

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ JULY 1, 2007 ♦ \$2.50



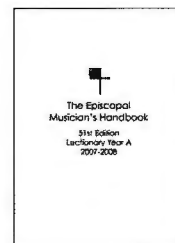
A Testament of Service
Remembering Reginald Fuller

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. **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. 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 _____

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

THIS WEEK

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
Franklin, 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

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; \$90.00 for two years. Canadian postage an additional \$29.18 per year. Mexican rate \$55.42; all other foreign, \$44.27 per year.

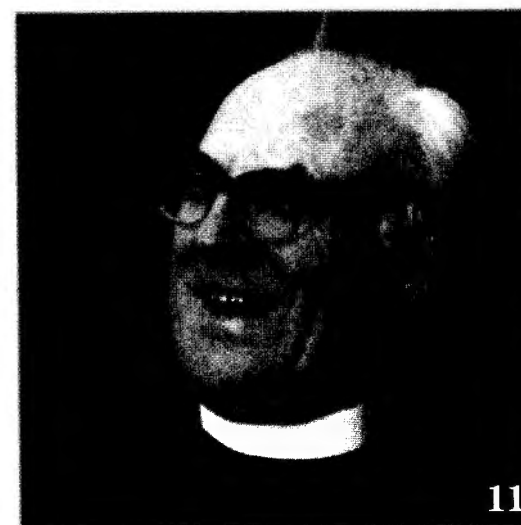
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

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 235 Number 1



News

6 Archbishop of Kenya to Consecrate Former Episcopalians as U.S. Bishop

Features

11 A Testament of Service
Remembering Reginald Fuller
BY MICHAEL MALONE

Opinion

12 Editor's Column
The Muslim Priest

13 Editorials
Anonymous Authors

14 Reader's Viewpoint
Happy Talk
BY NEAL O. MICHELL

15 Letters
An Interim Solution

Other Departments

4 Sunday's Readings

18 People & Places

The Cover

The Rev. Reginald Fuller, with his wife, Ise, in a candid moment.

[See page 11]

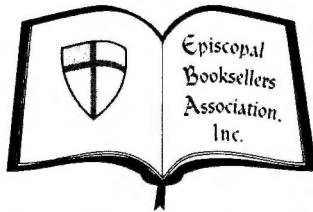
THE RESOURCE for Stewardship training and materials grounded in Scripture. CALL US TODAY.



TRAINING + ENCOURAGING
NURTURING + SUPPORTING

▶ CALL 800.699.2669 (US & CAN)
316.686.0470
▶ E-MAIL tens@tens.org
▶ WEBSITE <http://tens.org>

Too Far from an Episcopal Shop?



Easy Online Shopping for Books & Gifts

www.episcopalbooksellers.org

Good Service for Good Reasons

Solid Oak

CHOIR CHAIR



with FIBRE RUSH SEAT

Since 1877

R. Geissler Inc.

2641 E. Greystone Ct.
Eagle, ID 83616
Phone: (800) 862-3159
www.rgeissler.com

SUNDAY'S READINGS

Unconditional Discipleship

'For you were called to freedom...'

(Gal. 5:1)

The Fifth Sunday after Pentecost (Proper 8C), July 1, 2007

BCP: 1 Kings 19:15-16, 19-21; Psalm 16 or 16:5-11; Gal. 5:1, 13-25; Luke 9:51-62
RCL: 2 Kings 2:1-2, 6-14; Psalm 77:1-2, 11-20 or 1 Kings 19:15-16, 19-21; Psalm 16; Gal. 5:1, 13-25; Luke 9:51-62

All faithful people are called by God to exercise gifts of ministry. Human nature being what it is, however, most place selfish conditions on obedience to that call.

Elisha, plowing in a field, is invited to assist and ultimately to succeed the mighty prophet Elijah. Elisha's response? "Let me kiss my father and my mother, and then I will follow you" (1 Kings 19:20). Obedience? Yes, but only in Elisha's time and on Elisha's terms. And then in today's gospel, Jesus calls several individuals to be his disciples, with similar results. Responds one: "Lord, first let me go and bury my father." And another: "I will follow you, Lord; but let me first say farewell to those at my home" (Luke 9:59b, 61). Faithfulness? Of course, but only after personal scores are settled.

Jesus makes it clear that such "conditional discipleship" is never good enough. "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." "No one who puts a hand to the plow and looks back is fit for the kingdom of God" (Luke 9:60, 62). Putting one's own desires ahead of obedience to the Lord quite simply is sin. And sin, Paul tells us, is nothing less than slavery to self. "For freedom Christ has set us free,"

he says. "Stand firm, therefore, and do not submit again to a yoke of slavery." "For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence" (Gal. 5:1,13).

The Lord today calls each member of the Church to join in his own ministry of reconciliation. Our call is to build up Christ's body. Just like our scriptural forebears, however, we often place personal conditions on obedience to that call. "I'll work for the unity of the body — just as soon as the right bishops are invited to Lambeth." "I'll give my all to healing wounds in the church — right after my side prevails in civil property suits." "God, I'll certainly champion unity in the Spirit — just as soon as you show the world that my personal beliefs and values totally sum up your truth." But putting our own desires ahead of obedience to the Lord, we all know, is sin.

We're enjoined today to "[l]ive by the Spirit" (Gal. 5:16) — that is, to be unconditionally obedient to the Spirit's call to us to ministry. We "who belong to Christ Jesus," after all, "have crucified the flesh with its passions and desires" (5:24). There's no room for any selfish condition to stand in the way of obedience to the Spirit's call to unity.

Look It Up

According to the parable of Jesus found in Luke 14:15-24a, any number of personal concerns can take precedence over obedience to the Lord's call. What is the price of this sort of personal idolatry?

Think About It

How do we identify in our own lives those forces which keep us from obeying God? What can we do about them?

Next Sunday

The Sixth Sunday after Pentecost (Proper 9C), July 8, 2007

BCP: Isaiah 66:10-16; Psalm 66 or 66:1-8; Gal. 6:(1-10)14-18; Luke 10:1-12,16-20
RCL: 2 Kings 5:1-14; Psalm 30 or Isaiah 66:10-14; Psalm 66:1-8; Gal. 6:(1-6) 7-16; Luke 10:1-11, 16-20



By Richard J. Mammama, Jr.

Cathedral Companions

Friends of Canterbury Cathedral

Main branch: <http://www.canterbury-cathedral.org/friends>

American branch:

<http://www.foccus.us/>

Canadian branch:

<http://www.friendsofcanterbury.ca/>

All visited May 28, 2007

Three attractive, well-maintained websites provide information on supporting the varied ministries of Canterbury Cathedral through international organizations dedicated to fostering local interest in its work.

The first, a sub-section of the main Canterbury Cathedral website, is the most informative and up to date. It highlights important work done since 1927 by the Friends of Canterbury Cathedral—including restoration of windows, re-pavement of the nave, donations to scholarship funds, and lighting projects inside the cathedral. A schedule of Friends-related events is available online, and membership and donation forms also are provided. The site even provides information and downloadable forms for Young Friends of Canterbury Cathedral, an organization whose members are young people aged between 7 and 15.

The second site is for the Friends of Canterbury Cathedral in the United States (FOCCUS), founded in 1982, with its headquarters in Washington, D.C. This site's centerpiece is a 10-minute film about the history and international ministry of Canterbury Cathedral, much of it narrated by Dean Robert Willis. (The sound modulation in the movie fluctuates significantly, and it is difficult to hear some of the interviewees, even with one's computer on high volume.) The front page of the site notes that "No matter future twists and turns, a great number of Episcopalians want to hang on to the strong relationship with Canterbury and the strength of that relationship to withstand challenging issues in the course of its rich history, its status as the center of the Anglican Commu-

nion, and its power of reconciliation and redemption."

The Friends of Canterbury Cathedral in Canada, headquartered in Toronto, have their own website. This site's focus is on providing scholarships for Canadians to study at the Canterbury International Study Centre; to that end, it offers online application forms, donation capability, and

interviews with former participants in annual summer study programs, usually held in August.

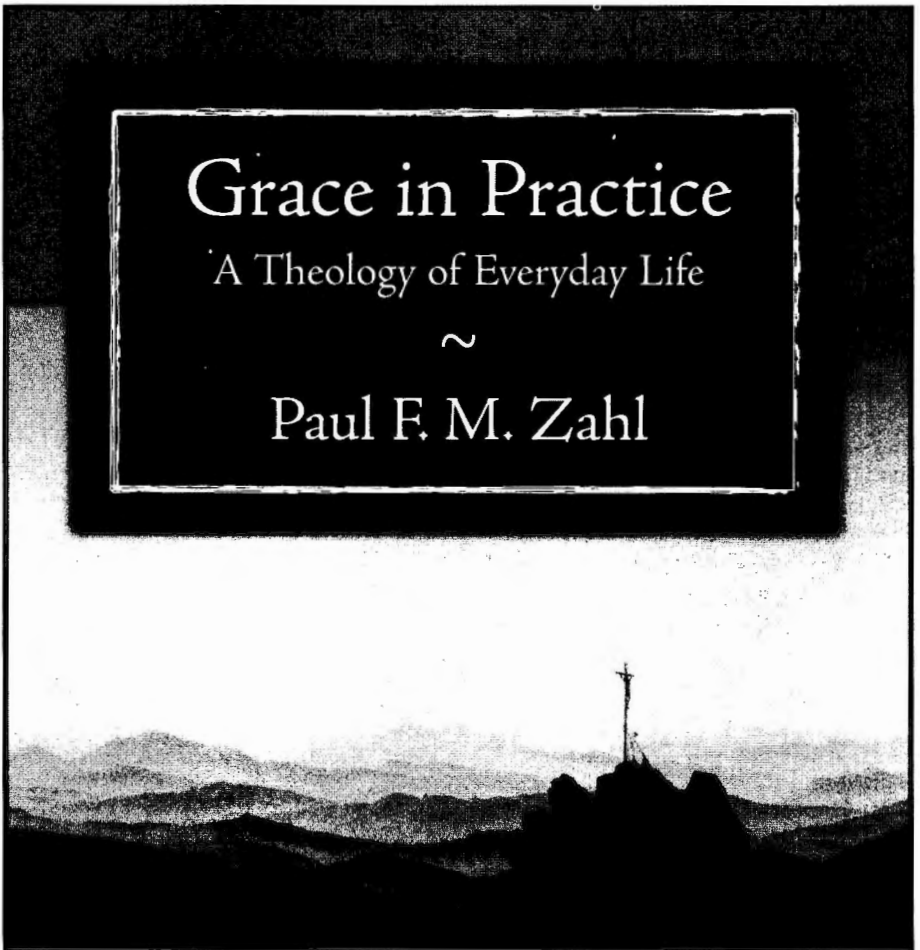
All three sites are informative, well-designed ways of bringing the ongoing mission of Canterbury Cathedral to a wide audience, using 21st-century technology to continue work begun by St. Augustine of Canterbury in the sixth century.

Grace in Practice

A Theology of Everyday Life



Paul F. M. Zahl



"Paul Zahl is at it again — and, as usual, for the good of us all. He has been 'long on grace and short on law' for all of his ministry, and who in these difficult times could want more law and less grace? This is a book for everyday believers — an act of grace."

— PETER J. GOMES

ISBN 978-0-8028-2897-2 • 279 pages • paperback • \$18.00

At your bookstore,
or call 800-253-7521
www.eerdmans.com



WM. B. EERDMANS
PUBLISHING CO.
2140 Oak Industrial Drive NE
Grand Rapids, MI 49505

Executive Council Targets Diocesan Contributions

The Rev. Gay Jennings of the Diocese of Ohio presented a Diocesan Commitments Task Force report to members of the Administration and Finance Committee of Executive Council when the national body met June 11-14 at a hotel convention center in Parsippany, N.J.

Council approved creation of the task force at its last meeting in March. Resolution AF-21 proposed several steps to address what at the time was a \$3.8 million budget deficit. Among the steps taken was creation of the task force to "develop strategies for increasing participation and accountability by dioceses that are not fully meeting their commitment to the budget for The Episcopal Church."

At a press conference at the close of the March meeting, Josephine Hicks, chair of the Administration and Finance Committee and sponsor of the approved resolution, said council was seeking ways of making formal contact with, not sanctions against, those dioceses that are not donating to the program budget of the General Convention at the recommended assessment formula rate.

Council had a number of other important issues on the agenda for the Parsippany meeting. In March, the House of Bishops referred the primates' pastoral council scheme to Executive Council for an official response on behalf of The Episcopal Church. Last month's gathering was the only council meeting scheduled before the Sept. 30 deadline established in the primates' communiqué.

The Executive Council task force charged with preparing The Episcopal Church's response to the proposed Anglican Covenant also began work. Provincial responses to the proposed covenant are due to the Archbishop of Canterbury by Jan. 1, leaving council one scheduled meeting in the fall before that deadline.

Steve Waring

Archbishop of Kenya to Consecrate Former Episcopalian as U.S. Bishop

The Most Rev. Benjamin Nzimbi, Archbishop of Kenya, has announced he will consecrate the Rev. Canon Bill Atwood as a suffragan bishop to oversee the U.S.-based congregations of the Anglican Church of Kenya (ACK).



Canon Atwood

The Aug. 30 consecration of Canon Atwood as "Suffragan Bishop of All Saints' Cathedral Diocese, Nairobi" is "part of a broader and coordinated plan with other provinces," Archbishop Nzimbi said on June 12, to "support the international interests of the Anglican Church of Kenya, including support of Kenyan clergy and congregations in North America."

An undisclosed number of Global South primates are expected to participate in Canon Atwood's consecration in Nairobi and are expected to work with the Kenyan church in forming a "North American Anglican Coalition."

The coalition will "provide a safe haven for those who maintain historic Anglican faith and practice, and offer a way to live and work together in the furtherance of the gospel," the statement said.

Archbishop Nzimbi stated The Episcopal Church had torn the fabric of the

Anglican Communion and the House of Bishops had "exacerbated" the damage by failing to provide adequate pastoral care for the "faithful" and for rejecting the pastoral council "offered through the primates in their communiqué from Dar es Salaam."

The impetus for a Kenyan bishop to the U.S. came at a meeting in Memphis, Tenn., in January involving Archbishop Nzimbi and the clergy and lay leaders of 17 American ACK congregations. The congregations petitioned Archbishop Nzimbi to create a missionary diocese for the 25 U.S.-based congregations of Kenyan expatriates and American traditionalists under his care.

The consecration of Canon Atwood, a former Episcopalian and general secretary of The Ekklesia Society, will mark the third time an African Anglican province has created a missionary jurisdiction in the United States. The Anglican Mission in the Americas (AMiA) operates under the aegis of the Episcopal Church of Rwanda, while the Convocation of Anglicans in North America (CANAm) is overseen by the Church of Nigeria. Several other overseas provinces, including Central Africa and the Southern Cone, also exercise jurisdiction over U.S.-based parishes.

(The Rev.) George Conger

St. Bart's Sues Public Utility Company for \$1 Million

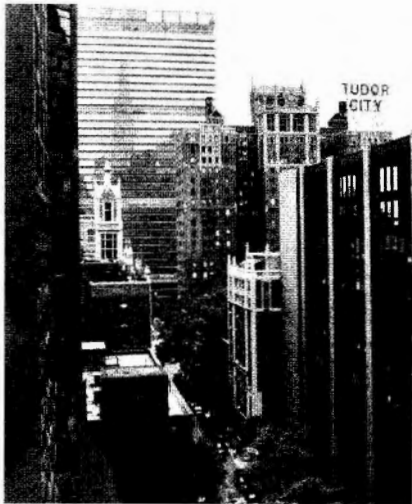
St. Bartholomew's Church in Manhattan is suing the local utility company Consolidated Edison for \$1 million in damages to its Aeolian-Skinner organ.

In papers filed with the court, lawyers representing St. Bartholomew's stated the church notified Consolidated Edison on June 30, 2004, about an "extraordinary amount of steam" coming from the street into the church. Despite being notified, the utility failed to take any corrective action until five weeks later, when it repaired faulty components, which were causing steam to enter the church on Park Avenue between East 50th and East

51st streets, according to papers filed June 11 in the state Supreme Court.

Soon afterward the organ began to malfunction because of excessively humid air being drawn into the pipe system through blowers and pumps located in the basement, as reported by the Associated Press.

"The moist, humid and damp air had a negative effect on the components within the organ and caused deformation, deterioration, sticking, improper sealing, opening and closing of the organ components and a general, overall breakdown of the organ system," the papers stated.



Offices at The Episcopal Church's headquarters, 815 Second Avenue in New York City, have been renovated (clockwise from below): cubicles have replaced walls to offer more sunlight; the Catalyst Cafe; looking east toward the UN General Assembly building; conference rooms have been added to each of the eight floors for Church Center staff. The ninth and 10th floors have not been renovated and will be leased by the Ad Council.

Steve Waring photos



Nigerian Gay Rights Advocate Addresses Executive Council

On the first day of Executive Council's June 11-14 meeting in Parsippany, N.J., a sub-group heard Davis Mac-Iyalla speak movingly about how he and eight other homosexual Nigerians were beaten and imprisoned for three days without food or water by Nigerian authorities because of their efforts to organize.

Among the issues Executive Council was to debate were a partial response to the primates' communiqué and the

proposed Anglican Covenant. Mr. Mac-Iyalla spoke before a joint session of the national and international concerns committees. The 60-minute session was also attended by about three dozen press, visitors and guests.

Mr. Mac-Iyalla said his troubles began in 2005 after he publicly accused the Most Rev. Peter Akinola, Archbishop of Nigeria, of "telling lies" about lesbian, bisexual, gay and transgendered people in Nigeria. On Oct. 17, he

was arrested and freed three days later, only after Colin Coward, founder of Changing Attitude U.K., a gay and lesbian advocacy group, paid his bail. Prior to that time, Mr. Mac-Iyalla said, he had never seen a white man or been outside his native country. He now serves as director of Changing Attitude Nigeria.

In response to a question, Mr. Mac-Iyalla said it would be important for The Episcopal Church to do everything it could to retain its full voice within the Anglican Communion. Mr. Mac-Iyalla said Archbishop Akinola is trying to subvert dialogue with gays and lesbians from taking place in Nigeria, and he believes the proposed dialogue in the Anglican Communion will not happen if the voice of The Episcopal Church is silenced.

"It is risky to 'come out' in Nigeria," he said. Under existing Nigerian law, the government can imprison individuals for up to 14 years if convicted of engaging in gay sex. A proposed Nigerian law, Mr. Mac-Iyalla said, would also criminalize gay advocacy groups and public speech in favor of decriminalization.

Steve Waring

Steve Waring

Newark Moves Forward on Same-Sex Blessings

The Executive Council agenda for its June 11-14 meeting in Parsippany, N.J., included a response to the primates' pastoral scheme. But members of a task force in the Diocese of Newark, where the council met, are firm that a moratorium on same-sex blessings — something also proposed in the primates' communiqué — is not a consideration for them.

The state of New Jersey recently legalized civil unions for same-gender couples, and a diocesan task force is preparing recommended liturgies for consideration at the diocese's annual convention. The Rt. Rev. Mark Beck-

with, who was consecrated Bishop of Newark on Jan. 27, previously made appointments to the task force and released guidelines for any liturgical services conducted in the diocese during the interim period.

Members of the diocesan deputation to General Convention made a presentation to council members during a private dinner for council and staff on June 12. Members of the diocesan task force on civil unions, consisting of five clergy, five lay members and Bishop Beckwith, have invited clergy to share questions and concerns.

Retired Florida Bishop Stephen Jecko Dies

The Rt. Rev. Stephen H. Jecko, Bishop of Florida from 1994 to 2004, died June 7 at Baylor Medical Center in Plano, Texas, after suffering a relapse of cancer. He was 67.

Bishop Jecko began his ordained ministry as a curate at Christ Church, Binghamton, N.Y., in 1967. In 1969, he became priest-in-charge of St. Margaret's, Plainview, N.Y., serving for five years. He was associate rector at St. James', Warrenton, Va., in 1974, and then rector at Zion, Rome, N.Y., in 1977. He founded Zion Episcopal School and served as its first chairman.

In 1984, Bishop Jecko was called to the Diocese of Florida to serve as rector of St. Michael's, Gainesville. He became assistant to the Bishop of Florida in 1990.

Bishop Jecko's episcopal ministry was notable for his commitment to spiritual renewal and ministry formation. He helped develop Province 4's



Bishop Jecko

Cornerstone Project for priestly formation, and worked closely with the people charged with developing "total ministry." Bishop Jecko owned his own airplane and occasionally flew himself to parish visitations.

After his retirement as Bishop of Florida, Bishop Jecko accepted a call to serve from September through May as an assistant bishop in Dallas. He had made his last scheduled visitation for the summer June 3.

He also remained active in retirement with the American Anglican Council, serving as the primary liaison between congregations seeking to leave The Episcopal Church and Global South Anglican bishops willing to provide alternate episcopal oversight.

Bishop Jecko is survived by his wife, Joan; and two sons, Bryan, of West Palm Beach, Fla., and Sean, of Richardson, Texas.

Episcopal News Service contributed to this report.

Bishop Putnam Dies, Was First in Navajoland

The Rt. Rev. Frederick Warren Putnam, first Bishop of Navajoland, died June 7 in Minnesota. He was 89.

A native of Red Wing, Minn., Bishop Putnam attended the University of Minnesota and Seabury-Western Theological Seminary.

He was ordained deacon and priest in the Diocese of Minnesota in 1942. He served parishes in Minnesota, Iowa and Kansas before being elected Bishop Suffragan of Oklahoma in 1963.

Presiding Bishop John Allin appointed him the first resident bishop of the Navajoland Area Mission, which was created by General Convention in 1976 and covers parts of Arizona, New Mexico and Utah.

In an interview with Episcopal News Service shortly after accepting the call, Bishop Putnam described the

creation of the Navajoland Area Mission as "so new a concept that you start from scratch." One of his first priorities was the raising up of seminary-trained Navajo clergy, and during his four-year tenure he built up a clergy team of seven.

The Rt. Rev. James Jelinek, Bishop of Minnesota, recalled for Episcopal News Service that Bishop Putnam was often the senior member present at the House of Bishops in recent years — including at the 2006 General Convention — and was very proud to "be the first" in votes that were taken by seniority.

Bishop Putnam was preceded in death by his wife, Helen. He is survived by three sons and a sister.

Episcopal News Service contributed to this report.



© 2007 Episcopal Life Online photo

The Rev. Canon Juan I. Marquez, Latin America and Caribbean Partnership Officer (left) with newly consecrated Bishop Nerva Cot Aguilera.

Cuba Celebrates Developing World's First Female Bishop

The Rt. Rev. Nerva Cot Aguilera, consecrated June 10 as the first female Anglican bishop in the developing world, said she will use her role as Bishop Suffragan of Cuba to encourage reconciliation in the communist country where religious practice had been persecuted for decades.

In February, Bishop Cot, a former educator, and the Rev. Ulises Aguiro Prendes were chosen to assist interim Bishop Miguel Tamayo in local oversight of some 40 congregations and an estimated 10,000 Episcopalians. Presiding Bishop Katharine Jefferts Schori and Canadian Archbishop Andrew Hutchison, who served as chief consecrator at the event, serve on the metropolitan council that provides provincial oversight to Cuba.

Archbishop Hutchison said that the "vitality and deep enthusiasm" for religious expression in Cuba is "an important gift to a church that has too often been very conservative."

The ceremony was held at Holy Trinity Cathedral, Havana, where Bishop Cot's husband, the Very Rev. Juan Ramon de la Paz Cerezo, is dean.

While Bishop Jefferts Schori was in Cuba, the Anglican Episcopal Church of Brazil (IEAB) announced that she has accepted an invitation from the Most Rev. Mauricio de Andrade, Primate of Brazil, to visit July 6-9.

Bishop Will Call Special Convention if Necessary

The Rt. Rev. William H. Love, Bishop of Albany, told delegates to the diocese's convention June 8-10 that a special convention will be convened if The Episcopal Church or Anglican Communion takes an action that threatens the diocese's relationship with either body. Some 900 delegates gathered at Camp of the Woods Conference Center in Speculator, N.Y.

"If The Episcopal Church or the wider Anglican Communion takes any action that would threaten our continued relationship with either, then I will call for a special convention of the diocese to come together as a diocese to deal with whatever confronts us," Bishop Love said in his convention address. "It is my hope and prayer that there will never be a need to do so."

Bishop Love characterized the "great anxiety and confusion" currently being experienced in the church as "a major spiritual war."

"If The Episcopal Church and Anglican Communion are to survive, it is essential that we recognize what Satan is up to, and stop cooperating



Maggie Hasslacher photo

Five transitional deacons were ordained June 9 during a Eucharist at the Diocese of Albany's convention. Ordinands include (from left) Jacqueline Jones, Bruce Mason, Teri Monica, Thomas Ortung and William Beau Wagner.

with his battle plan," he continued. "We can cooperate with his battle plan and continue to rip ourselves apart, or we can focus our attention on Christ, joining in his prayer, that we may be one, as he and the Father are one. In

so doing, I am not suggesting that we compromise our faith, but rather that we keep Christ and the mission of the Church as our central focus, as we work through our differences, seeking God's will in all that we do."

South Carolina Sets August Date for Bishop Election

Clergy and lay delegates to the reconvened 2006 annual convention of the Diocese of South Carolina overwhelmingly approved two measures when they met June 9 at St. James' Church, James Island. These will permit the diocese to suspend normal bylaws and return to St. James' for a special electing convention on Aug. 4.

South Carolina has been without a diocesan bishop since the Rt. Rev. Edward L. Salmon, Jr., reached the mandatory retirement age of 72 in January 2006. He continues to serve as acting bishop by invitation of the standing committee. Last September, a special electing convention overwhelmingly chose the Very Rev. Mark L. Lawrence, rector of St. Paul's, Bakersfield, Calif., as bishop on the first

ballot, but Episcopal Church canons require consent from a majority of standing committees and bishops with jurisdiction before a bishop-elect can be consecrated. Fr. Lawrence failed to receive enough correctly notarized consents from standing committees within the 120-day period.

In a recent letter to the clergy of the diocese, Bishop Salmon stated that the consensus among South Carolina's diocesan leadership was that a majority of bishops and standing committees had intended to consent to the election of Fr. Lawrence, but that "technicalities had prevented it."

The consent period had just begun when the diocese's annual convention met Nov. 9-10. Rather than adjourn, Eugene "Nick" Ziegler, the diocese's chancellor, advised the secretary of

convention that it recess, which he stated, might save the diocese significant time and money if it needed to call another election because the delegates to the 2006 annual meeting would not be discharged and could be recalled if necessary.

The 90-minute reconvened meeting began with Morning Prayer before the business session was reopened. The first person recognized to speak was Ted Halkyard, a member of Grace Church, Charleston, who asked that the diocese employ the highest degree of transparency in its second attempt to receive consent to the election of Fr. Lawrence as bishop. In the only other piece of business, delegates elected Wade Logan to replace Mr. Ziegler, who has resigned as chancellor.



Recovery personnel walk through the rubble weeks after the tornado that destroyed Greensburg, Kan.

Melodie Woerman photo

Church Continues Aid to Tornado-Ravaged Western Kansas

Churches in the Diocese of Western Kansas continue to give aid to storm victims after the massive tornado May 5 that destroyed Greensburg, Kan., and caused destruction throughout the surrounding area.

Only one Episcopalian suffered major property damage, when the basement under her house collapsed from flooding caused by torrential rain. The Rev. Mark Cowell, vicar of St. Mary and Martha of Bethany Church, Larned, 30 miles north of Greensburg, said his parishioner will have to have her house moved onto a new foundation before it is livable again.

Even though Episcopalians in Western Kansas were largely spared from the immediate fury of the storm, the Rt. Rev. James M. Adams, Jr., Bishop of Western Kansas, said family ties cut across town and denominational lines in the scarcely populated agricultural community. "Many of us have friends or family who were affected. The tornado tossed debris into wheat fields for miles in every direction."

The Diocese of Western Kansas is one of The Episcopal Church's smallest, with about 2,000 communicants and an average Sunday attendance of 933. Nevertheless the outreach response was swift and efficient. The day after the storm Fr. Cowell was at

an emergency shelter, handing out bottled water and other supplies. Bishop Adams was on the scene the next day to survey the damage and attend a meeting called by the Federal Emergency Management Agency (FEMA) to coordinate work among various relief organizations.

Fr. Cowell and the Rev. Karen Lemon, vicar of All Saints', Pratt, 30 miles east of Greensburg, are the clergy closest to the affected area. They have been handing out money from a \$25,000 Episcopal Relief and Development emergency grant, as well as contributions sent directly to them. Both say they are trying to help residents who may fall through the cracks of assistance provided by FEMA and organizations like the Red Cross.

Waiting and Wondering

Fr. Cowell said most residents recovered at best just a few things from the rubble of their homes. With most houses reduced to nothing but lumber by the F-5 twister, many people were left with little but the clothes they were wearing. "You find out what's really important and worth saving," he said. "Your priorities change. You live quite a bit lighter."

The biggest need in the area now is for temporary housing and transporta-

tion, either affordable cars to help people get to jobs or money to help pay for gas.

Ms. Lemon said residents are anxious to learn which employers will be returning before deciding whether to rebuild. She's hearing that senior citizens, who make up more than 25 percent of Greensburg's population of 1,500, probably won't return. Younger residents are finding that even full insurance claims likely won't be enough to cover the cost of rebuilding. "The demographics of Greensburg will change dramatically," she said.

Another need is to prepare for the wheat harvest set to start in mid-June. Large debris undetected in fields to be harvested can be very damaging to expensive farm machinery. Members from local Mennonite churches are walking the fields, row-by-row, to remove material that could destroy the sophisticated equipment.

In the month since the tornado, about 75 percent of the debris in what was the town of Greensburg has been hauled away.

"You don't hear birds, just the sound of construction equipment," Ms. Lemon said. "There's nothing left. The tornado was a mile and a half wide. So was the town."

Melodie Woerman and Steve Waring

A Testament of Service

Remembering Reginald Fuller

“You must have a very good reason for saying no when the Church asks you.”

— The Rev. Reginald Fuller

By Michael Malone

It is somewhat ironic that most of the wisdom I gleaned from the late Reginald Fuller [TLC, April 29] is not of holy scripture, but rather of the priesthood and service to the church. I do not think, however, that he would be too terribly disappointed to hear that, because his life was a testament of service to our Anglican Communion.

I met the Rev. and Mrs. Fuller (I have never had the cheek to call them by their given names) long before seminary, at a time of searching and discovery, and God put me down in just the right place. I arrived at their door some 20 years ago, brought by a beloved mutual friend, Miss Catherine Morris. If she were straight from Central Casting, as classic English spinster, I was perhaps more so, having brought her in a rather shabby old Rolls Royce and wearing a kilt, for some reason that I can no longer recall. The Fullers let us in and so began my journey with them.

The Fullers. Just that reference brings a smile to people around the world, for even though their Richmond home came to be known as “the Shady Rest,” for the sheer quantity of visitors, so also did they travel constantly around the globe, Dr. Fuller teaching anywhere that there was interest in the word of God. In their travels I often became chauffeur and thus became beneficiary of many interstate tutorials. When I entered seminary, I became a local hero for successfully promoting Dr.

Fuller to fill a New Testament vacancy at Nashotah House. Even then I wasn’t able to become one of his “official” students, but when I asked some who were what they thought of him, they replied “He’s somewhat like the former professor, except we think he believes it!” Not a bad review.

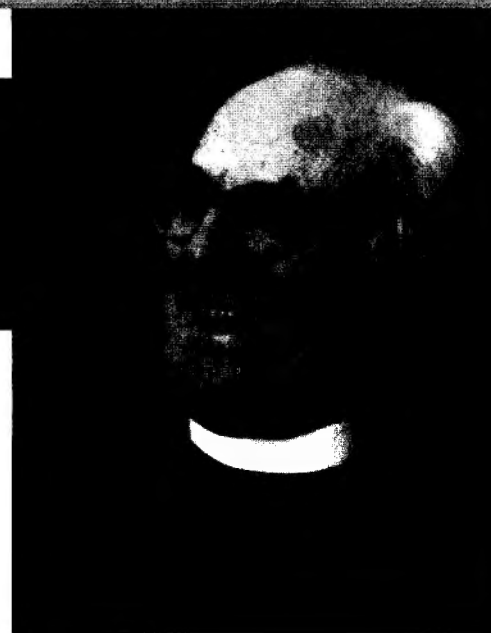
My time at Nashotah was filled with internal strife owing to strong pressures being applied from all sides, yet the Fullers’ presence brought a strength and stability that could not be measured. While it was grand to once again be singing Evening with Dr. Fuller, as we had together in Richmond every Sunday evening for years before, it was his witness that he was always in chapel. When I was a sacristan, scheduling celebrants for the daily Mass, he never refused a request to fill in for other priest/professors who, though often half his age, found it inconvenient to celebrate. Such a condition would have been completely foreign to Dr. Fuller. When at home he followed the same practice, celebrating at the altar of St Paul’s Church, downtown Richmond, at the weekday noon Eucharist for many years. He also began the practice of a short homily at each morning’s worship, just enough. “Tell what you’re going to say, say it, tell what you’ve said, and sit down,” he said. And so I learned not only duty but homiletics from him.

At each procession into a service, he would scan the congregation for Mrs. Fuller, and finding her, give a satisfied smile in her direction. It was

that team that made a commitment to entertain every member of the seminary community at dinner in their quarters, “Lambeth West”; an unheard-of policy, but one of enormous good will to one and all. The Fuller team worked that way always and everywhere, whether she was telling him to “fix your belt” or typing his manuscripts. Friends would call their home, knowing that they were away, just to hear the message left on their answering machine. We always knew that there would be tea at 4 no matter if at home or on the road.

All in all, my treasured inheritance from Reginald Fuller is devotion and duty to God, vocation to the priesthood, the discipline of worship and prayer, especially in the Daily Offices, adherence to the doctrine of the Church, and an active and constant study life. Dr. Fuller used to like to tell the story of encountering an old man at a letter box when he was a young curate in England. The man said something like he remembered some time back running into a clergyman at that letter box, and he named a famous early Victorian priest, well known in the Church of England. Dr. Fuller used this tale as an example of our connectedness to all Christians throughout time, reaching back to the apostles. I will be ever grateful of my connection with the saints through Reginald Horace Fuller. □

The Rev. Michael Malone is priest-in-charge of North Farnham and Lunenburg parishes, Richmond County, Va.



The Muslim Priest

About 20 years ago, back when I was a diocesan deployment officer, someone raved to me about a priest who was teaching at the General Theological Seminary. Her name was Ann Holmes Redding, and this person, also involved in deployment, assured me she was going to go places. My acquaintance has turned out to be somewhat of a prophet. The Rev. Ann Holmes Redding has gone places. She's gone to Islam.

I must admit I had forgotten her name, but when I read an article about her the other day in *Episcopal Voice*, the newspaper of the Diocese of Olympia, I recalled that recommendation. The article reports that Dr. Redding is "both a practicing Muslim and an Episcopal priest." Really. I'm not making this up.

"The way I understand Jesus is compatible with Islam," Dr. Redding explains in the article, "and although there are Christians and Muslims who think I must convert from one to the other, the more I go down this path the more excited I am about both Christianity and Islam."

OK then. During the past couple of years we've read about Episcopal priests who are druids, about a Church of England priest who is a Hindu, so why not a priest who's a Muslim?

According to the article, Dr. Redding worships at the Al Islam Center of Seattle and at St. Clement's Church, Seattle. She plans to teach graduate courses in theology at Seattle University. She is also identified as having a Ph.D. in New Testament, which seems surprising given her views.

I'm trying to be open minded about this, but it's not easy. My limited knowledge of Islam is that the divinity of Jesus is rejected. Muslims regard him as a messenger of God and thereby reject the Trinity. If one rejects the Trinity, how can one continue to be a priest? It seems to me that Christianity and Islam are simply contradictory. One cannot believe in one without rejecting the other. So what am I missing?

"What Islam has done for me is shed this

light on Christianity and shown for me anew what a glorious way Christianity is," Dr. Redding says in the article. She goes on to say that Islam takes Jesus "out of the way" of her relationship with God, "but it doesn't drop Jesus. I was following Jesus and he led me into Islam, and he didn't drop me off at the door. He's there, too."

Huh? Yes, Dr. Redding, Jesus is there, too. But not as God.

"The most powerful and moving part of my life is moving back and forth between worshiping with Christians and Muslims," the article reports. If she's worshiping with Muslims, then she must be worshiping Allah, isn't she?

"Most Muslims see Mohammed rather than Jesus as the pattern of life to follow, and I do not see him as the only example," Dr. Redding is quoted in the article. "I just am not willing to put 'only's' in front of all those affirmations about Jesus."

Now we're getting somewhere. Apparently, Dr. Redding is one of those Episcopalians who do not regard Jesus as the way, the truth and the life. Although the article doesn't spell it out, she is probably like

the Presiding Bishop in regarding Jesus as one of many or several ways to the Father.

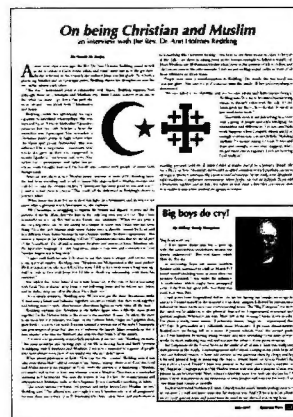
As I read the *Voice* article a second time, I found myself wondering what kind of place St. Clement's, Seattle is, so I went to the parish website. There the parish is described as a "multicultural, welcoming, open and affirming Christian congregation." I guess "open" works here. In checking further, I learned Dr. Redding was formerly director of faith formation and renewal at St. Mark's Cathedral, Seattle. I found three of her sermons archived, and none of them was anything unusual. Apparently she's able to separate her dual beliefs.

I suspect I'm one of only a small number of Episcopalians who are troubled by this, and I promise not to lose any sleep over it. I won't comment again until she shows up on some diocese's short list for an episcopal election.

David Kalvelage, executive editor

Did You Know...
With the election of the Rev. Ed Konieczny to be Bishop of Oklahoma, St. Joseph's Church, Buena Park, Calif., has produced three bishops. Bishop Edward Little of Northern Indiana and Bishop Bruce MacPherson of Western Louisiana also came from St. Joseph's.

Quote of the Week
The Most Rev. Katharine Jefferts Schori, Presiding Bishop, on the need for variety among the seminaries of The Episcopal Church: "Having 11 cookie-cutter-trained seminarians isn't what we need."



From *Episcopal Voice*, June 2007.

It seems to me that Christianity and Islam are simply contradictory.

Care for Bishops

The tragic death of Bishop Jim Kelsey of Northern Michigan in an automobile accident [TLC, June 24] is a vivid reminder of the need for bishops to take care of themselves.

Our bishops travel thousands of miles each year visiting parishes and missions in their dioceses and participating in a wide variety of events. In addition to the regular schedule of Sunday visitations, bishops are often participants in meetings in various parts of their dioceses. Sometimes these meetings take place in the evenings, some distance from the see city, after the bishop has had a full day in the office. Bishops, like the rest of us, may be tired when they set out on trips, and may be exhausted by the time they head for home. In addition, one could not blame bishops if they have much weighing on their minds as they travel from one place to another. A few of our bishops even fly their own planes in dioceses where distances are great.

In some dioceses, a driver is provided for the bishop – especially when it may involve three or four hours of driving. A friend of the bishop, a seminarian, a diocesan employee, or a trusted volunteer may be available to provide transportation. Having someone else at the wheel may enable the bishop to arrive at the destination a bit fresher, as well as strengthening a personal relationship along the way.

Bishops have been entrusted with the care of clergy and others in their dioceses. That is never a small task. We hope those involved in the administration of dioceses will do what they can to ensure that our bishops also receive care, and that they travel safely.

Anonymous Authors

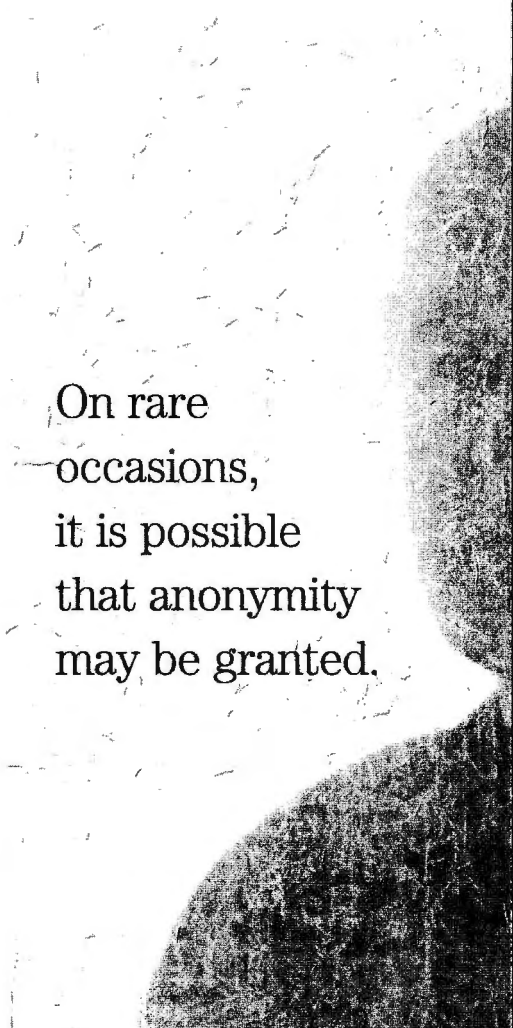
On occasion, someone submits an article or a letter to the editor and requests that the author's name not be used. Invariably, on the rare instance when anonymity is granted, someone will question our judgment. An explanation is in order.

Like other publications, THE LIVING CHURCH strives for open and honest journalism. Therefore, we ask that those who submit articles or letters provide their name and address. We do not publish material that does not include this information. In some cases, it may be necessary to withhold the name of the author or correspondent, as when the expression of an opinion puts the author in direct conflict with co-workers or superiors. There are instances in which a person's job status would be at stake if a name is divulged. On these rare occasions, it is possible that anonymity may be granted.

We assure readers that we believe in accountability. For that reason, the material that appears in this magazine is written either by staff members whose names are found in the front of the publication, or by people who have submitted their names.

A Time for Thanks

As Americans take a break during the middle of this week to observe the Independence Day holiday, it is a good time to give thanks for our freedom. The presence of wars, rebellions, acts of terrorism, and other unrest in various parts of the world should help us to realize the value of our liberty, and remind us that it should not be taken for granted. Legislation has brought about the separation of church and state, but it has been impossible to separate the two entirely. There are references to the deity in the Constitution and the Declaration of Independence, with our faith supporting our freedom. For that and for those who have fought for our freedom, we can be thankful.



On rare occasions, it is possible that anonymity may be granted.

Happy Talk

— We're Hearing Happy Talk

"That's one of the great joys I've had in my first six months, getting to travel and see the health and vitality that exists in this church," she told a crowd of about 300 at Christ Episcopal Church. "I know it's not always what you read in the newspaper or hear on the news, but it's true."

—The Most Rev. Katharine Jefferts Schori

READER'S VIEWPOINT

By Neal O. Michell

Thus our Presiding Bishop seeks to assure the people in the pews of The Episcopal Church that all is well. Isn't that what a leader is supposed to do within an organization during a time of difficulty? Be a non-anxious presence?

After all, there is much good ministry and mission going on in Episcopal churches day in and day out. If we could just get the word out about all the good ministry that is going on in The Episcopal Church, people would realize that we really are doing quite well.

What's wrong with this picture?

What is wrong with this picture is that it is not the complete picture.

Max DePree, author of *Leadership Jazz* and *Leadership is an Art*, says that the first task of the leader is to define reality. The problem with this quote from our Presiding Bishop—and she has said much the same thing in several venues—is that although there are places of health and vitality in The Episcopal Church, this assessment amounts to no more than happy talk.

What is "happy talk"? John Kotter, professor of leadership at Harvard Business School, says that too much happy talk from senior leaders can lull everyone into a sense of complacency. Mr. Kotter states that the failure of leaders to establish a (healthy) sense of urgency is one of several reasons that organizations fail.

A survey of The Episcopal Church

taken a couple of years ago, "Faith Communities Today," asked congregations to complete a survey which asked questions similar to those found on the parochial reports. When the compilers of the survey compared the completed surveys with those of that congregation's parochial reports, it was determined that the survey results contradicted the parochial report data. Only those churches that were growing 10 percent or more per year "told the truth." The vast majority of churches reported that they were doing better than their parochial reports indicated.

Happy talk.

The task of the leader of an organization in a time of crisis is two-fold: to be a non-anxious presence, and to develop a sense of urgency.

A look at the baptized membership and average Sunday attendance in The Episcopal Church indicates that we are a denomination in decline.

Here are the figures from the last 10 years:

sons per Sunday, or nearly 15 percent. In other words, in the past six years we have lost the equivalent of nearly everyone in the pews of our churches in Provinces 6 and 7 combined!

So what is the reason for our decline? Is it the conflict over human sexuality? A declining birth rate? An aging membership? Lack of evangelism? Conflict in the denomination? Whatever the reasons, these numbers indicate a crisis that our leadership is ignoring and refuses to address. Our leaders tell us that it is only a few churches that are leaving, and that there are only a few disgruntled members that are unhappy with the direction of The Episcopal Church and that there is much health and vitality in our denomination.

The reality is that our denomination is in severe decline. That decline preceded the 2003 General Convention vote to approve the consecration of Canon V. Gene Robinson as the Bishop Coadjutor of New Hampshire.

Is there much health and vitality in

YEAR	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005
Baptized Members (millions)	2.366	2.339	2.318	2.297	2.319	2.317	2.320	2.284	2.248	2.205
ASA	875,400	838,048	822,923	919,405	908,971	846,640	860,686	823,017	795,765	787,271

Episcopal Church Annu

These numbers indicate that we are a denomination that is growing smaller. Say what you will about the health and vitality of various churches, the overall direction of our statistics indicate a church that is declining . . . precipitously. Evidently fewer and fewer people want what we have to offer. Since 1999 our average Sunday attendance has shrunk by 132,134 per-

many of our churches? Yes. Is our denomination healthy and vital? No. Anything to the contrary is simply happy talk. □

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

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

An Interim Solution

The issue of overlapping jurisdiction addressed by the Rev. Stephen R. Ford [TLC, June 10] touches on something of importance for those who embrace the ecclesiology of the early and undivided Church. His examples of current overlapping jurisdictions seem, however, to suggest that because they exist, they should be accepted. I beg to disagree.

The existence of overlapping jurisdictions in Europe is an anomaly. The Church of England's Diocese in Europe began as an extra-provincial jurisdiction to Canterbury. It is presently the Diocese of Gibraltar in Europe. It does not have parishes, but chaplaincies. They originated to serve English-speaking members of the Church of England outside of England. The same is true for the Convocation of American Churches in Europe. They serve English-speaking persons of many denominations.

With full communion between the European Continental Old Catholic churches and the churches of the Anglican Communion, and with the growing convergence in ecclesiology between Anglicans and Old Catholics, it has become clear that parallel jurisdictions are not acceptable, though they exist. The Anglican-Old Catholic Coordinating Council is addressing the issue and slowly working its way through the ecclesiological wilderness to find a solution. An interim stage has been achieved in which the Bishop of Gibraltar in Europe and the Bishop of the Convocation of American Churches in Europe are simultaneously bishops suffragan of the canonical Old Catholic dioceses in Europe. The Old Catholic bishops act as suffragans to the Diocese in Europe and the Convocation.

The mutual desire to move toward a single jurisdiction, even though it is difficult, and the mutual desire to manifest basic unity in the meantime, is a far cry from the hostile incursions of prelates from the mis-named "Global South" into the canonical jurisdiction of The Episcopal Church.

*(The Rev.) Bjorn Marcussen
St. Philip-the-Apostle Church
Lemon Grove, Calif.*

Not Inclusive

The Rev. Robert Ross' article on the "third" service [TLC, June 3] raises many interesting points. A problem he fails to mention is the potential for services for special populations to lead to exclusiveness, or to put it more negatively, marginality.

Our parish, St. Luke's, Darien, Conn., has started an experimental "third" service this year. The 9 o'clock service used to include all age groups with Sunday school concurrent with the service. It was an intergenerational mix of families and older adults. The 7:45 service and 11:15 service served mostly older parishioners. An education hour was at 10 so that members of both congregations could attend.

In the new setup, the 11:15 and 9 a.m. services were combined to an 8:45 time slot and promoted as traditional liturgy with music. The new service at 10:15 became the "family friendly" service. Older parishioners became streamlined

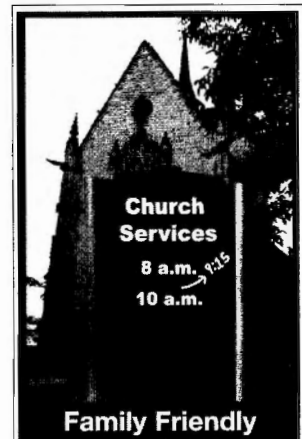
into the 8:45 service. While it was an easy transition for some, others who formerly attended at 11:15 found it too difficult to be present an hour and a half earlier. They felt hurt, frustrated and left out.

The gap between the 8:45 and the 10:15 services is narrow, so that the older congregation is herded to the parish hall for the education hour that is now available to only one congregation. There parishioners line up for refreshments, sit and listen to a lecture. There is little time for conversation or community building.

When the family service appears to be "Christian lite," noisy, or lacks other older members of the congregation, it appears to be for families only. Similarly, a service of older congregants seemingly excludes young families. I believe the church should reflect the whole people of God, with a healthy mix of young and old members.

*Susan M. Thompson
Norwalk, Conn.*

(Continued on next page)



Consider carefully whether to add a third service

By Robert M. Ross

According to the Rev. Charles S. Patton III, The Episcopal Church's three-year study 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 open to all ages, with their young children in church parlors that 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 excellent reputation in the Mid-Atlantic area in the early 1980s. Many people had told me that it was the only non-ecumenical church in the Diocese of Virginia that was growing dramatically. New church growth was a passion of mine. I applied to be the rector's third retirement assistant. By the grace of God I was called and found that one of the

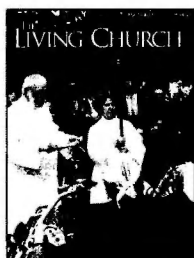
When the family service appears to be "Christian lite," noisy, or lacks other older members of the congregation, it appears to be for families only.

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 _____

LETTERS TO THE EDITOR

(Continued from previous page)

A Clear Message

The Rev David R. Anderson gives us his argument [TLC, May 20] about the application of the Council of Jerusalem in Acts 15 to the current split within the church while ignoring a key part of the ruling of the pillars of the church. In Acts 15:20, all believers are told to abstain from fornication. That isn't taught much because it applies to heterosexuals as well ... no casual sex, no shacking up. But it is a clear message that applies today. If you claim to be a follower of Christ, be chaste.

Fr. Anderson makes the statement (often made) that Jesus never addressed homosexuality. He didn't have to after stating clearly what God's intent in creation was, quoting Genesis 2:24, when he said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh" (Matt. 19:5). Jesus did not add that he/she may be joined with his/her partner. Anything other than what Jesus set out from Gen. 2:24 is a product of this fallen world, not the intention of God in creation. The issue is over the Church being asked to bless, or ordain, that which cannot be proved to be the intention of God. Bonnie and Clyde were a committed couple. Does that mean we should bless their lifestyle, because "God must have intended it"? Hey, let's make one a bishop posthumously! We wouldn't want bank robbers to feel excluded from our church.

(The Rev. Canon) Richard A. Swan
Springfield, Ill.

Still Omitted

As we seek more worthy persons to be added to our church calendar [TLC, May 6], I marvel at the omission of one who is indeed worthy to be included — but who is not. Indeed, he is a man, who by his death saved the episcopate. I am referring to Charles Stuart. Who else has been nominated more frequently to be included in the calendar and regularly rejected? Who else was declared by Parliament to be a saint?

Who else is in more prayer books around the Anglican Communion, with a full set of propers, but who is not in ours? Who else has an organization — Society of King Charles the Martyr — promoting his commemoration? But, alas, prejudices prevail, and this worthy man, a lay person no less, has not been added to our "calendar in blossom." January 30 remains open, awaiting the inclusion of Charles Stuart, King and Martyr.

(The Rev.) Donald H. Langlois
Chandler, Ariz.

Faulty Reasoning

I am sorry to see people whom I respect seconding Archbishop Akinola's implicit assertion that The Episcopal Church's departure from tradition in one area justifies his doing so in another. There are two problems with this kind of reasoning. First, as I heard many times from grade school teachers, two wrongs do not make a right. Second, the tradition that bishops do not function outside their jurisdictions without authorization is in the area of discipline and is a matter of objective fact. The tradition of condemning homosexual acts is in the area of biblical interpretation, and something on which reasonable people, including devout and learned Christians, can and do disagree. Of course, making this distinction will not solve the current controversy, but keeping it in mind might help people to engage it more constructively.

(The Rev.) Lawrence Crumb
Salem, Ore.

Celebrate It

The color photographs of Detroit churches [TLC, May 20] are wonderful. I suspect color photography of this quality does not come cheap, but if you could make such pictures a regular or occasional feature of THE LIVING CHURCH, it would be a great service. For better or worse, the quality of our architecture and arts is one of the major accomplishments of The Episcopal Church and we should celebrate it.

Richard A. Best, Jr.
Washington, D.C.

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

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

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **OLDCRAFT WOODWORKERS**, Sewanee, TN 37375 Ph: (931) 598-0208. E-mail: oldcraft@charter.net

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.

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.

FULL-TIME RECTOR: *Calvary Episcopal Church, Americus, GA*. Seeks an energetic priest with skills in pastoral care, preaching, spiritual development of youth and adults, outreach and stewardship. Reply to **Ross Chambliss, Senior Warden**, P.O. Box 1171, Americus, GA 31709, or visit us at www.calvaryepiscopalamericus.org.

FULL-TIME RECTOR: *St. Mary's Episcopal Church, Albuquerque, NM, Diocese of the Rio Grande*. Episcopal parish with an Anglican Communion Network perspective desires energetic, engaging, orthodox rector with a commitment to Biblical preaching, church growth and faithfulness to traditional Anglicanism. St. Mary's is about 150 strong, located in a growing city of diverse cultures. Parish profiles available upon request. Deadline for inquiries: July 15, 2007. Send resumes and personal profiles to **Mrs. Peggy Dowdy, Search Chair**, 1621 Robert Dale Dr. NE, Albuquerque, NM 87112. E-mail: Norman@nmdowdy.com.

FULL-TIME CLERGY LEADERS: *Diocese of Albany* seeks apostolic-minded, hard-working clergy leaders. Christ-centered, orthodox, sacramental, biblical values, renewal, healing, Alpha, Cursillo. Focus: Disciples making disciples. We are a Great Commission diocese. Contact **Col. Forest S. Rittgers, Jr., Deployment Officer**. E-mail: frittger@nycap.rr.com Mail: 52 Cascade Terrace, Schenectady, NY 12309. Telephone: (518) 783-9838. Website: www.AlbanyEpiscopalDiocese.org.

FULL-TIME DIRECTOR OF FAITH FORMATION: *Emmanuel Episcopal Church in Athens, GA*, seeks a skilled educator, strong leader, and a dynamic thinker who will create and implement curricula and programs to foster spiritual formation from infant to adult. Position includes program scheduling and advertising, recruiting and training teachers, curriculum development, budget management, coordination with other program staff and regular communication with the parish. A master's degree in a theological field preferred, but will consider equivalent experience. Submit resume to the **Rev. Robert Salomone**, 498 Prince Ave., Athens, GA 30601 or E-mail to: emmanuelfaithformation@yahoo.com.

POSITIONS OFFERED

FULL-TIME ASSOCIATE RECTOR-YOUNG FAMILIES AND YOUNG ADULTS AND FULL-TIME ASSOCIATE RECTOR-WORSHIP AND FORMATION: *Christ Episcopal Church in Ponte Vedra Beach, Florida*, is seeking two priests to succeed a retired priest and another called by our bishop to lead a church in our diocese. One position calls for a fun-loving and enthusiastic leader to focus on young families and young adults. She/He will be the lead priest 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 which are led by an experienced director and associate director.

For the second position, we are seeking a versatile priest who will have oversight of our broad worship experiences (from contemplative to contemporary). She/He will plan and facilitate parish-wide programs and events to stimulate spiritual growth. This priest will also provide theological guidance for our many Christian formation offerings which are organized and supervised by a seasoned program director. Both candidates will have good preaching skills and at least five years ordained and leadership experience, some perhaps in corporate or other secular roles prior to seminary. Each priest will have a passion for ministry, will be flexible and self-motivated, and will be an effective relationship builder across all segments of the parish.

Both priests will work collegially with the other clergy and program staff, and will participate in various worship settings, pastoral visits and general clergy responsibilities. We welcome gender and minority-diverse leadership.

Christ Episcopal Church is located in a rapidly growing bedroom community of Jacksonville in Northeast Florida. More than 50% of our church's growth to 5,800 parishioners has occurred during the past decade. Holy Eucharist is celebrated 15 times each week at various locations.

Our five full-time priests, a part-time priest, a vocational deacon, program staff, administrative staff, and hundreds of devoted lay ministers, guided by the Holy Spirit, minister to our parish, the local community and the world through worship, Christian formation, a wide range of outreach programs, and more than 100 ministries. The total budget of the church, excluding the pre-school and foundation, is \$3.5 million. Please send your resume and CDO profile to **Charlie Hoskins** at crhbeach@comcast.net or call (904) 285-0525. For more information visit: www.ChristEpiscopalChurch.org.

FULL-TIME RECTOR: *Emmanuel Episcopal Church, Mercer Island, WA*. Wish to serve in the Seattle area? Suburban church with \$645K budget nearing completion of Parish Profile. Request a copy: Contact **Anne Affleck**, Call Commission. E-mail: anneaffleck@aol.com.

POSITIONS OFFERED

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 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.

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.

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

CLASSIFIEDS

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. rbnpotter@msn.com.

FULL-TIME RECTOR: *St. Peter's Episcopal Parish, Seattle, WA*. Historic Japanese congregation in a rapidly growing and changing urban neighborhood seeks energetic rector with excellent preaching, communication and program skills to lead a diverse congregation in new corner development and incorporation. We are seeking a teacher who will help us deepen our faith in Christ; a leader who will continue our development into a diverse community, and a visionary who can help us realize new possibilities for ministry and service. To apply: www.stpetersseattle.org.

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 the 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. For more information visit www.trinitystaunton.org.

TRAVEL / PILGRIMAGES

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

Worldwide Pilgrimage Ministries is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: wwpil3@aol.com; Website: www.worldwidepilgrimage.com.

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.



Call 1-800-211-2771
today or order online at
www.livingchurch.org

PEOPLE & PLACES

Appointments

The Rev. Canon **Scott Erickson** is head of the middle school at National Cathedral School, Mount St. Alban, Washington, DC 20016.

The Rev. **Craig Victor Heenan** is assistant at Good Shepherd, PO Box 148, Tomball, TX 77377-0148.

The Rev. **Daniel R. Heischman** is executive director of the National Association of Episcopal Schools, 815 Second Ave., Suite 819, New York, NY 10017.

Raj Nadella is visiting professor of New Testament at Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201-2976.

Deaths

The Rev. **Beverly S. Eaton**, 84, priest of the Diocese of Northern Michigan, died March 27 at her home in Laurium, MI.

A native of Marinette, WI, Mrs. Eaton grew up in Neenah, WI, and moved to the Upper Peninsula of Michigan when she was married. She was active in community life there, and was a member of Christ Church, Calumet. In 2006 she was ordained deacon and priest. She is survived by three children, Laura, of Laurium; Lorimer, of Port Ewen, NY; and Elizabeth Berg, of Waterford, MI; nine grandchildren and eight great-grandchildren.

The Rev. **William V. Murray**, rector of St. Thomas' Church, Malverne, NY, for 23 years, died April 10 at Cathedral Village, Philadelphia. He was 89.

Born in Philadelphia and educated at the General Theological Seminary and Long Island Theological Seminary, he was ordained to the diaconate in 1955 and to the priesthood in 1957 in the Diocese of Long Island. He served several congregations in that diocese before moving to the Malverne church in 1959. He remained there until 1982, then served a number of churches in the Philadelphia area in interim capacities. Fr. Murray is survived by his wife, Cicely; two daughters, Virginia Hiscock and Patricia King; a son, William; and five grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Glenn S. Allison	81	Chula Vista, CA
Carlos J. Atinalso	73	Managua, Nicaragua
Christopher T. Connell	59	Miami, OK
Jay P. Coulton	94	Spring Hill, FL

Next week...

The Instruments of Anglican Unity



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

CLINTON, CT

HOLY ADVENT 81 E. Main St. (860) 669-2232
Website: www.allwelcome.org
E-mail: holyadvent@sbcbglobal.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)

MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427
582 Walnut St. www.christchurchmacon.com
"The first church of Macon; established 1825"
The Rev. Dr. J. Wesley Smith, r; The Rev. Scott Kidd, assoc; The Rev. Kathy Kelly, d.
Sun HC 8, 9, 11 Wed. HS/LOH 12:05

HONOLULU, HI

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

ST. MARK'S

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

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

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, Daily Mass 9, EP 6, E&B 6 (1S)

SUMMER Church Services



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 Nestlehutt, r; the Rev. Abigail Crozier
Nestlehutt, 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) 878-2373
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-lc 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@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp.
Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. 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 6; Sat MP & Eu 10. Church open 365 days 8-6

ST. THOMAS

5th Ave & 53rd St.
www.saintthomaschurch.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 7-6; 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

PHILADELPHIA, PA

S.CLEMENTS Shrine of Our Lady of Clemency
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.

NEWTOWN, PA

ST. LUKE'S (215) 968-2781
100 E. Washington Ave.
Website: www.stlukenewtown.org
E-mail: stlukechurchpa@verizon.net
The Rev. Ernest A. Curtin
Sun H Eu 8, 10 (Choral)

SELINGROVE, PA

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

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
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
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

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)

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

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

SAN MIGUEL DE ALLENDE GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
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; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

“Those parts
of the system
that you can hit
with a hammer
are called
hardware;
those program
instructions
that you can
only curse at
are called
software.”

—Anonymous



THE LIVING CHURCH TECHNOLOGY ISSUE

■ August 5, 2007 ■

Closing Date: 7/6/07 Artwork Due: 7/10/07

An excellent issue for advertisers marketing: Church administration and stewardship software — Online ministries and resources — Published works — Workshop and event information ... and those who want to drive TLC readers to their websites.

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

For more information call **Tom Parker**
at **(414) 276-5420 ext. 16** or e-mail: **tparker@livingchurch.org**

REMINDER: The Fall Parish Administration Issue is September 9 (you know, the big issue with *double circulation*). Make your space reservations early, as space will be limited. **Closing date is August 9.**