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CATHOLIC ANGLICAN

SEPTEMBER

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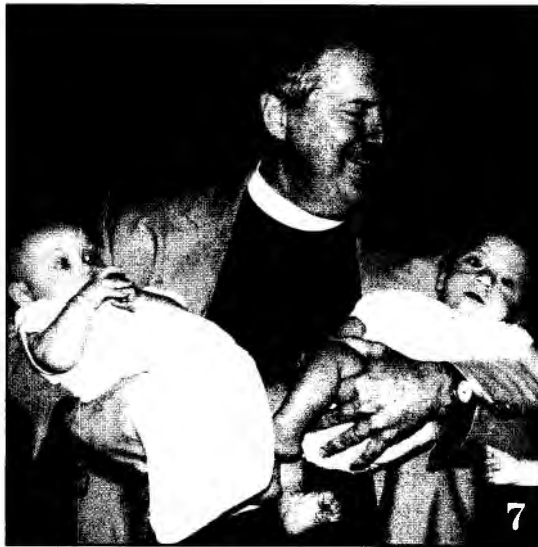
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The Feast of St. Matthew is September 21.

Caravaggio. St. Matthew and the Angel.  
1603. Oil on canvas.  
San Luigi dei Francesi, Rome, Italy.

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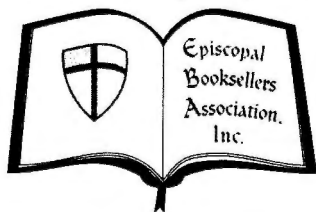


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## SUNDAY'S READINGS

# Repentance and Reconciliation

*'Rejoice with me, for I have found my sheep that was lost' (Luke 15:6)*

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

**BCP:** Exodus 32:1, 7-14; Psalm 51:1-18 or 51:1-11; 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

It's a rare thing indeed for God's people consciously and deliberately to pursue a sinful course of action. To do so would require that we know and accept up front that what we're about to do is wrong. It would also demand we understand from the start that we'll thereby be estranging ourselves from God. Thankfully, most of us are far too smart to embark on anything of the sort. Instead, believers' separation from God usually takes place gradually through a process of "drift" — a series of small movements, inconsequential in and of themselves, which over time grow into a vast chasm.

Moses leads God's chosen ones out of bondage in Egypt and into the desert. But then Moses disappears up a mountain while the people are camped at Mount Sinai. In need of security and hope, the people gradually look to themselves and create a deity in their own image. "Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him" (Exodus 32:1).

Similarly, Jesus tells a parable about sheep in the care of a shepherd. Nearly all are faithful and obedient. One, however, begins to wander off in its own way. And slowly and unintentionally, this lamb becomes separated

from the shepherd and the flock.

Sin is that which leads people to separation from God. But sin is never the last word for God's children, as far as today's readings are concerned. When the Israelites come to their senses and repent, the Lord enthusiastically welcomes their return. "I will multiply your descendants like the stars of heaven," he says, "and all this land that I have promised I will give to your descendants, and they shall inherit it forever." "And the Lord changed his mind about the disaster that he planned to bring on his people" (Exodus 32:13-14). And so it is with the one who has wandered off from the flock: "Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Luke 15:7).

All of us drift into sin from time to time — it's simply our nature to do that. We slowly construct for ourselves deities of our own design, and eventually we find ourselves serving them. And our egos make all of us prone to wander away from the Spirit-filled body of the Lord we love. Today's good news is that we're always welcome to turn around and come home. And when we accept God's invitation to repent and return, there's always joy in heaven.

### Look It Up

Ephesians 4:17-32 suggests a program of repentance for its original readers. From what particular sins are we to repent today?

### Think About It

What are some of the consequences of separation from God in our lives? What can we do about them?

### Next Sunday

**The 17th Sunday After Pentecost (Proper 20C), Sept. 23, 2007**

**BCP:** Amos 8:4-7(8-12); Psalm 138; 1 Tim. 2:1-8; Luke 16:1-13

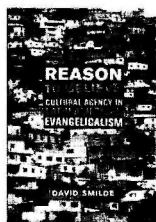
**RCL:** Jer. 8:18-9:1; Psalm 79:1-9 or Amos 8:4-7; Psalm 113; 1 Tim. 2:1-7; Luke 16:1-13

**Cultural Issues**

**THE HORRORS WE BLESS: Rethinking the Just-War Legacy.** By Daniel C. Maguire. Fortress. Pp. 103. \$7. ISBN 978-0-8006-3897-9.



The author, a former Roman Catholic priest and longtime Marquette University professor of moral theology, has been called heretical for previous books and teaching on contraception and abortion. Here he covers the history and weighs the merits of the just-war theory. Carefully argued and certain to provoke heated debate.



**REASON TO BELIEVE: Cultural Agency in Latin American Evangelicalism.** By David Smilde. University of California Press. Pp. 262. \$21.95. ISBN 978-0-520-24943-1.

Sociology professor David Smilde conducted three years of field studies in Venezuela to learn why evangelical protestantism has grown so fast in South America. An in-depth study of why men in particular are attracted to this expression of faith amidst violence, addiction, and poverty.



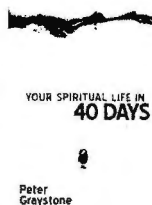
**BLAH, BLAH, BLAH: Making Sense of the World's Spiritual Chatter.** By Bayard Taylor. Bethany House. Pp. 256. ISBN 0-7642-0187-5.

This book for young readers introduces various "isms" in a manner that is entertaining but not fluffy. Taylor uses popular culture to outline the basic assumptions underlying different ways people view the world, including the biblical view which he defends. His hope is to prepare Christian students, especially in college, to engage with culture while not losing their faith.

**DETOX YOUR SPIRITUAL LIFE IN 40 DAYS.** By Peter Graystone. Hendrickson. Pp. 172. \$16.95. ISBN 978-1-59856-085-5.

Peter Graystone, part of a Church of England ministry team, presents a book that follows the pattern of

detox. The idea is that during a 40-day period, readers can clean and rehabilitate their relationships with God. From Day 9: "Make a conscious effort through this day to allow people and circumstances to remind you that God is present."



**MIDDLE EAST ECUMENISM FROM AN ANGLICAN PERSPECTIVE.** By James D. Borkowski. Cloverdale. Pp. 137. \$16.95. ISBN 978-1-929569-27-4.



Anglicans who live and work in the Middle East offer their thoughts about dealing with other Christians in that part of the world. Some interesting history of how Anglicans came to the Middle East. Some helpful appendices, including one titled "the Trouble With Bishops."

**STORIES OF THE SAINTS: Volume One.** Arcadius Press (www.arcadiuspress.com). Pp. 112. \$14.95. ISBN 978-0-9774803-9-5.

Graphic novel retellings (they used to be called comic books) of the lives of saints Patrick, Joan of Arc, Henry, Elizabeth Ann Seton and Jerome Emiliani. An informative and entertaining introduction to the saints, action-packed enough for teens and pre-teens.



**THE CREATION STORY: In Words and Sign Language.** By John P. Audia. Illustrated by David Spohn. Liturgical Press. Unpaginated. \$9.95. ISBN 0-8146-3174-6.

Sign, verse and full-color images in this small book tell the story of creation. A learning tool to expose children and adults to American Sign Language.



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## Diocese of Peru at Forefront of Earthquake Relief Efforts

The scope of a humanitarian crisis is still being revealed as the Anglican Diocese of Peru struggles to provide assistance in the aftermath of an 8.0-magnitude earthquake that struck a remote region of the South American country early in the evening on Aug. 15.

"Every day since they began last week, the diocesan earthquake response team has been feeding an average of almost 5,000 people a day," the Rt. Rev. Harold William Godfrey, Bishop of Peru, wrote Aug. 21 on an internet blog he maintains. "In every place the team has worked, it's been the first help to arrive."

Episcopal Relief and Development is working with the Diocese of Peru to provide food, blankets, shelter buildings and medicine for people left homeless by the earthquake. Eighty percent of housing was destroyed in Pisco, near the epicenter. Anglican Relief and Development also is raising much-needed cash for the Diocese of Peru.

The Rev. Rachel Hill, a deacon on assignment at the Cathedral of the Good Shepherd, Lima, reported on Bishop Godfrey's blog there was no serious damage or injury to any diocesan-affiliated missions or projects.

"Tomorrow [Aug. 20] all our buildings will be checked by an architect," she wrote. "We are planning to provide emergency relief to meet the needs of those in our communities who did suf-



Diocese of Peru photo

A resident of a remote area of Peru stands amidst the rubble after an earthquake leveled entire cities and villages Aug. 15. In the immediate aftermath, the Anglican Diocese of Peru responded to the acute shortages of food, water, shelter and medical supplies.

fer. Miraculously little damage was sustained in the shanty towns, by the grace of God. Sadly, there has been tremendous loss of life and homes further south and we will also be seeking to respond there in collaboration with some major relief agencies."

The diocese was one of the first relief agencies to reach Pisco. Bishop Godfrey reported the diocesan relief team journey from Lima, the capital, was

"very difficult ... because of poor roads and civil disorder, but so far they have had the help of army convoys to reach the stricken areas."

It is still winter in the mountainous areas of Peru. The Peruvian government has mobilized both nationally and internationally to address the crisis. President Alan Garcia has taken charge, moving the presidential office to an air force base in Pisco and gathering his cabinet to work with him there.

The most recent official statistics from the National Civil Defense Institute put the number of dead at 503, with 1,042 people injured. The earthquake destroyed 34,410 homes, leaving more than 100,000 people homeless. The institute announced Aug. 26 that it no longer expected to find any more survivors, according to *Time* magazine.

"Emergency relief work continues to be our priority in areas close to the epicenter of the earthquake," Bishop Godfrey wrote. "Our objective is to identify and reach areas where help has not yet come. Time is of the essence for people who have no water and food."

## Five Nominees in the Diocese of Chicago

The search committee for the election of the Bishop of Chicago has announced a slate of five nominees.

The candidates are:

- The Rev. Jane S. Gould, rector, St. Stephen's Church, Lynn, Mass.
- The Rev. Jeffrey D. Lee, rector, St. Thomas', Medina, Wash.
- The Very Rev. Tracey Lind, dean, Trinity Cathedral, Cleveland, Ohio
- The Rev. Margaret R. Rose, director, Office of Women's Ministries, The Episcopal Church Center, New York City
- The Rev. Timothy B. Safford, rector, Christ Church, Philadelphia, Pa.

Additional candidates may be nominated through a petition process overseen by the standing committee. The period for at-large nominations concluded on Sept. 11. The election is scheduled for Nov. 10 at a hotel convention center in Wheeling, Ill.

The Rt. Rev. William Persell, Bishop of Chicago, previously announced his intention to resign following the consecration of his successor. Assuming consent from a majority of other diocesan standing committees and bishops with jurisdiction, the bishop-elect will be consecrated Feb. 2.

## African Bishop Expects Breakthrough in Debate

Anglican churches will soon abandon their "fixation" with homosexuality and get back to basics such as poverty, disease and injustice, predicted the Rt. Rev. Trevor Mwamba, Bishop of Botswana in the Anglican Province of Central Africa.

Bishop Mwamba is considered a leading contender to succeed the Most Rev. Bernard Malango as primate when the archbishop reaches the mandatory retirement age next year.

Speaking recently to Ecumenical News International in a telephone interview from his office in the Botswana capital, Gaborone, Bishop Mwamba predicted a breakthrough in the sexuality debate when leaders of the Council of Anglican Provinces of Africa (CAPA) meets in Mauritius Oct. 2-5.

"I believe that quite a number of African bishops who have threatened not to attend next year's Lambeth Conference in Canterbury may change their minds," he said. "Yes, there are problems, but a week is a long time in politics, and we still have almost a year to go before the next Lambeth Conference."



Seafarers House photo

Lesley Warrick, executive director of Seafarers' House, presents each celebrant with a Seafarers' House lapel pin during Seafarers Sunday Aug. 26 at Port Everglades, Fla. The Rt. Rev. Leo Frade, Bishop of Southeast Florida, (second from right) was among local religious leaders recognized during the interfaith service. Seafarers' House at Port Everglades is open every day of the year as a safe, friendly place where mariners connect with their families, relax, ask questions about the community, and get emergency help if needed, according to information published on its website.



St. Mark's Church photo

The Rev. Dean Taylor and the Rev. Elizabeth Roles of St. Mark's Church, Dalton, Ga., hold two sets of twins baptized Aug. 19. From left: Charles Phillips Andersen, William Thomas Beckler, James Collier Andersen, and Charlotte Ryan Beckler.

## Leadership Team Resigns at Colorado Parish

The rector, vestry and most of the leadership at Church of the Holy Comforter, Broomfield, Colo., have announced that they will resign from The Episcopal Church, effective Oct. 1.

In addition to the vestry and rector, the Rev. Charles Reeder, the children's minister, the youth minister and the treasurer will resign "and follow Fr. Reeder's move within the greater worldwide Anglican Communion Network," an Aug. 27 press release stated. "Fr. Reeder has not yet determined his future place within the Anglican Communion."

The departing parish leadership is currently engaged in prayer and fasting "as they look for guidance around the future of the congregation," the release noted. Of the original parish staff and leadership, only the administrator and two organists plan to remain with The Episcopal Church.

During the past year, the parish has experienced a 42-percent decrease in income as parishioners have begun withholding pledges in protest of the direction of The Episcopal Church, said John E. Bosio, senior warden.

In 1999, Holy Comforter completed a significant building expansion project which more than doubled the existing square footage of the church campus.

The parish took out a \$1.6 million mortgage to pay for the expansion, Mr. Bosio said. Parish leadership met with the Rt. Rev. Robert O'Neill, Bishop of Colorado, earlier this month and informed him that while it would like to purchase or lease the church property, it would not attempt to obtain it through a battle in court.

"Our vestry and rector felt that litigation would be poor stewardship," Mr. Bosio said.

The parish was founded in 1958. It currently averages about 200 worshippers on Sunday, according to Mr. Bosio. Broomfield is located about 15 miles northwest of Denver.

When contacted by a reporter for THE LIVING CHURCH, Beckett Stokes, a spokeswoman for the Diocese of Colorado, said the diocese had not issued a formal response to the parish announcement, and said she did not have specific details about how the diocese intended to prepare for the transition in leadership.

"Our concern at this time is primarily for the members of the parish," she said. "We expect Holy Comforter to remain a vibrant part of the diocese and want to ensure that the members of that congregation are provided with appropriate leadership after Fr. Reeder's departure."



Maria Plati/Episcopal News photo

Saying it was "the best part of his job," Boston Mayor Tom Menino visited the summer youth anti-violence program at St. Mary's Church in Dorchester July 31. Mayor Merino listened to program participants read personal reflections about their experiences at B-SAFE and watched as participants entertained the crowd with music. The mayor joined Massachusetts Bishop Tom Shaw (left) in praising the B-SAFE (Bishop's Summer Academic Fun and Enrichment) program, which served 360 Boston children and teens from every neighborhood on the south side of Boston this summer (a doubling of last year's participation).

## Provincial Secretaries Meet in Hong Kong

Three senior staff members from the Episcopal Church Center participated in a meeting of the Anglican Communion's provincial secretaries in Hong Kong, Aug. 23-30, organized by the office of the Rev. Kenneth Kearon, secretary general for the Anglican Consultative Council.

Canon Margaret Larom, director of Anglican and Global Relations, the Rev. Gregory Straub, executive officer and secretary of the General Convention, and the Rev. Anthony Jewiss, deputy executive officer of General Convention, all attended from The Episcopal Church which allocates provincial secretary duties among staff.

The aim of the meeting was primarily to improve interpersonal relationships, said the Ven. Michael Pollesel of the Anglican Church of Canada.

## Bishop Schofield Moves San Joaquin Convention Date to December

The Rt. Rev. John-David Schofield, Bishop of San Joaquin, has exercised his right under the canons to reschedule the date of the annual diocesan convention. The new date is Dec. 7-8 at St. James' Cathedral, Fresno, Calif. The convention originally was scheduled for October.

The change was made primarily in order to give the voting members of convention time for prayer and careful consideration of the unusually large number of important events scheduled this fall, said the Rev. Van McCalister, public relations officer for the diocese. The House of Bishops is scheduled to meet Sept. 20-25 to consider requests made of The Episcopal Church by the primates of the Anglican Communion.

"We are very aware of the fact that this is a very important transitional moment, no matter how the vote goes," he said. "We're just in a 'wait-and-see' mode right now, however."

Last year's convention approved the first reading of controversial changes to remove language acknowledging the diocese as a constituent part of The

Episcopal Church from its constitution and canons. In order to be approved, the changes must pass at two consecutive conventions. If approved, it is possible that the diocese would face a legal challenge.

When contacted by a reporter from *THE LIVING CHURCH*, the Rev. Jim Snell, rector of St. Columba's, Fresno, and president of the standing committee, said he had not seen any of the resolutions proposed for convention this year, but he was confident that the second reading of the proposed canonical changes would be among those debated. Resolutions need to be filed with the secretary of convention no later than 60 days prior to the start of convention in the diocese.

### Declared 'Null and Void'

The national Executive Council, in June, declared "null and void" changes by several dioceses, including San Joaquin, to qualify their accession to Episcopal Church bylaws. David Booth Beers, the Presiding Bishop's chancellor, and the House of Bishops' Task Force on Property Disputes, are also on

record in opposition to such changes.

Fr. Snell said he was not certain that clergy and lay delegates would spend much time considering how national church leaders would react after the final vote on the proposed canonical changes. Civil litigation could have far-reaching implications. There are a number of cases pending in California, where an Episcopal diocese has challenged decisions by local congregations to remain in their building after voting to leave The Episcopal Church.

Earlier this year, the California Court of Appeal, Fourth Appellate District, ruled in favor of the Diocese of Los Angeles, which filed court documents seeking to be declared the rightful owner of the buildings after the majority of members in three congregations voted to leave The Episcopal Church and affiliate with the Church of Uganda. That decision seems to contradict a recent decision by the California Fifth District Court of Appeal which in 2004 ruled in favor of a local congregation which sought to remain in its church building after the majority voted to leave the United Methodist Church.





# THE FUTURE PRIEST

## New and Improved

By Peter J. Surrey

Recently, there has been considerable speculation as to what type of person would make an excellent priest. Who is best equipped to serve with distinction, the church in troubled times? Given that we are always faced with changing conditions, what is the best human model to seek as a candidate for the priesthood?

To many, including myself, these are among the most important questions facing the Anglican Communion. To some, the best would be an entrepreneurial candidate who can provide more innovative approaches to the future. Others believe the need is for people with a MBA orientation. Such candidates might bring fiscal stability, management and marketing skills to the church. Others, concerned with poverty and injustice, want socially conscious individuals who can speak to the great social ills of our day. These potential clergy would have advanced social and people skills, making them potential agents of social change.

All of these positions have merit and should be examined. Yet to many of us who have been ordained for a long time, there is a hesitation about fully accepting any of them. There are time-tested verities that go with the priestly vocation and of which all people should be aware. These truths are found in the Bible. We must not lose the core of our belief in an effort to create a new and improved priest.

The Epistle to the Ephesians is concerned with the nature of the Church. In Chapter 4, the author reminds us that there is one body and one spirit, just as you were called to one hope of your call.

No person who aspires to enter holy orders can be allowed to forget that when he or she was baptized, that person joined a united body. In a real sense the Church, simply because it is an institution for whom Christ died and then physically rose, will always be a unity no matter how rent by schism, personal dislike, or heresy. It is bound by the prayers of Jesus in the Gospel according to St. John that they all should be one and that we should all love one another.

In the present Episcopal Church there is a great need for peacemakers. Any person who can bring peace within a family, group or assembly is helping to create a unity. Peacemakers have been given a great blessing, for as the Sermon on the Mount testifies, they shall be called the sons of God. How valuable this gift will be to a future member of the clergy. Often the peacemaker will end up by being disliked by both sides. Those who believe that peace just arrives are not always realistic, for often a peacemaker, like a baseball umpire, must make unpopular choices. Consequently, a peacemaker must often show discipline and self-control. Central to the peacemaking process must be the love of God.

St. Augustine, in his *Confessions*, when describing his mother, states that she showed herself such a peacemaker that hearing on both sides most bitter things ... she would never disclose aught of one to the other, but what might lead to their reconciliation. Monica also knew the value of saying nothing when it would help the peacemaking process.

How does one deal with the feelings of others? The willingness to hear what others say and then to extract from those words positive expressions which

will enhance the peacemaking process and solve emotional disagreements is certainly one way.

A personal illustration may be enlightening. Years ago I was serving a small church whose parish house was in deplorable condition. Almost everybody in the congregation agreed that it had to be replaced, but try as I might, I could not get a resolution to that effect passed by the congregation. Finally after listening closely, I realized the difficulty stemmed from a lack of trust on the part of the congregation. For one thing, members did not trust themselves enough to believe that they could pay for a new building. On the other hand, many did not trust me to supervise the project. Obviously, it was time for me to find some person on the vestry to secure passage of that building resolution. Consequently, I arranged for the most influential member of the congregation to take charge of the next vestry meeting. I told him there would be only one item on the agenda — a resolution which would be as follows:

*Resolved, that the congregation of St. Paul's will tear down the old parish house and erect a new one in its place.*

The strategy worked, and the new parish house was built. Often the best leadership is done by a person who does not lead! Despite the last observation, it is obvious that our future priest should have a firm grasp of group dynamics.

A great biblical passage that is helpful is the Second Epistle of Timothy. Here we read at 2:24 that a servant of the Lord must not be quarrelsome, but kindly to everyone. The Greek word for "kind" can also be translated as "gentle." Compounding this word, one can come up with the noun "gentleman." A well-bred follower of Christ, whether male or female, can be seen as a well-bred follower of Christ. He or she believes and acts as Christ would have him or her act. In the words of C.S. Lewis, he becomes a Little Christ.

Above all else, in imitation of Christ himself, a priest is a servant of the people. □

*The Rev. Peter J. Surrey is a priest of the Diocese of Chicago. He lives in Sterling, Ill.*

The Constitution of the Anglican Consultative Council

# Limits of ACC

2. Object

The object of the council shall be to advance the Christian religion and in furtherance of that object, but not further or otherwise, the council shall have the following powers:

- a. To facilitate the co-operative work of the member churches of the Anglican Communion.
- b. To share information about developments in one or more provinces of the Anglican Communion with the other parts of the Communion and to serve as needed as an instrument of common action.
- c. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of regional councils, and the problems of extra - provincial dioceses.
- d. To develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional churches to engage together in developing and implementing such policies by sharing their resources of man power, money, and experience to the best advantage of all.
- e. To keep before national and regional churches the importance of the fullest possible Anglican collaboration with other Christian churches.
- f. To encourage and guide Anglican participation in the ecumenical movement and the ecumenical organisations, to co-operate with the World Council of Churches and the world confessional bodies on behalf of the Anglican Communion, and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox churches, and other churches.
- g. To advise on matters arising out of national or regional church union negotiations or conversations and on subsequent relations with united churches.
- h. To advise on problems of inter-Anglican communication and to help in the dissemination of Anglican and ecumenical information.
- i. To keep in review the needs that may arise for further study, and, where necessary, to promote inquiry and research.
- j. To obtain, collect, receive, and hold money, funds, and property, old and new, by way of contributions, donations, subscriptions, legacies, grants, and any other lawful method, and accept and receive gifts of property of any description (whether subject to any special trust or not).
- k. To assist any charitable body or bodies financially or otherwise.
- l. To establish an emergency fund or funds for the support of clergy in special need and for other charitable purposes in any part of the world.
- m. To assist the Inter-Anglican Finance Committee (as hereinafter defined), the Primates' Meeting, and the Lambeth Conference as and when required to do so.
- n. To procure to be written in print, publish, issue, and circulate gratuitously or otherwise any reports or periodicals, books, pamphlets, leaflets, or other documents.
- o. To receive and hold in custody, or cause to be held in custody, any records or legal or historical documents of any member church.
- p. To arrange and provide for or join in arranging and providing for the holding of exhibitions, meetings, lectures, and classes.
- q. To make bylaws, always subject to this constitution, for the better conduct of its business and to repeal or amend the same from time to time.
- r. To do all such other things as shall further the objects of the council.

approved by the Anglican Communion, it should be used to settle disputes rather than to have people tossing about such innovations as a primate vicar, pastoral council, designated episcopal pastoral oversight, or any number of other strategies discussed in recent months. Let this constitution, already in effect, be employed as the basis for actions, the idea goes.

Well and good, but let's take a look at what that constitution says. It states that the object of the ACC shall be "to advance the Christian religion" ... and that "the council shall have the following [a list of 18] powers:" Those powers include advising on "problems of inter-Anglican communication" (the current tension goes far beyond that), and advising on matters arising "out of national or regional church union negotiations or conversations ..." That, too, is not what's happening these days.

Another of the "powers" comes close. That is "To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces, and or regional councils..." But it doesn't address authority of scripture or the aftermath of the 2003 General Convention.

It seems to me that this constitution, intended for the Anglican Consultative Council, is not suitable for the Anglican Communion at large. Using it for other purposes may well differ from what the originators had set out to do.

Those who are bringing this matter to the House of Bishops probably have something like this in mind: They want to turn the entire matter of compliance with the primates' requests (by Sept. 30) over to the ACC, for it is that body that administers its own constitution. Trouble is, the ACC does not meet again until 2009. You're probably familiar with that line of thinking: That would bring about a long delay past Sept. 30, past the Lambeth Conference, and past the next primates' meeting. By that time, "meaningful" conversations could take place between opposing sides, with the Presiding Bishop and company hoping to bring the opposition around to their point of view. That strategy worked for awhile, but in the current climate it won't fly.

The Anglican Consultative Council's constitution is an interesting document, and probably has value for the ACC as it goes about its business. It ought to be used by the ACC for the purposes for which it was intended, not for trying to delay the outcome of a difficult dilemma.

*David Kalvelage, executive editor*

Most Episcopalians are probably unaware of it, but there is already a constitution in place in the Anglican Communion that has been approved by all 38 of its member churches. The Anglican Consultative Council (ACC), a group comprised of bishops, priests, and laity from all parts of the Communion, has had its own constitution since 1969. There are some who believe this constitution may be the answer to resolving the squabbles currently dividing the Communion.

In 1968, the Lambeth Conference of Anglican bishops formed the ACC "to share information about developments in one or more provinces in other parts of the Communion and to serve as needed as an instrument of common action." The idea caught on quickly, and in 1969 the new group formed its own constitution that was approved by the general synods or conventions of each of the provinces. The ACC became one of the instruments of unity of the Anglican Communion, along with the Archbishop of Canterbury, the primates' meeting, and the Lambeth Conference. The ACC is the only one of the four to include lay persons, priests and deacons in its membership.

"What does this have to do with the current tension in The Episcopal Church and Anglican Communion?," you're probably asking. Good question. From what I can gather, it seems there are people who hope to bring this matter to the House of Bishops, which meets in New Orleans in a few days. The idea is that because there is a constitution already in place that has been

*Did You Know...*

**Three Episcopal churches in Philadelphia are named All Saints'.**

*Quote of the Week*

**Bishop Leo Frade of Southeast Florida on what others might think of The Episcopal Church: "I am sure that some may even think that we must be the craziest bunch of believers in all of Christendom."**

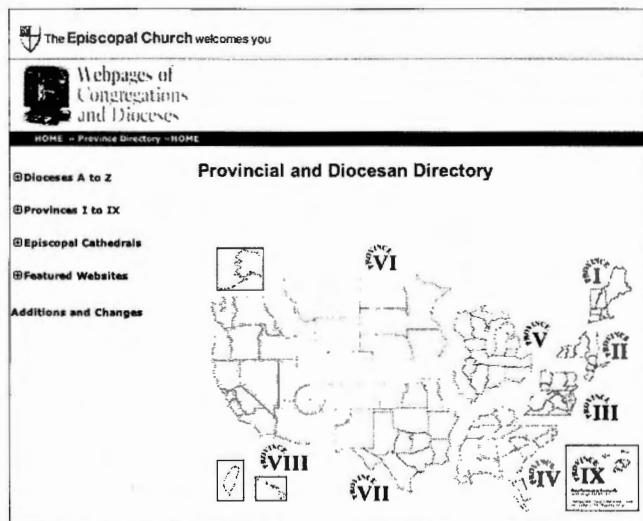
## Web Presence a Necessity

A recent trip around the internet to view some parish websites proved to be revealing. While many parishes have put together sophisticated, information-filled sites to serve the public, there are lots of other churches that don't have a website. In a random visit to one diocese's website, it was discovered that nearly half of the congregations do not have a web presence. Further probing revealed this wasn't an isolated case.

In this technological age, this was a surprising discovery. There are countless stories of parish shoppers turning to the internet to see what might be available. We know of individuals who have become parish leaders and even ordained after discovering a particular church by visiting its website. Parish websites seem like such elementary strategies for churches to use, but many have not taken advantage of this medium.

Parish websites can list times of services, provide directions to the church, list names of parish clergy and lay leaders, offer copies of recent sermons, present Christian education and other information, and even provide photographs of parish life, to name just a few offerings. Some have videos, others play music, still others are comprised of the most basic information.

If your church does not offer a website, urge your leaders to develop a plan. If your rector or wardens don't know how to get the process started, have them contact someone at a parish which already has a website and find out what steps to take. It doesn't need to be a costly venture. At this time, with so many people relying on the internet to provide information, there is no excuse for not having one.



If your church does not offer a website, urge your leaders to develop a plan.

## ERD Helps Many Places

As usual, when calamities struck various parts of the Earth, Episcopal Relief and Development (ERD) made a quick response, offering relief to those who have been displaced, injured, or affected in other ways by natural disasters. The earthquake in Peru, followed a week later by Hurricane Dean, which caused havoc in Jamaica, Mexico, Haiti, and on other Caribbean islands, left many in need of assistance. In addition, the floods that ravaged parts of Asia forced countless numbers of people to leave their homes. ERD provides relief to people impacted by these disasters as local dioceses identify and assess needs.

Formerly known as the Presiding Bishop's Fund for World Relief, the agency's name was changed to Episcopal Relief and Development in 2000. This ministry of compassion continues to be one of the most reliable The Episcopal Church has to offer. It is worthy of our support.

## Week of Feasts

The weekdays following Sept. 16 offer an unusual occurrence, for on each day the church observes a feast of one of its saints. Hildegard of Bingen, Edward Bouverie Pusey, Theodore of Tarsus, John Coleridge Paterson and his Companions, Matthew the Apostle, and Philander Chase are commemorated this week. Add to those observances Ember Days on Wednesday, Friday and Saturday, and the church has a full calendar.

Other than Matthew, many Episcopalians probably will not recognize most of the saints on this list. They represent Christian heroes from many parts of the world and from different centuries. These commemorations provide an opportunity for people of faith to learn more about how some of our forebears were able to follow Christ. May their witness help to bring us closer to the holiness of Christ.

# WHAT IS THE PURPOSE OF AN ANGLICAN COVENANT?



By Walter H. Beaman

There are two drafts of a proposed Anglican Covenant. One comes from the Windsor Report, and the other was released by a Covenant Design Group (CDG) appointed by the Archbishop of Canterbury.

Both drafts profess unity as the purpose of the covenant. The Windsor draft (2004) said the covenant would be established “to foster greater unity and to consolidate our understandings of communion ...” The CDG draft (January 2007) would have the churches of the Anglican Communion covenant to “maintain the unity in the Spirit in the bond of peace, and to grow up together as a worldwide Communion to the full stature of Christ.”

These are pious words. But the reality is there are two divergent views of the covenant — a short view and a long view. The latter is far preferable.

The short view regards the covenant as a referendum on the place of homophiles in holy orders, and on the blessing of same-gender unions. Some adherents of this view want the covenant to condemn both. Further, they want the covenant to contain an exit clause that would excommunicate churches permitting either rite.

The Windsor draft contained no such provisions. It sought to prevent future crises by establishing an early-warning system involving an “Anglican Communion Liaison Officer” in every province, who upon discerning any “contentious communion issue,” would alert the Anglican Consultative Council. The ACC, if it thought right, would inform the Archbishop of Canterbury, who would give his guidance or seek resolution of the issue by one or more of the other instruments of communion (Lambeth Conference, ACC, primates’ meeting) before contentious action is taken.

Nothing in the Windsor draft stated what might happen if a church rejected the final resolution worked out by this process, and engaged in proscribed behavior.

The CDG draft fills that gap. Instead of reference to the archbishop, the draft would send the issue to the primates’ meeting, which would offer “guidance and direction” after appropriate consultation with the other instruments of communion.

Then the draft says:

“... where member churches choose not to fulfill the substance of the covenant as understood by the councils of the instruments of communion, we [the other member churches?] will consider that such churches will have relinquished for themselves the force and meaning of the covenant’s purpose, and a process of restoration and renewal will be required to re-establish their covenant relationship with other member churches.” One thing immediately appears: While the Windsor draft can be seen as attempting to promote unity by heading off behavior that might rend the Communion, the quote from the CDG draft introduces a procedure for ejecting a church from the Anglican Communion.

The drafting process has taken a hard right. What began as a proposed instrument of unity is in danger of becoming an instrument of schism.

A solemn covenant will persist for a long time. It should outlast the longevity of the Chicago-Lambeth Quadrilateral (1886-88).

We can speculate about the function of a covenant beyond our lifetime. To adjust our sights, assume that a covenant of some kind is executed in 2008-2010. Now scroll forward 200 years. Imagine that by 2210 an accommodation on the ordination and blessing of homosexual members of the church, and many other issues that will have arisen, will have been worked out. Recall that 160 years ago debate raged over whether the Bible blessed slavery. And it was in some of our lifetimes that women were not admitted to the clergy.

The present “instruments of communion” may (or may not) be around in 200 years, but if they are, they are likely

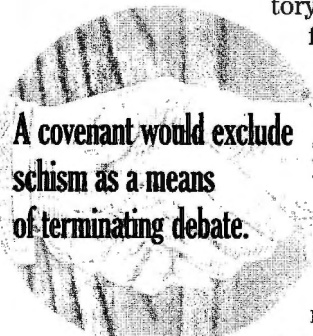


# A Matter of Trust

to have different functions and responsibilities. (Good reason for not detailing them in the covenant.) Will they have become a curia, with juridical and punitive powers? Or will they have, as at present, only the authority of holiness, dedication, and access to the best research? How will they have contributed to the resolution of disputes and the preservation of unity?

If the purpose of an Anglican Covenant is to maintain unity, it should forthrightly commit the entire Communion to it by forswearing schism. Our unity rests on a common belief in a credal communion of churches, catholic and reformed, in which reason, scholarship, inquiring minds and discerning hearts are welcomed. The covenant should describe this charismatic nature of the Communion, and commit its members to maintain it. The covenant should dedicate the churches to the mission handed down by the apostles — to bring to all the world the saving benefits of Christ's sacrifice. It should provide for the widest expression of *koinonia* among Anglicans and other sacramental Christians. Its new feature should be a commitment to debate disagreements until a solution appears that gains the acceptance of the Communion.

If the Anglican Communion remains true to its past, whatever mechanism is adopted for resolution of inter-church disputes will be administrative only, not adjudicatory. It will convene parties and facilitate discussion that continues until an accommodation is worked out. One acceptable outcome would be agreement that the issue partakes of permissible Anglican diversity and not essential catholicity.



**A covenant would exclude schism as a means of terminating debate.**

Above all, a covenant would exclude schism as a means of terminating debate. Serious engagement must continue until a matter is resolved. One side cannot say "We have no need of you" and leave, or expel the other.

In the long view, the covenant should declare that the Anglican Communion, along with the Eastern and Roman communions, is an integral part of the One, Holy, Catholic and Apostolic Church. It should point out the value of the Anglican Communion's special and reformed understanding of the church, the scriptures, the historic ministry, and the sacraments; an understanding that in God's time could form the basis for the reunion of catholic and protestant Christendom. And, as said above, it should forswear schism and anathema, opening a forum for the peaceful resolution of disputes without resort to an adjudicative curia, where debate would continue until it arrives at a "mind of the Communion," compatible with the mind of Christ. □

*Walter H. Beaman is a member of Church of the Good Shepherd, Tequesta, Fla.*

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

As a "prayer book catholic," I have been greatly concerned about The Episcopal Church's place within the Anglican Communion and distrustful of our House of Bishops — whether it would permit the relationship we have with the Anglican Communion to be lost, or wantonly destroy it for the sake of a single issue (homosexuality). I despaired of the September 30 deadline set by the primates. If severed from the Communion, I surmised, we would no longer be catholic, but just another protestant denomination.

I had lauded the Anglican Communion's more vociferous "traditional" bishops who have demanded accountability from TEC to scripture, church teachings, and morality. However, watching the willful destruction of congregations and the attempted usurpation of properties, buildings, and money by some of these bishops and their followers, I am horrified. Their ruthless, and often unfounded, and unceasing, attacks on all things Episcopalian are uncharitable and mean spirited.

Conversely, I have met our Presiding Bishop, and in my opinion she is a strong Christian with an intense yearning to serve God by serving all people. I have heard her preach, as well as in question-and-answer sessions. She has courage and conviction, and I trust her. Also, I have come to trust my own bishop and his desire to remain within the Anglican Communion while still calling us to love and cherish each human being. I believe he reflects the will of the vast majority of the House of Bishops.

So, while longing for the Communion to hold, I do not want it at the price of so much hatred, greed, corruption, intolerance, hypocrisy, and exclusion. In fact, these qualities are not representative of the true faith and practice of the church I've come to cherish from the best of Anglicanism.

*(The Rev.) Walter V. Windsor  
Trinity Church  
Pine Bluff, Ark.*

## Freedom of Expression

I'm thankful for the chance to respond to the overly sensational and less-than-accurate portrayal of my record of involvement with young men and women at St. James' Church, Skaneateles, N.Y., in 1992 [TLC, Sept. 9]. Some media reports have indicated inaccurately that this involvement took place over a seven-year period of time.

Only during 1992 did I meet with members of the confirmation class in private, confidential sessions designed to allow

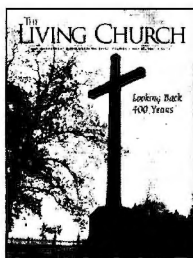
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## LETTERS TO THE EDITOR

(Continued from previous page)

them freedom of expression about their changing spiritual, social, family, and personal growth. These sessions were announced to the congregation and to the parents, and explained to the young people in advance.

In retrospect, this portion of the confirmation program turned out to be an unfortunate decision. Fifteen years later, several of these individuals now indicate that the sessions caused discomfort and embarrassment. By 2007 standards, my engagement in these sessions is seen as falling within the lower end of a wide range of sexual misconduct.

It is with that understanding that I agreed to sign a document submitting to the discipline of the bishop, which includes suspension from functioning as a priest for 20 years. This was presented to me as an option to avoid a negative, lengthy ecclesiastical trial. Having agreed to submit to the bishop's discipline, the resulting negative energy, the depth of personal attack, and the media exposure which have occurred are disturbing. My family and friends have been devastated by commentary and innuendo which have led the public to believe things about me which are less than accurate.

I have apologized to the individuals who made allegations and to the parish in which I served as rector. My intentions were good, but my choices were inappropriate.

*J. Edward Putnam  
Skaneateles, N.Y.*

### A Better Way?

Often I find the articles and letters in *THE LIVING CHURCH* inspiring and informative. The commentaries in "Sunday's Readings" for August 19 and 26, however, were exceptions to the good reading I usually enjoy. Each of these commentaries begins with a rather subtle attack on a large group of Christians, namely evangelicals, by poking fun at bumper-sticker slogans

some evangelicals are known to use.

Personally I object to much of this bumper-sticker theology. Bumper stickers are not how I choose to proclaim my faith. But even more objectionable to me than the bumper stickers is the practice of pointing out the flaws, whether real or perceived, in other Christian groups in order to demonstrate how one's own way is so much better.

In these commentaries, the writer suggests the Episcopal way is better than an evangelical way, the Episcopal way being this: One cannot be very sure of God's will for one's life; one cannot be very sure of one's relationship with God. One commentary goes so far as to indicate that the blessed assurance of knowing that God has forgiven one's sins is egotistical. Am I to believe that not being assured of God's forgiveness passes for Episcopal humility? How absurd.

**BUMPER STICKERS**  
are not how I choose to proclaim my faith.

Perhaps the conclusions I have drawn from these commentaries are not the ones the author intended. Perhaps the author is just trying to say, "Be humble." Good advice. However, in light of the arrogance and egotism currently all the rage in *The Episcopal Church*, it is difficult for me to accept this critique of the alleged arrogance among some evangelicals. This is a case of the pot calling the kettle black. Perhaps we need to start scrubbing our own pot for a change, and let God sort out the kettle.

*Bill Techar  
Champaign, Ill.*

### Sheepish Submitter

I write to apologize for submitting for publication something that wasn't original. About three years ago, I heard a minister in my hometown orally deliver a version of the "Parable in F" [TLC, Aug. 5]. I loved it so much that I got him to give me a written

copy. I simply assumed that he was the original author. My mistake. I had no idea that other versions of it existed on the internet. I'm sorry. I should have made clear that this fun exercise in extensive alliteration was

just my own variation on someone else's clever idea.

I can also testify that I've used the frivolous "Parable in F" at least half a dozen times to spice up sermons or teachings for various congregations.

It has always been a hit. People really enjoy it, and then listen more attentively to what follows. But if it inspires anyone to come up with similar creative ways to retell familiar biblical stories, so much the better.

In other words, I'm sorry. It was a silly slip. My slapstick summary of the Story of the Scandalous Son should've stated that similar sorts of slick, smile-starting stories seem to be a semi-popular sport. It was a sad and shoddy semblance of sound scholarship to submit such a secondary sample. I sincerely seek your succor in setting things straight. So shall my shame be slackened, and my sense of sober sanity salvaged.

*(The Rev.) David Handy  
Richmond, Va.*

## Personal Responsibilities

Ms. Kinberg's argument [TLC, Aug. 5] with Elizabeth Langford's disapproval of MDG goals [TLC, June 24] makes a common mistake. Matthew 25:42-45 does not command the organization of an institutional effort like the MDGs to do good deeds. Instead, it asks you to feed the hungry, you to give drink, you to invite the stranger in (imagine the MDG bureaucracy doing this), you to clothe the naked and look after the sick. Christ's demand was for eyeball-to-eyeball love, not a secular welfare organization.

Indeed, it is striking that Jesus, though living in a conquered, highly stratified society, never once (that we know) advocated any group effort,

institutional or "insurrectional," to alleviate suffering. Instead, alleviation was each person's personal job. That personal responsibility is not met by ignoring your local problems to sponsor good works elsewhere.

*John Sweeney  
Seattle, Wash.*

## A Political Wedge

I am not the least bit surprised that Bishop Robinson has given support for Barack Obama [TLC, Aug. 26]. A political wedge has been formed over the last decade comprised of homosexual people, feminists, and surprisingly, some people of color.

When a propitious time comes for the agenda of any one of these three groups to attain national attention, the other two groups support it by forming a political wedge.

I am sorry some people of color have compromised themselves by joining this union. I fear our country is about to be on the receiving end of a massive "wedgie."

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

## Other Possibilities

In the article, "Virginia Consent Process Called Uncanonical" [TLC, Aug. 12], surely there was more news about which Mr. Waring might have written.

My impression is that the opportunity was taken to bash the Presiding Bishop and to lift up the Diocese of San Joaquin that is desirous of leaving (except for a few loyal Episcopalians who are having a very bad time of it).

*(The Rev.) Richard Guy Belliss  
Santa Clarita, Calif.*

## The Same Question

Regarding David Kalvelage's comment about Western Michigan's cathedral [TLC, Sept. 2], "If an interdenominational church believes ... why couldn't the Episcopalians do it?"

Several of us are asking the same question.

*(The Rev.) Heather Barta  
Christ Church  
Owosso, Mich.*

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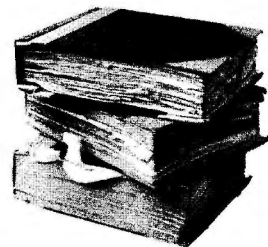
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The Very Rev. Robert N. Neske, dean  
Sat H Eu 5:30 Sun H Eu 8 & 10 Wed H Eu 10

## NEBRASKA (cont'd)

**ST. MARK'S ON THE CAMPUS EPISCOPAL CHURCH AND STUDENT CENTER** Lincoln  
Website: [www.stmarks-episcopal.org](http://www.stmarks-episcopal.org) (402) 474-1979  
E-Mail: [smoc.office@stmarks-episcopal.org](mailto:smoc.office@stmarks-episcopal.org)  
The Rev. Jerrold Thompson, r; the Rev. Sidnie White Crawford, priest assoc; the Rev. Ryan Hall, c; the Rev. Christine Grosh, d  
Sun Eu 8:30 & 10:30; Tues Eu 12:30  
Study Lounge - Sun/Wed 7-11

## NEW HAMPSHIRE

**UNIVERSITY OF NEW HAMPSHIRE** Durham  
**ST. GEORGE'S** One Park Court (at 16 Main St.)  
E-mail: [officecstg@earthlink.net](mailto:officecstg@earthlink.net) (603) 868-2788  
Website: [www.stgeorgesdurham.org](http://www.stgeorgesdurham.org)  
The Rev. Michael L. Bradley, r & chap

**PLYMOUTH STATE UNIVERSITY** Plymouth  
**HOLY SPIRIT** 170 Main Street (Main & Pearl Sts)  
[holyspiritnh@verizon.net](mailto:holyspiritnh@verizon.net) (603) 536-1321  
Website: [www.holyspiritplymouth.org](http://www.holyspiritplymouth.org)  
The Rev. Susan Ackley, r

**KEENE STATE COLLEGE** Keene  
**ST. JAMES** 44 West Street  
[office@stjameskeene.org](mailto:office@stjameskeene.org) (603) 582-1019  
Website: [www.stjameskeene.org](http://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](http://www.dartmouth.edu/~edgerton)

## NEW JERSEY

**PRINCETON UNIVERSITY** Princeton  
**THE EPISCOPAL CHURCH AT PRINCETON UNIVERSITY** (609) 252-9469  
Website: [www.Princeton.edu/~scp](http://www.Princeton.edu/~scp)  
E-mail: [swhite@princeton.edu](mailto: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

**STEVENS INSTITUTE OF TECHNOLOGY** Hoboken  
**ALL SAINTS EPISCOPAL PARISH**  
Website: [www.allsaintshoboken.com](http://www.allsaintshoboken.com)  
E-mail: [gcurtiss@allsaintshoboken.com](mailto:gcurtiss@allsaintshoboken.com)  
The Rev. Geoffrey B. Curtiss  
Sun 8, 9:30, 11:15

## PENNSYLVANIA

**PENNSYLVANIA STATE UNIVERSITY-COLLEGE OF MEDICINE** Hershey  
**ALL SAINTS' EPISCOPAL CHURCH**  
Website: [allsaintshershey.org](http://allsaintshershey.org)  
E-mail: [rector@allsaintshershey.org](mailto:rector@allsaintshershey.org)  
The Rev. Frederick M. Miller  
Sun 8 & 10

## RHODE ISLAND

**BROWN UNIVERSITY**  
**RHODE ISLAND SCHOOL OF DESIGN** Providence  
**ST. STEPHEN'S**  
Website: [www.sstephens.org](http://www.sstephens.org)  
The Rev. John D. Alexander, SSC, r  
Sun MP 7:30, 8 (Low Mass), 10 (Solemn Mass), 5:30 (Evensong during academic year); Daily as posted

## RHODE ISLAND (cont'd)

**JOHNSON & WALES UNIVERSITY** Providence  
**GRACE CHURCH** (401) 331-3225  
Website: [www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
E-mail: [revbobbrooks@aol.com](mailto:revbobbrooks@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](http://www.sewanee.edu)  
The Rev. Thomas E. Macfie Jr., University Chap

**ALL SAINTS' CHAPEL**  
735 University Ave., Sewanee 37385  
(931) 698-1274

E-mail: [vcunning@sewanee.edu](mailto: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 38385  
E-mail: [theology@sewanee.edu](mailto: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

## VIRGINIA

**THE COLLEGE OF WILLIAM AND MARY** Williamsburg  
**BRUTON PARISH CHURCH** (757) 229-2891  
331 Duke of Gloucester  
Williamsburg, VA 23185-3520  
E-mail: [jkerr@brutonparish.org](mailto:jkerr@brutonparish.org)  
The Rev. John Maxwell Kerr, SOSe, chap  
Bruton Parish: Sun 7:30, 9, 11:15 & 5:30 (followed by dinner), Wed 5:30 dinner followed by "Popcorn Theology" 6 (Canterbury Room-Bruton Parish), Wren Chapel: Tues 5

## WASHINGTON

**UNIVERSITY OF WASHINGTON** Seattle  
**EPISCOPAL CROSSROADS CAMPUS MINISTRY**  
4525 19th Ave., Seattle, WA 98105  
Website: [www.uwcrossroads.com](http://www.uwcrossroads.com)  
E-mail: [shehane@drizle.com](mailto:shehane@drizle.com)  
The Rev. Mary Shehane, chap  
Wed H Eu 6 Tues 12:45 HE in Hub

## WASHINGTON, D.C.

**HOWARD UNIVERSITY**  
**ANGLICAN/EPISCOPAL/LUTHERAN CHAPLAINCY**  
2225 Georgia Ave. NW, Ste. 618  
(Next to the HU Bookstore)  
E-mail: [AELMHU@gmail.com](mailto:AELMHU@gmail.com) (202) 238-2692  
The Rev. Robyn Franklin-Vaughn, chap  
Tues 5:30 Eucharist w/meal, Bible Study 7



## PEOPLE & PLACES

### Appointments

The Rev. **J. Barrington Bates** is rector of Annunciation, 343 Kinderkamack Rd., Oradell, NJ 07649.

The Rev. **Bill Bell** is deacon at Holy Nativity, 222 N Bonita Ave., Panama City, FL 32401.

The Rev. **Buck Belmore** is rector of Christ Church, 2000 S Maryland Pkwy., Las Vegas, NV 89104-3202.

The Rev. **Norman Bray** is deacon at St. Luke's, 4362 Lafayette St., Marianna, FL 32446-2917.

### Deaths

The Rev. **Richard W. Daniels**, 77, founding priest and rector emeritus of St. Dunstan's Church, Tulsa, OK, died Aug. 6.

Fr. Daniels was born in Detroit and graduated from Wabash College and Virginia Theological Seminary. He served in the Army during the Korean War, then was ordained in the Diocese of Indianapolis in 1959 as deacon and priest. He was curate at St. Paul's, Indianapolis, 1959-61, and curate at St. John's, Tulsa, 1961-63. In 1964, he became founding vicar of St. Dunstan's, and two years later became rector, remaining in that ministry until 1994, when he retired. In 1987, he wrote a biography of St. Dunstan titled *Dunstan, Jewel of the English*. Fr. Daniels was an active participant in the Diocese of Oklahoma, serving as a General Convention deputy, and member of bishop and council, ministry development committee, clergy compensation committee, and he was a founder and president of the Diocese of Oklahoma Clergy Association. He is survived by his wife, Janice; two daughters, Dinah Pierotti, of Albuquerque, NM, and Jodi Wisdom, of Tulsa; two sons, Kevin and Eric, both of Tulsa; and two sisters, Marilyn Henson, of Vero Beach, FL, and Barbara Laundergan, of Candlewood Isle, CT.

The Rev. Canon **Albin P. Davis, Jr.**, of Los Angeles, died July 12 of congestive heart failure. He was 87.

A native of Baltimore, he earned a law degree from the University of Maryland and pursued a career for 10 years. He graduated from Bloy House, now the Episcopal Theological School at Claremont, and was ordained deacon in 1963 and priest in 1964 in the Diocese of Los Angeles. Canon Davis assisted at St. Francis', Palos Verdes Estates, 1964-70, and at St. Thomas', Hollywood, 1970-84. He was priest-in-charge there, 1984-85. In 1986, he became associated with St. James', Los Angeles, and remained there for many years. He was named a canon of the Cathedral Center in 2004. Canon Davis is survived by two daughters, Karen White and Kathy Tabuso; three grandchildren and three great-grandchildren.

Next week...

Broken Trust

# CLASSIFIEDS

### BOOKS

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

### CHURCH FURNISHINGS

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

### LITURGICAL ARTS

**ARCHITECTURAL STAINED GLASS, INC.** From Alaska to Florida and from New Hampshire to Hawaii, our art has been enlightening places of worship throughout North America since 1977. See for yourself at [www.archstglassinc.com](http://www.archstglassinc.com) or call (432) 426-3311.

### POSITIONS OFFERED

**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: [saintalbanmonroe@alltel.net](mailto:saintalbanmonroe@alltel.net). Website: [www.saint-albans.org](http://www.saint-albans.org).

**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](http://standrewschurch.org). For more information or to send resume, contact **The Rev. Peggy Hodgkins, rector**, at [hodgkinsp@gmail.com](mailto:hodgkinsp@gmail.com) or (908) 464-4875.

### POSITIONS OFFERED

**FULL-TIME DIRECTOR OF YOUTH MINISTRY:** *Saint John's Episcopal Church, Memphis, TN*. 180 of our 1,000 members are under 10 years old, and they're coming your way. Are you ready? With love, patience, humor, creativity, co-operation, respect? Naturally, your Christian faith and prayer life should serve as a model for those you serve. As a staff, we plan and execute fun events together, pursue common goals and have some really hilarious meetings. You'll be a part of that. A competitive salary and benefits await, plus a sizeable office for all your youth flotsam and jetsam. If you want to be a part of the same old Kumbaya, you may be disappointed. If you want to pour everything you have into a ministry-focused, program-level environment and see your energies make an immediate impact, let's talk.

Send resume to **Stephanie Brown, Parish Administrator**, at [stephanie@stjohnsmemphis.org](mailto:stephanie@stjohnsmemphis.org) or mail to: **Saint John's Episcopal Church, 3245 Central Ave., Memphis, TN 38111**. Website: [www.stjohnsmemphis.org](http://www.stjohnsmemphis.org)

**FULL-TIME RECTOR:** *Saint George's, Clifton Park, NY*, near Albany, is a growing, suburban, program-sized church. We are a congregation of faith that reflects the growth and changes of our community. Saint George's has charted a centrist position during the current controversies of the Episcopal Church. As a family of disciples, we joyfully reach out in love to nurture, teach and heal in Jesus' name.

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.

We seek an inspirational priest with administrative skills who can help us continue to grow in fulfillment of the Great Commission.

To learn more about Saint George's and view our parish profile, please go to [www.cliftonpark.org/stgeorges](http://www.cliftonpark.org/stgeorges). Letters of interest should be directed to **Forest S. Rittgers, Jr., Diocesan Deployment Officer** at [frittger@nycap.rr.com](mailto:frittger@nycap.rr.com).



We are a welcoming community where all are:

Invited to worship...

Challenged to grow in Christ...

Inspired to serve, and...

Together with the Holy Spirit,

Empowered to reflect

God's love into the world.

Whether you're looking or not, this may be your calling: skilled and gifted full-time ministry for a corporate-sized parish. Check out our profile on our website at [www.stmaa.com](http://www.stmaa.com).

Click on the "New Rector Search" tab for more information.

# CLASSIFIEDS

## POSITIONS OFFERED

**ASSOCIATE RECTOR-YOUNG FAMILIES AND YOUNG ADULTS:** *Christ Episcopal Church in Ponte Vedra Beach, FL.* This outgoing and enthusiastic leader will focus on involvement and spiritual growth of young families and young adults, and will be the lead priest for our growing contemporary worship. Secondary role is to provide clergy presence for the youth ministries and programs, which are led by an experienced director and associate director. This person will have good preaching skills and at least five years ordained and leadership experience, some perhaps in corporate or other secular roles prior to seminary. Will have a passion for ministry, will be flexible and self-motivated, and will be an effective relationship-builder across all segments of the parish. Will work collegially with the other clergy and program staff, and will participate in various worship settings, pastoral visits and general clergy responsibilities.

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

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

**FULL-TIME RECTOR:** *Christ Episcopal Church, Covington, LA.* We are a vibrant, energetic, established, and welcoming mid-sized church seeking a like-minded and spirited rector. Our parish includes a bustling day school (Pre-K-8th grade) and Christwood Retirement Community. Position available immediately. Salary competitive. Inquiries should be submitted to: **The Canon to the Ordinary, Diocese of Louisiana, PO Box 5026, Baton Rouge, LA 70821-5026.**

**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](http://www.churchoftheholycorforter.org).

**FULL-TIME RECTOR:** *Emmanuel Episcopal Church, Mercer Island, WA,* a program-sized parish in the suburban Seattle area, seeks a rector to guide our spiritual growth through our upcoming centennial celebration and beyond. See who we are and if you are called to join our community to "welcome, worship, witness and serve." Our parish profile is available by e-mail request at [rectorsearch.emi@gmail.com](mailto:rectorsearch.emi@gmail.com). Learn more about Emmanuel at [www.emmanuelmi.org](http://www.emmanuelmi.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](http://www.stmrks.com), or contact **Bishop's Warden Alice Williams**. E-mail: [abwilliams@fastmail.fm](mailto:abwilliams@fastmail.fm) Phone: (417) 739-5008.

## 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 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@premiereassociates.com](mailto:kmerrell@premiereassociates.com). Resumes must be received by **October 1, 2007.**

**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](http://www.incarnation.org).

**PART-TIME RECTOR:** *St. James' Episcopal Church, Livingston, AL.* Excellent opportunity for retired or semi-retired priest to serve a small but active traditional parish in a university town in western Alabama. Should be interested in community and university ministry. Large rectory in beautiful, historic neighborhood included. Contact: **Mr. Hiram Patrenos, P.O. Box 446, Livingston, AL 35470** or via e-mail: [patreno@bellsouth.net](mailto:patreno@bellsouth.net), or **The Rev. William King, Diocese of Alabama, 521 N. 20th St., Birmingham, AL 35203** or via e-mail: [bkng@dioala.org](mailto:bkng@dioala.org). For more information about St. James' visit: [www.rlosch.com](http://www.rlosch.com).

**FULL-TIME RECTOR:** *St. Paul's Episcopal Church, LaPorte, IN.* Beautiful, traditional church with historic organ, thriving preschool, seeks energetic rector, a pastor and teacher, who connects with older members and helps us grow and enhance our mission of "Strengthening Families in Christ." Visit the diocesan website, [ednin.org/ednin/](http://ednin.org/ednin/) to link with ours, and direct all replies/inquiries to the diocesan office.

## 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. E-mail resume to **Scott Peterson, peterson400@sbcglobal.net** by September 30, 2007. Our parish profile is available by e-mail upon request or through our website: [www.stmatthiasonline.org](http://www.stmatthiasonline.org).

**FULL-TIME RECTOR:** *St. Christopher's-by-the-Sea, Key Biscayne, FL,* 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. Complete application details and history at: [www.stchriskb.org](http://www.stchriskb.org) or email: [Rrojas@stchriskb.org](mailto:Rrojas@stchriskb.org).

**FULL-TIME ASSISTANT RECTOR FOR CHRISTIAN FORMATION:** *All Saints Episcopal Church, Winter Park, FL,* is seeking an experienced priest to work with the rector in oversight and implementation of spiritual formation programs from 5th grade to adult. The assistant will also share in the liturgical and pastoral ministries of the parish. All Saints is a vital resource-sized parish in a wonderful community of Orlando, Florida. Please e-mail resume and/or CDO profile to the rector: **The Rev. Dr. Robert Lord** at [Frobrl@allsaintswp.com](mailto:Frobrl@allsaintswp.com) or call (407) 647-3413.

## TRAVEL / PILGRIMAGES

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# Church Directory



## AVERY, CA

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

## STUART, FL

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

## HONOLULU, HI

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

## ST. MARK'S

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

## CHICAGO, IL

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

## RIVERSIDE, IL

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

## NEW ORLEANS, LA

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

## BOSTON, MA

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

## LAS VEGAS, NV

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

## NEWARK, NJ

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

## PASSAIC, NJ

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

## ROSWELL, NM

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

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
Website: [www.holyfaithchurchsf.org](http://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  
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

## NEW YORK, NY

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[www.stbarts.org](http://www.stbarts.org) (212) 378-0222  
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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The Rev. Canon Anne Mallonee, v  
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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
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Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

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

## SELINGSGROVE, PA

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

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
Website: [www.stpaulswellsboro.org](http://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](http://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)

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Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno, Wed Eu & HU 10:30; C by Appt., HD as anno

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

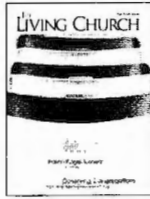
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Sun Eu 10:30

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## CHURCH DIRECTORY KEY

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



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