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"For thus says the Lord: I will extend prosperity to [you my faithful people] like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees." (Isaiah 66:12)



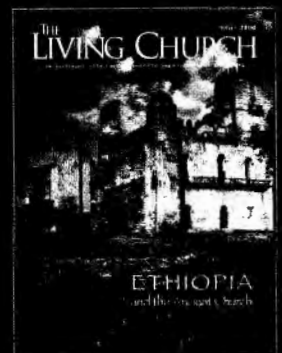
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"I seldom end up  
where I wanted  
to go, but almost  
always end up  
where I need to be."

— Douglas Adams  
English Humorist & Author

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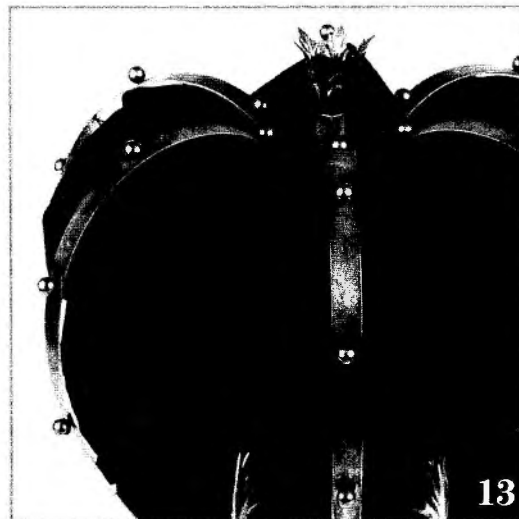
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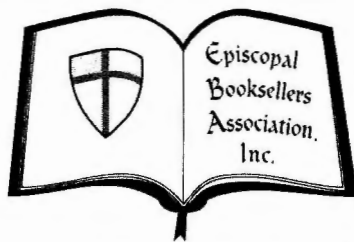


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## SUNDAY'S READINGS

# Storing Up True Wealth

*'rejoice that your names are written in heaven' (Luke 10:20b)*

### 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

We gauge the success (or failure) of our corporate ministries almost exclusively in terms of dollars and cents. A diocese or congregation is only successful, after all, if its current income is more than it was a year ago. Our church leaders usually negotiate remuneration not on the basis of their own needs or of those whom they serve, but on careful comparison to what other leaders are paid. In a nationally publicized story a few months back, a well-paid rector justified a six-figure "extra-salary" income from a parish as bringing the priest's income to the level paid by congregations "of similar size and importance."

This Sunday's readings, at first glance, seem to bless both our cultural and our denominational focus on wealth. The faithful shall "nurse and be satisfied from [Jerusalem's] consoling breast," Isaiah promises, "that [they] may drink deeply with delight from her glorious bosom" (Isaiah 66:11). Further, "For thus says the Lord: I will extend prosperity to [you my faithful people] like a river, and the wealth of the nations like an overflowing stream; and you shall nurse and be carried on her arm, and dandled on her knees" (66:12). And regarding clergy remuneration: "the laborer deserves to be paid" (Luke 10:7).

Yet the Savior clearly teaches that there's a vast difference between "treasures on earth, where moth and rust consume and where thieves break in and steal" and "treasures in heaven" (Matt. 6:19-20). The former, of course, have no lasting value, but the latter is "a spring of water gushing up to eternal life" (John 4:14b). So what is this true prosperity which the Lord promises faithful followers?

Jesus sends out disciples, saying "Carry no purse, no bag, no sandals..." and "eat what is set before you" (Luke 10:4, 8). Anything more, he suggests, is worthless. Instead, he tells them, "Whatever house you enter, first say, 'Peace to this house!'... [C]ure the sick who are there, and say to them, 'The kingdom of God has come near to you'" (10:5, 9). In other words, we're called not to put any trust in wealth or possessions. Instead, what matters is our being peacemakers, our being healers to a broken world and a divided church, and our bringing comfort to the wounded and broken people all around us. These are the only stores of value which last forever.

"Nevertheless," Jesus tells us, "do not rejoice at this, that the spirits [of this age] submit to you, but rejoice that your names are written in heaven" (10:20).

### Look It Up

In Matthew 19:16-22, Jesus enjoins a particular individual to get rid of all of his possessions. Why?

### Think About It

In what ways might the Church's fixation on money and property get in the way of our corporate witness and ministry?

### Next Sunday

#### The Seventh Sunday after Pentecost (Proper 10C), July 15, 2007

**BCP:** Deut. 30:9-14; Psalm 25 (or 25:3-9); Col. 1:1-14; Luke 10:25-37

**RCL:** Amos 7:7-17; Psalm 82 or Deut. 30:9-14; Psalm 25:1-9; Col. 1:1-14; Luke 10:25-37

## Executive Council Rejects Primates' Pastoral Plan

Executive Council adopted resolutions June 14 rejecting the primates' proposed pastoral scheme and declaring that diocesan government is subordinate to the will of General Convention.

The actions came during a plenary on the gathering's final day at a hotel convention center in Parsippany, N.J.

"We agree with the bishops' assessment including the conclusion that to participate in the scheme would violate our Constitution and Canons," stated the draft of a document accompanying the resolutions on the pastoral council scheme. "We thus decline to participate in the pastoral scheme, and respectfully ask our Presiding Bishop not to take any of the actions asked of her by this scheme. We affirm the pledge of our bishops to 'continue to work to find ways of meeting the pastoral concerns of the primates that are compatible with our own polity and canons'."

During brief debate in plenary, Belton T. Zeigler of the Diocese of Upper South Carolina questioned whether the primates' proposal violated The Episcopal Church's polity.

"I have looked very carefully at [what the primates proposed] and it occurs to me that all actions [proposed by the primates] are to be done in consultation with our Presiding Bishop," Mr. Zeigler said. "There is nothing I see that would be injurious to our polity. It concerns me that we would say no to this process without seeing what it is."

Mr. Zeigler proposed a substitute amendment which would have referred the primates' proposal back to the House of Bishops for reconsideration. His proposal was seconded by Ted Yumoto of San Joaquin, but they were the only council members who voted in favor of the substitute version.

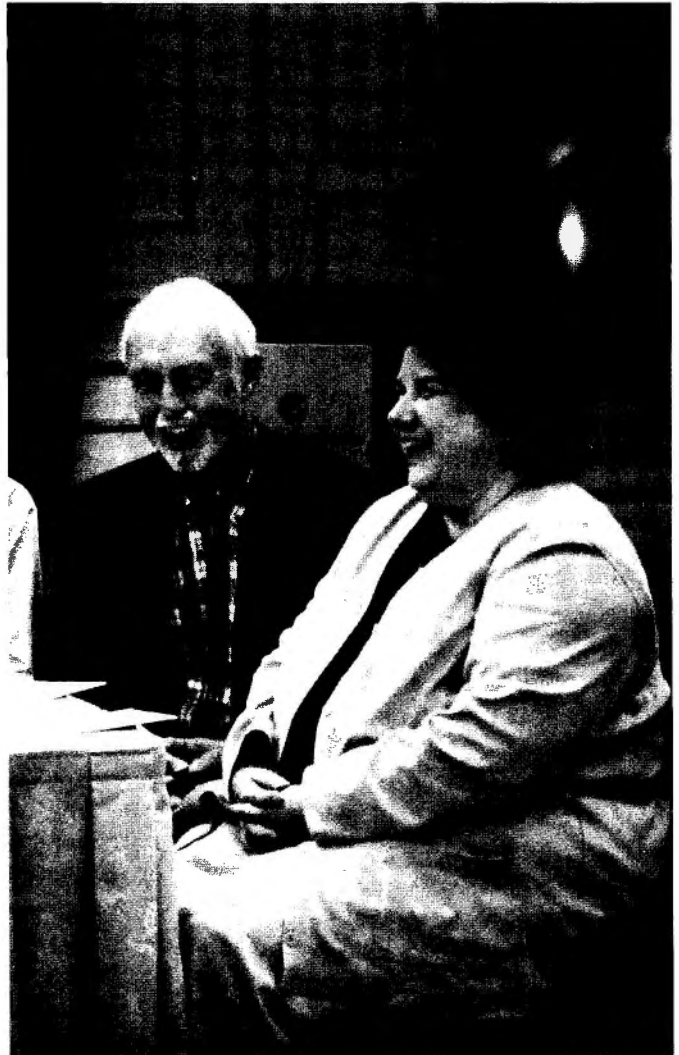
### Two No Votes

After defeat of the substitute, the original proposal rejecting the scheme outright was approved with two no votes and one abstention.

Council also adopted a resolution declaring "null and void" attempts by a number of dioceses to revise their constitutions to qualify their accession to the Constitution and Canons of the General Convention.

"Any amendment to a diocesan constitution that purports in any way to limit or lessen an unqualified accession to the constitution of The Episcopal Church is null and void," council stated in Resolution NAC-023, "and be it further resolved that the amendments passed to the constitutions of the dioceses of Pittsburgh, Fort Worth, Quincy and San Joaquin, which purport to limit or lessen the unqualified accession to the constitution of The Episcopal Church are accordingly null and void and the constitutions of those dioceses shall be as they were as if such amendments had not been passed."

*Steve Waring*



*Steve Waring photo*

John Vanderstar (left) chair of the Executive Council Standing Committee on National Concerns, and Sandra McPhee, chair of the council's Standing Committee on International Concerns, participate in a June 14 press conference. Both committees debated in closed sessions the primates' communiqué. Mr. Vanderstar also responded on behalf of council to concerns about the church's membership in an abortion rights organization [p. 6].

## Network Dioceses Say Council Stepped Beyond Its Bounds

The adversarial relationship between the Diocese of Fort Worth and the leadership of The Episcopal Church was exacerbated by two decisions made by Executive Council during its meeting June 11-14, according to a statement issued jointly by the Rt. Rev. Jack Leo Iker, Bishop of Fort Worth, and the diocesan standing committee.

During its meeting in Parsippany, N.J., Executive Council

(Continued on next page)

## Network Dioceses

(Continued from previous page)

rejected a pastoral scheme proposed by the primates in February in response to a request for alternate primatial oversight made by seven dioceses. In Resolution NAC-023, council also declared "null and void" amendments made by four dioceses — Fort Worth, Pittsburgh, Quincy and San Joaquin — qualifying their accession to the constitution and canons of the General Convention.

"That the council would attempt to interfere now, nearly 20 years after this diocese first amended its constitution, is evidence of an illegitimate magisterial attitude that has emerged in the legislative function of TEC," states a release signed June 19 by Bishop Iker and the Very Rev. Ryan Reed, president of the standing committee.

"To this, we respond, first that it is not within the scope of duties assigned to the Executive Council to render findings as to the legality or constitutionality of actions by the several dioceses of The Episcopal Church; and second, that resolutions adopted by the council or even by the General Convention, are non-binding. Therefore, this resolution is nothing more than an opinion expressed by those individuals who issued the statement. It is itself 'null and void' — unenforceable and of no effect."

### Beginning in 1989

Fort Worth qualified its accession to the constitution and canons three times beginning in 1989, again in 1991, and most recently in 1997. Quincy last modified its bylaws in 1993. The other two dioceses amended their bylaws beginning in 2003.

Title I: canon 4, section 3f declares Executive Council to be "the Board of Directors of The Domestic and Foreign Missionary Society," and states that "the council shall have the power to direct the disposition of the moneys and other property of said society in accordance with the provisions of this canon and the orders and budgets adopted or approved by the General Convention," but is silent as to council's legal right to issue binding decisions on the constitutionality of diocesan actions.

The Fort Worth statement followed by one day a similar statement released by the chancellors or legal advisors for the four dioceses named in the Executive Council resolution.

The chancellors responded in a prepared statement that they were not surprised that Executive Council "attacks our diocesan constitutions because we reserve the right not to accede to TEC's unbiblical actions.

"The Executive Council does not have the authority to make decisions or pass resolutions of this type on behalf of TEC. Furthermore, the Executive Council does not have the right to interfere in internal diocesan constitutional processes. The Executive Council's declaration is contrary to the law and to the historic Anglican faith."



Bishop Iker

## Membership in Abortion Rights Group Defended

The chair of Executive Council's National Concerns Committee has written to the Bishop of Mississippi, informing him that while The Episcopal Church does not support every action of the Religious Coalition for Reproductive Choice (RCRC), Executive Council has no intention of withdrawing its membership.

The Rt. Rev. Duncan M. Gray III wrote council April 13, noting that at the most recent annual meeting of the Diocese of Mississippi, clergy and lay delegates had adopted a resolution objecting to the decision by Executive Council in January 2006 to join RCRC on behalf of The Episcopal Church.

"Its position of advocacy, both in terms of legislative initiatives, and organized opposition to specific Supreme Court nominees, unnecessarily disrupts our Church's carefully balanced and nuanced position on abortion as articulated by General Convention," Bishop Gray wrote.

John Vanderstar, of the Diocese of Washington, responded on behalf of Executive Council, noting that The Episcopal Church has "a long history of supporting a woman's right to make her own decisions regarding a pregnancy," and that previous efforts at General Convention to withdraw The Episcopal Church from the RCRC have been unsuccessful.

"Executive Council has recognized that the Church belongs to many coalitions, such as the National Council of Churches, without participating in and/or agreeing with every action of such coalitions," he stated. "We are very mindful of limiting our participation to those activities that are considered to be within the policy purview of the Church, as well as seeking to ensure that the language used and explanations of coalition activities in which we do participate are appropriate for the Church.

"In your letter you note that RCRC has actively opposed Supreme Court nominees. That is an activity of which The Episcopal Church has never been a part as we do not take positions on nominees for the Supreme Court," Mr. Vanderstar stated.

*Steve Waring*

## Financial Statement Accepted, Grants Dispersed

Auditors for the corporate arm of The Episcopal Church found no deficiencies, irregularities or illegal acts in the financial statements covering the fiscal year ended Dec. 31. During its June 11-14 meeting in Parsippany, N.J., the national council accepted the audited financial statements and awarded 10 grants amounting to \$374,150.

Among the grants is one for a project by the church's Office of Government Relations which received \$29,000 from the Congregations in Ministry Committee (CIM) to engage U.S. congressional and religious leaders in learning and advocacy relating to Malaria and HIV/AIDS by sending a delegation to Zambia.

## Southeast Florida Archdeacon Elected El Camino Real Bishop

The coastal California Diocese of El Camino Real elected as its next bishop the Ven. Mary Gray-Reeves, Archdeacon for the Diocese of Southeast Florida, June 16 on the second ballot.

She will succeed the Rt. Rev. Richard L. Shimpfky, who resigned for health reasons in 2004. In the interim, the diocese, which stretches from Silicon Valley to the edge of San Luis Obispo, has been led by Assisting Bishop Sylvestre Romero.



Archdeacon Gray-Reeves

Archdeacon Gray-Reeves was one of five candidates, four nominated by the search committee and one nominated by petition. The petition candidate, the Rev. David Breuer, rector of St. Luke's, Los Gatos, was the only local candidate.

Archdeacon Gray-Reeves had clearly impressed the delegates during the five walkabouts earlier in the month, which had drawn more than 1,000 parishioners. She received 63 of the 114 clergy votes and 101 of the 206 lay votes on the first ballot. With

three more lay votes, Ms. Gary-Reeves would have received the necessary majorities.

Fr. Breuer was second with 27 and 41 votes, respectively. Each of the candidates was informed of the ballot results, and the Rev. Paige Blair, rector of St. George's, York Harbor, Maine, withdrew.

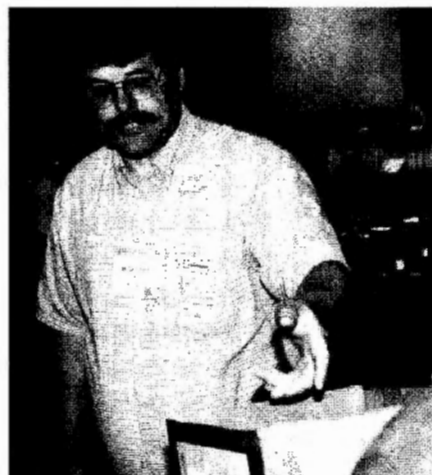
The other candidates were the Rev. Gale Davis Morris, rector of the Church of the Good Shepherd, Acton, Mass., and the Rev. John Palarine, rector of the Church of Our Savior in Jacksonville, Fla.

The second ballot total gave her 91 clergy votes and 163 lay votes — far beyond the necessary majorities.

Her fluency in Spanish will be beneficial in a diocese in which six of the 50 parishes are Spanish-speaking and among the fastest growing.

Hispanic Christians "are looking for something between protestant evangelical and Roman," says the Rev. Mario Hauttecoeur, the Cuban-born vicar of Cristo Rey Church in Watsonville. The four-year-old mission has grown from 15 parishioners to 200.

Assuming a majority of standing committees and bishops with juris-



Timothy Roberts photo

Dave Sena votes at the June 16 election.

Ballot	1		2	
	C	L	C	L
<b>Needed to Elect</b>			58	103
Blair	5	25	-	-
Breuer	27	41	18	18
<b>Gray-Reeves</b>	<b>63</b>	<b>101</b>	<b>91</b>	<b>163</b>
Morris	1	7	0	2
Palarine	18	32	5	22

diction consent to her election, Archdeacon Gray-Reeves will be consecrated in Salinas, Calif., on Nov. 10.

*Timothy Roberts*

## Global South Primates Laud Decision to Consecrate Canon Atwood

The announcement that the Rev. Canon Bill Atwood is to be consecrated Aug. 30 as a suffragan bishop in the Anglican Church of Kenya to serve Kenyan-related congregations in North America [TLC, July 1] has been greeted with enthusiasm by other Global South bishops, and by the Anglican Communion Network (ACN).

Canon Atwood has served as chaplain to Archbishop Gregory Venables, Primate of the Southern Cone of the Americas, and Archbishop Venables called him "a Christian priest of character and faithful service."

"In the painful circumstances of the Anglican Communion, I deeply appreciate the bonds which link many pri-

mates together," Archbishop Venables said. "I welcome the prospect of congregations under my care and protection working more closely with those of Kenya and other provinces. In the absence of even a tiny indication of willingness from The Episcopal Church to address the crisis, those who wish to remain orthodox within the U.S. cannot be abandoned. Collaboration among provinces working in the States and the [Anglican Communion] Network is helping build a unified future for those who share the historic Biblical faith."

The Most Rev. Henry Luke Orombi, Archbishop of the Anglican Church of Uganda, hailed Canon Atwood as "a

long time friend and partner of the Church of Uganda. In these difficult days in the Communion, we recognize that measures must be taken to provide for the care of those orthodox Anglicans in America who remain faithful to the Bible."

"Canon Atwood has worked tirelessly throughout the Communion for the sake of the Gospel and is well known to many of us in the Church of Nigeria," noted the Most Rev. Peter Akinola, primate of the Church of Nigeria. "We pledge our ongoing prayers and enthusiastic support and cooperation through CANA — a missionary initiative of the Church of Nigeria already established in North America."



Bishop MacDonald (left) delivers his first address as Bishop of Navajoland on the grounds of St. Christopher's Church, Bluff, Utah.

Dick Snyder photo

## Bishop MacDonald Installed at Navajoland Convocation

Under a traditional Navajo shade house, the Rt. Rev. Mark MacDonald was installed as Bishop of Navajoland during the annual convocation held June 8-10 on the grounds of historic St. Christopher's Church in Bluff, Utah.

Bishop MacDonald succeeds the Rt. Rev. Rustin Kimsey, retired Bishop of Eastern Oregon, who has been serving as assisting bishop. Bishop MacDonald previously served as a regional vicar in

the Southwestern Region of Navajoland. In his address, he said his goals for the next year include increased emphasis on the Hooghan Learning Circle to train indigenous leadership and greater efforts at economic development.

During the business session, delegates approved a budget of \$444,904.

The only area mission in The Episcopal Church, the Diocese of Nava-

joland was created by the 66th General Convention in 1979. Bishop MacDonald was consecrated Bishop of Alaska in 1997. He began work June 22 as an indigenous Bishop in the Anglican Church of Canada, and will conclude his responsibilities in Alaska effective July 31.

*Episcopal News Service contributed to this report.*

## Plans for September Meeting of Bishops Unveiled

A letter to the House of Bishops from Presiding Bishop Katharine Jefferts Schori outlines details of the meeting of bishops in New Orleans in September.

Archbishop of Canterbury Rowan Williams will arrive following a dinner for bishops and spouses Sept. 19. At its spring retreat, the House of Bishops requested that the Presiding Bishop negotiate a meeting with Archbishop Williams and the Primates' Standing Committee prior to the Sept. 30 deadline for a response to the primates' communiqué.

"A group from the planning committee will work with Archbishop Williams and me to determine the format of the

time we will have together," Bishop Jefferts Schori wrote. She said that the formal part of the meeting will begin with the Holy Eucharist on the morning of Sept. 20. Archbishop Williams will depart the afternoon of Sept. 21.

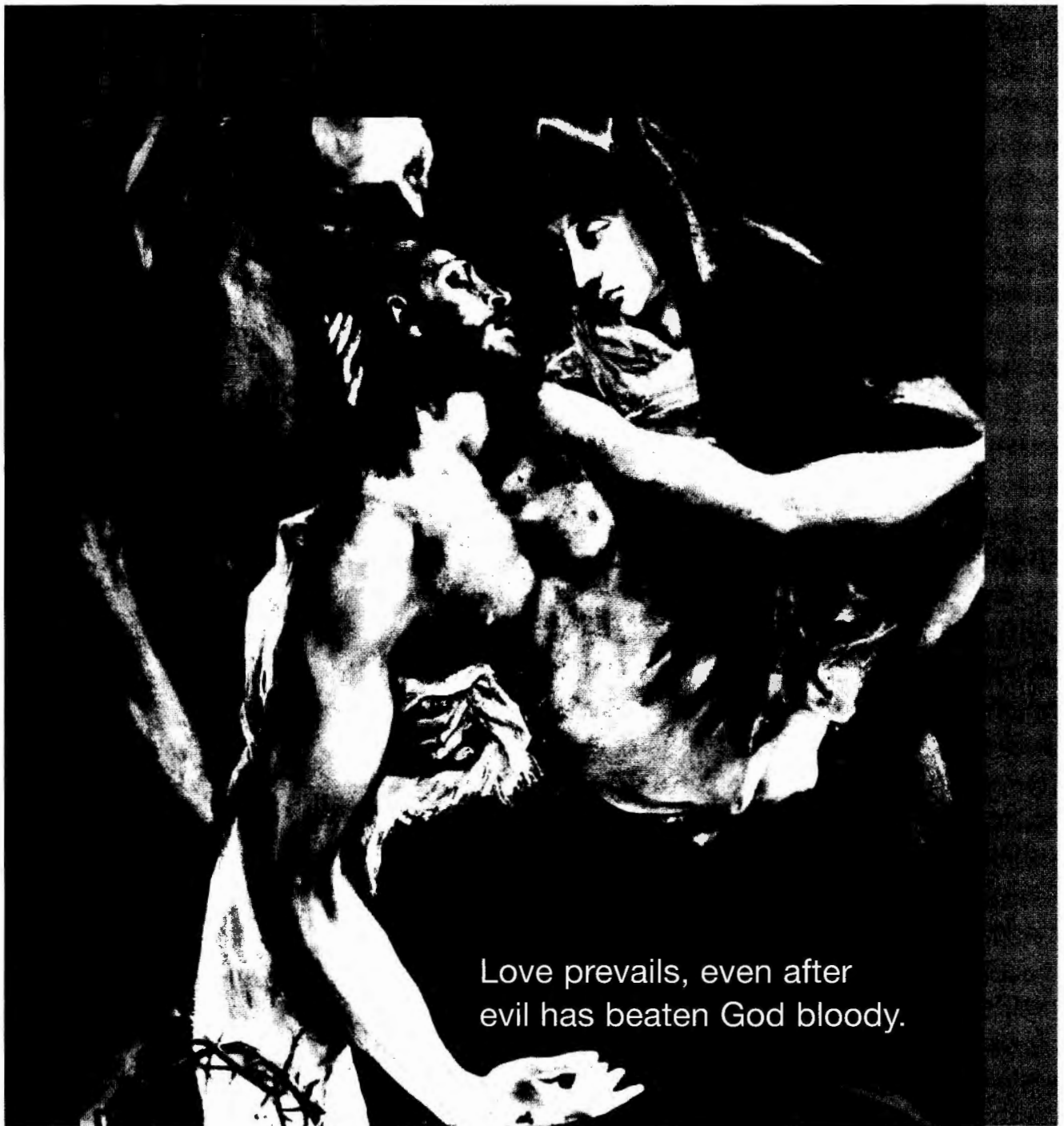
In his address to Executive Council on June 13, Bishop Michael Ingham of New Westminster (Canada) urged meeting planners to include time for Archbishop Williams to ask questions about the bishops and their work. Bishop Ingham urged planners to learn from scheduling mistakes made when Archbishop Williams met with the Canadian House of Bishops last spring.

Bishop Jefferts Schori said she has invited the Primates' Standing Commit-

tee and the executive committee of the Anglican Consultative Council (ACC) to join the meeting. "They will be with us during our time with the Archbishop of Canterbury," she wrote, as well as for "work and missionary days" in the dioceses of Louisiana and Mississippi scheduled for Sept. 22-23. "These groups will have their own (private) meeting on Monday."

The bishops will help with a variety of relief projects on Sept. 22, and will gather with worshipping communities in the two dioceses the following day. "The weekend will be an important time for the larger Church to express its solidarity with these two dioceses," Bishop Jefferts Schori wrote.





Love prevails, even after  
evil has beaten God bloody.

By Betty Streett

**T**he image of Christ's blood has surrounded me lately. My daughter gave me a Charlie Daniels' gospel music CD. Throughout it are images of blood: "What can wash away my sins? Nothing but the blood of Jesus," and "There's power in the blood, power in the blood."

Not long ago, I attended a Southern Baptist church and sang such songs, reminding me of my childhood at church in the Tennessee hills. Many Christians, and I must include myself in this, find the words describing salvation through Jesus' blood old-fashioned, unsophisticated, a little embarrassing, even somewhat offensive. There are at least two reasons for this.

In the first place, we don't accept the concept of sin,

so we find the concept of redemption unnecessary. We see the sacrifice of animals in the Old Testament as a quaint practice, acts done by primitive people, and we really don't know why God seemed to have required it. We don't want to consider anything or anyone paying for our transgressions because we don't think we have any — at least not any that are serious. We are, for the most part, kind and generous, honest and faithful. We are for the most part pretty nice people. What more could anyone want? We certainly don't want or need any blood atonement, any sacrificial death.

In the second place, the human soul can't conceive of God stepping into history, into creation, and allowing himself to be tortured and killed, to bleed and die. The whole concept of a true, real God is that of power. And

(Continued on next page)

# REAL POWER

(Continued from previous page)

no being with power would assume a position of powerlessness to be abused and beaten, tortured and killed.

A suffering, bleeding Christ defies what we think power is and what it's for. Political power, military power, corporate power, even personal power is all about getting its own way, by force if necessary. Power doesn't suffer. Power causes suffering whenever and wherever it's seriously questioned. Power doesn't bleed. It draws blood if it's severely challenged. What else could power be for? What good would it be if not

from the Christ ethic that it is like the east is separated from the west, like the width of the universe. If we ran as fast as we could go toward the Christ ethic every day of our lives, we still wouldn't come near to it.

The Christ ethic also is caught up in our misunderstanding of power. For God, for Christ, only three things matter — faith, hope and love, and the greatest of these is love. Love is power. All other power is illusory. And this is the reason for the blood. This is the reason God emptied himself and became a person who



What's the point in giving up power, in God becoming powerless to the point of bleeding and dying?

to shape the unwilling into willingness?

The idea of the suffering, bleeding God being offensive is not new. It is not a 21st-century invention. Jesus himself saw it clearly. He said he was a stumbling block, an offense. He saw that people would be ashamed of his blood, offended by his death on a cross, and would misunderstand both sin and power.

Why are we and God so far apart in understanding our need for atonement? What's the point in giving up power, in God becoming powerless to the point of bleeding and dying?

The Christ ethic, the God ethic, is too much for us to even begin to comprehend, much less accomplish. Jesus says to love our neighbors as ourselves, and defines "neighbor" as someone who will be perceived as an enemy. We are able to love our neighbor when he doesn't want and isn't trying to get something we have or need. Neighbors we don't like, or feel are more powerful than ourselves, we assassinate through gossip. We justify anger, calling it righteous. Christ says being angry with others amounts to murder, and through the apostle Paul, God tells us that the anger of people doesn't work the righteousness of God.

Christ tells us to love our enemies, and to do only good to them. I find the awful truth is that I can't even love my own children as much as I love myself, the neighbor, the stranger, or the enemy. Indeed, such a gulf separates us

could and would suffer, bleed and die. God, Christ, let the illusory power of evil do its worst to him, and he, the Power of the universe, never said a word or made a move to defend himself in order to show us that only love overcomes evil. When evil has done its worst, love abides.

When evil has spit on God, beaten him bloody and nailed him to a cross, love prevails. Through his death and resurrection, Christ demonstrated in the most graphic way possible that evil never wins. Christ's bloody death and resurrection shows us that when we have done our worst to kill the good, love says "I forgive."

And love not only forgives, love overcomes. Christ's death and resurrection shows evil's powerlessness. Christ's death and resurrection shows up evil as the weak, puny thing it really is. Christ's bleeding and dying shows evil is like the wizard in *The Wizard of Oz*, a small, pitiful creature pretending to be big and formidable. Christ's death and resurrection shows the power of life and love overcomes everything the illusory power of evil and death can throw at it.

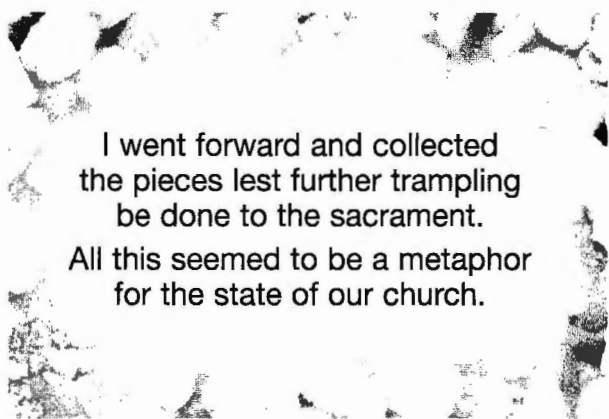
Yes, as the old song says, there is power in the blood. In fact, it's the only power that is real. □

*Betty Streett is a member of a St. George's Church, Clarksdale, Miss., and the director of alcohol and drug addiction services for a regional mental health center.*

# Careless Communion

I attended a commencement at one of our seminaries recently. I was struck during the administration of communion by the fact that the bread used crumbled badly and was dropping to the floor during the administration of the sacrament. Thereupon the line of people trampled the rather large pieces. When communion was over, I went forward and collected the pieces lest further trampling be done to the sacrament. All this seemed to be a metaphor for the state of our church.

To complete the story, I was already disturbed by the printed invitation to communion, which read: "All who seek God and are drawn to Christ are welcome to receive Communion at God's Table." There was no mention of com-



I went forward and collected the pieces lest further trampling be done to the sacrament.

All this seemed to be a metaphor for the state of our church.

munion being only for the baptized as our canon insists. Is this the "open communion" of the new Episcopal religion? Is this the liturgical universalism?

The neutered acclamation and *sursum corda* did not help my peace and equanimity. The sermon had been grievously disappointing. The preacher was a clearly uneducated (theologically) bishop. The preacher distorted and twisted the text to fit a predetermined agenda that included the sentence "a new mind of *metanoia* lets us see God's wisdom." What the preacher meant exactly I am not entirely sure. I would certainly understand that repentance leads us to the "fear of the Lord," which is the beginning of wisdom. However, the point of the sermon was to ask us to be open to a new teaching that in fact contradicts the holy scriptures as we have both received them and traditionally understood them. In this case the Greek word was left untranslated, and I am not sure that the word "repentance" would have meant whatever the preacher was trying to say.

Let me get back to the metaphor. To trample upon Jesus is so to disregard him that we crucify him again by our callous indifference and manipulation of him to our own ends. This is what I see happening to the apostolic gospel in so much of our church today.

Where is the servant ministry of a Cuthbert or an Aidan when our bishops live in penthouses or mansions while so many mere parish priests suffer on tiny incomes in inadequate and sometimes abusive circumstances? Where is the faithful preaching of the gospel in such a way that people are brought to Christ in conversion and transformation? Instead, what we seem to get is a political agenda wrapped up in ersatz spiritual language. Where is the holiness and sacrificial ministry when so often we are asked to bless hedonism, materialism, and the pursuit of narcissistic self-absorption?

One must also ask why so many faithful clergy and parishioners are being persecuted and harassed. They are faithful to the scriptures, their ordination vows, and the apostolic faith as they received it from their forebears and as is upheld in the majority of the Anglican Communion. In many cases they are the most successful in building and planting vibrant faith communities. Yet they are being told to knuckle under and be obedient to the new order and teaching or else expect to be punished.

As to the "new" Episcopal religion, last year two bishops commented that there are two churches trying to share one roof. How right they were. One of our bishops recently suggested that after the meeting of the House of Bishops in March that The Episcopal Church has now become a monoculture that brooks no dissent. In the new totalitarianism, those who dissent will be silenced and trampled upon. Actually, it is Jesus who is trampled upon – crucified again.

Where then is Jesus? Like the crumbs on the floor, dropped by careless communicants and trampled upon by the next in line, he is disregarded, not really seen. The holy and the Holy One are dishonored, ignored and disfigured. Who would have thought it? □

*Our guest columnist is the Rev. Ian Montgomery, rector of St. Thomas' Church, Menasha, Wis.*

## *Did You Know...*

**Both the Houston Astros and San Diego Padres held an "Episcopal Night" at their ballparks last week.**

## *Quote of the Week*

**Jim Naughton, canon for communications and advancement in the Diocese of Washington, on Bishop John Chane's participation in a Washington, D.C., gay pride parade: "In a way, this is evangelism at its best."**

## Confusion or Coordination?

The announcement that the Archbishop of Kenya will consecrate a bishop to oversee congregations of the Anglican Church of Kenya in this country [TLC, July 1] may either have added to the confusion of the ongoing realignment or strengthened the resolve of those seeking an alternate structure.

The Church of Kenya is reported to have about 25 churches in this country comprised of both expatriate Kenyans and Americans who have left The Episcopal Church. When the Rev. Canon Bill Atwood, a former Episcopalian, is consecrated Aug. 30, it will mark the third time African Anglicans have organized missionary groups in North America. The Episcopal Church of Rwanda provides oversight to the Anglican Mission in America (AMiA), and the Church of Nigeria oversees the Convocation of Anglicans in North America (CANA).

The presence of three separate bodies, all connected to legitimate Anglican provinces but not recognized by the Archbishop of Canterbury, may confuse those congregations waiting to see how The Episcopal Church is going to respond to the requests of the primates. As each body consecrates more bishops, there is the potential for unforeseen jurisdictional problems. To some, the landscape may be reminiscent of the "continuing" churches that broke away following the ordination of women and prayer book revision.

However, Archbishop Nzimbi indicated that his goal in consecrating Canon Atwood is to collaborate with other North American Anglicans, including those affiliated with other provinces. Within days, statements released by the archbishops of Uganda, Nigeria, and the Southern Cone all welcomed the announcement, and promised support, cooperation and partnership. The Anglican Communion Network also responded positively. Taken together, their statements seem to indicate a coordinated effort toward what could be the beginning of a unified, alternate Anglican presence in North America.

Whether the steps taken thus far will be followed by splintering or coordination remains to be seen. Many will be watching closely in the months ahead.

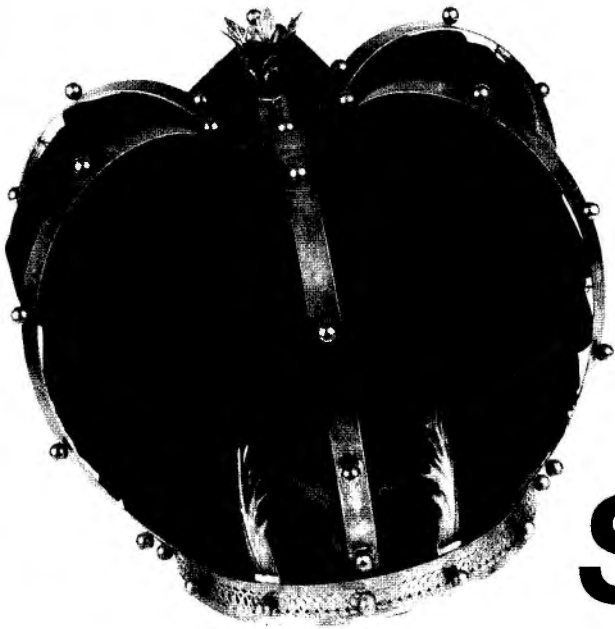
It is questionable what  
can be accomplished,  
aside from more  
listening and delay.

## Hot Potato

With the Executive Council's rejection of the primates' proposal for providing pastoral care to disaffected dioceses [p. 5], the circuitous nature of politics and polity in The Episcopal Church is made clear.

In February, the primates asked the House of Bishops to respond to their proposed pastoral scheme by Sept. 30 on behalf of The Episcopal Church. The bishops deferred, saying that only General Convention can make such binding decisions, and passed the question of the church's response to Executive Council. In framing its rejection, council noted that the primates' requests "are properly directed to General Convention." And yet at General Convention 2006, a crucial resolution on compliance with the Windsor Report was ruled unconstitutional. So in this area of defining the church's common life, it seems that even General Convention is not in charge, or wants to be held accountable.

When the Archbishop of Canterbury visits the House of Bishops in September, he will meet with a body that has absolved itself of the need to act on the most critical questions facing The Episcopal Church. It is questionable then, what can be accomplished, aside from more listening and delay.



# SHIFTING AUTHORITY

By Chuck Collins

**To give Canterbury control over our identity gives him far more power than he was ever meant to have.**

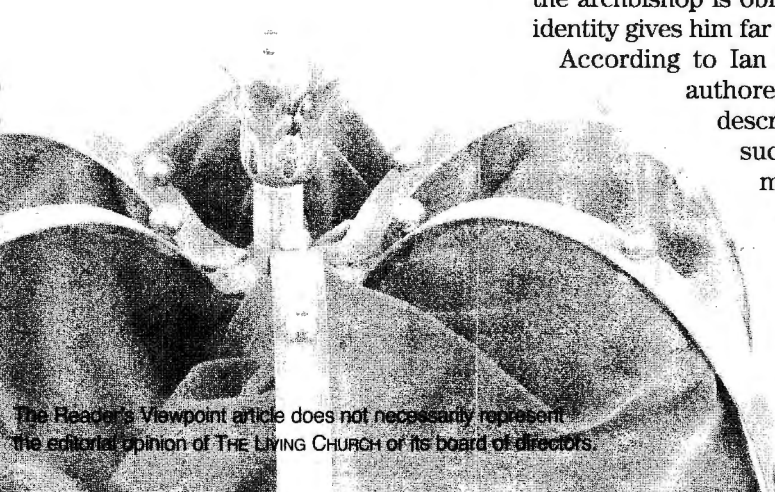
It's popular in conservative circles to say that our identity is anchored to the Archbishop of Canterbury. Bishop Jeffrey Steenson wrote a forceful apology for a Canterbury magisterium in the *Anglican Theological Review* ("The Unopened Gift," Vol. 87), various Windsor bishops' statements have said as much, and the Windsor Report itself seems to give the archbishop such a place of honor.

But with great respect for Bishop Steenson and the Windsor bishops, just to say something doesn't make it true, and to say it often doesn't make it less false. The Archbishop of Canterbury has never been the focal point of unity in the Anglican Communion. Instead, the focus of unity has always been a theology, what the prayer book calls "the substance of the Faith," of which the archbishop is obligated to uphold. To give Canterbury control over our identity gives him far more power than he was ever meant to have.

According to Ian Douglas (*Understanding the Windsor Report*, co-authored with Paul Zahl), the four "instruments of unity" described in the Windsor Report were never identified as such before 1987. The Anglican Consultative Council meeting in Singapore in 1987 considered a paper that brought the four together for the first time. Yet, in reading the Windsor Report, one would get the feeling that these four — the Archbishop of Canterbury, the Anglican Consultative Council, the primates, and Lambeth Conference — have always been authoritative.

What the Windsor Report does is very subtle, but it

(Continued on next page)



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

## READER'S VIEWPOINT

# To put Canterbury on such a pedestal puts the church over the written word.

(Continued from previous page)

should concern every traditional Episcopalian. Windsor shifted the authority of the church from the scriptures and Anglican theology as preserved in its formularies to four modern entities. This makes "the heritage" almost incidental to the hugely expanding role of Canterbury.

This development puts many orthodox bishops on a collision course with biblical Christianity. To put Canterbury on such a pedestal puts the church over the written word. But the Articles of Religion clearly state that the church is the servant of the word (XX), that the councils of the church may and sometimes have erred (XXI), and that the traditions and ceremonies of the church are subordinate to the authority of God's word (XXXIV). To give Canterbury primary authority (or even the four instruments together) diminishes what Anglicans have historically believed.

What if, for example, an Archbishop of Canterbury were to say that we have outgrown the biblical understanding of marriage, sex and family? Are we obligated to go along? Or, what if Canterbury were to say that Jesus isn't the only begotten Son of God (Nicene Creed), and that all religions equally lead to God? Is that the final word? The Archbishop of Canterbury is not infallible. By giving our loyalty to an ecclesiastical structure over God and his word is to build a house on sand.

The Archbishop of Canterbury is clearly the symbolic head of the worldwide Anglican Communion, but his word is only as good as he upholds God's word, and his authority is only as strong as he upholds the Anglican heritage. I'm a Christian first, then Episcopalian and Anglican. I don't want to get to the end of my life and ministry and say, as the former Presiding Bishop John Allin said with regret, that I loved the church more than the Lord of the church. "The church's one (and only!) foundation is Jesus Christ her Lord," states the well-known hymn.

Although "instruments of unity" is a new idea, and the exaggerated role of Canterbury is novel to Anglicanism, the Windsor Report is still the best solution for healing our Communion. Its benefits far outweigh its shortcomings. It's really the only way for The Episcopal Church to be readmitted into the wider Anglican Communion.

Although I don't know him personally, Archbishop Rowan Williams seems like a bright and spiritual man, and I pray for him as the head of our church. But my hope and greatest comfort in the midst of the storm around us is not a report or the titular head of the church, but God who is the same yesterday, today and forever. □

*The Rev. Chuck Collins is the rector of Christ Church, San Antonio, Texas.*

## LETTERS TO THE EDITOR

# Inconsistent Stance

The article by the Rev. John R. Spencer [TLC, June 17] has led me to articulate what I see as a great inconsistency among the so-called orthodox members of our Communion.

I find it fascinating that those who are so committed to their beliefs in regard to the ordination of women and homosexual persons, and to the blessing of same-gender unions, seem to have no strong feelings on the issues of broken marriage and divorce. Jesus' prohibition of re-marriage after divorce is clearly laid out in all four gospels. I am frustrated that those who proclaim such orthodoxy over these other issues ignore the unequivocal teachings of Jesus on another. Those on the so-called liberal side are often accused of selectiveness in their reading of scripture; of allowing scripture to be diluted by the social and political mores of our age. There exists, however, a historic precedent of that sort of selective interpretation of scripture in the handling of marriage and divorce issues.

Although I do not hold with the teachings of Rome on this issue, the Roman Church is at least consistent: Divorce and re-marriage are not tolerated.

Even though my own beliefs are opposite to what I am about to propose, it would do my heart good to see an Anglican priest or bishop say: "The gospels tell us that divorce and subsequent re-marriage is adultery. Therefore I will not be a part of it. I will marry no one who has been divorced. I will not be in communion with any priest or bishop who does so." I would be more likely to give credence to what he or she has to say about the other issues that have inflamed our Communion. Either we are going to interpret the Bible literally or we are not. We cannot have it both ways.

*Lynn Thompson  
Good Hope, Ill.*

## The Search for APO

Though Fort Worth diocesan leaders have now publicly declared that they intend to look for Alternate Primatial Oversight (APO) outside of The Episcopal Church [TLC, June 10], they do not explain why they have been seeking APO ever since Katharine Jefferts Schori's election as Presiding Bishop.

They claim that they do not wish to be affiliated with her because, among other reasons, she clearly intends to lead the church away from the Anglican Communion. Other reasons might include her flagrant rejection of the scriptural, traditional and, until recently, universally accepted Christian

understanding of human sexuality and her denial of the supreme and universal lordship of Christ.

Also, though many in the diocese recognize the present Presiding Bishop's legal authority, they cannot accept her sacramental and episcopal ministrations, not because she is a woman, but because they seriously doubt that women can be bishops. Fort Worth leaders believe that in the administration of the sacraments there must be no doubt that they are indeed "sure and certain" means of grace — a perfectly legitimate, if not very popular, Anglican view, and one shared with most churches that accept any kind of historic priesthood or episcopacy.

For these reasons, I support Fort Worth's intention to seek APO elsewhere. We cannot accept the primatial oversight of Katharine Jefferts Schori, nor can we accept that of any primatial vicar appointed by her. She would *de facto* still exercise ultimate primatial authority, and those appointed by her would merely exercise a vicarious authority as her representatives. No matter what their personal views or sacramental authenticity might be, they would carry with them the heterodoxy and dubious orders of the Presiding Bishop.

*(The Rev. Canon) John Heidt  
Fort Worth, Texas*

## Open in September

Willy Thorn's article about the Community of the Cross of Nails [TLC, June 3] was excellent except for one significant factual error: The "grand opening" of General Seminary's Desmond Tutu Education Center has not yet happened (as the article states). It will take place on Sunday, Sept. 9, with Archbishop Tutu officiating at the ribbon cutting. The opening conference, which is sponsored jointly with the Cross of Nails, called "Reconciliation at the Roundtable," begins the following day and runs through September 12. More information may be found at [www.tutucenter.org](http://www.tutucenter.org).

*Bruce Parker  
The General Theological Seminary  
New York, N.Y.*

## No Demands

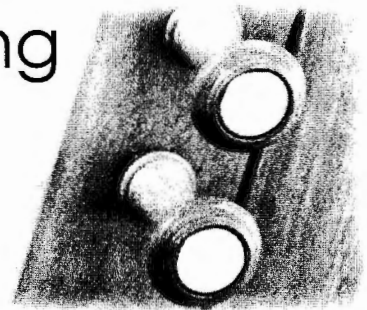
Canon King, in his observation on cultural differences [TLC May 27], misses the point of what happened between the Southern Cone and traditional Anglicans in the U.S.A. The Southern Cone made absolutely no "demands" on the people from The

Episcopal Church but simply responded to an urgent need for Christian fellowship and oversight that TEC can no longer offer. Where he gets the idea that the good people of the Southern Cone demanded anything is a figment of his imagination.

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

[tlc@livingchurch.org](mailto:tlc@livingchurch.org)

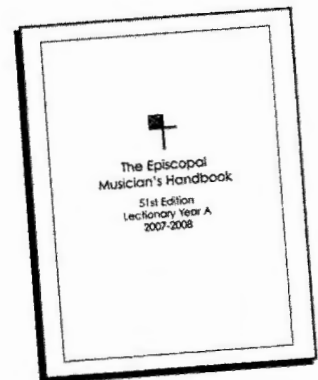
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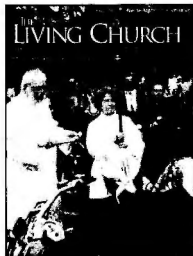
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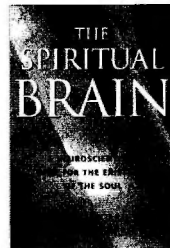
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## BOOKS

### The Spiritual Brain

**How Neuroscience Is Revealing  
the Existence Of God**

By **Mario Beauregard** and **Denyse O'Leary**.  
Harper One. Pp xvi + 358. \$25.95, paper. ISBN  
0060858834.



Beauregard is a neuroscientist working in Quebec, honored primarily for his work on identifying the regions of the brain involved in a variety of cognitive experiences. The presence of Carmelite nuns in the Montreal area offered a perfect pool of "subjects" for a study of the brain's cognitive activity during "higher states" of prayer. (The Carmelite Rule makes prayer and contemplation their principal work. Saints Teresa of Avila, Therese of Lisieux, and John of the Cross were Carmelites.) A number of the nuns consented to be "wired up" for these studies. (Findings: Not one, but numerous areas of the brain are shown to be involved.)

Beauregard's scientific findings are presented in the final chapter, where he writes (p. 268), "...we have never entertained the idea of proving the existence of God! Our goals are decidedly more modest. The only thing that neuroscientists can really determine is whether current science provides useful information about mystical states and experiences."

In contrast to this scientific study, the first 253 pages of the book are not about neuro-cognitive matters, but rather excursions into topics that might make for short articles in mass-market magazines, such as "Is There A God Program" (in the brain)? "Does the God Module Even Exist?" and "The Strange Case of the God Helmet." More than 900 opinions and quips from an eclectic variety of sources, ranging from Chico Marx to the Dalai Lama, puff out these pages — and 56 additional pages of end-notes are added to document the sources. One wonders whether this was the task of the co-author.

Entertaining for persons interested in the field now called "spirituality."

(The Rev.) *A. Orley Swartzentruber*  
Sarasota, Fla.

### Jesus and the Eyewitnesses

**The Gospel as Eyewitness Testimony**

By **Richard Bauckham**. Eerdmans. Pp. 538.  
\$32. ISBN 0-8028-3162-1.

Many professional New Testament scholars may be unhappy with this book. That which is called "form criticism" and so many of the related theories, which have been developed in recent years, are themselves subjected to severe criticism.

On the other hand, those who must stand in pulpits and those who lead ordinary Bible study groups will be greatly heartened. The central concept which runs through the whole book is that the gospels in many ways represent nothing less than eyewitness testimony.

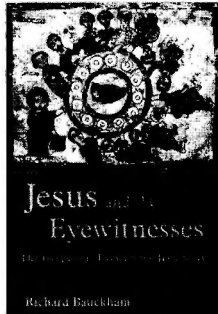
The author examines many factors and clues which he feels point to such eyewitness accounts. These factors include the complicated use of names, the presence of many named and anonymous persons, and the various functions of memory and oral tradi-

**Those who must stand in pulpits  
and those who lead ordinary Bible  
study groups will be greatly heartened**

tions. He points out that some of the original eyewitness persons would have been alive through the first several decades. Some of them would have been alive even as the gospels were written. Theories involving community memory and development are tenuous indeed. The witness of early authors, such as Papias and Irenaeus, are examined at length to support the author's thesis.

A person looking for a common-sense approach to many of the problems raised by professional scholars will be greatly helped by this book. But be warned, for the arguments are involved and inclusive, and the book is long. However, to try to follow and understand these arguments is well worth the effort.

(The Rev. Canon) *M. Fred Himmerich*  
Watertown, Wis





# CLASSIFIEDS

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**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](mailto: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**, PO. Box 1171, Americus, GA 31709, or visit us at [www.calvaryepiscopalamericus.org](http://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@mmdowdy.com](mailto:Norman@mmdowdy.com).

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**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](mailto: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, FL*, 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 the 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](mailto:crhbeach@comcast.net) or call (904) 285-0525. For more information visit: [www.ChristEpiscopalChurch.org](http://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](mailto:anneaffleck@aol.com).

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *St. John's Episcopal Cathedral, Jacksonville, FL*, seeks an experienced, engaging individual to lead our dynamic and growing youth program. Share your faith with students, lead and oversee youth programs, plan local outreach events, coordinate summer pilgrimage and mission trips, participate in confirmation education, and develop relational ministry. The youth minister will be an integral part of our ministry team and will work closely with parents, youth leaders and clergy. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. Please email résumés to **Cindy Burns** at [cburns@saintjohnscathedral.org](mailto:cburns@saintjohnscathedral.org) and reference Youth Minister Search in the subject line. For more information, visit our website at [www.saintjohnscathedral.org](http://www.saintjohnscathedral.org).

**EXECUTIVE DIRECTOR:** *The Bishop Gravatt Center, Aiken, SC*, is seeking an executive director who will be responsible for the operations and marketing of the camp and conference center. Gravatt is located near I-20 between Columbia and Aiken, SC, on 240 acres of forest land with two lakes. The Center is affiliated with the Diocese of Upper South Carolina. A detailed job description is available on the website, [www.bishopgravatt.org](http://www.bishopgravatt.org). E-mail: [ptrenholm@wctel.net](mailto:ptrenholm@wctel.net). Interested persons should send a resume and cover letter to **Peter Trenholm**, 300 Millwood Road, Abbeville, SC 29260-1563.

## POSITIONS OFFERED

**FULL-TIME INTERIM RECTOR:** *Christ Episcopal Church, Bowling Green, KY*, seeks trained interim priest for 12-18 months. For more information contact **Jim Dale** at (270) 782-8585. E-mail inquiries and resumes to [jim@bgdepo.com](mailto:jim@bgdepo.com) or [info@cecbg.com](mailto:info@cecbg.com). Website: [www.cecbg.com](http://www.cecbg.com).

**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**, [rbpotter@msn.com](mailto:rbpotter@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 newcomer 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.stpeterseattle.org](http://www.stpeterseattle.org).

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# PEOPLE & PLACES

## Appointments

The Rev. **Michael Battle** is provost of St. Paul's Cathedral, PO Box 512164, Los Angeles, CA 90051-0164.

The Rev. **Doris Buchanan Johnson** is rector of St. Martin's, 375 Benfield Rd., Severna Park, MD 21146.

The Rev. **Armand John Kreft** is rector of Ascension, 16 Linwood St., Buffalo, NY 14209.

The Rev. **Jay Lambert** is rector of St. James', 204 N Lee St., Leesburg, FL 34748.

The Rev. Canon **Charles K. Robertson** is canon to the Presiding Bishop, 815 Second Ave., New York, NY 10017.

The Very Rev. **Steven Sellers** is dean of Gethsemane Cathedral, 3600 25th St. S, Fargo, ND 58104.

## Ordinations

### Priests

**Iowa** — **John Horn**, curate, St. Peter's, 2400 Middle Rd., Bettendorf, IA 52722; **Jan Horn**, chaplain, University of Iowa, 26 E Market St., Iowa City, IA 52245-1737; **Elizabeth Popplewell**, curate, St. Timothy's, 1020 24th St., West Des Moines, IA 50266; **Sallie Verrette**, assistant, St. Paul's, 201 E Church St., Marshalltown, IA 50158-2944.

**Southern Ohio** — **Vanessa Clark**, St. Paul's, 201 S Broadway, Greenville, OH 45331-1907; **Derrick Fetz**, East Central Ohio Cluster; add: PO Box 1044, Cambridge, OH 43725; **Ernestine Flemister**, Grace Church, 5501 Hamilton Ave., Cincinnati, OH 45224-3195.

### Deacons

**Georgia** — **Marty Meuschke**.

**Iowa** — **Roman Roldan**, assistant for youth and family ministry, Trinity Cathedral, 121 W 12th St., Davenport, IA 52803-5227.

**North Dakota** — **Gadi Edward**, **Angela Goodhouse**, **Mike Hall**, **Donald Leroux**, **Linda Liebert-Hall**, **Beth Lipp**, **Elsie Magnus**, **Brandon Mauai**, **Bonnie McNaughton**, **Zanne Ness**, **Terry Overbo**, **Zechariah Reng**, **Charlotte Robbins**, **Barbara Schaeffer-Olson**, **Terry Star**, **Crystal Towers**, **Cody Unterseher**, **Delores Walters**.

**Rio Grande** — **Roger Perkins**, **Lynn Jones Perkins**, **Catharine Randall**.

## Deaths

The Rev. **Robert M. Haven**, rector of St. Ann's Church, Amsterdam, NY, for 28 years, died April 26 in Zanesville, OH. He was 81.

Fr. Haven was a native of Bronxville, NY. He graduated from the State University of New York Maritime College, Amherst College, and the Episcopal Theological School. He was ordained deacon and priest in 1954 in the Diocese of Albany, then served in Central New York as curate at Trinity Memorial Church, Binghamton, 1954-56, priest-in-

charge, then rector of St. Luke's, Camillus, 1956-61. He returned to Albany to serve as rector in Amsterdam from 1961 to 1989. He was a former member of Albany's diocesan council and served for a time as a rural dean. In retirement he was involved in interim and supply ministry in the dioceses of Albany, Central Florida, and Ohio. Fr. Haven enjoyed writing, and had poems and articles published by THE LIVING CHURCH and other publications. He is survived by his wife, Sallie; four children, Catherine, of Nazareth, NY; Mark, of Zanesville; Stephen, of Ashland, OH, and Thomas, of New York City; 13 grandchildren; and a brother, Alfred, of Chatham, MA.

The Rev. **Alma P. Simpson**, deacon of the Diocese of Minnesota, died May 30 at a hospice in Fairmont, MN, where she resided. She was 82.

Deacon Simpson was born in Kilkenny Township, MN. She joined the civilian Army Air Corps and served for three years, then was involved in a seed business firm from 1945 until 1971 and with Farm Credit Association from 1971 until 1989 when she retired. She was a graduate of Mankato (MN) State University. In 1981 she was ordained to the diaconate and served several congregations in Minnesota, most recently at St. Martin's, Fairmont. Deacon Simpson was a former member of the Peace Corps, serving in Latvia. She was active in a number of community organizations. Surviving are three children, James, of Fairmont, Ward, of Ashland, WI, and Francella, of Fairmont, and eight grandchildren.

The Rev. Canon **Gordon Benson Yeaton**, 80, of Irvine, CA, died April 20 in Irvine from complications of diabetes.

Canon Yeaton was born and raised in Santa Monica, CA. He was employed in the aerospace industry and in banking, then went on to graduate from California State University-Fullerton, and Claremont Theological Seminary. He also was a high school teacher for a time. He was ordained in the Diocese of Los Angeles, as deacon in 1989 and as priest in 1990. He assisted at St. Andrew's Church, Irvine, from 1994 to 2003, then at St. Michael and All Angels', Corona del Mar, and St. Paul's, Tustin. Canon Yeaton is survived by his wife, Adelle; daughters GleeAnne and Debbie; and sons Scott and Geoff; and grandchildren.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Edward L. Key</b>	<b>78</b>	<b>Bend, OR</b>
<b>John W. McCann</b>	<b>83</b>	<b>Lancaster, PA</b>
<b>Frances E. McGinnis</b>	<b>91</b>	<b>Bradenton, FL</b>
<b>Wayne N. Metz</b>	<b>86</b>	<b>Owensboro, KY</b>
<b>James N. Murrey</b>	<b>87</b>	<b>Philadelphia, PA</b>

Next week...

Retirement Issue



## 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 Francœur, 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: stfrancis@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.stclm.org stclm001@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 (15) 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)

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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



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**GOOD SHEPHERD** 4525 Baring Ave. (219) 397-4597  
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Sun Mass 10, Daily Mass 9, EP 6, E&B 6 (1S)

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Website: [www.ccnola.org](http://www.ccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily  
Mass: M-F 12:15, Sat 9:30

## ST. MICHAELS, MD

**CHRIST CHURCH - ST. MICHAEL'S**  
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](http://www.theadvent.org)  
E-mail: [office@theadvent.org](mailto: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](mailto:stmarys@gis.net)  
The Rev. Karin E. Wade, r  
Sun Eu 8 & 10

## LAS VEGAS, NV

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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](http://www.gracechurchinnewark.org)  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## WILLIAMSTOWN, NJ

**ST. MARK'S-AT-THE-CROSSING** (856) 629-8762  
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Sun Eu 8, 9:30; Wed Eu 7:30

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Service 6

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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.

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Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the  
Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP  
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100 E. Washington Ave.  
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E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin  
Sun H Eu 8, 10 (Choral)

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Wed Eu & HU 10:30; C by Appt., HD as anno

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Sun Eu 10:30



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

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