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— George Burns

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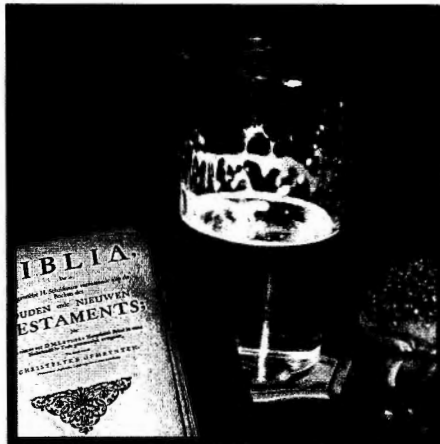
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Volume 232

Number 25

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



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ON THE COVER



Students at St. Martin's School, Metairie, La., gather supplies for the Diocese of Louisiana's Mobile Respite Care Unit, an RV that travels into New Orleans' 9th Ward and is staffed by clergy and lay volunteers who provide not only snacks and cleaning supplies but prayer and a ministry of healing.

Ann Ball/Diocese of Louisiana photo

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SUNDAY'S READINGS

Growth and Grace

'...like a grain of mustard seed...' (Mark 4:31)

Second Sunday after Pentecost (Proper 6B), June 18, 2006

BCP: Ezek. 31:1-6,10-14; Psalm 92 or 92:1-4,11-14; 2 Cor. 5:1-10; Mark 4:26-34.

RCL: 1 Sam. 15:34-16:13 or Ezek. 17:22-24; Psalm 20 or 92:1-4,11-14; 2 Cor. 5:6-10, (11-13), 14-17; Mark 4:26-34.

This year, the arrival of the first Sunday of the "ordinary time," the long season after Pentecost, falls in close proximity to the first day of summer, the time of year we associate with natural growth and development. How appropriate, then, that many of the readings for this Second Sunday after Pentecost contain images from nature, plants and trees, birds and beasts.

The two lessons from Ezekiel both employ the image of a great cedar tree, the branches of which provide nesting places for birds and protection for "the beasts of the field." The passage in Chapter 17 is messianic in character, speaking of God planting "a sprig" that will flourish "upon a high and lofty mountain."

In the other passage from the same prophet, this authority of God involves rejection and destruction. The verses from the 31st chapter are a prophecy against Egypt, portrayed as a cedar that "towered above all the trees of the forest." But "its heart was proud of its height," and because of its pride, "thus says the Lord God ... I will cast it out."

The verses from Paul's Second Letter to the Corinthians acknowledge our Lord's sovereignty, "the love of Christ controls us" (verse 14), and his authority to judge, "we must all appear before the judgment seat of Christ" (verse 10). But for the faithful, this is no

cause for trepidation. Twice the apostle asserts, "we are of good courage."

Our faith gives us confidence before the Lord who implants his will in our hearts and causes his reign to grow and thrive. This confidence is beautifully expressed in the poetry of Psalm 92: "The righteous shall flourish like a palm tree, and shall spread abroad like a cedar of Lebanon. Those who are planted in the house of the Lord shall flourish in the courts of our God."

The gospel reading contains two of Jesus' brief parables of "the kingdom of God," both of which make use of nature imagery. The first tells of scattered seed that sprouts and begins to grow in incomprehensible secrecy and ripens till the joy of harvest. Just so, faith comes to life as a gift of grace that matures and develops mysteriously until we come to the fulfillment of the kingdom. The second parable is the famous comparison of God's kingdom with "a grain of mustard seed." From our tiniest efforts to align ourselves with God's gracious will, to hear and receive the word he plants within our hearts, the Lord brings forth abundant growth.

The teaching of scripture proclaims the flourishing reign of God. Under his gracious rule, our spirits come alive, grow in faith, and will finally find fulfillment in the harvest time of the coming of the kingdom of God.

Look It Up

Read John 15:1-11, considering what the image of the vine with its branches teaches about the lordship of Christ.

Think About It

What illustration from nature used in the teaching of Jesus most encourages your life of faith?

Next Sunday

Third Sunday after Pentecost (Proper 7B), June 25, 2006

BCP: Job 38:1-11, 16-18; Psalm 107:1-32 or 107:1-3,23-32; 2 Cor. 5:14-21; Mark 4:35-41 (5:1-20).

RCL: 1 Sam. 17: (1a,4-11,19-23), 32-49 or Job 38:1-11; Psalm 9:9-20 (optionally with 1 Sam. 17:57-18:5,10-16) or 107:1-3, 23-32; 2 Cor. 6:1-13; Mark 4:35-41.

God of Our Mothers
Face to Face with Powerful Women
of the Old Testament

By **M.R. Ritley**. Morehouse. Pp. 165. \$14.95. ISBN 0-8192-2216-X.

Ms. Ritley, a California priest, brings the women of the distant past into the parlors and kitchens of her grandmother, and gets behind the familiar Sunday school stories. She reminds us of little-known facts, such as “at the very outset Hagar may have a bit part in the Hebrew Bible, but in Islam, she plays a starring role. She’s the Mother of All Believers, the woman whose story is so central to Islam that it’s reenacted in the pilgrimage to Mecca.” She loves the story of Rachel and Leah, “Sibling Rivalry to the Max,” because it illustrates that “biblical women were [not]always sweet and agreeable” and “contains some of the most delicious comedy in Genesis.” She sees these feminine figures with fresh eyes.

Ritley particularly admires Judith, the deuterocanonical heroine who sliced off the head of Nebuchadnezzar’s general Holofernes. The author tells of her own mother, Jeannie, a teenager in German-occupied Paris, who flirted with the soldiers and carried messages for the Resistance. “Not a saint,” she says, like St. Anne or St. Agnes. “But I can see my mother as a Judith.”

Patricia Nakamura

Women of Mercy

By **Kathy Coffey**, with paintings by **Michael O’Neill McGrath**. Orbis. Pp. 163. \$20. ISBN 1-57075-579-5.

Evocative, icon-like paintings introduce 16 women, from Sarah, Mary, and Veronica, to Kateri Tekawitha, Dorothy Day, and Katherine Drexel. Kateri was the Mohawk/Algonquin girl who met the Jesuits when they arrived in the New World; she was baptized at 20 and became a mystic. The image shows her with Christian cross and

Native American flute.

The essay on Mary Magdalene, pictured holding a scroll with her famous words to the apostles, “I have seen the Lord,” touches upon some of the cur-



rent questions about this little-known figure who disappears soon after this witness. How was an unmarried woman able to travel on her own and support Jesus’ ministry? Was she a threat to the dominance of Peter, so much so that she was labeled a prostitute?

Here is the story of Thea Bowman, who refused to give up her music, and Josephine Bakhita, who forgave those who had mutilated her. And here are three T[h]eresas, Avila, Lisieux, and Calcutta, portraits of love and mercy. A beautiful book.



Saints

A Visual Guide

By **Edward and Lorna Mornin**. Eerdmans. Pp. 296. \$20. ISBN 0-8028-3249-0.

The Mornins have chosen 130 “popular saints,” presented a short biography, and illustrated each with images “from both high and low art.”

Here is St. Korbinian, a missionary bishop in the 700s in France and Bavaria. His illustration is a statue with the bear he caused to carry his pack after the bear had killed his mule. St. David of Wales is pictured in a 1986 painting in the Church of St. David of Wales, Richmond, Calif.,

standing on the little hill that “miraculously rose under him” so that his “eloquent preaching” might be better heard.

St. Patrick is shown in an Italian prayer card, wearing the unlikely chasuble and miter. A 1471 fresco illustrates St. Barbara, patron saint of “those in danger of sudden death by lightening, fire or explosion.” A charming note describes St. Barbara’s Bouquet, “branches from a fruit tree or flowering shrub cut on St. Barbara’s Day, (December 4) and kept in water in a warm room will flower by Christmas.” Although she may be apocryphal, the authors state, “one can make such a bouquet successfully today.”

The book has an index of saints — helpful as they are not in alphabetical order — and a fascinating index of symbols.

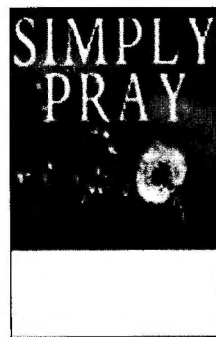
Patricia Nakamura

Simply Pray

A Modern Spiritual Practice to Deepen Your Life

By **Eric Walker Wikstrom**. Skinner House Books. Pp. 140. \$15. ISBN 1-55896-X.

The Rev. Erik Walker Wikstrom, a Unitarian Universalist pastor, has presented a treatise on prayer in his highly readable book, *Simply Pray*. The author has delineated four basic types of prayer: “Naming,” “Knowing,” “Listening,” and “Loving.” These four categories lie among the many priceless tools transcending all religious bound-



aries. As a result, readers, regardless of denominational persuasion, can modify Pastor Wikstrom’s offerings to their own theological perspectives, and such modification can lead to deeper relationships with our Lord or with God as people experience the divine. TLC readers ought to delve into this outstanding book as a treasure from which to choose carefully.

(The Rev.) Edward F. Ambrose, Jr.
Phoenix, Ariz.

Nine U.S. Bishops Meet with Archbishop Williams

In a bid to continue the dialogue within the Anglican Communion and to assess the division within the Episcopal Church, nine members of the House of Bishops met with the Most Rev. Rowan Williams, Archbishop of Canterbury, at Lambeth Palace in London on May 24.

Meeting with the archbishop and his senior advisors were the Rt. Rev. Gary Lillibridge, Bishop of West Texas; the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida; the Rt. Rev. Edward Little II, Bishop of Northern Indiana; the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana; the Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina; the Rt. Rev. James M. Stanton, Bishop of Dallas; the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande; the Rt. Rev. Don A. Wimberly, Bishop of Texas; and the Rt. Rev. Gera-

lyn Wolf, Bishop of Rhode Island.

Several other bishops and senior church leaders, including the Rt. Rev. Robert O'Neil, Bishop of Colorado, had been invited to the gathering, but were unable to attend because of scheduling conflicts. The invited bishops represented diverse views, but were all "warm" toward the Windsor Report, according to two bishops who were present and another who did not attend, but who was familiar with the details.

A Lambeth Palace spokesman told *THE LIVING CHURCH* the discussions were of a private nature and no statement on the deliberations would be forthcoming. However, sources familiar with the gathering said the 90-minute meeting was primarily pastoral, and in line with the archbishop's oft-repeated desire to keep conversation

within the Church going forward.

Fears that the meeting was a "strategy session" or a bid to undermine the constitutional authority of the General Convention or the Episcopal Church's dioceses were unfounded, sources from both provinces said.

Archbishop Williams has held a series of meetings with a variety of church leaders in recent months to assess the state of the Anglican Communion as well as to reiterate his belief that it is worth preserving.

Participants at these meetings consistently report that Archbishop Williams' private words have not significantly differed from his public statements, citing his commendation to the last gathering of global Anglican leaders at the World Council of Churches in Brazil [TLC, March 19].

(The Rev.) George Conger

Rural Albany Church Severely Damaged by Fire and Vandalism

Christ Church, Pottersville, N.Y., one of six churches that comprise the Adirondack Missions in the Diocese of Albany, was severely damaged by fire during the night on May 30. The fire followed two recent acts of violence at the church during which crucifixes were thrown into a gully behind the church, a statue of the Virgin Mary was smashed, and a chalice and paten were removed.

The walls of the church were left standing, but the fire burned large holes in the roof. A large white cross and the bell tower also remained intact. At press time, an arson investigation team had been summoned.

The Pottersville church and five other small congregations in the southern Adirondack Mountains have long been served by a ministry team of priests and deacons.



Nancy Morton/Iowa Connections photo

The Rt. Rev. Alan Scarfe, Bishop of Iowa, is joined on the road to Iowa City by the Rev. Catherine Quehi-Engel, chaplain at Cornell College, Mount Vernon, and Eric Dyken, a parishioner at Trinity Church, Iowa City, on May 27. Bishop Scarfe, a five-time marathon runner and former high school track coach, embarked May 25 from Trinity Cathedral in Davenport on a 10-day, 180-mile run/walk trek to the diocese's other cathedral, St. Paul's, Des Moines. Bishop Scarfe undertook the trip as "a visual reminder that faith is a journey" and to raise funds for a variety of causes.

Church's Demolition and Expansion Plan Met with Opposition

Leaders of Christ and St. Luke's Church, Norfolk, Va., want to tear down a 100-year-old building and build a modern 33,000-square-foot addition with a glass atrium estimated to cost \$11-13 million. Those plans are being opposed by several Ghent Historic District residents and the Norfolk Preservation Alliance. They oppose an unusual Norfolk city ordinance that doesn't allow neighbors to challenge historic district changes in court. Recently they have been joined by the National Trust and the Association for the Preservation of Virginia Antiquities/Preservation Virginia.

A year ago, the city planning commission voted to allow the demolition of the church's Guild House. Plans call for some of the original exterior material to be used in the new structure, according to *The Virginian-Pilot*. The neighbors filed suit, challenging that decision, but a circuit court judge ruled that they did not have standing. State code allows cities to determine who can challenge decisions in historic districts. City code permits only the applicant to appeal.

The residents have three cases pending, the *Pilot* reported. The Virginia Supreme Court recently agreed to hear two of those cases, both of which pertain to who can challenge city code historical decisions in court. The third suit, alleging that the city planners erred in granting the demolition permit, has yet to be considered.

BRIEFLY...

The Episcopal Synod elected the Rt. Rev. **Idris Jones**, Bishop of Glasgow and Galloway, as Primus of the Scottish Episcopal Church May 18. The election, which was conducted by lot "in accordance with biblical precedent," occurred at a re-convened meeting of the College of Bishops in Dunblane.



Louisa Young photo

Members of "Desert Journeys Retreat Ministry" celebrate Holy Eucharist at "Patton's Altar" during the spring retreat near Joshua Tree National Park, Calif. The stone altar was built by soldiers under General George Patton's command as they trained for the North Africa campaign in World War II. The Desert Journeys gatherings are held twice a year and include the daily office, stargazing, nature walks, fellowship, and a Sunday Eucharist.

Improper Conduct Charges Investigated

The Rev. Martha Ann Englert, rector of Grace Church, Madison, Wis., has been inhibited from performing priestly functions while the Diocese of Milwaukee conducts a formal investigation to determine whether she is guilty of conduct unbecoming a member of the clergy.

A presentment was issued by the standing committee after at least six members of the parish charged that the rector "made inappropriate disclosures to or about Grace Church parishioners (present and former) and to or about Grace Church staff members (present and former) concerning personal, private, sensitive, sexual, medical, confidential, or pastoral

information about parishioner, staff, or Grace Church matters."

Ms. Englert became rector of Grace Church in 2004. The Rt. Rev. Steven A. Miller, Bishop of Milwaukee, and other diocesan officials met with the parish May 7. The inhibition became effective April 29.

In an interview with THE LIVING CHURCH, Bishop Miller said Ms. Englert was innocent until proven guilty and asked for patience with the proceeding. "The question is whether an offense has been committed which is prohibited under the canons," he said. "There is a process for determining the answer to that question. The diocese is following that process."

\$50K Settlement to Priest for False Arrest

The town of Milton, Mass., will pay an Episcopal priest \$50,000 to settle a false arrest claim.

Police arrested the Rev. Henderson L. Brome, rector of St. Cyprian's Church, Roxbury, who was a 16-year resident of Milton, on July 28, 2004. A native of Barbados, Fr. Brome was stopped by a patrolman responding to a report of an attempted car break-in.

The police ordered Fr. Brome to stop, handcuffed him, and placed him in the back seat of the patrol car. He was released from custody approximately 15 minutes later after the

woman who made the burglary complaint cleared him.

In a statement released on May 24, Fr. Brome said, "Until this incident took place I have had an excellent relationship with the Milton Police Department, and it has never been my intention to demonize the entire Milton Police Department over this incident."

Police Chief Kevin Mearn told the *Patriot-Ledger* newspaper he was glad to have the settlement. "We had an obligation to the community to put this matter behind us," he said.



FreshMinistries photo

Members of FreshMinistries staff are replicating in Jacksonville, Fla., a full-scale model of this South African shanty for their General Convention exhibit in Columbus, Ohio. The charitable organization is seeking Episcopal parishes to improve the lives of Africans who must construct their own houses out of scrap material.

Louisiana Hires Coordinator for Youth Volunteers

Not every volunteer disaster relief job in New Orleans is appropriate for someone under age 18, but there are plenty of important tasks that are. The Office of Disaster Response for the Diocese of Louisiana has hired Matthew Holt, 33, lay chaplain and teacher, to match appropriate volunteer opportunities with the increasing number of churches around the country interested in sponsoring youth group mission trips.

Mr. Holt, who relocated to New Orleans from his native Lafayette, began the new position on May 22. He said the diocese was moving quickly to complete arrangements for the long list of church youth groups that have

already indicated a desire to assist in person.

"The infrastructure is destroyed down here," he said. "Everything takes longer than usual. We want to be ready 100 percent before the youth groups start to come."

The diocese is setting up five "compassion centers," and Mr. Holt said one appropriate activity for youth groups would be unloading donations of purified drinking water and household cleaning supplies from trucks and then helping to distribute them to persons who visit the centers. Mr. Holt said his job would include assisting with the planned youth mission trips, including housing, recreation and worship.

P.B. Mum on General Convention While in Newark

Presiding Bishop Frank Griswold declined comment on gay rights during a May 24 visitation to the Diocese of Newark.

Bishop Griswold met with the clergy, attended a dinner for church officials at a local hotel, and later delivered a homily on the Ascension during the Eucharist at Trinity and St. Philip's Cathedral, Newark.

During the visit, Bishop Griswold

told the Newark *Star-Ledger* he would not discuss anything related to the 75th General Convention, which begins June 13 in Columbus, Ohio.

Both Bishop Griswold and the Rt. Rev. John P. Croneberger, Bishop of Newark, will step down later this year. Next month the diocese is scheduled to release the names of four to six candidates who will appear on the ballot for the election in September.

Reparations Considered

Clergy and laity of the Diocese of Maryland approved 13 of 14 resolutions presented, including two on reparations over slavery, and listened to a keynote address from Presiding Bishop Frank Griswold when diocesan convention met May 5-6 at a hotel convention center in Hunt Valley.

Convention agreed to study how it may have profited from the slave trade in the 18th and 19th centuries. It also called upon the 75th General Convention to "establish a task force to study, document, and report on the enslavement of Africans and their descendants, the legacy of slavery, and the establishment of systematic and institutional racism within the United States of America" and "research and report on the historical role of the Episcopal Church in these systems of slavery and racism."

Other resolutions adopted included ones to amend the canons to permit the bishop to appoint up to two persons to diocesan council who are ages 16-25 and another to include at least one person between the ages of 16 and 22 on the cathedral chapter. Convention also agreed to continue for another year the special task force on relationships other than marriage. A resolution to reaffirm the existing alcohol use policy of the diocese was tabled, the only resolution not approved.

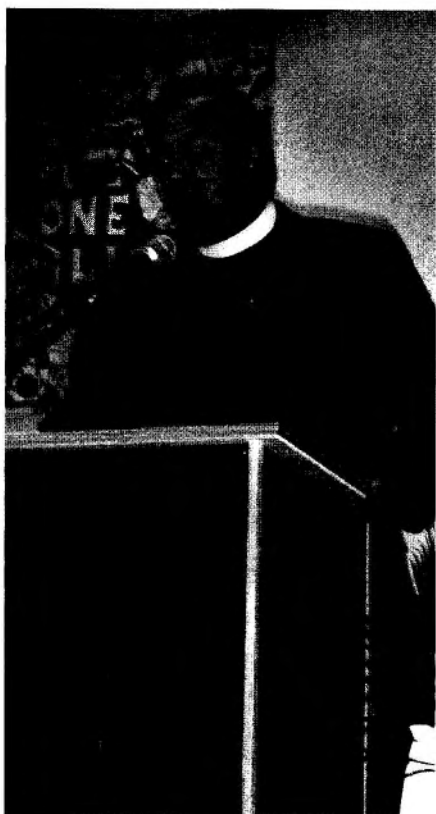
In his address, Bishop Griswold spoke about "mission under the rubric of reconciliation and communion."

Delegates approved a \$3.9 million budget, an 8.7 percent increase over the previous year.

Among other news, Val Hymes, a frequent contributor to *THE LIVING CHURCH*, received the Bishop's Award in recognition for her work as editor of the Prison Ministry News Network.

Helping to Rebuild

Delegates to the Diocese of Florida's convention backed a proposal to donate up to \$250,000 of diocesan funds to rebuild a Mississippi parish destroyed by Hurricane Katrina. Gath-



Virginia Barrett Barker/The Diocesan photo

The Rev. J. David Knight, rector of St. Patrick's, Long Beach, Miss., which was leveled by Hurricane Katrina, speaks at the Diocese of Florida's convention. The convention voted to offer up to \$250,000 from the diocesan church planting fund to be matched by Diocese of Florida contributors to rebuild St. Patrick's.

ered at the Cerveny Conference Center in Live Oak May 5, delegates also reviewed the work of the diocese's Hurricane Katrina Task Force in Mississippi and heard presentations on the reconstruction efforts along the Gulf Coast.

The Bishop of Florida, the Rt. Rev. Samuel Johnson Howard, told THE LIVING CHURCH that at the conclusion of the Katrina presentation, he "proposed that our diocese use up to \$250,000 of a fund which has been set aside for 'church planting' as matching funds," to re-plant St. Patrick's Church in Long Beach.

Convention unanimously adopted the suggestion, and over the course of four hours, "we had commitments and cash totaling nearly \$40,000" from congregations and individuals, "which

means that with our match, nearly \$80,000 is now committed to St. Patrick's," Bishop Howard said.

In his convention address, Bishop Howard said his time as diocesan bishop will consist of three stages. The first stage "of consolidation and of winnowing out" had come to an end as those "who have not wanted to be a part of our life together have left or are leaving."

The diocese is now entering the second stage of his episcopate, he said, which would be marked by "regrouping, of finding new leadership," while the third stage would include "unparalleled growth and unimaginable evangelism" across the diocese.

The bishop acknowledged the divisions within Florida in the wake of the 74th General Convention. Bishop Howard added that a "number of [con-

gregations], in defiance of the Windsor Report, have affiliated with foreign dioceses, have brought, in fact, an alien and new innovation into northern Florida: Governance by foreign, non-American prelates with titles such as 'archbishop'."

He said his response to these secessions was one of "love. Sometimes tough love, it's true, but love nonetheless."

Bishop Howard held the diocese up to convention as a model of what the church could be, saying he hoped the next Presiding Bishop would "follow the good example of the Diocese of Florida and put agenda aside, and return the Episcopal Church to its historic role as a great missionary movement, domestic and foreign, and to its God-given role as the middle way, the *via media*."

Bishop Howard Confirms Two on Death Row

The recent presentation of two candidates for confirmation in the Diocese of Florida offered some unique logistical challenges when two shackled and handcuffed men approached the Rt. Rev. Samuel Johnson Howard, Bishop of Florida, accompanied by prison guards. The May 23 confirmation of two inmates on death row was one of a number of events during the bishop's visitation to Florida State Prison in Starke.

The study and preparation of the two men was performed by Ben Clance through the food slot into each inmate's cell. Mr. Clance, a lay volunteer chaplain from St. John's Cathedral, Jacksonville,

has been ministering weekly to men on death row for a number of years.

Following the service of confirmation in the prison chapel, Bishop Howard went to the death row section of the prison to share Eucharist and prayers with other inmates.

Prison ministry is an active pastoral outreach of the Diocese of Florida. There are some 30 prisons and 30,000 inmates located within the geographic confines of the diocese. This summer the diocese is planning to sponsor a week of summer camp for youth ages 8-12 who have at least one parent who is incarcerated. At press time 34 youth were registered for the July 23-27 event.

Bishop of Colombia Responds to Election Rumors

Despite persistent rumors surrounding his candidacy for the election of a Presiding Bishop, the Rt. Rev. Francisco J. Duque-Gomez, Bishop of Colombia, said he has no intention of withdrawing.

"Nothing is much more far away from my intentions than to take such action," he said when questioned by a colleague in the House of Bishops, who shared portions of the e-mail

response with THE LIVING CHURCH.

Bishop Duque has declined most requests for personal interviews, including one from TLC. Rather than evaluating his candidacy based on his position on the issues, Bishop Duque hopes that his colleagues will consider him if they believe the Holy Spirit is calling them to do so, he said.

Colombia is one of 10 international dioceses of the Episcopal Church.

BB &B



A New Kind of Book Club

By Joseph Stapleton

Not long ago, the *Wall Street Journal* published an article about the popularity of certain book clubs and the social cachet of being a member of one of these exclusive coteries. When busy people set aside time to meet, eat and discuss the latest popular fiction or non-fiction, it is a newsworthy event.

Our rector has latched onto the book club theme and has launched a new type of book club called Beers, Burgers and Bibles. I know this sounds like a recipe for trouble, but stay with me on this one. The club brought together a dozen or so professionals, who agreed to meet on four consecutive Monday nights, to discuss a single book, one that is not on *The New York Times'* bestsellers' list — the Bible.

When I received the e-mail announcement with

the Beers, Burgers and Bibles reference line, the old Sesame Street jingle immediately popped into my mind — one of these things is not like the others. Guys getting together on Monday nights to drink beer is a tradition as old as Monday Night Football. Throw in burgers on an outdoor grill, and a warm spring evening, and you are more likely to see men getting out of their cars carrying gloves and bats and not Bibles. Initially I was skeptical and was convinced that the beers and burgers would predominate over the Bibles.

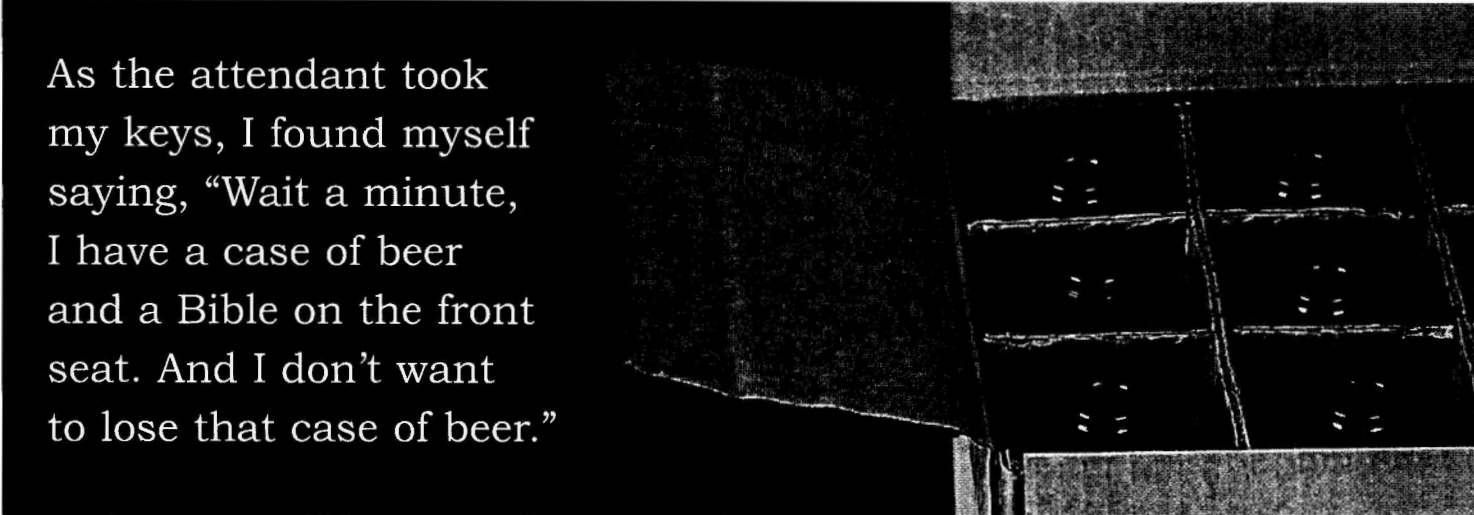
My initial thought was that telling my wife that I would be going out for a month of Monday nights to drink beer and eat burgers with the guys probably would have been a non-starter. But telling her that I would be going out to drink beer and eat burgers with the rector of St. Thomas' to discuss the Bible was a different story. As it turned out, she thought it was a terrific idea and urged me to participate.

The initial meeting was unusual. I do not recall any other instance of a group of guys arriving at someone's home carrying Bibles and heading directly to a cooler for beers. Professionals getting together to read the Bible is not a new thing, but it is usually done in someone's office with little or no fanfare. Men may keep their Bibles out of sight for fear that they would be seen carrying them. People get very nervous when they see someone with a Bible in hand, almost as if the person is carrying a handgun. So the Bibles are more likely to be carried in briefcases, even if they are the only things in there.

For our first BB&B meeting, the guys arrived carrying their Bibles unabashedly and unconcealed. They came bounding into the house with Bibles in hand as if they had arrived at the baseball field with

solve problems and make the text relevant to problems we all faced on a day-to-day basis. We all own Bibles, but few of us actually read them outside of church. It was refreshing to hear members of the group speak openly about their views and, like a traditional book club, our members were not all in agreement on various aspects of the book we were about to study. Immediately I had the sense that this was not going to be your grandfather's Bible study group.

Our rector's overview was a helpful starting point, and the reading assignments for the following week were mercifully short. The real test would be how many of the initial group showed up next week. The following Monday nights proved that the initial gathering was no fluke. As we got to know each other, it became evident that a John Grisham



As the attendant took my keys, I found myself saying, "Wait a minute, I have a case of beer and a Bible on the front seat. And I don't want to lose that case of beer."

their gloves. Of course, my initial thought was that they had to do that just to get out of the house — thinking again that their wives, like mine, would otherwise be suspicious of this gathering.

I had to drop off a loaner car on my way to our first meeting. As I pulled into the dealership, I had a case of Belgian beer and my Bible on the front seat. As the attendant took my keys, I found myself saying, "Wait a minute, I have a case of beer and a Bible on the front seat. And I don't want to lose that case of beer." I would be the first to admit that I felt oddly conspicuous carrying around a Bible in public on a Monday evening. The case of beer made the encounter even more awkward. Trying to make light of the situation seemed to be the best way to deflect any sarcastic comments from the attendant.

Once we had all settled in and introduced ourselves, we went around the room and answered a question posed by our rector — "What was it that we each expected to get out of these meetings?" Surprisingly, no one commented about beers or burgers. A common theme appeared to be achieving a better understanding of the Bible as a tool to

novel is not needed to hold a book group's attention. People were genuinely interested in learning about the Bible. It is extremely difficult, if not impossible, to even scratch the surface of the Bible in four Monday evenings. But it was enough time for a broad overview of the Old Testament, an introduction to the synoptic gospels of the New Testament, and a brief encounter with the controversial writings of Paul. You can't expect to accomplish too much in four weeks, but attendance ran high throughout the meetings. I think we all came away with something to make us better fathers, husbands, business leaders and friends.

I think we're on to something here. If nothing else, it has gotten a bunch of us to dust off those Bibles on the nightstands and to read selected passages. We have shared views, asked questions, and explored complicated and controversial subjects. I believe we will continue with our book club and use the time prayerfully and productively. □

Joseph Stapleton is a member of St. Thomas' Church Whitemarsh, Fort Washington, Pa.

Did You Know...

The Rt. Rev. Alexander C. Garrett served as Presiding Bishop for only 10 months (1923-4).

Quote of the Week

The Rt. Rev. Keith L. Ackerman, Bishop of Quincy, on the importance of Easter: "I fear that more time is spent by some in coloring the Easter eggs instead of being colored by Easter."

An amusing article written by the Rev. Timothy Schenck, an occasional contributor to these pages, in *Episcopal New Yorker*, recalls some bloopers that have taken place during Great Vigils of Easter. A couple of them are worth sharing:

The Rev. J. Scott Barker, rector of Christ Church, Warwick, N.Y., told of the time when he was an assistant at Trinity Cathedral, Omaha, Neb. On the night of the Easter Vigil, the popular heavy metal rock band Guns 'N Roses was playing at the Omaha Civic Center across the street. Fr. Barker said all went well until the deacon turned on her microphone to sing the Exsultet. "It turns out that the cathedral's wireless was on the same frequency as singer Axl Rose's mic, and so instead of the dulcet tones of the beautiful chant, for a moment anyway the little cathedral congregation heard Axl Rose howling to his fans across the street: 'Welcome to the Jungle'."

The Rev. Ellen Francis Poisson, OSH, recalled the first time she celebrated the Vigil at Vails Gate (N.Y.). When she uncovered the chalice to pour the wine, she found a decorated Easter egg inside. "One of our guests decided that we should all lighten up," she wrote.

When the Diocese of Tennessee's episcopal election was at a stalemate, going 36 ballots, one diocesan leader characterized it as "The Diocese of Tennessee has electile dysfunction."

Speaking of episcopal elections, there was such interest in the Diocese of California's that at least three English bookmakers posted odds. At Paddy Power, the Rt. Rev. Mark H. Andrus, who was elected, was the second choice at 4-1. The Rev. Jane Gould was listed as a 3-1 favorite.

The Rev. Lawrence Crumb writes to clarify the Did You Know item on the General Convention being at Racine (Wis.) College [TLC, May 21]. Actually, Fr. Crumb writes, the business sessions were held in Chicago, but a recess was declared so that deputies could make a pilgrimage to the grave of James De Koven, who had been warden of the college.

Sign observed on a door of one of our cathedral churches on Jan. 12: "There will be no

Eucharist on Monday in honor of Dr. Martin Luther King Day."

Someone called the national office of Faith Alive in Albuquerque and asked whether Faith was there.

St. Edmund King and Martyr Church, Cambridge, England, has a "Goth Eucharist" on Tuesday evenings. It was reviewed recently by the Mystery Worshipper on the Ship of Fools website.

A representative of Church Pension Fund clarified a statistic on "senior" clergy that appeared in this space [TLC, May 14]. A more accurate listing would be that 49 percent of the active clergy of the Episcopal Church are over age 55.

Headline observed in *Cross and Crozier*, newspaper of the Diocese of Tennessee: "Miracle, Determination Snatch St. Agnes From Ruin."

In a letter to the editor of *Church Times* (England), a priest recounts a visit to a church in which he sat in one of the rear pews. "When at the Peace, I extended my hand to those around me, I was told: 'My dear, you are sitting in the no-Peace zone. Those of us who don't want to pass the Peace sit back here, but we don't mind you, because you are a stranger and would not understand'."

Another issue carried the story of a baptism in a parish church: "During the 9:30 a.m. Eucharist, the baptism party slipped outside, one by one, for a cigarette. By the time we went forward for communion, they were all outside on the path, waiting for the service to end."

Headline observed in *Church Times* (England): "Rome is reviewing condoms."

Note to a person with incredibly bad handwriting who sent a postcard with a Metro Atlanta postmark: Thank you for sending your prediction that your bishop will be elected Presiding Bishop.

David Kalvelage, executive editor

The 'Schismatic' Label

As deputies and bishops gathered in Columbus, Ohio, for the 75th General Convention, it was distressing to note how much the word "schism" has entered into the vocabularies of Episcopalians. Those who espouse liberal or progressive theological views have been known to accuse persons who threaten to separate from the Episcopal Church as schismatics. And those on the conservative or traditional end of the spectrum sometimes refer to those who support and participated in the consecration of Bishop V. Gene Robinson in New Hampshire as schismatics. Name calling, of course, has been one of the unfortunate results of the current impasse in the Episcopal Church, but it ought to be pointed out that using schism and its derivatives is a serious charge.

Using the definition of "schism" as found in *The Oxford Dictionary of the Christian Church* — "formal and willful separation from the unity of the Church" — one can understand that such accusations should not be taken lightly. It would seem that such charges are frequently based on the credentials of others rather than actions that have taken place. For example, members of the Anglican Communion Network are sometimes accused of being schismatic even though that organization is at this writing still part of the Episcopal Church. Conversely, people who supported the decisions on issues of sexuality rendered by General Convention in 2003 also have been called schismatic by those who belong to some conservative organizations, even though there has been no separation.

It is worrisome to learn that there are members of organizations on both sides of the divide who would regard themselves as the true Anglicans. It is laudable that members of such groups are anxious to band with and worship with other like-minded Christians. But when their strategy involves referring to those who do not agree with them as schismatics, we have a problem. We hope that during General Convention, and on the days which follow, that Episcopalians will refrain from calling each other schismatics unless a formal separation takes place. There is always a possibility that those who accuse others of being schismatics may be schismatics themselves.

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Church Life in the Summer

Many of us have been enjoying summer weather for several weeks, even though the true arrival of this welcome season isn't until June 21. Others greet June as the long-awaited arrival of warmer weather and a chance to participate in outdoor activities. Still others will look at summer as a chance to slow down from our hectic pace of life, especially in our churches. Most of our congregations will have a reduction of activities in summer, with the exception of those in or near resort communities.

Summertime in our churches need not be a time of vacation. The choir may be gone, Sunday school in recess, and some traveling parishioners missing, but the praise and worship of God continues Sunday after Sunday throughout the year. We would respectfully remind our readers to keep up their pledges in the summer, for the expenses of a church — stipends, utilities, and other assorted bills — do not go on a holiday.

For those who will be traveling this summer, plan to attend church wherever you may be. Many of our readers have reported positive experiences when visiting congregations far from home during the summer. To all our subscribers, we extend best wishes for a refreshing summer.

Selective Divestment

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

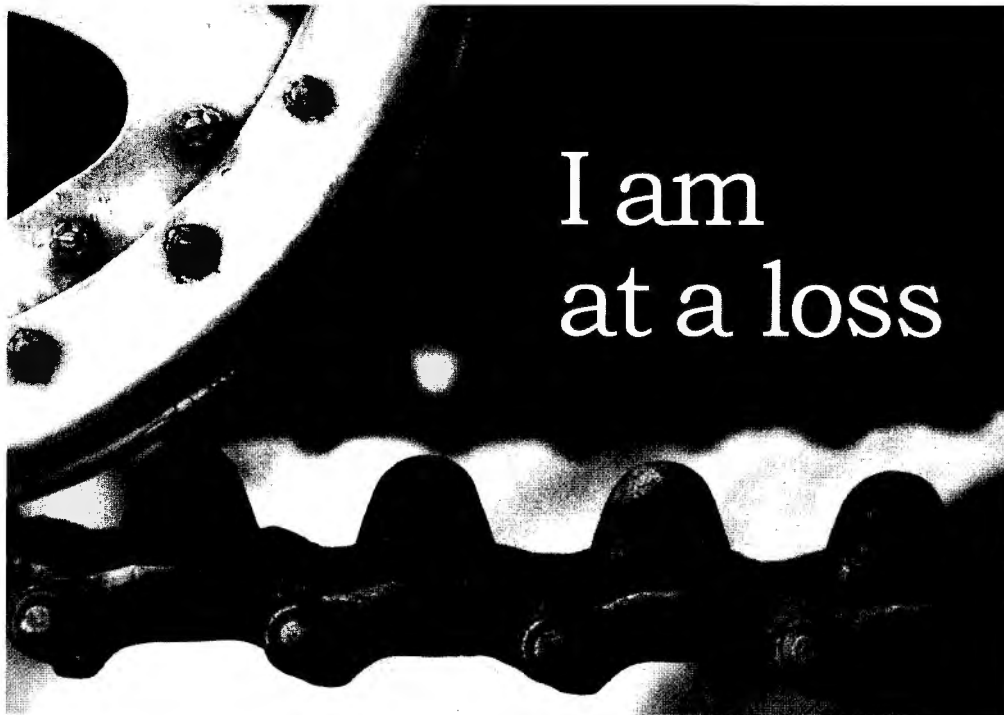
By Robert Edmunds

My grandmother was a wise woman. Whenever she heard any of her grandchildren complain about how "it's not fair," she would turn away from the stove in her kitchen and remind us in a firm but loving voice, "Honey, nobody promised you fair." She was correct. Nowhere is that written.

Having said that, human beings are hard-wired to seek fairness for them-

vision into reality. As Americans, we are a people who continue, at least in our own vision of ourselves, to be about justice and the pursuit of happiness. While nobody promises "fair," the idea is worth pursuing for the benefit of the common good.

With these ideas in mind, I am at a loss as to why our church shies away from selective divestment from the military-industrial machinery of Israel which continues to crush Palestinian



selves and for others. Justice has, at some level, to do with seeking some semblance of fairness for all parties. This concept is not lost on people of faith. The Church, in her wisdom, seeks in all ways to do what God requires. The prophet Micah reminds us of God's requirement to "do justice, and to love kindness, and to walk humbly with our God" (Micah 6:8). As Anglicans, we are famous as a portion of Christ's holy Church who seek the middle way. A way which will, we pray, bring Micah's

society, both Christian and Muslim. The hue and cry over the discussion of selective divestment and the pressure brought to bear on those who seek a balanced approach (fair?) to bring peace to the Holy Land has been remarkable.

Some groups which call themselves pro-Israel, well organized and articulate, continue to hammer away on churches, and other public and private organizations that have chosen to investigate how their various funds are

invested. The Presbyterian and Methodist churches have made a bold choice to review their investments to see which corporations, if any, are engaged in the business of the occupation of the West Bank or are engaged in providing the means for the oppression of the Palestinian people and/or terrorizing the people of Israel. These churches will then consider the question of whether or not to divest from corporations which make a profit from the conflict between the Palestinians and the Israelis.

The Episcopal Church continues a

discussion and dialogue are worth little if not supported by the willingness to take action.

While the pressure to reject selective divestment in Israel's industrial-military efforts in the West Bank and Gaza has been strong, there has been an international rush to withhold funds from the democratically elected government of the Palestinian people. Interesting. The democratically elected government of Israel enjoys the full-court press of international opinion to keep investment in place while the democratically elected government of the Palestinians finds

Africa all come to mind for various reasons and intentions with varying results. Clearly there is a desire in the international community to bring economic pressure to bear to change some of the policies and positions of the government of the Palestinians toward Israel. I fail to see why economic pressure brought upon the government of Israel to bring about changes in policy toward the Palestinians is less valid.

Hypocrisy is a word which those of us who seek justice and some semblance of fairness" find abhorrent. Jesus has nothing good to say about those who are hypocrites. Jesus is clear in his thinking on this topic. Hypocrisy blurs any hopeful glimpse into the kingdom of God. The Episcopal Church, in her wisdom, and the Christian Church in general, must avoid any semblance of hypocrisy in its work for peace between the Palestinians and the government of Israel. To avoid the discussion of divestment in the military-industrial business of the occupation of the West Bank and incursions into Gaza by Israel, while at the same time justifying or accepting the withholding of funds from the government of the Palestinians, reduces the credibility of the Church in assisting to bring about peace with justice for Israelis and Palestinians.

Grandmother was right. Nobody promised any of us fair. After all is said and done, will the outcome be "fair" in the Holy Land? Probably not. But we are not called to be people who settle for the lowest common denominator. The prophet Micah reminds us of God's requirement to "do justice and to love kindness, and to walk humbly with our God." And I daresay, Jesus expects no less. □

The Rev. Robert Edmunds is the rector of St. Andrew's Church, Edgartown, Mass.

as to why our church shies away from selective divestment from the military-industrial machinery of Israel which continues to crush Palestinian society.

policy of constructive engagement with corporations in an effort to influence better corporate behavior through dialogue and shareholder resolutions. General Convention will consider, yet again, resolutions in support of peace making, prayer, the existence of the nation of Israel, and the two-state solution. There is even a resolution "to consider investments in support of an economically viable Palestine." (This resolution will be a wonderful thing when the occupation is over and a just peace for both Israelis and Palestinians is a reality.)

Corporations and governments need to know there are consequences to action or inaction to redress grievances. Selective divestment is one such consequence which demonstrates how serious the situation is and how serious some churches are about addressing the situation. Other churches outside of the Episcopal Church understand that

itself strapped for cash.

As one observer of the crisis, I am not in favor of all of Israel's policies any more than I am in favor of all of the policies of Hamas, which is to say that I do support much of what Israel is about and I support much of what Hamas is about, though not all policies nor all positions held in either case.

The point is, both governments are democratically elected and yet selective divestment in one is ridiculed while divestment in another is applauded. One concept behind withholding funds on an international level (or at home with your children) has to do with encouraging a change of policy and behavior. Withholding investment has to do with bringing economic pressure to bear on a government to bring about change. This technique is nothing new to the world community. Iran, Cuba, Iraq and South

Using Discipline

It's as simple as parents disciplining a child. The Anglican Communion parents have said to the Episcopal Church child, "You have stayed out at night unsupervised too long and you have played with fire. You have burned yourself and others and your reputation for unrestraint is now hurting your parents. Stop it!"

'I don't have to listen to you. You are old stick-in-the-muds.'

The child, of course, has heard all of this before and would like to continue its nocturnal experiments. The child has said, "I don't have to listen to you. You are old stick-in-the-muds. This is the 21st century and fire is not as dangerous as it used to be. I am sorry if what I have done has upset your friends, but so be it. Maybe instead they realize how fuddy-duddy you are and how modern and with it I am."

To which the parents have said, "Don't you realize that you have

grown into a bully at home? Don't you realize that you have brought shame to your family and our friends?"

Not hearing a reasonable apology, the parents have taken the next step in this tough-love scenario. They have written a pledge for the child to accept. "Very carefully," the parents have said, "we want you to say, 'I have been wrong; I am sorry; I will not do it again.' What part of that pledge do you not understand?"

The child has taken a hard swallow and said, "I don't think I can say that. You realize that I am the child of the future. You must accept me as I am."

"No," the parents may say, "If you don't want to be our child any longer, so be it. Go it alone. We will still be friends, but don't mistake friendship for being one of the family."

We await the next episode.

*Frank Vaden
Beaufort, S.C.*

Prophetic Hotline

It seems fitting that the 75th General Convention follows so shortly after Pentecost, as there appears to be somewhat of a revival occurring within the Episcopal Church. I refer, of course, to the currently commonplace invoking of the Holy Spirit by revisionists to endorse their innovations.

How ironic that the Episcopal Church, which is hardly known for widespread sympathy toward the charismatic movement, should suddenly discover a prophetic hotline to the third member of the Trinity.

Beneath my thinly veiled sarcasm lies a serious caution. The Holy Spirit is not some kind of divine Boo Radley; a shadowy figure to be ignored, shunned (and worse), and then expected to

come to the rescue when one is caught inside a chicken-wire trap of one's own making.

Those who would claim to speak the words of the Spirit would do well to heed Christ's warnings from Matthew 12:31-32. To put it bluntly, to follow the spirit of our age and the spirit of our culture rather than the Holy Spirit of God is at the very least foolishness, but to call those same spirits "the Holy Spirit of God" is nothing short of blasphemy.

*(The Rev.) Tim Phenna
Golden, Colo.*

Overcoming the Bully

After nearly crying over the sadness reflected in the cover photo on the May 21 issue, I nearly died laughing at

David Kalvelage's column about the proposed "Rites for Just About Anything" [TLC, June 4]. I would especially like to review the rite for "finally being able to beat up the kid down the street," as I was always the shrimp who couldn't — until I outwrestled Gary Cheek, our neighborhood bully, and literally made him say "uncle."

Sadly, my laughter died as I realized that such absurdities are being considered seriously. As we used to say, "Here endeth the lesson."

It is clear that what the devil cannot accomplish, we can do on our own.

*(The Rev.) Lew Gwyn, deacon
St. Augustine of Canterbury Church
Vero Beach, Fla.*

A Silent Message

We have just read "Marriages Made Strong by Faith" [TLC, June 4]. When we sent in the story of our marriage and its foundation of shared faith after seeing the request on TLC's website, we read it to two priests, one my wife's sister and another friend of hers. Their response was, "No way, Jose. You've both been divorced. TLC will never publish that kind of story."

Needless to say, then we were not surprised that none of the stories published included a divorce. Apparently the message is, "Get it right the first time or be ignored for how could you possibly have a Christian marriage?" The God we love forgives our imperfections and mistakes. Given a divorce rate of near 50 percent, we believe TLC has sent a silent message of intolerance to many, including abundant divorced clergy.

The God we worship and the gospel message we hear is one of forgiveness, redemption, and new life. Our God does not shoot the wounded but rescues them.

*Pat and Brooks Harris
Virginia Beach, Va.*

Letters to the Editor

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FULL-TIME RECTOR: *St. Luke's, Church Hill, MD,* a two-church parish located in a growing rural area is seeking a full-time rector. The parish is located on Maryland's Eastern Shore within an area of much rich tradition and history, with both churches being national historic Sites. St. Luke's is one of the oldest intact brick churches in the state of Maryland dating to 1732. This area is within 1 hour of Baltimore, Washington, and Philadelphia. It is also in the center of Chesapeake Bay country just minutes from the bay and its tributaries. The school system is one of the best in the state. There is a rectory as well as ample new construction for housing. For more information contact: **Mr. A. J. Poole, Sr, 424 Chester River Heights Rd., Millington, MD 21651** or E-mail: apoole@dmv.com.

FULL-TIME DIRECTOR OF CHRISTIAN FORMATION: Good Shepherd Episcopal Church, a dynamic, creative, 600-member family-oriented, program-sized parish located in the heart of the Kentucky Bluegrass Region, where arts and cultural activities abound, is looking for a Director of Christian Formation. We seek a lay person for a full-time position (beginning as soon as possible) who will direct an exciting Christian Formation program for all ages. We are looking for someone with a lively personal faith in Jesus Christ and experience in children's and adult education. Our Director of Christian Formation should bring to this parish family leadership, knowledge and energy. Experience in *Godly Play* and *Journey to Adulthood* programs is much desired. Requires organizational and administrative skills, the ability to recruit and train volunteers and a passion for the parish's educational and fellowship ministries. Professional training and degree preferred. Competitive salary and benefits. Detailed job description upon request. For all job listings contact **Mr. Bob Sawyer, Good Shepherd Episcopal Church, 533 E. Main St., Lexington, KY, 40508**. Telephone: (859) 252-1744. E-mail: bsessum@goodshepherdlex.org.

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For more information, please see the ministry position description on our website: www.allsaintsglenrock.org or contact **Nancy Treacy**, Chairperson of the Youth and Family Ministry Search, at Nbt719@aol.com. Our deadline for applications is **July 1**.

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FULL-TIME PARISH BUSINESS ADMINISTRATOR: Seeking a person to join a staff of 8 people and manage the business operations and facilities of an active, 1,000-member endowed parish. Education equivalent to/or completion of a bachelor's degree in business or public administration, with coursework in finance and personnel management. Approximately five years' relevant experience. Strong interpersonal and communication skills essential.

Send letter of interest and resume with salary history by **June 21** to: **James Christofferson, St. James Episcopal Church, 766 N. Main Street, Hendersonville, NC 28792**. E-mail: jamesch@bellsouth.net. Acknowledgment will be sent only to those we choose to pursue.

FULL-TIME YOUTH MINISTER: Youth and family-friendly Episcopal church seeks full-time youth minister. Salary in high 20s to low 30s based on experience, with individual medical and pension benefits. See website for complete job description: www.stjosephboyntonbeach.org.

POSITIONS OFFERED

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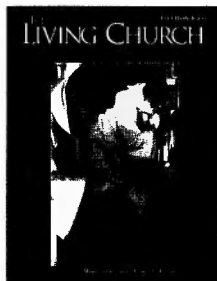
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PEOPLE & PLACES

Appointments

The Rev. **Sudduth Cummings** is rector of St. John's, 400 Humphrey St., New Haven, CT 06511.

The Rev. **Virginia Hummel** is priest-in-charge of St. Andrew's, PO Box 2454, Milford, CT 06460.

The Rev. **Joel Morsch** is rector of Christ Church, 4030 Manatee Ave., Bradenton, FL 34205.

Resignations

The Rev. **Thomas Kilbourne**, as vicar of St. Paul's, Bantam, CT.

The Rev. **Jan Walden**, as missioner of the Middlesex Area Cluster Ministry, Killingworth, CT.

Corrections

The Rev. **Robert W. Anthony** retired as rector of Christ Church, Westerly, RI.

Tina Hunter is director of communications for the Cathedral Church of St. Paul, 4800 Woodward Ave., Detroit, MI 48221.

Deaths

Lillian Martin Yeager, General Convention deputy from the Diocese of Kentucky, died May 23 at Norton Hospital, Louisville, KY, of ovarian cancer. She was 62. Dr. Yeager was the dean of nursing at Indiana University Southeast in New Albany, IN.

She was a graduate of Tuskegee Institute, Wayne State University and Spalding University. She joined IU Southeast in 1973 as an assistant professor of nursing. She was named dean of the School of Nursing in 2002. "She had so much courage," said IUS Chancellor Sandra Patterson Randles. Although Dr. Yeager had been ill for some time, "she still attended every major campus event this month simply because she didn't want to disappoint anyone. That's the kind of person she was — always thinking of others first. She was a member of St. Matthew's Church, Louisville, and was active on boards and committees of various medical institutions and Episcopal Church-related bodies, including six years on the national Executive Council. She was a three-time deputy to General Convention and a member of the Province 4 executive council. In the Diocese of Kentucky, she was a member of the trustees and council, chair of the budget committee, a member of the Department of Evangelism and Congregational Development, and the committee for nomination of the diocesan bishop. She was active at St. Matthew's Church, serving on the vestry, choir, and various committees. Dr. Yeager is survived by a daughter, Michelle; her mother, Lottie Martin; and brothers Lennon, Robert, Edward and Earnest Martin.

Next week...

The Dangers of Biblicism



NORTH LITTLE ROCK, AR

ST. LUKE'S 4106 JFK (501) 753-4281
 The Rev. Keith A. Gentry, SOLW, r
 Sun Mass 8 & 10:30; Wed Healing Mass 12; Holy days as anno

ROXBURY, CT

CHRIST CHURCH
 4 Weller's Bridge Rd.
 The Rev. John M. Miller, Jr., r (860) 354-4113
 July-Aug: Sun H Eu & HU 8, 9:30 (Sung) & Kids Prog (July only); Sep-June: Sun H Eu & HU 8, Adult Forum 9:30, H Eu & Ch S 10:30

ST. AUGUSTINE, FL

TRINITY (904) 824-2876
 Website: www.trinityepiscopalparish.org
 The Rev. David J. Weldner, r; the Rev Susan Q. Clayton, asst.
 Sun 7:45, 10 & 5, Wed. 10 H Eu & Healing

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

ST. THOMAS - ISLE OF HOPE

(912) 355-3110
 2 St. Thomas Ave www.stthomasioh.org
 Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 8; Wed HS 10

HONOLULU, HI

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

ST. MARK'S

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

KIHEI, MAUI, HI

TRINITY BY THE SEA (808) 879-0161
 The Rev. Morley Frech, Jr., r meF3263@hotmail.com
 Sun H Eu 9

CHICAGO, IL

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
 ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
 www.stpaulsparish.org
 The Rev. Thomas A. Fraser, r; 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

EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
 (Thirty minutes from the Chicago Loop)
 Canon C.R. Phelps, S.S.C., r
 Sun Mass 10, Daily Mass 9, Daily EP 6

SUMMER CHURCH DIRECTORY

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Gary Goldacker, interim dean and rector
Sun H Eu 8, 10; Christian Formation 9, Santa Eucarista 1
Service times June through September.

LAFAYETTE, LA

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

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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
30 Brimmer Street 02108 (617) 523-2377
www.theadvent.org Email: 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
Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

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

ASHLAND, NH

ST. MARK'S 18 Highland St. 1 mile from I-93
The Rev. F.G. Sherrill, r (603) 968-7640
Sun 10

NEWARK, NJ

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

ROSWELL, NM

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

SANTA FE, NM

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

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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 Even-
song); 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

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

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

ASHEVILLE, NC

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

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
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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

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

ST. PHILIP'S

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Website: www.stphilipschurch.org
The Rev'd J. Haden McCormick, r The Rev'd Henry E.
Avent, Jr, assoc.; The Rev'd David M. Dubay, priest assoc
Sun H Eu 8, Rite 1, 10:30 Rite 1 (1st & 3rd Sun); MP Rite 1
(2nd & 4th Sun)
6 H Eu Rite II; Wed (In Chapel) MP 8 (1928), 10 H Eu

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
113 Baskerville Dr., 29585 www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Calhoun W.
Perkins, asst.
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the Rev. Jay Burkardt, asst
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Wed Eu & HU 10:30; C by Appt., HD as anno

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Harmon, d
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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) Church
Daily MP 8 (exc Sun); EP 5; Wed Eu 12:15; others as posted

MILWAUKEE, WI

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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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*Lord Carey will be also be preaching at All Saints'
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