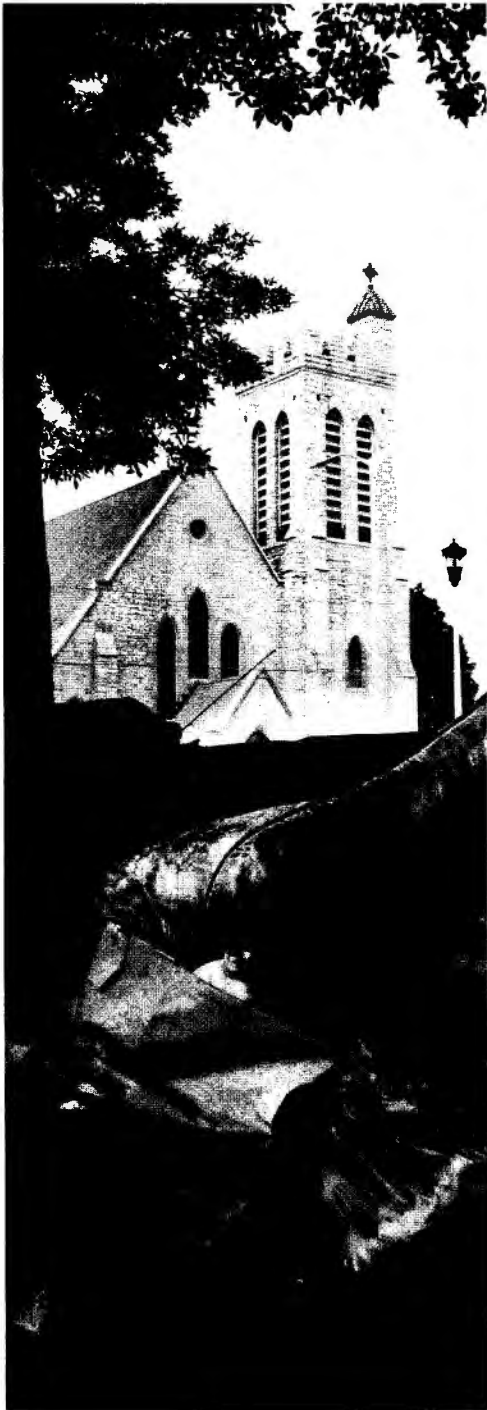
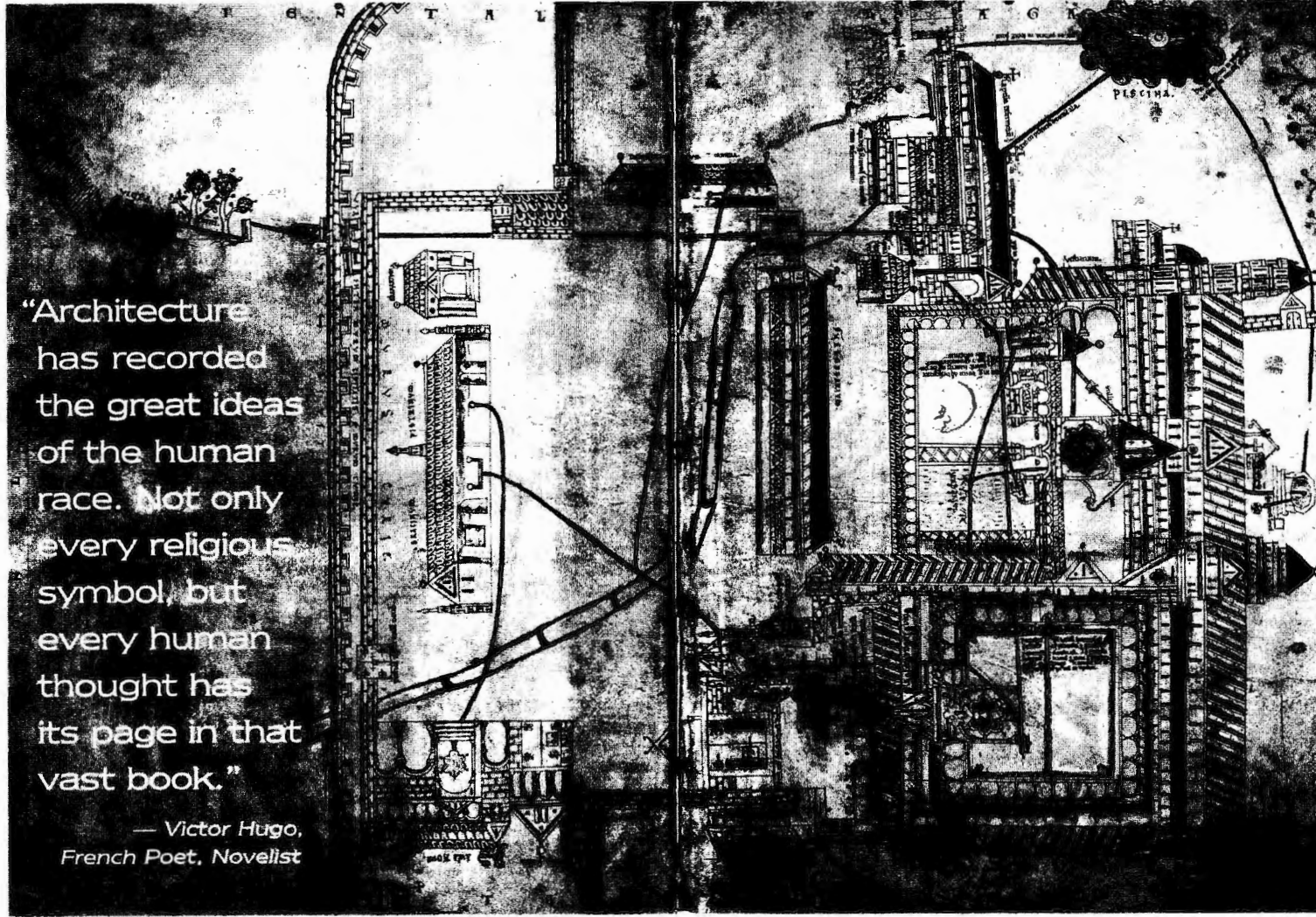


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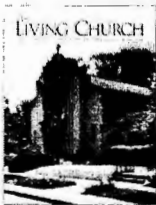
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Editorial and Business offices:

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

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Volume 237

Number 1

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

Heavy rains from a June 12 storm caused the river waters to clear the lower portions of the wall (above) next to St. Paul's Cathedral in Fond du Lac, Wis. Boats on Division Street in front of the cathedral were used to bring nearby residents to higher ground, as water nearly crested the cathedral steps. After the storm, curbs were filled with garbage from flooded basements, including those of the buildings on the cathedral grounds [p. 6].

St. Paul's Cathedral and The Living Church photos

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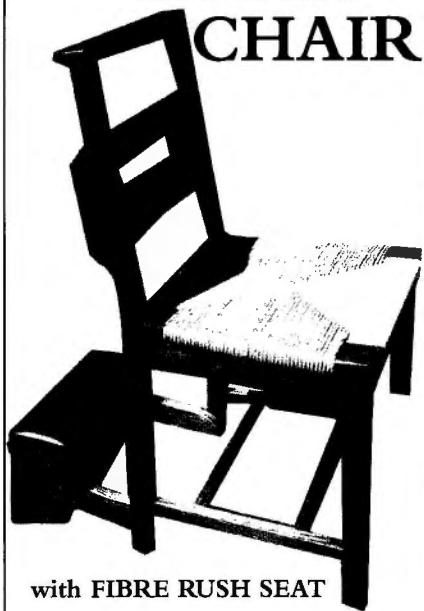
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SUNDAY'S READINGS

Baggage Claim

'Come to me, all you that are weary and are carrying heavy burdens...' (Matt. 11:28)

The Eighth Sunday After Pentecost (Proper 9A), July 6, 2008

BCP: Zech. 9:9-12; Psalm 145 or 145:8-14; Rom. 7:21-8:6; Matt. 11:25-30

RCL: Gen. 24:34-38, 42-49, 58-67 and Psalm 45: 11-18, or Song of Solomon 2:8-13; or Zech. 9:9-12 and Psalm 145: 8-15; Rom. 7:15-25a; Matt. 11:16-19, 25-30

The traditional version of the Anglican eucharistic liturgy includes a section known as the "comfortable words." Of the four scripture passages, the most beloved of the texts may be the verse that is included in today's gospel: "Come unto me, all ye that travail and are heavy-laden, and I will refresh you."

A modern translation has Christ offering "rest" to all who "are weary and are carrying heavy burdens." And although the comfortable words are heard less often these days, few people today sail through life free of burdens.

At the end of the day, we feel heavy-laden. We carry lots of mental and spiritual baggage, and these inner burdens often make us more weary than the most strenuous exercise.

Where does all our baggage come from? Paul's distinctly uncomfortable words in the epistle provide an answer: "I find it to be a law that when I want to do what is good, evil lies close at hand." Good intentions don't automatically put us on the road to heaven. The devices and desires of our hearts often pull us in quite the opposite direction.

The Revised Common Lectionary

includes another memorable statement from Paul about our human tendency to act consciously against our best interests: "For I do not do what I want, but I do the very thing I hate" (Rom. 7:15). Even when we know full well what we should do, we embrace the evil we know is wrong—the evil which really isn't even attractive and which we "hate."

This bleak picture of human fallibility might seem to contradict the comforting promises of Jesus. But in fact we need to hear these comforting words because the human predicament is what Paul says it is. We indulge ourselves, we act against what we accurately call our "better judgment," and we are left on our own, with baggage we can't get rid of.

And precisely because we burden ourselves with self-destructive habits, we find the yoke of Christ easy to assume. The baggage is lifted off our shoulders when we accept the invitation of our Savior to come to him and find rest in his grace. "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:28).

Look It Up

How do Christ's promises of peace and rest agree with his hard sayings about the cost of following him?

Think About It

Are there burdens I am carrying that I think are worthy but that I would be better without?

Next Sunday

The Ninth Sunday After Pentecost (Proper 10A), July 13, 2008

BCP: Isaiah 55:1-5, 10-13; Psalm 65 or 65:9-14; Rom. 8:9-17; Matt. 13:1-9 18-23

RCL: Gen. 25: 19-34 and Psalm 119:105-112; or Isaiah 55:10-13 and Psalm 65: (1-8), 9-14; Rom. 8:1-11, Matt. 13:1-9, 18-23

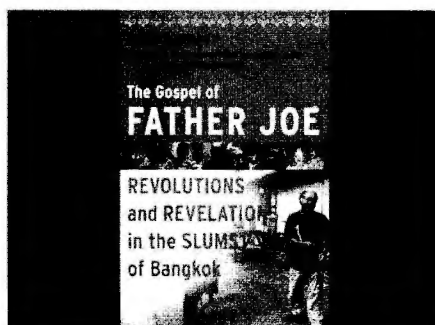
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BOOKS



The Gospel of Father Joe Revolutions and Revelations in the Slums of Bangkok

By **Greg Barrett**. Foreword by **Desmond Tutu**. Jossey-Bass. Pp. xiii + 321. \$25.95. ISBN 978-0-470-25863-7.

Joe Maier, an American Redemptorist priest, has devoted 30 years of his life to serving the poor in Bangkok. This earthy and compassionate maverick has built up the Human Development Foundation and Mercy Centre into an effective, internationally respected institution serving the poor, particularly children with AIDS. Veteran journalist Greg Barrett tells the story of Father Joe and his ragtag interfaith community in an unforgettable style. He recounts not only his conversations with Father Joe, but remarkable encounters with children at Mercy whose declining health does not prevent them from experiencing joy.

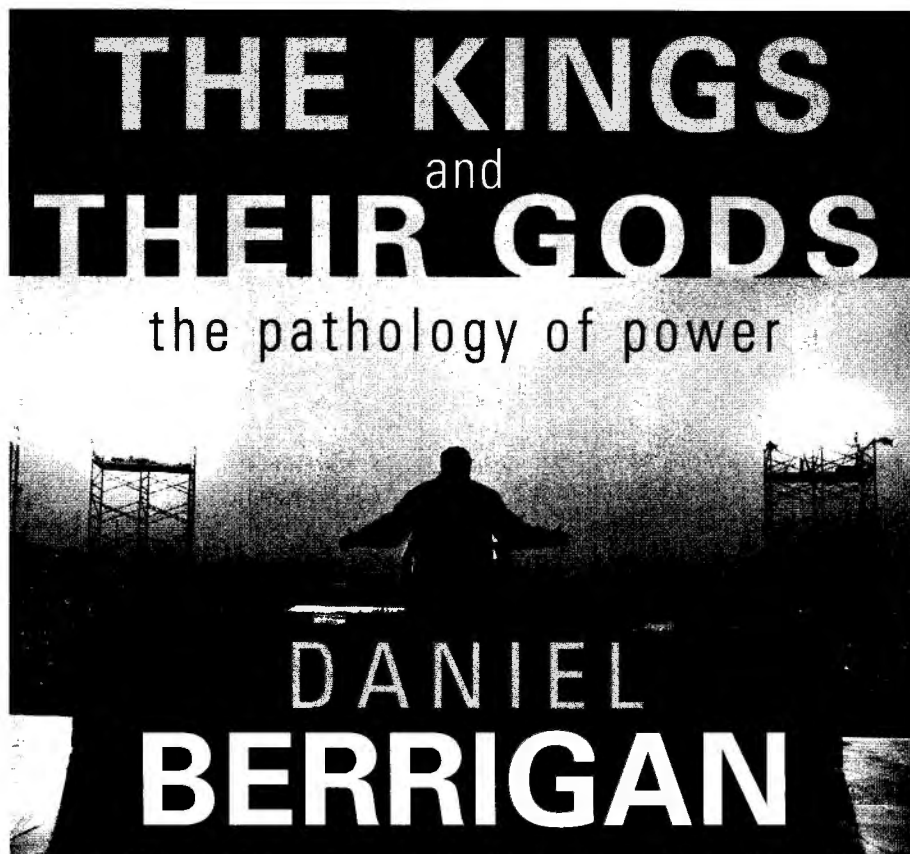
The Gospel of Father Joe effectively portrays third-world urban poverty as seen from the bottom up. It also presents an extraordinary example of round-the-clock Christian ministry, one that talks relatively little about Jesus, but radiates his persistent and transformative love for all people. Readers will be challenged to consider whether their own priorities, even their religious ones, are in line with the most urgent needs of this planet.

Barrett emphasizes the link between the spread of AIDS and the international sex trafficking of children and adults. In Southeast Asia, those trafficked are often willing recruits, uneducated victims of a desperate economy who feel obligated to provide income for their

families. The U.S. government's war on sex trafficking emphasizes police enforcement and criminal prosecution. This approach does not adequately address such essential needs as literacy training, basic education, vocational training, and alternative ways to earn income while attending classes.

Effective black-and-white photographs appear throughout the text. The book is also enriched by quotes from Father Joe's journal such as this one: "AIDS kids and really all small kids have no self-pity — they have to be taught this terrible quality."

*(The Rev.) Charles Hoffacker
Washington, D.C.*



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Midwest Churches Respond to Flooding

Much of the Midwest faced widespread flooding following record amounts of rainfall over a seven-day period beginning June 6. Parts of Illinois, Indiana, Iowa and Wisconsin were affected. Although most Episcopal parishes were able to celebrate Sunday services in their churches, worshipers at St. Paul's Cathedral in Fond du Lac, Wis., had to move services on June 15 to the parish hall.

The cathedral, located next to the Fond du Lac River, appeared to be the only church in the diocese affected, according to Canon Matthew Payne, diocesan administrator. The cathedral basement was flooded. The food pantry in the basement of the administrative building was declared a total loss. Grafton Hall, also part of the cathedral complex, had about four feet of standing water on the first floor, Canon Payne said. Prior to relocating to Appleton, the diocese used Grafton Hall for its offices, but still stores its archives there. An advocacy center for victims of domestic violence now uses the space for offices and also uses the former residence of the bishop across the street. Among the agency's losses were its computers, records and food pantry.

The Rev. Canon Brian Beno, canon pastor and acting dean of St. Paul's, said the cathedral was to be closed until the building's structural integrity was assured. "The walls are thick, but are basically mud and sand," he said. It was hoped the cathedral would reopen within a few weeks.

The congregation worshiped in Trakel Hall, part of the administrative building, on the Sunday following the flood, but a week later, the health department ordered an evacuation of the complex. Services then moved to a club nearby while professional cleaners removed rotting food and mold.

Flooding was more widespread in Iowa, where river levels were



St. Paul's Cathedral photo

A car next to St. Paul's Cathedral, Fond du Lac, Wis., is submerged in water after a June 12 storm. Across the street, a car rests on higher ground in the driveway of the former residence of the Bishop of Fond du Lac, but the agency renting the house lost its food pantry in the basement.

expected to crest at nearly three times flood stage.

"We gather today in difficult circumstances," said the Rt. Rev. Alan Scarfe, Bishop of Iowa, in a pastoral letter read during services in diocesan churches June 15. "We may have spent hours on the sandbag lines, saving our city downtown, or seeing our efforts less successful. We have homes suddenly caught in the middle of rivers-turned-lakes. Our farmers are faced with an uncertain crop and livelihood from their mud-filled, lake-like fields. Our houses have taken on a distinctive odor as we continue to bail out our basements or worse."

Bishop Scarfe said some Episcopal churches were reporting water in

their basements, but otherwise no damage, but the same cannot be said for businesses and property owned by Episcopalians. On June 13, all of downtown Des Moines was placed under a voluntary evacuation order. St. Paul's Cathedral is located about four blocks from the Des Moines River.

The Cedar River came within a block of Grace Church, Cedar Rapids, but the church is located on a bluff. The area around the church flooded, giving the impression that the church was located on an island. Because of the flooding, the congregation did not have access to the building from June 8 to June 17. The

(Continued on next page)

Trial Concludes in Pennsylvania

Court Has 30 Days to Reach Verdict

The four-day trial of the Rt. Rev. Charles E. Bennison, Jr., the inhibited Bishop of Pennsylvania, concluded June 12 at a downtown hotel in Philadelphia [TLC, June 29].

Bishop Bennison is charged in the ecclesiastical Court for the Trial of a Bishop with two counts of conduct unbecoming a member of the clergy based on how he responded after learning that his younger brother, John, had begun a sexual relationship with a teenage member of the youth group at St. Mark's Church, Upland, Calif. Bishop Bennison, the rector of St. Mark's from 1971 to 1988, had hired his brother while he was still in seminary to supervise the Sunday school and the church youth group. Mr. Bennison continued the sexual relationship with the victim, who testified in her childhood name of Martha Alexis, until she was in her first year at UCLA in 1978.

The Court for the Trial of a Bishop consists of five bishops, four male and

one female, appointed by the Presiding Bishop. The president of the House of Deputies appoints two priests, and two lay members of The Episcopal Church. All four are female. Only the two lay members of the court asked non-procedural questions during the trial, which was open to reporters and other observers.

James White and Ralph Jacobs, who in representing The Episcopal Church functioned as prosecutors, pressed their case quietly.

James Pabarue, who with Carolyn Bates Kelly defended the bishop against the two charges, was especially careful in cross examining the victim's mother, June Alexander, and Mr. Bennison's ex-wife, Margaret Thompson.

Mr. Pabarue argued that Ms.

Thompson, who remarried after her divorce from Mr. Bennison, knew about the abuse long before Bishop Bennison did. Ms. Thompson described herself as one of several victims of sexual abuse by Mr. Bennison, and her testimony was of a woman who took several years to realize what she had been through. She has since been involved in attempted interventions, or meetings in which both she and Ms. Alexis confronted Mr. Bennison. Both described those interventions as disastrous.

Mr. White and Mr. Jacobs argued that Bishop Bennison neglected numerous opportunities to protect Ms. Alexis from his brother's behavior and, in the years since then, to speak with or even write a letter to Ms. Alexis about his brother's abusive actions.

Mr. Pabarue and Ms. Kelly argued that Bishop Bennison responded as best as he could, given general cultural understandings of sexual abuse in the 1970s. The attorneys also showed that numerous bishops knew about Mr. Bennison's predatory behavior, even as they pressed for his reinstatement as a priest or approved of Bishop Bennison's consecration in 1997.

By the final day of the trial, Mr. Jacobs turned to a chapter that Bishop Bennison had written for the book *In Praise of Congregations: Leadership in the Local Church Today*. Mr. Jacobs read aloud from Bishop Bennison's writing, which described problems such as "selective amnesia" that arise in parishes that keep secrets. Mr. Jacobs asked Bishop Bennison whether the book drew on his experiences at the parish, or perhaps described what he was struggling with while giving testimony in the court.

The court has 30 days to reach a verdict. If it finds Bishop Bennison guilty, it will then receive suggestions from each complainant and church witnesses regarding the bishop's sentencing. The most severe sentence the court can recommend is removal from office and permanent removal from the ordained priesthood.



Bishop Bennison

Midwest Floods

(Continued from previous page)

Eucharist was celebrated offsite on June 15, according to the Rev. Paul Fuessel, rector. In addition to Des Moines and Cedar Rapids, the communities of Cedar Falls, Mason City, Ottumwa, and Waverly suffered significant flooding and destruction.

The Rev. Pat Genereux, rector of Christ Church, Burlington, is coordinating information and relief efforts for the diocese and the Iowa Inter-faith Relief Council. Bishop Scarfe has established a crisis relief fund.

The larger communities in the Diocese of Quincy were under state of emergency or flood warnings. Christ Church, Moline, Ill., is about four blocks from the Mississippi River. St. John's, Quincy, the mother church of the diocese, is seven blocks from the Mississippi. St. Andrew the Apostle, Peoria, is only two blocks from Peoria Lake, swollen by the Illinois River. On June 14, Bishop Keith Ackerman of Quincy reported some flooding in basements, but otherwise no damage

to any churches. Many members of those and other congregations have sustained significant losses, Bishop Ackerman said. Deacon Phil Fleming is coordinating disaster relief efforts for Quincy, Bishop Ackerman added.

The Diocese of Indianapolis also asked members to assist with flood relief efforts. Parishes from throughout the diocese began mobilizing in a special project to provide frontline disaster response for flood victims in Owen, Morgan, Brown and Bartholomew counties. The diocese hoped to deliver 300 clean-up buckets full of cleaning supplies to the four-county Emergency Management Agencies. No churches or church property appeared to have sustained significant damage, according to information published on the diocesan website, but a number of parishioners in flooded areas have been affected, including those at St. Mary's, Martinsville; St. Paul's, Columbus; St. Luke's, Shelbyville, and St. Thomas', Whiteland.

Steve Waring

Douglas LeBlanc

Executive Council Sets Budget Priorities

UTO Advisory Panel Commended at Albuquerque Meeting

The Executive Council of The Episcopal Church approved resolutions on the Lambeth Conference, set priorities to be used in preparing the 2010-2012 program budget of General Convention, and commended the appointment of an advisory group on the United Thank Offering (UTO) during its meeting June 13-15 in Albuquerque, N.M.

The once-a-decade gathering of bishops of the Anglican Communion will be held July 16 to Aug. 3 in England. Resolution NAC033 "rejoice[s] in the fact that Lambeth 2008 is designed to equip bishops for leadership in God's mission," and that the conference seeks to strengthen the Anglican Communion through conversation grounded in the reading and study of scripture.

"Although these resolutions will not include the voice and face of the Bishop of New Hampshire, who has not been invited to participate, we pray that his voice will be heard through those who are speaking the truth about The Episcopal Church and hearing the truths of others, to the benefit of the wider Communion," the resolution said.

Resolution EC017 proposed five priorities to guide the work of drafting a budget for consideration during the 76th General Convention in 2009. The priorities are:

- Doing justice and alleviating poverty;
- Claiming our identity;
- Growing congregations;
- Strengthening governance and foundations for mission; and
- Promoting Anglican partnerships.

The resolution on the UTO advisory group followed a meeting in January between David Booth Beers, the Presiding Bishop's chancellor, and the leadership of most Episcopal Church-affiliated women's organizations. In addition to members of the UTO committee, representatives of the Episcopal Church Women, National Altar Guild Association, Daughters of the King, Girls Friendly Society, and the



Terri Othling photo

Presiding Bishop Katharine Jefferts Schori speaks to the Executive Council at an opening plenary meeting in Albuquerque, N.M.

Executive Council Committee on the Status of Women attended. During the meeting Mr. Beers expressed concern that the legal status of these groups might come under IRS scrutiny because they are unincorporated and not officially part of The Episcopal Church, according to Regina Ratterree, UTO committee president.

Sandra McPhee, chair of Executive Council's International Committee, said formation of the advisory group was a proactive, rather than a reactive decision. The purpose, she said, was mainly to ensure that UTO was using best business practices.

'Fundamental Shift' Proposed for Misconduct Canons

A "fundamental shift" in the proposed revision to The Episcopal Church's misconduct canons would require accused persons to testify prior to the trial, said Sally Johnson, chancellor to the president of the House of Deputies, during a question-and-

answer session with Executive Council on June 14.

Discussion and a presentation of the proposed canonical revision, which for the first time will propose making lay leadership subject to the Canons and Constitution of the General Convention of The Episcopal Church, consumed about an hour of a plenary session.

Council members asked a number of questions about the rationale and potential for abuse of making lay leadership subject to the misconduct code. A previous revision of the code was defeated at the 75th General Convention in 2006. Under the latest proposed revision, complaints against laity have been removed from Title IV and incorporated into Title I. A procedure for dealing with impaired clergy will be included in Title III.

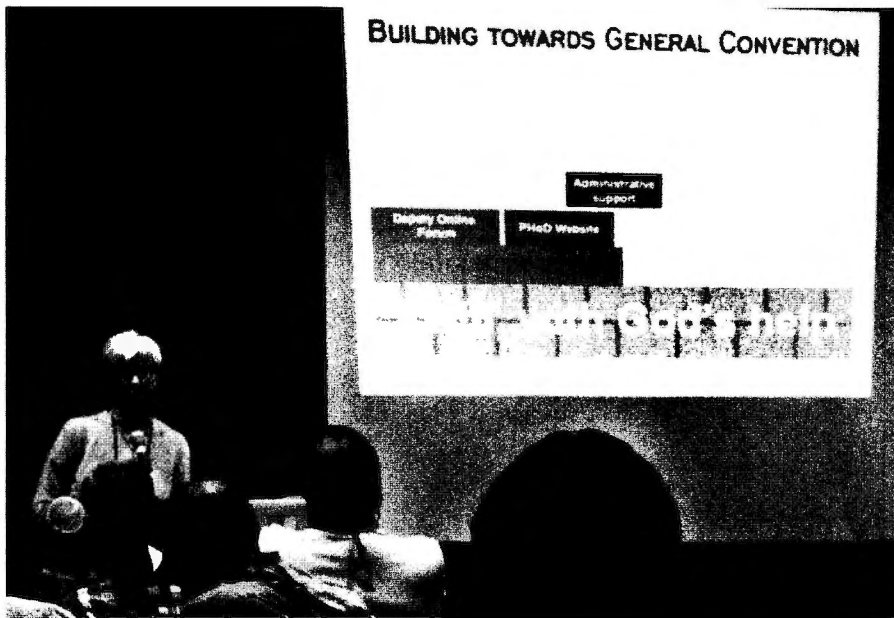
Ms. Johnson is also an ex-officio member of Executive Council and the Title IV Task Force II, which is charged with presenting a draft for consideration by the 76th General Convention in 2009. Steve Hutchinson, chancellor for the Diocese of Utah and chair of that task force, showed a flow-chart presentation to demonstrate how a misconduct case would proceed from complaint to verdict.

Under the proposed revisions, refusal to testify under oath during the pre-trial discovery phase of a misconduct investigation can be used by the ecclesiastical court to infer guilt, Ms. Johnson said.

The current misconduct canons make it arguably impossible for anyone other than a diocesan bishop to remove a member of the laity from a position of parish leadership, and only in a limited number of instances would it be possible for someone outside the diocese in which the priest is canonically resident to bring a complaint.

Under the proposed changes, anyone can make a complaint in any form to a newly created position of "intake offi-

(Continued on next page)



Terri Othling photo

Bonnie Anderson, president of the House of Deputies, demonstrates new communication tools to the Executive Council in advance of the 76th General Convention in 2009.

Misconduct Canons

(Continued from previous page)

cer," Mr. Hutchinson said. He advised that another newly created group, known as the "Reference Panel," charged with doing background investigations of misconduct complaints, ought to be comprised of professionals as opposed to diocesan volunteers. In a previous interview with *THE LIVING CHURCH*, Mr. Hutchinson suggested that dioceses might want to consider creating a single reference panel for each of the nine regional provinces as a way of defraying the cost of hiring additional officers of the ecclesiastical court.

The final draft of the group's work will be published in the Blue Book of pre-filed resolutions and legislation for General Convention, which meets in 2009 in Anaheim.

Deputies' President Briefs Council on Regional Initiative

Representatives from five Anglican provinces and two other dioceses are participating in regular conference calls for the Anglican Churches in the Americas initiative, said Bonnie Anderson, president of the House of Deputies of General Convention. Mrs. Anderson briefed Executive Council on the initiative.

In addition to The Episcopal

Church, a group planning an event for February 2009 in Costa Rica includes representatives from the provinces of Brazil, Mexico, Central America and Canada.

Representatives from the dioceses of Cuba and Uruguay are also participating, Mrs. Anderson said. The Diocese of Cuba is unattached to a province. Its three bishops are overseen by a metropolitan council. The Diocese of Uruguay is part of the Anglican Church of the Southern Cone. Provincial leadership from the Southern Cone and the West Indies have not participated in the conference calls, Mrs. Anderson said, but they have corresponded with her and are being kept informed of the group's work.

Mrs. Anderson is one of the group's organizers. The other is Francisco de Assis da Silva, provincial secretary of the Episcopal Anglican Church of Brazil.

Presiding Bishop Katharine Jefferts Schori briefed the council on her national and international visits since council's last meeting in February. During her recent trip to the Episcopal Church in the Philippines, Bishop Jefferts Schori visited Bishop Miguel P. Yamoyam, provincial secretary. He suffered a stroke Oct. 27 while attending Executive Council's meeting in Dearborn, Mich.

Terri Othling and Steve Waring

London Bishop Orders Inquiry into 'Gay Wedding'

A homosexual Anglican priest from New Zealand whose relationship with a British vicar was blessed in a wedding-like service in May at a historic London church "felt it appropriate to lay down his clergy license," according to a statement released June 15 by the Anglican Church in Aotearoa, New Zealand and Polynesia.

The Rt. Rev. Richard Chartres, Bishop of London, said the same day he had ordered an investigation into a church service for two priests which was held May 31 at St. Bartholomew the Great in London.

Public blessings for civil partnerships are not authorized in the Church of England or the Diocese of London, Bishop Chartres said. He added he was not told about the service ahead of time. He has asked the archdeacon of London, the Ven. Peter Delaney, to conduct the investigation.

Similar Vows

The vows between the Rev. Peter Cowell and the Rev. David Lord, who met when they were both working at a hospital nearby, were similar to those of a traditional wedding ceremony. They included the traditional marriage liturgy from the 1662 Book of Common Prayer, an exchange of rings, trumpet fanfares and rose petal confetti.

The Rev. Martin Dudley, the vicar accused of conducting the gay "wedding," told the *Daily Telegraph*, a British daily newspaper, he was unworried by the investigation, describing the rules as only guidelines.

"This was a personal response to someone who is a friend," Fr. Dudley said. "Peter and I have known each other for many years, and given that this was two priests entering into a civil partnership, there was a question of what kind of ceremony to hold. They wanted to go much further than I wanted, but we worked on a text between us that was appropriate and expressed their sense of commitment. This was new territory because no one else has produced a text of this kind, but I am quite clear this was not a marriage ceremony."

In a joint statement, the archbishops

(Continued on next page)

Hispanic Church Received into Diocese of Florida

The Rt. Rev. Samuel Johnson Howard, Bishop of Florida, was to welcome the Rev. Miguel Rosada, rector of the 150-member Hispanic congregation of *Minsterio Hispano El Mesias* of the Charismatic Episcopal Church into union with the diocese on June 18 at St. John's Cathedral, Jacksonville.

"We joyfully receive this flock into The Episcopal Church," Bishop Howard said. "We look forward to being colleagues and companions in ministry with the people of San Lucas and with Fr. Rosada. This event marks not only the addition of a substantial congregation to the Episcopal Diocese of Florida, but also a remarkable beginning for us in terms of Hispanic ministry."

Two years ago, St. Luke's, Jacksonville, began renting worship space to the Hispanic congregation. The two groups, worshipping at different hours on the St. Luke's campus near the gates of Jacksonville University, grew to share an increasing amount of fellowship and outreach ministry. Over time, through conversation with Bishop Howard and others in the diocese, the leadership and people of *El Mesias* discerned a call to join The Episcopal Church.

At the June 18 service the newcomers merged their Spanish-speaking congregation with St. Luke's. The newly combined congregations are enthusiastic about the new opportunities for enhanced ministries which are emerging from their new status as "St. Luke's/*San Lucas*" — St. Luke's Episcopal Church/Iglesia Episcopal San Lucas — with Fr. Rosada as rector.

'Gay Wedding'

(Continued from previous page)

of Canterbury and York expressed concern about the service. "Clergy who disagree with the Church of England's teaching on marriage are at liberty to seek to persuade others within the Church of the reasons why they believe, in the light of scripture, tradition and reason, that it should be changed, but they are not at liberty simply to disregard it," the two said on June 16.



Community of St. Mary photo

Bishop John Bauerschmidt of Tennessee, bishop visitor for the Community of St. Mary (South), places the St. Mary's ring on Sr. Miriam (right), formerly of the Sisters of Charity. The Sisters of Charity recently joined the Community of St. Mary and moved from West Virginia to St. Mary's Convent in Sewanee, Tenn.

Citing Deposition Threat, Pittsburgh Moves Up Diocesan Convention

A letter to clergy and deputies in the Diocese of Pittsburgh revealed that the diocesan convention has been moved to Oct. 4, about one month earlier than in previous years.

"The date and place of the annual convention having been previously set, I am announcing this change under the provisions of Article II, Section 2, of the constitution of the diocese," Bishop Robert Duncan of Pittsburgh wrote. "The expressed threat of deposition of the diocesan bishop at a September meeting of the House of Bishops is the 'sufficient cause'."

In early June, the diocese reported receiving three resolutions for consideration during this year's convention. Resolution 1 states the Diocese of Pittsburgh shall be a member of the Anglican Church of the Southern Cone, based in Argentina. Resolution 2 spells out how the disaffiliation period will occur. Resolution 3 states "that the adoption of the Constitution and Canons of The Episcopal Church as advisory policies by the diocese should in no way be interpreted to suggest that The Episcopal Church has any author-

ity over the diocese, any parish of the diocese, or any clergy of the diocese."

It is possible that other resolutions will be filed before the deadline, said Peter Frank, director of communication.

Presiding Bishop Katharine Jefferts Schori has repeatedly warned Bishop Duncan and several other bishops whose conventions have taken initial steps to disaffiliate from The Episcopal Church.

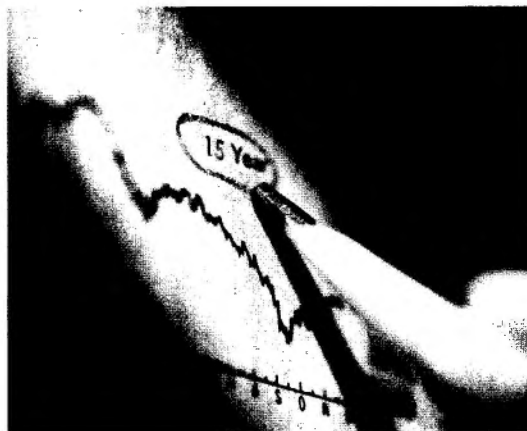
After the spring House of Bishops' meeting she polled members of the house to see if there was sufficient interest to hold the special meeting before the Lambeth Conference begins later this month. The pre-Lambeth meeting was never scheduled, but in April, the Pittsburgh *Post-Gazette* reported that David Booth Beers, chancellor to the Presiding Bishop, had sent an e-mail message to about two dozen Pittsburgh Episcopalians that said Bishop Jefferts Schori was not "seeking approval to proceed; rather, she seeks the mind of the House as to when to proceed" with a vote to remove Bishop Duncan from the ordained ministry.

Not Much Progress 15 Years Later

Fifteen years ago, members of the national Executive Council and some key staff members at the Episcopal Church Center in New York City undertook a series of visits to dioceses of The Episcopal Church [TEC]. As part of a "listening process" in a long-range planning strategy recommended by Presiding Bishop Edmond L. Browning, the visitors spent a few days in the dioceses in an attempt to hear the concerns of the "locals" and to find out more about life in the dioceses.

In 1993, it was a relatively peaceful time in The Episcopal Church — at least compared to now. There were pockets of concern and even unrest around the church, but for the most part we were still together and aimed to keep it that way. I came across reports of those visits the other day when I had to do some moving of items in my office. To make a long story short, water started to drip from the ceiling of the 110-year-old building we occupy, and I needed to move things off bookshelves. It was a good time for me to throw things away. I browsed the reports in which concerns of the rank-and-file were presented and concluded that little has been accomplished in the meantime. A few observations:

- This was the time of the Decade of Evangelism, and at least some Episcopalians were taking it seriously. Some of those who were interviewed by the visitors felt TEC was not going about the decade correctly. One expressed a concern that the decade might pass without much being done in the local churches. Another complained that nothing had been received about the decade from the national Episcopal Church. And another observed that it's the people "inside the church" who need evangelizing. We all know what eventually happened to the Decade of Evangelism: It didn't work.
- Even in 1993 there was a sense that people did not know what it means to be an Anglican. "There needs to be a sense that the bishops are leading from a clear and comprehensive appreciation of Anglican Christianity," one participant said. Fifteen years later, bishops who try to emphasize "Anglican Christianity" are vilified.
- There were plenty of opinions expressed about the General Convention. Most of them



were negative: It's too long, its power should be reduced, it should be every 10 years (or five), there are too many deputies, it has nothing to do with local churches, there's too much legislation. And what has happened since? Very little, although the convention is more "electronic" than it used to be.

- As might be expected, concern was expressed about the so-called "national" church. One participant said there is lack of interest for it beyond the parish. Another said the church "elevates the homosexual agenda" (sound familiar?). "I have yet to see the national church bring anybody into the Episcopal Church," said another. "The national church is burdened with the notion that its mission is to fix the world," added another. Has anything changed here? No.
- It's not all bad. The report of the visitations noted, "The most common concern mentioned over and over was youth ministry. Lack of focus, direction, perhaps even helplessness were reported. The youth are asking and not receiving answers." I think that's changed considerably in 15 years. There are large numbers of young people involved in meaningful events and ministries, and at least some of them must be getting some answers or else they would have left long ago. Lots of churches have youth ministers or at least someone in charge.

The most cogent item I spotted was a remark by a participant: "The real issue facing the Episcopal Church today is the challenge of how to deliver the gospel through our congregations to an ever increasingly secular and indifferent culture." Amen to that, even 15 years later.

David Kalvelage, executive editor

Did You Know...
The Cathedral of the Holy Trinity, Quebec City, Canada, has called a pastor of the Lutheran Church in Germany as its next dean. The Rev. Christian Schreiner will be ordained into the Anglican priesthood.

Quote of the Week
The Very Rev. Samuel Lloyd, dean of Washington National Cathedral, on the Holy Spirit "stirring up something important" at the cathedral: "This is a time of availability of letting God's Spirit borrow this cathedral and you and me."

More from TLC Online

We are pleased to note growing numbers of visitors to the website of The Living Church News Service (www.livingchurch.org). As more and more people develop the habit of visiting favorite websites daily, we have increased the amount of content available on our site and have added new features. Among the latest additions is a daily poll which has no other purpose than to see what our visitors are thinking. Each weekday a different question about church-related topics is posed and the results are posted.

Soon we will be offering on-line subscriptions to THE LIVING CHURCH, which should enable readers to see their magazine on a more timely basis. Subscribers in foreign countries and others who live some distance from our Milwaukee office ought to find this new service particularly helpful. We invite all to visit our website and to watch for details about online subscriptions.



July 14 commemorates the sermon delivered by John Keble at the Church of St. Mary the Virgin in Oxford. The sermon marked the start of the Oxford Movement and with it the catholic revival in Anglicanism.

Start of the Oxford Movement

We have been alerted by a group of Anglo-Catholic organizations in England of an observance of the 175th anniversary of the Oxford Movement, to be held on Monday, July 14. The observance will be highlighted by an hour of silent prayer in thanksgiving for the anniversary and of re-commitment to Jesus. The date commemorates the sermon delivered by John Keble at the University Church of St. Mary the Virgin in Oxford which marked the start of the Oxford Movement and with it the catholic revival in Anglicanism.

As a proponent of catholic Anglicanism in our 130 years of publication, we commend this hour of prayer to all. The Oxford Movement has had a lasting impact on The Episcopal Church and throughout the Anglican Communion, and we give thanks for its blessings.

Quality Lacking

According to a "restricted" report, clergy in the Church of England are unable to meet the challenges of ministry. *The Sunday Telegraph* newspaper published the findings of the report, titled "Quality and Quantity Issues in Ministry," issued by the church's Ministry Division. The contents of the report include the opinions of 37 diocesan bishops. About a third of the bishops said that about half of the stipendiary clergy in their dioceses "were unable to meet the challenges of ministry." According to the newspaper, only one bishop responded that he was confident that the clergy could meet the challenges of ministry. The report mentions that there is sufficient evidence to make one statement: "There is a problem."

The report is an indictment of the quality of English clergy, not those in The Episcopal Church or any other Anglican province, who are educated at different seminaries and follow a dissimilar track for ordination. It is also reflective of the English bishops, for, after all, they're the ones who ordained the clergy they don't trust.



FLAWED DIALOGUE

Balance over Bias

READER'S VIEWPOINT

By David R. Bickel and Bradley R. Hutt

The Episcopal Church (TEC) and Anglican Communion are in a crisis over the authority of scripture. TEC's adoption of a new teaching and practice on sexual conduct without reconciliation to scripture has broken unity with the consensus of the Anglican Communion.

As a result of these actions, many lay persons are leaving for other Anglican provinces. Their main concern is whether there is any consequence to one's salvation if TEC's changes to teaching and practice are contrary to God's will. This article seeks to provide insight into mainstream lay thinking with regard to the Lambeth Conference. Our opinions stem from years of active lay service in the church.

Many lay persons have thought of Anglicanism as an intelligent expression of the faith. Today, few look at the process by which TEC acted and see it as the result of a reasonable, theological process. For teaching to be changed on a

scripturally based doctrine, most would expect some written theological explanation as to why the scripture on the subject no longer needs to be followed as tradition has done for centuries.

Some lay persons have looked to Lambeth to make up for TEC's lack of process. But when Lambeth takes place July 16-Aug. 3, *indaba* small-group dialogue will take place instead of business meetings. TEC's status within the Communion and the proposed Anglican Covenant, which would establish a process for deciding doctrinal disputes, will not be resolved. After two years and two committee drafts (Nassau and St.

Andrew's), Lambeth should be able to adopt a covenant. Reason seems to have vanished as a guide for doctrinal disputes in the wake of a zeal for change and the lack of a process for resolving theological issues.

Many future challenges are coming to the faith (divinity of Christ, status of Mary, cloning, embryonic designing, euthanasia). It will be difficult to see the will of God behind decisions on those matters if TEC makes them in the same way that has pro-

voked the current crisis.

Lambeth is looking to *indaba*, rather than business sessions, to make progress in the crisis. We believe

(Continued on next page)

**Some lay persons
have looked
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to make up for
a lack of process.**

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this hope may be misplaced. In 1994, our diocese (Washington) affirmed Bishop John S. Spong's *Koinonia* statement. It said people are "created" with a homosexual orientation, same-gender, non-celibate conduct is "morally neutral," same-gender partnerships are to be "honored," and non-celibate people in partnerships can be "wholesome examples to the flock of Christ" for ordination.

The *Koinonia* statement made no reference to scripture or tradition. Its proponents did not argue for a new interpretation of scripture. They focused on Jesus' love ethic and made an analogy to civil rights.

Some saw the *Koinonia* statement as repealing a scriptural sin. If its assertions were contrary to God's will, what were the consequences? Biblical examples of corporate punishment were cited, such as Jesus condemning the people in Chorazin and Bethsaida and Paul teaching the Corinthians about corporate accountability. Other corporate punishments include the famines, 10 lost tribes, Babylonian captivity, the flood, Sodom and Gomorrah, Tower of Babel, and 40 years in the desert. Liturgical prayers and creeds have communal application (Lord's Prayer, Nicene Creed). God calls all Christians to unity in the body of Christ.

The bishop appointed us to a dialogue committee and hired an expert in reconciliation to organize a diocesan-wide dialogue. A work on finding common ground by Naomi Wolf and Frederica Mathewes-Green served as a model. With an expert consultant, we did not think it significant that the majority of the committee members were supportive of the *Koinonia* statement.

In committee meetings, we emphasized the starting point for dialogue should be scripture. Others believed it should be experience. We were not concerned, because we believed dialogue would cover the three-legged stool of doctrine: scripture, tradition and reason.

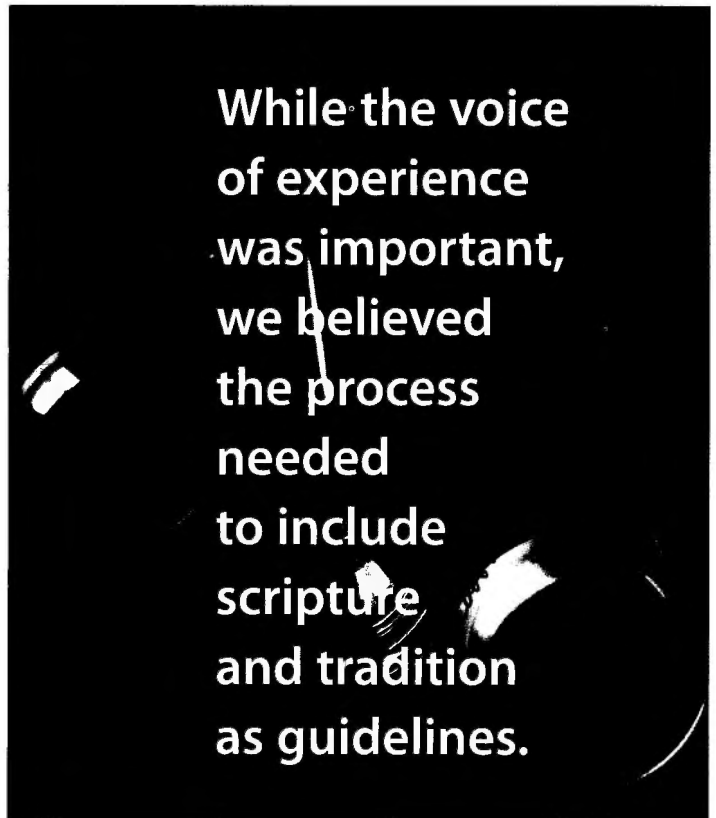
The first session involved about 80 people from four parishes. The plan was to have similar sessions until all diocesan congregations participated. We prepared sheets listing scripture as a subject for people's use when they divided into smaller groups. Only then did we learn that using written sources of scripture would not be allowed.

With that surprise we proceeded to the small groups. We assumed they were arranged randomly. After the session we learned that each table had at least one person with strong views in favor of the statement and who endeavored to tell his or her personal story. We concluded that selecting the small groups was not random. It appeared someone had planned the dialogue to be limited to experience, and for certain people to be in each group. The result was a flawed dialogue biased toward experience.

While the voice of experience was important, we

believed the process needed to include scripture and tradition as guidelines. We said that if scripture was not allowed to be part of the process in future dialogues, we would recommend people not participate. No further dialogues took place, as the committee majority refused to allow what we believed was needed for balance and communication.

We believe the laity has run out of patience and that the Lambeth agenda should include a business ses-



sion that responds to the current crisis. And even if the *indaba* dialogue process is used and is as flawed as our diocesan experience, we still have hope. There was an amazing turnabout at the 1998 Lambeth Conference in the passage of Resolution 1.10. Bishops who advocated Bishop Spong's ideas were pushing a committee to propose a resolution that would change the church's teaching on sexual conduct. Press reports indicated the committee seemed to be hearing only from the side advocating change. But the committee drafted 1.10.

If all bishops attend Lambeth, the laity can hope that the outcome, whatever it may be, is the work of the Holy Spirit. While we have concerns with the *indaba* dialogue, we will continue to pray that God's will be done at Lambeth. □

David R. Bickel is a member of All Saints' Church, Chevy Chase, Md. Bradley R. Hutt is a member of Christ Church, Accokeek, Md.

Difficult Statements

I was interested in two statements made by the Presiding Bishop concerning the Lambeth Conference [TLC, June 8]. In one, she stated that the conference would not address divisions within the Anglican Communion through resolutions or legislation because "the parliamentary system as it is generally practiced in the West produces legislative winners and losers."

Bishop Jefferts Schori seems happy to follow those procedures when she knows that those who think as she does have the voting edge. However, the 1998 Lambeth Conference was a new experience for our episcopal leaders because they did not have the votes they needed to thrust their agenda upon the rest of the Communion, and they are still fearful that they might not have the votes to prevail.

Bishop Jefferts Schori and cohorts should remember that Lambeth Resolution 1:10 still stands despite the fact that they have consistently flouted it and apparently will continue to do so when they return from Lambeth, because after all, we are assured that Lambeth resolutions are not "binding."

The P.B. also speaks to the "listening process" - "Conversation entered into deeply and fully leads to conversion and hope." She was among those who refused to listen in 2003 when The Episcopal Church [TEC] was warned that if it proceeded with the consecration of the Bishop Coadjutor of New Hampshire, it would "tear the fabric of the Communion at its deepest level," which, of course, it has.

When a church continues to fracture at the rate TEC has, you would think that it would cause the Presiding Bishop to listen more carefully to those who disagree with her. Instead she has short-circuited the listening process by going to courts of law before every possible avenue of reconciliation has been pursued.

There has been very little dialogue in the listening processes I have been subjected to during my 32 years in this church.

*(The Rev. Canon) Brian C. Hobden
Las Cruces, N.M.*

The 'Base Camp'

In his article on the experience of Renewal of Ordination Vows [TLC, June 1], John Maher joins many of us in bemoaning a clericalism that focuses too much on running the church and not enough on equipping and supporting the saints for ministry in their daily lives.

A metaphor that has spoken to me as I have lived out my years of parish ministry is the local congregation as a base camp. A base camp exists for the hikers, not the hiker for the base camp. We frequently get it reversed, that the role of lay people is to help the priest do her/his

job better, rather than the priest supporting the lay person in living out the baptismal covenant in all the aspects of his/her life. It calls on the ordained to move beyond concerns for parish survival and programming to see their role as encouragers, supporters, affirmers, equippers, and empowerers of the hikers in their day-to-day journeys.

As one way to live into that, I have visited more than 100 members of the parish I serve as a priest associate when they work. We talk about the connection with Sunday and what they do Monday-Saturday. I have found from most an

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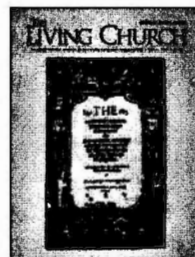
When the Church continues to fracture, one would think it would cause the Presiding Bishop to listen more carefully to those who disagree with her.

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LETTERS TO THE EDITOR

(Continued from previous page)

appreciation for my spending time in their workplaces. After all, that is where the baptized spend most of their waking hours and use most of their God-given talents. It is crucial that the church take seriously whatever occupies its members' daily lives, for God certainly does.

Over the past three years, a national movement has taken root within our church — Episcopal Partners for Faithfulness in Daily Life — whose foci are to provide a network for sharing of ideas, events, programs and hopes and to be a resource and prophetic voice within TEC. Those interested may contact me at jflowe@aol.com.

*(The Rev. Canon) J. Fletcher Lowe, Jr.
Richmond, Va.*

Celebrate Diversity

I have just finished reading the June 8 issue and thinking, "What a great, diverse church we are!" From the cover showing three choir girls from three obviously different ethnic heritages to

the divergent opinions expressed in the letters to the editor.

My family and I recently moved from a diocese where the bishop and some priests do not accept Bishop Katharine Jefferts Schori as Presiding Bishop. In fact, the opinions expressed by the clergy in that diocese were a factor in deciding to make the move.

I've been an Episcopalian since I was very young, and although I know The Episcopal Church was derived from the Church of England, I cannot understand why some clergy want to call themselves Anglicans, as do those who disagree with the Presiding Bishop's views. As far as I can see, the disagreement is over what I would consider minor differences in interpreting biblical references to homosexuality or rather homosexual practices. Didn't Jesus extend his love to all, even prostitutes? Although in that instance, he is quoted as saying, "Go and sin no more."

So here's to a diversity of opinion! Let's accept them for what they are. After all, mankind has learned a lot

about human nature, including genetic differences, in the last 2,000 years.

*Mary Elizabeth York
Vancouver, Wash.*

Accountability Lacking

I want to thank Bishop James Adams for his article, "A New Set of Deadly Sins" [TLC, May 25]. Bishop Adams seems to my mind to have put his finger on much of the malaise in The Episcopal Church. He certainly infers that there is a lack of accountability among our bishops, and he is hardest on them.

There is an antinomianism rampant in our beloved church, and no one seems willing to address it. May God help us to find our way through the thorns and thistles of our present dilemma, and raise up among us courageous clergy and laity who are faithful to the historic faith and "scripture adherence" for our branch of Christ's church.

*(The Rev.) John B. Edson
Dillsburg, Pa.*

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The Rev. **Donovan Cain** is rector of St. Peter's, PO Box 27, Paris, KY 40361.

The Rev. **Kenneth L. Fields** is vice-rector of St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Peter French** is chaplain at Princeton University, 53 University Pl., Princeton, NJ 08544-5264.

The Rev. **Mark Furlow** is rector of Holy Trinity, PO Box 1433, Georgetown, KY 40324.

The Rev. **Jim Wright** is rector of Christ Church, PO Box 210, Cedar Key, FL 32625.

Ordinations

Priests

Southern Ohio — **Leslie Flemming**, Grace, Pomeroy, and St. Peter's, Gallipolis, OH; add: PO Box 326, Pomeroy, OH 45769; **David Kendall-Sperry**, St. John's, 700 High St., Worthington, OH 43085-4137; **Steven Paulikas**, **Alton Plummer**, Trinity, 125 E Broad St., Columbus, OH 43215-3605; **Sallie Schisler**, All Saints', Portsmouth, and Christ Church, Ironton; add: 610 4th St., Portsmouth, OH 45662-3921; **Joseph Stewart-Sicking**, **Phillip Webster**, St. George's, Dayton, and St. Mary's, Waynesville, OH; add: 5520 Far Hills Ave., Dayton, OH 45429-2232.

Spokane — **David J. Marshall**, curate, St. Luke's, 501 E Wallace Ave., Coeur d'Alene, ID 83814-2955.

Deacons

Florida — **Teresa Eberhardt**, deacon-in-charge, St. Francis of Assisi, 3413 Old Bainbridge Rd., Tallahassee, FL 32303-2733.

Southern Ohio — **Douglas Argue**, St. James', 3400 Calumet St., Columbus, OH 43214-4106; **Steven Domienik**, **Thomas Fehr**, Holy Trinity, 25 E Walnut St., Oxford, OH 45056-1892; **Jeanne Miller**, St. Stephen's, 9191 Daly Rd., Cincinnati, OH 45231-3699; **Arthur Mills, Jr.**, St. Andrew's, 1060 Salem Ave., Dayton, OH 45406-5198; **Deniray Mueller**, Trinity, 125 E Broad St., Columbus, OH 43215-3605; **Barbara Schmitt**, Trinity, 115 N 6th St., Hamilton, OH 45011-3533; **Mary Slenski**, St. Mark's, 456 Woodman Dr., Dayton, OH 45419-3143; **Theresa Thornton**, St. Barnabas', PO Box 42642, Montgomery, OH 45242; **Jackie Williams**, St. Anne's, 6461 Tylersville Rd., West Chester, OH 45069.

Spokane — **Danae Ashley**, St. Peter's, 8433 Fairfield Forest Rd., Denver, NC 28037; **Susan Cleavelly**, St. Mark's, 111 S Jefferson St., Moscow, ID 83843-2859; **Gaye Lagana**, St. David's, PO Box 18917, Spokane, WA 99228-0917; **Vern McGee**.

Deaths

The Rev. **William Payton**, 67, formerly a rector in four dioceses, died April 17 of leukemia at his Atlanta home.

Fr. Payton was born in Portsmouth, RI,

and was a graduate of the University of Georgia and the General Theological Seminary. He was ordained deacon in 1965 and priest in 1966 in the Diocese of Georgia. He was curate at Church of the Good Shepherd, Augusta, GA, 1965-69; associate at St. Bartholomew's, Atlanta, 1969-71 and 1983-86; associate at St. Paul's, Augusta, GA, 1971-75; rector of Messiah, Baltimore, 1975-80; rector of Trinity, Hartford, CT, 1980-82; rector of St. Edward's, Lawrenceville, GA, 1987-95; and rector of St. Mary's, Portsmouth, RI, from 1995 until 2003, when he retired. During retirement Fr. Payton was a priest associate at the Cathedral of St. Philip in Atlanta. Surviving are his wife, Joan; two sons, Ramsay, of Willits, CA, and John, of Lawrenceville, NJ; his mother, Lula Payton, of Tryon, NC; and a brother, Robert, of Hendersonville, NC.

The Rev. **Wayne L. Pontious**, 80, of Erie, KS, died May 5 at his home.

Born in Erie, he was a graduate of Parsons Junior College (KS), the American Conservancy of Music, and Nashotah House. He served in the Navy, and worked for a time as a teacher in the Chicago area. In 1962, he was ordained deacon and priest, then served in the following ministries: vicar of St. Christopher's Mission to the Navajo, Bluff, UT, 1962-72; rector of St. Peter's, Pittsburg, KS, 1975-86; and convocation missionary in the Diocese of Southern Ohio, 1988-90. He retired in 1991, and served several churches in the Diocese of Kansas on a supply basis. Fr. Pontious is survived by his wife, Mary Jo; two daughters, Alice Pilram and Ann Kharoufeh; two sons, Johnny and Mark; 10 grandchildren; and two brothers, Gary and Melvin.

The Rev. **Michael Spillane**, rector of Holy Trinity Church, Menlo Park, CA, died April 15 of complications of a brain tumor. He was 58.

Fr. Spillane was born in Manchester, England. He was a graduate of the University of Dubuque, St. Patrick's Theological Seminary (CA), and Boise State University. He was received from the Roman Catholic Church and ordained priest in 1992. He was regional vicar of a cluster of churches in the Diocese of Idaho, 1992-95; vicar of St. David's, Caldwell, ID, 1995-98; canon at St. Michael's Cathedral, Boise, ID, 1998-2002; vicar, then rector of Holy Nativity, Meridian, ID, 2002-7; and he was called to Menlo Park as rector in 2007. He was a chaplain with the Order of St. Luke. Fr. Spillane is survived by his wife, Julie; two children, Brendan and Kim, of Menlo Park; his mother, Kathleen Spillane, of New York City; and two brothers, Kieran, of Louisville, KY, and Brendan, of Katonah, NY.

Next week...

Retirement Issue

SUMMER Church Services

SIERRA VISTA, AZ

ST. STEPHEN'S 2750 Cardinal Dr. (520) 458-4432
Website: www.ststephensaz.org
E-mail: office@ststephensaz.org
The Rev. Victor Sarrazin, r
Sat Eu 5; Sun Eu 7:30 & 10:30

NORTH LITTLE ROCK, AR

ST. LUKE'S www.stlukeepiscopal.org
E-mail: office@stlukeepiscopal.org (501) 753-4281
The Rev. Keith A. Gentry, r
Sun 8 & 10:30 H Eu; Wed H Eu/HS 12

AVERY, CA

(Near Yosemite National Park)

ST. CLARE OF ASSISI IN THE MOUNTAINS
Hwy 4 P.O. Box 278 (209) 754-5381
Episcopal Diocese of San Joaquin, CA
The Rev. Marlin Leonard Bowman, v
The Rev. Vanessa Glass, honorary r
Sun H Eu 9, Traditional/Contemporary (Rite 1)
Shrine of St. Clare — send your prayer requests

BOLINAS, CA

ST. AIDAN'S 30 Brighton Ave. (415) 868-1852
Website: www.staidansbolinas.org
E-mail: mail@staidansbolinas.org
The Rev. Ron Willis, v
Sun 10

CLINTON, CT

HOLY ADVENT 81 E. Main St., 06413 (860) 669-2232
Website: www.allwelcome.org
E-mail: holyadvent@sbglobal.net
The Rev. Bruce M. Shipman, v
Sun Eu 8 & 10

PALM HARBOR, FL

ST. ALFRED'S 1601 Curlew Rd. (727) 785-1601
Website: www.stalfred.org
Sat H Eu 5; Sun H Eu 8 & 10

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. 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
"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 & 10:30; Wed. HS/LOH 12:05

SAVANNAH, GA

ST. THOMAS — ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave. www.stthomasioh.org
Sun 8 & 10 H Eu, 9. Chr Ed; Mon HS 6; Wed HS 10

HONOLULU, HI

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

ST. MARK'S

(808) 732-2333
539 Kapihulu 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
www.ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

SUMMER Church Services



RIVERSIDE, IL (CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
 www.stpaulsparish.org
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst. Sat Vigil Mass 5, Sun Masses 9 (Sung) & 10:45 (Solemn) Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

ANDERSON, IN
TRINITY CHURCH 1030 Delaware St. (765) 644-2566
 www.trinityanderson.org
 The Rt. Rev. William E. Smalley, interim rector
 Sun Eu 8 & 10; Wed 12

EAST CHICAGO, IN
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 (1S)

WAVERLY, IA
ST. ANDREW'S (319) 352-1489
 Website: www.standrewsiowa.org
 E-mail: mcdiniowa@aol.com
 The Rev. Maureen Doherty
 Wed Stup & 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.ccnola.org
 The Very Rev. David duPlantier, dean
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:
 M-F 12:15. Sat 9:30

BOSTON, MA
ALL SAINTS, ASHMONT 209 Ashmont St., Dorchester (617) 436-6370
 The Rev. Michael J. Godderz, SSC, r
 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
 60 Kent Street
 Website: www.stjohnsepiscopal-stpaul.org
 E-mail: fwilson@stjohnsepiscopal-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. (973) 779-0966
 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 (973) 779-0966
 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.

RED BANK, NJ
TRINITY CHURCH 65 W. Front St. (609) 398-1111
 Website: www.TrinityRedBank.org
 The Rev. Christopher Rodriguez, r
 Sun Masses 8 & 10 (Sung), MP and EP Daily

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

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 (212) 602-0800

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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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ST. THOMAS 5th Ave & 53rd St. (212) 757-7013
 www.sainthomaschurch.org
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 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)

SELINGSGROVE, 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
 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 Sandersen, 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
 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 choirs; 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

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. Ugwunna, 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

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

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; inf, 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.

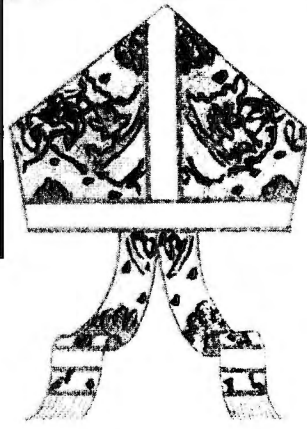
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