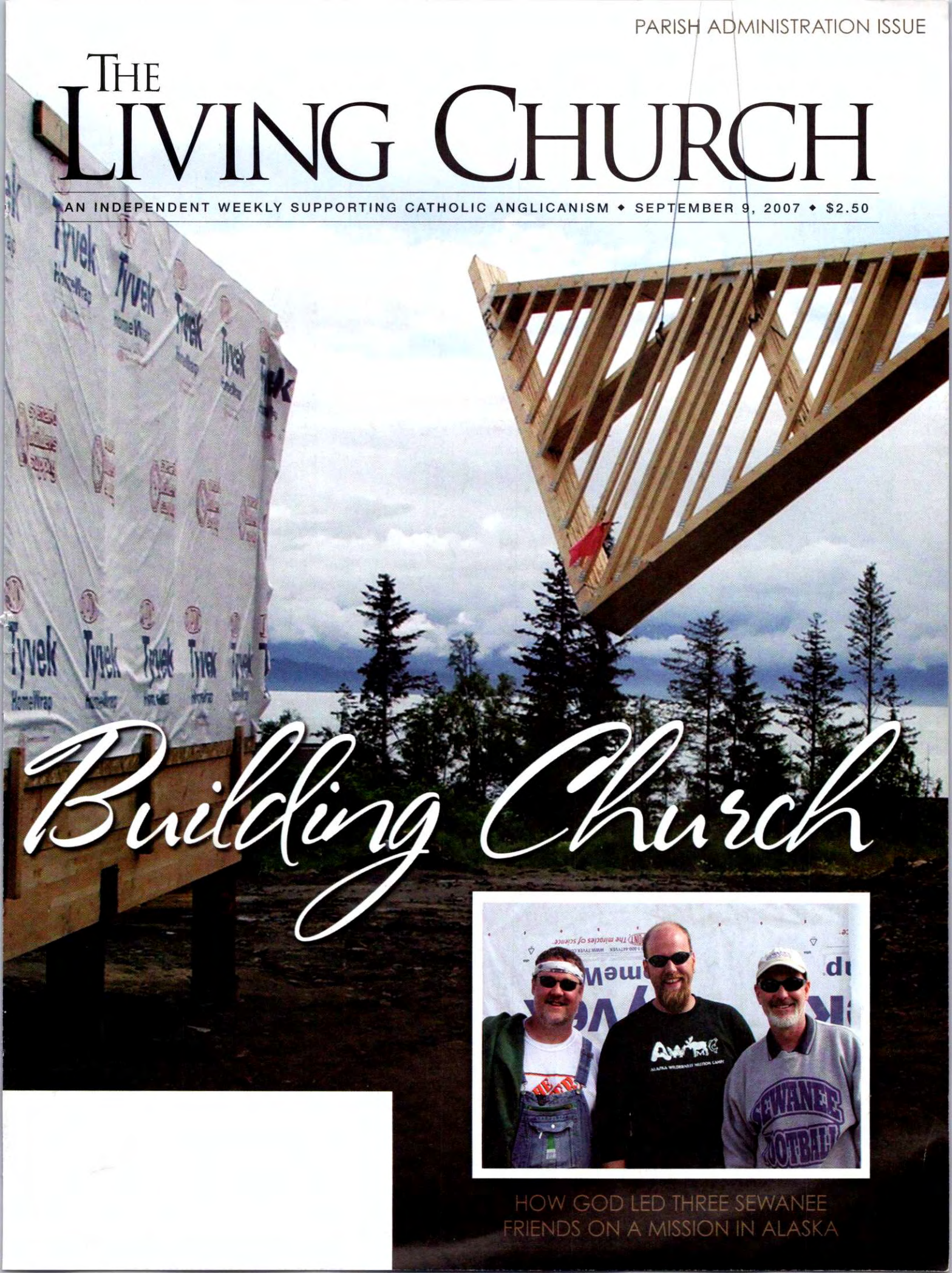
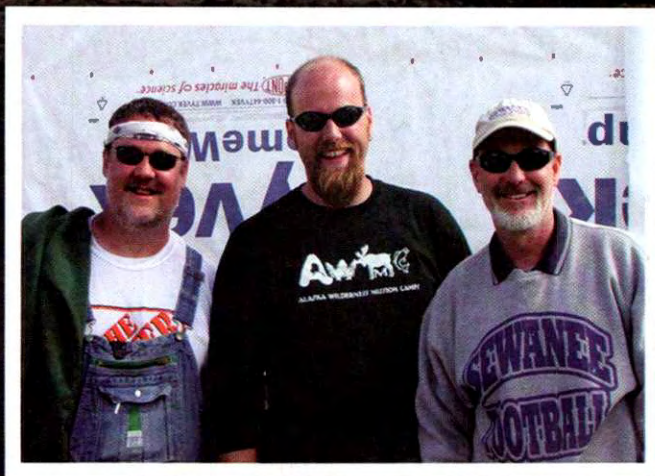


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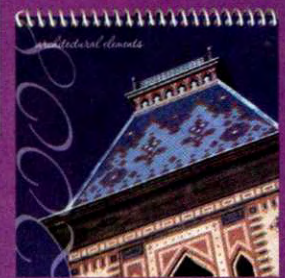
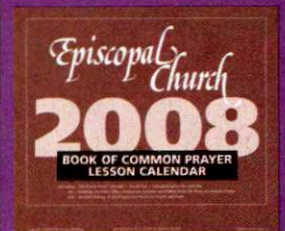
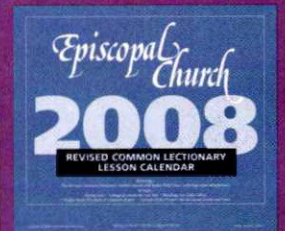
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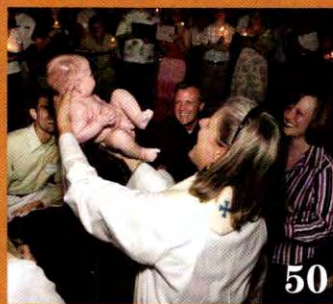
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Volume 235

Number 11

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

THIS WEEK



On the Cover

Roof trusses are delivered to the building site of St. Augustines' Church, Homer, Alaska, which was built with assistance from Episcopalians in several states.

Inset: The leaders of a mission to help build the Alaskan church — the Rev. Marcus Cunningham (left), of St. Matthew's, Brecksville, Ohio; the Rev. Paul Klitzke of St. David's, Wasilla, Alaska, and the Alaska Wilderness Mission Camp; and the Rev. Rob Iler of St. Columba's, Huntsville, Ala. [p. 39]

Linda Schellentrager photos

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SUNDAY'S READINGS

Our Primary Commitment

'Whoever does not carry the cross and follow me cannot be my disciple' (Luke 14:27)

The 15th Sunday After Pentecost (Proper 18C), Sept. 9, 2007

BCP: Deut. 30:15-20; Psalm 1; Philemon 1-20; Luke 14:25-33

RCL: Jer. 18:1-11; Psalm 139:1-5, 13-17 or Deut. 30:15-20; Psalm 1; Philemon 1-21; Luke 14:25-33

Each of us is simultaneously enmeshed in any number of group identities. We belong to families, we're citizens of a country, and we participate in political organizations. We're cogs in the wheels of industry, and we're affiliated with religious institutions. The problem is that each of our various affiliations tends to demand our total commitment as human beings.

Jesus says in today's gospel, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple." He continues: "Whoever does not carry the cross and follow me cannot be my disciple" (Luke 14:26-27). It seems for all the world to be yet another argument that the church must be our primary commitment. It's precisely the kind of thing one expects to hear during the Episcopal stewardship season. In fact, though, it isn't any such thing.

Like us, Jesus has innumerable affiliations in his earthly life. He's a family member, he belongs (according to some) to a political party, and

he certainly lives within a nation-state. He practices a trade along with co-workers, and he identifies with a religious institution. Yet nowhere in the gospels does the Lord even hint at claiming that any of these things deserves our ultimate commitment. Our primary loyalty, he says, must be to God and to his righteousness.

"If you obey the commandments of the Lord your God that I am commanding you today," we read in Deuteronomy, "by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then ... the Lord your God will bless you in the land that you are entering to possess" (30:16). True virtue lies in "loving the Lord your God, obeying him, and holding fast to him" (30:20).

Jesus never demands that we put one or another of our many affiliations into first place in order to be able to serve him. Instead he requires us to put holiness and righteousness into all of our group identities. Unless and until we do that, he promises, "none of you can become my disciple" (Luke 14:33).

Look It Up

How might our Lord's admonition in Luke 9:62 inform our everyday interactions?

Think About It

In what ways do we show forth our Christian faith in our everyday lives?

Next Sunday

The 16th Sunday After Pentecost (Proper 19C), Sept. 16, 2007

BCP: Exodus 32:1, 7-14; Psalm 51:1-18 or 1-11; 1 Tim. 1:12-17; Luke 15:1-10

RCL: Jer. 4:11-12, 22-28; Psalm 14 or Exodus 32:7-14; Psalm 51:1-11; 1 Tim. 1:12-17; Luke 15:1-10



Tokens of Trust

An Introduction to Christian Belief

ROWAN WILLIAMS

For People Seeking Hope

The Archbishop of Canterbury's latest book is a guide into a life of faith.

By Patrick Gahan

Tom is nearing his 80th birthday and has just come clean that he doesn't believe in a personal God. Janie is almost 30, but says the Bible is hard to stomach. Dean, in his mid-50s, is fighting for his life against a virulent cancer, while wondering where God is hiding out in all this. All three of my friends hazard the same question: Can God be trusted?

These are portraits from the parish I serve. I imagine the stories resonate with every priest, and, for that matter, nearly every Episcopalian reading these lines. Our church pews, parking lots, and parish halls are peppered with people who desperately want to believe in God, but for compelling reasons they cannot yet do so. Archbishop of Canterbury Rowan Williams' latest book, *Tokens of Trust: An Introduction to Christian Belief* (Westminster John Knox), seems to be written for them and for us who want so much to lead them lovingly into a life of faith.

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(Continued on next page)

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Taizé Ministry Weekend. Fri.-Sun., Nov. 2-4. Taizé style worship is deeply contemplative and includes scripture reading, silence, brief prayers and meditative singing. Learn to plan and lead Taizé style worship and experience an abundance of Taizé style music and prayer. **The Rev. Brad Berglund**, musician and retreat leader, facilitates an association of churches worshipping in the Taizé style. Fee: \$350.

A Weekend of Mindfulness. Fri.-Sun., Nov. 9-11. Mindfulness, an antidote to stress and self-defeating behaviors, is the practice of paying attention to things as they are without judgment. This workshop introduces the practice of mindfulness and includes meditation, gentle yoga and discussion. Leader is **Brian Shelley MD**, assistant professor in the Section of Integrative Medicine at the University of New Mexico and founder of UNM's program in Mindfulness-Based Stress Reduction. Fee: \$375.

Fees include tuition, double occupancy room and meals.

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talks delivered at Canterbury Cathedral during Holy Week 2005, the six short chapters highlight the claims made in both the Apostles' and Nicene creeds. Williams carefully addresses creation, salvation, the virgin birth, the purpose of the Church, the Bible, eternal life, and human fulfillment. While moving deliberately from one subject to the other, Williams maintains the lyrical quality of his prose, for which he is well known.

Lacing illustrations from art, music, nature, St. Augustine, Luther, St. John of the Cross, C.S. Lewis, and others, Williams sets out to tell his readers what he believes most deeply. He introduces his ruminations with typical Anglican sensibility when he states: "Christian believing is always seeing the world in a new way — seeing the world beyond the surface without letting go of what's actually there on the surface." Williams never surrenders his conclusion that Christians are called to a life of vitality in the here and now, yet all the while entrusting ourselves to an eternal future with Christ.

Always hopeful, the archbishop's theology is Christ-centered at every turn. Williams discerns God's motivation to create the world to be the very same as his desire to save it through the Son: "What we say about God as maker of everything and what we say about a God who meets us personally in forgiveness and renewal ought to be as closely allied as possible; it is one of the failings of some kinds of teaching, I think, that creation and salvation are treated as completely different topics, whereas the Bible seems again and again to hold them inseparably together." God didn't hit the snooze button after his work at creation and Calvary, asserts Williams. God is as much at work in our lives now as ever.

This humanistic quality of Williams' work makes it all the more alluring for the reader — even when discussing those Christian doctrines that tend to make us moderns raise our eyebrows. Regarding the virgin birth, for instance, he explains God's dealings with human beings never override their consent. Mary is as free to say no to God as she is to say yes. "Jesus

begins to be a human being," he writes, "because of this meeting of God's free grace and Mary's grace-filled readiness and openness." Mary, therefore, becomes symbolic of all who courageously commit themselves to God in order to make him concretely present in our fallen world.

Perhaps most hopeful is Williams' regard for the Church. At a time when we seem to be fraying around the



Tokens of Trust

ROWAN WILLIAMS

Tokens of Trust

An Introduction to Christian Belief

By Rowan Williams. Westminster John Knox.
Pp. 159. \$16.95. ISBN 0664232132.

edges — if not unraveling — the archbishop sees the body of Christians as shining resplendently with the promise of new life. When the body gathers for Holy Eucharist, he imagines we are all "standing in the midst of fire" like Shadrach, Meshach, and Abednego in Nebuchadnezzar's blazing furnace (Dan. 3:13-30). "When we read the Bible and celebrate the sacraments," says Williams, "what we are doing is repeatedly coming out of the shadows, back to where truth lives, where Jesus lives."

For that reason there is an urgency to read the Bible, he submits. Christians don't avoid reading the Bible so much because it is antiquated or immaterial to their lives, he writes. We avoid it because the stories recorded there hit way too close to home.

The book ends with a challenge — from a poet no less. Citing the work of the 16th-century Spanish mystic, St. John of the Cross, Williams assures us that we are being buoyed up and moved through our lives by God's love, whether we know it at the time or not. "We can only trust that growth is happening; we know that it is happening only as we test our slowly expanding capacity to face the truth, to accept our failures, to go on questioning ourselves because we trust that God will not let go of us." Beyond all the impassioned arguments, intricate apologetics, and careful proofs, those are the words I think my three friends most need to hear — "God will not let go of us." □

The Rev. Patrick Gahan is rector of St. Stephen's Church, Wimberley, Texas.

God's Continent
Christianity, Islam, and Europe's
Religious Crisis

By Philip Jenkins. Oxford University Press.
 Pp. 340. \$28. ISBN 978-0-19-531395-6.

The renowned authority on contemporary world Christianity, Philip Jenkins, professor of history and religion at Penn State University, has completed

his highly praised trilogy with the release of *God's Continent*.

Following the publication of *The Next Christendom* and *The New Faces of Christianity*, Jenkins has brought us around the world with the facts, insights, implications,

and predictions of world Christianity focused here on the continent of Europe. The three volumes taken together comprise a massive repository of current religious and sociological facts, coupled with insightful and masterful predictions and potentialities of the future. His first two volumes have been lauded across the board and this third volume is no less praiseworthy.

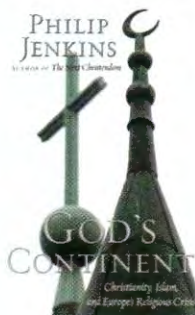
God's Continent does several things. This volume thoroughly deconstructs easy predictions and answers for the contemporary and future state of religion in Europe. Jenkins logically convinces his readers that the issues are far broader and much more complex than the sound bites of the evening news. While some have sold Europe down the Islamic tubes, so to speak, Jenkins speaks a repeated word of caution. And it is not a vain or empty word of caution, but rather is a thoughtful and supported argument that shows an unwillingness to serve up all of culture to a Muslim invasion, which is not the complete picture of modern-day Europe. Jenkins is not willing to surrender 2,000 years of Christian history and culture. His documentation is captivating as he shows that the Christian heritage of Europe has not all but disappeared, and that the challenges of Christianity from Pope John Paul II and Pope Benedict XVI to make Christianity what it is

intended to be have not fallen on deaf ears.

The influences brought to Europe by Islam are many and varied and dare not be interpreted through any negative lens. Jenkins becomes a bit dense (as academics often do) in his thoroughness, but one is compelled to keep reading, for on seemingly every

page a myth is debunked or a false assumption is exploded. He reminds his readers that there are issues of ethnicity, gender, age, education, *ad infinitum* that must be taken into account before writing Europe off as having little or no Christian influence.

The author is particularly captivat-
 (Continued on next page)



seasons

Slow Down. Quiet. It's Advent! Poster
A 2007 Advent calendar poster with 23 days
and ways to keep faith with the season

The calendar during Advent is much more than the place to count down Christmas shopping days. This exciting Advent poster includes suggestions for each day: do a good deed; pray; be thoughtful in the holiday rush; write a nice note; think about the real meaning of Christmas. *Slow Down. Quiet. It's Advent!* is a gentle – and fun to read – reminder of the true meaning of the season.

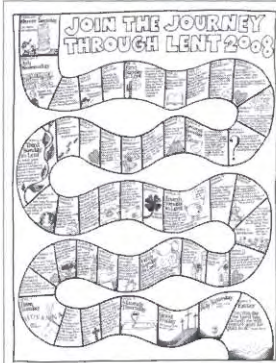
The *Slow Down. Quiet. It's Advent!* poster is sold in packs of 25 for multiple placements around church, in homes, or as gifts for the congregation.
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The Lenten Journey Poster 2008
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through the season of Lent

This new Lenten Poster for 2008 is a journey of simple devotions and thoughtful meditations leading through the forty days from Ash Wednesday through Easter week. Jay Sidebotham's cartoons and text help uncomplicate the meaning of the Passion Gospel and the Easter season.

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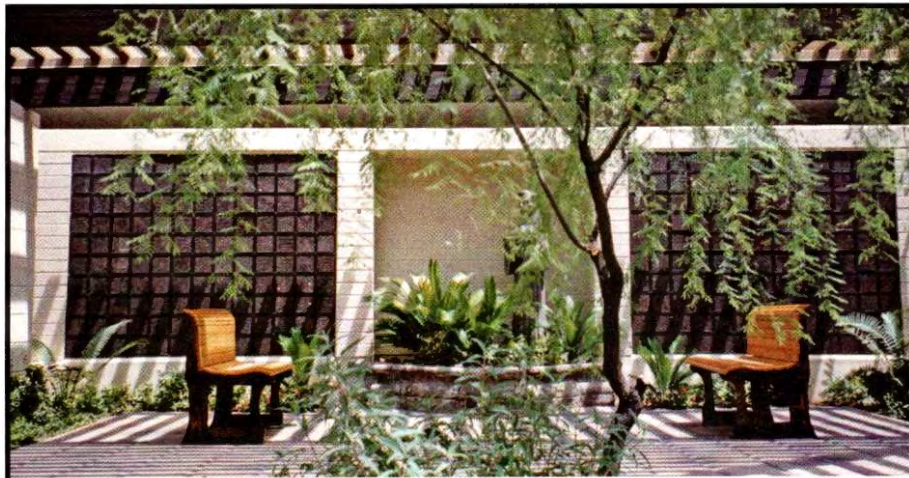
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BOOKS

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ing as he develops his arguments for the influence of a 2,000-year Christian culture on the new Muslim influx of immigrants. He is not convinced that all the influence will be Muslim over Christian, and assures his readers that there is a strong possibility and even a supportable actuality that the Christian culture of Europe's past is having a measurable and conspicuous influence on the immigrant population.

One is confronted with something seldom recognized, and that is the population growth that is a result of immigrants from North Africa, Asia, and Eastern Europe, a significant number of whom are Christian. The influence of the often overlooked peoples must be taken into account as the future of Europe is mapped.

So the reader of this final volume of a magnificent trilogy is caught up with attempting to understand Europe as far more complex than often allowed, far more Christian than often realized, and considerably more asleep than possibly dead. These realities bring no easy promise or hope, but they are fuel for a possible renewal of Holy Spirit power in the resurrection of Christianity.

*(The Rev.) Jeffrey A. Mackey
Orchard Park, N.Y.*

Pilgrims of Christ on the Muslim Road

Exploring a New Path Between Two Faiths

By Paul-Gordon Chandler. Cowley. Pp. 208.
\$19.95. ISBN 156101317X.

The subtitle of this new book written by a TEC priest serving in the Middle East is deceiving. Rather than charting a new course between two of the Abrahamic faiths, this short book really offers only one road, and that an Islamic one.

The author contends that the book is not intended to be a biography of the "Muslim follower of Christ" and Syrian novelist Mazhar Mallouhi, but well more than half the book details his personal and spiritual journey. Mr. Mallouhi is a shining example of that restless heart about whom St. Augustine wrote centuries ago, a man who

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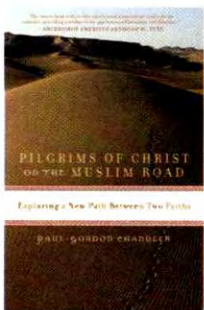
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seems genuinely torn between Islam, the religion of his childhood, and Jesus Christ, whom he embraces, much like Mahatma Gandhi did, as a great moral teacher and prophet, but not as the Son of God as understood by the Church.



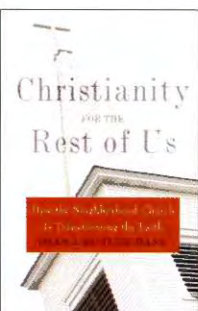
The author contends time and time again that the Church has misunderstood Jesus Christ (a son of God, not the unique Son of God), and that we should work to encourage Muslims to embrace Christ in their own cultural and religious context. Hence the journey continues, but only on the Muslim Road.

*(The Rev.) William Feus
Rumson, N.J.*

Christianity for the Rest of Us

By **Diana Butler Bass**. HarperOne. Pp. 336. \$23.95. ISBN 0060836946.

To visit 50 churches in three years and then study 10 of them in depth is a big order. But this is what Diana Butler Bass set herself to do and did. This lady, a professor in several schools, including Virginia Theological Seminary, set out to see how sincere Christians expressed their faith, avoiding the extremes of secularism on the one hand and the religious right on the other.



A student of Christianity and a knowledgeable Episcopalian, who had been a member of a parish in Santa Barbara, Calif., Butler Bass confined her visits to protestant churches called "Mainline Protestant." Brought up in a Midwestern Methodist parish, while she laments the passing of this kind of congregation as well as the kind of neighborhood which it represented, she felt that the parish in Santa Barbara was coping nicely and creatively as a traditional parish in a new world.

She started out on her quest to see whether and how other congregations in this situation were surviving. As one might expect, the work is episodic and anecdotal, but very readable. What

she found was that these congregations, not trouble-free, but vital and active, shared both a concern for the contemporary society and an appreciation for the liturgical and biblical traditions out of which they came.

A word which occurs often in this book is "hospitality," a willingness to welcome all people, because that is what Jesus did. These churches con-

cern themselves with the Bible, prayer and liturgy because the early Church did. They are eager to use the arts as expressions of faith because they believe that beauty is a genuine expression of the divine.

Butler Bass uses the term "nomads" (purposeless wanderers) to describe many people in modern society. She

(Continued on next page)

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BOOKS

(Continued from previous page)

says the aim of the Church should be to transform these “nomads” into pilgrims, purposeful Christians seeking to do their Lord’s will. This is not a one-size-fits-all kind of endeavor. A lot depends upon the interests and talents of the initial core group who set out to do this.

The key person in all this is the priest or minister with talent, imagination, and nerve to lead in this direction. The challenge is hopeful as well as daunting.

*(The Rev.) John S. Ruef
Chatham, Va.*

A Failure of Nerve

By **Edwin H. Friedman**. Seabury Books. Pp. 260.
\$28. ISBN 159627042X.

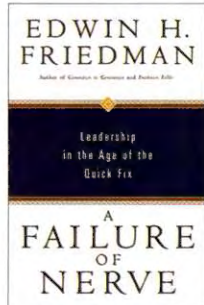
If you can read one book by the late Rabbi Ed Friedman, you would be wise to read *A Failure of Nerve*. This posthumously published work crystallizes Friedman’s seminal thoughts and expresses the major ideas he developed about leadership. Friedman’s colleagues and friends worked hard to ensure this book, which was in draft form at the time of his death, was completed and published.

Friedman’s vision of leadership is but one of many lenses that can be used to understand the role that leaders play in any institution, whether it be a family, a church, synagogue, company, school or other organization. His ideas offer great wisdom about human behavior in a communal setting.

One sign of this is the widespread use of the ideas and vocabulary Friedman uses to discuss leadership and systems. Words such as “reactivity,” “self-differentiated leadership,” “stuck systems,” “sabotage,” “triangulation,” “quick-fix mentality,” and “non-anxious presence” have become an essential part of leadership theory.

Much of this book will be familiar to those who had the opportunity to listen to Friedman lecture toward the end of his life. This book represents a synthesis of his final thoughts. In one

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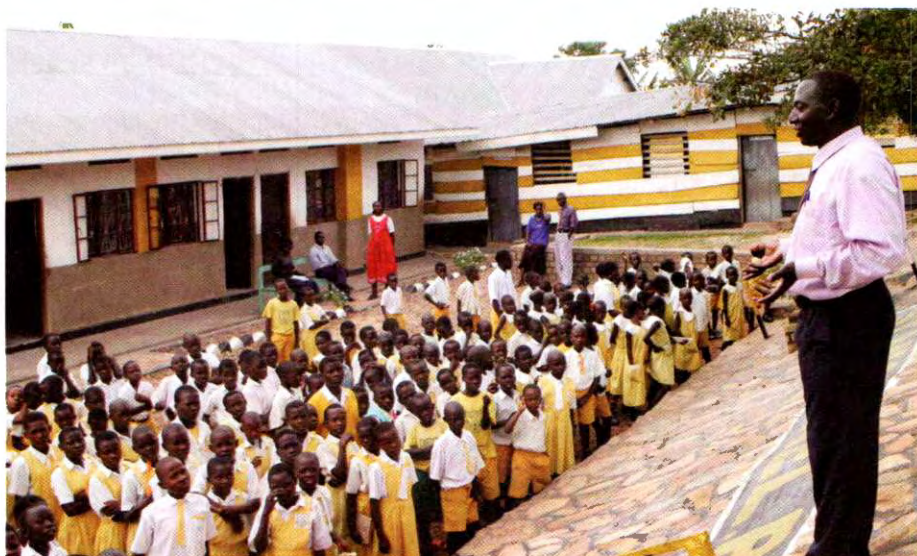


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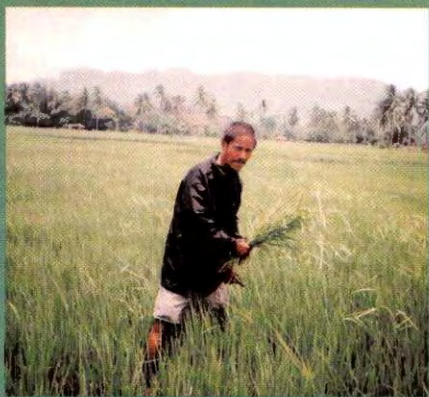
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Elena Durand de Charca, of Lake Titikaka in Peru, is the sole breadwinner for her family. She took a loan from ECLOF to buy this boat where she uses to ferry homemade food and other goods for sale to the communities living in the islands near the lake. The loan afforded her to earn more income and engage in additional business ventures.

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(Continued from page 12)

of his final lectures, given to a group of Episcopal rectors, Friedman said that “The first thing any leader needs to expect is sabotage.” The book presents an excellent extended commentary on insights such as this.

Friedman’s insights have guided many Episcopal clergy and other religious and institutional leaders to make sense of odd and combative behavior offered by those they are trying to shepherd and lead. *A Failure of Nerve* deserves a slow read, for its lessons are rich but not quickly learned.

(The Rev.) Marek P. Zabriskie
Fort Washington, Pa.

Sir Ninian Comper

By Anthony Symondson and Stephen Bucknall. Spire Books. Pp. 336. \$60. ISBN 1904965113.

It is probably not possible to see this book on a coffee table or on a display

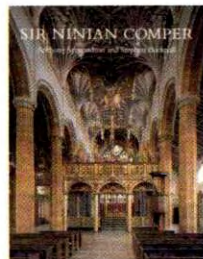
without picking it up. The attraction is an astonishingly beautiful cover — the interior of St. Mary’s Church, Wellingborough, in Northamptonshire, England — one of the loveliest photos of a church this reviewer has seen.

One does not need to know anything about the life of Sir Ninian Comper to be intrigued by this book, for a reader soon finds out that he was one of the most renowned architects of churches in England — particularly those of the Anglo-Catholic variety. Comper was well known for his use of the Gothic Revival style during a prolific career that encompassed most of the first half of the 20th century.

Comper attempted to incorporate beauty in his work, for he regarded it as a divine imperative. In one of his liturgical papers, “Of the Atmosphere of a Church,” he wrote that the purpose of a church “is to move to worship, to bring a man to his knees, to refresh his soul in a weary land.”

Comper regarded the church pictured on the cover of this book as his masterpiece. The authors called St. Mary’s “a laboratory for his art,” and said Comper saw the church “as an expression of beauty and unity that reflected the beauty and unity of the Holy Trinity and was a foretaste of the eternal beauty of heaven.”

A particularly impressive section of the book is the Gazetteer at the back. It is an enormous list of more than 600 of Comper’s works. They include windows, banners and appointments at Westminster Abbey; much in Southwark Cathedral, including the reredos; many of the furnishings in the great London Anglo-Catholic parishes St. Alban’s, Holborn; All Saints’, Margaret Street; St. Cyprian’s, Clarence Gate, and St. Barnabas’, Pimlico. The book contains many



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stunning black-and-white photos of his work in these churches and others.

Sir Ninian designed windows, vestments, banners, stations of the cross, frontals, and a wide variety of appointments and furnishings. Following his death in 1960 at age 96, he was buried in Westminster Abbey beneath some of his windows. Hopefully, this fine book will help to make him better known.

David Kalvelage

The Bishop of Rwanda

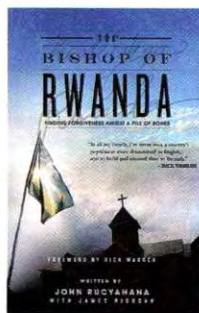
By **John Rucyahana** with **James Riordan**. Foreword by **Rick Warren**. Thomas Nelson Publishers. Pp. xviii and 231. \$19.99. ISBN 0-8499-0052-2.

The story of the Rwandan genocide of 1994 is familiar to many Americans through the film *Hotel Rwanda*. Less familiar are the history behind that country's civil war, the stories of individuals who suffered through it, or the pioneering work of the Episcopal Church of Rwanda in bringing about

post-war rebuilding and reconciliation.

In 12 brief but powerful chapters, Bishop John Rucyahana of the Diocese of Shyirahana gives a clear outline of Rwandan history, focusing on the three months in 1994 when more than 1 million people, mostly ethnic Tutsis, were massacred by militiamen and fellow citizens. He recalls a time (the bishop was born in 1945) when Hutu and Tutsi Rwandans lived as neighbors without conflict, and writes of a nation saddled with a problematic colonial Belgian past and a post-independence reliance on western military aid.

Readers will almost certainly be upset by a detailed and graphic narrative of the genocide itself, including failed attempts by Rwandans to seek more effective protection from the United Nations, and accounts of religious leaders' complicity in the geno-



cide. (The book includes instances of clergy and nuns who risked or lost their lives to save innocent people as well, but it is the perpetrators who appear to have been more numerous.) The bishop is honest about the failings of the church in this period and before it, and about the need for Rwandan

religious leaders — including an Anglican bishop indicted for cooperation in the genocide — to repent and seek forgiveness.

In several hopeful chapters Bishop Rucyahana writes about the difficulties of seeking justice and reconciliation in a country that has lost more than an eighth of its population, and where many people know and continue to live alongside those who killed their relatives just over a decade ago.

There are a few slips in the book

(Continued on next page)



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BOOKS

(Continued from previous page)

that could have been caught by a careful editor, but as a first-hand account of successful ministry in the face of unimaginable evil, and a close description of life in a thriving church of the Anglican Communion, this book deserves a wide readership.

*Richard J. Mammana, Jr.
Stamford, Conn.*

The Canons

Cathedral Close Encounters

By Trevor Beeson. SCM Press. Pp. 248.
\$24.99. ISBN 0-334-04041-8

This is the third in a series of wonderful books that began with *The Bishops* in 2002 and then went on to *The Deans* in 2004. Here we have portraits of 20 of the most remarkable men to occupy residentiary canonries in England, from the great Sydney Smith, who was successively a canon of Bristol (1828) and then of St. Paul's (1831), to the holy and much-venerated V.H. Vanstone, whose book, *Love's Endeavour, Love's Expense*, remains one of the great Anglican classics of the 20th century.

Beeson's years of writing obituaries for *The Daily Telegraph* have paid off here as in the previous volumes, for he is able to pack a great deal of personality and history into a comparatively short space. The reader comes away not only having learned something, one also comes away with a real sense of the subject — a rare gift in any writer.

Helpfully, Beeson also contributes an Introduction to say something about canons and cathedrals, and he concludes this book, as he did his previous two, with a significant reflection on the future of the office. Residentiary canonries have often been abused by their occupants, it is true; but they have also been posts that have guaranteed a crucial freedom to gifted priests who have made significant contributions to the life of the Church that they would not otherwise have been able to have made.

Given the pressure on every senior office in the church these days, he wonders whether we may lose a valuable asset if residentiary canonries become simply "canons functionary."

There is a better future for a renewed understanding of the way in which cathedral canons might exercise their singular ministry, and Beeson's book is important reading for all who are involved in or concerned about cathedrals, whatever our particular context.

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

The Fiery Serpent

A Christian Theory of Film and Theater

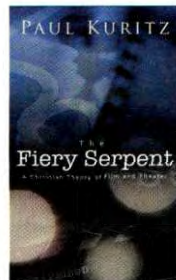
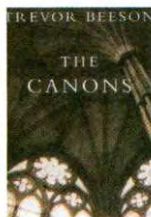
By Paul Kuritz. Pleasant Word. Pp. 196.
\$16.99, paper. ISBN 1414107676.

This book is likely to be welcomed in theater departments of Christian colleges and universities, especially with its last chapter, "The Working Christian Theater Artist." Beyond that, though, I don't see much of a market for *The Fiery Serpent*. Paul Kuritz, a director, writer and educator, breaks little new ground in his consideration of the connection between Christianity and theater and film.

The title refers to the image Moses made to save the Hebrew people who had been bitten by snakes. "Christian dramatic theater — the fiery serpent — is the gospel of grace, a mysterious invasion of the kingdom of God into our Evil Age, an imitation of our Lord Jesus Christ," Mr. Kuritz writes. "The paradigmatic story in Numbers presents the model for our dramatic theater makers who seek to imitate the means and ends of the great maker Himself."

What I found most interesting was the preface in which he described the conversion experiences that changed him into an evangelical Christian. I wish he had been able to maintain that lively style throughout the book. Unfortunately, it reads more like a doctoral dissertation, and is as heavily referenced as one.

*Retta Blaney
New York, N.Y.*



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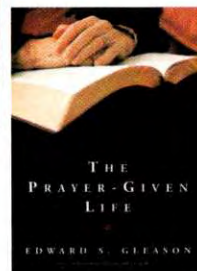
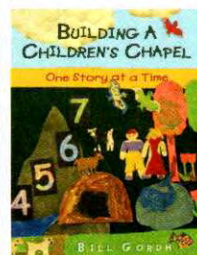
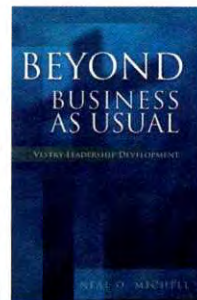
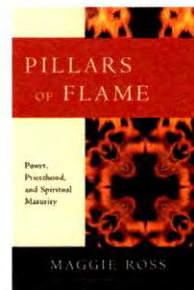
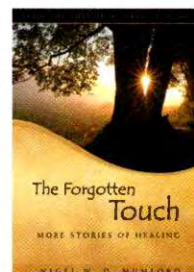
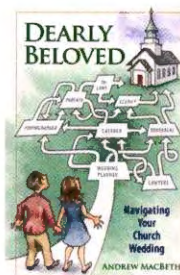
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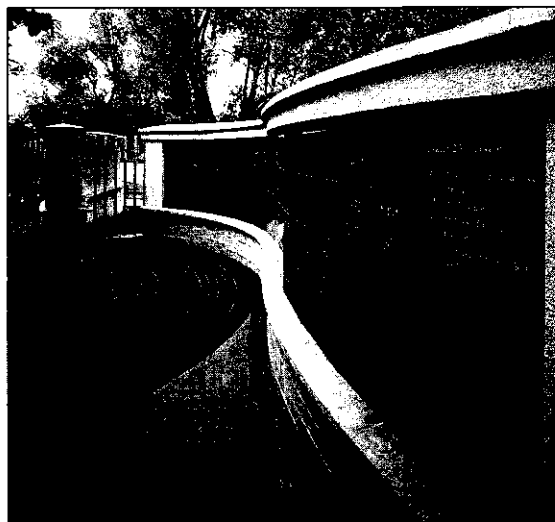
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THE PILGRIM PRAYERBOOK. By David Stancliffe. Continuum. Pp. 270. \$19.95. ISBN 0-82648-360-7.

This is a new edition of a British book published in 2003. The author, Bishop of Salisbury in the Church of England, writes that the aim of the book is "to give the Christian who prays a basic framework of life in Christ within which to do it." Prayers for the Daily Offices and the Eucharist are contained, along with other material arranged by the calendar.

CHURCH ADMINISTRATION: Programs, Process, Purpose. By Robert N. Bacher and Michael L. Cooper-White. Fortress. Pp. 339. \$25. ISBN 978-0-8006-3742-2.

Two Lutheran church executives with seven decades of experience between them have put together a book that should be helpful to clergy and others involved in church administration. There are lots of helpful charts, graphs and workbook pages along with some sound advice.

FIVE PRACTICES OF FRUITFUL CONGREGATIONS. By Robert Schnase. Abingdon. Pp. 144. \$17. ISBN 978-0-687-64540-4.

Robert Schnase, a Methodist bishop, says people are looking for churches that practice the following: Radical hospitality, passionate worship, intentional faith development, risk-taking mission and service, and extravagant generosity. The author addresses each of these qualities in some detail and offers questions for discussion.

EVANGELISM IN THE SMALL MEMBERSHIP CHURCH. By Royal Speidel. Abingdon. Pp. 101. \$13. ISBN 0687335795.

This is the third of Abingdon's series



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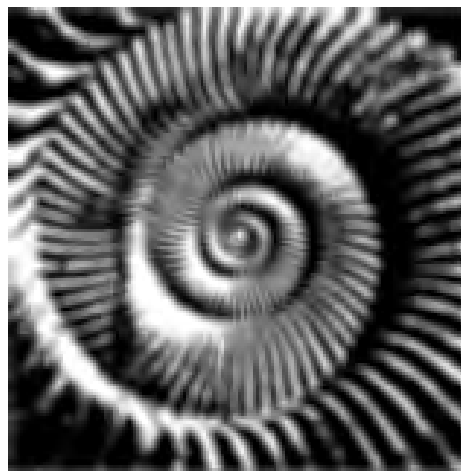
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on Ministry in the Small Membership Church. It offers practical advice on improving the health of a church and seems ideal for a discussion group in which ideas can be tossed about. The author says he wrote it for churches which usually have an attendance under 100.

PAUL TODAY: Challenging Readings of Acts and the Epistles. By Stephen W. Need. Cowley. Pp. 144. \$15.95. ISBN 1-561201-296-3.

THE GOSPELS TODAY: Challenging Readings of John, Mark, Luke & Matthew. By Stephen W. Need. Cowley. Pp. 128. \$15.95. ISBN 1-56101-297-1.

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The dean of St. George's College, Jerusalem, examines popular interpretations of familiar scriptural texts and asks pertinent questions. For example, "Can Paul's attitudes toward marriage and slavery be redeemed?" And "What do the expressions 'Son of Man' and 'Son of God' really mean?" These books are part of the

Essential Inquiries series. Each chapter in both is complete and can be read in any order. Dean Need is thought-provoking and writes with clarity.

RAGING WITH COMPASSION: Pastoral Responses to the Problem of Evil. By John Swinton. Eerdmans. Pp. 264. \$22. ISBN 0-8028-2997-X.

From the world's war zones to our own neighborhoods, reports of acts of almost unbelievable cruelty are nightly fare on TV newscasts. Scottish theologian John Swinton considers the reality of evil from a pastoral perspective and examines Christian perspectives on suffering, forgiveness, redemption, monstrous actions, and Jesus' silence from the cross.

PRAYING AT BURGER KING. By Richard J. Mouw. Eerdmans. Pp. 134. \$10. ISBN 978-0-8028-4046-2.

The president of Fuller Theological

(Continued on next page)



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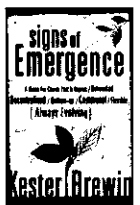
(Continued from previous page)

Seminary shares brief, often-entertaining reflections on topics ranging from "competitive prayer" (e.g., married couples hoping for different election outcomes) and liturgical seasons to workaholism and loneliness. Useful as a sermon starter, or as late-summer vacation reading.



SIGNS OF EMERGENCE. By Kester Brewin. Baker Books. Pp. 220. \$14.99. ISBN 0-8010-6808-8.

Power struggles are no way to spread the gospel, says this English author, who argues that structures that impede growth should be dispensed with in favor of a church that is flexible and responsive to changing needs. Challenging and thought-provoking ideas for church leaders looking for insights into the emerging church movement.



THE MISSION DRIVEN PARISH. By Patrick J. Brennan. Orbis. Pp. 159. \$18. ISBN 978-157075692-4.

Why do evangelical churches consistently beat mainline denominations in popularity, attendance, and in the spread of the gospel? The author asks pointed questions of church leaders and offers practical advice for growth and effectiveness. Fr. Brennan, a Roman Catholic, is president of the National Center for Evangelization and Parish Renewal.



THE BISHOP IS COMING: A Practical Guide for Bishops and Congregations. By Paul V. Marshall. Church Publishing. Pp. 116. \$12. ISBN 978-0-89869-524-7.

The Bishop of Bethlehem offers helpful tips for bishops and the congregations that welcome them for visitations and other occasions. Useful historical notes and explanations about why Episcopalians do things the way they do.



(Continued on page 22)

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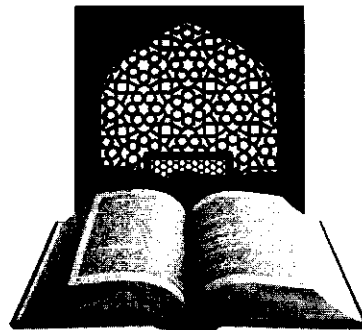
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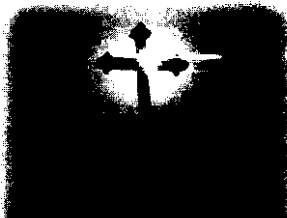
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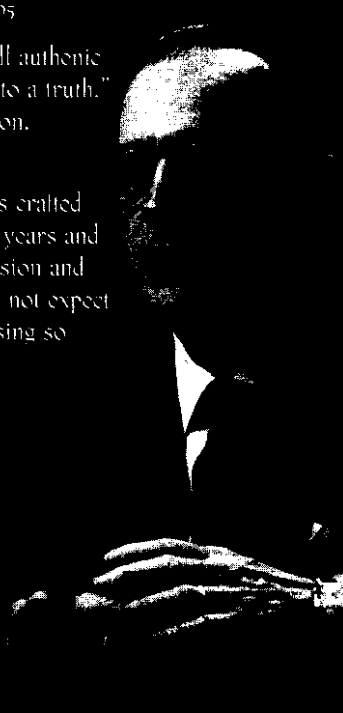
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Author was one of two poets on the drafting committee for the retranslation of the *Psalter*, now contained in *The Book of Common Prayer*.

SHORT & SHARP

(Continued from page 20)

THE ABINGDON PREACHING ANNUAL 2008. Compiled by David N. Mosser. Abingdon. Pp. 429 + CD-ROM. \$24. ISBN 978-0-687-64390-5.

Lectionary commentaries, sample sermons, and additional worship-planning resources for congregations using the Revised Common Lectionary. The CD-ROM contains the full text of the print edition, plus hyperlinked sermon helps and an annotated bibliography.



THE MINISTER'S MANUAL 2008. Lee McGlone, editor. Jossey-Bass. Pp. 500 + CD-ROM. \$19.95. ISBN 978-0-7879-8571-4.

RCL-based sermons for the year, plus children's sermons, sermon illustrations, and messages for holidays, bereavement and other special services. The CD-ROM includes the full text, plus suggestions on adapting materials for service leaflets and other communication.



I REFUSE TO LEAD A DYING CHURCH! By Paul Nixon. Pilgrim Press. Pp. 122. \$16. ISBN 978-0-8298-1759-1.

United Methodist congregational development minister Paul Nixon opens his book with this bombshell: "Is it possible to be a faithful servant of the Resurrected Christ and serve as pastor within one of the mainline denominations?" He challenges faith leaders to look at the choices their congregations face. A frank assessment, with practical how-tos for parishes.



THE GATHERING: City Prayers, City Hopes. Jeannine Otis, editor. Seabury. Pp. 94. \$10. ISBN 978-1-59627-045-9.

The director of music at St. Mark's Church in the Bowery has compiled prayers, poems and free-form reflections about fear, faith, hopefulness and salvation. Foreword by the Rev. Timothy Holder, founder of the HipHopEMass.



JESUS IN THE HOUSE: Gospel Reflections on Christ's Presence in the Home. By Allan F. Wright. St. Anthony Messenger Press. Pp. 187. \$14.95. ISBN 978-0-86716-791-7.

Jesus House



Brief meditations on 28 occasions in which the gospels record Jesus visiting people's homes to teach, heal, celebrate, and restore. Each chapter closes with questions and directives to help readers apply the lessons of these occasions to their own lives.

CALLING CLERGY: A Spiritual & Practical Guide Through the Search Process. By Elizabeth Rankin Geitz. Church Publishing. Pp. 99. \$12. ISBN 978-0-89869-543-3.

Calling Clergy



Elizabeth Rankin Geitz.

As the title suggests, this book is intended to guide search committees through the process of calling a rector. While it is written for Episcopal churches, the search process varies so greatly from one diocese to another that some participants may have trouble with this. All in all, a useful tool for members of search committees.

SOUL BANQUETS: How Meals Become Mission in the Local Congregation. Morehouse. By John Koenig. Pp. 160. \$15.95. ISBN 0-8192-1926-6.



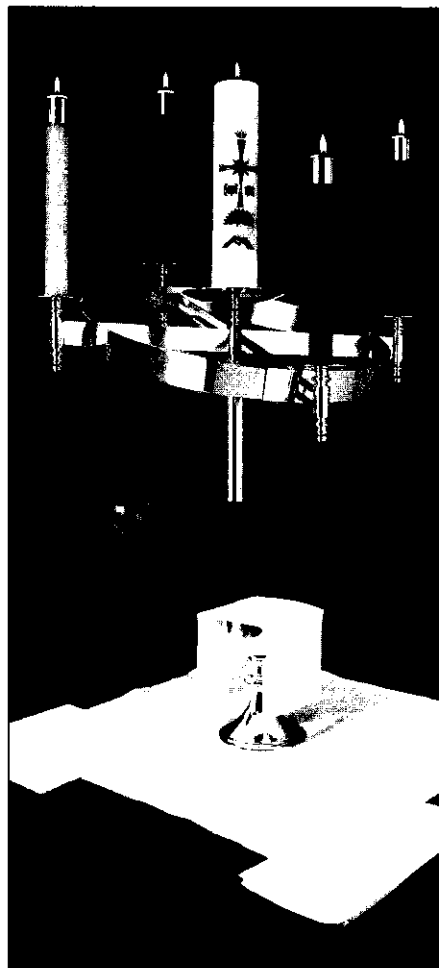
A professor at the General Theological Seminary combines stories about meals in a church setting with his biblical studies. One realizes quickly there's more to church meals than potluck suppers. The chapters "What to Do When Meals Go Wrong" and "How the Eucharist Centers Our Meals" are particularly helpful.

MAIDEN VOYAGE: Practical Advice for New Pastors. By Ronald E. Ramsey. iUniverse. Pp. 138. \$14.95. ISBN 0-595-38904-X.



Ronald E. Ramsey, a rector in the Diocese of Massachusetts, offers insights and suggestions to new members of the clergy. The chapter titled "The Pastor's Ministry to Self" gives often-overlooked advice.

THE LIVING CHURCH staff



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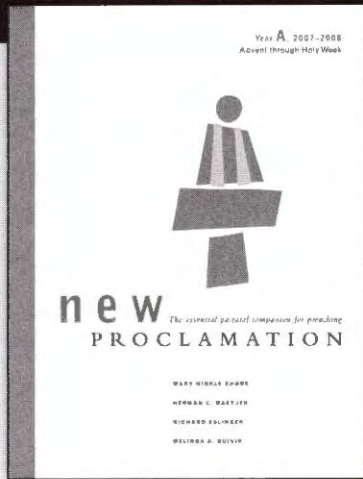


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Dallas youth work in Perry County, Ala.

Church of the Ascension photo

SUMMER Projects

Mission groups meet needs cross country and close to home

Youth groups and adult volunteers from many parishes throughout The Episcopal Church used part of their summer vacations to serve others through mission projects. Here is a sampling of recent projects:

Senior high youth from Dallas' churches of the **Annunciation**, **Transfiguration**, and **Ascension** participated in a joint "Sowing Seeds of Hope" project June 23-30 in Marion, Ala. They worked on a variety of repair and painting projects and worshiped with the congregation of St. Wilfrid's Church.

Parishioners from **St. Margaret's, Annapolis, Md.**, have taken part in four mission trips this summer to Appalachia and Honduras. Youth and adult mission participants distributed clothing, undertook construc-

tion projects, ministered to orphaned children, and presented professional seminars for teachers.

Two groups of parishioners from **Holy Trinity, Menlo Park, Calif.**, have helped with Gulf Coast rebuilding. In June, a group of 21 youth and adults took part in the disaster relief efforts at Mission on the Bay, Bay St. Louis, Miss. Earlier this year, a team of 16 adults assisted at Camp Coast Care in Long Beach, Miss.

While many mission teams travel great distances to undertake their ministry, other parishes take part in opportunities closer to home. This year marked the 11th year that the youth group of **Trinity Church, Solebury Township, Pa.**, took part

(Continued on page 26)

Resources for Parish Leader+



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SUMMER Projects

(Continued from page 24)

in Mission Philadelphia, a week-long residential program of “exciting, diverse service projects” in Philadelphia. Parish youth ages 12-18 participated from June 24 to July 1.

Twenty-eight youth and adults from **St. Thomas’, Reidsville, N.C.**, and **Epiphany, Eden**, traveled to Summerville, S.C., July 8-14, working on a variety of construction and repair projects for the disadvantaged.

Ten youth and seven adults from **St. David’s, Wayne, Pa.**, took part in “Mission Possible 2,” a week-long project in June at Mission on the Bay, Bay St. Louis, Miss. “We are the ones who are truly blessed to serve,” the Rev. Paul Gennett, Jr., St. David’s associate rector, reflected on the parish website.



Roof repair in Summerville, S.C.

St. Thomas’ Church photo

A team of seven parishioners from **Christ Church, Cambridge, Mass.**, completed a one-week medical mission to Honduras in early August. With the exception of one participant, all the team members have

been part of the Honduras project for at least four years. Writing on the parish’s mission blog, parishioner Joe Robinson called it “the richest and most positive experience I could hope for.”

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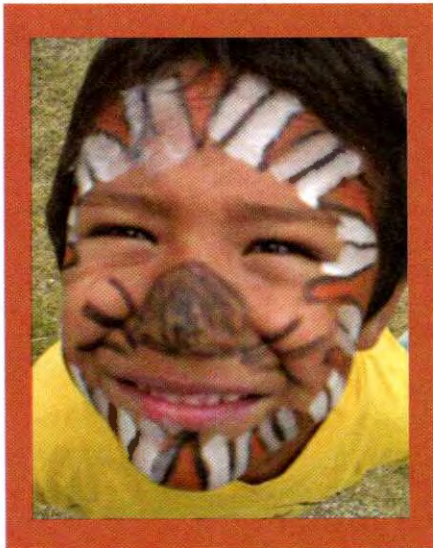
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The children of San Antonio, Belize, were the beneficiaries of a new community playground and were able to enjoy a vacation Bible school in mid-July, thanks to parishioners who visited from **St. Paul's, Chatham, N.J.** More than 20 youth, adult volunteers, and the Rev. Elizabeth Kaeton, St. Paul's rector, took part.

Youth from **St. Paul's, Walnut Creek, Calif.**, joined other Episcopal youth groups from the Contra Costa deanery on a mission trip to New Orleans. Participants in the July 29-Aug. 9 trip assisted with rebuilding efforts in the city, taking as their theme, "Saints of the Church."

From June 30 to July 7, 26 youth and adults from **St. Anne's-in-the-Fields, Lincoln, Mass.**, and **St. Stephen's, Boston**, helped in the rebuilding of the Gulf Coast with their work in Biloxi, Miss. Participants will share their experiences with the St. Anne's congregation at a Sunday forum this fall.



Christ Church photo

A young Bible school participant.

Parishioners from **Christ Church, Winchester, Va.**, have participated in a combined mission team with **Calvary, Front Royal, Va.**, for 16 years, visiting the Lakota reservation

in Pine Ridge, S.D., to provide a weeklong Bible school for the reservation's children.

St. Paul's, Albany, Ga., underwrote and organized a Habitat for Humanity work project for middle-schoolers and adult volunteers from the Diocese of Georgia. The July 18-22

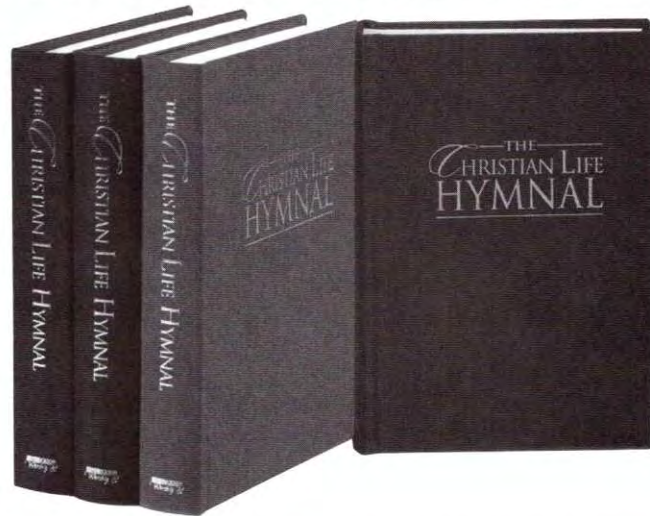
project was promoted throughout the diocese as "a great opportunity for youth and parents to work together."

In a trip facilitated by the national church's new Episcopal Mission Exchange (www.episcopalmissionexchange.org), youth and adults from

(Continued on next page)

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SUMMER Projects

(Continued from previous page)

the **Diocese of Southwest Florida** took part in a June mission trip to rebuild and repair Katrina-damaged homes in Bayou la Batre, Ala.

During the week of June 29, young adults and adult volunteers from the **Diocese of Southwestern Virginia** assisted with rebuilding lives and homes in New Orleans. Participants distributed supplies from a mobile response unit, then took part in demolition, repair and painting. Writing on the diocesan website, participant Erin Harden, from Christ Church, Roanoke, said, "I believe the best way to spread God's love and word is by doing. Mission trips are the best example of this."

Twenty-three senior high youth and adults from the **Diocese of Bethlehem** visited New Orleans July 28-Aug. 4 to assist "in whatever capacity we are needed." Planned activities included distributing food and medical supplies, demolition and rebuilding projects.

Youth from the **Diocese of Chicago** undertook Gulf Coast rebuilding from July 28 through Aug. 4, working on a variety of repair and building projects in Long Beach and Bay St. Louis, Miss., under the leadership of Camp Coast Care.

Flying from Big Sky Country to the Big Easy, youth from **St. James', Bozeman, Mont.**, traveled 2,000 miles to Gulfport, Miss., to participate in Mission on the Bay. Volunteers worked and prayed together June 10-17.

Both the senior high and middle school youth of **St. Mark's, Dalton, Ga.**, undertook mission trips this summer. Older youth traveled to Atlanta June 17-21 to work at a summer camp for refugee children sponsored by the local affiliate of Episcopal Migration Ministries. Middle schoolers visited the Heifer International Ranch in Perryville, Ark.,

(Continued on page 78)



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Nan Ross/Pathways photo

The Rev. Walter Brownridge, associate dean of the School of Theology of the University of the South, leads prayers during an Aug. 11 pilgrimage outside the old cash store where seminarian Jonathan Daniels was shot and killed in August 1965 by the store's owner, who was preparing to discharge the weapon at Ruby Sales, an African American voting rights worker. Mr. Daniels pushed Ms. Sales out of the way. In saving her life, he lost his own. Mr. Daniels is remembered on Aug. 14 on the church calendar.

Archbishop to Begin U.S. Visit with Ecumenical Celebration

The Archbishop of Canterbury and the Bishop of Louisiana will celebrate the "Resiliency of Spirit" at a special ecumenical service Sept. 20 in New Orleans.

"We are humbled that the archbishop has accepted our invitation to visit and touch the mission of renewal and restoration on the Gulf Coast," said the Rt. Rev. Charles E. Jenkins, Bishop of Louisiana.

The dioceses of Louisiana and Mississippi were devastated by Hurricane Katrina in August 2005. Following an unprecedented domestic grant from Episcopal Relief and Development and individual donations from Episcopalians throughout the United States, the Diocese of Louisiana established a

comprehensive humanitarian service ministry to assist with recovery and rebuilding of the New Orleans area.

In addition to Bishop Jenkins and Archbishop Rowan Williams, the service celebrating those efforts also will include ecumenical leaders from around the state, 10 archbishops from the Anglican Communion, and members of the House of Bishops of The Episcopal Church, which is scheduled to meet in New Orleans Sept. 20-25. Following the service, Archbishop Williams will participate in the first two days of the bishops' convocation.

The service is open to members of the public who register by Sept. 14. Registrations can be made by calling 504-262-6012.

Connecticut Diocese Seeks Damages from Former Bristol Vestry

The Diocese of Connecticut has initiated legal action against the former rector and vestry of Trinity Church, Bristol, asking the court to order the 11 defendants to pay \$15,000 in diocesan legal fees as well as unspecified punitive damages.

"By their actions, including their formal alignment with CANA [Convocation of Anglicans in North America] and their departure from union with the Diocese of Connecticut, defendants have relinquished all legal right to possess or control the subject real property of Trinity Episcopal Parish and the personal property of Trinity Episcopal Parish," the diocese stated in a 35-page legal brief filed with the Superior Court in New Britain, Conn., on Aug. 7.

A spokesperson for the diocese declined to comment on pending litigation when contacted by a reporter from THE LIVING CHURCH.

Church of Nigeria

Last May, the rector, the Rev. Donald L. Helmandollar, the vestry, and a majority of members at Trinity voted to leave The Episcopal Church and affiliate with the Anglican Church of Nigeria.

Trinity was incorporated in 1834 and its petition for admission into union with the diocese was approved during the annual convention the following year, according to facts alleged in the diocesan complaint. In the legal brief filed with the court the diocese lists a number of incidents when the parish leadership at Trinity acknowledged being a constituent member of the diocese, including as recently as August 2005 when Fr. Helmandollar joined with several other diocesan priests in filing an ecclesiastical complaint against the Rt. Rev. Andrew D. Smith, Bishop of Connecticut, over the manner in which Bishop Smith removed

(Continued on page 32)

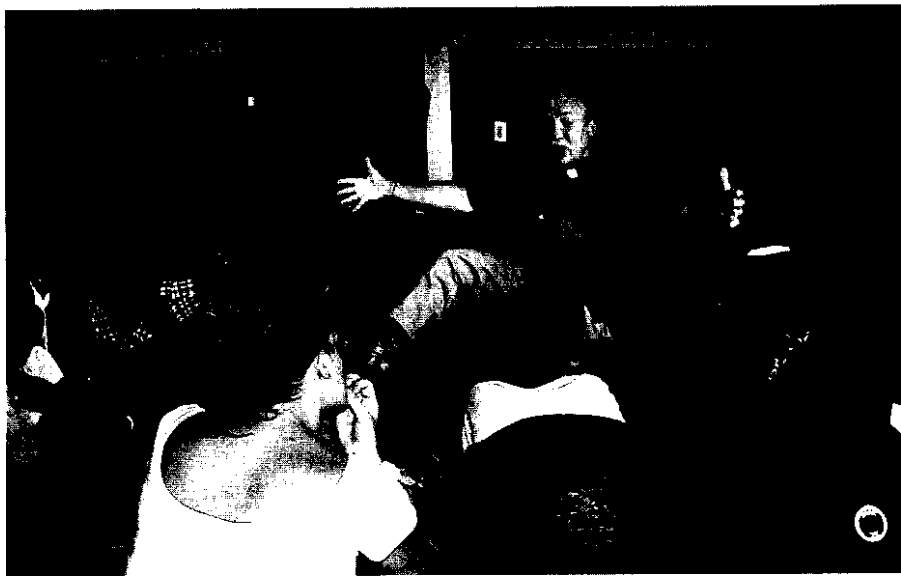


MUSIC at Sewanee

Students rehearse during the Sewanee Summer Music Conference, July 9-15 at the University of the South and the DuBose Conference Center in Tennessee. Music during the closing Eucharist of the conference was directed by Keith Shafer, director of music and organist at St. Paul's Church, Augusta, Ga.



Sewanee: The University of the South photos



Melissa Zerbe photo

The Rt. Rev. Rodney Michel, assisting Bishop of Maryland, tells children of incarcerated parents that God never stops loving them. The children, ages 9-12, attended Camp Amazing Grace at the Bishop Claggett Center near Frederick, Md., July 8-13. The event was organized and sponsored by the diocesan Prison Ministry Task Force.

Records Show 'Dennis' Canon Passed Both Houses in 1979

In recent years, stories have circulated among conservative Episcopalians that the so-called "Dennis" canon, used frequently in the litigation of property settlements between dioceses and fleeing parishes, was not adopted correctly by the General Convention. An investigation by a free-lance reporter has found that the Dennis canon, currently numbered Title I, Canon 7, Section 4, apparently did pass both houses of General Convention in 1979, even though it is not recorded as such by the *Journal of General Convention*.

The Rev. George Conger, who frequently reports for THE LIVING CHURCH, looked through the Archives of The Episcopal Church in Austin, Texas, and found documentary evidence that it was likely the legislation

was adopted by both the House of Deputies and the House of Bishops.

The canon, named for Bishop Walter Dennis, Suffragan of New York, who proposed it, was intended to amend Title I.6 (as then numbered) by adding a fourth clause which read in part: "All real and personal property held by any parish, mission, congregation or institution is held subject to an express trust in favor of the Episcopal Church and the Diocese" where the property is located.

The confusion ensued when the reports on legislation from the 10th day of the convention were missing. However, a summary of the actions of the 10th day had been misfiled in another folder of documents from the 66th General Convention.

Connecticut

(Continued from page 30)

the Rev. Mark Hansen as rector of St. John's, Bristol. A church-wide review committee formally cleared Bishop Smith of all charges alleged in that complaint earlier this year.

Connecticut state law provides that "the manner of conducting the parish, the qualifications for membership of the parish and the manner of acquiring and terminating such membership, the number of officers of the parish, their powers and duties and the manner of their appointment ... shall be such as are provided and prescribed by the constitution, canons and regulations of said Protestant Episcopal Church in this state."

While conceding that the diocese had made a strong argument in its legal brief, Fr. Helmandollar disputed some of the facts upon which it is based. For example, Trinity received its organizational charter from the Church of England in 1746, when neither the Diocese of Connecticut nor The Episcopal Church existed. He contends that Trinity never intentionally chose to align with The Episcopal Church, and also questioned whether a court would hold volunteer parish leaders financially accountable for carrying out decisions reached at parish meetings.

"It has been difficult for many in the congregation to deal with the legal implications," Fr. Helmandollar said. "We are not trying to be hard nosed or disobedient. We believe we must come under godly leadership and that we have been called to be a witness for the gospel."

BRIEFLY...

The Rev. Robert J. Chiders, rector of Grace Church, Anniston, Ala., and the Rev. Andrew Waldo, rector of Trinity, Excelsior, Minn., have been added by petition for the Sept. 30 **election of a bishop suffragan** in the Diocese of Alabama. The two additional candidates complete the final slate of six candidates. Nominations from the floor are not permitted.

More News begins on page 70



Christ Church, Pittsford, N.Y. Christina Laurel photo

Parish Communication

How to pull together many sorts of information in order to deliver them in a user-friendly format.

By Christina Laurel

The root of “communication” is the Latin *communis*: to make common by sharing and imparting. It is the parish administrator who, as a communicator, helps to level the playing field by making information “common.” It is an underrated role that we play, yet a tremendously vital one.

The parishioners of Christ Church, Pittsford, N.Y., have been raving about the July issue of the *Enlightener*, the parish newsletter, and as its editor, I am trying to figure out why. Maybe it is the number of photographs. People like pictures, especially ones that show the acolytes, rector, new assistant rector, and visiting retired bishop processing down the side-

(Continued on next page)

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walk on Locust Street, turning the corner onto South Main Street to enter the narthex just prior to the 10 a.m. Sunday service. It was a beautiful June day.

Perhaps it is the photograph of four intergenerational kitchen volunteers preparing a meal on Saturday morning to serve that afternoon to the hungry in Rochester. Then again, maybe it is the image from the Strawberry Social, the one where the mother's arms are wrapped around her child as they share a quiet moment in the midst of the exuberance and the ice cream.

I sense that at the bottom of the July newsletter's appeal is communication. The photographs and the information in the newsletter let parishioners share a common moment. The homebound senior who no longer ventures out to church functions, as well as the sexton who is cleaning up long after the function is over, can glance at the photographs and read about the events and share in the common knowledge that this is our church family.

It is usually the parish administrator who is the newsletter editor in the small to mid-sized church. We

are the depository of dates, times, room assignments, fees, and prayer requests, all of which must be culled from our e-mails, phone conversations, faxes, and handwritten notes on scraps of paper when it is time to create a newsletter. We are often the ones who transform this information into user-friendly paragraphs and columns; drop digital images (.jpg) into text boxes; copy or print the pages; assemble the volunteers to affix the labels, and hand carry the newsletters in trays to the bulk mail unit at the post office.

When I began in a previous position as director of communication with Christ Church, Greenville, S.C., I inherited a bevy of newsletters: for singles, seniors, youth, the ECW, children, and pastoral care, all in addition to the bi-weekly 12-page *Messenger*. The transition from independent newsletter to a dedicated page or space in the main missive was not seamless but appreciated over time. The entire parish discovered the inherent value in learning, for example, that the singles were ministering to challenged children by coordinating a trip to the Greenville Zoo. If this news had been shared among only the singles themselves, how would the rest of us have known about their outreach?

While the newsletter provides tactile and visual appeal, in order to appeal to all of our senses, information also needs to be auditory: sermons and music listened to as podcasts via the website. A device such as a digital phone tree connected to the church database can deliver one vital message — such as a change in rehearsal time because of bad weather, for a fund-raising concert — to multiple households in a matter of minutes. If the parish family includes individuals with impaired sight or hearing, or if English is not the first language, for example, we need to access resources that help us communicate to these audiences as well.

Pew racks and display racks are great places for welcome cards for newcomers, for bookmarks publicizing the church's website address, and for brochures on the church's many ministries. A consistent look, from web to print, using the church logo and colors helps in identifying and unifying communications. A word of caution: Multi-colored pastel brochures can project an elementary-school feel rather than convey a sense of the warm but

The home page of the Christ Church web site.

Christ Episcopal Church
Pittsford, NY

SEARCH

- home
- about us
- worship
- music
- sunday school
- youth
- adult education
- calendar
- events
- outreach
- newsletter
- get involved
- financial support
- baptisms/weddings
- map & directions
- how to join

Please join us for worship...

NEW! Listen to sermons online - click [here](#).
Sundays in July & August

8 am - A quiet, traditional service with sermon, communion and music.
10 am - A festive service with sermon, communion and music from our choirs. Professional childcare and Summer Sunday School Workshop for all ages (enter the Locust Street door).

Summer Construction Information:
During the summer months, the upper level of the church building from the Main Street entrance to the office, including the stairs, will be partitioned off.
For worship on Sundays, use the front doors, the Main Street entrance, as usual.
Parents and young children, use the Locust Street entrance to get to the nursery and summer Sunday School workshop.
On weekdays, use the rear driveway door to access the office.
To see pictures of the construction in progress, click [here](#).

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Fellowship Room Update

sophisticated parish to which we belong. Color has impact in print that can also be felt on the budget's bottom line. Use it selectively; the full-color *Doorways to Discipleship* print and e-newsletter, as part of Christ Church, Greenville's capital campaign, is just one example. When the color copier becomes the office norm, making color both accessible and affordable, our challenge will be how to use color effectively without diluting its impact.

Newspapers, radio, and local TV are useful media to make information "common" to people outside the parish family. Although one could not miss the array of color on South Main Street in Pittsford during the Christ Church men's fellowship plant sale (raising funds for the beautification of the 139-year-old church), a phone call and e-mail yielded a blurb in the local weekly newspaper. Watch for opportunities for free publicity versus paid advertising. Pitch a story to the local media; invite the TV station to cover the Blessing of the Animals in the fall. It may yield only 10 seconds of airtime, but what a positive way to spread the word about the church family. Not sure how to do that? Form a communications committee comprised of parishioners, as St. Peter's, my home parish in Greenville, did and on which I participated. The communications director at a larger resource church or at the diocesan level should also be able to share a tip or two.

Then there is the concept of less is more. When it comes to mailings for each event, I recommend pausing to ask the question, "Is this the best vehicle for sharing this information?" Is the church becoming more environmentally aware and trying to "go green"? Consider the postage, the ink cartridges, and the paper for postcards before determining whether or

"Imagine" the wonderful new spaces that will emerge! View color photos online at the Christ Church website: www.christchurchpittsford.com.

Photos: Christina Laurel

Parents:

The Locust Street entrance will lead directly to the Sunday School rooms downstairs. Simply follow the signs to the correct room.

Worship:

Use the front doors, the South Main Street entrance, as usual.

Lemonade on the Lawn:

Join us for lemonade on the lawn after the 8 am and 10 am services. Rain? We'll adjourn downstairs to the dining room, where coffee will also be available.

Church Office:

Use the rear driveway door from 9am to 5 pm, Monday through Friday.



Christ Episcopal Church-Pittsford

The Enlightener - July 2007

page 3

A page from the July newsletter of Christ Church.

not an e-mail, coupled with a Sunday bulletin announcement, plus a handout at another church event with a ready-made audience, might not work just as well or better.

As parish administrators, we have our hands full with Sunday bulletins, weddings, funerals, baptisms, reception and telephones. We receive an earful. We know how to bypass the rumors and gossip in order to distill information important to the church family. Making information "common" is a role custom made for the parish administrator — a natural role. □

Christina Laurel is the parish administrator at Christ Church, Pittsford, N.Y.



The Malawian sisters of the Eastern Province of the Community of St. Mary welcome guests with a song.

M.Hasslacher photo

Christ the King CENTER

A hub for spiritual life in the Diocese of Albany

By Debra A. Wagner


The Diocese of Albany, comprised of mostly small parishes scattered over 20,000 square miles in upstate New York, took a multi-million-dollar leap of faith when it created a center for spiritual and personal renewal through fellowship, prayer, healing, ministry, and worship. Now diocesan leaders are hoping Christ the King Spiritual Life Center can lead to growth.

At the urging of its bishop at the time, the Rt. Rev. Dan Herzog, the diocese purchased 612 acres about an hour away from its Albany headquarters in 2002 for more than \$1 million, with \$8 million slated for rehab or new construction. Once a working ranch, the grounds contain peaceful ponds, a 30-acre nature preserve, a 36-acre lake, 1,600 feet of frontage on the Battenkill River, and

miles of trails in the Schuyler Mountain Range. Many have been drawn to the site, and this year more than 30,000 visitors are expected.

According to Bishop Bill Love of Albany, "Christ the King is a place where you can go and have your spiritual batteries recharged. The various ministries there—healing, education, recreation and youth ministry just to name a few—are helping to bring about spiritual renewal not only in individual lives but in parishes throughout the diocese and the larger church. It's exciting to see all that the Holy Spirit is doing."

Before the center was built, these accomplishments were but a vision. When Bishop Herzog formed the Futures Committee in 1999, that group found that existing diocesan facilities did not meet current or future needs. To make a spiritual life center a reality,



the committee's top priority was to convince others of the need.

Bishop Love, who was then rector of St. Mary's Church, Lake Luzerne, was among the nearly 20,000 Albany Episcopalians who were asked to buy into this new "one-stop" facility.

"Like many in the diocese who not only had fond memories, but life-transforming encounters through the Holy Spirit at existing diocesan facilities, the thought of selling those properties was very difficult, but it was the right decision," Bishop Love said. "We are now much more able to meet the growing needs of the diocese and minister to people."

The center was built through individual donations and by selling other diocesan-owned properties such as a seasonal summer camp, a retreat house, and a senior citizen apartment complex that was struggling financially and not attracting new residents.

"These were hard decisions undertaken with prayerful discernment that included compensation for those residents whose lives were being disrupted by the change," Bishop Love said. "We never gave up the ministries taking place in those buildings. Instead we relocated them under a Christ-centered mission within the vision

of the entire diocese."

As with any significant investment, there was concern about how money would be raised. Because financial transparency was a high priority for diocesan leadership, the protest over the sales of diocesan properties was painful but brief.

Torre Bissell, the head of the Diocesan Intercossors since 1998 and a member of Christ Church, Schenectady, for more than 30 years, was initially "unenthusiastic" about this new facility. While sisters of the Community of St. Mary were still living in what is now the library in 2004, he went to see for himself.

"As soon as I went through the gate, I knew the place was soaked in prayer," he said. "It had the power of a vowed community living within it every day. It was clear to me that this was holy ground and that God was at work here."

Today Christ the King is home to a

The center was built through individual donations and by selling inadequate diocesan-owned properties.

chapel that accommodates 240 worshipers; the Oratory of Christ the Healer; day and overnight programs for education, reflection, and renewal; a theological library with more than 13,000 books; the Youth Ministry Center; Beaver Cross Summer Camp; and the Convent of the Community of St. Mary.

Sue Ellen Ruetsch, junior warden of Calvary, Burnt Hills, said the center is a priority, with people pledging to their parish and Christ the King. "Even though we

have strong financial supporters of the center in our parish, our local pledging by those members has not changed," Ms. Ruetsch said. "Many members see Christ the King as integral to parish life, fostering Christian community, and renewing a zeal for evangelism."

The Spiritual Life Center is tended by hundreds of volunteers. Beth Strickland, "the Horse Lady," is one of them. A member of St. George's, Clifton Park, and a retired FBI agent, she takes care of horses donated to

the center three days a week year-round. Because she has been with the horses since 2003, she knows them well — Jazzy, who lives with cancer; Abby, a former barrel racer; and Reno whose bad back legs earned him an early retirement from the Albany Police Department.

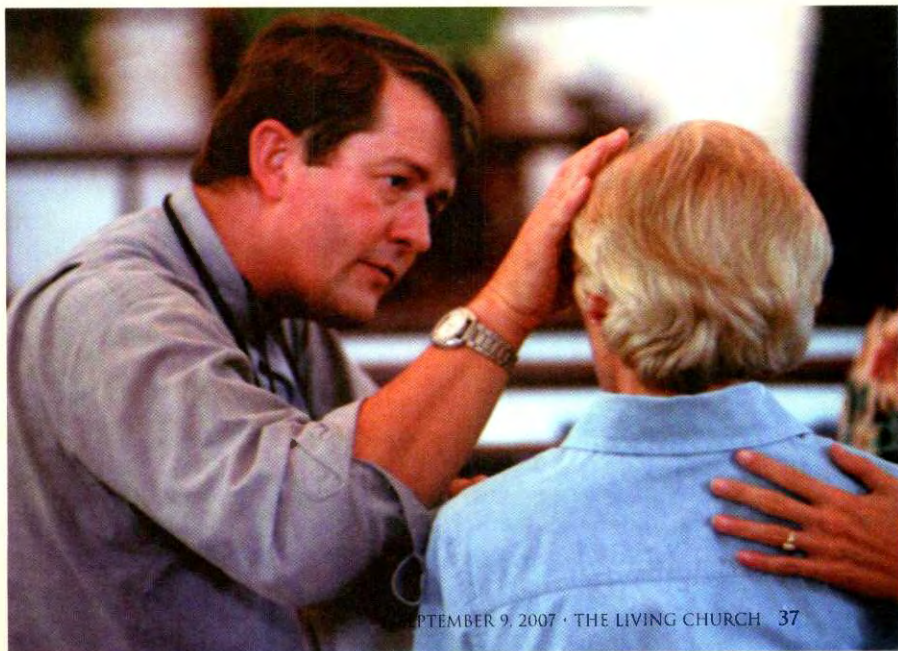
"These horses are tools for evangelism," Ms. Strickland said. "They connect visitors with God's creation and caring for his creatures. People of all ages come down to talk with them. Caring, watching, and exercising them is a catalyst for spiritual renewal."

Individuals from across the diocese became involved in site construction through prayer. Roberta Sullivan, a member of Good Shepherd, Elizabethtown, is a third-

(Continued on next page)

Right: The Rev. Nigel Mumford prays with a woman during a healing service.

CK file photo



How parishes interact with CTK

Through 2007, 85 of the diocese's 113 full-time congregations contributed to the center's capital campaign. Bishop William Love keeps office hours there two days a week and diocesan committees use its facilities for meetings.

In 2007, 45 parishes contributed to the 26 Steeples Campaign, which funded furnishings for all 26 rooms of the newly opened King's Inn (adult retreat lodge). Fourteen churches funded an individual room and two deaneries combined donations to fund two additional rooms. In addition, six individuals and seven diocesan ministry groups funded rooms.

Beaver Cross Summer Camp grew from 396 overnight campers in 2006 to 468 overnight campers and 140 day campers in 2007.

The 2007 diocesan subsidy was \$325,000 for the center, divided among Beaver Cross Summer Camp (\$25,000), youth ministry (\$50,000) and operations (\$250,000). The 2008 subsidy is \$285,850 divided among Beaver Cross Summer Camp (\$25,000), youth ministry (\$80,850) and operations (\$180,000).

The Healing Center has graduated more than 300 people as trained prayer leaders with 72 completing the full course which consists of three levels. Each level can be completed as a four-day residency program or a six-week commuter program.



Parishioners from Calvary Church, Burnt Hills, N.Y., visit during a parish picnic at one of the three waterside picnic areas at Christ the King.

CtK file photo

(Continued from previous page)

generation owner of an apple orchard. She was part of the prayer team that spent weeks praying over the grounds prior to construction and then trained at the Healing Center.

Members of these trained prayer teams are present every Tuesday for the healing service. David Ruetsch, a member of the Brotherhood of St. Andrew chapter at Calvary, Burnt Hills, never thought he would attend one of the healing services. That was before his accident.

Mr. Ruetsch's back suffered a blow from the steel arm of a wood chipper. He went to the hospital for

treatment, but was in so much pain even after taking medication, he could hardly walk. How could he continue to serve his church?

His wife reminded him about the healing service at Christ the King. As he hobbled up to the altar for prayer, he went with "some degree of skepticism and some worry about flopping around.

"There was no flopping around. Father Nigel laid hands on me and I felt a tremendous feeling of warmth going through my back," he recalled, referring to the Rev. Nigel Mumford, who leads the healing ministry at Christ the King. "Others prayed over me and my overwhelming feeling was that of comfort and peace. I knew the Spirit was removing my pain."

Within two weeks Mr. Ruetsch was back volunteering with his fellow Brothers of St. Andrew.

Bishop Love maintains an office at Christ the King and spends at least two days there each week. "The Spiritual Life Center offers us many possibilities for renewal, growth, and evangelism," he said. "It will certainly be a large part of building our future as long as we remain Christ-centered, faithful to the gospel, and honor him through all we do here." □

Debra A. Wagner is a member of St. Matthew's Church, Lisbon, Maine.

MISSION: Alaska

How God led three Sewanee friends to build a church.

By Jessica Femec

St. Augustines' Church, Homer, Alaska, has resided in many buildings during its 49 years of existence. Among them was a store front on Lake Street, the Homer Senior Citizens' Building, and even the Seventh Day Adventist Church. But St. Augustines' never had a place to call home until now. What started as an idea among three friends in seminary turned into a reality thanks to the preparation and organization of volunteer parishioners of varying denominations.

Paul Klitzke was a year ahead of Marcus Cunningham and Rob Iler in the School of Theology of the University of the South. Following graduation and ordination, Fr. Klitzke was called to be a rector in the Diocese of Alaska. Remembering light construction projects on which his two friends had worked to earn some side money, he asked them if they would be interested in building a church in Alaska. The idea intrigued the two men, and they pledged their assistance.


Fr. Cunningham became the rector of St. Matthew's, Brecksville, Ohio, in the summer of 2006 and brought with him 17 years of youth ministry experience with a focus on mission work. He approached Maggie Boswell, St. Matthew's outreach chairperson, with the idea of organizing a trip to Alaska to build a church as a youth mission trip.

"I suggested the Alaska project as a 'training trip' with some distinct advantages," Fr. Cunningham said. "It's an interesting location, far enough away without leaving the country."

Soon 13 parishioners at St. Matthew's expressed interest, and the planning for the trip was underway. In order to put the trip together, Fr. Cunningham needed the support and acceptance of his congregation and the Diocese of Ohio.

To garner this support, he delivered homilies on the

(Continued on next page)



Eric Schellentrager, 15, of St. Matthew's, Brecksville, Ohio, helps secure the front peak.



JOURNEY TO ALASKA: A Planning Log from St. Matthew's Church

The process involved six months of solid preparation after three months of exploratory thought and prayer.

October, November, and December:

- Prayed that this was the "right" trip for our church.
- Spoke to those involved in other mission projects through the church for advice.
- Made initial inquiries to find out the interest.

Month 1 — January

A promotional poster was created to hang in the church asking anyone interested in participating to attend an informational meeting at the next outreach meeting.

Later we had more meetings and made calls to decide who was willing to commit.

After a list of attendees was decided, ticket prices were researched and secured with the understanding that the earlier this was done, the better the cost. Individual ticket cost was about \$450. Tickets were arranged via a travel agency that works with mission groups.

Month 2 — February

Two leaders were assigned. One leader coordinated trip details — costs, lodging, car rentals, and paperwork. Monthly meetings were planned. The other leader coordinated and planned fund-raising events.

To get the parishioners' support, St. Matthew's created a brochure, including explanations of the "what," "where," and "why" of the journey. The Rev. Bob Cooper from St. Augustines' wrote a letter from that group's vantage point which expressed appreciation for the help. That also was included in the brochure.

A group meeting was held to discuss details.

Both group coordinators spoke to parishioners about the trip.

Costs were added — transportation and food mostly. An individual cost was determined.

Youth were asked to write letters of support to friends and family and to let them know about the trip. The letter requested 1/3 of their total cost (about \$300). Most received far more than that. Donations were sent to St. Matthew's with the name of the participant on the memo.

A brochure of explanation was finished, copied, col-



Teamwork lightened the task of raising the church's walls.

(Continued from previous page)

importance of "building church," and invited others to speak to the congregation to share their visions. A key moment came when Ms. Boswell told of a similar story that took place 49 years ago — a time when a similar church needed helping. It involved St. Matthew's. "The look on people's faces — in that moment you could see lives that were changed," Fr. Cunningham said.

St. Matthew's parishioner Denise Gill became the mission trip coordinator. Over the next seven months her duties included organizing air and ground transportation, and arranging accommodations with hosting parishioners and churches.

Activity for the mission trip also was springing up elsewhere. At St. Columba's in Owens Cross Roads, Ala., Fr. Iler had recruited six of his parishioners for the trip. St. Augustines' co-vicar, the Rev. Bob Cooper, introduced Ms. Boswell to Ben Park, a St. Augustines' parishioner who would be the mission trip liaison between Alaska and the volunteers from Ohio and Alabama.

The cost of the 24-foot-by-44-foot church was quoted at \$92,000. Mr. Park led the effort to raise the funds for the church materials. He approached United Thank Offering, and returned with \$68,000. Miraculously, Fr. Cooper's associations with numerous congregations in Louisiana provided the rest — and then some — with donations totaling \$23,800.

Fund raising was taking shape in Ohio as well. "For youth projects, the Diocese of Ohio recommends 1/3



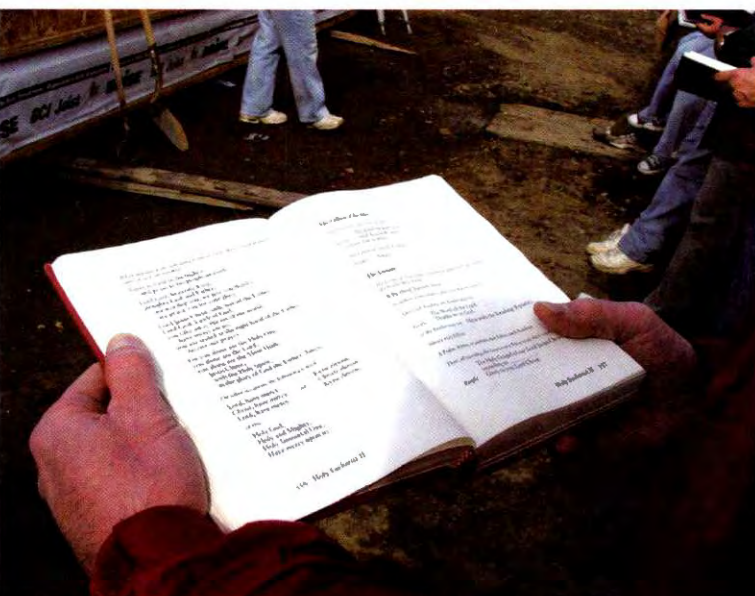
funding from the diocese, 1/3 from the home church, and 1/3 for the youth to raise themselves," Ms. Boswell said. Denise Gill, trip coordinator, helped to organize functions that would allow the teens to raise their own money for the trip. These included a salmon cookout, a car wash, and a letter-writing campaign directed toward friends and family. "The group also received an absolutely wonderful gift of a professional carpenter," Ms. Boswell said. "All of his expenses were paid by a member of St. Matthew's Church, and his help proved invaluable."

For 12 days, more than 20 volunteers from Episcopal, Lutheran, and Methodist churches opened their doors and came together as a community to share their faith and help build a church. Each day both the volunteers and the citizens of Homer were able to share

the little miracles that guided the building of the church. Perhaps one of the most stunning moments occurred when everyone came together to raise the walls of the church. As volunteers stood in the ready position, Fr. Cunningham added encouragement with a blessing. With the help of everyone working together under God, the walls were erected effortlessly. "It is just like anything in church life: the more people to help, the lighter the weight for each," said Fr. Cooper.

The youth volunteers had roles in strengthening

(Continued on next page)



Gathering for prayer was an essential part of the mission trip.

lated by the youth, and distributed to the congregation. A color version was created and posted on the church website.

The Knitting Guild worked on handcrafted items to give to St. Augustines' families in Alaska.

The church secretary was assigned to keep track of donations. She created a spreadsheet that was e-mailed regularly to participants.

Month 3 — March

The trip coordinator produced costs and details, and coordinated paperwork for all to complete.

Behind the scenes: Parishioners volunteered to be secret prayer partners for each participant. They began work on letters and daily meditations.

Monthly meeting for participants.

Month 4 — April

Each adult participant took part in a "Safeguarding God's Children" course, a training program in sexual abuse awareness.

Young people worked on thank-you notes for donations received.

The trip coordinator continued to obtain lodging. All participants eventually were assigned a host family and a home in which to stay.

A trip treasurer was assigned to keep track of finances in Alaska. In St. Matthew's case, it was the same person who was the trip coordinator. In hindsight, it was probably too much work to put on one person.

Monthly meeting for participants.

Month 5 — May

Made arrangements to ship sleeping bags, pillows, and equipment in advance. We also arranged to ship some heavy tools. A parishioner obtained a corporate donation to defray shipping costs.

Adults received all paperwork from coordinator — insurance and emergency forms.

Began "40 Days to Alaska" — a daily spiritual preparation that included reading and memorizing scripture, and media fasts. To prepare spiritually was one of the most important parts of the preparation.

Designed mission T-Shirt and researched printing costs.

Car rentals and lodging arrangements were secured.

One participant was assigned to manage a blog to describe the group's activities while in Alaska.

Month 6 — June

Shipped sleeping bags and pillows to Alaska. Each person packed his or hers in a labeled drawstring bag. A cotton laundry bag also works well.



Fund raisers were held, including a youth car wash along with a salmon dinner that included seafood appetizers sent from our new friends in Alaska.

Turned in all paperwork.

Gathered T-shirt sizes and placed order (about \$15 per shirt from a local vendor, delivered in about a week).

Collected handcrafted knitted items from the Knitting Guild.

Collected prayer partner letters.

An emergency contact sheet was given to each participant and parents.

The coordinator purchased several gift cards to use instead of cash. Some cash was brought as well.

July 8 — Departure Day

"Send-off" church service. Youth group brought one tool and knitted item to altar during the offertory.

Participants, all wearing new white mission T-shirts, have hands placed on them by the congregation, commissioned to go and be the hands and feet of Jesus.

July 8-20 (Alaska Time)

Notes:

- Mission T-shirts worn at airport started a lot of great discussions with strangers.
- Each teenager was with two or more adults at all times for the duration of the trip.

All receipts were gathered each day. They were labeled by the person spending the money, and given to the treasurer. They were put into envelopes with each gift card each day. The treasurer kept track of all the money and receipts in Alaska. This was mostly for food expenses. A chart was created to help log details.

The blog volunteer worked daily to keep those back home aware of the progress.

Photos were taken and printed at a local vendor, and an album was created to leave for St. Augustines' families.

Every lunch and dinner was assigned to a participant or a host family.

Leadership of every evening church service and readings were assigned to one adult and one youth participant.

July 22 — First Sunday back home

Two participants gave a "sermon" to the congregation on the experience.

After Trip

The trip treasurer determined total trip costs, and any money remaining. A tithe was planned and prepared to send to St. Augustines'.

A halibut dinner gathering at church is being planned to reconnect the participants. The halibut was caught by our group while in Alaska. One participant is making an iMovie for the occasion.



Fr. Cunningham leads the first Eucharist inside the framed-in church.

All photos by Linda Schellenstrage

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convictions throughout the trip. Each daily service was led by one adult and one young person. Anastasia, Fr. Cunningham's daughter, sang at an Evening Prayer about God's plan for the group.

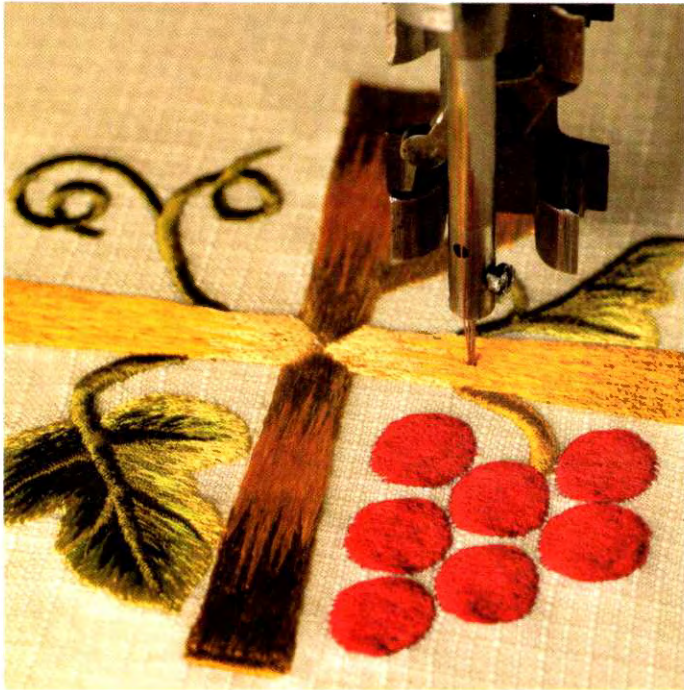
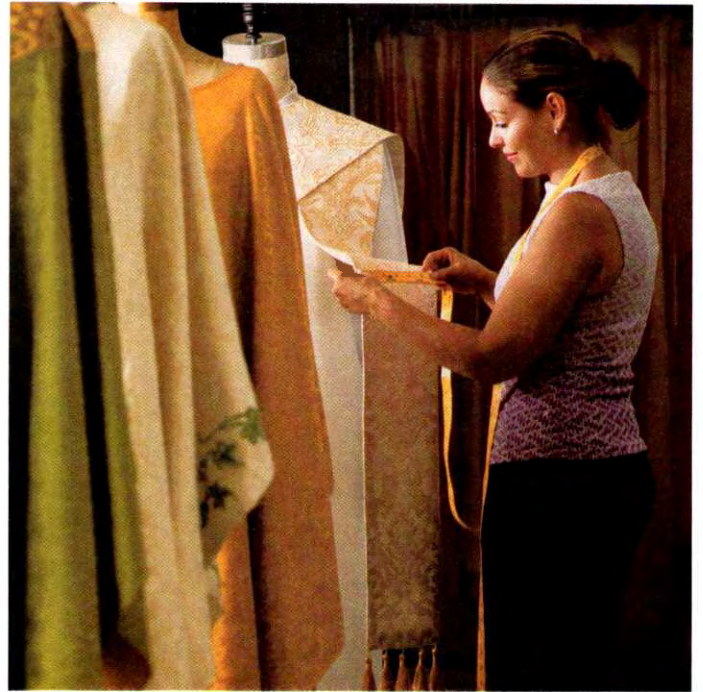
On the last full day, Evan Holland, a 14-year-old St. Matthew's parishioner, began the service by reading a letter his grandmother had sent with him. It told the story behind a stamp that Evan's grandfather, architect Emil J. Biskup, had stamped on every building he built, including St. Matthew's. Evan stamped the newly erected St. Augustines', then left the stamp and the letter between two wall studs, passing his legacy on to the new congregation.

After the volunteers from Alabama, Louisiana, and Ohio left for home, volunteers from the community continued the work on St. Augustines'. The work on the mission trip continues in Ohio as well, as the volunteers are left asking themselves, "Now what?"

"The mission trip really starts once you come back and continue those virtues and ask yourself, 'What can I continue in my life to build the kingdom of God?'" said Fr. Cunningham. He plans to be a spiritual director for those who went on the trip, and will help them not only to celebrate the experience, but also will guide them in questions such as "What does all of this mean?" and "Where was God in this?"

"The abundance, the hospitality, the small miracles — boy, did God lead us."

Jessica Femec is a freelance writer who resides in Cleveland, Ohio.



"Lift up your hands in the sanctuary and praise the Lord."

PSALM 134:2

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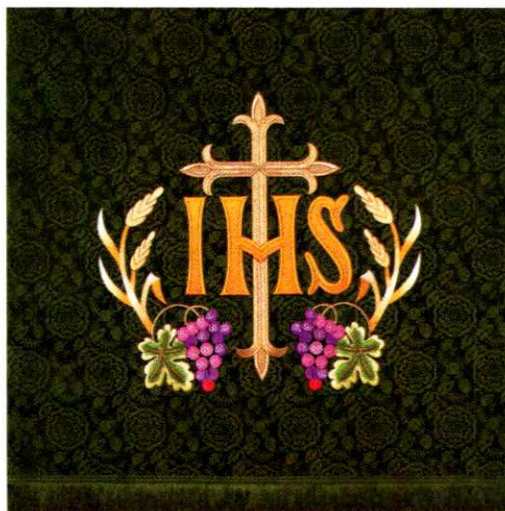
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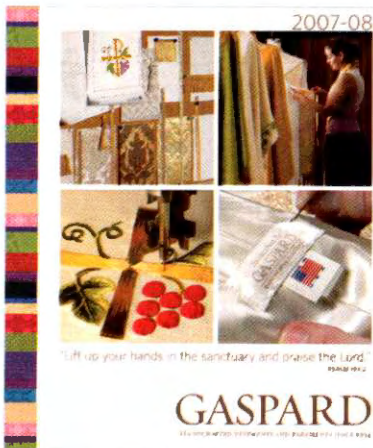
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School Kids AND CHRIST

How parishes can support their children's education

By Mark Michael

The stores are filled with notebooks and book bags. High school football teams and bands have taken to the fields. Many an apprehensive child looks for one last afternoon swim or an ice cream cone. Of course, it's time for school to start again. This important annual shift in the lives of families provides a wonderful opportunity for parishes to encourage and support the students and teachers in their midst and to remind the faithful of the call to grow into "full maturity" in Christ through study and reflection.

The Anglican tradition has long nurtured deep connections between education and the faith. According to legend, one of St. Augustine's first projects, as he set about converting the English, was to establish a school at Canterbury, King's School, which claims to be the world's oldest. Many of the medieval English church's great leaders, including Bede, Alcuin and Anselm, were noted scholars and teachers. England's historic universities and finest schools were founded by the church, and many retain strong ecclesiastical connections. Many of Anglicanism's great reforming movements, including the English Reformation, Puritanism,

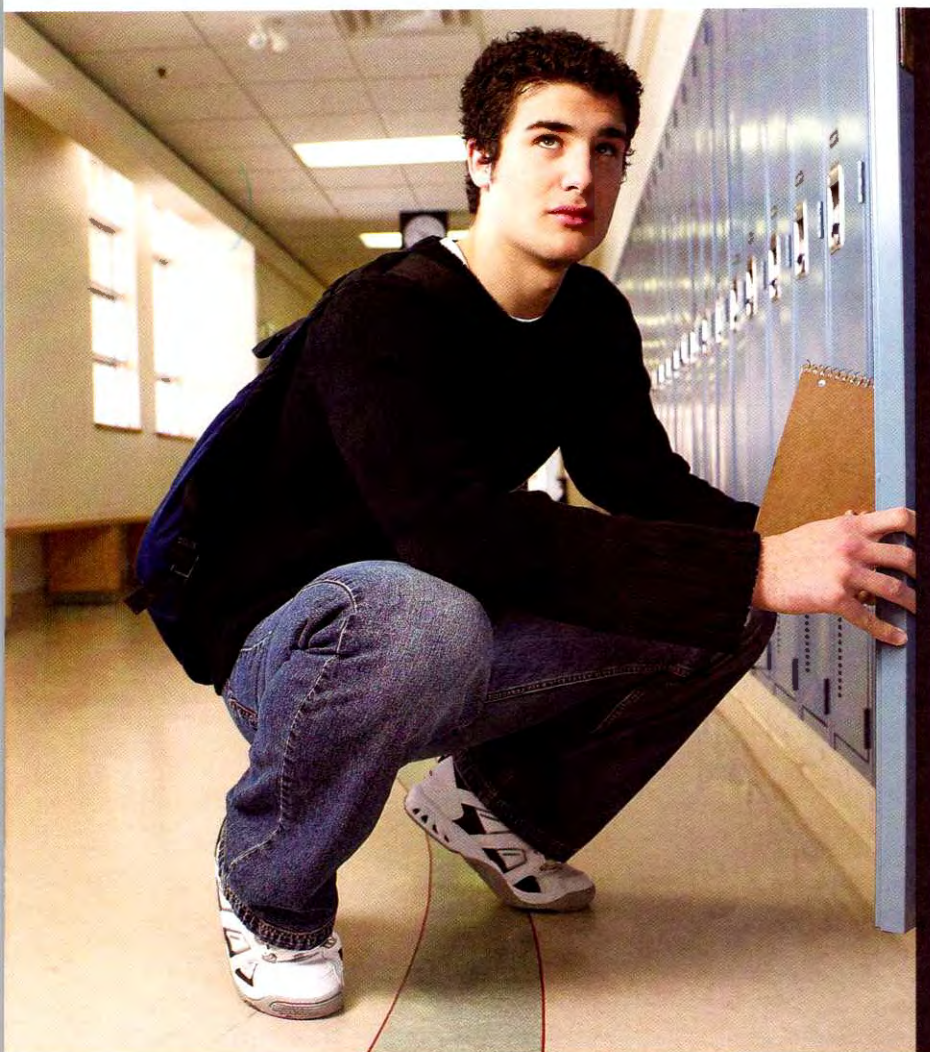
The Anglican tradition has long nurtured deep connections between education and the faith.

Methodism and the Oxford Movement began in the intellectual ferment of universities.

As Anglican missionaries traveled around the globe, they established more schools and colleges, including some of America's finest, combining rigorous curricula and spiritual formation. The Sunday school movement also had its start in the Church of England, and the young Episcopal Church played an important role in spreading it in our land. Anglicans have long thought of theirs as a "thinking man's faith," with a spirit of

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The beginning of the school year also can be a time of anxiety and fear for young students.

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open intellectual inquiry and a reasoned presentation of doctrine. They have treasured opportunities for catechetical instruction, Bible study, and programs linking the faith with current social problems and intellectual issues.

In a time when Anglican identities are so openly contested, the rich educational heritage of our church may be in some need of re-emphasis and renewal. Perhaps higher levels of biblical literacy and doctrinal understanding might have spared us some of the current problems. Any true renewal of educational life within The Episcopal Church is likely to begin in local parishes. Students and teachers should be inspired to view their studies as holy work, equipping them with vital tools for deepening their knowledge of God and his work in the world.

Learning to reason clearly, to communicate effectively, and to work well with others equips young students, like the young Jesus, to “grow in wisdom and stature and in favor with God and man.” The beginning of the school year also can be a time of anxiety and fear for young students. Surrounding them with prayer and good wishes is a way for congregations to fulfill their baptismal promises by supporting these students in this

important stage of their life in Christ.

Aside from the beginning of the secular school year, many parishes also begin their Christian education programs again after a summer recess. A rally day program or Christian education fair can be combined with a celebration of the beginning of the school year. This can serve as an important way to re-energize the educational mission of the congregation, reminding church members that the call to grow in wisdom and understanding of God and his works lasts for all of life. Here are a few ideas to help mark “back to school” in the parish:

Hold a “blessing of the backpacks” at the beginning of the school year, inviting students and teachers to bring forward bags filled with school supplies for special prayers in the Sunday liturgy. A sample rite can be found at http://www.luthersem.edu/cl/connections/0905/Idea_BackpackBlessing_orig.htm.

Have an early morning service on the first day of school, perhaps in coordination with a breakfast, to send out children with prayer. Distribute small gifts, such as a pencils or rulers with your church logo.

Collect school supplies for the children of needy families. Charities like the Salvation Army welcome donations for back-to-school packages.

More than 1,000 schools have connections to The Episcopal Church, and 900 of these are parish-based.

Remember your local Episcopal schools and colleges in the Prayers of the People. More than 1,000 schools have connections to The Episcopal Church, and 900 of these are parish-based. To learn more about this sometimes neglected treasure of our church, see www.episcopalschools.org or www.cuac.org. The National Association of Episcopal Schools has useful resources on its website to mark the Episcopal Schools Celebration in October. These could be used for this particular kind of celebration or adapted for more general use.

Consider a Sunday school course on Anglican Christian educators. Alexander Crummell, a missionary teacher in the U.S. and Liberia, and Thomas Gallaudet, a pioneer in deaf education, are commemorated near the beginning of the school year. Their fascinating lives may be a good place to start. Several Christian educators were among the commemorations added to the calendar at the last General Convention.

See <http://satucket.com/lectionary/Calendar.htm> for more information.

Schedule a Saturday brunch for teachers, who often find the beginning of the year physically and mentally draining. Provide childcare. A time of fellowship and prayer can be revitalizing for teachers in this hectic season.

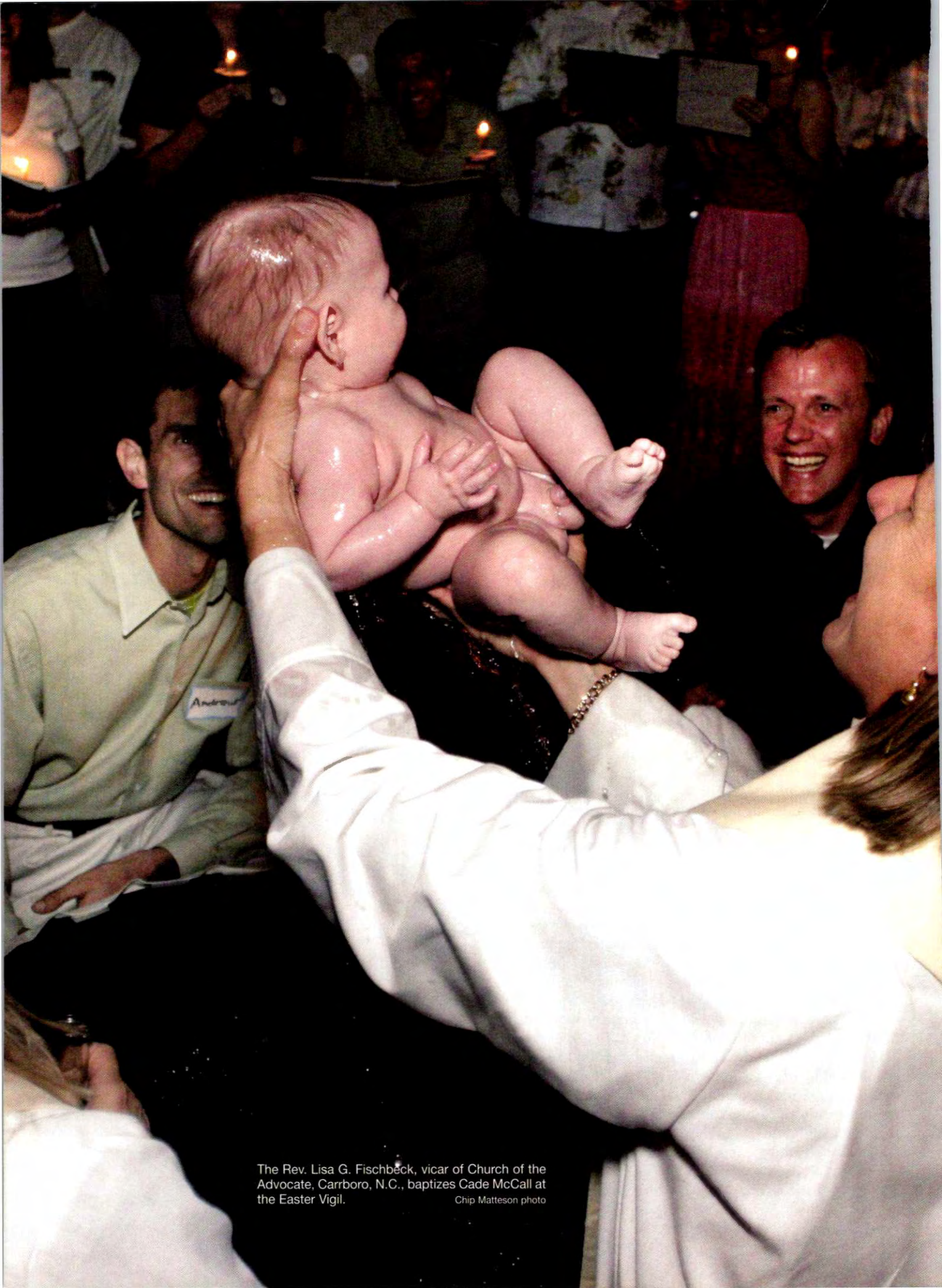
Invite an administrator from an Episcopal school or college to an adult forum class to talk about the special kind of education church-linked schools provide and to advise parents on the admissions process.

Establish a link with an Anglican school in a companion diocese. Pray regularly for the school, set up a penpal exchange between students, and sponsor fund-raising projects to aid the school's mission. In the Diocese of Maryland, a project to provide playground equipment was established in coordination with the Mothers' Union in the Diocese of Accra.

Hold a special festival service or rally day to mark the beginning of the Sunday school year. Commission new teachers and provide information about Christian education programs on Sundays and throughout the week. Make the event more festive with a brunch, special music and games, and a balloon launch.

The Rev. Mark Michael is assistant chaplain at St. James' School, St. James, Md., and rector of St. Paul's Church, Sharpsburg, Md.





The Rev. Lisa G. Fischbeck, vicar of Church of the Advocate, Carrboro, N.C., baptizes Cade McCall at the Easter Vigil.

Chip Matteson photo



IMMERSED

Death and resurrection are made especially plain when an infant is baptized by immersion.

By Lisa G. Fischbeck

The way we worship, what we do in the liturgy, both expresses what we believe and shapes what we believe.

I was 41 years old and had been ordained as a priest for five years before I witnessed a baptism by immersion. This despite the long-standing practice of baptism by immersion in the ancient church, despite the practice in many American protestant traditions, despite rubrics for baptism in the Book of Common Prayer.

Baptisms by immersion are not common in The Episcopal Church.

In part, this is because of our church architecture. We are the inheritors of baptismal fonts designed to hold bowls of water, not tubs.

Throughout the 19th century, when Victorian propriety and formality were in full bloom, baptisms became formal, private, family affairs. The practice of a light, symbolic, sprinkling of water evolved, for infants and adults alike.

Form followed function. Many of the churches we worship in today were built in that Victorian era, and in the century that followed. These churches were built with relatively small baptismal fonts near the pulpit, or by the west door, at the point of entry, so that the family could easily gather around. Gone from Episcopal and Anglican church architecture for a century or more were the baptistries, the pools in which immersion could take place.

Then the liturgical renewal movement of the mid-20th century got Anglicans and most of the rest of Christendom looking back at our liturgical past, bringing back things that made liturgical and theological sense, including baptism by immersion. Those who studied the liturgy realized that, in the move from immersion to sprinkling, something big had been lost.

In his letter to the Romans, St. Paul writes:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we

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have been united with him in a death like his, we will certainly be united with him in a resurrection like his (Rom. 6:3-5).

Death and resurrection are made especially plain when an infant is baptized by immersion.

The baptismal pool is filled with warm water. The entire congregation gathers round, with the children at the water's edge. The parents are a bit nervous, perhaps even scared. They are about to hand their precious and vulnerable infant into the hands of a priest who is going to put that infant under water. There is a sense of possible drowning in the minds of the parents, and those who are gathered — especially those who have never witnessed a baptism by immersion before.

Theologically, at least, drowning is exactly what happens when we are baptized. And baptism is indeed about vulnerability, and about death, and about giving ourselves to God and to the Church.

This is made very real when nervous and fearful parents unwrap the towels from around their infant and hand the naked child to the priest. The priest, declaring the name of the child, sweeps the child through the water, saying:

"I baptize you in the Name of the Father ..."

On first pass, the infant is startled by the water, especially if it's cold. Its eyes pop wide open, then close tightly shut. Most often, at this point, the infant lets out a scream. The trusting yet frightened mother holds her breath.

"And of the Son ..."

On the second pass, all alarms inside the infant and parents and much of the congregation go off. This is counter-intuitive. It seems almost cruel. What are we doing here?

"And of the Holy Spirit ..."

On its back, head first, deeper into the water goes the startled and frightened child. All that is known and comforting and familiar is stripped away. The priest and all watching see the head go down into the water. It is only for a passing second, yet it seems frozen in time. Death is what happens in that moment.

In our baptism we die to the ways of sin, to all that would strive to separate us from God and from one another. We die to the forces of wickedness that conspire to claim us. That is what Jesus made real for us when he willingly went to his death on a cross.

But Jesus did not stay on the cross. He did not stay in the grave. And the infant does not stay in the water. The three days pass. The moment passes. The infant is passed through the water, and the waters of death become the waters of birth. We do not drown in the waters of baptism. We pass through. And as we do, we are born anew. "For if

we have been united with him in a death like his, we will certainly be united with him in a resurrection like his."

Here the imagery is breathtaking (literally). The people, the parents, see the baby on this third sweep. Eyes are closed tight, fists are clenched, as the infant goes through the water. A few weeks ago this same infant was passing naked through the waters of birth, emerging from its mother's womb.

Baptism is being born into Christ's resurrection, being born into the new life, being born in the body of Christ, the Church.

In that moment, something else the church teaches becomes profoundly real: Through our baptism, each of us who has been baptized does in fact, become a member of the body. We are, in fact, brothers and sisters in Christ. We have all emerged from the same womb. We have all passed through the same birthing waters. We have all become one body.

The baby is lifted high, and the gathered congregation shouts "Amen!"

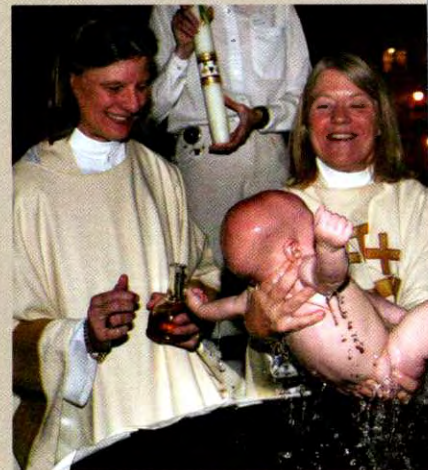
Oil is poured over the infant's head, and the infant is marked with the sign of the cross as Christ's own forever, wrapped in fresh white towels, and given to the loving arms of its parents, or, better yet, its godparents.

The newly baptized is welcomed, the Peace of the Lord is shared, and the celebrant, using the pool as aspergillum, casts water upon the congregation, reminding them that they, too, are baptized.

The imagery is vivid in the baptism of an infant by immersion. Imagery not lost, perhaps, but certainly diminished in small bowls, sprinkled water, and fine gowns.

And it doesn't stop there. Once we have witnessed such a baptism by immersion, it carries over into the Eucharist, the gathering of the baptized at the altar of God, Sunday after Sunday. There we see brothers and sisters, born of the same womb as we were, members of the one body, which is Jesus Christ our Lord.

The way we worship, what we do in the liturgy, is an expression of what we believe and shapes what we believe. Baptizing infants by immersion can profoundly express and shape what we believe about ourselves as baptized people, born again. □



The Rev. Elizabeth Dowling-Sendor, associate at Church of the Advocate, Carrboro, N.C. baptizes Griffin Hassett at the All Saints liturgy with the Rev. Lisa Fischbeck assisting.

Grace Camblos photo

What Readers Think About TLC

Subscribers to this magazine probably are familiar with a small document that accompanies the renewal notice. "Voice your opinion" it says on the top of the page. Most people probably toss the sheet into the nearest wastebasket or recycling bin. Some take it seriously and fill it out. Their responses tell us much about our readers.

Those who take the time to answer the questions are asked, "What do you like best about THE LIVING CHURCH?" And they're asked, "What do you like least?" The third and last question is, "What are your suggestions to improve the magazine?" The person's name, address, occupation, age and other information are optional.

It probably sounds like blarney, but it really does help us to know what the readers are thinking. Our editorial, marketing and subscription people find the information helpful, and sometimes advertising and the business office are affected. As useful as the information may be, it's sometimes hard to know what to do with it, for the answers are all over the place. One person's favorite part of the magazine is another person's least favorite. Like the letters to the editor. In most years, they are the favorite and least favorite parts of TLC. Some of the findings during 2007 are worth sharing. They are actual comments written by subscribers:

What do you like best about TLC?

- Learning more about my faith.
- TLC tells it like it is.
- Lucid comments on the Sunday lectionary.
- The editor's thick hide.
- Photos.
- Breadth of articles.
- News of episcopal elections.
- Sermon helps.
- Crazy letters.
- Did You Know facts.
- Advertisements for clergy positions.
- Willingness to use humor to poke fun at ourselves.
- Reliability.
- Death notices.

What do you like least about TLC?

- College section.
- Whining by factions that oppose ordination of women.
- Archaic editorials.
- Sarcastic editorials.

- Music issues too "starchy."
- Opinions that don't agree with my point of view.
- Stupid letters.
- Conservative bias.
- Posturing by pious priests.
- Too many advertisements.
- Anti-TEC bias in every article.
- Self-righteous approach.
- Nominal tip of the hat to the church's evangelical component.
- Coverage of schismatic groups.

Suggestions to improve TLC:

- Time for lay leaders to become a calming influence.
- Give us more good news.
- Investigative journalism.
- Several of us agreed TLC was easier to read when the editor went on vacation.
- More progressive book reviews.
- A new heart.
- Lose the conservative bias.
- Reduce color to keep cost down.
- Get over your obsession with Gene Robinson.
- More about small and rural churches.
- Be more independent from "815."
- Make it bi-monthly to cut cost.
- Less blather from local clergy.
- Try a month without one negative letter.
- Full-color all the time.
- Be more upbeat.

Sometimes the best comments are written on the back of the page or on an attached sheet. Many of them are thoughtful commentaries on The Episcopal Church. A guy in Nashville writes the same remark every year: Get a new editor. God bless him. Lots of people are airing recent delivery problems — especially in Western states. And some folks feel the need to return a blank sheet. Sometimes people suggest ideas for articles that turn out to be published. Occasionally they tell us they don't like things that appeared in the magazine years ago.

Other than our booth at General Convention, or visits to diocesan conventions, these responses continue to be one of our primary contacts with our readers. As our website expands and improves, there will be additional ways to keep in touch with us. But for years this has served its purpose.

David Kalvelage, executive editor

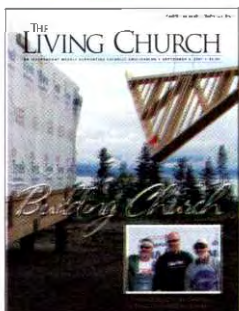
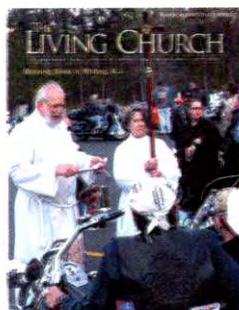
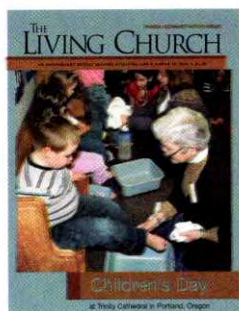
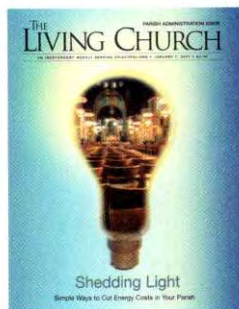


Did You Know...

Robert Carter Wellford, senior warden of St. John's Church, Lunenburg Parish, Richmond County, Va., is the direct descendant of the first senior warden, Landon Carter, in 1732. He still lives in the same house as his predecessor.

Quote of the Week

Canon Jim Stevenson to the Ottawa Citizen on why Anglicans in Canada are "like Buicks": "We're keeping our old customers but we're losing their children."



We greet those who are not regular readers of this magazine.

Waiting on the Bishops' Response

When the House of Bishops gathers in New Orleans this month, there is bound to be more interest than usual. Not only are the bishops likely to be issuing a response to the primates of the Anglican Communion, they also will be meeting with the Archbishop of Canterbury, and they will have an opportunity to see first hand how New Orleans has responded to Hurricane Katrina.

The bishops will gather in New Orleans Sept. 20-25 for their regular fall meeting. Among the topics on their agenda is sure to be how they will respond to the primates. In February, the archbishops and presiding bishops of the 38 provinces of the Anglican Communion issued a communiqué in which they asked the bishops of this church to withhold consent to the consecrations of bishops who are living in same-gender relationships, and not to authorize any blessings of same-sex unions. The primates said they wanted a response by Sept. 30 — a few days after the adjournment of the House of Bishops.

This will be the second meeting of the American bishops since the primates made their requests. At the first meeting, in March, the bishops decided to respond to two recommendations made by the primates in their communiqué. The Episcopalians responded in strong negative terms to the primates' recommendation of the formation of a pastoral council and the appointment of a primatial vicar. They also told the primates that they can't speak for the entire Episcopal Church, that only the General Convention can do that.

Members of the House of Bishops have had several months to consider their response to the primates. It is not likely that there has been a change of opinion within the majority of that house, so we should not expect any kind of action that would accede to the primates' wishes. On the other hand, there is always a possibility that the American bishops will work for a delay in the matter, perhaps trying to have it pushed onto the agenda for the next Lambeth Conference of Anglican bishops, to be held next summer.

When Archbishop of Canterbury Rowan Williams meets with the House of Bishops, he will be joined by members of the primates' theology committee. The archbishop will arrive with hopes of keeping the Anglican Communion together. Most of the American bishops would like that as well, but in order for that to take place, the bishops will insist that it be done their way.

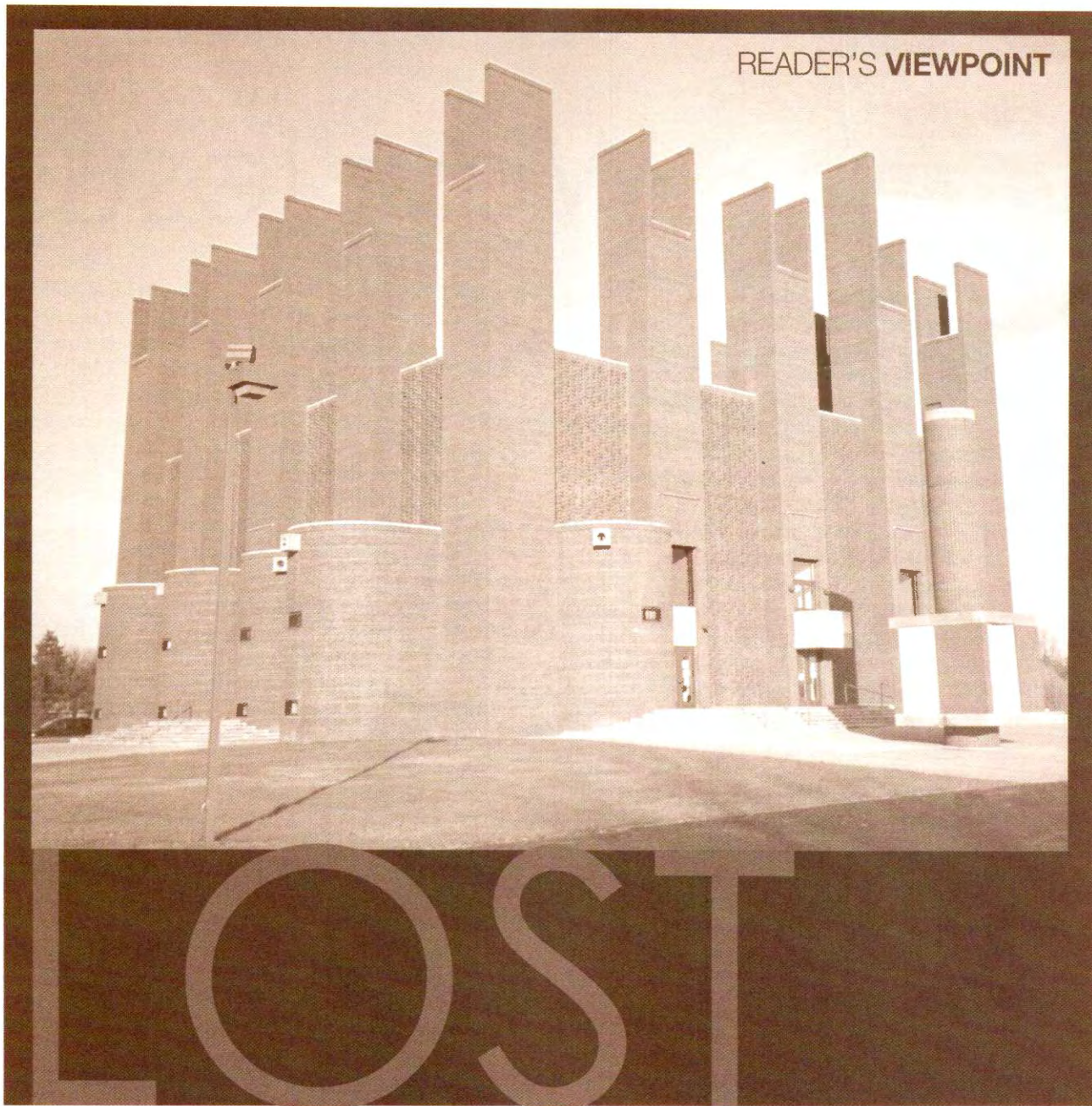
The biggest accomplishment of the House of Bishops is likely to take place on the work day in which they will take part during their visit to the Louisiana city. Bishops and others will be asked to participate in a project to help the recovery effort there.

The rest of the church will be curious about what the bishops will accomplish in New Orleans. Before that meeting begins, Episcopalians would be wise to pray for the House of Bishops and for the Archbishop of Canterbury. May their efforts at healing, reconciliation and unity not be made in vain.

Support for Parishes

We greet those who are not regular readers of this magazine. This is one of four Parish Administration Issues we publish each year and it is sent free of charge to all clergy of The Episcopal Church who are not subscribers. We believe this extra-large issue to be a valuable resource for those involved in the day-to-day administration of parishes and mission congregations.

Among the articles in this special issue are one on baptism by immersion, another on a mission trip to Alaska by young people, and others on the communications role of parish administrators, education at the parish level, and a recently developed resource for parishes offered by a diocese. This issue contains advertising that should be helpful to parish leaders as well as the usual features offered by this unique magazine. Hopefully, it will be useful to many.



Opportunity

The failure leading to the sale of Western Michigan's cathedral lies with the lack of a serious commitment to evangelism.

By Joseph Neiman

In late June, the official papers were signed, and the Cathedral of Christ the King, former center of the Diocese of Western Michigan (above), was sold to the Kalamazoo Valley Family Church for some \$2 million. The sale and relinquishing of the cathedral represents a great fail-

ure on the part of the diocese to live into a strategy for the mission and ministry of Christ in Western Michigan.

The cathedral was built in the late 1960s according to a creative design by architect Irving W. Colburn. Its unique design of the circle (symbol of the divine) and the square (symbol of

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human creations) and its location along Interstate 94 gave it a stunning visual impact for thousands of people who passed by. The Rt. Rev. Charles E. Bennison, the fifth Bishop of Western Michigan, under whose leadership the cathedral was built, spoke of its location as being on "the main street of the Midwest." Over the years busloads of tourists visited, and the local arts community included it in its listing of places to visit in the Kalamazoo area.

Bishop Bennison's vision for the cathedral was global. As he put it: "The dynamic diocesan center I envision would have to be a church first and foremost housing at its heart the altar, with the various related aspects of the total mission of the church going out as spokes from the altar hub to all parts of the cathedral building and from there out to the world. Further, the church, through the cathedral, would have to be involved in all of life. Nothing which concerns any part of human life, in

Why Jesus?

and related mission meetings, were held at the cathedral, as this was the diocesan office or headquarters, the bishop's office symbolized so powerfully with the central stone chair (*cathedra*) surrounded by impressive stone stalls for the canons who advised the bishop. The cathedral's location near the southern end of the diocese, which includes the western half of the lower peninsula of Michigan, made diocesan meetings held there a burden for those in Grand Rapids and further north. The Rt. Rev. Edward L. Lee, Jr., seventh Bishop of Western Michigan, took his "*cathedra*" on the road for conventions and meetings.

The eighth and current bishop, the Rt. Rev. Robert R. Geper, decided with the executive council and the concurrence of the diocesan convention that the budget could no longer support the facility. Neither could the small congregation which met there under the leadership of Dean Black. Subsequently, the decision was made to sell the facility,

but retain Resurrection Gardens, the burial site for cremains on the cathedral grounds.

The failure leading to the sale of the cathedral lies with the lack of a serious commitment to evangelism. There is no growth strategy into which the cathedral would fit. Such a strategy has little to do with the current inflammatory issues of homosexuality or church polity. Rather the inability of the people in the pews to speak convincingly about three key questions resulted in a great silence about the mission of The Episcopal Church.

The first question about which people should speak with friends and neighbors is simple: Why Jesus? Why do people need and benefit from a personal relationship with the risen Lord? Can we share with them how that leads to "the peace of God which surpasses all understanding" (Phil. 4:7)? Can we demonstrate both in word and deed how that relationship has changed our lives?

The second question also is simple: Why the Church? Why do Christians need to assemble

(Continued on page 58)

Why the Church?

even the slightest way, could be divorced from the life and work of the cathedral. Moreover, this building would have to be not only the official seat of the bishop of this diocese of The Episcopal Church, belonging to all of the clergy and the laity of the Diocese of Western Michigan, but in this age of ecumenicity and the constant need for the grace of reconciliation to be born in the hearts of all people, the cathedral would have to serve as a spiritual reservoir of all people of every race and creed."

The last dean of the cathedral, the Very Rev. Cynthia Black, and those before her, made the structure a place for creative arts, worship, and dialogue. In the 1970s, there were balloon launches on the extensive open spaces surrounding the cathedral, and ground-breaking ecumenical services with Lutherans and Roman Catholics. Hundreds of ordinations and weddings took place there. Western Michigan University used the cathedral and especially its 49-rank Aeolian/Skinner organ, for musical productions.

Many diocesan events, including conventions

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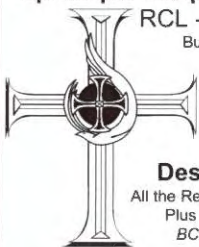
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**READER'S
VIEWPOINT**

(Continued from page 56)

together? Why is it not possible to be a faithful Christian alone? Can we speak convincingly about how our participating in congregational life strengthens and expands our faith? It is in the assembly of disciples that we learn to love one another as Christ has loved us, that we learn to forgive one another 70 times seven, that we learn to pray and worship as our Lord taught us to do, and that we learn to serve one another and persons in need like good Samaritans.

Third: Why this church? Why The Episcopal Church and this particular congregation? The diversity of the congregations, the search for meaning in relationship to crucial questions of life and culture, the significant exposure to scripture in the lectionary, community and world service in Christ's name, the awesome nature of good worship with joyful hymns of praise - these are but a few of the reasons why this church.

It is with true purpose and excitement that Episcopalians are working together to reach the Millennium Development Goals (MDGs of the United Nations. But it would be more fruitful if we had congregations enthused about the mission and ministry of Christ in the world because they have a personal relationship with the risen Lord, are engaged with others in their congregational life, and believe The Episcopal Church and the Anglican Communion can make a difference in changing the future of humanity and of the earth.

The Kalamazoo Valley Family Church, which purchased the Cathedral, began in 1991 under the leadership of the Rev. Jeff and the Rev. Beth Jones, with three adults and four children. Today its membership is near 2,500. The church's website notes: *From the beginning, we have seen Kalamazoo Valley Family*

Wouldn't it be more fruitful if we had congregations enthused about the mission and ministry of Christ in the world because they have a personal relationship with the risen Lord?

Church as a local church with a regional influence. Our vision and purpose have been focused on reaching Southwest Michigan. Our message has stayed consistent and can be summarized as one of abundant life through a personal relationship with Jesus Christ, by the power of the Holy Spirit, and through faith in God's Word!

Isn't this our mission as well? Isn't this what Bishop Bennison envisioned for the cathedral? If the people of the Diocese of Western Michigan and elsewhere were as committed to that mission and could answer the three questions with enthusiasm and personal testimony, would it have been necessary to sell the cathedral? I think not! □

The Rev. Joseph Neiman is the retired rector of St. Mark's Church, Paw Paw, Mich., and the former editor of the Western Michigan Episcopalian.

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



Being Catholic

A news article reports the remarks of Bishop Pope [TLC, Sept. 2] to the effect that the Catholic movement in The Episcopal Church is "at an end." This follows other media reports announcing the death of Anglo-Catholicism in the U.S. Bishop Pope laments that the movement has "degenerated ... into haberdashery."

As one who considers himself to be an Anglo-Catholic, I have to ask the question, what do Bishop Pope and other commentators mean when they refer to a Catholic identity? If being an Anglo-Catholic involves no more than fashion in vestments and ritualism, then there would have been little to degenerate from, for we are called to worship God, and not to make an idol out of how we dress and act in doing so.

Being Catholic involves so much more than haberdashery, or whether I cross myself at the *resurrectio mortis* in the creed, or whether I genuflect. It involves how I struggle to incorporate myself into the Church as a holy institution, one catholic not just in the sense of being beyond borders in this world, but being beyond the boundary of death itself. Being Catholic involves participating in the sacraments as one accepting that ontological change is effected by God's

grace. Being Catholic involves drawing clear distinctions among dogma, doctrine and discipline; it involves struggling always to find that which unites us within the universal Church, and so not worrying about what might separate me from brothers and sisters of a more "evangelical" bent, but focusing on how we are called to common life in Christ. Being Catholic

(Continued on next page)



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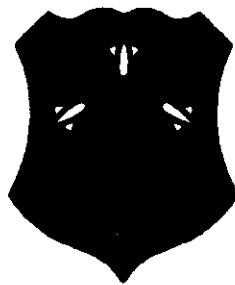
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LETTERS TO THE EDITOR

(Continued from previous page)

involves being called to common life, common mission, common renewal in Christ Jesus, and not accepting that as humans we can define the mission and ontology of the Church.

(The Rev.) Karl C. Schaffenburg
Church of the Incarnation
West Point, Miss.

replaced by a new generation of traditionalists under the leadership of a new pope with a commitment to finally implementing the reforms of the Second Vatican Council. I appreciate Bishop Pope's leadership, and I wish him well in the Roman fold.

Keith Wildenberg
Turin, Italy

As Bishop Clarence Pope returns and is reconciled to the Roman Catholic Church (and does not convert a second time, as the media seem to imply), it is hard to see how the pastoral provision can now be applied to his case.

Robert Ian Williams
Bangor, Wrexham, Wales

They Can't Leave

THE LIVING CHURCH did its readers a disservice by leading its article, "LA Parishes Appeal to State Supreme Court" [TLC, Aug. 26] with "Three former congregations of the Diocese of Los Angeles that left The Episcopal Church for the Church of Uganda ..." In point of fact, congregations are ontologically incapable of leaving The Episcopal Church for Uganda or anywhere else. Parishioners and clergy are, of course, free to move about the country — indeed, the Communion — as they please. But congregations are congregations by virtue of being constituent members of a diocese which is a constituent member of The Episcopal Church. Congregations are therefore ontologically incapable of leaving The Episcopal Church for Uganda or anywhere else.

It is understandable that those fomenting schism in The Episcopal Church would insist that congregations have the ability to "leave" the church. It is unconscionable that TLC would help to perpetuate that misrepresentation in a news article. Or perhaps the TLC board of directors has adopted the same standards of "fair

(Continued on page 62)



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I look forward to a follow-up interview with Bishop Clarence Pope, who is again "swimming the Tiber" and professing as a Roman Catholic. I am interested to understand in more detail his feeling that Anglo-Catholicism "has dissipated" and "ultimately will die away." TLC's interview alludes to two furtive arguments, but the bishop seems not to have offered more detail.

First, he expresses concern for specific communities and parishes. He bemoans that high-church Episcopalians possess some lovely vestments these days, but little else. All the action in The Episcopal Church happens among evangelicals and liberals, while the rest of us remain inebriate in clouds of incense, while our numbers dwindle.

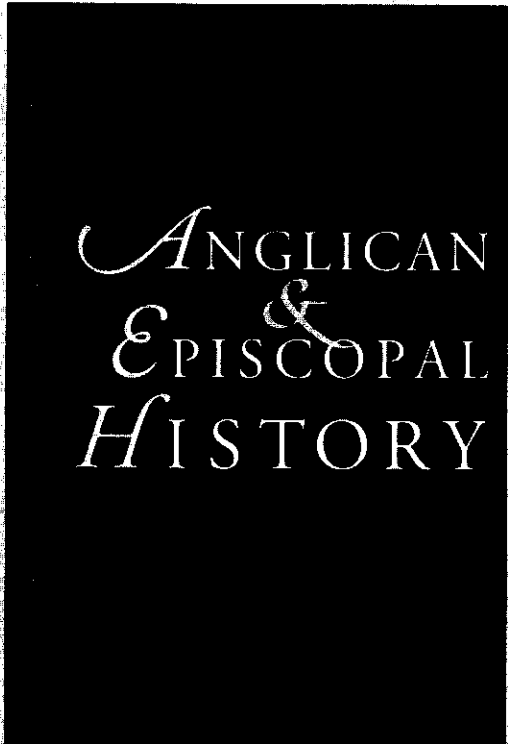
What is his opinion of the enduring patrimony that comes to us from the Book of Common Prayer, reverence for Roman theology and spirituality, and a sense of the *via media*? Has he seen a degeneration of the Anglo-Catholic community in his own diocese, or in The Episcopal Church in general?

Second, he regrets that the governing institutions of Episcopalians, namely the practice of General Convention, have failed. Specifically, he worries that recent statements and doctrinal clarifications have alienated Episcopalians from Rome.

Personally, I sense acceleration in Anglo-Catholicism. In fact, while evangelicals and liberals lob missiles back and forth, focusing on the politics of the age, the high church continues to forge ahead with a focus on Christ, real and tangible and incarnate in his sacraments. I likewise feel it in the Roman Church, where tired liberals and nutty conservatives are being

LA Parishes Appeal to State Supreme Court
The Diocese of Los Angeles has filed a lawsuit with the California State Supreme Court to challenge the decision of the Episcopal Church's General Convention to allow the ordination of openly gay ministers. The lawsuit was filed on August 26, 2007, and seeks to overturn the decision of the General Convention, which was held in June 2007. The Diocese of Los Angeles argues that the General Convention's decision is unconstitutional and that the Episcopal Church's constitution prohibits the ordination of openly gay ministers. The lawsuit is part of a larger effort by the Diocese of Los Angeles to challenge the Episcopal Church's decision to allow the ordination of openly gay ministers. The lawsuit is expected to be heard by the California State Supreme Court in the coming months.

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LETTERS TO THE EDITOR

(Continued from page 60)

and balanced” reporting as practiced by Fox News. If that is the case, then it does make the heart very sad indeed.

(The Rev.) Susan Russell
All Saints' Church
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Novel Conjecture

The Reader's Viewpoint by the Rev. Barkley Thompson [TLC, Aug. 19] was confused in its logic. The author uses the English Reformation and the formation of The Episcopal Church (TLC) as emblematic of his thesis that the “first principle of Anglicanism” is “the principle of autonomy and independence.” This novel conjecture is not supported by the Anglican reformers' writings.

Archbishop Thomas Cranmer believed that the pope had taken for himself powers that belonged to the church in England (see *Cranmer to a Kentish Justice*, 1537), but his part in the establishment of the Church of England was not about autonomy and independence, but the reformation of worship and society. As Cranmer said, “I pray you, what other ways was there at any time invented better to maintain, continue, and uphold the bishop of Rome's usurped authority and other superstitiousness, than to banish and suppress the word of God and the knowledge thereof specially from the simple and common people...” (ibid.) The English Reformation was not about autonomy and independence, but about a restoration of the gospel.

Even if the English Reformation



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could be shown to be about autonomy and independence, then Fr. Thompson is using the separation of the church in England from the Roman Catholic Church as an argument against the foreign interventions that are keeping thousands in the Anglican Communion. These interventions that Fr. Thompson says threaten Anglican identity are instead intended and are accomplishing a retention of Anglican identity in North America as TEC and the Anglican Church of Canada are moving away from what we have as inherited as Anglicans.

As for the responsible treatment of dissenters in TEC, Fr. Thompson must have missed the lawsuits, inhibitions of clergy, and other actions against dissenters, or else he sees these as responsible actions. This suggests he is not the moderate he claims to be.

*(The Rev.) M. Anthony Seel, Jr.
St. Andrew's Anglican Church
Vestal, N.Y.*

Mission Corrupted

To clarify my previous letter [TLC, June 24], the Millennium Development Goals were indeed developed by a secular organization, the United Nations, as Harriet Kinberg points out [TLC, Aug. 5].

I will agree that Jesus did command his disciples to feed the hungry and cast

Jesus did not say the most important goals are the MDGs.

out demons, but in the reading of holy scripture it is clear that disciples of Jesus, that includes us, are to preach the gospel, the good news. He [Jesus] said to them: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16: 15-16).

Jesus did not say the most important goals are the MDGs. I will agree that because Jesus died for our sins and our

salvation, we should reflect his great love for us by reaching out to our neighbors, be they next door or half a globe away.

The Episcopal Church, in stating that the goal of the church is the MDGs, corrupts the mission of the church. We are to preach the gospel and bring the good news to the unchurched, so that they may have salvation. The requirements

for salvation are we must be baptized in the name of God the Father, God the Son, and God the Holy Spirit; and we must believe and do the will of God.

Let us first be about what we have been sent into the world to do, what only the church can do, and leave the MDGs to the U.N. and others better able to accomplish the secular goals.

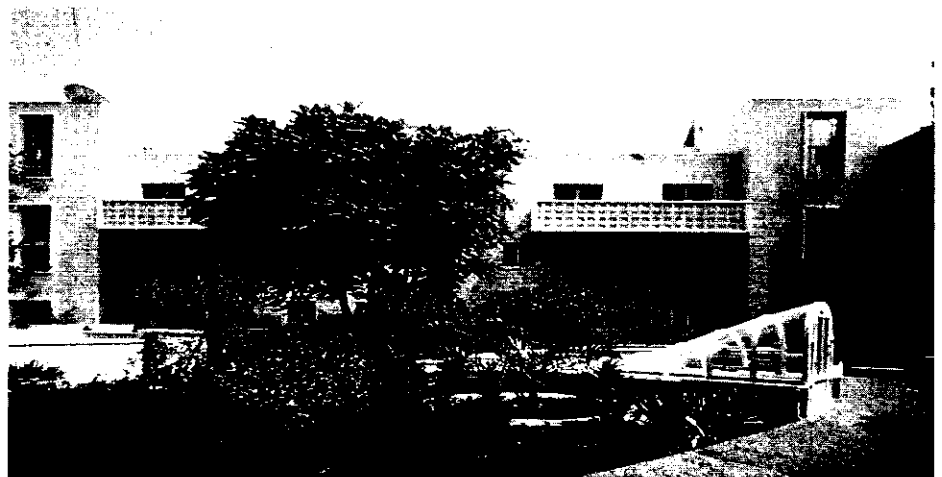
*Elisabeth Langford
Springfield, Ill.*

(Continued on next page)



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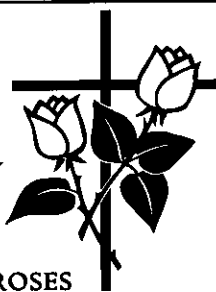
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LETTERS TO THE EDITOR

(Continued from previous page)

Source of Problems

I read Dean Gary Hall's article, "Welcome to the Table" [TLC, Aug. 5] with both appreciation and apprehension. I appreciate his sense that Anglicanism is comprehensive, that the church exists to serve, and that we need to function with pastoral sensitivity.

I become apprehensive, however, about three aspects of his article. The first is his advancing the practice of open communion. I know that some places do invite the unbaptized to commune as an act of radical hospitality. Nevertheless, I cannot find any convincing biblical or theological reasons to support this.

Also, I wonder if we are doing ourselves any favors by blurring the basic boundary for being a part of the church. Further, as a person who has been long active with ecumenical concerns, I think I can say that sanctioning of open communion would be an ecumenical disaster.

Second, the dean acknowledges that the above practice is a violation of the canons of the church. I am increasingly convinced that this attitude is a source of many of the problems of our life together. Again, this is a blurring of the boundaries in a church. I do not see how we can "play ball" together if leaders of the church feel free to overlook the rules.

Third, I am apprehensive about the appeal to "a new pastoral reality." My problem is that the more I read and think about this new reality, the more I am struck by the similarities with the pre-Constantinian church. Further, appeals to exceptionalism form an easy route to expedient action. While every culture is unique, I suspect we are less unique than we believe.

While I disagree with the dean's conclusions, I applaud his commitment and energy to our common task.

(The Rt. Rev.) *Franklin Brookhart*
Bishop of Montana
Helena, Mont.



When I was ordained in 1957, I would certainly have agreed with Fr. Montgomery's strictures about Seabury-Western's Commencement Eucharist [TLC, July 8], but as I approach 50 years as a priest I instead fully endorse the whole of Dean Gary Hall's response [TLC, Aug. 5].

At the Eucharist in the parish in which my wife and I are active (St. Mark's, Londonderry, Diocese of Birmingham) all are invited to the altar with the words, "If for any reason you are not receiving communion, then please take a piece of blessed bread to show that

we all share in this feast." I believe this wording need offend no one, and actually everyone present, communicants and others, always take the blessed bread to signify our unity in Christ's love. I would commend the Orthodox Church's practice of blessed bread to your readers.

(The Rev.) *James M. Gibbs*
Birmingham, England

Concerning the article by the Very Rev. Gary Hall: One more reason The Episcopal Church is going to be smaller.

John M. Gartrell
Guntersville, Ala.

Scarred for Life

After having read the letter by Kenneth Schorr [TLC, Aug. 12], I find myself almost speechless. However, I do have words and feelings I would like to express.

I have very little compassion for the offender. If this makes me unchristian, so be it. My sympathy lies with the victims. Those innocent of any wrongdoing are scarred for life. I have dealt with sexually abused children who will live with the memory of someone else's perversion for the rest of their lives. While Mr. Schorr states there is always a possibility of recidivism, he dares to make it the responsibility of the Christian community

(Continued on page 66)

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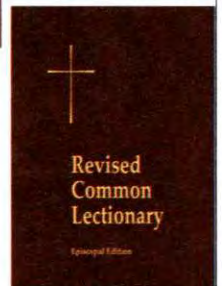
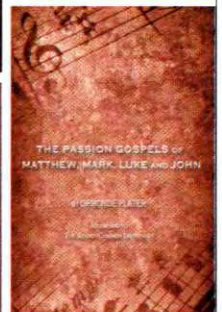
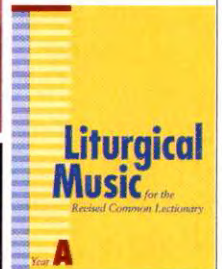
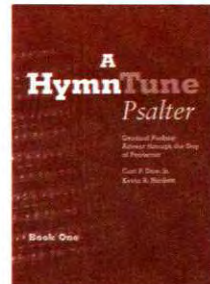
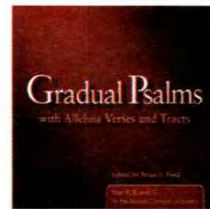
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LETTERS TO THE EDITOR

(Continued from page 64)

that makes this pervert a repeat offender. I have news for him. The offender will probably strike again with or without our acceptance of him in the parish.

Yes, we are commanded to love one another and have compassion. We are also charged with the care and protection of the "little ones." Has Mr. Schorr ever tried to explain to a victim of abuse that God loves his abuser as much as he does the child? He states that incarceration is not the answer. I sorely disagree. It is the only way we can be sure an offender will not hurt another child.

*Marilyn McClure
Fort Wayne, Ind.*

About That Collect

I don't understand all the fuss about the word "seeing" in the traditional collect for Proper 18 [TLC, July 15]. It's a common word, still in use among some of us. My Merriam-Webster says that it's a conjunction that means "in view of the fact that." I suppose that the view accounts for use of a part of the verb "see." The dictionary goes on to refer to Genesis 26:27 (KJV, of course). Colloquial use still says,

I guess I ain't never understood how you Easterners and Midwesterners can't talk plain.

"Seeing that you've got the ball, you might as well try for the basket." Country dialect that I remember from my farm days in Mendocino County would have it: "Seeing as how you left the chicken coop door open, it's no surprise that a bunch of the hens got out." I guess I ain't never understood how you Easterners and Midwesterners can't talk plain.

*(The Very Rev.) Tom Chesterman
Santa Rosa, Calif.*

Action Was Taken

In response to Paula Sutcliffe's letter [TLC, Aug. 19], the bishops and standing committee of the Diocese of

Pittsburgh unanimously approved the following resolution in April 2006, a copy of which was sent to the secretary of the General Convention:

"Whereas the Executive Council of the Episcopal Church USA meeting in Des Moines, Iowa, January 9-12, 2006, and acting on behalf of the Episcopal Church, by resolution, joined the Religious Coalition for Reproductive Choice, a group that advocates unrestricted abortion, a position that is contrary to the clear meaning of Holy Scripture, the received teaching of the Church throughout the ages, and the stated position of several General Conventions of the Episcopal Church,

"And whereas the Episcopal Diocese of Pittsburgh in its Constitution and Canons is under no warrant to support or obey any resolution, canon or constitutional provision which is contrary to the historic Faith and Order of the one, holy, catholic and apostolic church,

"Be it resolved that the Bishops and the Standing Committee of the Episcopal Diocese of Pittsburgh do disassociate themselves from this action of the Executive Council of the Episcopal Church, do encourage all other dioceses of the Episcopal Church to do likewise and request the 75th Gen-

eral Convention of the Episcopal Church meeting June 10-21, 2006, in Columbus, Ohio to repudiate and overturn this action of the Executive Council of the Episcopal Church."

*(The Rev.) David Wilson
St. Paul's Church
Kittanning, Pa.*

There Are Others

This is a relatively minor quibble, but the editorial regarding Bishop Robinson's support for Senator Obama [TLC, Aug. 26] describes Bishop Robinson as "the only non-celibate homosexual person to become an Episcopal bishop." This is inaccurate. He may well be the only

openly such person, but I can assure you from my direct knowledge that he is not the only such person. There have been many actively non-celibate homosexual men (I confess that I do not know about the women) who have been consecrated as bishops in The Episcopal Church and who have served the church faithfully and well. That they could not, would not, or in current cases will not openly avow their sexuality makes them neither celibate nor heterosexual.

*John A. Miller
Philadelphia, Pa.*

Proper Perspective

I am writing in response to Lynn Thompson, who wrote in her letter [TLC, July 8] we "so-called orthodox members of our Communion" are inconsistent when we claim the authority of scripture in denouncing the blessing of same-sex unions while "having no strong feelings" about those who remarry after divorce (and therefore, according to Mark 10:11, Matthew 5:32 and Luke 16:18, commit adultery).

It is one thing to yank verses out of their context and build a moral or theological perspective and quite another to study the overall witness of scripture. People skilled in hermeneutics know this.

For a proper perspective of the aforementioned verses, we should first put them in context and then look at all of the Bible's teaching on marriage, divorce, adultery, sin,

It is one thing to yank verses ... and quite another to study the overall witness of scripture.

repentance and God's forgiveness. Suffice it now to say the essential thrust of Jesus' teaching in the first 12 verses of Mark Chapter 10 is the invi-

olability of the marriage between one man and one woman as intended by God since the beginning of creation. "The intent of Jesus' teaching is not to shackle those who fail in marriage with debilitating guilt. The question is not whether God forgives those who fail in marriage (James R. Edwards, *The Pillar NT Commentary*).

I must, however, enter into this dia-

logue humbly, for 36 years ago I was divorced. I remarried and have been married for 34 years. Like homosexuality, according to God's word, divorce is not OK. I have strong feelings! I "acknowledge and bewail my manifold sins and wickedness." In faith I can only cling to the clear apostolic witness: "If any one is in Christ,

(Continued on next page)



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LETTERS TO THE EDITOR

(Continued from previous page)

he is a new creation; the old has passed away, behold, the new has come (2 Cor. 5).

Repentance is the key to a sinner's new life.

(The Very Rev.) Frank Limehouse
Cathedral Church of the Advent
Birmingham, Ala.

Something to Hide?

When I was a student in a Roman Catholic seminary, we were taught church history for one semester by Msgr. (now Cardinal) Avery Dulles (son of Eisenhower's Secretary of State John Foster Dulles). Among the many fascinating insights that he shared with us was the following:

In 1895, Pope Leo XIII commissioned a group of Roman Catholic theologians and historians to determine whether or not Anglican orders were "valid" in terms of apostolic succession. When the commission presented its results to Leo, he sealed the documents and then issued his encyclical *Apostolicae Curae* in 1896, declaring Anglican orders (and all others) invalid. Typically, according to Dulles, such papal documents are unsealed 50 years after the pope's death. In 1953, the Vatican decided not to unseal the commission's report to Leo. That decision was repeated in 2003. One can only wonder what the Vatican is trying to hide.

Br. Tom Hudson, O.P.
Westernport, Md.

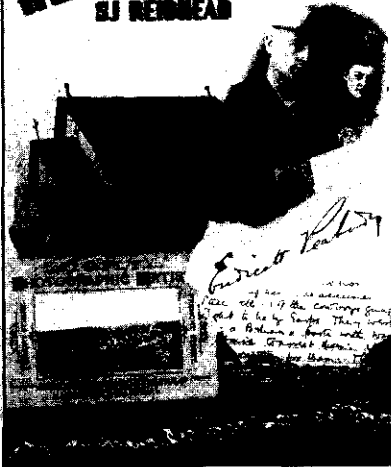
ELCA and Episcopate

It would be informative to some readers — myself included — to get an update from the Lutherans (ELCA) on how the introduction of apostolic succession provided by The Episcopal Church is taking root. Or is it taking root in the ELCA? While the ELCA, at its recent Churchwide Assembly [TLC, Sept. 2] seemed to be bogged down by the same issues plaguing The Episcopal Church, the episcopate issue appears to be getting little attention.

Don Gnuse
Quincy, Ill.

A CHURCH FOR HELLDORADO

SJ REIDHEAD



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By SJ Reidhead

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Stuck in the Middle

While reading Esther Osborne's letter [TLC, Aug. 19], her comment that Episcopalians claim the "middle way" brought to my mind a question: Could it be that The Episcopal Church is nothing more than a modern-day version of the Church in Laodicea in Revelation, Chapter 3?

Being in the middle is nothing more than lukewarmness, of which Jesus said, "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm — neither hot nor cold — I am about to spit you out of my mouth" (Rev. 3:15-16, NIV). Or, as Elijah put it, "How long will you waver between two opinions? If the Lord is God, follow him; but if Baal is God, follow him" (1 Kings 18:21, NIV). If you're stuck in the middle, then it's time to make up your mind. Either Jesus is God or he isn't. How you answer this will get you out of the middle.

*Rob Kirschner
Lakeville, Mass.*

Fact, Not Emotion

In response to the article titled "Fully, Freely Human," by Sally Campbell [TLC, June 10], when our Lord overturned the table of the money changers, he was not expressing an emotion, but rather stating a fact. When he said, "My house shall be called a house of prayer, but you have made it a den of thieves," our Lord did not act in a fit of rage.

I never thought that our Lord was "cross" to his parents, but was reminding them of where he would naturally be.

When Mary came to Jesus and said they had run out of wine, he told her that this was a concern of their host and not of theirs.

Finally, as far as the gentile women who asked Jesus for healing, he rejected her at first to test her faith. When she passed the test with flying colors, he gave her the healing which she requested.

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

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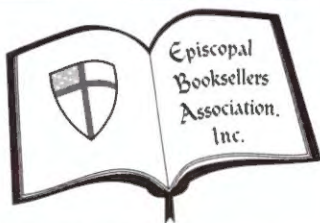
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Mary Ellis Boyd, (left), 8, a member of the Cathedral Church of the Advent, Birmingham, Ala., with classmates Jameson Brown, and Annie-Lura Brown who helped raise \$1,239 for Haitian school children by selling lemonade during the weekly market at Linn Park on Aug. 15.

Cathedral Church of the Advent photo



That's Some Lemonade Stand

Mary Ellis Boyd was so moved after one of the members of the Haitian visiting team made a presentation to her Sunday school class at the Cathedral Church of the Advent in Birmingham, Ala., that the 8-year-old devised a sophisticated plan that raised more than \$1,200 to provide uniforms, clothes and textbooks for students at a Haitian school the cathedral sponsors.

"The whole thing was her idea," said Anne Boyd, her mother, as reported by the *Birmingham News*. "She wanted there to be no grown-ups involved."

After talking it over with her mother during home school earlier in the summer, Mary Ellis entered the Sunkist Take A Stand essay competition, explaining that she would send money to help this work in Haiti if she won the competition to hold a lemonade stand. She was one of the award recipients. Anne Boyd consulted with the Rev. Canon Heidi Kinner, canon missionary and day school chaplain at the cathedral.

"We decided to try and get the

lemonade stand at our local mid-week farmer's market held in downtown Birmingham," Canon Kinner said. "Mary Ellis and several of her friends came out on a very hot August day to sell their lemonade. They made posters showing St. Thomas' School and the school children. As people came to make donations or to buy a cup of lemonade, the children explained why it is important to help the children in Haiti."

The cathedral has committed to raise the approximately \$45,000-\$50,000 to build a cinder-block school with seven classrooms, two kindergarten rooms, an office for the teachers, and basic bathroom facilities. The money Mary Ellis raised will help the congregation move closer toward its goal.

"These kids really need it," Mary Ellis told a *News* reporter during a break from lemonade sales. "They are so poor. They deserve a chance to go to school so they can learn all the things that we do here."

Three Candidates for Episcopal Election in Diocese of Maine

The standing committee in the Diocese of Maine has announced a slate of three candidates for the election of a bishop coadjutor to be held in October.

The Rev. Linda L. Grenz, president of the board of Leader Resources, Leeds, Mass.; the Rev. Debra Kissinger, missionary to children and child advocate in the Diocese of Bethlehem; and the Rev. Canon Stephen Lane, canon for deployment and ministry development in the Diocese of

Rochester, are the candidates.

The election will be held during the diocesan convention Oct. 26-27 at the Bangor Civic Center. The bishop-elect will succeed the Rt. Rev. Chilton R. Knudsen, who plans to retire in 2008.

A petition process through which additional candidates was in effect through Aug. 31. The candidates will visit the diocese Sept. 21-23 and will be available to meet members of the diocese at events in Augusta, Bangor and Portland.



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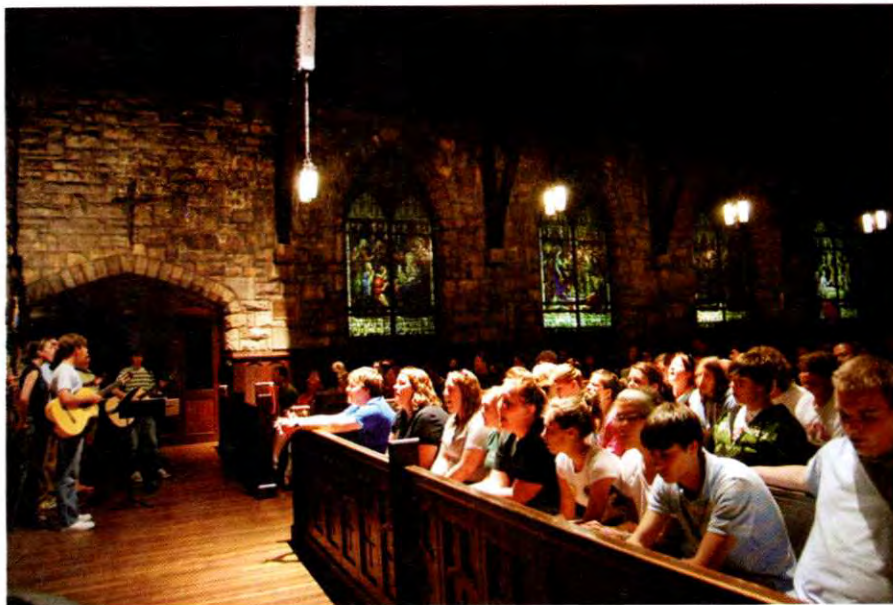


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Rachel Chambers/*The West Missouri Spirit* photo

Young Episcopalians from parishes in the dioceses of West Missouri and Kansas attend a healing service during Missionpalooza, July 10-15 at St. Paul's Church, Kansas City. More than 65 young adults, along with some 30 adult volunteers, worked on a variety of projects, including feeding the hungry, visiting the sick and comforting those in need. Missionpalooza is an annual event sponsored by Episcopal Community Services of Kansas City.

Northern Indiana Parish Assists Gun Buyback

By 9:45 a.m. on Aug. 18, the line of armed persons stretched 50 feet back from the entrance of St. Paul's Church, Mishawaka, Ind. They were at the church by invitation of the rector for a gun buyback event sponsored by Community Religious Effort Against Racism and Violence (CURE), the civic community organization that the Rev. David Ottsen helped found 10 years ago.

"This was not about taking guns out of law-abiding citizens' homes," Fr. Ottsen told a reporter for *THE LIVING CHURCH*. "This was about reducing the surplus supply of guns on the street. I'm convinced we saved the life of at least one person."

Mishawaka is a suburb of South Bend, communities which find themselves caught in the middle of a turf war between rival drug gangs in Detroit and Chicago, according to Fr. Ottsen, who noted that four local police officers have been killed by firearms within the past two years. When several other members of the CURE board approached Fr. Ottsen about using St. Paul's for one of the gun drop-off sites, he did not hesitate to agree.

Members of St. Paul's vestry have been involved with CURE since its

inception, including prayer services that the organization holds at locations where gun violence has recently occurred.

"I felt this was an appropriate extension of that work," Fr. Ottsen said. "Some in the parish asked some good questions, but in the end, even many of the gun owners in the parish were supportive."

During the four hours that the buyback program was operational, at least four local police officers were present at all times to secure the unwanted handguns and rifles at the church entrance. Donors received a \$75 gift certificate for every working gun and a \$50 certificate for those deemed non-operational.

More than 260 firearms were turned in at the two locations. The weapons, Fr. Ottsen said, will probably be melted down and cast into a statue or medallion to commemorate the event.

Gun owners reported a variety of reasons for parting with their firearms. Regardless of the motivation, local police were pleased with the result.

"The most important thing is that it's bringing the community together to focus on violence," South Bend Police Chief Thomas Fautz said in an interview with the *South Bend Tribune*.

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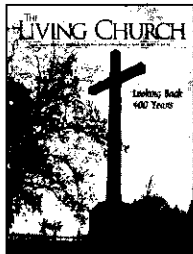
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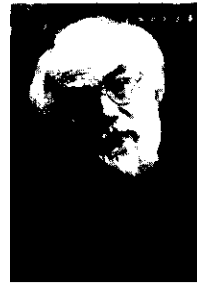
U.S. Bishops Ask Archbishop of Canterbury to Clarify Consequences for U.S. Church

Bishops who have made a public commitment to support the Windsor Report have asked Archbishop of Canterbury Rowan Williams to be clear and articulate in explaining what the consequences will be if the House of Bishops fails to give the assurances sought by the primates of the Anglican Communion.

Seventeen diocesan bishops and one bishop suffragan from The Episcopal Church received an extensive briefing on the primates' communiqué from the Rev. Canon Gregory Cameron, and shared with him their hopes for the September meeting between the Archbishop of Canterbury and the House of Bishops during a conference held Aug. 9-10 at Camp Allen near Houston.

Canon Cameron is deputy secretary general of the Anglican Communion and director of ecumenical affairs for the Anglican Consultative Council. He

also has served as the Archbishop of Canterbury's secretary at recent primates' meetings and wrote the final draft of the primates' communiqué. Archbishop Williams is scheduled to attend the first two days of the bishops' meeting Sept. 20-25 in New Orleans.



Archbishop Williams

During the Texas meeting, the bishops decided not to issue a public statement and agreed not to discuss meeting details. This is the fifth time that "Windsor bishops" have met at Camp Allen to consider the Windsor Report and The Episcopal Church's response to it. At previous meetings the bishops have issued statements. THE LIVING CHURCH was assured by several participants at the Aug. 9-10 gathering that the overall goals and objectives remain consistent with what has been previously published.

Steve Waring

Central New York Priest Admits to Sexual Abuse

A priest of the Diocese of Central New York has been suspended after he admitted to inappropriate sexual conduct with four underage boys while he was the rector of St. James' Church, Skaneateles.

The Rev. J. Edward Putnam, 67, was suspended from all ministerial and priestly responsibilities for 20 years by the Rt. Rev. Gladstone B. Adams, Bishop of Central New York.

In a statement released by the diocese, Bishop Adams said he received the initial complaint in May, and that the allegations were investigated by the diocese's pastoral response team. As a result of that investigation, four persons have filed affidavits describing the abuse that occurred while Fr. Putnam was rector in Skaneateles (1986-1993).

"Ed Putnam is a man whom the

Church entrusted with the care of its youth and to whom the Church granted authority as a priest to lead this faith community," Bishop Adams stated. "Through his actions he has abused and betrayed that trust and he has harmed those entrusted to his care. His behavior is reprehensible and is not tolerated in this Church."

Bishop Adams apologized to the victims and their families and to the members of St. James' for the hurt caused by Fr. Putnam's behavior.

After leaving the parish in Skaneateles, Fr. Putnam was dean of the Cathedral of All Saints, Albany, N.Y., 1993-97, and rector of Christ Church, Grosse Pointe, Mich., 1997-2000. He did interim supply work before retiring in 2004. In 2006, he made an unsuccessful bid to be elected to the state assembly.

Deadly Confrontation at Houston Church

Police shot and killed a man Aug. 20 at St. Mark's Church in Houston after he had a violent altercation with his estranged wife earlier in the day at another location. She was later found dead of multiple gunshot wounds in the church parking lot.

It was unclear if the couple, Clifton Eames and Mina Rosenthal, had any prior connection with the church.

Houston police said that after 5:30 p.m., a witness reported that a man armed with a shotgun and two pistols had shot a woman multiple times as she exited a shuttle bus outside the University of Texas Health Science Center housing complex. The witness told police the man then put the wounded woman in a car and drove away.

At around 6 p.m., Mr. Eames entered St. Mark's and asked those at the church to call the police. After police arrived, he tried to escape and shot at officers. Police returned fire and Mr. Eames was pronounced dead on arrival at a local hospital.

While securing the crime scene, police found the body of Ms. Rosenthal in the trunk of a rental car Mr. Eames had left in the church parking lot.

Colombian Priest Found After Bishop's Plea for Safe Return

The Rev. Ricardo Morales Gaviria, an Episcopal priest canonically resident in the Diocese of Colombia, was found "disoriented and heavily drugged" a day after Bishop Francisco Duque-Gomez of Colombia issued a public call for his safe return.

"[Fr.] Gaviria has been a priest in this church for more than 20 years caring for the people of the municipality of Libano (Tolima), and in devotion to Christ ministering to the elderly and vulnerable," said Bishop Duque.

Fr. Gaviria, 65, was registered as a candidate for mayor, but it is unclear whether this was a motive for the alleged abduction.

Episcopal News Service contributed to this report.

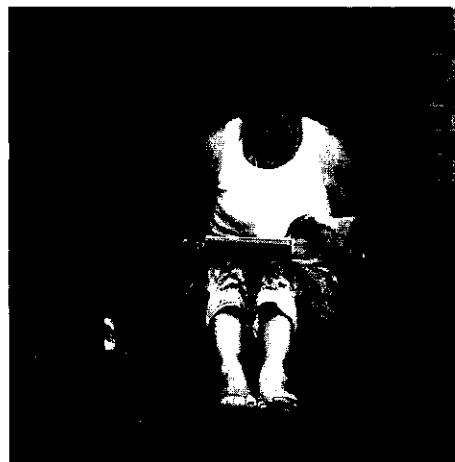
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Advocacy Group to Aid Immigrants, Refugees

Prompted by increasing hostility to immigrants, and recognizing this as a critical time for immigrant legislation, a new advocacy group has formed to aid refugees, immigrants and asylum seekers.

Richard Parkins, director of Episcopal Migration Ministries (EMM) at the Episcopal Church Center, and the Rev. John Denaro, EMM staff officer for church relations and outreach, invited a group of clergy and laity to convene in Los Angeles May 14-15.

This group is working with immigrants at the grass-roots level, witnessing daily the problems and challenges their vulnerable congregations face. The aim of the new group is to increase the influence of The Episcopal Church on immigration issues that directly affect Episcopalians.

Meeting participants discussed the

relationship of The Episcopal Church to immigration issues, reviewed a resolution (A017) adopted by the 75th General Convention on fundamental immigration principles, and shared strategies for advocacy, increasing opportunities for networking. Presiding Bishop Katharine Jefferts Schori has made it clear that The Episcopal Church is still committed to speaking out on behalf of those who live in poverty and fear, suffering from racial prejudice and discrimination.

Executive Council Resolution

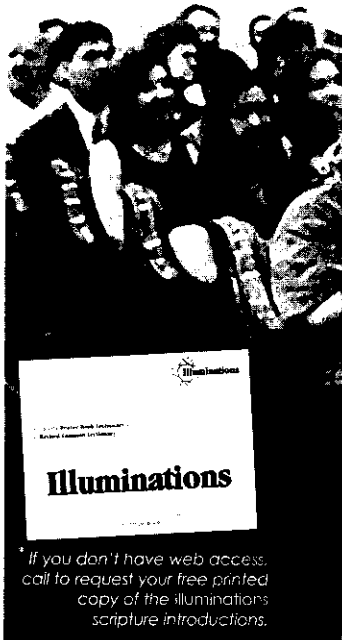
During its June meeting, Executive Council approved Resolution NAC-022, which encourages people to "assist those seeking protection from deportation and detention by the provision of sanctuary which can include material, legal, and pastoral support,

and those considering such action do so only after careful consideration and consultation with local experts on the legal implications of such actions."

Among the strategies discussed were enacting public liturgies, creating a hotline and alert network to bring to the attention of the media and government immigration emergencies, providing legal services, meeting with Immigration and Customs Enforcement officials, the need for legal and financial assistance, and addressing conflict in churches related to immigration issues.

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SUMMER Projects



Youth group alumni from Christ Church, Ponte Vedra Beach, Fla., build closet frames. Christ Church photo

(Continued from page 28)

July 22-28 to participate in educational programs and service projects related to combating world hunger.

Help with construction of a retreat center and youth camp in Manley Hot Springs, Alaska, was the project that youth group members from **St. James', Richmond, Va.**, took part in from July 21 to Aug. 2. Earlier this year, the parish also sent mission groups to Honduras and the Sudan.

In addition to taking part in parish service days throughout the year, high school-age members of **All Saints', Atlanta**, have the opportunity to participate in intensive mission projects that serve local, other urban, rural, and Native American people. This summer's project took participants to Los Angeles June 24-30, where they worked with the Center for Student Missions.

Eight college sophomores, alumni of the youth group at **Christ Church, Ponte Vedra Beach, Fla.**, took part in an inaugural college summer mission trip to New Orleans July 21-29. Two adult leaders joined

the group, with financial support from the Christ Church Foundation, in a Habitat for Humanity project to continue to rebuild the city. Writing on the parish's website, parishioner Ali Green noted, "Reflecting on the past days I have gained so much more than I could ever repay [the people of New Orleans] by building houses."

Youth volunteers from **Good Shepherd, Vancouver, Wash.**, planned day trips to Portland, Ore., Aug. 29 and 31, where they were scheduled to work with Union Gospel Mission to collect personal hygiene products to distribute to the city's homeless.

Twenty-seven senior high students and adult volunteers who attend **St. Thomas', Terrace Park, Ohio**, participated in the Mountain Tennessee Outreach Program (Mountain T.O.P.), a project to assist Appalachian people who face financial and health challenges. Participants in the July 14-21 program provided home repair and yard work for those they served.

Collected by Michael O'Loughlin

College Services Directory



ALABAMA

THE UNIVERSITY OF ALABAMA Tuscaloosa
CANTERBURY CHAPEL & STUDENT CENTER
 Website: www.canterburychapel.org
 E-mail: canchap3@comcast.net
The Rev. Kenneth L. Fields
 Sun Eu 8, 10:30, 6; Wed Eu 10:00; Thurs H Eu 6:00;
 Mon-Fri MP 8:15

CALIFORNIA

UCLA Los Angeles
EPISCOPAL/ANGLICAN CAMPUS MINISTRY @ UCLA AND ST. ALBAN'S EPISCOPAL CHURCH
 580 Hilgard Ave., Los Angeles, CA 90024
 (310) 208-6516
 Website: <http://episcopal.bol.ucla.edu>
 E-mail: episcopal@ucla.edu
The Rev. Michael K. Fincher, chap
 Sun 8 H Eu, 10 H Eu, 5 Service & Dinner

UNIVERSITY OF SOUTHERN CALIFORNIA Los Angeles
CANTERBURY USC/EPISCOPAL CAMPUS MINISTRY
 Website: www.usc.edu/org/canterbury
 E-mails: ecusa@usc.edu, glibby@usc.edu
 Facebook: **Episcopal Trojans**
The Rev. Dr. Glenn M. Libby, chap
 Sun H Eu 7; Thurs 6 Fellowship Dinner

UNIVERSITY OF CALIFORNIA Irvine
CANTERBURY CLUB (949) 856-0211
 Website: www.canterburyirvine.org
 Email: canterburyirvine@gmail.com
The Rev. Martha Korienak, chap

COLORADO

COLORADO STATE UNIVERSITY Fort Collins
EPISCOPAL CAMPUS MINISTRIES (970) 482-2668
ST. PAUL'S 1208 W Elizabeth St., Ft. Collins, CO 80521
 Website: www.stpauls-fc.org/College_ministry.htm
 Sun HE 7:30, 10, 5 (w/Dinner); Wed student-led HE 7;
 Tues HE 7

UNIVERSITY OF COLORADO Boulder
CANTERBURY COLORADO (303) 443-2503
(AT ST. AIDAN'S EPISCOPAL CHURCH)
 2425 Colorado Ave. (between Folsom and 28th
 across from the Engineering Center)
 Website: www.canterburycolorado.org
 E-mail: chaplain@canterburycolorado.org
The Rev. Dustin D. Berg, chap
 Sun 8, 10:15, 5 (with Student Supper)

FLORIDA

UNIVERSITY OF MIAMI Coral Gables
EPISCOPAL CHURCH CENTER (305) 284-2333
CHAPEL OF THE VENERABLE BEDE
 Website: www.StBedeChapel.org
 E-mail: fcorbishley@miami.edu
The Rev. Frank Corbishley
 On Campus! Sun H Eu 8, 10, 6, Supper at 7

ILLINOIS

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 E-mail: office@brenthouse.org
The Rev. Stacy Alan, chap
 Academic year services: Sun H Eu (with Vegetarian Supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Chapel)

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NORTHWESTERN UNIVERSITY Evanston
CANTERBURY - THE EPISCOPAL CAMPUS MINISTRY
 Website: www.northwestern.edu/episcopal
 E-mail: episcopal@northwestern.edu
The Rev. Elizabeth M. Stedman
 Sun 5 Followed by dinner

NORTHERN ILLINOIS UNIVERSITY DeKalb
UNITED CAMPUS MINISTRIES/CANTERBURY EPISCOPAL COMMUNITY @ ST. PAUL'S CHURCH
 900 Normal Rd., DeKalb, IL 60115
 E-mail: UCMNIU@hotmail.com (815) 758-8176
Dawn Jones, director Dejones39@aol.com
 Sun 6 Worship & Dinner; Thurs 6 Movie & Fellowship

ST. PAUL'S EPISCOPAL CHURCH
 900 Normal Rd., DeKalb, IL 60115
 E-mail: stpaulsoffice@tbc.net (815) 756-4888
The Rev. Mark A. Geisler, r
 Sun H Eu 8, 10:30; Wed H Eu 7

MAINE

UNIVERSITY OF SOUTHERN MAINE
UNIVERSITY OF NEW ENGLAND Portland
EPISCOPAL CAMPUS MINISTRY (207) 205-4155
 Website: www.diamond.org Search Key Words
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The Rev. Shirley Bowen
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UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
 Website: www.edow.org/eacm
 E-mail: eaterps@umd.edu
 Student Residence: Episcopal Student Center
The Rev. Dr. Peter M. Antoci
 Sun 6:30

MONTANA

MONTANA STATE UNIVERSITY Bozeman
ST. JAMES 5 W. Olive St. (406) 586-9093
 E-mail: prn@imt.net
The Rev. Dr. Clark M. Sherman, r

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Eugenie Drayton, chap
 Sun Worship: Trad Eu 8, Renewal Eu 9:00,
 Choral Eu 10:30, Ecumenical 8; Wed Eu 10 Young Adult;
 College fellowship mtg Tues 6; HS 2nd Tues.
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ST. MARK'S EPISCOPAL PRO-CATHEDRAL
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holyspiritnh@verizon.net (603) 536-1321
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The Rev. Susan Ackley, r

KEENE STATE COLLEGE Keene
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office@stjameskeene.org (603) 352-1019
 Website: www.stjameskeene.org
The Rev. Peter R. Coffin, r

DARTMOUTH COLLEGE Hanover
THE EDGE Edgerton House Student Center
 14 School Street (603) 643-0164
 Website: www.dartmouth.edu/~edgerton

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THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY (609) 252-9469
 Website: www.Princeton.edu/~ecp
 E-mail: swhite@princeton.edu
The Rev. Dr. Stephen L. White, chap
 Sun 9 H Eu, Tues 4:30 H Eu, Wed 5:30 H Eu, Dinner, fellowship

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ALL SAINTS EPISCOPAL PARISH
 Website: www.allsaintshoboken.com
 E-mail: gcourtiss@allsaintshoboken.com
The Rev. Geoffrey B. Curtiss
 Sun 8, 9:30, 11:15

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PENNSYLVANIA STATE UNIVERSITY-COLLEGE OF MEDICINE Hershey
ALL SAINTS' EPISCOPAL CHURCH
 Website: allsaintshershey.org
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The Rev. Frederick M. Miller
 Sun 8 & 10

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RHODE ISLAND SCHOOL OF DESIGN Providence
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 Website: www.sstephens.org
The Rev. John D. Alexander, SSG, r
 Sun MP 7:30, 8 (Low Mass), 10 (Solemn Mass), 5:30
 (Evensong during academic year); Daily as posted

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GRACE CHURCH (401) 331-3225
 Website: www.gracechurchprovidence.org
 E-mail: revbobb Brooks@aol.com
The Rev. Robert T. Brooks, r
The Rev. Richard Bardusch, assoc.
 Sun 8 & 10, Wed 12

TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH Sewanee
 Website: www.sewanee.edu
The Rev. Thomas E. Macfie Jr., University Chap
ALL SAINTS' CHAPEL
 735 University Ave., Sewanee 37383
 (931) 598-1274
 E-mail: vcunning@sewanee.edu
 Sun H Eu 8, 11, Choral Evensong (1st Sun of month)
 4, Growing in Grace 6:30; Sun-Fri Sung Compline 10;
 M-F MP 8:30, EP 4:30; Wed Catechumenate 7.

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 38383
 E-mail: theology@sewanee.edu (800) 722-1974
 Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 5:45;
 M-F MP 8:10, Evensong/EP 5

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Wren Chapel: Tues 5

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 E-mail: shehane@drizzle.com
The Rev. Mary Shehane, chap
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The Rev. Robyn Franklin-Vaughn, chap
 Tues 5:30 Eucharist w/meal, Bible Study 7

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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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PEOPLE & PLACES

Appointments

The Rev. **Peter K. Ackerman** is assistant at Immanuel, 3606 Seminary Rd., Alexandria, VA 22304-5200.

The Rev. **Todd Bruce** is curate at St. Paul's, 11 E 40th St., Kansas City, MO 64111-4909.

The Rev. **David Buck** is rector of St. Alban's, PO Box 970, Davidson, NC 28036.

The Rev. **Catherine A. Caimano** is rector of St. John's, 401 N Emporia, Wichita, KS 67202-2513.

The Rev. **Robert Dannals** is rector of St.

Michael and All Angels', PO Box 12385, Dallas, TX 75225-0385.

The Rev. **Carin B. Delfs** is vicar of St. Paul's, PO Box 247, Louisburg, NC 27549.

The Rev. **Denson F. Freeman, Jr.** is deacon-in-charge of Epiphany, PO Box 612, Crestview, FL 32536.

The Rev. **Craig Gavin** is rector of St. Matthew's, 2325 S 24th St., Lincoln, NE 68502-4099.

The Rev. **Laura Gettys** is associate at St. Peter's, PO Box 2369, Oxford, MS 38655.

The Rev. **John Marshall Hamilton** is priest-in-charge of St. John's, Getty Square, 1 Hudson St., Yonkers, NY 10701.

The Rev. **Tom Heard** is rector of St. John's, 1707 Government St., Mobile, AL 36604-1103.

The Rev. **Timothy Higgins** is rector of St. Ann's, PO Box 911 N Windham, Windham, ME 04062.

The Rev. **Douglas G. Hodsdon** is rector of Good Shepherd, 1100 Stockton St., Jacksonville, FL 32204.

The Rev. **Carlye Hughes** is rector of St. Peter's, 137 N Division St., Peekskill, NY 10566.

The Rev. **George Kaswarra** is rector of St. Francis and St. Martha's, 575 Tarrytown Rd., White Plains, NY 10607.

The Rev. **Briggett Keith** is rector of Holy Trinity, 326 Hillsdale Ave., Hillsdale, NJ 07642.

The Rev. **Walter Lewis** is associate at St. James', 581 Valley Rd., Upper Montclair, NJ 07043.

The Rev. **Jeff Mead** is associate at Holy Trinity, 3217 Guthrie Rd., Garland, TX 75043.

The Rev. **Gary Nicolosi** is congregational development officer for the Diocese of British Columbia, 900 Vancouver St., Victoria, B.C. V8V 3V7 Canada.

The Rev. **Greg Perez** is curate at Trinity, 141 Broadway, Bayonne, NJ 07002.

The Rev. **Joy E. Rogers** is provost of St. James' Cathedral, 65 E Huron St., Chicago, IL 60611-2728.

The Very Rev. **Anthony Pompa** is dean of the Cathedral of the Nativity, 321 Wyandotte St., Bethlehem, PA 18015-1592.

The Rev. **Deborah Rankin** is rector of St. John's, 2220 Second St., Cuyahoga Falls, OH 44221-2502.

The Rev. **Robert Solon** is curate at Trinity, 141 Broadway, Bayonne, NJ 07002.

The Rev. **Emmanuel Sserwadda** is partnership officer for Africa at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **Marguerite Steadman** is rector of St. John's, 225 French St., Bangor, ME 04401-5013.

The Rev. **Harriette H. Sturges** is deacon at St. Alban's, 3001 Wisconsin Ave., Washington, DC 20016-5095.

The Rev. **Beau Wagner** is rector of St. Matthew's, 496 Lisbon St., Lisbon Falls, ME 04252.

Ordinations

Priests

North Carolina — Kingsley Jon Ubabuco.
Rio Grande — Daniel Cave.

Deacons

Maine — Jane Holmes, St. Mark's, 8600 Mt. Holly-Huntersville Rd., Huntersville, NC 28078.

Northern California — Cindy Long, St.



FACULTY POSITION IN NEW TESTAMENT

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Qualifications for the position include demonstrated professional competence in teaching New Testament, the ability to teach over the whole range of the New Testament and the first two centuries of the early Church, commitment to exegesis to serve the Church, and an eagerness to teach in a seminary environment. Preference will be given to candidates who have a Ph.D. or Th.D., thorough knowledge of and training in New Testament, and experience in teaching. Knowledge and appreciation of the Anglican tradition is expected.

This is a tenure track appointment. Applications from members of the Episcopal Church and its ecumenical partners are encouraged. Salary and rank will depend on experience and qualifications. A letter of application, a full curriculum vitae, a writing sample, and three letters of reference should be submitted by **October 15, 2007**. Applications from women and minorities are encouraged.

Send letter of nomination or application to: **The Rev. Dr. Donald S. Armentrout, The School of Theology, The University of the South, 335 Tennessee Ave., Sewanee, TN 37383-0001.**

Matthew's, 2300 Edison Ave., Sacramento, CA 95821.

Rhode Island — **Meaghan Kelly**, assistant, Emmanuel, 340 S Ridge St., Southern Pines, NC 28387.

Change of Address

The Rev. **Paul A. Valdes** is now non-parochial; add: 8105 Summit Springs Ct., Brown Summit, NC 27214.

Religious Communities

Brotherhood of St. Gregory — **Bo Alexander Armstrong** and **Jason F. Bullock**, admitted into community; Br. **Will Harpest**, received into the novitiate.

Resignations

The Rev. **Natasha Brubaker Garrison**, as assistant at Christ Church, Glen Allen, VA.

The Rev. Canon **James Kaestner**, as chaplain to Nashotah House Seminary.

The Very Rev. **Kenneth Swanson**, as dean of Christ Church Cathedral, Nashville, TN.

Retirements

The Rev. **Donald P. Goodheart**, as rector St. Paul's, Winston-Salem, NC.

The Rev. Canon **Colville Smythe**, as rector of St. Mark's, Altadena, CA.

Deaths

Sister Mary Basil (Gilbert), CSM, 93, died at St. Mary's Convent, Greenwich, NY, Aug. 15 after being ill for several weeks.

Born in Barneveld, NY, Sr. Mary Basil was a graduate of St. Lawrence University. She worked for a time before entering the community's novitiate. She made her profession in 1941 and served at St. Mary's Hospital for Children and at St. Mary's School, Peekskill, NY. She was mother superior of the community's Eastern Province from 1966 to 1986. Under her leadership the community was led into a fuller understanding of the monastic tradition in a time of change. Later she became novice mistress and sacristan.

The Rev. **Patricia Greig Bennett**, 72, retired rector of Trinity Church, Fillmore, CA, died July 4 of breast cancer.

A native of New York City, Ms. Bennett was a graduate of Fashion Institute of Technology, Cambridge University, and the General Theological Seminary. She was ordained in the Diocese of New York, as deacon in 1990 and priest in 1991, then was associate at St. Luke's, Atlanta, 1991-93; and associate at St. James', Los Angeles, 1994-2000. She assisted at several congregations in the Diocese of Los Angeles before moving to Fillmore, where she retired as rector in January. Ms. Bennett's survivors are a son, Mark; a

daughter, Ann; a sister, Geraldine Greig; and a brother, Fred Greig.

The Rev. **George H. Easter**, priest of the Diocese of Albany, died July 31 at Adirondack Medical Center in Lake Placid, NY. He was 86.

Fr. Easter was born in Niagara Falls, NY. He graduated from Oberlin College, Episcopal Theological School, and Oxford University. He was ordained deacon in 1945 and

priest in 1946 in the Diocese of Western New York. Fr. Easter was rector of St. Stephen's Church, Niagara Falls, 1945-47; canon at Christ Church Cathedral, St. Louis, MO, 1947-48; rector of St. John's-Grace, Buffalo, NY, 1952-58; rector of St. John's, Massena, NY, 1970-85; and canon chancellor of the Cathedral of All Saints, Albany, 1985-87. In recent years he was interim rector at several congregations. He is survived by two sons,

(Continued on next page)

St. Thomas' Episcopal Church, Whitemarsh Fort Washington, PA



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Candidates should have a track record for developing a strong music program with diverse styles of music, knowledge of choral techniques and rehearsal methods, and also possess excellent organ literature and service playing skills. A Masters Degree and familiarity with Episcopal liturgy and hymnody, classical, world music and music from other traditions is preferred. We offer a competitive salary and good benefits along AGO and AAM guidelines, commensurate with experience. Send resume, a statement indicating the place of music in Anglican worship, at least three references, and a CD with organ music, hymns and choral conducting, if possible, to:

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St. Thomas' Episcopal Church

P.O. Box 247, Fort Washington, PA 19034

E-mail: mzabriskie@stthomaswhitemarsh.org

Phone: (215) 233-3970 ext. 120

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Diocese of Alabama

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bking@dioala.org

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(Continued from previous page)

Stephen, of Potsdam, NY, and John, of Richmond, VA; a daughter, Kate, of San Marcos, CA; six grandchildren; and a sister, Margaret, of Silver Spring, MD.

The Very Rev. **J. Earl Cavanaugh**, 77, dean emeritus of Grace and Holy Trinity Cathedral, Kansas City, MO, died Aug. 9 at his home at Bishop Spencer Place, Kansas City.

Born in Philadelphia, Dean Cavanaugh was educated at Lycoming College, Drew University and William Jewell College. After serving five years in the ministry of the Methodist Church, he was ordained deacon in 1957 and priest in 1958 in the Diocese of Los Angeles. He was vicar of St. Peter's Church, Rialto, CA, 1957-61; vicar of St. Bartholomew's, Poway, and St. Mary's in the Valley, Ramona, CA, 1961-64; rector of St. Barnabas', Los Angeles, 1964-68; rector of Holy Faith, Inglewood, CA, 1968-76; and dean in Kansas City from 1976 until 1995. While he was dean, the cathedral opened a soup kitchen, encouraged ministry to those with AIDS, and supported ordination of women. He was involved in ecumenical and interfaith ministries. In Los Angeles, he was president of the standing committee. Dean Cavanaugh was active in the Diocese of West Missouri, serving on many committees, and in the national Episcopal Church. He was a former member of the national Executive Council, a nine-time deputy to General Convention, a member of the Committee on the State of the Church, chair of the Committee on Social and Urban Affairs, and the Council of Advice for the President of the House of Deputies. He is survived by his wife, Nancy; a daughter, Helen Stauts; and four grandchildren.

The Rev. **George Hendree Harrison, Sr.**, priest-in-charge of the Church of the Annunciation, Marietta, GA, died in his sleep in North Carolina while he was attending a Province 4 meeting. He was 66.

Fr. Harrison was born in Atlanta and educated at the University of Georgia and the School of Theology of the University of the South. He was ordained deacon in 1969 and priest in 1970 in the Diocese of Atlanta. He was assistant at St. Luke's, Atlanta, 1969-73; rector of St. Paul's, Newnan, GA, 1973-81; and rector of St. David's, Roswell, GA, 1981-99. He had served the Marietta church since 1999. Fr. Harrison was president of the board of Mikell Conference Center, was the diocesan representative on the Province 4 Disaster Relief Commission, and a member of the diocesan finance committee. Surviving are his wife, Carol, and four children.

The Rev. **Lyman G. Kauffman**, 75, who served in the dioceses of Quincy and West Missouri, died June 28 in the Illi-

nois Veterans' Home.

Fr. Kauffman was a native of Dayton, OH, and a graduate of the University of Cincinnati. He was ordained deacon and priest in 1960 in the Diocese of Southern Ohio. In Quincy he was assistant at St. John's Church, Quincy, and vicar of St. James', Griggsville, IL. In West Missouri he was vicar of St. Philip's, Trenton, and rector of Grace, Chillicothe, 1987-91, and vicar of St. John's, Neosho, and St. Nicholas, Noel, 1991-93. He was a member of the youth board in West Missouri. He is survived by his wife, Judy.

The Rev. **Howard Marshall Lowell, Jr.**, of Green Cove Springs, FL, died June 23. He was 61.

Born in New Bedford, MA, Fr. Lowell was a graduate of C.W. Post-Long Island University and the General Theological Seminary. His ordination to the diaconate took place in 1977 and to the priesthood two years later. He was vicar of Trinity Church, Mackinac Island, MI, 1977-82; assistant at St. Peter's Cathedral, St. Petersburg, FL, 1982-83; associate at St. Peter's, Jacksonville, FL, 1986-87; and rector of St. Margaret's, Green Cove Springs, 1987-95. Fr. Lowell is survived by his wife, Dorothy; a son, H. Matthew, of Riverview, FL; and two sisters, Ann, of Amherst, MA, and Elizabeth, of Harvard, MA.

The Rev. **David Craig Patrick**, rector of St. Philip's Church, Joplin, MO, for 30 years, died June 30 at Mary and Martha Health Center, Poulosbo, WA. He was 86.

Fr. Patrick was born and raised in Indianapolis. He graduated from Butler University and Nashotah House and was ordained deacon and priest in 1949. He was curate at St. Michael and All Angels', Baltimore, and moved to Trinity, Independence, MO, in 1950. In 1955 he became rector in Joplin and remained in that ministry until 1985, when he retired. Fr. Patrick was a member of the Board of Examining Chaplains of the Diocese of West Missouri. He was involved in interim ministry in the dioceses of Arkansas and Kansas following retirement. Fr. Patrick also was involved in the restaurant business with his wife, Betty, and was a radio disc jockey for a classical music station in Joplin. In 2006, he moved to Port Townsend, WA.

The Rev. **O. Dudley Reed**, rector of Church of the Holy Trinity, Danville, IL, for 32 years, died Aug. 3 at his home in Plano, TX. He was 88.

Fr. Reed was a native of Waco, TX, and a graduate of Baylor University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1942, then was priest-in-charge of St. James', Tyler, TX, 1942-44; rector of St. Luke's, Denison, TX, 1944-52, and rector in Danville from 1952 to 1985. He retired to Bloomington, IL, for a time, then moved to Plano. Fr. Reed was active in the Diocese of Springfield, as archdeacon of

Champaign, secretary of the standing committee, and chairman of the missions department. He was a deputy to two General Conventions. He is survived by two sons, Ed, of Bloomington, and Chris, of Bonita Springs, FL; three daughters, Mary Cunningham, of Bonita Springs, Laura Whelton, of Dallas, and Cathy Carey, of Allen, TX; 10 grandchildren; two great-grandchildren; and a sister, Virginia Hatfield, of El Paso, TX.

The Rev. **Ann Reeder Riggs**, 72, priest of the Diocese of Virginia, died July 31 at Inova Fairfax Hospital of urosepsis and acute renal failure.

Born in Ancon, Canal Zone, Mrs. Riggs was a graduate of Presbyterian Hospital School of Nursing, Philadelphia. She was an operating-room nurse at a veterans' hospital in Haverstraw, NY, for many years. Later she was a nurse at Mount Vernon (VA) Hospital. Following the death of her husband, Col. Theodore Riggs, Jr., she graduated from George Mason University and Berkeley Divinity School at Yale, and was ordained deacon and priest in 1992. She was a long-time member of St. James' Church, Mount Vernon, and following ordination served as chaplain and a faculty member at St. Margaret's School, Tappahannock, VA, for 13 years. Mrs. Riggs served on a number of diocesan commissions and was well known as a retreat leader. She is survived by two daughters, Virginia Berno, of Oak Hill, VA, and Dorothea Dickerson, of Blacksburg, VA; seven grandchildren; two sisters, Dorothea Hruby, of Burke, VA, and Julia McCutchen, of Durham, CT, and a brother, Russell III, of New York City.

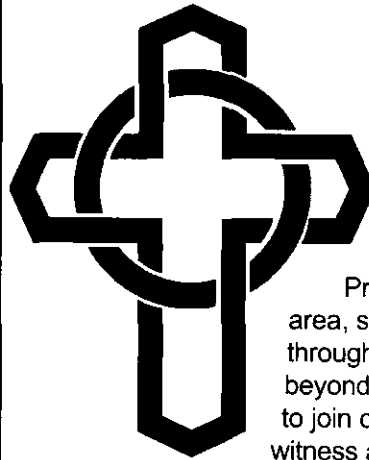
Howard Small, 74, organist and choir-master at the Cathedral of St. Mark, Minneapolis, MN, for 26 years, died July 13 of respiratory failure.

Mr. Small was born in Selma, AL. He graduated from the Eastman School of Music, and served in the Army from 1956 to 1958. Later, he was chapel organist at the U.S. Military Academy at West Point, and music director at a Presbyterian church in La Jolla, CA. In 1972, he moved to the Minneapolis cathedral and remained in that position until 1998, when he retired. Following retirement, Mr. Small continued to play at St. Mark's on a part-time basis until 2003, and also was organist at St. John the Evangelist in St. Paul and Joyce United Methodist Church in Minneapolis. He is survived by his wife, Emma, and a daughter, Margaret, both of Minneapolis.

The Rev. **Dewey J. Summers**, deacon of the Diocese of South Carolina, died July 1. He was 81.

Deacon Summers was born in Salma, VA. He was ordained in 1997 and served as deacon-in-charge of Church of the Atonement, Walterboro, and at Trinity, Charleston. He

(Continued on next page)



FULL-TIME RECTOR Emmanuel Episcopal Church Mercer Island, WA

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**St. Christopher's-by-the-Sea
Key Biscayne, FL**



St. Christopher's-by-the-Sea is looking for a rector to help us continue revitalizing our church, work with the vestry and lay groups to take us further on our present course and build on our strengths, generating new ideas to enliven St. Christopher's growth.

Our next rector would enjoy the challenge of developing a youth program and spearheading the revitalization of a Sunday School program. He/she will also help us grow spiritually by providing training for lay ministers and by being involved in a variety of services and pastoral counseling. Our rector should feel comfortable working in a setting which includes a Montessori school, since he/she will be Headmaster. Given the changing demographics of our community and our Montessori enrollment, we may consider renewing the Hispanic ministry; the vestry believes Spanish fluency (as a second language) is an advantage.

The rector should have exceptional educational achievement, skill as a preacher (six to ten years experience working in the church in an active capacity - professional, business and life experiences will also be considered), previous parochial experience, and a high degree of social affability and awareness.

As parish executive, the rector will manage church staff and coordinate the different church commissions, and also manage church finances and growth in accordance with the church's goals and aspirations. Our rector will also serve as a communications and interpretation link between the parish and the larger Church. A beautiful rectory is provided in the compensation package, with extra benefits. St. Christopher's-by-the-Sea is a unique church in a unique community. We are a small, loving congregation. We look forward to meeting you as you navigate the path to St. Christopher's.

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E-mail: Rrojas@stchriskb.org.

(Continued from previous page)

was an accountant in the Charleston area. He is survived by his wife, Vangie; two daughters, Jane Spears, of Summerville, SC, and Shannon Rourk, of Charleston; a son, Dewey, Jr., of Walterboro; a brother, William, of Atlanta, GA; eight grandchildren and two great-grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Austin R. Baker	74	Casper, WY
Vincent H. Butler	86	Canton, OH
Rowland A. Clarkson	78	Greeneville, TN
Douglas C. Colbert	72	El Paso, TX
Thomas E. Cooper	74	Camillus, NY
Kenneth F. Connor, Jr.	78	Niagara Falls, NY
John R. Day	75	Stockton, CA
MacAllister Ellis	79	Yarmouth, NS
Charles M. Galbraith	83	Jackson, TN
Roger Geffen	87	Needham, MA
Ferdinand J. Hegers	64	Minnetonka, MN
William L. Hobart	79	Burleson, TX
Margaret D. Jefferson	77	Charlottesville, VA
Edward W. Johnson	82	Bridgeport, CT
Andrew G. Kuhber	86	Golden, CO
Nora Belle O. May	84	Ulysses, KS
Colleen Nordin	67	Burley, ID
Ingrid E. Oldenburg	64	Janesville, CA
James S. Painton, Jr.	77	East Islip, NY
John H. Peatling	80	Niskayuna, NY
Abraham Pino-On	59	Philippines
Ernest R. Saint Andrew	82	Battle Creek, MI
John R. Scheel	84	Fort Walton Beach, FL
Jacinto B. Tabili	84	Caloocan City, Phil.
Sally D. Wilcox	85	Winfield, KS
Christopher R. Wilson	73	Norfolk, VA

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Our congregation, the largest in the diocese, is multi-generational with a strong and growing youth program. Members routinely participate in community outreach through Stephen Ministry, Daughters of the King, mission trips, an on-campus prayer path and a weekly healing service open to all. Individual spiritual growth is aided through regularly-scheduled Disciples Bible Study and Education for Ministry.

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**Diocesan Deployment Officer
Forest S. Rittgers, Jr. at frittger@nycap.rr.com.**

To learn more about Saint George's and view our parish profile, please go to:
www.cliftonpark.org/stgeorges

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P.O. Box 514036, Milwaukee, WI
53203-3436 Fax (414) 276-7483

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical information and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

The Living Church, PO Box 514036, Milwaukee, WI 53203-3436; Fax 414-276-7483; E-mail: tlc@livingchurch.org.

Next week...

Covenant Proposals

THE LIVING CHURCH
FOUNDATION, INC.

The Rev. **Thomas A. Fraser**, Riverside, Ill.

Mrs. John M. Hayden, La Crosse, Wis.

The Rt. Rev. **Dorsey F. Henderson, Jr.**,
Columbia, S.C.

The Rt. Rev. **Bertram N. Herlong**,
Franklin, Tenn.

The Rev. **Jay C. James**, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

David H. Keller, Greenville, S.C.

The Rev. **Steven J. Kelly**, Detroit, Mich.

The Very Rev. **Gary W. Kriss**,
Cambridge, N.Y.

Philip W. Le Quesne, Boston, Mass.

The Rt. Rev. **Edward Little II**,
South Bend, Ind.

Sharon Lundgren, Taylor, Texas

The Rt. Rev. **D. Bruce MacPherson**,
Alexandria, La.

Richard Mammuna, Jr., Stamford, Conn.

The Rt. Rev. **Steven A. Miller**,
Milwaukee, Wis.

Daniel Muth, Prince Frederick, Md.

Thomas Riley, Vienna, Va.

Miss Augusta D. Roddis, Marshfield, Wis.

Miriam K. Stauff,

Wauwatosa, Wis.

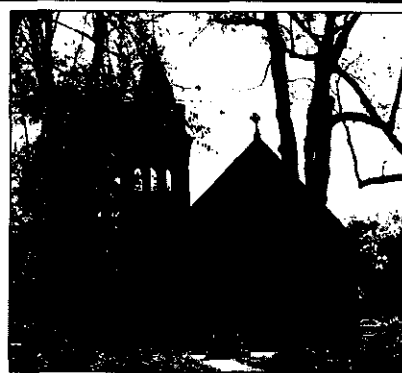
The Rt. Rev. **Jeffrey N. Steenson**,

Albuquerque, N.M.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,

Atlantic Beach, Fla.



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FULL-TIME RECTOR: *St. Alban's Episcopal Church, Monroe, GA*, is seeking a rector. Attractive parish in growing, county-seat city located between Atlanta and Athens. Generous compensation package available. For parish profile and more information, contact **St. Alban's Episcopal Church**, 210 North Broad St., Monroe, GA, 30655. Phone: (770) 267-2893. Fax: (770) 207-9120. E-mail: saintalbansmonroe@alltel.net. Website: www.saint-albans.org.

PART-TIME DIRECTOR OF CHILDREN'S MINISTRIES: *Church of the Holy Comforter, Drexel Hill, PA*. The director will have a committed spiritual life, must be articulate and be able to relate to children and nurture them with strong interpersonal skills, and work with staff and lay leadership. Must have writing and computer skills, especially Word. Salary based on experience. Please send resume and salary requirements to: **Parish Administrator, Gail Morgan** at holycomforterchurch@verizon.net.

FULL-TIME CATHEDRAL DEAN: *Cathedral Church of St. Paul, Fond du Lac, WI*. is seeking a new dean and pastor to join us in accomplishing specific goals and objectives for our future development. We need someone with strong, proven leadership skills who enjoys passionate preaching, teaching, pastoring, and an Anglo-Catholic liturgical style. E-mail CDO profile and resume to **The Rt. Rev. Russell E. Jacobus** at rjacobus@diofld.org by September 15.

CLASSIFIEDS

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FULL-TIME ASSOCIATE RECTOR-YOUNG ADULTS AND FAMILIES: *St. James Episcopal Church and School, Alexandria, LA*, seeks a vibrant clergy person whose primary responsibility will revolve around ministry to and with the younger families and adults in the parish. Additionally, the successful candidate will take the lead in developing and implementing an alternative service of worship to add to the church's weekly worship schedule. Moreover, she or he will seek to help young families and adults grow into a mature faith life in Christ through program development and other opportunities for spiritual development. The candidate will have good homiletic skills with three to five years of ordained ministry experience. Further, this person will work collegially with the rector and other staff members taking a full share of worship and pastoral responsibilities of this 411-member congregation. St. James Episcopal Church, located in central Louisiana, continues to offer ministry to the greater Alexandria area as it has since 1844.

Please send your resume and CDO profile to **Parish Administrator** at parishadmin49@bellsouth.net, or call **St. James Episcopal Church** at (318) 445-9845. For more information, visit www.saintjamesonline.org.

PART-TIME VICAR: *St. Mark's Episcopal Church, Kimberling City, MO*, seeks part-time retired priest as vicar. St. Mark's is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: www.stmrks.com, or contact **Bishop's Warden Alice Williams**. E-mail: abwillyums@fastmail.fm Phone: (417) 739-5008.

DIRECTOR OF CHRISTIAN EDUCATION: *The Cathedral Church of St. John in Albuquerque, NM*, seeks a full-time lay or ordained professional to oversee all programs related to the Christian education and spiritual formation of all members of the cathedral congregation—children, youth, and adults. We look for an individual with a strong personal faith in Jesus Christ. The ideal candidate will have a minimum of a bachelor's degree in education and graduate level work (preferably an M.A. or M. Div.) in theology or a related field, and at least five years' experience in Christian Education in the Episcopal Church. The DCE will be responsible for developing and implementing religious education and activities, and coordinating the work of clergy and lay staff and volunteers in this area. This job will require creativity, enthusiasm, keen organizational skills, a collaborative style, strong written and oral communication skills, and a sincere love of God's people of all ages. Further information about the cathedral and the position of Director of Christian Education is available online at: www.stjohnsabq.org. Applications must be accompanied by a current résumé and the names and contact information of no fewer than three references, including both clergy and laity, as well as any other pertinent information the candidate may wish to provide. Send to: **The Very Rev. Mark Goodman, St. John's Cathedral, PO Box 1246, Albuquerque, NM 87103**.

FULL-TIME RECTOR: *Church of the Incarnation, Dallas, TX*, seeks a strong, inspirational leader for the position of rector. We are interested in a person who, by living in the faith, inspires and leads the parish in: spiritual growth, mission and renewal, and spreading the gospel. We are seeking a leader with a dynamic preaching style who is committed to a Eucharistic-centered liturgy. Incarnation is a parish excited about working with a leader to serve the community through outreach and incorporating new members. Our new rector should have administrative skills for a resource-sized church with the ability to manage a large budget and staff. Church of the Incarnation is a parish with strong Anglo-Catholic traditions that is committed to its well-developed choral music, Christian education and outreach programs. To learn more about Church of the Incarnation and the rector search visit: www.incarnation.org.

POSITIONS OFFERED

FULL-TIME DEVELOPMENT DIRECTOR: *Chapel of the Cross, Chapel Hill, NC*. Search reopened! This individual will provide vision and direction for a multi-year successful capital campaign to replace education and service buildings. He/she will develop and direct all aspects of major gift and planned giving programs, assist with communication efforts for all aspects of the campaign and stewardship issues, provide leadership, and supervise campaign staff and volunteers. The ideal candidate is a college graduate possessing well-developed interpersonal skills, specifically, the ability to build and cultivate relationships with potential donors. In addition, well-developed organizational and communication skills are crucial. Successful campaign experience and an understanding of, and commitment to, the mission of the parish is essential. Send resumes by email to: MAHandy@thechapelofthecross.org, or mail to: **Chapel of The Cross Church, 304 E. Franklin St., Chapel Hill, NC 27514, Attn: L. Logan**.

FULL-TIME CHURCH PLANTER: *Diocese of Kansas, Topeka, KS*, seeking a high-energy, hopeful and humorous church planter to develop uncharted church territory for a fast-growing, metropolitan area southwest of Kansas City. Interested? Send resume, CDO profile and in 50 words or less explain: Why are you called to plant a new church in Kansas? E-mail: msiegmond@episcopal-ks.org.

FULL-TIME ASSISTANT RECTOR: *Trinity Church, Asbury Park, NJ*. Trinity is seeking an energetic, flexible and entrepreneurial priest who has a passion for church growth, and the heart for working with young people and developing a youth program. The assistant will share in the liturgical, pastoral and administrative activities of the parish. Trinity, one of the fastest-growing Episcopal churches in the NY metropolitan area, is a dynamic, diverse and welcoming parish with a current average Sunday attendance of 175. Located in Asbury Park, a struggling and challenging community on the Jersey Shore just 60 miles from NYC, Trinity is growing and undergoing rapid change. Please email resume and/or CDO profile to the rector, **The Rev. David Stout** at Stout@TrinityNJ.com. Parish website: TrinityNJ.com.

FULL-TIME PRIEST: *Trinity Episcopal Church, Plattsburgh, NY*. We are an active, welcoming parish family who worship in a charming 1830 stone church nestled close to Lake Champlain and are within an hour's drive of the beautiful Adirondack Mountains, Lake Placid, Burlington, VT, and Montreal. Seeking a faith-filled, wise, good-humored rector whose honest, informal, stimulating preaching will show us how to apply the teachings of our faith to the challenges of our lives and times. Average Sunday attendance is 125. We are a healthy blend of progressives and traditionalists actively challenging ourselves to welcome, strengthen, equip and serve in Christ's name. A strong lay leadership motivates our ministries in such areas as: Bible Study, Soup Kitchen, Member Mission, Lay Eucharistic Ministry, Healing, Readers/Acolytes, Altar Guild, and more. Demographic of the parish is more diverse than the community as a whole. We seek to attract congregants and better serve our community. Help us spread the Good News. More details and CDO are available at www.trinityplattsburgh.com or by calling (518) 561-2244. Applications including a letter of interest, CDO, Faith Journey, and CV should be sent to **Forest S. Rittgers, Jr., Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309, or frittger@nycap.rr.com**.

PART-TIME YOUTH MINISTER: *St. Andrew's Episcopal Church, New Providence, NJ*, is seeking part-time youth minister to work with youth grades 6 through 12 and their families. Estimate of 10 hours per week including Sunday service. Visit our website at standrewschurch.org. For more information or to send resume, contact **The Rev. Peggy Hodgkins, rector**, at hodgkinsp@gmail.com or (908) 464-4875.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Matthias Episcopal Church, Waukesha, WI (Diocese of Milwaukee)*, is a historic church in a city of 65,000 with rich cultural and educational opportunities within a prosperous and fast-growing county. We are committed to liturgical worship, community outreach, excellence in music and Christian formation, and have a vibrant youth program that has undertaken mission trips to New Orleans, Juarez, and more. We have recently expanded and remodeled our undercroft to create a versatile facility utilized in a range of ways by both congregation and community. Our hard-working staff and lay leaders have an excellent relationship with the diocesan staff. We seek an engaging and skilled communicator who respects and honors the liturgy and traditions of the Episcopal Church, who values children and youth, and engages easily in social activities with all age groups. Our parish profile is available by e-mail upon request or through our website: www.stmatthiasonline.org. E-mail resume to **Scott Peterson, peterston400@sbcglobal.net** by September 30, 2007.

FULL-TIME RECTOR: *St. Thomas Episcopal Church, Palm Coast, FL*. We seek a rector with traditional Christian beliefs who can deliver inspiring sermons, is approachable and has a good sense of humor. This individual would be strong in youth ministry, stewardship, have the ability to work cohesively with the vestry, and support our many outreach and lay ministries, e.g. Stephen Ministry.

We offer a 7:30 AM Reflective Communion, (Rite I), with a sermon, an 8:45 AM Communion Service, (Rite II), with a sermon and our Contemporary Choir, and an 11:00 AM Communion Service, (Rite II), with sermon and our Traditional Choir.

Palm Coast, a city with a population of approximately 70,000 people, offers fresh and salt water canals, miles of pristine beaches, numerous walking and nature paths with natural preserves, as well as many golf courses, tennis courts, and bike paths. Responses may be sent to: **Karin Merrell, St. Thomas Episcopal Church, 5400 Belle Terre Parkway, Palm Coast, FL 32137** or e-mail to: kmerrell@premierassociates.com. Resumes must be received by October 1, 2007.

FULL-TIME RECTOR: *Church of the Holy Comforter, Drexel Hill, PA*. Seeking energetic, approachable leader to lead and inspire our dedicated, well-established congregation. Holy Comforter, located in suburban Philadelphia, has a rich 140-year history. Our ideal candidate will have strengths in leading church growth and development, preaching, spiritual guidance, ministry with youth, pastoral care, and leading Christian education. Our new rector should have experience or ideas/plans for increasing the number of active parishioners and pledges, improving Sunday school and youth programs, and increasing parishioners' involvement in activities. Successful candidate will have the opportunity to help us build on a strong foundation, leading and inspiring our dedicated parishioners with enthusiasm. Send resume and CDO profile to: **Maria Thompson, hmtfree@rcn.com, 1000 Concord Ave., Drexel Hill, PA 19026**. For more information visit: www.churchoftheholycorforter.org.

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 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

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 Sun HC 8, 9, 11 Wed. HS/LOH 12:05

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

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN) 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
 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

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www.stpaulspringfield.com
 E-Mail: stpaulpeca@insightbb.com
 The Very Rev. Robert E. Brodie, dean
 Sun 8 & 10:30; Wed, 7; M, Tue, Th & Fr 12:15

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

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 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.

LAS VEGAS, NV

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 779-0966
www.gracechurchnewark.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 (973) 779-0966
 Website: www.stjohnschurchpassaicnj.org
 The Rev. William C. Thiele, p-i-c thiele@eclipse.net
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

ROSWELL, NM

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

SANTA FE, NM

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 Website: www.holyfaithchurchsf.org
 The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist
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 3 Angle St. 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) 877-7590
 The Rev. Jay C. James, r; The Rev. Martin Caldwell, asst
 Sun MP 8:30, HC 9 (said), 11 (sung); Daily EP 6

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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 (843) 722-2024
 218 Ashley Ave. Website: www.holycom.org
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc.
 Sun Mass 8 (Low) 10:30 (Solemn High)

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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 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

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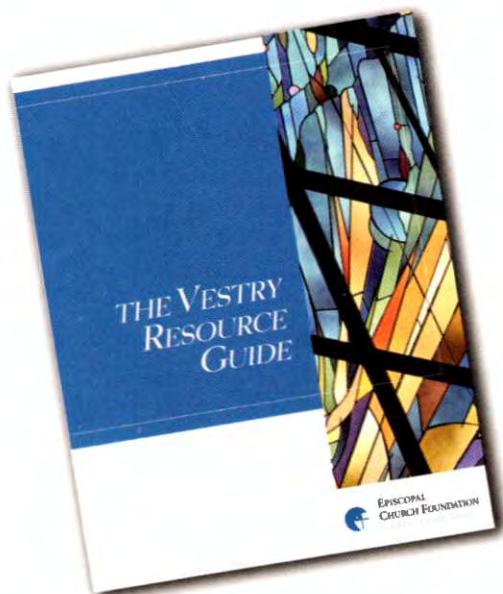
Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Insr, 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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