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Number 4

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



In Columbus: Horace Boyer teaches members of the national Altar Guild how to perform gospel music. Jeff Smith photo

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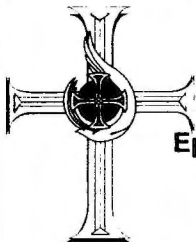
ON THE COVER

Harriett Neer of Arkansas, outgoing president of the board of the Episcopal Church Women, addresses a session of the Triennial in Columbus, Ohio [p. 10]. Rick Bate photo



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SUNDAY'S READINGS

Unexpected Answers

'You give them something to eat...' (Mark 6:37)

The Seventh Sunday After Pentecost (Proper 11B), July 23, 2006

BCP: Isaiah 57:14b-21; Psalm 22:22-30; Eph. 2:11-22; Mark 6:30-44

RCL: 2 Sam. 7:1-14a or Jer. 23:1-6; Psalm 89:20-37 or Psalm 23; Eph. 2:11-22; Mark 6:30-34, 53-56

Our scarcity can give way to abundance in Christ. Despair in our immediate situation can give way to hope in Christ. Our confusion can give way to new direction in Christ.

Jesus seeks to lead his disciples to a place of retreat and rest, but a great crowd follows them to a deserted location. Instead of responding with annoyance and frustration, Jesus has compassion for the crowd, because they are like sheep without a shepherd, and he teaches them many things. But the day grows late, and there is not enough food or money to provide for all the people. The disciples urge Jesus to send the people away. But Jesus takes what they have — five loaves and two fish — to share with everyone present. As in the Last Supper and in the Eucharist we celebrate, the bread is blessed, broken, and distributed. Instead of the scarcity that the disciples fear, the gifts shared by Jesus provide an abundance of food for everyone.

In Bonaventure's *Life of Francis*, a group of knights were carrying St. Francis back to Assisi when he was ill. They came to a poor village when it was time to eat, but they were unable to buy anything and came back empty handed. Then St. Francis urged them to return

to the houses they visited and ask for alms, offering divine love instead of cash. The poor villagers then responded generously, sharing their food and their hearts. The knights received in abundance when they asked in love and humility. Sharing God's love through others provided much more than the meal they needed. They got more than they asked for when they asked in faith.

We can fall into a problem-solving approach to life. How can we meet our needs, how can we maximize our gains, how can we get what we want? From this perspective, there will never be enough; our resources will not add up to a total that satisfies us. But it is possible to address our needs while looking beyond them. Jesus did not tell the people their concerns were silly or suggest they should go hungry. He had compassion for the people who followed him. But the answer to the question about food went beyond dietetics or economics. They couldn't solve the problem on their own.

As with Francis, the human need could be filled only by the humble sharing of faith. When they opened their hearts as well as their hands, they found more than enough. They shared in abundance.

Look It Up

Find a phrase that expresses how you may relate the Eucharist to generous Christian living on a daily basis. See the hymns for the Eucharist (300-347) in *The Hymnal 1982*.

Think About It

Our own needs may suggest ways to help others. Our hunger may remind us to feed people who are hungry. Our need for money may remind us to help people who are poor. Our loneliness may remind us that others feel isolated and alone. What do you need? How can you help?

Next Sunday

The Eighth Sunday After Pentecost (Proper 12B), July 30, 2006

BCP: 2 Kings 2:1-15; Psalm 114; Eph. 4:1-7, 11-16; Mark 6:45-52

RCL: 2 Sam. 11:1-15 or 2 Kings 4:42-44; Psalm 14 or Psalm 145:10-19; Eph. 3:14-21; John 6:1-21

Six Dioceses Seek Alternate Oversight

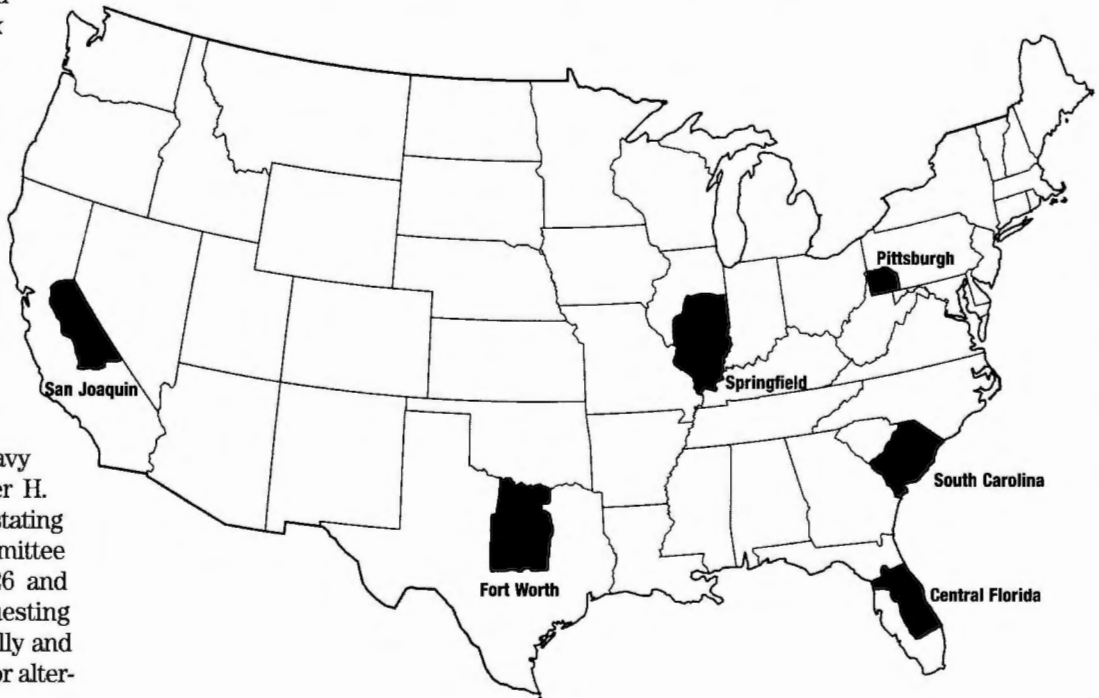
The Diocese of Springfield closed out the first full week since the conclusion of the 75th General Convention with an announcement that it too was seeking alternate primatial oversight. At press time on July 5, the list of dioceses (including Springfield) requesting alternative oversight had grown to six. The others are in order of their request: Fort Worth, Pittsburgh, San Joaquin, South Carolina and Central Florida.

Writing on June 30 with a "heavy heart," Springfield Bishop Peter H. Beckwith sent a pastoral letter stating that he and the standing committee met in special session June 26 and approved a resolution requesting Bishop Beckwith "to intentionally and deliberately explore avenues" for alternative primatial relationship.

When contacted by THE LIVING CHURCH, Bishop Beckwith said the Diocese of Springfield was still a "constituent member of The Episcopal Church," and he would take no action at this time to change that status. A copy of the resolution was sent to Lambeth Palace the same day as the pastoral letter, he said.

Shortly after the House of Deputies was gaveled into session June 19, Judy Mayo, a six-time Fort Worth deputy, received a point of personal privilege to read a statement that had been approved by the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, and the diocesan standing committee on the night of the announcement that the Rt. Rev. Katharine Jefferts Schori, Bishop of Nevada, had been elected the Anglican Communion's first female primate. Bishop Iker read a similar statement at roughly the same time in the House of Bishops.

The Rev. Canon D. Lorne Coyle, chair of the deputation from the Diocese of Central Florida, followed Mrs. Mayo to a microphone in the House of Deputies to indicate that although Central



Florida did not share Fort Worth's theological belief that God has not called women to ordained orders, Central Florida stood in solidarity with the decision taken by Fort Worth.

'Ability to Lead' Questioned

Central Florida joined Fort Worth in requesting alternate oversight following a joint meeting of its standing committee and diocesan council June 29. The election of Bishop Jefferts Schori as 26th Presiding Bishop was an occasion of sorrow for Central Florida, said a statement released following the meeting. Central Florida objected to her consent to the consecration of the Bishop of New Hampshire at the 74th General Convention, and her support for the blessing of same-sex unions in her diocese. These actions led Central Florida to "question her ability to lead The Episcopal Church in the process of healing and restoration clearly outlined in The Windsor Report."

The previous day the dioceses of Pittsburgh, San Joaquin and South Car-

olina made similar requests. In addition to requesting alternate oversight, Pittsburgh also announced its intent, pending ratification by the diocesan convention to be held in November, to "withdraw its consent, pursuant to Article VII of the Constitution of the Episcopal Church, to be included in the Third Province of the Episcopal Church." Pittsburgh envisions the creation of a "new Windsor-compliant" 10th province in The Episcopal Church. The church uses the word "province" to refer to regional groupings of dioceses of which there are currently nine.

The announcements from San Joaquin and South Carolina came later on the same day as the one from Pittsburgh. The request by the Rt. Rev. John-David Schofield and the standing committee in San Joaquin was similar to the request from Fort Worth in that neither believes God has called women to ordained orders. In South Carolina, the standing committee cited doctrinal concerns similar to those expressed by Central Florida and Pittsburgh.

Resolution Approved on Eucharistic Sharing with Methodists

An interim eucharistic sharing proposal with the United Methodist Church evoked strong passions in the House of Bishops on June 15. Resolution A055 would permit Episcopal and Methodist clergy to “stand together at the eucharistic table,” said the Rt. Rev. C. Christopher Epting, Presiding Bishop’s Deputy for Interfaith and Ecumenical Relations. However, the resolution does not call for “interchangeability” of ministers and is the start of a conversation, not a final agreement, he explained.

The Rt. Rev. Donald Parsons, retired Bishop of Quincy, objected to the resolution, asking that it be referred back to the Committee on Ecumenical Relations for further study. Apostolic succession and the historic episcopate should not be traded away in the pursuit of ecumenical progress, he said.

Bishop Epting said the agreement before the house was “not full communion ... 2012 was the most general date for full communion.” The two churches had been engaged in talks for six years and were working on the doctrinal questions, he said.

The Bishop of Quincy, the Rt. Rev. Keith L. Ackerman, SSC, endorsed the motion to refer, arguing that eucharistic sharing was not possible when churches lacked a common understanding of the nature of the sacrament.

The motion for referral failed on a voice vote by a 3 to 1 margin.

The Bishop of Maryland, the Rt. Rev. Robert Ihloff, said Methodist leaders in his diocese “were in agreement” on the real presence in the Eucharist. He noted that Methodists and Episcopalians shared a common history, and the proposed agreement was hardly “radical.”

The resolution passed on a divided voice vote. The House of Deputies concurred on June 21.

(The Rev.) George Conger

Plano Church Plans Departure

Those who attended services at Christ Church, Plano, Texas, on June 25, were read a letter by the rector, the Rev. David H. Roseberry, in which he announced that the vestry had decided unanimously to “disassociate as soon as possible” from The Episcopal Church, while remaining under the episcopal authority of the Rt. Rev. James M. Stanton, Bishop of Dallas.

“Over the next few weeks we will explore the ways that this separation will be best realized,” said the letter, which is posted on the parish website. “Both the vestry and I will keep you informed and updated as needed, and you can be assured of our prayers and definite actions. We likewise would request your patience and prayers. But rest assured that our church is Anglican now ... and will always be within the great historic family of the Anglican Communion. You should know that our bishop is aware of our decision and is very supportive.”

With an average Sunday attendance of more than 2,000, Christ Church is one of the largest in The Episcopal Church.

Fr. Roseberry, who attended the 75th General Convention as a visitor and posted daily reports on the parish website, told THE LIVING CHURCH on June 27 that the announcement was overwhelmingly praised as long overdue by those in attendance. He said the majority of the membership at Christ Church had been prepared to disassociate from The Episcopal Church three years ago, but he had recommended waiting to see whether the 75th General Convention would endorse the

Correction:

In the article about the House of Bishops’ first legislative day at General Convention [TLC, July 2], the Rt. Rev. William Skilton, Bishop Suffragan of South Carolina, was listed as missing roll call. Bishop Skilton reports he was present for that meeting.

recommendations of the Windsor Report.

“There is no desire, I mean none [at Christ Church] to continue in the Episcopal Church way,” he said. “The



Carol MacDonald photo

Fr. Roseberry preaches at Christ Church July 2.

direction of the leadership, the system neither is anything we can relate to. If you live on a fault line and every three years there is an earthquake, after a while you should move.”

Fr. Roseberry acknowledged that the request to remain under the episcopal oversight of Bishop Stanton created an awkward situation, but he drew consolation from the Archbishop of Canterbury’s personal reflections on the way forward for the Communion issued after the conclusion of the General Convention.

Archbishop Proposes Covenant Agreement

In response to the decisions of the recently completed General Convention, Archbishop of Canterbury Rowan Williams released a report in which he stressed that the key issue for the Church is not the human rights of homosexual persons, but about how Christians make responsible decisions together.

In his June 27 "personal reflections" on the challenges that lie ahead titled "The Challenge and Hope of Being an Anglican Today: A Reflection for the Bishops, Clergy and Faithful of the Anglican Communion," Archbishop Williams said it "is possible — indeed, it is imperative — to give the strongest support to the defence of homosexual people against violence, bigotry and legal disadvantage, to appreciate the role played in the life of the church by people of homosexual orientation, and still to believe that this doesn't settle the question of whether the Christian Church has the freedom, on the basis of the Bible, and its his-

toric teachings, to bless homosexual partnerships as a clear expression of God's will."

Actions by member churches have consequences for all Anglicans, and no member can make significant decisions unilaterally and still expect this to make no difference to how it is regarded in the fellowship, Archbishop Williams said. The strength of the Anglican tradition has been in maintaining a balance between the absolute priority of the Bible, a catholic loyalty to the sacraments, and a habit of cultural sensitivity and intellectual flexibility.

The fault lines of the current division, "including the legitimacy of ordaining women as priests and bishops," exist at virtually every level of church hierarchy, making resolution more complicated, according to Archbishop Williams, who proposed development of a formal but voluntary covenant agreement among the



ACNS Rosenthal photo
Archbishop Williams

provinces as a possible way forward.

A diversity of viewpoints within a province might well mean that local churches would need to evaluate what kind of relationship they wanted with each other, Archbishop Williams said, but he suggested this evaluation could lead to a healthy understanding of unity.

Resolving issues by decree was an attractive idea for many people, but such a hope is misplaced, he concluded.

"My hope is that the period ahead — of detailed response to the work of General Convention, exploration of new structures, and further refinement of the covenant model—will renew our positive appreciation of the possibilities of our heritage so that we can pursue our mission with deeper confidence and harmony."

Anglican Communion News Service contributed to this report.

Canon Minns Elected Missionary Bishop

The Rev. Canon Martyn Minns, rector of Truro Church, Fairfax, Va., was elected a missionary bishop for the Convocation of Anglicans in North America, a missionary initiative of the Church of Nigeria, during a June 27-28 meeting of the House of Bishops in Abuja. The initiative was characterized as an "affront," by the Rt. Rev. Peter J. Lee, Bishop of Virginia.



Canon Minns

The Church of Nigeria had refrained from proceeding to appoint a missionary bishop to the United States in order to give The Episcopal Church an opportunity to decide how it would respond to the recommendations of the Windsor Report at its General Convention. The response was insufficient, said the Most Rev. Peter J.

Akinola, Primate of Nigeria and Bishop of Abuja, in a press release.

"We believe we are continuing the tradition of missionary bishops that has always been an essential part of Anglicanism and which the Church of Nigeria has embraced in response to the 1988 Lambeth Conference Call for a Decade of Evangelism," the archbishop said.

Canon Minns was informed of his election by telephone on June 28.

"I'm thrilled and honored that they have put this kind of trust in me," he told THE LIVING CHURCH later that day.

Canon Minns said his election was one of several to occur during the meeting of the Nigerian House of Bishops. All of the other bishops-elect are for dioceses in Nigeria, he said. Truro parish has known of his intention to resign for several months and a search process is already underway to find his successor as rector.

Elected to Executive Council at General Convention

Bishops

The Rt. Rev. David A. Alvarez,
Puerto Rico

The Rt. Rev. J. Jon Bruno,
Los Angeles

Clergy

The Rev. Ian T. Douglas,
Massachusetts

The Rev. Winnie S. Varghese,
New York

Laité

Rosalie Simmonds Ballentine,
Virgin Islands

Hisako Miyazaki Beasley, Olympia

E. Bruce Garner, Atlanta

Delbert C. Glover,

Western Massachusetts

Bettye Jo Harris, Hawaii

Angela Helt, Oklahoma

P.B.-Elect Focuses on Common Mission

The Rt. Rev. Katharine Jefferts Schori, Presiding Bishop-elect of The Episcopal Church, believes that Anglican women around the world will receive the news of her election with great joy even though her reception among some traditionalist dioceses in the U.S. has been less than enthusiastic. During the week after the conclusion of the 75th General Convention, the bishops and standing committees in six dioceses petitioned the Archbishop of Canterbury for alternative primate oversight.

Her gender has been cited by some who are unhappy about her election, but others are concerned with Bishop Jefferts Schori's theology. Shortly after she returned to the Diocese of Nevada from General Convention three years ago, she permitted clergy under her care to perform same-sex liturgical blessings. Most recently, in Columbus, Ohio, during General Convention she referred to "Mother Jesus" in the first sermon she delivered after her election.

Bishop Jefferts Schori is proud of her record, but she is hoping traditionalist Episcopalians and other Anglicans will consider all of the gifts she brings to the office. That is the strategy she uses in approaching new situations, she said in an interview with *THE LIVING CHURCH*.

"My scientific training gave me gifts in looking at the world," she said. "I tend to come to a situation with a hypothesis rather than a set-in-stone agenda."

Having earned a Ph.D. in oceanography, for nearly a decade she managed her own research laboratory specializing in octopuses and squids.

When elected Bishop of Nevada in 2001, she was associate rector of the Church of the Good Samaritan in



Jeff Smith photo

Bishop Jefferts Schori

Corvallis, Ore., the same parish that had helped her as a lay person to discern her call to ordained ministry. Some question whether her lack of experience as a rector will be a liability as Presiding Bishop, but Bishop Jefferts Schori considers that a "narrow perspective" on her accom-

plishments, and notes that by the time she was elected bishop, she had served in a variety of parish and diocesan leadership roles, including the standing committee and the commission on ministry. As a bishop, she has served on a number of committees, including the special commission that helped draft resolutions on the Windsor Report for General Convention.

The resolutions adopted on the Windsor Report by General Convention were the best that could be produced in the limited amount of time available, Bishop Jefferts Schori said.

"We have simply entered the next chapter in the process," she said. "We wrote in stone where we are at that time, but we will be wrestling with this for years. That was the clearest message for me from the Archbishop of Canterbury's response to General Convention; that and the fact that he won't try to settle it for us."

"The image of two levels of communion has been around for a long time and will probably be around for a while longer. We are clearly in different places about human sexuality,

but we also have a lot in common. I would hope that we could focus on poverty and the Millennium Development Goals together."

Although she did not say so directly in Columbus, a number of deputies urged approval of Resolution B033 (urging restraint on the consecration of more openly gay bishops) in the hope that Bishop Jefferts Schori would be invited to the February 2007 meeting of the Anglican Communion primates in Tanzania. She said she has had no indication that she won't be invited.

"I already know a few of the primates, having met them at General Convention, so it won't be a matter of walking into a room of unfriendly faces," she said.

Along with periodically testing one's hypothesis against reality, Bishop Jefferts Schori also believes that an effective church leader also needs to be willing to take some judicious risks.

An active, instrument-rated pilot who has logged more than 500 flight hours, she plans to continue flying after her Nov. 4 consecration as primate.

Those who ultimately cannot accept her as chief pastor of The Episcopal Church are a relatively small minority, according to Bishop Jefferts Schori,

who added that there were plenty of pastoral options available should the situation arise. She also cited a resolution approved by the Anglican Consultative Council pledging to seek gender balance in making appointments, along with the participation of Bonnie Anderson, president of the House of Deputies, on the various committees, commissions and agencies that conduct the business of General Convention when it is not in session.

Steve Waring

"I already know a few of the primates ... so it won't be a matter of walking into a room of unfriendly faces."

Bishop Jefferts Schori

A Surprise Visitor

Ever since the list of candidates for Presiding Bishop was announced, members of St. Mark's Church, South Milwaukee, Wis., have noticed the close resemblance between one of the members of the parish and the Bishop of Nevada, the Rt. Rev. Katharine Jefferts Schori, who was elected the 26th Presiding Bishop of The Episcopal Church June 18.

So when a woman in "civilian dress" who resembled Bishop Schori kept appearing in the Rev. John Allen's line of vision after he began to celebrate the Eucharist on Sunday, June 25, he thought nothing of it until the passing of the Peace, when he realized that he was seeing double. Others in the congregation also noticed the resemblance to the photo of the Presiding Bishop-elect that St. Mark's had published in the service bulletin.

Bishop Jefferts Schori was in Milwaukee for a family wedding on the weekend after her election during General Convention, and St. Mark's was the closest Episcopal Church to the airport. Fr. Allen told *THE LIVING CHURCH*.

"She was very personable and down to earth," he said. "She was just here to mix with blue-collar people."

Fr. Allen said St. Mark's has an average Sunday attendance of about 100 with 38 children enrolled in the Sunday school program. Attendance on the Sunday Bishop Jefferts Schori visited was a little higher than usual because of a baptism.

Bishop Jefferts Schori apologized for surprising the members of St. Mark's, but told *TLC* she was delighted to find such a vibrant congregation so close to the airport.



Dick Snyder photo

Bishop MacDonald (left) and Bishop Kimsey at the Navajoland Convocation.

Alaska Bishop to Have Oversight in Navajoland

A plan to have the Rt. Rev. Mark MacDonald continue as Bishop of Alaska while also serving as assisting bishop of Navajoland Area Mission was approved during General Convention in Columbus, Ohio. Presiding Bishop Frank Griswold informed the House of Bishops June 19 that he had approved the strategy.

Alaska and Navajoland also would explore what that partnership means during the next year and a half, Bishop MacDonald said. Bishop MacDonald began his duties in Navajoland July 1, succeeding the Rt. Rev. Rustin Kimsey, retired Bishop of Eastern Oregon.

As an area mission, Navajoland is subject to the oversight of the Presiding Bishop and House of Bishops.

The annual Navajoland Convocation, held June 2-4 at Fort Defiance, Ariz., approved the request, as did the standing committee and diocesan council of the Diocese of Alaska, which met by phone on June 3.

Both bishops Kimsey and MacDonald were at the Navajoland Convocation.

Bishop MacDonald served as vicar at Good Shepherd, Fort Defiance, prior to his election as Bishop of Alaska.

Bishop Kimsey has been serving as assisting bishop of Navajoland, at Bishop Griswold's request, since the death of the Rt. Rev. Steven Plummer, Bishop of Navajoland, on April 2, 2005.

(The Rev.) Dick Snyder

For more news, including longer versions of some stories on these pages, go to www.livingchurch.org

Triennial Brings Women Together for Common Good

Whether it was the lure of a free trip to General Convention, an answer to a call of ecclesiastical duty, or some gentle encouragement by a diocesan president of the Episcopal Church Women (ECW), a number of women attended their first Triennial Meeting in conjunction with the 75th General Convention June 13-21 in Columbus, Ohio.

Some reported to Episcopal News Service (ENS) that they came away from the 45th Triennial gathering with good ideas for their parishes. Others felt privileged by the opportunity to observe the senior governance of their church at close hand. Mary Ann Ransom, from the Diocese of Western North Carolina, said she came to hear women's stories.

"I love seeing how women network, pray together and connect — how they listen to one another — and how they are the hand and feet of Christ," as reported by ENS.

Not all of the ECW representatives were there for their first meeting, of course. Inez L. Harris, 84, of Yankton, S.D., drove herself to Columbus. It was the 12th time she was part of General Convention. She was honored for her dedication and issued a challenge to the incoming ECW national board led by newly elected president Kay Meyer of Atlanta.

"I think ECW needs to move a little further out of the mold and allow women to experience more of General Convention," Mrs. Harris said.

\$2.4 Million in UTO Grants

Along with speakers, workshops, worship and networking, the United Thank Offering ingathering occupies a significant place in each Triennial. The UTO committee announced \$2.4 million in grants for 2006. UTO is a spiritual and financial partner in the mission work of The Episcopal Church. It focuses on addressing compelling human needs and expanding mission and ministry. The grants application process begins with the diocesan UTO coordinator and is decided in consultation with diocesan bishops.

During the Triennial Meeting, a hearing is held at which detailed information about the background research on specific grant recommendations is available. This is also the time for recipients to report on how previous grants have been administered. The primary source of the grant money is the voluntary "Blue Box" offerings of individual Episcopalians and local ECW chapters.

Presiding Bishop Frank Griswold greeted Triennial for the last time as primate during a reception in which he and his wife, Phoebe, processed into a plenary room behind banners containing chimes held high by ECW board members. Bishop Griswold contrasted the peacefulness of the chimes with "the other rooms I've been in the last few days" and said he would like to return and sit by the fountain.

The ECW fountain featured prominently in the opening ceremony of the 45th Triennial Meeting. This year's theme, drawn from 1 John, was "Live in the Light," and each part of the opening plenary was carefully planned to reinforce the theme through signs and symbols.

As she entered the room, each woman was given a small stone. UTO boxes and white candles were on their tables — but no matches.

Outgoing ECW president Harriet Neer of Arkansas and the Triennial's chaplain, the Very Rev. Marilyn Engstrom of Wyoming, entered the hall behind a procession that included wind chimes, a paschal candle, and members of the national



Jeff Smith photo

The Rev. Helen Havens (right) of the Women's History Project shows a prayer quilt presented to the Rev. Barbara Hartley Schlacter (left) during a liturgy at Trinity Church, Columbus, Ohio.

board bearing pitchers of water.

After a welcome from president Neer and an opening prayer, the women enjoyed learning an up-tempo song from composer Horace Boyer, who set the words of their theme to music.

Standing at their tables and holding their stones, the women then said the words of the Confession. Then each took her stone and dropped it in a fountain at the rear of the room. As they filed back to their seats, one woman from each table carried a taper she lit from the paschal candle. This light then kindled a pillar candle on the table.

Finally, Dean Engstrom blessed the pitchers of water, and the board members poured their offering onto the stones in a symbolic washing away of sin, as Dr. Boyer sang the words of God's promise to Ezekiel: "I will take away your heart of stone and give you a heart of flesh."

Evident Divide

The ringing of my telephone probably saved me from dozing off on the day after General Convention had ended. I hadn't even identified myself when I recognized the voice of one of my regular antagonists.

"I thought you said there was going to be a split after the General Convention in 2006," she said.

"Good morning, Nancy (not her real name)," I replied.

She then began to read something that sounded very familiar.

"It's an editorial you wrote in 2003," she said. "You said there would be 'some sort of separation' after the General Convention in 2006."

"Read on," I said, reaching for a copy of what I had written. "Besides, it's not an editorial. The editorials are found on the Editorial Page and they are clearly marked as editorials."

Nancy was loaded for bear and decided not to read on. "You were wrong," she chided. "We're still together."

Two can play this game. I read to her from that 2003 column.

"Neither side is going to back down and minds won't be changed," I wrote. "I continue to believe that some sort of separation is going to take place, although it probably won't occur immediately after General Convention. There will be scattered defections of congregations, groups and individuals, but look for something more organized following the 2006 convention."

"But it is after the convention," Nancy said. "And nothing's happened."

I asked Nancy whether she had attended the 75th General Convention in Columbus. She said she had not. And she was not interested in hearing my observations of being in Columbus for 11 days. So we ended our conversation, she in a triumphant mood because she had proved me wrong, I in a pensive mood, thinking in some depth about the possibility of division.

There are those who claim division already has occurred. Bishop John MacNaughton, retired of West Texas, is one, having written about it in these pages in 1995. Bishop MacNaughton was in Columbus, but I didn't see him. I had hoped to talk to him about this very subject but the oppor-

tunity did not present itself. Others claim a more formal separation took place in 2003 when the New Hampshire consecration took place. Still others felt that this 75th General Convention, without intending to do so, brought about a fracture by failing to respond adequately to the recommendations of the Windsor Report.

In Columbus, one could get the impression that division already exists. For example, while the "official" convention Eucharist-Bible study took place each morning in the Columbus Convention Center, attended by perhaps 700-800, Forward in Faith North America (FIFNA), joined

by members of the American Anglican Council and the Anglican Communion Network, held their own Eucharist in the Nationwide Arena a couple of blocks away. It was possible to tell which "side" deputies, visitors and exhibitors were on, for badges distributed by various organizations were affixed to the identification worn around their necks. While some convention participants gave no clue to their

sentiments, many were proud to proclaim which side they were on.

The clearest illustrations of the sharp division among Episcopalians can be found in the legislative houses. While I was thankfully tucked away in the exhibit hall, out of the lines of fire in the houses of deputies and bishops, I was able to read what they said during legislative sessions and hearings, and found that their testimonies, proposals, resolutions and suggestions couldn't be much farther apart. My estimation was about 75 percent of those in Columbus favored the status quo of The Episcopal Church, and about 25 percent prefer a more conservative approach.

So is a formal separation ahead? I still think so. We have drifted so far apart from each other that reconciliation, the new favorite word of the Presiding Bishop and friends, is no longer achievable. I'm not willing to predict when that may happen or what form it may take, but some sort of realignment of the Anglican presence in North America is on the horizon. We were given an early glimpse of it with the rapid-fire unfolding of events on June 28 [p. 5]. As I've written before, I'll be happy to admit I'm wrong.

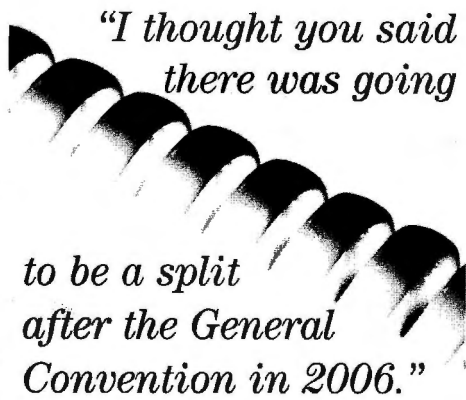
David Kalvelage, executive editor

Did You Know...

When Archbishop Joris Vercammen of the Old Catholic Churches of Utrecht presided at the Eucharist during General Convention, it was believed to have been the first time that an ecumenical visitor had celebrated the convention Eucharist.

Quote of the Week

Journalist Damian Thompson, writing in the *London Daily Telegraph* on the Anglican Communion: "This is not a Church; it is an ecclesiastical car crash."



"I thought you said there was going to be a split after the General Convention in 2006."

No Calm After the Storm

Under normal circumstances, the days following the conclusion of a General Convention are a time of quiet as deputies and bishops unwind and convention participants reflect on the experience. Not this year. The week of June 25 turned out to be one of the most significant weeks in the history of the Episcopal Church, with developments occurring on an hourly basis. During that week, we began to see what appears to be the unraveling of The Episcopal Church, with dioceses asking the Archbishop of Canterbury for oversight, and the archbishop himself presenting a possible plan for realignment.

It all started with the announcement that Christ Church, Plano, Texas, was leaving The Episcopal Church. The 4,500-member suburban Dallas congregation is a significant loss, for its average Sunday attendance of about 2,200 is the highest in The Episcopal Church.

Then came the news of the Most Rev. Rowan Williams, Archbishop of Canterbury, issuing a document titled "The Challenge and Hope of Being an Anglican Today, Reflections on the Anglican Communion." In this communiqué, the archbishop raises the possibility that the Communion could be divided in two, which would include a new system of "associated" churches that would have a constitution that differs from the "constituent" churches of the Communion. Under the archbishop's plan, churches within the Anglican Communion would make a formal commitment to each other in the form of a covenant similar to that recommended by the Windsor Report.

"There is no way the Anglican Communion can remain unchanged by what is happening at the moment," Archbishop Williams wrote. He admitted that the consecration of the Rev. Canon V. Gene Robinson in New Hampshire

has brought about challenges for the unity of the Communion.

The archbishop's reflection had been released only a day when the Diocese of Newark announced the names of four candidates for its episcopal election to be held in September. Among the nominees is a non-celibate homosexual person, the Rev. Canon Michael L. Barlowe, officer for congregational development in the Diocese of California. The announcement came only a week after the General Convention adopted a resolution that recommends standing committees and bishops with jurisdiction "exercise restraint by not consenting to the consecration" of openly gay persons to the episcopate. Like the election in the Diocese of California earlier this year (in which Canon Barlowe was also a nominee), the Newark election is likely to be regarded as an affront by much of the Anglican Communion.

Later that day, the rest of The Episcopal Church learned that the Diocese of Pittsburgh had echoed the sentiments expressed by Fort Worth at General Convention in asking for alternate primatial oversight. Pittsburgh's bishop and standing committee have asked to be removed from Province 3 of the Episcopal Church and to be placed in a non-geographic province under the oversight of another bishop. Pittsburgh's leadership intends to keep the diocese within the Anglican Communion and The Episcopal Church.

Within hours of the Pittsburgh announcement on June 28, two other standing committees — South Carolina and San Joaquin (joined later in the week by Central Florida and Springfield) — also announced they were petitioning the Archbishop of Canterbury for primatial oversight, and two or three other dioceses seemed ready to make similar moves.

Finally, on the same day, it was announced that the Rev. Martyn Minns, rector of Truro Parish, Fairfax, Va., was elected a bishop by the Church of Nigeria. It is anticipated that he will oversee a cluster of churches in the United States comprised of expatriate Nigerian Anglicans established as a conservative alternative to The Episcopal Church.

As the week drew to a close, many Episcopalians were sorting out the developments in an attempt to determine what it all meant. The departure of one of the church's largest congregations, the Archbishop of Canterbury's proposed strategy, the requests by the American dioceses for alternative primatial oversight, the announcement of nominees for the episcopal election in Newark, and the election of an American by Nigerian Anglicans are separate stories, to be sure, but they are all related. They are early factors in the eventual realignment of The Episcopal Church and the Anglican Communion. While this occurrence had been expected for some time, it is nonetheless disheartening to see it unfold.

During the week after General Convention, we began to see what appears to be the unraveling of The Episcopal Church.

By Gary W. Kriss

Most of the commentary on the recent General Convention has focused on the impact its decisions will have on the relationship of The Episcopal Church with the rest of the Anglican Communion.

However, this observer believes that, behind these major decisions, something else was going on at General Convention — something that is in some ways more subtle, but quite possibly far more important, at least for Episcopalians of a catholic disposition.

General Convention cannot speak for Anglicanism as a whole, but its actions on several fronts indicate very clearly that the leadership of this portion of the Anglican Communion, the Protestant Episcopal Church in the United States of America, now regards our church unequivocally as a protestant denomination. In truth, this is nothing new, but General Convention 2006 has put an exclamation point on it.

The clearest statement of this attitude is in the establishment of interim eucharistic sharing with the Methodists [p. 6], which our ecumenical officers expect to lead to full intercommunion in the not-too-distant future. We already live with the doubtful proposition that our arrangement with the Lutherans can somehow be shoe-horned into compliance with the terms of the Chicago-Lambeth Quadrilateral, but there is no way that the Methodist episcopate can be equated with the historic episcopate as defined in the Quadrilateral. As Christians we are obligated to work for unity. But as Anglicans we agreed long ago that we must do so in a way that does not sacrifice a gift, the historic episcopate, which we managed to preserve even in the darkest days of the English Reformation. That was our position, but it is no longer.

This mindset is evident in other actions. The famous Resolution B033 is a call to “exercise restraint,” but clearly it is not the moratorium the Windsor Report asks for. Furthermore, as soon as the voting was over, a substantial bloc of bishops announced they would not abide by the resolution in any case. Their position is clear: We are not all integral members of the mystical body of Christ; we are, each one of us individually, free to act as we choose, without reference to any other. Ecclesiologically, we are, plainly and simply, a protestant sect.

Furthermore, the consent to the election to the episcopate of a man who has been divorced twice and married three times goes far beyond the pastoral intent of our marriage canons, and fractures any resemblance to the catholic sacrament of holy matrimony. And the adoption of the Revised Common Lectionary intentionally renounces a sign of convergence with our Roman Catholic brothers and sisters in favor of closer conformity to protestant liturgical uses.

In view of all of this, the big question is, Where does this leave those who have always believed that as Episcopalians we really are members, not of a sect, but of the catholic Church? No doubt, some will point to the Anglican Communion Network. There, it will be said, is a group of Episcopalians who are trying to preserve that which is authentic and truly orthodox in the Episcopal Church. God willing, Canterbury and the other primates will recognize them as the faithful remnant in the U.S. that should remain in communion with Canterbury. On first blush, this looks like a solution — assuming the legal and canonical details can be worked out. But is it a solution, even hypothetically?

It is important to remember that the Elizabethan Settlement always

(Continued on next page)



No Longer Catholic

(Continued from previous page)

incorporated (or "comprehended") a diverse theological company. We have preserved the historic episcopate and, in many provinces of the Communion, have a liturgy which can honestly be interpreted as holding a catholic doctrine of the sacraments. But there are many within Anglicanism who have never regarded the episcopate as essential. Furthermore, their understanding of the operation of grace has focused on the salvation of the individual, and they have viewed the sacraments as memorials, rather than effective means of grace. And, most importantly, they hold a very specific view of authority in the Church which is firmly rooted in the Reformation. For these people, the Reformation cry of *sola scriptura* is the linchpin of the Christian faith.

Not only have people of this evangelical perspective taken the lead in the Network, but their principal supporters in the Anglican Communion are of the same persuasion. They are faithful Christians, without a doubt. The problem is that they are not catholics. Their commitment is to "biblical orthodoxy," rather than to "catholic faith and order." Catholic faith includes biblical orthodoxy, but that is not the

Catholic faith includes biblical orthodoxy, but that is not the sole identifying characteristic of the catholic Church.

sole identifying characteristic of the catholic Church. Without catholic order, biblical orthodoxy is in the mind of the interpreter and all too often devolves into sectarian dogmatism. This is one of the roots of the multiplication of protestant denominations in America, of which the Episcopal Church is now just one more.

In "The Challenge and Hope of Being an Anglican Today" [p. 7], the Archbishop of Canterbury himself notes the continuing push in parts of the Communion for lay presidency at the Eucharist. Biblically orthodox people are pushing this innovation, and one has to expect that it is only a matter of time before they achieve their goal somewhere within the Communion. This is the protestant principle, actively at work to undermine catholic order.

The Elizabethan Settlement which held us together for four centuries has unraveled. Under the terms of the Settlement, we had diversity and even deep divisions. It was often a struggle to hold both local provinces and the whole Communion together, but we did, and even devised the Quadrilateral, which defined the terms of our common life and identity. Now, however, covenants in the style of protestant confessions of faith and the balkanization of the Communion by means of the realignment of parishes and dioceses, are simply ways of denying reality. The archbishop's (and the Network's) apparent vision of a multi-tiered Anglican Communion in which some are members and some are merely associates can be nothing more than a protestant debating society, not the branch of Christ's one, holy, catholic and apostolic Church we once claimed to be. □

The Rev. Gary W. Kriss is the retired dean of Nashotah House. He lives near Cambridge, N.Y.

LETTERS TO THE EDITOR

On the Growing Edge

Jesus came into a patriarchal culture and religion. One of the most remarkable aspects of his attitude toward all people was his egalitarianism. He offered the same honor and respect to women and to men. His closest associates and inner circle were made up of women and men.

Since those who wrote, edited, and selected the writings which became the New Testament canon were patriarchal Jewish Christians or male biased, the egalitarian nature of Jesus is not very obvious in the Christian Bible. Only in recent times have Christian scholars, and the rest of us, been able to read, examine, and inwardly digest the writings of early Christians found in the Nag Hammadi Library. Although discovered in 1945, after nearly 16 centuries buried in a cave within a clay jar in Egypt, it took 30 years for it to be safely brought to those who knew its significance, translated it from Coptic to Greek to English and be published.

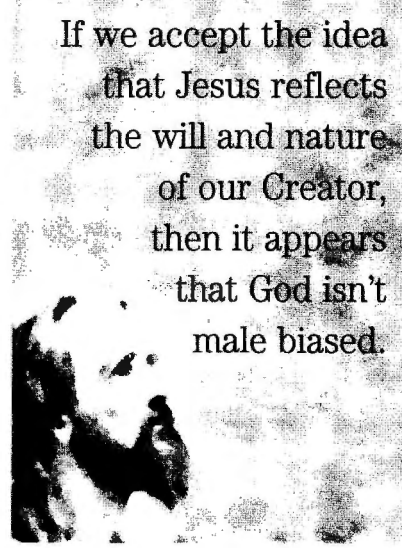
If we accept the idea that Jesus reflects the will and nature of our Creator, then it appears that God isn't male biased. The Holy Spirit, whose guidance and inspiration we always seek when we consider making changes in the Church, must be leading us toward egalitarianism and away from autocracy and a hierarchical form of polity.

Perhaps this is why the Anglican churches of North America and New Zealand accept women into all levels of holy orders. The sharing of leadership and decision making with the laity is another example of the Holy Spirit at work in catholic Christianity. The election of a woman to be the Primate of the Episcopal Church, in the light of the above, becomes an obviously consistent element in the trend toward egalitarianism and away from exclusiveness and male dominance.

*(The Rev.) John P. Fuller
Oxnard, Calif.*

Not Representative

At least the General Convention is over with its predictable liberal pronouncements that are meaningless to those of us in the pews. I find the convention irrelevant because the deputies are totally unrepresentative of The Episcopal Church at large. The deputies are



"I intend to ignore [General Convention's] resolutions as will everyone in my parish."

mostly younger, richer, and more liberal than most Episcopalians around the country.

I say this as one who has worshiped in Episcopal churches in all parts of the country and as one who worked as a security guard at the 1994 General Convention in Indianapolis. At that convention, my job was to look at the badges of those attempting to enter the House of Deputies to see that they had a valid badge to enter. I got a good look at the deputies and noted many Rolex watches and tennis bracelets. I did not check the parking garage but I am sure I would have found many BMWs. They were younger and more yuppie than the average Episcopalian. Very few deputies looked anything like the people I worship with on Sunday morning who are older and more conservative. It obviously costs a great deal to spend 10 days in a big-city hotel and thus the poorer or middle-class Episcopalian tends to get left out of the mix. Until the General Convention is opened up to members who truly represent the Episcopal Church, it will continue on its liberal, merry way and will remain totally out of sync with the average Episcopalian. I intend to ignore its resolutions as will everyone in my parish.

*Charles C. Wicks
Goshen, Ind.*

Trapped

The editorial, "Moving Display" [TLC, July 9] is profoundly moving but that's as far as it goes. The author appears to have fallen into the trap of judging events purely on the basis of emotion. If TLC is going to indulge in American policy commentary, e.g., the Iraq War, I would expect it to present rational analysis of why we should get out — the editorial leaves "when" and "how" for the reader to ponder — and instead toss out a facile throwaway line.

Many years ago I had the honor of visiting the U.S. military cemetery in Normandy and now wonder if some Americans today would consider

those thousands of graves a reason to have called it quits. The Islamists read history and know the story of Vietnam and that the Communists admit they won the war right here in America. Ah, for those halcyon days?

"The Greatest Generation" knew something too many Americans have forgotten. Or were they just young fools?

*(The Rev.) David Apker, deacon
Oconomowoc, Wis.*

It's Not a Computer

I have resisted the impulse to respond to many articles about the theology and polity of The Episcopal Church over the years, but my threshold for tolerance was finally reached with the illustration on the back of a recent issue [TLC, June 25] with a caption which reads, "The Home Computer, Rand Corporation, *Popular Mechanics*, 1954."

I don't know how or why the equipment in the picture was assembled, but the only thing possibly related to computers is the printer in the foreground. The large assembly behind it is a re-creation of the



control panels in the maneuvering room of a single screw nuclear-powered submarine, vintage c. 1960 (or maybe one of several such rooms on a multi-screw nuclear powered surface vessel; I concede I haven't seen one of those).

But at least it is probably an illustration of out-moded technology (current reactors have the same basic components but the control systems now have many computerized features not in use in 1960), if not exactly the one TLC had in mind.

Thanks for indulging a cranky former submarine person.

*Jim Blair
New York, N.Y.*

Violence Ignored

Thanks to David Kalvelage for noticing the "violence against women" context of the biblical quote from which he launched his "Doing Our Own Thing" column [TLC, June 13].

However, I do not thank him for ignoring the violence against women that is the context for a great deal of holy scripture and a great deal of the Global South outcry against the Episcopal Church's actions at the 74th General Convention in 2003, and now in Columbus.

No wonder he wishes he hadn't read more in Judges 21!

*(The Rev.) William J. Fleener, Sr.
New Era, Mich.*

Aware of Helplessness

I share the gentle amusement expressed by some at the proposed new liturgies. While I question the need for guidelines to be written out and printed for our use, I do believe it is appropriate at each moment of our lives to acknowledge God's headship, to be deeply aware of our helplessness without his aid, and to seek his guidance and blessing. This is what St. Paul meant by praying without ceasing.

*(The Rev.) Constance F. Tyndall
Springfield, Mo.*

Cherished Memories

I was distressed to read of the fire that destroyed Christ Church, Pottersville, N.Y. [TLC, June 18], where I received my training prior to graduation at Berkeley Divinity School.

I was sent there to assist Fr. Carl Truesdale in serving missions at Pottersville, Chestertown and Schroon Lake. In later years, when I was rector of the Church of the Holy Cross in Troy, N.Y., I would occasionally visit the old haunts. To this day I cherish some photographs of our early ministry there.

*(The Rev.) John A. Evans
Middletown, R.I.*

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ministry and the Rector on specific initiatives to develop the parishes' long term goals, such as the incorporation of more men into the life of our parish. Our new assistant will be involved in all areas of parish life and ministry including: pastoral care, visitations, celebrating the Eucharist, preaching, teaching, and planning.

Please send your resume to:

**The Rev. Lester Durst, St. Christopher's Episcopal Church
3200 North 12th Avenue, Pensacola, FL 32503**

E-mail: ldurst@stchris-pensacola.com.

Visit www.stchris-pensacola.com.

Applications will be accepted until August 15.

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.

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MUSIC POSITIONS OFFERED

FULL-TIME ORGANIST/CHOIRMASTER: *Trinity Episcopal Cathedral, Little Rock, AR*. Position is available 10 August 2006. 1,500-member historic downtown Cathedral parish seeks energetic individual to direct its music ministry. The ideal candidate must work well with children as well as adults, and is expected to provide a wide range of music for parish, diocesan and community events. Knowledge of Episcopal/Anglican liturgy and five years experience is required. A master's degree and the possession of a wide knowledge of organ literature, excellent service playing skills, and dynamic choral and handbell conducting techniques is highly desired.

Send resume and cover letter to **Organist/Choirmaster Search, Trinity Episcopal Cathedral, 310 W. 17th Street, Little Rock, AR 72206** or e-mail information to: trinity-cathedral@arkansas.anglican.org. More information can be found by visiting the Cathedral's website at www.trinitycathedral-lr.org.

POSITIONS OFFERED

IMMEDIATE FULL-TIME RECTOR OPENING: *St. Martin's-in-the-Field, Severna Park, MD*, is seeking: a priest to lead us in the Episcopal ways of Scripture, Tradition and Reason; a leader with passion for God committed to strong preaching, inspiring teaching and outreach, especially to 30% of us under 18; an experienced administrator to lead day school (Pre-K to 8); a liturgist, caring counselor and faithful friend. We are a debt-free parish that recently contracted for a new pipe organ. Associate rector and interim music director in place. Diocesan Parish-of-the-Year in 2002. Contact: (410) 647-6248; or E-mail: info@stmartinsinthefield.org. Visit www.stmartinsinthefield.org to read profile.

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

CLASSIFIEDS

POSITIONS OFFERED

DEAN AND RECTOR, Christ Church Cathedral, Indianapolis. Founded in 1837 and designated cathedral of the Diocese of Indianapolis in 1954, Christ Church is a vibrant endowed parish at the center of Indiana's business, civic, and cultural life. The parish includes a growing Hispanic community and emphasizes excellence in worship, music, preaching, teaching, and mission outreach. We seek continued growth as an incarnational community to fulfill our mission: As servants of the Risen Christ, we are called to invite all people to the foot of the cross so that together we may live the grace of the Resurrection. While maintaining our traditional areas of excellence, we hope to further our mission program and Hispanic congregation, enrich our spiritual growth, and expand our hospitality and outreach to downtown workers and residents. Nominations and applications should be directed to **The Rev. Canon Peder Berdahl, Episcopal Diocese of Indianapolis, 1100 W. 42nd Street, Indianapolis, IN 46208.** E-mail: berdahl@indydio.org.

FULL-TIME DIRECTOR OF OUTREACH MINISTRIES: Trinity Cathedral in Portland, Oregon, is seeking a full-time Director of Outreach Ministries to help us dramatically expand and transform our currently vibrant and strong outreach ministries. The Outreach Ministry Director will coordinate programs, develop and implement vision and strategy, and empower parishioners around Jesus' call to serve. As the ministry team leader, the director will recruit and manage volunteers and work to expand the outreach ministry. As a spiritual leader, the director will create a well-defined theological framework and incorporate this into the liturgical and educational life of the community. The director will be supervised by the dean, work collegially with the 25-member cathedral staff, interface with Diocesan Peace and Justice Ministries, and network with community partners. The required skills are: advocacy, networking, preaching and participation in the liturgical life of the community, fundraising, and budget management. Trinity Cathedral, one of the oldest Episcopal parishes on the West Coast, is a diverse community of 1,300+ communicants with a budget of over \$2,000,000. Portland is one of the most livable cities in the United States, with abundant opportunities for a lifestyle that offers the best of city or suburban living with proximity to the Cascade Range, the Columbia River Gorge, and the Pacific Ocean. Come join our dynamic, creative, progressive, and growing community. Contact Ms. Leigh Wilson, **Trinity Episcopal Cathedral, 147 NW 19th Ave., Portland, OR 97209.** Or E-mail: leighwilson@comcast.net. Deadline for receiving applications is **August 4, 2006.**

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

FULL-TIME RECTOR: St. Matthew the Apostle, Miami, FL, is seeking a rector to lead us in expanding our small, but committed parish. Centrally located in the South Miami area, we are a traditional, suburban parish with ethnic, economic and age diversity. We seek an experienced, spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing youth and music ministries. Interested parties may send a copy of their resume and C.D.O. form to: **St. Matthew Episcopal Church, 7410 Sunset Drive, Miami, FL 33143** or via e-mail to stmatthewepis@bellsouth.net. To learn more about us please visit: www.stmatthewmiami.org (see Parish Profile).

POSITIONS OFFERED

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

FULL-TIME YOUTH MINISTER: Pastoral-sized church committed to youth ministry seeks full-time youth minister. Salary and benefits competitive. See website for ministry description: www.stjosephsgnv.org. Or contact The Rev. John DiLeo at jdileo@stjosephsgnv.org.

FULL-TIME YOUTH MINISTER: Vibrant, growing Episcopal church seeks a professional youth director/minister to join our youth staff. Primary responsibilities focused on ministry to senior high school students. Package includes competitive pay and generous benefits equal to experience. We are a family-friendly community church. Professional youth experience and education required. Please send, fax or e-mail resume to **Search Committee/Christ Church, 118 S. Bois D'Arc, Tyler, Texas 75702.** Fax: (903) 597-5723. E-mail: brandi@hudsonhouse.org.

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.

FULL-TIME ASSOCIATE RECTOR: In charge of Youth and Family Ministries, newcomer oversight, pastoral-priestly duties. St. Jude's, Cupertino CA. See www.saintjudes.org.

POSITIONS OFFERED

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 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.**

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

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PEOPLE & PLACES

Appointments

The Rev. **Patricia Ann Conley** is priest-in-charge of St. Ann's, 503 W Jackson St., Woodstock, IL 60098.

The Rev. **Fran Holliday** is rector of St. Richard's, 5101 W Devon Ave., Chicago, IL 60646-4217.

Ordinations

Priests

Missouri — **Andrew Benko, Hope Tinsley Benko, Joseph Chambers, Carrol Davenport.**
West Virginia — **Georgia Isobell DuBose, Siobhan Elizabeth Patterson, Dale Eugene Sheppard, George Sherrill, Jr.**

Retirements

The Rev. **John Miles Evans**, as rector of All Hallows', Davidsonville, MD.

The Rev. **Gary D. Steber**, as associate at St. Patrick's, Mooresville, NC.

Deaths

Canon **Jessie (Joyce) Hogg**, network director for Episcopal Relief and Development (ERD), died June 2 at Memorial Sloan-Kettering Cancer Center in New York City. She was 66.

Canon Hogg was a native of Scotland. Following the deaths of her parents, she relocated to the Detroit area, where she graduated from high school. She and her husband moved to New York City in 1967. She has been active as a volunteer in the Episcopal Church since the early 1970s, serving in the Diocese of Long Island, Province 2, and on the national board of Episcopal Church Women (ECW). She was president and treasurer for ECW in Long Island, a member of diocesan council, and vice president and treasurer of Episcopal Charities. She was an honorary canon of the Cathedral of the Incarnation in Garden City, NY, and received the Bishop's Medal for Distinguished Diocesan Service. Canon Hogg became involved with ERD as diocesan coordinator for Long Island. She joined the staff in 1997 when she was appointed director of networks and special projects. She coordinated and managed ERD's booth at the last three General Conventions and represented ERD at various conferences and conventions. After being diagnosed with cancer, Canon Hogg continued to work part time from her home in Bristol, VA, and attended ERD's annual meeting of diocesan coordinators in May. She is survived by her husband, Bill; a daughter, Janice, of Oakland Gardens, NY; a son, Neil, of Springfield, VA; and two grandchildren, Graham and Isabel.

Next week...

Retirement Issue



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

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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

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

KIHEI, MAUI, HI

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

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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 8, 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
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Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
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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. Nestlehuht, r; the Rev. Abigail Crozier
 Nestlehuht, 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
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 Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
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ASHLAND, NH

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 Sun 10

MILLVILLE, NJ

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
 www.gracechurchnewark.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
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 tor; The Rev. John Onstott, c
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 Rev. Jonathan M. Erdman, youth minister; the Rev.
 Richard Cornish Martin
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
 & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
 song); Sat H Eu 12:10

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 www.allsouls cathedral.org
 Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

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

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 218 Ashley Ave. Website: www.holycom.org
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 10 H Eu

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 Harmon, d
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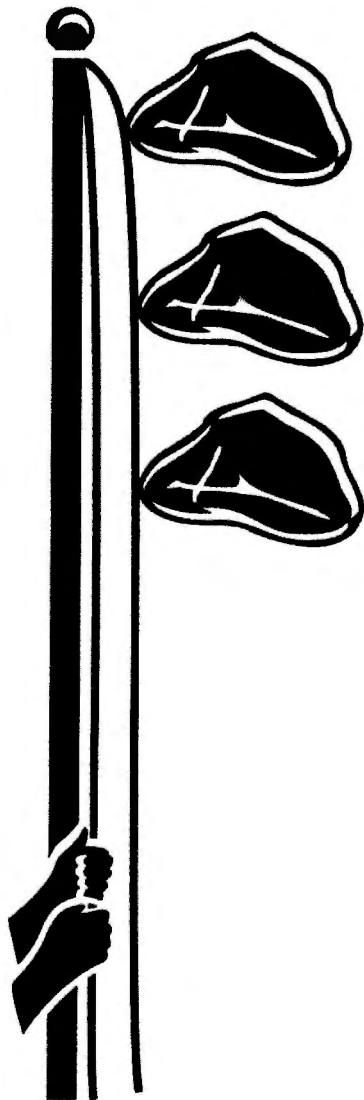
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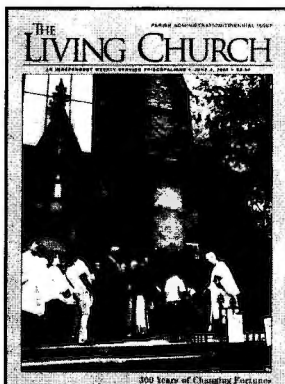
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