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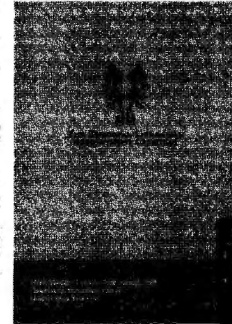
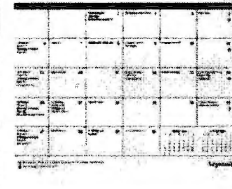
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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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 24

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



The Cover

John Tanish/The Tribune-Democrat of Johnstown photos. Used by permission. Workers supervise the installation of a belfry at St. Mark's Church, Johnstown, Pa., May 15. The bell was all that was salvaged after a devastating flood destroyed the first church and most of the town in 1889. The bell was installed in a new church but was removed when a flatcap roof was installed over the tower in the 1960s because the structure had become unsafe. Revenue from a capital campaign was augmented by a grant from the Pennsylvania Historical and Museum Commission.

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SUNDAY'S READINGS

And There's Not Any Reason...

'As you go, proclaim the good news...'

(Matt. 10:1)

The Fifth Sunday After Pentecost (Proper 6A), June 15, 2008

BCP: Exodus 19:2-8a; Psalm 100; Rom. 5:6-11; Matt. 9:35-10:8(9-15)

RCL: Gen. 18:1-15, (21:1-7) and Psalm 116:1, 10-17; or Exodus 19:2-8a and Psalm 100; Rom. 5:1-8; Matt. 9:35-10:8, (9-23)

Let's face it. Modern Episcopalians tend not to be very talented at sharing the faith that's within us, either individually or as a group. Our much-touted Decade of Evangelism in the 1990s netted us a decrease in both baptized membership and Sunday attendance. And perhaps as a result of the negative publicity with which we increasingly tend to bring upon ourselves, a recent study has identified us as the fastest-declining "major" denomination in America.

Yet today's gospel makes it clear that evangelism is the Church's primary ministry. Jesus commissions his disciples to spread his message of reconciliation. "As you go," he directs them, "proclaim the good news, 'The kingdom of heaven has come near'" (Matt. 10:7). For the accomplishment of this urgent work, we're told, Jesus "gave them authority over unclean spirits, to cast them out" (10:1). "You received without payment; give without payment," he exhorts them (10:8).

Among the ministries of bishops, the Catechism lists "act[ing] in Christ's name for ... the building up of the Church." Similarly, the work of priests and deacons is "to proclaim the Gospel" (BCP, pp. 855-6). And however much the ministry of the laity has been

touted in the past few decades, many in the Church apparently still believe that the clergy are our evangelists. Nothing could be further from the truth.

Statements from cathedras and pulpits can certainly have incredible power, but they seldom draw any outsiders into the fellowship of the body. Far more frequently, words spoken by the clergy are the catalyst for longtime members to leave the church. And however positive a spin the clergy might put on this, it works out to be negative evangelism.

Some half of all Americans are today unchurched. Of these, "more than 80 percent ... say they would come to church if someone they knew invited them" [TLC, March 16]. Clergy, by and large, simply don't know these folks - but the laity do. To paraphrase Hymn 293 in *The Hymnal 1982*, they're neighbors and coworkers and classmates and friends. They meet them in lanes and in school and at tea. And there's not any reason, no not the least, why lay people shouldn't take for themselves the mantle of evangelism.

In terms of faithfulness to the Savior's commission to the first evangelists, lay people don't get paid.

Look It Up

How does the Magnificat (Luke 1:46-55) relate to our ministry of evangelism? Are Christian souls just interior realities, or do they spill out into our everyday lives?

Think About It

How have I shown Christ to someone in my life during the past week? What opportunities have I missed where I could have done this?

Next Sunday

The Sixth Sunday After Pentecost (Proper 7A), June 22, 2008

BCP: Jer. 20:7-13; Psalm 69:7-10, 16-18; Rom. 5:15b-19; Matt. 10:(16-23)24-33

RCL: Gen. 21:8-21 and Psalm 86:1-10, 16-17; or Jer. 20:7-13 and Psalm 69:8-11(12-17), 18-20; Rom. 6:1b-11; Matt. 10:24-39

Canon Doyle Elected Bishop Coadjutor of Texas

The Rev. Canon C. Andrew Doyle, canon to the ordinary in the Diocese of Texas, was elected bishop coadjutor of that diocese from a field of six candidates on the fourth ballot in a special convention May 24 at Christ Church Cathedral, Houston.



Canon Doyle

Except for his seminary education at Virginia Theological Seminary, 1992-1995, Canon Doyle, 41, has spent nearly his entire life in the Diocese of Texas. He has served as canon to the ordinary since 2003. Prior to that, he was vicar of St. Francis' Church, College Station, from 1997 until 2003.

On the first ballot, Canon Doyle had a nearly 2-1 lead over his nearest challenger among the lay delegates. He had 183 lay votes and 82 clergy votes

with 242 lay and 123 clergy needed to elect. On the fourth ballot he received 264 lay and 128 clergy votes.

Bishop Suffragan Dena Harrison of Texas held a narrow lead over Canon Doyle among clergy on the first ballot with 110 lay votes and 92 clergy. The Rev. Canon Neal Michell, canon missionary for strategic development in the Diocese of Dallas — the only candidate not from the Diocese of Texas — was third with 92 lay and 37 clergy votes. The other candidates were: the Rev. David W. Alwine, rector of Christ Church, Temple; the Rev. Gary Dixon Hill, rector of Christ Church and School, Nocogdoches; and the Rev. James V. Stockton, rector of Resurrection, Austin.

A majority of other stand-

ing committees and diocesan bishops must consent to his election before Canon Doyle can be consecrated. A tentative date and venue have not been announced. According to Episcopal Church law, Bishop Don Wimberly of Texas must retire within three months of his 72nd birthday, which occurs June 10, 2009.

TEXAS								
Ballot	1		2		3		4	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L
Needed to Elect							124 241	
Alwine	8	45	3	20	2	6	2	4
Doyle	82	183	105	225	118	245	128	264
Harrison	92	110	108	142	109	188	111	195
Hill	6	19	3	3	4	4	3	2
Michell	37	92	24	85	7	35	2	14
Stockton	19	34	4	9	2	3	1	2

Leaders of Three More Dioceses Oppose Depositions

The bishop and standing committees of two more dioceses have formally protested the means by which the House of Bishops purportedly removed two of its members from the ministry last spring, and a third standing committee quickly joined them.

Bishop Peter Beckwith of Springfield and the standing committee of that diocese approved a resolution on May 22 calling on Presiding Bishop Katharine Jefferts Schori in part "to acknowledge publicly that the depositions of bishops [John-David] Schofield and [William] Cox were not validly procured, and, should it be their desire to continue to seek depositions in these questionable circumstances, to revisit this issue at a future meeting of the House of Bishops, conducting any further proceedings in accordance with the clear language of canon."

In order to depose a bishop for abandonment of communion, the canons of

The Episcopal Church require a majority "of all bishops eligible to vote." In March a majority of bishops present approved the depositions on a voice vote. The canons also stipulate that any procedural challenges must be made at the time of the vote.

Similar to Springfield

The decision by the leadership of the Diocese of Springfield is similar to a letter sent to the Presiding Bishop by the bishop, diocesan board and standing committee of the Diocese of Central Florida on May 15. That letter respectfully requests Bishop Jefferts Schori and the House of Bishops to "revisit those decisions and make every effort to follow our Church Canons in this and all future House of Bishops decisions." The letter is signed by Bishop John W. Howe and Anthony P. Clark, president of the standing committee. It was published on the diocesan website after Bishop

Jefferts Schori acknowledged receiving and reading it, according to a diocesan source.

A spokesperson for the Presiding Bishop described the Central Florida letter as private correspondence and noted that if Bishop Jefferts Schori decides to respond to the request made of her in the letter signed by Bishop Howe and Mr. Clark it will be sent only to the authors of the private correspondence.

On May 27, the standing committee of the Diocese of Northern Indiana published a statement which protests "the failure" of Bishop Jefferts Schori and chancellor David Booth Beers to follow the canons in administering the depositions.

The bishop and standing committees of two other dioceses previously challenged the canonical interpretation used to depose bishops Schofield and Cox. They are: South Carolina and Western Louisiana.

Family at Home, Thanks to Diocese of Indianapolis

In Pass Christian, Miss., hurricane victim Natasha Porter's favorite television show has always been "Extreme Makeover Home Edition." She never dreamed she would be experiencing that phenomenon personally. Yet through tears, applause, and the encouraging words and presence of Bishop Catherine M. Waynick of Indianapolis on May 9, Ms. Porter and her three daughters received the house keys and a first look at their new home built and furnished by gifts and volunteers from throughout the Diocese of Indianapolis.

"I really can't describe how I feel," Ms. Porter said. "I'm like the most blessed woman in America."

The journey to the new home began last fall, when Bishop Waynick's "Mission Challenge" was affirmed during diocesan convention. The challenge included building the new house in cooperation with the Diocese of Mississippi's Camp Coast Care as well as supporting educational projects in the partner dioceses of Bor (Sudan) and Brasilia (Brazil) and the Episcopal Fund for Human Need (EFHN) in central and southern Indiana.

Money and Labor

Indianapolis churches had been supporting Katrina-related ministry from the beginning. They "adopted" a family and moved them out of their FEMA trailer. Helping them get into a permanent new home — in cooperation with Camp Coast Care — seemed a next logical step. Parish families raised money and sent donations to enable construction to begin. Work continued purely on faith, as the gifts continued to arrive. Eventually, gifts of nearly \$65,000 and lots of mission team labor enabled diocesan volunteers to finish and provide basic furnishings for the house.

Parishioners from five churches joined work groups from California and Connecticut to help complete the final week of home construction. They also participated in a house blessing and celebration with Bishop Waynick



Bishop Catherine M. Waynick of Indianapolis blesses the new house in Pass Christian, Miss., built and paid for by diocesan volunteers for Natasha Porter (second from right). Ms. Porter and her family lost their home and possessions in Hurricane Katrina in 2005.



Charles Renne/Diocese of Indianapolis photos

Volunteers from the Diocese of Indianapolis participate in the house blessing.

and the Camp Coast Care staff and volunteers. Still other groups from the diocese had journeyed to Mississippi previously to work on the project.

"Our diocese has modeled for those who will accept this challenge after us how this is to be done," said Warren

Smith, a volunteer from Trinity Church, Indianapolis. "We cannot help all of the 18,000 Katrina victims still left out, but we can help one at a time. We will return this fall and help another family get back to a normal life."

Kathy Copas

More Controversy on Eve of GAFCON

Bishop Mouneer Anis has decided not to attend the Global Anglican Future Conference (GAFCON) in the Holy Land which begins June 15, citing concerns for the unity of the Global South. In a related development, Presiding Bishop Katharine Jefferts Schori announced that Bishop Robert O'Neill of Colorado had accepted hospitality from the Bishop in Jerusalem and would brief her during the GAFCON conference.

Bishop Anis is President Bishop of The Episcopal Church in Jerusalem and the Middle East, as well as Bishop in the Diocese of Egypt with North Africa and the Horn of Africa. In a letter sent last month, Bishop Anis said his comments were in his role as diocesan bishop and not the views of the whole province.

In the letter, Bishop Anis cautioned other Global South leaders "not to make binding decisions which may result in dividing Anglicans in the Global South and elsewhere." He also pleaded with the Global South leadership to reconsider its plans to boycott the Lambeth Conference.

"The absence of any of your voices will be a great loss," he said. "Please remember that there will be bishops who are not fully aware of the seriousness of the situation. They need to be alerted. Your presence would be a help, as indeed it was in 1998."

GAFCON organizers have held pro-

tracted and occasionally contentious negotiations with the local Anglican leadership in the Holy Land. The letter by Bishop Anis noted that GAFCON was being held with his blessing and prayers for success, but his decision not to attend means that neither the primate nor the diocesan bishop where the conference is being held will be participants.

Bishop Jefferts Schori announced during an internet press conference May 20 that Bishop O'Neill would be receiving hospitality during the conference of traditionalist Anglican leaders from Bishop Suheil Dawani of Jerusalem. Invitations to the conference for bishops of The Episcopal Church were issued through Bishop Robert Duncan of Pittsburgh, who is moderator of the Anglican Communion Network.

"GAFCON is by invitation from the conference leadership team," said Canon Chris Sugden, GAFCON coordinator. He said Bishop Dawani "has been invited to lead our pilgrimage to the baptism site of Jesus in Jordan on June 21 at the close of the conference in Jordan, and to address the leadership team and pilgrimage study leaders at a prayer service at St. George's Cathedral at the very beginning of the pilgrimage." However, neither he nor Bishop O'Neill is expected to participate in the entire conference, Canon Sugden said.

Ad Campaign Highlights Outreach Ministries

New print and television advertising that highlights parish-based outreach ministry in The Episcopal Church has been produced.

The first of a series of print ads, with the headline "Get Closer to God. Slice Carrots," appeared in *USA Today* May 22-23. A companion video ran on the CNN Headline News/Airport Channel during Memorial Day weekend, according to Episcopal News Service.

The ads are the work of a new partnership between corporate communication professionals and the Episcopal Church Center's communication and public affairs offices.

Securing funding for future advertising is a current priority, said Robert Williams, director of communications for The Episcopal Church.

Nancy Fisher, senior vice president and communications director for the Church Pension Group, created the concept for the new ads. She wrote and designed the print editions, and has agreed to serve as chairperson of the new group to be known as the Episcopal Communication Alliance (ECA).

The ads are available free of charge to congregations and dioceses interested in purchasing local advertising.

Pasadena Church Pushes Change in Marriage Policy

The Bishop of Los Angeles' plans for consultation and consensus with other Episcopal dioceses in California before any change in marriage policies are on the verge of being overtaken by events following the decision by the rector and vestry of a prominent parish to "treat equally" all couples presenting themselves for the rite.

"As a priest and pastor, I anticipate with great joy strengthening our support of the sanctity of marriage as I marry both gay and straight members and thus more fully live out my ordination vow to nourish all people from the goodness of God's grace," said the Rev. Ed Bacon, rector of All Saints Church, Pasadena, on May 22.

Earlier on the same day of the announcement by All Saints, Bishop J. Jon Bruno of Los Angeles wrote the clergy and laity of that diocese after being contacted by some clergy and lay leaders requesting clarification. The decision by the California Supreme Court, which removes restrictions on state recognition of same-sex marriages, becomes effective June 15.

"I have been in contact with the bishops of the dioceses of California and San Diego, and we will be working together with other bishops of California to meet and discuss how we proceed. I will keep you informed and will act with all possible dispatch while attending to the canonical and pastoral issues the decision affects," wrote Bishop Bruno, who is on sabbatical until June 3.

Massachusetts is the only other state where gay marriage is legally recognized. After it was legalized in 2003, Bishop M. Thomas Shaw, SSJE, of Massachusetts said only General Convention could permit The Episcopal Church to extend the liturgical sacrament of marriage to homosexual persons. Bishop Shaw permits priests under his authority to bless a same-sex relationship in which a civil marriage has been performed.



Bishop Bruno

The Common Good

CHRIST &
CULTURE



Now foreworded by Martin E. Marty
New Preface by James M. Gustafson and
with an introductory essay by the Author

For some time, I have been struggling to make sense of the deep problems facing the Anglican Communion. Recently, I was prompted to revisit H. Richard Niebuhr's *Christ and Culture*, which was one of the most influential books of the mid-20th century. In this book, Niebuhr tackled an extremely difficult issue faced by Christians: How ought we relate to the culture in which we live?

A brief review of Niebuhr's typologies will be helpful in shedding light on the divisive issues which so beset the Anglican Communion. The five typologies are as follows: *Christ against Culture*, *Christ of Culture*, *Christ above Culture*, *Christ and Culture in Paradox*, and *Christ transforming Culture*.

Christ against Culture: In this typology, Christians are to shine as lights in the midst of a crooked and corrupt generation. The Amish serve as one example.

Christ of Culture: Representatives of this typology interpret Christ from within their own culture, and attempt to assimilate into culture. State religions like the Church of England are examples.

Christ above Culture: In this group, the values of culture and the values of Christ are not equal. The ethics of Christ are always superior to culture. Roman Catholicism is a primary example.

Christ and Culture in Paradox: This typology stresses the tension between Christ and culture. Conservative protestantism is an example.

Christ transforming Culture: Evangelicals are adherents of this typology.

The two typologies which most immediately apply to the Anglican Communion at this time are those of *Christ against Culture* and *Christ of Culture*.

Many of the churches in Africa, the Middle East, and parts of Asia represent the *Christ against Culture* model. There is open conflict across sub-Saharan Africa. In northern Nigeria, Christians and Muslims are in a deadly struggle for their existence. In Sudan, Christians have been targeted for persecution in the 30-year war between the predominantly Muslim north and the Christian and Animist south. Millions of people have died, and Christians are still persecuted. In Pakistan, Iran, and other Muslim countries in that region, conversion to Christianity is forbidden by the government, and converts have been murdered for converting. In Saudi Arabia, non-Muslims are forbidden to hold public worship. In many of these countries there

is severe anti-American and anti-Western feeling. Christians in places like Africa and the Middle East are disturbed that much of Western Christianity is no different than its surrounding society.

It is no wonder that African, Middle Eastern and Asian Anglicans are scandalized by The Episcopal Church and the Anglican Church of Canada. They might not know the typologies of H. Richard Niebuhr, but they do understand a faith which only mirrors cultural values while lacking in the unity, sanctity, catholicity, and apostolicity which are the marks of a faithful church.

The *Christ of Culture* typology is not just an English phenomenon. In Canada, a former colony of Great Britain, the Anglican Church was for many years the established religion. The Episcopal Church in the United States was once considered the most prestigious denomination in this country. Episcopalians took great pride in the number of presidents, members of Congress, general officers in the military, and corporate executives who were members of The Episcopal Church. Therefore, The Episcopal Church is an obvious example of *Christ of Culture*.

According to Niebuhr, this typology attempts to harmonize Christ and culture, and its ethics are that of individual aspiration. As Niebuhr writes, "What is offered here is kindly and liberal guidance for good people who want to do right." All conflict between Christ and culture is gone, and there is little difference between religion and the surrounding society.

Niebuhr's typologies are helpful to a point in the current struggle for the life of the Anglican Communion. What should be reviewed and renewed is the nature of the Church as one, holy, catholic, and apostolic. When one part of the body suffers, the whole body suffers. Non-Western churches suffer far more than we Westerners have ever suffered. The problem is that Western values of self-fulfillment and the culture of meaning in which we live make it very difficult for Americans to give up anything for the common good of all. By doing so, however, we Westerners might help to keep the Anglican Communion together, and save our place in it.

Our guest columnist is the Rt. Rev. Francis C. Gray, Bishop of Northern Indiana, retired.

Did You Know...

Geneva Bayh retired recently after having been the organist at St. Bartholomew's Church, Hempstead, Texas, for 54 years.

Quote of the Week

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, to British media on his previous comment about wanting to be a June bride: "Surely no one thinks that I'll don a wedding gown and wear flowers in my hair."

Carrots and ...?

People who were traveling over the Memorial Day Weekend may have seen an advertisement for The Episcopal Church on television or in a newspaper. The first of a series of print ads appeared in *USA Today*, and an accompanying video spot was shown on CNN Headline News/Airport Channel at various times over the weekend. The ad and the video take an unusual approach. "Get closer to God. Slice carrots" is the headline, and in the newspaper ad, the body of text reads, "Experience the nearness of God by serving your neighbors and the world: in shelters, schools, disaster recovery sites, soup kitchens, and more. Join us in entertaining angels unaware." At the bottom of the ad, it reads "The Episcopal Church: Put Your Faith to Work," and there is a website address: www.putyourfaithtowork.org.

The emphasis of the ad is a bit curious. If its purpose is to target the millions of unchurched people in this country, one has to wonder why they might find slicing carrots, or becoming involved in various service projects attractive. The outreach projects cited in the ad could be undertaken by a service club or other secular organization, or any other church, for that matter. Unfortunately, the ad says nothing about what it means to be an Episcopalian or an Anglican.

We are pleased to see The Episcopal Church making an attempt to draw others into its fellowship. Unfortunately, the image of slicing carrots may not be able to do that. Hopefully, other ads and videos in the series will have a clearer, uniquely Christian message.

Put Your Faith to Work

Get closer to God.
Slice carrots.

Experience the nearness of God by serving your neighbors and the world: in shelters, schools, disaster recovery sites, soup kitchens, and more. Join us in entertaining angels unaware.

The Episcopal Church:
Put Your Faith to Work

www.putyourfaithtowork.org

The emphasis of the ad is a bit curious.

Important Meeting in Mideast

The Global Anglican Future Conference (GAFCON) gets under way this week in Jordan. This event, first of its kind, begins with a consultation involving conservative Anglican leaders from all parts of the world, and concludes with a pilgrimage to Jerusalem that is estimated to attract more than 1,000 participants from all 38 Anglican provinces.

Initially, GAFCON was considered a "rival" Lambeth Conference that was expected to bring together bishops who were not planning to attend the Lambeth Conference of Anglican bishops, July 16-Aug. 3 in Canterbury. But over time, some bishops said they would attend both events, and others who were expected to be in Jordan have decided instead to participate at Lambeth. Nevertheless, GAFCON organizers said they are expecting some 280 bishops.

GAFCON promises to be an event worth watching, for its leaders include many of the primates of the Global South. Some of those archbishops have declared that their bishops will not attend Lambeth, because of the presence of bishops with whom they have declared themselves out of communion — largely the Americans and Canadians. But there will be American representatives in Jordan, as those who have joined the churches of Nigeria, Kenya, the Southern Cone, and other provinces are expected to attend.

It is anticipated that such topics as authority of scripture, relationships with North American Anglicans, and relationships with neighboring Muslim-dominated countries will be addressed, along with the challenge of HIV/AIDS, study of scripture, and fellowship. We send greetings to our brother and sister Anglicans who will assemble in the Holy Land. May their time together be fruitful and productive.

THE MISUSE OF POWER

By F. Washington Jarvis

Let me begin by saying that I favor the ordination of women and of openly homosexual Christians, and the blessing of same-sex unions. While I share those views with those in power in The Episcopal Church, I am dismayed by the way our church leaders are misusing their power.

We all know The Episcopal Church does not have a congregational polity. We know that canon law can be used to depose bishops who perform functions in a diocese other than their own without permission. For the sake of argument, let us assume that our leaders are correct in insisting that canon law allows a diocese to seize the property of a parish when the members of that parish vote to join another branch of the Anglican Communion.

Assuming they have the right to use canon law in these matters, the question then becomes: Is it wise to use that right? Christians should not always have recourse to law, even when the law is on their side. "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the Kingdom of Heaven" (Matt. 5:20).

Readers are familiar with the recent saga of Bishop Edward MacBurney, the 80-year-old, long-retired Bishop of Quincy — "a kindly, godly bishop" [TLC, April 27]. The Presiding Bishop inhibited him from sacramental ministry after the Bishop of San Diego filed a complaint against him. His crime? Answering a pastoral request in 2007, he confirmed several people at Holy Trinity Anglican Church in San Diego, which voted in 2006 to leave The Episcopal Church and to affiliate with another branch of the Anglican Communion. Though the Presiding Bishop was told that Bishop MacBurney's son was dying, she inhibited him anyway, lifting his inhibition only for his

son's funeral. Bishop MacBurney is just one of a number of bishops in the process of being deposed. Is this how Christians should use power?

Our leaders also seem determined to seize the properties of those dioceses and parishes that have democratically voted to leave The Episcopal Church. This results not only in costly litigation, but necessitates additional funds to keep seized properties — and now whole dioceses — functioning. Someone asked me the other day: "What do our leaders hope to win? The possession of empty church buildings? The joy of making former fellow Episcopalians homeless?" Is this how Christians should use power?

Parishes and dioceses that have voted to leave The Episcopal Church have usually done so by huge majorities. I would not contend that these people are virtuous in every way — some are uncharitable, difficult, benighted (in my infallible judgment!). But they justifiably maintain that they believe what they and their predecessors in those dioceses and parishes have always believed. In their view, The Episcopal Church has changed. The Episcopal Church has left them.

When they decide that they wish to affiliate with another branch of the Anglican Communion, are they unreasonable in seeking to continue to worship in the sacred space where they and their like-minded predecessors have worshiped for generations? That property is sacred to them in a unique way. It is the place where many of their most important encounters with God have occurred: in baptism, confirmation, marriage, death of loved ones, and in the Eucharist week by week.

Christians who have power should realize that power must be exercised in moderation and sometimes not at all. Jesus' strategy (and it was a strategy) — "Turn the other cheek" — does not seem to have been considered by our leaders as a possible response. The brilliant strategist Queen Elizabeth I often acted by inaction. The strategy of our leaders — widespread depositions and

CHRISTIANS SHOULD NOT ALWAYS HAVE RECOURSE TO LAW, EVEN WHEN THE LAW IS ON THEIR SIDE.

Something Gnostic

costly litigation — not only looks like bullying; it will inevitably create martyrs.

Wouldn't it be lovely if our leaders' attitude reflected, instead, the gospel: "We wish you well, our former companions, still fellow Anglicans. Just as we have tried to act in accordance with the gospel as we perceive it, we know that you have tried to do the same. We shall not enter into legal action to dispute your possession of your buildings. We shall greatly miss you. We still regard you as our brothers and sisters. We want to continue to talk and try to resolve our differences. We dare to hope and pray for your return." Might not this approach leave open the possibility of future reconciliation?

Our leaders have countenanced the breaking of canon law when it suited their purposes. For example, when a group of bishops chose to defy canon law and ordain the first women to the priesthood, they were not deposed. Now, however, we have depositions all round for those who dare to help Episcopalians who join another (in their view, more faithful) branch of the Anglican Communion.

On the issue of ordaining and blessing openly homosexual people, I do not agree with those who have chosen to leave The Episcopal Church. I agree with the church's current leaders. But I regard the manner in which our leaders have proceeded as arrogant and divisive. The Episcopal Church — the American branch of the Anglican Communion — has refused to wait until a consensus developed among the world's Anglicans.

The argument once again takes refuge in legalism: "The Anglican Communion has no legal status. We American Anglicans don't have to care what our fellow Anglicans think. We're Americans! We have our own rules. We simply cannot wait until the rest of you reach our level of understanding." Such a view is eerily reminiscent of the arrogant attitudes that have sometimes characterized contemporary American foreign policy.

The misuse of power is especially dismaying when we see it at the heart of the church. "Ugly" is the only word to describe the specter of depositions and lawsuits against people who believe what Episcopalians have believed for generations. It is little wonder that bishops in other parts of the Anglican Communion have offered to be shepherds to these people. A friend of mine — a "liberal" — approached me the other day with great sadness. She said, "There's got to be a better way. I was once proud (I hope not in a condescending way) to claim that I was an Episcopalian. Now I am embarrassed and ashamed." She is not alone. □

The Rev. F. Washington Jarvis is headmaster emeritus of the Roxbury Latin School and priest associate of All Saints' Church, Ashmont, Boston, Mass.

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

I read with interest the article concerning the 2009 General Convention theme, *Ubuntu*, as well as David Kalvelage's well-argued comment in his Editor's Column [TLC, May 18].

Those of us ordinary Christians not conversant with Zulu vocabulary, syntax, and grammar have Bonnie Anderson and the Presiding Bishop to "explain" the word to us. Apparently, there is no word in holy scripture or 2,000 years of Christian theological writing which speaks to the needs of our church so well as this word. (The Archbishop of Canterbury also has chosen a Zulu word, *indaba*, for the Lambeth Conference, though not as its theme.) Why this fascination with Zulu?

I sense something Gnostic about this choice. A word generally unknown to the great mass of church members and coming from a language far away and sounding exotic is to be explained by the "enlightened ones" or "knowers" and to offer something to initiates (those making up the General Convention) previously unavailable. And the "knowledge" has all to do with self-understanding.

What a contrast all of this is to the clear, evangelical theme of Pope Benedict XVI's recent trip to the United States — "Christ Our Hope."

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

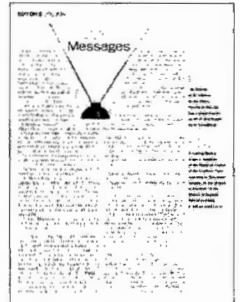
Act the Part

David Kalvelage's column, "Bizarre Theology" [TLC, May 11] is in its own way prophetic in terms of what ails The Episcopal Church. The two items in the adjoining column — one from the Presiding Bishop and the other citing a church that is now a mosque — accentuate the illness.

I attended the conference at the General Theological Seminary that sought to address whether there ought to be an Anglican Covenant [TLC, May 4]. One of the major themes set forth by Archbishop Drexel Gomez in his opening address was that we are called to give account of our stewardship of the gospel to other Christians. The archbishop added that our ecumenical partners have asked and need to know precisely how our shared Anglican unity is defined — a point echoed by other speakers. If we still claim to be a visible catholic church, we must act the part with integrity and we must grasp that a covenant involves mutual subjection in Christ.

While a covenant might offer a last vestige of hope, one must wonder when one reads the account of theory run rampant in the Diocese of Northern Michigan. Yet perhaps this ought not to astonish when one remembers the report a few years ago about the Arizona parish that eliminated "Lord"

(Continued on next page)



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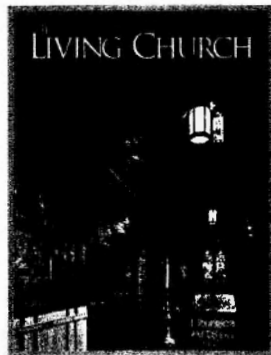
LETTERS TO THE EDITOR

(Continued from previous page)

from its liturgy. At the conference, Dr. John Kevern pointed out that 12 parishes in San Francisco do not use the Nicene Creed on Sundays – some with episcopal permission.

As the Presiding Bishop and others woo relevance and define the courtship as inspirational guidance, they might reflect on Simone Weil's maxim that "To be always relevant, you have to say things which are eternal," or Dean William Inge's words: "He who marries the spirit of the age soon becomes a widower."

*(The Rev.) John E. Morrison III
Brightwaters, N.Y.*



Wonderful Worship

Thank you so much for the photo essay on St. Mark's, Philadelphia, in the Liturgical Arts Issue [TLC, May 18]. We were thrilled to see the excellent photos and to be reminded of the wonderful worship experiences we shared with the congregation during the nine years we were able to be with them. Thanks be to God and to TLC. And to the photographer, great job! The lighting is perfect and hard to do in those spaces, I know.

*Lois Sibley
Philadelphia, Pa.*

A Bill of Rights

Why, asks the Very Rev. Peter J. A. Cook [TLC, May 18], do so many churchgoers view religion as an exercise of personal rights, such as rights to ordination?

It may be time to adapt the Miranda rights for use in church. Here's a suggestion:

1. You have a right to remain silent.
2. Anything you do or say may be used against you in General Convention or a letter to the editor.
3. You have the right to consult the internet for theological advice.

2. Anything you do or say may be used against you in General Convention or a letter to the editor.

4. If you cannot afford the time, you may be excused from eternity.
5. If you decide to speak now, you will have the right to stop speaking at any time you realize that nobody is listening.
6. Do you understand? If so, you do not belong here.

*A.E.P. Wall
Orland Park, Ill.*

Prejudice and Ridicule

I begin this correspondence with the belief that as Christians we need to confront contemptuous ridicule of one another. I am disturbed that THE LIVING CHURCH exploited a cartooned photograph accompanying the Editor's Column about the Rt. Rev. V. Gene Robinson [TLC, April 20]. The type of caricature that was published is not representative of what I supposed to be a thoughtful and independent weekly, but speaks of prejudice and ridicule.

If our goal as Christians is to be able to come together as one in Christ to God's table, then it is important that we love one another and not use mockery as a torch on the path to this holy gathering.

*Jane R. Dobbins
Bristol, R.I.*

Young Concelebrants

Am I reading correctly? In the news report about the convention of the Diocese of Western Michigan [TLC, May 18] at Grace Church, Traverse City, I read, "Youth delegates to convention were directly involved in the

(Continued on next page)

CLASSIFIEDS

BOOKS

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

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FULL-TIME DIRECTOR OF MUSIC MINISTRIES: St. Michael's Episcopal Church, Barrington, IL. Seeking a new director to lead parish into new era of musical and spiritual growth grounded in the Episcopal tradition. The successful candidate will oversee and direct musical groups (currently two adult, handbell and youth choirs), facilitate projects and initiatives including recruitment, scheduling and fundraising. He/she will have education and experience in choral conducting, the ability to lead musicians in an orchestral setting, play keyboards and occasionally substitute for the organist. Barrington, a thriving suburb just outside of Chicago, offers attractive suburban living with the excitement of the "Windy City" just a drive away. Please mail or e-mail resume with salary expectations to: **Jim Steed, Search Chair, 927 Banbury Ct., Schaumburg, IL, 60194-2239** or grantspop@comcast.net.

POSITIONS OFFERED

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COME LEAD US! DESTINATION: SOUTH FLORIDA. St. Andrew's Episcopal Church in Palmetto Bay (Miami-Dade County), FL, seeks a dynamic communicator to lead our parish. We are a vibrant, culturally diverse family with a devoted group of parishioners who need fresh leadership as we grow from pastoral- to program-sized parish. Please visit www.standrewsmiami.org for further information.

FULL-TIME YOUTH MINISTER: San Jose is a vibrant Episcopal parish located in *Jacksonville, Florida*. Our commitment is to work, worship, and ministry to the service of our Lord: and with the help of the Holy Spirit, we intend to live prayerfully and joyfully in each other's company. We have many new and young families inspired to teach their children about the Lord. The youth of San Jose are vital members of our parish family and we place great importance on nourishing their spiritual development. We are searching for a dynamic and innovative Youth Minister to guide our increasing number of children on their faith journey. We have an established youth ministry with great volunteers and the enthusiastic support of parents and the entire parish. We are also the sponsoring congregation for San Jose Episcopal Day School, an elementary day school of over 400 students from Pre-K through 6th grade. We offer a highly competitive salary with benefits. If you are called to create a playful and faithful youth ministry contact **the Rev. Stephen C. Britt** at frbritt@sanjoseepiscopal.com or (904) 733-1811.

POSITIONS OFFERED

FULL-TIME DEAN AND RECTOR: Christ Church Cathedral, Nashville, TN. Active, cardinal downtown parish seeks energetic leader to join us, inspire us, care for us, share with us and grow with us. A loving pastor, great preacher and strong theologian would also be welcome. For much more information about us, please visit our website at www.christcathedral.org. If interested, please contact **the Rev. Canon Pamela Snare, Diocesan Deployment Officer**, at (615) 251-3322 or pamela.snare@episcopaldioecese-tn.org.

PART-TIME VICAR: St. Francis of the Tetons Episcopal Church, Alta, WY, seeks part-time vicar to serve as spiritual and theological focal point for eclectic, inclusive parish nestled in the Grand Teton Mountains. The ideal priest has strengths in contemplative spirituality and ministries, as a shepherd to gather our diversity and bring it to unity. A gift for pastoral care is desired as a source of counseling from a faith perspective. We are looking for a priest with leadership skills to be a community presence who helps to grow our parish. For more information, contact **The Rev. Rand Fagg, Deployment Officer**, at rfagg@pmt.org.

FULL-TIME PRIEST: Church of the Holy Nativity, Meridian, ID. We are an active, family-oriented parish with 336 members (ASA 125) with a mission of growing a spiritual community through worship, youth programs, social activities and community outreach. We are creative in balancing traditional and contemporary styles of worship, and attempt to develop programs and activities that draw together members from all ages and backgrounds. An active lay leadership is in place and we are seeking a priest who will work with and guide us to develop strong programs within the church, attract new members, and transition into a program-style church.

Meridian is located in the Treasure Valley of Southwest Idaho, very near to Boise, Idaho's capital city. The Boise area is one of America's most livable and likable cities; offering four seasons, incredible access to plentiful outdoor recreation, cultural and fine arts events, as well as various opportunities for lectures, musical concerts, and sporting events available through the colleges and universities in the valley.

With our goal of developing and maintaining a dynamic, spiritual church family who connects with our community, we are looking for an outgoing, socially engaging priest who can and will interact with the congregation in a friendly, comforting and reassuring way. We are interested in selecting a priest who will work with us and provide administrative leadership for congregational ministries while nurturing our spiritual growth through stimulating, down-to-earth preaching. We believe that the ideal candidate will minister to all age groups, promote educational opportunities, and will help us to identify and develop programs that will serve the needs of our congregation and our local community. Help us become the church community of our vision...joyful, dynamic, and alive with the Good News. For more information, contact **the Church Deployment Officer, The Rev. Rand Fagg, St. Matthew's Episcopal Church, 902 - 6th St., Rupert, ID 83350.** Phone: (208) 436-4904 E-mail: rfagg@pmt.org.

FULL-TIME RECTOR: Church of the Holy Apostles, Wynnwood, PA. A dynamic parish of approximately 80 families, located in Philadelphia's Main Line, seeks a full-time rector. Our members welcome all in an open, inclusive and non-judgmental community, and seek to live out our baptismal covenant by serving Christ in all persons and loving our neighbors as ourselves. The ideal candidate is a personable and committed leader who will enrich our spiritual lives with relevant and thought-provoking sermons, and enhance our services and programs so that we may continue to grow deeper in faith. Our goals include attracting new members to our services, developing vibrant programs, expanding outreach activities, and strengthening our youth program. To view our parish profile visit www.cha-pa.org. Please submit resume by **May 31** to: **Search Committee Chair, DDugan@lawsgr.com**.

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POSITIONS OFFERED

FULL-TIME RECTOR: St. John's Episcopal Church, Farmington, NM. Located in the high desert region of northwest New Mexico for 100 years, St. John's is seeking an experienced and energetic full-time rector. Our mission is "To grow in our relationship with Christ, and to make Him known to all." Applicants should have a strong and unwavering faith and a proven track record in biblically based preaching and teaching. Ministering to the needs of the congregation, including visitation, counseling, education of all ages and support of local mission and outreach are important to us. Strong administrative skills, through assistance from the staff and lay leadership are necessary.

We have a multi-cultural parish, comprised primarily of Anglo, Navajo, and Hispanic peoples with varying backgrounds, talents, and needs. Continuing to build the church membership and ministries is critical and we need a servant-leader with skills to reach out to and retain people seeking Christ through St. John's.

Please send your resume to: **Larry Anderson and Nancy Watkins, Co-Chairs, Search Committee, St. John's Episcopal Church, 312 Orchard Ave., Farmington, NM 87401.** E-mail: office@stjohnschurch.info.

FULL-TIME RECTOR: St. Philip Episcopal Church, Bartlett, TN, seeks a full-time rector to guide our spiritual and physical growth. We are a small (about 150 communicants) but vibrant community of faith with orthodox Christian beliefs and traditional values. We are located in an incorporated community adjoining the city of Memphis and poised for growth along the I-40 corridor of Shelby County, TN. We seek a priest with skills in preaching God's word, liturgy, pastoral care, outreach and spiritual leadership. We are a loving and caring parish whose mission is to worship God in the Anglican tradition, seek God's truth, grow in Christ and proclaim God's word to the world. For more information and a copy of our parish profile, please contact: **Search Committee, St. Philip Episcopal Church, 9380 Davies Plantation Rd., Bartlett, TN 38133.** Written replies requested or email: Paula720@bellsouth.net.

FULL-TIME RECTOR: St. Mary's Episcopal Church, Lakewood, WA. Located in the Pacific Northwest, St. Mary's is a vibrant, thriving community of caring individuals who want to serve the Lord. St. Mary's has approximately 200 pledging households, with a traditional and a contemporary service attendance of approximately 250. St. Mary's seeks a leader who is an inspirational and biblically-grounded preacher/teacher, has an appreciation for both traditional and contemporary worship/music, relates to all ages, has a strong interest/ability in developing a solid teenage youth program, and can articulate a vision for the future. Above all, St. Mary's requires a rector who is passionate about Christ. For more information, view our parish/rector profile at www.stmarysepiscopallakewood.com or call (253) 847-2507 or (253) 582-2457. Applications must be received by June 30. You may also respond to: searchcommittee@qwest.net.

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LETTERS TO THE EDITOR

(Continued from previous page)

Eucharist as lectors and eucharistic ministers. Gathered around the altar with Bishop Robert Gepert, they also blessed the large hosts with the bishop..." Since when do members of the laity concelebrate the Eucharist?

*(The Rev.) Donald H. Langlois
Chandler, Ariz.*

We are told this took place. Ed.

Reason to Depose?

I'm glad to see Bishop Howard deposed of the 22 priests because "Not one of them came to me and said: 'I want to be an Episcopalian'" [TLC, May 4]. At least we know that they weren't deposed for not being Christians.

According to St. Paul, a bishop is supposed to "...hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it" (Titus 1:9, NIV). Why did Bishop Howard refute them for being Episcopalians, when the scripture says to refute them only for being opposed to the Christian gospel?

Nowhere in my Bible, or in any other Bible for that matter, does it say that the requirement to get into heaven is to be an Episcopalian, Anglican, Roman Catholic, protestant, Baptist, Assembly of God, et al. God's only requirement is, What did you decide about my Son, Jesus? How each of us answers this question will determine our final destiny and not what institutional church one belongs to.

*Rob Kirschner
Lakeville, Mass.*

letters to the editor

tlc@livingchurch.org

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Milwaukee, WI 53203-3436

Fax: 414-276-7483

PEOPLE & PLACES

Appointments

The Rev. **Kevin Bean** is rector of All Saints', 10 Irving St., Worcester, MA 01609-3229.

The Rev. **David Carlson** is vicar of Grace Church, 84 Seward Ave., Port Jervis, NY 12771.

The Rev. **C. Allan Ford** is vicar of St. Margaret's, PO Box 395, Staatsburg, NY 12580.

The Rev. **Gregory Lisby** is rector of Ascension, 390 Pontiac Ave., Cranston, RI 02910-3322.

The Rev. **James Ross Smith** is curate at St. Mary the Virgin, 145 W 46th St., New York, NY 10036-8591.

The Rev. Canon **Daniel Webster** is canon for congregational development, Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

Ordinations

Priests

Mississippi — **Margaret Ayers**, vicar, St. James', 804 Church St., Port Gibson, MS 39150.

Deacons

Alabama — **Jamie McAdams**.
Western Massachusetts — **Janice Ford**.

Honorary Degrees

Nashotah House — **Sandra Lee Fryling**, the Most Rev. **Drexel Wellington Gomez**, the Rt. Rev. **Mark Joseph Lawrence**, the Most Rev. **Benjamin Mwanza Nzimbi**, the Rev. Canon **Philip Elliott Ursell**

Religious Communities

Brotherhood of St. Gregory — **Bernard, John Peter** and **Thomas Joseph**, life professions.

Retirements

The Rev. **Robert Cummings**, as vicar of St. Elizabeth's, Hope Valley, RI.

The Rev. **Stuart Hoke**, as missionary of St. Paul's Chapel, New York, NY.

The Rev. **Ronald N. Johnson**, as rector of St. James', Islamorada, FL; add: 320 Dudley Creek Rd., Hardy, VA 24101.

The Rev. **Janet McWalter**, as pastoral care minister, Mt. Auburn Hospital, Cambridge, MA.

The Rev. **Stephanie Shoemaker**, as rector of St. John's, Saunderstown, RI.

The Rev. Canon **Robert J. Vanderau**, as canon to the ordinary in the Diocese of Rhode Island.

The Rev. **George Warren**, as rector of St. Mark's, Warwick, RI.

Next week...

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SUMMER Church Services



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GOOD SHEPHERD 4525 Baring Ave. (219) 397-4597
(Thirty minutes from the Chicago Loop)
The Rev. Canon C.R. Phelps, SSC, r
Sun Mass 10, Daily Mass 9, EP 6, E&B 6 (15)

WAVERLY, IA

ST. ANDREW'S (319) 352-1489
Website: www.standrewslowa.org
E-mail: mcdiniowa@aol.com
The Rev. Maureen Doherty
Wed Soup & Scripture 6; Sun Prayer Group 8:30, Worship 10

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
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

ALL SAINTS, ASHMONT 209 Ashmont St., Dorchester
The Rev. Michael J. Godderz, SSC, r (617) 436-6370
Masses: Sun 8 Low, 10 Solemn; Wed 10; Fri 7; Sat 9

THE CHURCH OF THE ADVENT

(617) 523-2377
30 Brimmer Street www.theadvent.org
E-mail: 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

ROCKPORT, MA

ST. MARY'S 24 Broadway (978) 546-3421
E-mail: stmarys@gis.net
The Rev. Karin E. Wade, r
Sun Eu 8 & 10

ST. PAUL, MN

ST. JOHN THE EVANGELIST (651) 228-1172
Website: www.stjohnnepiscopal-stpaul.org
E-mail: fwilson@stjohnnepiscopal-stpaul.org
The Rev. Frank Wilson, r; the Rev. Barbara Mraz, d
Sun 8 & 10; Wed 12

CHADRON, NE

GRACE CHURCH 450 Bordeaux St. (308) 432-2229
The Rev. Todd Sermon
Sun 9

LONG BRANCH, NJ

ST. JAMES' CHURCH (732) 222-1411
Website: <http://stjames-longbranch.org>
E-mail: info@stjames-longbranch.org
The Rev. Valerie T. Redpath, r
Wed & Fri 8; Sat Vigil 5:30; Sun 8 & 10

NEWARK, NJ

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

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, p-i-c frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

WILLIAMSTOWN, NJ

ST. MARK'S-AT-THE-CROSSING (856) 629-8762
RT. 42/322 E. Malaga Rd.
The Rev. J.M. Doubilsky, the Rev. Dn. Louis DeSheplo
Sun Eu 8, 9:30; Wed Eu 7:30

NEW YORK, NY

GRACE CHURCH (212) 254-2000
Website: www.gracechurchnyc.org
The Rev. Donald J. Waring, r; the Rev. Linda
Bartholomew, assist
Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other
Sundays; Wed Eu 6

PARISH OF TRINITY CHURCH

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

ST. THOMAS

5th Ave & 53rd St.
www.saintthomaschurch.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), M-F MP & H Eu 8 &
12:10, EP & Eu 5:30; Sat H Eu 12:10

SARANAC LAKE, NY

CHURCH OF ST. LUKE (518) 891-3605
Website: www.stlukessaranaclake.org
E-mail: info@stlukessaranaclake.org
The Rev. Ann S. Gaillard, r
Sun Eu 7:45 & 10

SARATOGA SPRINGS, NY

BETHESDA www.bethesdachurch.org
The Rev. Thomas T. Parke, r
Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
Website: www.sttimothyschurch.org
The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
Sun MP 8:30, HC 9 (said), 11 (sung)

NEWTOWN, PA

ST. LUKE'S EPISCOPAL CHURCH (215) 968-2781
100 E. Washington Ave., 18940
Website: www.stlukesnewtown.org
E-mail: stlukeschurchpa@verizon.net
The Rev. Ernest A. Curtin, Jr., p-i-c
Sun H Eu 8, 10 (Choral)

SELINSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, 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
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

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

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237-3459
113 Baskerville Dr., 29585 www.hcfm.us
The Rev. Tommy H. Tipton, r; the Rev. Calhoun
W. Perkins, asst.
Sun H Eu 8, 10:30, 5:30 (Spanish), Adult Ed & Sun Sch 9
Nursery available (during 10:30 service)

ALEXANDRIA, VA

MEADE MEMORIAL EPISCOPAL CHURCH
(703) 549-1334
Website: www.meadechurch.org
E-mail: meadechurch@yahoo.com
The Very Rev. Dr. Sydney C. Ugwuenna, interim vicar
Sun H Eu 8:30, 11; Wed H Eu 12

KENT, WA

ST. JAMES 24447 94th Ave. S. (253) 852-4450
Website: www.stjameskent.org
The Rev. Dr. Marda Steedman Sanborn, r; the Rev.
Pete Stanton, assoc
Sun Rite I H Eu 8, Rite II H Eu 9:30, Wed Rite I 10 (Chapel)

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St. (715) 779-3219
The Rev. Canon Dennis Michno, v
High Mass Sun 10, Wed Mass as anno, July Concerts Thurs 5

MILWAUKEE, WI

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

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (809) 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 15, 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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