

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ JULY 9, 2006 ♦ \$2.50



**Bishop
Katharine
Jefferts
Schori**

THE NEW PRESIDING BISHOP

Finish the music planning for one liturgical year...



The 49th Episcopal Musician's Handbook

Lectionary Year B

NOW through November 30, 2006

NEW: Suggestions from VOICES FOUND
for Sundays and major feasts

and begin another...



Special Anniversary Edition

The 50th Episcopal Musician's Handbook

Lectionary Year C

December 3, 2006, through November 30, 2007

NEW ITEMS: "On Composing Hymns," an essay
by David Ashley White, Two hymns composed by
Dr. White included for royalty-free use,
and a repertoire for Compline.

\$26.00 each

(Regular shipping of 4-6-week delivery included in above prices.
Orders outside the U.S., and orders needed sooner than the regular
shipping/delivery time, please call, email us at tlc@livingchurch.org,
or order through our website at www.livingchurch.org.

Orders are prepaid and no refunds.)

Order your copies TODAY!

Call us TOLL-FREE at 1-800-211-2771

to place an order using Visa or Mastercard or send in your check to:

The Living Church

P.O. Box 514036

Milwaukee, WI

53203-3436

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
News Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Thais Jackson
Fulfillment Manager
Renee Weber
Marketing/Promotion Director
Michael O'Loughlin
Director of Associated Publications

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
Daniel Muth
Prince Frederick, Md. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Nashville, Tenn.
The Rev. Gary W. Kriss
Cambridge, N.Y.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.
The Rt. Rev. Jeffrey Steenson
Albuquerque, N.M.

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

www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: The Living Church cannot assume responsibility for the return of photos or manuscripts.

The Living Church is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2006 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 233 Number 2

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



A packed room at the Columbus Convention Center for a June 14 hearing on Windsor Report resolutions.

Rick Bate photo

NEWS

- | | |
|---|---|
| 6 Bishops Oppose
Gay Marriage Ban | 10 Resigned Bishops
Near Loss of Vote |
| 8 RCL Measure Adopted | 11 Spreading the Gospel of Bono |

OTHER DEPARTMENTS

- 20** Sunday's Readings
- 21** People & Places



ON THE COVER

The Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, addresses the House of Deputies after her election as Presiding Bishop. Behind her are Presiding Bishop Frank Griswold; Dean George Werner, president of the House of Deputies, and Bishop Jefferts Schori's husband, Richard. [p. 4].

Rick Bate photo

OPINION

- 15** Editor's Column
Sharing the Love
- 16** Editorials
'The Episcopal Church'
- 17** Reader's Viewpoint
Telling Jews About Jesus
BY ROBERT WARREN CROMEY
- 18** Letters
The Blame Goes ...

Nevada Bishop Chosen to Preside

A spontaneous whoop of joy at 3:30 p.m., June 18 greeted the news in the House of Deputies that the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, had been chosen on the fifth ballot to be the next Presiding Bishop of The Episcopal Church. The announcement was submitted for confirmation to the House of Deputies of General Convention by the co-chair of the Committee on the Consecration of Bishops, Matthew Chew of Arizona.

Following the Eucharist at the convention the House of Bishops went into a closed session to choose a successor to Presiding Bishop Frank Griswold. On the fifth ballot, Bishop Jefferts Schori received 95 out of 188 votes cast. The Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama, was the closest challenger, receiving 82 votes. The other candidates were the Rt. Rev. Neil Alexander, Bishop of Atlanta; the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky; the Rt. Rev. Stacy Sauls, Bishop of Lexington; the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana; and the Rt. Rev. Francisco Duque-Gomez, Bishop of Colombia.

Consecrated in 2001

Bishop Jefferts Schori, 52, was consecrated Bishop of Nevada Feb. 24, 2001. The Diocese of Nevada consists of some 6,000 members in 35 congregations. Her service includes membership on the Special Commission on the Episcopal Church and the Anglican Communion (the precursor group to the Special Committee meeting at General Convention), the board of trustees of Church Divinity School of the Pacific, the CREDO Advisory Board, the House of Bishops' peer coaching program, and the Board for Church Deployment. At the time of her election as Bishop of Nevada, Bishop Jefferts Schori was assistant rector at the Church of the Good Samaritan, Corvallis, Ore.

During debate in the House of Deputies prior to the vote on her confirmation, Blanca Lucia Echeverry, a lay deputy from Colombia and the wife of



Rick Bate photo

Bishop Jefferts Schori addresses the House of Deputies after her June 18 election.

Bishop Duque Gomez, rose to speak in support of confirmation).

The overwhelming number of deputies who spoke during the confirmation process urged approval of Bishop Jefferts Schori, but at least two deputies said that having a woman as primate would pose theological conflict for some Episcopalians as well as the rest of the Anglican Communion. Three dioceses of the Episcopal Church do not believe that God has called women

to ordained orders, and more than half of the 38 provinces in the Anglican Communion, including the Church of England, do not ordain women to the episcopate.

After about 45 minutes of testimony by deputies, a motion was successfully made to end debate and vote on confirmation. In a vote by orders, deputies approved her confirmation 93-15 in the lay order and 94-14 in the clergy order.

Steve Waring

Primate of Mexico Offers an Apology

The Most Rev. Carlos Touché Porter, Primate of the Anglican Church of Mexico and Bishop of the Diocese of Mexico, is attending his first General Convention of The Episcopal Church as a former Episcopalian. He was a clergy deputy to a previous General Convention when the Church in Mexico was still a missionary district of The Episcopal Church.

This year as a member of the College of Bishops, Archbishop Touché Porter still has seat and voice as his colleagues in the House of Bishops debate the form of apology they offer to the rest of the Anglican Communion for failing to consult adequately before elevating an openly homosexual person to be Bishop Coadjutor of New Hampshire.

Archbishop Touché Porter also has an apology he would like to offer on behalf of Anglicans in Mexico. He was a priest in 2002 when THE LIVING CHURCH revealed that two members of the College of Bishops in the Church of Mexico were suspected of conducting the business of their dioceses primarily to enrich themselves and their families.

"At first I was angry," he told TLC, "because I was certain that it was true. We had been hearing rumors for a long time. After the anger, I thought about the damage that had been done to our Church. I knew all of us would be blamed."

A significant portion of the estimated loss of nearly \$2 million came from funds given by The Episcopal Church to the Church in Mexico as part of a covenant agreement that established it as an autonomous province of the Anglican Communion. Although temporarily frozen, the distribution of those funds has resumed, albeit with much stricter oversight. What has not resumed, according to Archbishop Touché Porter, are the small gifts from individual Episcopalians and the personal visits from parishes and church youth groups which were so important to helping Anglicans in Mexico overcome a sense of isolation.

"Our good name has been stained," Archbishop Touché Porter said quietly, looking down at his hands. "As a

province, we have had to experience a rebirth. We don't blame people who have stopped giving. I am here to let [Episcopalians] know that we want to work to regain their trust. People need to realize that those who did these things are no longer allowed to function."

Steve Waring

A longer version of this article is online at www.livingchurch.org



Archbishop Touché Porter
(Rick Bate photo)

SAINTS A Visual Guide

Edward and Lorna Mornin



Edward and Lorna Mornin

SAINTS A Visual Guide

Attractive, practical, and brimming with fascinating stories, this handy guide combines informed descriptions of more than 130 popular saints with fascinating images from both high and low art, including such modest media as prayer cards and playing cards, coats of arms, commercial signs and the like.

An invaluable field guide for everyone, even the most seasoned "saint spotter."

ISBN 0-8028-3249-0 • 296 pages • paperback • \$20.00

At your bookstore,
or call 800-253-7521
www.eerdmans.com

6058

WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

Bishops Oppose Gay Marriage Ban

The House of Bishops endorsed a resolution opposing a constitutional amendment banning gay marriage during its June 16 afternoon session at the 75th General Convention in Columbus, Ohio. Traditionalists called the vote a “back-door” endorsement of gay marriage — a proposition denied by gay and lesbian activists who argue the language speaks only to the church’s concern for equal protection for all people under law.

Proposed by the Standing Committee on Social and Urban Affairs, Resolution A095 sought to reaffirm the church’s “support of gay and lesbian persons as children of God,” and stated its opposition to “any state or federal constitutional amendment that prohibits same-sex civil marriage or civil unions.”

The Bishop of Vermont, the Rt. Rev. Thomas Ely, rose in support, endors-

ing the promotion of civil and constitutional protections for gays and lesbians. “I hope it might encourage us to support” the full inclusion of gays and lesbians into the life of the church,” he said.

The Rt. Rev. C. Fitzsimons Allison, retired Bishop of South Carolina, proposed changing “gay and lesbian persons as children of God” to “gay and lesbian believers as children of God.” Bishop Allison said the change was necessary “so as to be in accord with scripture.”

After the Allison amendment failed on a voice vote, the Rt. Rev. David Jones, Bishop Suffragan of Virginia, asked that the final resolve, opposing state and federal constitutional amendments, be removed. Bishop Jones said he was “afraid” the resolution was “backing into the discussion”

of same-sex marriages without having laid a proper theological and ecclesial foundation.

After a voice vote and show of hands failed to give a clear outcome, the amendment failed, 67 to 76. No debate was held.

The Bishop of the American Convocation of Churches in Europe, the Rt. Rev. Pierre Whalon, endorsed the resolution, stating that in Europe “there was strict provision between civil marriages and religious marriages,” and urged the church to begin the conversation on adopting the European model, separating the two.

The resolution was adopted by a show of hands by a 3-to-2 margin.

Traditionalist members of the House of Bishops were disappointed by the vote. The Rt. Keith L. Ackerman, SSC, Bishop of Quincy, said the vote was a “back-door approach to gay marriage.” The Bishop of Central Florida, the Rt. Rev. John W. Howe, agreed, saying he was deeply saddened the house failed to understand the importance of the Jones amendment.

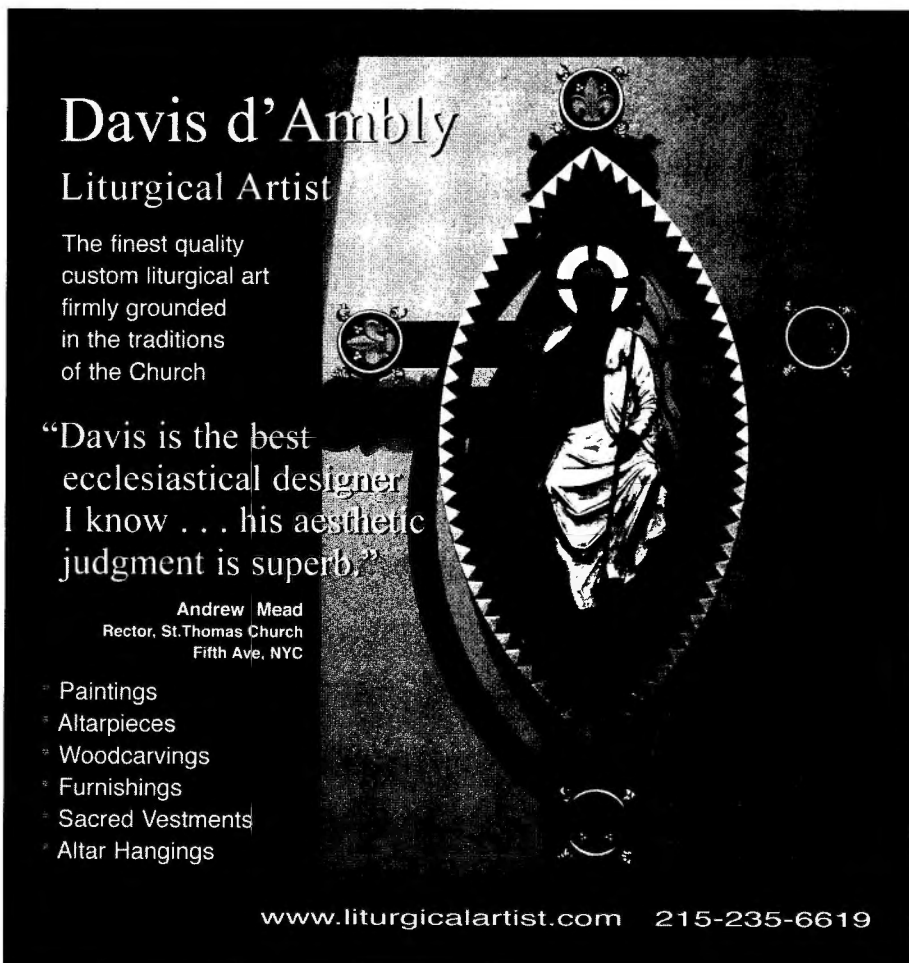
Sitting in the observers’ gallery during the vote, conservative leader, the Rev. Canon Martyn Minns, rector of Truro Parish in Fairfax, Va., said the bishops’ decision was unwise.

The 74th General Convention’s Resolution C051 “backhandedly” permitted same-sex blessings, Canon Minns observed, when it recognized that “liturgies celebrating and blessing same-sex unions” are “within the bounds of our common life.” Rejecting the Jones amendment to A095 would open the door further to gay marriage in the Church, he said, as C051 had, for some bishops, given sanction to rites for the blessing of gay unions.

However, the Rt. Rev. Otis Charles, retired Bishop of Utah, said he “would not read that into the resolution,” denying Bishop Ackerman’s assertion. “I wish it did” back gay marriage, he said, but “it didn’t.”

The resolution proceeded to the House of Deputies for concurrence and final approval.

(The Rev.) George Conger



Davis d'Ambly
Liturgical Artist

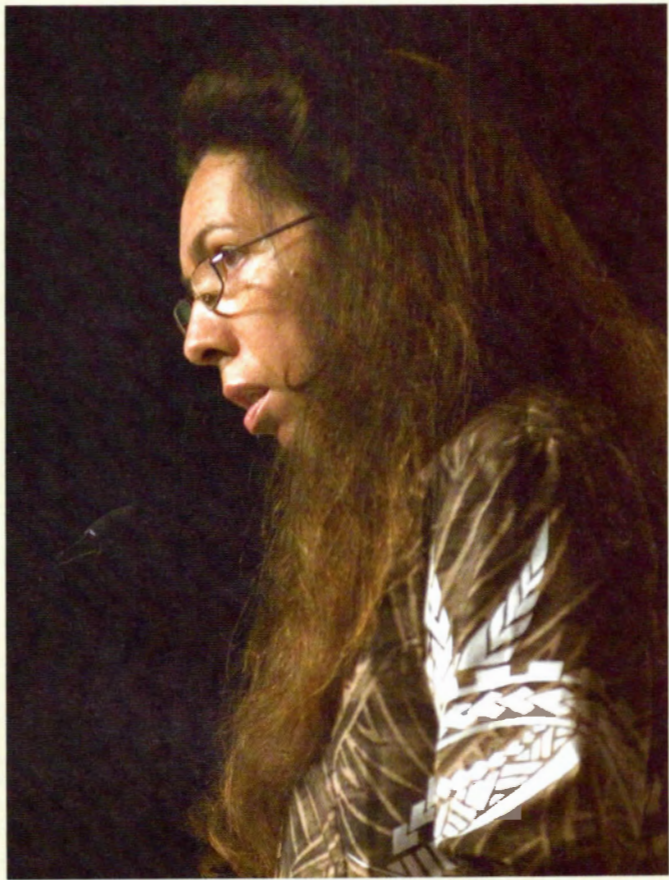
The finest quality custom liturgical art firmly grounded in the traditions of the Church

“Davis is the best ecclesiastical designer I know . . . his aesthetic judgment is superb.”

Andrew Mead
Rector, St. Thomas Church
Fifth Ave, NYC

- Paintings
- Altarpieces
- Woodcarvings
- Furnishings
- Sacred Vestments
- Altar Hangings

www.liturgicalartist.com 215-235-6619



Jenny Te Paa, dean of St. John the Evangelist College, Auckland, New Zealand, preaches July 17 at General Convention's main Eucharist in Columbus, Ohio. She said "threats, plots, schemes or proposals for any further division" in the Anglican Communion "should not be given the time of day." Other views of the Eucharist are shown above. *Jeff Smith photos*

Trumpeter Larry Griffin plays a solo for "One Faith, One Hope, One God."

GENERAL CONVENTION The Main Eucharist



Jeff Smith photo

Bishop Robinson preaches at the Integrity service.

Bishop Robinson Says 'Listen to Our Hearts'

Bishop V. Gene Robinson of New Hampshire delivered an impassioned, tear-filled sermon June 16 at Trinity Church, Columbus. He said the Eucharist, sponsored at each General Convention by Integrity, The Episcopal Church's oldest advocacy group for gays and lesbians, was not a time to dwell on what will happen with resolutions.

"This is the time to listen to our hearts, to come to this table praying we come not for solace only but for strength, not for pardon only but for renewal."

He focused much of his sermon on the Holy Spirit and the day of Pentecost, saying the Church changed its understandings on slavery, ordination of women, and the rights of disabled people because of the Holy Spirit's work.

"Change is not something to be wished for our enemies," he said. "It is something God requires of us as well."

Bishop Robinson read an extended passage from *Embracing the Exile* by John Fortunato. Mr. Fortunato wrote of God visiting him in his apartment, assuring him that he was made whole and urging him both to love and teach his enemies. Bishop Robinson returned to the phrase "Love them anyway" several times.

"My dear brothers and sisters in Christ, all we are asked to do by the God of all creation is to love them anyway," Bishop Robinson said through copious tears. "We already have God's love, and all we are asked to do is to love them anyway — all of them — and then to trust God to do the rest."

Douglas LeBlanc

Deputies Concur with Bishops on RCL

Adoption of the Revised Common Lectionary (RCL) as the standard for the church dominated some 14 resolutions considered by the House of Deputies June 16 at General Convention. Beginning with the first Sunday of Advent in 2010, the RCL will be The Episcopal Church's official lectionary.

Trial use of the RCL and its precursor, the Common Lectionary, began in 1983. Resolutions to adopt the RCL as the only authorized version came before General Convention in 2000 and 2003, but both times the legislation was amended to keep it optional. The resolution faced a similar attempt at amendment on the floor of the House of Deputies Friday. An amendment and a substitute resolution, both effectively maintaining the lectionary as an option, were offered before business was suspended for lunch.

During debate, one deputy noted that she had helped three congregations make a transition to the RCL and "99 percent of the people in the pews never noticed." Another cited the easy availability of teaching and music resources for the RCL, while the 1979 prayer book lectionary, she said, was difficult to find online. Others noted that the Sunday readings focus more on the role of women in salvation history and that the Old Testament readings for the Sundays after Pentecost are more continuous from one week to the next. Objectors noted the cost of purchasing new books for the pew and the inconvenience of carrying a supplement to the Book of Common Prayer, once pages 887 through 1001 became obsolete.

On a more passionate note, Deputy the Very Rev. Ernesto Medina of Los Angeles called passage of the resolution "an issue of justice." The RCL, he said, has shown its viability and benefits over our current lectionary. "This is one of those situations where the market cannot decide justly."

All debate came abruptly to an end about 20 minutes after the start of the afternoon session when the question was called on the substitute, the

amendment, and the resolution at once. The substitute resolution was defeated by voice vote, but the vote on the amendment was closer. Using electronic voting, deputies defeated the measure by a narrow majority — 53.2 percent. The original resolution, which required a vote by orders, passed.

The Revised Common Lectionary is currently in use by protestant and reformed churches in the United States, Canada, the U.K., Australia, and South Africa, including the Evangelical Lutheran Church, in America the American Baptist Churches, the United Methodist Church, the Church of England, the Anglican Church of Canada, the United Church of Christ, and the Disciples of Christ. The lectionary in the 1979 Book of Common Prayer was adapted from the lectionary set for the Roman Catholic Church by Vatican II.

Resignation at Age 72

The mandatory resignation age of the Presiding Bishop would become 72, an increase of two years, under Resolution D010. Deputies approved the resolution on a voice vote. It must also be adopted by the House of Bishops this year and again by both houses at the 76th General Convention. A joint session of both deputies and bishops agreed to refer a resolution enabling deputies to vote for the Presiding Bishop (as opposed to giving consent to whomever the bishops elect) was referred to committee for study during the next three years. Deputies from both Newark and Fort Worth spoke in favor of the decision.

The Rev. Christopher Cantrell, Fort Worth, said the House of Bishops should be allowed to choose the Presiding Bishop the same way that the House of Deputies is allowed to choose its president.

Deputy Louie Crew of Newark said the Presiding Bishop does not need a greater sense of being an archbishop, or somehow representing all Episcopalians than is already the case.

Suzanne Gill and Doug LeBlanc

Lectionary Measure Adopted

Bishops also Give Support to Anglican Covenant Process

The Revised Common Lectionary “shall be the Lectionary of this Church” effective the First Sunday of Advent, 2007, the House of Bishops decided June 14, passing resolution A077.

Opinions were divided with the Bishop of New Jersey, the Rt. Rev. George Councill, saying the church was “not ready to do this.”

The Bishop of West Missouri, the Rt. Rev. Barry Howe, noted there “has been a massive opportunity to get to know it over the years.” It was the preferred lectionary of “many of our ecumenical partners,” who wonder “why we aren’t using it,” Bishop Howe said.

The Bishop of New York, the Rt. Rev. Mark Sisk, reminded the house that a 2003 report found that “parish experiences were not positive.” The Rt. Rev. James Adams, Bishop of Western Kansas, said he opposed the resolution because “it will be tremendously expensive” undertaking to replace the prayer book with a new lectionary without changing the liturgy.

However, the Bishop of Olympia, the Rt. Rev. Vincent Warner, urged the house to adopt the RCL in a “spirit of ecumenism.” The Archbishop of York, the Most Rev. John Sentamu, concurred, saying the Church of England’s experience with new lectionary had been positive. “I encourage you to get on with it,” he said.

In the final debate on the June 14 session, the bishops rejected resolution C007: Anglican Communion—Anglican Consultative Council Appropriation, which called for the Church to hold in escrow a portion of its contribution to the ACC’s finances until it had been “reinstated as full members with seat, voice and vote.”

The Chairman of the Special Committee on the Episcopal Church and the Anglican Communion, the Rt. Rev. Dorsey Henderson, Bishop of Upper South Carolina, introduced the resolu-

tion to the house urging its rejection.

The Bishop Suffragan of New York, the Rt. Rev. Catherine S. Roskam, who also serves as one of the church’s delegates to the ACC, urged the house to reject the resolution.

The language of the resolution implied The Episcopal Church had been ejected from the ACC. “We withdrew voluntarily” from the ACC, Bishop Roskam said, and urged the house to “support our full participation” in the wider councils of the church.

The retired Bishop Suffragan of Massachusetts, the Rt. Rev. Barbara Harris, objected to an increase in funding for the ACC. “The amount requested puts in jeopardy many of the justice programs of the church,” she argued. The house should “think long and hard” about putting more

money into an “iffy proposition.”

The bishops rejected the resolution on a voice vote, with only one vote in support.

Anglican Covenant Process

The House of Bishops backed the call for the adoption of an Anglican Covenant Process, affirming resolution A166: Anglican Communion – Anglican Covenant Development Process during its June 15 legislative hearing.

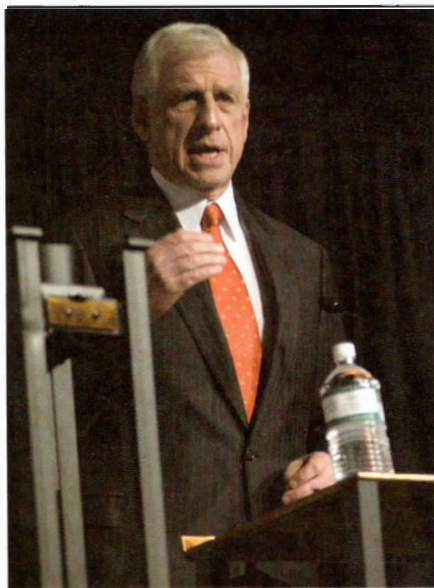
On the third legislative day of Convention, the bishops received 21 resolutions and heard presentations from the President of Church Publishing, the Rt. Rev. Hays Rockwell; and the retired Bishop of Kitgum, the Rt. Rev. Macleord Ochola, on the humanitarian crisis in Northern Uganda.

In a muted session, the bishops endorsed a resolution that supported “the process of the development of an Anglican Covenant” as suggested by the Windsor Report. The Bishop of California, the Rt. Rev. William Swing offered an amendment to the resolution affirming The Episcopal Church’s autonomy. The amendment and resolution passed on a voice vote.

Introduced to the House by the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, Bishop Macleord Ochola described the devastation of his diocese by the 20-year old war between the Ugandan government and the Lords Resistance Army. He thanked The Episcopal Church for its past support and appealed for further aid to help the hundreds of thousands of displaced persons in his diocese.

In other business, bishops passed resolution A017 backing “fundamental immigration principles” as Episcopal Church policy, resolution A010, calling upon the church to affirm “Call to Partnership,” a communiqué backing the Millennium Development Goals.

(The Rev.) George Conger



Wesleyan photo service photo

As one of the speakers in the Presiding Bishop’s Forum at General Convention, retired U.S. Senator and Episcopal priest John Danforth (R-Missouri) criticized his former Senate colleagues June 15 for devoting so much of their energies to debating gay marriage, flag-burning and whether English should be the nation’s official language.

Election Confirmation Held Up

The confirmation of the bishop-elect of Northern California, the Rev. Canon Barry Beisner, failed to move out of committee following a second closed meeting of the Joint Legislative Committee on the Consecration of Bishops on June 15.

Committee members declined to discuss the reason for the delay in issuing a recommendation on the affirmation of the election of Canon Beisner. Six bishops-elect have been presented to the committee, and all but Canon Beisner have been sent to the House of Bishops and House of Deputies for approval.

Canon Beisner was elected bishop in succession to the Rt. Rev. Jerry Lamb on May 6. Concerns over his election were raised outside the diocese following the election after it was reported that he had been married three times and divorced twice.

Standards on the propriety of clergy divorce and remarriage differ across the Anglican Communion and within the Episcopal Church, with some dioceses refusing licenses to divorced and remarried clergy.

The general secretary of the Church of Nigeria, the Ven. Oluranti Odubogun told *THE LIVING CHURCH* "Anyone with the family setting" of Canon Beisner "would never have made it to ordination as a priest let alone being elected a bishop in the Church of Nigeria."

In his hearing before the committee, Bishop Lamb said Canon Beisner, his canon to the ordinary, was "an extremely gifted priest" with "extraordinary skills." Six speakers from the diocese also spoke in strong support of his election, citing his strong pastoral, administrative, interpersonal and preaching skills.

The Rev. Mark F. Allen, Canon Beisner's successor as rector of St. Martin's Church, Davis, Calif., lauded his parochial skills. Upon arriving at the parish "I found it a place of great ministry and unity because of his 13 years of leadership," Fr. Allen said.

Addressing the committee, Canon Beisner said he was aware of the "con-



Rick Bate photo

Canon Beisner speaks to the committee.

troversy over my election" arising from his marital history, but noted this had been "raised subsequent to the election and outside the diocese."

The "facts were known" and it was "thought to be a non-issue" among traditionalists. More than 62 percent of the clergy backed him on the first ballot of the election, Canon Beisner said, including nearly all of the diocese's traditionalists.

Describing himself as a "radical moderate," Canon Beisner said the clergy "trust me, knowing I will fight for them all, conservative and liberal."

Questioned by the committee as to how his experiences might affect his ministry as a bishop, he said it had made him a "better pastor," noting "I have a higher regard for marriage had I not experienced the death of a marriage."

The Rt. Rev. Bruce MacPherson, Bishop of Western Louisiana, asked if his marital history might serve as an impediment to establishing parameters on the sanctity of marriage within the diocese. "I don't think any divorce is OK," he said. "It is a tragedy rooted in human sinfulness."

(The Rev.) George Conger

Resigned Bishops Near Loss of Vote

Resigned bishops will lose the right to vote under a revised amendment to the Constitution of the Episcopal Church passed by the House of Bishops during the third legislative day of the 75th General Convention in Columbus, Ohio.

The afternoon vote reversed a procedural defeat handed to the amendment's supporters after the bishops returned to committee for re-drafting Resolution A020 on June 14.

In the first extended debate in the House of Bishops, the Bishop of Lexington, the Rt. Rev. Stacy Sauls, presented the second reading of resolution A020: Constitution, Amend Article I.2, during the morning legislative session of June 14.

Bishop Sauls explained that although A020 was in its second reading, the Constitution Commission wished to institute a substitute, which constitutes a first reading and requires ratification at a second meeting of convention.

The Rt. Rev. Rogers Harris, retired Bishop of Southwest Florida [TLC, June 11], said the resolution to remove the vote of retired bishops had the support of 49 retired members of the house. "We don't represent dioceses, just ourselves," he argued in support of the amendment.

Bishop Sauls was asked from the floor whether granting vote only to "Each bishop of this church having jurisdiction, Bishop Coadjutor, Bishop Suffragan, Assistant Bishop and every bishop holding an office created by General Convention" would effect the voting rights of assisting bishops.

Bishop Sauls responded that assisting bishops were not an office recognized by the constitution of the church, and bishops so styled would not be given a vote.

The Bishop of Springfield, the Rt. Rev. Peter Beckwith, rose in opposition, saying the church should not adopt the model of political or proportional representation in its gover-

nance. "If retired bishops don't want to vote, they don't have to," he argued.

The Bishop Suffragan of Maryland, the Rt. Rev. John Rabb, concurred, saying "ordination is not finite;" while a retired bishop stated that removing the vote would have a chilling effect, sending the message "that we're not wanted."

'Missionary Office'

The Rt. Rev. Steven Charleston, dean of the Episcopal Divinity School, asked whether he would lose his right to vote in the house. Presiding Bishop Frank Griswold responded that he held a "missionary office" and would not be excluded.

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, was concerned about the "many exceptions" raised to the language, questioning the concept of a "provisional bishop."

The Bishop of Maryland, the Rt. Rev. Robert Ilhoff, noted the proposed amendment did include a "missionary office" bishop, and asked that the resolution be returned to committee for clarification and redrafting.

The Presiding Bishop put the matter to voice vote, and then to a show of hands. The motion to return the amendment to committee for redrafting was adopted by a 3 to 2 margin.

The substitute resolution prepared by the Committee on Constitution and Canons stated that all bishops, save for those excluded by canon or rules of the house, would have voice and seat. However, diocesan, coadjutor, suffragan, assistant and "every bishop holding an office created by General Convention shall have a vote in the House."

The debate followed the same lines of the session held the prior day, though the chorus of retired bishops speaking in support of the amendment to strip voting privileges from retired bishops grew.

After debate and the introduction of resolutions seeking to clarify the language, the amendment passed by a show hands by a roughly 3 to 2 margin.

(The Rev.) George Conger



Jeff Smith photo

Musicians prepare to play at the Presiding Bishop's Forum during convention in Columbus.

U2charist Spreads the Gospel of Bono

When a rejuvenated U2 was touring America in support of its album *All That You Can't Leave Behind*, lead singer Bono began saying that a U2 concert was like a church service. He spoke freely of God's "walking through the room" whenever the band played its hit, "Where the Streets Have No Name."

Several hundred Episcopalians brought Bono's vision one step closer to reality on the opening night of General Convention, gathering for a June 13 Eucharist that emphasized U2's music and the themes of justice that the music shares with the Christian gospel.

The free event cut across the lines of theological division within the Episcopal Church. Bishop Chilton Knudsen of Maine celebrated and Bishop Michael Curry of North Carolina preached. The Ven. Gary Cartwright of the Diocese of Southwest Florida and deputy Brad Drell of Western Louisiana read from the lectionary. And lovers of U2's music set aside their differences for the night to sing along to "I Still Haven't Found What I'm Looking For," "One," "40" and "Pride (in the Name of Love)."

The one awkward liturgical moment was when the Collect for Purity was followed by "Elevation,"

with its playful lyrics suggesting sexual ecstasy: "I need you to elevate me here, / At the corner of your lips / As the orbit of your hips / Eclipse, you elevate my soul."

During his sermon, Bishop Curry said the Millennium Development Goals — endorsed by General Convention in 2003 and promoted regularly by Bono — "represent a moment of transfiguring discipleship."

He compared Episcopalians to Nicodemus, paying late-night furtive visits to Jesus, except that today those visits take the form of encountering the poor.

Bishop Curry referred to Nicodemus as an educated, urban rabbi and to Jesus as an itinerant rabbi in the countryside. When Nicodemus sought his audience with Jesus, "that's like Archbishop Rowan Williams going to Oprah Winfrey for philosophy," Bishop Curry said to laughter.

But Nicodemus was transformed just the same, and Jesus is prepared to transform Christians today who seek to bring God's justice into the world.

"Brother Bono has shown us the way," Bishop Curry said. "God will always have a witness. If the church doesn't give it, U2 will."

Douglas LeBlanc

Respectful Debate on Windsor Report

'Everyone Seems to Want to Get This Passed,' Dean Werner Says of Early Debate on Anglican Communion Legislation

The House of Deputies opened the legislative conversation on the Windsor Report and voted on legislation which, if approved again three years from now, would remove from deputies the opportunity to give consent to episcopal elections that occur within three months of General Convention.

The House of Bishops approved the same resolution, A085 earlier. A motion by a deputy to call the question on A085 ended debate shortly before 6 p.m. after four deputies spoke to the motion, three against and one in favor. Deputies voted by orders on consent. The measure failed by one vote in each order, 54-55 in the lay order and 55-56 in the clergy order.

The Very Rev. George Werner, president of the House of Deputies, told *THE LIVING CHURCH* he was "very pleased" the way the official conversation on the Windsor Report had begun. By a margin of 578-240, deputies approved Resolution A159, Commitment to Interdependence in the Anglican Communion, in its original form after defeating two textual amendments. Debate was significant, but respectful. This resolution was taken up and amended later in the day by the House of Bishops, which means the two versions will need to be reconciled.

"Everyone seems to want to get this passed," Dean Werner said. "We are arguing on the fine tuning, not whether to pass it."

Dean Werner and Presiding Bishop Frank Griswold have said previously they intend for convention to have all of the legislation pertaining to the



Rick Bate photo

Bishop Duncan speaks at a Windsor Report hearing while Bishop Robinson waits his turn.

Windsor Report completed before the start of voting for the election of the next Presiding Bishop on June 18, an ambitious schedule, especially given that the Special Committee on the Episcopal Church and the Anglican Communion was not scheduled to complete its work until after a morning plenary June 16.

Province of Brazil

Earlier in the day June 15, deputies approved a covenant agreement with the Anglican Province of Brazil and concurred in a resolution from the House of Bishops "to address anti-Jewish prejudice expressed in and stirred by portions of Christian scriptures and liturgical texts."

The wording of Resolution C001, Anti-Jewish Prejudice in Liturgical Texts, was amended in the House of Bishops to include "anti-Jewish prejudice" in portions of scripture as well

as the original resolution, which only mentioned liturgical texts. A vote by deputies to approve the original version of the resolution was narrowly defeated.

More than 40 years after achieving its autonomy from the Episcopal Church, the Igreja Episcopal Anglicana do Brasil (IEAB) moved a step closer to a formal covenant agreement after deputies approved Resolution A119. The IEAB was established in 1965, the first former missionary region of the Episcopal Church to form its own college of bishops. All of the other provinces that have achieved autonomy from the Episcopal Church have in place covenant agreements which facilitate various inter-provincial exchanges, including common mission work. The House of Bishops must concur for the covenant to be enacted.

Steve Waring



The panel listens to speakers at a hearing on the Windsor Report.

Rick Bate photo

Reconciliation Spread in Convention Marketplace

Reconcilers.net is more than a catchy internet domain name. During the 75th General Convention in Columbus, Ohio, it is also a small booth tucked away in the corner of the Exhibit Hall at the Columbus Convention Center where volunteers talk about turning an abstraction into an incarnation.

The group is the latest version of a ministry that the Rev. Brian Cox, rector of the Church of Christ the King, Santa Barbara, Calif., has been promoting since the early 1990s, when he developed a Reconciliation Basic Seminar. (Fr. Cox began building a national profile for this vision when he published "It's Time for Reconciliation" in *THE LIVING CHURCH* in May 1996.)

Reconcilers.net has conducted diocesan-level reconciliation events in the dioceses of Los Angeles, Northern Indiana, Ohio and Western Massachusetts. The group now wants to spread its vision through parish-level training events across the country.

"There's been a lot of exhor-

tation, but not a lot of training," Fr. Cox said about reconciliation. "I think it's fair to say the theme of reconciliation is beginning to come into its own in the Episcopal Church."

Volunteers with Reconcilers.net say they are encouraged by the interest they are seeing in the early days of the 75th General Convention.



Rick Bate photo

The ministry of Reconciliation.net grew out of seminars Fr. Cox developed in the early 1990s.

"I'm finding more hopefulness than I expected. I'm finding a real thirst," said Wendy Lords of Anaheim. "I see a lot of battle fatigue. Even today, I see people looking like a deer in the headlights, and they brighten up when they see our booth."

The booth features a backdrop that invites people to offer their definitions of reconciliation. The display also lists, in a graffiti motif, what reconciliation is not: making nice, compromising values, negotiating beliefs, agreeing to disagree.

"Under stress, people automatically go to these places," said Donna Machado of Pasadena pointing to the graffiti.

The two women have been part of taking reconciliation to diocesan-level events.

Another volunteer, Nancy Lowry, says she became involved in the movement after attending a reconciliation event sponsored by the Diocese of Western Massachusetts.

"It was a struggle for me, at the end," Ms. Lowry said. "Donna was the leader at our table, and we had the spectrum of beliefs at our table."

The more she struggled with uncertainty, Ms. Lowry said, the more she believed Reconcilers.net was teaching something important and biblical.

"First of all, it's a biblical mandate," she said. "Second of all, you don't give up anything you believe in."

Although Reconcilers.net has received some financial help — Bishop Gordon Scruton raised \$30,000 for the session in Western Massachusetts — its volunteers often pay their own way to help spread the message.

"None of us is doing this because we get paid for it," Fr. Cox said. "We're doing this because we believe in it."

Douglas LeBlanc

Deputies Elect Bonnie Anderson as President

It was all over but the voting for Bonnie Anderson until the Wednesday morning session of the House of Deputies. No last-minute candidate rose to challenge Bonnie Anderson's bid to become the next president of the House, and Deputies readily elected her June 14 on a voice vote.

Deputy Vincent Currie, Jr., of the Diocese of the Central Gulf Coast recommended making the vote unanimous, which President the Very Rev. George Werner said was best achieved through a round of applause. Mrs. Anderson is a lay deputy from the Diocese of Michigan and currently vice

president of the House of Deputies.

The Rt. Rev. H. Coleman McGehee, the retired Bishop of Michigan, joined Mrs. Anderson's family in congratulating her. Mrs. Anderson said she had fond memories of when Bishop McGehee asked her, in a church hallway in Birmingham, whether she would teach Sunday school.

Bishop Wendell N. Gibbs, Jr., of Michigan also greeted Anderson with a hug. Bishops Gibbs and McGehee then escorted Anderson to the House of Bishops for her introduction as the president-elect of the senior house.

Douglas LeBlanc

LGBT Coalition Urges General Convention to 'Stay the Course'

The Rt. Rev. V. Gene Robinson urged the 75th General Convention to reject discrimination and "stay the course" toward equality. Speaking at a morning press conference June 14, the Bishop of New Hampshire, along with Joe Solomonese, president of Human Rights Campaign, and the Rev. Susan Russell, president of Integrity, said gay, lesbian, transgendered and bisexual Anglicans are still waiting for a "sustained word of welcome" from the Communion.

"The Church has been the primary source of oppression in the lives of lesbian, gay, transgender and bisexual persons," Bishop Robinson said. "Let's remember that as recently as 150 years ago scripture was used to justify slavery. It has been just 30 years since scripture was used to fight the inclusion of women into the priesthood. Only religious people can undo that oppression."

In response to a question on compromise, Ms. Russell drew a distinction between compromise and capitulation. She said any resolution calling for a moratorium on the election, consent or consecration of openly homosexual persons as bishops was unacceptable.

"As an Episcopalian I have taken vows to respect the dignity of every human being and as an American citizen I have pledged allegiance to a flag symbolizing liberty and justice for all," she said. "Whether in the state or in the Church, manipulating LGBT lives violates both of those principles and so I believe it is imperative that people of faith opposed to legislating inequity step up and make their voices heard in this critical debate."

Bishop Robinson said the only "homosexual agenda" was to let everyone know that they are a beloved child of God. He said the first priority of General Convention should be to decide what God seems to be saying to the Episcopal Church.



Phoebe Griswold addresses a plenary session of the Triennial at the Columbus Convention Center.

Jeff Smith photo

Phoebe Griswold Prescribes 'Gender Glasses'

Episcopal women need to bring their voices to church and secular discussions, Phoebe Griswold told a June 15 plenary session of the Episcopal Church Women's Triennial in Columbus, Ohio.

Reflecting on her eight-and-a-half years of traveling the world with her husband, Presiding Bishop Frank Griswold, she described tear-filled and inspiring meetings with women in the Middle East, Africa, Japan and Taiwan.

Anglicanism's four instruments of unity "sift and sort and send-out papers," she said, referring to the Archbishop of Canterbury, the primates, the Lambeth Conference and the Anglican Consultative Council.

But Mrs. Griswold also decried that women hold so few of the seats on those instruments of unity.

"That's over 800 people. Of those 800 people, 30 are women," she said, then paused for several seconds. "I'll let you think about that a little bit."

"What difference would it make if we — if *we* — set the agenda for the church?" she said to hoots and applause.

Mrs. Griswold contrasted men's typical response to conflict, which she characterized as "fight or flight," to that of women, which she described

as "tend and befriend."

"That's the balance in the agenda that has got to go public," she said to more applause. Mrs. Griswold imagined what she would bring to the discussion if she should be part of a discussion about going to war with another nation. "The first thing I would ask is: How many people will die? How are the hospitals? How are the orphanages? How are we going to fix the homes?" She would frame an agenda based on the sanctity of all life, "from the geraniums on our windowsills to the forests, to men and women."

"I have developed what I call gender glasses," she said, meaning that she interprets events through the lens of how women are treated by decision-makers or depicted by the mass media. "Sometimes they weigh very heavily on my nose and sometimes I trip over them."

In the media, Mrs. Griswold says, women are often depicted as victims and mourners.

She joked that, as a former kindergarten teacher, she would like to produce gender glasses — comparable to the wildly oversized eyewear of the cross-dressing comedian Dame Edna — for everyone in her audience.

Douglas LeBlanc

Sharing the Love

If you're not a huggable person, then the General Convention's not for you. There are people hugging each other everywhere you turn. Women are grabbing women, men embracing men, and men hugging women. On at least three occasions during my first week in Columbus, complete strangers wanted to hug me. It seemed like an out-of-control Peace I've experienced in some parishes I've visited. A word of caution to the huggers: Please remember there are still a few like me who are uncomfortable hugging those we hardly know, not to mention people we've never met.

*

The stunningly beautiful Greek Orthodox Cathedral of the Annunciation, located across the street from the Columbus Convention Center, had more than a few Episcopalians among its visitors. A sizable portion of one diocese's deputation was present for the liturgy on the Feast of Pentecost (one week later than ours), and others attended on the following Sunday. Many Episcopalians visited on the weekdays.

*

It was amusing to see one or two persons standing in front of the TV screens set up in the corridors of the convention center watching World Cup soccer games — a far cry from what I saw in Germany last time the World Cup was played. That event brought out hundreds crowded in front of TVs in rail stations, shops and elsewhere, even when Germany wasn't playing.

*

Unlike the other seven General Conventions I've attended, no one I encountered in Columbus was willing to predict what was going to happen at the 75th convention. Even those who ought to know claimed they had no idea what was going to happen. Some of us could predict fairly safely what was not going to happen, but figuring it out was a difficult assignment.

*

Remark overheard in an adjoining booth in a downtown Columbus restaurant: "These Episcopalians are all over the place. I have to admit it seemed strange to see a man and a woman both wearing collars walking hand in hand along High Street."

*

One deputy visited the popular Amish fudge booth in the exhibit hall and tried to convince the proprietors to put up a sign that read

"Anglican Fudge." They wouldn't. At this writing, there had been no "Anglican fudge" legislation adopted but chances are good it was about to take place.

*

The enormity of the Columbus Convention Center proved challenging to some. The building, on the edge of downtown Columbus, has a variety of amenities and meeting spaces, but from the outside it's incredibly homely.

*

For the most part, spirits were positive and people were friendly around the convention center. The mood was mostly hopeful, although people I spoke to at both ends of the theological spectrum were not optimistic that the two sides could be reconciled during this convention.

*

Speaking of reconciliation, it was almost a buzzword around convention. Deputies and bishops were using it in addressing resolutions, buttons proclaimed it, and Episcopalians committed to it were willing to share their thoughts about it with anyone who would listen.

*

Aside from a few welcome signs at the airport and downtown, there were few indications to the citizens of Columbus that Episcopalians were in town for a convention. The local newspaper, *The Columbus Dispatch*, covered the event well, TV channels included some brief glimpses of convention during the evening news, but for the most part, the locals were unaware of their visitors. The convention center attracts more than 2 million visitors per year, so it's not unusual to have large groups in town.

David Kalvelage, executive editor



Jeff Smith, photo

The Rev. Alex G. Montes (left), campus missionary at Baylor University, Waco, Texas, and Julio Cuellar of Santa Maria Church, Springfield, Va., on lunch break in the Columbus Convention Center.

Did You Know...

In the Faith Communities Today survey, taken in 2005, 81 percent of the participating Episcopal churches reported they operated or participated in a food pantry or soup kitchen.

Quote of the Week

The Very Rev. Frank F. Limehouse III, dean of the Cathedral of the Advent, Birmingham, Ala., on the 75th General Convention: "If God can call Lazarus out of the grave, he can save the Episcopal Church."



Jeff Smith photo

Eyes Wide Open display at the Ohio Statehouse in Columbus, Ohio.

Moving Display

One of the most moving parts of the 75th General Convention took place several blocks from the gigantic Columbus Convention Center, at the Ohio Statehouse on Capital Square in downtown Columbus. "Eyes Wide Open," a display of combat boots representing service personnel killed in the war in Iraq.

The Episcopal Peace Fellowship, along with the American Friends Service Committee, arranged for the exhibition to be set up on the lawn of the statehouse.

The boots are marked with the name and hometown of the deceased Americans, and shoes represent Iraqis who were killed.

The exhibit is traveling to about 100 cities throughout the United States, and on the final day of its three-day appearance in Columbus, consisted of 2,497 pairs of boots. It was created in 2004 with 504 pairs of boots to memorialize the deaths of U.S. and Iraqi personnel. The boots are marked with the name and hometown of the deceased Americans, and shoes represent Iraqis who were killed.

Many convention-goers and people who work in downtown Columbus took time to look at the exhibit. Some stood quietly; others knelt in prayer. Speakers and prayer vigils added to the somberness. The display was a vivid reminder of how the war has grown in the past two years, and probably helped to remind many of a simple fact: It is time to bring the war in Iraq to an end.

'The Episcopal Church'

Along with its other arguments through the years, leaders of the Episcopal Church have squabbled over what is the official name of their church. In 1967, when an attempt was made to remove the word "protestant" from the official title, "The Protestant Episcopal Church," mainly to satisfy Anglo-Catholic Episcopalians, it was decided the church also could be known as "The Episcopal Church." Since then, Episcopalians and others have used various other names to refer to their church: the awkward PECUSA and the incorrect ECUSA being the most common.

At the 75th General Convention in Columbus, veteran deputy Charles Crump of West Tennessee reminded the House of Deputies of the action of the 1967 convention. It should be known as The Episcopal Church, said Mr. Crump, participating in his 17th General Convention. The Very Rev. George Werner, president of that house, agreed. So do we. Henceforth, in all our articles, we will refer to "The Episcopal Church." After all, that's what was determined some 28 years ago.

א מרעומים לא ל
 שעה 8 וחצי הו
 מחזרו ונעים היה
 ביד אחת הרימ
 חיילים שחזרו ס
 שאפילו ד. הח

Telling Jews About Jesus

By Robert Warren Cromeey

Last August, this magazine published my article, "An Insulting Practice," which created 13 vigorous, critical responses, and one supportive, about my view that "trying to convert believers of other faiths (to the Christian faith) is insulting to them and their religion."

Many of my critics wrote thoughtful biblical and theological arguments against mine which need discussion and reflection. However, none dealt with the basic issue of how we do approach Jews, Muslims and others and tell them about Jesus without seeming to insult them and their faith.

Here are some attempts I have made:

One of my Jewish friends is Sandor, son of a rabbi, a physician, a collector of rare books, and a humorous, congenial colleague. Perhaps the dialogue would go like this:

At lunch one day we chat for a while,

and I say, "Well, Sandor, let me tell you about Jesus." Or I could say, "Have you ever thought about becoming a Christian?" These words choke me with embarrassment. I sense that I have gone beyond the boundaries of good taste and sense, patronizing him and his religion.

Should I wait until he asks me about Jesus and Christianity? Over the years he has said he thinks all Christians, except me, are out to convert him and he resents that. He has pointed out the Christian Germans carried out the killing of millions of Jews in European concentration camps. He had a hard time getting into medical school in the 1940s because many of those Christian-founded schools discriminated against Jews as well as African Americans.

My friend Naomi is a real estate broker of some renown in San Francisco. She sent her sons to a Roman Catholic school, taught all the children in the

school a session on Chanukah, and has no interest in the religion of Judaism or Christianity. I could not bring myself to ask her to listen to me talk about Jesus or the benefits of joining the church. Her gay associates at work feel ousted by the Roman Catholic Church. Her father lost his parents to the camps in Germany.

Judith hated to go to the homes of gentiles whom she didn't know. She feared hearing an anti-Semite slur that would upset her. She attended church several times to hear me preach but showed no interest in becoming a Christian.

Frankly, I am perplexed about how to ask people of other religions or no religion to consider becoming Christian and following Jesus.

I would be most interested to hear and read about how other Christians talk with people about Jesus and Chris-

(Continued on next page)



Churches show their love by standing for something. Churches will attract people if it is clear that they stand for peace in a war-weary world.

(Continued from previous page)

tianity. I am content with what I have done over the years. I have often invited Jewish and unchurched people to specific services. Susan came to my wedding and witnessed a nuptial Mass, heard a fine sermon, listened to great choir anthems and hymns, and saw hundreds of people go to the altar and receive the bread and wine in the presence of Christ. She said she liked the service and was pleased to be invited. She has not returned but we are still good friends.

Sandor and his wife came to the Easter liturgy one year, on my invitation. They came and said they enjoyed the experience. Sandor seemed uncomfortable during the service.

Larry, a Jewish dentist friend, told me his father was sick and dying. I told him we would pray for him on the next Sunday. Larry and his wife came three times more, were appreciative of the prayers, but have not returned.

Churches can make it very clear that all people are welcome to participate and join the Christian community. "They will know we are Christians by our love" is the best way as individual and parish churches to let people know they are welcome.

Churches are often not welcoming in ways that they can't really help. Family-oriented churches seem to exclude sin-

gles. Gay churches are hard for lesbians to be comfortable in. Churches with many older people often make younger people uncomfortable. Classical church music tends to put off some younger people who want more contemporary music. Guitar and banjo music churches put off older potential members.

Churches show their love by standing for something. Churches will attract people if it is clear that they stand for peace in a war-weary world. Parishes can stand for the poor and needy by sponsoring feeding and shelter programs. Parishes can have people talk about capital punishment, abortion, homosexual rights, and teen problems in ways that are creative and reflect the love and compassion of the gospel.

I do not believe we have to insult people and their religion by asking them to become followers of Jesus and join the church. We as the church can be the kind of people and institutions that people will become curious about and want to join. "We show we are Christians by our love." □

The Rev. Robert Warren Cromey is a retired priest who lives in San Francisco, Calif.

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

The Blame Goes ...

The Rev. Robert Edmunds [TLC, June 18], like many within the Episcopal Church, has the facts all wrong as to who is the cause of all the strife within the Middle East.

The sons of Ishmael, the Arabs, are the main problem. This is especially so since the creation of Israel in 1948 as a result of the Balfour Declaration issued by Great Britain. When the United Nations took over the region from Britain in 1947, it partitioned the region into states for the Jews and Arabs. The Jews disappointedly accepted the plan, while the Arabs rejected what could have been their future state of Palestine.

Instead, on the day the State of Israel came into existence, five Arab nations invaded the new country. The Arabs made radio broadcasts for any Arabs living there to get out and then return after the invasion was completed. As we all know, by the grace of God, Israel withstood this assault. Those Arabs who stayed became citizens of the State of Israel.

As for those Arabs who left, they became refugees, a people without a country. They were put into camps because none of the surrounding nations would accept them.

I believe Fr. Edmunds should begin to see the picture: The creation of a Palestinian State is a major threat to the security of the State of Israel. It will never happen. It is non-negotiable with the Jews. The Arabs have had opportunities to create a Palestinian



The Arabs have had opportunities to create a Palestinian State numerous times, but have rejected it every time.

State numerous times (remember the Oslo Accord?), but have rejected it every time. Why? Because they only have one mission in mind — to destroy the State of Israel.

This fighting will continue to the end of time, when Jesus returns to the Mount of Olives to bring his people home.

*Rob Kirschner
Lakeville, Mass.*

No Choice

Fr. Davis' rather scattered response [TLC, June 4] to my letter [TLC, May 7] ends in a mind-boggling conclusion, to wit, "Many people do have a choice because their brains were wired conventionally, and they cannot understand those who do not have a choice. But they should."

There are so many things wrong with this sentence that it is hard to know where to begin. But let's just mention the most glaring. Fr. Davis seems to be saying that in all the world there is one, and presumably only one, group of people who are simply not responsible for their behavior. They have no choice, and as such they are not accountable. The devil made 'em do it. It's as if they were bound and gagged and forced to behave in a certain way, and thus bear no responsibility for what they did. In truth I find this assumption far more offensive than the behavior in question.

*(The Rev.) Jaime Flowers
Alexandria, La.*

The Rev. James H. Davis is correct in stating, "Gay persons do not have a choice, insofar as their sexual orientation is concerned. However, it appears that he has not read very carefully the letter from the Rev. Jaime Flowers. To refresh his memory, I quote:

"Our objection in this case is not to who a person is [orientation], but rather to what a person does [behavior]. And what a person does is always a choice."

Unfortunately, as Fr. Davis pointed out, some people do persecute gay persons because of who they are.

However, Fr. Flowers' letter was addressing a different issue.

*Laura Rico
Los Banos, Calif.*

Serious Review Needed

The review of Charles Reed's book, *Just War*, was assigned to the Rev. Ann Fontaine, who admits in her review [TLC, June 11] that she is "a person who finds 'just war' an oxymoron." Isn't this like assigning Osama bin Laden to review St. Matthew's Gospel?

She says precious little about the meat of the book but is critical because it "does not engage the role of globalization, the need for reliable energy supplies, and international corporations in war and peace." It sounds like TLC's reviewer has a pacifist agenda that dominates her review. It is a shame that we did not hear more about the effect of asymmetrical warfare on the morality of its conduct, or how terrorism fits in, or what rulers should have in mind to engage and then wage warfare justly (yes) and morally. The just war issue is deep and complex and affects everybody. Serious books on the subject deserve more serious reviews.

*Gen. Geoffrey Cheadle
McLean, Va.*

Symbolic of What?

Perhaps with the wisdom/knowledge of TLC readers, I can find an answer to the reason why the church lights the paschal candle on the eve of Easter. I was taught that it was symbolic of our Lord's resurrection and his lively presence with his followers for 40 days, and then the candle was put out with the reading of the gospel at the celebration of his ascension. But the rubric in the BCP, p. 287, rules that it burn until Pentecost. That rubric doesn't make sense to me. Do we only give the candle meaning that it is only symbolic of his resurrection? Is the elimination of this "quaint" custom of Ascension Day just done to "modernize" an archaic understanding of what we are about?

*(The Rev.) Richard Bennett
Palmetto, Fla.*

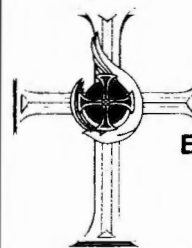


St. Mark's Press

1-800-365-0439

8021 W. 21st St. N.
Wichita KS 67205

Gospel Book ~ \$150.⁰⁰



**Revised
Common
Lectionary**

Episcopal Edition

Burgundy-red cover
with gold embossing
Red ribbon marker
Scripture index

We pay the shipping on this fine book

1-800-365-0439

Revised Common Lectionary

Episcopal Edition ~ Pew Size ~ \$30.⁰⁰

NRSV Text ~ BCP Contemporary Collects & Psalms
3-year cycle ~ Scripture index ~ Burgundy Red

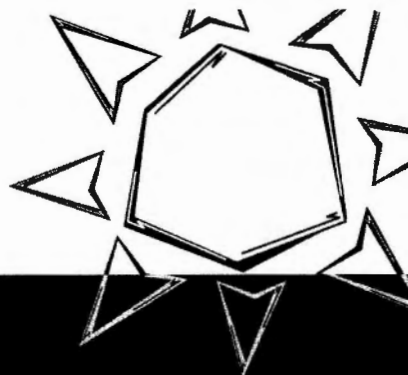
Episcopal Eucharistic Lectionary

NRSV Text ~ Pew Size ~ \$20.⁰⁰

BCP Collects & Psalms ~ 3-year cycle ~ Navy Blue

A Lector's Guide by Frank Mulligan ~ \$16.⁰⁰

VISA or MasterCard accepted
All books plus S & H except Gospel Book



Make the Sunday
Lessons Come Alive With

Illuminations

Call us
TOLL-FREE at

1-800-211-2771

Are you reading
a borrowed copy of
THE LIVING CHURCH
weeks or even months
after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all,
we'll send
THE LIVING CHURCH
directly to you
every week.



Order with MC/VISA
Toll-free at 1-877-
822-8228 or by sending in the form
below. Foreign rates and sample copies
also available

- HALF-YEAR Subscription**
- \$23.00 (26 issues)
- ONE-YEAR Subscription**
- \$42.50 (52 issues)
- TWO-YEAR Subscription**
- \$80.00 (104 issues)

Name _____

Address _____

City _____

State _____ Zip _____

Phone(____) _____

Make checks payable to:
The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Check MC/VISA

Card # _____

Exp. Date _____

Signature _____

SUNDAY'S READINGS

Truth Without Fear

'...they shall know that there has been a prophet among them'

(Ezek. 2:5)

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

Fear can prevent us from saying things we need to say, doing things we need to do, or living the way we're called to live. We can fear rejection or confrontation or even harm if we stand up for the truth. We can fear that we'll be misunderstood or not appreciated. We can fear what people will say about us. None of those fears are controlling for the prophet Ezekiel when the Lord encounters him and sets him on his feet. God sends Ezekiel as a prophet to confront the impudent and stubborn, "whether they hear or refuse to hear." It's not about him, or the kind of reception he receives, or the comfort level of the people he addresses. Even if their looks are threatening and he finds himself surrounded by briars and thorns, he is not to be afraid. He has been sent to speak God's truth to the people of Israel, and they will know that a prophet has been among them.

Paul also knows what it means to be carried beyond himself by faith. He describes his own ecstatic experience and the joy of revelation. But he also mentions a hindrance, a thorn in his side that points him toward humility and the lesson that divine power is made perfect in weakness. Paul has seen it both ways. He knows the joy of life in God, and he knows the anguish of his personal limitations. From this perspective he can face all kinds of

difficulties with others for the sake of Christ. He can say what he needs to say and do what he needs to do in faith, regardless of the reception he receives from others. They will know that a Christian has been among them.

Jesus is resented in his own country. His teaching in the synagogue is astonishing, his wisdom and mighty works are evident, but people wonder, "where did he get all this?" They have a preconceived notion of who and what he is. They know his occupation, they know his family, they know his "place" in their society. Jesus observes that a prophet is not without honor except in his own country, among his own kin, in his own house. The bad attitude of these people is an impediment for Jesus, and he can do no mighty work there. He marvels at their unbelief, but he is undaunted. He heals others, and teaches in village after village.

There are many ways to be silenced when we have truth to share. We may be silenced by our fear of rejection or by criticism. Others may try to silence us because of who we are in their eyes. They may say that we're too old or too young, inexperienced or overqualified. But Ezekiel, Paul and Jesus provide examples of fearless prophecy and witness in the face of opposition. Like them, we can let the truth of faith carry us beyond ourselves and our worries.

Look It Up

The prophets often spoke challenging words of truth to their people, especially the powerful leaders of their people. How was this true for Samuel, Nathan, Ahijah, Amos, Elijah, Micah, or Jeremiah?

Think About It

Imagine that people you know are unfairly criticizing a friend of yours. If you defend your friend, they may react badly to you, now or later. It may diminish your status in the group. What do you do?

Next Sunday

Sixth Sunday After Pentecost (Proper 10B), July 16, 2006

BCP: Amos 7:7-15, Psalm 85 or 85:7-13, Eph. 1:1-14, Mark 6:7-13

RCL: 2 Sam. 6:1-5, 12b-19 or Amos 7:7-15, Psalm 24, Eph. 1:3-14, Mark 6:14-29

Appointments

The Rev. **Christopher A. Bowhay** is rector of St. Thomas', PO Box 35096, Houston, TX 77235-5096.

The Rev. **Richard E. Conrad** is rector of St. Stephen's, 4090 Delaware St., Beaumont, TX 77706.

The Rev. **James B.D. Corbett** is interim at St. Paul's, 1361 W Market St., Akron, OH 44313.

The Rev. Canon **Herbert Draesel** is interim dean at Trinity Cathedral, 801 W State St., Trenton, NJ 08618.

The Rev. **Stephen Hall** is rector of St. James', PO Box 69, Clayton, GA 30525.

The Rev. **Alice Haugen** is assistant at Grace, 525 A Ave. NE, Cedar Rapids, IA 52401-1015.

Ordinations

Priests

Albany — Ted Welty.

Atlanta — Angela Emerson. St. Michael's, 602 N Wilmot Rd., Tucson, AZ 85711-2702; **Elizabeth Roles,** St. Mark's, PO Box 852, Dalton, GA 30722-0852; **Alison Schultz,** Holy Innocents, 805 Mt. Vernon Hwy. NW, Atlanta, GA 30327; **Chad Vaughn,** St. David's, PO Box 315 Austin, TX 78767.

Massachusetts — Daniel Velez Rivera.

Michigan — Doris Case, Myra Colvin.

Deacons

Albany — Gregory Bruce Bailey, Thomas Howard Bombard, Richard Paul Erickson, Scott Arthur Garno, David William Haig, Alan Reed Hart, Mary Carol Hart, Barbara C. Letteney, Sheila E. McCarthy, Mark Daniel McDarby, Joseph Gary Norman, Virginia L. Ogden, Sandra L. Tatem, William A. Tatem, Christine R. Wickman.

Fort Worth — Jon Jenkins, John Jordan.

Oregon — Peter Fones, St. John's, PO Box 1537, Springfield, OR 97477.

Resignations

Norman K. Ross, as executive director of St. Christopher's Camp and Conference Center, Johns Island, SC.

Retirements

The Rev. **Charles D. "Ted" Hackett,** as associate professor of church ministries and director Candler School of Theology at Emory University, Atlanta, GA.

Deaths

The Rev. **James Arthur King,** priest of the Diocese of Southern Virginia, died April 27 in Richmond, VA, where he had resided in recent years. He was 76.

Fr. King was born in Charlotte, NC, and educated at the University of the South and Virginia Theological Seminary. In 1957 he was ordained deacon and the following year priest. A year later he went to St. Andrew's

Church, Newport News, VA, as an assistant, and was involved in the planting of St. George's, Newport News, and became its first priest-in-charge. He became rector there in 1962. He was rector of St. Paul's, Monroe, NC, 1964-73; associate at All Saints', Virginia Beach, 1973-77; and rector of St. John's, Petersburg, from 1977 until 1991, when he retired. He was a supply priest and a short-term interim following retirement. He is survived by nieces, nephews and cousins.

The Ven. **John "Jack" Francis Steele,** 68, archdeacon of the Diocese of Quincy, died May 14 at his home in Peoria Heights, IL.

Archdeacon Steele was born and raised in Peoria. He served in the Navy and later was a carpenter for more than 30 years. He joined the Episcopal Church in 1979 as a member of St. Andrew's Church, Peoria. Later he attended the Diocese of Quincy's Diaconal School and was ordained in 1993. Before being named archdeacon he was chaplain to the bishop. He is survived by his wife, Rita; six children, John, Kay, Sharon, Terry, Lori and Brian; numerous grandchildren and great-grandchildren; three sisters, Helen, JoAnne and Sharon; and a brother, Chuck.

The Rev. **Richard J. Welsh,** 83, of Portland, OR, died April 28.

A native of Vancouver, BC, Canada, Fr. Welsh was a graduate of St. John's College, and was ordained in 1951 to the diaconate and in 1952 to the priesthood. After serving in the Anglican Church of Canada, he transferred to the Episcopal Church and became vicar of St. John's-by-the-Lake, Worthington, MN, in 1959, remaining until 1962. He was rector of St. Mary's, Mitchell, SD, 1962-64; priest-in-charge of St. Aidan's, Gresham, OR, 1987-88, and rector there from 1988 until 1995. Survivors include a son, Michael R. Fisher-Welsh; three daughters, Mary C.H. Rains, Loren P. Batton, and Maureen, and three grandchildren.

The Rt. Rev. **James O. Mote,** 84, a leader in the "continuing" Anglican movement, died April 29 in Indianapolis, IN, of kidney failure.

A native of Indianapolis, he was a graduate of Canterbury College and Nashotah House. He was ordained in the Diocese of Colorado. Two months after the General Convention of 1976, which voted to permit women to become priests, he led St. Mary's Church, Denver, CO, where he was rector, out of the Episcopal Church. Eventually, Fr. Mote became a bishop in the Anglican Catholic Church. He served in World War II as a chaplain's assistant. Surviving are his brother, Richard, of Indianapolis, and a sister, Phyllis Clark, of Jupiter, FL.

Next week...

Final Days in Columbus

CLASSIFIEDS

ANNOUNCEMENT

CLERGY SPOUSE NEWSLETTER: For more information contact: 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.

COMPUTER SOFTWARE

INEXPENSIVE: www.episcopal-software.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. Visit us at: 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.**

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 bgray@3leffies.com. Deadline for resumes is **August 15, 2006.**

To place a classified ad, contact
Tom Parker at (414) 276-5420 ext. 16

CLASSIFIEDS

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.

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.

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 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@mymailstation.com.

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. E-mail to: youthdirectorsearch@saintmargarets.net

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 C-YM 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.

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.

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 camps and outreach to unchurched teens in a community of 50,000+. Parish profile and full job description at: www.stmichaelswayne.org or E-mail the **Rev. John Donnelly: jdonne6441@aol.com**.

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**.

TRAVEL / PILGRIMAGES

CLERGY OR LAY LEADERS, interested in seeing the world for **FREE!** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail journeys@groupist.com or call 800-486-8359 ext 205, 206, or 208.

Worldwide Pilgrimage Ministries is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104. E-mail: wpil3@aol.com. Website: www.worldwidepilgrimage.com

To place a classified ad,
contact Tom Parker
at tparker@livingchurch.org.



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

ST. AUGUSTINE, FL

TRINITY (904) 824-2876
Website: www.trinityepiscopalparish.org
The Rev. David J. 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
"The first church of Macon; established 1825"
The Rev. Dr. J. Wesley Smith, r; the Rev. Dr. Joan Pritchard, 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 stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

539 Kapahulu Ave. (#13 Bus end of line from Waikiki) (808) 732-2333
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 mf3263@hotmail.com
Sun H Eu 9

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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 6:40 (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 (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

INDIANAPOLIS, IN

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

LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
 1/2 block North of ULL www.ascension1030.org
 Sun H Eu 8, 10:30, 6; Wed H Eu 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.ccnola.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
The Rev. Mark S. Nestlehunt, r; the Rev. Abigail Crozier
 Nestlehunt, 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 Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric
 Hillegas, pastoral assistant for youth
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-
 Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6;
 Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

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

LAS VEGAS, NV

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

ASHLAND, NH

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

NEWARK, NJ

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

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
 E-mail: standrewschurch@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
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum,
 asst.; **the Rev. Joan Garcia, d; Mr. John Buck**, music direc-
 tor.
 Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-
 day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and
 EP daily

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 www.stbarts.org (212) 378-0200
 Sun H Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7.
 Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs 6 Cho Eu; Sat MP
 & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call
 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri.
 Book & Gift Shop open daily.

ST. THOMAS

5th Ave & 53rd St.
 www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir.
 of music; **the Rev. Charles F. Wallace**, headmaster; **the**
Rev. Robert H. Stafford, **the Rev. Victor Lee Austin**, **the**
Rev. Jonathan M. Erdman, youth minister; **the Rev.**
Richard Cornish Martin
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
 & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
 song); Sat H Eu 12:10

PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
 (212) 602-0800

Watch & hear our services and concerts on the Web
 www.trinitywallstreet.org

TRINITY

Broadway at Wall Street
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15.
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
 Open Sun 7-4; Mon-Sat 10-6

SARATOGA SPRINGS, NY

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

ASHEVILLE, NC

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

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
The Rev. Jay C. James, r; The R. Martin Caldwell, asst
 Sun MP 8:30. HC 9 (said), 11 (sung); Daily EP 6

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

ST. PHILIP'S

(843) 722-7734
 Website: www.stphilipschurch.org
The Rev. J. Haden McCormick, r; The Rev. Henry E. Avert,
 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
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)

CORPUS CHRISTI, TX

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

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
 2525 Seagler Westheimer at Beltway 8
 Website: www.ascensionchurch.org
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

ST. PAUL'S CHURCH AND SCHOOL (210) 226-0345
 Inclusive and Affirming Anglican Catholicism since 1883
 1018 E Grayson St., Government Hill
 Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choir-
 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.as cathedral.org
The Very Rev. George Hillman, dean
 Sun Masses 8, 10 (Sung), Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Eyes Wide Open, a peace display of more than 2,497 boots and shoes representing those killed in the war in Iraq, was presented at the Ohio Statehouse General Convention at the Ohio Statehouse in Columbus.

Jeff Smith

