could do their own research, set their own agenda, and hold the organization accountable in ways that the team couldn't control. As a result, the coach and team came off as out of touch and disingenuous.

I'm sure you see where I'm going with this. Like the Bears, many of the leaders of the Episcopal Church at the national and diocesan levels have for years said that they "welcome" many voices to the "table of conversation." In practice, however, when those voices have offered objections or challenged the organization's position, what has ensued is the denominational equivalent of "coach-speak," followed by a polite but firm "Thank you for your call." Click.

But a media strategy based on limiting communication to spoon-fed information that fits the organization's agenda will be no more successful for the Episcopal Church than it was for the Bears. The next Presiding Bishop will need to understand and accept that reality, and lead accordingly.

In this regard, the next P.B. will have a big advantage over Bishop Frank T. Griswold. Consider how much media have changed since he was elected — a seismic shift right under his feet. True, there were newsgroups in 1997, and email already was in wide use, but the way we research and share information has grown and changed incredibly fast. The Google search engine and the proliferation of blogs have changed forever the way conversation is conducted.

## Dissecting the 'Spin'

Big, traditional organizations are often slow to adapt. There are those that will continue to try to set and control the agenda the old-fashioned way, from the top down, in business and in the Church. It's just that it's not an effective way to share the good news of Jesus Christ. The web has opened up the marketplace of ideas so widely and quickly that "spin" is seen for what it is: just one more idea available for dissection, analysis, and, if necessary, lampooning.

In 2000, the authors of the groundbreaking book *The Chuetrain Manifesto* pointed out that many businesses, especially large ones, "don't want to relinquish hierarchical control. It's what they know. However, trying to keep things in the old familiar business-as-usual rut denies the ability of markets to respond to and interact with companies directly — and this is what the Internet has brought to the party." It's true for businesses. It's true for football teams. It's true for the Church.

Does this mean the next Presiding Bishop will need to have a daily blog, a live office webcam, and make podcasting a priority? Maybe. But what it absolutely means is that he or she must start doing what the Church's leadership has been preaching for so long: Joyfully embrace change.

The conversation has already started, Presiding Bishop-to-be. We're ready when you are.

*Michael O'Loughlin is director of associated publications.*

## *Did You Know...*

**Church of the Blessed Sacrament, Placentia, Calif., has seven people at various stages of the ordination process.**

## *Quote of the Week*

**Rick Warren, pastor of Saddleback Church and best-selling author, in an interview with the *Philadelphia Inquirer*: "I'm so tired of Christians being known for what they're against."**

## Nominees Much the Same

**The slate as presented  
does not offer much of a  
choice to the bishops  
who will elect the 26th  
Presiding Bishop.**

The Joint Nominating Committee for the Election of the Presiding Bishop has had more than two years to prepare a slate of nominees for the election of the Church's next primate at the 75th General Convention in June in Columbus, Ohio. Perhaps it needed more time. The committee has put forth a group of four bishops who will be nominated to succeed the Most Rev. Frank T. Griswold. The bishops who will be voting in Columbus will not have much of a choice.

Throughout its 127-year history, *THE LIVING CHURCH*, while maintaining its independent status, has attempted to represent the Anglo-Catholic perspective in its editorial stances. In considering the background of the four candidates, we find that none represents the perspective or the theology of Anglo-Catholic Episcopalians and others who uphold traditional Anglican beliefs. At first glance, the Bishop of Alabama, the Rt. Rev. Henry N. Parsley, would seem to be a satisfactory candidate based on his vote (unlike the three others) against consent for the consecration of the Bishop Coadjutor of New Hampshire in 2003. But Bishop Parsley has not been a friend of traditionalists in Alabama, and has attempted to prevent such organizations as the American Anglican Council and the Anglican Communion Network from operating there.

The other three candidates presented by the nominating committee would seem to represent the theological positions of the past two Presiding Bishops. During those administrations, the Episcopal Church has lost many of its conservative members. We would expect such a trend to continue if any of the committee's proposed nominees would be elected.

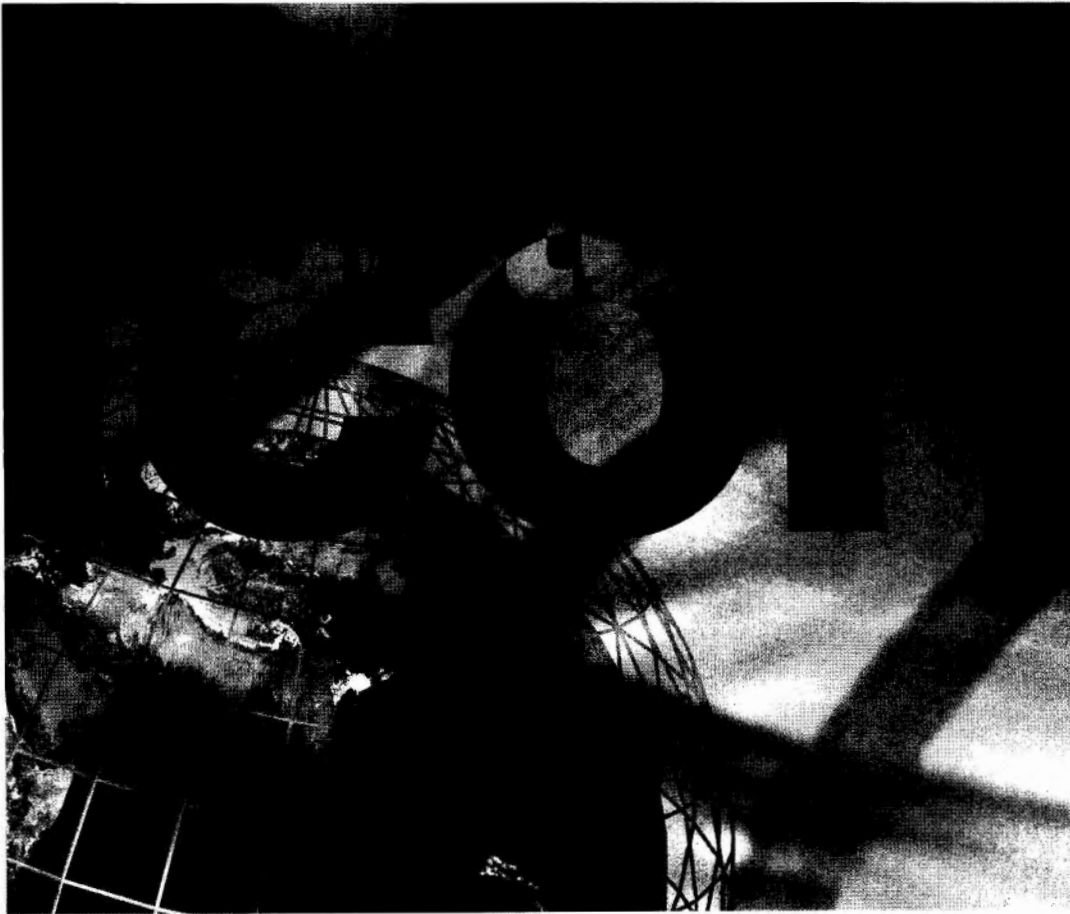
The slate as presented does not offer much of a choice to the bishops who will elect the 26th Presiding Bishop on June 18. Three of the candidates are from dioceses in Province 4 (southeast). All four of them are in their 50s. Two of them have never been rectors. Three have been bishops for fewer than seven years. At the 74th General Convention in Minneapolis, three of the candidates voted against a resolution that in effect affirmed the authority of scripture. All four are known to possess pastoral abilities and to be likable, friendly, and prayerful.

### Reconciler Needed

As we mentioned in a recent editorial [*TLC*, Jan. 22], given the current condition of the Episcopal Church, a bishop known to be a reconciler would be a desirable candidate. While all four candidates probably have achieved reconciliation at one time or another in their dioceses or in previous ministries, none stands out as one who is known to be skilled in this ministry.

This would seem to be a time when a nomination or two from the floor would be in order. Such a strategy is not unusual, for in the last election of a Presiding Bishop, an additional candidate was proposed following the presentation of the "official" nominees. That person finished a strong second in the election. Additional nominations must be received by April 1 in order that there be sufficient time to conduct background, medical and psychological examinations required of all nominees. We suggest that a bishop who upholds a more traditional Anglican theology or one who at least has been pastoral toward Anglo-Catholics and evangelicals ought to be among those being considered. While the chances of someone like that being elected are slim, at least it would offer a choice and make an attempt to show its members the Church really is inclusive.





*Can a Church at Odds with Itself Come Out Even?*

By Harold R. Brumbaum

Run across them at a party, and you might have thought they had little in common, yet share something basic they did. Marilyn Monroe, Albert Einstein, Babe Ruth: enduring embodiments, each in turn, of such wispy concepts as beauty, brains and brawn. More than luminaries who light up the room while they're in it, they're icons, whose images summon up feelings (if such is your propensity) of wonder, admiration, desire, long after they've left it.

Taking that iconography a step farther — and a whole lot higher — we are met with Jesus' startling claim (whether from his lips or planted there by the gospel of John) that whoever sees him has seen the Father: Like Father, like Son. Then, with Paul, taking that identity a quantum leap farther still, the Church is seen to be Christ's mystical body on earth, which, by way of simple if-then logic, amounts to saying it is called to reveal the

Father's nature in turn. Otherwise, it must in some measure obscure or even falsify that nature: Here like that statue encountered by Paul, bearing witness to an unknown god, there presenting itself as a pantheon of multiple gods for us mortals to pick and choose among. Yet, faithfully reflecting the splintered culture that surrounds it, that is the sort of muddled image our Church projects today.

True to form, then, when the Church opens its mouth to address that culture, a gurgling sound comes out. "The Truth lies here," pontificates the prelate. "*Au contraire*," declaims the dean, risking his job. "It's over there." The cardinal rector lets it be known that "It's nei-

**The Church is seen to be Christ's mystical body on earth ... it is called to reveal the Father's nature in turn.**

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ther here nor there but somewhere else," while "Surely there's much to be said for all sides," the country parson ventures to suggest. If enough to make jesting Pilate hold his sides in laughter at such folly, it's small wonder that the listening public, bewildered by it, turns for edification to some channel that sticks to one story, however misguided that story might be.

How, then, to rehabilitate that image? Which is to ask, How to go about restoring the icon's integrity? For good or ill, the coming General Convention will have this task as it determines for now, and as viewed from our precarious perch on the

**... we might further dare to imagine such a Church where each congregation can call clergy to its particular taste.**



Anglican family tree, the sort of likeness that is to be.

### Hot-Button Issues

At the heart of this determination, of course, lies the dispute over same-sex unions and the ordination of sexually active gays: two hot-button issues with implications so dire, both domestically and among our fellow Anglicans abroad, that our House of Bishops has put them on hold for that convention to deal with. In just that spirit — and whatever befalls the Windsor Report, whether simply received or embraced or pronounced dead on arrival — it could serve the common cause well if that convention were to exercise the same restraint, extending the time of grace for a full three years until the following one. Beyond averting a head-on collision, such a respite would also give some entity with the wisdom of the Delphic Oracle the chance to come up with a plan allowing the lion to dwell with the lamb. For if there is such a plan already afloat out there, one affording reconciliation short of capitulation, corrective measures short of dismemberment, the ear has yet to hear of it. And pending that happy turn of events, let this show of restraint convey the news that ours is a God of forbearance, not one of duress.

While admittedly those pressing for decisive action might not welcome this delay, it would at least serve to keep a distressed institution on life support while such a remedy is sought. For it helps to remember that this is not the first time our Church has been faced with a divisive issue yet survived to tell of it. If today we are torn, horizontally, between left and right, we were once torn geographically, North and South. And for a century and more we were torn vertically, between high church and low. That was a time when neighboring parishes and their clergy, if not on the most cordial of speaking terms, let each other go about their business unmolested while living in a state of reciprocal dismay. And then, of course, there was the upheaval caused by the ordination of women, whose post-par-

tum aftershocks are still with us.

Exponents of the "parallel churches" concept can find scant precedent here for their cause, for in each of those cases the Church has emerged, if disheveled, still (in both senses) coherent and game to go on. So for us to be a contentious Church is, however uncomfortable, nothing new. And indeed, that resilience too can be seen as part of our iconography if we will, attesting to a Lord who descends to hellish depths, yet rises again.

### Inclusiveness

Priding ourselves as we do (at least rhetorically) in being an inclusive Church, one that honors, even welcomes, diversity, we might further dare to imagine such a Church where, in an atmosphere of *laissez-faire*, each congregation can call clergy to its particular taste, whether cutting-edge or old-school, male or female, gay or straight. It's a practice which, if far from enjoying global acceptance, yet suits certain jurisdictions well. (I live in one of them.)

But to insist that that model must become the norm, or, at the other extreme, to repudiate it categorically out of hand, could well cause a calamitous downfall. For, failing some measure of mutual deference, the center will likely implode, leaving the survivors to salvage from the rubble the remnants of what once called itself a Church. Think of Samson, in a fit of suicidal zeal straining at the pillars of the temple till (in Milton's words) "down they came, and drew/The whole roof after them with burst of thunder/Upon the heads of all who sat beneath,/Lords, Ladies, Captains, Counsellors, or Priests ..."

If, finally, we do avoid a parting of the ways, it is yet to be seen if, Episcopalians still, we are still acknowledged to be Anglican. Another problem, that, of no small moment, and one better addressed on another day, for more than sufficient to this one are the trials thereof. □

*The Rev. Harold R. Brumbaum is a retired priest who lives in Novato, Calif.*

## LETTERS TO THE EDITOR

# Gospel Work

In response to the Rt. Rev. V. Gene Robinson's concern that "New Hampshire may be the only diocese in the Anglican Communion not obsessed with sexuality" [TLC, Jan. 29], I would like to assure him that the Diocese of Mississippi, under the wise and steady leadership of the Rt. Rev. Duncan M. Gray III, is most assuredly not obsessed with sexuality.

In the wake of Hurricane Katrina, which devastated the entire Mississippi coastline, the Diocese of Mississippi has concentrated tremendous amounts of time, energy and resources on serving the people of this area who have suffered so greatly. With six churches destroyed and nine clergy homes lost, the work to rebuild has become an unprecedented challenge. The Lutheran/Episcopal Services in Mississippi (LESM) has established a hurricane relief center called Camp Coast Care which, since the days immediately following the hurricane, has served thousands of residents with medical services, food, basic household supplies, and work crews which travel to the damaged home sites and perform necessary clean-up duties. This work has been provided wholly by volunteers from all over Mississippi and from all over the country. It is a wonderful testimony to the power of the Holy Spirit.

In Mississippi, we, too, are concerned with the future of the Anglican Communion and many discussions are taking place.

The need for assistance in this devastated region is tremendous. It is a wonderful opportunity to become the hands and feet of God and we would gratefully welcome any who would like to join and help us as we get on with the gospel.

*Anne Hastings Koonce  
Cleveland, Miss.*

## Evangelism Opportunity

I agree with the Rev. Daniel Webster's assessment [TLC, Jan. 29] that the new NBC show, "The Book of Daniel," provides us with a wonderful opportunity. Although I am not a fan of the show, I think it has been worth watching. "The Book of Daniel" provides us not just with advertising, but with an opportunity to delineate our faith in response to the show.

I believe the greatest challenge to our ability to spread the good news is televangelism, and those from more evangelical/charismatic churches which have become the public face of Christianity. I have often wondered when the Episcopal Church (and its leaders) would show some leadership and provide a very public counter-perspective for Christianity. "The Book of Daniel" gives leaders in the Episcopal Church an "in." We have the opportunity to write to newspapers and to publicly proclaim the good news in a way that is different and fresh. We can write letters to the editor that tell about the ways in which

the show is faithful to both our faith and our Christian heritage, and the ways that it is not.

Like Fr. Webster says, we should take advantage of the increased interest in the Episcopal Church. We should do this not just through hospitality — by welcoming visitors and seekers — but through active and creative evangelism.

*(The Rev.) Cecelia Schroeder  
Middleham & St. Peter's Parish  
Lusby, Md.*

## The Last Straw

Of all the news that has come out about our Church these last few years, nothing has caused me more pain or despair than the story on the widespread acceptance of so-called "open communion" [TLC, Jan. 22]. I was aware of this blasphemy, but I always told myself that it was just floating around on the Episcopal Church's lunatic fringe. I never realized it was so prevalent.

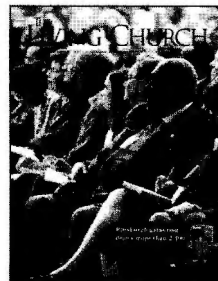
Like all bad religious praxis, inviting

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the unbaptized to receive the Holy Communion is rooted in false doctrine.

Following Borg, Crossan, and others, the apologists for this innovation like to dress up their apostasy with pretty words, insisting that the Eucharist is merely "the continuation of Jesus' radically inclusive table-fellowship," or "a sign of God's uncondi-

tional acceptance." But in the end, what they're really saying is that baptism doesn't matter — that it's just an empty sectarian rite.

The Eucharist is a participation in the body of Christ, and only we who have been baptized into that body may share it. It is a foretaste of the new creation, and only we who have been newly created in water and the Spirit can experience its delights.

Why are the unbaptized forbidden to receive communion? Because even though they may be really nice folks, they have not yet received new life in Christ. They are still dead — dead in the old Adam. And you don't seat a corpse at the dinner table.

After all the nonsense, this is the last straw. Communion without baptism is a perversion of authentic Christian faith and praxis at the most fundamental level. If it becomes an official doctrine, or even an officially sanctioned practice, then I will have no choice but to leave. In my eyes the Episcopal Church will have ceased to be a Christian Church.

*John F. Michalski  
Dubuque, Iowa*

## What if?

In her letter to the editor [TLC, Jan. 1], Anne Avery asked the question concerning gay bishops, same-sex unions, and ordinations of women, "What if this is what God wants?"

Since the overwhelming majority of Christians today and throughout time would disagree, and since this is now the current practice of the Episcopal Church anyway, maybe the question should be asked, "What if this is not what God wants?" Maybe God is only speaking to a tiny little fragment of his Church called the Episcopal Church telling us to do things that contradict what he has already revealed and which the Universal Church has never condoned. Or maybe, we in ECUSA are just asking the wrong question.

*(The Very Rev.) Ryan S. Reed  
St. Vincent's Cathedral  
Bedford, Texas*

## Healing Hand

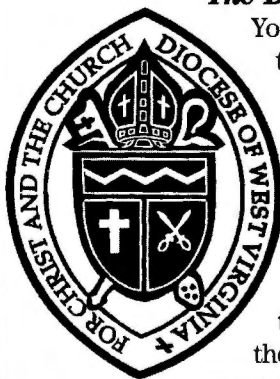
Thank you for the wonderful cover on the Jan. 29 issue. It speaks volumes of what the Episcopal Church should be all about: a hand from Christ healing the kingdom of God. It was great to see a priest praying for a bishop. God has to be grateful for such ministry in his name.

*Harry Denman  
Broken Arrow, Okla.*

## DIOCESE OF WEST VIRGINIA

Charleston, WV

### DIOCESAN YOUTH MINISTRIES DIRECTOR



*The Diocese of West Virginia* is looking for a full-time Youth Ministries Director who will lead the diocese in the development and implementation of diverse and vital youth ministries for middle and high school youth. This person will be passionate and dedicated to the spiritual growth and formation of young people and committed to the leadership development of youth and adults who work with youth. The Diocesan Youth Ministries Director serves on the Diocesan Staff and is accountable to the Bishop Diocesan. Youth ministry is a priority for the Diocese of West Virginia and the necessary financial resources are available for support.

Among the responsibilities the new director will have is to coordinate high quality statewide events with an emphasis on developing middle school programs while building upon current high school programs. In addition, he/she will assist with summer camping programs and build a network of willing adults to assist with spiritual formation and leadership development.

Bachelors Degree (some education and training in the area of psychology is a bonus); minimum of 3 years of successful youth ministry; Episcopalian who is comfortable in the Episcopal Church; open-minded; respectful of youth and adults; high energy; enthusiastic; self-motivated; dependable in all situations; feels youth ministry is a calling; enjoys young people; capable of using computer technology; great organizational skills.

If you are a layperson, creative, energetic, and qualified we want to talk to you! A competitive compensation package is available.

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**The Rev. Cheryl Winter, Chair,  
Youth Search Committee,  
Post Office Box 5400, Charleston, WV 25361**

E-mail: [cwinter@wvdiocese.org](mailto:cwinter@wvdiocese.org)

**DEADLINE: February 28, 2006**



## Appointments

The Rev. **Marilyn Anderson** is rector of Christ Church, PO Box 54, Redding, CT 06876.

The Rev. **David Feyrer** is rector of Emmanuel, 285 Lyons Plains Rd., Weston, CT 06883.

The Rev. **Terence P. Gleeson** is rector of St. Stephen's, PO Box 223, Middlebury, VT 05753.

The Rev. **Cynthia Guthkelch** is rector of St. James', 3279 Broad St., Dexter, MI 48130.

The Rev. **Lisa Dinunno Hahneman** is vicar of St. Peter's, 1 Dutton Rd., Oxford, CT 06478.

The Rev. **M. Peter Harer** is rector of Prince of Peace, 420 Main St., Dallas, PA 18612.

The Rev. **J. Alice Marcum** is priest-in-charge of St. Raphael's, 5601 Williams Dr., Fort Myers Beach, FL 33931.

The Rev. Canon **Gary Rowe** is canon to the ordinary in the Diocese of Delaware, 2020 Tatnall St., Wilmington, DE 19802.

The Rev. **Stan Runnels** is rector of St. Paul's, 11 E 40th St., Kansas City, MO 64111.

The Rev. **D. Joy Segal** is rector of Gloria Dei, 916 S Swanson St., Philadelphia, PA 19147.

The Rev. **Nancy Shepherd** is rector of St. George's, 132 N 10th St., Griffin, GA 30223.

The Rev. **Eleanor Applewhite Terry** is vicar of St. Paul's, 27 Babcock Ave., Plainfield, CT 06374.

The Rev. **Suzanne Tubbs** is rector of St. Francis', 3232 Jan Ave., Tyler, TX 75701.

The Rev. **Bruce Woodcock** is vicar of St. Matthew's, 167 Spring Valley Rd., Paramus, NJ 07652.

## Resignations

The Rev. **Sonnie Fish**, as senior missionary of the Greater Waterbury Episcopal Ministry, Middlebury, CT.

The Rev. **William Hardwick**, as rector of Grace, Norwalk, CT.

The Rev. **Virginia Hummel**, as rector of St. Luke's, South Glastonbury, CT.

The Rev. **Bruce Shipman**, as vicar of All Saints', Ivoryton, CT.

## Retirements

The Rev. **A. Parker Allis**, as canon pastor for the Diocese of Southwest Florida; add: 1546 Pathway Dr., Carboro, NC 27510.

The Rev. **James Baltzell**, as rector of Grace, Yantic, CT.

## Deaths

**Jeanie Wylie-Kellermann**, 49, editor of *The Witness* for many years, died Dec. 31 at her home following a long illness with brain cancer.

The daughter of the late Bishop of Northern Michigan, she was a graduate of the University of Michigan and Columbia University, and in 1980 went to work for the Associated Press in Detroit. She went on to be co-director

of a film, "Poletown," and was the author of a book, *Poletown: Community Betrayed*, published by University of Illinois Press in 1989. She also worked for the Diocese of Michigan's newspaper, *The Record*, and in 1991 she was named editor/publisher of *The Witness*. In 1998, she was diagnosed with brain cancer. Surviving are her husband, Bill, and two daughters, Lydia and Lucy.

The Rev. **Christy Brothers**, assistant at Church of the Holy Cross, Edgewood, NM, died at home Jan. 4 of breast cancer. She was 59.

Born in Chicago, Ms. Brothers was a graduate of the University of New Mexico and Church Divinity School of the Pacific. In 2002 she was ordained deacon and the following year to the priesthood in the Diocese of the Rio Grande. She assisted at St. Chad's, Albuquerque, NM, before moving to Edgewood. She is survived by her husband, Hardin; four children; and two grandchildren.

**Lynne Elizabeth Wilson**, 62, ministries development coordinator for the Diocese of Wyoming, died Jan. 5 at her home in Laramie, WY. Mrs. Wilson and her husband, the Rev. Charles Wilson, were noted advocates of Total Ministry and worked for many years as consultants on church leadership and ministry development.

Mrs. Wilson was born in Shreveport, LA, raised in Houston, TX, and educated at Sam Houston State University. She served the Episcopal Church in many capacities, including work with Native Americans in the Southwest and Alaska. She and her husband were founders of Living Stones, a coalition of American and Canadian dioceses, and they were the authors of many books on church leadership. She joined the staff of the Diocese of Wyoming in 1998. She is survived by her husband, a brother, Wayne Davenport, of Fredericksburg, TX, and several stepchildren.

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

<b>Clinton D. Boyce</b>	<b>80</b>	<b>Wagoner, OK</b>
<b>Jack B. Fields</b>	<b>76</b>	<b>Tonopah, NV</b>
<b>Josef Gress</b>	<b>84</b>	<b>Brazil</b>
<b>Ernest T. Lottsfeldt</b>	<b>76</b>	<b>St. Paul, MN</b>
<b>George Merrill</b>	<b>96</b>	<b>Baltimore, MD</b>
<b>Orlando Pendergraft</b>	<b>87</b>	<b>Imperial Beach, CA</b>
<b>Kenneth M. Pitcher</b>	<b>91</b>	<b>Sun City, AZ</b>
<b>James M. Stamper</b>	<b>70</b>	<b>Woodstock, VA</b>
<b>George J. Willis</b>	<b>71</b>	<b>Princeton, NJ</b>
<b>William F. Wright, Sr.</b>	<b>81</b>	<b>Phoenix, AZ</b>

**Next week...**

**Lent Book Issue**

# CLASSIFIEDS

## ANNOUNCEMENT

**CLERGY SPOUSE NEWSLETTER:** For more information contact: [communityofspice@yahoo.com](mailto:communityofspice@yahoo.com).

## BOOKS

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

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## FACULTY POSITIONS

**FACULTY APPOINTMENT IN NEW TESTAMENT:** *Nashotah House Theological Seminary* is seeking a faculty member in the field of New Testament to begin **August 1, 2006**. Applicants should be members of the Episcopal Church or another church of the Anglican Communion, who hold a doctorate (Ph.D. or Th.D.) in the field. The position includes teaching the required courses in New Testament Survey and Greek (two semesters each) as well as elective courses. The person appointed, whether ordained or lay, will be expected to participate regularly in the seminary's daily worship in the Anglo-Catholic tradition. Rank and compensation are negotiable. For further details contact: **The Very Rev. Robert S. Munday, Ph.D., Dean/President, Nashotah House, 2777 Mission Road, Nashotah, WI 53058**. The deadline for applications is April 15, 2006.

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# CLASSIFIEDS

## POSITIONS OFFERED

**OUTSTANDING OPPORTUNITY: EXECUTIVE DIRECTOR:** The Solomon Episcopal Conference Center ("SECC"), Robert, La., is currently seeking an executive director. This position is responsible for general management of the retreat center including marketing, food services, lodging and maintenance. Reporting to the bishop, this person will operate the conference center consistent with the policies and procedures set forth by the Board. Additionally this person must be comfortable in an Episcopal environment, flexible and organized. This person must have demonstrated skills sets in marketing and management as well as have a solid understanding of financial and accounting principles. Salary is consistent with industry standards. On-site private housing and transportation will be provided. **Application cutoff is February 28.** To apply, please forward an electronic cover letter and resume to **Paul Gariepy, Chairman Search Committee**, E-mail: [ptgcpa@aol.com](mailto:ptgcpa@aol.com); Phone: (985) 892-8659; Fax: (240) 526-4860. Website: [www.solepisc.org/SECC](http://www.solepisc.org/SECC).

**FULL- or PART-TIME RECTOR:** Priest to serve in small, traditional, university town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenos**, P.O. Box 446, Livingston, AL 35470 ([patrenoj@bellsouth.net](mailto:patrenoj@bellsouth.net)) or the **Rev. William King**, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 ([bkjng@dioala.org](mailto:bkjng@dioala.org)). For more information about St. James', contact: [www.rlosch.com](http://www.rlosch.com).

**FULL-TIME RECTOR:** St. Paul's Holy Trinity Episcopal Church, a pastoral-sized mission congregation, is looking for a full-time priest while making the transition to parish status. We have two services on Sunday mornings (Rite II) at 8:00 a.m. and 10:00 p.m. with a community breakfast between the services; weekly Bible study; and a Wednesday evening Healing Service. Our mission, St. Mary's in Morganza, conducts a Saturday Eucharist at 4:00 p.m. Located on False River, in beautiful Pointe Coupee Parish, we are 30 miles northwest of Baton Rouge. We seek an energetic minister with a passion for preaching, teaching, and pastoral care. The congregation is well-educated, intellectually curious, warm, and eager to grow. With new, young families in the area, we seek to pursue new opportunities for mission both locally and beyond. To apply, please send a cover letter and resume to: **Search Committee, St. Paul's Holy Trinity Episcopal Church**, P.O. Box 386, New Roads, LA 70760. E-mail to: **Tanya Lawton** at [tanya@stpaulsholytrinity.org](mailto:tanya@stpaulsholytrinity.org). Our website address is [www.stpaulsholytrinitychurch.org](http://www.stpaulsholytrinitychurch.org).

**FULL-TIME YOUTH CHAPLAIN:** *Episcopal Church in Jackson Hole, Wyoming.* New position with three primary areas of focus: 1) relational ministry to parish middle and high school youth; 2) develop parish outreach to large but disconnected group of young adults in parish and community; 3) outreach worker to youth-oriented social service agencies. Spanish fluency & grant writing skills are pluses. Full-time with full benefits in beautiful Jackson Hole. **Apply by May 1.** (The Reverend) **J. Kenneth Asel**, [www.stjohnsjackson.org](http://www.stjohnsjackson.org).

**FULL-TIME PRIEST ASSISTANT:** *Church of Our Saviour, Rock Hill, SC,* is looking for a full-time priest assistant. Duties will be split between youth ministry and general pastoral and liturgical support. Rock Hill is a medium-sized city, 25 miles south of Charlotte, NC, in the Diocese of Upper South Carolina. If interested send resume to: **144 Caldwell Street, Rock Hill, SC 29730** or E-mail: [hr@oursaviourrockhill.org](mailto:hr@oursaviourrockhill.org).

**FULL-TIME RECTOR:** Small rural parish, located in the scenic Western Catskills. Anglo-Catholic tradition. Magnificent church, rectory and parish hall designed by Ralph Adams Cram, consecrated in 1925. Rectory has four bedrooms and five working fireplaces. Located 1/2 hours driving time from Albany airport, Kingston, and Binghamton. Excellent public school and several colleges in the area. For information contact **P.L. Molar**, P.O. Box 1056, Margaretville, NY 12455. Email: [plm@catskill.net](mailto:plm@catskill.net).

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *St. Stephen's Episcopal Church, Jamaica, New York City,* is accepting applications for a full-time rector. Established in 1903, our 100-year-old community of faith is a small, family congregation that is concerned about its future. Our church is warm, inviting and especially caring to all people. We value our liturgy, music and Eucharist. We are a dedicated core of hard workers who wish to continue God's work in our community and seek a way to keep our parish vibrant. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our metro area has many fine resources including universities/colleges, many public and private schools, medical facilities, excellent public transportation, diverse population, varied cultural and recreational venues. Send resume and CDO to: **Search Committee, 89-16 168th Street, Jamaica, NY 11432** or E-mail: [vgrainger@ststephens-jam.org](mailto:vgrainger@ststephens-jam.org). Information about the church can be found at [www.ststephensjam.org](http://www.ststephensjam.org). Applications will be accepted until **March 1, 2006**.

**FULL-TIME RECTOR:** *St. Mark's Episcopal Church in Casper, Wyoming.* Allow us to introduce ourselves. We have a rich tradition of active lay involvement, with a great outreach program. We are interested in faith formation for all ages, so that we can continue to grow spiritually and reach out to others. We pray for guidance of the Holy Spirit in our search process and trust that God is preparing our new priest. Send a current CDO Personal Profile, resume and letter of interest to **The Rev. Canon Gus W. Salbador**, Episcopal Diocese of Wyoming, 104 S. 4th St. Laramie, WY 82070. E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).

**SEEKING FULL-TIME RECTOR:** *St. Matthew's Episcopal Church, Lisbon, Maine.* St. Matthew's is a Spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Nancy Violette, Search Committee Chair**, St. Matthew's Episcopal Church, 8 Upland Rd., Lisbon, Maine 04250. E-mail: [violette@gwi.net](mailto:violette@gwi.net).

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## POSITIONS OFFERED

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**FULL-TIME RECTOR:** *St. James Episcopal Church, St. James, New York.* Pastoral-sized, historic parish, on the North Shore of Long Island, 50 miles from New York City, seeks a full-time rector who will enable us to move toward collaborative clergy/lay ministry, parish growth, a deeper spiritual life, and stronger Christian Education and youth programs. As a congregation, we desire to be transformed by grace into faithful disciples of Jesus Christ, to participate in the work of the Holy Spirit, and to worship within the traditions of the Anglican Communion. Local area offers numerous educational opportunities for all ages and access to many recreational and cultural activities. For more information, please contact: **Search Committee, St. James Episcopal Church, 490 N. Country Road, St. James, NY 11780**. E-mail: [kjsides@gmail.com](mailto:kjsides@gmail.com). Application Deadline: **March 31, 2006**.

**FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION:** *St. Peter's Episcopal Church, Fernandina Beach (Amelia Island), Florida,* seeks energetic, creative person responsible for total education program of the parish; interpersonal and relational as well as the administrative skills for a volunteer-staffed Christian formation program in the Episcopal tradition; working knowledge of Godly Play and Journey to Adulthood strongly desired. Team players only. B.A./B.S. degree. Episcopalian. At least three years as Christian Education Director or comparable experience. Willingness to live in the community. Resumes and communication to (electronic preferred): **The Rev. George Young, St. Peter's Episcopal Church, 801 Atlantic Ave., Fernandina Beach, FL 32034**. PH: (904) 261-4293. E-mail: [gyoung@stpetersparish.org](mailto:gyoung@stpetersparish.org).

**FULL-TIME RECTOR:** *St. James Church, Taos, New Mexico.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Send resume to: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571**. E-mail: [wes@taosnet.com](mailto:wes@taosnet.com). Web: [www.stjamestaos.org](http://www.stjamestaos.org).

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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, asst.  
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 Rosenburg, organist & choir dir  
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ST. MARK'S (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

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ascensionchicago.org (312) 664-1271  
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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
Rosary 9:30 Sat

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## BOSTON, MA

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The Rev. Allan B. Warren III, r; 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

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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

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## SELINGROVE, PA

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Sacrament of Penance by appt.

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218 Ashley Ave. (843) 722-2024  
Website: [www.holycom.org](http://www.holycom.org)  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Francis Zanger, assoc.  
Sun Mass 8 (Low) 10:30 (Solemn High)

## COLUMBIA, SC

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

## CORPUS CHRISTI, TX

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

## HOUSTON, TX

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

## SAN ANTONIO, TX

CHRIST CHURCH 510 Belknap Pl.  
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American Anglican Council Affiliate [www.cccsa.org](http://www.cccsa.org)  
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the Rev. John Barrett, asst; the Rev. Dan Lauer, asst  
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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

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

## LUTHERAN

## MOJAVE, CA

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

## 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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