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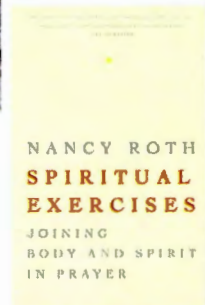
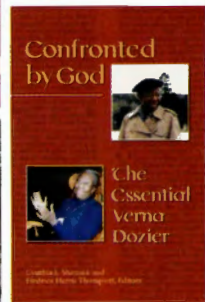
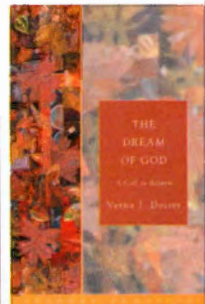
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Volume 232 Number 19

*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



20



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### On the Cover

Members of St. Barnabas' Church in Park Glen, Texas, install a cross at noon on Good Friday. The land will eventually be the site of a new church. Located among the booming northern suburbs of Fort Worth, the new church plant began in 2002 when the Rev. Louis Tobola, vicar, recruited lay people from other nearby parishes (with the permission of the local clergy). A bequest from the estate of a parishioner at St. Andrew's, Fort Worth, is paying for most of the cost of the land. For now the congregation worships at an elementary school.

Suzanne Gill/Forward in Mission photo

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## SUNDAY'S READINGS

# Children of God

*'The good shepherd lays down his life for the sheep'*  
(John 10:11)

**Fourth Sunday of Easter, May 7, 2006**

**BCP:** Acts 4:(23-31)32-37 or Ezek. 34:1-10; Psalm 23 or 100; 1 John 3:1-8 or Acts 4:(23-31)32-37; John 10:11-16.

**RCL:** Acts 4:5-12; Psalm 23; 1 John 3:16-24; John 10:11-18.

In the gospel appointed for this celebration of the Lord's Day, the declaration of Jesus, "I am the good shepherd," sets the tone for our prayerful reflection. The risen Lord wills to care for and nurture his people so that we "shall not be in want." Christ guards and protects us, as with a shepherd's rod and staff, so that in his care we find comfort and goodness and mercy. This shepherding care is attentive and self-sacrificial. He who protects us "lays down his life for the sheep." Such care stands in sharp contrast to the neglect of one who "cares nothing for the sheep," whether a "hireling," as described in the gospel passage, or one of the ineffective shepherds, to which the prophet Ezekiel likens the leaders of Israel.

But even more is involved in this scriptural image of the good shepherd than careful protection and sacrifice. A familiarity and depth of relationship of the sheep with their shepherd is implied. Jesus says, "I know my own and my own know me, as the Father knows me and I know the Father." Thus, in the collect of the day, we pray that "we may know him who calls us each by name." This intimacy is beautifully expressed in the first verse of the third

chapter of 1 John 3. "See what love the Father has given us, that we should be called children of God; and so we are."

In this godly bond of affection, we learn to be followers of the Lord and grow in his likeness. In the familiar language of the King James Version of Psalm 23, we proclaim, "he leadeth me in the paths of righteousness." So our prayer is continually that we may "follow where he leads," and the risen Christ leads us into the same love for one another that he bears for us.

God's love revealed in Jesus guides us into a life of mutual care and protection, support and guidance. Both the fourth chapter of Acts and the third chapter of 1 John describe this common life in terms of providing care for those in need. Such care is to be Christ-like, hence, self-sacrificing. The language of the epistle expresses this in rather demanding terms: "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren." Jesus Christ, the good shepherd, calls us in love, guides us, guards us, and protects us in his love, gives himself up for us and provides for our needs in love. Following "where he leads," we will in like manner attend and respond to one another in love.

### Look It Up

Sing or read the texts of one or more of these hymns from *The Hymnal 1982*: 645, 663, 664, and/or 708. Allow this to guide your prayers to the good shepherd.

### Think About It

What modern profession embodies the characteristics of a good and caring shepherd?

### Next Sunday

**Fifth Sunday of Easter, May 14, 2006**

**BCP:** Acts 8:26-40 or Deut. 4:32-40; Psalm 66:1-11 or 66:1-8; 1 John 3(14-17)18-24 or Acts 8:26-40; John 14:15-21.

**RCL:** Acts 8:26-40; Psalm 22:24-30; 1 John 4:7-21; John 15:1-8.



# BOOKS

## FICTION

### Graven Images

#### The Averillan Chronicles, Book II

By **Barbara Reichmuth Geisler**. Lost Coast Press. Pp 411. \$17.95. ISBN 1-882897-84-6.

Once again, the author has written a book that will transport her readers to a different time and place. The year is 1140, and the place is Shaftesbury, the abbey, the church, the cloister, and the surrounding countryside.

A map and a floor plan help to set the scene and introduce the reader to unfamiliar words. Before the story gets started, we also learn the schedule that is practiced at the abbey, along with the names of the main characters from the town, as well as those who live in the abbey. An introductory note tells us that "At the time,

there were perhaps eighty nuns at Shaftesbury. Only those who play a major part are mentioned. All except Emma are fictitious."

The curtain rises on a young man named Jared who is waiting to meet Savette, the young woman who "has his troth." Right away we see that the two young people have different ideas about their relationship, and when Savette is found dead, Jared is suspected.

Just as Savette lies dying, two other important characters arrive on the scene. One of these is Master Hugo, the long-awaited sculptor who has been commissioned by the abbey nuns to carve a reredos to hang behind one of their altars. The other is Ralf, his newly acquired apprentice.

The story continues on, and along the way, the reader becomes immersed in the lives of these people and their adventures, learning much about the times and customs.

A section of Notes at the end, along

with a glossary, help to make these strange times more familiar.

As in *Other Gods*, Book I of *The Averillan Chronicles*, Barbara Reichmuth Geisler brings her readers along on a fascinating pilgrimage to a far-off time and place.

*Joanne Maynard  
Helena, Mont.*

### The Lighthouse

By **P.D. James**. Alfred Knopf. Pp. 352. \$25.95. ISBN 0-307-26291-X.

Adam Dalgliesh devotees, once again you will be richly rewarded with *The Lighthouse*, by P. D. James. Experience for yourselves the subtle development of this book's metaphor of the island. Become a captive within its shores and entangled for a time in the branches and vines of its forest, and in the lives of its inhabitants and their guests, before finally

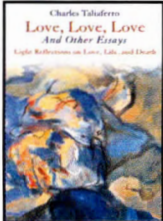
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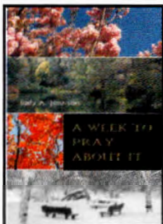
**I Have Called You Friends**  
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*(or, my long, strange journey from atheist to Episcopalian, in two acts)*

Karen Favreau

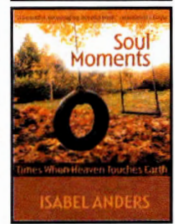
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**Soul Moments**  
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discovering which of those is the perpetrator of the growing terror. Readers will be introduced in great detail to each of the people in the large cast, none of whom can be ruled out as suspects in the early going.

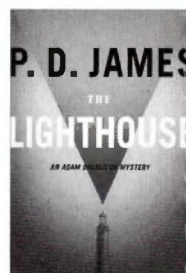
The investigators become aware of inconsistencies in testimony and

note body language and actions of persons questioned and observed. Technology provided by the New Yard plays an important role in the unfolding case, as science unavailable to Dalgliesh earlier in the series becomes key to breakthroughs here. His young assistants perform surprisingly well when the Inspector, call-

ing upon all the patience learned growing up the son of an Anglican rector, must allow them to take the lead as he is temporarily incapacitated.

In the end, it is a combination of the gathered facts, the rare courage of the detectives, and miscues by the suspected that focus the attention on the guilty. The action that takes place at the conclusion of this mystery is worthy of only the finest storytellers in the craft, and fittingly here in the twilight of his career the Inspector defers the gymnastics to his junior officers.

John Henry Hughes  
Milwaukee, Wis.



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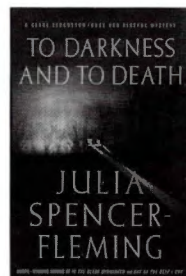
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### To Darkness and to Death A Clare Fergusson/Russ Van Alstyne Mystery

By Julia Spencer Fleming. Thomas Dunne/St. Martin's. Pp. 311. \$23.95. ISBN 0-312-33485-0.

Julia Spencer Fleming sets the mood and environment for her story with the Christopher Wordsworth poem, “The Day is Gently Sinking to a Close,” used as a hymn text in *The Hymnal*, 1919, as the frontispiece and



titling the book's sections with divisions in *The Book of Common Prayer* beginning with Morning Prayer and ending with Compline.

The story opens with cameo appearances of the principal characters: first, the young woman held captive in a cold, lonely place, then Clare Fergusson, the rector of the Episcopal parish in the little Adirondack town, called to join the search-and-rescue team for the missing girl, followed by the appearance of several local men, some businessmen, other law enforcement officers, also part of the search-and-rescue group.

The reader learns that the missing young woman is Millie van der



Hoever from the Haudenosaunee Camp, a long-established large landholding some distance from the town of Millers Kill. Millie's reclusive brother Eugene still lives at the camp. Millie has come for a brief visit and to attend a gala affair at the new Algonquin Waters Spa and Resort when the van der Hoovers are scheduled to sign over their lands to the Adirondack Conservancy Group. Early on we see evidence of Eugene's hostility to these proceedings and to the Conservancy representative Becky Castle, member of a local family, and her business colleague, both working out of Albany, when he orders them off his land at gunpoint.

As with most mystery stories, complications abound in the lives of the central characters. Becky Castle falls victim to an assailant in a logging area; Clare and Russ, the older married local police chief, are in love. She is out on search and rescue as

parish members make elaborate preparations for the bishop's visitation the next day, preceded by her nemesis, Archdeacon Willard Aberforth.

Julia Spencer Fleming has created a complex, compelling story. Her gifts are almost greater in creating ambience and setting than in character development. So many of the major characters failed to evoke any lively empathy or identification. This reader failed to find the pleasure in the reading that is often her experience in other fine mystery stories.

Joyce Glover  
Richmond, Va.

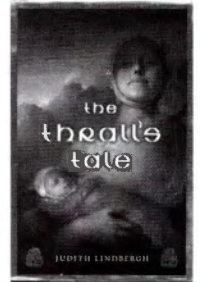
### The Thrall's Tale

By Judith Lindbergh. Viking. Pp. 446. \$25.95.

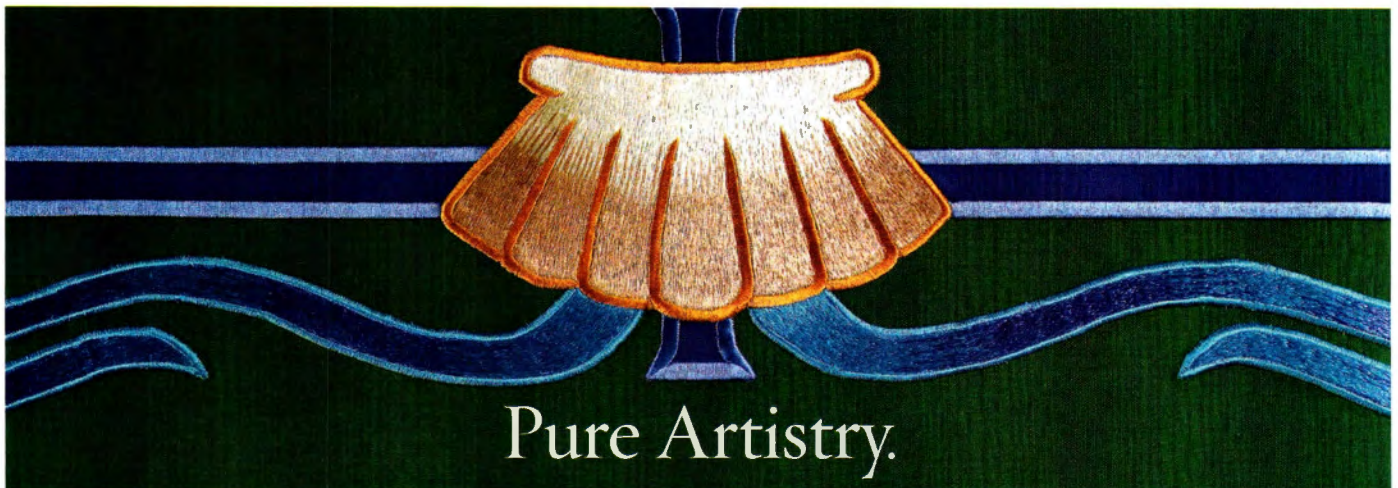
*The Thrall's Tale* takes place in 9th-century Greenland, beginning with a small Viking community's sailing from Iceland to settle in the new land. Lind-

bergh's language is wonderfully evocative of the tone, style, and even alliteration (though never overdone) of the Teutonic sagas and tales. At first the style may be a bit daunting, but one gets used to it rapidly, hearing the cadence of the oral traditions of the past.

The story is told through the eyes of three women: Thorbjorg, a seeress dedicated to the old Norse gods; Katla, the thrall of the title, the daughter of an Irish Christian slave; and Bibrau, Katla's daughter by a horrific rape and mutilation. Bibrau takes on the powers of the old gods, dedicating her life to destroying her mother. Thorbjorg sees that Christianity will displace the old religion, and, while she continues firm in her love of



(Continued on next page)



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(Continued from previous page)

Odin and Thor, she realizes her religion will die out.

This is not a particularly pleasant novel — violence, rape, hate, and, yes, even the plague are major “characters” as they form the three women, each doomed in one way or another. Joy has all too short a stand, visiting only here and there as a promise which never materializes. One had expected that the coming of Christianity, brought by Leif Eriksson, would have meant more hope, but even that fails in this cold and rough arena. In addition, the novel is a bit longer than it needs to be. But the atmosphere evoked and the incredible presentation of the hearts of these three women make the story worth reading.

*Elizabeth Hudgins  
Fairfax, Va.*

## The Travelling Rug

By **Dorothy L. Sayers**. The Mythopoeic Press. Pp. 114. \$10. ISBN 1-887726-10-1.

## Josephine Tey: A Celebration

A Festschrift on the life and work of

### Josephine Tey

Edited by **Geraldine Perriam**. Only available at Black Rock Press, Glasgow, Scotland. Pp. 77. £6.54 airmail, £5.89 surface mail (includes postage).

These books will give fans of these classic British mystery authors new insight into their lives and times. Sayers' *The Travelling Rug* is a previously unpublished short story found among her papers at the Wade Center at Wheaton College, Wheaton, Ill. Not only is it an amusing and authentic Sayers version of “Upstairs, Downstairs” with a “between the wars” English household staff that reminds you of the vicarage in *The Nine Tailors*, but its heroine sleuth is a clever housemaid called Jane Eurydice Judkin, a feminist in the making. Judkin not only handles her new mistress, her niece, and the chauffeur with aplomb, but solves the mystery of the family poltergeist as well. For good measure there is a facsimile of the original



# New City Press

New Releases Spring 2006



manuscript in Sayers' elegant hand as well as a list of her short fiction.

*Josephine Tey: A Celebration* is, as Catherine Aird points out in the foreword, an engaging collection

of tributes to Tey's detective novels, by some well-known British mystery writers and students of the genre. Some fans of her novels may not realize that she was also a famous playwright.

These essays throw light on her love of Scotland and the southern horse country of England as well as her determined insistence on keeping a low profile throughout her brief life, famously at the time when she appeared backstage on the opening night of her play, *Richard of Bordeaux*, congratulated John Gielgud (who had played Richard) and the cast, then vanished. In addition to a short biography by her cousin, Catherine Aird, there is also a bibliography of Tey's works.

Alzina Stone Dale  
Chicago, Ill.

## Gilead

By Marilynne Robinson. Farrar, Straus and Giroux. Pp. 247. \$14, paper. ISBN 978-0-374-15389-2.

There is much balm in Marilynne Robinson's novel *Gilead*, but don't look for a gripping plot. What story there is follows the meandering recollections of a Congregationalist pastor who's spent most of his 76 years in the backwater town of Gilead, Iowa. The book's depth and delight is its rendering of ordinary human sorrows and trespasses redeemed by the subtle movements of grace.

The Rev. John Ames, who is dying of congestive heart disease, is composing an extended letter that he hopes will in later years give his young son, the fruit of a late-life marriage, a sense of who his father was. In the course of his writing, he revisits his

(Continued on next page)



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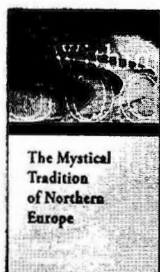
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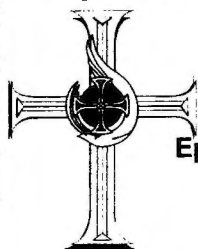


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## BOOKS

(Continued from previous page)

own family history, particularly events involving his father and grandfather, both also preachers.

The elder had migrated from Maine to Kansas in the 1830s to fight against slavery, called when he was 15 by a vision of a manacled Jesus. He served the abolitionist cause with the zeal of a Hebrew prophet summoned by an implacable Yahweh, and lost an eye in the Civil War. But his son, the narrator's father, turned to pacifism, convinced that bloodshed has nothing to do with the gospel. As a boy, Ames witnessed their ongoing conflict:

"My father's lips were white. He said, 'Well, Reverend, I know you placed great hope in that war. My hopes are in peace...'

"My grandfather said, "And that's just what kills my heart, Reverend. That the seraphim never touched a coal to your lips..."

Readers who know the Old Testament will find many such allusions. Once when young John and a friend were playing in the shallows of a river, the old grandfather stalked out of the trees "in that furious way he had," scooped up a hatful of water and threw it over them, "leaving us shining like the apostles."

Elijah had cast his mantle on a successor, but Ames' ministry has been more often that of a pastor than a prophet, gaining him a pastor's deep insight into the labyrinths of the heart. "There is a reality in blessing," he writes to the child he hopes will eventually read and understand. "I have felt it pass through me, so to speak. The sensation is of really knowing a creature, I mean really feeling its mysterious life and your own mysterious life at the same time."

Above all, Ames feels and helps us feel the blessing of life in this world.

(The Rev.) *Bruce Birdseye*  
Richmond, Va.

## NON-FICTION

### Glory Descending

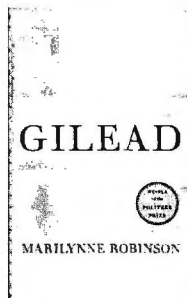
**Michael Ramsey and His Writings**

By Douglas Dales, John Habgood, Geoffrey Rowell and Rowan Williams. Pp. 282. Eerdmans. \$25. ISBN 0-8028-3039-0.

This book deserves to be on the shelf of every Anglican priest. It falls into two almost equal parts. The first is a *Michael Ramsey Reader*, consisting of passages drawn from his writings, arranged under four heads – The Word of God, The Cross, The Lord of Glory, and The Body of Christ. There is material here for meditations, for sermons and for that reading of theology that we should do, but are not very good at. Though many clergy will have some of the books drawn on, few will have all of them, making it a useful resource.

The second part of the book is a series of essays, four by Rowan Williams, three by the principal editor, Douglas Dales, a Ramsey scholar, and one each by John Habgood and Geoffrey Rowell. Here there are much wisdom and insight from three of the sharpest intellects among the English bishops of recent years, as well as the fruits of some of Dales' study.

Archbishop Williams on *True Glory* opened this reviewer's eyes afresh to aspects of Ramsey's thoughts which, though familiar, were insufficiently appreciated for their subtlety. Bishop Rowell shows how crucial was Ramsey's thought in drawing Anglicans and Orthodox into the World Council of Churches in 1948, and how central a figure he was to the whole ecumeni-



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*The Flight of the Dove:  
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*Making a Prophetic Witness &  
Being Heard: A Conference  
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### June 3 - 8, 2006

Douglass M. Bailey, Joanna Adams,  
Frank Thomas  
*The City of God for American Cities:  
Reinventing the Urban Church*  
Co-sponsored by the Center for Urban  
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Divinity School  
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### October 16-20, 2006

Peter Civetta  
*Proclaim the Word with Boldness:  
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### October 23-25, 2006

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Brad Braxton  
*Preaching Paul: An Ancient Apostle  
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### June 12-16, 2006

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David Schlafer  
*Matters of Life and Death:  
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### November 1-5, 2006

Anne Van Dusen, Harry Adams,  
Joseph Britton, et al.  
*Echoes of Phillips Brooks:  
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### June 19-23, 2006

Dan Moseley  
*Preaching: The Art of Facilitating  
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Herbert O'Driscoll  
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### September 17-29, 2006

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cal process of the mid-20th century.

Archbishop Habgood quotes a retreat address given by Ramsey: "There are *people* who make God near. That is the most marvelous thing that one human being can do to another." Habgood comments that it was supremely true of Ramsey himself.

Get this book. It will touch your soul as well as your mind.

*(The Rev.) John Marshall  
Gloucester, England*

### Models of the Eucharist

By **Kevin W. Irwin**. Paulist. Pp. 367. \$22.95. ISBN 0-8091-4332-1.

As an Episcopalian, I was afraid that this book by a prominent Roman Catholic liturgical scholar wouldn't tell me much that would deepen my understanding of the worship of my own church. Fortunately, Kevin Irwin's 10 models of the Eucharist are valuable for any Christian who wants to appreciate what he calls the " manifold reality" of this sacrament. Those of us who aren't Roman Catholic can appreciate how the Anglican liturgy has been formed by two mil-

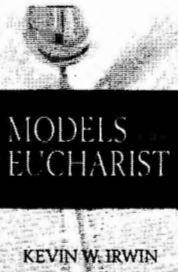
lennia of reflection on the liturgy of the Lord's Supper.

Of further interest to the Episcopal reader are perceptive side comments on various liturgical topics. Concerning requiems, Irwin asks acerbically "whether what is said and done in some contemporary funeral liturgies do not leave the impression that the deceased is not being prayed for but that he or she is being canonized."

And with increasing numbers of deacons and lay eucharistic ministers joining priests in the sanctuary in our own parishes, we may agree with Irwin that "... there would seem to be few other aspects of church life today that receive the kind of emphasis in terms of 'turf' wars and 'who should do what' as does liturgical ministry."

Episcopalians will be glad that the

(Continued on next page)





(Continued from previous page)

great contentious issue of the Reformation, transubstantiation, is treated as a largely outdated issue because the metaphysics behind this position no longer appeals to modern Christians. Prof. Irwin avoids the liturgical correctness that lays down minute

rules for all churches in all situations. Concentrating not just on the words of the Eucharist but on what God does, he aptly remarks that "every act of communion is viaticum, that is, food for the journey to everlasting life."

(The Rev.) J. Douglas Ousley  
New York, N.Y.

## The Oxford History of Christian Worship

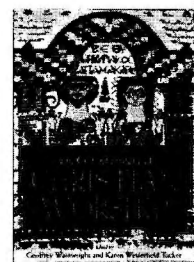
Edited by **Geoffrey Wainwright** and **Karen Westerfield Tucker**. Oxford University Press. Pp. 960. \$55. ISBN 0195138864.

When I heard this text was in preparation, I couldn't wait for its release. I have studied theology, church history, and liturgy, and have made some attempts to piece the three together in various ways, but this book represents a convergence of my interests in a singularly interesting way.

As is often the case with such texts from Oxford, it is comprehensive, authoritative, well illustrated, and well documented. According to the preface, "Christian worship has a history of two thousand years and, by now, a global reach. This book traces its winding course and describes its varied manifestations in ways suited to the general reader as well as to historians, theologians, and scholars of religion." The book is also useful as reference for students, church-goers and liturgists who wish to learn more about the history and development not only of the broader sweep of Christian practice, but also their own particular traditions or denominations.

There are overlapping ideas of organization of the text. The primary principle is chronological arrangement, breaking from there into geographical and confessional/denominational identity. Many of the 34 chapters are devoted to specific practices of traditions in a time or place, whereas some are devoted to more general considerations.

The first chapter, by editor Geoffrey Wainwright, sets the tone for this broad study of Christian worship. He looks at issues in worship and liturgy from scriptural and theological bases. There is a highlighted essay titled "Liturgy and/as Language," which describes the complex system of verbal and non-verbal symbols and



# Face to Face

## Gay and Lesbian Clergy on Holiness and Life Together

Jeffrey Heskins



"We should listen with the ears of God that we may speak the word of God," Dietrich Bonhoeffer once said. While a lot of ink is spilled debating the place of homosexual Christians in the life of the church, few people take Bonhoeffer's advice to first listen, then speak. In *Face to Face* Jeffrey Heskins takes a step back from heated rhetoric to listen to Christians who are committed both to ordained ministry in the Anglican Church and to a life of holiness with a partner of the same sex.

Based on more than thirty hours of taped interviews with couples all across England, this volume heeds Bonhoeffer's words, producing a refreshing instance of Christian hospitality — listening to brothers and sisters before presuming to speak God's word to them. While *Face to Face* will not end the controversy, these human voices will speak to both sides of this explosive debate.

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signs that form a distinct pattern of communication and communion.

The final sequence of chapters looks at practical issues involved in worship situations (music, spatial settings, visual arts, vestments and objects), together with some general theological/social concerns (women in worship, ecumenical work). The editors provide the final chapter, "Retrospect and Prospect." The writing and photography is so up-to-the-minute that there is a picture of Pope Benedict XVI at his inaugural Mass.

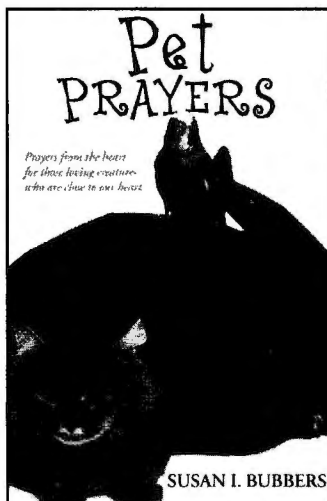
Each chapter includes its own bibliography, notes, highlights of primary texts and liturgies, and graphics (there are more than 200 black-and-white images through the chapters). There are also more than 30 full-color plates in three collections interspersed with the text. There is a biblical references index, and an incredible 46-page general index that is very helpful.

### Objects in Worship

Of particular interest to Anglican readers are articles by Bryan Spinks, Joanne Pierce and William Flynn. Spinks is a priest in the Church of England, and professor of liturgical studies at Yale. He served on the Church of England Liturgical Commission for more than a decade. Pierce, a professor at the College of the Holy Cross in Massachusetts, discusses vestments and objects in worship, a subject dear to many Anglicans. Flynn, a lecturer at the University of Leeds, trained as a medievalist and musician, but draws on the two millennia-strong tradition of music in the church to look at the issue historically, theologically, and practically.

I find myself learning something new each time I pick up the book, and thus can more firmly place the practices and traditions of my own community in the greater Christian context. Despite its size, the book is accessible in smaller portions thanks to the chapter arrangements, each of which is self-contained for the most

(Continued on next page)



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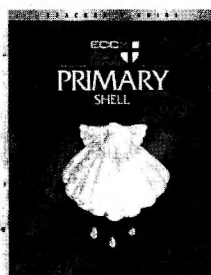
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part, and the text is accessible and often lively.

*(The Rev.) Kurt Messick  
Bloomington, Ind.*

## Leaving Church

### A Memoir of Faith

By **Barbara Brown Taylor**. HarperSanFrancisco. Pp. 256. \$23.95. ISBN 0-06-077174-7.

This is an astonishing book. It is a book about faith, the priesthood, God, the Church, gain and loss, death and resurrection, about a particular life. Taylor writes about being a priest, from the first flicker of desire to the wrenching realization that, for her sake and for the sake of her parish, she had to leave full-time pastoral ministry and do something else.

There is so much truth in this book, and it would be a pity if it found readers solely, or even chiefly, among the clergy. For this is, at its heart, the story of faithful response to God, drenched in scripture, prayer, the sacraments, and the particularly thoughtful way of being a Christian that we call "Anglican" — the sort of life, we say, that we are all called to live, whether we are clergy or laity. Taylor had no idea how things would turn out for her, and neither do the rest of us.

She is right to quote, and to question, Vivian Gornick's aphorism that it is every writer's temptation "to make of his own disability a universal truth." She has not done this. But there are few indeed who have not pursued their heart's desire only to find that what once promised to set them free has become a prison from which they must escape, or die.

The blurb on the back cover compares Taylor to Anne Lamott and Kathleen Norris. But this is not true: Taylor is a better writer than Lamott and a better theologian than Norris. In a word, she is the best there is.

*(The Very Rev.) Peter Eaton  
Denver, Colo.*

## SHORT & SHARP

## Prayerful Experiences & Reflections

**GOD IN THE MOMENT: Making Every Day a Prayer.** By **Kathy Coffey**. Orbis. Pp. 202. \$15, paper. ISBN 1-57075-578-7.

This reprint of a 1995 book looks at the differing components and channels of prayer — language, setting, obstacles, conversations, imagination — with vivid images and narratives. Very good on pretensions: "For starters, forget the dress up."

**GOD, I HAVE ISSUES: 50 Ways to Pray No Matter How You Feel.** By **Mark E. Thibodeaux**. St. Anthony Messenger. Pp. 192. \$12.95, paper. ISBN 0-86716-536-7.

A Jesuit spiritual and retreat director emphasizes praying with our emotions amidst the nitty-gritty of life. For all sorts of topics — crankiness, excitement, out-of-sorts — he gives scriptural readings, a brief reflection, and prayer-pointers.

*(The Rev.) Travis Du Priest  
Racine, Wis.*

**PET PRAYERS: Prayers for the loving creatures so close to your heart.** By **Susan I. Bubbers**. Creation House. Pp. 41. \$7.99. ISBN 1-59185-913-1.

A lovely little book for those of us who regard our animals as members of the family, this offers prayers and readings for all stages of life. Prayers for an injured animal, one who must be left alone, and for blessing of animals, are especially poignant. The photos are charming, if occasionally unusual.

**THE ADVENTURES OF THE THREE ANGELS.** By **Luis Feliciano**. Dorrance. Pp. 25. \$8. ISBN 0-8059-6676-5.

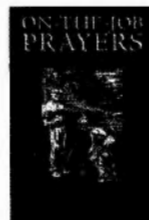
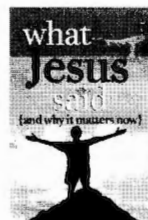
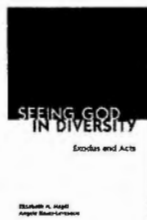
A delicate little parable about where, and why, love is hidden. Read this to a child, then give it to her with a box of colored pencils. The graceful pen-and-ink drawings beg to be colored.

*Patricia Nakamura*

**SEEING GOD IN EACH OTHER.** Edited by **Sheryl Kujawa-Holbrook**. Morehouse. Pp. 70. \$11.95. ISBN 0-8192-2186-4.

Some well-known Episcopalians present essays about putting anti-





racism into effect at the parish level. Steven Charleston, Frederick Borsch and others offer short presentations, each accompanied by questions for study or discussion.

**SEEING GOD IN DIVERSITY. Exodus and Acts.** By Elizabeth M. Magill and Angela Bauer-Levesque. Morehouse. Pp. 64. \$6.95. ISBN 0-0-8192-2160-0.

An anti-racism trainer for the Episcopal Church and a faculty member at Episcopal Divinity School present a parish study resource based on two stories from the Bible. Discussion questions follow each chapter.

**OPENING TO GOD: A Guide to Prayer.** By Thomas H. Green, S.J. Ave Maria Press. Pp. 128. \$10.95. ISBN 10 1-59471-071-6.

An updated edition of a 1977 release. The author addresses crucial points in a good life of prayer. Intended for beginners, but helpful to anyone who prays.

**WHAT JESUS SAID AND WHY IT MATTERS NOW.** By Timothy D. Fallon. St. Anthony Messenger Press. Pp. 152. \$13.95. ISBN 0-86716-673-8.

The author, a Roman Catholic lay person, says he wrote this book in order to help people find meaning in what Jesus said and did. Seven Bible stories are presented with each following the same structure.

**ON-THE-JOB PRAYERS.** By William David Thompson. ACTA Publications. Pp. 116. \$9.95. ISBN 10 0-87946-302-3.

Each page includes a quote from scripture, a short reading from a variety of sources, and a "workplace prayer." I particularly liked "Monday Morning" and "Being Gracious on the Job."

**HEALING CONVERSATIONS.** By Nance Guil-martin. Jossey-Bass. Pp. 325. \$14.95. ISBN 0-7879-8336-5.

Subtitled *What to Say When You Don't Know What to Say*, this book ought to be helpful to anyone who winds up tongue-tied. Some nice examples of what to say when someone loses a job, or a loved one, or lives with pain.

David Kalvelage

**A USER'S GUIDE TO THE BOOK OF COMMON PRAYER: Baptism and Confirmation.** By Christopher L. Webber. Morehouse. Pp. 37. \$9.95. ISBN 0-8192-2214-3.

This guide reproduces pages from the baptism and confirmation services in the Book of Common Prayer and

provides a basic commentary on the facing pages.

Like the *Prayer Book Outline of the Faith*, this commentary can serve as a starting point for elaboration by a catechist or other teacher.

(The Rev.) Charles Hoffacker  
Washington, D.C.

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## General Convention Blue Book Released

Every three years the Episcopal Church compiles a book of several hundred pages that's filled with basic theology, proposed new rites, amendments to the church's constitution and canons — and the potential to transform how the church does its business.

The Blue Book, so named for the traditional color of its cover, presents the resolutions proposed by the church's standing commissions and committees. The bodies range from long-established standing commissions (e.g. Liturgy and Music, National Concerns) to more bodies formed more recently, such as the Episcopal Archives Strategy Committee and Executive Council's Committee on the Visual Arts.

All these organizations file reports, and most propose a few (sometimes several) resolutions for General Convention to consider. When bodies rely on General Convention to fund their work, which is usually the case, they state anticipated expenses for the next three years.

One of the most widely read sections of this year's Blue Book is the report of the Special Commission on the Episcopal Church and the Anglican Communion, which has drafted a response to the Windsor Report [TLC, April 30]. That commission made its report available on the Internet soon after it was sent to bishops and deputies.

The Blue Book is available online at the General Convention's webpage (<http://www.episcopalchurch.org/gc>).

Church Publishing sells a paper copy of the Blue Book (and two searchable DVDs) for \$25 plus shipping.

The Blue Book includes profiles of the four candidates proposed by the Joint Nominating Committee for the Election of the Presiding Bishop. The three nominees by petition will be profiled in supplemental material to be released this month.

*Episcopal News Service contributed to this report.*



The annual Westminster Good Friday procession is witnessed by thousands of tourists in London. Local Christian churches participated in the liturgical event which began at the Anglican abbey and concluded at the Roman Catholic cathedral.

ACNS/Rosenthal photo

## Budget Cuts Would Hit Hard in Appalachia

Support for domestic mission should not bear the entire burden of increased funding for the Anglican Consultative Council (ACC), according to Sandra Majors Elledge, executive coordinator for Episcopal Appalachian Ministries (EAM). The board of EAM is calling on the Joint Standing Committee on Program, Budget and Finance to reconsider a decision by Executive Council last January to eliminate funding for the 42-year-old ministry that is currently sponsored by eight dioceses in the Southeast.

The General Convention in 1964 made ministry in Appalachia a priority as part of the Church's response to the "War on Poverty" declared that year by President Lyndon Baines Johnson. General Convention funding for EAM peaked at around \$90,000 per year in the early 1980s. Last year, EAM received \$15,980 for program and operating support plus \$28,200 to cover annual membership dues in the Commission on Religion in Appalachia, an ecumenical consortium. The mission of EAM is "to inspire, nurture, and affirm those who serve the unique needs of the people of Appalachia through advocacy, consciousness-raising, networking, education and other appropriate programs."

After much debate at its meeting in January, Executive Council proposed a \$550,000 increase in funding for the

ACC, which has requested increased giving from all provinces of the Anglican Communion [TLC, Feb. 5]. The additional funds, which would be allocated over a three-year period, are an unallocated line item which must be approved by General Convention. The \$550,000 for the ACC is in addition to \$1.8 million the Episcopal Church has pledged to the ACC for 2007-2009. In addition to eliminating all funding for EAM, several other domestic and international mission programs either were scaled back or did not receive an increase in funding.

"I realize there is a great deal of merit to the work of the ACC, but I do have trouble with the fact that funding for domestic mission is bearing the brunt of the burden," Ms. Elledge said. "Mission is a large part of what it means to be the Church. There used to be a number of sources where we could go for funding. There are no longer any grants available to us through the national church. Diocesan funding is declining as well."

Contributions from the General Convention budget comprised approximately 25 percent of the annual EAM budget. Individuals and member dioceses contributions account for one third each. EAM used to partner with 10 dioceses, but both North Carolina and Lexington have ended their participation within the past two years.





Jennifer Knight/St. Patrick's Church photo

The congregation of St. Patrick's Church, Long Beach, Miss., welcomes four newly baptized persons (left) before turning spotlights on the altar and reredos during the Easter Vigil at Coast Episcopal School. Shortly after Hurricane Katrina struck last fall, the relief site became known as Camp Coast Care. About a month after Katrina made landfall, St. Patrick's began using the gym for Sunday morning services. St. Patrick's, which sustained the loss of its church building, also uses the gym for Christian education programming.

## Study Urged on Presiding Bishop Election Process

The Standing Commission on Structure has proposed a resolution that would study potential changes to the process of electing the Presiding Bishop, including making the process more inclusive of laity and clergy.

The resolution (A112), published in the commission's Blue Book report to General Convention,

requests permission to "review, study, and recommend" resolutions concerning changes to the election process. The resolution's explanation notes that it "would begin looking at an election process that would be more inclusive of both houses," and that "now is the time to examine the current process and make recom-

mendations for the next election" in 2015.

The Executive Council adopted a resolution endorsing such a study at its March meeting, "in light of our polity which recognizes the shared governance responsibility of laity, clergy, and bishops," and urged its members to co-sponsor a resolution calling for the study.

## Bishop Sisk Praises Special Commission Report

The Rt. Rev. Mark S. Sisk, Bishop of New York and co-chair of the Special Commission on the Episcopal Church and the Anglican Communion, said the report issued by the commission [TLC, April 30] is indicative of the Church's commitment to walk together with the rest of the Communion.

"We are adjusting the length of our stride," he told *THE LIVING CHURCH*. "If you've ever tried to walk alongside someone else, you soon realize that you have to go at the same pace."

Bishop Sisk praised the dedication and spirit of cooperation among the members of the special commission, and said there was agreement on the content.

"The one area where there was a

measure of disagreement was on whether to use 'very considerable caution' or 'refrain from' in the advice on future episcopal consents," he said. "We were not so sharply divided that we couldn't all sign on to the final report."

Bishop Sisk said the charge initially seemed almost insurmountable, and he was not optimistic that the group could come to agreement prior to the first meeting. In developing its proposed resolutions, the group focused on three key documents: the Windsor Report, the primates' February 2005 communiqué, and various resolutions pertaining to the Episcopal Church adopted by the Anglican Consultative Council last June.

At that meeting, the Very Rev. George Werner, president of the House of Deputies, told Executive Council that the process of choosing the Presiding Bishop needs to be examined because the current method is costly and doesn't reflect church polity or its mission [TLC, April 2]. Under the present system, a nominating committee of bishops and deputies, elected at the previous convention, meets a number of times during the triennium to issue a call for nominations and seek potential nominees.

Nominating committee expenses this triennium exceeded \$200,000, "and that is not a good use of our resources," Dean Werner told council.

*Episcopal News Service contributed to this report.*

**Remaining Loyal**

The Rt. Rev. Philip M. Duncan II, Bishop of the **Central Gulf Coast**, told approximately 400 lay and clergy delegates and guests to the annual convention of his diocese he would remain loyal to the Episcopal Church.

"I am an Episcopal bishop within the Anglican Communion and I am not leaving the Episcopal Church, nor do I believe the Episcopal Church has left me," Bishop Duncan told convention gathered at Christ Church, Pensacola, Fla., Feb. 16-18.

Bishop Duncan said he would "be loyal to the doctrine, discipline, and worship of the Episcopal Church and I call upon you to do the same." Under no circumstances will he join "any networks or splinter groups," he added.

In his convention address, tied to the theme of "One Lord, One Faith, One Baptism," Bishop Duncan called upon convention to affirm its loyalty, asking delegates "to renew your commitment, support, and dedication to the Episcopal Church as the body of Christ."

In reviewing the events of the prior year, Bishop Duncan discussed the lingering effects of the hurricanes that battered the Gulf Coast and the toll they had taken on the people and properties of the diocese. The diocesan office remained in temporary accommodations, he noted, as the work of rebuilding continued.

Convention opened with worship and an address by the Rt. Rev. S. John Howard, Bishop of Florida, who encouraged the diocese to stay together in unity. "We are stuck with one another, but God has chosen to stick with us," Bishop Howard said.

In its business session, a \$1.9 million budget for fiscal 2006 was adopted. Convention added back funding for the Episcopal Church in Jerusalem, but Bishop Duncan noted, "Total giving outside the diocese is



*Kay Keenan/Delaware Commission photo*

The Rev. Barbara Duncan, rector of St. Nicholas' Church in Newark, Del., tells of being one of the first female clergy of color, at a clergy day April 11 to celebrate 30 years of ordination of women in the Diocese of Delaware. She will retire at the end of May.

down to 11 percent of the income from congregations. For the third year in a row, we are unable to meet our historic stewardship practice of giving 25 percent of income from congregations for work beyond ourselves."

**Full Compliance**

Delegates from the 92 congregations in the Diocese of **West Texas** unanimously adopted without debate a resolution that pledged the diocese "to accept and live within the framework of the Windsor Report" during the annual council meeting Feb. 23-24 in San Antonio.

The resolution further requested General Convention to "reaffirm its constitutional obligation to continue as a constituent member of the Anglican Communion" through "an unequivocal acceptance of and compliance with the findings and recommendations of the Windsor Report."

The Rt. Rev. Gary Lillibridge, Bishop of West Texas, summarized the recommendations of the report to council and endorsed full compliance. "If we just pick out the recommendations we like and ignore others, where is our credibility when we expect others to support and sub-

mit to the report?" he asked.

More than 1,000 lay and clergy delegates and guests attended the opening of council, which commenced with Bishop Lillibridge's investiture as diocesan bishop, and a symbolic passing of the crosier. The Rt. Rev. James Folts, who retired as diocesan bishop at the opening of council, presented Bishop Lillibridge with the crosier used by bishops of West Texas since 1919.

In his council address, Bishop Lillibridge thanked Bishop Folts for passing on a "remarkably healthy diocese in this day and age" and noted that six core values would guide his episcopacy.

He said he hoped the diocese would remain "scripturally centered and gospel focused; sacramentally grounded; committed to the missionary call of Jesus Christ; positive and hopeful for a fresh emergence of the Episcopal Church; actively engaged in empowering creative and innovative leadership; and committed to spiritual growth and numerical growth."

Among other business, council approved an amended \$3.5 million budget and adopted a resolution granting voting rights at council to "acting" rectors or vicars serving in the diocese who are not canonically resident.

Find more news online at [www.livingchurch.org](http://www.livingchurch.org)



# A Cry of Conscience

## LAWRENCE D. HART

*The only people on earth who do not see Christ and his teachings as nonviolent are Christians.*

This is the quote from Mohandas Gandhi that opens the Rev. Lawrence D. Hart's latest book, *Hell's Abyss, Heaven's Grace*. The text goes on to express profound unhappiness, even grief, that our country, our government, a country self-described as Christian, seems to deny these teachings.

In the first chapter, Fr. Hart writes, "Our government is tight-fisted and shows little compassion for those who are hungry, or homeless, or who cannot afford basic medical care." He goes on to ask, "Where does the wealthiest nation in the world place its resources? ... The

United States, all by itself, accounts for half of the world's military spending — a strange use of resources for a peaceful nation." Much of the book is a solid indictment of the war in Iraq, well documented and extensively footnoted. Fr. Hart's sources range from Pratrapp Chatterjee on the fascinating, and frightening, website [www.corpwatch.org](http://www.corpwatch.org), to Thomas Merton, Noam Chomsky, and in the final chapter, the Mennonite scholar John Howard Yoder.

Fr. Hart became an Episcopal priest in 2001, after a career as a student which left him with three master's degrees, in counseling from California, religion from Pepperdine, and an M.Div. from Fuller Theological Seminary, this last "by accident" on his way to a D.Min.

His religious journey has taken him from the Church of Christ of his childhood, the Mennonite church in which he served as a minister, counselor, and writer, finally to the Episcopal Church. "My wife and I were both drawn to contemplative spirituality," he said. "And the life, history, and liturgy are more hospitable." He has written articles on alcoholism, historical topics, the theology of ministry for various journals, and a previous book published by Cowley, *Alleluia is the Song of the Desert*.

His writing is spontaneous. "I can't submit a proposal. I write what I write and then sub-

mit it," he said. After reading a pamphlet by a Quaker mystic, he wrote *Why I Am Now an Episcopalian*, a pamphlet published by Forward Movement in 2004.

"I was a pacifist before I became a Mennonite," he said, addressing the genesis of *Hell's Abyss*. "It started as a sermon at a peace Mass the day the war started. I set out to write a cry of conscience, as is the epilogue. My breath was taken away at how easily the Church supported war." When he tried to explain to his 5-year-old granddaughter why he was writing the book, she summed it up: "You want people to be kinder to each other, help each other more."

The cover is a work by artist Sherridan

Smith. "It was my idea," he said. "I wanted that piece! The crows are a Celtic sign of war; they are flying to feed on the carnage of battle." The artist has described it: *The ravens, symbols of the Celtic war goddess, are flying into the fray in anticipation of a veritable feast from the battles of life. Out of this fight with its carnage of spirit, mind and body*

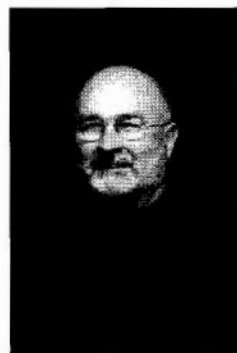
*comes a path of spiritual journey and growth, which leads to a labyrinth. A labyrinth has no dead ends. So long as we continue in our quest and go forward, we will reap the harvest of healing, growth and relationship with God.* ([www.smsmith.com](http://www.smsmith.com))

Fr. Hart's next book is *Reflections on the Mystery of Preaching: Toward a Contemplative Homiletic*. "It's on preaching as the practice of presence, to God and to each other, of scripture as a contemplative manual. And about the characteristics of the preacher. You know the joke, 'It's no great difficulty to make a sermon; it's hard to make a preacher'."

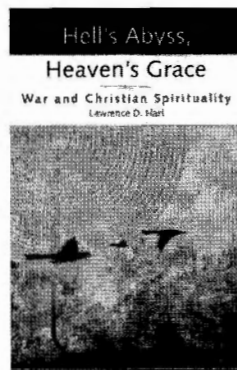
How does he create his sermons? "I write it out, then talk my way through it — I talk to myself a lot — I read it through, think about it. Then I set it aside. I just get up and talk, adding or subtracting as it happens. I discovered early on that reading what I'd written was distracting, because I kept looking at it."

Ideally, he said, a sermon is "elevated in style, conversational in tone. And avoids the formula 'a joke, three points, and a prayer'."

Patricia Nakamura



Fr. Hart



*Hell's Abyss, Heaven's Grace: War and Christian Spirituality*  
By Lawrence D. Hart.  
Cowley.  
Pp. 180. \$14.95.  
ISBN 1-56101-241-6.

# 'Moving On'

## Anne Rice Returns to Her Spiritual Roots

By Bob Libby

Anne Rice, 64, has more than 20 novels to her credit, 10 of which are historical epics starring vampires. At age 18 she left the Roman Catholic Church, married an avowed atheist, and moved within high-brow secular circles in New Orleans, where her home was on the tourist trail. She now lives in the California desert. She was interviewed by phone recently, following the publication of her popular novel, *Christ the Lord: Out of Egypt*.

In 1998, Ms. Rice returned to her spiritual roots. Four years later she made a commitment to the Lord to write only for him. This commitment led to a great desire to know more about Jesus, and in 2005 she created something of a publishing sensation with *Christ the Lord: Out of Egypt*. Many of her fans accused her of "selling out." She claims she has just "moved on."

Her exhaustive research of first-century Palestine led her to several surprises. She discovered "some of the worst and most biased scholarship I'd ever read," and that many New Testament scholars "disliked Jesus ... pitied him ... felt outright contempt for him."

But on the plus side, she discovered Bishop N.T. Wright, whom she considers to be "one of the most brilliant writers I've ever read." While the two have never met, they have corresponded via e-mail on a regular basis, and on May 14 they will appear together in a panel discussion, "Writing Our Way to God," at Grace Cathedral, San Francisco.

In *Out of Egypt*, Ms. Rice writes in the first person from the standpoint of a 7-year-old Hebrew boy. Why 7? "In my Catholic training, 7 marks the age of reason and responsibility," she said. "That's when I made my first confession and first communion." She also stated that her son, Christopher, now 27, was very articulate at 7, and she was aware of the spiritual depth of his thinking and questions. In developing the character of the young Jesus, she made several assumptions: He was thoroughly Hebrew; he was conscious of special gifts and powers and "I had to let him access things in a very human way." It required a delicate balance between the Jesus who "grew in wisdom" and the Christ who "emptied himself" of divine prerogatives.

"In assuming that Jesus manifested supernatural powers at an early age," she said, "I am somehow being true to the declaration of the Council of Chalcedon, that Jesus was God and man at the same time."

When Ms. Rice is interviewed, there is one thing she wants to get across. That is, "This is what I believe to be true." She related that she had done the "Today" show with almost every vampire book she had written, but that when she told the host last fall of her return to the church and her book about Jesus, she "saw something in Matt Lauer's face ... an amazing expression ... a sincerity."

Book two is almost finished. It will end with the wedding in Cana of Galilee. There will be at least two more. With all of the flap about *The Da Vinci Code*, does she have her plans for Mary Magdalene? She's going to "stick with the gospels." As for author Dan Brown's scholarship, she thinks, "This man's insane, outrageous, hilarious!"

When she looks back on her decision in 2002 to write "only for the Lord," she recalls, "It was an incredible moment in which there were glimpses of the infinite mercy of God." □

*The Rev. Bob Libby is a retired priest, published author, and a frequent contributor to TLC. He lives in Key Biscayne, Fla.*

## Christ the Lord

### Out of Egypt

By Anne Rice. Alfred A. Knopf. Pp. 336. \$25.95. ISBN 0-375-41201-8.

*Interview with a Vampire* was Anne Rice's first big success, and like the rest of the world I read it. *The Vampire Lestat* was in the same category. These were baroque and very ornate romantic-Gothic novels with definite morbidity. *Memnoch the Devil* was the last Anne Rice novel I tried to read, but it seemed to possess an anti-Christian animus which was upsetting even to lovers of the Gothic. So I made an end to reading the novels of Anne Rice.

But then word came, just a few months ago, of her conversion. It was revealed that partly as a result of deaths in her family, she had begun to study Christianity — for she was a lapsed Roman Catholic — and that she had embraced the religion she had once abandoned. The interviews and new photographs revealed a very different Anne Rice. I felt won over. And I am now.

Now, too, her very fine *Christ the Lord* has appeared. It is gripping and beautiful, and certainly a must read for Advent, Christmas, or Epiphany. This is because it turns on the revelation to the boy Jesus, made over 12 years and in book time over 301 pages, that he is the Son of God, born in the Bethlehem manger, and borne to Egypt by Mary and Joseph to escape from certain death at the hands of Herod the Great.

The novelist does an effective job in placing the boy Jesus within the Jewish context, first of Alexandria in Egypt, his family's place of refuge, then within the context of Nazareth and the annual trips to the temple in Jerusalem. All this time it is beginning to dawn on the boy that he is a unique child chosen for a very special life's task. The book is the account of the *dawning*, upon the boy, that he is the Anointed One.

I have two small problems with the book, but they are not problems with Anne Rice. *Pas du tout!* Her style, florid and at times over-



Anne Rice

(Continued on page 27)



# Variety in Prayer

In an attempt to do things differently during my sabbatical leave, I used "foreign" Anglican prayer books to read the Daily Offices during a two-month period. Each day I read the four "classic" Anglican offices — Morning and Evening Prayer, Noonday Office and Compline — using each book for one week at a time. It was a valuable exercise and led to the following thoughts:

**Canada** — *The Book of Alternative Services* (1985) has similarities to the 1979 American prayer book. For example, it uses the same lectionary. The translations of the psalms are identical to the American book, but there is an added feature I appreciated. At the conclusion of each psalm there is a "psalm prayer" that can be used, it is suggested, following a period of reflective silence. I was disappointed that the book does not include Compline, but it does offer Mid-Day Prayer, similar to our Noonday Office.

**Australia** — After only a few minutes it becomes obvious that *A Prayer Book for Australia* (1995) tries hard to avoid using male pronouns. The Preface explains that the liturgical commission has adopted "inclusive language to refer to human beings," but addressing the deity "raises different issues." This approach is hard to get used to in only a week.

There are different collects and canticles recommended for each day of the week in both the morning and evening offices, and like Canada, no versicles and responses. And in reverse of the Canadian book, there is Compline, but no Noonday Office.

**Southern Africa** — The form of the Daily Offices in *An Anglican Prayer Book* (1989) seems to resemble the American book in structure more closely than the others. The translations of the psalms and canticles differ significantly from our version. There is a wider variety of canticles, including a couple I found especially meaningful — A Song of David (1 Chron. 29:10-13) and Saviour of the World (*Salvator Mundi*), especially appropriate during Lent. A rubric states that all clergy are expected to pray Morning and Evening Prayer daily.

**England** — I used both *Common Worship* (2000) and the venerable 1662 Book of Common Prayer during a two-week period. While traveling in England I found the 1662 in use at Evensong in several cathedrals. I think I appreciated it more after using other prayer books, and found myself wishing that there was a modernized version of 1662.

Using *Common Worship* was easier said than done. I have the first volume, but that contains only the structure for the Daily Offices. A later volume includes the day-by-day canticles and prayers as well as the lectionary. I was able to go to the Diocese of Oxford's website to find the complete Offices day by day. Expansive language is the norm.

**New Zealand** — The popular *A New Zealand Prayer Book* (1989) offered a few surprises, in particular the length and substance of the Middy Office and Night Prayer (Compline). I encountered the controversial version of the Lord's Prayer in Compline and chose not to use it. I was amazed to see such psalms as 58 and 83 omitted, and 20 verses of other psalms not included. "Some verses of the psalms are not suitable for use in the corporate worship of the Church," a rubric explains. Different canticles are designated for each day of the week.

**Ireland** — The Church of Ireland's new BCP (2004) provides a welcome variety in reading the Offices. Morning and Evening Prayer are offered in two forms, similar to our Rite I and II, and A Service of the Word is an outline for those who prefer less structure. A fairly detailed Compline is presented along with a shorter Late Evening Office. It seemed odd in Morning Prayer to have the first lesson before the psalm. It was also frustrating not to have the daily lectionary published. I liked this book because of its familiarity and appreciated its translations.

On the whole, it was a positive experience, if for no other reason than it gave me a better appreciation of the 1979 American book.

*David Kalvelage, executive editor*

## *Did You Know...*

**Every church in the Diocese of Quincy offers Morning Prayer and Evening Prayer daily.**

## *Quote of the Week*

**The Rt. Rev. N.T. Wright, Bishop of Durham, on the Gospel of Judas: "...as a historian, I have to say that this Gospel of Judas has no historical worth at all."**

**The study should not discourage people of faith from praying for loved ones.**

## Limited Research

If we are to believe the results of a recent survey published by the *American Heart Journal*, our prayers for the recovery of patients from heart bypass surgery make no difference. After a study involving more than 1,800 patients in six hospitals, researchers concluded that those who had other people praying for them had as many post-surgical complications as those who did not. Some of the patients were aware that people were praying for them and some were unaware. All of those patients had roughly the same number of complications, most frequently an irregular heartbeat, whether or not people were praying for them.

Most churches have members who routinely offer prayers for those who are ill, particularly patients who undergo surgery. Members of prayer groups, intercessory prayer teams, and individuals may well be discouraged by the results of the study, but there is no reason to be disheartened. All of us know someone who has undergone heart bypass surgery and has recovered well after having been the subject of prayer. Whether the recovery occurred because of someone's prayer probably never will be known. We should also consider the facts that the study occurred in different hospitals, that bypass surgeries differ from one another, and that the skills of the medical personnel may vary considerably. The study provides interesting information for researchers who want to probe more deeply into the topic, but it should not discourage people of faith from praying for loved ones.

Two other studies published recently are worthy of comment. One presented by the *Journal of the American Board of Family Medicine* revealed that people who go to church weekly live longer than those who do not. According to the study, those who attend religious services weekly live 1.8-3.1 years longer than those who do not attend. Such findings should not be not surprising to people of faith, for regular churchgoers may well have a lower stress level and a better understanding of the meaning of life than people who do not go to church. But like the study on intercessory prayer, there are too many unknown factors to be able to apply much credence to such findings.

In the other study, a poll of more than 1,000 adults indicated that a majority do not believe they will experience a resurrection of their bodies when they die. While the refutation of one of the basic tenets of Christianity by a majority of participants is of concern, one would need considerably more information before giving the findings much weight. It would be helpful to know the level of activity in churches and the denominational status of those who answered the questions as well as their educational status. It would also seem that 1,007 participants is too small a number to be regarded seriously.

Like most studies and surveys, we should be cautious about drawing major conclusions from these findings. Nevertheless, the results may be a helpful resource as the Church determines the most effective ways to spread the gospel.

## Learning From Fiction

Good fiction has much to teach readers. It brings to mind the late Bishop of Navajoland, the Rt. Rev. Steven Plummer, in which he validated one's learning of songs and ceremonials from Tony Hillerman's Joe Leaphorn/Jim Chee mysteries. Chee was studying to be a singer, and in the course of various plotlines painted word pictures of these events. "Hillerman got it right," Bishop Plummer praised one of his favorite writers.

A novelist brings us into the time and place of her/his books, and helps us inhabit the minds of characters very like, or totally dissimilar to, our own. We may disagree with, for example, Anne Rice's insight into the thoughts of a 7-year-old Jewish boy in the time of Herod [p. 20], but her portrayal, like that of two contemporary Afghan boys in *The Kite Runner*, or a fanatic missionary in Barbara Kingsolver's *The Poisonwood Bible*, present us a platform for contemplation, discussion, and deeper study.



# Disobedience

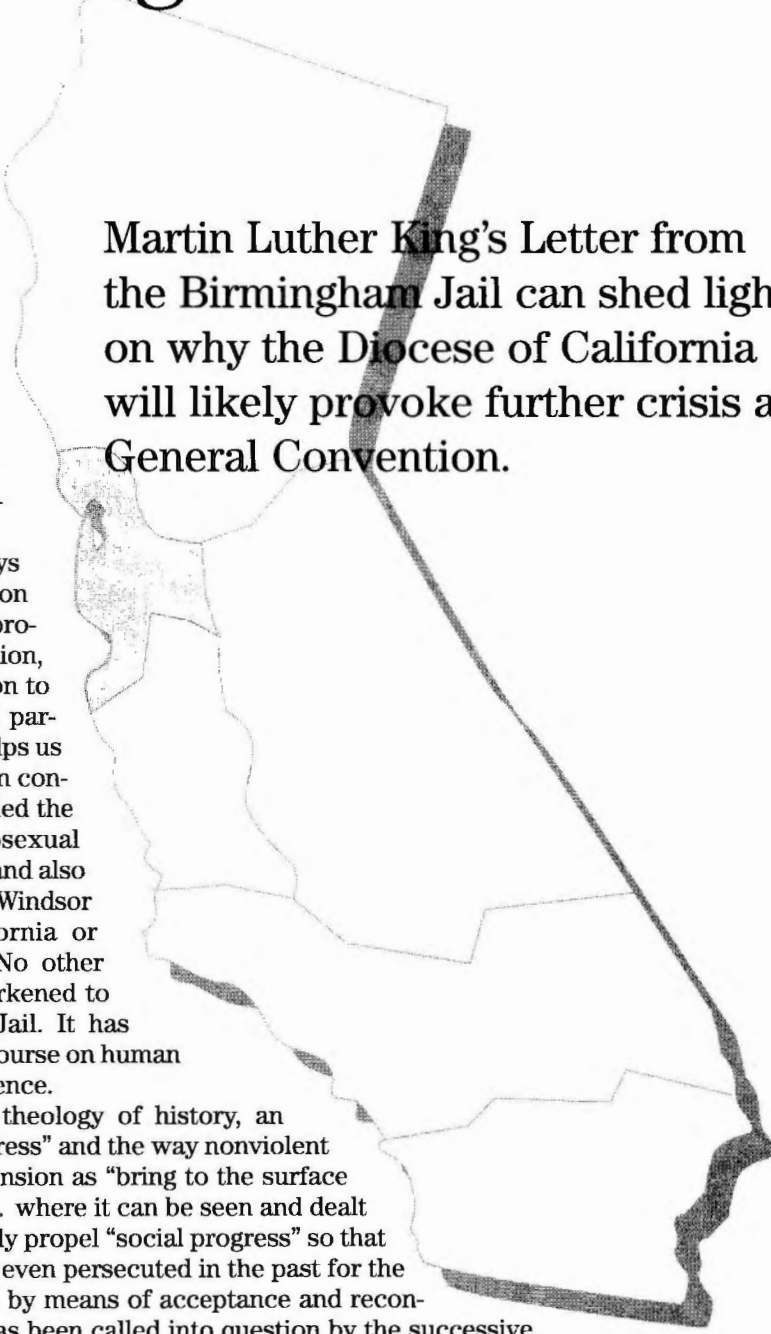
## Setting the Stage

By James S. Ward

In 1962, Martin Luther King, Jr., wrote an open letter to fellow clergy while incarcerated in the Birmingham Jail. It would become perhaps the greatest contribution of the 20th century to the documentary story of the American tradition of civil disobedience and conscience. He wrote to explain why the movement, leadership of which had been thrust upon him, couldn't yield to the growing pressure to let up on its relentless, non-violent campaign of illegal direct action against persistent segregation.

That letter, written in those dark days nearly half a century ago, can shed light on why the Diocese of California will likely provoke further crisis at General Convention, possibly causing the Anglican Communion to suspend the Episcopal Church from full participation for the foreseeable future. It helps us understand both why within the American context the civil rights movement has provided the model for the struggle for full homosexual acceptance in the Church and in society, and also why the moratorium proposed by the Windsor Report will not be honored by California or extended by the General Convention. No other sermon of the past century has been harkened to like the Letter from the Birmingham Jail. It has become not only a touchstone of our discourse on human rights, but a part of the American conscience.

Dr. King's letter reveals a profound theology of history, an understanding of the "flow of social progress" and the way nonviolent direct action does not so much create tension as "bring to the surface the hidden tension that is already alive . . . where it can be seen and dealt with." It is the work of the gospel to fitfully propel "social progress" so that those groups that have been excluded or even persecuted in the past for the sake of social harmony are incorporated by means of acceptance and reconciliation. While confidence in progress has been called into question by the successive holocausts of the 20th century, it remains the assumption of the liberal consensus of American culture, and thus of the Episcopal Church. Even with that consensus apparently breaking down, it is the moral clarity of the Letter from the Birmingham Jail, enshrined as American



Martin Luther King's Letter from the Birmingham Jail can shed light on why the Diocese of California will likely provoke further crisis at General Convention.

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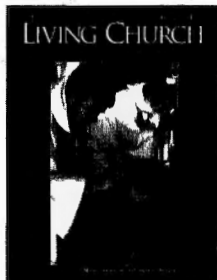
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## READER'S VIEWPOINT

(Continued from previous page)

holy writ, that will ultimately inform the biblical and theological interpretation of the convention.

That letter is filled with a prophetic hope in the ripeness of time: "The present tension in the South is a necessary phase of the transition from an obnoxious negative peace ... to a substantive and positive peace ... [the American Negro] has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice." He sees the wrenching discontinuity between the "already" and the "not yet" being played out in the eschatological struggle of moving from one "peace" to another. And he calls upon his colleagues in ministry to reject moderation and become "extremists for love," for "the cause of justice." In this independent spirit, we will respectfully disregard those calls to wait until the Anglican Communion has accomplished its long overdue "listening," and reached a new consensus.

Finally, the letter recognizes our essential unity, "the interrelatedness of all communities." "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly." Globalization has made these words sound less rhetorically metaphorical than they did when Dr. King wrote them. Our mutuality is more gloriously and painfully obvious than ever before. It is no longer possible for us to make decisions in the developed north and ignore their impact on our sisters and brothers in the less developed global south. When the Primate of Nigeria

publicly supports laws against homosexual behavior in his own country, it is experienced in the American Church as a personal affront. Whenever the General Convention is again confronted with the provocative prospect of confirming the election of a bishop in a committed same-sex relationship, it will be in the light of our loving unity with those who so violently disagree with us that we will decide for consent. As we pray in the collect for Dr. King from *Lesser Feasts and Fasts*, the Church will "resist oppression in the name of [God's] love" in one instance to "secure for all [God's] children the blessed liberty of the Gospel of Jesus Christ."

Again the words of Dr. King from his cell are hauntingly apt: "Frankly, I have yet to engage in a direct-action campaign that was 'well timed' in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word 'Wait!' It rings in the ear of every Negro with piercing familiarity. This 'Wait' has almost always meant 'Never.' We must come to see, with one of our distinguished jurists, that 'justice too long delayed is justice denied.'"

The nomination process in the Diocese of California was conducted with prayerful consideration of who among possible candidates might best fit the needs and opportunities that face the church in the Bay Area. If the outcome of the May 6 electing convention should be the election of a priest in a covenanted same-sex relationship, the consequences for General Convention will be the call to an act of disobedience, which in the spirit of Dr. Martin Luther King, Jr., will be the ecclesial equivalent of a "direct action campaign." May we be up to the challenge.

*The Rev. James S. Ward is the rector of St. Stephen's Church, Belvedere, Calif.*

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



# Misdirected Blame

I could hardly believe my eyes as I read about the Presiding Bishop's visit to Cuba [TLC, March 26], where he blamed the United States for the suffering of Cubans.

One of my best friends, at the age of 15, escaped with her family from Cuba and Castro's reign of terror many years ago. She has since become a citizen of our country, but constantly sends medicines, food and household supplies as basic as toilet tissue, to her family members who remain in Cuba. Many others do the same. To blame the United States government for the conditions in Cuba is mind boggling. Has Bishop Griswold not been told about the political persecution in Cuba? About the persecution of Christians in Cuba? Is he unaware of the thou-

sands of Cubans who have risked their lives to get away from Cuba? Oh yes, that's right. He was in favor of returning little Elian Gonzales to Cuba, where children are the property of the state, rather than have him cared for by loving family members in Florida. Is he unaware of the fact that Castro's government tells people whether they work, where they work, and for whom they work? Does he know any Cubans other than Castro?

Ironically, on a preceding page there is an article about the declining membership in our Church. As my grandchildren would say, Duh!

The total disconnect between the hierarchy of our Church today, and the people in the pews is astounding. Until Episcopalians in charge and

deputies to General Convention wake up and stop putting politics before the gospel, this Church will continue to bleed.

*Carolyn Ledet  
Alexandria, La.*

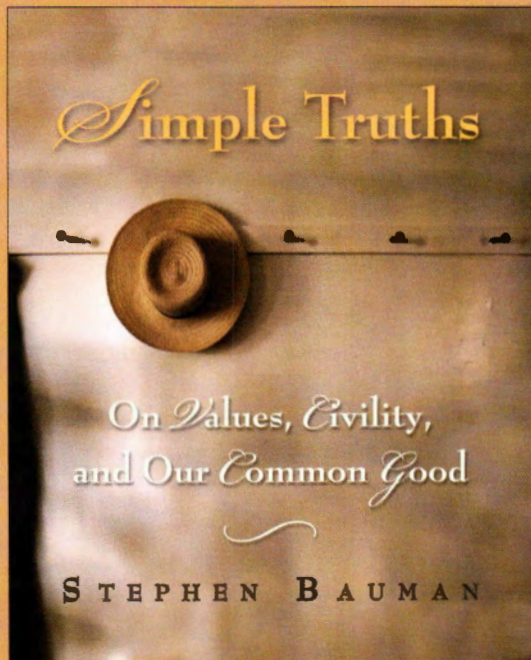
## Not About Consensus

There is much that I disagree with in Fr. Clifford's article, "Stand Up and Walk" [TLC, April 9], but two statements in particular require a response.

First, he writes, "Sharp divisions, fixed opinions, and the conviction that God is on one's side preclude consensus on these controversies in the foreseeable future." Just in case Fr. Clifford doesn't know, the Church is not to be seeking consensus. It is supposed to be seeking God's will in making decisions. This means that both sides in the current debate over homo-

(Continued on next page)


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(Continued from previous page)

sexuality should turn to God to find out what he desires. As St. Paul told the Corinthians, "No doubt there have to be differences among you to show which of you have God's approval" (1 Cor. 11:19). The only answer that counts is God's, which is a black-and-white issue — you either do as he asks

or you don't. Those who have God's approval are the ones who are doing his will.

Second, saying that "Anglicans have always found their unity as a Church that prays together, not as a Church united by common doctrines or structure" takes away the unique witness the Church has in the world. If we are

united only because we pray together, then we are no different than any other religion because people in all religions pray. The reason we are united to the Anglican Communion is because we profess to follow the tenants of Anglicanism, which follows Jesus Christ. If we don't follow these tenets, then we have no right to profess ourselves to be Anglicans.

Unless we all agree on what we believe the faith is, then the Episcopal Church will continue in her current direction — becoming liturgicalized Unitarian Universalists.

*Rob Kirschner  
Lakeville, Mass.*

### Knee-Jerk Reaction

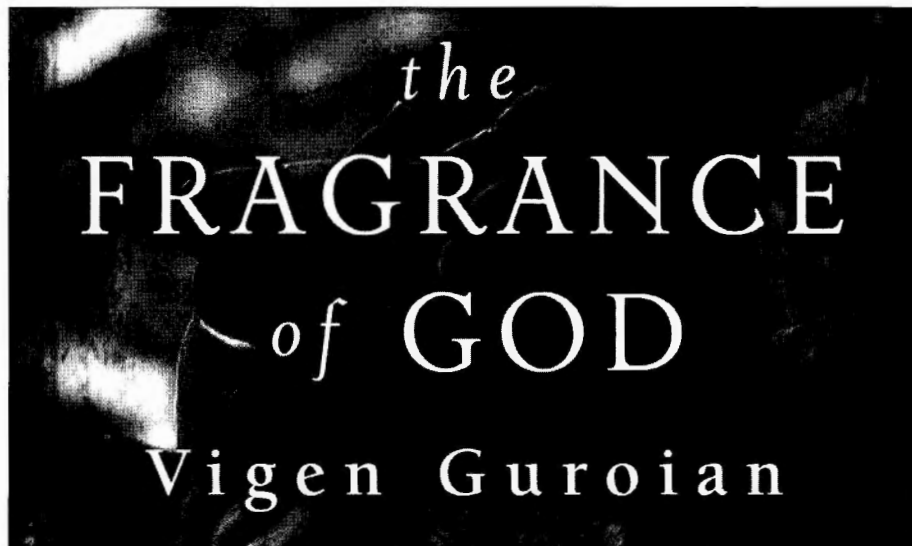
I was going through old issues of THE LIVING CHURCH and noticed an editorial encouraging readers to give generously to Episcopal Relief and Development and the Red Cross in response to Hurricane Katrina [TLC, Sept. 25]. I've been on the front lines of Katrina since August and haven't seen one penny of ERD funds. Nor are we going to. The Red Cross president is out of a job because of its poor response, and now employees are facing indictments. Why is the knee-jerk reaction in the face of tragedy always to give to big bureaucracies, when time and time again they are proven failures?

*(The Rev.) Jerry Kramer  
Church of the Annunciation  
New Orleans, La.*

### What He Meant

My apologies to the Rev. Bjorn Marcussen [TLC, April 16] and other readers who may have taken issue with my letter [TLC, March 26] wherein I stated, "The more inclusive we become the fewer people we attract." The quote, pertaining to the Episcopal Church's precipitous 7.3 percent three-year decline in average Sunday attendance, should have read, "The more theologically inclusive we become the fewer people we attract."

*Donald T. Moore  
Westlake, Ohio*



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**Christ the Lord**

(Continued from page 20)

wrought in the earlier Gothic novels, is still her own, vivid and dramatic. And her honoring of the divine figure is touching and deft. She even preserves the perpetual virginity of the Blessed Virgin Mary! Note, too, the moving confrontation of Jesus' family with a "raiding party" of Roman soldiers when the family returns to Nazareth. You are on the edge of your seat.

This is a terrific book.

My two problems with it are not with Anne Rice. The first problem is an incipient adoptionism, which traditional Trinitarians will pick up automatically. Jesus gradually realizes that he is the Son of God. By definition — and we do not yet get to the baptism from John in this book — there is a feel of adoptionism here.

The second problem is more important, but again, this has nothing to do with Anne Rice. She offers an affecting, lengthy epilogue at the end of *Christ the Lord*, in which she narrates her own spiritual journey of abandonment, personal mourning, and re-discovery. When she embraced Christianity, she undertook a full stock-taking of contemporary scholarship concerning the historical Jesus. She read and read and read. She was especially helped by our own N.T. (Tom) Wright, now the Bishop of Durham. Yet there was one problem.

Almost everything she read was written in the last 20 years and reflects the new "Jewish Jesus" of our post-Holocaust period. Yes, that new "Jewish Jesus" is a corrective to years of a Jesus pitted in opposition to Judaism via the Reformation's criticism of the Roman Catholic Church. But the new "Jewish Jesus" has gone too far!

I believe the new "Jewish Jesus" is not enough. He makes Christianity into a religion that is basically a variant of Judaism designed for Gentiles. Makes me want to convert to Judaism, in fact. When I read all these books about our new, contextualized second-temple resurrected wonder worker, it makes me wonder, why be a Christian? What is unique about the teaching of Christ? Why did the Pharisees and the Sad-

duces reject his approach? Why did he rebuke them, and why did they get so angry when he did?

In the new Jesus, which has been the main fare, according to Anne Rice's epilogue, of her preparatory study for this beautiful book, what is distinctively Christian about him? I would like to know. I have this feeling that if the

scholars she has read so faithfully are right, then my family and I should become ethical monotheists minus circumcision and the dietary laws. I need urgently to be convinced that this Christ the Lord is a Christian and not just an inspired rabbi.

(The Very Rev.) Paul F.M. Zahl  
Ambridge, Pa.

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**Appointments**

The Rev. **Kermit M. Bailey** is deacon at St. Mary's, 930 Walker Ave., Greensboro, NC 27403.

The Rev. **Sarah Edwards Ball-Damberg** is deacon at St. Philip's, PO Box 218, Durham, NC 27702.

The Rev. **Heather Benson** is rector of Trinity, PO Box 26, Canastota, NY 13032.

The Rev. **Michael Billingsley** is priest-in-residence at St. Paul's, PO Box 165, Hopkinton, MA 01748-0165.

The Rev. **Harold G. Birkenhead** is rector of Holy Nativity, 8 Nevin Rd., South Weymouth, MA 02190-1611.

The Rev. **Chuck Christopher** is interim rector of Good Samaritan, 333 NW 35th St., Corvallis, OR 97330.

The Rev. **Judith Freeman Clark** is rector of St. John's, PO Box 293, Westwood, MA 02090-0293.

The Rev. **John Cornelius** is rector of Holy Cross, 3764 Main St., Warrensburg, NY 12885-1836.

The Rev. **Daniel F. Crowley** is interim at St. Paul's, 390 Main St., North Andover, MA 01845-3952.

The Rev. **Jamie Cubine** is rector of St. Anne's, 4063 Sykes Rd., Millington, TN 38053.

The Rev. **Chitral de Mel** is priest-in-residence at St. Mary's, 14 Cushing Ave., Dorchester, MA 02125-2009.

The Rev. **Arnold Fenton** is interim priest at Christ the King, PO Box 1884, Alpine, CA 91903-1884.

The Rev. **Chris Fike** is priest-in-residence at Christ Church, 66 Fellsway West, Somerville, MA 02145-2007.

The Rev. **Craig Hefling** is rector of St. Chrysostom, 1 Linden St., Wollaston, MA 02170-1809.

The Very Rev. **Sally Heiligman** is rector of Grace, 13 Court St., Cortland, NY 13045-2680.

The Rev. **Jennifer Hughes** is priest-in-residence at Christ Church and Iglesia De San Juan, PO Box 366202, Hyde Park, MA 02136-0022.

**Deaths**

The Rev. **Howard O. Bingley**, longtime priest in the Diocese of New York, died Feb. 14 in Topsham, ME, where he resided. He was 93.

Fr. Bingley was a native of Northampton, MA. He graduated from Clark University and the General Theological Seminary and served in the Army, earning a Purple Heart. In 1949 he was ordained to the diaconate and priesthood. He was involved in parish ministry in several churches in New York, including as rector of St. Andrew's, Brewster, 1958-61, and rector of St. John's, Staten Island, 1961-78. In that diocese he was active with the Department of Christian Education, former dean of the Richmond Convocation, and director of the youth conference. During the 1980s, following his retirement, he was involved in interim ministry at churches in Maine. Fr. Bingley is survived by his wife, Marion, and two daughters.

**Next week...**

**Growth in Dallas**

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This appointment is a tenure track position. Salary, rank, and terms of appointment will depend on qualifications and experience. Send letter of nomination or application to:

**The Rev. Donald S. Armentrout, Search Chair, School of Theology, University of the South, 335 Tennessee Avenue, Sewanee, TN 37383-0001.**

Before a candidate can be considered, a complete dossier and three letters of recommendation must be submitted. Final consideration will begin in June and continue until the position is filled.

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**PART-TIME ORGANIST/CHOIR DIRECTOR:** *St. Mary's Episcopal Church in Daytona Beach, Florida*, is seeking a part-time Organist/Choir Director. Experience with traditional Episcopal/Anglican liturgies is desired. Moeller 2-manual pipe organ. Salary is negotiable/ commensurate with experience. Send letter of interest and resume to **Music Search Committee, St. Mary's Episcopal Church, 216 Orange Ave., Daytona Beach, FL, 32114.** Phone: (386)255-3669 E-mail: [staff@stmariesDB.org](mailto:staff@stmariesDB.org).

**PART-TIME CONTEMPORARY WORSHIP LEADER:** *Holy Spirit, Houston, TX* is looking for an accomplished musician with a deep love for all of the music of the Episcopal Church, but a real passion for contemporary/popular Christian music to lead a vibrant and growing ministry within our congregation. The person we are praying to meet will be a strong vocalist who ideally also plays guitar or keyboards. This person must be able to gather and learn new music, prepare the music for the band, rehearse them and be responsible for creating a spiritually enriching musical worship experience. This person will work with the clergy in making liturgical choices, but will not be responsible for planning the actual liturgy. This is a part-time position, requiring approximately 10 hours per week in preparation, rehearsal, staff meeting and one worship service. Interested candidates should send a resume to **Holy Spirit Episcopal Church, Attention Fr. John Bedingfield, 12535 Perthshire Road, Houston, TX 77024.** E-mail: [assistant@ahschurch.org](mailto:assistant@ahschurch.org).

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**FULL-TIME RECTOR:** *Holy Trinity by the Lake, Rockwall, TX*, aligned with the Episcopal Church of the United States, is a 300-communicant church located in a charming, growing bedroom community in the Diocese of Dallas. Interested candidates can download our complete profile at [www.holytrinitybythelake.org](http://www.holytrinitybythelake.org). If you feel God is calling you to this wonderful parish, send resume and CDO to: **Sheila Clark, P.O. Box 188, Rockwall, TX 75087** or E-mail: [sheelark@sbcglobal.net](mailto:sheelark@sbcglobal.net).

## POSITIONS OFFERED

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**FULL-TIME ASSOCIATE RECTOR:** *St. John's Episcopal Church in Plymouth, MI*, is looking for a priest with a passion for youth ministry. Position will also involve supervision of the church school, newcomer assimilation, outreach and shared liturgical responsibilities. Full position: [www.stjohnsplymouth.org](http://www.stjohnsplymouth.org). Contact: **The Rev. Dorian McGlannan, 574 S. Sheldon Rd., Plymouth, MI 48170.** E-mail: [dmcglannan@stjohnsplymouth.org](mailto:dmcglannan@stjohnsplymouth.org).

**FULL-TIME RECTOR:** *St. Clement's Episcopal Church, St. Paul, MN*, is seeking a new rector. St. Clement's is an active and growing parish located in the historic Summit-Hill district in beautiful St. Paul, Minnesota, part of the culturally rich and diverse Twin Cities. With 630 communicants and a budget of \$368,000 the parish has a strong foundation for growth. The Christian Formation program, focusing on the Godly Play and Rite 13 curricula, has become a model in the diocese. Our highly regarded choir combines excellence in musicianship and spiritual commitment with a repertoire ranging from medieval to newly composed works within the Anglican choral tradition. Outreach activities challenge our parishioners to become involved in a wide range of locally focused projects.

We seek in a new rector someone with a strong spiritual grounding, excellent preaching and liturgical skills as well as management ability and experience to help us make the transition from a "pastoral" to a "program" church. Interested parties should send a copy of their resume and CDO form to: **St. Clement's Episcopal Church, Attention: Rector Search Committee, 901 Portland Ave., St. Paul, MN 55104-7032.** Anyone interested in the position is encouraged to visit our web site at: [www.stclements-stp.org](http://www.stclements-stp.org). E-mail inquiries are welcome at: [search@stclements-stp.org](mailto:search@stclements-stp.org). Telephone: (651) 228-1164; Applications accepted through **July 31, 2006.**

**FULL-TIME, LIVE-IN ASSISTANTS:** L'Arche Mobile, Inc. needs full-time, live-in assistants to assist people with a mental handicap. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work and share their lives together. L'Arche Mobile, Inc. is a member of the International Federation of Christian Communities founded by Jean Vanier. For more information contact **Marty O'Malley, Administrator; L'Arche Mobile, Inc, 151-A S. Ann St., Mobile, AL 36604** Phone: (251) 438-2094, FAX: (251) 438-2094, E-mail: [larchmob@hotmail.com](mailto:larchmob@hotmail.com). Website: [www.larchemobile.org](http://www.larchemobile.org)

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *St. Luke's Episcopal Church, Buffalo, Wyoming*, a historic church in the shadows of the Big Horn Mountains, seeks an energetic, spiritual leader to teach, preach, empower and grow our church. We are a laity committed to community and world ministries including the Bread of Life Food Pantry. Buffalo has a growing population attracted by environment, recreation and energy development. It boasts an excellent hospital, YMCA, school and library. We seek someone who responds to the needs of seniors as well as younger members. If you are willing to adapt to a small Western community, please send resume and CPO clergy profile to: **The Rev. Canon Gus Salbador, Diocese of Wyoming, 104 S. 4th Street, Laramie, WY 82070, (307) 742-6606** or E-mail: [gus@wydiocese.org](mailto:gus@wydiocese.org).

**FULL-TIME RECTOR:** *Trinity Episcopal Church, Red Bank, New Jersey.* Trinity Church is located in fashionable Red Bank, on the New Jersey Shore. Well established congregation, from youth to seniors. Strong music ministry at all levels. Active Sunday school, Youth programs and Social Calendar. Modern rectory within 2 miles of the Church. "Blue ribbon" school district. Welcoming candidates with gospel-based preaching skills, personal warmth, and vitality for growth and community involvement. A desire to deepen faith, expand laity leadership and the projecting of conservative Christian values. Please send resume to: [csmith@trinityredbank.org](mailto:csmith@trinityredbank.org). Visit our profile at [www.trinityredbank.org](http://www.trinityredbank.org). Applications by **June 15** please.

**FULL-TIME VICAR:** *St. Paul's Church, Payson, AZ.* Located in the beautiful Rim Country of Arizona, this vibrant, growth-focused congregation is looking for an entrepreneurial shepherd to lead them into the next phase of their journey. Their strategic planning committee has completed a plan consistent with their mission statement "to give life to the teachings of Jesus Christ through our own spiritual development, and by example, foster and nurture spiritual growth in others." The plan includes expansion of programs, space and a full-time vicar. A beautiful two-bedroom vicarage is included in the package, with a \$36,000 stipend, and benefits. Please send resume and CDO to: **The Rev. Canon C. K. Robertson, Canon to the Ordinary, 114 W. Roosevelt St., Phoenix, AZ 85003** or E-mail to [chuck@azdiocese.org](mailto:chuck@azdiocese.org).

## TRAVEL / PILGRIMAGES

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For more information, please call our business office at 414-276-5420, ext. 17.



# CHURCH DIRECTORY

## STUART, FL

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

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
[www.stclem.org](http://www.stclem.org) [stclem001@hawaii.rr.com](mailto:stclem001@hawaii.rr.com)  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

## ST. MARK'S

(808) 732-2333  
539 Kapaehulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

## CHICAGO, IL

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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
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](http://www.cccindy.org)  
The Very Rev. Gary Goldacker, interim dean and rector  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristía; Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristía 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

## LAFAYETTE, LA

**ASCENSION** 1030 Johnston St. (337) 232-2732  
1/2 block North of ULL [www.ascension1030.org](http://www.ascension1030.org)  
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

## 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  
Website: [www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15, Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street 02108 [www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
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

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://www.stmaryskcmo.org)  
Masses: Sun 8 Low; 10 Sol. Call for schedule.

## LAS VEGAS, NV

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

## MILLVILLE, NJ

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

## NEWARK, NJ

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

## ROSWELL, NM

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

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
Website: [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org)  
The Rev. Canon Dale Coleman, r; 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. (212) 378-0200  
[www.stbarts.org](http://www.stbarts.org)  
Sun H 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 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. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, youth minister; the Rev. 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. Canon 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](http://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  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Blitmore Village) (828) 274-2681  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## PHILADELPHIA, PA

**S. CLEMENTS** Shrine of Our Lady of Clemency 20th and Cherry Sts. (215) 563-1876  
Website: [www.s-clements.org](http://www.s-clements.org)  
Canon W. Gordon Reid, r; the Rev. Richard Wall, c  
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena & B 4 (June thru Sept; 8 & 10 (High); Daily: Low Mass: Tues, Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30; Sun C 10-10:45 & 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.

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
The Rev. Gregory P. Hinton, r  
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave. [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)

## CORPUS CHRISTI, TX

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

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**ST. PAUL'S CHURCH AND SCHOOL** (210) 226-0345  
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Website: [www.stpauls-satx.org](http://www.stpauls-satx.org)  
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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 8 (ex Sun); EP 5; 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

## SAN MIGUEL DE ALLENDE

## GUANAJUATO, MEXICO

**ST. PAUL'S** Calle del Cardo 6 52 (415) 152-0387  
[www.stpauls.org.mx](http://www.stpauls.org.mx) [info@stpauls.org.mx](mailto: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

## 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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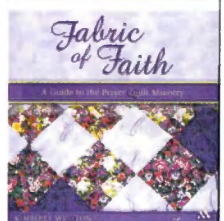
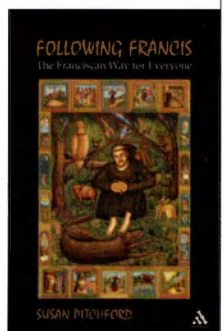
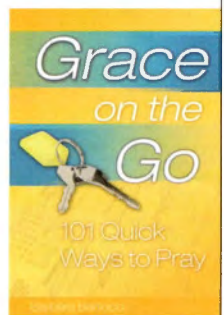
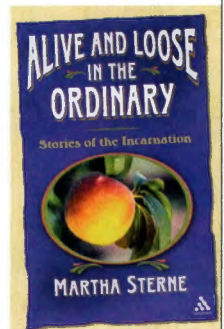
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