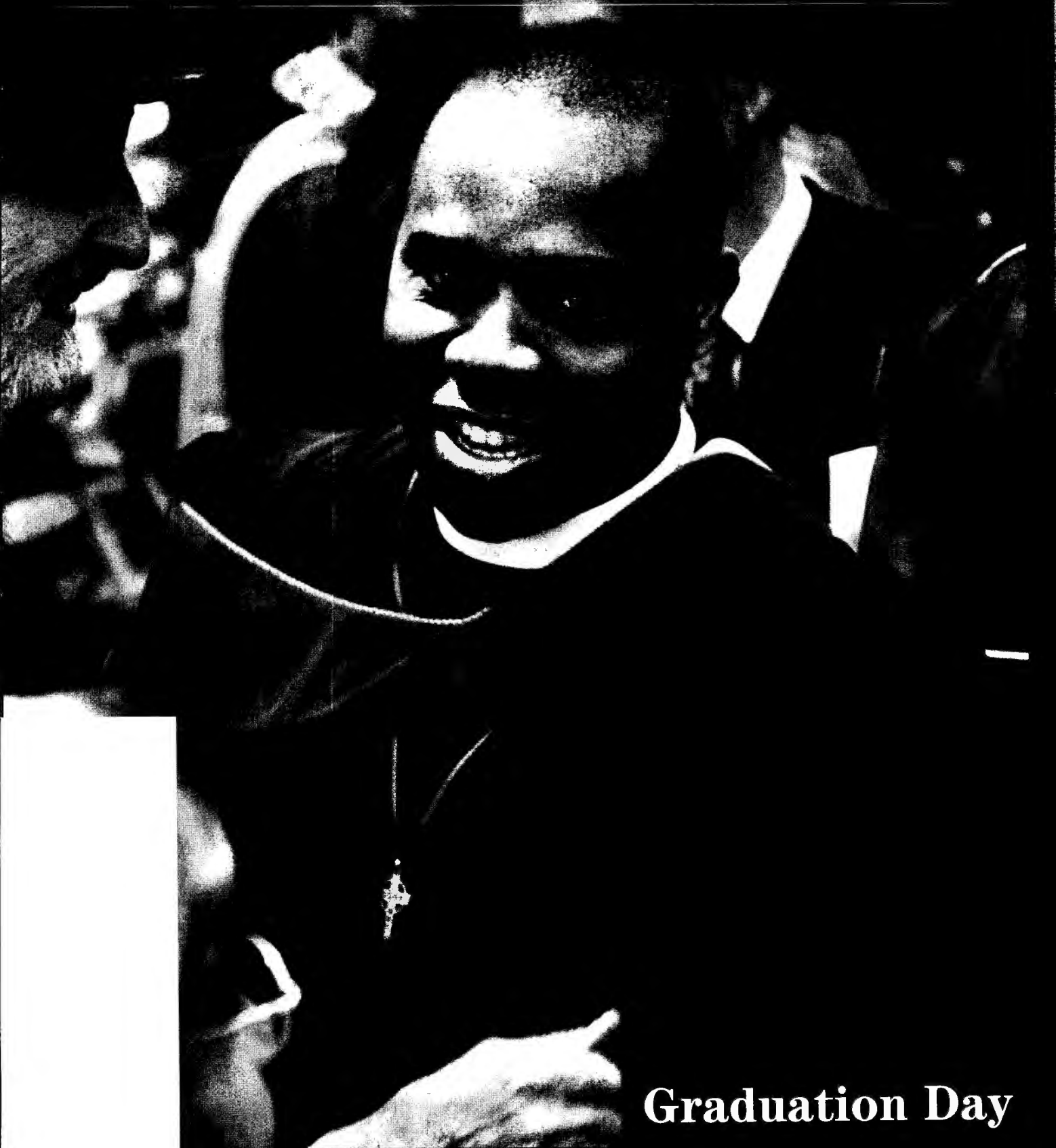


# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ JUNE 10, 2007 ♦ \$2.50



**Graduation Day**

# Choose the resource church musicians depend upon.

## The Episcopal Musician's Handbook

51st Edition LECTIONARY YEAR A 2007-2008

Advent 1 (Dec. 2, 2007) through Thanksgiving Day (Nov. 27, 2008)



- Hymn suggestions appropriate for both the Revised Common Lectionary **and** the Prayer Book lectionary.
- Notes on canons and rubrics applicable to music selection and performance.
- New for 2007-2008: Original psalm settings for congregational use in Advent and Lent, by Canon Joseph Kucharski.
- Formats and repertoire for Choral Eucharist, sung offices, occasional services, and Advent Lessons and Carols.
- Lists of psalms, canticles and service music for Rite I and Rite II.
- Resource information on church music organizations, books, periodicals, websites, recordings, and conferences.

2007/2008 Episcopal Musician's Handbook, 51st Edition, Year A. ONE BOOK (\$27.00), TWO BOOKS (\$26.00 each), and THREE+ BOOKS (\$25.00 each) including **\*Regular** shipping & handling (4-6 weeks delivery). **\*\*Priority** shipping (7-10 business days delivery) suggested for orders needed sooner than the regular shipping/delivery time. Cost for Priority Mail: Add \$5.00 for one book, \$7.00 for two books, or \$9.00 for three or more books. **Shipping begins 5/1/07. Orders must be PRE-PAID by VISA, MC, or check payable to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Orders outside the U.S., please call 1-800-211-2771 or email us at [tlc@livingchurch.org](mailto:tlc@livingchurch.org). No refunds. No billings.**

PLEASE FILL  
IN APPROPRIATE  
LINES BELOW:

**Ship to:**

Church Name \_\_\_\_\_  
 Shipping Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 Email \_\_\_\_\_  
 Telephone (\_\_\_\_\_) \_\_\_\_\_  
 VISA/MasterCard# \_\_\_\_\_ Exp. Date \_\_\_\_\_  
 Signature \_\_\_\_\_

<b>-A- *REGULAR shipping included</b>	
ONE book - \$27.00	\$ _____
TWO books - \$52.00	\$ _____
THREE + books - \$25.00 ea.	X _____ (qty.)
	= \$ _____ (price)
<b>-B- **PRIORITY shipping extra but optional</b>	
\$5.00 for ONE book	+ \$ _____
\$7.00 for TWO books	+ \$ _____
\$9.00 for THREE+ books	+ \$ _____
<b>TOTAL (add A+B)</b>	<b>= \$ _____</b>
If B = zero, then bring down price from A	

# THE LIVING CHURCH

An independent weekly serving  
Episcopalians since 1878

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

## BOARD OF DIRECTORS

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

## Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

## www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

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

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

Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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

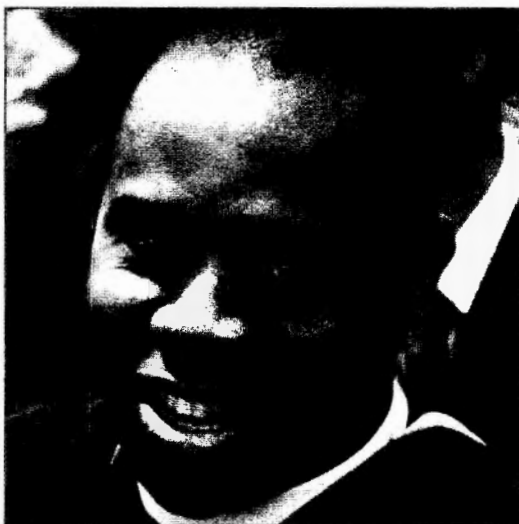
©2007 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 234

Number 23

*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.*

## THIS WEEK



### The Cover

The Rev. Ogburnchi J. Dimobika (M.T.S.), from Ibadan, Nigeria, greets well-wishers following commencement exercises at Church Divinity School of the Pacific, May 18. Richard Wheeler photo

## News

- 6 No Lambeth Invitation  
for Bishop Robinson

## Features

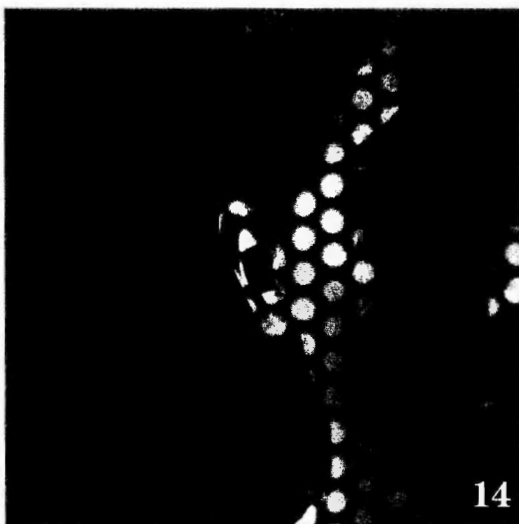
- 10 Fully, Freely Human  
Emotional Outbursts Can  
Serve a Holy Purpose  
BY SALLY CAMPBELL

## Opinion

- 12 Editor's Column  
Will They Go? And Where?
- 13 Editorials  
Diverse Voices Needed
- 14 Reader's Viewpoint  
Removing Barriers  
BY PETER COOK
- 16 Letters  
Another Example

## Other Departments

- 4 Sunday's Readings  
5 Short & Sharp  
18 People & Places

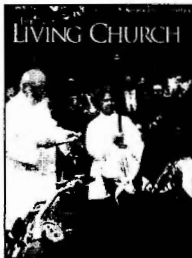


Are you reading  
a borrowed copy of  
**THE LIVING CHURCH**  
weeks or even months  
after it's published?

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

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

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



Order with MC/VISA  
Toll-free at 1-800-  
211-2771 or by sending in the form  
below. Foreign rates and sample copies  
also available.

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone(\_\_\_\_) \_\_\_\_\_

Email \_\_\_\_\_

Make checks payable to:

**The Living Church Foundation**  
P.O. Box 514036  
Milwaukee, WI 53203-3436

Check       MC/VISA

Card # \_\_\_\_\_

Exp. Date \_\_\_\_\_

Signature \_\_\_\_\_

## SUNDAY'S READINGS

# Keeping the Main Thing . . .

*"The man who formerly persecuted us is now preaching the faith he once tried to destroy.' And they praised God because of me." (Gal. 1:23b-24)*

### The Second Sunday After Pentecost (Proper 5C), 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

In this week's lection from Paul's Letter to the Galatians, the apostle confronts the church on two fronts regarding his own credibility, especially in light of his own past. In the first case, Paul articulates his defense of his becoming a devout follower of Jesus despite the harm inflicted on Christians in his previous life. Having been a zealot against Jesus' followers, he has become an enthusiast for the cause of Christ.

Likewise, Jesus did not affiliate with the Zealots. The closest he came was picking from their group one of his closest disciples, Simon Peter, who was quick to use the sword and fight for the cause, but was restrained and retrained, and the Book of Acts indicates that he was finally won over, as was Paul on the road to Damascus. Deep down Paul wants the Galatians to know that his intensity is really about being gracefully enthusiastic about his new calling rather than a coercive Zealot. A noted psychologist once wrote that fanaticism is the brother of doubt. He could well have added that enthusiasm is the brother of faith.

The second point that Paul raises to the Galatian church centers on the

lingering question whether a gentile must become a Jew before becoming a Christian. Certain Judaizing teachers had infiltrated the churches of Galatia which Paul had previously founded. In writing to the churches, Paul, after making clear his apostolic authority, now desires to make clear his validity as a teacher independent from the Judaizers who were stirring things up.

Paul makes it clear he is not a disciple of the Big Three of the Judea apostles: Peter, James and John. He didn't train under their leadership or work alongside them in churches.

Unfortunately, the Church still experiences "turf wars," reflecting all too clearly the racial or cultural tensions of the world. As Paul's words speak to us and he becomes the same guide for us as he was for the Galatians, we discover that the first rule seems to be to tell the "story" clearly; prize both the independence that grows out of a fresh vision of Jesus, and the convergence between different preachings of the gospel. But ultimately we must keep our eyes on the main issue, which, as Paul experienced, must always be God's glory.

### Look It Up

Peter and Paul each experienced their own unique restoration and renewal of faith; Peter's was personal with Jesus — face-to-face (John 21:15-17), while Paul's was filled with mystique and the dramatic (Acts 9:1-19).

### Think About It

If we were called to make a defense of our faith to a skeptical audience in one or two sentences, what would we say?

### Next Sunday

#### The Third Sunday After Pentecost (Proper 6C), June 17, 2007

**BCP:** 2 Sam. 11:26-12:10, 13-15; Psalm 32 or 32:1-8; Gal. 2:11-21; Luke 7:36-50  
**RCL:** 1 Kings 21:1-10, (11-14), 15-21a or 2 Sam. 11:26-12:10, 13-15; Psalm 5:1-8 or Psalm 32; Gal. 2:15-21; Luke 7:36-8:3

## Feeding the Spirit

**THE APOSTLES CREED FOR TODAY.** By **Justo Gonzalez.** Westminster John Knox. Pp. 100. \$14.95. ISBN 0-664-22933-6.

The author dissects the Apostles' Creed, phrase by phrase, devoting a chapter to each phrase. He examines the origin of the creed, its history, and its uses for today. Each chapter concludes with some lively questions for discussion, and the detailed biography is helpful. This would be good for those who read the Daily Office.

**THE LOST GOSPEL OF MARY: The Mother of Jesus in Three Ancient Texts.** By **Frederica Mathewes-Green.** Paraclete Press. Pp. 162. \$19.95. ISBN 978-1-55725-536-5.

Engaging writer Frederica Mathewes-Green uses three texts to help her readers get to know the Blessed Virgin Mary better: *The Gospel of Mary*, a narrative of her life; "Under Your Compassion," a brief prayer to Mary dated at about 250 AD; and "The Annunciation Hymn," still sung in Orthodox churches today.

**FIRST FRUITS OF PRAYER: A Forty-Day Journey Through the Canon of St. Andrew.** By **Frederica Mathewes-Green.** Paraclete Press. Pp. 196. \$19.95. ISBN 1-55725-469-9.

A former Episcopalian who was attracted to Orthodoxy uses the Canon of St. Andrew, a lengthy prayer used during Lent by the Orthodox Church, as the basis for a 40-day spiritual resource. The author has divided the canon, usually in nine canticles, into 40 readings – one for each day of a self-directed retreat. She adds commentary on appropriate pieces of scripture that relate to the canon.

**THE TALKING BOOK: African Americans and the Bible.** By **Allen Dwight Callahan.** Yale University Press. Pp. 286. \$30. ISBN 0-300-10936-9.

New Testament scholar Allen Callahan focuses on the central role the Bible has played in African American culture during the past 400 years. With painstaking research, the author details how the themes of exile, exodus, Ethiopia, and Emmanuel have shaped the black experience from slavery to hip-hop.

**INVINCIBLE SPIRITS: A Thousand Years of Women's Spiritual Writings.** Compiled by **Felicity Leng.** Eerdmans. Pp. 224. \$15. ISBN 0-8028-2453-6.

The works of familiar authors such as Emily Dickinson, Julian of Norwich, Dorothy Sayers and Evelyn Underhill appear here along with writings by lesser-known authors. This book is an anthology divided into sections that correspond to various spiritual matters such as "Truth and Simplicity," "Faith and Renewal," and "Heaven and Eternity." Includes helpful biographies at the back.

*The Living Church staff*

\*\*\*

**OUR LORD WAS BAPTIZED, YOU KNOW.** By **Marta Weeks.** iUniverse. Pp. 338. \$22.95. ISBN 0-595-40501-0.

This is the memoir of a female priest with a Mormon heritage who discovered The Episcopal Church. Her call to holy orders came at a time when TEC was still debating the issue. She has much to say about the ordination "process," which she endured but did not necessarily enjoy. In mid-journey, her husband, a geologist, literally struck oil, which became as much of a problem as a blessing.

*(The Rev.) Bob Libby*





# MOVING?

888-ReloCenter (888-735-6236)


Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

A division of



[www.clergyrelocation.com](http://www.clergyrelocation.com)  
email: [info@clergyrelocation.com](mailto:info@clergyrelocation.com)

- ◆ Clergy Discount
- ◆ Guaranteed Dates
- ◆ Up To 3 Estimates
- ◆ Major Van Lines



## Episcopal Stores Serve You.

Your support serves the mission of the Church.

81 Book and Gift Stores.

Just one click away ...

[www.episcopalbooksellers.org](http://www.episcopalbooksellers.org)

Good Service for Good Reasons

# No Lambeth Invitation for Bishop Robinson

## *Global South Attendance also in Question*

The Bishop of New Hampshire will not be invited to participate in the 2008 Lambeth Conference, according to the Rev. Canon Kenneth Kearon, secretary of the Lambeth Conference.

Invitations to the conference were mailed May 22 to more than 800 bishops of the Anglican Communion by the conference's host, Archbishop of Canterbury Rowan Williams.

The Rt. Rev. Martyn Minns, Bishop of the Convocation of Anglicans in North America (CANA) and the Rt. Rev. Charles Murphy and his suffragans, the bishops of the Anglican Mission in North America (AMiA), will not receive

invitations either, the conference organizers said.

Invitations to two other diocesan bishops, including the Bishop of Harare, Zimbabwe, the Rt. Rev. Nolbert Kunonga, have been held pending further "consultation," said Canon Kearon.

In a letter accompanying the invitation, Archbishop Williams stated he hoped the meeting would be "a place where we can try and get more clarity about the limits of our diversity and the means of deepening our Communion, so we can speak together with conviction and clarity to the world."

He noted that Lambeth would not be

"a formal Synod or Council of the bishops of the Communion," nor does attending the conference commit a bishop to accept "the position of others as necessarily a legitimate expression of Anglican doctrine and discipline, or to any action that would compromise your conscience or the integrity of your local church."

Archbishop Williams said he had



Rosenthal/ACNS photo

The Rev. Canon Kenneth Kearon, secretary general of the Anglican Consultative Council, and Tim Livesey, public affairs officer for Archbishop of Canterbury Rowan Williams, at the announcement of the Lambeth invitations.

reserved the right "to withhold or withdraw invitations from bishops whose appointment, actions or manner of life have caused exceptionally serious division or scandal within the Communion," but did not name names.

Canon Kearon stated there was "no question that Gene Robinson had been duly elected and consecrated" Bishop of New Hampshire in 2003. However, paragraph 133 of the Windsor Report recommends the archbishop "exercise very considerable caution in inviting or admitting him to the councils of the Communion," he said.

The "archbishop recognizes the widespread objections in many parts of the Communion to [Bishop Robinson's] consecration and to his ministry,"

(Continued on next page)

## NW Pennsylvania Elects Youngest Bishop

Clergy and lay delegates to a special convention in the Diocese of Northwestern Pennsylvania elected a local priest with three generations of family roots in the diocese as their next bishop. The Rev. Sean W. Rowe, rector of St. John's Church, Franklin, Pa., was elected on the first ballot from a field of four nominees May 19 at the Cathedral Church of St. Paul in Erie.

Assuming consents are received from a majority of the 110 standing committees and bishops with jurisdiction in The Episcopal Church, Fr. Rowe, 32, will be the youngest member of the House of Bishops, according to information from the office of the canon to the Presiding Bishop.

Two clerics were nominated from the floor, the Rev. Dennis A. Blauser, rector of Trinity Church, New Castle, and president of the Northwestern Pennsylvania standing committee, and the Rev. Karen Henry, priest-in-charge of Holy Cross, Novi, Mich.

A successful election by orders required 24 clergy votes and 51 from the laity. Fr. Rowe received 29 clergy and 64 lay votes. His nearest challenger was Fr. Blauser, who received 10 clergy and 26 lay votes. The Rev. Canon Lexa H. Shall-

cross, rector of St. Margaret's, Emmaus, Pa., in the nearby Diocese of Bethlehem, was one of the three originally nominated by the search committee.

She finished third with 6 clergy and 10 lay votes. Ms. Henry received two clergy votes and one lay vote. The Very Rev. James H. Adams, rector of St. Peter's, Geneva, N.Y., was the third person nominated by the search committee in March. He asked that his name be withdrawn from the ballot a few days before the election.

In an autobiographical profile published on the internet by the diocesan search committee, Fr. Rowe stated that as a student attending Grove City College he "experienced the kingdom of God break into my spiritual life" with the help of a campus ministry chaplain from The Episcopal Church. He and his wife, Carly, are co-chairs of the diocesan youth and young adult commission. A graduate of Virginia Theological Seminary, he has been rector of St. John's since his ordination in 2000 by the Rt. Rev. Robert D. Rowley.



Fr. Rowe



Donald Vish/The Episcopal News photo

A bagpiper plays at the partnership celebration in Kentucky. Right: Roman Catholic Archbishop Thomas Kelly (left), United Methodist Bishop James R. King, and Episcopal Bishop Edwin F. Gulick, Jr., during the service May 20 at Fourth Avenue United Methodist Church.

## New Ecumenical Partnership Unveiled in Kentucky

Christ Church Cathedral, Louisville, and the Rt. Rev. Edwin F. Gulick, Jr., Bishop of Kentucky, have begun a covenant relationship with United Methodist and Roman Catholic leaders and parishes.

On May 20, members of Cathedral of the Assumption, Fourth Avenue United Methodist Church, and Christ Church Cathedral met with the Rev. Nancy Jo Kemper, executive director of the Kentucky Council of Churches; Archbishop

Thomas Kelly of the Roman Catholic Archdiocese of Louisville; Bishop Gulick; and Bishop James R. King of the United Methodist Annual Conference of Kentucky to celebrate the partnership.

In the last decade, communicants of the two cathedrals have developed a strong bond by praying for one another and joining together for worship services and special events. Now, members of Fourth Avenue United Methodist also are part of this relationship.

Copies of the covenant were signed by the bishops, the pastors of the three congregations, and the congregations' representatives.

Before the signing of the covenant, Ms. Kemper delivered an address, reminding those present of the things that continue to divide as well as those that unite followers of Christ. "Our brokenness as a Church," she declared, "is an evil example to the world."

*Janet Irwin*

(Lambeth - Continued from previous page)

Canon Kearon said. However, the "archbishop intends to explore the possibility of inviting [Bishop Robinson] to Lambeth as a guest or observer," he added.

Bishop Robinson was traveling when the announcement was made, but issued a statement in response to the news.

"It is with great disappointment that I receive word from the Archbishop of Canterbury that I will not be included in the invitation list for the Lambeth Conference, 2008," he said. "At a time when the Anglican Communion is calling for a 'listening process' on the issue of homosexuality, it makes no sense to exclude gay and lesbian people from that conversation. It is time that the bishops of the Anglican Communion stop talking about gay and lesbian people and start talking with us.

The bishops of the AMiA would not be invited to Lambeth because of the decision taken by Archbishop George Carey in 2000. Archbishop Carey "wrote to them saying he could not recognize their ministry" and that their "consecrations were irregular," Canon

Kearon explained. This decision was "confirmed at Oporto" by the primates in 2000, and the "decision was already fixed" by Archbishop Williams' predecessor. The case of Bishop Minns exhibits "no difference" from the AMiA and he falls into the same category, Canon Kearon said.

### Nigerian Response

The participation by the Nigerian House of Bishops and bishops from other "Global South" Anglican provinces is doubtful, according to the Most Rev. Peter Akinola, Archbishop of Nigeria, who released a brief statement following news that the invitations had been issued and that Bishop Minns was not a recipient.

"The withholding of invitation to a Nigerian bishop, elected and consecrated by other Nigerian bishops, will be viewed as withholding of invitation to the entire House of Bishops of the Church of Nigeria," Archbishop Akinola stated.

In addition to making clear that the Church of Nigeria expects Bishop Minns to be invited, the two-paragraph statement issued by Archbishop Aki-

nola also cast doubt on participation by a number of other provinces which have formed a "Global South" alliance. Last fall the Council of Anglican Provinces in Africa (CAPA) commissioned and received a report, "The Road to Lambeth," which recommended that no bishops from Global South provinces attend the Lambeth Conference if the current causes of division in the Communion remained unresolved before the opening of the three-week conference on July 16, 2008.

Presiding Bishop Katharine Jefferts Schori sent a brief message to the House of Bishops urging "a calm approach" to the announcement about the Lambeth invitation list. Her message indicated that she does not plan to make a formal statement at least until after the Sept. 20-25 meeting of bishops in New Orleans. "It is possible that aspects of this matter may change in the next 14 months, and the House of Bishops' September meeting offers us a forum for further discussion," she said. Bishop Robinson and California Bishop Marc Andrus were the only members of the House to issue public statements at press time on May 23.

*(The Rev.) George Conger*

House of Deputies President Bonnie Anderson tells a gathering at St. John's Cathedral in Denver that The Episcopal Church has "the Good News of reconciliation to bring to this world and we are doing that in amazing ways." Mrs. Anderson spoke to three groups and preached at two services at the cathedral while visiting the Diocese of Colorado May 19-20.

ENS photo



## Fort Worth Prepared to Look Outside TEC

The executive council of the Diocese of Fort Worth on May 16 adopted a statement of the diocesan standing committee calling for the diocese to move forward with its appeal for alternate primatial oversight (APO).

"While we remain open to the possibility of negotiation and some form of acceptable settlement with [The Episcopal Church], it appears that our only option is to seek APO elsewhere," the statement said.

The Rt. Rev. Jack Leo Iker, Bishop of Fort Worth, and the standing committee of the diocese appealed for APO in June 2006. The appeal was endorsed by the diocesan executive council in September and by the diocesan convention in November. The APO requests from Fort Worth and other appellant dioceses were presented to the primates' meeting in February.

The diocesan statement noted that the communiqué issued at the conclusion of the primates' meeting "proposed the establishment of a Pastoral Council, which would oversee the ministry of a primatial vicar, to be selected by the Windsor Bishops' coalition and be accountable to the Council." The proposal was rejected by the House of Bishops at its meeting in March, and "nothing further has been heard about this from the Archbishop of Canterbury."

The executive council statement said APO "may entail a cooperative effort with other appellant dioceses in consultation with primates of the Anglican Communion, to form a new Anglican province of the Communion in North America. A second possibility would be for the diocese to transfer to another existing province of the Anglican Communion. A third possibility would be to seek the status of an extra-provincial diocese, under the authority of the Archbishop of Canterbury, as presently recognized in several other cases.

"We believe that we must now explore these possibilities," the statement concluded.

## Pittsburgh Confronts Lack of Options

Members of the Diocese of Pittsburgh's standing committee, board of trustees, and diocesan council concluded there is no path forward that is free of significant cost and pain following a retreat May 20-21.

Staying with The Episcopal Church in the light of its rejection of mainstream Christianity will force members of the leadership, individuals and congregations to consider cutting their ties to the diocese, the leaders concluded. Separating from the structures of The Episcopal Church will force others to re-evaluate their relationship with the diocese. Regardless of the choice, parishes and the diocese are likely to face financial challenges.

The meeting was called in the aftermath of the diocese's inability to obtain alternate primatial oversight (APO), the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, said in remarks at the start.

"We are facing something that we never thought we would face," he said.

"We thought we would prevail. We thought that what we believed and what the majority of the Communion believed would be provided for."

Diocesan leaders reached no immediate consensus on what course to suggest to diocesan convention. There was a strong sense that the diocese should maintain the direction it set at the last four diocesan conventions. In 2006, convention affirmed the appeal for APO. In 2005 it accepted the Windsor Report. In 2004 it approved the second reading of an amendment to its canons, reserving the right to reject any action by General Convention "contrary to the faith and order of the one holy catholic and apostolic church."

"We have reached a point where, one way or another, there will be a parting of ways," Bishop Duncan said. "I pray that all of us, regardless of where we stand, will treat each other with grace and charity as we plan for our futures."

## Three Bishops Face Health Issues

Having placed himself on short-term medical leave in December, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, has announced his intention to resign on or before November 1. Bishop Lipscomb was diagnosed with Parkinson's disease in 2002 and contracted malaria in Africa in 2004. Bishop Lipscomb's successor, the Rt. Rev. Dabney T. Smith, was consecrated bishop coadjutor March 10.

In January, the Rt. Rev. Catherine M. Waynick, Bishop of Indianapolis, had a

mild heart attack and has cut back on her commitments.

On May 9, the Rt. Rev. William Persell, Bishop of Chicago, announced that he will undergo prostate surgery June 15. Bishop Persell previously announced his intention to resign following the consecration of his successor, which is scheduled for February 2008, but he plans to relocate to a new house in Cleveland after the election in November, returning periodically to the diocese during the transition period.



Many of the 11 seminaries of The Episcopal Church bestowed diplomas, certificates, and honorary degrees at commencement services during May. Here is a sampling of scenes from the events.



ENS



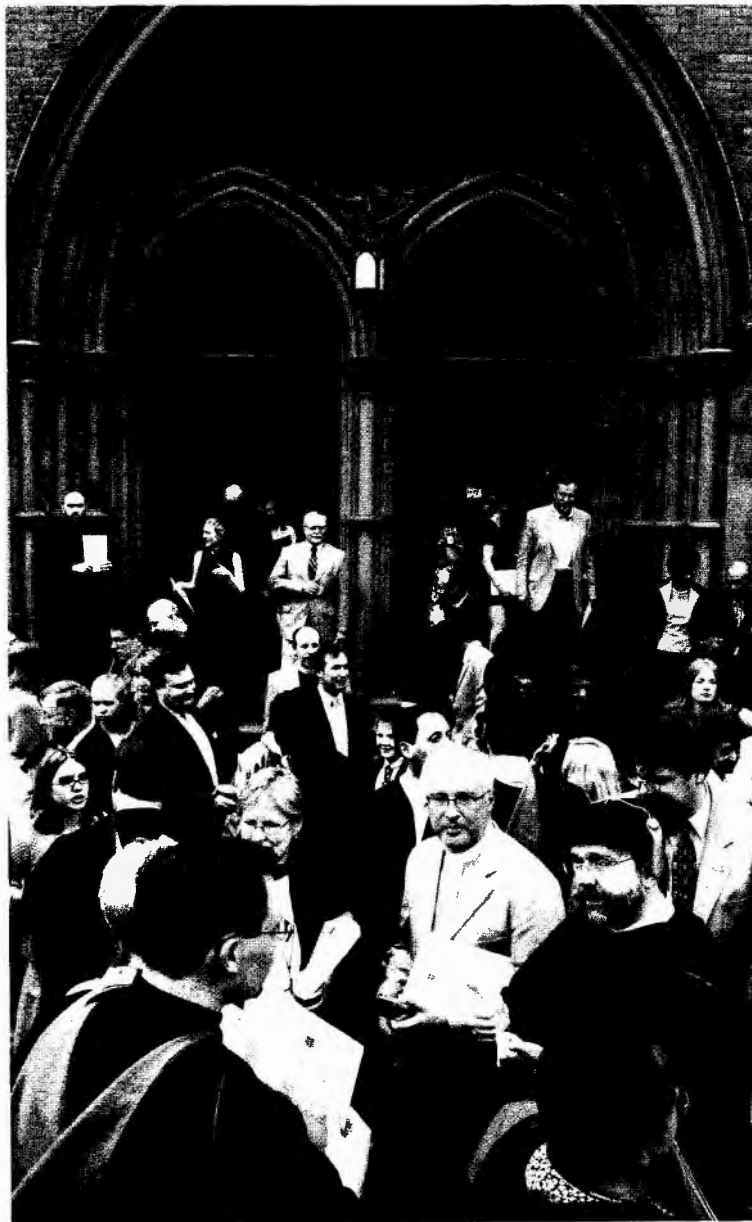
Bob Kinney/ETSS



Virginia Theological Seminary




University of the South



General Theological Seminary

**Clockwise from top left:** Archbishop Njongonkulu Ndungane of Cape Town, Primate of Southern Africa, receives an honorary doctorate from Episcopal Divinity School May 17; Oscar Voyd Bennett, Jr. (left), is escorted to the podium to receive an honorary degree from Episcopal Theological Seminary of the Southwest May 15; participants emerge from Chapel of the Good Shepherd following May 16 commencement ceremonies at The General Theological Seminary; Bishop Henry Parsley of Alabama, chancellor at the University of the South, congratulates two graduating members of the Lost Boys of Sudan on May 11; Southwestern Virginia Bishop F. Neff Powell awards his son, Robert "Bingham" Powell, the Master of Divinity degree during May 17 commencement ceremonies at Virginia Theological Seminary.



Jesus Driving the Money Changers From the Temple. *Unknown artist.*

# Fully, Freely Human

## *Emotional Outbursts Can Serve a Holy Purpose*

By Sally Campbell

Those of us brought up in households where Christianity was taken seriously had little doubt that there were ways we were supposed to behave in order to be considered “good.” St. Paul made it clear that we could be recognized as being true Christians if our lives were filled with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, rule keeping, self-control, and general obedience. These ways of behaving and those sweet emotions bind all of us together in close harmony, so that we form one body.

On the other hand, we must avoid being filled with emotions such as envy, hatred, malice, resentment, conceit, selfish ambition, jealousy, discord, and anger. All of these feelings cause separations, and if we act in ways to separate ourselves from God, or from each other, we are in a sinful state.

We know that Jesus was sinless – “like us in all respects, save for sin,” as it says in the Chalcedonian definition, and in 1 John, “in him [Jesus] there is no sin” – which means, according to a traditional defini-

tion of sin, that he was never disobedient to God, or – put in a little different way – he was never separated from him by anything he did or thought.

Now if we agree that anger is a sin because it causes separations, how can we explain away the fact that Jesus acted in what seemed a fit of rage when he whipped and threw the money-lenders out of the temple? And that on several occasions he was cross – once with his parents, when they found him in the temple after frantic searching, and he suggests (being adolescently fresh) that it’s stupid of them not to know that he has to be about his father’s business; another time with Mary in Cana when he tells her she has nothing to do with him (and, in effect MYOB); another time when a woman, not a Jew, approaches him in faith asking for healing, and he at first rejects her. In all of these instances it is fair to say that he was acting out of strongly felt emotions, in a typically human manner.

And, as far as keeping to rules and laws of his culture, we know that he felt quite free to break them in the course of his ministry – by healing on the Sabbath, eating without washing, talking to a Samaritan woman, and so on.

**Now if we agree that anger is a sin, because it causes separations, how can we explain away the fact that Jesus acted in what seemed a fit of rage when he whipped and threw the money-lenders out of the temple?**



How, when all of these actions of being angry, being rude, and breaking the rules are so patently unchristian can we reconcile them with his sinlessness?

The solution to this dilemma is to see that there is a distinction between keeping God's laws or Paul's rules, and "doing God's will."

If Jesus is always doing God's will (and I think it's probably wise to believe this is true, since it is a bedrock assertion of Christianity), we may assume that his emotional outbursts are how God wants him to

**Since emotions are such a large and glorious part of our humanity, it would be unreasonable to suspect that God wants us to damp them down to invisibility.**

act, and that the result of them will be an enrichment of his ministry, an elucidation of his kerygma, and an implementation of his purpose of bringing us abundant life.

Since emotions are such a large and glorious part of our humanity, it would be unreasonable to suspect that God wants us to damp them down to invisibility, making ourselves subject to a lot of the dos and

don'ts offered by our self-appointed mentors of morality.

Keeping God's laws (received by Moses and others) or even Paul's rules too perfectly can easily lead to a sterile existence, lived out in life-constricting bondage. And perhaps we should get rid of the idea that sin is "being disobedient," with its concomitant redress of "being punished." It's a rather childish idea of what sin is, to my way of thinking. Being a child of God has never meant that we can keep on thinking like children, even when we have attained adulthood.

If we can truly turn ourselves over to God – heart, soul, and mind – desiring only to conform ourselves to his will, we are then free to act as fully human beings, complete with strong emotions which get expressed from time to time. That's living in the perfect freedom of service.

And we can depend on God's care for us, trusting that sometimes our anger, or our discords and dissensions expressed, our rudenesses, even our hate (it's hard not to hate a child abuser), can motivate us to actions which are absolutely in accordance with God's will.

Even though they may be against the rules. □

*Sally Campbell is an occasional contributor to TLC who lives in Cold Spring Harbor, N.Y.*

# Will They Go? And Where?

There's a level of anxiety around the church these days that I have not encountered previously. Episcopalians and other Anglicans seem a bit more edgy and impatient than usual as we move closer to Sept. 30.

Into this unusual climate a persistent story keeps being tossed about. I heard it about six weeks ago from a reliable, trusted source, and variations of it have been appearing on the internet and in back-room discussions around the church, but so far nothing has developed.

The story goes like this: Before summer comes to an end, a group of five dioceses will leave The Episcopal Church. Sometime between Sept. 30 and the end of the year, they'll be joined by another six or seven. Joined in what?, you say. Good question. I don't know. I'm still digging.

After I heard the story, we tried to substantiate it and couldn't, so we didn't publish it. About two weeks later, a blogger posted it. He had fewer details, reporting only that five dioceses, no names, were going to leave. Then, about 10 days later, Ruth Gledhill, an English reporter, wrote that the Diocese of Fort Worth was leaving along with Quincy. Before the day was over the report was proved to be false. A rumor? False information? A plant? Perhaps. We at TLC don't deal in rumors, but I believe this story has some substance. Where there's smoke, sometimes there's fire.

As a public service, here's a brief announcement: Please save your valuable cellphone minutes and do not call me to report that your diocesan chancellor has said that dioceses and churches cannot leave The Episcopal Church. Only people can. I understand that. Unfortunately, pronouncements like this are not going to prevent dioceses from leaving.

On the day the English newspaper reported that Fort Worth was leaving, the bishop and executive council of that diocese were involved in a discussion of Fort Worth's previously announced appeal for alternate primate oversight. In other words, it has already been announced that Fort Worth, joined by other dioceses, is asking for another primate to be appointed to have oversight of these dio-

ceses. The appeal was made last year at General Convention, and supported five months later by the diocesan convention. Since nothing has happened, Fort Worth has decided to become more pro-active in its search for an alternate primate to the Presiding Bishop.

It looked as if San Joaquin was going to be the first to go after its diocesan convention approved changes to its diocesan canons that set in motion a process to pull away from The Episcopal Church. That convention has to approve a second reading of the canonical change in the fall in order for it to take effect.

So if five are going to go, Fort Worth and San Joaquin look like strong possibilities. Who might be the others? Quincy would be a prospect.

Pittsburgh has made some preliminary moves

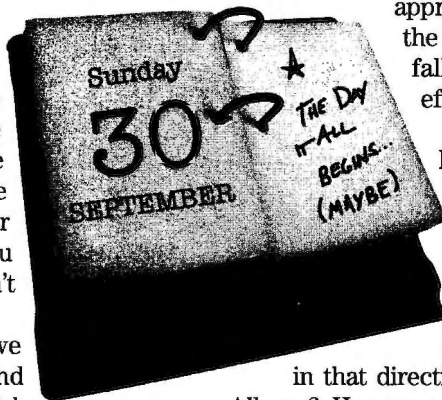
in that direction. Springfield? Perhaps. Albany? Hmmmm. And what about South Carolina, and Central Florida, and Dallas, and the Rio Grande? Not likely.

And why go before Sept. 30? Wouldn't it make more sense to wait and see how the American bishops are going to respond to the primates? In all likelihood, the hard-line dioceses are tired of waiting for some workable plan to be tossed their way. Reading recent remarks of the Archbishop of Canterbury, perhaps they can see that he's pushing for a delay until Lambeth 2008. And given the waiting that ensued over the Lambeth invitations [p. 6], maybe there won't be a Lambeth.

If they go, where would they go? To an existing province, or a structure they created themselves? And who would be their primate? West Indies or Central Africa might be possibilities. Southern Cone or Nigeria or one of the other African archbishops would seem to be longshots. One of England's "flying bishops"? And what would they call themselves? Anglicans? Episcopalians? Something new?

It's all incredibly muddled. Smarter people than I are going to figure it out. When they're ready to tell us something, they'll tell us. In the meantime, let's stay calm, reduce the anxiety level, and remember that this is all speculation. Isn't it?

*David Kalvelage, executive editor*



*Did You Know...*  
**The steeple of Grace Church, Manhattan, is an integral part of the plot in the feature film "Spiderman III."**

*Quote of the Week*  
**Bishop Leo Frade of Southeast Florida, on having a female Presiding Bishop: "Roman bishops say that they back the Holy Father; well as an Episcopal bishop, I say that I back the Holy Mother."**

## Brave Christians

From time to time we hear of Christians being persecuted or even martyred for their faith. It may be difficult to believe that such conditions may exist in 2007, but in recent weeks there have been outbreaks of persecution, particularly in Pakistan. Christians in that nation have a particularly difficult existence, for they comprise only about 3 percent of the population. Most of the rest of the inhabitants there are Muslim. Pakistani Christian leaders have been warned to close their churches and to convert to Islam. Christians have been killed for their faith, and others have been jailed or threatened. Legislation has been proposed in Pakistan's national assembly that would call for the death penalty for Christians who do not convert.

Churches, schools and hospitals have been targets for anti-Christian violence in Pakistan in recent weeks. Meanwhile, Christians there have stood up bravely against militants, trusting that God will provide safety and protection. Prayers are needed for those who are being persecuted for their faith, especially in Pakistan. May their witness not be in vain.

## Diverse Voices Needed

Among the complaints we hear about the General Convention of The Episcopal Church is that its committees and commissions are stacked with members who all have the same views. The Joint Standing Committee on Nominations is attempting to do something about that. The committee has circulated widely an announcement that it is seeking applications from persons who are willing to be nominated for five elections that will take place at the 76th General Convention in 2009 in Anaheim, Calif. The committee is seeking applicants for the following elections: Court for the Trial of a Bishop, Board of Trustees of the Church Pension Fund, members of the Executive Council, members of the General Board of Examining Chaplains, and the Board of Trustees of the General Theological Seminary.

The committee's announcement says it is looking for persons who are "broadly representative of the constituency of this church," and says it has a mandate to increase diversity. This is an opportunity for persons who are concerned about the future of The Episcopal Church to make themselves available to serve. It is a chance for younger members of the church to ensure their voices are taken seriously, and it is a process in which those who may have questioned some of the church's decisions may participate in the committee structure. Those who are interested in finding out additional information may use the internet to access the following address: <http://andromeda.rutgers.edu/~lcrew/nomcomGC2009>.

## Welcoming Travelers

Extraordinarily high gasoline prices are not expected to stop people from traveling this summer. The automobile trips may be shorter, or vacation travel may be done by air, but Americans are still likely to be heading for favorite vacation spots.

We hope that when people travel, they will keep holy the Lord's Day by worshipping with other congregations. Whether in this country or abroad, it is often a wonderful experience to worship with other Christians. The Summer Church Services listed on page 18 of this magazine can provide names of some congregations which promise a warm welcome to travelers. Parish or diocesan offices, telephone directories, and the internet also should help travelers find a place to worship.

We urge readers to travel safely this summer, and respectfully remind all to keep up your pledges.



Whether in this country or abroad, it is often a wonderful experience to worship with other Christians.

## A Scriptural View of Reconciliation

By Peter Cook

The way scripture speaks of how differences should be reconciled goes a good deal further than what is understood by reconciliation in everyday terms. For everyday purposes, mutual toleration of our differences, plus understanding the differences, would appear both practical and perhaps the most we should expect. A Christian might add, "Isn't this all part of loving one's neighbor?"

The problem is not that Jesus doesn't love all of us, or ask all of us to love each other. The problem comes if we limit Christian love to a purely human ideal — "mutual toleration." Merely to tolerate "irreconcilable differences" is not what a reconciled Christian fellowship or communion is all about. To think that "reconciliation" equals human tolerance is not what Christian reconciliation means.

Interestingly enough, there are relatively few scriptural references to reconciliation. Yet those we have clearly cover the whole range of human experience. Certainly they highlight the depth at which reconciliation needs to bring healing to the human heart. Old Testament references naturally deal with personal and social offenses within Israelite society, or against God, and talk of sin offerings for forgiveness or peace offerings for restitution. They refer to Israel in relation to her enemies, including David alienated from his own people, and in temporary alliance with Philistines (1 Sam. 29:4).

New Testament references speak of how believers should reconcile differences between each other (Matt. 5:23f.), how, in extreme marital situations, reconciliation is to be preferred over divorce (1 Cor. 7:10-14). Other New Testament passages speak of reconciliation regarding historic divisions between nations (Jew and gentile, Eph. 2:11ff.), how God desires reconciliation of all things, on earth, worldwide, and in heaven itself (Col. 1:21f., 2 Cor. 5:18f).

One thing that distinguishes both OT and NT references to reconciliation is the extreme depth to which God's healing or reconciliation needs to reach. The Hebrew word for reconciliation (*kaphar*) means "to

**To think that "reconciliation" equals human tolerance is not what Christian reconciliation means.**

cover" or "to make atonement." Very important here is the purification needed for the actual instruments of Jewish worship (tent of meeting, holy place, altar, temple after the exile, etc.).

The very formularies of temple worship within Jewish religion cannot of themselves create the holiness needed to ensure human reconciliation between Israel and its God. This indeed is the necessary background against which the NT understands the atoning reconciling work of Christ. As the Letter to the Hebrews

**So irreconcilable  
are the forces that  
alienate humanity  
from itself, that only  
God can finally  
remove barriers that  
divide men or divide  
nations, and that  
man needs to receive  
from within the heart  
of God "one new  
man in place of  
the two."**

argues, the high priesthood of Christ has of necessity to replace the OT forms. No purely human effort or religious endeavor can fully resolve those issues that divide people, or divide believers, or alienate people from God. No resolution of conflict, whether personal or social, secular or religious, can match the harmony and reconciliation found in God himself.

That is why NT texts dealing with reconciliation are not content merely to "resolve" those presenting issues that bring about "irreconcilable discord." Rather they automatically reach out in appeal to the heart of God. Only within the perfect harmony or trinity of Father, Son and Holy Spirit is the source of reconciling harmony to be found. Indeed, it is virtually impossible for NT texts dealing with "reconciliation" to explain what reconciliation means without direct reference to Christ, to the blood of Christ, to the body of Christ. Thus, in Colossians: "For in him (Christ) all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross (1:20). And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him" (1:21f.).

So irreconcilable are the forces that alienate humanity from itself, that only God can finally remove barriers that divide men or divide nations, and that man needs to receive from within the heart of God "one new man in place of the two" (a truly new humanity). The wonder of such reconciliation is that it appears within the human heart only at God's initiation, and often in the face of human hostility. "For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation" (Rom. 5:10f.).

When the NT talks about this human experience of godly reconciliation, whether in relationship with God himself, with fellow Christians, as God's gift of social harmony, or as a gospel for struggling humanity, what is presupposed is that full reconciliation is possible only when the human heart is healed, or man is recreated into the image (likeness) of God. As Paul puts it in 2 Corinthians: "(We are a new creation) All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them and entrusting to us the

message of reconciliation" (5:18f.).

One thing that is very obvious when one looks seriously at scriptural terms which still enjoy usage in current culture is the depth differential that scriptural terminology has compared to its popular usage. This is particularly true of the term "reconciliation." In no way can human notions of "accommodation" or "toleration" mine the depths of a serious Christian understanding of reconciliation.

To content oneself with the mere surface findings of human understanding is like a mining engineer in search of precious metal being content with findings at ground or surface level (with strip mining), as opposed to mining at depths that reach into the mother lode itself. "Reconciliation" properly mined from its scriptural depths brings truth that touches the very heart of human experience, whether material, emotional, mental or spiritual.

If reconciliation is what we truly want in our Christian experience, in our Christian fellowship, in our Communion, then it is down to those scriptural depths that we will need to dig for understanding. □

*The Very Rev. Peter Cook is the rector of St. Michael and All Angels' Church, Lake Charles, La.*

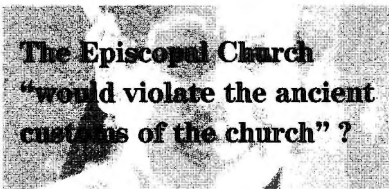
---

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



## Another Example

Our Presiding Bishop recently wrote to Archbishop Peter Akinola of Nigeria [TLC, May 27], warning that the archbishop's recognition of a Nigerian jurisdiction parallel to that of The Episcopal Church "would violate the ancient customs of the church." Oh my!



**The Episcopal Church  
"would violate the ancient  
customs of the church"?**

Returning recently from Russia, I had a 24-hour layover in Frankfurt. There I discovered the parish of Christ the King belongs to the Convocation of American Churches in Europe, a TEC quasi-diocese under TEC Bishop Pierre Whalon — much like the Convocation of Anglicans in North America is now a quasi-diocese of the Church of Nigeria, with Bishop Martin Minns in charge locally. Not many miles away, Christ Church in Dusseldorf is affiliated with the (Church of England) Diocese of Gibraltar in Europe (the C of E has held jurisdiction over Anglicans on the Continent since 1633). Anglicans in those parts choose their province and therefore their diocesan bishop and their primate through registering their membership in one or the other congregation.

Where is our P.B.'s outrage about — and indeed her renunciation of — presiding over the American Convocation, the very existence of which clearly "violat(e)s the ancient customs of the church"?

*(The Rev.) Steven R. Ford  
Tempe, Ariz.*

## Not So Awful

Fr. Agnew's "Broken Branches" [TLC, May 27] describes "our [terrible] society." That's how Jehovahites introduce themselves — "Aren't things awful today?" Fr. Agnew writes, "The moral confusion of our society has contributed to a series of horrifying events at schools ..."; "much of the violence and moral sickness of our society is because ..."

Maybe Fr. Agnew, Jehovahites et al refer to Bush/Cheney and Co., but I always shock them by saying "Not true!" How exactly is our society any "sicker" than earlier ones? Because women vote, have legal equality, control over their own bodies? Because blacks are not lynched at the drop of a hat (although they may still well be lynched in ways more subtle)?

The subjugation of the Latin American Indians by treachery and deceit (not that cutting out living hearts is admirable either) can't be of those times for which Fr. Agnew pines; the Inquisition? wars, famine, plague and pestilence? Is it that homosexual people want to be treated fairly and equally in a church which professes to be the standard bearer of justice and equality?

I think to claim that our society is the bottom of the bucket is a little extreme, regardless of "them."

*Robert F. Dorum  
Poughkeepsie, N.Y.*

## Annual Pilgrimage

In reading Steve Waring's article on the Jamestown Colony [TLC, May 27], it should be noted that Chaplain Hunt's first name was not Richard and not George. This Anglican priest was the Rev. Robert Hunt.

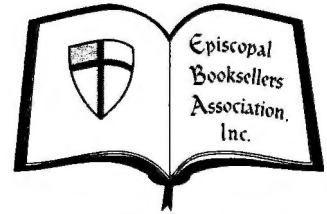
Since the 1920s, Province 3 members of The Brotherhood of St. Andrew organized and held an annual "Jamestown Pilgrimage" to honor and remember the first Anglican service held on American soil in 1607. This yearly observance continued until around 1985. A memorial shrine was built by the Brotherhood to honor the Rev. Robert Hunt, named appropriately The Robert Hunt Shrine. It is located on the very site the first Communion was held. I attended two or three of these yearly affairs that started with a service of Compline or Evening Prayer at the historic Bruton Parish in Williamsburg in the evening. The next day we rode to

(Continued on page 18)

## CLASSIFIEDS

### BOOKS

#### Too Far from an Episcopal Shop?



Easy Online Shopping for Books & Gifts

[www.episcopalbooksellers.org](http://www.episcopalbooksellers.org)

Good Service for Good Reasons

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](mailto:AnglicanBK@aol.com). Visit [www.anglicanbooks.klink.net](http://www.anglicanbooks.klink.net).

### CHURCH FURNISHINGS

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

### POSITIONS OFFERED

**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](mailto:dcobb@christchurchnh.org).

**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 pre-school and foundation) of \$3.5 million. Please send your resume to **Charlie Hoskins** at [crhbeach@comcast.net](mailto:crhbeach@comcast.net), or call (904) 285-0525. For more information, visit [www.ChristEpiscopalChurch.org](http://www.ChristEpiscopalChurch.org).

Call 1-800-211-2771

today or order online at  
[www.livingchurch.org](http://www.livingchurch.org)



# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME ASSISTANT RECTOR:** *St. John's Episcopal Church, Charlotte, NC.* Our growing, traditional church is extremely strong in overall ministry, children's education, youth ministry and scouting. In virtually all these areas we enjoy deep commitment to excellence among our parishioners and recognition from beyond our own community. Our outreach budget is strong but we achieve even more by leveraging our members' relationships quite significantly to create ministries throughout Charlotte and beyond. Our commitment to excellence also extends to education. We have two Ph.D.s as adjunct staff teaching basic courses in Biblical studies.

We are seeking a clergy person who might answer the question "What do you do in ministry?" with the response: "I love to teach about the redemptive love of Jesus Christ, in the Scriptures, in contemporary and classic literature, in movies, and any medium that captures people's attention. Further, I like to organize and structure ministries of education that engage persons to lead and teach other member groups of the church. For me, preaching is a significant focus and great opportunity."

The new assistant rector will join a staff that includes several clergy, two youth ministers, a children's education director, a musician, preschool team, business manager, facilities manager, and various support staff. Interested persons should send their resume and CDO profile to: **Attention: Terry Ertel, Administrative Assistant to the Clergy, St. John's Episcopal Church, 1623 Carmel Road, Charlotte, NC 28226.** Visit: [www.saintjohns-charlotte.org](http://www.saintjohns-charlotte.org).

**FULL-TIME ASSOCIATE FOR MISSION:** *St. James' Church, New York, NY.* Energetic, inspiring lay leader to continue and expand historic commitment to local, domestic and international mission at a large urban church. Current programs address hunger, housing, prisons, poverty, the environment and foreign mission in Africa and Haiti. The candidate should be a Christian with proven experience in mission work and advocacy and the ability to recruit and lead volunteers. The candidate must be highly organized with strong written and oral communication skills in English and ability to network with other religious and community-based organizations in mission efforts. Professional experience in urban mission work and/or knowledge of faith basis for mission a plus. B.A. required, advanced degree a plus. Application deadline June 15, 2007. Please contact: **Rosa Gentile at St. James' Church, 865 Madison Ave., New York, NY 10021.** Phone: (212) 774-4251. E-mail: [Rgentile@stjames.org](mailto:Rgentile@stjames.org).

**FULL-TIME ASSISTANT YOUTH MINISTER:** *All Saints' Episcopal Church, Concord, NC.* Current ordained youth minister leaving after successful and positive five-year ministry, mostly based on purpose-driven principles. Current youth programs include: Sunday night middle and high school "crowd" programs, Wednesday night discipleship of "committed," youth and adult "core" leadership team, sufficient and committed adult leaders for all programs. Mission trips, beach and ski weekends, various fundraising opportunities also part of the program. Church has dedicated, nicely outfitted youth room, youth praise band, and parish hall. Congregation is very supportive of youth and youth minister. Staff of six values team ministry. Other ministry opportunities are encouraged. Contact the Rev. **Fred Hoffman** at [fhoffman@allsaintsconcord.org](mailto:fhoffman@allsaintsconcord.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](http://www.HolyFamilyChurch.com.mx) or contact **Mike Harris-Stone** at (626) 549-4501. E-mail resumes to **Bob Potter, [rbpott@msn.com](mailto:rbpott@msn.com)**.

**FULL-TIME PRIEST:** *St. Luke's, Saranac Lake, NY.* 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.

More details and CDO are available at <http://www.stlukessaranaclake.org> or by contacting **Lawrence Poole, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983; (518) 891-2404.** E-mail: [lpole@stlukessaranaclake.org](mailto:lpole@stlukessaranaclake.org).

Applications or letters of interest should be sent to **Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309,** or E-mail: [frittgers@nycap.rr.com](mailto:frittgers@nycap.rr.com) and **St. Luke's Church.**

**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.

Diocesan salary schedule, housing, pension, diocesan insurance package. Send resume or inquiry to **Search, Trinity Church, P.O. Box 208, Staunton, VA 24402** or [dcase@trinitystaunton.org](mailto:dcase@trinitystaunton.org). For more information visit [www.trinitystaunton.org](http://www.trinitystaunton.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](mailto:swHITE@goodshepherdmt.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](http://www.stmrks.org) or contact **Bishop's Warden Alice Williams;** Email: [abwillums@fastmail.fm](mailto:abwillums@fastmail.fm); Phone: (417) 739-5008.

**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: [kmac2@verizon.net](mailto:kmac2@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.

**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 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](mailto:ascmilwi@aol.com). Visit our web site: [ascathedral.org](http://ascathedral.org).

**FULL-TIME PRIEST:** *Emmanuel, Rapid City, SD.* Seeking a dedicated priest committed to proclaiming the Gospel from the theological center of the Episcopal Church. We are especially interested in priests with skills in preaching, teaching and pastoral care. Evangelism, support of youth ministry, administrative leadership, and new member incorporation required. Our laity is committed to working with a visionary leader to serve the local community through outreach and witness to the Gospel.

Send resume, references and CDO profile to: **The Reverend Canon David L. Seger, Consultant, Emmanuel Episcopal Church, 717 Quincy St., Rapid City, SD 57701.** Email: [dseger7@juno.com](mailto:dseger7@juno.com) Phone: (605) 342-0909 For more information visit: <http://emmanuelrc.com/newrector.aspx>.

## TRAVEL / PILGRIMAGES

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

## VACATION PROPERTY

**MAKE RESERVATIONS EARLY!** Beautiful Oceanfront Condo with many amenities, Atlantic Beach, NC. Discount: Episcopal clergy, vestrypersons, and staff. Call **Michelle: (252) 247-5150** Mention Code 224SV for details.

TO PLACE A CLASSIFIED,  
CONTACT AMBER MUMA AT  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 276-5420 ext. 12

## LETTERS TO THE EDITOR

(Continued from page 16)

the Jamestown site on a chartered bus and the Eucharist, using the 1600-era liturgy, was celebrated by the Brotherhood's national chaplain.

*Jerry Balcom  
Nashua, N.H.*

## No Surprises

There were no surprises in David Kalvelage's column, "Taking the L-Word" [TLC, May 20]. I lived in Tucson for many years. When the Rev. Roger Douglass was rector of St. Philip's in the Hills, the creed was often eliminated from the Mass, allegedly because it took up too much time!

When his theologian-in-residence addressed the annual ingathering of the Episcopal Church Women, she informed us that there was a woman behind every miracle in the Bible. "It was Martha who enabled Jesus to raise Lazarus," she said. When I inquired why Jesus thanked his Father instead of Martha, she was only momentarily stopped in her tracks.

New theologies which float your boat today are what sink your boat tomorrow. Will anyone be singing "Nearer My God to Thee" then? Not all the occupants will have jumped into another New Age boat by that time. At the moment, it is the boat which eliminates Jesus as Lord. That too is destined to sink.

*Augustine J. Rhodes  
Cape May, N.J.*

## A Chance to Educate

Thanks to David Kalvelage for his fine column, "Meeting in Vain" [TLC, May 6], about the September meeting of the Archbishop of Canterbury with the American House of Bishops.

What indeed is the purpose of this meeting? Perhaps, as he wrote, it will be an effort to change the archbishop's mind or to seek an extension of the September deadline agreed to by all of the primates.

My own take on the matter is that the purpose of this meeting is to provide our House of Bishops with the opportunity to educate the archbishop about the true nature of authentic Anglicanism.

*(The Rev.) Nathaniel W. Pierce  
Trappe, Md.*

## PEOPLE & PLACES

### Appointments

The Rev. **Tory Baucum** is rector of Truro, 10520 Main St., Fairfax, VA 22030.

The Rev. **John Coleman** is rector of Ascension, 315 Clanton Ave., Montgomery, AL 36104.

The Rev. **Susan K. Copley** is rector of Christ Church, 43 S Broadway, Tarrytown, NY 10591.

The Rev. **Kathryn Costas** is rector of St. Mark's, PO Box 22, Aberdeen, SD 57402-0022.

The Rev. **John E. Denaro** is priest-in-charge of St. Mark's, 131 E 10th St., New York, NY 10003.

The Rev. **Alex Dyer** is associate at Trinity, 129 Church St., Ste. 705, New Haven, CT 06510.

### Retirements

The Rev. **Russell Ruffino**, as rector of St. Peter's, Narragansett, RI.

The Rev. **Jean Louis Felix Sanon**, from Haitian Congregation of the Good Samaritan, New York, NY.

### Deaths

Sister **Janet Lee**, C.A., of Menlo Park, CA, died May 6. She was 94.

Sister Janet was born in Chicago, and educated at Rockford College (IL) and Northwestern University. She worked in New York City as a photographer during the early 1940s, and in 1945 she became the photographer for the Arctic Circle Exploration Co., a jade and asbestos mining firm, and spent two years living in Candle, AK. In 1954, she moved to Atherton, CA, and became active at St. Peter's Church, Redwood City. In 1963, she was commissioned in the Church Army, and she went on to spend two years as a missionary in Eureka and Austin, two small communities in the Nevada desert. Sr. Janet was a missionary for the Indian community in Sisseton, SD, 1963-65. In 1965 she became assistant director of Hospitality House, an activity center for senior citizens in Dallas, TX. She was the director of that facility from 1969 to 1973. She returned to Atherton in 1973, and in 1978 she moved to Menlo Park, where she was active at Holy Trinity Church.

The Rev. Canon **Christopher Sims**, dean of the Diocese of Maine, died May 12 at Maine Medical Center after being in failing health for some time. He was 85.

Canon Sims was born in Philadelphia and was a graduate of Harvard University and Virginia Theological Seminary. He was ordained in 1985, and has assisted at the Church of St. Mary the Virgin, Falmouth; St. Nicholas, Scarborough, and St. Luke's Cathedral, Portland. He is survived by his wife, Elizabeth, and three sons.

### Next week...

The Principles of Arrogance



### NORTH LITTLE ROCK, AR

ST. LUKE'S (501) 753-4281  
The Rev. Keith A. Gentry, r; the Rev. M. Gonterman, d  
Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

### AVERY, CA

(Calaveras Big Trees)

ST. CLARE OF ASSISI Hwy. 4  
The Rev. Marlin Leonard Bowman, v (209) 754-5381  
Sun High Mass 9 (Rite 1)

### CLINTON, CT

HOLY ADVENT 81 E. Main St. (860) 669-2232  
Website: www.allwelcome.org  
E-mail: holyadvent@sbcglobal.net  
Bruce M. Shipman, v  
Sun Eu 8 & 10 A-C

### SOUTHPORT, CT

TRINITY 651 Pequot Ave (203) 255-0454  
Website: www.trinitysouthport.org  
The Rev. Nicholas Porter, r; the Rev. Heidi Truax, c  
Sun H Eu 8, 10; Wed H Eu 11; Daily MP 7:30

### ST. AUGUSTINE, FL

TRINITY (904) 824-2876  
Website: www.trinityepiscopalparish.org  
The Rev. David J. Weidner, r; the Rev. Brian Smith, asst  
Sun 7:45 & 10 Wed H Eu & Healing 10

### STUART, FL

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

### TAMPA, FL

ST. FRANCIS (813) 238-1098  
E-mail: stfrancise@aol.com  
Rev. Hector Lopez  
Sun 11:30 (service in Spanish only)

### SAVANNAH, GA

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

### HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745  
www.stclem.org stclem001@hawaii.rr.com  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

### ST. MARK'S

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

### CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm  
ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol  
E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10  
(Sat); EP M-S 6, Sun 4; C Sat 5:30-8, Sun 10:30-10:50  
Rosary 9:30 Sat

### RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

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

# SUMMER Church Services



## EAST CHICAGO, IN

**GOOD SHEPHERD** 4525 Baring Ave. (219) 397-4597  
(Thirty minutes from the Chicago Loop)  
Canon C.R. Phelps, S.S.C., r  
Sun Mass 10, M-Sat. EP 6

## LAFAYETTE, LA

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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Website: www.ccnola.org  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily  
Mass: M-F 12:15, Sat 9:30

## ST. MICHAELS, MD

**CHRIST CHURCH - ST. MICHAEL'S**  
Talbot & Willow Streets (410) 745-9076  
The Rev. Mark Nestlehurst, r; the Rev. Abigail Crozier  
Nestlehurst, assoc; the Rev. Paul Winters, asst.  
Sun H Eu 8 & 9:30; Wed HS 10

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street Web: www.theadvent.org  
E-mail: office@theadvent.org  
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,  
c; the Rev. Andrew C. Blume c; the Rev. Daphne B.  
Noyes, d; Eric Hillegas, Pastoral Assistant for Youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);  
Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,  
Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

## ROCKPORT, MA

**ST. MARY'S** 24 Broadway (978) 546-3421  
E-mail: stmarys@gis.net  
The Rev. Karin E. Wade, r  
Sun Eu 8 & 10

## LAS VEGAS, NV

**ALL SAINTS' EPISCOPAL CHURCH & HOLY CHILD  
FILIPINO MINISTRIES** (702) 878-237  
4201 W. Washington Ave. (between Decatur & Valley View)  
Website: www.allsaintslv.com  
The Rev. Ed Lovelady, r, the Rev. Bede Parry, Music  
director, the Rev. Arsolin Almodiel, Filipino Missioner  
Sun Eu 8 & 10:30; Filipino Eu 4; Sat Eu 5:30

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

## NEWARK, NJ

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

## PASSAIC, NJ

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

## WILLIAMSTOWN, NJ

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

## ROSWELL, NM

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

## SANTA FE, NM

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

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0222  
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;  
Thurs Eu 8; Sat MP & Eu 10. Church open 365 days 8-6

## ST. THOMAS

5th Ave & 53rd St.  
www.sainthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r; John Scott, organist and dir.  
of music; the Rev. Charles F. Wallace, headmaster; the  
Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the  
Rev. Jonathan M. Erdman, 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

## PARISH OF TRINITY CHURCH

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

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

## TRINITY

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

## ST. PAUL'S

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

## SARATOGA SPRINGS, NY

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

## RALEIGH, NC

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

## NEWTOWN, PA

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

## SELINGROVE, PA

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

## WELLSBORO, PA

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

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave. 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** (843) 237-7475  
10172 Ocean Hwy. (Hwy 17)  
Website: www.allsaintsparishpi.com  
The Rev. Edward T. Kelaher, r  
Sun HC 10:30

## HOLY CROSS FAITH MEMORIAL

113 Baskerville Dr., 29585 (843) 237-3459  
www.hcfm.us  
The Rev. Tommy H. Tipton, r; the Rev. Calhoun W.  
Perkins, asst.  
Sun H Eu 8:00, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9  
Nursery Available (during 10:30 service)

## SAN ANTONIO, TX

**ST. PAUL'S CHURCH AND SCHOOL** (210) 226-0345  
Inclusive and Affirming Anglican Catholicism since 1883  
1018 E Grayson St., Government Hill  
Website: www.stpauls-satx.org  
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choir-  
master; Kay Karcher Mijangos, school headmistress  
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,  
Wed Eu & HU 10:30; C by Appt., HD as anno

## BAYFIELD, WI

**CHRIST CHURCH** (1870) 125 N. 3RD St. (715) 779-3219  
The Rev. Canon Dennis Michno, v  
The Rev. Muffy Harmon, d  
High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

## EAU CLAIRE, WI

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

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
818 E. Juneau www.ascathedral.org  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

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

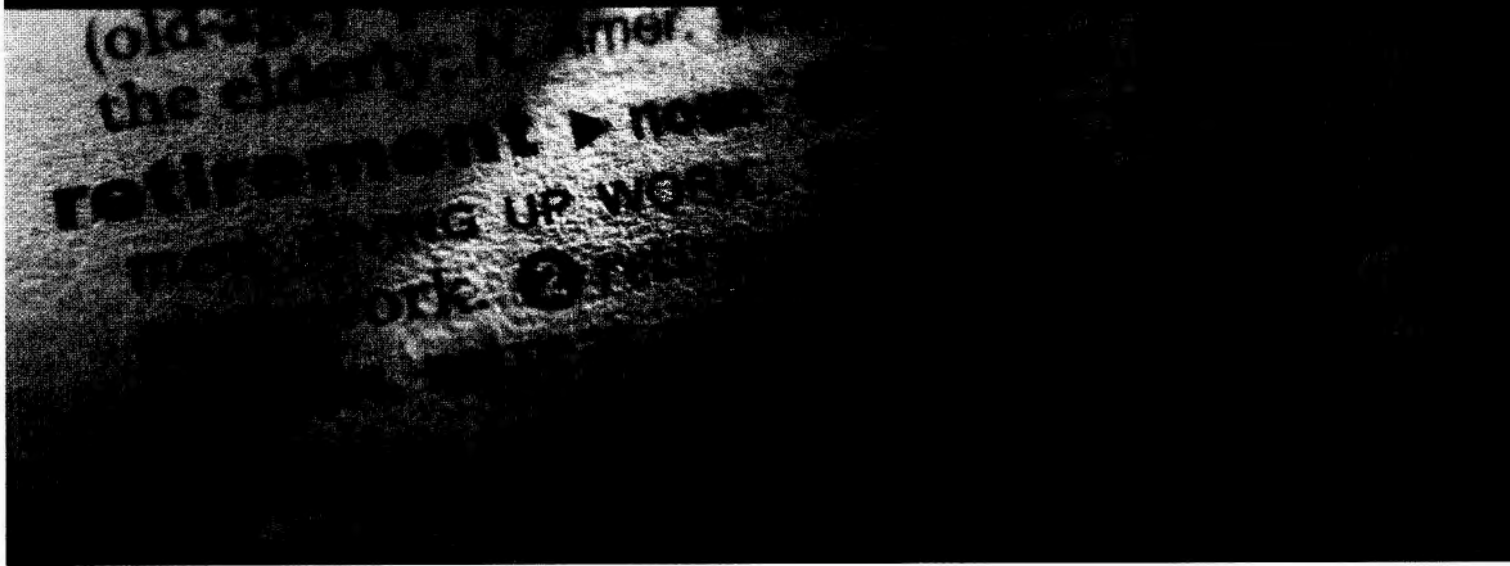


# CHURCH DIRECTORY KEY

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

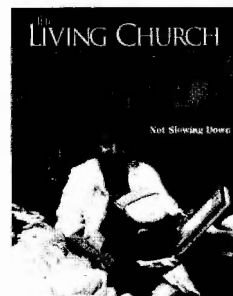
“The trouble with retirement is that you never get a day off.”

— Abe Lemons, former College Basketball Coach



# THE LIVING CHURCH RETIREMENT ISSUE

— July 15, 2007 —



**Focus will be on** ► Making the most of a lasting retirement; addressing end-of-life issues; having options and transitions in retirement communities, assisted living, nursing homes, hospices and home; books and related resources

**This issue is a must for advertisers offering products or services in** ►  
**Retirement/Assisted Living Communities   Columbaria   Memorial Products**  
**Travel/Tour Operators   Financial Services   Book Publishers**

By advertising in  
the **THE LIVING CHURCH**, you:

Target your retirement  
communities and services  
with no waste

Reach more than  
10,000 clergy and lay  
persons, including leading  
Episcopalians over 45

Take advantage of a high  
pass-along readership

Reach the **DECISION MAKER!**

**Closing Date: 6/15/07      Artwork Due: 6/19/07**

**Color advertising available. Special ad packages available for multiple insertions.**

For more information, call **Tom Parker**

**@ (414) 276-5420 ext. 16**

or E-mail: **tparker@livingchurch.org.**

**REMINDER:** On **September 9** TLC will be publishing its fall **Parish Administration Issue** (you know, the really big issue with the **double circulation** — an additional 8-10,000 copies sent!) It's the **biggest issue of the year**