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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; \$82.00 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.  
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Volume 233 Number 7

*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



Photo Credit: Timothy Roberts  
The Rt. Rev. Harry B. Bainbridge III (left), Bishop of Idaho and chief consecrator at the July 22 investiture of the Rt. Rev. Marc Handley Andrus (right) as Bishop of California, at the baptismal font at Grace Cathedral during the service.

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### The Cover

Photo Credit: Timothy Roberts  
The Diocese of California welcomes the Rt. Rev. Marc Handley Andrus as its eighth bishop July 22 during investiture rites at Grace Cathedral in San Francisco. The Rt. Rev. Harry B. Bainbridge III, Bishop of Idaho and president of Province 8, led the investiture on behalf of Presiding Bishop Frank Griswold. Presiding Bishop-elect Katharine Jefferts Schori concelebrated the Eucharist with Bishop Andrus, who was Bishop Suffragan of Alabama at the time of his election on May 6.

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**SUNDAY'S READINGS**

## Forgiveness and Living Faith

*'do not let the sun go down on your anger...'* (Eph. 4:26)

**The 10th Sunday After Pentecost (Proper 14B), Aug. 13, 2006**

**BCP:** Deut. 8:1-10; Psalm 34 or 34:1-8; Eph. 4:(25-29) 30 – 5:2; John 6:37-51

**RCL:** 2 Sam. 18:5-9, 15, 31-33 or 1 Kings 19:4-8; Psalm 130 or Psalm 34:1-8; Eph. 4:25 – 5:2; John 6:35, 41-51

Forgiveness is essential for living Christian faith, and reconciliation is vital for the church's health. St. Paul acknowledges there are times and situations that provoke anger, but he advises the Ephesian Christians not to sin, not to let the sun go down on their anger, and not to make room for the devil (Eph. 4:26-27).

Anger can poison a Christian's life, and the damage can spread through the community if the wound is not healed. Anger carried over to the next day can lead to grudges, resentments, and entrenched hostilities that persist. Anger can break down communication and divide the community as people stop listening to each other or treating each other with respect.

St. Paul urges the Ephesians to put away all bitterness, wrath, and anger, along with slander and malice. This can destroy what is most important in their lives, and leave them with nothing more than the broken shards of their resentments. Paul urges the Ephesians to live in love instead, to imitate God, and to be willing to sacrifice, "as Christ loved us and gave himself for us" (Eph. 5:2). Being Christians can mean sacrificing anger and grudges and personal vindication to share God's love. Paul tells the Ephesians to be tenderhearted and kind to each other,

and to forgive each other, as they have been forgiven by God in Christ.

We voice our commitment to forgiveness every time we say the Lord's Prayer, and we are reminded that there is a connection between our own forgiveness by God and our forgiveness of others. It may also help to remember that we hope to spend eternity in the body of Christ, with all the members of the body of Christ, including those who need our forgiveness. The "unforgivable sin," sinning against the Holy Spirit, can be understood as a refusal to receive the means of forgiveness. God's forgiveness is freely offered, but never forced. If the door is locked from the inside, it will not be kicked in, although a persistent audible knocking will probably be heard.

There are many pointed reminders of the need for forgiveness. A Christian hermit in the desert was summoned to pass judgment on a brother, but he carried a leaky basket of sand on his back as he went to the meeting. When asked about it, he explained that his sins were running out behind him unknown to him, but he came to judge another. Then the others forgave the brother who was being judged. St. Catherine of Siena states that Judas' gravest sin was despair that his betrayal of Jesus was greater than divine mercy.

### Look It Up

See the prayer "For the Human Family," which asks God to "take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth..." (BCP, p. 815).

### Think About It

What happens if forgiveness is refused? Who do you need to forgive? Whose forgiveness do you need to receive?

### Next Sunday

**The 11th Sunday After Pentecost (Proper 15B), Aug. 20, 2006**

**BCP:** Prov. 9:1-6; Psalm 147 or 34:9-14; Eph. 5:15-20; John 6:53-59

**RCL:** 1 Kings 2:10-12, 3:3-14 or Prov. 9:1-6; Psalm 111 or Psalm 34:9-14; Eph. 5:15-20; John 6:51-58



## BOOKS

### John Keble in Context

Edited by **Kirstie Blair**. Anthem Press. Pp. 191. \$27.50. ISBN 1-84331-147-X.

Anglicans today know John Keble as a gentle, humble parish priest and poet, a founding father of the Oxford Movement, and a retiring soul whose familiar hymns are a delight each time they are sung in church. He is appreciated less as someone who participated in and shaped Victorian cultural and intellectual currents, or as a figure with students, heirs and a political philosophy.

This collection of 12 essays, all of which were presented at an academic conference in 2003, places

JOHN KEBLE  
IN CONTEXT



Edited by Kirstie Blair

Keble in historical, religious, and literary contexts precisely in order to look at him afresh as an individual with untapped insights and contributions for further study.

The preface notes aptly and humorously that "a battalion of scholars has marched across the territory marked 'Newman' in modern times, and then marched back over it again," but "Keble scholars probably make up a couple of platoons, and some of them are reservists." In this light, by organizing the conference that led to this book, Kirstie Blair has done a wonderful service to readers who wish to know more about Keble from new perspectives. Of particular interest are Emma Mason's paper on "Keble's Female Heirs," Robert Ellison's chapter on "Keble's Tractarian Prose," and J.R. Watson on Keble's collection of poetry about children, *Lyra Innocentium*.

While all of the essays in this collection are serious and rigorously academic, they are unusually accessible and illuminating as well. *John Keble in Context* promises a good future for Keble studies going forward, and a new appreciation of his life and work in academia.

*Richard J. Mammana, Jr.*  
Stamford, Conn.

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# California Bishops Bring Charge Against Colleague

## Complaint Alleges Bishop of San Joaquin Has Abandoned Communion

Four bishops with jurisdiction in the state of California have asked a disciplinary panel to approve an expedited deposition of the Rt. Rev. John-David Schofield, Bishop of San Joaquin.

In a letter to the organizing chair of the Title IV [Ecclesiastical Discipline] Review Committee, the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles; the Rt. Rev. Jerry M. Lamb, Bishop of Northern California; the Rt. Rev. James R. Mathes, Bishop of San Diego; and the Rt. Rev. William E. Swing, Bishop of California, are concerned that Bishop Schofield has "abandon[ed] the communion of this Church." As one of the primary pieces of their evidence the four cite recent changes that qualify subordination under the diocesan canons to the Constitution and Canons of the General Convention.

At its annual meeting last October, delegates to San Joaquin's convention approved the second reading of a change to Article II of its constitution to state that it "accedes to" the Canons and Constitution of the General Convention "to the extent that such terms and provisions" are "not inconsistent with the terms and provisions of the Constitution and Canons of the Diocese of San Joaquin." The four believe this fact alone is sufficient to remove Bishop Schofield from office without trial.

If Bishop Schofield and other diocesan leadership were to leave The Epis-

copal Church and apply that clause of the diocesan constitution to the so-called Dennis Canon, there is concern by the four bishops that the California state courts might rule in San Joaquin's favor and permit that diocese to retain possession of the property. Title I, canon 7.4 states that "all real and personal property held by or for the benefit of any parish, mission or congregation is held in trust for this Church and the diocese thereof in which such parish, mission or congregation is located," although it has never been applied to an entire diocese.

In a July 11 interview with *THE LIVING CHURCH*, Bishop Swing said he and the other three California bishops with jurisdiction at the time the letter was sent are concerned that in several recent church property dispute cases California courts have awarded title to the congregation, applying "neutral principles of law" rather than deferring to the denomination's bylaws. Bishop Swing, who was chair of the House of Bishops' task force on church property disputes until his July 22 retirement, said it was "unfathomable" that someone would try to retain property after having left The Episcopal Church. "It was given to us and we want to pass it

on to the next generation," he said.

This is believed to be the first time that questions of abandonment have been raised about an active bishop of The Episcopal Church. In the past five years, abandonment rulings have been issued against an increasing number of priests and deacons, often after the accused has claimed to have transferred to another province of the Anglican Communion. The abandonment process is much more expeditious than other disciplinary procedures which are adjudicated through an ecclesiastical trial process. Under abandonment there is no presumption of innocence.

If the review panel were to "certify by majority vote that the facts are true, Title IV Canon 9.1 states that the Presiding Bishop consults with the three senior bishops having jurisdiction. The Rt. Rev. Leo Frade, Bishop of Southeast Florida, the Rt. Rev. Peter J. Lee, Bishop of Virginia and the Rt. Rev. Don A. Wimberly, Bishop of Texas, have the longest tenure in the House of Bishops. If the three consent unanimously, the matter is taken to the next House of Bishops' meeting for a decision. This could conceivably be completed before the Nov. 4 investiture of Presiding Bishop-elect Katharine Jefferts Schori.

Presiding Bishop Frank Griswold made a number of new appointments to the review committee. The composition of the group has not been announced officially as of July 26 but it does not contain any retired bishops this triennium. The review panel will likely meet and consider the complaint against Bishop Schofield no later than mid-September. On July 21, an announcement from the Diocese of San Joaquin said the chancellor for the diocese had already responded to the review committee by challenging the appropriateness of the specific canon being used.

"In short, these allegations are neither relevant nor justified," the statement asserted.

*Steve Waring*



Bishop Schofield

## St. Petersburg Cathedral Building Project Reconsidered

Rising interest rates, a weak real estate market, and a hefty hike in construction costs are causing St. Peter's Cathedral in St. Petersburg, Fla., to reconsider plans to build a 22-story condominium tower.

Last year the cathedral signed an agreement with a developer to build 80 residential condominiums with a selling price from \$300,000 to \$1 mil-

lion. The terms of the agreement gave the cathedral 51,700 square feet of space in the new building for a parish hall, nursery, kitchen, chapel, and office facilities.

In return, St. Peter's agreed to pay the developer \$5 million and grant it the right to build on its property, next to its historic neo-Gothic cathedral in downtown St. Petersburg.

# Record Heat and Crowd for California Investiture

The Rt. Rev. Marc Andrus is said to be wise, calm and a conciliator. If true, he will have the opportunity to demonstrate all three attributes in the months ahead. Bishop Andrus was invested July 22 as the eighth Bishop of California, a diocese with a multitude of races, creeds and colors surrounding San Francisco Bay.

Grace Cathedral, which stands atop Nob Hill in San Francisco, is the see for a diocese that encompasses Stanford University, the University of California at Berkeley, and the Bohemian Club. But it is far from a collection of rich, white parishes. Caucasians are no longer a majority in California, there is a large, visible homeless population in San Francisco, and perhaps nowhere have the distractions of wealth and alienation produced a more fecund cauldron for cults and narcissistic fads. The diocese also has a large, visible gay population.

Meanwhile, Bishop Andrus' predecessor, the Rt. Rev. William E. Swing, and three other bishops with jurisdiction in California have accused the Rt. Rev. John-David Schofield, their colleague in the neighboring Diocese of San Joaquin, with abandonment of communion.

Asked how he would approach the dispute, Bishop Andrus said after the investiture service, "I have pledged my full being to the life of The Episcopal Church, but I will work to understand my brothers and sisters."

Bishop Andrus comes to California from Alabama, where he was bishop suffragan. Social justice ministry was a significant focus of his episcopacy there. The Rt. Rev. Robert Miller, retired Bishop of Alabama, says Bishop Andrus "brings a lot of wisdom" to his new post. "We trained him well in Alabama," he said.

"He has great energy and love of the Lord and will continue the great things that Bishop Swing has done here," said the Rt. Rev. Harry Bainbridge, Bishop of Idaho, who served as the chief consecrator. In particular he can be



Timothy Roberts photo

Bishop Andrus with his daughters, Chloe (left) and Pilar (right), and his wife, Sheila.

expected to push ahead with social justice issues, he said.

"He will go to the mat for justice issues," said Sister Helena Marie, of the Community of the Holy Spirit in New York.

Just as important perhaps will be whatever skills at reconciliation Bishop Andrus brings to the job.

The Bishop of North Carolina, the Rt. Rev. Michael Curry, who was the preacher for the service, says those skills are considerable.

"He is skilled at bringing people together — it's part of who he is," Bishop Curry said.

Bishop Andrus also brings what the Rev. John Kirkley, rector of St. John the Evangelist Church in San Francisco calls "a non-anxious presence" to the debates of the church. Fr. Kirkley, who is openly gay, said Bishop Andrus has been supportive on gay and lesbian issues, but just as important, he has also supported children and youth ministries and recognized the cultural diversity of the church.

On the first Sunday after his consecration, Bishop Andrus was scheduled

to serve breakfast to the homeless at Episcopal Community Services, attend church at Holy Child and St. Martin's Church in Daly City, which is predominantly Filipino, and meet with young people at the Martin Luther King Jr. Park in Oakland.

Despite a record high temperature of 97 degrees recorded in San Francisco July 22, the investiture, the first in 27 years for the Diocese of California, attracted an overflow congregation of some 2,250. Bishop Andrus and Presiding Bishop-elect Katharine Jefferts Schori administered communion to the overflow crowd who watched the service via a video link in the basement.

The diversity of the diocese was emphasized at several points during the service. The procession was led by Chinese dragons and drums. The first lesson was read in Mandarin (Chinese) and the gospel was read in Spanish.

"Two hours and 15 minutes," noted the 92-year-old retired Bishop Suffragan of California G. Richard Millard following the service. "Not bad."

Timothy Roberts

# Tennessee, Southwest Florida: No Plans for APO

The bishops of two dioceses have announced that they have no immediate plans to seek alternate primatial oversight (APO).

In a letter to the Diocese of Tennessee last month, The Rt. Rev. Bertram N. Herlong, Bishop of Tennessee, and the Rev. Gene Wise, president of the standing committee, wrote that they have received "several requests and suggestions" to consider joining with six other dioceses that have appealed to the Archbishop of Canterbury for APO. They noted that the committee and Bishop Herlong dis-

cussed the requests and possible actions at a July 11 meeting but concluded "only the annual convention could initiate such a request.

"Neither we nor those dioceses who are proposing [APO] know what that would look like, how it would work, and what the effect would be on a diocese," the letter said. The standing committee and Bishop Herlong also concluded that pursuing APO "does not seem wise or prudent with the [diocese's] upcoming episcopal election. To do so could jeopardize receiving consents from other bishops of

jurisdiction and standing committees."

In reflections on General Convention published in the July/August issue of the diocesan newspaper, *The Southern Cross*, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, shared his disappointment with the results of General Convention.

"We are a church imploding over internal issues, rather than exploding with a commitment to evangelism and church planting," Bishop Lipscomb wrote. "We devoted an inordinate amount of our legislative calendar to revisions of the canons and additions to the *Book of Occasional Services*. Substantive issues of national and international justice, and the Windsor Report, received little or no time on the agenda for dialogue and proper consideration."

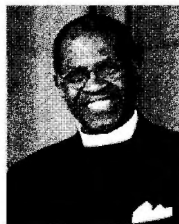
Bishop Lipscomb characterized General Convention's decisions as "falling short of the invitations of the Windsor Report," and noted that "after prayerful reflection," he joined with a number of other bishops in "declaring our intention to remain within the Episcopal Church and to accept our responsibilities as bishops in the Anglican Communion within the guidelines of the Windsor invitations. We disassociated ourselves from the inadequate actions of this General Convention."

Bishop Lipscomb said he planned to meet with the laity in the diocese's four convocations as soon as possible. "Any decisions regarding the future of our diocese will be made in consultation with the standing committee, diocesan council, and my chancellor," he said.

"I have repeatedly affirmed my intention to remain in the Episcopal Church and the Anglican Communion. My commitment remains unchanged," he said. "I will continue to provide oversight and pastoral care to those clergy and congregations who share this commitment. The invitations of the Windsor Report accepted by our diocesan convention in December 2005 will continue to be policy for the Diocese of Southwest Florida."

## Former National Cathedral Dean Elected Bishop of Central Pennsylvania

The Diocese of Central Pennsylvania has turned to one of its own to be its next bishop. The Rev. Nathan D. Baxter, elected July 22 on the fifth ballot at the special convention at Bucknell University in Lewisburg, began his ordained ministry near where he grew up in Harrisburg, Pa., the third generation in his family to pursue that vocation.



Fr. Baxter

"His life has been a series of ... breakthroughs," said the bishop-elect's brother, the Rev. C. Wayne Baxter, to *The Patriot-News* of Harrisburg. "To see a young man coming from a small church and to achieve and to be blessed to be in this position, we're godly proud of him. I know my mother and father are pleased as well," said the pastor of Faith Chapel Church of God in Christ, Harrisburg.

Following retirement as dean of Washington National Cathedral in 2003, Fr. Baxter accepted a call as rector of St. James' Church, Lancaster, Pa. He also accepted a position as adjunct professor of preaching at his seminary alma mater, Lancaster Theological Seminary, which is affiliated with the

United Church of Christ. He served as dean of the seminary from 1986 to 1990, when he became administrative dean at Episcopal Divinity School.

Fr. Baxter was one of a slate of six for the election of a bishop to succeed the Rt. Rev. Michael W. Creighton. On the first ballot, Fr. Baxter achieved a narrow lead over the Rev. Stephen T. Ayres, vicar of Old North Church in Boston. It came down to a choice between those two by the third ballot with Fr. Baxter gradually amassing a simple majority in both the clergy and lay orders by the fifth ballot. The other candidates were the Rev. Catherine A. Munz, rector, St. Brendan's, Franklin Park, Pa.; the Rev. Gary Nicolosi, rector, St. Peter's, Morristown, N.J.; the Rev. Canon Mark Scheneman, rector, St. John's, Carlisle, Pa.; and the Very Rev. David Owen Selzer, rector, Good Shepherd, Buffalo, N.Y.

Fr. Baxter and his wife, Mary Ellen, are the parents of two children, two foster children, and the grandparents of nine.

Assuming receipt of consents from a majority of standing committees and bishops with jurisdiction, Bishop-elect Baxter will be consecrated Oct. 21 at Trinity Lutheran Church in Camp Hill.



## Syracuse Judge Denies Request for Control of Church's Assets

The Diocese of Central New York has filed suit to stop the the rector and vestry of St. Andrew's Church, Syracuse, from retaining the building when they leave The Episcopal Church.

In documents signed July 17, the Rt. Rev. Gladstone B. Adams III, Bishop of Central New York, asked a Syracuse court to give the diocese immediate control over the assets of the 175-member congregation in order to prevent its defection to the Anglican Mission in America (AMiA).

The diocese asked Judge Edward D. Carni to issue a restraining order against the church's officers to prevent transfers of congregational assets and for the parish to provide an accounting of its assets. The diocese also asked the court to declare it had legal title to all church property presently held in the name of the congregation.

Judge Carni rejected the diocese's request on July 20 following a hearing the previous day before 120 members of the congregation and others, but the judge enjoined the parish not to dispose of its property pending the outcome of the litigation.

In February, St. Andrew's amended its certificate of incorporation and sought a change in its "ecclesiastic oversight" from Bishop Adams to Archbishop Emmanuel Kolini, Primate of the Episcopal Church of Rwanda and Archbishop of the AMiA.

In a July 19 letter to the congregation, Bishop Adams said St. Andrew's vestry had "without prior conversation with me" amended its legal documents in an "apparent attempt to disassociate" from the diocese from "my authority as bishop.

"Any of the members of St. Andrew's who disagree with the actions of The Episcopal Church may leave the Episcopal Church," Bishop Adams wrote. "However, they are not free to take an Episcopal church, its property or holdings, out of the denomination."

In an affidavit filed with the court in opposition to the diocese's request for a temporary restraining order, senior warden Peter Iannotta said the suit was "a religious dispute over whether our parish, a free church since its original incorporation in 1903, has the right to continue to affiliate itself with the Anglican Communion" or with The Episcopal Church. St. Andrew's opposes the actions of the 74th and 75th General Conventions and has been at odds with Bishop Adams for several years.

The case will continue Sept 1.



Matthew Cole/Diocese of Minnesota photo

The bell choir of St. Luke's Church, Minneapolis, leads the closing hymn July 9 during Sunday morning worship at the bandshell on Lake Harriet. During the summer, area churches take turns conducting worship services in the bandshell. St. Luke's bell choir also played the processional hymn.

## Same-Sex Blessings Supported

The Rt. Rev. Larry E. Maze, Bishop of Arkansas, has given congregations permission to develop pastoral responses to same-gender couples who seek the blessing of The Episcopal Church for their relationships.

In a letter e-mailed to clergy of the Diocese of Arkansas, it is noted that clergy are forbidden from performing sacramental rites for the blessing of same-sex unions, but clergy and congregations are permitted to experiment with pastoral responses to same-sex couples seeking affirmation and support.

The July 19 letter noted that while The Episcopal Church remains divided over the propriety of same-sex blessings, there had been agreement for more than 30 years that "homosexual persons are children of God," and are to be shown "love, acceptance, and pastoral concern and care."

"Seeking ways of recognizing and blessing faithful, monogamous same-sex relationships falls within the parameters of providing pastoral concern and care for our gay and lesbian members," Bishop Maze wrote, citing the 74th General Convention's resolution that placed same-sex blessings "within the bounds of our common life."

A spokesman for Bishop Maze, who began a two-week vacation on July 21, told THE LIVING CHURCH "we are not talking about same-sex marriage." Bishop Maze "has only approved a process whereby we can explore the meaning of same-sex blessings."

In November 2000, Bishop Maze initiated conversations within the diocese on the pastoral and sacramental implications of blessing same-sex unions. The letter continues this trend, according to the diocesan spokesman.

Bishop Maze, who will retire in January following the consecration of a successor scheduled to be elected Nov. 11, distinguished between a sacramental rite for the blessing of same-gender unions and a pastoral provision for blessings.

"Neither the General Convention nor the Diocese of Arkansas has produced or approved official rites for the blessing of same-sex unions," he said, adding "no congregation, vestry, or priest is expected to interpret the pastoral concern and care of the Church for gay and lesbian persons in a way that includes the possibility of formal rites of blessing."

*(The Rev.) George Conger*

## Feast of St. Mary the Virgin

# Devotion to Mary Strengthens Bishop Charleston

By Douglas LeBlanc

Many people are surprised to learn that the Rt. Rev. Steven Charleston is devoted to the Blessed Virgin Mary. As dean of Episcopal Divinity School in Cambridge, Mass., and chair of the House of Bishops' justice, peace and integrity for creation task force, he would seem to be an unlikely person to be participating in Marian devotions, yet he has felt a devotion to Mary since he prayed to her during an especially trying time in his family's life.

Bishop Charleston feels so strongly about the Virgin Mary that he led a weekend workshop, "Wholly Mary: Our Lady of Common Sense and Commitment," earlier this year. He said the workshop represented the first time he had spoken of Mary in such a focused setting.

He recalled his devotion to Mary began when he was serving as Bishop of Alaska during the 1990s. The bishop said his son was in a near-fatal auto accident, and his wife struggled for her health amid Alaska's extended periods of darkness. He was beginning to realize he could remain bishop only at the expense of his wife and son, when he drove into the parking lot of a Roman Catholic church.

"I met Mary because I was tired. I wasn't as strong as I thought I was," Bishop Charleston said. "I just walked in, knelt down, and looked up" at a statue of Mary.

That he would pray to Mary was unusual, the bishop said, because he grew up a strict Southern Baptist in Oklahoma. "I wasn't raised Roman Catholic. I was raised to believe I shouldn't date Roman Catholics." The bishop told Mary he was a follower of Jesus, described the anguish he was feeling about his family, and promised that if she would help him through this time, he would never hide his devotion to her.

The statue suddenly appeared warm and luminous, and he felt a sense of compassion, mercy and caring. "To this very day, I have never not felt her presence in my family's life," he said. "There is more hope and more joy than I've ever felt since I walked into that church. My son should be dead now, but he's not dead. He's alive."

Bishop Charleston said his devotion to Mary attracts bemusement in a largely secular and historically Puritan greater Boston — except, he said, when people visit him quietly to ask that he pray to Mary for a family member in crisis.

In his weekend workshop, the bishop acknowledged the variety of beliefs about Mary. At one point he said that if he asked people to say whether they believed in the virgin

birth, he expected the gathering of about 100 people would be equally divided. Nevertheless, he said, his talks were designed to give his testimony that Mary is a real person with whom Christians can communicate. The bishop compared his love for Mary to his love for his great-grandfather, who played a crucial role in shaping his faith. "Is she a god for me? No. Is she a living presence for me? Yes."

Bishop Charleston urges others to rely on their common sense as they read biblical passages involving Mary. Discussing Mary's request that Jesus turn water into wine at the wedding feast in Cana, Bishop Charleston saw it as an example of how Mary grew in her awareness of Jesus' mission.

The bishop applied the same assumptions to Jesus' encounter with the Syro-Phoenician woman, whom he initially declines because of his priority on sharing the gospel with Israelites. "If we're putting people on too high a pedestal, we're making a mistake — even Jesus," Bishop Charleston said.

The first New Testament reference to Mary, based on current methods of dating the gospels and epistles, occurs in Galatians, when the apostle Paul writes that Jesus was "born of a woman." The bishop pointed out that Paul referred to Mary only as a woman and not as a virgin.

"What does this prove? Nothing. What do you want it to prove? Ah, there's the birth of the professional theologian."

The bishop said the virgin birth and the Immaculate Conception are doctrines that gave Mary a greater independence and strength than women otherwise knew at the time. A virgin was the property of neither her father nor her husband, he said, and the doctrine of Mary's Immaculate Conception contradicted the common depiction of women as corrupting men through their sexual wiles.

"Among the many things I've learned from Mary is a deeper respect for women," Bishop Charleston said. "How could I disrespect women if the mother of God was a woman?"

The bishop also spoke with simple, direct language about the importance of Mary's role as mother to Jesus as a growing boy: "Who taught Jesus how to eat? Who taught Jesus how to go potty? Who taught Jesus how to fasten his clothes? Who taught Jesus a value system? Who taught Jesus to say this is right and that is wrong? Who told Jesus about Moses?"

"I'm a fundamental Christian, an orthodox Christian," Bishop Charleston said. "I believe in the Incarnation. Don't you?" □

*Douglas LeBlanc is an occasional contributor to THE LIVING CHURCH and a parishioner of St. Matthew's Church, Richmond, Va.*

## Mary Invites All to Holiness

By George E. Hillman

Each year, on August 15, our liturgical calendar invites us to reflect upon the exemplary discipleship of Mary, the blessed virgin and mother of our Lord. For many centuries the Church has honored Mary because of the singular grace bestowed upon her as the one chosen by God to be the vessel of our Lord's Incarnation. Preeminently at the Annunciation, and then repeatedly afterwards, the Blessed Virgin practiced radical trust in God by believing his revelation to her, however remarkable. This included risking even the shame that might befall her as the result of an unexplainable birth to a young, unmarried virgin.

Mary's persistence in trusting God, even in the most extraordinary circumstances, distinguished her as a model of what it means to be a faithful, cooperative and long-suffering disciple of the Lord. Indeed her witness teaches us how to locate ourselves and our experience within a God-context, especially in the midst of confusion or dilemma. Mary consistently points us to God and dares us to embrace his will with full confidence and blessed assurance. Ideally, this faith orientation encompasses all life experiences, of whatever variety.

A genuine look at Mary's apostolate allows us to recognize the way in which she abandoned herself to the truth of God. This confidence was the primary energy of her life. In all matters, both great and small, she sought to reference her experience of God, "the mighty one who has done great things for me, whose name is holy" (Luke 1:49).

But perhaps most notably, what the Church believes in specifics about Mary's graced life, is also applicable, in general, to all believers. Beginning with Hannah, upon whose song of thanksgiving at the birth of Samuel, the Virgin's own Magnificat was modeled, believers are continually reminded of their own blessed proximity to God. From the chosen people of Israel, right down to ourselves, we are challenged to appropriate our status as the children of God.

Mary's song, the Magnificat, enunciates to all an invitation to holiness by persistent determination to live in the light of faith in God, who has "come to the help of his servant Israel, for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his seed for ever" (Luke: 54-5).

The life of the Blessed Virgin Mary, along with the saintly testimonies of other holy souls, illustrates the profound effect that faith can have upon one's world view, one's own reality. Faith in God reorders our sense of justice and our definition of life's priorities. In the exercise of this faith which we see reflected in the life of blessed Mary, we glimpse a veritable "reversal of fortunes" as:

"(God) has cast down the mighty from their thrones,  
and has lifted up the lowly.

He has filled the hungry with good things,  
and the rich he has sent away empty."

(Luke 1:52-3)

*Hail, Mary, full of grace. Blessed are you among women.* □

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*The Very Rev. George E. Hillman is the dean of All Saints' Cathedral, Milwaukee, Wis.*

# San Joaquin Case Examined

Elsewhere in this magazine is a news article about the fact that the Rt. Rev. John-David Schofield, Bishop of San Joaquin, is being accused of abandoning The Episcopal Church by the bishops of four other California dioceses. If you're like me, you're probably confused by this development, for it's not the usual finger pointing and name calling that takes place in The Episcopal Church. This is far more serious, and it could have lasting consequences. Perhaps the following will be helpful:

**Q: What is the charge against Bishop Schofield?**

A: It is being said that he has "abandon[ed] the communion of this Church."

**Q: He is still functioning as a bishop. How can that be?**

A: The charge is that he has already abandoned communion, but the concern is arguably more about what might happen in the future.

**Q: In what way?**

A: He presided over a convention of the Diocese of San Joaquin that adopted a resolution that its canons supercede actions of the General Convention.

**Q: But has he abandoned communion?**

A: It would seem that he has not. He participated in the General Convention this summer and his diocese sent a full complement of deputies. It is up to the Title IV Review Committee to decide.

**Q: How does one abandon communion?**

A: According to Title IV, Canon 9 of the Constitution and Canons of The Episcopal Church, a bishop abandons the communion of this church by an "open renunciation of the Doctrine, Discipline, or Worship of this Church," or "by formal admission into any religious body not in communion with the same," or "by exercising episcopal acts in and for a religious body other than this Church or another Church in communion with this Church..."

**Q: What else has he done?**

A: He has not tried to prevent some of the clergy in his diocese from removing the word "Episcopal" and substituting "Anglican" from church signs. He and his standing committee have asked the Archbishop of Canterbury for alternate primatial oversight. He also has said in the past that he will allow any parish that wishes to leave San Joaquin to move to a more

agreeable diocese with its property, providing, of course, that parish does not leave the Diocese of San Joaquin in debt.

**Q: Why Bishop Schofield? Why not Fort Worth or Pittsburgh or somewhere else?**

A: Good question. Given the fact that Los Angeles lost three congregations in a long civil court case, one could guess that the bishop of that diocese would be anxious to see The Episcopal Church emerge with property intact. And the other bishops in that state probably have a similar interest.

**Q: Is this what's called a presentment?**

A: No. This amounts to the four bishops writing to a review committee in an effort to determine whether the facts presented by the bishops are true. If the review committee decides the facts as presented are true, the Presiding Bishop steps in and consults with the three longest-serving members of the House of Bishops having jurisdiction. If they agree unanimously with the panel, the matter goes to the full House of Bishops for a possible deposition.

**Q: Isn't there a trial?**

A: No. Not under this disciplinary canon.

**Q: What sort of discipline could be administered?**

A: If the senior bishops agree with the review committee, then the Presiding Bishop would inhibit Bishop Schofield until such time as the House of Bishops acts.

**Q: What happens when a member of the clergy is inhibited?**

A: That person is not permitted to function for a certain period of time. In this case there would be no confirmations, no baptisms, no celebrations of the Eucharist, no visitations to parishes.

**Q: And after that?**

A: If the House of Bishops agrees with the review committee, then Bishop Schofield would be deposed, meaning he is no longer able to exercise the ministry to which he was ordained.

**Q: How does this differ from a presentment?**

A: The presentment process follows a different canon (Title IV, Canon 3). A presentment can wind up in an ecclesiastical court with a hearing and a trial.

*David Kalvelage, executive editor*

## *Did You Know...*

**According to a report on the state of clergy wellness conducted by the CREDO Institute, stress poses an emotional health risk for 72.9 percent of Episcopal clergy.**

## *Quote of the Week*

**The Rev. Jim Beebe, rector of St. Patrick's Church, Incline, Nev., to the North Lake Tahoe *Bonanza* on The Episcopal Church:**  
**"I'll tell you what, theologically, my take on what's happening in the Episcopal Church, we are united and the head of our church is Christ."**



## Strange Timing in Arkansas

Despite the fact that the blessings of same-gender couples continue to take place in many Episcopal churches, it seems a bit unusual for the Bishop of Arkansas to announce that he has decided to permit experimentation with these blessings in his diocese. The action seems strange because of its timing. First, the announcement came only a month after the conclusion of the 75th General Convention, which did not adopt legislation for same-gender blessings to take place. In addition, the Rt. Rev. Larry Maze gave his OK only a few months before he is scheduled to retire, possibly leaving his successor with an awkward situation to deal with.

Anyone who participated in the General Convention has at least somewhat of an idea how divisive the matter of same-sex blessings is. Participants in Columbus also became familiar with the recommendations of the Windsor Report, which asked The Episcopal Church, among other things, to refrain from the blessings of same-gender couples. As far as we know, the Bishop of Arkansas attended the General Convention and has at least some familiarity with the Windsor Report. Yet he, like many Episcopalians, apparently has decided that those recommendations should not apply to them.

Bishop Maze is scheduled to retire in 2007, leaving his successor, who won't be elected until Nov. 11, with a potential mess on his hands. Unless the people of the Diocese of Arkansas are of one mind in support of same-gender blessings, chances are Bishop Maze's decision will cause some controversy in his diocese.

The action in Arkansas and other places sends a message to others in the Anglican Communion that The Episcopal Church has little interest in abiding by the recommendations of the Windsor Report, and makes it even more difficult for those who are working to keep the Communion together.

## Careful Financial Planning

In recent months, THE LIVING CHURCH has been the beneficiary of the wills of two recently deceased long-time subscribers. The bequests are illustrative of the many who have supported the Living Church Foundation through the years through planned giving. Many who have enjoyed supporting THE LIVING CHURCH and other non-profit organizations and institutions have made provisions for charitable gifts through their estates.

The Episcopal Church's dioceses, parishes and institutions are frequently recipients of the generosity of people who have remembered the church in their wills. Those who have exercised responsible Christian stewardship throughout their lives can continue such commitment by planning ahead.

It is discouraging to learn of the many instances in which well-meaning church members die without having adequate plans for their financial affairs. Attorneys and financial planners can be of immense help in estate planning. A carefully planned will can avoid needless expenses and frustration for family members in the future.

We are most grateful to those who have remembered THE LIVING CHURCH in their wills. It is always encouraging to learn of those who have included this non-profit foundation as a beneficiary of their estates.

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of Arkansas,  
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# WE SHOULD CHOOSE TO

*The larger Communion has the authority to determine when a matter is of such importance that the local province must submit to the request of the Anglican Communion.*

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

## READER'S VIEWPOINT

By Neal O. Michell

**C**an the Archbishop of Canterbury intervene in the internal life of The Episcopal Church?

We hear in several quarters that the answer to this question is "No." The Episcopal Church is one of 38 autonomous provinces in the Anglican Communion, and the Communion has no right to meddle internally in our democratic processes. That's what we fought the War for Independence for — namely, to govern our own affairs independent of foreign control.

The Windsor Report argues that the character of the Anglican Communion is one of autonomy in communion, that our autonomy is held in check by the burden of communion.

Indeed, the Windsor Report acknowledges that each province is autonomous, having the "right to order and regulate its own local affairs" (Section 78). So in local matters, a province is able to operate autonomously for the good of the whole Communion.

However, some issues within a local province have external or Communion-wide implications. In these instances, issues that might otherwise be handled autonomously so affect the larger Communion that for the sake of communion, the larger Communion must have a voice in the matter. When this is so, the interdependence of communion comes into play.

Who has the authority to say when something is only provincial in nature and affects only the local province (in our instance, The Episcopal Church) and when something has Communion-wide implications and must involve the larger Communion (therefore including the Archbishop of Canterbury, the primates, and the bishops of the Communion, and so on)?

The answer is that it is the larger Com-

munion that has the authority to determine when a matter is of such importance that the local province must submit to the request of the Anglican Communion.

This is not the first time that this sort of issue has come up. Once before The Episcopal Church did, in fact, respond to pressure from the Archbishop of Canterbury to conform to the expectations of the Communion.

Of course, this pressure was couched in terms of a "request," to which we politely but humbly conformed. Here's the story:

The draft version of the original American *Book of Common Prayer*, prepared in 1785, called for some major changes from the 1662 version of the English prayer book, upon which it was modeled. The American version called for the deletion of the Nicene and Athanasian creeds, the removal of the phrase concerning Christ's descent into hell from the Apostles' Creed, as well as alterations to the baptismal service, matrimonial office, and other similar changes.

How did bishops in England respond? Richard Peters of Philadelphia met with the Archbishop of Canterbury and said, as reported in *The Making of the First American Book of Common Prayer*, by Marion Hatchett:

"I find that we can have no Bishop till we let the prelates see what Church we have made. I think it would be prudent in our Church, to put off any material alterations till we have Bishops consecrated; if we make any substantial alterations they will be carped at by those who will make the Bishops uneasy, and so, to keep peace at home, they will refuse to meddle abroad [that is, to consecrate bishops of the church in America]."

In effect, upon the objections of the Archbishop of Canterbury and other English bishops, all of the major revisions

were restored in conformity with the English prayer book (except for the continued omission of the Athanasian Creed).

Here we have the beginnings of what it means to be a transoceanic and worldwide Communion: the proposed innovations of the Americans to their Book of Common Prayer so departed from the English bishops' understanding of the faith that they could not in good faith consecrate bishops for the American expression of the Church of England. Because these proposed revisions so affected the larger Communion, the Communion had the right to refuse to consecrate American bishops until the American church came into conformity. To use the Windsor Report language: Autonomy submitted itself to Communion.

Note Bishop Samuel Seabury's response to some of the proposed revisions:

"If we new model [revise] the government [of the Church], why not the sacraments, creeds, and doctrines of the Church? But then it would not be Christ's Church, but our Church; and it would remain so, call it by what name we please," *One, Catholic, and Apostolic*, by Paul Marshall, p. 73.

Will we, as the American expression of Anglicanism, submit our autonomy to the Communion and so continue to walk together, or will we insist upon our autonomy at the expense of the Communion and walk further apart? The answer of those early founders of The Episcopal Church in the 18th century was that we should submit to the correction of the larger church for the sake of walking together. I pray that such is our answer in the 21st century as well. □

*The Rev. Canon Neal O. Michell is canon missionary for strategic development in the Diocese of Dallas.*

# 'Yellow Journalism'

I have read THE LIVING CHURCH for many years even though its editorial position is often more conservative than mine. Since the 2003 General Convention TLC has seemed to become more and more strident, but I was unprepared for the yellow journalism displayed on the cover of the July 16 issue.

To announce the election of a future Presiding Bishop a headline on the cover stated: "Bishop Jefferts Schori at Eucharist: 'Our Mother Jesus ...'" This led to the (intended?) conclusion that Bishop Jefferts Schori had changed our current liturgy. The full statement appears on page 9. To my surprise and relief I read that the line was not a part of the liturgy, but rather a line from her sermon and that following 10 words later were these words: "we are his (Jesus') children."

I cannot help but believe that you intentionally selected the most inflammatory few words you could find. Was that cover designed to indicate that TLC will continue to add to the anxiety within the church rather than use its considerable influence to help us move forward toward reconciliation? How much more in keeping with the spirit of Bishop Jefferts Schori's sermon the next sentence would have been: "We are going to have to give up fear."

*(The Rev.) Ann Reeder Riggs  
Tappahannock, Va.*

The letters under "About That Sermon" leave me saddened. The writers were reacting to the Presiding Bishop-elect's use of "Mother Jesus" in a sermon [TLC, July 16]. For those who have not heard of the tradition of associating Jesus with mother, it must be a bit of a shock. I doubt it will be of much comfort to them to be reminded that Jesus compared himself to a mother hen (Matt. 23:37, Luke 13:34). And indeed, the 14th-century English mystic Julian of Norwich referred to Jesus as Mother. The Western Church was unwilling then to make Julian a saint, partly, it has been said, because of that terminology (though she is on the Episcopal calendar for May 8). It would appear that Julian was not only ahead of her own time but ours also. Perhaps it's time to reintroduce J.B. Phillips' classic, *Your God Is Too Small*, to study groups.

Some 35 years ago a priest said to me that the question facing the Episcopal Church was not whether to ordain women. Rather, it was how we as the church are to be faithful Christians in the fullness of our God-given sexuality. How right he was! Let us pray for courage and steadfastness for living out the answer to that question.

*(The Rev.) Thora L. Chadwick  
St. Luke's Church  
Alburg, Vt.*

## It's Misleading

The editorial, "No Calm After the Storm" [TLC, July 23], misleads readers by implying that bishops and standing committees were asked to exercise restraint by not ordaining "openly gay persons to the episcopate."

I take exception to that statement because it is incorrect. I was a deputy at General Convention and the resolution (B033) that passed did not contain the words "of openly gay persons to the episcopate." And although the editorial did not enclose them in quotes, for those who did not attend convention or have not read the resolutions, the words suggest that the resolution specified homosexual persons. What the resolution did say was "exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion."

I grant that in our present ecclesiastical climate one would conclude that the

phrase "manner of life presents a challenge to the wider church" includes non-celibate homosexual persons, but it does not exclude others. For example, there was considerable debate on the suitability of one bishop-elect's consecration based on his marital history [TLC, July 16].

TLC's cover banner reads, "An Independent Weekly Serving Episcopalians." Great. But, remember what David Kalvelage wrote about Episcopalians in that same issue, "...and about 25 percent prefer a more conservative approach." Let's see TLC represent the other 75 percent in a more equitable manner.

*(The Rev.) Rita B. Nelson  
St. Philip's Church  
Laurel, Del.*

In regard to the editorial, "No Calm After the Storm," and the Editor's Column, "Evident Divide," I would like to suggest that the sky is not falling. We are simply being hit by hardballs from both extremes. Do you know of a good source for hard hats?

*(The Rev.) Kate Chipps  
Casanova, Va.*

## The Actual Date

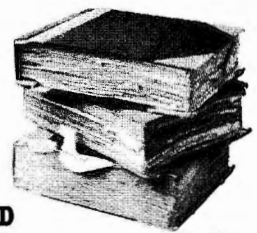
Am I the only one confused? The report on the House of Deputies [TLC, July 9], says "Beginning with the first Sunday in Advent in 2010, the RCL will be The Episcopal Church's official lectionary." In the same issue, the article on the House of Bishops begins: "The Revised Common Lectionary 'shall be the Lectionary of this Church' effective the First Sunday of Advent 2007..." Was it resolved? Is it next year?

*Florine Hunt  
Trenton, N.J.*

*The RCL will be the lectionary of the Church effective the First Sunday of Advent 2007, with the provision for the continued use of the BCP lectionary for purposes of orderly transition until the First Sunday of Advent 2010. Ed.*

**Send your letter to the editor to:  
tlc@livingchurch.org**

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Website: [www.trinityswarthmore.org](http://www.trinityswarthmore.org)  
E-mail: [jtompk11@swarthmore.edu](mailto:jtompk11@swarthmore.edu)  
The Rev. Joyce Tompkins, campus minister  
Sun 8, (Rite I), 9 & 11.(Rite II); Wed 8 College Eu; Thurs 6:30 - 7:30 Campus Bible Study (ecumenical)

## RHODE ISLAND

BROWN UNIVERSITY Providence  
RHODE ISLAND SCHOOL OF DESIGN  
**S. STEPHENS** (401) 421-6702  
Website: [www.sstephens.org](http://www.sstephens.org)  
The Rev. John D. Alexander, SSC, r  
Sun MP 7:30, 8 (Low Mass), 10 (Solemn Mass), 5:30 (Evansong); Daily as Posted

JOHNSON & WALES UNIVERSITY Providence  
**GRACE CHURCH** (401) 331-5225  
Website: [www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
E-mail: [revbobbrooks@aol.com](mailto:revbobbrooks@aol.com)  
The Rev. Robert T. Brooks, r  
The Rev. Richard Bardusch, assoc.  
Sun 8 & 10, Wed 12

## TENNESSEE

UNIVERSITY OF MEMPHIS Memphis  
CHRISTIAN BROTHERS UNIVERSITY  
**BARTH HOUSE EPISCOPAL/ANGLICAN CTR. FOR COLLEGE MINISTRY**  
409 Patterson, Memphis, TN 38111 (901) 327-8943  
E-mail: [sgitau@memphis.edu](mailto:sgitau@memphis.edu)  
The Rev. Samson Gitau  
Sun H Eu 6; Wed H Eu 11:30; Mon-Fri MP 8; Thur Bible Study 7 at Barth House. Call for additional services at Christian Brothers Univ.

## SEWANEE: THE UNIVERSITY OF THE SOUTH

Website: [www.sewanee.edu](http://www.sewanee.edu)  
The Rev. Thomas E. Macfie Jr., University chap  
**ALL SAINTS' CHAPEL**  
735 University Ave., Sewanee 37383  
(931) 598-1274  
E-mail: [vcunning@sewanee.edu](mailto:vcunning@sewanee.edu)  
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4, Growing in Grace 6:30; Sun-Fri Sung Compline 10; M-F MP 8:30, EP 4:30; Wed Catechumenate 7.

## CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 38383  
E-mail: [theology@sewanee.edu](mailto:theology@sewanee.edu) (800)722-1974  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 5:45; M-F MP 8:10, Evensong/EP 8.

## TEXAS

RICE UNIVERSITY & THE TEXAS MEDICAL SCHOOLS Houston  
**ST. BEDE'S CHAPEL (In PALMER MEMORIAL CHURCH)**  
Websites: [www.palmerchurch.org](http://www.palmerchurch.org)  
[www.ruf.rice.edu/~autry](http://www.ruf.rice.edu/~autry)  
E-mail: [mrcrawford@palmerchurch.org](mailto:mrcrawford@palmerchurch.org)  
The Rev. Mark T. Crawford, missionary  
Sun Student Service H Eu 5, Dinner 6  
Palmer Services: Sun 7:45, 9, 10:15 & 11

## VIRGINIA

UNIVERSITY OF MARY WASHINGTON Fredericksburg  
**CANTERBURY CLUB/EPIS. CAMPUS MINISTRY AT TRINITY CHURCH** (540) 373-2996  
825 College Ave. (corner of College and William)  
E-mail: [sarahm@trinity-fredericksburg.org](mailto:sarahm@trinity-fredericksburg.org)  
The Rev. Sarah Midzalkowski, chap  
Sunday 6 Student Worship followed by dinner & fellowship

See Church Services  
on page 19 for key guide.



# CLASSIFIEDS

## ANNOUNCEMENT

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

## BOOKS

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

## CHURCH FURNISHINGS

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

## CLIENT SERVICES

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## COMPUTER SOFTWARE

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

## MUSIC POSITIONS OFFERED

**FULL-TIME CHOIRMASTER AND ORGANIST:** *The Episcopal Parish of Saint Barnabas on the Desert, Scottsdale, AZ.* Seeking full-time Choirmaster and Organist (separate positions also considered) for 2,000-member church. Two Sunday services plus special services and weddings and funerals. Thirty-five-member volunteer adult choir with additional 11 paid soloists. Adult hand bell choir with director and youth/children's choir with director and other ensembles to be under the supervision of the Choirmaster/Organist. Three manual Casavant organ. Candidates will show expertise in all styles of church music. Familiarity with Episcopal liturgy preferred. Salary and benefits beyond AGO guidelines, commensurate with experience and accomplishment. Graduate degree or equivalent with emphasis on church music preferred. Please send resume to: **Music Search Committee, Parish of Saint Barnabas on the Desert, 6715 N. Mockingbird Lane, Scottsdale, AZ 85253-4344.** Position description and further information available at [www.saintbarnabas.org](http://www.saintbarnabas.org) or call (480) 948-5560. Applications will be received until November 1.

## POSITIONS OFFERED

**FULL-TIME PRIEST:** *Christ Episcopal Church, East Tawas, Michigan.* Redevelopment underway! Recovery started! Decline stopped! Historic coastal parish seeks full-time priest to lead and act as a catalyst to complete and shape redevelopment. Parish serves communities of the Tawas Bay area of northeastern Michigan. Beautiful area includes National Forest, Lake Huron, good schools, good hospital and nice communities. Come and work with us to accomplish our small part of the mission of the Episcopal Church. **Peter Stoll, Senior Warden, Christ Episcopal Church, 202 W. Westover St., East Tawas, MI 48730 PH: (989) 362-3531 or e-mail to [coachro@voyager.net](mailto:coachro@voyager.net).**

## POSITIONS OFFERED

**FULL-TIME ASSISTANT RECTOR:** *St. Christopher's Episcopal Church, Pensacola, FL.* For nearly 50 years, St. Christopher's has been a safe harbor where life's joys are shared and life's storms are faced with Jesus Christ. We are seeking a new assistant rector, whose primary responsibility and focus will be program development for outreach to young families, parents, youth, and children. The assistant will work closely with the directors of Christian Formation, Youth Ministry, Music Ministry and the rector on specific initiatives to develop the parish's 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, Saint Christopher's Episcopal Church, 3200 North 12th Avenue, Pensacola, FL 32503.**

E-mail: [ldurst@stchris-pensacola.com](mailto:ldurst@stchris-pensacola.com)

Visit: [www.stchris-pensacola.com](http://www.stchris-pensacola.com)

Applications will be accepted until **August 15**.

**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](http://www.stjosephsgnv.org). Or contact The Rev. John DiLeo at [jdileo@stjosephsgnv.org](mailto:jdileo@stjosephsgnv.org).

**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. Visit [www.stmartinsinthefield.org](http://www.stmartinsinthefield.org) to read profile. E-mail: [info@stmartinsinthefield.org](mailto:info@stmartinsinthefield.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, TX 75702. Fax: (903) 597-5723. E-mail: [brandi@hudsonhouse.org](mailto:brandi@hudsonhouse.org).**

## POSITIONS OFFERED

**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 Dr., Miami, FL 33143** or via e-mail to [stmatthewepis@bellsouth.net](mailto:stmatthewepis@bellsouth.net). To learn more about us please visit: [www.stmatthewmiami.org](http://www.stmatthewmiami.org) (see Parish Profile).

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

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

## TRAVEL / PILGRIMAGES

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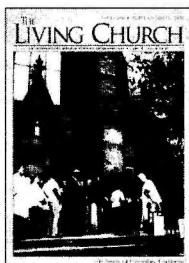
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## PEOPLE & PLACES

### Appointments

The Rev. **Michael Moore** is rector of St. Elizabeth's, 1735 Leonid Rd., Jacksonville, FL 32218-4727.

The Rev. **Cricket Park** is assistant at St. Patrick's, 7121 Muirfield Dr., Dublin, OH 43017-2863.

The Rev. **Penny Pfab** is rector of St. Paul's, 465 11th Ave. N, Jacksonville Beach, FL 32250.

The Rev. **George Smith** is rector of St. Mark's, 393 N Main St., Glen Ellyn, IL 60137.

The Rev. **David Starr** is associate at St. Stephen's, 3128 Yucca St., Hollywood, CA 90028.

The Rev. **Roger Weber** is vicar of St. Mark's, 431 Richmond Pl., NE, Albuquerque, NM 87106-2150.

The Rev. **Kiah Webster** is priest-in-charge of St. Paul's, 33 E Main St., Chillicothe, OH 45601-2595.

The Rev. **Robert Wyatt** is rector of St. Helena's, 7600 Wolf Rd., Burr Ridge, IL 60527.

### Deacons

**Chicago** — **Debra K. Bullock, Amity L. Carubba, Gary R. Cox, Robert F. Cristobal, Laura E. Gottardi-Littell, Kristin N. Krantz.**

**Florida** — **Mark Warren Atkinson, Beverly DeWitt Berry, Jeannette Cooper, Paul Anthony Head.**

**North Carolina** — **Jan Mullin Lamb, St. Luke's, 3064 Colony Rd., Durham, NC 27705-5570; Robert Kevin Marshall, Evelyn Ruth Morales, St. Mary's, 2009 Hickswood Rd., High Point, NC 27265-9574; George Read Stevens, St. John's, 705 Hale St., Beverly Farms, MA 01915; Hugh Arval Tilson, Jr., St. Matthew's, PO Box 305, Hillsborough, NC 27278-0628; Kingsley Obi Ubabukoh.**

**Western North Carolina** — **Kathryn Costas.**

### Resignations

The Very Rev. **Ralph Blackman**, as dean of St. James' Cathedral, Chicago, IL.

*Recent deaths of other clergy as reported by Church Pension Fund:*

<b>Harry Hayden</b>	<b>58</b>	<b>New Brunswick, NJ</b>
<b>Amin M. Hornyak</b>	<b>58</b>	<b>White Oak, PA</b>
<b>Robert Johnson</b>	<b>77</b>	<b>Panama City Beach, FL</b>
<b>Charles J. Keene</b>	<b>88</b>	<b>Cookeville, TN</b>
<b>Neil A. Mogensen</b>	<b>68</b>	<b>Arden, NC</b>
<b>Ernest R. Oliver</b>	<b>53</b>	<b>Tallassee, AL</b>
<b>William T. Potts</b>	<b>90</b>	<b>Dalzell, SC</b>
<b>Heron A. Sam</b>	<b>70</b>	<b>Brooklyn, NY</b>
<b>John J. Satton</b>	<b>75</b>	<b>Rockville, CT</b>
<b>F. Bryan Williams</b>	<b>74</b>	<b>Charlottesville, VA</b>
<b>Allen H. Wyman</b>	<b>79</b>	<b>Zelienople, PA</b>

### Next week...

## Technology 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

### ROXBURY, CT

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

### ST. AUGUSTINE, FL

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

### STUART, FL

**ST. MARY'S 623 E. Ocean Blvd.** (772) 287-3244  
The Rev. **Thomas T. Pittenger, r**; the Rev. **David Francoeur, assoc r**; the Rev. **Holly Ostlund, asst r**; the Rev. **Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir**  
Sun Eu 7:30, 9, 11, 5, Tues H Eu 12:10; Thurs H Eu 10, Sat 5

### SAVANNAH, GA

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

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

### HONOLULU, HI

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

### KIHEI, MAUI, HI

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

### CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm ascensionchicago.org (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, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

### RIVERSIDE, IL

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

### EAST CHICAGO, IN

**GOOD SHEPHERD** 4525 Baring Ave. (219) 397-4597  
(Thirty minutes from the Chicago Loop)  
**Canon C.R. Phelps, S.S.C., r**  
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### INDIANAPOLIS, IN

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

# SUMMER CHURCH DIRECTORY

## LAFAYETTE, LA

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
Website: [www.ccnola.org](http://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  
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The Rev. Mark S. Nestlehut, r; the Rev. Abigail Crozier  
Nestlehut, assoc.  
Sun 8 H Eu (Rite I), 9:30 H Eu (Rite II); Mon-Fri 9 MP; Wed 10  
Healing Service

## BOSTON, MA

**THE CHURCH OF THE ADVENT**  
30 Brimmer Street 02108 (617) 523-2377  
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The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric  
Hillegas, pastoral assistant for youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-  
Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6;  
Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

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

## LAS VEGAS, NV

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

## ASHLAND, NH

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

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)** (856) 825-1163  
225 Sassafras St., 08332  
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## NEWARK, NJ

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

## ROSWELL, NM

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

## SANTA FE, NM

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tor; The Rev. John Onstott, c  
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Mon-  
day H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and  
EP daily

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of music; the Rev. Charles F. Wallace, headmaster; the  
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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-  
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Open Sun 7-4; Mon-Sat 10-6

## SARATOGA SPRINGS, NY

**BETHESDA** [www.bethesdachurch.org](http://www.bethesdachurch.org)  
The Rev. Thomas T. Parke, r  
Sun 6:30, 8, 10; Wed 12:10

## ASHEVILLE, NC

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

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)  
Sacrament of Penance by appt.

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## CHARLESTON, SC

**ST. PHILIP'S** (843) 722-7734  
Website: [www.stphilipchurch.org](http://www.stphilipchurch.org)  
The Rev. J. Haden McCormick, r; the Rev. Henry E. Avent,  
Jr., assoc.; the Rev. David M. Dubay, priest assoc.  
Sun H Eu 8, Rite 1, 10:30 Rite 1 (1st & 3rd Sun); MP Rite 1  
(2nd & 4th Sun) 6 H Eu Rite II; Wed (In Chapel) MP 8 (1928),  
10 H Eu

## PAWLEYS ISLAND, SC

**HOLY CROSS FAITH MEMORIAL** (843) 237-3459  
113 Baskerville Dr., 29585 [www.hcfm.us](http://www.hcfm.us)  
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](http://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](http://www.ascensionchurch.org)  
The Rev. Dr. Walter L. Ellis, r  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun  
9:30 & 11; Breakfast every Sun

## SAN ANTONIO, TX

**CHRIST CHURCH** 510 Belknap Pl.  
Just north of historic downtown (210) 736-3132  
American Anglican Council affiliate [www.cecsa.org](http://www.cecsa.org)  
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the  
Rev. John Barrett, asst; the Rev. Dan Lauer, asst  
Sun Eu 7:30, 8:30, 11

## 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](http://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; Sat 6 H Eu

## MILWAUKEE, WI

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

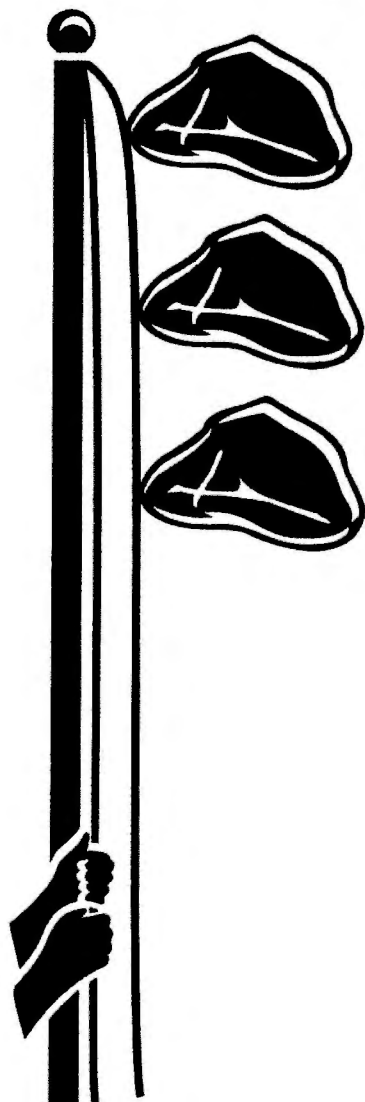
## LUTHERAN

## MOJAVE, CA

**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.

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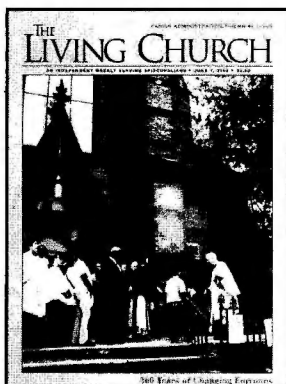
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