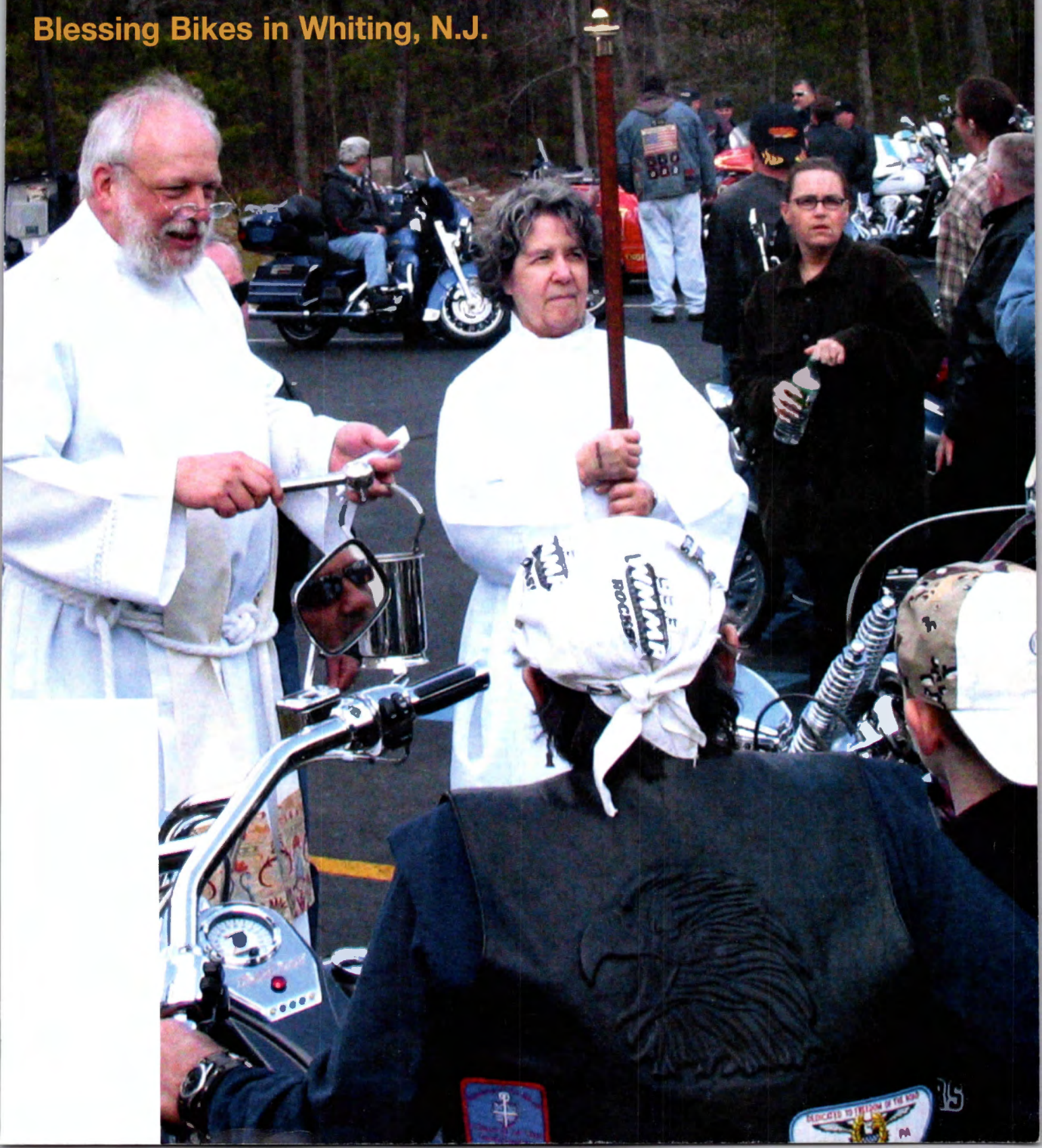


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Volume 234

Number 22

The Living Church magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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The Rev. Paul Van Sant blesses bikers at St. Stephen's Church, Whiting, N.J.

Bill Ebell photo

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SUNDAY'S READINGS

The Spiritual Guide into All Truth

'But when he, the Spirit of truth, comes, he will guide you into all truth' (John 16:12a)

First Sunday after Pentecost: Trinity Sunday (Year C), June 3, 2007

BCP: Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11) 12-15
RCL: Prov. 8:1-4, 22-31; Psalm 8 or Canticle 2 or 13; Rom. 5:1-5; John 16:12-15

In his Last Supper discourse, John unlocks the mystery of the Holy Spirit as the Spirit of love that is with us always. In today's reading Jesus speaks not only to his disciples but also to all who wait for the coming of the Advocate through the ages. When he tells the disciples, "I have much more to say to you," Jesus does not simply mean spoken words or information about their mission, but something deeper and richer about the life of God in their midst. For Jesus has one thing and one thing only to reveal: love itself, the love he shares with Father and Spirit, the love which is, more precisely, his relationship with God, his Father.

The Spirit of truth is the One to lead us to the complete truth. This truth is not theological truth or truth about life in the world. Rather, the truth is the truth of God as enduring presence, the awe-inspiring mystery of God who is infinitely far away and infinitely close to us at the same time. This truth is wisdom, the truth of our deepest selves both hidden within us and hidden from us by our own self-will, by our own egoselves, the very opposite of the Spirit of God. Only in the Spirit will all things, all that belongs to Jesus the Son, be

revealed by the Father.

John uses the word "truth" more than 20 times. Still our text for today shows John was sensitive to the deep subtleties and ambiguities of truth bearing. He understood very well the power of truth to hurt as well as heal, to oppress as well as liberate.

As the Father has glorified Jesus, so the Spirit continues to glorify Jesus by making the glory of God visible in Christ's body. The glory of God continues in the Church, the community of Jesus united of the risen Christ. Christ remains with his Church as Spirit, as the Church's one foundation that transcends the ravaging disunity of history and the self-righteousness of human hearts.

As Jesus prays for the Father to glorify him, so too his disciples, his body, must pray for the same glorification. Yet, there can be no glory without suffering, no joy without sorrow, no resurrection without cross. No wonder Jesus knew it was too much for the disciples then. No wonder without the Advocate present in our souls and in our churches, could we begin to accept the "complete truth" that is God among us.

Look It Up

The hymn, "I Bind Unto Myself Today," (370, *Hymnal 1982*) reminds us of our ever-present Lord with, within, behind, before, and beside us.

Think About It

In today's classic farewell address, Jesus is saying goodbye to his disciples. How have we handled the goodbyes of life? What does it mean to say goodbye well?

Next Sunday

The Second Sunday After Pentecost (Year C), June 10, 2007

BCP: 1 Kings 17:17-24; Psalm 30 or 30:1-6, 12-13; Gal. 1:11-24; Luke 7:11-17
RCL: 1 Kings 17:8-16, (17-24) or 1 Kings 17:17-24; Psalm 146 or Psalm 30; Gal. 1:11-24; Luke 7:11-17

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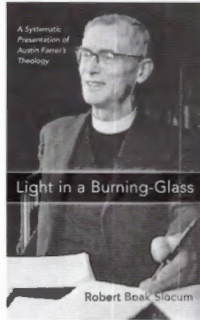
Light in a Burning-Glass

A Systematic Presentation of Austin Farrer's Theology

By **Robert Boak Slocum**. University of South Carolina Press. Pp. 132. \$34.95. ISBN 1570036691.

Anyone who was a close friend of C.S. Lewis, as Austin Farrer was, always has at least a second reason for fame and importance. Austin Farrer, considered by Lewis to be his pastor, his priest, was, in and of his own right, a theological force with which one needed to reckon.

Farrer was considered by many to be the most outstanding and important Anglican theologian of the 20th century. The current Archbishop of Canterbury considers him "possibly the greatest Anglican mind," of the previous century. Being a voluminous writer and frequent preacher and lecturer, he left a



wealth of written material from which Robert Slocum gathers many and pertinent fragments.

Attempting a systematic presentation of Farrer, I believe, Slocum gives us a synthetic presentation of his subject, giving us a whole fabric rather than a systematic analysis. This is what Slocum is wont to do, knowing his other fine works and compilations, especially of William Stringfellow [*Prophet of Justice, Prophet of Life*]. Slocum is at his best introducing us to a man with whom many of us on the American "side of the pond" are unfamiliar. But Slocum provides a remedy for this unfamiliarity with a fine work. The amazing fact is that he does it so well in 132 pages.

Slocum celebrates the humanity of Farrer. Though an outstanding mind and a learned scholar, he, according to Brian Hebblethwaite, "carried (it) so

easily." The breadth and depth of this man's faith and theology grew from his normalcy. There is a real sense that one is being introduced to a magnificent theologian who is merely human. (One wonders if he might be C.S. Lewis' inspiration for *Mere Christianity*). Coupling the "mind of the philosopher" with the "spirit of a poet," Farrer is seen as unarguably relevant to the demands of the modern seeker.

Here we find a pastor, preacher, academic theologian, and friend. These alone are not what make him noteworthy, but rather that these are married together in the 20th century with a radical orthodoxy that took seriously the canon of holy scripture and the Anglican prayer book tradition. He models Dorothy Sayers' declaration that "the doctrine is the drama." The drama of salvation history for Farrer is that which is culminated in the incarnation which makes God pertinent and avail-

(Continued on next page)

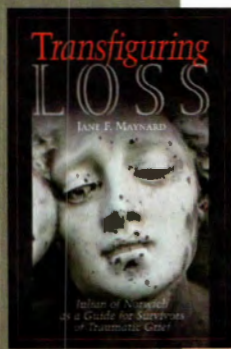
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JANE F. MAYNARD serves in interim ministry in congregations in the Episcopal Diocese of Olympia and is an adjunct instructor at area seminaries. She earned her Ph.D. and M.A.T.S. from Claremont School of Theology in Claremont, California.

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BOOKS

(Continued from previous page)

able to humanity. There is no doubt as to his orthodoxy.

But there is more. Farrer is a "high-churchman" without consciously flaunting this conviction. He makes the sacraments so natural that there is little with which to argue when one reads his approach.

These realities of man and message are what make Slocum's book so appealing and satisfying. Appealing in that one makes a new pastoral friend in Austin Farrer; satisfying in that the reader is taken deeper into Christianity than the current debates within the church take us. Slocum is successful if he desires us to want to get to know Farrer better. I have reached out to various websites for copies of his books, for Slocum has made me want more of Farrer, who as a popular pastor, priest, and academic, made people know the love of God and the salvation in Christ, without compromise and without force. A life lived for God may still be the best apologetic, the most successful evangelism. A light in a burning-glass cannot be hidden.

(The Rev.) Jeffrey A. Mackey
Ambridge, Pa.

A Secular Faith

**Why Christianity Favors the Separation
of Church and State**

By Darryl Hart. Ivan R. Dee. Pp. 273, \$26.95.
ISBN 1-56663-576-4.

Far from a standard-issue "Keep-your-prayers-to-yourself" screed against public Christianity; devoid of the currently popular "Christianity-is-beyond-politics-so-here's-my-left-wing-prescription-for-everything" *cri de cour*; free of the "God-wants-you-to-show-them-pagan-commies-a-thing-or-two" red meat appeal. Darryl Hart's book issues a bracing challenge to Christian political involvement from a purely Christian standpoint.

The author argues that Christianity may be many things to many people, but it has no business being thought of as useful. To enlist the faith for political purposes, whether right, left or supposedly "beyond" either, is to trivialize Christianity's most important claims. An evangelical well versed in

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American history, the author takes note of the tendency of the Christian gospel's unique claims to be compromised by its being put to political use, whether in the current era or any time in the last 250 years or so. Examples from multiple periods of American history abound. Any Christian will find himself challenged by this erudite book.

Daniel Muth
Prince Frederick, Md.

Pray Without Ceasing

Revitalizing Pastoral Theology

By **Deborah van Deusen Hunsinger**. Eerdmans. Pp. 264. \$18. ISBN 0-8028-4759-5.

Princeton professor Deborah van Deusen Hunsinger contends that to be effective, Christian pastoral care must be theologically informed and conducted in a spirit of reverence. She uses Paul's exhortation to the Thessalonians to "pray without ceasing" as the

catalyst for this book, a guide for clergy to the process of listening, discerning, and offering intercessory prayer for persons in crisis.

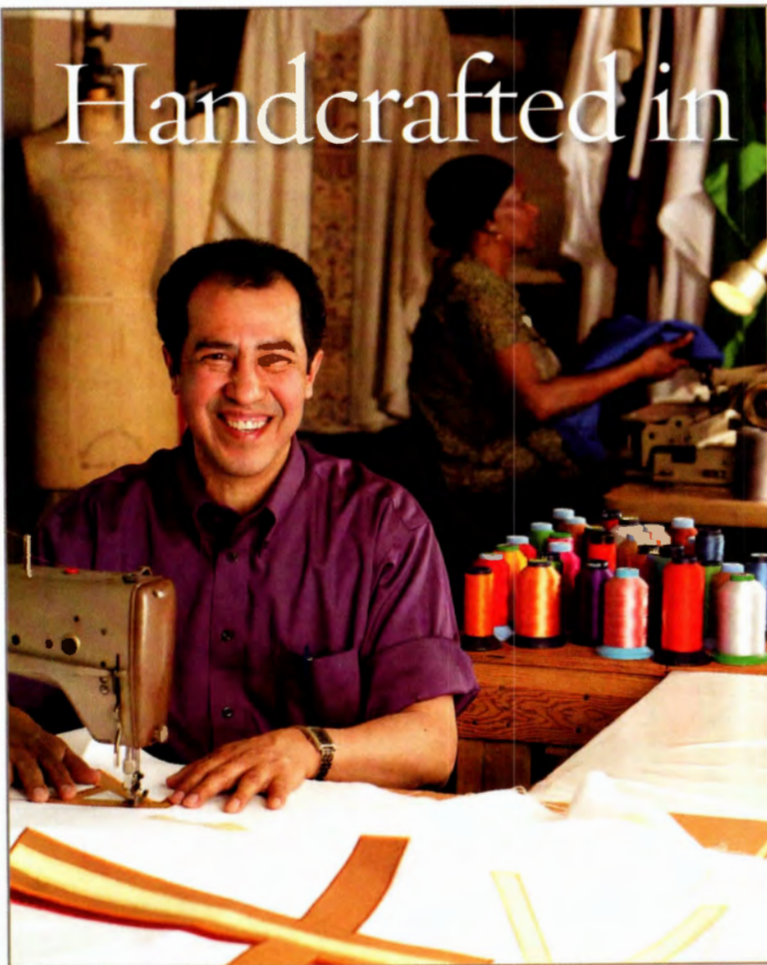
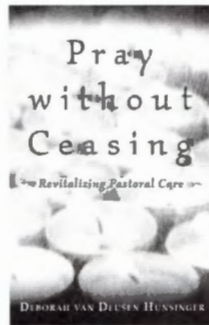
Hunsinger begins with an overview of what she calls the essence of a caregiving relationship: listening to God (*lectio divina*), to others (empathetic listening) and to ourselves (reflection). She then offers a detailed look at prayers of petition, intercession, confession, lament and thanksgiving. Scriptural and scholarly explanatory citations are included for each, as are examples of these prayers.

A secondary goal of *Pray Without Ceasing* is to give clergy the tools to train members of the congregation in the ministries of mutual prayer and pastoral care, for "just as God uses the human words of Scripture ... God also uses the community's stumbling efforts to pray to provide ongoing care and

nurture." The book concludes with ideas and exercises for clergy who wish to use the text in training lay pastoral care ministers. Examples of actual pastoral conversations and a case study are analyzed in detail.

While writing this book, the author was receiving pastoral care as she recovered from emergency surgery. The nearness of that experience may be one reason why she is able to write about this subject so deftly and movingly. It would have been easy to get bogged down with psychological research findings, but Hunsinger keeps the intimate and prayerful nature of Christian pastoral care at the fore. That approach makes this a helpful resource for parishes looking to focus an "after-EFM" group, considering Stephen Ministry training, or equipping clergy and lay members for effective pastoral care ministry.

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—The Rev. Barbara Brown Taylor, author of *Leaving Church*
Butman Professor of Religion and Philosophy, Piedmont College

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Commentary by **Stephen Sykes**. Church House Publishing. Pp. 512. \$38. ISBN 0-7151-4045-0.

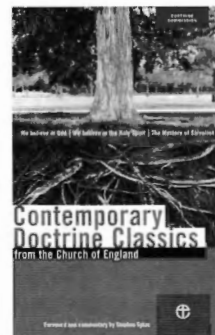
No church of the Anglican Communion produces better reports on theology and church life than the Church of England. For many years these reports have formed some of the best "official" theological reflection in the Communion.

But in respect to the reports of the Doctrine Commission, there is colorful history here to remember. In 1976, in an age of creativity, (the Gloucester Report on homosexuality was published three years later), the commission published *Christian Believing*, the first such report since the equally significant report *Doctrine in the Church of England*, published almost 40 years earlier. Written by some of the most influential theologians in the Church of England at the time, it proved to be deeply unsettling and created quite a stir, for it revealed a wide-ranging series of emphases, and even disagreements, among the theologians on the commission.

Almost immediately the Doctrine Commission was completely reconstituted and given the charge to write another report, more conventional, more committed to finding a unified way of speaking of Christian belief. So in 1981 followed *Believing in the Church: The Corporate Nature of Faith*, produced by a commission that was comprised of theologians who were no less high-powered than the group that preceded it. Among them was a young — and as yet unknown — Cambridge chaplain named N.T. Wright.

The present volume gathers together helpfully between the covers of one book the three reports that followed: *We Believe in God* (1985), *We Believe in the Holy Spirit* (1989), and *The Mystery of Salvation* (1995).

Taken together, these six reports, from 1938 to 1995, constitute a remark-



able witness to contemporary conversation on the nature of the Christian faith. For they show how Anglicans wrestle with, and explore, doctrine, as much as they attest to what Anglicans believe. This is a unique contribution to Christian discourse.

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

In the Wake of Disaster **Religious Responses to Terrorism** **& Catastrophe**

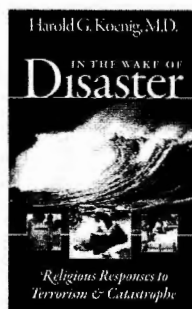
By **Harold G. Koenig, M.D.** Templeton Foundation Press. Pp. 162. \$19.95. ISBN 978-1-932031-99-7.

September 11 and Hurricane Katrina spotlighted the importance of churches as first responding institutions. Harold G. Koenig, M.D., founder and co-director of Duke University's Center for Spirituality, Theology and Health, in his latest book, *In the Wake of Disaster*, gives clergy and lay people a road map for effective disaster

and terrorism response within the greater matrix of disaster response organizations.

In the Wake of Disaster examines important topics so that church leaders get both a macro and micro view of disaster and terrorism responses. The book examines the following essential topics: Understanding how a victim normally responds to trauma; understanding how national, state, and local emergency management systems work; affirming how religion helps victims cope with trauma; describing how local and national churches already respond to disasters; listing how churches and dioceses can coordinate with local emergency responders; and how to develop a disaster plan.

Koenig argues that church organizations provide unique disaster response services. He notes that churches provide material, psychological and spiritual services at times of disasters, and



mentions that churches continue to provide these services long after EMS services have finished with their work. From church leaders who are often first responders to long-term spiritual support, church organizations provide services that, when coordinated with local mental health and crisis counselors, give victims comprehensive support through a trauma.

This book is a critical resource for clergy, parishes and dioceses. It is essential reading for those churches that do not yet have a disaster or terrorism response plan. For churches that already have plans made and those that need to develop plans, both will find that Koenig methodically presents the steps that will allow clergy and their parishes to be ready to effectively respond to victims of a disaster or act of terrorism.

*(The Rev.) Bob Flanagan
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SHORT & SHARP

Anglican Writers

Among recently published books are these on a variety of subjects written by Episcopalians and other Anglicans.

BEING SALT: A Theology of an Ordered Church. By George R. Sumner. Cascade. Pp. 110. \$15. ISBN 1-55635-091-0.

George R. Sumner, principal of Wycliffe College, Toronto, examines

the ordained ministry from an important dimension: ordination for life. He poses what he calls a seemingly minor and technical question: Why ordination for life? His exploration of

the definition of priesthood is thought-provoking.

WELCOME TO THE BIBLE. By Vicki K. Black and Peter W. Wenner. Morehouse. Pp. 122. \$12.95. ISBN 0819222364.

A deacon from Maine and a priest from Massachusetts have taken on an important task: to make the Bible more accessible and intelligible. It's a terrific introduction to scripture for those who are unfamiliar with it, and those already involved in Bible study will find such chapters as "How do We Know What the Bible Says?" and "The Bible in the Prayer Book" to be helpful.

PREACHING WHAT WE PRACTICE: Proclamation and Moral Discernment. By David J. Schlafer and Timothy F. Sedgwick. Morehouse. Pp. 176. \$19.95. ISBN 0-8192-2218-6.

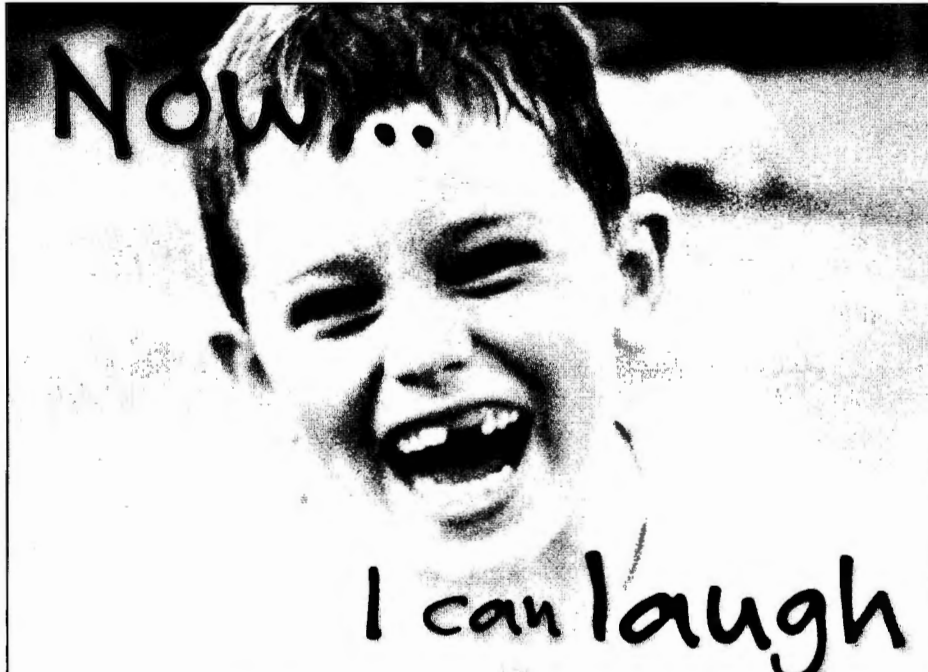
Those who preach and those who listen to sermons probably would agree that it is important for the church to preach moral discernment. In this book, a consultant on homiletics and a seminary professor of ethics present what they call "some resources for preaching that address moral crises in terms of Christian faith." Such crises as 9/11 and Hurricane Katrina are used as examples of the need to address moral discernment.

LIKE TREES WALKING: In the Second Half of Life. By Jane Sigloh. Cowley. Pp. 144. \$13.95. ISBN 1-56101-290-4.

Jane Sigloh, a retired priest, offers short meditations on aging. She writes with wisdom and humor and seems to be able to find something holy in the most mundane, menial tasks. Her chapter on wrestling with retirement will seem familiar to many, and "Side by Side" is a poignant reflection on friends.

FROM LOSS TO HOPE. By David L. James. Forward Movement. Pp. 77. \$12.95. ISBN 0-88028-273-8.

Throughout his life, David L. James, a frequent contributor to this magazine, has relied on the hymnal




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Through the Ages

A wide variety of other books deal with various elements of the Church. A sampling:

for guidance and strength. He offers reflections on a wide variety of subjects from loss of job to loss of faith, closing each with a quote from a hymn. Those who read this little book are bound to have a new appreciation for the hymnal.

IRAQ: Searching for Hope. By Andrew White. Continuum. Pp. 192. \$14.95. ISBN 0-826-49716-0.

The vicar of St. George's Memorial Church in Baghdad, who also serves as international director of the Iraqi Institute of Peace, offers an intimate look at daily life in Iraq in this update of his 2005 book of the same name. Canon White's new material includes an insider's account of the trial of Saddam Hussein, the abduction and disappearance of St. George's vestry, and harrowing hostage crises.

MANDATE TO DIFFERENCE: An Invitation to the Contemporary Church. By Walter Brueggemann. Westminster John Knox. Pp. x+215. \$19.95. ISBN 0-664-23121-7.

The noted theologian presents a series of essays on the contemporary church based on oral presentations he made during 2005. Two of them were delivered at gatherings of Episcopal bishops. His message: The church must set itself in tension with the rest of the world.

A NEW SONG FOR AN OLD WORLD: Musical Thought in the Early Church. By Calvin R. Stapert. Eerdmans. Pp. 246. \$18. ISBN 978-0-8028-3219-1.

Those who engage in battle over various forms of church music may be surprised to learn that there were conflicts about music among the earliest Christians. The author, professor of music at Calvin College, presents

some fascinating research. Those who are interested in recovering the practices of the early church should read this.

A MULTITUDE OF BLESSINGS: A Christian Approach to Religious Diversity. By Cynthia M. Campbell. Westminster John Knox. Pp. 118. \$14.95. ISBN 0-664-22956-5.



This book addresses important questions, particularly how can one affirm faith in Jesus Christ and live in religious diversity? The author, president of McCormick Theological Seminary, addresses these questions from a theological basis yet relates the answers to practical concerns.

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Family Friendly

Consider carefully whether to add a third service

By Robert M. Ross

According to the Rev. Charles N. Fulton III, The Episcopal Church's director of congregational development, the average age of an Episcopalian is estimated to be 57 years old. The future of our denomination is dependent upon us lowering that number substantially. One proven way to attract younger members is to create a service that is more in tune with them and their young children. In church parlance this is often referred to as a "third service" or "family service." This approach has both merits and pitfalls.

St. Paul's Church, Alexandria, Va., had an incredible reputation in the Mid-Atlantic area in the early '90s. Many people had told me that it was the only non-evangelical church in the Diocese of Virginia that was growing dramatically. Since church growth was a passion of mine, I applied to be the rector's third ordained assistant. By the grace of God I was called and found that one of the

keys to St. Paul's success was, in part, the addition of a third service, in between its 8 and 10 a.m. services. In fact, the 10 had to be moved to 11 a.m. to accommodate the new 9:15 service. This also allowed St. Paul's the chance to offer a common education hour when children and adults could attend Christian education classes.

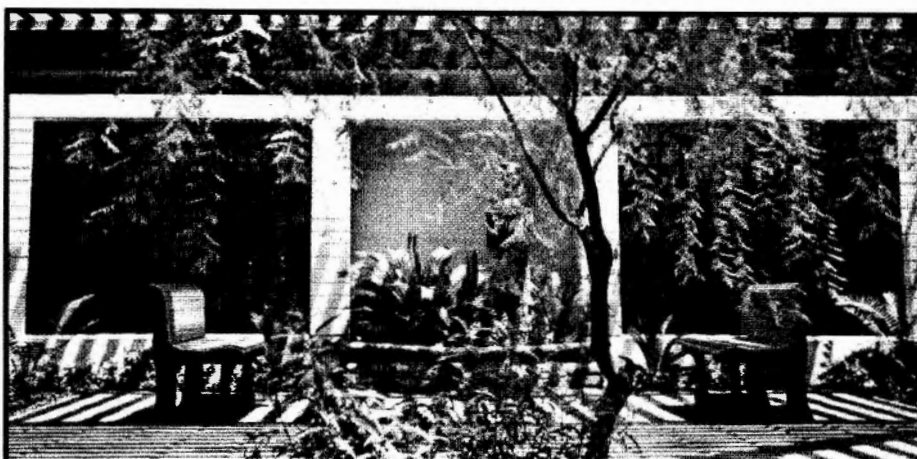
The rector, the Rev. Geoffrey Hoare, explained that it was a difficult job convincing some in the church that this service was a good idea. One veteran parishioner said, "We've had a 10 o'clock service since 1820, and we sure as heck aren't changing now!" But the rector persisted, knowing that there were many young families in the community that weren't attracted by the Rite I 8 a.m. service, nor were they fed by the very traditional Rite II, 1982 hymnal service at 10. If St. Paul's was to grow, the rector reasoned, it must have a new family service between the others.

When I arrived, the pastoral work had been done and the large crowds at the 9:15 service convinced many that it was a good idea. The service featured kid-friendly hymns from *The Hymnal 1982* and both an adult homily as well as a children's version of the same. Soon we found loyal 10 o'clockers slipping into the back of the church during the family service. When asked, they would often say, tongue in cheek, that they understood the sermons better at that service.

My next call took me to another diocese. While attending a clergy conference, I was approached by a fellow rector who said, "I am thinking of adding a third service and I understand that you have some experience with a 9 a.m. family service." I told him that was true and we spent the next few breaks discussing the introduction of a third service at his church. I shared with him all that I could think of and sent him on his way. I promised myself that I'd check in with him periodically to see how he was doing.

Ironically, I was called to a parish in California that already had a third service, wedged tightly in between the 8 and 10. But I considered myself fortunate that I wouldn't have to hear

(Continued on next page)



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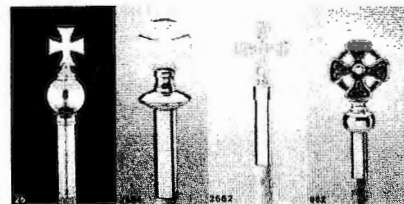
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SJ REIDHEAD



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Endicott Peabody's 1882 Earp Era Tombstone Diary and the Building of St. Paul's Episcopal Church

By SJ Reidhead

Twenty-one year old divinity student, Endicott Peabody, eagerly awaiting a "Wild West" experience, arrived in Tombstone three months after the infamous Gunfight at the OK Corral to oversee the construction of the first Episcopal (and Protestant church) in the Arizona Territory.

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(Continued from previous page)

from veteran parishioners about how many years there had been a 10 o'clock service at their church.

Thanks to a very talented director of Christian education, Sally Mancini, our 9 a.m. service, though not well attended, was state-of-the-art modern liturgy. Virtually every dimension of the service reflected the latest in research in childhood development. For example, when the bishop challenged us to add a confession to the service, we bought a few hundred polished stones, and when they arrived

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Most "third" services are crafted by a rector and liturgy committee who seek to create a liturgy that is accessible to young children and their parents.

we gave one to each parishioner. When it came time for the confession, I asked them to: 1. hold the stone up to their hearts; 2. think of all the bad things that they did that past week; and 3. then squeeze them into their stones. Then the people came forward, gently placed their stones in a translucent bowl, and when everyone had deposited their rocks, I poured holy water over them, saying a prayer forgiving them of their sins. Even the youngest members could see the powerful imagery.

Within a few months of my arrival, the service began to grow rapidly. It was the kind of growth clergy love. Most of our newcomers came on the elbows of existing members. People loved the service so much that they invited their friends to join them. People were telling us that our family service was growing because we were the only church they investigated that didn't say "send your kids to the nursery and you go sit in there without them."



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Then came disaster: Our family service at 9 drew more people at Easter than our so-called "main Service" at 10. Shock waves reverberated through the parish. Long-time members began to worry. Would the rector spend more time with these new families? Would the tail start wagging the dog? Would these young upstarts run for the vestry and take over our church? I describe this as a disaster because I didn't hear the fears and concerns right away. I was just doing what I thought Christ wanted me to do — grow his church — and I couldn't imagine anyone not loving our moving service.

Checking back with my clergy colleague, I learned that some in his parish were highly critical of their new, family service. Like ours, attendance grew rapidly. The old-timers complained constantly about the interlopers that were invading their colonial church. They thought of the family service as Christian-Lite. They couldn't see it as modern, liturgical evolution. They didn't see the attendees of this service as the next generation's vestry members. They only saw the service as a threat to the very traditional status quo.

Most "third" services are crafted by a rector and liturgy committee who seek to create a liturgy that is accessible to young children and their parents. Including 18th-century hymns, long adult sermons and archaic language (thou shalt vouchsafe to bless ...) is not a way to reach out to young adults and children and bring them into our church. The best way is to create a family-friendly service that features age-appropriate variations. And using the rubric that it is better to add than to change, adding a third service can be the best way to reach out to the younger community and lower that average age by decades. □

The Rev. Robert M. Ross is chaplain at Wooster School in Danbury, Conn.



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VTS Appoints New Dean

The Board of Trustees of Virginia Theological Seminary announced May 16 that Ian Markham has been appointed dean and president of the institution in Alexandria, Va., effective Aug. 1. Dr. Markham will succeed the Very Rev. Martha Home, who is retiring after 13 years as dean and president.



Dr. Markham

Dr. Markham has been dean of Hartford Seminary, and professor of theology and ethics since August 2001. Prior to moving to Connecticut, he was foundation dean and Liverpool professor of theology and public life at Liverpool Hope University in Liverpool, England, from 1998 to 2001.

As a theologian and ethicist, Dr. Markham has taught courses at the graduate level in Christian theology and religious diversity, historical theology, worship and spirituality. He is the author of numerous publications, including *Do Morals Matter: A Guide to Contemporary Religious Ethics* (Blackwell, 2007), *A Theology of Engagement* (Blackwell, 2003), *Truth and Reality of God* (T & T Clark, 1998), and *Plurality and Christian Ethics* (Cambridge University Press, 1994). He is a candidate for holy orders in the Diocese of Connecticut, and is scheduled to be ordained to the diaconate June 9.

Dr. Markham holds a Ph.D. in Christian ethics from the University of Exeter, an M. Litt in philosophy and ethics from the University of Cambridge, and Bachelor of Divinity in theology from the University of London. He and his wife, Lesley, have one son, Luke.

Ex-Governor Requests Change to His Seminary Status

After being advised of the guidelines for ordination in the Diocese of New York, former New Jersey Gov. James E. McGreevey has decided to enter the General Theological Seminary in September as a full-time, non-degree student rather than as a student in the Master of Divinity program.

The change was initiated by Mr. McGreevey, according to the Very Rev. Ward B. Ewing, dean of General. The classes and course work are identical, and the change does not rule out the possibility of his entering the discernment process at a later date.

"This change was made to be really clear that Mr. McGreevey was not in the discernment process," said Dean Ewing. "He would still like to be considered for the discernment process at some point in the future."

While in office, Mr. McGreevey described himself as a devoted Roman Catholic. He was formally received into The Episcopal Church at St. Bartholomew's Church in Manhattan on April 29, but he has been regularly attending an Episcopal church for several years, Dean Ewing said. He has only recently become familiar with the requirements that must be met prior to admission to the discernment process.

Stewardship Consultant Elected Bishop of Olympia

The Rev. Gregory Rickel, 43, rector of St. James' Church, Austin, Texas, was elected Bishop of Olympia at a special convention May 12 at St. Mark's Cathedral, Seattle.



Robert R. Chapman, Jr. photo Fr. Rickel at Trinity, Seattle.

Needing 185 votes in the lay order and 104 in the clergy order, Fr. Rickel received 224 lay votes and 106 clergy votes on the third ballot. The nearest challenger was the Rev. Jeffrey D. Lee, rector of St. Thomas', Medina, Wash., who received 145 lay votes and 101 from the clergy.

Three other candidates withdrew after the second ballot: the Rev. Richard A. Burnett, rector of Trinity, Columbus, Ohio; the Rt. Rev. Bavi Edna (Nedi) Rivera, Bishop Suffragan of Olympia; and the Rev. Angela F. Shepherd, rector of St. Philip's, Annapolis, Md.

Bishop Rivera said after the election that she may choose not to continue as bishop suffragan in Olympia. Tom Boyns, a lay delegate to convention, said that Bishop Rivera was called by the

diocese for a specific purpose as suffragan. "That purpose is just as valid today as it was then," he said.

The Rev. Rachel Tabor-Hamilton, co-chair of the bishop search committee, said the Diocese of Olympia needs Bishop Rivera even more now. Having heard the people's history, insights, and stories, "she carries our hopes forward to the new bishop."

Rector of St. James' since 2001, Fr. Rickel has been a consultant for the stewardship office of The Episcopal Church since 1997 and has also consulted in Texas, Mississippi, Arkansas, Alabama, Michigan, Oregon and Kentucky as well as in other denominations, on such topics as initiating comprehensive stewardship programs, working better as a team, diversity, communications and evangelism. He and his wife, Marti, have one son, Austin.

Pending consents from a majority of standing committees and bishops with jurisdiction, Fr. Rickel will be consecrated Sept. 15 at Meydenbauer Center in Bellevue. The Rt. Rev. Vincent W. Warner previously announced his intention to resign upon the consecration of his successor, at which time he will have served 18 years as diocesan.

Robert R. Chapman, Jr.

OLYMPIA							
Ballot	1		2		3		
C = Clergy; L = Laity	C	L	C	L	C	L	
Needed to Elect						104	185
Burnett	9	18	3	1	withdrew		
Lee	87	108	93	131	101 145		
Rickel	66	161	90	193	106 224		
Rivera	38	62	18	37	withdrew		
Shepherd	6	18	1	7	withdrew		

Western Michigan Congregation Will Rebuild After Fire

St. James' Church, Albion, Mich., sustained extensive damage to its roof and 120-year-old stained-glass windows during a fire May 10.

Firefighters notified the Rev. Ed Scully, rector, around 5 a.m. He stood outside and watched firefighters attempt to save the church in the pre-dawn fog.

"I was OK until they broke out the second stained-glass window with a hatchet," he said as quoted by the *Battle Creek Enquirer*. "It had to be done, but even so ..."

The windows were imported from England and installed shortly before the church was dedicated in 1887. Fr. Scully said the first Episcopal church in Albion burned in 1885.

No one was hurt in the fire, which remains under investigation, but Fr. Scully is convinced that something



Down, but not out: The fire at St. James' has made members determined to repair the damage and begin using the church for worship as soon as possible. The most extensive damage was to the roof, 120-year-old stained-glass windows and pews.

Beverly Mosher photos

went wrong with the paschal candle, which had remained lit since Easter.

The building was fully insured, and at a special meeting May 15, the vestry decided to rebuild.

On the first Sunday after the fire, the Rt. Rev. Robert R. Gepert, Bishop of Western Michigan, visited the parish and preached at the 8 and 10 a.m. services held in a nearby funeral home.

South Carolina Promises 'Intensive Effort' in Second Attempt

The Diocese of South Carolina will ask the delegates who elected the Very Rev. Mark Lawrence as bishop last September to return on June 9 and approve suspension of a procedural rule in order to expedite a rapid re-election.

"The position of the Standing Committee was that there was an overwhelming consensus that 1. the Holy

Spirit had spoken in the election of Fr. Lawrence; 2. that the Bishops and Standing Committees had intended to consent to the election even though technicalities had prevented it," the Rt. Rev. Edward L. Salmon, Jr., acting Bishop of South Carolina, wrote in a letter explaining the process to clergy.

"Following the election, the Stand-

ing Committee will implement an intensive effort to receive the consents during the 120-day period. Since a majority of standing committees intended to approve in the first election, the Standing Committee has a clear field in which to work," Bishop Salmon wrote.

In an interview with a reporter for *THE LIVING CHURCH*, the Rev. J. Haden McCormick, president of the standing committee, said that committee has learned the importance of following up with dioceses whose consent documentation is incomplete and to take nothing for granted.

"We haven't had a lot of experience with episcopal elections recently," Fr. McCormick said, noting that Bishop Salmon served 18 years before reaching the mandatory retirement age of 72 in 2006. "We never imagined it would be this difficult."

Dean Zahl Resigns at Trinity

The board of trustees of Trinity Episcopal School for Ministry has accepted the resignation of the Very Rev. Paul Zahl as dean and president, according to an announcement published May 10.

"The board sadly accepted his resignation and wants to express profound gratitude for the inspiring leadership that he has provided the school over the past three years," the board stated.

According to two independent sources, the decision was a personal one and came as a surprise to the board, which was meeting for its regularly scheduled spring convocation. The resignation is effective July 31.

"Mary and I wish to move forward toward new opportunities for our years ahead in ministry, proclaiming and teaching God's love and grace as broadly as possible," Dean Zahl stated.

New York Bishop Expects More Assertive Canterbury Role

The recent exchange of letters between Archbishop of Canterbury Rowan Williams and Archbishop Peter Akinola of Nigeria indicates that Archbishop Williams will be exercising a more assertive voice on the issues that are dividing the worldwide Anglican Communion, according to the Rt. Rev. Mark Sisk, Bishop of New York.

On May 5, Archbishop Akinola installed the Rt. Rev. Martyn Minns as a missionary bishop for the Convocation of Anglicans in North America (CANA) at Hylton Memorial Chapel, a Christian event center in Woodbridge, Va. [TLC, May 27]. Before the service, Archbishop Williams sent a private letter to Archbishop Akinola that Archbishop Akinola confirmed included a plea not to go through with the installation.

In an interview with Reuters news service, Bishop Sisk said it was significant that Archbishop Williams tried to prevent the installation.

"[Archbishop Akinola's action] seems to lay out a claim that he has a better sense than the Archbishop of Canterbury, and that's a bold claim," Bishop Sisk said.

In his reply to Archbishop Williams, made public the day after the installation, Archbishop Akinola defended his actions, describing them as a measured response.

Deans' Conference Focuses on Pluralism

Religious pluralism and its impact on Canadian society was the theme when the North American Conference of Cathedral Deans (NACCD) met in Ottawa, Canada, April 19-23. The gathering of 110 participants, spouses and partners was welcomed by Dean Shane Parker and volunteers from Christ Church Cathedral.

Exploration of the theme began with a visit to the Houses of Parliament and

(Continued on page 34)



Carlie Graves/Christ Church photo

The Hudson Valley premiere of Paul Winter's *Earth Mass* attracted many to Christ Church, Poughkeepsie, N.Y., on April 22 for an Earth Day concert. Laura Russell, music director, brought together the Christ Church choir, the Dutchess County Community College choir, and many instrumentalists. *Earth Mass* is a 1980 creation of jazz saxophonist Paul Winter as he imagines a truly contemporary Mass. The performance included the recordings of the sounds of several endangered species, synchronized with the live choral and instrumental music.

Diocese of Colorado Responds to Civil Suit

The Rev. Don Armstrong and those members of Grace and St. Stephen's Church, Colorado Springs, who are currently worshiping on the church's historic property are secessionists intent on confounding an impartial investigation of serious charges, according to a legal response filed May 10 by the Diocese of Colorado.

On April 6, the parish leadership of the newly incorporated Anglican congregation of Grace and St. Stephen's filed a complaint for declaratory relief in El Paso County District Court. They remain loyal to Fr. Armstrong, who has been accused of financial wrongdoing and inhibited by the Rt. Rev. Robert O'Neill, Bishop of Colorado.

Fr. Armstrong denies that he has engaged in or been the beneficiary of any improper financial transactions with the parish and maintains that he is being targeted for scrutiny because of his outspoken traditionalist views. He and those loyal to him have left The Episcopal Church and sought affiliation with the Convocation of Anglicans in North America (CANAm), a missionary initiative to the United States by the Anglican Church of Nigeria.

In its filings, the diocese maintains that Fr. Armstrong and others loyal to him shredded a number of parish financial records before they could be examined by a forensic accountant. The response alleges that shortly before Fr. Armstrong and a majority of the vestry voted to join CANAm, the vestry altered the parish's 134-year-old articles of incorporation, removing all language explicitly acknowledging the congregation as a part of The Episcopal Church under the perpetual oversight and authority of the Bishop of Colorado.

"This litigation is not about theology or differences of opinion in the church," said Lawrence R. Hitt II, the diocesan chancellor. "It is an effort by that breakaway group to distract attention from the very serious charges of theft and misconduct against Fr. Armstrong. The charges against Fr. Armstrong will be prosecuted in a trial before the diocese's Ecclesiastical Trial Court, according to the disciplinary process established in the church's canons."

The diocese is the defendant in the civil litigation, but the prosecutor in the ecclesiastical disciplinary proceedings.

Bishops' Secretaries Celebrate 20 Years of Mutual Support

Regardless of whether their bosses are in disagreement with each other, the members of Bishops' Executive Secretaries Together (BEST) know the support system created by their organization transcends irreconcilable theological and personality conflicts. BEST members celebrated their organization's 20th anniversary during their annual meeting in Honolulu.

Seventy-four representatives from 63 dioceses (including three not part of The Episcopal Church — El Salvador, Nova Scotia and Niagara) gathered April 26-29.

The Rt. Rev. Richard O. Chang, retired Bishop of Hawaii, was the keynote speaker at the opening banquet. A silent auction table helped members raise more than \$1,300 to support the Children's Outreach Center, a non-denominational after school program located at St. Elizabeth's Church, Honolulu.

The Rt. Rev. Robert Fitzpatrick, who succeeded Bishop Chang as Bishop of Hawaii in March, served as moderator to a panel which included Bishop Chang, Bishop James Waggoner of Spokane, Bishop Harry Bainbridge of Idaho, and Bishop James Mathes of San Diego. The theme of the panel discussion was the mission of the church and how to avoid becoming distracted from it.

Barbara Alton

Bishop Griswold Speaks at Conference on Jerusalem

Former Presiding Bishop Frank Griswold was the second of three homilists at the opening service of the annual Churches for Middle East Peace (CMEP) advocacy conference May 6-8 in Washington, D.C. About 20 Episcopalians and 130 other Christians of various denominations attended.

Bishop Griswold spoke on the topic "Jerusalem, City of Peace." The other two homilies concerned "Jerusalem, House of All Nations" and "Jerusalem, City of God."



Motorcycles fill the parking lot of St. Stephen's Church, Whiting, N.J., on May 6.

Bikers Not the Only Ones Blessed

It all started when one "Rotten Jack" Lynk needed burial and his family went looking for someone to officiate. They found the Rev. Paul Van Sant, rector of the Church of the Good Shepherd, Berlin, N.J., who accepted the opportunity, only to find himself standing before 300 leather-clad, tattoo-embellished bikers from several clubs. At the end of the liturgy the "leaders" offered to hold a benefit for Good Shepherd in thanks for the kindness extended to them.

After the benefit, Fr. Van Sant wanted to see this new relationship continue, so the "Blessing of the Bikes" was born and took place at Good Shepherd annually for 11 years, with attendance reaching as many as 800 bikers.

Fr. Van Sant left Good Shepherd recently to become rector of St. Stephen's Church, Whiting, N.J. He hadn't planned to continue the ministry, but his new congregation made sure there would be a 12th consecutive "Blessing of the Bikes," which was held May 6 at St. Stephen's.

"Some folks from the parish called before I got here asking, 'Are you bringing your bikers?' In all honesty, I gave a planning committee member in our parish the ABATE contact and they took it from there." (ABATE is a motorcyclists' rights group.)

A congregation of 200 members with a median age of 72, St. Stephen's is



Bill Ebell photos

Fr. Van Sant: a blessing for each biker and bike.

shedding its label of a retirement parish by welcoming new and younger members and being open to new ministries, such as the "Blessing of the Bikes."

Scripture reading, the Lord's Prayer and time to remember fallen friends were included. But unlike the more common blessing of the fleet, at this service each bike and rider received an individual blessing with holy water and prayer for any special request. One couple had their engagement blessed, along with the ring.



DIVINE Reconciliation

**Community
of the Cross
of Nails stresses
the imperative
to forgive**

Martyn Jelinek photo
Dean Simrill at St. Mark's Cathedral, Minneapolis,
which has a vibrant chapter of CCN.

By Willy Thorn

With all the talk about reconciliation these days in The Episcopal Church, the Community of the Cross of Nails (CCN) has become a valuable resource for those serious about reconciliation. CCN, an international ministry of reconciliation headquartered at Coventry Cathedral in England, has 43 centers of reconciliation in this country, including an active chapter at the Cathedral of St. Mark, Minneapolis.

The community emerged from the burned-out rubble of Coventry — a victim of World War II German bombing. More than 65 years later, CCN took its message of divine reconciliation to this century's most hallowed rubble. Sept. 11, 2006, marked the grand opening of the Archbishop Desmond Tutu Center at the General Theological Seminary in New York City.

Internationally, CCN has 160 centers around the world,

according to the Very Rev. Spenser Simrill, dean of the Minneapolis cathedral. "It's interfaith and ecumenical. The dominant consistency is Episcopalian," he said recently. "But they also come from other traditions. We're also establishing reconciliations in the Muslim community."

He noted the community's cornerstone and centerpiece is reconciliation.

"Reconciliation — the charge and imperative is uniquely Christian, going back to Paul's great revelation in Second Corinthians (5:17-18): *If anyone is in Christ, there is a new creation: the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.*

"God has called us in Christ — undergirded by the rhythm of crucifixion, death and resurrection — to work through forgiveness," Dean Simrill says. "He's counting on us. Now we need to act like it. It's not some nice, sweet



Inside Coventry Cathedral after the 1940 bombing. The international headquarters of CCN is at Coventry, where a modern cathedral was built next to the ruins.

theological idea. It's our marching orders. We're privileged to participate with God in breaking down hostility. It's that big. It's that important. And it's hard work. It's exciting, challenging, messy work. But it's life-giving work. It's redeeming work. It's why we're here."

At St. Mark's CCN chapter, the dean points out, "we have relationships with the Diocese of Cuba — you can imagine how hard it's been to get in there — and with the Diocese of George in South Africa, rebuilding after years of apartheid. We're working with the Diocese of Peru to establish the first CCN center there, and to build a medical center in Lima."

Larry Swandby, a member of St. Mark's who's involved with CCN, joined Dean Simrill on several international missions.

"I met the staff in Coventry and went to South Africa to establish a relationship with our diocese in George," he said. "From a CCN perspective, St. Mark's offers support for the [George] diocese, but not as much financial ... more moral support, Christian support."

CCN has sent these broad ripples out around the globe by moving in the smallest of circles, literally. Its basic essence is the foyer group, or hospitality circle — small groups (fewer than 10 members, typically) that meet monthly to pray, meditate, and reflect on reconciliation.

"I know that I can't single-mindedly, single-handedly solve all the brokenness of the world," says the Rev. Jan Dougherty, a deacon at St. Mark's. "But I can in my life, and the lives I touch. For me, that happens with prayer and within community. [CCN] brings a focus. It brings a reminder that there are people around the world committed to reconciliation and prayer. It's a connection that's quite powerful and hopeful."

The format for the CCN hospitality circle gatherings varies.

"We always begin with a common prayer. We also do some silent prayer," says Deacon Dougherty. "People share their lives; what's happened with reconciliation in

**"God has called us
... to work through
forgiveness.
It's not some
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theological idea.
It's our marching
orders."**

- Dean Simrill

the last month. We read something ... and reflect on that topic. We [close] with half an hour in fellowship, sharing some little treat. It's food and fellowship."

Lisa Brandt is a recently retired public health nurse and non-profit administrator who founded a rural AIDS action network in 1994. "From the outside, it probably looks like a support group," she says. "But Minnesotans don't do support groups."

In her circle, "we don't do handouts too much," she

says. "Some have brought them. But we don't want to be a book club."

"Mostly it's a free for all ... within ourselves, there's reconciling who we are. There's reconciliation of issues at St. Mark's. We need more reconciliation to bring together [the parish's] old timers and new timers. Some people have particular issues bothering them ... say homelessness. The hardest part is reminding folks the push toward reconciliation goes on, and it's a struggle."

The CCN hospitality circle has many advantages. There's the intimacy and shared experience. And at a cathedral as large as St. Mark's, it's an ideal way to draw additional spiritual insight.

St. Mark's is the "cathedral for a state that is 10 hours from north to south — a huge territory," says Ms. Brandt. "We're not neighborhood neighbors. [Yet] it's much more an intimate knowledge of each other than you'd ever get at coffee hour."

Mr. Swandby, a cradle Episcopalian and retired attorney, has been "in the same original circle, along with five others," since CCN came to St. Mark's. "We really bond and grow close. I've never had the opportunity to experience an intimate trust with other Christians. When you belong to a large congregation, you know a number of people, several fairly well. But circles are unique. You can share your spiritual direction and thoughts."

St. Mark's CCN has fluctuated in size, but has around 300 participants.

"We've birthed a Center for Religious Inquiry to promote dialogue," says Dean Simrill. "Former vice president Walter Mondale (a Presbyterian) is our chair. We're also working on a Muslim, Christian and Jewish trip to the National Holocaust Museum [in Washington, D.C.]. St. Mark's is involved with Somali-Mai. The Twin Cities have the largest population of people from Somalia in the entire United States. We've established friendships, we're providing tutoring, and sponsoring Boy Scout and Girl Scout troops with them. We are responding to hunger [with] a Monday night supper that feeds homeless youth."

But CCN's work is not all active public witness. "We offer quiet days at St. Mark's in Advent and in Lent," Dean Simrill says. "We did one on Mary in Advent. Another was on the witness of John the Baptist: What does it mean to proclaim in our day what John did in his? Our last quiet day was on the beatitudes."

To date, CCN has been a huge success at St. Mark's, in part because of the creativity of its dean. "When Spenser came five years ago, he started talking about it all the time," says Deacon Brandt. "All the time." □

Willy Thorn resides in Bangkok, Thailand, and is an editor for the Union of Catholic Asian News.

Bringing Christ Home



Building Faith-Focused Families

New curriculum seeks a connection to the home

By Madeleine Lambert

Church school programs are winding down now in many parishes, but the Rev. David Klutterman is already looking ahead. The rector of the Church of St. John the Baptist, Wausau, Wis., is looking forward to the launch of an educational resource that has been 20 years in the making.

"Bringing Christ Home" is a new curriculum for families with children in grades 3-6. Fr. Klutterman's goal in developing the program is to encourage more family involvement in Christian formation.

"We cannot foster all formation within 30 to 35 hours of Sunday school a year," he said. "Children need more than that."



Fr. Klutterman said his interest in developing the curriculum was sparked when he surveyed the programs in use in the 1980s, and became involved with other educators in The Episcopal Church. He said his inquiry came at a time when The Episcopal Church as a whole was beginning to take another look at formation.

"That, combined with my own studies on education and formation, led me to

explore the relationship between congregation and home when it comes to formation and education," he said. "The program links the congregation and home, and takes it one step further. 'Bringing Christ Home' takes Christianity from just a church setting to promoting it in the home. Children then see the importance of the beliefs and values learned in church in other places, helping them implement them into their lives."

Children may be more comfortable learning in the home, and it can be easier to foster faith in children when they are being encouraged and taught by those who love them unconditionally. For that reason, Fr. Klutterman said, Christian formation in the home is just as important as religious

(Continued on page 32)

<p>Imagine you are in a large crowd, maybe like the girl below.</p>  <p>April 13, 2008 The Fourth Sunday of Easter Alleluia!</p>	<p>Who calls out names in Jesus, and he is not a stranger? And we can trust who he calls us?</p>  <p>If someone wants to find you, what will they do? Can they possibly find you? How will they find you? "Hey you!" "Would you please go that way?" "No, they would probably have to call out your name, because in that way they would be saying they know you."</p> <p>From the first time we are allowed to go into a church, we are warned about the dangers of strangers. One of the ways we know a stranger is not a stranger is if they know our name. The finding of Jesus was made. The same thing could be this case we are told that the one</p>	<p>Who calls out names in Jesus, and he is not a stranger? And we can trust who he calls us?</p> <p>John 10:1-10 "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all the sheep, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them. So he said Jesus said to them, "My sheep do not enter the gate for the sheep. All who come before me are tried, and I benefit for the sheep and their pasture. I have I am the gate. Whoever enters by me will be saved, and will never be tried or lost. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."</p> <p>Every one in a while people are asked who they call out. Sometimes it's a priest or a pastor, or a TV person. The finding of Jesus was a shepherd or a gatekeeper, someone</p>	<p>Who can be trusted to protect and lead the sheep?</p> <p>Who are the people you most trust? Write their names down on the next page, and in the column next to the name, put the qualities about them that make you trust.</p> <table border="1"> <thead> <tr> <th>Name</th> <th>Qualities</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> </tr> </tbody> </table> <p>Are there some qualities that each person has?</p>	Name	Qualities										
Name	Qualities														

Tossing Things About

Even though this is not a General Convention year, I expect news to be flowing around the church at a much steadier pace than usual during the summer months. There are more rumors than usual being tossed about, more meetings than normal taking place, and this Sept. 30 deadline looming in the distance. News items can go by almost unnoticed:

And for my next selection... — An organization in Great Britain called Cooperative Funeralcare compiles statistics of music heard at funerals there. Studies show 40 percent of music at funerals is popular songs, with Frank Sinatra's "My Way" the most frequently heard. One funeral featured the sound of railroad trains "shunting in sidings." What? No tunes from the "U2-charist?"

Only a Matter of Time — In his parish newsletter, the Rev. Ed Bacon, rector of All Saints' Church, Pasadena, Calif., writes of his concern of the church's teaching on the atonement, and asks, "Did Jesus die because of our sins or did he die for our sins?" Fr. Bacon adds, "In our reassessment of an injurious theology certain hymn texts and Eucharistic prayers need to be examined." I'm not about to get into an argument about substitutionary atonement, but the last few words of that remark sound as if Fr. Bacon is ready to start working on a revised BCP.

Imagine the frequent-flier mileage — Archbishop Peter Akinola of Nigeria installs the Rt. Rev. Martyn Minns as head of the Nigerian church's congregations in this country [TLC, May 27] during a ceremony in Virginia. Seems to me these boundary crossings by foreign bishops do more than anything to bring about the eventual division of the church. Imagine an uninvited American bishop confirming people in, say, Kenya.

If I want to be ordained... — Former New Jersey Governor James McGreevey announces plans to become an Episcopal priest [TLC, May 27]. While he was gov, Mr. McGreevey announced he was gay and said he had an affair with a male member of his staff. Now he leaves the Roman Catholic Church and becomes an Episcopalian. Don't we already have too many instances of people who can't abide by the tenets of their own churches

becoming Episcopalian, and then seeking ordination?

But I wanted rhub... — The Rev. Don Armstrong can't stay out of the news. The Colorado Springs priest was delivering a sermon on a recent Sunday when a man dashed into Grace and St. Stephen's Church, fired a cream pie at Fr. Armstrong, and raced out. The priest ducked, and the pie landed on the floor. Reportedly, he said it smelled like banana cream. Parishioners caught the pie thrower after a chase of several blocks and turned him over to police.

But, Officer, I'm Jesus! — In Orlando, Fla., a crowd packs a local amphitheater for an appearance by Dr. Jose Luis De Jesus Miranda,

61, who claims to be Jesus Christ reincarnated. Dr. Miranda told an

Orlando TV station that he is known as God in at least 30 countries. The station reported he admits to being a recovering heroin addict who also has spent time in prison on drug and petty theft charges. I'd like to know what the admission charge was to hear "Jesus" speak.

Fit to Print — The May 12 edition of the *New York Times* carried an unusual advertisement for The Episcopal Church. "The Episcopal Church: Marking a milestone, Moving Forward," is the title of the ad, which appeared on the op-ed page.

"Somewhere near you, there's a blue-and-white sign bearing the familiar slogan: The Episcopal Church Welcomes You," begins the text. It goes on to cite such famous places as Washington National Cathedral and the Cathedral of St. John the Divine, Old North Church, and Trinity Wall Street. It also mentions lesser-known churches in Los Angeles, and Cumberland, Md., and unnamed ministries in Iowa and Georgia and Vermont.

The ad mentions that you may find people with many points of view, and that sometimes there are struggles, and "Occasionally those struggles make the news."

"We're committed to a transformed world..." and it concludes, "Come see for yourself. Come and visit... come and explore ... come and grow." It's a nice message. Unfortunately, it's about 40 years too late.

David Kalvelage, executive editor



**Reportedly,
he said it
smelled like
banana cream.**

Did You Know...

The Rt. Rev. Theodore Irving Reese was Bishop Coadjutor of Southern Ohio for 19 years (1913-31).

Quote of the Week

The Most Rev. John Sentamu, Archbishop of York (England), on being introduced at the London Press Awards: "Standing among you all, I feel like the youngest, the put upon and the most inexperienced lion in Daniel's den of lions!"

Anglican and Catholic

When the Board of Directors of the Living Church Foundation met recently in Albuquerque, N.M., it spent some time discussing the role of this magazine in a rapidly changing Episcopal Church and Anglican Communion. Members of the board felt this would be a good time to clarify the role and purpose of THE LIVING CHURCH. In so doing, the board felt it should return to its roots and re-emphasize its historic mission.

The Articles of Incorporation of the foundation, publisher of this magazine, state that its purpose is "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof..." That document, written nearly 80 years ago, also acknowledges that such publication and distribution includes "conducting and maintenance of a printing and publishing business..."

Readers may notice that beginning with this issue we have attempted to explain our purpose in two statements. One is found on the cover immediately underneath the masthead, or name of the publication. Gone is the familiar "An independent weekly serving Episcopalians." In its place is this description: "An independent weekly supporting catholic Anglicanism." This does not represent a change in our focus, but rather it broadens what has been our position all along. THE LIVING CHURCH has always served Episcopalians and will continue to attempt to do so, but it has always served other Anglicans as well. For many years this magazine has contained news and articles about other Anglican churches, because we believe the Anglican Communion is important. We have long emphasized the importance of Episcopalians being Anglicans, and now is a good time for us to re-emphasize it.

The second statement that has been rewritten is found at the top of Page 3. It clarifies the historic mission of the Living Church Foundation. We are committed to the Anglican and catholic concept of the church as an incarnational and sacramental body. We value our Anglican heritage and take seriously our role as catholic Christians. We attempt to nourish Anglican faith, piety and practice within The Episcopal Church. Again, this represents no change in our policy. Rather it is simply time that we said so.



The cover of the first issue of The Living Church, 1878.

The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

Success in Parishes

While conflict and name calling seems to generate most of the publicity about The Episcopal Church these days, most of our parish churches are going about their business without much fanfare. Newspapers and TV newscasts seem to have little interest in the ministries being carried out in our parish churches and mission congregations, which is a pity, for stories of creative, successful programs abound. We are pleased to share a few of them in this special Parish Administration Issue. One article describes how a new "family" service has transformed some churches. Another presents an environmental stewardship checklist for parishes.

This issue, one of four Parish Administration Issues we publish each year, is sent free of charge to all clergy of The Episcopal Church who do not subscribe to the magazine not only in hopes they will want to become part of the Living Church family, but also that they will find articles or advertising that will be of value in carrying out the important ministry of being in charge of a parish. We salute those congregations that are able to share the good news of Jesus Christ with others, even when the wider church sometimes seems to be unable to do that.

STEWARDS

of the Environment

READER'S VIEWPOINT



WHAT CHURCHES CAN DO

By Peggy Eastman

Most of us are familiar with the annual church stewardship letter urging us to pledge money — preferably more than last year. But there is another kind of stewardship that is equally important: environmental stewardship.

The Bible is clear about our responsibilities for environmental stewardship. Genesis 1 describes earth's beauty as one of extravagance and abundance: an outpouring of God's love made manifest in the tides of surging oceans, sunlight by day and moonlight by night, flowering trees, swaying grasses, mountain crevasses and

peaks, and creatures of all kinds — those with skin, wings, scales, paws, feathers, fur and hooves — to populate this paradise. This jewel, this fragile island earth, God gave to us to guard and protect.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth (Gen. 1:26).

To have dominion over a land means to rule it. The implied assumption is that the rulers will be wise stewards of what has been given to them. How good a job have we done? By all measures, one that should make us tremble before God. We have made our earthly home sick.

As a boy growing up in Winchester, Mass., the Rt. Rev. John B. Chane, Bishop of Washington, remembers his family saving bacon fat in a coffee can, which was turned in at the local grocery store for recycling each week. In an address to the Environment Committee of the Diocese of Washington's Commission on Peace, Bishop Chane said he can also remember thermostats being turned down to 55 degrees in the evening and lights in unoccupied rooms in his home being turned off. Today, he said, we face not so much an energy crisis — although there is certainly that — but a crisis of spirituality and “a crisis in theology and our covenant with God,” which “calls us into account for caring for and preserving the natural resources of this God-given earth for its future survivability.”

By now the woe-filled litany on environmental destruction has come out of the backwaters and become mainstream. Groups ranging from the Intergovernmental Panel on Climate Change to the National Resources Defense Council to the Sierra Club paint a sad picture of what happens when stewards neglect their God-given task. At stake are the very air we

(Continued on next page)

(Continued from previous page)

breathe and the water we drink. Some environmental experts predict that shortages of clean water — which are already a reality for millions of people worldwide — will greatly worsen. The Rev. Canon Peter Gwillim Kreitler has been speaking about a pending world

water crisis for 20 years, and is co-host of a Los Angeles environmental talk show, "Earth Talk Today." He has stated that our planet is now in the emergency room, and recently wrote

At stake are the very air we breathe and the water we drink.

in an online journal he posts in conjunction with his TV show: "Today we are being called, like no other time in history, to redirect our focus and become more pro-active in partnership with God to preserve the creation."

The greenhouse gases we emit from the fossil fuels we use — and Americans are the major culprit here — are causing changes in the global climate. Although scientists debate the causes, many agree that the earth is becoming warmer, causing the Arctic icecap to shrink and triggering glacial melts. Larry Schweiger, president of the National Wildlife Federation, predicts that one of God's creatures, the polar bear, will be gone by 2060. Global warming seems to be helping to set in motion wild, untamable weather: droughts, killer heat waves, floods and hurricanes of great destruction. Those of us who have visited New Orleans recently have seen that this once-vibrant city is still reeling from the 2005 wallop by Hurricane Katrina.

To become better stewards at church, see the accompanying checklist. To become better stewards at home, we can: consciously conserve water (try saving kitchen rinse water to use on indoor and outdoor plants, for example); recycle anything and everything, from plastic milk jugs to soup cans to glass bottles to newspapers and junk mail; turn off lights when we are not in a room; and keep our houses or apartments a little warmer in summer and a little cooler in winter to reduce energy expenditure. Substitute reusable cups for disposable Styrofoam and plastics; refuse to use pesticides on our lawns; support public transit such as buses to reduce dependence on individual cars; carpool whenever possible; teach our children and grandchildren how to cherish the earth; and seek educational forums to talk about the need to care for creation.

The lovely jewel we call our earthly home is the most precious gift we can leave to our children, and our chil-

“Vital to Health of Parish”

By The Rev. Tripp Jeffords, Rector
St. Paul's, Conway, SC

This Faith Alive Weekend was vital for the health of our congregation! It modeled for us the dynamic power of public faith. It left us with a fire for Jesus and a calling to tell others.

“Led Away From Distractions”

By The Rev. Robert Koth, Vicar
St. Peter's in the Woods, Fairfax Station, VA

Much needed by our congregation distracted by the struggles within the Episcopal Church, the Faith Alive Weekend helped us to center back on Jesus Christ and re-commit our parish family to Him.



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dren's children. God has entrusted that gift to us to cherish and keep safe for those who come after us. Let us renew our commitment to environmental stewardship and try to do better. Succeeding generations are counting on us.

Environmental Checklist for Churches

1. Does our church actively recycle – everything from glass jars to plastic jugs to tin cans to plastic bags, paper and cardboard? Do parishioners see labeled recycling containers prominently displayed?
2. Do we minimize use of disposable plastic and Styrofoam cups at church coffee hours and events in favor of using sturdy washable mugs, cups and plates?
3. If there is a church dishwasher, do we run it only when full?
4. When we re-landscape or replace church plantings, do we select drought-resistant plants that need lit-

Succeeding generations are counting on us.



- tle care? Do we employ a lawn service for church grounds that uses no pesticides and chemicals?
5. Do we encourage parishioners to turn off lights in church meeting rooms and restrooms when they leave them?
 6. Have we sponsored forums and study groups on environmental stewardship?
 7. Have parishioners been encouraged to see the movie "An Inconvenient Truth," which recently won the Academy Award for best documentary?
 8. Do we encourage parishioners to carpool to church, walk if they are able and close enough, or to take public transportation to reduce fossil fuel emissions close to home?

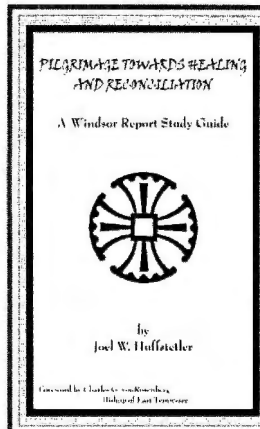
9. Do our Sunday schools incorporate spiritual messages for children about the need to cherish our earth?

10. Do our dioceses have committees on the environment? In the Diocese of Washington, for example, the Environment Committee within the Commission on Peace sponsors trips to clean up Washington's trash-strewn Anacostia River – and other environ-

mentally responsible projects. □

Peggy Eastman is a member of All Saints' Church, Chevy Chase, Md. She is the author of Godly Glimpses: Discoveries of the Love That Heals.

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



PILGRIMAGE TOWARDS HEALING AND RECONCILIATION

A Windsor Report Study Guide

by Joel W. Huffstetler

Foreword by Charles G. vonRosenberg, Bishop of East Tennessee

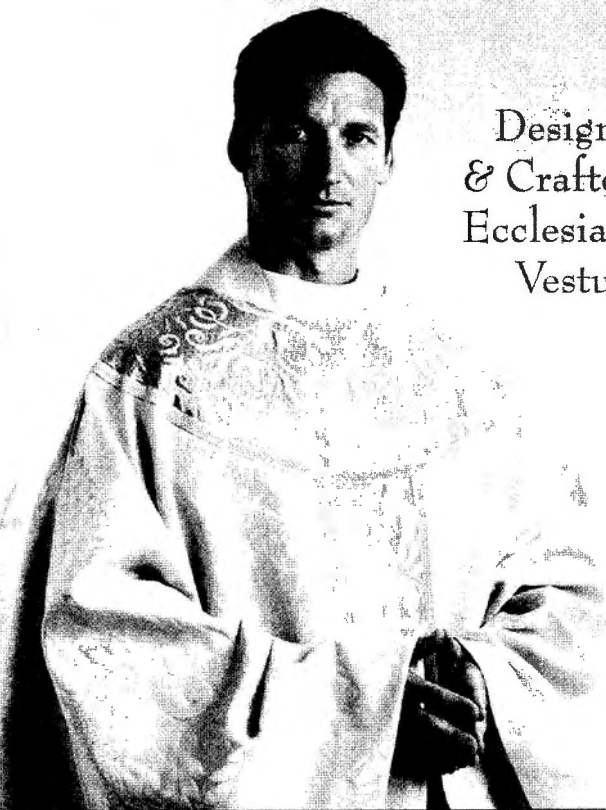
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School of Theology, University of the South

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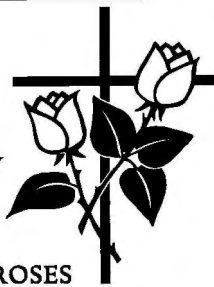
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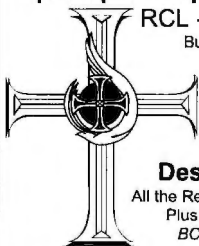
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LETTERS TO THE EDITOR

Acts 15: There's More

The Rev. David Anderson proposes that Acts 15 is an apt lesson for The Episcopal Church today [TLC, May 20]. He notes that instead of making the Church exclusively for Jews who obeyed the Mosaic Law, the Council of Jerusalem accepted non-Jews into the Church while excusing them from most of the burden of the law.

However, there are two aspects of the account in Acts that Fr. Anderson seems to ignore. First, "the whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them" (Acts 15:12).

The acceptance of gentiles into the Church was confirmed by miracles and outpourings of the Holy Spirit, not to mention either the vision accorded to Peter at Jaffa (Acts 10) or the vast numbers of conversions. Second, the argument that gentiles should be recognized was supported from scripture by James (Acts 15:13).

I realize Fr. Anderson's argument was not whether gentiles could be Christians, something settled before the Council at Jerusalem, but whether they were bound by the law. The questions of obedience to the law and gentile membership were essentially the same question because gentiles did not consider themselves either Jews or bound by the law.

Fr. Anderson might argue that TEC is being more inclusive by honoring all points of view and accepting people "where they are." But where are the miracles, conversions and scriptures to support this view? TEC is suffering from declining membership and deteriorating finances while those third world churches which are considered less inclusive have to figure out how to confirm 3,000 Christians at a time. If he wants to lean on Acts 15 for support, he needs to do more than pick and choose.

*(The Rev.) Michael Gemignani
Freeport, Texas*

More Questions

As I complete my dispirited slog through TLC's dismal perceptions of the church that I so dearly love, a couple of things come up for me:

First, regarding David Kalvelage's list of questions [TLC, April 29], some of them evidently reflecting "insider jokes" which I don't understand, but whose snide contemptuousness is clear.

No, I don't know why J.P. Morgan isn't in the calendar. Should he be?

Isn't tradition the church's shared experience of God's Spirit in the world? So why is experience a nasty word?

No, our church didn't observe Evolution Sunday. Did yours?

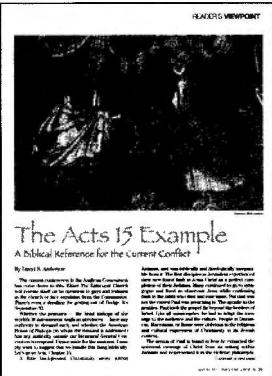
No, I'm not tired of the MDGs, but then I spend a lot of my time among poor people. How about you?

No, life in my church won't be different if we're not members of the Anglican Communion — but the Communion will be diminished, and the body of Christ rent again. Why do conservatives look forward to this with such triumphant glee? Is this the Episcopal version of the "Left Behind" series, in which the elect get to enjoy graphically described torment of those who didn't "pass" the final judgment exam?

I think the listening process sounds like a good idea. When will it start?

It's my understanding that baptism is what makes us members of the body of Christ — not the Nicene Creed.

Second, regarding the Rev. Nelson's proposals. I guess I'm a liberal. Can someone please find me a copy of the liberal agenda? I don't believe I have



THE ACTS 15 EXAMPLE
A BIBLICAL REFERENCE FOR THE CURRENT CONFLICT
By James H. Anderson

one. Can't find the homosexual agenda either. Puzzling.

*Esther Osborne
Seattle, Wash.*

Regarding David Kalvelage's column, I was very surprised to read his statement, "Are you as tired as I am of hearing about the Millennium Development Goals?"

That statement alone speaks volumes about why we need to stress the MDGs. I don't need to tell anyone how important they are. Hopefully, the readers of this publication are familiar with them, and take the MDGs seriously.

In the same column, he asks "What ever became of the 20/20 plan?," "What are we doing to prepare for the switch to the Revised Common Lectionary?," "Isn't it amazing how many people know nothing about the Windsor Report?" It is exactly these types of questions that need to be asked over and over so that people don't put these issues on the back burner. In the same way, we need to continue to hear about the MDGs so that they remain fresh in our minds.

Interestingly, the traditional disclaimer, "Editor's opinions may not represent the opinion of The Living Church Foundation" is missing. Was that an oversight, or is TLC as a whole tired of hearing about the MDGs?

*Christopher Drelich
Newbury, Mass.*

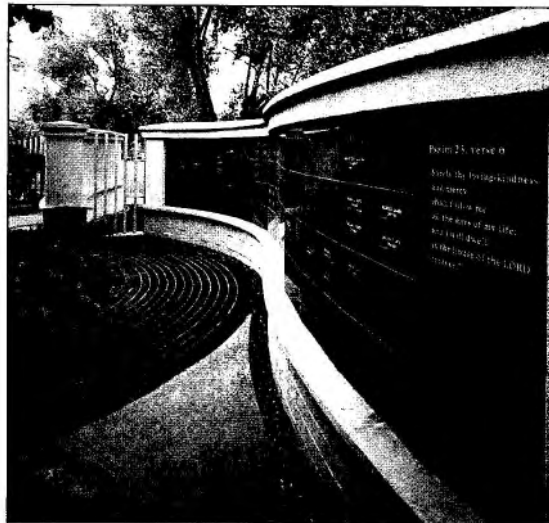
The disclaimer mentioned by Mr. Drelich never appears with the Editor's Column. Ed.

Thanks to David Kalvelage for his "Restocked with Questions." I seriously doubt that he will run out of questions.

I must say, I do not know which question is my favorite. They are all good and to the point.

Thank you also for the editorial, "Care for the Land" [TLC, May 13] Rogationtide is not limited to the farmer with great acreage. Rogationtide is for the city dweller with flowers in a window box. It is for the one taking care of the lawn and shrubbery on a city

(Continued on next page)



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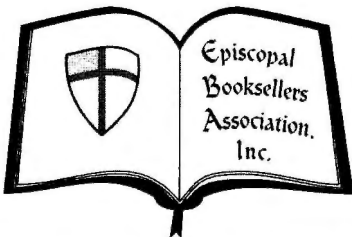
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LETTERS TO THE EDITOR

(Continued from previous page)

lot. It is for the one with a vegetable garden in the back yard. Rogationtide includes our concern for global warming. It reminds us that we are stewards of God's creation, and will have to make an accounting for our stewardship. It occurs to me that this is a very small price to pay for the privilege of enjoying the wonders of God's handiwork.

*(The Rev.) John Flanigen
Moundville, Ala.*

Help is Needed

In the last 15 months, there have been four known suicides and an unknown number of attempted suicides on the Rosebud Indian Reservation in South Dakota, mainly among the young people. Considering that about one half of the Lakota population there are Episcopalians, I believe the church has a responsibility to help them.

At the General Convention last year, deputies and bishops emphasized outreach. Here is a chance for them to put that belief to work and to help their fellow Episcopalians.

I have worked on or near this reservation for 20 years, and I am more interested in providing job training than in give-aways. I think it would be good for all Episcopalians to realize that this is an emergency situation that can be taken care of only by a group or organization. If we can work together on a project such as this to help the neediest among us, perhaps we will stick together.

*(The Rev.) Lyle Martin
Winner, S.D.*

Memories Recalled

Thank you for the notice of the death of Reginald H. Fuller [TLC, April 29]. Dr. Fuller was present for my three years at Seabury-Western, and by doing nothing more than being himself, he provided a large part of my formation as a student and priest.

At Seabury, because of the illness of the scheduled New Testament instructor, Dr. Fuller took over the introduc-

tory class about halfway through our first Michaelmas term. Little did we know then that he probably presented for us the best and most concise introduction to New Testament studies.

There are many memories of Dr. Fuller. At supper one evening I spilled tea on his trousers. Embarrassed, I soon stopped by his quarters. "Sir," I said, "I apologize. May I take your trousers to the cleaners?" "By all means," he answered, removing them and presenting them to me on the spot.

*(The Rev.) Robert H. Speer
Baltimore, Md.*

It's a Mystery

Thanks to Fr. Dopp for his thoughtful Guest Column [TLC, May 13] about how in the church conservatives and liberals need each other. He opines that people are conservative or liberal because "that is how God made us." He then goes on to remark that "much of the leadership of our church has been taken over by the 'me' generation." I wonder if those leaders are simply being "the way God made them."

If God made us the way we are, what can we do about it? Why equally good, equally intelligent, equally informed people reach such radically different conclusions is a great mystery to me. I seem to be about as liberal as Fr. Dopp is conservative. I assume that we are probably about equal in piety and intelligence, but I just don't understand why he comes down on one side of the center and I come down on the other. I don't consider myself morally superior to him, and I assume that he would think the same away about me. Can anyone explain this mystery?

*(The Rev. Canon) Kerry Robb
Holy Trinity Church
Gainesville, Fla.*

Growing the Church

About 10 years ago, the then Presiding Bishop is reported to have said he would like to see the membership of the church doubled by 2020. At that time I had a suspicion that what he really wanted was to double the number of

pledges. Since then, I do not see much change. The Presiding Bishop did not give any particular method to be used in enlarging the church. Whatever his intention, the aim of the church should be to reach as many people as possible. Our Lord wanted his Church to go out to all the world.

The Rt. Rev. Appleton Lawrence, Bishop of Western Massachusetts from 1937 to 1957, sent a letter to all his clergy nearly every week. In one of those letters, he said he expected his clergy to make at least five significant parish calls per week. This, I believe, is the method of increasing the membership of the church, but it seems to have gone out of style. The excuse given is that according to today's lifestyles, if the clergy calls, there probably will be no one at home.

I took the bishop's suggestion seriously and called upon my people as regularly as possible. The result was that (a) they were more apt to come to church, and (b) we became good friends - friendships which have lasted for many years. This system was successful in every way, and I believe if the clergy took it seriously today, the hope of that Presiding Bishop might be fulfilled.

*(The Rev.) R.S.S. Whitman
Guilford, Conn.*

Perhaps No Problem

Thank you for the profound commentary on the readings for the Sixth Sunday of Easter [TLC, May 13]. The question, "Do you want to be healed?" is an essential one.

Many people want to "fix the problem" where there may not be a problem, only an inconvenience. The medical view of deafness, for example, is that the auditory mechanism is broken and needs to be fixed. However, many deaf people lead happy, fulfilling lives complete with deep friendships, a unique history, and a language that can be more expressive than English. We do not wish to be "healed" in the medical sense, but we do wish to take our place in church and society, respected as baptized, confirmed and enthusiastic Christians.

*(The Rev.) Jay L. Croft
Montgomery, Ala.*

Not Permitted

As I read the article, "The Loss of a Pet" [TLC, May 13] I had my own sad memories of the times I have comforted members at the loss of a pet. Like the author I have worked with parents to help children of various ages understand the death of a pet, and I have sat with elderly members

who had lost their beloved pet and companion. What both amazes and saddens me is that in my ministry as a priest I can recognize and even bless the sacredness of these relationships but I am forbidden to recognize or bless the union of a same-sex couple.

*(The Rev.) Stuart Schadt
Trinity Church
Manassas, Va.*




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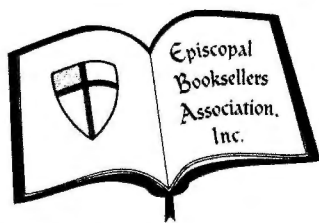
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(Continued from page 22)

formation in church. When the church “encourages teaching to come home” with children, he said, Christian education is expanded to a daily practice, rather than something that is done just on Sundays.

Lectioary-Based Program

A typical week’s edition of “Bringing Christ Home” is an eight-page magazine that includes a reflection on the week’s scriptures, prayers, and information about the liturgical year and about The Episcopal Church. These are accompanied by thought questions, activities for students to complete on their own or with family help, original games and puzzles. Fr. Klutterman designed the activities to encourage interactive formation that complements the reading materials. Each week’s cover page can be printed in the color of the liturgical season, depending on the congregation’s printing capability.

The curriculum is offered in a CD format,

“Bringing Christ Home”

is flexible enough to be used as a stand-alone

Christian education program for a smaller parish, or to supplement an established curriculum in a larger parish.

— *The Rev. David Klutterman, rector of the Church of St. John the Baptist, Wausau, Wis.*

with 40 weeks of lessons. Congregations may distribute the lessons in a variety of ways: as a hand-out magazine produced like a Sunday bulletin, by e-mail, as a mailed piece, or even for downloading from the parish’s website.

Once a church purchases the program, the congregation owns the right to reproduce the materials as often as needed. New editions of “Bringing

Christ Home” will be available for each of the three years of the lectionary cycle.

Fr. Klutterman’s parishioners — and parents in particular — have responded positively to the curriculum. “They have all tried to help figure out how this can fit in or support our church school program,” he said. A larger, Long Island, N.Y., parish also has been using the program for about a year to supplement its existing Christian education curriculum. Parishioners there have been pleased with the impact the materials have made, he said.

“Bringing Christ Home” is flexible enough to be used as a stand-alone Christian education program for a smaller parish, or to supplement an established curriculum in a larger parish, Fr. Klutterman said.

Pricing is also based on the size of the congregation. For a

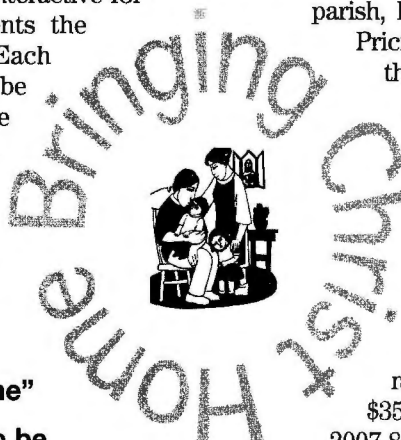
church with average Sunday attendance of fewer than 100 parishioners, the cost for the year is \$200; if attendance is 100 or more, the cost is \$350. Materials for the 2007-8 program year are now available.

With so many demands on families’ time, “Bringing Christ Home” is designed to keep children and their families connected to the church and the Sunday school program. It also offers parents an easy and fun opportunity to spend time with their children sharing their faith and values.

“The church’s first responsibility is to bring education home,” Fr. Klutterman asserts, and he believes that the inclusion of parents and family members can have an enormous difference on the faith lives of children.

For more information on the “Bringing Christ Home” curriculum, contact Fr. Klutterman at 715-432-4685, or by e-mail at bringchristhome@aol.com.

Madeleine Lambert is a student at the University of Wisconsin-Milwaukee.



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Lesser Feasts and Fasts 2006

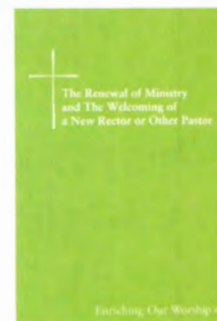
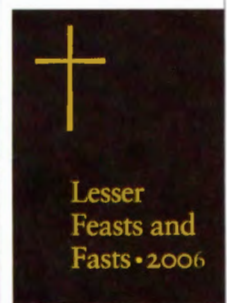
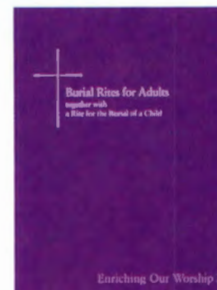
This newest edition contains material approved for trial use by the 2006 General Convention. Among the new names are Oscar Romero, Roman Catholic Bishop of El Salvador and martyr; James Theodore Holly, first African-American bishop in the Episcopal Church; and Vida Scudder, educator and reformer.

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Deans' Conference

(Continued from page 18)

a luncheon address from the speaker of the House of Commons. A visit to the Supreme Court and an address from Justice Louis LeBel reviewed further the considerations inherent in bringing together the traditions of English Common Law and French Civil Law.

One paper of particular note was delivered by Dr. Robert Moore, a member of the Primate of Canada's Theological Commission. In it he drew the historical and theological connections between the works and thinking of the

Rev. Charles F. Andrews, missionary to India and companion of Mahatma Gandhi, Dr. Martin Luther King, Jr., and the Most Rev. Desmond Tutu.

NACCD was established in 1954 by the Very Rev. Francis B. Sayre, dean of Washington National Cathedral, and the Very Rev. James Pike, dean of St. John's Cathedral, New York City, and later Bishop of California.

The NACCD conducts a minimum of business at its annual meeting. By unanimous decision, leadership was passed to Dean John Downey of St. Paul's Cathedral, Erie, Pa.

(The Very Rev.) William Willoughby III

PEOPLE & PLACES

Appointments

The Rev. Canon **Alice Farquhar-Mayes** is interim priest at Holy Nativity, 828 W Cherry Ln., Meridian, ID 83642.

The Rev. **Lisa Flores** is associate at Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, MI 48236.

The Rev. **Scott Glidden** is vicar of Grace, 30 Eastman St., Concord, NH 03301.

The Rev. **Catherine Gregg** is rector of Grace, 1072 E 900 S, St. George, UT 84790.

The Rev. **Stephen Hood** is rector of Ascension, 1912 Canyon Rd., Birmingham, AL 35216-1799.

The Rev. **Hal Hutchison** is rector of St. John's, 500 N Roan St., Johnson City, TN 37601.

The Rev. **Carver W.E. Israel** is rector of St. Philip's, MacDonough St., 265 Decatur St., Brooklyn, NY 11233-1704.

The Rev. **Barbara Keltton** is vicar of St. Philip's, Sulphur Springs, and St. Francis', Winnsboro, TX; add: PO Box 636, Sulphur Springs, TX 75482-0636.

The Rev. **Sanford Allen Key** is rector of St. Luke's, PO Box 94, Somers, NY 10589.

The Rev. **Andrew Keyse** is rector of Trinity, PO Box M, Florence, AL 35631.

The Rev. **Mark Kozielec** is priest-in-charge of Trinity, PO Box 225, Tilton, NH 03276-0225.

The Rev. **John J. Leahy** is rector of St. Mary's, 6316 Matchett Rd., Orlando, FL 32809.

The Rev. **Eric Christopher Long** is curate at St. Christopher's, 3200 N 12th Ave., Pensacola, FL 32503-4007.

The Rev. **Shirley McWhorter** is vicar of St. Thomas', 2441 Nichols Dr., Trenton, MI 48183.

The Rev. **William S. Murray** is rector of St. Elisabeth's, PO Box 34280, Bartlett, TN 38184-0280.

The Rev. **Max Myers** is vicar of St. Andrew's, PO Box 2007, Marble Dale, CT 06777.

The Rev. **Ben Newland** is rector of Christ Church, 210 5th St. SW, Puyallup, WA 98371.

The Rev. **Rob Nichols** is rector of St. Christopher's, 1656 Blalock Rd., Houston, TX 77080.

The Rev. **Don Perschall** is rector of St. Matthias', 205 Willowbrook Dr., Athens, TX 75751-3537.

The Rev. **Wendy Porter** is associate at St. Anne's, 3098 St. Anne's Ln., Atlanta, GA 30327.

The Rev. **Margaret Pumphrey** is rector of St. Augustine's, 2732 Benton Blvd., Kansas City, MO 64128.

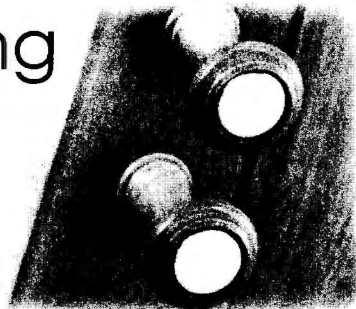
The Rev. **Terry Reisner** is vicar of St. Paul's, 624 Ovilla Rd., Waxahachie, TX 75167.

The Rev. **Keith Roberson** is priest-in-charge of St. Justin Martyr, PO Box 87, Canton, TX 75103.

The Rev. **Carla Roland-Guzman** is priest-in-charge of St. Matthew & St. Timothy, 26 W 84th St., New York, NY 10024.

The Rev. **Maria Santiviago** is vicar of St.

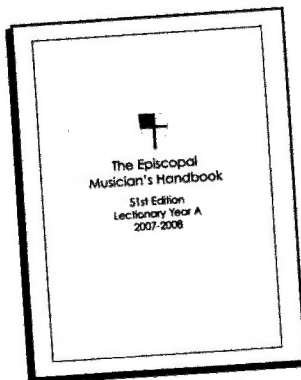
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The Rev. **Katherine Langlitz Sedwick** is rector of St. Luke's, 4557 Colfax Ave. S, Minneapolis, MN 55419.

The Rev. **Domingo Francis Shriver** is rector of Resurrection, 182 Rte 376, Hopewell Junction, NY 12533-0148.

The Rev. **Charles W. Simmons** is priest-in-charge of St. Andrew's, 781 Castle Hill Ave., New York, NY 10473.

The Rev. **Susan Terry** is campus missionary for the Diocese of Kansas, 835 SW Polk St., Topeka, KS 66612-1688.

The Rev. **Barbara Thrall** is rector of St. Paul's, 485 Appleton St., Holyoke, MA 01040.

The Rev. **Roy Tripp** is rector of St. John's, PO Box 2893, Duxbury, MA 02331-2893.

The Rev. Canon **Robert Wagner** is canon to the ordinary in the Diocese of South Dakota, 500 S Main Ave., Sioux Falls, SD 57104-6814.

The Rev. **David James Ware** is rector of St. John's, PO Box 266, Cold Spring Harbor, NY 11724-0266.

The Rev. **Craig West** is vicar of St. Katharine's, Martin, SD, and missionary of the Pine Ridge Mission; add: PO Box 207, Martin, SD 57551-0207.

The Rev. **Tom Wilson** is priest-in-charge of St. Christopher's, 2211 S Bluff, Wichita, KS 67218.

Ordinations

Priests

Central Gulf Coast — Luke Jernagan, Ede Plovovich, Nancy Threadgill.

Connecticut — Carol Hoidra, Douglass Lind.

Dallas — Robert Corley, St. John's, 848 Harter Rd., Dallas, TX 75218; Seth Kellerman, Epiphany, PO Box 830218, Richardson, TX 75080.

Deacons

Bethlehem — Steven Ling, James Thibodeaux.

Central Gulf Coast — Bill Bell, Norman Bray, Dee Freeman.

Kentucky — Karl Kriener Lusk, Jr., Alice Smith Nichols.

New York — Paul Stewart Kahn, Eugenia Theresa Wilson.

Utah — Kay Cook, Mary Janda

Honorary Degrees

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Episcopal Divinity School — Canon Gregory Cameron, Catherine Hoffman, the Rt. Rev. James Kelsey, the Most Rev. Njongkulu Ndungane.

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Devamani, the Rev. Peter J. Gomes, Phoebe Wetzel Griswold, the Most Rev. Michael Peers.

Nashotah House — Ilse Fuller, H. David Herman, the Rt. Rev. William H. Love, David R. Pitts, the Rt. Rev. Edward L. Salmon, Jr., the Rt. Rev. Dabney T. Smith.

Seabury-Western Theological Seminary — Bonnie Anderson, the Rt. Rev. Todd A. McGregor, the Rt. Rev. John Elswood Privett, Newland F. Smith.

Virginia Theological Seminary — Diane Rehm.

Resignations

The Rev. **Marc Dobson**, as rector of St. Mary's, Warwick, RI.

The Rev. **Michael Lemons**, as rector of St. Luke's, Pawtucket, RI.

The Rev. **Don McLane**, as rector of Resurrection, Dallas, TX.

The Rev. **David Norris**, as vicar of Christ Church, East Norwalk, CT.

The Rev. **Christine Self** as vicar of St. Ann's Church for the Deaf, New York, NY.

The Rev. **Michael Tuck**, as rector of Holy Cross, Dallas, TX.

Retirements

The Very Rev. **M.L. Agnew**, as dean of St. Mark's Cathedral, Shreveport, LA.

The Rev. Canon **Lloyd S. Casson**, as rector of St. Andrew & St. Matthew, Wilmington, DE.

The Rev. Canon **Karen Hall**, as canon missionary of the Diocese of South Dakota.

The Rev. Canon **David Hamilton**, as rector of St. Paul's, Jersey City, NJ; add: 75 Summerhill Dr., Manahawkin, NJ 08050.

The Rev. **Brendan McCormick**, as rector of

(Continued on next page)



URGENT NEED FOR VOLUNTEERS

Benedictine Mission Retreat

June 4th - July 14th 2007 Canton, MS

The Bishop's Mission Corps, in the diocese of Mississippi, is an experimental Christian community for people in their 20s living a common life rooted in the 6th century Rule of St. Benedict, with a heavy emphasis on educational work among children affected by the criminal justice system and juvenile delinquency programs. Forty days of mission, prayer, simplicity, study, silence and community. We need volunteers to register immediately.

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St. Luke's Episcopal Church

Saranac Lake, New York

FULL-TIME PRIEST

Come help us grow!

St. Luke's is a warm, lively church in an eclectic, energetic village in New York State's captivating Adirondack Mountains. Our rector of 20 years has retired, we are currently being led by an interim, and are actively searching for a priest to join and guide us in the years to come. St. Luke's is a 107 year-old parish that is financially sound and growing with some 175 congregants. Our congregation has a tradition of hospitality, warmth and mutual support; our members actively participate in both church and community outreach programs through commissions and other organizations. We seek a priest who will help us grow with our challenges, including attracting more young congregants, addressing the needs of a broader cross-section of our community, and continuing in an environment of spiritual growth and inclusiveness in keeping with ECUSA tradition. Applications or letters of interest should be sent to:

Lawrence Poole, c/o St. Luke's Church, 136 Main St.

Saranac Lake, NY 12983; (518) 891-2404

E-mail: lpool@stlukessaranaclake.org

And

Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309, or E-mail: frittgers@nycap.rr.com.

More details and CDO are available at: www.stlukessaranaclake.org.

PEOPLE & PLACES

(Continued from previous page)

St. Paul's, Wallingford, CT.

The Rev. **Barry Miller**, as a priest of the Diocese of Connecticut.

The Rev. **Kermit Smith**, as vicar of St. Mark's, Kimberling City, MO.

The Rev. **Larry Smith**, as rector of Incarnation, Dallas, TX.

The Rev. **Pat Young**, as rector of St. Philip's, Sulphur Springs, and St. Francis', Winnsboro, TX.

Corrections

The Rev. **Raymond Raney** is rector of Holy Cross, PO Box 1090, Edgewood, NM 87015-1090.

Deaths

The Rev. **Willard Perry Winterrowd**, who was involved in the administration of two dioceses, died April 9 in Piscataway, NJ. He was 68.

He was a native of Shreveport, LA, and a graduate of Centenary College and Seabury-Western Theological Seminary. He was ordained in the Diocese of Louisiana, as deacon in 1963 and as priest in 1964. Fr. Winterrowd was priest-in-charge of Trinity Church, Cheneyville, and Holy Comforter, Lecompte, LA, 1963-65; assistant at Trinity, Moorestown, NJ, 1965-69; rector of St. Bartholomew's, Cherry Hill, NJ, 1969-84; deputy for programming in the Diocese of New Jersey, 1984-90; archdeacon in New Jersey, 1990-5; and assistant to the Bishop of Ohio, 1995-9. In 1999, he was diagnosed with Alzheimer's and retired, moving to his home in Yardley, PA. He was a deputy to General Convention in 1985 and 1988. He is survived by his wife, Nancy; and two sons, Kent and Michael; and his twin brother, the Rt. Rev. William J. Winterrowd, of Englewood, CO.

The Rev. Canon **Edward Daley**, of Moorestown, NJ, retired priest of the Diocese of New Jersey, died April 14. He was 91.

Canon Daley was born in Philadelphia and educated at Carroll College (WI) and Nashotah House. He was ordained to the diaconate in 1944 and to the priesthood in 1945 in the Diocese of Pennsylvania. He served as vicar, later rector of St. Stephen's Church, Wissahickon, PA, 1945-51; rector of St. Matthias', Trenton, 1951-62; and director, then administrator, of Evergreens Home for the Aged in Moorestown, 1962-82. He retired in 1982. He was an honorary canon of Trinity Cathedral, Trenton, NJ. Canon Daley is survived by his wife, Margaret; three daughters, Sylvia Iannucci, Deborah Rogerino, and Cynthia Griffin; and a son, Edward.

Next week...

Removing Barriers

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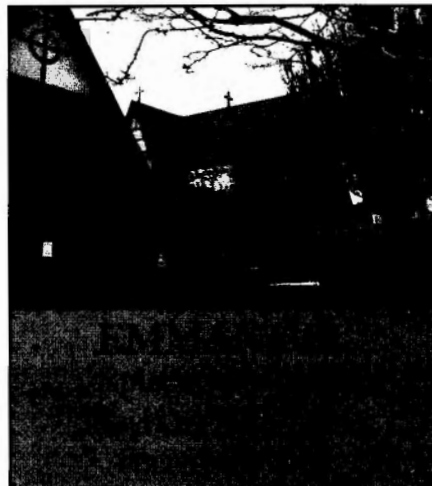
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ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com. Visit www.anglicanbooks.klink.net.

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Send resume, references and CDO profile to:

The Rev. Canon David L. Seger,
Consultant, Emmanuel Episcopal Church
717 Quincy St., Rapid City, SD 57701

Email: dseger7@juno.com

Phone: (605) 342-0909

For more information visit:

<http://emmanuelrc.com/newrector.aspx>

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Wilkesburg, PA*, eastern edge of Pittsburgh. Loving community of Christians calls itself "God's place for all God's children." The diverse membership of the congregation (125 members) wishes to focus on increasing its membership and sharing the Gospel with newcomers. Good music program that includes a wide range of styles, appealing to many different groups. Pastoral care and administrative skills needed. Parish profile available. Please contact **Search Committee, St. Stephen's Episcopal Church, 600 Pitt Street, Pittsburgh, PA 15221**; E-mail: dblock@gpic.org; Website: www.ststephenspittsburgh.org.

CATHEDRAL DEAN: *All Saints' Cathedral, Milwaukee, WI*. Historic Neo-Gothic Cathedral, 140 years old, Anglo-Catholic liturgical tradition, located in cosmopolitan east side urban Milwaukee. We are blessed with a beautiful church interior containing historic appointments. Diverse congregation hoping to make more impact in neighborhood, which is growing with new condos and apartments. We are a warm, welcoming, vibrant, involved congregation of 250+ who are active in church life, ministries and outreach programs.

Our outstanding Cathedral Choir of 24 is steeped in the English cathedral musical tradition. We are searching for an energetic, spiritual leader who will help us grow in numbers, spirituality, and is a strong teacher and preacher. Our needs include administrative skills with the ability to develop and administer budget. Please send resume and CDO profile to **All Saints' Cathedral, Call Committee Chair, 818 E. Juneau Ave., Milwaukee, WI 53202**. E-mail: ascmilwi@aol.com. Visit our web site: ascathedral.org.

FULL-TIME ASSISTANT PRIEST: *Good Shepherd Church and Day School, Rocky Mount, NC*, is seeking a faithful and passionate priest to lead in the areas of Christian formation for youth and young adults, and to share in the liturgical, pastoral and missionary activities of the parish. Good Shepherd is a vibrant, Eucharist-centered congregation of about 500 located just east of the greater Raleigh/Durham/Chapel Hill area. Submit resume and CDO profile to swhite@goodshepherdmt.org.

FULL-TIME ASSOCIATE RECTOR/CURATE: *Church of the Holy Comforter, Kenilworth, IL*, a historic and vibrant Episcopal parish on Chicago's suburban north shore, is seeking an energetic and team-oriented priest for an opening on our clergy staff. We are willing to consider candidates for either an associate rector or curate position, depending upon the individual's qualifications and experience. This is a wonderful opportunity for either an experienced priest who is looking for a strong, team-oriented environment or a seminarian who would like a thorough grounding in the full range of clerical responsibilities - preaching, teaching, liturgical leadership, pastoral care, youth ministry and parish administration. Our parish is growing slowly but steadily, with an influx of young families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. Send inquiries to: **John Campbell, Church of the Holy Comforter, 222 Kenilworth Avenue, Kenilworth, IL 60043** or call (847) 251-0589. E-mail to: jfc1219@aol.com. For more information, please visit our website at www.holycomforter.org/parish-information/employmentopportunities.asp.

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CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME ASSISTANT PRIEST: *St. Luke's Church, Philadelphia, PA*, seeks a full-time assistant priest to share in the life and ministry of this parish in the Anglo-Catholic tradition. Founded in 1811, St. Luke's occupies a beautiful campus in the historic heart of Philadelphia's Germantown section.

Our staff consists of a rector and two full-time clergy assistants, plus several dedicated laypersons. We are seeking a priest — preferably with a number of years' experience in ministry — who is stable, faithful and equipped to share in the liturgical, catechetical and human-service activity of this diverse, multi-cultural parish. To apply send resume and CDO profile to: **The Rev. Canon H. Gregory Smith, 5421 Germantown Ave., Philadelphia, PA 19144-2223**, or E-mail: frgreg@stlukesger.org.

FULL-TIME RECTOR: *St. James', Prospect Park, PA*. Celebrating our centennial this year, we are seeking a rector to lead us in expanding our small, but totally committed parish. St. James' is located approximately 13 miles from Philadelphia in suburban Delaware County. We are seeking to return to our Anglican-Catholic roots and we are a traditional suburban parish with ethnic, economic and age diversity. We seek a Spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing a youth program. Interested parties may send a copy of their resume and CDO form to: **Mr. James Cheezum, Chair of Discernment, St. James' Episcopal Church, P. O. Box 64, Prospect Park, PA 19076** or via e-mail to emtpcnor@rcn.com. Upon receipt we will send you our parish profile.

FULL-TIME RECTOR: *Trinity Church, Staunton, VA*. Seeking strong, spiritual, collegial leader, good preacher, capable administrator, education- and outreach-oriented rector with successful parish experience, preferably as rector.

Program parish, one of the largest in Diocese of Southwestern Virginia. Parish established 1746, located in the heart of Shenandoah Valley.

700 members, all ages, great music, strong community outreach, annual mission work in Honduras, and recent successful capital campaign.

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ASSOCIATE RECTOR-YOUNG FAMILIES & YOUNG ADULTS: *Christ Episcopal Church, Ponte Vedra Beach, FL*: We are seeking a fun-loving and enthusiastic leader to join our clergy team to focus on young families and young adults. She/He will be the lead clergy person for our growing contemporary worship and will enable the spiritual growth and involvement of young families and young adults. Her/His secondary role is to provide clergy presence for the youth ministries and programs led by an experienced director and associate director.

Our candidate will have excellent preaching skills and at least five years ministerial and leadership experience, some of which might have been obtained in secular roles prior to seminary. Possessing a passion for ministry, she/he will be flexible and self-motivated, and will relate to and communicate well with parents, young adults and youth.

Christ Church has experienced exceptional growth to more than 5,800 parishioners. Holy Eucharist is celebrated 15 times each week at the church, the parish hall and the chapel on the Ponte Vedra campus; the church on the San Pablo campus; at Serenata Beach; and at the chapels at two life care communities.

We have five full-time and a part-time clergy, a vocational deacon, and program staff, administrative staff, and hundreds of devoted volunteers to support more than 100 ministries and outreach programs. Christ Church is financially sound with a budget (excluding the preschool and foundation) of \$3.5 million. Please send your resume to **Charlie Hoskins at crhbeach@comcast.net**, or call (904) 285-0525. For more information, visit www.ChristEpiscopalChurch.org.

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**.

FULL-TIME RECTOR: *Holy Trinity Episcopal Church of West Palm Beach, FL*, seeks a strong, inspirational leader for the position of rector. We are especially interested in a person who will be both preacher and teacher. Our desire is for evangelism with biblical and contemporary issue sermons which will support a strong youth ministry, provide guidance for daily living, and contribute to laity involvement and leadership development.

We have a committed parish excited about working with a leader to serve our community through outreach and adding and incorporating new members. Our needs include administrative skills for a program-sized church with the ability to develop and administer our budget and supervise five to eight staff. Holy Trinity is blessed with a beautiful historic sanctuary in downtown West Palm Beach. We are a warm and welcoming congregation that holds family tradition in high value. Our music program is outstanding and the strong Episcopal traditions and liturgy are of great significance to us.

Please send your resume to: **Elizabeth Walton, Chair, Search Committee, Holy Trinity Episcopal Church, 211 Trinity Place, West Palm Beach, FL 33401**. To learn more about Holy Trinity, visit us at HolyTrinityWPB.org.

PART-TIME ASSISTANT: *Christ Church, New Haven, CT*. Progressive Anglo-Catholic parish in an academic community seeks assisting clergy. Position available August '07. Respond to dcobb@christchurchnh.org.

FULL-TIME DIRECTOR OF YOUTH MINISTRIES AND FULL-TIME ASSOCIATE DIRECTOR: *Church of the Incarnation, Dallas, TX*. Dynamic, urban parish (ASA 1,000+) seeks two dynamic individuals to lead and grow our vibrant Chi Rho (grades 6-8) and EYC (grades 9-12) programs. Lead and nurture youth in their walk with Christ and his Church as you oversee weekly gatherings, international missions trips and local outreach. Both positions work under clergy direction and with advisory board. College degree and previous youth experience preferred. Competitive salary and compensation package based on experience. E-mail resumes to: molver@incarnation.org. See www.incarnation.org/pages/Youth_Job_Openings.

FULL-TIME DIRECTOR OF COMMUNICATIONS: *Episcopal Diocese of Louisiana*. As a member of the bishop's executive staff, the director advises the bishop and other leaders on communications issues in order to develop and implement communications strategy. Produces publications such as the diocesan newspaper, brochures and collateral material. Serves as a primary spokesperson for the diocese, developing and maintaining relationships with local, regional and national media. College degree required, three+ years experience preferred. Submit resume to **The Rev. Canon E. Mark Stevenson at resume@edola.org**. Further details available at www.edola.org/communicationsdirector.pdf.

PART-TIME VICAR: *St. Francis of the Tetons Episcopal Church, Alta, WY*, seeks part-time vicar to serve as spiritual and theological focal point for eclectic, inclusive parish nestled in the Grand Teton Mountains. The ideal priest has strengths in contemplative spirituality and ministries, as a shepherd to gather our diversity and bring it to unity. A gift for pastoral care is desired as a source of counseling from a faith perspective. We are looking for a priest with leadership skills to be a community presence who helps to grow our parish. For more information, contact **Jeanne Thomas, Diocesan Administrator, Diocese of Idaho, PO Box 936, Boise, ID 83701** or call (208) 345-4440. E-mail: jthomas@idahodiocese.org.

POSITIONS OFFERED

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.

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.

PART-TIME RECTOR: *Grace Episcopal Church, Ludington, MI*, is a small Lake Michigan community looking for a part-time rector to rebuild and renew. Send resume to: **Katharine McPike, Vestry Member, Search Committee, 849 N. Beech, Ludington, MI 49431**. E-mail: ktmac2@verizon.net.

HALF-TIME RECTOR: *St. Christopher's Episcopal Church, Northport, MI*. Small, engaged congregation seeks priest to conduct year-round worship services and to assist with pastoral care and parish growth. St. Christopher's is located in northern Michigan's spectacularly beautiful Leelanau Peninsula, thirty-five miles from Traverse City. The parish serves an educated, friendly group of retired persons, vacationers and summer visitors. For further information contact the **Ven. Anne Reed, Bishop's Assistant for Transition Ministry, areed@edwm.org** or (269) 381-2710.

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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**.

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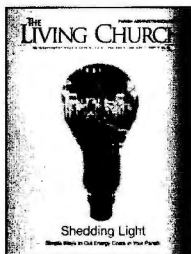
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Richard Hardman, the Rev. **Peggy Sheldon**, assisting; **Dr.**
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(Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

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 Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

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 Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

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 The Rev. J. Carr Holland III, r
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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.

WILLIAMSTOWN, NJ
ST. MARK'S-AT-THE-CROSSING (856) 629-8762
 RT. 42/322 E. Malaga Rd.
 The Rev. J.M. Doubilsky, the Rev. Dr. Louis DeSheplo
 Sun Eu 8, 9:30; Wed Eu 7:30

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ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
 E-mail: standrewschurch@cableone.net
 The Rev. Bob Tally, r
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 Service 6

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 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. Thomas T. Parke, r
 Sun 6:30, 8, 10; Wed 12:10

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ST. LUKE'S
 Website: www.stlukesnewtown.org
 E-mail: stlukeschurchpa@verizon.net
 The Rev. Ernest A. Curtin
 Sun 8, 10 (Choral)

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 20th and Cherry Sts. (215) 563-1876
 Website: www.s-clements.org
 Canon W. Gordon Reid, r; the Rev. Richard Wall, c
 Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena
 & B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues,
 Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;
 Sun C 10-10:45 & by appt.

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 The Rev. Gregory P. Hinton, r
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 218 Ashley Ave. (843) 722-2024
 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)

PAWLEYS ISLAND, SC
ALL SAINTS PARISH, WACCAMAW
 10172 Ocean Hwy. (Hwy 17) (843) 237-7475
 Website: www.allsaintsparishpi.com
 The Rev. Edward T. Kelaher, r
 Sun HC 10:30

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 The Rev. Muffy Harmon, d
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 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

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 The Venerable Michael R. Long, r; the Rev. Sibylle van
 Dijk, d asst; the Rev. Dean Underwood, r-em
 Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

LUTHERAN

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

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; Cha, 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; IS, 1st Sunday of Holy Day; 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; Y/C, Young Children; H/A, home care; accessible.

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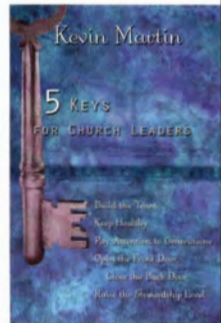
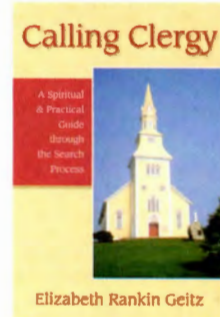
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