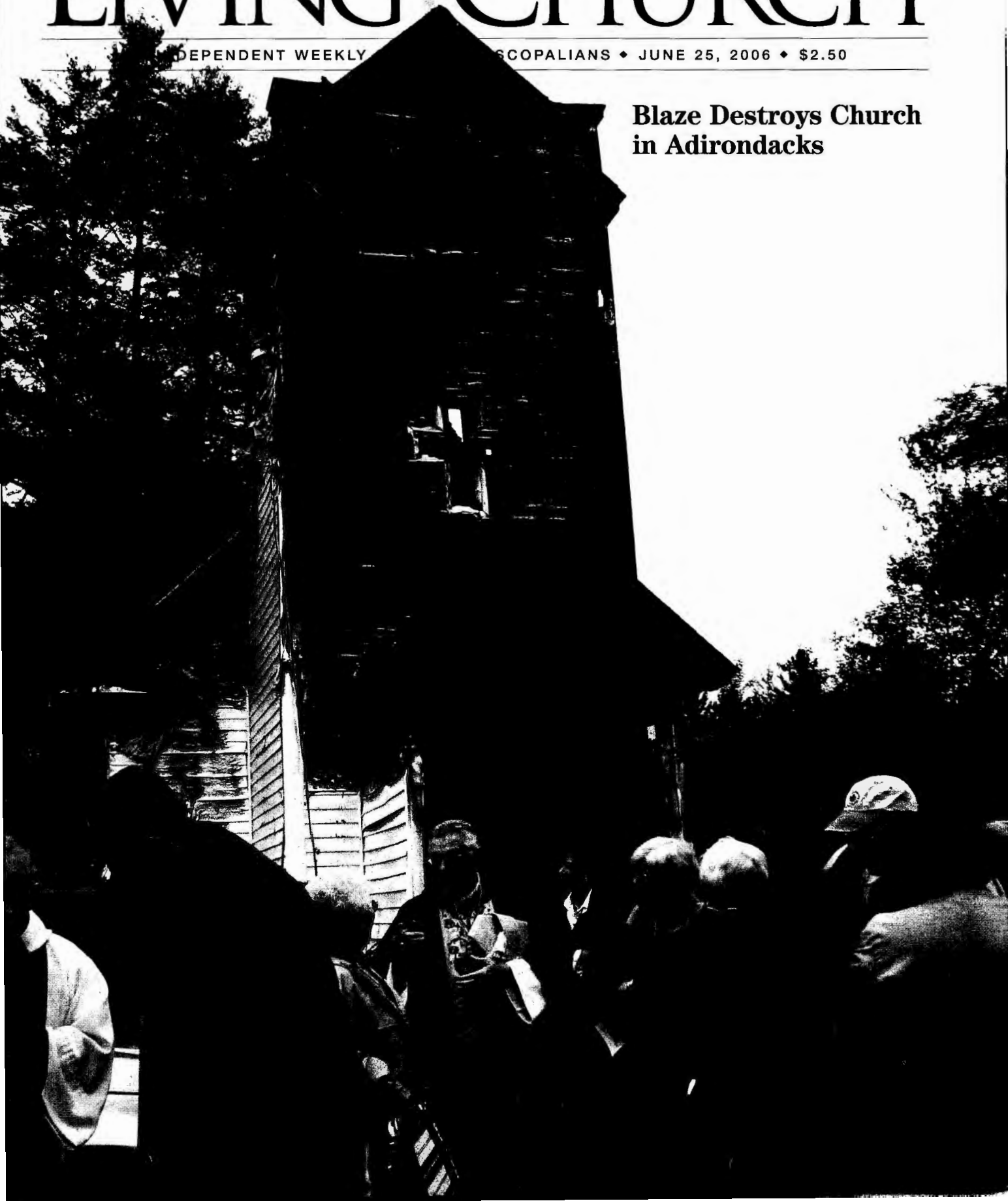


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*Editorial and Business offices:*  
816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

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*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.*

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'Prepare for Crucifixion'



**ON THE COVER**  
The Rt. Rev. Daniel Herzog, Bishop of Albany, is surrounded by parishioners of Christ Church, Pottersville, N.Y., immediately after services on Pentecost. The church building was destroyed by arsonists May 30. The Rev. Robert H. Limpert, one of the priests serving the Adirondack Mission churches, and Christ Church, is in the left foreground. [See story, p. 7]  
Maggie Hasslacher/Diocese of Albany photo

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## SUNDAY'S READINGS

# Relief from Fear

*'...they were dismayed and greatly afraid' (1 Sam. 17:11)*

### 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.

In the traditional language of Rite I, the opening petition of the collect of the day for this Sunday asks God to "make us have a perpetual fear and love of thy holy Name." The contemporary version alters both the order and language of this request, so that our prayer becomes an asking for "perpetual love and reverence." While we may incline not to consider this alteration to be very significant, it would seem that the use of the older language might lead us to a prayerful consideration of how the experience of fear can become an opportunity to rely on God's providence and respond in faith. Several of the readings appointed for this day speak of such fear and faithful response.

The verses from the 17th chapter of 1 Samuel include the familiar story of David's battle with Goliath. The initial challenge of the Philistine champion to the men of Israel provoked fear. God's response to this was to provide for an unlikely hero, a youth with stones and sling whose confidence is that "the Lord saves not with sword and spear ... and he will give you into our hand." In this faithful assurance, David prevails and delivers the people of Israel from the terror of their enemies.

Psalm 107 recounts God's deliverance of his people from various other fearful situations. The verse, "They cried to the Lord in their trouble, and he delivered

them from their distress," recurs as a refrain and expresses the vulnerability of the troubled and God's constant merciful response. Faithfully trusting in his mercy inspires our response of thanks and praise.

The story from the shorter reading of the gospel, included in both lectionaries, is that of Jesus quieting a storm on the sea. The terror of the disciples is obvious in their cry when they awaken the sleeping Lord, "Teacher, do you not care if we perish?" Jesus calms the threatening winds and waves and the response of the disciples to the Lord's providential care as he challenges them to have faith is wonder and reverence.

Christ is also able in his mercy to calm the storms within our spirits. The longer gospel passage includes the account of the deliverance of the man disturbed by "an unclean spirit." God in mercy relieved his fearful suffering so that he could come to the response of faith and proclaim the good news of how the Lord had shown him mercy.

Living in a time in which we know the pervasive threat of terrorism, a time in which we have seen the devastation of catastrophic storms, a time marked by stress in daily life, it is natural we should experience fear and distress. God's mercy and loving kindness are needed to provide us, too, with the care and comfort for which we long.

## Look It Up

Read Matthew 6:26-33. Who is the disciple of Jesus to legitimately fear?

## Think About It

How do we reconcile our belief that "The fear of the Lord is the beginning of wisdom" (Psalm 111:10) with the scriptural teaching that "There is no fear in love, but perfect love casts out fear" (1 John 4:18)?

## Next Sunday

### Fourth Sunday of Pentecost (Proper 8B), July 2, 2006

**BCP:** Deut. 15:7-11; Psalm 112; 2 Cor. 8:1-9,13-15; Mark 5:22-24,35b-43.

**RCL:** 2 Sam. 1:1,17-27 or Wis. 1:13-15, 2:23-24 or Lam. 3:21-33; Psalm 130 or 30; 2 Cor. 8:7-15; Mark 5:21-43.



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## BOOKS

### The Da Vinci Code and the Secrets of the Temple

By Robin Griffith-Jones. Eerdmans. Pp. 130. \$10. ISBN 0-8028-4038-8.

Yes, we've had way too much debate and explication of this novel-now-major motion picture. But this little book is the one to read.

Robin Griffith-Jones is master of the Temple Church in London. He speaks regularly to tourists who arrive, often novel in hand, seeking artifacts and information. "In the thirteenth century," he explains, "the Master of the Temple was one of the most powerful men in England. He was the order called the Knights Templar in England ... Those were the days. I have inherited the Master's title, but none of his power."

Griffith-Jones discusses clearly and comprehensively issues raised by the novel. Is it Mary Magdalene in Da Vinci's painting? No. Did the Priory of Sion actually exist? Yes. He writes a brief history of the Templars and a painfully vivid description of crucifixion. He "rescue[s] Mary Magdalene from centuries of error and fear" by simply retelling John's story of the resurrection.

The author has written because he regards the readers of the novel and their questions as important. His careful answers are worth our time.

*Patricia Nakamura*

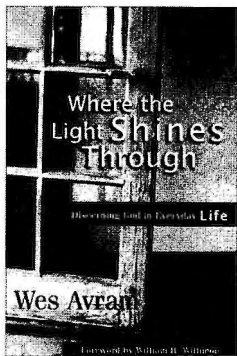
(An interview with the author is found at [www.eerdmans.com/davinci.htm#interview](http://www.eerdmans.com/davinci.htm#interview))

### Where the Light Shines Through

*Discerning God in Everyday Life*

By Wes Avram. Brazos Press. Pp. 156. \$14.99. ISBN 1-58743-088-6.

The author, a Yale Divinity School professor, divides this work into two distinct parts, each of which could stand on its own. The first part con-



"Why preach?"

"Because God is silent."

*How would we answer the question and how do we deal with that answer?*

sists of 12 essays in "biblical reflections on three realms in which to sense the promise of hope — in the Holy Spirit, in the world in which we live, and in the church of Christ." The author states that they began as sermons and now survive "in that space between sermons and essays."

In the Epilogue, Prof. Avram out-

lines a brief but thorough and challenging theory and rationale for preaching. He quotes the answer a student gave to the question, "Why preach?" "Because God is silent." How would we answer the question and how do we deal with that answer?

*(The Rev.) George Ross  
Pleasant Hill, Calif.*



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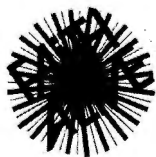


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## Bishop-elect of Northern California Speaks About Marriage and Divorce

Before they can be consecrated, the Rev. Canon Barry Beisner, bishop-elect of Northern California, and four other diocesan bishops-elect needed to receive confirmation from a majority of bishops and deputies to the 75th General Convention. Overseas church leaders and traditionalists in the Episcopal Church have expressed concern that the consecration of Canon Beisner will render meaningless approval of Resolution A161, which urges the church to "exercise very considerable caution" in electing any person "whose manner of life presents a challenge to the wider church."

Canon Beisner has been divorced

twice and married three times. There is no single standard exercised by the Anglican Communion on divorce and remarriage. In the majority of Anglican churches in the Global South, however, remarriage after divorce is viewed as adultery and grounds for dismissal from the ministry. Within the Episcopal Church, each diocese exercises its own standard.

Concerns over divorce and remarriage are valid questions to be asked of any candidate for the episcopate, Canon Beisner said in a June 2 telephone interview with *THE LIVING CHURCH*. But the power of God to transform and redeem a sinner, even in the

midst of the "death of a marriage," should not be discounted, he added.

Canon Beisner said he was "very immature" when he married at age 19. "After three years and just about the time I was graduating from college, the woman who was then my wife abandoned my son and me," he said. "I was the single parent of a 2-year-old at that point." Counselored to seek an annulment, he declined. "It seemed something like a legal fiction, especially when I looked at my own son," he said.

His second marriage "was 16 years in length" and produced two children. He would not discuss the reasons for the breakdown, honoring the privacy of his family.

"What I can say is that I do know first hand the death of a relationship. I know that divorce whenever or however it comes about is always a tragedy. It is a failure rooted in human sinfulness," he said.

Eight years ago, Canon Beisner married the Rev. Ann Hallisey after obtaining the permission of Northern California Bishop Jerry A. Lamb. He said that his marital history did not serve as bar to his election among traditionalist colleagues.

Within the Anglican Communion, only the Episcopal Church, the Anglican Church of Canada and the Church in Wales have permitted divorced and remarried clergy to serve as bishops. A handful of active diocesan bishops in the Episcopal Church are divorced and remarried. If affirmed by convention, Canon Beisner is believed to be the first twice-divorced and thrice-married priest to be consecrated a bishop.

The diocese has "experienced me as someone that they would like to have as pastor," he said. "I think I am certainly a better pastor, I know I was certainly a better parish pastor, for having lived through the death of a marriage."

*(The Rev.) George Conger*



Canon Beisner

## Bishop Duncan Tells Clergy in Diocese of Fort Worth: 'Prepare for Crucifixion'

Citing the example of Peter, the disciple who returned to Rome to face certain death, the moderator of the Anglican Communion Network told a May 31 gathering of clergy of the Diocese of Fort Worth to prepare for a "crucifixion," but assured them that in the long run "God will reform his Church."



Suzanne Gill photo

Bishop Duncan addresses Fort Worth priests and deacons May 31 at the diocesan camp in Granbury, Texas.

The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, conducted a clergy day discussion on the Episcopal Church, the Network, and the Anglican Communion at the invitation of the Rt. Rev. Jack Leo Iker, Bishop of Fort Worth. The gathering, attended by about 70 priests and deacons, was held at the diocesan camp in Granbury, about 30 miles south of the see city.

The day began with a Eucharist celebrating the Feast of the Visitation. In his sermon, Bishop Duncan reminded

the congregation that the epistle for the day, from Paul's Letter to the Colossians, admonishes God's elect to "clothe yourselves with compassion, kindness, humility, meekness, and patience," to "bear with one another" and to "let the word of Christ dwell in you richly."

Bishop Duncan faulted the laity of the Episcopal Church for being largely

ignorant of scripture. The majority of both the lay and ordained leadership, he said, was now comprised of a generation that came of age learning to destroy institutions. The schism that began in 2003 is a predictable consequence, he said.

In his own experience, Bishop Duncan said, he now feels he has more in common with the Roman Catholic Bishop and Orthodox Metropolitan of Pittsburgh than he does with fellow members of the House of Bishops.

*Suzanne Gill*

# Blaze Destroys Church in the Adirondacks

About a year ago a new spirit began to sweep through Christ Church in Pottersville, N.Y. John Watson, the 77-year-old senior warden, had been baptized there as a child and has been a regular member since 1970. Recently the congregation had begun a fraternal partnership with Christ Church, Exeter, N.H., and with that church's encouragement, the Pottersville congregation took a number of steps to make itself more welcoming to newcomers.

That new spirit of hospitality will continue, according to Mr. Watson, despite the fact that their tiny, 77-year-old building was destroyed by arson May 30. The Bishop of Albany, the Rt. Rev. Daniel W. Herzog, rearranged his visitation schedule to celebrate Pentecost with the congregation. More than 170 people, nearly eight times the average Sunday attendance, worshiped in a tent set up for the June 4 service. They heard Bishop Herzog preach on forgiveness.

"As Christians, it's what you do," he said. "We have always prayed for our oppressors. You pray for people. You have to look ahead. You cannot live in the past."

Immediately after the service, the church's cross and bell were removed from the old steeple by the Pottersville Fire Department. "The walls

are still standing," wrote the Rev. Robert H. Limpert on June 7. He is one of the priests serving the Adirondack Mission churches. "A couple of folks are going to look at wood tomorrow to see if some can be salvaged to create a new altar cross."

Founded in 1844, the rural congregation has always been relatively small and resilient. The first building burned to the ground apparently from natural causes on Palm Sunday in 1925. The congregation quickly built a near replica of the original in the same location.

The fire is under investigation by the Warren County Sheriff's Office and the federal Bureau of Alcohol, Tobacco, Firearms and Explosives. In the previous month, the church had been broken into and desecrated twice. The second time the vandals left a warning written in the margin of a Bible.

The people of Christ Church had recently erected a handicap-accessible parish hall, which was destroyed. When asked how he felt about the loss, Mr. Watson, said, "we pray for the person who did this, but it won't stop us from rebuilding."

People from all over the area and the diocese came in support of the parishioners to celebrate the joyous Eucharist of Pentecost and baptism.



Maggie Hasslachier/Diocese of Albany photo

With the remains of the church building behind them, close to 200 people huddle under makeshift tents on a damp Pentecost morning to support the parishioners of Christ Church, Pottersville, N.Y.

Sarah Loy, a youth minister from Christ Church, Exeter, drove four hours to deliver 200 copies of the Book of Common Prayer in time for the service. She left 20 of them as a gift.

## More Than 1,000 Clergy Petition for a 'Return to Biblical Roots'

More than 1,000 priests of the Episcopal Church have signed an internet petition that seeks to remind the House of Bishops of their ordination vows. The petition, which was conceived by the Rev. Canon David Roseberry, rector of Christ Church, Plano, Texas, was delivered June 7 in a letter to Presiding Bishop Frank Griswold and each member of the House of Bishops.

"It is our hope to demonstrate to the House of Bishops with absolute clarity that the clergy of this Church want to return to our historical, biblical roots," said Canon Roseberry. "We are praying that they take the Windsor Report

to heart and do the right thing this summer."

The petition makes four requests of the House of Bishops: 1. Refrain from approving any further consecrations of same-sex partnered bishops; 2. Stop all actions that allow or promote the blessing of same-sex unions; 3. Fully endorse the Windsor Report as the means for maintaining full communion with the worldwide Anglican Communion; and 4. Turn the attention of the church to the mission of reaching the lost for the sake of the gospel.

Jill Kinsella, director of communication for Christ Church, Plano, told THE

LIVING CHURCH that four people worked nearly eight hours a day for almost six weeks in order to devise the petition, compile the names, and verify the 1,062 online signatures.

Mrs. Kinsella said the first resource used to authenticate the signatures was the *Episcopal Clerical Directory*, published by the Church Publishing Corp. Clergy ordained since the last issue of the directory was published were checked using a variety of other methods, she said. The 2006 edition of the *Episcopal Church Annual* lists 17,209 priests in 2004, the last year for which information was available.



The Rt. Rev. Leo Frade, Bishop of Southeast Florida, uses a cherry picker to bless the roof of All Saints' Church, Jensen Beach, during a June 3 service to dedicate the new roof. Built in 1898, All Saints' is the oldest church building in the diocese. The previous roof was damaged by Hurricane Wilma last year. It has been replaced by a metal roof.

Meghan McCarthy/Palm Beach Post photo

## Priest's History Damages Church, Bishop Swing Says

Even though the Rev. John W. Bennison has had an honorable priestly career for the past 25 years, the Bishop of California, the Rt. Rev. William E. Swing, has asked for his resignation as rector of St. John's Church, Clayton, because his previous history of sexual misconduct, including allegations involving the abuse of children from a previous parish in another diocese, is causing "exponential damage to the Episcopal Church nationwide."

In a May 31 letter to the diocese, Bishop Swing praised Fr. Bennison and called for critics and supporters to "cross the barriers" and cooperate in a full investigation of previous behavior that led to a three-year deposition in the 1970s.

"I have glimpsed something of the power of Jesus' resurrection in the ministry of Father Bennison in the Diocese of California," Bishop Swing wrote. "Statistics emphatically predict that he would never change. But he has. I've witnessed it. I believe in his priesthood and have laid my name on the line for him. I have made the good name of the Diocese of California vulnerable because I have trusted him. And ... he has not disappointed. Not once in a quarter of a century."

According to Bishop Swing, the vestry at St. John's remains supportive of Fr. Bennison. Aside from calling for his resignation, Bishop Swing said

canonically there is little more that he can do.

"But it is no longer up to the bishop," he said. "The process has been democratized, and now the path is open for any three clergy of the Diocese of California or any seven laity to bring a presentment (charge) against Father Bennison if they note any behavior in the Diocese of California which puts teenage girls and young women at risk."

### Pickets at Parish

The allegations became public after the Survivors Network of those Abused by Priests (SNAP) began picketing his parish. SNAP members want Fr. Bennison removed from the ministry and claim that he received favorable treatment during previous investigations in the Diocese of Los Angeles in 1977 and another diocese in 1993.

In his letter, Bishop Swing denied participating in any cover-up personally and explained that 30 years ago the disciplinary procedures for sexual misconduct were not nearly as stringent as they are now. Bishop Swing said the Rt. Rev. Robert C. Rusack, Bishop of Los Angeles, provided few details about the allegations before restoring Fr. Bennison to the priesthood and immediately transferring him to Bishop Swing's predecessor in the Diocese of California.

"Was that a cover-up?" Bishop Swing wrote. "John's father was a bishop and a colleague of the Bishop of Los Angeles. John's brother was the rector of the parish where John started having sex with a teenager. Or did the Bishop of Los Angeles see a deep repentance and a restored life in John, and therefore he wanted to give this emerging priestliness an opportunity to express itself? That Bishop of Los Angeles died a long time ago, so we will never know his thinking."

Despite the "deeply, deeply disturbing" details that emerged from the investigation by another diocese in 1993, Bishop Swing said he refused to depose Fr. Bennison at that time because he had committed no offense in the Diocese of California.

"His offenses happened in the Diocese of Los Angeles," Bishop Swing said. "He had been deposed there. He had been reinstated there. If Father Bennison is to be deposed again for sexual offenses that happened in the Diocese of Los Angeles in the 1970s, shouldn't the Diocese of Los Angeles bring charges and start the ecclesiastical proceedings?"

When contacted June 1 by THE LIVING CHURCH, Fr. Bennison said he had not had a chance to "disseminate" Bishop Swing's letter thoroughly and therefore did not wish to comment at that time.

Steve Waring



**Archbishop Desmond Tutu** of South Africa knocks down the first wall at St. Luke's Hospital for the Clergy in London May 21. In order to continue providing free medical care to Anglican clergy and foreign missionaries, the hospital, one of the last charity hospitals in London, must comply with current healthcare standards. This means a nine-month overhaul of much of the hospital facilities.

St. Luke's Hospital photo



## Ten-Year Prison Sentence for Former Texas Treasurer

Ron Null, treasurer and chief financial officer for the Diocese of Texas from 1995 to 2004, was sentenced May 17 to 10 years imprisonment at a district court hearing in Houston. Earlier this year, Mr. Null pled guilty to charges stemming from his embezzlement of more than \$750,000. He was charged with multiple counts of felony theft.

Early in 2004, Mr. Null resigned his position to become chief financial officer at St. Stephen's Episcopal School in Austin and was in the process of transitioning when the theft was discovered during a forensic audit by Deloitte & Touche. Documents introduced in court by Assistant District Attorney Maria McAnulty put the amount at more than \$870,000. Mr. Null declined a jury trial and neither the defense nor the prosecution called any witnesses at the sentencing hearing, according to the diocesan newspaper, the *Texas Episcopalian*. Mr. Null also declined to make any statement to the court following the sentencing, which the Rt. Rev. Don Wimberly, Bishop of Texas, attended.

"This is a very sad day for Ron, his family and for the many people whom his actions hurt, both directly and indirectly," Bishop Wimberly told the *Texas Episcopalian*. "While I forgive Ron personally, I don't condone his actions. Our Christian faith depends on forgiveness and personal accountability. We continue to rebuild the trust of our membership while we hold everyone involved in this matter in prayer."

The diocesan finance committee has revised and enhanced its internal control policies since the embezzlement was discovered, according to John Brock, the current treasurer and chief financial officer.

## General Seminary Will Change Plans in Response to Neighbors' Concerns

Citing opposition from neighbors, the General Theological Seminary (GTS) in New York City has decided not to construct a proposed 17-story, mixed-use, office complex. The structure would have featured 82 luxury residential condominiums and generated \$40 million in additional revenue for the school over its economic life.

"We need the \$40 million from this project to undertake long-deferred maintenance," the Very Rev. Ward B. Ewing, General's dean and president, said. "We estimate that we will require 135,000 square feet of new revenue-producing space to generate that amount. What we are negotiating is a way to obtain it in a way that is acceptable to the city and the majority of our neighbors."

The 180-year-old seminary has deferred maintenance on the historic 19th-century buildings on the Close, the square-block, seminary campus in the Chelsea District, for a number of years, and has said previously it might consider moving out of New York City if it is unable to generate more cash to maintain the current campus.

Critics of the 17-story tower, including some neighborhood residents, said the proposed building, constructed of brick and glass, would alter the historic character of the mostly residential neighborhood in mid-Manhattan. The decision to revise the proposal was made public at a May 24 community forum meeting, according to *The Villager*, a weekly newspaper.

## Prayer Octave Precedes General Convention

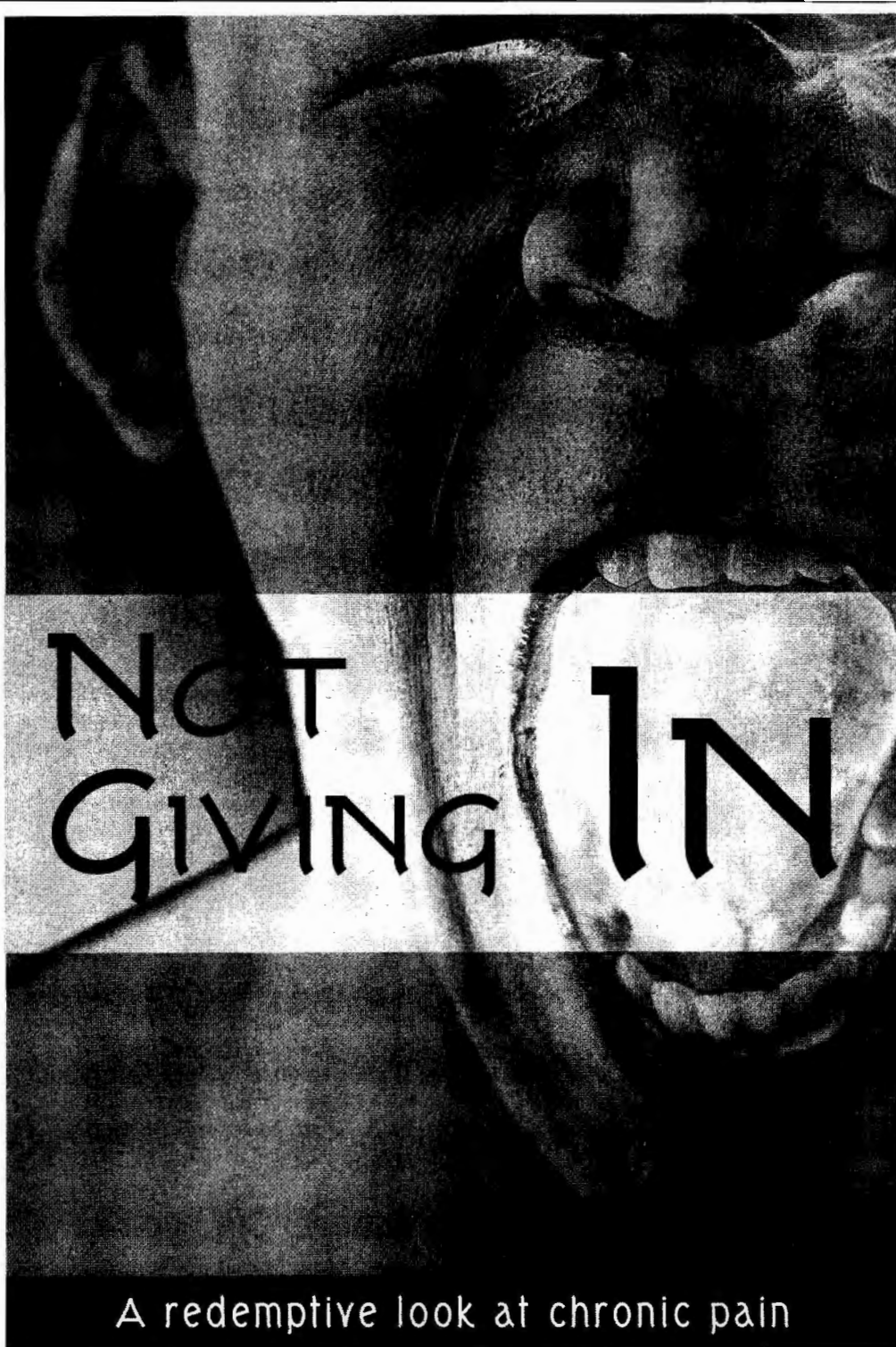
On the Day of Pentecost, June 4, Presiding Bishop Frank Griswold and the Very Rev. George L. W. Werner, president of the House of Deputies, launched an octave of prayer for General Convention. Bishop Griswold preached at the Church of St. Luke in the Fields, New York City, while Dean Werner preached at St. James', Lancaster, Pa.

The idea for the General Convention octave was conceived at the joint meeting of the councils of advice for the Presiding Bishop and the President of the House of Deputies after the Bishop of Maine, the Rt. Rev. Chilton Knudsen, described an octave of prayer she led in her diocese.

"Supported by the prayer of the

whole church, it is my hope that deputies and bishops gathered together in Columbus will make decisions that reflect the mind and heart of Christ, who through the cross has drawn all to himself in the fullness of his reconciling love," Bishop Griswold wrote in a letter accompanying prayer resources.

In his letter, Bishop Griswold noted that the people who gathered in Columbus were the "descendants of that community" upon whom the Holy Spirit descended on the first Pentecost. The hope of the octave planning group was that both individuals and congregations would participate in the octave to provide prayerful support to the General Convention.



# NOT GIVING IN

A redemptive look at chronic pain

By Ronald G. Albury

**M**edia advertisements make us all aware of the great number of easily available over-the-counter pain relievers. Additionally, to ease their discomfort, many people use prescription pain relievers. The experience of pain is not pleasant, and understandably we try to avoid or manage it in some way.

Most people have, at one time or another, experienced physical pain. It might be a brief experience of fleeting,

but extreme, discomfort; or, it could be a constant and never-ending hurtful condition. Perhaps it is a combination of both — frequent, stabbing pain against a background feeling of steady, annoying misery.

Some sort of persistent or chronic pain often plagues those who have passed the half-century milestone in their lives. If it isn't that old villain "Arthur Itis," it is some other recurring or permanent condition that makes them miserable. It seems to go with the turf. But pain is not only for those who are chronologically mature. It can strike anyone at any time. Physical pain is a regular visitor to the lives of many people.

The old adage is true: It is not so much that we have pain that is important. It is how we deal with it in our lives. Of course, a prime example of this mindset is found in Job's handling of his tribulation in the Old Testament book which bears his name.

A word of caution might be noted here. Different people have different thresholds of pain. We should not be judgmental of those who seem unable to manage their pain with "the patience of Job." They are not necessarily hypochondriacs or whiners. Their level of pain may be different from ours.

For some people pain is a constant and excruciating condition. Many of these folks live their lives heroically, all the time. For others the pain is milder in form and less steady, but it is still difficult to handle. Of course, there are all sorts of intensities in between. It is important to realize, however, that life doesn't end for us when we hurt. Our pain can actually improve the very fabric of our lives and bring us closer to God. In that sense, it is a blessing.

Susie, a dedicated lay person of the parish in which I serve, was bitten on her right hand by a cat six years ago and developed a disease called Reflex Sympathetic Dystrophy (called more recently Complex Regional Pain Syndrome). Ever since she was bitten, the back of her hand has been red, shiny, swollen, and stings "like a million bee stings." She says it feels like "hot

molten lava from a volcano is slowly oozing down my right arm ... and spreading everywhere. It hurts and it burns, and yes, I want to scream at the top of my lungs. Over time this sensation has slowly spread down my chest and leg. I have hot molten lava rolling down my leg into my foot. My flesh is on fire and my internal organs are burning as well. It has transferred into the left side of my body, but not nearly as severely as the right."

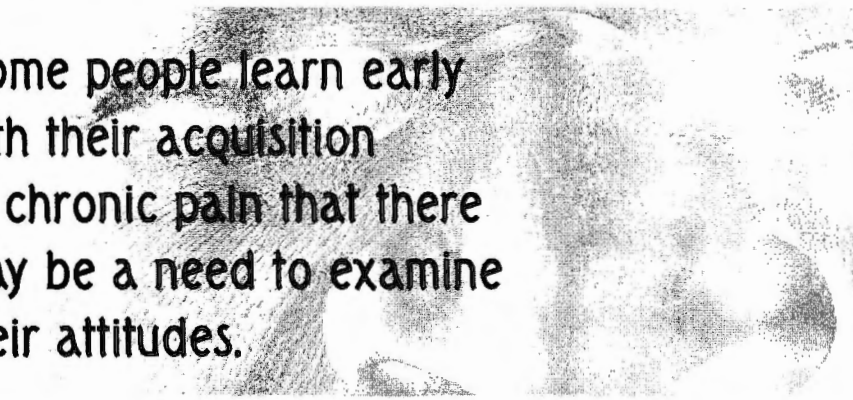
What keeps Susie going? "My church and my friends who pray for me," she responds. "Every time the pain increases or gets out of control, or when I have to go to the hospital for a procedure, or when they change the narcotics to help with the pain, I can picture in my mind the army of prayer warriors talking to God on my behalf, asking him to really help me out that day and to watch over me and to help the doctors and nurses to do the right things in the right ways and not to overlook anything or to forget anything. I am able to put my whole trust in the people of the parish to pray for me when I am in trouble. ... I have wonderful friends and a church that prays and the power of the Holy Spirit that heals."

Recently Susie has demonstrated that she will not allow pain to control her life. With upbeat enthusiasm she has successfully organized in her parish a chapter of Daughters of the King, a religious order for women that is dedicated to the extension of Christ's kingdom through prayer, service and evangelism. Another woman who is known to this author and who endures a high level of pain serves her parish by using her artistic abilities to create large chancel hangings and banners. There are many people who are not willing to give in to pain.

Along with the resurgence of interest in the church's healing ministry has come the consideration of pain support groups within the local parish. One church, which has come to the attention of this writer, is planning a pain support group for persons suffering with chronic pain. As of this writing, the group includes a trained therapist (who happens to be a parish

member) and three or four parishioners (including the therapist) who are regularly in serious pain. It is planned that weekly meetings will include group therapy, meditation, and prayer. Publicity outside of the parish (probably on bulletin boards in hospitals and/or doctor's offices) is in the planning stage.

We hear a lot these days about "attitude adjustment." Some people learn early with their acquisition of chronic pain that there may be a need to examine their attitudes. To wallow in their discomfort only tends to make them more miserable. On the other hand, a more positive attitude may not only help them to heal more rapidly, it can actually lessen pain, and



Some people learn early with their acquisition of chronic pain that there may be a need to examine their attitudes.

certainly make it more pleasant for those around them. This is not to say that those in pain should become "martyrs." It is only to suggest that they try to become more upbeat in their approach.

When the mother of an old friend had recurring pain in her later years, she would tell people who empathized with her discomfort, "That's OK. I'll be feeling better tomorrow." The realization that pain cannot be easily controlled gives us the awareness that we must develop an increased measure of patience. We may have always thought that we were in control of things. As we experience pain, we realize that God, who is always in command, will, in his good time, provide what is necessary for us. He will always be with us.

There is a definite link between chronic pain and spirituality. This is not to fall prey to the oversimplifica-

tion that says that our adversity is a result of our disobedience to God's will. Jesus expressly repudiates this view, popular in his time, which made suffering the direct result of our sinfulness (Luke 13:1-5 and John 9:12ff).

The connection between pain and spirituality is found in the way we relate our spiritual nature to our physical nature. When we look at our pain and suffering through the eyes of our spirit, we see that the important thing is not the pain itself, but rather it is found in the way that we deal with it.

A close friend of mine, who is also a retired priest, fell from a ladder while cleaning his gutters and broke both of his legs. That was a number of years ago and he still experiences a

great deal of pain. He observes that, "through prayer and meditation we are empowered to bear up under more adversity than we could under normal circumstances, and we can rise above the increased level of pain."

In conclusion, perhaps the supreme example of how we should deal with pain is found in Christ's suffering on the cross. "Although He was a Son, He learned obedience through what He suffered" (Heb. 5:8).

Furthermore, we can join our fellow Christians who, through the centuries, have experienced pain and yet have felt compelled to express their response in the age-old words of the Doxology:

"Praise God from whom all blessings flow!" □

*The Rev. Ronald G. Albury is a retired priest who resides in Medford, N.J.*

# Church Sign is Serious Business

## Did You Know...

**The Church of St. Stephen the Martyr, Monte Vista, Colo., was built as an exact replica of St. Stephen the Martyr, Lewisham, England.**

## Quote of the Week

**The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, writing in *diocesanlife* on having lost 63 pounds: "I have a long way to go before taking modeling jobs for the AARP magazine."**

Our church has a new sign out front. I don't mean a small "The Episcopal Church Welcomes You" sign. We've replaced the big sign announcing our existence to the world. And this was no small feat. We clearly needed a new one, but the process itself was tricky. Everyone has opinions about this most visible aspect of parish life. And I thought moving furniture around the chancel was controversial!

First, there were the people attached to the old sign. Mind you, I use the term "sign" loosely. It was splendid in its day, I'm sure. But in recent times the wood frame was rotting and the adhesive letters were literally peeling off. I couldn't imagine any newcomers being drawn to "...unday Services." But the diehards held on. This was the same sign that first welcomed them, some 40 years ago, so it had a certain nostalgia. Besides, anyone who needed to find the church already knew where it was.

Once we established that a new sign was indeed necessary, the issue turned to a replacement. Our church is a 150-year-old stone building, so we quickly decided on something in keeping with the historic architecture. That excluded neon or anything that lit up. The consensus was to find something suitably attractive, yet subtle and attention-getting. Not an easy combination.

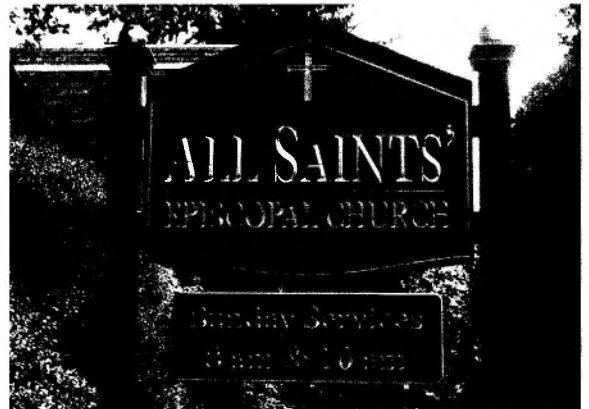
At All Saints', like most churches, we don't like to spend money. And, as we found out, signs are expensive. Unfortunately, this led to several "home-made" sign proposals. One parishioner even volunteered to make the sign at a fraction of the cost. In good conscience we pursued this option but to no avail. The person identified was much too busy to get started on the project and then wanted to farm some of the work out to a "friend of a friend." After several months it became clear that this would never happen. After some diplomacy worthy of the United Nations, we extracted ourselves from this situation and identified a donor from the parish. The upside to having a dilapidated sign was this person's desire to put the current sign out of its misery. Not a great fundraising strategy, but it worked for us.

Once the funding issue was resolved, the next hurdle was wording. Fortunately, there was no support for adding those cute little expressions you see on some church signs. You know, "What's missing from CH\_\_CH? UR." They annoy me and frankly I'm just not that clever (or

theologically glib) on a weekly basis.

Obviously, we needed the name of the church. But what else? Service times were a plus, but what if they ever changed? Then we'd be back to square one. We also wanted to identify ourselves outwardly as an "Episcopal" church. Unlike some parishes in the current climate, we're proud to be Episcopalians and we wanted to proclaim this to the surrounding community.

What about the rector's name? We've all seen church signs with the clergy proudly and prominently listed. But don't kid yourself. The only reason to add these names is clergy ego gratification. And as a relatively new rector, I admit I



All Saints' Church photo

was tempted. But Episcopal priests don't exactly have a celebrity draw like, say, Jesse Jackson. Newcomers would certainly never swarm to the parish because they saw and then mentally mispronounced my name on a sign. Plus, since no rector stays at a parish for eternity, a new name out front would become the ecclesiastical equivalent of hanging an "Under New Management" banner.

We decided on "All Saints' Episcopal Church" with a piece hanging down advertising our service times. It's simple but effective. And after a turnaround time of several weeks, we finally have our new sign. I wish as much energy went into proclaiming the gospel in word and action on a regular basis. But an attractive, readable sign is worthy of our attention. It proclaims to passers-by that we take our ministry seriously and that there is a vibrancy of spirit that dwells within.

*Our guest columnist, the Rev. Timothy E. Schenck, is the rector of All Saints' Church, Briarcliff Manor, N.Y.*

## Nothing Like an Invitation

There are all sorts of strategies for church growth being used around the Episcopal Church. Books have been written, consultants have been employed, committees formed, and growing parishes anxious to share what they have accomplished. Yet survey after survey reveals that most people join a church simply because they were asked to attend. Some of our churches have outstanding educational programs for adults and children, others have renowned music programs, and still others offer sound, dynamic preaching week after week. Baby-sitting services, adequate parking, air conditioning, attractive buildings, effective advertising, convenient service times, and other strategies may be helpful, but a personal invitation from a church member to a friend, relative or acquaintance still is most effective.

Depending upon what survey one reads, usually two-thirds to three-fourths of new members of a church say they joined that church because someone invited them. Yet this method is hardly used. For the most part, Episcopalians continue to be reticent about inviting others to attend church. Some are shy. Some enjoy their Sunday morning routine so much that they don't want it interrupted by visitors. Amazingly, some like the small size of their churches just the way they are. Whatever the reason, it's obvious that we cannot be uncommunicative about our churches.

Most of us are proud of our churches. Whatever it is that draws us back Sunday after Sunday ought to be shared with those looking for a church home. We are not afraid to tell others about a good restaurant, an enjoyable movie, or a new vacation spot. Why then are we so taciturn about our parish churches? Let us work to become more willing to invite others to go to church with us. It may turn out to be a life-changing experience.

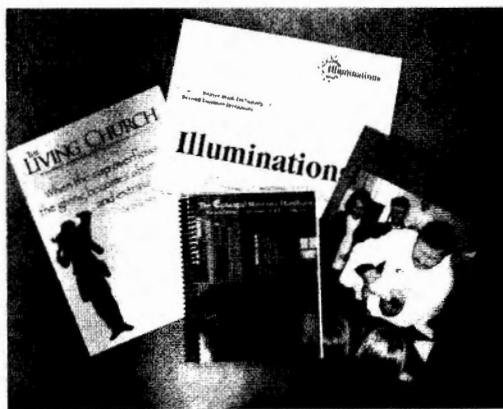
Most people join a church simply because they were asked to attend.

says

## Bequests Strengthen TLC

Like many other not-for-profit agencies, the Living Church Foundation receives, from time to time, bequests from its friends and supporters. Needless to say, such gifts are always welcome. Thanks to bequests received during the past decade, TLC has been able to acquire up-to-date computer equipment that enables us to serve our subscribers more efficiently and to gather news and other material in a more timely manner. Bequests also have meant an increase in our Endowment Fund, and the introduction of a strategic planning process that has resulted in various improvements in publishing.

Because of our non-profit status, bequests to the Living Church Foundation are tax deductible. People who are considering making a bequest to the foundation may contact the executive editor for additional information. Those who are willing to leave money or gifts of stock to the Living Church Foundation will have the satisfaction of knowing they are making it possible for this magazine to be available to future generations and for the foundation to continue its mission of the promotion and support of orthodox, catholic Anglicanism within the life of the Episcopal Church. We urge readers to remember the Living Church Foundation in their wills.



# WORDS MEAN MORE THAN THEY SAY AND LESS THAN WE MAKE OF THEM.

## THE DANGERS OF BIBLICISM

By Richard E. Wentz

**T**he religious crisis of our time is the crisis of authority. The result of this is often a retreat into one of the varieties of subjective experience or a dependence upon the solitary integrity of scripture. Even the "liberal" tradition of American theology is reduced to an imaginative (illusory?) biblicism such as that expressed in the Jesusology of the "Seminar." The "Jesus Seminar" folks tend to be piously devoted to a Jesus *Gestalt* that conforms to their collective search for a loving caregiver.

The privatization of our religious life gives aid and comfort to those who wish to cleanse the public temple of all religious implications. It helps the courts to define religion (an enterprise contrary to the First Amendment) in such a way that indigenous people are denied sacred sites in their

ceremonial vision. After all, the prevailing assumption is that religion is an interior and private affair that can be "practiced" anywhere.

I suggest that there may be something to be learned from Richard Hooker's Anglican perception of authority. It is a perception that is also neglected by Anglicans, in their critical fear of being considered outsiders to the current religious *lingua franca*.

Many times I have wondered: How is it possible that theologians, clergy and laity argue and reason with scripture alone? They say, "The scripture will tell us whether it is right for a man to lie with a man, or a woman with a woman." Let me tell you, the scriptures will do no such thing. They are ultimately impenetrable.

We might well listen to Humpty Dumpty as he talks with Alice about words. "They've a temper, some of them — particularly verbs, they're the

proudest — adjectives you can do anything with, but not verbs — however, I can manage the whole lot of them! Impenetrability! That's what I say!"

"Would you tell me, please," said Alice, "what that means?"

"Now you talk like a reasonable child," said Humpty Dumpty, looking very much pleased. "I meant by 'impenetrability' that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

It would indeed be well if we could manage the whole lot of the words we use to make scriptures the definitive sourcebook and repository for solutions to the details of ethics and orthodox teachings. Impenetrability is the key because texts are only managed (intelligently put to use) when we remember that words, both singly and

## THE WORD — THAT PRINCIPLE OF UNITY, PURPOSE, AND ORDER — IS ALSO THE BASIS OF SCIENTIFIC REASONING AND THE POWER ...

collectively, mean more than they say and less than we make of them. Impenetrability is a wonderful principle because it reminds us that it is time to “let go,” to “get over it,” to move to what must be done next.

Impenetrability is a worthy characteristic of scripture, a fact that requires the creative interdependence of scripture, tradition, and reason in the quest for mindful understanding. Article Six of the Articles of Religion (which themselves may have been too-much motivated by a concern to make certain that Anglicans were identified with the work of Luther and Calvin) tells us that “Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby is not required of any man [sic] that it should be believed as an article of faith or thought to be necessary for salvation.” The Puritans, of course, insisted that scripture contains rules on many subjects, details about the life of the church, that should also be considered necessary to salvation. And, it would seem that the Puritan perspective has prevailed in contemporary Anglicanism, in the life of our congregations and the deliberations of our clerical sessions.

In relation to many of the moral and ethical issues that have faced the church in recent years, the discourse has referred to scripture alone as the appropriate resource and authority. “The Bible prohibits homosexual activity” or “The gospels affirm a principle of love and inclusiveness that accepts homosexual behavior.” Nonsense! To use the scriptures in this way is biblicism, which is hardly an Anglican virtue.

I have long thought that Anglicanism has been too concerned with its longevity and survival in an age of utilitarian religion where the masses, huddled or dispersed, affirm all kinds of rules and experiences as articles of faith and thought necessary to salvation. We have given in to scriptural salvationism because we have neglected the understanding of authority as the dialectical relationship of scripture, tradition, and reason. The scriptures

have no authority on their own. They are not a collection of divinely dictated recitations of maxims or regulations.

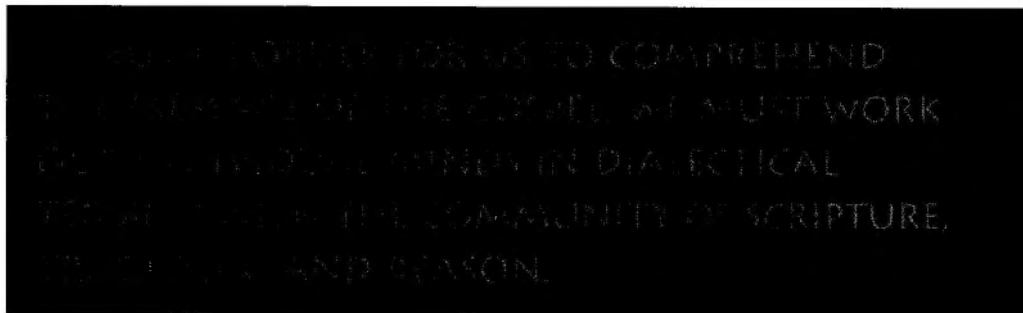
*Sola scriptura* in the literal sense of it is a sectarian principle. I often recall the comments of students when I lectured on Puritanism and referred to the multiplicity of Puritan divisions. “Why were there so many? Why didn’t they just read the Bible?” they asked. A culture raised on the notion of scriptural authority by itself is left with the individual experience of Bible and private judgment, which is the very essence of sectarianism. It also may transform the Bible into a fetish, a book of regulations, or an oracular handbook.

And so, in the Anglican sense of it, the authority by means of which the message of the gospel lives has been present in the memory, understanding

and practice of the apostolic community from earliest times to the present. This is what we mean by tradition. The tradition of the apostolic community goes back to and includes the wisdom and the thinking of its Jewish ancestry. Otherwise the message of the gospel at the heart of apostolic tradition is meaningless — lost in vacuity. The tradition is the expression of the gospel and the language of the scriptures — the emergency testimony essential to the narrative voice articulating the Incarnation. Without tradition, the scriptures remain either as a curious collection of literary diversity or a compendium of spiritual incantations. Without tradition, human reason has little resource by means of which to understand and interpret the message of the gospel. Tradition reminds us of the impenetrability of the truth we bear witness to, the insufficiency of our current thinking.

Reason is the third member of the Anglican understanding of authority. Of course, reason is often thought to be nothing more than calculation. Now, of course, all careful thinking must follow the rules of logic in the struggle to figure out relationships and reflect upon the meaning of statements and texts. But reason is also the mental capacities of a people, a community, in a particular time and place. Therefore reason is what St. John called the Word, the divine principle of unity, purpose, and order that makes it possible for all human beings to think, understand, and communicate.

Comprehensive reason is able to be logical and reflective as well as imaginative and intuitive. Therefore, it applies critical reflection and imagination to both scripture and tradition in an effort to comprehend — to put



things together in a meaningful wholeness of knowledge, wisdom, and understanding. The Word — that principle of unity, purpose, and order — is also the basis of scientific reasoning and the power. But in order for us to comprehend the message of the gospel, we must work our individual minds in dialectical tension with the community of scripture, tradition, and reason.

Let us hope that Anglicanism will preserve that sense of authority and not succumb to the biblicism of abstract protestantism and the literalism of secular society. □

*Richard E. Wentz is professor emeritus of religious studies at Arizona State University.*

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



# Meaningful Rites

I was offended by the sarcasm and contempt of David Kalvelage's column on the proposed rites to be included, if approved, in the next edition of the Book of Occasional Services [TLC, May 21].

As a director of youth ministries, I was saddened that the rites with which Mr. Kalvelage takes issue are "milestones" or significant moments chiefly related to children and families: Moving from a Crib to Bed, Earning a GED, When a Friend Moves, and Learning to Ride a Bike. While these "moments" may not seem important, why show such disdain for their inclusion? As the mother of two, aunt to 12, and minister to many,

## While these "moments" may not seem important, why show such disdain for their inclusion?

I can tell you that these moments, among many others, are worthy of noting with prayer. Earning a GED is, for many, a major feat. The fact that one has earned his or her GED says to me that they have struggled to overcome some obstacles. Where is the harm? Why not acknowledge the achievement? Mr. Kalvelage's statement about how much "more meaningful" these rites would be "when accompanied by liturgical dance" goes too far and was unnecessary.

When the pages of TLC are reporting problems in and around the church and people are supposedly leaving the Episcopal Church in unimagined numbers, it would seem to me that TLC's editor would support the creativity of the church to get prayer in the home — especially those that mark events of our children and family life — not our most recent promotion, car or second home purchase or latest million earned.

Perhaps the SCLM would add one more Collect: A Collect for Curmudgeons (with or without liturgical dance).

*E'Lane Rutherford  
Pawleys Island, S.C.*

## Crossing the Bridge

Regarding Bishop Duncan's article on the *via media* [TLC, May 7], I think I stand with the bishop on our side of the bridge, but I press for answers as to how to walk across the bridge with mission. When we were confronted with issues of slavery and the equality of women, even the government preceded us in getting to the other side, by decades. I am embarrassed by our support of the status quo in those days, as we stood with institutional incalcitrance on our side of the bridge. No banners held by us marching across expressing Christ's love and equality for all human beings.

Now, when homosexual persons are finding courage to come out of society's firmly fabricated closets, here we go again, arming ourselves with questionable scriptural correctness and a

strange piety, strange because so many of our bishops, clergy and laity have been homosexual from our beginning.

I need Bishop Duncan and the whole church to show how to carry classical Christianity across the bridge to the world Christ loves. Wouldn't that be on mission in our time?

*(The Rev.) David A. Crump  
Montara, Calif.*

## Gifts from God

I am a recipient of second-hand copies of TLC. Often I have opinions about what I have read, but nothing has prompted me to write as the article on couples sharing their secrets of successful marriages [TLC, June 4].

"We took our wedding vows seriously and have worked hard..." I do not doubt this couple's sincerity. But to say that if you do everything right, your

marriage will be satisfying, is tantamount to saying that if you eat right and exercise, you will never face illness. We know that is not true. There are plenty of genetic and environmental influences and simple accidents that can affect a person's health. So, in marriages, there are plenty of external circumstances a person cannot control — economic calamity, illness, mental illness which corrodes one partner and wears another down, death of children, and on and on. Divorce is considered second

only to the death of a child in terms of the psychological pain it causes. Do the people reading TLC really need a church publication to blame them for this pain they are experiencing?

I will close with a theological problem with this article. The "we worked hard" stance sounds like Pelagianism to me. All the good things in our lives are gifts from Almighty God who calls us to use these for the building of his kingdom. Our blessings are not our achievements but signs of Almighty God's work in the world.

*Karen Beaumont  
Milwaukee, Wis.*

## What It Means

I note in the editorial, "The Church's Birthday" [TLC, June 4], the remark that Whitsunday is derived from the English word "whit" meaning "to quicken." The relevant meaning of "whit" among those listed in my dictionary is "white" and is derived from the white robes of the baptized. There's not a whit of reference to "quicken" and I wonder what source was used to substantiate the meaning "to quicken." It's a nice idea but would appear not to be an authentic derivation.

*(The Rev.) Charles F. Penniman, Jr.  
Philadelphia, Pa.*

*The definition was found in a British book about five years ago. The page was copied and stored in a folder for possible use but the title was not saved. Ed.*





# CLASSIFIEDS

## ANNOUNCEMENT

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

## BOOKS

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

## CHURCH FURNISHINGS

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

## COMPUTER SOFTWARE

**INEXPENSIVE:** [www.episcopal-software.com](http://www.episcopal-software.com)

## POSITIONS OFFERED

**FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION AND YOUTH MINISTRIES:** *St. Philip's Episcopal Church, Coral Gables, FL.* St. Philip's is a Christ-centered community of nearly 200 communicants and 180 students in our St. Philip's School on our campus in the heart of beautiful Coral Gables, near the ocean and Biscayne Bay, major universities, cultural venues and college and professional sports. We seek a take-charge director who can develop our CEYM programs and lead our growth in a vibrant, multi-cultural community of ever-increasing young families. To request a detailed job description and to submit a letter of interest and resume, please contact: **The Search Committee, St. Philip's Episcopal Church, 1142 Coral Way, Coral Gables, FL 33134, or Email: [ngarcia@saintphilips.net](mailto:ngarcia@saintphilips.net).**

**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](mailto: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](mailto:bsessum@goodshepherdlex.org).**

## POSITIONS OFFERED

**DIRECTOR OF YOUTH AND FAMILY MINISTRIES:** All Saints' Episcopal Church is an open, welcoming, inclusive congregation in the bustling Bergen County suburbs of New York City. We have doubled our average Sunday attendance in the last three years, and with over 50 children (nursery-8th grade) enrolled, our program has higher parent and student involvement than ever before. We are seeking a part-time (20-25 hours) Director of Youth and Family Ministries who will help us move our excellent program to the next level. We are looking for a committed Christian who is passionate about ministering to children, a natural coach and mentor for our lay leaders and teachers, and someone who is able to recognize and develop spiritual gifts in others. For more information, please see the ministry position description on our website: [www.allsaintsglenrock.org](http://www.allsaintsglenrock.org) or contact **Nancy Treacy**, Chairperson of the Youth and Family Ministry Search, at [Nbt719@aol.com](mailto:Nbt719@aol.com). Our deadline for applications is *July 1*.

**PART-TIME ASSISTANT RECTOR:** *St. Paul's Church, Edenton, NC.* Beautiful colonial parish founded in 1701. Edenton is located in northeast North Carolina at the mouth of the Chowan River and Albemarle Sound approximately 60 miles southwest of Norfolk, VA, and 60 miles northwest of Greenville, NC. It is one of North Carolina's premier retirement communities.

St. Paul's has doubled its membership (600+), attendance and budget for over the past seven years. This growth is grounded in sound biblical preaching, orthodox teaching and outreach programs second to none in the Diocese of East Carolina.

St. Paul's seeks a rector who is retired, or ready to retire, who would enjoy living in Edenton and working part-time as St. Paul's assistant rector to assist in preaching, pastoral care and new member ministry. The time requirements are negotiable, but St. Paul's is looking for a 2-3-day-per-week commitment with generous allowances for time off. The salary is also negotiable and dependent on the agreed time commitment. The position would be available as of the summer 2006 or when arrangements are otherwise agreed. Interested candidates should send a resume, their CDO profile and any time/salary limitations or requirements to: **Assistant Rector Search Committee, P.O. Box 548, Edenton, NC 27932.**

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *St. Margaret's Episcopal Church, located in the suburbs of Charlotte, North Carolina,* is seeking an experienced Director of Youth Ministries. We are a growing (71% growth in the last three years), corporate-sized, biblically orthodox parish (affiliated with the American Anglican Council) whose worship services include Rite I, a praise band-driven family service, and a Rite II service. Our mission statement is "To make disciples who make disciples," and our core value statement is "To honor biblical truth in worship, transformation and service." We are a "three stream" church, with a high view of sacraments and tradition, a high view of biblical authority, and a high view of the Holy Spirit's leading and gifts.

The person we are looking for is a dynamic disciple-maker, someone who has a Christ-like character and has a proven history of success with leading youth and building youth programs. We expect candidates to come with an established sense of their gifts and the direction their ministry should take. While we expect most candidates to be of the lay order, we would welcome an ordained person, and will ensure that the diaconal or priestly calling is honored by full participation in worship and other pastoral duties. Send resumes to **St. Margaret's Episcopal Church, 8515 Rea Rd., Waxhaw, NC 28173.** We also invite you to visit our website at [www.saintmargarets.net](http://www.saintmargarets.net). E-mail to: [youthdirectorsearch@saintmargarets.net](mailto:youthdirectorsearch@saintmargarets.net).

**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.stjosephboynntonbeach.org](http://www.stjosephboynntonbeach.org).

## POSITIONS OFFERED

**RETIRED OR WORKING RECTOR:** Needed for *Christ Church, Lead, SD*, nestled in the beautiful Black Hills, ministering to traditional Rite I congregation. Priest would officiate Eucharist Sundays and Holy Days; one mid-week Eucharist/Bible study. Part of South Dakota diocese, hard-working, responsible laity, seven years experienced ministry with retired priest. Supported by deacon who visits shut-ins and assists liturgy when requested. Near three universities, I-90, winter sports, summer vacation mecca, three miles from year-round tourist destination. Large rectory, utilities, medical insurance, financial package available to person who would enjoy ministry in musical parish with restored century-old pipe organ; beautiful stained glass window restoration. <http://christchurch-lead.com>. **Christ Church P.O. Box 675, Lead, SD 57754.** E-mail: [bthral@rushmore.com](mailto:bthral@rushmore.com).

**PART-TIME PRIEST:** St. Richard's is seeking a vicar; perhaps a retired priest looking for a part-time position to provide sacramental and pastoral care for our small congregation which doubles in winter months. Jekyll is a unique state-owned island famous for its historic district and nine miles of sunny beaches. You'll find 23 miles of bike paths, 63 holes of golf, an active art colony, plus fishing and boating. [www.jekyllisland.com](http://www.jekyllisland.com) should answer most of your questions about location, location, location. We welcome all inquires to **Carol Howell, Senior Warden, (912) 635-3784** or E-mail: [chowell@mymailstation.com](mailto:chowell@mymailstation.com).

**PART-TIME YOUTH WORKER:** *St. Michael's, Wayne, NJ,* seeks a committed Christian, college graduate with pastoral, outreach/evangelism and community-building skills to expand our youth ministry program. The Youth Group Mission is to create a positive peer group that fosters growth in the abundant life of Jesus. Responsibilities include twice-monthly meetings, youth retreat, teen can'teens and outreach to unchurched teens in a community of 50,000+. Parish profile and full job description at: [www.stmichaelswayne.org](http://www.stmichaelswayne.org) or E-mail the **Rev. John Donnelly: [Jdonne6441@aol.com](mailto:Jdonne6441@aol.com).**

**FULL-TIME RECTOR:** St. James' Episcopal Church, Clovis, New Mexico, is seeking a full-time rector for orthodox family-sized parish in theologically conservative diocese. Clovis is located on the high plains of eastern New Mexico in an attractive rural setting. Cultural opportunities. Affordable housing. Military base nearby. Spacious new parish hall. Early retired and bi-vocational welcome. For additional details and a profile please contact **The Search Committee, St. James' Episcopal Church, 1117 North Main, Clovis, New Mexico 88101.** E-mail resume to [stjames@plateautel.net](mailto:stjames@plateautel.net). Deadline for resumes is **August 15, 2006.**

## TRAVEL / PILGRIMAGES

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## PEOPLE & PLACES

### Appointments

The Rev. **Joe Alford** is rector of St. Matthew's, PO Box 338, Covington, TN 38019-0338.

The Very Rev. **C.B. Baker** is rector of St. Luke's, PO Box 1117, Hot Springs, AR 71902-1117.

The Rev. Canon **Edward A. den Blaauwen** is rector of Christ Church, 1717 8th Ave., Moline, IL 61265.

### Ordinations

#### Priests

**Central Gulf Coast** — **John Coleman, Beverly Gibson, Jeff Gibson, Betsy Powell, Stuart Shelby.**

**Connecticut** — **Angela H. Rowley, Margaret H. Sullivan, Heidi M. Truax.**

**Fond du Lac** — **Cliff Haggenjos**, assistant at St. Mary's, 1917 Third St., Napa, CA 94559; **Karl Schaffenburg.**

#### Deacons

**Alabama** — **Evan Garner**, St. John's, 113 Madison Ave., Montgomery, AL 36104.

**Central Gulf Coast** — **Luke Jernagan, Ede Plovnich, Nancy Threadgill.**

**Missouri** — **Christina Cobb, Charles Ormerogers.**

### Corrections

The Rev. **Jane Schmoetzer** is vicar of Yellowstone Episcopal Ministries, 714 E 5th St., Laurel, MT 59044.

### Deaths

The Rev. Canon **Clinton R. Jones**, canonical emeritus of Christ Church Cathedral, Hartford, CT, died June 3 following a long illness. He was 89.

Canon Jones was a native of Brookfield, CT, a graduate of Bard College and the General Theological Seminary. Ordained deacon and priest in 1941, he served as a chaplain in the U.S. Maritime Service in San Mateo, CA, then he went to Connecticut's cathedral, where he remained for 40 years, first as an associate, and from 1948 to 1986 as a canon. During his retirement he was part of the Greater Hartford Regional Ministry that included four churches. In the Diocese of Connecticut he was a member of the Department of Christian Education, standing committee, executive council, and the commission on ministry. Canon Jones' ministry centered on reaching out to the outcasts of society. He helped to found a clinic to serve people preparing to undergo sex-change surgery. He was the author of three books and numerous research articles on gender identification.

### Next week...

## General Convention Opens



### 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

### AVERY, CA

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

### ROXBURY, CT

**CHRIST CHURCH**  
4 Weller's Bridge Rd. (860) 354-4113  
The Rev. **John M. Miller, Jr., r**  
**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](http://www.trinityepiscopalparish.org)  
The Rev. **David J. Weidner, 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

### MACON, GA

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
"The first church of Macon; established 1825"  
The Rev. **Dr. J. Wesley Smith, r;** the Rev. **Joan Pritcher, v;** the Rev. **Scott Kidd, c**  
Sun HC 7:45, 9, 11 Wed. HS/LOH 12:05

### SAVANNAH, GA

**ST. PAUL THE APOSTLE** 34th & Abercorn  
<http://www.stpaulsavannah.org> (912) 232-0274  
The Very Rev. **William Willoughby III**  
Sun Masses 8 & 10, Mon 12:15, Tues 6, Wed 7, Thurs 10, Fri 7. Special services as announced

### 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 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](mailto:meF3263@hotmail.com)  
Sun H Eu 9

### CHICAGO, IL

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

### RIVERSIDE, IL

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

# SUMMER CHURCH DIRECTORY

## 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, *EP 15 G*

## 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 H Eu 8, 10; Christian Formation 9, Santa Eucarista 1  
 Service times June through September.

## LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2322  
 1/2 block North of ULL [www.ascension1030.org](http://www.ascension1030.org)  
 Sun H Eu 8, 10:30, 8; Wed H Eu 8; Canterbury Club meets  
 Sun, gratis supper and H Eu 6

## NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602  
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 Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily  
 Mass: M-F 12:15, Sat 9:30

## ST. MICHAELS, MD

CHRIST CHURCH-ST. MICHAEL'S PARISH (410)-745-9076  
 301 S. Talbot St. [info@christstmichaels.org](mailto:info@christstmichaels.org)  
 The Rev. Mark S. Nestlehut, r; the Rev. Abigail Crozier  
 Nestlehut, assoc.  
 Sun 8 H Eu (Rite I), 9:30 H Eu (Rite II); Mon-Fri 9 MP; Wed 10  
 Healing Service

## BOSTON, MA

THE CHURCH OF THE ADVENT  
 30 Brimmer Street 02108 (617) 523-2377  
[www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
 The Rev. Allan B. Warren III, r; the Rev. 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 [christissavior@lvc.com](mailto:christissavior@lvc.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](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@comcast.net](mailto:standrewschurch@comcast.net)  
 The Rev. Bob Tally, r  
 Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.  
 Service 6

## SANTA FE, NM

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 asst.; the Rev. Joan Garcia, d; Mr. John Buck, music direc-  
 tor.  
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 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
 EP daily

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 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

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## 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

## SARATOGA SPRINGS, NY

BETHESDA [www.bethesdachurch.org](http://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](http://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)  
 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)  
 Website: [www.holycom.org](http://www.holycom.org)  
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.  
 Francis Zanger, assoc.  
 Sun Mass 8 (Low) 10:30 (Solemn High)

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 The Rev. J. Haden McCormick, r The Rev. Henry E. Avent,  
 Jr, assoc.; The Rev. 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

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 113 Baskerville Dr., 29585 [www.hcfm.us](http://www.hcfm.us)  
 The Rev. Tommy H. Tipton, r; the Rev. Calhoun W.  
 Perkins, asst.  
 Sun H Eu 8, 10, 5:30 (Spanish), Adult Ed 9; Nursery Available  
 (during 10 service)

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CHURCH OF THE GOOD SHEPHERD (361) 882-1735  
 700 S. Upper Broadway [www.cotgs.org](http://www.cotgs.org)  
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 master; Kay Karcher Mijangos, school headmistress  
 Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,  
 Wed Eu & HU 10:30; C by Appt., HD as anno

## BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.  
 The Rev. Canon Dennis Michno, r; the Rev. Muffy  
 Harmon, d  
 High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

## EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734  
 510 S. Farwell St.  
 The Very Rev. Bruce N. Gardner, interim dean  
 Sun H Eu 9 (Rite I); Sat 6 H Eu

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

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 The Rev. William R. Hampton, STS  
 Sun Eu 10:30

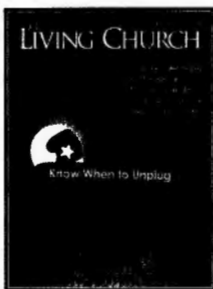
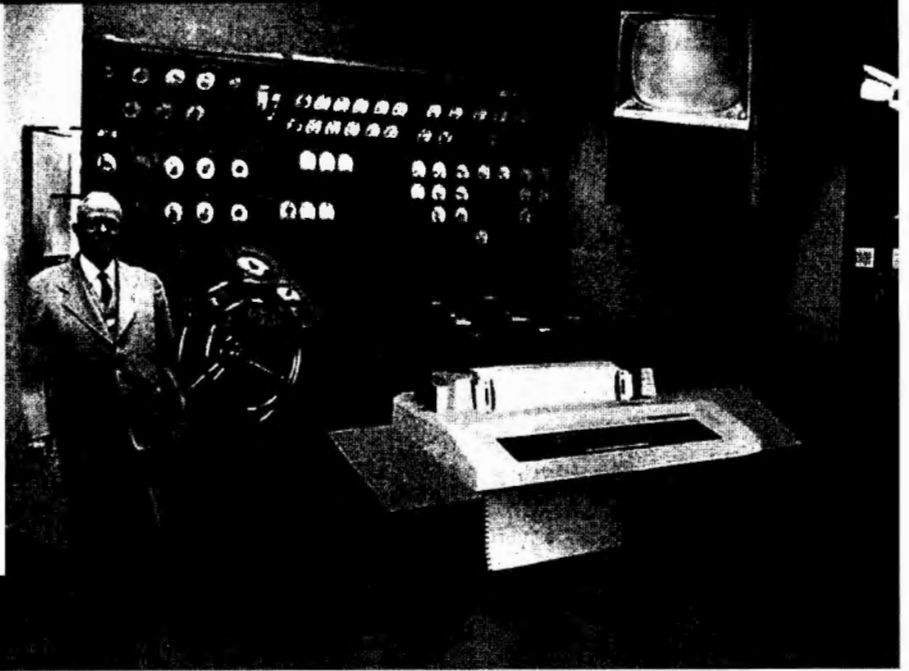
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## CHURCH DIRECTORY KEY

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.

"We must learn  
to balance  
the material  
wonders  
of technology  
with the spiritual  
demands of  
our human race."

— John Naisbitt



# THE LIVING CHURCH TECHNOLOGY & RESOURCES ISSUE

■ August 20, 2006 ■

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