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Number 1

*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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Rick Bate photo



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The Rev. David Norgard of the National Episcopal AIDS Coalition takes a call in the convention center. Inset from top: The Rt. Rev. Riah Hanna Abu El-Assal, Bishop in Jerusalem; worship at the Triennial Meeting of Episcopal Church Women; youth in the House of Deputies.

Jeff Smith and Rick Bate photos

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**SUNDAY'S READINGS**

**Generosity and Faith**

*'You shall open wide your hand' (Deut. 15:11)*

**The Fourth Sunday After 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 Wisdom 1:13-15; 2:23-24; Psalm 130 or Psalm 30 (optional with Lam. 3:21-33); 2 Cor. 8:7-15; Mark 5:21-43

Generosity is at the heart of the readings for today. Moses urges the people of God to give liberally and be ungrudging when a member of the community is in need. They should lend willingly, with an open hand, and not worry about the year of remission, when debts would be canceled. In a similar way, Paul commends the generosity of the churches of Macedonia during a time of great need. He invites the Corinthian Christians to be equally generous. The Macedonians' generosity is even more amazing because it is the "overflow" of both their abundant joy and their extreme poverty. This pairing of joy and poverty seems to be an unlikely combination, but it is the witness of the Macedonians.

This kind of generosity is more than civic-minded charity. It is more than a calculated judgment about how much we can "afford" to give, or what our benefits will be. The Macedonians' generosity has everything to do with being people who know Jesus and share his love with others. The Son of God became poor for us, accepting the limitations of human life in the world and finally death on the cross. His ultimate sacrifice was for us, for our salvation, so that by his poverty we might become rich in God's life. The Macedonian Christians have known Jesus' generosity in their own lives, and

now they live generously, beyond their means. It costs everything. First they gave themselves to God, and now they give themselves to others in a time of need. Instead of being daunted by the scarcity they find in their own situation, their joy overflows in abundance to help others. They know their Lord as they live out his generosity in their own lives, and their faith makes this possible.

The power of faith is also seen in Jesus' healings. Both the BCP and the RCL present the healing of Jairus' little daughter. The RCL also presents the healing of the woman who had suffered from hemorrhages, and "endured much under many physicians" for many years. In both cases, the healing is about faith. Jairus, a leader of the synagogue, believes that Jesus can help. He falls at Jesus' feet and begs him to lay his hands on the little girl and heal her. Jairus' persistent faith may be contrasted with the people at his house who make a commotion and even laugh at Jesus. Unlike this crowd, the girl's father has faith, and his prayers are answered by her recovery.

We're called to know Jesus' presence by faith, and live his generosity in our own lives. We're called to live beyond ourselves, and not calculate how we may benefit or be paid back for our service. Our joy can overflow in abundant love as we care for others and respond to them.

**Look It Up**

What guidance and warnings does the New Testament provide for spending? Consider the widow who donated her "mite," Zaccheus, the prodigal son and his father, Ananias and Sapphira.

**Think About It**

How does your spending reflect your values? What priorities or values are reflected by the register where you record your checks?

**Next Sunday**

**The Fifth Sunday After Pentecost (Proper 9B), July 9, 2006**

**BCP:** Ezek. 2:1-7; Psalm 123; 2 Cor. 12:2-10; Mark 6:1-6

**RCL:** 2 Sam. 5:1-5, 9-10 or Ezek. 2:1-5; Psalm 48 or 123; 2 Cor. 12:2-10; Mark 6:1-13

**The Convict Christ**  
**What the Gospel Says About Criminal Justice**

By **Jens Soering**. Orbis. Pp. 144. \$14. ISBN 1-57075-648-1.



A native of Germany, Jens Soering was a 19-year-old honors student at the University of Virginia when he was arrested in 1986 for the murders of his girlfriend's parents. Convicted and sentenced to life imprisonment in the Commonwealth of Virginia, Soering admits that he erred in helping to cover up the murders, but steadfastly maintains his innocence, despite the fact that his final appeal has been denied by the United States Supreme Court.

Soering's new life in Christ began in prison, thanks to the prayerful visit of Beverly Cosby, brother of Gordon Cosby of Washington, D.C.'s Church of the Savior. A regimen of reading and prayer led to the regular practice of centering prayer. This discipline transformed Soering's life as a prisoner, led to his conversion to Roman Catholicism and his understanding of the ways in which Christ's life and work are centered in the understanding of what it means to be a common criminal. Jesus' arrest, trial, conviction and execution all reflect the lives of the 2.2 million citizens of the United States confined to prison — how they are treated, misunderstood, mistreated and abandoned. Those of us who are Christians belong to each one of them. In a country where the rate of incarceration has increased seven fold in the past 30 years, we are called to be with Christ in our prisons.

*The Convict Christ* is Soering's third book written from the Virginia prisons where he has lived for 20 years. His words echo the words of Jesus and call each of us to look deep within to respond to the Christ in our midst.

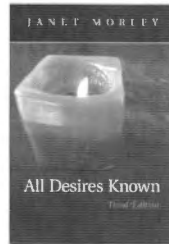
(*The Rev.*) Edward Stone Gleason  
 Trappe, Md.

**All Desires Known**

By **Janet Morley**. Third Edition. Morehouse. Pp. 150. \$14.95. ISBN 0-8192-2225-9.

I remember when, in 1988, the first edition of Morley's book was published in London: I was among those present

at its launch at Church House in Westminster. *All Desires Known* began life as a slim, teal-colored booklet, scarcely 60 pages long. But it contained gold, and I still have my copy, signed by the author.



Now, almost 20 years later, much expanded and revised, *All Desires Known* remains the finest collection of prayers in what is commonly called "inclusive language." Not content simply to tinker with established texts and make superficial alterations (like "Father" to "Creator"), Morley writes in a completely new idiom that is at once both contemporary in its sensitivities and timeless in its rhythms and poetry. If there is any liturgical writing

that will endure from our generation, it will be hers.

Not surprisingly, her collects have been the most popular part of this book. But there are wonderful prayers here for a range of occasions. While some may prove to be more successful in a public liturgy than others, these prayers and poems will greatly enrich one's personal prayer life too.

At a time when so much inclusive language liturgical material is wooden and strained, Janet Morley gives us a book of prayers that is worthy of our rich, living Anglican heritage.

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

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## Special Committee Hears Testimony on Windsor Report Resolutions

The 75th General Convention needs to “model good behavior to the rest of the church,” said Josephine Hicks, an alternate deputy from the Diocese of North Carolina, in testimony before the Special Committee on the Episcopal Church and the Anglican Communion. “We want to avoid any perception of arrogance, and withholding our money would contribute to that perception.”

Ms. Hicks, an Executive Council member and an observer last year to the Anglican Consultative Council (ACC) meeting in Nottingham, England, testified against resolution C007 in a June 13 evening hearing. The resolution, submitted by the Diocese of Newark, asks that the full share asked of the Episcopal Church by the ACC be approved, but that the amount in excess of the 2003-2006 asking be held in escrow “until we are assured that all bishops with jurisdiction in the Episcopal Church will be invited to attend as full and equal participants at the Lambeth Conference.” The evening session also addressed Resolution A165, “Com-

mitment to the Listening Process.”

The Special Committee on the Episcopal Church and the Anglican Communion also held an afternoon hearing on the opening day. It has been assigned a number of other proposed resolutions pertaining to the Windsor Report in addition to the resolutions proposed in “One Baptism, One Hope in God’s Call,” the report released in April by the precursor group. The Special Committee was expected to continue hearings on resolutions pertaining to the Windsor Report the following evening and complete testimony with a final hearing on June 16.

During the afternoon session, members of Executive Council testified both for and against Resolution A159, “Commitment to Interdependence.” One of several proposals in that resolution asks that seat and voice be granted on each of the standing commissions of the General Convention of the Episcopal Church to persons from other provinces of the Anglican Communion.

“It is startling for this convention to

## Title IV Hears Mostly Negative Testimony

The Legislative Committee on Canons heard mostly negative public comment June 13 on a resolution that would rewrite Title IV, the disciplinary canons of the church. Eleven of the 13 people testifying spoke against resolution A153, which would replace the present adversarial system with a multi-layered approach that stresses mediation and reconciliation. The laity also would be subject to the proposed canons.

After an hour of public comment, the committee went into executive session for another hour before adjourning.

Afterward, the House Deputies’ chair of the committee, Sally Johnson of the Diocese of Minnesota, said that Title IV may be on the agenda when the committee was to meet again the following day.

Duncan Bayne, a lay deputy from Olympia and chair of the Standing Commission on Constitution and Canons, was one of three whose health affected their attendance. Mr. Bayne was taken to a hospital June 12 after experiencing shortness of breath. Tests indicated a heart valve was working improperly. He underwent heart catheterization June 13 and was scheduled to return to Seattle.

The Rt. Rev. John P. Croneberger, Bishop of Newark, also sought hospital treatment on June 12. He was diagnosed with kidney stones and was expected to rejoin convention soon.

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, is not attending General Convention in order to have shoulder surgery in Pennsylvania.

*Episcopal News Service contributed to this report.*



Jeff Smith photo  
D. Rebecca Snow, chancellor of the Diocese of Alaska, speaks at a hearing to report on the work of the Special Commission on the Episcopal Church and the Anglican Communion.

bring seat and voice to others, but it incarnates what we are about,” said the Rev. Titus Presler of the General Theological Seminary. “This would give others a place at the table. This is a way of searching forward.”

Bonnie Anderson of Michigan questioned how such persons would be selected and whether other provinces had been consulted concerning if they would want to sit on the standing commissions of the Episcopal Church. She recommended refining language in that section.

Also during the afternoon session the Rev. Canon Kenneth Kearon, secretary general of the ACC, addressed the committee at the request of the Rev. Ian Douglas of Massachusetts, one of the Special Committee members.

Canon Kearon drew a distinction between independence and interdependence and said that relationships within the Anglican Communion were built on the basis of trust and interdependence. He praised the committee and the General Convention process, assuring the committee that he had not come “to influence your decision, but I watch with wonder and awe at the respectful way in which you talk about and make these decisions.”

“It would be good,” he said, “if other churches in the Anglican Communion would have this level of discussion.”



# Pensive Mood in House of Bishops

*Noticeable absences on first legislative day*

The opening legislative day of the 75th General Convention in Columbus, Ohio, was marked by a somber, pensive mood in the House of Bishops, as its members prepared for debate on the Windsor Report. The mood on June 13 was akin to "collectively passing a kidney stone," one bishop told *THE LIVING CHURCH*, while a second commented there was a noticeable lack of energy and enthusiasm during the morning and afternoon sessions. While the public face of the meetings was cordial, tensions were high in some corners of the room, with some bishops distressed at the absence of some of their colleagues.

Canon Robert Williams, director of communications for the Episcopal Church, noted the first day of convention would be a "pro forma, learning day" in both houses that would set the agenda and perform legislative house-keeping.

Presiding Bishop Frank Griswold gavelled the opening session of the

House of Bishops into order at 11:05 a.m., and after the agenda for the day was adopted held the formal roll call of bishops. The roll call proceeded in order of seniority, the secretary of the House of Bishops, the Rt. Rev. Kenneth Price, acting Bishop of Southern Ohio, noted, with retired bishops cited by name and active bishops cited by title.

There were 151 bishops reported present, and Bishop Griswold reported that the Rt. Rev. Frederick Putnam, retired Bishop of Minnesota, was the senior bishop present.

Absent from the roll call among the church's active bishops were the assistant bishop of Dallas, the Rt. Rev. Stephen Jecko; the Bishop of Dallas, the Rt. Rev. James Stanton; the Bishop of San Joaquin, the Rt. Rev. John-David Schofield; the Bishop of Fort Worth, the Rt. Rev. Jack Iker; the Bishop Suffragan of South Carolina, the Rt. Rev. William Skilton; the Bishop Suffragan of Albany, the Rt. Rev. David Bena; the Bishop of

Taiwan, the Rt. Rev. David Lui; the Bishop of Olympia, the Rt. Rev. Vincent Warner; and the Bishop of Litoral Ecuador, the Rt. Rev. Alfredo Morante.

After answering "present" to the roll call, the Bishop of Springfield, the Rt. Rev. Peter Beckwith, took a seat in the observers' gallery for the majority of the meeting.

## 'Snubbed'

While no public comments were made at the absence of a number of bishops affiliated with the Anglican Communion Network, several bishops told TLC they were very disappointed by their colleagues' absence, and viewed it as a "snub."

"There's nothing to that," Bishop Beckwith told TLC, dismissing suggestions that the network bishops had boycotted the meeting, noting the absent bishops "should be here tonight."

The Bishop of Northern Indiana, the Rt. Rev. Edward S. Little II, told TLC he "didn't even notice" the absences. A member of the Special Commission on the Episcopal Church and the Anglican Communion, Bishop Little said the press of committee work had focused energies on the legislation pending before convention, but agreed the atmosphere was unusual.

"General Convention is like being in the army," he said. "Maybe 95 percent boredom as you wait around, and then 5 percent frantic activity."

In the two legislative sessions the bishops passed, discharged and referred 23 procedural and non-controversial resolutions. Resolution A102, "Stewardship: Culture of Debt," prompted the only debate of the day after the Bishop of Long Island, the Rt. Rev. Orris G. Walker, objected to the wording of the resolution.

While agreeing with the substance of the resolution on promoting "healthy" financial habits, Bishop Walker objected to wording in lines 1 and 8 that



Jeff Smith photo

General Convention attendees make their way through the exhibit hall in Columbus.

(Continued on next page)



# Canterbury Greeting: 'Listen in Patience and Love'

Archbishop of Canterbury Rowan Williams sent a message of greeting and encouragement to the 75th General Convention, meeting in Columbus, Ohio, encouraging the church to engage theologically with the recommendations of the Windsor Report.

In a letter read to separate sessions of the House of Deputies and the House of Bishops on the first day of convention, Archbishop Williams prayed that God grant the members of convention "discernment as you meet and listen to each other in patience and love."

The Archbishop of York, the Most Rev. John Sentamu, read the letter to convention. A spokesman for the Archbishop of Canterbury told THE LIVING CHURCH Archbishop Sentamu was not an official envoy of Archbishop Williams, but was attending the convention as a "personal guest" of Presiding Bishop Frank Griswold.

In his letter, Archbishop Williams stated the eyes of the Anglican Communion were focused on the 75th General Convention. The English House of Bishops had "committed ourselves to praying more deeply and more constantly for all of you during these days," he said.

He thanked the Special Commission on the Episcopal Church and the Anglican Communion for "responding to the Windsor Process," and stated he hoped convention would receive "the theological vision there set out in the [Windsor] Report of the ground and character of our communion in Christ."

An Anglican Covenant was important to the future of the Church, he stated, writing "We cannot survive as a communion of churches without some common convictions about what it is to live and to make decisions as the Body of Christ."

He said the Windsor Report was not the "end of the story," however, but the beginning of a process that he hoped "sets out a positive picture of what that might imply as together we strive to serve the mission of God."

In legislative hearings held on the opening day of convention, deputies and visitors expressed a cross section of opinions on the propriety and necessity of an Anglican Covenant. The Rev. Canon Martyn Minns, rector of Truro Parish in Fairfax, Va., and a visitor to convention, urged deputies and bishops to support the Anglican Covenant and the resolutions proposed by the Special

Commission, and expressed hope that a way could be found for the church "to live together with [its] fundamental differences."

Olympia alternate deputy, the Rev. Nigel Taber-Hamilton, told a legislative hearing on the Special Commission's resolutions that "We don't need an Anglican Covenant." The Church had already tried an Anglican Covenant, he argued, citing the 39 Articles of Religion, but noted that within 100 years these had become outmoded.

Fr. Taber-Hamilton disputed the premise behind the drive for centralization of doctrine and discipline within the Communion, saying its rationale was flawed and its effects unjust toward gays and lesbians. It "feels as if we are being invited to choose which hostages are to be shot," he said.

*(The Rev.) George Conger*

## House of Bishops Opens in Pensive Mood

(Continued from previous page)

"directed" the dioceses to adopt a particular course of action.

Bishop Walker stated that such language violated the polity of the Episcopal Church by infringing on the rights reserved by the dioceses towards General Convention. General Convention "cannot direct a diocese to do something," Bishop Walker said.

The chairman of the Standing Commission on Stewardship & Development, the Rt. Rev. James Shand, Bishop of Easton, responded that the commission had chosen language that instructed rather than advised after having "talked about this a long time."

"We used 'directed' because it was

something that we as a nation felt we should address," Bishop Shand said.

Bishop Walker responded that while the concerns raised by the resolution were laudable, they could not trump the constitutional rights of the dioceses. Bishop Walker moved that the language be altered and his amendment passed on a divided voice vote.

In other business, Bishop Griswold introduced and welcomed overseas guests to the meeting, received a letter of support from the Archbishop of Canterbury that was read to the House by the Archbishop of York, and heard a presentation on the work of Episcopal Relief and Development given by its president, Robert W. Radtke.

*(The Rev.) George Conger*



Children are greeted by "Mr. and Mrs. Beaver" at an exhibit on *The Lion, the Witch and the Wardrobe* at Trinity Church in Columbus.





Jeff Smith photo

A legislative session in the House of Deputies on the opening day of convention.

## Deputies Start Moving Resolutions

The House of Deputies tested the electronic voting system in the morning and dispensed with a handful of business in the afternoon on June 13, the opening legislative day of the 75th General Convention in Columbus, Ohio.

Deputies adopted resolutions renewing the Executive Council Committee on Prison Ministry (A111) and an amended version of another calling for a study on the structure of the commissions which over the next three years will carry out the polity enacted by convention. Before approving Resolution A112, deputies struck language from the resolution which called for changes that would give deputies an equal vote in the election of the Presiding Bishop. Both resolutions move to the House of Bishops for consent before they become polity.

Two other resolutions were referred back to committee. Resolution A022 was sent back to the Committee on Communications, but not before language was struck which said "it shall be the duty of each commission to give appropriate notice in the Church press of issue before it and the time and place of meetings at which such issues are to be considered, together with instructions as to the manner in which members of the Church may address their views to such commission."

Resolution B004 was referred back to the Committee on Structure. The resolution, proposed by the Rt. Rev. James L. Jelinek, Bishop of Minnesota, sought to give canonical oversight of the Epis-

copal Church's provincial structure to the Provincial Leadership Council, defining the council to consist of the provincial president, vice president, and the provincial coordinator from each of the nine regional provinces of the Episcopal Church.

Many of the decisions made by the House of Deputies are reached by simple voice vote, but some elections require balloting. In that case, deputies must take up their electronic keypads and, pointing them toward the front of the room, key in their votes — much like using a TV remote control to change channels.

In the morning session, deputies were asked to test their wireless keypads by taking a simple up-or-down vote on Resolution D-333: That the cucumber sandwich be named the Official Food of the Episcopal Church. With 400 votes needed to pass, the traditional tea sandwich, immortalized in Oscar Wilde's "The Importance of Being Earnest," received only 335 endorsements from the deputies, while some 58 percent of the body disapproved.

It was difficult to know whether this reflected disdain for the refreshment itself, which has little nutritional value, or a more general disapproval of the formulary of an "official food" of the Church as the vote was taken with no debate. Perhaps the sandwich would have received more support had the vote been taken closer to lunchtime.

*Suzanne Gill and Steve Waring*

## Fr. Bennison Resigns and Renounces Vows

The Bishop of Los Angeles, the Rt. Rev. J. Jon Bruno, announced June 12 that action has been taken to resolve a clergy misconduct claim that was recently brought to his attention, but which occurred some 30 years ago. As a result, John Bennison has resigned as rector of St. John's Church, Clayton, Calif., renounced his priestly vows, and voluntarily submitted to discipline by the Rt. Rev. William Swing, Bishop of California.

Bishop Swing had been previously unaware that Mr. Bennison had never been punished for sexually abusing a 14-year-old female parishioner while serving as a 28-year-old curate [TLC, June 25]. It had been assumed that Mr. Bennison had been deposed and later reinstated, but in a recent letter to the parish, a copy of which was obtained by KGO-TV news, Mr. Bennison revealed he had renounced and sought re-admittance. Because the admitted misconduct by Mr. Bennison occurred in a parish in the Diocese of Los Angeles, Bishop Bruno had the authority under church canons to bring charges and hold an ecclesiastical trial.

Bishop Bruno and his staff reviewed church records and consulted with the Presiding Bishop's office and Bishop Swing, who had canonical authority over Mr. Bennison for the past 23 years. Following a conversation with Bishop Bruno, John Bennison agreed to resign. He informed the parish of his resignation during services June 11. The deposition by Bishop Swing was effective at 8 a.m. the following day.

Some at St. John's blamed an advocacy group, Survivors Network of those Abused by Priests (SNAP), for reopening an old wound at the parish. In recent weeks, members of SNAP have picketed the parish as members approached for Sunday services. Other parishioners, including a former vestry member who wrote the parish, said leaving the priesthood was the only way for Mr. Bennison to bring "healing to those you harmed so long ago."





# SETTLING IN at General Convention

**Top left:** Opening day in the House of Deputies.  
(Rick Bate photo)

**Lower left:** Sarah Randall, a convention volunteer.  
(Jeff Smith photo)

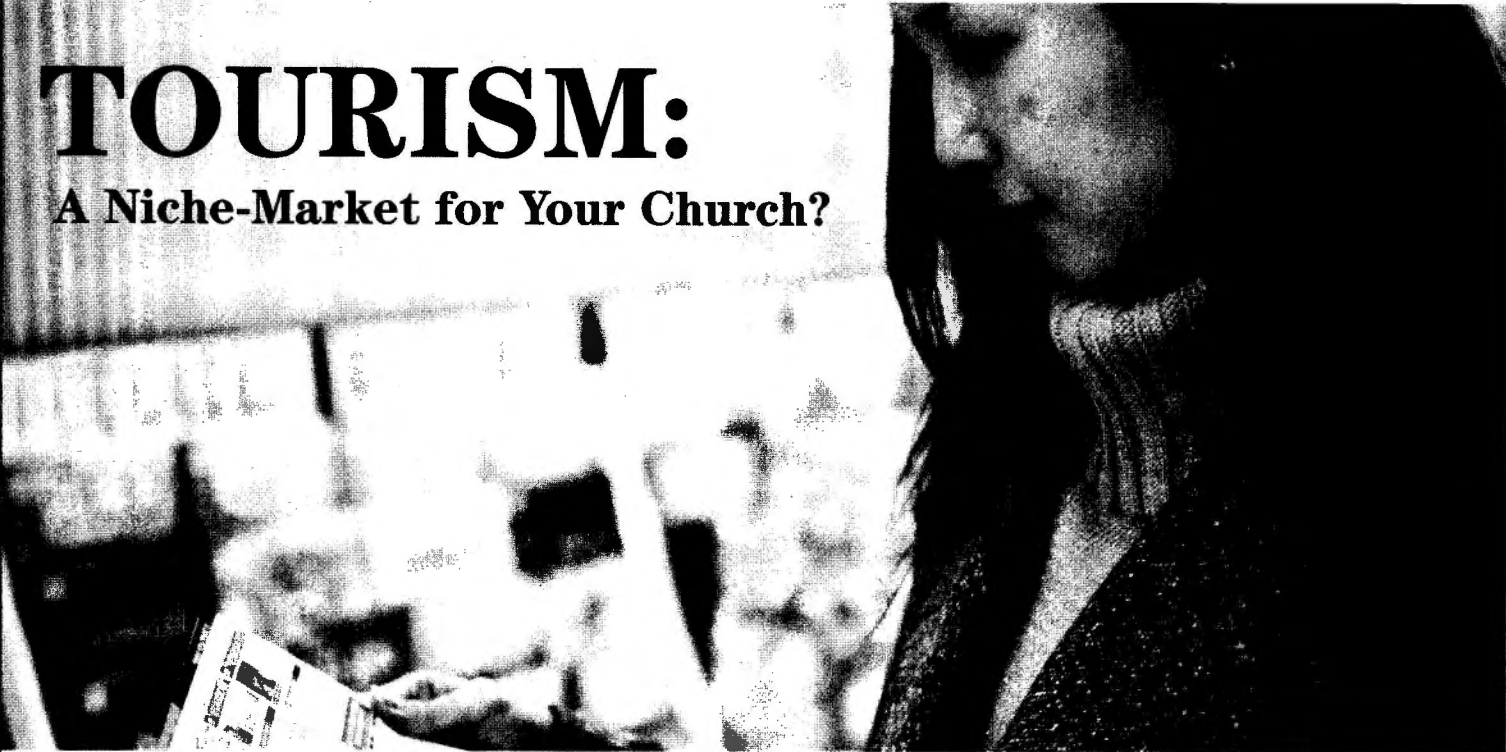
All other photos from the opening worship at the meeting of the Episcopal Church Women.  
(Rick Bate photos)





# TOURISM:

## A Niche-Market for Your Church?



By Nancy G. Westerfield

Checking in at the motel desk for a weekend, I give a glance alongside at the tract-rack of local attractions: four rows of bright folders touting casinos, another Lewis and Clark museum, a great lake for walleye, a nearby state park. Coming into town, I was looking out for the Episcopal shield identifying the church for my Sunday worship. And there it is — right downtown at the next corner. But the Episcopal shield doesn't appear in the motel rack. Why not?

Across the United States, tourism is a burgeoning industry. In the Nebraska state budget, last fiscal year 2.9 million people netted \$2.8 billion in tourist spending. Along the 458 miles of Interstate 80 unweaving beside the Platte River from the Missouri to Colorado, new motels sprout like milo. Chances are that travelers need a night off the road. For the churchgoing, a weekend may include Sunday morning bells — and a percentage of those know that historic shield.

Some major motel chains find room in spacious lobbies to mount boards listing local churches, addresses and schedules. If yours is one, keep it updated religiously for summer and winter, same as on your website.

Most churches already keep a stock of pew leaflets publicizing whatever may be unique about this house of prayer. Some are ambitious, handsome mini-histories of the site, the building, the rich gifts given to this community

by a people called of God to act here. Old churches are often mid-town, near the civic center. The church's brochure belongs there, and at the tourist center, in the motel racks, at campgrounds, truck stops, convention desks, rest stops, city libraries, student unions, all visitors' booths.

Perhaps it's time at your church for a new young design team with bright ideas to sit down and rework the old leaflet, bringing it into the advertising

### **The Episcopal shield doesn't appear in the motel rack. Why not?**

age. With desktop printing, such a project doesn't have to empty the evangelism budget. The team, meanwhile, expands its own knowledge of the church, preparing informed docents to welcome guests and give a quick introduction to where this church fits into the western progress of American history. Your church may be as old as the Constitution. But my church, halfway across the United States, was once the cathedral seat of the District of Laramie. Another's church, as new as last Sunday's newspaper, can proclaim "Look at us! Come see how we're growing!"

For 25 years, my own church mounted a spirited effort to bring the itinerant in from the highway and byways. Sunday Morning Prayer was offered at 8:30 a.m. in the Holidome of a Holiday Inn at the I-80 interchange, by teams of a lay reader-lector, having posted signs on Saturday throughout the motel. Years of success, with congregations of up to 30, by 2000 led to decline. Team members literally died in service. Meanwhile, on I-80, truckers' chapels become newly raised churches. The war against weak faith wants warriors, the enemy located and defined, and shifting battle lines.

As tourists ourselves, we travel abroad with itineraries of specific churches not to be missed: Chartres, Canterbury, Westminster Abbey, St. Peter's, St. Paul's. The happy chances of sightseeing land us in villages where the country vicar or cure is host to a fair, a fete, a tasting-tea, a celebration of some long-ago miracle. We open our wallets in the church. Home from vacations we come laden with all the brochures and booklets to call up magic days of being there.

This summer come home from family vacation with not only the church bulletin to prove to the rector Sunday's duty done — but plant the church leaflet, or two or three, in your lodging of choice. I've already started at Super 8.

□

*Nancy G. Westerfield is an occasional contributor to TLC who is a member of*



# Rites at the Heart of God's Mission

Although grateful that David Kalvelage described my introduction to the Rites of Passage in the Blue Book as "thoughtful" [TLC, May 21], I couldn't escape noticing that he rejected my main premise. I expressed my opinion that there was missiological significance to the rites. He seemed to imply that they might go so far as to trivialize other critical concerns. As expected, I disagree. Mr. Kalvelage's reaction is, however, a welcome and important opportunity to clarify some critical points for the missiological future of the Episcopal Church.

Much of my ministry has been in areas of intense poverty and human need — places where the majority of Episcopalians are the poor, not just living near areas of poverty. One may understand, then, that I am at every moment absolutely uninterested in anything less than a gospel confrontation between our churches and the urgent needs of the world in which we live. As Jesus describes in Matthew 25, this is the critical test of both our understanding of the good news and our faithfulness to him.

Today, ethnic minorities and those marginalized by poverty are the most significant and expansive horizon for the mission of our church. Charity and justice are just a part of this mission. We are convinced that the most vital and essential aspect of our work is the effective proclamation and embodiment of the living Word of God, both in our church and to this world. With this in mind, I observed that the rites are designed to serve as a possible vehicle of the Word becoming flesh — the very heart of God's mission. These rites may look excessive to those in our church that approach them from the perspective of the dominant culture.

In my own contrasting experience, these types of blessings are directly related to the most frequent and common requests for ministry among ethnic minorities and the marginalized. In contrast to the building-centered spirituality of our historic constituency in the

Episcopal Church, they speak robustly to those for whom spirituality has a family center that goes beyond political and theological slogans. You will note that many of the members of the group that produced the rites represent people who are not a part of the church's historic majority. They were chosen, quite correctly, to represent the horizon of our missiological future, rather than to extend the cultural boundaries of our past (I suggest those interested should read Church Publishing's *The Chant of Life on Inculturation* and the missiological connection between liturgy and evangelization.).

I am sympathetic to the intent and motivation of the editor's critique. Though I appreciate the rites, I would not prescribe them alone as a response to human need or poverty. Having admitted that, I am not so sure a subscription to THE LIVING CHURCH would be much help to the poor and hungry either. Yet, we can be grateful that we have all of these things to help initiate a discussion that, in the mercy of our loving God, may bring us to greater faithfulness to Jesus, our Ruler and Savior.

My deepest regret is that Mr. Kalvelage chose to conclude his critique with the idea that the committee members had too much time on their hands. Knowing many of them, this is far from a fair observation and not a helpful one in a broader Christian missiological conversation. For the many minorities who are marginalized both in the general society and the churches of the West in North America, it is one more alienating reminder that their concerns are trivial to the dominant elites that frame opinion and debate in their churches. It should also underline the increasingly clear fact that the primary boundaries to effective evangelism are in the hearts of the would-be evangelists, not in the hearts of those hungry for the living and true Word of God.

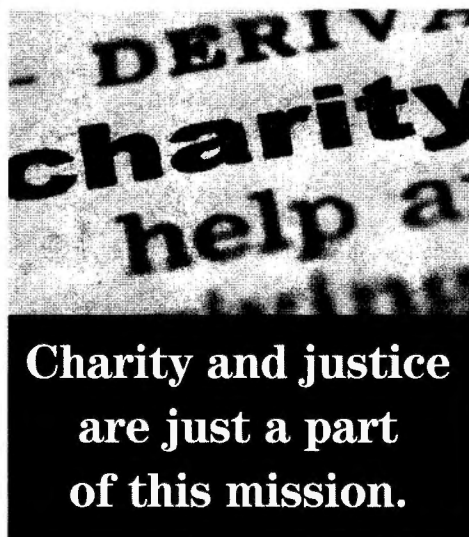
Our guest columnist is the Rt. Rev. Mark MacDonald, Bishop of Alaska.

## Did You Know...

**The Rev. David Reed and the Rev. David Read are both General Convention Deputies from the Diocese of West Texas.**

## Quote of the Week

**Parishioner Stan Sullivan of St. Mary's Church, Hamilton, Texas, in *Forward in Mission*, the newspaper of the Diocese of Fort Worth, on the 60th annual Shrove Tuesday pancake supper at the parish: "It's the thing we do best, other than hunt buffalo."**



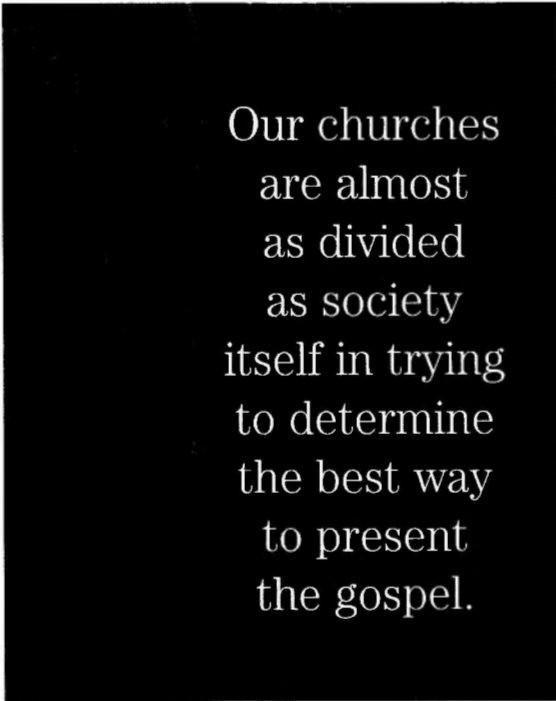


## Seeing Christ in Us

A recent editorial [TLC, June 25] raised the importance of inviting people to church. If we become bold enough to invite friends, relatives or neighbors to accompany us to church, what will those visitors find when they arrive? How will the gospel be communicated? Most of us have learned that we come to know Jesus in word and sacrament, and for the most part, our churches offer both. But there are many ways to communicate the Christian message. For example, one parish may emphasize a traditional liturgy. Another is dominated by its ministry of contemporary music. One may use no books, substituting an overhead projector for providing the words to music, prayers and scripture. There are churches without walls, churches that meet in people's homes, some that advertise lavishly and others that operate in near anonymity.

Our churches are almost as divided as society itself in trying to determine the best way to present the gospel. Just as one particular church or denomination will not appeal to everyone, a particular style of communicating the message may not be for all. The gospel of Christ needs to be presented attractively in order for people to be willing to explore the message. If that doesn't happen, visitors, seekers and non-church-goers will not be reached and will be likely to move onto some other expression of Christianity.

At the same time, we must be careful not to put all of our resources into presentation and neglect living out the faith, or our message will not be heard. The way members of Christ's body live their lives may be the most authentic presentation of the gospel a stranger may see. How members of a faith community interact with one another, and with visitors, is likely to make a strong impression to a seeker or newcomer. If church shoppers are able to see even a glimpse of Christ in us, we are likely to be doing a far more effective job of presenting the gospel than we realize.

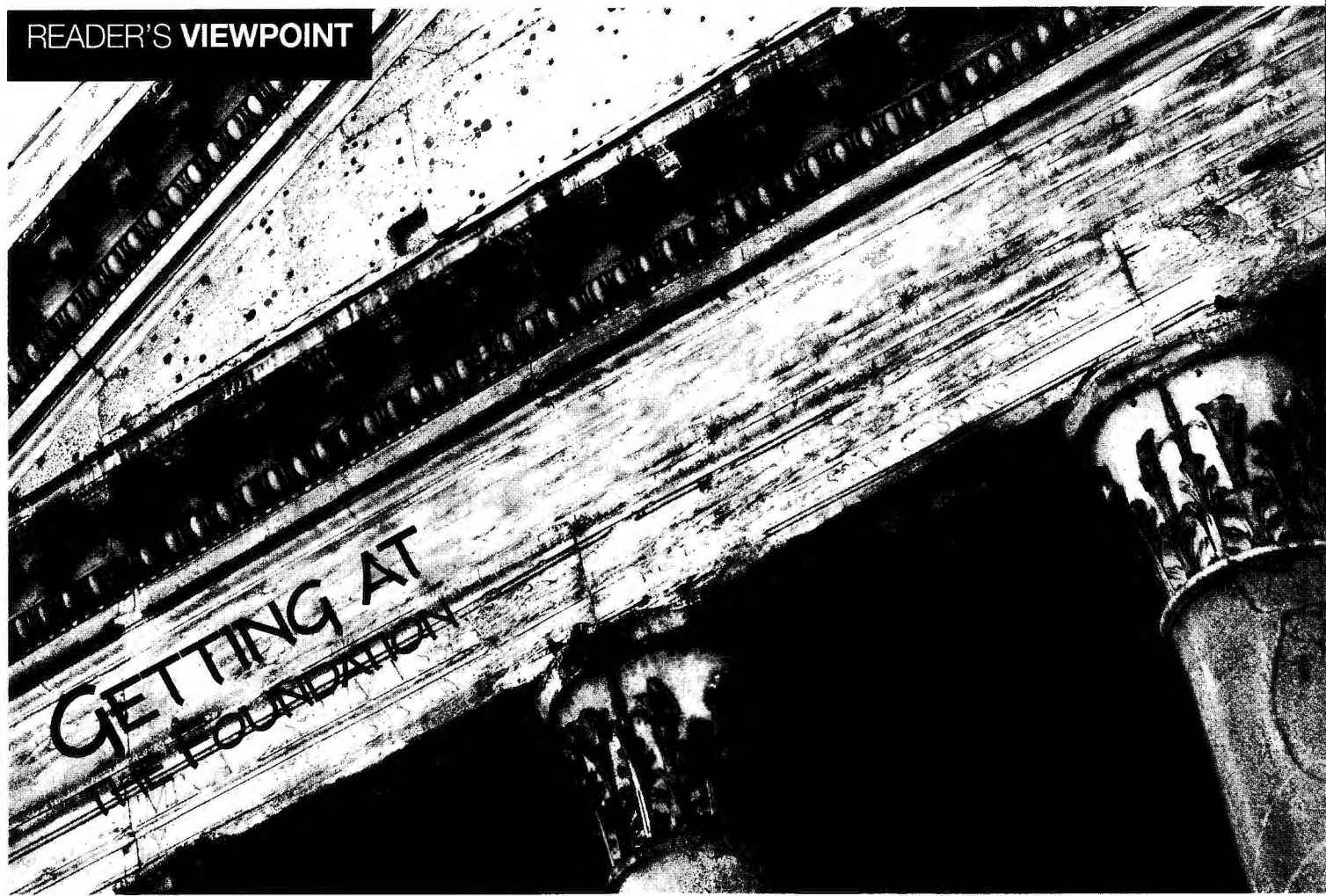


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## Thankful for Freedom

It is easy for us to take our freedom for granted, at least occasionally. Most of us live comfortably enough that we rarely give freedom much more than a fleeting thought. Yet if one watches TV news or reads newspapers, one cannot escape accounts of recent events in the Middle East, parts of Africa, and elsewhere. Reports of struggles in other parts of the world help to make us aware of how precious freedom is. The daily news from Iraq makes it plain that many feel our freedom is worth dying for. We must continue to value our freedom, and on Independence Day this week, to give thanks for it, and to be genuinely grateful to those who gave their lives so that we might have it.





By Tad de Bordenave

More Episcopalians have been reading Romans 1 in the last three years than in the previous generation. And we know why — those verses on sexuality! If we learn nothing else from Paul's opening chapter, we all know that's where you find verses on sexuality. Unfortunately, that's all most of us know about that chapter. Whatever else Paul is writing has been co-opted by the sexuality debate.

Romans 1 is where he introduces the theme of missions, and particularly to those who have never heard the gospel. Paul is calling our attention to those who are as yet unevangelized, without scripture and clueless about Jesus Christ. The sexuality issue is very important, but by our obscuring this missions theme, we also obscure the overlooked people Paul wants to bring to the attention of the church — once again.

It's not that complicated. Paul was talking about those who didn't have any revelation of God in the Bible or in the incarnation of Jesus Christ. These people have seen the divine nature only through the creation. Some of these folk, Paul writes, have so abandoned the worship of God that he has abandoned them to their own passions and expressions of sexuality.

These are the people who get shunted aside when we miss Paul's main theme of mission. The unreached peoples of the world — no less than 20 percent of today's population — remain blurred in our vision, fogged over, a blind spot in our response to God's missionary call to the Church. As long as we only read sexuality in Romans 1 and don't hear his missionary call, this neglect of the unreached world will continue.

This is not a new problem. After all, 67 generations have come and gone since Jesus gave his part-

As long as we only read sexuality in Romans 1 and don't hear his missionary call, this neglect of the unreached world will continue.

ing words to the gathered church on the mountaintop in Galilee: "See that each and every ethnic group has believers and disciples." Today, the number of people who have never heard of him is staggering. About 1 billion, 700 million have no clue who Jesus is and no means to hear about him.



# Touching Words

They have no way to receive an invitation to enter his kingdom.

I have developed a simple mantra for these days: "Whatever is wrong on the issues of sexuality and biblical authority is not as wrong as the Church leaving 1.7 billion people in the dark about Jesus Christ." Sometimes I have heard this used as a dodge about the divisive issues facing us, so I have added a second part. "The sexuality issues and related matters are very important and must be dealt with biblically and charitably. Far more serious, however, is our neglect of the unreached population which probably leaves 20 percent of the world with no alternative to hell."

Trends in mission today do not indicate a change in directions. Judging from the destinations of short-term trips and response to visiting Anglican clergy and bishops, we are active in missions, but merely moving from one part of the Anglican Communion to another.

My (humorous) prayer request is also a simple one — that for a period of 10 years God would swap the locations of Costa Rica and Kazakhstan. Wouldn't that change our missions perspective? Oh, for a tithing — just 10 percent of the conferences, organizations, blogs, money, and attention on issues of sexuality to be directed to the challenge of church planting in the Aceh Province of Sumatra, Indonesia!

This missions neglect will bring a high cost to the Church. We will face the Lord of the Church one day, and he will remind us of his charge to go to those at the ends of the earth. He will ask whether or not we went, and then he will deal with our disobedience.

There are things we can do. We recruit for ordained ministry; why not for missions? We do frequent infomercials on stewardship; why not on Morocco or Bhutan? We increase line items for Sunday school; why not a larger percentage for departing missionaries who must raise their own support? We use our research tools for church growth; why not for finding ways of involvement among the Yemeni people?

If we read Paul on sexuality, we must first read him on mission. Today we can't help but hear the voices debating our internal issues. We must also train our ears to hear the cries of those searching for the living and loving God of heaven. □

*The Rev. Tad de Bordenave is the director of Anglican Frontier Missions, in Richmond, Va.*

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

I was impressed by Bishop Griswold's words, "The whole idea of bailing out because we don't agree saddens me greatly" [TLC, March 28]. Some of us did not bail out. We were thrown out.

I retired from an Atlanta parish in 2001, and was told I could work for the church, for other denominations, or secular agencies. This was important because I knew I would have to supplement my income from pension and Social Security. I have enjoyed supply ministry, but I needed more work than was available.

In 2004, I was hired by a group who had separated from two or three parishes. When they questioned certain actions of the Episcopal Church, they were told they could leave. They left.

I celebrated and preached for them because they afforded me steady supply work. I assured my bishop that should they affiliate with another Anglican body, I would inform him if I joined that body. In time they joined the Anglican Mission in America (AMiA). It was some time before this that I was inhibited by the Bishop of Atlanta. Deeming me "under persecution," a bishop in the AMiA granted me a temporary license. However, I did not join that body. Because I did not join AMiA and because they said I "participated in an Episcopal Church," the leadership council of the church dismissed me. Later I was deposed by the Bishop of Atlanta, who said I "abandoned the communion of the Episcopal Church."

I was angry. I still hurt. I didn't leave. They threw me out. Along with a small group I have found refuge in the Anglican Province of America. I am happy there but still question why I was put out of my church for ministering to a group of wounded souls who dared to ask questions and voice dissatisfaction.

I pray that God will open our hearts to one another and to God's gracious will.

*(The Rev.) Edward Warner  
East Point, Ga.*

## 'Exponential Damage'

I'm puzzled. The Bishop of California is calling for the resignation of the Rev. John W. Bennison of St. John's, Clayton, on account of a 25-year-old "history" of sexual abuse [TLC, June 25]. Fr. Bennison's "past," although never repeated, is nevertheless causing "exponential damage to the Episcopal Church nationwide," according to the bishop.

Was it a bishop using the same name who ordained convicted murderer the Rev. James Tramel to the priesthood at Solano Prison [TLC, April 2], and then approved his appointment to assist in a parish? Was it a bishop using a stolen identity who voted to give consent to an episcopal election in New Hampshire three years back? Probably not, as neither of these later actions caused any-

(Continued on next page)



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thing close to "exponential damage to the Episcopal Church nationwide."

*(The Rev.) Steven R. Ford  
St. Mark's Church  
Mesa, Ariz.*

## Use the RCL

For the last several years, almost every Sunday, I have preached from both the Episcopal lectionary and the Revised Common Lectionary. I pastor two missions — one that uses the present lectionary, one the proposed.

I think the Revised Common Lectionary should be adopted. The reading selections preach better. The opening and closing verses of the gospel pericopes in the RCL on the whole are better than in the present lectionary.

My own preference has been "track one" — systematically reading through some of the great stories of the Hebrew tradition, week by week, during the Pentecost season.

My suggestion to the publishers of the bulletin inserts: publish separate "track one" and "track two" inserts. Having six readings listed when only four will be used is quite confusing.

*(The Rev.) Les Singleton  
Church of the Mediator  
Micanopy, Fla.*

## Proceed With Caution

Concerning the article, "Gifted Service" [TLC, June 4], about Bishop Schori's candidacy for Presiding Bishop, one problem with the Church today is continued attempts, some unfortunately successful, to "re-contextualize the Bible." The Bible is quite clear in its meaning, and those who would "re-contextualize" it ought to proceed with the greatest of care. It's true, for example, that we don't stone people to death any more, but the execution methods we use instead are hardly more humane.

It's bad enough that our Book of Common Prayer has to suffer periodic "re-contextualizing." God help us if we revert to letting the clerics tell us what the Bible really means. God help us if we elect Bishop Schori or any candidate for P.B. who has such a "superior" grasp of "re-contextualizing."

*Jon W. Nelson  
Estes Park, Colo.*

## Appointments

The Rev. **Hendree Harrison** is rector of St. Paul's, PO Box 326, Athens, TN 37371-0326.

The Rev. Canon **Carol Horton** is rector of St. Thomas', PO Box 348, Alexandria, NJ 08867-0348.

The Rev. **Joe Minarik** is deacon-in-charge of St. Francis', PO Box 29, Norris, TN 37828.

The Rev. **Stuart Smith** is rector of Good Shepherd, 3600 Fall Creek Hwy, Granbury, TX 76049.

## Ordinations

### Priests

**Utah — Constance Gordon.**  
**Vermont — Hilary Cooke.**

### Deacons

**Georgia — Craig A. Dolack**, assistant, St. Thomas', 2 St. Thomas Ave., Isle of Hope, Savannah, GA 31406.

**West Tennessee — Eyleen Farmer, William S. Murray IV.**

## Resignations

The Very Rev. **Steve Easterday**, as co-dean of Gethsemane Cathedral, Fargo, ND.

The Very Rev. **Pam Easterday**, as co-dean of Gethsemane Cathedral, Fargo, ND.

The Rev. **William L. Sachs**, as vice president of the Episcopal Church Foundation, New York, NY.

## Retirements

The Rev. **Robert D. Askren**, as interim rector of Trinity, St. Augustine, FL.

## Deaths

The Rev. **Louis M. Bradford**, first full-time rector of All Saints' Church-Sharon Chapel, Alexandria, VA, died March 7 of liver failure. He was 89.

Born in Long Beach, CA, he was a graduate of Massachusetts Institute of Technology, then served in the Navy during World War II. He went on to Virginia Theological Seminary and was ordained to the diaconate in 1956 and the priesthood in 1957 in the Diocese of Virginia. He was an assistant at the Falls Church, Falls Church, VA, before being called to the Alexandria church in 1959. He remained there until 1966 when he became involved in secular employment. Surviving are five children: Frances Earman of Pittsburgh; Elizabeth, of Alexandria; Julia, of New York City; Louisa, of Barboursville, VA; and Robert, of Barboursville, and six grandchildren.

The Rt. Rev. **Richard W. Ingalls**, longtime rector of Mariners' Church, Detroit, died April 24 from a stroke. He was 79. Bishop Ingalls and his parish became involved in a long legal dispute with the Diocese of Michigan, and the congregation eventu-

ally won its independence.

He was born in Fort Dodge, IA, and educated at Olivet College and University of the South. In 1956 he was ordained deacon, and a year later priest in the Diocese of Michigan. He was vicar, then rector of St. John's, Howell, MI, 1957-65, then became rector of Mariners' in 1965, where he remained for 41 years, being succeeded by his son, the Rev. Richard W. Ingalls, Jr. He was consecrated bishop in May 2005 and continued to serve Mariners' Church. He is survived by his wife, Wilma; sons Brian and Richard; daughters Ann Gillespie and Bette Wisniewiecki; five grandchildren; brothers John, Wayne, Jim, and David; and sisters Virginia, Carol, Sharon and Bonnie.

The Rev. **Robert Taylor Scott IV**, 74, priest, professor and administrator, died May 5 at his home in Palm Coast, FL.

Fr. Scott was born in Richmond, VA, and was educated at the University of Virginia, Duke University and Virginia Theological Seminary. He was ordained deacon in 1956 and priest in 1957, then went on to teaching and administrative positions at Duke, North Carolina State, St. Christopher's School for Boys (VA), UNC-Greensboro, Francis Marion University, the University of Florida, and Stetson University. During his time at Florida, he was appointed assistant professor of religion, and received the Excellence in Teaching Award in the College of Arts and Sciences. In 1980, he founded the Center for Continuing Education for the Diocese of North Carolina, and remained its director for three years. Later he became director of academic affairs at the College of Preachers in Washington, DC, and he was named professor emeritus at Francis Marion. Dr. Scott also served in congregations, including All Saints', Greensboro, NC, where he was rector from 1961 to 1964, and St. John's, Henderson, NC, and St. John the Baptist, Wake Forest, where he was vicar, 1965-68. He was active in human rights activity, including the Civil Rights movement, Vietnam War protests, and Iraq war protests. He is survived by his wife, Carol; a daughter, Carter, of New York City; a son, Robert Taylor V, of East Lansing, MI, and three grandchildren.

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

<b>Harry Bowie</b>	<b>70</b>	<b>McComb, MS</b>
<b>Charles H. Buck</b>	<b>90</b>	<b>Redding, CT</b>
<b>Kenneth W. Cameron</b>	<b>97</b>	<b>Bloomfield, CT</b>
<b>Foster L. Chambers</b>	<b>83</b>	<b>Pelahatchie, MS</b>
<b>Albert Dreisbach</b>	<b>72</b>	<b>East Point, GA</b>
<b>Bertand Langtry</b>	<b>81</b>	<b>Walnut Creek, CA</b>
<b>William E. Mills</b>	<b>80</b>	<b>Langhorne, PA</b>
<b>Charles L. McCormick</b>	<b>78</b>	<b>Moab, UT</b>
<b>Dom T. Orsini</b>	<b>80</b>	<b>West Palm Beach, FL</b>
<b>Joseph D. Pecheles</b>	<b>56</b>	<b>La Jolla, CA</b>
<b>Charles L. Pedersen</b>	<b>73</b>	<b>Fremont, NE</b>

## Next week...

## Presiding Bishop Election



# CLASSIFIEDS

## ANNOUNCEMENT

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

## BOOKS

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

**REAL MEN DON'T PRAY:** "Men are not drawn to worship services in the Episcopal Church." Contribute your observations and solutions for a new book exploring this issue by a retired cathedral dean. Non-attribution assured. [MenInChurch@comcast.net](mailto:MenInChurch@comcast.net)

## 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).

**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 cantens 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).

## POSITIONS OFFERED

**FULL-TIME RECTOR:** *St. Mark's, Jacksonville, FL.* Suburban, corporate church and day school. Average attendance over 500. \$1.6M budget. 2,100 communicants. Prefer 7-10 years experience or substantial equivalent. Send resume and CDO profile by August 1 to **Bob Dickson, Search Committee Chair, 4922 Long Bow Rd., Jacksonville, FL 32210.** Phone: (904)388-6908, or E-mail: [massred@aol.com](mailto:massred@aol.com). Visit us at: [www.stmarks-jacksonville.org](http://www.stmarks-jacksonville.org).

**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.**

**HALF-TIME PRIEST:** *Emmanuel Episcopal Parish on Orcas Island, Washington.* We are a small but active parish of about 120 mostly older members. Orcas Island lies in the beautiful San Juan Islands about 70 miles north of Seattle, and is served by car ferry from the mainland. The parish has active outreach and Total Ministry programs. Duties include conducting two Sunday services, doing home and hospital visits counseling parishioners, conducting funerals, weddings and baptisms. Must be able to work with Church officers and committees to support ongoing programs. Request a parish profile by writing to **Gil Blinn, Search Committee Chair, Emmanuel Episcopal Parish, P.O. Box 8, Eastsound, WA 98245.**

**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).

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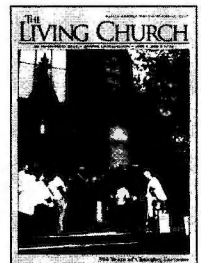
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## POSITIONS OFFERED

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**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).

**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 inquiries to **Carol Howell, Senior Warden.** (912) 635-3784 or E-mail: [chowell@myemailstation.com](mailto:chowell@myemailstation.com).

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## POSITIONS OFFERED

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**FULL-TIME RECTOR:** St. James' Episcopal Church, Clovis, NM, 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 **Bruce Gray, Chairman, Search Committee, 1609 St. Andrew's Drive, Clovis, NM 88101.** E-mail resume to [hgray@3leffies.com](mailto:hgray@3leffies.com). Deadline for resumes is **August 15, 2006.**

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# SUMMER CHURCH DIRECTORY

**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](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

**HUDSON, FL**  
**ST. MARTIN'S** 15801 US HWY 19 (727) 863-8560  
Website: [www.stmartinshudsonfl.org](http://www.stmartinshudsonfl.org)  
E-mail: [stmartins123@aol.com](mailto:stmartins123@aol.com)  
The Rev. **Dr. William F. Dopp, r**; the Rev. **Fred Scharf, assoc.**; the Rev. **Elaine Cole, d**  
Sun 8 (trad) 10:30 (family); Fri 11 (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 Rev. **William Willoughby III**  
Sun Masses 8 & 10, Mon 12:15, Tues 6, 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](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

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

**ST. MARK'S** (808) 732-2333  
539 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 (312) 664-1271  
[ascensionchicago.org](http://ascensionchicago.org) 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 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

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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

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Please join us for our bicentennial events  
 Website: [www.cccnola.org](http://www.cccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily  
 Mass: M-F 12:15. Sat 9:30

## 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. Nestlehutt, r; the Rev. Abigail Crozier  
 Nestlehutt, 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@lvcm.com](mailto: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

## MILLVILLE, NJ

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

## NEWARK, NJ

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

## ROSWELL, NM

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

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
 Website: [www.holyfaithchurchsf.org](http://www.holyfaithchurchsf.org)  
 The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum,  
 asst.; the Rev. Joan Garcia, c; 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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 song); Sat H Eu 12:10

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 Sun 6:30, 8, 10; Wed 12:10

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 & B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues,  
 Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;  
 Sun C 10-10:45 & by appt.

## SELINGROVE, PA

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 374-8289  
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 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)

## ST. PHILIP'S

(843) 722-7734  
 Website: [www.stphilipschurch.org](http://www.stphilipschurch.org)  
 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

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
 113 Baskerville Dr., 29585 [www.hcfm.us](http://www.hcfm.us)  
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 the Rev. Jay Burkardt, asst  
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**CHURCH OF THE ASCENSION** (713) 781-1330  
 2525 Seagler Westheimer at Beltway 8  
 Website: [www.ascensionchurch.org](http://www.ascensionchurch.org)  
 The Rev. Dr. Walter L. Ellis, r  
 Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun  
 9:30 & 11; Breakfast every Sun

## SAN ANTONIO, TX

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 Just north of historic downtown [www.cecsa.org](http://www.cecsa.org)  
 American Anglican Council affiliate  
 The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the  
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 Wed Eu & HU 10:30; C by Appt., HD as anno

## BAYFIELD, WI

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 Harmon, d  
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 510 S. Farwell St.  
 The Very Rev. Bruce N. Gardner, interim dean  
 Sun H Eu 9 (Rite I); Sat 6 H Eu

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 818 E. Juneau [www.ascathedral.org](http://www.ascathedral.org)  
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 The Venerable Michael R. Long, r; the Rev. Sibylle van  
 Dijk, d asst; the Rev. Dean Underwood, r-em  
 Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

## LUTHERAN

## MOJAVE, CA

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

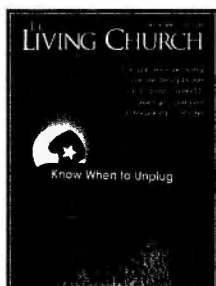
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Light face type denotes AM, bold face PM; add, address;  
 anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch  
 S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist;  
 Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Serv-  
 ice; 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, Ves-  
 pers; 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

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■ August 20, 2006 ■

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**REMINDER:** The Fall Parish Administration Issue is September 10 (you know, the big issue with double circulation!) Make your space reservations early, as space will be limited. **Closing date is August 9.**