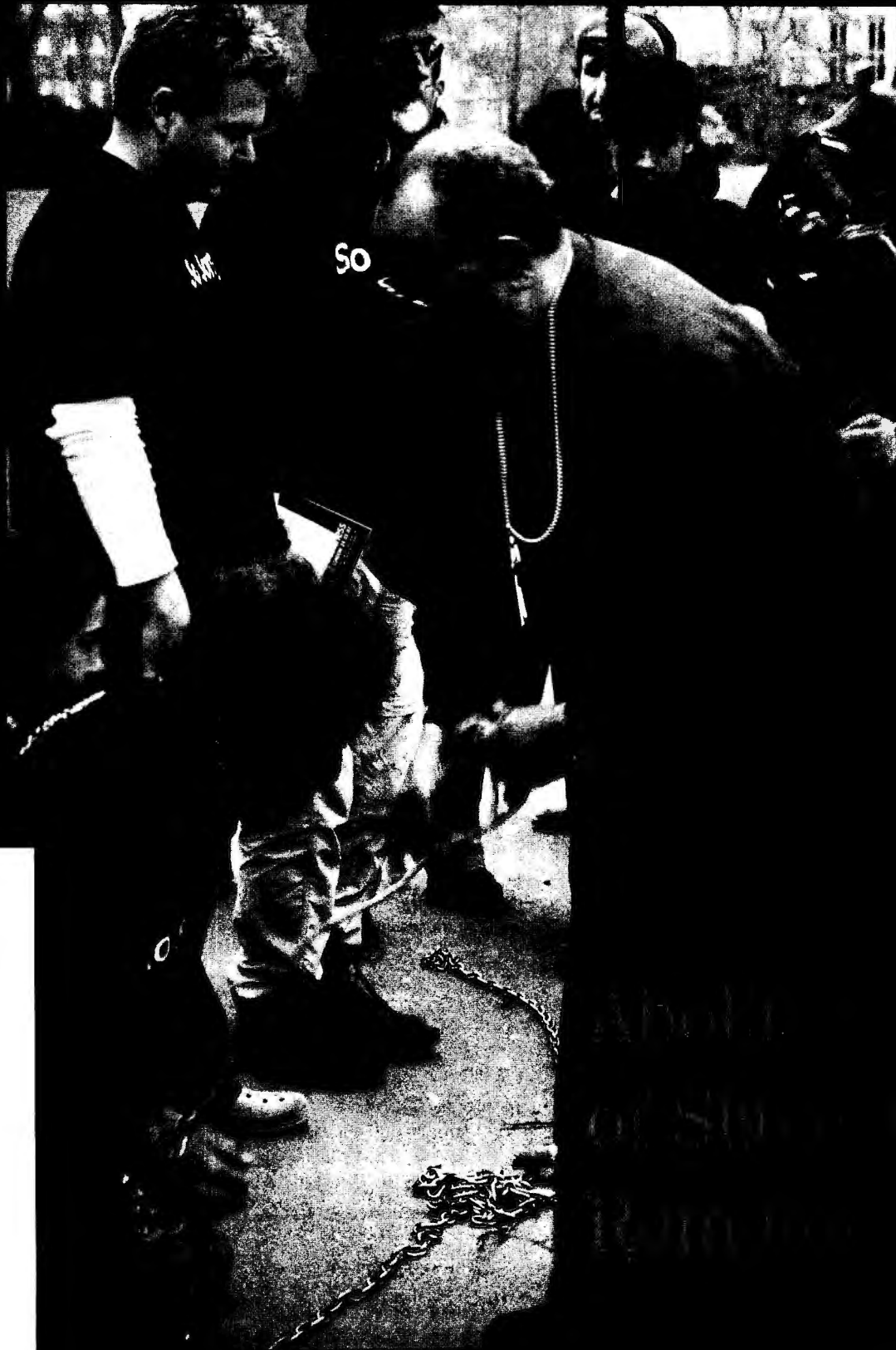


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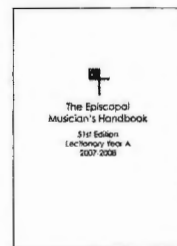


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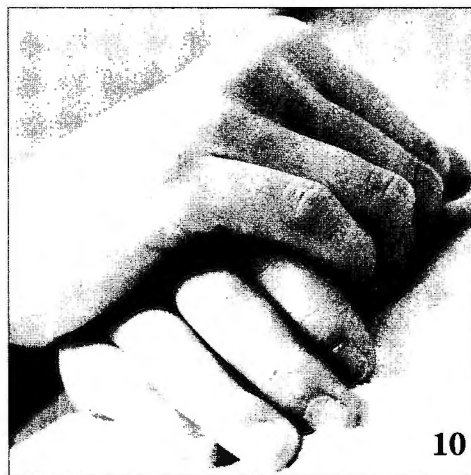
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Volume 234

Number 15

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



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Photo Credit: ACNS/Rosenthal

Participants in the March of the Abolitionists are "freed from their chains and yokes" with the help of the Most Rev. Drexel Gomez, Archbishop of the West Indies, who joined with the Church of England in commemorating the 200th anniversary of passage of the law banning slavery throughout the British Empire, on March 24 at Victoria Tower Gardens in London. Traffic in the city center came to a halt as thousands followed the two-hour pilgrimage route in bitter cold conditions. [p. 6].

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SUNDAY'S READINGS

Peace and Empowerment

'Receive the Holy Spirit' (John 20:22b)

The Second Sunday of Easter (Year C), April 15, 2007

BCP: Acts 5:12a, 17-22, 25-29 or Job 42:1-6; Psalm 111 or 118:19-24; Rev. 1:(1-8)9-19 or Acts 5:12a, 17-22, 25-29; John 20:19-31

RCL: Acts 5:27-32; Psalm 118:14-29 or Psalm 150; Rev. 1:4-8; John 20:19-31

Frightened men and women huddle together behind locked doors. They are filled with grief. The One in whom they had placed all of their hopes is dead — gone. These disciples are also filled with guilt, because they know that each of them was also involved in betrayal of this holy man. Suddenly, Jesus appears before the disciples. The first words out of his mouth are, "Peace be with you." Words of healing, words of love, words of forgiveness.

Would anyone have ever believed in the risen Lord and Savior if he had not appeared? In light of Jesus' words and actions with the gathered disciples, and later with Thomas, we see how God understands our need for that which is tangible. We are provided tangible evidence of God's presence in our lives, if only we have eyes to see. Sometimes grace comes to us through others, special folk who are God-like, with skin. When we are ill or distressed, they look at us with compassion. We feel their gentle arms around us in a caring yet firm embrace. The touch of another person holding our hand or stroking our forehead gives us hope. We pray that we might be like God with skin for another person.

Grounded in an Easter faith,

confessing Jesus as our Lord and Savior and led by the Holy Spirit, we can provide a powerful witness, spreading the gospel of Jesus Christ just like the first disciples must have done when they burst out of the Upper Room a forgiven and renewed people. As others search for a tangible sign that Jesus is alive in the midst of struggles, we can be for them that sign of hope, that presence of help. Perhaps by seeing Jesus reflected in us, they will believe.

The book of Revelation is like an exclamation point on the stories of Eastertide, intensifying and placing them on the larger canvas of the struggle between good and evil and ultimate victory. The message of John, the writer of Revelation, is that it is better to be too broad rather than too narrow in the way that we hear and understand the scope of Christ's victory over sin and death. For those individuals who compromise with the world and its values, its message is all the more uncompromising; their fate is "the burning pool ... which is the second death" (22:8). For those who see with the eyes of abundant faith and who hold fast to Christ Jesus, it is a message of consolation, hope, and joy, the good news of a new heaven and a new earth.

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Look It Up

The liturgy for The Reconciliation of a Penitent (BCP, pp. 447-452), is an often overlooked opportunity for an Upper Room experience.

Think About It

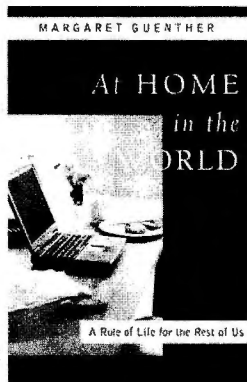
When Jesus offers his body to Thomas for immediate contact, there probably are legitimate eucharistic analogies to be drawn, especially given the almost immediate liturgical allusion that follows; Jesus blesses.

Next Sunday

The Third Sunday of Easter (Year C), April 22, 2007

BCP: Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

RCL: Acts 9:1-6, (7-20); Psalm 30; Rev. 5:11-14; John 21:1-19



At Home in the World

A Rule of Life for the Rest of Us. By Margaret Guenther. Seabury. Pp. 184. \$16. ISBN 1-59627-026-8.

Well-known author and Episcopal priest Margaret Guenther reminds us that we do not come into the world equipped with a spiritual road map or an owner's manual, so we need to write our own. We cannot download from some celestial source a spiritual MapQuest with precise directions for touring each corner.

Guenther presents an easily readable book about how to follow a rule of life and still live in the world. She emphasizes how our rule will be different at varying stages of our lives. She offers ways to live in the awareness of the preciousness of each day and how to live every day as if it were our last, constantly reminding us that time is a gift from God.

Each chapter discusses one distinctive aspect of our lives, our families, our solitude, our creativity, our money, our fear of abundance, our friends and enemies, our prayer, and our use of power. The chapters are followed by questions for reflection. The book is highly recommended for individual reading or small-group study.

*(The Rev.) Joanna Seibert
Little Rock, Ark.*

Conversations with Poppi about God

By Robert W. Jenson and Solveig Lucia Gold. Brazos Press. Pp. 160. \$18.99. ISBN 1-58743-186-6.

It has become commonplace to say that we need to learn a "new language" and find new ways of "telling our story" if we're to reach the

unchurched. As with most commonplace "wisdom," there is just enough truth in what is said to entice us to embrace the sentiment without much consideration. I think that *Conversations with Poppi About God* might prove a corrective to commonplace wisdom in this case.

Conversations is an account of noted American theologian Robert Jenson ("Poppi") and his granddaughter discussing theological topics. Poppi and Solveig, his 8-year-old granddaughter, discuss biblical stories and such topics as evil, God's teasing, providence, time machines, Christian origins and divisions, the Nicene Creed (twice), prayer, works, and hamsters.

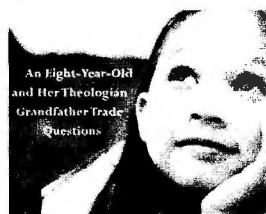
These conversations are not the kind of theology one will get in most

seminary classes, but it is a great methodology for doing theology — looking at the stories, puzzling over the issues and possible solutions, keeping the conversation open, maybe even for two more minutes.

Granted Solveig comes from a theologically sophisticated family, but I wonder if the problem is less theological language and more the failure of theologians—and priests—to use their imaginations to make the stories and concepts accessible. If an 8-year-old can enter this conversation, I'm sure a 50-plus-year-old

could if we as "professionally religious" only give the opportunity, the imagination, and enough patience to let the "answers" come from both an informed and open position.

*(The Rev.) Anthony J. Petrotta
Wilsonville, Ore.*



Conversations with Poppi about GOD

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Bishops' Actions Not Final Word, P.B. Says

Particular Responses to Communiqué Planned for September

The House of Bishops' rejection of a pastoral council is not The Episcopal Church's final word on the primates' communiqué, Presiding Bishop Katharine Jefferts Schori said March 21 during a conference call with reporters.

The conference occurred during an afternoon break on the final day of the spring House of Bishops' meeting at Camp Allen near Navasota, Texas.

"This was merely a recommendation for Executive Council to reject it," she said. The church's formal response would not come until September, after a series of town-hall style meetings and consultation across The Episcopal Church.

Bishop Jefferts Schori was joined during the press conference by the Rt. Rev. Richard Chang, vice president of the House of Bishops and retired Bishop of Hawaii; the Rt. Rev. Chilton Knudsen, Bishop of Maine; the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana; the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York; the Rt. Rev. Stacy Sauls, Bishop of Lexington; the Rt. Rev. Mark Sisk, Bishop of New York; the Rt. Rev. Chester Talton, Bishop Suffragan of Los Angeles; the Rt. Rev. Dean Wolfe, Bishop of Kansas; and the Most Rev. Carlos Touche Porter, Primate of Mexico.

A halt to the consecration of partnered gay clergy to the episcopate and a ban on blessings of same-sex unions,

two other requests from the primates' communiqué, were not addressed "in any particularity," Bishop Jefferts Schori said. "The Archbishop of Canterbury is asking for particular responses to the communiqué," she said, and these would not come until September.

The "mind of the house" resolution was presented to the bishops during the morning business session on March 19. It arose out of concern over the perceived canonical and pastoral failings of the primates' communiqué, Bishop Sisk said, as well as with the timeline given for compliance [TLC, April 8].

While some bishops had been told before the meeting that no action on the communiqué would be taken at this meeting, Bishop Sisk explained that the bishops changed their minds out of concern that the pastoral council "was being enacted immediately" by the Archbishop of Canterbury.

Archbishop Rowan Williams had asked the primates to submit nominations for the pastoral council to him by March 16. Asked if she had met this deadline, Bishop Jefferts Schori said she had not, and would "not [submit names] unless the house gave its approval."

Bishop Little said the three resolutions were presented to the bishops in consecutive order. The first resolution, which stated that only General Convention could define the Church's relation-

ship within the Communion, was approved on a voice vote. No tally was taken, and he said he was unable to determine what the margin of passage might have been.

The Bishop of Central Florida, the Rt. Rev. John W. Howe, offered from the floor a motion to invite the Archbishop of Canterbury and the primates' standing committee to meet with the House of Bishops. Bishop Howe's motion passed unanimously on a voice vote.

The statement accompanying the third "mind of the house" resolution drew the longest and strongest debate, Bishop Little said. A motion to refer the letter to the House of Bishops' theology committee failed on a show of hands by approximately 20 votes. A subsequent motion to table the matter until the September House of Bishops' meeting required two-thirds approval and failed on a voice vote.

The recommendation by the bishops to the Executive Council did not foreclose further discussion of a primatial vicar, Bishop Sauls explained, as there could "possibly be a way to structure" the proposal so as to conform to American custom and canons.

Asked whether her support for the actions taken by the House of Bishops served to revoke her signature on the primates' communiqué, Bishop Jefferts Schori responded that she had not signed the communiqué in Dar es Salaam. Her assent had been oral, she said. Archbishop Williams had gone around the room asking all the primates if they could live with the agreement. Bishop Schori said she told the primates, "I would bring this back to the House of Bishops," "explain it" to them, and "seek the will of the house."

Asked to clarify her comments, the Presiding Bishop said the "best way to gain a consensus" among the primates in Tanzania was to support the communiqué. However, "she was not able to speak for the whole House of Bishops."

(The Rev.) George Conger and Steve Waring

Traditional African hymns were included in a March 27 commemorative service to mark the bicentenary of the act to abolish slavery in the British Empire. The event coincided with the British release of the Hollywood feature film "Amazing Grace."

ACNS/Rosenthal photo



Bishop Bruno to Canterbury: 'Stop Being Chamberlain'

The Bishop of Los Angeles is dedicated to remaining a full member of the Anglican Communion, but he also says he would like to see the Archbishop of Canterbury take a firmer stand toward those he believes are trying to destroy The Episcopal Church.

"It's time for [Archbishop Rowan Williams] to stop being Chamberlain and start acting like Churchill," the Rt. Rev. J. Jon Bruno told his diocese during a ministry fair on March 24.

In an interview, Bishop Bruno said he had told Archbishop Williams the same thing at a meeting of the Compass Rose Society last October.

The annual ministry fair of the Diocese of Los Angeles is usually a time for workshops on everything from church finances to Anglican chant. But this year the all-day gathering held at the Campbell Hall Episcopal School in Studio City, Calif., was spent talking about the future of The Episcopal Church and the Anglican Communion.

The day began with a talk by the Rev. Canon John Peterson, former secretary general of the Anglican Consultative Council and currently the

canon for global justice and reconciliation at Washington National Cathedral. The conference continued with a discussion with the bishops of the diocese about the state of the Communion and the recent House of Bishops' gathering in Texas [TLC, April 8].

In the resolutions adopted during their March 16-21 retreat, the bishops cited a number of instances in which it appeared as though Archbishop Williams had failed to sanction or discipline the Global South primates and their allies.

"Other Anglican bishops, indeed including some primates, have violated our provincial boundaries and caused great suffering and contributed immeasurably to our difficulties in solving our problems and in attempting to communicate for ourselves with our Anglican brothers and sisters," the bishops wrote in a letter to Episcopalians. "We have been repeatedly assured that boundary violations are inappropriate under the most ancient authorities and should cease. The Lambeth Conferences of 1988 and 1998 did so. The Windsor

Cathedral Transformed for Elton John's Birthday Party

The Cathedral of St. John the Divine in New York City was the site of pop singer Elton John's 60th birthday party on March 25.

Details about the celebration were reported in several articles on the singer's official website. "Elton marked the eve of his 60th birthday last night with a star-studded private dinner for friends and family in the world's biggest cathedral," stated one of them.

According to the website, the guest list included Tony Bennett, Pierce Brosnan, Michael Caine, Lawrence Fishburne, Whoopi Goldberg, Kid Rock, Sharon Stone, Billie Jean King, Donatella Versace, Barbara Walters, Robin Williams, Bette Midler, and Sharon and Ozzy Osbourne.

Guests arriving in their limousines entered the cathedral through steps lit with glass-screened church candles, and walked down the aisle to their tables in the nave. The altar and sanctuary were converted to a stage for performances by Sting, Paul McCartney, and the rock group Scissor Sisters.

The *New York Post* reported that "in keeping with the religious atmosphere, tables were adorned with silver drinking chalices."

Worshippers leaving the 6 p.m. Evening service told the *Post* they were appalled by the spectacle, but the cathedral has been hit by a severe cash crunch, forcing the dean and chapter to rent it out for concerts and plays.



Timothy Roberts photo

Los Angeles Bishop J. Jon Bruno responds to questions about the future of the Anglican Communion during the diocese's ministry fair. With him are the Rt. Rev. Robert Anderson, bishop assistant of Los Angeles, and the Rev. Canon John Peterson, canon for global justice at Washington National Cathedral.

Report did so. The Dromantine Communiqué did so. None of these assurances has been heeded.

"The Dar es Salaam Communiqué affirms the principle that boundary violations are impermissible, but then sets conditions for ending those violations, conditions that are simply impossible for us to meet without calling a special meeting of our General Convention."

In a homily delivered during a Eucharist held in the school's gymnasium, Bishop Bruno said The Episcopal Church had to maintain its openness.

"We are going to be the people of God here and bless one another regardless of age, race, color or sexuality," he said. But he added that the members of the Communion must "grasp onto one another or we are going to die. We will never abandon them, and they should not abandon us."

Asked if he were hopeful about the future of the Anglican Communion, Bishop Bruno said he was.

"I'm hopeful," he said. "But I was raised as a hopeful child."

Timothy Roberts

Dioceses of Dallas and Fort Worth Expand Oversight Provisions

Two Texas bishops have expanded an 11-year-old plan for alternate episcopal oversight.

In place since 1996, the "Dallas Plan," praised recently by the Archbishop of Canterbury's Panel of Reference, provides for women in the Diocese of Fort Worth who seek ordination to the priesthood to be referred to the Bishop of Dallas. Citing "pastoral concern" for one of his parishes, Bishop James M. Stanton of Dallas approached Bishop Jack Leo Iker of Fort Worth late last year to amend their agreement so that aspirants and parishes in Diocese of Dallas who do not approve the ordination of women might come under Bishop Iker's episcopal care.

The expanded "Dallas/Fort Worth Plan" was conceived by the bishops in March and was immediately implemented. St. Francis' Church, Dallas, now is under Bishop Iker's pastoral care. Under the agreement, the parish's annual assessment will be divided equally between the dioceses. Its property continues to belong to the Diocese of Dallas.

'Good Neighbor Solution'

"The primary advantage of this plan is that we are operating under the Constitution and Canons of The Episcopal Church and the parish concerned remains within the family," Bishop Stanton noted. "This permits stable ministry to be carried on within discernible Episcopalian and Anglican norms."

St. Francis' is a Forward in Faith parish with about 200 members. The Rev. David M. Allen has been rector of St. Francis' since 1993.

The bishops have notified the Archbishop of Canterbury and the Panel of Reference of the amendments to the plan. The arrangement is similar to the "good-neighbor-bishop" solution that the panel recently recommended to the Diocese of Florida, Bishop Iker noted [TLC, April 8].



Fr. Armstrong (above) has transferred to CANA, the parish plans to follow, and the diocese will seek to recover possession of the property (left).

Colorado Springs Parish Plans to Join CANA

Citing dissent from the resolutions adopted by the House of Bishops [TLC, April 8] and frustration with the pace of a diocesan financial audit of its rector, the vestry of Grace and St. Stephen's Church, Colorado Springs, announced March 26 its intention for the parish to leave the Diocese of Colorado and affiliate with the Convocation of Anglicans in North America (CANA). The parish's rector, the Rev. Don Armstrong, has also transferred to CANA.

According to the Rt. Rev. Robert O'Neill, Bishop of Colorado, the parish's announcement will have no effect on the continuing inhibition of Fr. Armstrong while the diocese investigates his finances and those of Grace and St. Stephen's, the largest parish in the diocese. Bishop O'Neill also has relieved the vestry as officers of the parish and said the diocese will seek to recover possession of the church property and other assets.

"The reality of my innocence is a possibility Bishop O'Neill is unwilling to let disrupt his fantasy that I have done something wrong, and this has made it impossible to receive a fair hearing in the ecclesial system of The Episcopal Church in the Diocese of Colorado," Fr. Armstrong said.

Numerous attempts to have reasonable discussions with the bishop and the Diocese of Colorado have been

rebuffed, the vestry stated. "The bishop has manipulated the diocese's judicial system to resemble a kangaroo court, so that no fair hearing is possible at any level in the diocese."

During the week between Christmas and New Year's Day, Fr. Armstrong was served with a 90-day notice of inhibition by Bishop O'Neill while the diocese conducted a financial investigation. Recently Fr. Armstrong learned that the inhibition had been extended for an additional 90 days.

There is nothing in the canons to prevent inhibitions from being extended indefinitely. Since 2005, bishops in at least two other dioceses have extended inhibitions for more than a year.

Fr. Armstrong, a prominent conservative critic of The Episcopal Church's perceived failings to respond adequately to the Windsor Report, said the diocese recently demanded that he turn over his tax returns. Fr. Armstrong has refused, but has asked for a voluntary review from the Internal Revenue Service. Other diocesan concerns, according to Fr. Armstrong, include questions about college scholarships given by the parish to his children.

Bishop O'Neill said he was saddened by the decision by some to leave, but that his primary pastoral concern was for those who wished to remain with The Episcopal Church.

WESTERN MICHIGAN

Church Sales Provoke Mixed Emotions

The Diocese of Western Michigan will be selling the Cathedral Church of Christ the King in Portage, a suburb of Kalamazoo, and St. Paul's Church in Walker, a suburb of Grand Rapids. Many members of the diocese are wondering whether these actions are necessary pruning toward growth, or symbols of demise.

The sale of the cathedral was "the only decision the diocese could make, because we're out of money, and the building costs quite a bit just to maintain," said Bishop Robert Geper of Western Michigan after the March 10 executive council meeting where the decision to sell was made. "The shame is that we haven't been good stewards in the past, and this is a resource that could have been used in the future."

The cathedral was built in 1968 during the episcopate of Bishop Charles Bennison, Sr., who relocated the diocesan headquarters to the 30-acre site just off Interstate 94. The newly formed congregation was drawn from existing congregations in the Kalamazoo area, a move that caused some resentment, as did Bishop Bennison's insistence of holding most diocesan meetings there.

"There are a lot of mixed feelings about the cathedral, but I see it as a sign of refocusing on what we should be about — people not buildings," said the Rev. Harold Comer, rector of St. Philip's in Benzie County. Fr. Comer, a member of the executive council, said the slumping auto-industry-based Michigan economy is hitting small congregations hard. More than a dozen of the 60 congregations in the diocese are now served by part-time clergy, and most of the larger congregations are seeking new rectors.

The process leading to the sale of the cathedral was set in motion at the diocese's annual convention in 2004. A special committee of the standing committee commissioned a feasibility study to determine if there was sup-

(Continued on page 17)



The Anne Lewis Memorial Playground at St. Mary's Church, Palmetto, Fla., opened recently. The \$28,000 playground is the only facility of its kind in the neighborhood. The park honors a longtime parishioner who died in 2003 at the age of 85. The community at large uses the playground and invested in it by purchasing pumpkins last fall, said the rector, the Rev. Lee Miller (right).

Jim DeLa/Southern Cross photo

AROUND THE DIOCESES

Funds for New Churches

The annual convention of the Diocese of **Alabama** was held Feb. 15-17 on the campus of the University of Alabama in Tuscaloosa. Students, chaplains, and faculty members of the diocesan campus ministries, including Canterbury Chapel at the University of Alabama, served as convention hosts.

Alabama has one of the largest campus ministry programs in The Episcopal Church, and more than 40 college students from 14 colleges across the diocese helped lead the convention.

A highlight of the convention was the announcement that the ACTS 2: Living the Vision Together capital fund campaign had reached \$5 million in pledges toward the goal of \$5.5 million, as the parish phase is beginning. ACTS 2 will fund land for seven new churches, a new chapel and conference facility at Camp McDowell, resources for Hispanic and African American ministries, an integrated communications initiative, a lay ministry certification program, and renewal of the campus center at Montevallo.

The convention theme was "Reaching Beyond Ourselves," emphasizing the diocese's relief work in Mississippi and New Orleans, a new companion diocese relationship with Haiti, a special camp for persons with disabilities at Camp McDowell, and campus ministry. The Rt. Rev. Henry N. Parsley, Jr., Bishop of Alabama, welcomed several

special guests to the convention, including the Rt. Rev. Duncan Gray III, Bishop of Mississippi, and the Rev. Fritz and Mrs. Carmel Valdemar from the Diocese of Haiti. It was reported that more than \$500,000 has been given by the diocese, directly or through Episcopal Relief and Development, to relief and rebuilding efforts on the Gulf Coast.

Bishop Gray said in his sermon at the opening service that "God is giving us something new as a broken and vulnerable people. We are not as isolated or perhaps as strong as we thought we were, but we have been transformed."

Bishop Parsley addressed the tensions in The Episcopal Church and the Anglican Communion, emphasizing that "how we deal with our differences says a lot about our faith," and that we must take care lest our witness "communicate that the Christian faith is about arguing and conflict rather than about love and reconciliation." He said that "The Episcopal Church and Anglicanism in this country are one and the same, and I believe we must be resolute in seeing that this remains so."

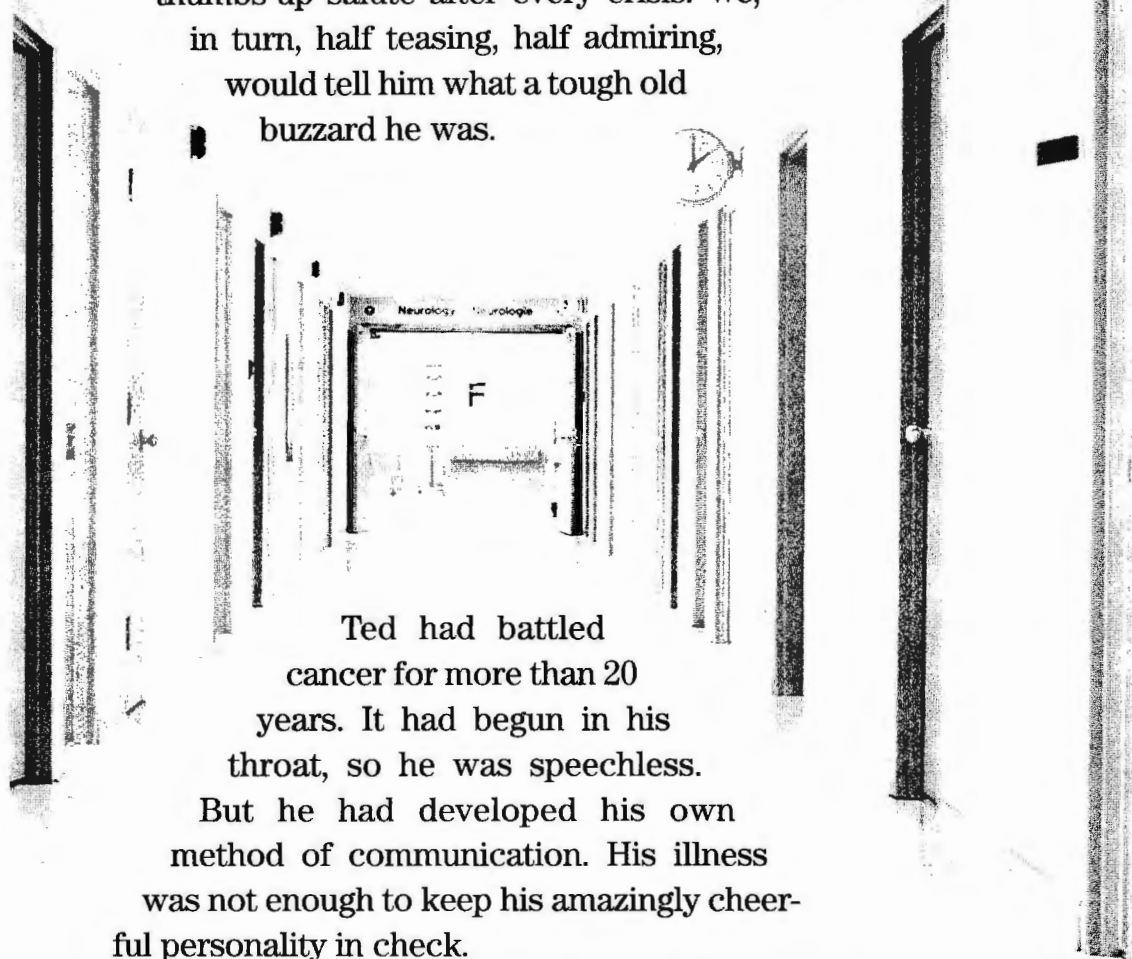
The convention approved the bishop's request for the election of a suffragan bishop later this year. A \$2.6 million diocesan ministry budget was adopted for 2007, which includes full 0.7 percent funding for the Millennium Development Goals. Resolutions were passed urging the writing of a new constitution for the State of Alabama and in favor of a living wage.

FAREWELL ... for a While

By George H. Jones

I was surprised. Ted wasn't there. I'd given my usual smile to the nurses and other employees of the rehab center, but when I got to Ted's room his bed was empty. A cold stab of dread momentarily clutched me.

"Take it easy," I told myself. Probably he was being wheeled around or getting checked. Ted was "terminal," but over the past two years he'd been through many a tough time. He'd give us a warm smile and a thumbs-up salute after every crisis. We, in turn, half teasing, half admiring, would tell him what a tough old buzzard he was.



Ted had battled cancer for more than 20 years. It had begun in his throat, so he was speechless.

But he had developed his own method of communication. His illness was not enough to keep his amazingly cheerful personality in check.

We'd gotten to know Ted and his wife Barbara Jo when I'd begun volunteering as a hospice volunteer. I approached serving in hospice with some dread, but it's been one of the most fulfilling and satisfying things I've ever done.

When I couldn't find Ted, I stopped at a couple of doors to ask nurses or other personnel where our friend was. I was met mostly by blank stares and a shrug. Finally I inquired at the front desk. I was told Ted

**You begin with a lot of sympathy, and it always is there in the back of your heart and mind,
but it grows to a warm affection, even to love.**

had been taken back to the hospital on Sunday. This was Wednesday, our regular visiting day. I was irritated.

I walked outside to my pickup truck, glad in a way I wouldn't have to go through another visit. Grumbling a bit under my breath, I carried my prayer book and pre-sanctified communion elements back to my truck. Like me, it was way past its prime. It was a beautiful, fall day. The sky was a robin's-egg blue. The trees in fall glory were more muted than the spectacular bright colors up north, but with a beauty that is special to the South. A sprinkling of vivid reds, along with more shades of yellow than there are names for them. Among them the stately, dark green, Southern pines. I felt a swift surge of love for our beloved Southland.

Ted had been in and out of the hospital a number of times. Each time we wondered if this was the end. But he'd always fool us and emerge, if not hale and hearty, patched up and still fighting. After the last trip to the hospital, Ted had been taken to the nursing home. He was noticeably weaker, and no longer ambulatory. But he would always struggle to a sitting position and grin at our arrival and our teasing. Claude, our deacon, always brought communion, but when he was unavailable, as he was this week, our priest would prepare the elements and I would administer them.

Ted and Barbara Jo were from another denomination, but they quickly came to love the communion. Ted became an expert on the Book of Common Prayer. Even their little dog Skeeter seemed to know the day we would arrive and would go to the window to look for us. Skeeter, accustomed to receiving little tidbits from Ted and Barbara Jo's hands, protested loudly over not being allowed to participate in communion. She was a tiny dog, about a foot long, and just about that wide, who spent most of her life on the laps of one or the other. After a number of visits, she accepted us, and gave us the honor of sleeping on our laps. This was fine except for Skeeter's tendency to drool when we'd pass communion. She seemed convinced it was something special.

Ted and Barbara Jo told us many times that we were the only ones who visited regularly. Claude and I agreed it was not that people didn't care, but perhaps that they didn't like to be around someone terminal. Perhaps it made them realize all too clearly their own mortality.

During the first few visits we were shocked at how thin Ted was — literally skin and bones. The cancer had devoured much of the flesh of that once-powerful man. We soon became very close. You begin with a lot of sympathy, and it always is there in the back of your heart and mind, but it grows to a warm affection, even to love.

Ted loved to be gently teased, and we tried not to let

him down — like how he had jazzed up his electric wheelchair to race it at the Talladega Speedway; the trouble Barbara Jo had in keeping him under control when a pretty girl walked past the apartment; the bruises he'd gotten from Barbara Jo's attempts to make him behave. We hope and believe it cheered them, as much as we enjoyed it. I have a large collection of classic and near-classic DVDs and videos. I'd take them, a couple each week, to help fill those long hours waiting to die.

All these thoughts and more traveled through my mind as I drove the short distance from the nursing home to the hospital. I almost didn't go. I was tired, and it would have been easy just to go back home. But something kept me on the route to the hospital.

The hospital visits were becoming more frequent, and Ted was becoming noticeably weaker. But he was a long way from dying, or so we had convinced ourselves. Our relationship had grown so over the two years that he was more like family than a close friend.

At the hospital I stopped at the front desk to inquire as to Ted's room. "I'm sorry," the nurse on duty told me. "He died about 30 minutes ago." "He's still here," she volunteered, "up on the fourth floor."

The news hit me like a fist in the belly. I don't remember what I answered. But I knew I had to tell Ted goodbye. I rode up in the elevator with the funeral director with his tell-tale purple body bag. I asked for a few minutes alone with Ted. "I like to feel it does some good," I said. "It does," he answered kindly.

Ted was at rest. The lines of pain and suffering were gone from his face. He was covered with a white sheet. I had the strangest feeling that he was still there, maybe waiting for me. When the time came to leave during our previous visits he'd always hold my hand in his cold, bony hand, so strong even after the long struggle against the wasting disease. There was always a look in his eyes I shall never forget. At that moment, he was totally beautiful in a way that is beyond anything in our world.

I began to read the service for those at the point of death from the Book of Common Prayer. I know he heard me as I stood there with my hand extended over him. The presence was so strong I could almost, but not quite, feel the touch. "Goodbye for a little while," I half-whispered as I touched his hand. "God be with you on your journey." I know as sure as I live Ted was received as "a sheep of Christ's own flock, a sinner of his own redeeming." □

George H. Jones is a member of the Church of the Epiphany, Leeds, Ala.



At Least We Know

If you're anything like me, you were expecting another of those ho-hum letters from the House of Bishops of The Episcopal Church after it met last month at Camp Allen in the Diocese of Texas. After all, for the past few years, any correspondence we've received from these folks has been vague, predictable, and — dare I say it? — pluriform. That's all changed. In their first meeting under the leadership of Presiding Bishop Katharine Jefferts Schori, the bishops surprised nearly everyone who claims to be an Anglican by telling the primates what they can do with their requests.

And they are standing on a rather brittle limb, saws in hand, seemingly ready to cut themselves off from the rest of the Anglican family tree.

Did You Know...

The Rev. Suzanne Barrow, vicar of St. Andrew's Church, Glasgow, Ky., is also the pastor of a nearby Presbyterian church.

Quote of the Week

The Rev. Lisa Fishbeck, of Carrboro, N.C., in the *New York Times* on The Episcopal Church: "The American church is not a pariah to everybody — some people still like us. They think we're nutty, but they still like us."

Good for them, I say. If the bishops want to be bold and straightforward, so much the better. At least we know where they stand. And they are standing on a rather brittle limb, saws in hand, seemingly ready to cut themselves off from the rest of the Anglican family tree.

Most of us weren't expecting the bishops to respond to the requests of the primates [TLC, March 11] until September, when they meet again. If you've forgotten what the primates want, they have asked the American bishops to promise not to authorize rites of blessings for same-gender unions, and they are to promise not to consecrate any more active homosexual bishops. Unfortunately, the bishops chose not to address those two issues in their "mind of the house" resolutions. Rather, they said they would be willing to address some of the primates' concerns "that are compatible with our own polity and canons." In other words, we'll take care of this in our own way, thank you very much.

The bishops did address the primates' recommendation of a proposed "pastoral scheme," which calls for the appointment of a primatial vicar and pastoral council which ideally would help the American church to get itself in order. The bishops believe this plan "contravenes the Constitution and Canons of The Episcopal Church," and would represent "an unprecedented shift of power toward the primates," and "would be injurious to The Episcopal Church for many reasons." They called the plan "spiritually unsound," and said it "encourages one of the worst tendencies of our Western culture." Culture? How ironic is that?

It may be easy to commend the bishops for their surprising clarity, but one can't help cringing at the tone of the message the bishops sent to the primates. The language is strikingly sim-

ilar to other communications produced recently in The Episcopal Church. There is a certain arrogance that should bother anyone who cares about the future of the church. While realizing I'm not the brightest bulb in the chandelier, I have these impressions after reading the bishops' responses:

1. The autonomy of The Episcopal Church is more important than the unity of the Anglican Communion.

2. We want The Episcopal Church to remain a part of the Anglican Communion, but only if it's on our terms.

3. The primates' requests of the American bishops don't stand a chance of being approved — at least by the Sept. 30 deadline.

4. The emphasis of the importance of The Episcopal Church in its international dioceses, both in the statement from Camp Allen and at General Convention reads as if preparations are being made for the formation of its own global church.

5. While emphasizing their desire to remain in communion with Canterbury and as a full-fledged member of the Anglican Communion, the bishops also make it clear they will not turn their backs on the gay and lesbian members of the church, and if that means discipline or expulsion, so be it.

Those of us who were holding out hope for some last-minute miracle that might keep the church together find the bishops' response discouraging. There is, as theologian the Rev. Ephraim Radner wrote, "a seal of finality" in its tone. The bishops' words to the church are disappointing to be sure, but at least they've brought some clarity to what had been an uncertain future.

David Kalvelage, executive editor

Quick Response from Bishops

As they gathered for their spring retreat last month at Camp Allen in the Diocese of Texas [TLC, April 8], the Presiding Bishop and other leaders of the house warned observers not to expect a response to the requests contained in the communiqué issued by the primates [TLC, March 11]. The thinking was that the church needed time and input from others before crafting a response prior to the Sept. 30 deadline presented by the primates. Therefore it came as a surprise to many when the bishops issued a strongly worded reaction to the primates near the conclusion of their meeting.

The bishops did not address the two most important requests made by the primates — that they stop permitting same-gender blessings and that they refuse to consent to the consecration of more bishops who are involved in homosexual relationships. But their reply to some other recommendations left little doubt as to what they were thinking. The bishops rejected the ideas of a pastoral council and a primatial vicar and made it clear they were not about to turn back from the direction in which they have been heading for years.

The archbishops of the other provinces of the Anglican Communion had not asked the American bishops for their thoughts on the pastoral council and primatial vicar, but in this communication the bishops made it clear that there should be no mistaking their identity. Six months of study, conversation and listening could change minds, to be sure, but if the bishops do an about face and embrace the primates' request, it will be an even bigger surprise than this was.

Weak Presentment Charge

Overshadowed by the mind of the house resolutions adopted at the House of Bishops' meeting last month [TLC, April 8] was the news that presentment charges against an 86-year-old retired bishop will go forward. The Rt. Rev. William J. Cox, retired Bishop Suffragan of Maryland and former assistant bishop in Oklahoma, was charged with violating the Constitution and Canons of The Episcopal Church after he, upon request of the Archbishop of Uganda, ordained two priests and administered confirmation without permission of the diocesan bishop. In 2005, Bishop Cox visited Christ Church, Overland Park, Kan., which had left The Episcopal Church, to administer the sacraments of ordination and confirmation. The case is being sent to the Court for the Trial of a Bishop.

With all the turmoil that currently exists in the church, it is difficult to believe that this presentment is important enough to go forward. Bishop Cox should not have performed the sacramental acts in a Kansas church without seeking the permission of the Bishop of Kansas. But to pursue a charge like this against a retired bishop who upholds a traditional faith is a disgrace. Meanwhile, complaints against Bishop Andrew Smith of Connecticut and Bishop Charles Bennison, Jr., of Pennsylvania, remain "on hold." It is particularly ironic to note that Bishop Smith is a member of the trial court that may hear the case against Bishop Cox. We would like to believe that the church has more important matters to settle than this.

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READER'S VIEWPOINT

What We Really Need *Getting God Back in the Center*

By Julio Torres

It is not precisely clear when the assault of modernity on the Christian faith began. Perhaps it was with Descartes' *cogito ergo sum*. It seems, however, as if there are already intimations of it in the theology of Richard Hooker, who placed reason on the same level as tradition and revelation as a source of doctrinal authority.

neers of it, including Gustavo Gutierrez, known as the father of liberation theology, were educated in Europe, where they were subject to the influences of Marx, Kant, Engels, and European political theology in general. All through the '60s and early '70s, I was a member of a Christian student cell in El Salvador. We were tutored in the new theologies by European missionaries and their pupils among the native clergy.

were disappointed with the failure of the movement. Corruption was rampant on both sides, and dehumanization was progressively severe.

I spoke to a priest who was a friend of mine and worked with the leftist guerrillas. He bragged about executing a prisoner who begged him for mercy. Shortly thereafter he left the priesthood and began living openly with his female companion of many years. Fifteen years

It is our burden and glory that we are called to be more than human.

Whereas for Augustine reason was corrupted by our passions (what he labeled "original sin"), modernity placed it on the highest pedestal.

The net result of the reign of reason has been, among other things, unprecedented prosperity for the West (and its patrons), and abject misery for the majority of the world's population. Once biblical literary criticism began to deconstruct holy scripture, it was all up for grabs. We came to learn almost everything about Jesus, but our personal knowledge of him became seriously impoverished. Perhaps that may partially explain the massive desertion of people from the mainline Christian denominations and the search for spirituality in other religious traditions, Christian or otherwise.

My first contact with the modern religious trend took the form of Latin American liberation theology. The pio-

At the time it seemed as if it was the best of both worlds. The self-discipline we had been taught in Sunday school was passé. Now we could have our cake and eat it too! We were taught that it was outdated to pursue a personal spirituality. Everything could be justified in terms of human needs. The human being, not God, was now at the center of everything.

after he left the ministry, he appeared at the service commemorating the 20th anniversary of Archbishop Romero's death wearing a priestly stole in defiance of his status as a defrocked clergyman. I believe the latter to be a sign of his conflicted feelings and unfulfilled vocation.

It is our burden and glory that we are called to be more than human. God's

The church is out of focus when human rights become

Of course it was impossible to deny the ethical claims of liberation theology. We lived in the midst of generalized poverty and blatant disregard for basic human rights. The revolutionary initiative, however, belonged to the non-religious left, who carried the church along in its tide.

Within a few years, the church in Latin America experienced a massive desertion of clergy and lay people who

incarnation has set in motion a process of deification (theosis) that is beyond reasonable human needs without, however, neglecting them. We are called to grow to the full stature of our calling in Christ. We can get a glimpse of this transformation when in the presence of an authentic holy person.

The mission of the church is to foster and nurture this process in every person so that we come to know the mys-

Another Question

tery of Jesus Christ crucified and risen. This is a difficult process because the church is up against our human tendency to live externally in function of our material needs and because it presupposes self-denial. Marital fidelity is in some ways as difficult as celibacy. Mainstream culture, however, reflects and fosters our tendency to satisfy all our drives. The realm of the spirit is neglected or lost in the deal. We lose our life by saving it.

Here I am not advocating a disembodied kind of spirituality. The body and its needs must have a place in any spirituality worth its name. The "body's grace" is also God given. What I am suggesting is that the church is out of focus when human rights become its primary concern.

For starters, we have a poor track record. We are often lagging behind the secular world and trying to keep up with it when it comes to human rights, be it economic justice or the rights of ethnic and sexual minorities. It is logically so, because the Christian faith nurtures a certain disregard for the material world. It is not seen as the ultimate reality. We long for the new heavens and the new earth that only God can bring about.

All social movements, religious or not, have proved to have a questionable eschatology. Even the best of both worlds where all human rights are fulfilled cannot satisfy the deepest longing of the human heart. It does not mean we have to be against progress, although progress itself is often questionable, but that we have to focus on our unique function and commission: to bring humanity into the transforming

its primary concern.

mystery of Jesus Christ crucified and raised by God to a new existence. □

The Rev. Julio Torres is the priest-in-charge of St. Mark's Church in the Bowery, New York City.

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

In response to the Very Rev. Robert Giannini's comments in his Guest Column [TLC, March 25], I have a few remarks to make.

Dean Giannini misunderstands the Anglican way, or chooses to change the basis on which it is established in The Episcopal Church. He criticizes the primates who would not share the Eucharist with our Presiding Bishop in Tanzania.

In part, he supports his view by citing some of the Outline of Faith found in our prayer book, especially that one of the benefits of receiving the Lord's Supper is "the strengthening our union with Christ and one another."

However, he does not mention the next question, "What is required of us when we come to the Eucharist? Answer: it is required that we should examine our lives, repent of our sins, and be in love and charity with all people."

In the next prayer book revision, I suppose the canon would drop the Offertory Sentence, used in both rites, "If thou bring thy gift to the altar, and there rememberest that thy brother had aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," before

receiving communion. One cannot have Matthew 5:23-4 in conflict with the new popular thinking going round these days.

*Harry Lieberman
Fayetteville, Pa.*

Not the First

If memory is correct, a little more than a decade ago, before a Lambeth Conference, a number of American bishops announced that they would refuse to administer the communion elements to Anglican bishops who opposed female priests. They set the example that Archbishop Akinola unfortunately chose to follow. I hope that those who decry Archbishop Akinola's conduct do so from poor memories rather than an assumption that

He chooses to change the basis on which the Anglican way is established in the Episcopal Church.

the "ugly American" is entitled to act as others must not.

*Jack Carlsen
Flushing, Mich.*

Confusion Over Certainty

As a result of the article about the fund shortfall at The Episcopal Church Center [TLC, March 25], I sent a contribution to the Domestic and Foreign Missionary Society and just received a thank-you note.

(Continued on next page)

(Continued from previous page)

Long ago I learned that The Episcopal Church moves in those theological areas Kierkegaard describes as "the dizziness of freedom." The bishops who will not receive the Eucharist with our duly elected Presiding Bishop, or who act as if they are popes, do not seem to understand the Anglican ethos. They act like Roman Catholic prelates or autocrats.

We are catholic for every truth of God and protestant against every error of man. The decisions made by our General Convention describe the

Certainty seems to be the refuge of small minds and limited theology.

theology we believe about God's people. Our deputies and bishops have affirmed a theology that there will be no outcasts in this part of the Anglican Communion.

The Episcopal Church does have the right to its understanding of God's guidance. At our best, we historically prefer the larger confusion to the smaller certainty our critics seem to cherish. Certainty seems to be the refuge of small minds and limited theology.

So thank God for people like Katharine Jefferts Schori, Peter Lee, and John Chane (my bishop), who will not fall for a smaller vision of this church we cherish.

For some reason, God seems to have chosen The Episcopal Church to be on the cutting edge of an evolving theology. Just when we find all the answers, God changes all the questions. Ambivalence can be a time for God to lead us to a new revelation. Who would want to miss that?

*(The Rev.) John D. Chamblin
Seaford, Del.*

Appropriate Time

The letters, "Enforce the Canon" and "What an Example," in the April Fool's issue could not have been included at a more appropriate time. Thanks for the unsaid commentary.

*(The Rev.) James Graner
Larned, Kan.*

Keeping the Faith

What has taken place in the church that I love? I have my own thoughts and questions. The issues are so serious, they cannot be fully addressed here.

It seems some of our leaders have ignored the holy word of God and have weakened our part of Christ's Church. Do they really believe it is the Holy Spirit leading them to "do a new thing?" Billions of souls left this life believing the apostles' teachings and await the Lord's return. Were they wrong to keep the faith? Am I wrong also?

It's not politically correct to talk about sin anymore, as if political correctness deserves any place in the church. Satan is working overtime to display his power. He loves when we succumb and do his bidding. I know that I am a sinner! I will wrestle with certain "besetting" sins all my days. Are the plain words of St. Paul and others about sexual perversions to be ignored? Sex is a basic, natural, and pleasurable gift of God's creation, but it must be used responsibly as he intended.

Sinners should be welcome in the church, but the sins need to be worked on. I will never believe that any unrepentant sinner should be allowed to become a priest or bishop in God's church.

Thank you, Lord, for those who have been faithful witnesses of your word and sacraments. We really don't need to be the innovators for all of Christianity.

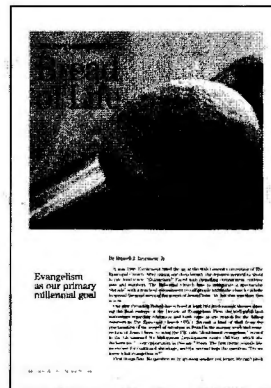
*Paul R. Wanthal
Twin Lakes, Wis.*

How to Evangelize

"Evangelism is presenting Jesus Christ ... as Savior ... as Lord ... in the fellowship of the Church." Russell J. Levenson [TLC, March 11] challenges readers to a renewal of the basics of evangelism. I want to put some specifics on how to do that.

Jesus the incarnate one means that God loves his creation so much that he comes to us in the man Jesus. This means we are to love and serve God's world, bringing justice for minorities and oppressed people.

Here is how to present Jesus as Sav-



Proclaiming Jesus to the world is our goal.

ior: We preach that following Jesus is the way we are saved from sin and sadness. Meditating and praying to Jesus is a way to connect to him.

Jesus as Lord is Christ the King. Royalty is to rule with justice, to bring unity and healing to people. We preach and teach Jesus as the worker for justice. Royalty and governments have the power to end capital punishment and commute death sentences.

Jesus healed many people. Here is a call for health care, health insurance, and medicine for all people.

Jesus, the Prince of Peace means we present Jesus as a peacemaker, against war, and our call is to stop the wars in Afghanistan and Iraq by peaceful means.

Jesus feeds the multitudes. We are called to do all we can to abolish hunger. It involves not only providing food but also to ensure the climate we pollute does not cause crops to fail.

Jesus the sacrificed one means that followers of Jesus make sacrifices of time, money, talent and reputation to proclaim the values Jesus taught.

Proclaiming Jesus to the world is our goal. When we connect the values and ministry of Jesus to the issues and concerns of our times and lives, those outside the church will be moved to join the fellowship of the church.

*(The Rev.) Robert Warren Cromey
San Francisco, Calif.*

Mixed Feelings Over Church Closings

(Continued from page 9)

port in the diocese for a capital campaign to underwrite the cathedral. "Respondents voiced overwhelming concern that the cathedral has not realized expectations and aspirations since its inception," the ensuing report concluded.

The cathedral congregation and all activities will cease by Sept. 1. Meanwhile, proposals to sell the \$2 million building and property are being sought. Some decisions will have to be made to preserve Resurrection Garden, where many people are interred. The cathedral also houses a nationally known Aeolian-Skinner organ, frequently used by music students from Western Michigan University, and a 47-bell carillon.

"This is a sad day for the cathedral,"

said the Very Rev. Cynthia L. Black, dean of the cathedral and rector of the Parish Church of Christ the King, which worships there. "However, the parish will continue to do what it has always done — be a diverse community that practices compassion and welcomes all — just from a different location."

St. Paul's, Walker, closed its doors earlier this year. "St. Paul's decided it could no longer function as a church, and the executive council could not see a way to create a new church start and pay the existing bills," said council member Anna Cushman. "I see the two decisions as a sign of growth. The sale gives us the resources we need to plant new churches and help congregations in financial trouble."

(The Rev.) Joseph Neiman

Georgia Camp Director Arrested

The executive director of Honey Creek, the Diocese of Georgia's camp and conference center, was arrested March 21 and charged with possession of child pornography.

Agents of the Georgia Bureau of Investigation arrested the Rev. James Cox after a camp staffer discovered sexually explicit photographs of

young girls on his office computer.

Deacon Cox "has been barred from the conference center property" and "church officials continue to cooperate fully with law enforcement," said the Rt. Rev. Henry I. Louttit, Jr., Bishop of Georgia. He added that the diocese was cooperating fully with the police investigation.

PEOPLE & PLACES

Deaths

Catherine R. Sterling, 91, who was married to the late Bishop of Montana Chandler W. Sterling, died March 3 at the Good Samaritan Home in Moscow, ID.

Mrs. Sterling was born and raised in Chicago. She and her husband resided in Wilmette, IL, and Chadron, NE, before he was consecrated Bishop of Montana in 1956. When he retired in 1968, they moved to Yardley, PA, and later to Oconomowoc, WI. She is survived by six daughters: Mary, Katherine, Ann, Elizabeth, Sarah, and Julia, and a son, Jonathan; 18 grandchildren and 14 great-grandchildren.

Alec Wyton, 85, longtime organist and choirmaster at the Cathedral of St. John the Divine, New York City, died March 18 in a hospital in Ridgefield, CT.

A native of London, England, Mr. Wyton held his first job as organist at age 11. He was a graduate of Exeter College, Oxford, and the Royal Academy of Music. He moved to the United States in 1950 to become organist at

Christ Church Cathedral, St. Louis, MO, and in 1954, he was appointed to the New York cathedral position and remained there 20 years. During that time he was also headmaster of the Cathedral Choir School. Mr. Wyton was a past president of the American Guild of Organists, adjunct professor at Union Theological Seminary (NY), and chairman of the Organ Department at Westminster Choir College, Princeton. He was coordinator for the Standing Commission on Church Music of The Episcopal Church and of the Department of Music at the Manhattan School of Music. He was well known as a composer and a teacher, particularly in seminars and workshops held all over this country, and was active as a tutor to many students. He is survived by his wife, Mary; four sons, Vaughan, Richard, Patrick and Christopher; and three grandsons.



Mr. Wyton

Next week...

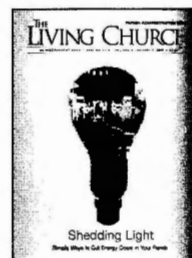
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ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com. Visit www.anglicanbooks.klink.net.

CHURCH FURNISHINGS

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

POSITIONS OFFERED

FULL-TIME RECTOR: *Trinity Church, Danville, KY*, seeks a priest with skills in preaching, liturgy, pastoral care, and outreach. About 200 strong, Trinity is an active, well-educated, growing parish made up of professional/business people, farmers, college personnel, students and retirees. We have strong music and Christian education programs for all ages. The parish is financially sound, with committed vestry leadership and oversight. We are working toward greater community involvement and outreach.

Historic Danville is located in the center of the Bluegrass Region of Kentucky, an hour from Lexington. It boasts a small town atmosphere with the sophistication lent by Centre College, ranked by *US NEWS* as one of the 50 best liberal arts colleges in the U.S. Danville is included in *Crampton's 100 Best Small Towns in America*. Visit our website at www.trinitydanville.org, or contact **The Rev. Canon Johnnie E. Ross, The Diocese of Lexington, P.O. Box 610, Lexington, KY 40588** Ph: (859) 252-6527.

FULL-TIME DIOCESAN COORDINATOR OF YOUTH MINISTRY: *Diocese of Tennessee* seeks a uniquely qualified individual to nurture existing youth ministries and to encourage new youth ministry opportunities throughout Middle Tennessee. The ideal candidate will be an experienced, trained youth minister or youth worker who is ready to expand the scope of their ministry to equip and encourage youth ministry on a diocesan level. Compensation information and detailed job description may be obtained from the Diocesan Youth Commission: **The Episcopal Diocese of Tennessee, Attn: Suzanne Cate, 50 Vantage Way, Ste. 107, Nashville, TN 37228** or E-mail: suzanne@catefamily.net.

FULL-TIME ASSOCIATE RECTOR: *St. Mark's, Jacksonville, FL:* This associate rector will serve alongside two other presbyters in the rounds of parish ministry: sacramental celebration, preaching, pastoral care and other leadership as appropriate. St. Mark's has an exceptional 500+ student day school (PreK-6), with half of the students parish members. The associate will be a clergy liaison with the day school where there is already a lay chaplain, and will work as clergy support for the Director of Christian Formation and Youth Minister. A special area of pastoral development would be among young adults and families. St. Mark's is ready to grow again after several years of struggle with global, national and local issues. The new rector and new Head of School are embarking upon exciting frontiers for church expansion, evangelism, ministry development and service. For inquiries please email resume and/or clergy deployment profiles to jdame@stmarksjacksonville.org. Ph: (904) 388-2681.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *Emmanuel Episcopal Church, Athens, GA*, seeks an experienced, engaging individual to lead our dynamic and growing Rite 13, J2A, and YAC programs. Share your faith with students, lead and oversee weekly youth groups, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please e-mail resumes to: emmanuelyouthminister@yahoo.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *Holy Family Church, Monterrey, Mexico*, located in Mexico's third-largest and most modern city, seeks a bilingual rector with strong preaching and Christian formation skills to join us in the adventure of growing a new church. Our core group of about thirty has strong roots in the community, adequate funding and enthusiasm for the journey ahead. For more information, see: www.HolyFamilyChurch.com.mx or contact **Mike Harris-Stone** at (626) 549-4501. E-mail resumes to **Bob Potter**, rnpotter@msn.com.

INTERIM PRIEST: *On Sanibel Island on the Gulf Coast of SW FL.* Position opening for a mature priest to serve as interim associate rector from soon after Easter Day thru September, including time while the rector is away on sabbatical. Three services each week; pastoral responsibilities. We have three ordained women and three men as adjunct clergy. This particular interim position may best be filled by an Episcopal priest, and perhaps by someone who has taken 55/30 early retirement. Housing and stipend provided. Send a brief statement of interest with a brief resume and/or CDO profile. E-mail to parishsecretary@saintmichaels-sanibel.org.

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA*, seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our day school and for ministry to older adults with a nearby adult living facility. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshipping in a contemporary building. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Ven. Howard Stringfellow, The Episcopal Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015**.

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO*, seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.org or contact **Bishop's Warden Alice Williams**; Email: abwillyums@fastmail.fm; Phone: (417) 739-5008.

FULL-TIME RECTOR: *Holy Trinity Episcopal Church Gainesville, FL*, is a dynamic, corporate-sized, urban church located in a growing university community in north central Florida. We seek a new rector with vision, strong interpersonal skills, and leadership to help guide a diverse congregation that is dedicated to bringing Christ's message to all its members and to the community. High-quality preaching, administrative skills and commitment to strong and varied liturgical services are highly valued by our congregation. Parishioners also embrace the development and mentoring of lay leaders, strong Christian education programs, Christian renewal, and spiritual growth. Our mission remains to engage and serve Christ in our daily lives. For more information about Holy Trinity visit our website at www.holytrinitygva.org. The position offers a highly competitive salary with benefits and many talented parishioners to assist a rector in spreading the good news of the gospel. Reply to: **Betty Alsobrook, Search Chair, P.O. Box 357297, Gainesville, FL 32635**. Deadline: **April 5**. E-mail: epa1014@hotmail.com.

FULL-TIME YOUTH MINISTRIES COORDINATOR: *Office of the Diocese of Alabama, Birmingham, AL.* Seeking a qualified person to coordinate 10 spiritual retreats for junior and senior high young people plus organize a week-long mission project. The diocese is made up of 92 parishes and the central office is located in Birmingham, Alabama. **Deadline** for applicants is April 13, 2007. For more information contact **Sarah Sartain**, E-mail: ssartain@diola.org. Ph: (205) 715-2060 ext. 314.

POSITIONS OFFERED

PART-TIME VICAR: *St. John's Church, Burkburnett, TX, Diocese of Fort Worth.* Traditional, mission church with housing provided and part-time stipend. An excellent opportunity for a retired priest. Strong lay leadership. Burkburnett is just a few miles north of Wichita Falls, TX. Please contact: **Canon Charles Hough** at cahough@fwepiscopal.org or in writing at **The Diocese of Fort Worth, 2900 Alameda St., Fort Worth, TX 76108**.

INTERIM RECTOR POSITION: Dynamic resource-sized Episcopal Church in Murfreesboro, TN, seeks trained interim priest for 12- to 18-month tenure. For complete job description, call (615) 893-3780.

FULL-TIME WORSHIP ASSOCIATE: *St. Michael's, Barrington, IL*, is seeking an experienced worship associate to join the leadership team. This position will develop relevant worship experiences by incorporating various music, liturgy, and technology to engage and deepen the spiritual formation of existing members and attract new members. Management experience and strong administrative skills are desired. Resume and CDO profile can be submitted to klessner@stmichaelsbarrington.org. Visit our website at www.stmichaelsbarrington.org.

SERVICES

ANGLICAN WORD PROCESSING by monks. Help support tax-deductible outreach ministry to the homeless. Visit www.judeans.org or call 1-888-WP-monks for more information.

SPRING RETREAT

The Recovered Alcoholic Clergy Association (RACA) Spring Retreat is scheduled for the **Mercy Center Retreat House, 2039 North Geyer Road, St. Louis, MO 63131 (314) 909-4651** from Tuesday May 15 at dinner time through breakfast on Thursday, May 17. The cost is \$135 for 5 meals and two nights. The place is absolutely lovely and the food is great. The airport is 25 minutes away and about \$20 by cab. The retreat is AA based with leads from our members along with liturgical prayer and the fellowship only RACA can provide. Send your check which is your reservation to: **Fr. Steve Winsett, 2990 Anna Lane NW, Corydon, IN 47112**. E-mail: s.winsett@insightbb.com.

SUMMER PROGRAM

SUMMER PROGRAM to explore life in a religious community for women ages 21 through 50 with the Sisters of St. Mary, Southern Province, **July 9-21, 2007**. For information write to the **Sisters of St. Mary, St. Mary's Convent, 1100 St. Mary's Lane, Sewanee, TN 37375**.

TRAVEL / PILGRIMAGES

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

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The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun High Mass 9 (Rite I)

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ST. ANDREW'S 100 North Palmway (561) 582-6609
www.standrewslw.net www.IntegrityPalmBeach.org
The Rev. Paul A. Rasmus, p-i-c; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, Ph.D., ret. p-i-r
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of traditional 1979 BCP services) Handicapped accessible

STUART, FL

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

MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427
582 Walnut St. www.christchurchmacon.com
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The Rev. Dr. J. Wesley Smith, r; The Rev. Scott Kidd, assoc; The Rev. Kathy Kelly, d.
Sun HC 8, 9, 11 Wed. HS/LOH 12:05

SAVANNAH, GA

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

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org 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)

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

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9,10:45 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.
Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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.
Website: www.ccnola.org
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Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily
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BOSTON, MA

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E-mail: office@theadvent.org
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

KANSAS CITY, MO

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

LAS VEGAS, NV

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c thiele@eclipse.net
Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

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

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist; the Rev. John Onstott, c
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

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Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
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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The Rev. Canon Anne Mallonee, v
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ST. PAUL'S (570) 724-4771
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: 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)

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun
9:30 & 11; Breakfast every Sun

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Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,
Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sun H Eu 8 & 10; Sat 6 H Eu

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau 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-Com-
munion; 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,
Evangelist; 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.
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REMINDER! THE NEXT DOUBLE CIRCULATION PARISH ADMINISTRATION ISSUE IS JUNE 3. CLOSING IS MAY 3.