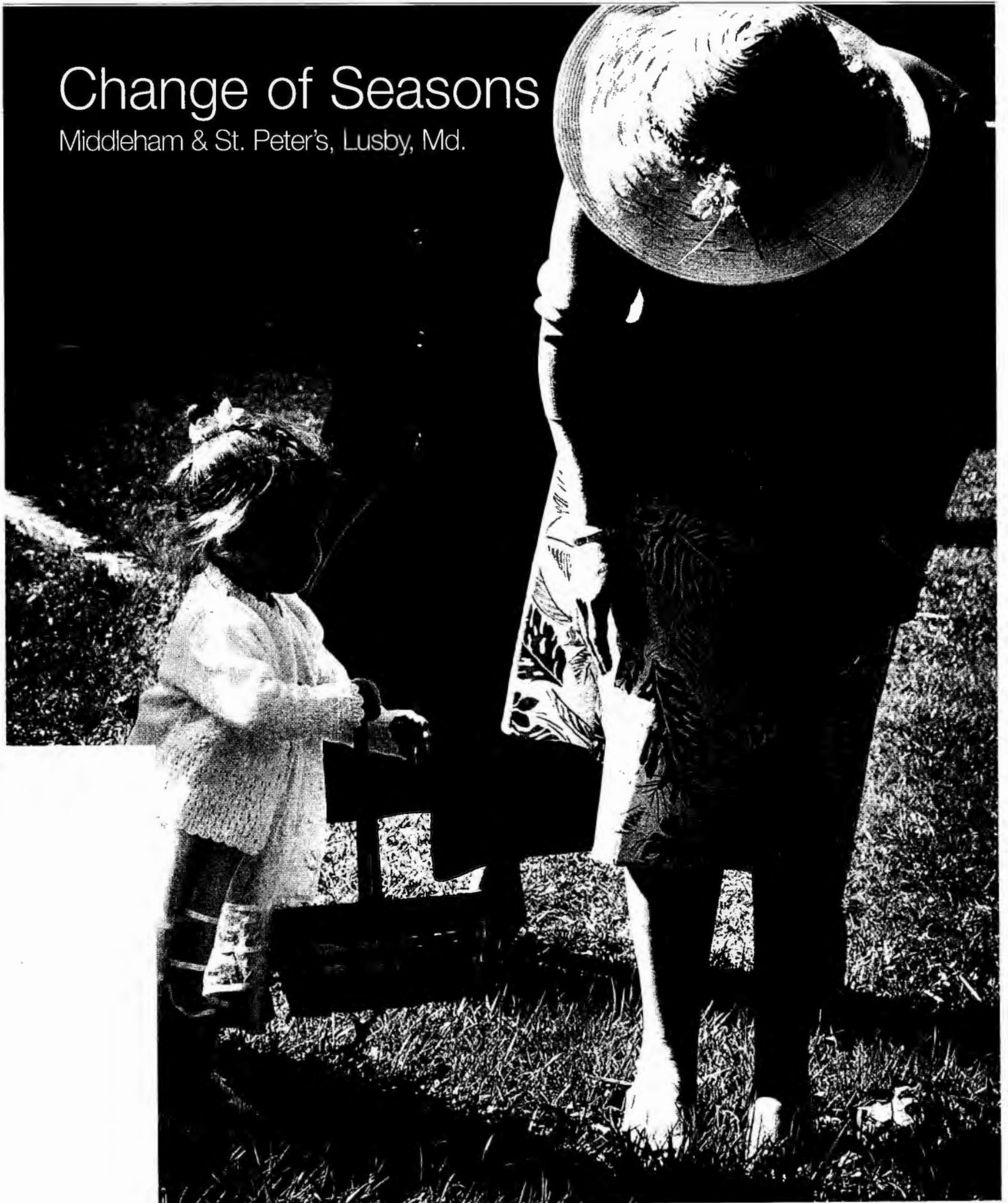


# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ APRIL 13, 2008 ♦ \$2.50

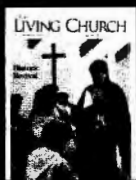
## Change of Seasons

Middleham & St. Peter's, Lusby, Md.



# PEACEFUL. RELAXING. REJUVENATING.

Going to church is like going to the beach.  
Minus the sand in your pants.



## **THIS SUMMER, INVITE TRAVELING EPISCOPALIANS TO WORSHIP AT YOUR PARISH!**

Be included in the **2008 Summer Church Services Directory** appearing in  
**THE LIVING CHURCH** from June 1 - August 31.

Your listing will also be included in the following special issues:

**June 8:** Parish Administration Double Circulation issue.  
Nearly 20,000 readers!

**July 13:** Retirement

**August 10:** NEW! Architecture & Restoration

### **SAME RATES AS 2007!**

Cost is only \$9.60 per week to run a listing for 14 weeks.

No prepayment is necessary.

Please note: Listings over 100 characters require an  
additional line for \$2.89 per line.

Please use enclosed sample listings as a guideline in  
preparing your listing. Type or print clearly and return to:

**DEADLINE: TUESDAY, MAY 20, 2008**

### **QUESTIONS?**

Contact Amber Muma, Advertising Associate

PH: 414.276.5420 ext. 12 or ext. 16 e-mail: [amber@livingchurch.org](mailto:amber@livingchurch.org)

THE LIVING CHURCH · MAIL: P.O. BOX 514036 · MILWAUKEE, WI 53203-3436

OFFICE: 816 E. JUNEAU · MILWAUKEE, WI 53202-2793

[www.livingchurch.org](http://www.livingchurch.org)

# THE LIVING CHURCH

An independent weekly serving  
Episcopalians since 1878

David A. Kalvelage  
*Executive Editor*  
Betty Glatzel  
*General Manager*  
John Schuessler  
*Managing Editor*  
Steve Waring  
*News Editor*  
Amy Grau  
*Graphic Artist*  
Tom Parker  
*Advertising Manager*  
Thais Jackson  
*Fulfillment Manager*  
Renee Weber  
*Marketing/Promotion Director*  
Michael O'Loughlin  
*Director of Associated Publications*

## BOARD OF DIRECTORS

The Rev. Thomas A. Fraser  
Riverside, Ill. (President)  
Miriam K. Stauff  
Wauwatosa, Wis. (Vice President)  
Daniel Muth  
St. Leonard, Md. (Secretary)  
Howard M. Tischler  
Albuquerque, N.M. (Treasurer)  
The Rt. Rev. Bertram N. Herlong  
Franklin, Tenn.  
The Rev. Jay C. James  
Raleigh, N.C.  
The Rt. Rev. D. Bruce MacPherson  
Alexandria, La.  
Richard Mammanna, Jr.  
Stamford, Conn.  
Thomas Riley  
Vienna, Va.  
Miss Augusta D. Roddis  
Marshfield, Wis.

## Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: tlc@livingchurch.org

## www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2008 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 236 Number 15

*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



## News

- 6 Retired Bishop of Quincy  
Faces Ecclesiastical Court



## On the Cover

Caroline Fuller and her mother, Julie, participate in the Easter egg hunt at Middleham & St. Peter's Church, Lusby, Md.

Hugh Davies photo

## Opinion

- 9 Editor's Column  
Oh Yes They Did
- 10 Editorials  
Inconsistent Treatment
- 11 Reader's Viewpoint  
Anglicans or Baptists?  
We'll Have to Decide  
BY RICHARD H. SCHMIDT
- 13 Letters  
Awe and Mystery

## Other Departments

- 4 Sunday's Readings
- 5 Short & Sharp
- 14 People & Places

## DEDICATED TO STAINED GLASS EXCELLENCE

FOR MORE THAN A  
CENTURY ROHLF'S  
& THE PAYNE  
STUDIO HAVE  
BEEN CREATING  
& CONSERVING  
STAINED GLASS  
WINDOWS  
WORLDWIDE.



FOR MORE INFORMATION & LITERATURE  
PLEASE WRITE, FAX, PHONE OR E-MAIL TO:

### Rohlf's Studio Inc.

783 South. 3rd. Ave.  
Mount Vernon, NY 10550  
FAX - 914-699-7091  
800-969-4106



BE SURE TO  
VISIT OUR WEBSITE  
[www.Rohlfstudio.com](http://www.Rohlfstudio.com)  
e-mail: [rohlf1@aol.com](mailto:rohlf1@aol.com)

Traditional • Contemporary • Restorations

## Guild of the Living Rosary

Pray one decade daily.  
Nineteen others join you  
to comprise an entire rosary  
of intercession.

More information?

[www.guildlivingrosary.com](http://www.guildlivingrosary.com)

### SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm  
Send your prayer requests to

Canon Gordon Reid  
S.Clement's Church, 2013 Appletree St.  
Philadelphia, PA 19103  
[www.s-clements.org](http://www.s-clements.org)



THE MISSION BOOKSTORE  
OF NASHOTAH HOUSE  
AN EPISCOPAL SEMINARY  
2777 MISSION ROAD  
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.  
Ask about clergy and church discounts.  
(262) 646-6529

## SUNDAY'S READINGS

# The Shepherd of the Sheep

*'He calls his own sheep by name and leads them out' (John 10:3)*

**The Fourth Sunday of Easter (Year A), April 13, 2008**

**BCP:** Acts 6:1-9; 7:2a,51-60 or Neh. 9:6-15; Psalm 23; 1 Pet. 2:19-25 or Acts 6:1-9; 7:2a,51-60; John 10:1-10

**RCL:** Acts 2:42-47; Psalm 23; 1 Pet. 2:19-25; John 10:1-10

One doesn't encounter many shepherds in contemporary America. Sure, there are countless church leaders who style themselves as pastors. And there are even a few who take for themselves a major trapping of shepherds, the crook. Yet these people, at least in the mainline churches, are anything but shepherds in the biblical sense.

Pastors/bishops, at least in the Western world, tend to be high indeed in the social and economic food chain. Yet shepherds in the biblical world (and in much of the third world today, from the Middle East and through Central to Southern Africa) are the very bottom of civil society, much like used car salespeople and professional politicians are to us today.

This writer was befriended by a real shepherd in a real third-world country some time ago. He apparently lived right in the field where he worked, and that being in a former British protectorate, we were able to communicate in English. The man had several dozen sheep, and these represented the whole of his earthly net worth. So when one of his sheep charged off from the rest, you bet he left all to find the lost one. This shepherd was so poor that he couldn't afford to lose

anything. Not under any circumstances.

As a shepherd knows the sheep, so the sheep know and trust the shepherd, much as a dog or cat knows and trusts its owner/friend. The owner calls and the pet comes running. And the owner leaves home and family behind to search for the canine or feline friend that is lost. "[T]he sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers" (John 10:3-5).

The sheep are of ultimate value to a shepherd. None is ever expendable, much as this writer's pet cat is an indispensable family member, to be guarded and protected at all cost. In a sense, moreover, a shepherd loves the sheep as much as an owner does the household pet. Both are willing to risk all to assure the well being of each.

What a powerful image this is of how much Jesus, our shepherd, values and loves each one of us. And what welcome assurance it is of the security and protection he offers all of us.

### Look It Up

How does Psalm 23 expand on the imagery of today's gospel?

### Think About It

How might we, as Christ's risen body, be called upon to respond to those who wander from the Church?

### Next Sunday

**The Fifth Sunday of Easter (Year A), April 20, 2008**

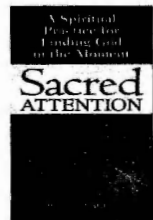
**BCP:** Acts 17:1-15 or Deut. 6:20-25; Psalm 66:1-11 or 66: 1-8; 1 Pet. 2:1-10 or Acts 17:1-15; John 14:1-14

**RCL:** Acts 7:55-60; Psalm 31:1-5, 15-16; 1 Pet. 2:2-10; John 14:1-14

**'Hearing' God's Voice**

**SACRED ATTENTION: A Spiritual Practice for Finding God in the Moment.** By Margaret D. McGee. Skylight Paths. Pp. 144. \$19.99. ISBN 978-1-59473-232-4.

A member of St. Paul's Church, Townsend, Wash., the author writes about how she has discovered God communicating all the time, but hearing him requires slowing down and paying attention to the details. She places personal stories in the context of the the liturgical calendar, but this book can be entered at any point. Two of the chapters were shaped from articles she wrote for *THE LIVING CHURCH*.



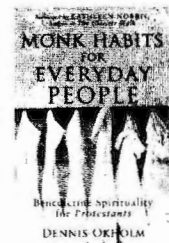
**BEYOND SMELLS AND BELLS: The Wonder and Power of Christian Liturgy.** By Mark Galli. Paraclete Press. Pp. 224. \$16.95, paper. ISBN 978-1-55725-521-1.

The senior managing editor of *Christianity Today* draws on 20 years of experience as an Anglican in writing to those who may be attracted to the liturgy but don't understand it. He introduces the purpose and meaning of the liturgy and writes about its power to transform people. Also included are a "liturgy primer," a comparison of liturgy across several traditions, and an explanation of the Christian year.



**MONK HABITS FOR EVERYDAY PEOPLE: Benedictine Spirituality for Protestants.** By Dennis Okholm. Brazos Press. Pp. 144. \$12.99, paper. ISBN 978-1-58743-185-2.

A Presbyterian minister writes about the influence of Benedictine monastics in his life. He builds the chapters upon the Rule of St. Benedict, includes a chapter on "why the Protestant reformers opposed monasticism" and concludes with suggestions for practicing Benedictine spirituality. *The Living Church* staff



a conference in Crestwood, New York  
to mark the 80th anniversary of the fellowship



**Rome, Constantinople & Canterbury – Mother Churches?**

**SPEAKERS**

Metropolitan Kallistos (Ware) • Metropolitan Philip (Saliba) • Bishop Hilarion (Alfeyev) • Very Rev. Patrick Henry Reardon • Very Rev. John Erickson • Rev. Richard John Neuhaus • Rev. Ralph T. Walker

WORKSHOPS GIVEN BY LEADING THEOLOGIANS

June 4-8, 2008

registration and accommodations are limited – register today!

WWW.SVOTS.EDU • EVENTS@SVOTS.EDU • 914-961-8313 X323

**THE LIVING CHURCH**

Subscribe online [www.livingchurch.org](http://www.livingchurch.org)  
or call us toll-free 1-800-211-2771



THE COMPLETE SERVICE TO CHURCH & CLERGY SINCE 1789



Our sales people  
are traveling now!

... and will visit to discuss:

- Stained Glass
- Textiles
- Hardware



Call (877) 947-7355 to schedule a no  
obligation appointment! Check out our  
website, [www.wippell.com](http://www.wippell.com)



to request or  
download our  
catalog.



J. WIPPELL & COMPANY LTD.

1 Main Street (PO Box 468)  
Branchville NJ 07826  
Toll Free: (877) 947-7355  
Fax: (800) 525-3749  
[www.wippell.com](http://www.wippell.com)  
E-mail to [wippell\\_sales@wippell.com](mailto:wippell_sales@wippell.com)

## Special Convention May Violate Canon Law

The Rev. James Snell, rector of St. Columba Church, Fresno, Calif., and president of the standing committee of the Diocese of San Joaquin, said he is concerned that Presiding Bishop Katharine Jefferts Schori and the Rt. Rev. Jerry Lamb, retired Bishop of Northern California, may be violating canon law and may be liable for presentment if they made good on plans to convene a special convention that was to be held March 29 at St. John the Baptist Church, Lodi, Calif.

"It's one thing for her not to 'recognize' us," Fr. Snell said. "Acting contrary to the canons of this diocese and of The Episcopal Church is another matter. The Presiding Bishop is not the ecclesiastical authority of this diocese, and the canons of this diocese and the national church do not grant her the authority to call a diocesan convention or nominate someone for election as bishop."

At the conclusion of the House of Bishops' spring retreat on March 12, Bishop Jefferts Schori announced that she had nominated Bishop Lamb to stand for election as provisional Bishop of San Joaquin [TLC, March 30]. She also said she would personally open the special convention at which Bishop Lamb's nomination was to have been ratified. The agenda for the special convention also called for undoing the constitutional changes approved during the diocesan convention last December. The constitutional amendments were used at that convention as legal justification to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone.

The new constitution and canons to be proposed for adoption were based largely on the constitution and canons of the Diocese of San Joaquin as they existed prior to December 2007. Under Article 5, Section 4 of the San Joaquin constitution, "special meetings of convention may be called by the ecclesiastical authority at any time provided at least thirty (30) days notice be given." A resolution proposed for the special convention sought to insulate Bishop Jefferts Schori and other participants from legal action by calling "for the waiver and/or ratification of any potential defects in notice or other irregularities of calling the special convention." Results from the special convention were not available at press time.

*Steve Waring*



Presiding Bishop Katharine Jefferts Schori greets staff at Gaza's Al Ahli Arab Hospital, during her Holy Week visit to the Middle East.

ELO photo/  
Matthew Davies

## Retired Quincy Bishop Faces Church Trial

A canonical case against the Rt. Rev. Edward H. MacBurney, retired Bishop of Quincy, will be heard by Court for the Trial of a Bishop. It will be the first such case since the canons were amended by General Convention in 2006 to include members of the clergy and laity among the judges in a disciplinary case against a bishop.

Bishop MacBurney has been served with a presentment, an ecclesiastical indictment. It charges him with violating Article II, Section 3 of The Episcopal Church Constitution, and Title III, Canon 12, Section 3, which states: "No Bishop shall perform episcopal acts or officiate by preaching, ministering the sacraments, or holding any public service in a diocese other than that in which the Bishop is canonically resident, without permission or a license to perform occasional public services from the ecclesiastical authority of the diocese in which the bishop desires to officiate or perform episcopal acts."

Bishop MacBurney was Bishop of Quincy from 1988 to 1994. In June 2007, he confirmed several persons at Holy Trinity Anglican Church, San Diego. Most of the

members of Holy Trinity voted to leave The Episcopal Church and affiliate with the Anglican Church of the Southern Cone in 2006. The Rt. Rev. James R. Mathes, Bishop of San Diego, filed the initial complaint against Bishop MacBurney.

The Rt. Rev. Andrew Smith, Bishop of Connecticut, will serve as the presiding judge. Other judges are Bishops Bruce Caldwell of Wyoming, Gordon P. Scruton of Western Massachusetts, George Wayne Smith of Missouri, and Catherine M. Waynick of Indianapolis; the Rev. Marjorie Menaul of Central Pennsylvania, the Rev. Karen Montagno of Massachusetts; Maria Campbell of Birmingham, Ala., and Jane Freeman of Ohio.

Bishop MacBurney's response must be filed with the court by mid April, according to Wicks Stephens, who is serving as Bishop MacBurney's lawyer. Mr. Stephens, who also is chancellor of the Anglican Communion Network, added that a discovery process would follow with trial presently contemplated in the fall. The Episcopal Church is being represented by Larry White, a Philadelphia lawyer who holds the title Church Attorney.

*Steve Waring*

## Bishop Haines Dies at Age 73

The Rt. Rev. Ronald H. Haines, Bishop of Washington from 1990 to 2000, died March 21 at his home in Lancaster, Pa. He was 73.

A native of Wilmington, Del., Bishop Haines entered the ministry after a 10-year career in engineering. He spent most of his ordained ministry in the Diocese of Western North Carolina prior to his election as Bishop Suffragan of Washington in 1986. He was one of the founders of the Virginia and Carolinas' Small Church Conference, and he maintained an interest in small-church ministry even in retirement.



Bishop Haines

Bishop Haines was serving as bishop's deputy of Western North Carolina with responsibility for congregational development, clergy deployment, program and budget when he was elected Bishop Suffragan of Washington. He was rector of St. Francis' Church, Rutherfordton, N.C., from 1968 to 1981. Bishop Haines served briefly as an assistant at several parishes in the Diocese of New York for about a year after graduation from the General Theological Seminary in New York City in 1967.

After the sudden death of his predecessor, the Rt. Rev. John T. Walker, in 1989, Bishop Haines was elected Bishop of Washington in 1990. During his 10 years as diocesan, he streamlined the organization of the diocesan administrative center and restructured the way diocesan finances were managed. With assistance from diocesan leaders, Bishop Haines created new mission policies for the use of the diocese's Ruth Gregory Soper Memorial Fund. He also enlarged upon a tradition in the Diocese of Washington of supporting and ordaining women and homosexual persons to the priesthood.

After retirement, Bishop Haines and his wife, Mary, moved to Lancaster, where he served the Diocese of Central Pennsylvania, first as interim rector of

St. John's Church, then as priest-in-charge of St. James', both in Lancaster. For the past three years, Bishop Haines was priest-in-charge of St. Paul's, Manheim. In retirement, he also continued to assist with confirmations and ordinations in the dioceses of Central Pennsylvania and Delaware.

Bishop Haines is survived by his wife, who has been in residential Alzheimer's care for several years, as well as six children: Jennifer Haines Tozier of Advance, Pa., Alicia Haines Pearson and Ronald Gregory Haines, both of Tacoma, Wash., Thomas Jeffrey Haines of Kittery Point, Maine, Jonathan Andrew Haines of Portland, Ore., Peter Joshua Haines of Rockville, Md.; 16 grandchildren; and two great-grandchildren. A memorial service was held at St. James', Lancaster, on March 27. A memorial service and internment at Washington National Cathedral was being planned at press time.



David Skidmore/Anglican Advance photo

Mary Zerkel of the American Friends Service Committee attaches prayer panels with names of U.S. military personnel killed in Iraq to white banners for hanging in St. James' Cathedral in Chicago. The Episcopal Peace Fellowship and the American Friends Service Committee marked the deaths of 4,000 U.S. military personnel and more than 600,000 Iraqis in a memorial service on March 24.

## Women's Caucus Plans Uninvited Visits to 11 Dioceses

The Episcopal Women's Caucus (EWC) recently announced plans to target at least 11 dioceses of The Episcopal Church for visits not at the invitation of the local bishop under its expanded Angel Project.

"New times create new opportunities," wrote the Rev. Elizabeth Kaeton, EWC president and rector of St. Paul's Church, Chatham, N.J., in an article in the latest issue of *Ruach*, the EWC newsletter. "The caucus board has conceived of a new incarnation of this project. Based on communication we have received, we have identified 11 dioceses that are decidedly hostile to the ministry of women, lay and ordained. There are, no doubt, many more."

The dioceses to be targeted are: Albany, Central Florida, Dallas, Fort Worth, Pittsburgh, Quincy, the Rio Grande, San Joaquin, South Carolina, Southwest Florida and Springfield. Diocesan officials and female clergy from at least three of the dioceses named were amazed to learn that their diocese was included on the list.

"That's ridiculous," said Peter Frank, director of communication for the Diocese of Pittsburgh. "We have women clergy at all levels of leadership, including our senior staff officer in charge of clergy placement. If this is what hostility looks like, they really don't have much to worry about."

In his denial of charges of abandonment of communion addressed to Presiding Bishop Katharine Jefferts Schori, Bishop Robert Duncan of Pittsburgh noted that his support and encouragement for the ministry of women in holy orders was the one exception of his episcopacy to what "faithful Anglicans and mainstream Christians have always preached and taught" [TLC, April 6].

Members of the dioceses of Central Florida and Southwest Florida were equally incredulous to learn of their inclusion.

"I was very surprised when I saw the  
(Continued on next page)

(CAUCUS - continued from previous page) article," said Karen Patterson, president of Southwest Florida's standing committee. "I had to re-read it to make sure I was understanding correctly," she said in an interview with *The Southern Cross*, the Diocese of Southwest Florida's newspaper.

Ms. Kaeton denied to the reporter from *The Southern Cross* that the caucus was compiling a hit list.

"It's not at all," she said. "It's a list of places where, for years, we have heard women say the ministry of women, lay and ordained, is not being celebrated, or is flat-out hostile. And we want to go and hear those stories and provide some companionship and some hope.

"If we can raise awareness and educate and begin the process of change in the church, I think that will be a success," she said.

The first Angel Project was created by the caucus after General Convention in 2000 criticized the dioceses of Fort Worth, Quincy and San Joaquin over the refusal of the bishops of those dioceses to ordain women. Those visits included celebration of Holy Eucharist in some cases. The canons of The Episcopal Church permit a priest to function in a diocese without a license from the local bishop for up to 59 days.

"This is not about using the sacrament as an act of protest or defiance, and there will be no bishops involved," Ms. Kaeton said. "We are very clear about sending a priest and a lay person. Any celebration of the Eucharist would be done in a private, pastoral setting in response to an invitation from the women. It would certainly not be done in a church either."

*Steve Waring*

## BRIEFLY...

**Food for the Poor**, a relief ministry that involves Episcopalians and Anglicans, delivered more than \$1 billion in goods and services to the West Indies and Central America during 2007, it was announced recently. Robin Mafood, chief executive officer of the organization, said Food for the Poor had been particularly active in Haiti, Honduras and Jamaica.



Susan Barksdale/Diocese of Minnesota photo

Members of the choir at St. Christopher's Church, Roseville, Minn., sang all 720 hymns in the 1982 Hymnal during a 10-hour stretch on a recent Saturday. The purpose of "Hymn-o-Thon" was to raise money for the choir's June pilgrimage to England, where it will sing services in several cathedrals and churches and tour other historic and holy sites.

## Bishop Lawrence Talks Growth in South Carolina

Shortly before he was consecrated Bishop of South Carolina on Jan. 26, the Rt. Rev. Mark Lawrence predicted that the Diocese of South Carolina would "light a torch" for internal reform of The Episcopal Church during remarks at diocesan convention [TLC, Feb. 17].

A few days before the House of Bishops' spring retreat in Texas, Bishop Lawrence spoke with a reporter about reform and maintaining the enviable growth record begun under the 16-year tenure of his predecessor, the Rt. Rev. Edward L. Salmon, Jr. Bishop Salmon, who served as assisting bishop of the diocese for another two years after he reached mandatory retirement age in 2006, accompanied Bishop Lawrence to the first House of Bishops' meeting since his consecration.

Between 1996 and 2006, average Sunday attendance in the Diocese of South Carolina grew by 22 percent and the number of baptized members increased by 20 percent. The diocese also reported gains in attendance and membership during the past five years. Only the Diocese of Tennessee grew faster during that time. While admittedly still new to the diocese, Bishop Lawrence credited the enviable growth record to a tradition of raising up leaders from within. Bishop Lawrence compared the classical pastoral ministry training model of clergy education emphasized in South Carolina favorably to the "ther-

apeutic/social activist ministry model" that he believes predominates elsewhere.

"One of the things that has gone wrong with The Episcopal Church during the past 40 years is its cultural amnesia," Bishop Lawrence said. "Does the church of the past have anything to tell us about our situation today?" Sin and its ripple effects are no different today than they were in Jesus' time, he concluded.



Bishop Lawrence

Bishop Lawrence has previously said he will wait a year before making any major changes in South Carolina. That said, he has a low tolerance for weak, uninspired preaching.

"I feel unabashedly comfortable talking about my personal experience with Jesus Christ," he said. "We [as a church seem to] get all tied up arguing about whether Jesus is the only way to God. He is God.

"The trouble with so much preaching in The Episcopal Church is that it resembles a new moralism. We ought to oppose the war. We ought to support the Millennium Development Goals ... It's a religion of nagging.

"Our preaching needs to be faithful to the gospel of the lordship of Jesus Christ. When our preaching is faithful, the Anglican/Episcopal tradition is more than capable of reaching our culture for Christ."

*Steve Waring*



# Oh Yes They Did

From time to time, there are news items on our pages and elsewhere that are worthy of comment. Some of the recent developments have been dandies. Here is a sampling:

**Item: The Presiding Bishop's Easter message.** To her credit, Presiding Bishop Katharine Jefferts Schori does mention the resurrection of Jesus Christ, but only in passing. "... how can you be the sacrament, the outward and visible sign, of the grace that you know in the resurrected Christ?" she asks in the opening paragraph. The rest of her message is about the environmental crisis. Serious stuff, to be sure, but it could have been written during any other week of the year. "When atmospheric warming, due in part to the methane output of the millions of cows we raise each year ..." My limited understanding of methane is that it is produced by cattle flatulence. Is this an inspiring Easter message? I don't think so.

**Item: A bishop responds.** After reading the Presiding Bishop's message, the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, sent a tongue-in-cheek message to clergy on the standing committee via e-mail, warning them about substitutions on Palm Sunday. "Also, please — no live donkeys in the procession this year!" he wrote. "Like the cattle we raise, they emit gases injurious to the atmosphere and contribute to excessive rains and flooding for our South Pacific neighbors." Who said this guy doesn't have a sense of humor?

**Item: Brazilian Pastoral Letter.** The recent pastoral letter from the House of Bishops of the Anglican Episcopal Church of Brazil said portions of scripture that condemn homosexual behavior as sinful are "not relevant to the gay debate" going on in the church. The bishops said there is no single truth in divine revelation, but rather a process of culturally conditioned truths. Sounds like a former Presiding Bishop of ours. It would have been helpful if the Brazilian bishops told us which portions of scripture are relevant and which ones aren't. I know

the Bible study in which I participate would go much more smoothly.

**Item: The message of the Bishop of Montana.** Friends tell me that the Rt. Rev. Franklin Brookhart is a good guy who cares about the people he serves. But he gave the people of his diocese a puzzling message recently when he wrote about The Episcopal Church. "... our approach has always been to embrace the slow, steady, solid way represented in diocesan and congregational life," he wrote. "We have avoided, in the main, jumping aboard the latest trend." Is he serious? This was not written on April 1. From the same people who brought us "All is well in The Episcopal Church."

**Item: Two deposed, another bishop charged.** No one was surprised when Bishop John-David Schofield of San Joaquin was deposed by the House of Bishops. If we're going to abide by the canons, then it had to happen. But did the church really need to depose Bishop William J. Cox? Don't we have more important things to do? Later came word that charges were being filed against Bishop Edward MacBurney, retired of Quincy [p.6]. Bishop Cox, 86, and Bishop MacBurney, 80, are kindly, godly bishops who were trying to provide pastoral care to those who requested it. When one realizes Bishop Cox's wife has been ill, and Bishop MacBurney's son critically ill, couldn't these cases have been handled differently?

**Item: Shareholder Activists.** According to the *Indianapolis Star*, "The Episcopal Church and its pension fund" went after Zimmer Holdings, an orthopedics company based in Warsaw, Ind., asking the company to take more steps to diversify its board of directors, "all of whom are white males." But there was a problem. Dr. Augustus White, a noted spine surgeon who has been a member of Zimmer's board since 2001, is black. Oops. Dr. White's photo appears on Zimmer's website, but apparently no one noticed. The shareholder proposal was withdrawn.

No, I'm not making these up.

*David Kalvelage, executive editor*



## *Did You Know...*

**The quadruplet Tablada sisters were confirmed recently by Bishop Onell Soto at St. Matthew's Church, Miami.**

## *Quote of the Week*

**Bishop V. Gene Robinson of New Hampshire in an interview with *The Guardian*, an English newspaper, on his appearance in *GQ* magazine: "I was expecting Armani and George Clooney but they wanted me to wear my robes."**

## Inconsistent Treatment

The unusual occurrence of the House of Bishops voting to depose two of its members [TLC, April 6] has pointed out some inconsistencies in the application of canon law. Following the decision by the bishops to depose bishops John-David Schofield and William Cox, questions arose as to whether canon law was followed correctly. At issue is whether there were enough bishops present to be able to take action against these two bishops. The matter is complicated. Title IV, Canon 9, Section 2 of the Constitution and Canons of The Episcopal Church states that a vote to depose requires "a majority of the whole number of bishops entitled to vote."

### **The casual treatment of canon law in the depositions does not bode well for the future.**

Because only 131 bishops registered for the gathering held last month at Camp Allen in the Diocese of Texas, and at least 15 of them left before the vote to depose took place, and because there were 294 bishops entitled to vote on March 12 when the decision was made, it would appear that the depositions are invalid, for those in attendance were only about a third of the number of those entitled to vote.

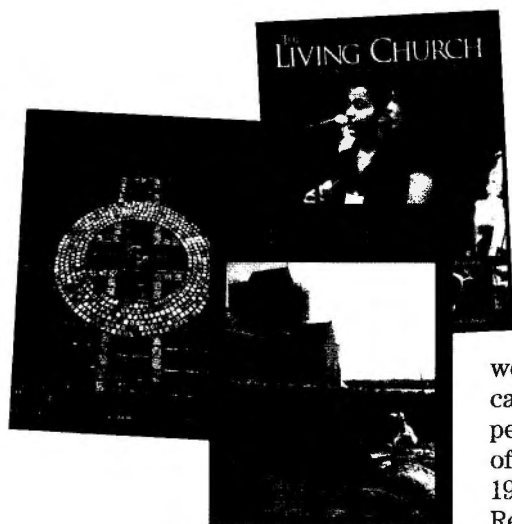
Since the voting took place, several bishops have said that those present on March 12 were told that canonical procedures were being followed, and that there were no challenges to the procedure that was used. Later, David Booth Beers, the Presiding Bishop's chancellor, said the vote conformed to the canons. He said the canon meant a majority of those bishops present rather than all of the bishops eligible to vote.

We are concerned about an apparent inconsistency by some church leaders in dealing with canons. When the Diocese of South Carolina sought consents for its bishop-elect to be consecrated, the canons were applied with great detail when it was decided procedures had not been followed correctly. The same diligence to canon law should have been given to decisions as important as these depositions.

The casual treatment of canon law in the depositions does not bode well for the future. With the possibility of similar action to be taken against more bishops and other clergy, it is necessary that all involved have a clear understanding of how the Title IV canons are to be applied. If the canons are unclear in their language, then someone needs to take the lead in getting them clarified, for there is much at stake.

## Back Copies

We often receive requests from readers who wish to obtain a copy of one of our issues published months or even years ago, or a copy of an article published in a previous issue. We are pleased that our articles have some lasting value, and we are happy to be of assistance to our readers wherever possible. It should be noted that such requests often involve a considerable search in order to identify and locate what is desired, as well as the mailing and handling of the request. THE LIVING CHURCH functions without secretaries, clerks, or interns, so requests are handled by staff members who are likely to be involved with other duties. For this reason, we would be grateful if readers who wish back copies of the magazine would indicate as accurately as possible which issue they would like, and to enclose \$2 per copy. For those searching for a particular article, it is helpful to advise us of the name of the author and the year of publication if possible. Articles from 1995 to 2001 are available on our website, in the "News & Features" section. Readers are invited to make use of this online archive.



## Anglicans or Baptists? We'll Have to Decide

By Richard H. Schmidt

*The author served as a missionary and professor of theology in Nigeria in 2002. Following is his response to a Nigerian friend who recently wrote him to ask what is going on in The Episcopal Church.*

Dear Emmanuel:

Sometimes I think only God knows what's going on here. Sometimes I think no one knows. Maybe even God wonders what's happening. I think we could be on the verge of a realignment among Anglicans.

If that happens, the good thing is that most people won't notice. We'll probably retain most of our heritage — the scriptures, liturgy, creeds, the three-fold ordained ministry, and most of the trappings like music and vestments. People will still say their prayers, feed the hungry, and give their lives to Christ.

The only major change a realignment would bring is that we might no longer have bishops. The apostolic succession could be retained in a formal way — the right hands could be put on people's heads. But that would be the historic episcopate in form only; those people wouldn't be bishops in the historic sense.

Traditionally, a bishop's role has been to exercise authority in the church. But if a diocese can abandon its primate and choose another one at will, and if a parish can abandon its diocesan bishop and choose another one at will, what kind of authority can that primate and bishop be said to exercise? Not much, as I see it. In that kind of church, we would have no authority beyond our own opinions. That's where we may be heading.

This is a characteristically American thing. Americans don't like authority. Our nation was born out of resistance to authority, and it is still very much a part of our national mindset. So if an American diocese leaves or tries to leave the church and join or found a new one, it is behaving as Americans typically do. When you told me, "I don't agree with Peter Akinola, but he is our leader and we will of course follow him," you expressed a characteristically Nigerian submission to authority. Most Americans would never say that about their bishop or Presiding Bishop (or their president). If we agree, we follow; if we don't, we resist or leave.

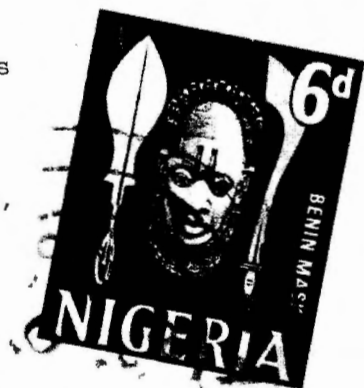
That makes me wonder how long our American Anglicans who have signed on with the Anglican Church in Rwanda, Nigeria, the Southern Cone, and elsewhere will maintain that affiliation. Once the precedent for choosing one's own "authority" has been set, what is to keep one from choosing another authority when the next archbishop does or says something with which we don't agree?

In a far-fetched and admittedly ludicrous scenario, I could see a diocese or congregation here someday saying, "Two years ago we chose the Bishop of Montana for our authority, and this past year we were with the Archbishop of Wales. This year let's sign on with the primate of Mexico." That, of course, is pushing the thing much farther down the road than anyone now wants to push it, but it's the direction in which we're moving.

In his writings against the Donatists, Augustine developed the rationale for catholic order. The Donatists refused to receive the sacrament from the hands of bishops who had compromised themselves under persecution. Augustine said the validity of the sacrament depends not on the character of the celebrant, but on the grace of Jesus Christ. He acknowledged that the church, at least in this world, would contain unworthy and misguided people, including some of its leaders. But that was not cause, he said, to depart and sign on with a group that was more doctrinally and morally pure. American Anglicans are at that place again.

We are at a fork in the road. We can either remain Anglican, which would include retaining catholic church order, or we can adopt a congregational polity and become

(Continued on next page)

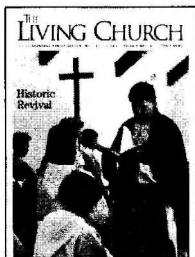


Are you reading  
a borrowed copy of  
**THE LIVING CHURCH**  
weeks or even months  
after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all,  
we'll send  
THE LIVING CHURCH  
directly to you  
every week.



Order with MC/VISA  
Toll-free at 1-800-  
211-2771 or by sending in the form  
below. Foreign rates and sample copies  
also available.

- HALF-YEAR Subscription**  
- \$23.00 (26 issues)
- ONE-YEAR Subscription**  
- \$42.50 (52 issues)
- TWO-YEAR Subscription**  
- \$80.00 (104 issues)

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone(\_\_\_\_) \_\_\_\_\_

Email \_\_\_\_\_

Make checks payable to:  
**The Living Church Foundation**  
**P.O. Box 514036**  
**Milwaukee, WI 53203-3436**

Check       MC/VISA

Card # \_\_\_\_\_

Exp. Date \_\_\_\_\_

Signature \_\_\_\_\_

**READER'S VIEWPOINT**

(Continued from previous page)

Baptists. The Baptists show how a church governed on such lines can flourish. There are dozens of Baptist groups in America — the Southern Baptists are the largest, followed by the American Baptists, Free Will Baptists, Primitive Baptists, Landmark Baptists, Seventh Day Baptists, the Old Baptist Union, and a dozen or so others. When Baptists disagree, they realign themselves and a new denomination often emerges. There are about 10 times more Baptists of all sorts in America than Episcopalians and Anglicans of all sorts. So clearly you can run a church without catholic church order, and it can function very well. It might work for us.

One of the things I most appreciated about the Nigerian Anglicans I met during my time there was your deep trust in the power and goodness of the Lord, even when you cannot see anything good happening in your country. That trust pervades your church and gives it its remarkable energy. I saw it wherever I went in Nigeria. I was humbled and inspired by you (and in some ways envious of you). That kind of trust is hard to find in America.

You Nigerians know how to wait on the Lord; we Americans don't. We like to take things into our own hands and plow ahead on God's behalf. That, I think, is what the General Convention did in 2003 when it approved the consecration of a gay person as bishop. I have no objection to that on the face of it, but we did not ask whether the time was right for that action. We were unwilling to wait to see where the Spirit was moving the whole church, but took matters into our own hands. And now those who disagree with what General Convention did are making the same mistake — taking matters into their own hands rather than waiting to see where the Spirit is moving.

But I am learning to wait. And I'm learning that God often moves in ways I am not aware of, toward ends I do not see. I am learning to trust the Lord, even when I cannot imagine where he is taking us. For most of my life, The Episcopal Church has nurtured, challenged, and sometimes irked me. I intend to remain here. I belong here, much as I belong to my biological family. I often disagree with family, but I don't leave when that happens. You in Nigeria helped me in my journey along that road, and I shall always be grateful to you. God bless you.

Yours in Christ,  
Dick

The Rev. Richard H. Schmidt is editor and director of Forward Movement Publications. This article was presented at a student symposium at Trinity Episcopal School for Ministry on Feb. 20. The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

## Awe and Mystery

I was inspired when I read the article by the Rev. Donald Judson [TLC, March 23]. At least there are two Episcopalians who feel the importance of "awe and mystery" to be essential parts of worshiping God.

The 1979 prayer book leaves a lot to be desired. The common language invites a familiarity that lacks respect, let alone awe and mystery. We no longer expect silence to last more than five seconds. We seem to need to be doing something. Everything, including the blessing of the bread and wine, and yes, the distribution to those waiting to receive, is "chop chop." What is the rush?

Heaven forbid we should ponder the meaning of the sermon, the blessings we have received, or the reverence we might feel. Oh, yes, I forgot ... we do have to get to the parish hall before all the coffee and doughnuts are gone!

*Louise G. Fortier  
Las Vegas, Nev.*

## Why Be Upset?

In response to Lawrence Graham [TLC, March 23], when a diocese is "created," that diocese must ask General Convention for permission to be admitted to the province (currently called The Episcopal Church) much as one would ask for permission to enter someone's home. Since when do you then, if you feel that it is time to leave, ask for permission (other than to be polite) when it is time to leave that home?

If you join a country club (much more understandable for many in the pews) you pay some money and the members vote you in. If you decide to cease being a member of that club, you simply inform the club and stop sending money. It is that simple.

There are few dioceses in whom the Domestic and Foreign Missionary Society or General Convention has invested funding, so why (other than the point made that all is not well, that there is seriously "something rotten in Denmark," or New Amsterdam in this case) be upset at the departure of faithful Christians to a sister province? Crossing borders? Then let TEC divest itself

of any churches outside of the 50 states and territories! Don't complain about border crossings while we have churches in Europe, the Orient, and south of the Rio Grande.

By the way, TEC does not have a trademark on the word "Episcopalian." After all, we borrowed it from the non-juror Scottish Episcopal Church in 1789.

*(The Rev. Canon) Richard A. Swan  
Eldorado, Ill.*

## The Party Line

I am appalled at the audacity of Presiding Bishop Katharine Jefferts Schori to introduce and enforce a new set of misconduct canons that would abrogate any remaining liberties to practice religion without fear of retribution by this Presiding Bishop and her cohorts [TLC, March 9].

Anyone wishing to take up holy orders in The Episcopal Church, or take up a voluntary office to serve the church, would do well to think carefully

of the consequences they would face under the Jefferts Schori regime should they stray one iota from "the approved party line."

The church does not belong to Katharine Jefferts Schori. It belongs to our Lord and Savior Jesus Christ. He is the model for our behavior. The Presiding Bishop has lost sight of that. I would compare her behavior to that of Mary I ("Bloody Mary") of England, who burned almost 300 dissenters at the stake in the Marian persecutions. She seems to be embarking on "Katharine's Persecutions."

*Constantin Costen  
Fort Worth, Texas*

## Urban Ministry Advocates

The book about Bishop Moore [TLC, March 23] brought back some memories. In the late '40s and '50s, the New York City Mission Society had extensive outreach under the leadership of the

*(Continued on next page)*



THE ANGLICAN USE SOCIETY  
in America  
in communion with the Holy See of Rome  
offers to Clergy, Religious and Laity of the Anglican  
Tradition an informational booklet explaining  
THE PASTORAL PROVISION,  
the canonical instrument that has made possible  
their reconciliation with the Holy See  
as units of common identity which preserve their  
Anglican heritage of liturgy, hymnody and spirituality

*Write:*

The Anglican Use Society  
914 Seventh Avenue  
Bethlehem, PA 18018

*and consult the websites at*

[www.anglicanuse.org](http://www.anglicanuse.org)  
&  
[www.pastoralprovision.org](http://www.pastoralprovision.org)

## CLASSIFIEDS

### BOOKS

**ANGLICAN BIBLIPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

### 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.

### POSITIONS OFFERED

**FULL-TIME ASSISTANT RECTOR FOR CHILDREN AND YOUTH:** *Holy Trinity Church, Gainesville, FL*, is seeking to call an energetic assistant rector for children and youth ministries. Working under the direct supervision of the rector, the primary function of the assistant will be teaching and inspiring the children and youth of the parish to know and love Christ and our neighbors, and to ensure that the children and youth participate in church and diocesan events. The assistant will have direct supervision over the lay youth director and the lay director of Christian education. The assistant will also share pastoral responsibilities with the other clergy of the parish in visiting those in the hospital and parishioners unable to attend church regularly. The assistant will also be included in the preaching and celebrating rotation.

Holy Trinity is a dynamic corporate-sized church located in north-central Florida about half way between Jacksonville and Orlando. Gainesville is the home of the University of Florida, Santa Fe Community College, and a large health science center.

The position offers a highly competitive salary and benefits depending upon experience. Please reply to **The Rev. Louanne Loch**, 100 NE First St., Gainesville, FL 32601. E-mail: [Louloch424@hotmail.com](mailto:Louloch424@hotmail.com). For more information about Holy Trinity please visit our website at [www.holytrinitygv.org](http://www.holytrinitygv.org).

**FULL-TIME DIRECTOR OF YOUTH MINISTRIES:** *Grace Episcopal Church, Charleston, SC*, a corporate-sized ECUSA parish in historic downtown Charleston, is searching for a lay or ordained Director of Youth Ministries to use arts, outreach and education to nurture and expand youth programs for 6th-12th grades.

Grace Church was founded in 1846 and has an average weekly attendance of 800+, including a youth group and a dramatically growing number of younger children. We are located in a coastal city, known for its rich history, architecture, beautiful beaches and great restaurants. We are also known as an international center for the arts. Visit [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org) for a full job description. Send cover letter, resume, and list of references to the **Rev. Kirtley Yearwood, M.D.**, [vicar@gracesc.org](mailto:vicar@gracesc.org).

### SOFTWARE

FREE: [www.MyEpiscopalSoftware.com](http://www.MyEpiscopalSoftware.com)

### TRAVEL / PILGRIMAGES

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

TO PLACE A  
CLASSIFIED, PRINT OR ONLINE,  
CONTACT AMBER MUMA AT  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 276-5420 ext. 12

(LETTERS - continued from previous page)

late Rev. William Sprenger. At that time, my sister, who was part of the cathedral staff, involved me and Louise Morehouse in gaining first-hand experience.

I recall being part of a street parade sponsored by St. Augustine's Chapel, led by the late Kilmer Myers in full regalia. Such a demonstration in the open indicated an available ministry outside the confines of the church.

The Moore ministry at Grace Van Voorst, Newark, exemplified another indigenous outreach. At our first encounter, we found a residence swarming with children that swelled the ranks of his own. It was busy, noisy, and cluttered, but homey nonetheless. Our guide was Fr. Love, a true St. Francis, who died young but left a lasting impression.

Neither Myers nor Moore had to live like this. But their insistence in stemming the white flight stabilized the thinking that the gospel could very well "brighten the corner where you are."

(The Rev.) *John A. Evans*  
*Charlestown, N.H.*

### Incidents of Shame

Kudos to Bishop Sisk for calling spades "spades" in his Good Shepherdly letter to his people regarding Bishop Paul Moore's "clay feet" [TLC, March 23]. Shame on their fellow bishop (the dean of our seminary) for his exploiting of Bishop Moore's misbehavior for his political purposes. And shame on a daughter named Honor, who tattles on her defenseless father to sell her book. Lord have mercy.

(The Rev.) *Carey C. Womble*  
*Tucson, Ariz.*

### They Should Attend

I do not know whether the primates of the Global South [TLC, March 16] read this magazine, but I hope that those who do will relay the following question to them:

What would the Council of Nicea have been like if Athanasius had declined to attend on the grounds that he could not in good conscience attend a conference at which Arius would be present?

Those who wish to influence the course of events must be present in order to do so.

*Laura Rico*  
*Los Banos, Calif.*

## PEOPLE & PLACES

### Appointments

The Rev. **Lucinda Ashby** is rector of St. Matthew's, 2300 Edison Ave., Sacramento, CA 95821-1796.

The Rev. Canon **Sally Bingham** is canon for environmental ministry at Grace Cathedral, 1100 California St., San Francisco, CA 94108-2206.

The Rev. **Jason A. Catania** is rector of Mount Calvary, 816 N Eutaw St., Baltimore, MD 21201.

The Rev. **Donald Fishburne** is rector of St. Paul's, 305 W 7th St., Chattanooga, TN 37402-1787.

### Ordinations

#### Priests

**East Tennessee** — **Marquita Hutchens**, assistant, St. Paul's, 161 E Ravine Rd., Kingsport, TN 37660.

**Fort Worth** — **Charles A. Hough IV**, curate, St. Mark's, 2024 S Collins, Arlington, TX 76010.

**Georgia** — **Gary Wilde**.  
**Northern California** — **Michael Kerrick**.

#### Deacons

**Bethlehem** — **Rodney Conn, Hillary Dowling Raining**.

**Central Florida** — **Sarah Bronos, Robert M. Lewis, Russell Wohlever**.

**East Tennessee** — **Chris Harpster, Brad Weeks, Ann Weeks**.

**San Joaquin** — **Donald J. Cleave**.

**South Carolina** — **J. Karl Burns**.

**Southwest Florida** — **C. Jon Roberts**.

### Deaths

The Rev. **William Henry Padgett, Jr.**, 83, of Shelton, CT, died Jan. 22 at St. Joseph's Manor, Trumbull, CT.

Fr. Padgett was born in Holland, MI. He graduated from Michigan Tech University and Berkeley Divinity School at Yale. During World War II he served with the Army Air Corps as a B-29 pilot. After the war he worked for the DuPont Co. as manager of engineering, working in Europe and South America. Following his retirement, he pursued holy orders and was ordained deacon and priest in 1988 in the Diocese of Connecticut. Fr. Padgett was associate at two Waterbury churches — St. Mark's and Trinity — from 1988 to 1991. He was vicar of three Connecticut churches from 1991 to 1997, then rector of St. John's, Sandy Hook, until 2001. He was a member of St. Paul's Church, Huntington, CT, and the Order of St. Luke. Surviving are his wife, Martha; and a brother, the Rev. John, of Jenison, MI.

### Next week...

Seminaries: Looking Ahead

# Church Directory



## AVERY, CA

(Calaveras Big Trees)

**ST. CLARE OF ASSISI** Hwy. 4  
The Rev. Marlin Leonard Bowman, v (209) 754-5381  
Sun High Mass 9 (Rite 1) Traditional and Contemporary

## 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. Stephen Fregeau, 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

## MACON, GA

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
"The first church of Macon; established 1825"  
The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.  
Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave. [www.stthomasioh.org](http://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](http://www.stclem.org) [stclem001@hawaii.rr.com](mailto:stclem001@hawaii.rr.com)  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

**ST. MARK'S** (808) 732-2333  
59 Kapaehulu 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. 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.cccnola.org](http://www.cccnola.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, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families  
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

## 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-t-c [frthiele@gmail.com](mailto:frthiele@gmail.com)  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St.  
Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
The Rev. Christopher Rodriguez, r  
Sun Masses 8 & 10 (Sung), MP and EP Daily

## NEW YORK, NY

**CHURCH OF THE EPIPHANY** (212) 737-2720  
1393 York Ave @ E. 74th [www.epiphanynyc.org](http://www.epiphanynyc.org)  
Sun 8:30, 11, 6

## PARISH OF TRINITY CHURCH

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

Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## TRINITY

Broadway at Wall Street

Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-8; Sat 8-4

## ST. PAUL'S

Broadway at Fulton

The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## NEW YORK, NY

**ST. THOMAS** 5th Ave & 53rd St.  
[www.sainthomaschurch.org](http://www.sainthomaschurch.org) (212) 757-7013  
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evening); Sat H Eu 12:10

## 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

## SELINGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
The Rev. Robert Pursell, Th. D., r  
Sun Mass 10 (Rite I); Wed Mass & Healing 1; 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)

**GRACE CHURCH** 98 Wentworth Street (843) 723-4575

Website: [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org)  
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choir; Jimmy Hartley, youth & young adults  
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral), 6; Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

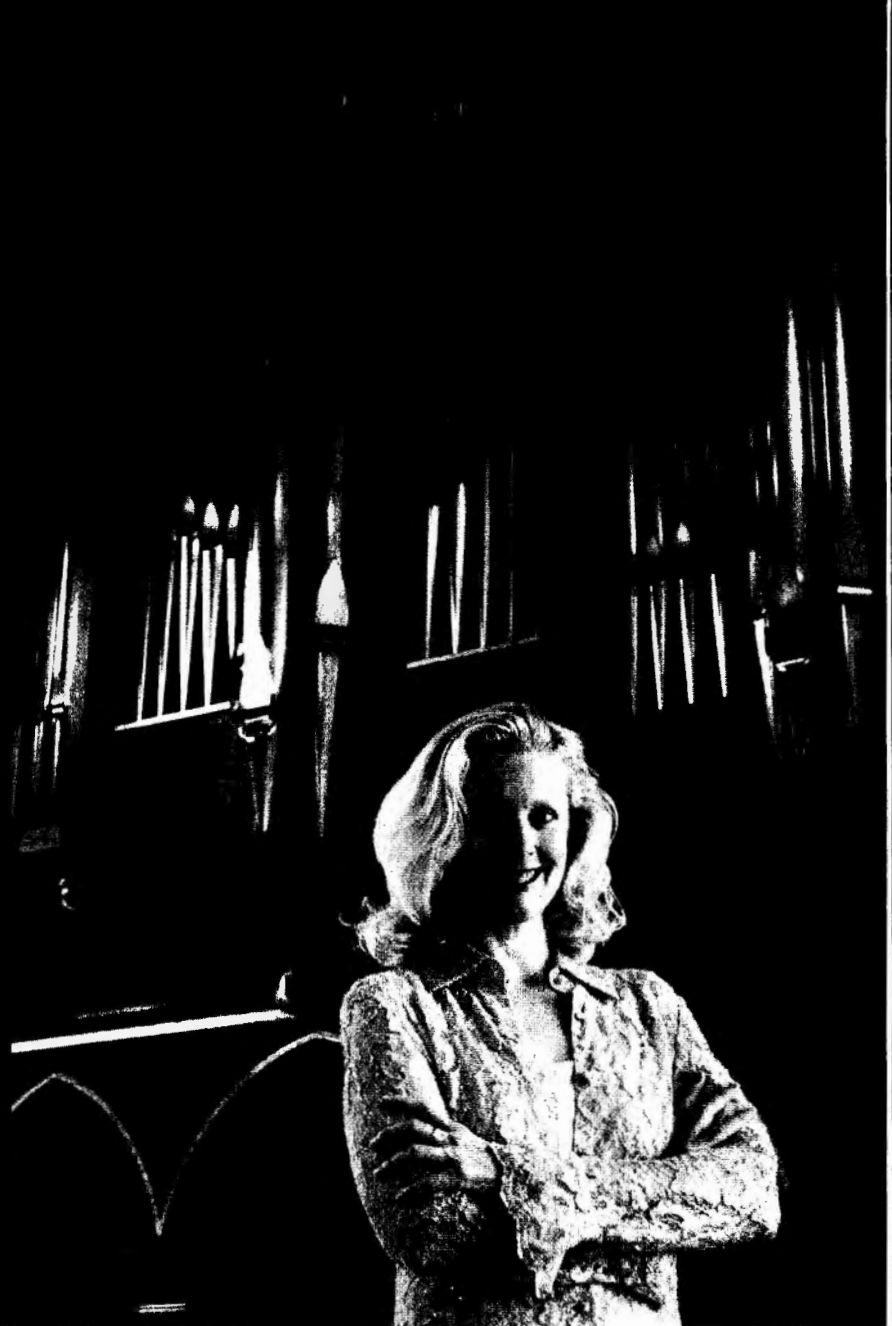
## CHURCH DIRECTORY KEY

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

“The Handbook  
has been a  
treasured  
resource for me  
for many years.  
The inclusion  
of RCL texts,  
with suggested  
hymns, is most  
helpful.”

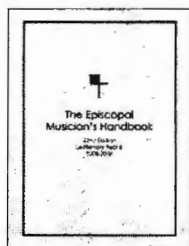
—Janette Fishell

Distinguished Professor of Music,  
East Carolina University  
Director of Music/Principal Organist,  
St. Paul's Church, Greenville, N.C.



## The 52nd Episcopal Musician's Handbook 2008-2009 Edition (Begins Nov. 30, 2008)

Lectionary Year B ships May 1



For more than half a century, *The Episcopal Musician's Handbook* has been the trusted resource of choice for choirmasters, organists, and other Episcopal Church music leaders. The *Handbook* is the essential music planning guide for the church year, for both the Revised Common Lectionary and the Prayer Book lectionary.

**New This Year:** Plainsong psalm settings for congregational use in Advent and Lent (Year B, RCL), pointed by Canon Joseph Kucharski

Order today: Lectionary Year B edition begins shipping May 1

One copy \$27 REGULAR shipping (4-6-week delivery), \$32 PRIORITY shipping (7-10 days)

Multiple copies also available at a discount.

The 2007-2008 Edition — Lectionary Year A (Now through Nov. 27) — also available. \$32 PRIORITY shipping. Hurry! Supplies are limited.

Order with MC/VISA by calling 1-800-211-2771.