

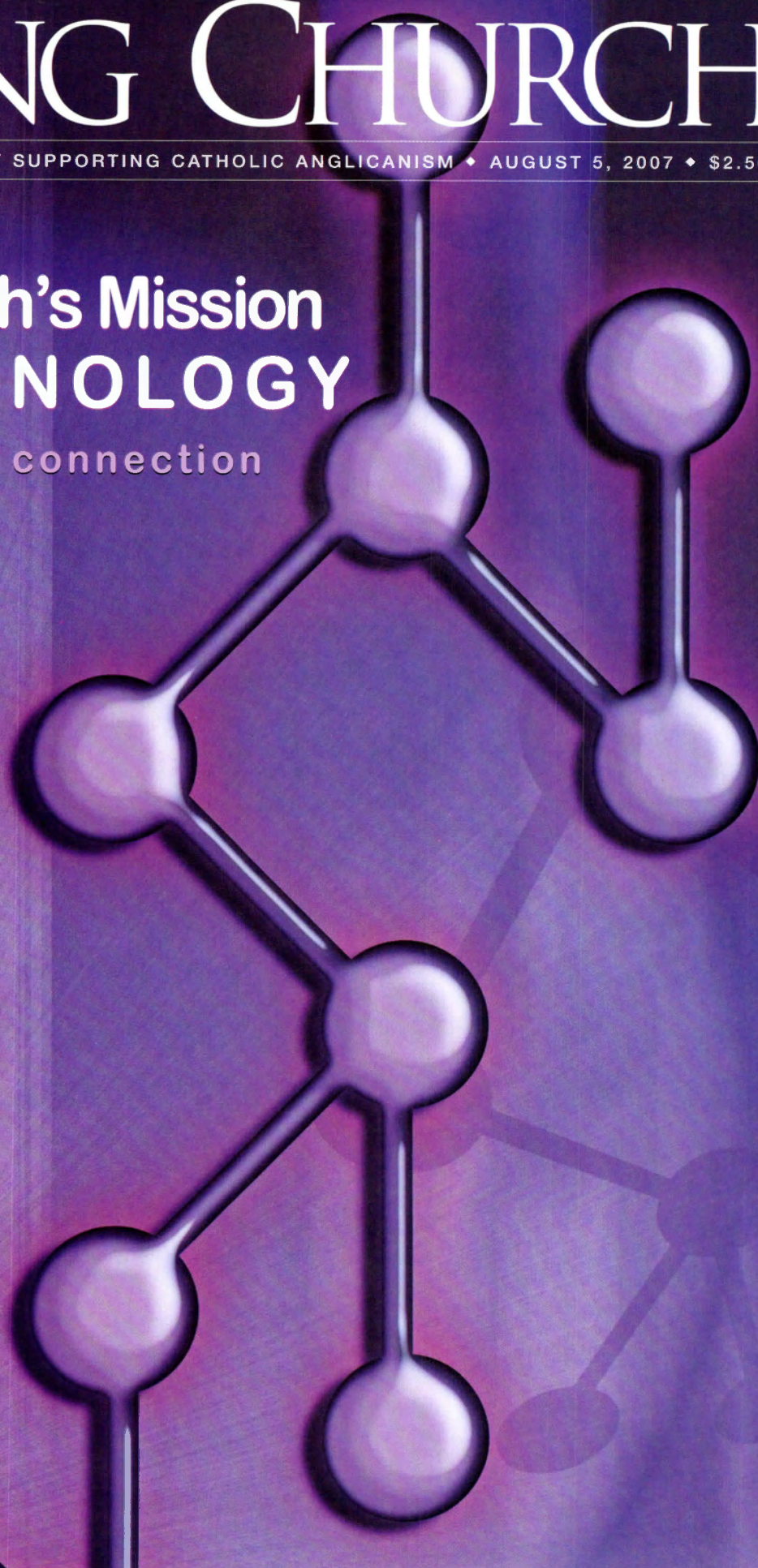
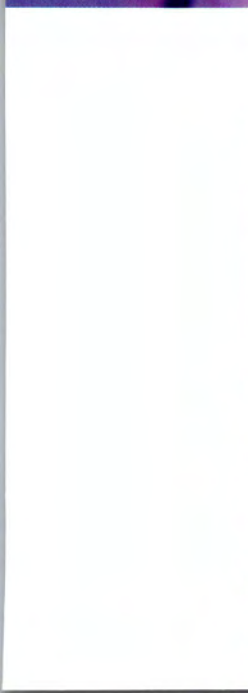
Technology Issue

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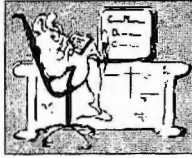
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SUNDAY'S READINGS

Leaving an Inheritance

'... whose will they be?' (Luke 12:20)

The 10th Sunday After Pentecost (Proper 13C), Aug. 5, 2007

BCP: Eccles. 1:12-14; 2:(1-7,11)18-23; Psalm 49 or 49:1-11; Col. 3:(5-11)12-17; Luke 12:13-21

RCL: Hosea 11:1-11; Psalm 107:1-9, 43 or Eccles. 1:2, 12-14; 2:18-23; Psalm 49:1-11; Col. 3:1-11; Luke 12:13-21

It's been said that whoever dies with the most toys wins, and many of us seem to believe that. And it isn't just toys we seek to accumulate beyond any semblance of reason. Most of us share as a life goal dying with far more assets than we've been able to use. Why else would estate planning be a major and growing industry in our midst? And what, in the end, is the point?

A third-century B.C. rabbi ponders this very question in the book of Ecclesiastes. "What do mortals get from all the toil and strain with which they toil under the sun?" he asks (Eccles. 1:22). "I turned and gave my heart up to despair concerning all the toil of my labors under the sun, because sometimes one who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by another who did not toil for it" (1:20-21). His conclusion? "[I]t is an unhappy business that God has given to human beings to be busy with" (1:13).

Jesus makes much the same observation in this Sunday's gospel. In his parable, an individual with a strong work ethic lays up for himself far more of this world's treasure than he'll ever be able to use. He's got it made, it appears. "But God said to him, 'You fool! This very night your life is being demanded of you. And the things you

have prepared, whose will they be?'" (Luke 12:20). So what, in the end, is the point?

Many of us think that we alone "get the point" — that we're somehow blessing our offspring through assuring that we "take care" of them from our grave. But are we really doing them a favor? Particularly if no one "took care" of us during our lives, aren't we actually saying to our children that we think they're far less capable than we are?

So what are these riches "toward God" — the things which we're called, apparently, to bequeath to our children? Paul suggests that they're things like "compassion, kindness, humility, meekness, and patience" (Col. 3:12). He enjoins the virtue of forgiveness: "just as the Lord has forgiven you, so you also must forgive" (3:13). "Above all," he teaches, "clothe yourselves with love, which binds everything together in perfect harmony" (3:14).

"Take care!" Jesus warns. "Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions" (Luke 12:15). Instead, Paul advises, "whatever you do, in word or deed, do everything in the name of the Lord Jesus" (Col. 3:17). The spiritual inheritance that we ourselves have received is what we owe to our children. And that, in the end, is the point.

Look It Up

What is "the inheritance of the saints in the light" (Col. 1:12)? How have we received it? How do we pass it on to our children?

Think About It

What are some ways in which leaving money to others can do them harm?

Next Sunday

The 11th Sunday After Pentecost (Proper 14C), Aug. 12, 2007

BCP: Gen. 15:1-6; Psalm 33 or 33:12-15, 18-22; Heb. 11:1-3(4-7)8-16; Luke 12:32-40

RCL: Isaiah 1:1, 10-20; Psalm 50:1-8, 23-24 or Gen. 15:1-6; Psalm 33:12-22; Heb. 11:1-3, 8-16; Luke 12:32-40

Welcoming Websites

The Episcopal Church Welcomes You ... Virtually

To appeal to newcomers and visitors, parish websites must be informative, attractive, and welcoming. Following is a sampling of seeker-friendly church websites, along with a brief description of what sets them apart. A list of web addresses for these parishes can be found at the conclusion of the article.

Trinity Parish, Wilmington, Del., offers bilingual information on its home page, a separate bilingual welcome page, and detailed information about the parish's Latino ministries.

St. Paul's, Albany Ga., includes a video welcome from the rector, a clearly designated visitors' welcome registry with schedules and details about worship and youth programs, and a virtual photo tour of the church interior and exterior.

The home page of **Trinity, Michigan City, Ind.**, offers an easy-to-read calendar of daily and monthly events,

and greets visitors with clearly marked "who, when, and where" information, including a Google Map for driving directions.

The red-tabbed "Fast Info" section on the home page of **Good Shepherd, Raleigh, N.C.**, includes a list of parish contact names and phone numbers, parish announcements, newsletters, bulletins, and other informative documents. Clear tabs and hyperlinked text lead visitors to the right site page for their area of interest.

A welcome letter accompanied by photos of parish clergy is a helpful introduction to **St. Michael and All Angels, Tucson, Ariz.** Parish information regarding pastoral care, the parish's staff, history, and ministries are simply and clearly pre-

sented, with a link to a separate website for the parish's day school.

St. David's, Spokane, Wash., uses attractive photos and a detailed description of ministries to bring site visitors up to speed on spiritual formation opportunities for adults and children. The home page presents current and archived weekly bulletins and monthly newsletters, along with a prominent section highlighting events during the week ahead. A welcome page links to directions, times, and membership information.

St. Margaret's, Palm Desert, Calif., includes a welcome page for newcomers, along with downloadable versions of its full-color brochures covering such aspects as basic worship and contact information, the history of the parish, stewardship, outreach, and the parish's columbarium and pet columbarium.

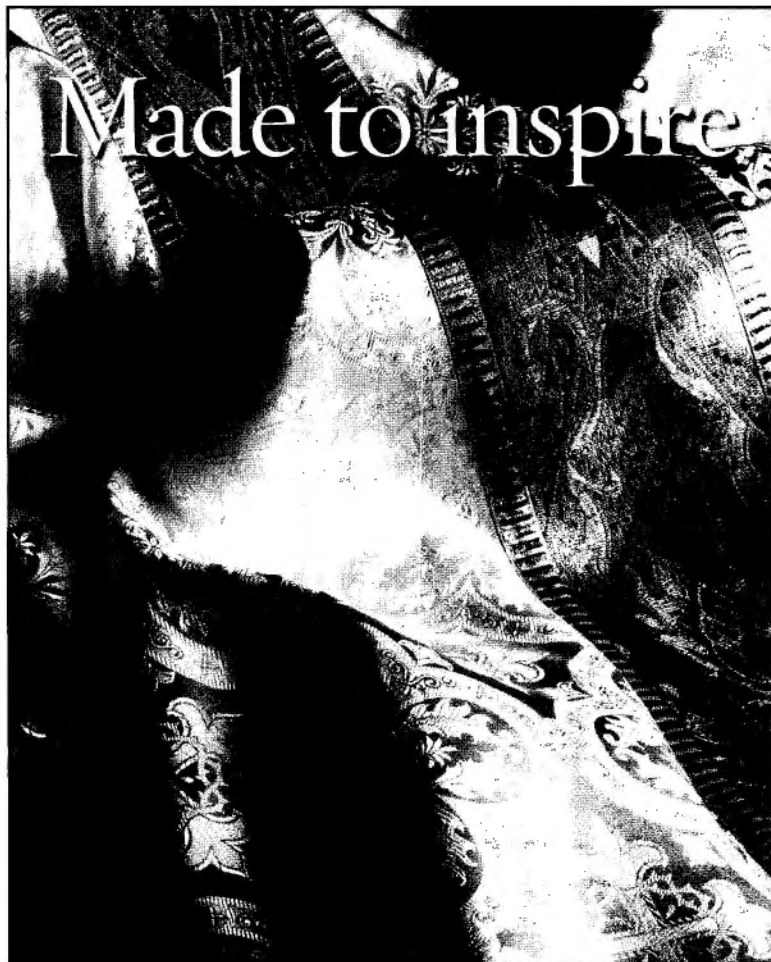
The visitors' section of the website of **Gethsemane Cathedral, Fargo, N.D.**, includes testimonials

(Continued on next page)



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-Rev. Dr. Robert Conley, pastor

Welcome brochure, St. Margaret's, Palm Desert, Calif.



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

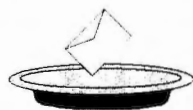
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Welcoming Websites

(Continued from previous page)

from current members, a map with driving directions, and information on joining that is written in a welcoming, non-threatening tone. News and events links are displayed in an easy-to-use table format.

An eight-page, full-color, downloadable visitor's guide is the first tab on the homepage of **St. Paul's Church and School, San Antonio, Texas**. The parish newsletter, calendar, worship schedule, and contact information are also prominently featured.

Visitors to the website of **Trinity, Rock Island, Ill.**, have the option of signing up to receive free e-mail newsletters informing them of parish news and events.

St. Clement's, Honolulu, demonstrates the *aloha* spirit with its website, welcoming newcomers with a special page with a link to parish events and weekly worship schedule. A downloadable, 12-page parish ministries guide offers a helpful introduction to the parish.

The church's rector, the Rev. Liz Zivanov, is keeping her parishioners updated with frequent blog posts during her sabbatical.

With myriad ministries, programs and activities going on every day, the communications team at **St. Bartholomew's, New York City**, faces a daunting task in keeping the parish website current. But they do an admirable job of presenting information in a clear, attractive manner, including a newcomers' page to help visitors and seekers connect with the church.

Those who wish to be married at **St. James', Alexandria, La.**, can find the parish's wedding guidelines online, along with downloadable forms of the parish's wedding checklist, wedding agreement, and consent form.

In a section to welcome visitors to **St. Luke's, Marianna, Fla.**, the parish website includes brief descriptions to explain what will — and what won't — happen in church before, during, and after the act of worship, offering the assurance that "You Will Not



From the ministry guide, St. Clement's, Honolulu

Be Embarrassed." Ministry, organizational and contact information is explained briefly and clearly. For those looking for more detail, there are quick links to the history of the parish and community, and specific ministry information.

The "Families at the Advent" website section of the **Church of the Advent, Boston**, includes a detailed description of Christian education, nursery, and child care, including the church's paging system for parents of young children.

All Saints' Church and Holy Child Filipino Ministries, Las Vegas, Nev., uses a grid to display information about the parish, diocese, and the wider church, as well as a welcome page, timely news and events, and links of interest.

Seekers can sample life at **Palmer Memorial, Houston**, even before they visit by accessing podcasts of selected sermons, complete worship services, and adult education programs. More than 115 audio files have been stored since 2005.

St. Paul's, Richmond, Va., combines a welcome page with general

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St. Paul's, Albany: www.stpaulsalbany.org

Trinity, Michigan City: www.trinitymc.org

Good Shepherd, Raleigh: www.cgs-raleigh.org

St. Michael and All Angels', Tucson: <http://smaa.mavarin.com/smaa.html>

St. David's, Spokane: www.stdavidspokane.org

Gethsemane Cathedral, Fargo: www.gethsemanecathedral.org

St. Paul's, San Antonio: www.stpauls-satx.org

Trinity, Rock Island: www.trinityrockisland.com

St. Bartholomew's, New York: <http://stbarts.org>

St. Clement's, Honolulu: www.stclem.org

St. James', Alexandria: www.saintjamesonline.org

St. Luke's, Marianna: www.stlukesmarianna.org

St. Margaret's, Palm Desert: www.stmargarets.org

Advent, Boston: www.theadvent.org

All Saints'/Holy Child, Las Vegas: www.allsaintsepiscopal.com

Palmer Memorial, Houston: www.palmerchurch.org

St. Paul's, Richmond: www.stpauls-episcopal.org

Holy Advent, Clinton: www.allwelcome.org

information about the parish, its place in the community, worship, and ministry, with an online inquiry form that visitors can use to get more detailed information about aspects of parish

life that are of particular interest.

Holy Advent, Clinton, Conn., takes a warm welcome to a whole new level with the use of the web address www.allwelcome.org. □

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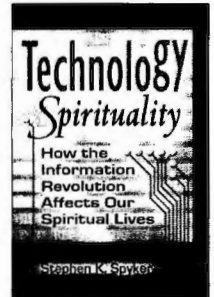
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BOOKS

Technology and Spirituality How the Information Revolution Affects Our Spiritual Lives

By **Stephen K. Spyker**. Skylight Paths. Pp. 158.
\$19.99. ISBN 1-59473-218-3.

Like many people, the author has a love-hate relationship with things technical. A tinkerer as a kid and an engineer by trade, Stephen Spyker was a Methodist who turned to atheism in adolescence and then back to Christianity in adulthood (he is a Quaker). Throughout he has been curious about the intersection of technology and spirituality. In this book, he provides tools for understanding how technology impacts our spiritual lives.



He says technology is integral to what it means to be a human being and that everything that affects us, affects us spiritually. Rather than the antithesis of humanity, "Technology is the study of human art and skill."

We don't need to choose between the extremes of swearing off all technology (which seems impossible) or viewing technological innovation as the ultimate solution to the world's problems. Instead, we can focus on human freedom by asking "Am I more free or less free because of this gadget or activity or practice?"

Eight "lenses" are presented for viewing the relationship between technology and spirituality. They are boundary, simplicity, transparency, community, identity, velocity, connectivity and liberty.

Two chapters are given to the concerns of identity, not only how we see ourselves in relationship to the technologies we adopt, but also how our gadgets often become personal to us. He also addresses the implications of artificial intelligence.

Spyker is director of information technology at Earlham School of Religion and at Bethany Theological Seminary, both in Richmond, Ind.

John Schuessler

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Presentment Charges Dismissed

Ecclesiastical Court Rejects Nine Motions Against Central New York Priest

The Rev. David Bollinger, former rector of St. Paul's Church, Owego, N.Y., was exonerated of presentment charges July 17 after an ecclesiastical court in the Diocese of Central New York dismissed all counts against him. The verdict cannot be appealed, according to canon law.

On the opening day of the trial in Syracuse, the prosecution unsuccessfully attempted to introduce witnesses and evidence previously excluded by the court. All nine motions were rejected, including one calling the Rt. Rev. Gladstone B. Adams, Bishop of Central New York, as a witness. In contrast to the six-hour session the previous day, the trial's second day required only about an hour.

Fr. Bollinger, acting as his own lawyer, began his defense by submitting one piece of evidence verifying that he had paid taxes on income the diocese had accused him of failing to report. After that was admitted, Fr. Bollinger noted that the prosecution had offered no evidence to support its allegations

against him and made a motion for dismissal. After a brief recess for consultation, the panel of five judges returned and granted the motion.

On May 29, Presiding Judge Carter Strickland ruled inadmissible the prosecution's list of witnesses and nearly all of its evidence against Fr. Bollinger because it had still not made available its evidence and a list of witnesses more than two weeks after a court-mandated deadline for discovery had elapsed. In lengthy closing remarks, Judge Strickland repeated the reasons why the diocese's evidence and witnesses had been excluded. He also criticized the diocese's handling of the case, stating that it was required to abide by the same rules of procedure as everyone else.

Bishop Adams inhibited Fr. Bollinger in 2005, accusing him of financial misconduct and disobedience. Fr. Bollinger contended that the charges were part of an attempt to punish him after he continued a public campaign to have sexual misconduct allegations against a

previous rector of St. Paul's investigated by the diocese. The previous rector voluntarily renounced his orders in April 2006 after a diocesan review panel interviewed a number of alleged victims and recommended that presentment charges be prepared.

The trial, held in the law offices of Judge Strickland, attracted about 10 spectators, eight of them priests of the diocese.

Steve Waring

Priest Flees Baghdad After Death Threats

The Rev. Canon Andrew White, vicar of St. George's Memorial Church, the only Anglican church in Baghdad, has been forced to flee Iraq after pamphlets dropped in Shia areas of the capital reportedly branded him as "no more than a spy."

Canon White, who also serves as president and CEO of the Foundation for Reconciliation in the Middle East, had been working to secure the release of five British hostages in Iraq. The captives — four security guards and a consultant — were abducted May 29 from a government office in Baghdad. They were seized by as many as 40 insurgents disguised as Iraqi police. The kidnappers reportedly threatened to kill their hostages unless Canon White stopped trying to find them.

Last month Canon White told Associated Press that in April he met a man in Amman, Jordan—identified by religious leaders as an Al Qaeda leader—who told him, "Those who cure you will kill you." Canon White said in retrospect, the statement may have been a warning of the failed plot to blow up car bombs in London and Glasgow, Scotland. The suspects identified to date worked in medical professions.

Canon White had been visiting Iraq regularly since 1998, and remained after the start of the Iraq war in 2003, holding services inside the Green Zone.



ENS photo

The Most Rev. Mauricio Andrade, Primate of the Igreja Episcopal Anglicana do Brasil (IEAB), spends time with children at Pentecost Mission in Pedregal, near Brasilia. Presiding Bishop Katharine Jefferts Schori, who met with leaders of the IEAB, toured the province and renewed mission partnerships as part of a visit to South America July 6-11. The IEAB was founded as a missionary district of The Episcopal Church in the latter part of the 19th century, and became independent in 1965. The trip also included visits to the Episcopal dioceses of Colombia, Ecuador Central and Ecuador Litoral.



Kelly West/Austin American-Statesman photo. Used by permission

The Rev. Stephen Kinney (left), former rector of St. Barnabas' Church, Fredericksburg, Texas, and the Rev. Richard Elwood, interim rector (carrying Bible), accompany the casket of Lady Bird Johnson to a private family Eucharist July 13 at the Lady Bird Johnson Wildflower Center. The former First Lady was a longtime member of St. Barnabas'.

West Texas Churches Remember Former First Lady

A private Eucharist held at the Lady Bird Wild Flower Center in Austin, Texas, July 13, was the first of three commemorations of the life of Lady Bird Johnson, widow of President Lyndon B. Johnson. Mrs. Johnson died at her home in Austin July 11. She was 94.

The Rev. Dick Elwood, interim rector at St. Barnabas' Church, Fredericksburg, Texas, presided at the Eucharist. The Rev. Stephen Kinney, former rector of St. Barnabas', delivered the homily. Mrs. Johnson was a longtime member of St. Barnabas'.

Mrs. Johnson was well known as a champion of conservation. Less well known may be her initiative in raising funds to beautify Washington, D.C. The \$320 million Highway Beautification Bill, which passed in 1965, was known as the "Lady Bird Bill." Her efforts spread further as she was the leading force behind creating a hike and bike trail in Austin and then later with the

beautification of Texas highways project for which she personally gave awards to highway districts that would use native Texas plants. This project, nearly 30 years later, has provided the wildflowers along highways so well known in Texas.

Mrs. Johnson was further remembered July 14 at a service at River Bend Baptist Church. Fr. Kinney preached, with Fr. Elwood and the Rev. Dean Pratt—also a former rector of St. Barnabas'—assisting in the service. On July 15, a committal service was held at the LBJ Ranch in Johnson City with Fr. Elwood presiding.

Lady Bird Johnson was born Claudia Alta Taylor in Karnack, Texas. She received her nickname when her nanny commented that she was "as pretty as a lady bird." She and President Johnson were married at St. Mark's Church, San Antonio, Nov. 17, 1934.

Marjorie George

Episcopalians Respond to Proposed Covenant

Although the deadline for receiving comments on the proposed Anglican Covenant has expired, the newly appointed chair of the Executive Council's Covenant Response Drafting Group, Rosalie Simmonds Ballentine of the Virgin Islands, said responses continue to arrive, and that the drafting group "would still be open" to receiving them.

In the two months since the publication of an Anglican Covenant study guide packet in April, Episcopalians submitted more than 400 comments to Executive Council.

Drafting Group

Presiding Bishop Katharine Jefferts Schori and House of Deputies president Bonnie Anderson recently appointed nine Executive Council members to the drafting group task force. In addition to Ms. Ballentine, the members of the Covenant Response Drafting Group are: Kim Byham (Newark), the Rev. Lee Alison Crawford (Vermont), the Rev. Ian T. Douglas (Massachusetts), Canon Victoria L. Garvey (Chicago), the Rev. Canon Mark Harris (Delaware), the Rev. Winnie Varghese (New York), Ted M. Yumoto (San Joaquin), and Belton T. Zeigler (Upper South Carolina).

The drafting group carries on the work of an earlier group charged with "considering the role, responsibilities and potential response of the Executive Council to the issues raised by the recent communiqué from the Primates of the Anglican Communion," according to Episcopal News Service.

The new task force will propose for the Executive Council meeting in October a response to the covenant by The Episcopal Church by the Jan. 1 deadline. Afterward the task force will continue throughout the next three years as a primary resource to the International Concerns Standing Committee of Executive Council.

The Windsor Report, released in 2004, proposed an Anglican Covenant as a possible way for the Anglican Communion to maintain unity.

Volunteers at the Church Army's Uncommon Grounds Café in downtown Aliquippa, Pa., went from serving large lattes to shoveling mud last month. The café, which serves as a ministry center to "the least, the last and the lost," fell victim to a deluge of dirty water that swamped dozens of Franklin Avenue businesses and residences on July 5 when nearly four inches of rain fell in two hours. Damages are estimated at \$35,000 and are not covered by insurance.

Diocese of Pittsburgh photo



Kansas Clergy Provide Care for Flood Victims

The Very Rev. Jerry Adinolfi, rector of St. Paul's Church, Coffeyville, Kan., was among the first people to survey flood-damaged areas of the town on July 11 as residents were allowed in for the first time since the Verdigris River poured over levees on June 30 [TLC, July 22].

He and other clergy in the southeast Kansas town offered pastoral care as residents began to pick through what is left of their belongings. About 600 homes were affected by water mixed with sewage and crude oil that spilled when a local refinery was swamped.

"The devastation is terrible. Oil slicks are everywhere on the east side," Fr. Adinolfi said. "But the long, slow process of healing has begun."

Three families from his parish lost their homes in the flooding, Fr. Adinolfi said, noting that clergy in other

parishes in the Southeast Convocation told him parishioners in Independence, Neodesha, and Chanute also suffered damage. Grace Church, Chanute, was the only area church building affected, but the foot of water in its basement caused no serious damage.

Fr. Adinolfi said the Coffeyville community is working together to meet the needs of the hundreds of residents still displaced. He has provided financial support from his discretionary fund to shelters that offer places for hundreds of people still without a place to stay. The church's thrift shop is providing clothing for distribution by the Red Cross. The Rt. Rev. Dean Wolfe, Bishop of Kansas, also provided money from a fund established to aid tornado and flood victims.

Melodie Woerman

Bishops Call for Financial Transparency on Litigation

Four retired bishops have called on Executive Council to state how much The Episcopal Church has spent in recent years on litigation, and to make public where the money is coming from in order to conduct litigation.

"The Episcopal Church is already involved in expensive lawsuits in Los Angeles, Virginia, Florida, San Diego, New York and elsewhere. Now the Executive Council is threatening even more legal action against four dioceses who affirm their membership in the one holy, catholic and apostolic Church," the bishops wrote in an open letter dated July 14. "We would like to know where the money is coming from to conduct this litigation, especially in view of the fact that the program budget is being reduced because insufficient funds are being received from dioceses."

The letter was signed by the Rt. Rev. C.F. Allison, retired Bishop of South Carolina; the Rt. Rev. Maurice Benitez, retired Bishop of Texas; the Rt. Rev. Alex D. Dickson, retired Bishop of West Tennessee; and the Rt. Rev. William C. Wantland, retired Bishop of Eau Claire.

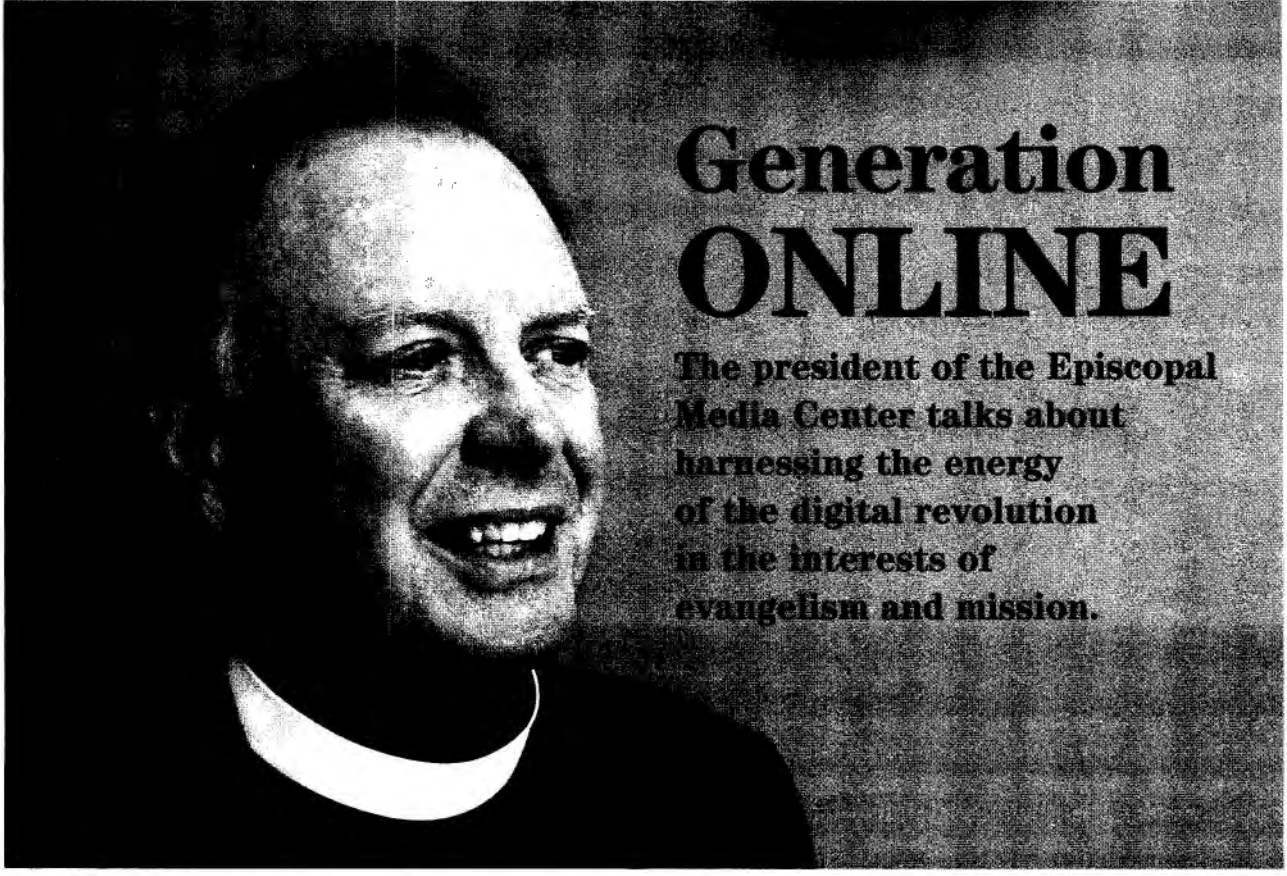
The bishops concluded by noting that "an open and transparent disclosure is crucially important to avoid speculation, rumors and consequent distrust of The Episcopal Church."

A presentation on the budget at the Executive Council meeting in March noted that the cost of legal assistance to dioceses and disciplinary activities in 2006 had exceeded the amount budgeted by roughly \$900,000.

BRIEFLY...

The governing body of **St. Luke's of the Mountains Anglican Church**, La Crescenta, Calif., voted unanimously July 9 to appeal a Los Angeles Superior Court judge's ruling that the parish's property belongs to the Episcopal Diocese of Los Angeles [TLC, July 29].

• More News, page 24 •



Generation ONLINE

The president of the Episcopal Media Center talks about harnessing the energy of the digital revolution in the interests of evangelism and mission.

Canon Schueddig: "...we have the luxury of staying focused on the gospel."

In 2004, the Episcopal Media Center, in Atlanta, Ga., merged with the national radio program "Day1," (formerly "The Protestant Hour"). In order to broaden the Episcopal work to include six partner denominations, the board's strategic planning committee chose the name Alliance for Christian Media, the umbrella over the two divisions. Since then, a third division has been added, Alliance Technology Services. The Rev. Canon Louis C. Schueddig, president and executive director, responded recently to questions from TLC about the Alliance's mission "to be the leader in proclaiming the gospel of Jesus Christ through all existing and emerging communication technology."

TLC: Your organization, beginning as Episcopal Radio and TV and continuing through the years, has not been afraid to adjust as new technologies have become available. What values have been constant?

Canon Schueddig: Our leadership has not been afraid to adapt new technologies even before they became popular within parish life. It's meant we have not always realized full acceptance at the start, but we have offered leadership in helping The Episcopal Church move from its history in print and oral communication to what is current without losing substance.

As an independent church agency, we have the luxury of staying focused on the gospel. I think it is what has kept us alive for over 60 years. Today, for example, our work in the digital arena with the Digital Faith Community is far ahead of where 99 percent of congregations and dioceses are, and they don't seem to "get it" yet. Bishops and communicators are still rather patronizing to the "techies" among us and don't give them a serious place at the table when communications strategies are developed. We are blessed at the Episcopal Media Center that our head of technology is also a fine theologian.

TLC: Realizing the pace of change has accelerated,

and that it may be difficult to look out even five years, how might information technology continue to change church life?

Canon Schueddig: Research used in developing the Digital Faith Community revealed that mainline denominations don't show up on the list of the top 30 most visited religious websites (searched with Google, Yahoo, etc.) We are in the midst of a digital revolution that can be used to serve evangelism and mission, but we must harness this energy together, and we must do it sooner rather than later. Everybody is out there with their own websites, and this fragmentation gets us nowhere. Because digital technology can be used so cost effectively to reach so many people, it should be put ahead of older, traditional forms of media. It means risking letting go of some real sacred cows.

TLC: A number of products from Trinity Television are offered at the Alliance's online store. What is the relationship between Trinity TV and the Alliance?

Canon Schueddig: In January 2006, Trinity Television (of Trinity Parish Wall Street) agreed to let the Episcopal Media Center provide fulfillment of its wonderful library

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Patrick Herold (left), creator of the Digital Faith Community, is assisted by Bill Monk, a member of Church of the Atonement, Atlanta, Ga.

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of DVD content. This gives them freedom to focus more on webcasting under the terrific direction of Canon Rick Johnson, who was for many years the genius behind GraceCom from Grace Cathedral, San Francisco. This kind of distribution service is not new for us. We have fulfilled for Cathedral Films and Television for nearly 20 years and represent other independent producers as well.

TLC: You also have a number of low-tech offerings available for purchase — flip-flops, T-shirts, dog collars — that incorporate The Episcopal Church's logo. How do these "branding items" fit the organization's mission?

Canon Schueddig: Our new line of merchandise, or logo wear, I believe, is very important to the revitalization and growth of the church. Rather than crass commercialization, I think instead of the Journey to Adulthood mission groups wearing their Episcopal T-shirts and caps as they build houses in Honduras. At the last General Convention we gave away purple ball caps to every bishop. On the back of the cap was their consecration number. Our booth has never had so many visiting bishops! We believe it is OK to wear who we are literally on our sleeve!

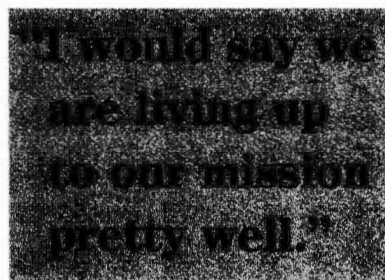
TLC: What is your relationship with the communications arm of 815? Have you ever considered consolidation? Are your missions different and, if so, in what way?

Canon Schueddig: The communication work of the

Church Center in New York is very important, and I consider everyone in that unit a friend and partner in ministry. The one distinction between us might be that we do not do news reporting. We do not cover meetings and conventions to tell the story of the church from that institutional perspective. We need their good work. We also need a bit of distance, which we maintain to focus on other needs congregations and people have. We have never thought of consolidating the two offices because we do so well in partnering from time to time as we did with the recent Advertising Collaborative.

TLC: Could you estimate how many people the Alliance reaches in a given week?

Canon Schueddig: Well, let's start with Day1 that airs on 150 radio stations as well as frequently on the American Forces Network, where we estimate 1 million people a week tune in. Specific web reports give us more detailed reporting. In June, for example, over 70,000 unique visitors from 100 countries came to the Day1.net site. We are airing a new series of 30-second radio spots right now, and in the first week 144 stations reported broadcasting them. With the Digital Faith Community as our new web initiative, in the first year-and-a-half we signed up 500 churches. You add to that the daily orders for audio/DVD programs and imagine how many people view or listen in a church-setting, I would say we are living up to our mission pretty well. Our largest one-time audience, however, was in 1979, when our animated version of "The Lion, the Witch and the Wardrobe" ran on CBS prime time and had an audience of 39 million! □



Technology Aids Care for Creation

By Charles Morello, Jr.

An incoming e-mail announces an event of interest for members of the Episcopal Ecological Network (EpEN). The EpEN's communicator reads the message and decides to send it to all network members. With a few mouse clicks, the e-mail's contents are sent to recipients in some 25 diocesan-level and five congregation-level environmental commissions, committees, and working groups. These leaders, in turn, send the message to their members. In a matter of a few hours, more than 1,000 passionate and interested Episcopalians in the United States and overseas will have received word about the event.

Before the explosion of the internet, dissemination of such information would have taken days, if not weeks, to reach the same number of people. If the event were time-sensitive, such as a request to call a congressional representative or a notice about a special seminar, many individuals would not hear about it until it was too late.

Timely communication is one way that EpEN members are involved in caring for God's creation, led by a working group of 14 individuals from 12 dioceses. But what is it about caring for God's creation that keeps these individuals and groups talking and working together?

God Revealed

For some, it is scripture's reminder that every element of creation is a gift and a revelation of God. Further, they believe that our relationship with God is part of a symbiotic connection among all of God's creation.

Most members strive to deepen their knowledge of the theological, spiritual, scientific, and practical ecological issues in our

world. EpEN members seek to understand today's complex ecological issues and search for realistic faith-based solutions.

For others, the imperative to act in ways that protect, heal, and honor the integrity of God's creation leads to intentional changes in personal and corporate lifestyles, and/or in engaging the political process. Through participation, EpEN leaders and members also find an understanding community within which they gain strength for a journey that can sometimes be hostile or uncaring.

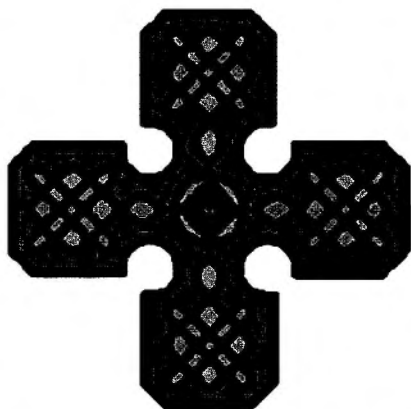
Five years ago, EpEN identified "priority areas of concern" that include promoting energy efficiency and conservation, protecting resources, encouraging sustainability, and integrating a respect for creation into liturgies and promoting "green" awareness in churches, camps, conference centers, and meetings. The EpEN is the grass-roots voice of The Episcopal Church on matters of environmental spirituality, and this voice is heard in ways like these:

Joyce Wilding (Diocese of Tennessee) has established a network of contacts throughout Province 4 that works on addressing local and regional issues. She also established Environmental Ministries at Sewanee: The University of the South, a three-year program to explore the science-religion interface through an examination of local environmental problems. Ms. Wilding speaks often around The Episcopal Church about environmental spirituality.

The Minnesota Episcopal Environmental Stewardship Commission has focused its environmental ministry through a website that provides action resolutions and various liturgical

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The Episcopal Ecological Network is the grass-roots voice of The Episcopal Church on matters of environmental spirituality.



The Minnesota Episcopal Environmental Stewardship Commission meets at the Mary Brown Environmental Center in Ely, Minn. Members include (from left) the Rev. Margaret Thomas; Jill Peterman; the Rev. Wanda Copeland, acting chair of the Episcopal Ecological Network; the Rev. Tom Harries; John G. Gibbs; Nelson Thomas; and the Rev. Helen Hanten.



Charles Morello, Jr. photo

(Continued from previous page)

materials, including reflections on lectionary readings, environmental liturgies, and materials for the "creation season." The commission's website is expected to attract nearly 750,000 visitors this year, of which 80,000 will come from outside the United States. The commission also operates the Mary Brown Environmental Center in Ely, Minn., as a spirituality-based environmental education and retreat center.

The Rev. Bruce MacDuffie (North Dakota) has led organizing efforts to educate political leaders about matters of environmental concern. He does this through public forums, and through letter-writing campaigns to politicians and the media.

Hall Hammond and the Environmental Stewardship Committee in the Diocese of West Texas work to keep Earth Day on people's minds throughout the year. They promote a cooperative buying program with Office Depot that emphasizes green products, and have produced a *Green Building Primer for Church Buildings* for use by churches remodeling existing buildings or planning new construction. They also established an environmental stewardship management program at the diocesan offices in San Antonio.

In the Diocese of Arizona, Phyllis Strupp has been leading desert hikes that refresh mind, body and spirit and build community. She also leads dis-

cussion groups of the diocese's nature and spirituality program, and a Celtic Connection Program, designed to guide individuals on a journey through the mysteries of Celtic Christian perspectives that lead to a deeper meaning of food, family, and fun for 21st-century Christians. Diocesan Bishop Kirk Smith provides space in his weekly *E-pistle* newsletter for environmental news.

Technology has helped bind together EpEN's members. Leaders use e-mail and teleconferencing to communicate with each other, and e-mail lists disseminate information across the larger network. Websites allow the organization to be a resource for laity, clergy, and political leaders. Electronic lists enable members to discuss matters of concern or get assistance from others.

In these and many other ways, electronic communications are making our world closer and more in tune than ever before. People of faith are seeking solutions that have no walls and are not bound by geographic constraints. Electronic communication, according to Phyllis Strupp, has been "key to shaping my views on what others are doing, what we should be doing ... and communicating [this] with my bishop. Knowing what's going on around the church ... has helped me be more effective with him." □

Charles Morello, Jr., is the communicator for the Episcopal Ecological Network. He can be reached at theiceismelting@yahoo.com.

For More Information

Episcopal Ecological Network: www.eenonline.org

Province 4 Environmental Ministries:
www.sewanee.edu/entreat/Joyce_Main%20Link.htm

Minnesota Episcopal Environmental Stewardship Commission:
www.env-steward.com

Environmental Stewardship Committee, Diocese of West Texas:
www.episcopal-dwtx.org/envirosteward2

Green Building Primer for Church Buildings:
www.episcopal-dwtx.org/envirosteward2/greenbuild.htm

Diocese of Arizona Nature and Spirituality Program:
www.episcopal-az.org/ministries/nature.html

Interfaith Power and Light: www.theregenerationproject.org

GreenFaith: www.greenfaith.org

Earth Talk Today: www.earthtalktoday.tv

More Than a Lucky Number

Not long ago I was watching a TV newscast during which a protestant minister was being interviewed. The minister was planning to perform eight weddings on Saturday, July 7. For numerologists, that's 7/7/7. A reporter also interviewed some people who were planning to be married that day. When asked why, one young man said because he'd never forget his wedding day. A woman said 7/7/7 would be a lucky day, just like the 7s that turn up on slot machines. Another said 7 was her lucky number.

We ought to be able to do better than that. Seven is an important number to people of faith. Check out these examples:

At Jericho, Joshua is told to have seven priests bearing seven trumpets before the ark, and on the seventh day to march around the city seven times. • Scripture reports there are seven churches in Asia and seven spirits before God's throne. • In the hymnal, Hymn 7 has a meter of 77. 77. • It took seven years for King Solomon to build the temple. • Catholic Christianity recognizes seven sacraments. • The seventh day is a Sabbath day of rest. • The Scottish Episcopal Church has seven dioceses. • In Psalm 12, silver is purified seven times in the fire. • There are seven words from the cross. • In Psalm 119 and Hymn 382, God is praised seven times a day. • The ancient fathers divided the psalms into seven portions. • While Noah was on the ark, he waited seven days twice for the dove to return. • There are seven virtues and seven deadly sins. • Abraham set apart seven ewe lambs. • In his feeding of the 4,000, Jesus is told there are seven loaves of bread; seven basketsful are left over. • Jacob told Rachel he would serve her for seven years. • The Rt. Rev. Clifton Daniel 3rd is the seventh Bishop of East Carolina. • As Esau approached, Jacob bowed to the ground seven times. • In Pharaoh's dream there were seven cows and seven ears of corn. • The priest of Midian had seven daughters. • The Lord told Moses that the anointed priest should sprinkle the blood of a sacrificed bull seven times before the Lord in front of the curtain of the sanctuary. • Moses told Aaron not to leave the tent of meeting for seven days. • The Lord told Moses on Mt. Sinai: "You shall count off seven weeks of years, seven times seven years..." (Lev. 25:8). • Balaam told Balak to build seven altars and to prepare seven bulls and seven rams. • The Lord gave the Israelites into the hand of Midian for seven years.

• Samson's wife wept with him for seven years. • Jesse made seven of his sons pass before Samuel. • The Gibeonites impaled seven men on the mountain before the Lord. • King David reigned seven years in Hebron. • When Elisha healed the child of the Shunamite woman, the child sneezed seven times. • Jehoshaphat was 7 years old when he became king over Judah. • When God helped the Levites who were carrying the ark of the covenant, they sacrificed seven bulls and seven rams. • Job had seven sons. • Seven



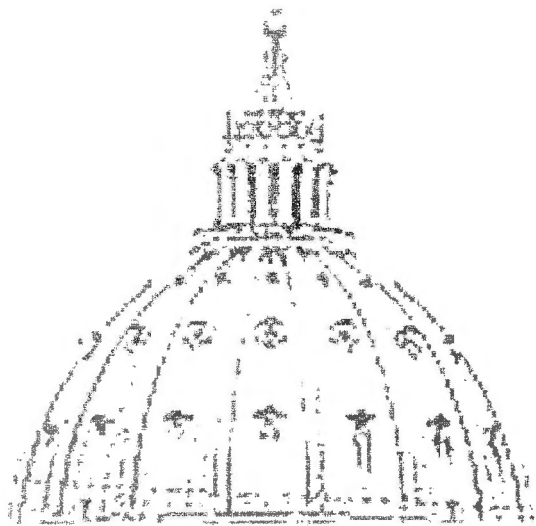
Anglo-Catholic parishes in the Philadelphia area used to be known as the "Seven Sisters." • Isaiah prophecies, "Seven women shall take hold of one man in that day..." (4:1). • Ezekiel's vision of the new temple included seven steps leading to it. • Mark 7:7 reads: "in vain do they worship me, teaching human precepts as doctrines." • Micah prophecies that seven shepherds shall be raised up against the Assyrians. • When Sadducees question Jesus, they use as an illustration a story involving seven brothers. • Scripture reports there are seven gifts of the Holy Spirit. • The Rt. Rev. Russell E. Jacobus is the seventh Bishop of Fond du Lac. • Mary Magdalene [TLC, July 22] is reported to have been healed of seven demons. • The disciples are told to select seven men of good standing.

And finally, the significance of seven comes to a peak in the Revelation to John, where we learn of seven of each of the following: candlesticks, stars, lampstands, spirits, lamps, seals, horns, eyes, angels, trumpets, thunders, heads, plagues, mountains, kings and vials. And so, with apologies to the late Mickey Mantle, James Bond, Seventh-Day Adventists, Yul Brunner, John Elway, Elizabeth Taylor, and the McCaughey Septuplets, let's move on to something else.

David Kalvelage, executive editor

Did You Know...
The Rt. Rev. William Niles was Bishop of New Hampshire for 44 years.

Quote of the Week
The Rev. Anne Holmes Redding, an Episcopal priest who also professes the Muslim faith, in *Episcopal Voice*, the newspaper of the Diocese of Olympia, on her beliefs: "Some of us just need more tools."



Refuting Anglican (and other) orders, and insisting that the Church of Rome is the one true church do not constitute new teaching.

The Document from Rome

When the Anglican Roman Catholic International Commission (ARCIC) meets again in October, its members should have plenty to talk about. Publication of a document by the Congregation for the Doctrine of the Faith in the Roman Catholic Church has caused a stir among Episcopalians and other Anglicans along with leaders of a variety of other Christian churches.

The document, presented in the form of questions and answers, says Anglicans and protestants do not belong to "proper Churches," that the one Church, established by Christ, "constituted and organized in this world as a society, subsists in the Catholic Church," and that non-Roman Catholic bodies "do not enjoy apostolic succession in the sacrament of Orders."

While some Episcopalians viewed the document as creating major hurdles for ecumenical progress, others pointed out that it is presenting nothing new. Indeed, the Introduction to the document states that it intends to clarify the "authentic meaning of some ecclesiological expressions used by the magisterium which are open to misunderstanding in the theological debate." In other words, the Congregation wanted to emphasize that the Second Vatican Council did not change, nor intend to change, Catholic doctrine on the Church. Refuting Anglican (and other) orders and insisting that the Church of Rome is the one true church do not constitute new teaching.

It remains to be seen whether the document will affect the Roman Catholic Church's ecumenical relations. One of its most encouraging endeavors has been with The Episcopal Church in this country and with Anglicans abroad, especially at the local level, where a wide variety of covenant relationships and shared ministries exist. Pope Benedict XVI has had an interest in the reunification of Christianity. Although parts of this document would seem to create a major obstacle to ecumenism, we'd like to take the pope at his word and hope that the progress achieved in dialogue between Episcopalians and Roman Catholics will not be forgotten.

Make Visitors Feel at Home

If the tradition of much of The Episcopal Church going on vacation during August continues, many of us can expect visitors at our churches this month. We hope that those on vacation who go to church during August will receive a better reception than a recent correspondent to this magazine reported. He attended the 8 a.m. Eucharist in a community he had never visited and found that no one spoke to him, including the priest.

Our churches should always be prepared to receive visitors and to make them feel welcome. Friendly ushers or greeters at the door can make a major impression on a visitor. So can quality preaching, familiar liturgy, and an invitation to fellowship. We never know who may turn up at our churches, as a Milwaukee-area parish found out a year ago when the Presiding Bishop made a surprise visit. We hope the large number of vacationing Episcopalians this month will receive a warm welcome wherever they go.



The Very Rev. Gary Hall, dean and president of Seabury-Western Theological Seminary, attending a luncheon at Seabury for the Presiding Bishop.

Seabury-Western Theological Seminary photo

Welcome at the Table

By Gary Hall

In his Guest Column, "Careless Communion" [TLC, July 8], the Rev. Ian Montgomery described a commencement he attended at "one of our seminaries" where, from his point of view, everything seemed to go wrong. The eucharistic bread crumbled and fell to the floor, the presider made an open invitation to communion, and the preacher seemed to endorse what the article called the "new Episcopal religion."

It didn't take me long to realize that the event Fr. Montgomery described was, in fact, the commencement of the seminary of which I am the dean, Seabury-Western in Evanston, Ill. While Fr. Montgomery ably expresses his reaction to some elements of our liturgy that day, I would like to address a few of his concerns.

Fr. Montgomery writes that "the bread used crumbled badly and was dropping to the floor during the administration of the sacrament." Nobody who knows Seabury and its liturgical traditions well could seriously think that we are intentionally lax in our treatment of the sacrament. What Fr. Montgomery experienced was the unfortunate consequence of our new policy of using gluten-free bread at all celebrations of the Eucharist. The Seabury community now has several members with Celiac disease (gluten intolerance), and so we have started using only gluten-free bread as an expression of our inclusive hospitality. If you have ever tried to bake gluten-free bread, you know how tricky it can be. I regret that the recipe used at commencement produced friable bread, and we will work to make sure that the experience is not repeated.

While crumbly bread might seem an apt metaphor for

Anglicanism, in reality it's an expression of a community trying to react pastorally to a new situation — which, in a sense, is what so much of the current conflicts over sexuality, open communion, and inclusive language is about in the first place.

Fr. Montgomery also objects to the non-canonical open invitation to communion printed in our service leaflet. As ordinary of the chapel, I have articulated this policy in full awareness that it does not comply with the canonical provision about communion and baptism. One reason seminary chapels are traditionally "ecclesiastical peculiars" is so that they will have the freedom to push the edges of liturgical practice in the direction of the church's emerging theology. There is a serious theological argument abroad these days about the relationship of baptism and Eucharist.

To characterize the open invitation as "liturgical universalism" misconstrues the state of the argument. Those of us who favor open communion do so knowing that the church has historically seen one sacrament as a precondition for the other. We simply question, in the present pastoral situation, the propriety of following that practice. In the 19th century, seminary chapels used their status as peculiars to allow experimentation with non-rubrical forms of Anglo-Catholic worship. I wonder if Fr. Montgomery would have judged such practice as harshly as he did ours.

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Fr. Montgomery objected to the content of the Presiding Bishop's sermon, available in full at Seabury's website (www.seabury.edu). How he could understand a call to *metanoia* as an invitation to consider a new teaching that "contradicts the holy scriptures" as we have received and interpreted them is beyond me and would not characterize the response of most who heard the sermon. The preacher's point was that Justin Martyr, whose feast we observed, "spent the first part of his adult life . . . searching diligently for knowledge," and she elaborated that "Justin discovered that the world's wisdom is not the fullness of things." But, she concluded, "the world's wisdom is not empty."

Perhaps most objectionable to me is the phrase which one hears a lot these days, "the new Episcopal religion." It seems to me that

This is not a "new Episcopal religion"; it is Anglicanism.

those who posit an "old Episcopal religion" as the normative standard are confused about Anglicanism and how it works. We have always been a pragmatic and not an ideological church — one which reflects theologically on the challenge of the present moment and tries to respond faithfully to it in ways that are consistent with our ethos. This is not a "new Episcopal religion"; it is Anglicanism. Speaking as one who values traditional Anglican comprehensiveness, I see no evidence of a spreading "monoculture [in The Episcopal Church] that brooks no dissent." What I do see is a dazzling variety of faith communities living into the gospel in multiple contexts. Those who complain of a dominant liberal monoculture seem, at least to me, merely uncomfortable with the theological diversity they claim to value so highly.

Finally, what is at issue here is the relationship of the church to the world it exists to serve. How do we connect with people in this culture in ways that will call them into a life of wholeness and faith? And what do we have to learn, as we do that, from them? That those outside the walls of the church might have something to tell us within them is precisely what Jesus learned in his conversation with the Syrophenician woman ["Sir, even the dogs under the table eat the children's crumbs." (Mark 7.28) — to whom he responded as one presenting him with a new pastoral reality, and who herself continues to stand for all the "outsiders" who will always be welcome at Jesus' table, regardless of the consistency of the bread. □

The Very Rev. Gary Hall is the dean and president of Seabury-Western Theological Seminary.

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

LETTERS TO THE EDITOR

A Good Example

I am grateful for Fr. Safford's fine article on Bishop White [TLC, July 15]. Remembering our first Presiding Bishop gives us the opportunity to learn again, not only of ecclesiastical statesmanship, but of the charity so prized by our Lord and the saints. Bishop White's irenic, genuine welcoming, and open-minded approach to the episcopal ministry feels good, even from the distance of 200 years. He remains a model of Christian leadership.

I think it interesting that White saw considerable wisdom in the Constitution of the United States, and (ironic as it may sound at the moment) I find myself longing for a church that is not less American but more so. I find myself wishing that The Episcopal Church could find a way to protect theological and moral minorities in the same way that the American Constitution ensures the rights and voice of all of its citizens.

At the present time, our church gives its minorities very small voice; and, if they speak up and out, they are declared "bad" Episcopalians or "fundamentalists" and are essentially despised. We sad heirs of William White have come to the point where we un-church anyone who would question the tyranny of the majority or decry the winner-takes-all, Byzantine ethos of our council and conventions.

Showing his republican sensibility, White assumed that all members of the ecclesiastical legislature should be virtuous, and he favored a system of government in the church where the "senators" could in fact overrule the more numerous representatives from the dioceses.

The Episcopal Church was a suspicious and small society of sophisticates, some of them Christians, that lost communicant strength until that day when the public — doubtless grown weary of that sectarian perfectionism for which Americans are known in the world — took notice of a church shaped for so long by such a wise and dear leader as William White of Philadelphia.

*(The Rev.) W.L. Prehn
Sisterdale, Texas*

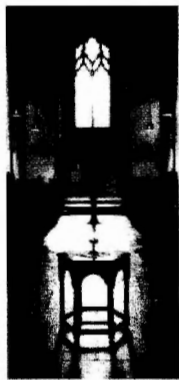
Balance Needed

While on a brief vacation, I attended the early service at the local Episcopal parish. I believe what I experienced there represents the "style" of our church at present. From the minute I entered, everyone wanted to introduce him or herself (and not because they knew who I was; I was not in clerical garb). They wanted to be friendly, even when I was trying to pray to prepare for communion. At the exchange of the Peace, every person present — more than 30 — came to shake my hand and say "Good morning!"

I appreciate the good will behind these actions. But it seems to me that our parishes have put more emphasis on the social side of the liturgical gathering than on the spiritual side. There was hardly a moment where those present could encounter God in silence. Friendliness and a warm welcome



William White



are important, but there needs to be some balance.

Then there was the bulletin, which invited all to receive communion, because "it is God's table, and not our own." What is being forgotten is that the Sunday liturgy is a re-making of the Church. That is to say, the eucharistic canon is credal in its shape — a summary of our tradition. By remembering this tradition, we are "re-membered" as a Church, becoming again the body of Christ. The emphasis is not on communion as a friendly gesture from God to an individual, but on becoming the body of Christ as a community. This assumes that those who receive communion are baptized. Receiving Holy Communion is the ultimate act of intimacy with God. It requires preparation, decision, and commitment.

While I don't want to be reductionist or overly critical, the overemphasis on overt, insistent friendliness really does detract from the liturgy.

*(The Rt. Rev.) Richard F. Grein
Bishop of New York, retired
New York, N.Y.*

Reassuring News

Having witnessed the singular richness of the catholic heritage of Anglicanism for more than six decades of ministry, it is good to know that from amidst the current toil and trouble wracking today's Anglicanism, there still emerge positive voices and advocacies in The Episcopal Church. It is a step forward for both THE LIVING CHURCH and the beleaguered Episcopal Church to have a public clarification of its ecclesial allegiance [TLC, June 3].

The present times call for a reassertion of these core elements that have historically forged the singularity of a Christian tradition that is identifiably Anglican in its genius and ethos.

It is no small thing to forsake a church tradition that has schooled and nurtured one in the faith — an esteemed tradition which on its own theological and scholarly merits has won the loyal commitment of countless communicants as well as the admiration of much of Christendom.

One of its most commendable hallmarks has been its affirmation of com-

prehensiveness, an embracing of a polarity of opposing truths — a theological synthesis that invites diversity (e.g. evangelicalism) and a catholic inclusivity rather than the unchurched of opposing positions. Furthermore, one of its basic objectives has been to seek the truth whence it may, cost what it will.

Today these affirmations apparently are losing their relevance as driving forces from within Anglicanism. Therefore it is reassuring to anticipate the continued even-handedness of TLC in its treatment of the historic groundings of the catholic heritage of Anglicanism.

Would that such treatment might prevail also within the life and councils of The Episcopal Church as it seeks to work its way out of a labyrinth of polarities and heated polemics.

*(The Very Rev.) C. Preston Wiles
Dallas, Texas*

I've been a subscriber for many years and always looked forward to reading "news of the Church in an unbiased manner; by presenting diverse points of view." Even though the magazine has become "slanted" to one view in the past few years, I continued to read it because that was a "diverse point of view." Now that you have replaced "an independent weekly serving Episcopalians" to serving only Catholic Anglicanism, I see no "diverse points of view" for Episcopalians.


When my subscription runs out, so do I!

*Katherine S. West
Georgetown, Texas*

Oversimplified

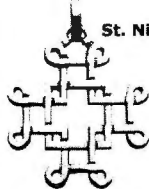
In a letter titled "Inconsistent Stance" [TLC, June 8], Lynn Thompson mocks the "so-called orthodox" as inconsistent when they disagree on issues of divorce/remarriage and ordination of women while agreeing in their opposition to the ordination of practicing homosexual clergy. "Either we are going to interpret the Bible literally or we are not," she wrote. "We cannot have it both ways."

I am no biblical scholar, but I have read enough of the Bible to tell that
(Continued on next page)




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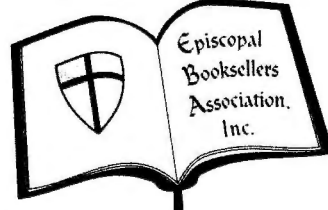
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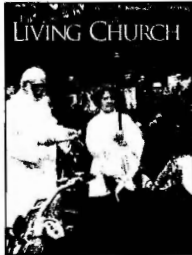
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LETTERS TO THE EDITOR

(Continued from previous page)

dividing all people of faith into "those who interpret the Bible literally" and "those who are not going to interpret the Bible literally" is an oversimplification in the extreme. The illogical extension of Thompson's *ad hominem tu quoque* talking point is that one either has to chuck the Bible in the garbage or accept the fill-in-the-pejorative view of biblical interpretation that she sees as being literal.

Using the inconsistent stance argument, Thompson also could argue that one who accepts the ordination of women must also accept adultery, murder, and not honoring your father and mother as acceptable honorable lifestyles. However, I think that the purpose of such an argument is not to propose a mindless way of reading (or not reading) scripture, but to try and browbeat divorced people, ordained women, and others who are sympathetic with them into embracing the cause of homosexual ordination by attempting to label orthodox Episcopalians/Anglicans as inconsistent bigots.

The scriptures have numerous examples of women in spiritual leadership as well as an acknowledgement by Jesus himself that under certain conditions, divorce is an acceptable option. However, the only references to homosexual behavior in the Bible are prohibitions and warnings. As an inconsistent, so-called orthodox, literally Bible-believing Episcopalian Christian who begs his church to teach scriptural truth by word and example, I welcome Thompson's derision and unlikely credence as a badge of honor.

*Bill Kotlan
Conroe, Texas*

Great Intellect

Thanks to the Rev. Michael Malone for his article about Dr. Reginald Fuller [TLC, July 1]. I had the privilege of being a student of Dr. Fuller at Virginia Seminary and did a tutorial with him in my senior year. It was a pleasure and a great learning experience to be able to sit one on one and spend time with him. One of the things I learned from him was that our learning never ceases.

Not only was Dr. Fuller a great

teacher and theologian, but he was a man of great faith. This was clear in the way he lived, preached, and treated those around him. I had the pleasure of encountering him 10 years ago and he was as delightful then as he always had been. I will always consider him one of my Christian heroes.

*(The Rev.) Robert B. Dendtler
Greensboro, Ga.*



Dr. Fuller

I was privileged to be at Seabury-Western from 1964 to 1967, so I studied New Testament with Reginald Fuller. I was a student in his class 1964-1965, so I heard the lectures that were taken in shorthand by Margaret Jackson and published as a *Critical Introduction to the New Testament*.

In a conversation, we asked what a preacher should say if someone told the preacher "That was a good sermon." Tongue in cheek, Dr. Fuller said he would reply: "That remains to be seen."

*(The Rev.) Les Singleton
Church of the Mediator
Micanopy, Fla.*

The picture of the Rev. Reginald Fuller on the cover, along with "A Testament of Service: Remembering Reginald Fuller," by the Rev. Michael Malone, generated fond memories of his lectures on Christology at the Ecumenical Summer Institute at Assumption College in Worcester, Mass. I was struck by his scholarly knowledge of Christ and the New Testament.

He presented as an ordinary man who was devoted to God and dedicated to continual study and teaching. As indicated in the article, Dr. Fuller believed in our connectedness as Christians to those before us, back to the apostles. As I recall, he seemed to have a vision of Christ's prayer, "That they will all be one."

He edited the book, *Preaching the New Testament: The Word of God for the Church Today*, which I found a very helpful guide to preparing sermons.

*(The Rev.) Ralph Anderson, deacon
Shrewsbury, Mass.*

More Than Secular

Elizabeth Langford's letter [TLC, June 24], stating her disapproval of the Millennium Development Goals, disturbs me because her viewpoint is not an isolated one and seems so persistent. The MDGs are not just some "secular" ideals as she claims. They conform to Jesus' own words to us as found in Matthew 25:42-45. Jesus says when people feed the hungry, give drink to the thirsty, invite the stranger in, clothe the naked, and look after the sick, they are doing it for him or when refusing these ministrations they are refusing him. What clearer dictates could we have? Better read those MDGs again

*Harriet Kinberg
Sitka, Alaska*

The Wrong Place

The article, "Hispanic Ministry: Opportunities and Offerings [TLC, June 24] was illuminating. It's an encouraging thing that Latino/Hispanic ministry seems to be taking off and growing. I hope and trust it's going to continue.

One note, however: The photo in that issue captioned "St. Catherine of Siena, South Reno, is actually of the historic chapel at Camp St. Malo (Roman Catholic) near Estes Park, Colo.

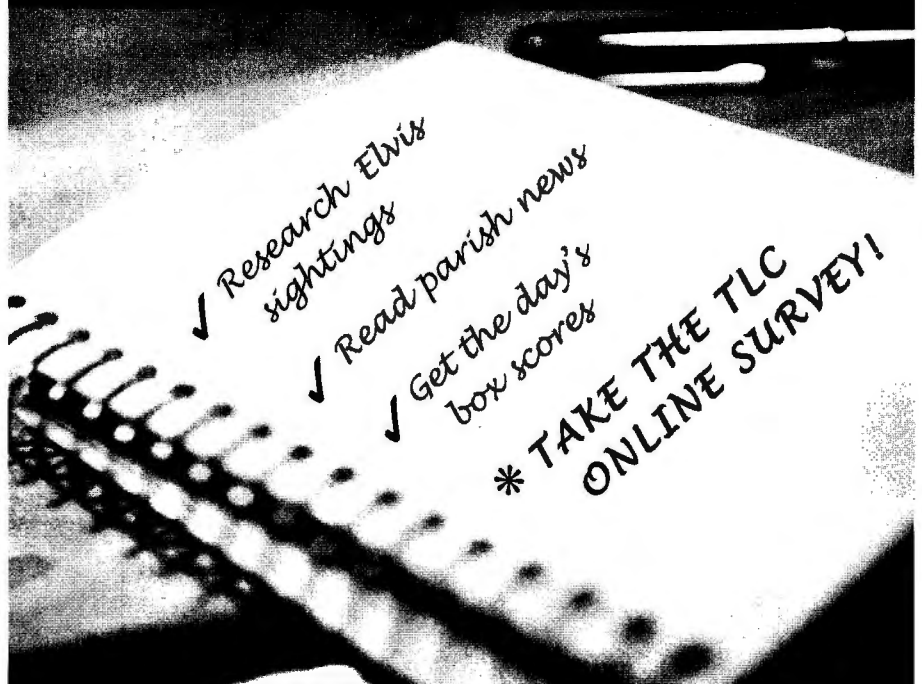
*(The Rev.) John B. Pahls, Jr.
Colorado Springs, Colo.*

It Seems Familiar

The present controversy about the authority of scripture, and authority with some African and American conservatives against The Episcopal Church, is familiar to us older Episcopalians. In the 1940s to '60s, the high-church party and the low-church groups battled about the authority of scripture, who is more Roman than thou, and surplices vs. chasubles. The church has always been "messy" about all kinds of things. Since all church is local, our parish churches get along nicely without a lot of bother about what bishops here and there fight about.

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

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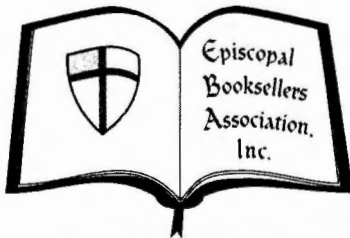
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Two Dioceses Report Financial Shortfalls

The dioceses of Pittsburgh and Western Kansas have reported financial shortfalls of more than 15 percent.

At its meeting on June 5, the Pittsburgh diocesan council approved major budget adjustments due to lower-than-anticipated assessment income and litigation costs, both caused by renewed activity in the lawsuit initiated by Calvary Church, Pittsburgh. The diocese is now estimating legal expenses of \$500,000 for 2007.

After the 75th General Convention, when Pittsburgh and six other dioceses requested alternate primatial oversight, Calvary Church returned to court seeking to obtain copies of all communication between the diocesan leadership, the Anglican Communion Network, and the Global South primates.

The original budget for 2007 was \$1.7 million. After additions for legal fees and a few reductions, the revised budget for 2007 is now \$2.2 million. The new figure takes into account the escrowing of Calvary's assessment. To cover the estimated legal fees and the Calvary shortfall, the diocesan governing bodies have decided to draw \$220,500 from operating reserve; use \$335,000 approved by the board of trustees from funds they control; and use \$60,000 given by supporters for the purpose of covering lawsuit costs.

The shortfall in the Diocese of Western Kansas began when its application for a \$65,000 Domestic Missionary Partnership grant was not renewed in 2006. Several years ago the criteria for approving partnership grants was changed from block grants which could be used to fund continuing operations to grant proposals for

specific ministry projects. The loss of \$65,000 out of a \$350,000 annual budget was significant, according to the Rev. Canon James Cox, diocesan treasurer.

"Over time [the diocese] came to expect yearly renewal of the grant," Canon Cox said. "Apparently we did not take that change seriously enough. Fortunately when Bishop [James] Adams came to Western Kansas [in 2002], we discussed the possibility of funding the episcopate through endowment. We use our assessment primarily for ministry support."

Growth Fund

The Western Kansas Growth Fund has assets of approximately \$1.5 million, Canon Cox said. The diocese uses dividend and interest income from the principal to supplement support of the episcopacy. Gifts have come from bishops in other dioceses as well as individuals both within and outside the diocese. In order to fund all episcopal ministry Canon Cox estimated the fund would need to be about twice its current size.

There were no extreme cuts anywhere in the diocesan budget, Canon Cox said, noting that across-the-board budget reductions helped close the deficit. Bishop Adams and the other members of the diocesan staff did not receive a cost of living salary increase in 2007. Bishop Adams' travel budget was also reduced. Finally, the diocese reduced the amount it plans to contribute to the program budget of the General Convention. As of May, the diocese had contributed about \$3,000. Last year it budgeted \$42,000, but wound up contributing only \$15,000.

Steve Waring

Alabama Announces Bishop Suffragan Nominees

The Nominating Committee for the Election of the Bishop Suffragan in the Diocese of Alabama has announced a slate of four candidates for the electing convention Sept. 30 at the Cathedral Church of the Advent in Birmingham.

The candidates are: the Rev. William Marc Burnett, rector, St. Andrew's Church, Birmingham, Ala.; the Rev. Canon Alicia Schuster-Weltner, canon for congregational development, Diocese of Atlanta; the Rev. John McKee

Sloan, rector, St. Thomas', Huntsville, Ala.; and the Rev. Patrick J. Wingo, rector, St. Thomas', Birmingham.

The bishop suffragan will succeed the Rt. Rev. Marc Handley Andrus, who was elected Bishop of California in May 2006.

Assuming consent from a majority of standing committees and bishops with jurisdiction, the bishop-elect will be consecrated Jan. 12, also at the cathedral.

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FULL-TIME PARISH ADMINISTRATOR: *All Saints Episcopal Church in Fort Lauderdale, FL*. Receiving applications and resumes until July 30, 2007, via email: jobs@allsaintsfl.org. Details about this position can be seen at: <http://www.allsaintsfl.org/paradmin.htm>.

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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. E-mail: ptrenholm@wctel.net. Interested persons should send a resume and cover letter to **Peter Trenholm**, 300 Millwood Road, Abbeville, SC 29260-1563.

PROPERTIES FOR SALE

ARIZONA HOME FOR SALE: *Phoenix, AZ*. Priest taking new position in New York. 2-year-old 2200 sq.ft. home with 4 bedrooms, 2 & 1/2 baths, 2-car garage, large pool w/ waterfall, spa, large kitchen, washer/dryer in planned community with primary school and city park w/ lakes. To view property: "Featured Properties" on dougjones.net. For details, please call (602) 615-1352 or e-mail at chuck@azdiocese.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.

1-800-211-2771

PEOPLE & PLACES

Appointments

The Rev. **Margaret Kay Ashby** is rector of St. Augustine's, 2732 Benton Blvd., Kansas City, MO 64128-1130.

The Rev. **Laurie Brock** is associate at St. James', PO Box 126, Baton Rouge, LA 70821-0126.

The Rev. **Joe Hagberg** is rector of Grace, P.O. Box 9087, Panama City Beach, FL 32417.

The Rev. **Larry McMahan** is priest-in-charge of St. John's, PO Box 853, Monroeville, AL 36461.

The Rev. **Tom Nixon** is vicar of St. Michael's, PO Box 955, Ozark, AL 36361-0955.

The Rev. **Austin Rios** is Hispanic missionary in the Diocese of Western North Carolina, 900-B Centre Park Dr., Asheville, NC 28805.

The Rev. **Eileen Shanley-Roberts** is rector of Christ Church, 410 Grand Ave., Waukegan, IL 60085-4227.

The Rev. **Hal Weidman** is rector of St. John's, 304 E 6th St., West Point, GA 31833-2026.

The Rev. **Neil Alan Willard** is rector of St. Stephen's, 4439 W 50th St., Edina, MN 55424.

The Rev. **Karla Woggon** is rector of Ascension, 726 1st Ave. NW, Hickory, NC 28601.

The Rev. **Ruth Woodliff-Stanley** is priest-in-charge of St. Thomas', 2201 Dexter St., Denver, CO 80207-3756.

Ordinations

Deacons

Central Pennsylvania — Steve Pankey, St. Paul's, PO Box 1745, Foley, AL 36586.

West Missouri — Ralph Joseph Behen, associate, Grace and Holy Trinity Cathedral, PO Box 412048, Kansas City, MO 64141-2048; **Lisa Graves**, associate, St. John's, PO Box 257, Roanoke, VA 24002-0257; **Jon Chip Graves**, associate, St. John's, PO Box 257, Roanoke, VA 24002-0257; **Cynthia Howard**, deacon-in-charge, St. Anne's, PO Box 6586, Lees Summit, MO 64064-6586; **Anne Hutcherson**, associate, St. Andrew's, 6401 Wornall Terr., Kansas City, MO 64113-1755; **Jason Lewis**, deacon-in-charge, St. Mary Magdalene, 400 E Red Bridge Rd., Ste. 305, Kansas City, MO 64131.

Deaths

Helen Gray Lawrence Vander Horst, 96, of Chattanooga, TN, died July 14 at the Hickman Community Nursing Home in Centerville, TN. Mrs. Vander Horst was married to the Rt. Rev. John Vander Horst, seventh Bishop of Tennessee.

She was born and raised in Marietta, GA, and educated at Sweet Briar College. Mrs. Vander Horst is survived by three children, Helen Keese, of Knoxville; John, of Charleston, SC; and Allston, of Centerville; seven grandchildren and six great-grandchildren.

Next week...

Feast of St. Mary the Virgin

SUMMER Church Services

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

The Rev. 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: stfrancis@aol.com

The Rev. Hector Lopez

Sun 11:30 (service in Spanish only)

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110

2 St. Thomas Ave www.stthomasioh.org

Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

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

www.stclem.org stclem001@hawaii.rr.com

The Rev. Liz Zivanov, r

Sun H Eu 7:30 & 10:15

ST. MARK'S

(808) 732-2333

539 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, 8:20 (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 9,10:30 & 5:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30.

Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

SUMMER

Church Services



EAST CHICAGO, IN

GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
 (Thirty minutes from the Chicago Loop)
 The Rev. Canon C.R. Phelps, S.S.C., r
 Sun Mass 10, Daily Mass 9, EP 6, E&B 6 (1S)

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 (192B), 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 Nestlehunt, r; the Rev. Abigail Crozier
 Nestlehunt, 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: stmmarys@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-i-c thiele@eclipse.net
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
 RT. 42/322 E. Malaga Rd.
 The Rev. J.M. Doubilsky, the Rev. Dn. Louis DeSheplo
 Sun H 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.holyfaithchurchst.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.sainthomaschurch.org (212) 757-7013
 The Rev. Andrew C. Mead, r; John Scott, organist and dir.
 of music; the Rev. Charles F. Wallace, headmaster; the
 Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the
 Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP
 & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
 song); Sat H Eu 12:10

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

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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

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
 3 Angle St. (828) 274-2681
www.allsouls cathedral.org
 Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
 The Rev. Jay C. James, r; The Rev. 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
 The Rev. 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.stlukesnewtown.org
 E-mail: stlukeschurchpa@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

HOLY CROSS FAITH MEMORIAL (843) 237-3459
 113 Baskerville Dr., 29585 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
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 The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choir-
 master; Kay Karcher Mijangos, school headmistress
 Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,
 Wed Eu & HU 10:30; C by Appt., HD as anno

BAYFIELD, WI

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

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

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ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
 The Ven. 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.

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