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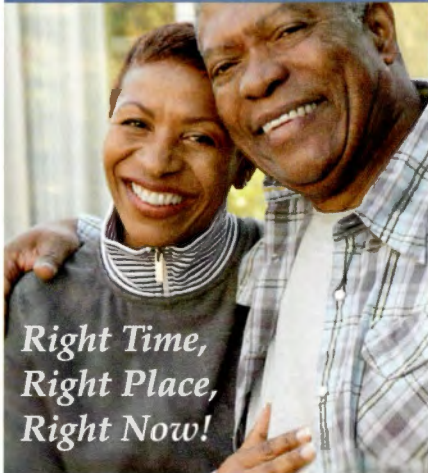
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of her apartment, overlooking Lake Michigan
and Promontory Point in Chicago.



Richard Ustinich photo



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SUNDAY'S READINGS

Disappointing Harvests

'Why do you spend your money for that which is not bread ...' (Isaiah 55:2)

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

The parable of the sower is much loved by evangelists. They read the story as an allegory for the church "investing" time and resources to get new members. On this reading, a church develops evangelism programs, and as a result of hard work, the church reaps a harvest of new souls for Christ.

Many Episcopalians may not be happy with this interpretation. While we may once have believed we were planting seeds for our church to grow, years have passed and growth hasn't occurred. Like Isaiah, we may find ourselves asking, "Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?"

If we have been disappointed in our efforts to promote church growth, maybe we would be better off to read the parable in personal terms. We could look, for example, for ways to make our souls into places where the Holy Spirit can grow. We can adopt new methods of prayer that can open us up to God's word. Or we can rededicate ourselves to ways of praying that worked well for us in the past.

We also might limit the time we

waste in activities that could never be considered "productive," loosening our attachments to purely secular concerns (Rom. 8:2) that block the redeeming grace of God. Instead of doing what we want to do and hearing what we want to hear, we can nurture the seed of the Spirit within us. We will feel better about ourselves. We will feel we are moving toward becoming the persons God wants us to be.

At the same time we are granted the personal harvest of feeling closer to God, we may find that individual renewal has made us better evangelists. More confident and knowledgeable, we can be used by God to inspire others.

We who are Episcopalians might even venture a more hopeful reading of the passage. We might see it as guidance for our church's mission in God's time. Our evangelical failures don't look so bad if we recognize that some of us in the church may sow a seed that, as Paul said, another may water. And, after all, it is the ultimate harvest of the Spirit, rather than increase in our parish's membership rolls, that we should be praying for.

Look It Up

In 1 Corinthians, St. Paul notes that one evangelist may "plant" and another may "water," but in the end neither can take credit, for it is God who gives the "harvest." (1 Cor. 3:7)

Think About It

Am I wasting my time sowing my energies on ground where there will never be a harvest?

Next Sunday

The 10th Sunday After Pentecost (Proper 11A), July 20, 2008

BCP: Wisdom 12:13, 16-19, Psalm 86 or 86:11-17; Rom. 8:18-25; Matt. 13:24-30, 36-43
RCL: Gen. 28:10-19a and Psalm 139: 1-11, 22-23; or Wisdom 12:13, 16-19 or Isaiah 44:6-8 and Psalm 86:11-17; Rom. 8:12-15; Matt. 13:24-30, 36-43



The Rev. Canon Cecil and Elizabeth Scantlebury, of Mashpee, Mass., at a Planning for Tomorrow conference prior to his retirement.
CPG photo

CPF CONFERENCES EASE THE TRANSITION TO RETIREMENT

By John Schuessler

When the Church Pension Fund (CPF) took its Planning for Tomorrow conference to the Diocese of South Dakota recently, the Rev. George Parmeter, Jr., and his wife, Gayle, were delighted to know they could attend together. The rector of Grace Church, Huron, S.D., explained that his wife, an accountant

and teacher, keeps the books for the family. He welcomed her presence for the day-and-a-half conference, which offered assistance in financial and life planning prior to retirement.

Mrs. Parmeter admitted that before the conference, she was "kind of worried about his retirement — being able to make ends meet." Hearing the fund's benefits explained reassured her that paying the bills

would be possible. She also was able to look carefully at different scenarios, including the impact of her teacher's pension and what CPF benefits would look like should she survive her husband.

Helen Leonard, the fund's senior vice president for pastoral care and education, has observed that many people arrive at the conferences a bit

(Continued on next page)

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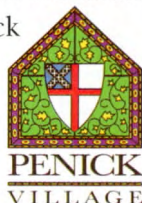
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CPF CONFERENCES

(Continued from previous page)

apprehensive and not knowing what to expect.

"Observing people as you present," she said, "in very short order a certain mode of relaxation happens." The event begins with an explanation of the pension plan, and as participants learn about the comprehensiveness of their benefits, she hears sighs of relief.

Under the umbrella of Planning for Tomorrow, CPF addresses not only the needs of those looking toward retirement through its Planning for Tomorrow (PFT) conferences, but also conducts Enriching Your Retirement conferences, held in parallel and concurrent with PFT conferences. These are for retirees, including surviving spouses.

The conferences began in the late 1960s as one-day events for clergy and dealt primarily with pre-retirement issues. Separate conferences are now offered to address the particular concerns of lay employees in The Episcopal Church.

The sessions are led by CPF staff and other persons from around the country who understand the particular financial issues of those who serve The Episcopal Church. Presentations focus on the three sources of funding in retirement: the comprehensive benefit package provided by CPF, government benefits through Social Security and Medicare, and personal financial planning.

Workshops designed to meet specific needs are offered on the second day, and one-on-one financial consultations are provided by the faculty.

Mrs. Leonard said many attendees request personal consultations afterwards, typically 45-minute sessions by phone or in person with CPF professionals. While these sessions address many questions, she emphasized, "We are not going to be their financial planner. We always suggest they have some kind of personal contact for personal financial planning."

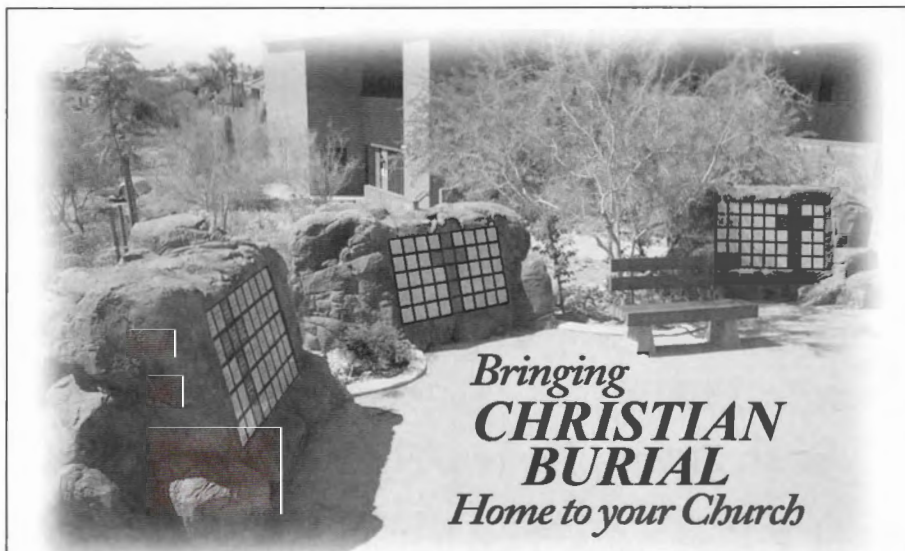
CPF offers about 20 conferences a year so that each diocese is visited every five years, but participants are welcome to attend a conference in

(Continued on page 8)

Architecture and Church Restoration Issue

August 10

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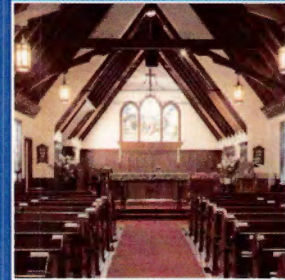


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CPF CONFERENCES

(Continued from page 6)
another diocese if that is more convenient. And repeat attendance is encouraged.

The Rev. Lisette Baxter, rector of St. Andrew's, Colchester, Vt., expects to retire within the decade, and recently attended her second PFT conference. Unlike her first conference, when she paid scant attention to the explanation of health benefits, this time she was especially interested in that information. The conference planners encourage repeaters because of the constant updating of information that is provided.

FOCUS ON HEALTH CARE

Health care coverage and concerns are a major focus of the Enriching Your Retirement conferences, including practical approaches to dealing with physicians and hospitals. Also covered are wellness issues, continued financial planning services, and up-to-date information about retiree benefits through CPF.

The retirees' conference is the outgrowth of a three-hour workshop on their post-retirement medical benefits held a couple years ago. The subject matter was expanded and the conferences now run concurrently with the PFT conferences.

Stokes Liles, who directs the clergy gatherings, explained what makes the PFT conferences distinctive. To get the same personal attention outside would be very costly, he said, but "here you get people who should be considered part of your family." He also noted that the message of stewardship permeates the meetings, and each conference ends with noonday prayer.

An added benefit is the relationships that are developed, and sometimes friendships are renewed, such as two retirees at a recent conference who hadn't seen each other since graduating from seminary 50 years earlier, only to discover they were living a short distance from each other. □

More information is available at www.cpg.org/pft.



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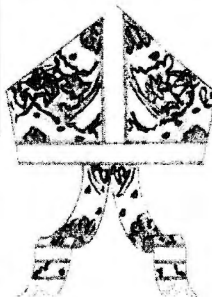
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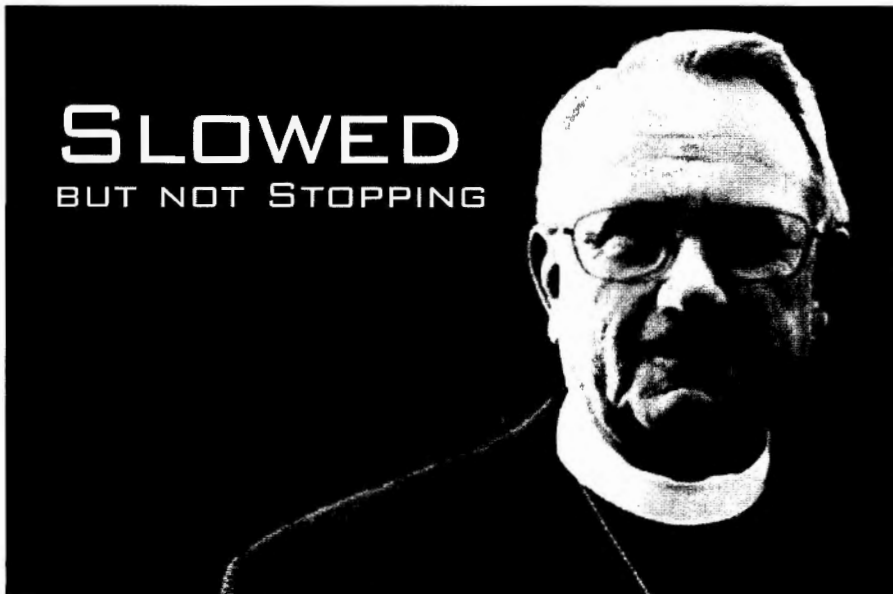
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SLOWED BUT NOT STOPPING



The Rev. Lawrence Rew: "I intend to ... assist wherever I can." *Nicole Barker/East Oregonian photo*

Retirement is an opportunity to take on a new challenge, or perhaps several challenges, as is the case with the Rev. Lawrence Rew, who was ordained a priest in the Diocese of Eastern Oregon last November at age 71.

Fr. Rew spent the early days of this summer recovering from his second back operation in four months. That meant he had to stop treatment for colon cancer, the illness that essentially forced his official retirement in 2005 after 44 years practicing law. But it would be wrong to conclude that he has lost his resolve to serve others, or lost his sense of humor.

"I've finally decided I'm not going to play golf until next spring — me and Tiger," he said with a chuckle during a recent telephone conversation.

On the staff of Church of the Redeemer, Pendleton, the sometime chancellor of the diocese was ordained a deacon in 1999, one of a dozen participants in the University the South's distance-learning program, Education for Ministry. After the first year of the program, he served as both student and teacher.

Fr. Rew says of his calling as a priest, "Because this is an unusual situation, not the normal track, what's being realized within the church is that there are some dioceses in the U.S., one of them Eastern Oregon — a very large geographical diocese with a lot of small parishes — that will never be able to afford a full-time rector, ever again. What's being developed is

another model for having a leader for these other churches in the outlying areas.

"I intend, as long as I'm capable physically and mentally, to assist wherever I can, primarily in Pendleton, but we have some churches within 50 miles where I've been called on to help."

Eastern Oregon has been home to Fr. Rew's family since his grandfather purchased land for a ranch in 1906, which his father managed for many years. When Fr. Rew started practicing law, he had two choices: sell the ranch or stay and manage it while working as an attorney. He chose the latter. Primarily a dryland wheat ranch with some cattle, he passed it on to his son, who managed it for 15 years before it was sold after nearly 100 years in the family.

He has few regrets about staying close to home, where he met his wife of 52 years. She was responsible for bringing him into The Episcopal Church when they were teenagers. Preaching, teaching, serving on the vestry and as senior warden all have been part of his life in the church.

"If I hadn't had these health problems, Ginny and I would have liked to travel more," he said. "Fortunately, I have a wonderful wife. She takes care of me."

Right now he's focused on getting healthy so that he can do what he really wants — play golf.

John Schuessler

"I'VE FINALLY
DECIDED I'M
NOT GOING TO
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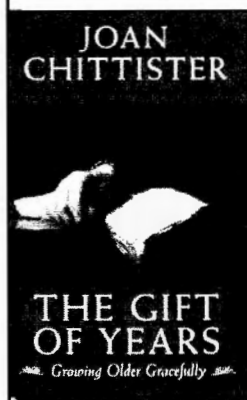
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Some 300 Anglican bishops attending the Global Anglican Future Conference in Jerusalem pose atop the Mount of Olives on June 23.

GAFCON photo

Communion's Future Questioned at GAFCON

There will be no conservative-led schism within the Anglican Communion, the Archbishop of Nigeria told some 300 bishops and 700 clergy and lay leaders on June 22, the Global Anglican Future Conference's opening day in Jerusalem.

But Archbishop Peter Akinola expressed his disappointment with Archbishop of Canterbury Rowan Williams for ignoring the pleas of traditionalists that he act quickly to resolve the crisis. Archbishop Williams was "not interested in what matters to us, in what we think or in what we say," he said, but he refrained from criticizing Archbishop Williams by name, reserving his opprobrium for decisions taken by "Lambeth Palace."

Archbishop Akinola said it "would be presumptuous of me to offer advice" to California bishops who are seeking ways of incorporating the May state court decision authorizing gay marriage into the liturgical life of The Episcopal Church. But he said the introduction of gay marriage was a consequence of sin and a failure of the church to maintain standards. "If the church had been faithful, we would not be in that mess," he said.

The Rt. Rev. Suheil Dawani, Anglican Bishop in Jerusalem, spoke to

members of the gathering during an invitation-only service at St. George's Cathedral, Jerusalem. He had repeatedly asked that the meeting not be held in his diocese. In his remarks, he said that the local Anglican church disagreed with recent actions by The Episcopal Church, but said those actions should not be the cause of schism. Unity lay with the Archbishop of Canterbury, Bishop Dawani reportedly said.

The meeting was marked by a shift in the leadership of the conservative movement within the Anglican Communion, with Archbishop of Sydney Peter Jensen assuming a new prominence among what had been an African-dominated leadership team.

Condemned by critics as schismatic, the leaders of GAFCON confounded expectations by focusing on spiritual solutions, with organizers hoping it will spark a renewal movement within the wider church. The long-term implications of GAFCON will likely rest upon its closing communiqué. Pilgrims were asked to review seven questions over

the course of the conference, including what can be done to restore sacramental communion among the divided Anglican churches and whether it can be reformed from within.

They also were asked whether cross-border Episcopal jurisdictions are an appropriate way forward to resolve differences; whether GAFCON is merely a Global South initiative; whether the initiatives that arise from GAFCON can be neutralized by the strategic use of money by its opponents in The Episcopal Church; and whether GAFCON can provide clarity for the future of the Anglican Communion.

No final statement or course of action was to be issued until the participants contributed their thoughts to a committee charged with reviewing the submissions. Those submissions were due to be returned to the statement committee at press time.

"The final statement is going to emerge as the work of all the participants of GAFCON," said Archbishop Benjamin Nzimbi, Primate of the Anglican Church of Kenya and chair of the statement committee, in a news release.

(The Rev.) George Conger



Joy Gwaltney/GAFCON photo
Archbishop Akinola

Puppets Created for Family-Friendly Worship

New York Priest Investigated Concerning Gang Initiations

Bishop Mark S. Sisk of New York will take immediate steps to review and address whether a priest at a Harlem parish is performing liturgical initiations for infants of gang members.

A New York *Daily News* article on June 22 reported the Rev. Luis Barrios, priest associate at St. Mary's Church, Harlem, had performed the rite of "blessing" for about 300 children as part of an initiation into the Latin Kings gang.

"It's a street organization with the capacity to bring together young people in search of power, collective identity ... [and] belonging in the society that's rejecting them," Fr. Barrios said, as reported by the *Daily News*.

"If the facts are as reported, this is extremely distressing and completely contrary to the long-held stance of this church," Bishop Sisk wrote to the clergy of his diocese. "I believe deeply in the importance of mission and creative outreach to the community and strongly encourage such initiatives. However, if accurate, the actions as reported in the *Daily News* are damaging to our common life."

Priest-in-Charge Locked Out

The Anglican Diocese of San Joaquin claims Bishop Jerry Lamb of the Episcopal Diocese of San Joaquin "appeared to follow no protocol at all" in appointing new leadership after a hastily called parish meeting recently voted 9-2 to lock out the priest-in-charge and wardens and affiliate with The Episcopal Church.

Based on its 2007 parochial report, St. Andrew's Mission in Taft, Calif., has an average Sunday attendance of about 18, according to a release by the Anglican Diocese of San Joaquin. The release went on to note that the congregational meeting did not appear to conform to St. Andrew's bylaws on prior notification. The release also contends that the vote did not receive the simple majority needed for approval.

Trinity Church in Greece, N.Y. celebrated Trinity Sunday in a big way. The patronal festival celebration included the debut of processional puppets. The parish discerned a call to family-friendly ministry several years ago, and more recently and specifically to developing an inter-generational puppet ministry.

In January, Open Hand Puppet Theatre of Syracuse presented a workshop for the parish. Among that group's puppets were some that were more than life-sized, requiring several people to operate them. These intrigued participants and led to the idea of developing puppets to use in procession.

The church's Puppet Ministry Committee decided to develop three puppets — the Lion of Judah, the Lamb of God and the dove of the Spirit. Ed Bohrer, an artist in the congregation, oversaw the creation of the puppets. Thirty five people from Trinity participated in making them. Children, adults and elders wove the seven yards of fringe that became the lion's mane. Others cut out, painted the puppets, created the poles, attachments, and connecting fabric. Nine people practiced carrying and manipulating the paws, hooves and wings as they walked.

On Trinity Sunday the puppets were introduced before the service by, of course, other puppets. A puppet chat for children and the young at



Trinity Church photo

Members of Trinity Church, Greece, N.Y., use larger-than-life puppets in the procession on May 18 as part of an outreach to families.

heart brought the rector of the parish, the Rev. Don Hill, into "conversation" with three puppets about the Trinity and ways we can name God.

"We anticipate using these puppets for processions during the year on major feast days," said Sandy Pacyga, chair of the liturgy planning team. "It is a way to involve young and old, and a way to remind ourselves of other attributes and ways we name God."

Nancy L. Woodworth-Hill

Bishop Wolf Extends Pastoral Direction for Islam Convert

Bishop Geralyn Wolf of Rhode Island has extended for another three months the pastoral direction given to a priest under her care who converted to Islam last year.

The pastoral direction was to have expired in early July while Bishop Wolf was scheduled to be in England for the Lambeth Conference.

"I met with the Rev. Ann Holmes Redding on May 22, 2008, and believe that she remains committed to her profession of both Christianity and Islam," Bishop Wolf wrote June 20 in a letter to members of the House of Bishops. "The decision for extension was not requested by Dr. Redding, nor does it

indicate a change in my understanding of the theological conflicts inherent in professing both traditions."

Bishop Wolf described the priest as a woman of utmost integrity and said her interactions with her remain open and mutually gratifying.

"I also remain devoted to our Christian faith and the ordination vows taken by those who have entered the sacred priesthood," Bishop Wolf said.

She said she decided to extend the pastoral direction because she did not think it fair to make a decision of this nature from a distance "without ready access to either Dr. Redding or the standing committee."

Bishop Bennison Cleared of Financial Management Charges

The Rt. Rev. Charles E. Bennison, Jr., the inhibited Bishop of Pennsylvania, was informed recently that he has been cleared of charges related to his financial management of the diocese.

In 2006, five clerical and five lay members of the standing committee of the Diocese of Pennsylvania filed a presentment complaint against Bishop Bennison. He was charged with concealing certain



Bishop Bennison

financial information and failure to consult properly with the standing committee.

"The church attorney's report stated that his investigation has not disclosed facts that, if found to be true upon trial, would clearly and convincingly show that Bishop Bennison acted contrary to the canons of the church or the diocesan canons or otherwise engaged in conduct unbecoming a member of the

clergy by managing the financial affairs of the diocese as he did," said the Rt. Rev. Dorsey F. Henderson, Bishop of Upper South Carolina and chairman of the Title IV [disciplinary] Review Committee, in a letter sent to Presiding Bishop Katharine Jefferts Schori on June 10.

A separate presentment complaint regarding how Bishop Bennison responded after learning of his brother's sexual misconduct remains active. He stood ecclesiastical trial in the Court for the Trial of a Bishop in Philadelphia June 9-12 [TLC, July 6].

College for Bishops Improves HOB's Culture, Director Says

As a larger percentage of the active members of the House of Bishops completes the three-year program in formation for new bishops called "Living Our Vows," the Rt. Rev. F. Clayton Matthews, director of the Presiding Bishop's Office of Pastoral Development, believes the number of deposition threats and inter-diocesan conflict among bishops will start to decline.

Bishop Matthews commented shortly after the conclusion of the five-day residency training in Canton, N.C., May 19-23. The remainder of the annual curriculum consists of monthly coaching sessions for a three-year period after consecration. The program became mandatory for new bishops after the 75th General Convention in 2006.

By the end of 2009, Bishop Matthews estimates that about half of the 130 active bishops will be involved in the College for Bishops' program.

"I am hopeful that we are encouraging our bishops to have a greater sense of community awareness and commitment while they exercise their prophetic role," he said. "Oftentimes a prophet works outside the community.

"The presence of the College for Bishops is changing the culture for the better. There is greater respect and greater willingness to be open to the wisdom of the larger house that was

not there previously."

The program is not disciplinary, but can be preventive, Bishop Matthews added.

Twenty-three bishops from The Episcopal Church and four from the Anglican Church of Canada met for the latest session.

The Rt. Rev. David Reed, Bishop Suffragan of West Texas, found value in the crowded agenda, but the more lasting value, he said in a release, has been in getting to know his fellow bishops. "Despite plenty of differences ... we are in the same boat for sure when it comes to challenges, the steep learning curve, and stresses on personal and family life," he added.

Nine More Bishops

Bishop Matthews said he anticipates an additional nine bishops will be involved in the program next year, making a total of 37 new bishops plus faculty and coaches in 2009. There was no senior class this year because of the one-year moratorium on consents



Ellie Rolfes/The College of Bishops photo

Bishops S. Todd Ousley of Eastern Michigan (left), Thomas Breidenthal of Southern Ohio, and Barry Beisner of Northern California listen to a presentation by Sally A. Johnson, an ex officio member of the Title IV Task Force II drafting committee, on the proposed changes to The Episcopal Church's misconduct codes, during a recent five-day residential session of "Living Our Vows," a three-year continuing education program for new bishops.

agreed to by the House of Bishops beginning in 2005.

Topics covered throughout the program include visioning for the future of the church, vocational profiles, peer coaching and media training, staff dynamics, organizational development, community building, Title IV canons, and property issues. The Lambeth Conference was also a topic at the May meeting.

Steve Waring



David Skidmore/Diocese of Chicago photos

Katherine Lee, daughter of Bishop Jeffrey Lee of Chicago, places a note in the cathedral font, one of five prayer stations for the June 12 alternative worship. Participants were invited to name the things that "make you too busy" and place them in the font as a way of giving them up to God.

Emergent Church Values Explored

Ian Mobsby, a missionary in the Church of England's Fresh Expressions initiative and leader of the Moot Communities in London and New York City, along with musician and liturgical artist Isaac Everett, led a series of conversations and workshops on emergent church June 11-13 in the Diocese of Chicago.

The presentations and concerts at St. Barnabas' Church, Glen Ellyn, and St. James' Cathedral, Chicago, attracted several hundred clergy and lay ministers, sparking interest and energy on how emergent church values and perspectives might inform diocesan or congregational life. Mr. Everett and his band "Die Dreaming" played at the Eucharist on June 15 at St. Elisabeth's, Glencoe, and on June 22 at St. Paul and the Redeemer, Chicago.

In his June 12 presentation at the cathedral, Mr. Mobsby spoke about post-modern shifts in attitudes toward religion and faith, the characteristics of emerging church, and how Trinitarian theology speaks to post-modern faith explorers seeking authentic, deep, and contextual expressions of church. An emergent church joins worship and

mission, and is about recovering a sacramental understanding of life, a perspective reflected in Rublev's Icon of the Trinity, said Mr. Mobsby.

Joining him was Mr. Everett, an American jazz musician from New York City. He spoke on liturgy and the importance of ritual. Generation X may have a cynical view of institutions, but among its members there is a hunger for ritual, for being grounded in tradition, he said. Mr. Everett, who graduated from seminary this spring with a focus on liturgy, said he believes worship should be interactive and have a playful quality to it.

"Incorporate the local context in your worship. Empower your members to bring their lives into worship," he said.

Mr. Mobsby, Mr. Everett and his band led an alternative worship experience that incorporated interactive prayer and meditation stations; quotations, still and video images, lyrics and themes projected on a large screen; and the rock and jazz motif of Transmission, playing selections from their album, *Rotation*.

David Skidmore

Pittsburgh Bishop Files Incorporation Papers

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh, has successfully filed for incorporation with the state of Pennsylvania to create a corporation titled "the Episcopal Diocese of Pittsburgh." A long-time critic of Bishop Duncan claims the action is intended to make legal challenges to diocesan ownership of property more difficult in the event that delegates to the diocesan convention in October vote to disaffiliate from The Episcopal Church.

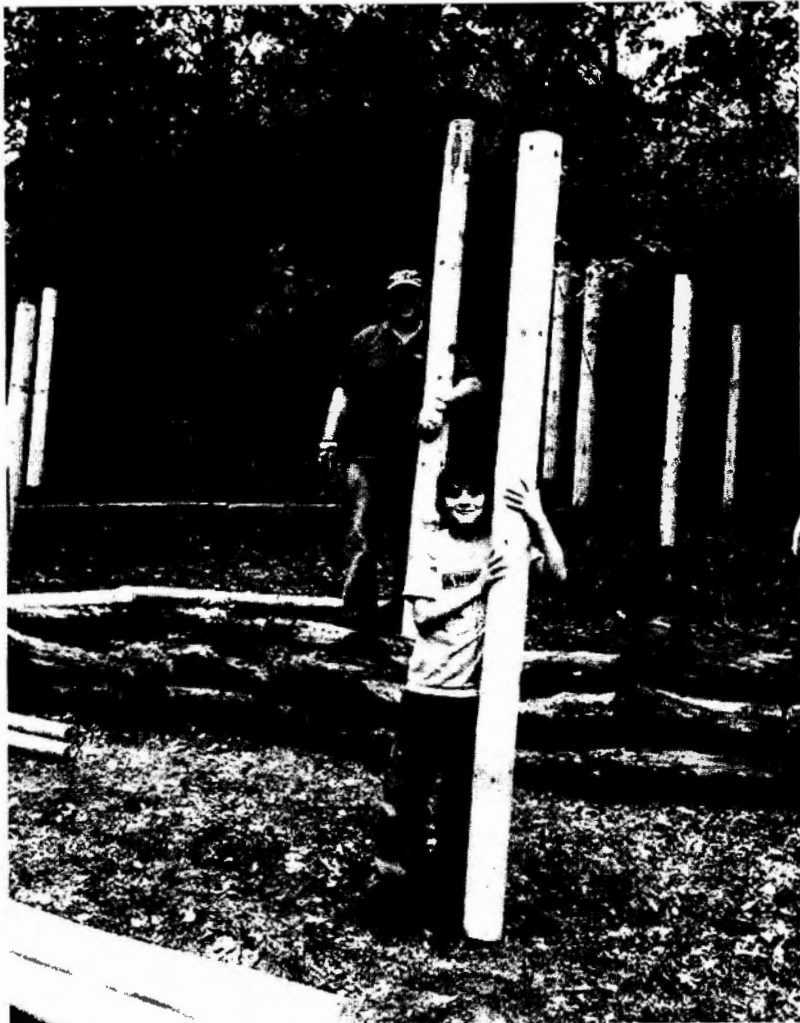
Writing in his parish newsletter, the Rev. Harold Lewis, rector of Calvary Church, Pittsburgh, said, "We believe the action was taken because [Bishop Duncan] knows fully well that, as we have long contended, he is not entitled to take the assets belonging to the Episcopal Diocese of Pittsburgh to the Province of the Southern Cone. For this reason, it would appear that he has formed a corporation under the name of the Episcopal Diocese of Pittsburgh, in the hope that that new entity can serve as the repository of diocesan assets."

Sued in 2003

Fr. Lewis, Calvary's senior warden, and the parish sued Bishop Duncan and the diocese in 2003 after a special convention adopted a resolution that declared in part that property in the name of individual parishes belonged to the local congregation. Calvary and the diocese settled without a trial. The parties agreed that the existing diocesan leadership was competent to administer the assets of the diocese, and that they would continue to be administered in accord with past practice.

Wicks Stephens, chancellor of the Anglican Communion Network and a member of the Pittsburgh standing committee, denied that the filing was intended to transfer assets to the Southern Cone or anywhere else.

"There is no intention to effect a transfer of property," Mr. Stephens said. "The incorporation was designed to protect the diocese's continued use of its name."



The Rev. George Martin prepares the hillside for his vineyard with the help of his grandson, Jack.

STILL IN THE VINEYARD

By James Hamilton

"The reason I am laughing," said the faint voice on the phone, "is that you caught me out with friends in the middle of Smith Mountain Lake." It was an appropriate greeting for the first of many interviews over several days with retired clergy.

The Rev. Sam Mason, retired rector of St. Stephen's Church, Durham, N.C., was talking. He sounded relaxed as he bobbed in a boat on the Virginia lake with his companions. While the scene illustrates the pace of life for most of the retired clergy questioned — centered and leisurely — the dynamic ministries that express their current callings are refreshingly counter to current culture.

Secular retirement is billed as a release, a well-deserved ticket out of the rat race. Not so with retirement from ministry. As the Rev. O.C. Edwards, retired dean of Seabury-Western Theological Seminary and author of *History of Preaching*, explained, "The reason I was retiring was so that my job would stop interfering with my work."

More than one retiree joked about "flunking retire-

ment," because the sort of work Fr. Edwards was talking about keeps cropping up. It seems that God does not respect retirement. Unlike a job or a career, a call to ministry, a vocation, is lifelong.

Some similarities began to emerge after several conversations with retired clergy. First, whatever the precipitating event may be (illness, burnout or a longtime planned change in focus), retirement often leads to a new calling. The Rev. Robert Shank, retired rector of St. John's Church, Plymouth, Mich., has found a deeper spiritual richness in leading spiritual workshops in Arizona and Mexico. He compared retirement to the ending of one movement of a symphony. The metaphor implies watchfulness. God's baton is poised for a new movement. You had better look up to catch your entrance.

Second, the drastically altered pace of retirement may allow the still, small whispers of discernment to finally be heard. Having retired a few weeks earlier as rector of Our Savior, Chicago, the Rev. Linda Packard

had just entered that place of discernment, a place of patient waiting for God's call. "This luxurious capability of being quiet will allow me to know what I am called to next," she said. To enable that quietness, she left her

longtime home of Evanston and moved three hours westward to Galena, Ill., and a fresh start.

Third, retirement comes with longings and growing pains. While the call to supply in pulpits and play "priest gratis" is a way to serve congregations unable to afford a stipendiary priest, there remains a desire for the close-knit bonds of long-held parish positions. And there is frustration over the role of retired priests. For example, some people have suggested to the Rev. John Flanigen, retired rector of Emmanuel Church, Hailey, Idaho, that he should take off his collar. His response is an emphatic "No way!" His calling was not to a job that had the "perk" of wearing a collar. Even as an "active inactive" priest, as he put it, he will never cease to be called to witness his servanthood to Christ and the church.

Discernment in retirement can be difficult. The Rev. Stephen Chinlund, who was director of Episcopal Social Services in New York, recommended a greater emphasis on mentorship as clergy retire. While a great deal of structure surrounds discernment to the initial call to service, individualized spiritual and pastoral support is often absent as clergy transition to a new stage of their vocation. The role of spiritual direction



The Rev. Sam Mason (right) and his wife, Joyce, with friends Janet Lorant (seated) and Jean Green (foreground) after spending a day on Smith Mountain Lake near Roanoke, Va.

THE VERY REV. ROBERT GIANNINI, RETIRED DEAN AND RECTOR OF CHRIST CHURCH CATHEDRAL, INDIANAPOLIS, IND.:

"A wise bishop told me to take a year off after retirement. Many tangential things cleave to active ministry, and it takes some time to recognize them and put them aside so that one can get on with more of the central aspects of one's vocation. The same bishop helped me to see the difference between vocation, job, and career.

One's vocation is from God;

God is the one doing the calling.

A job is the specific arena in which that vocation can be exercised.

Both are from God. Career, however, is often simply a human construct.

It is best to ignore it."

was usually played by friends, clergy who had retired earlier, or family members.

A conversation with the Rev. Maurice Turner, retired rector of St. Clare's Church, Pleasanton, Calif., felt like the beginning of a fast friendship because of his intimacy in sharing personal anecdotes and his affability. Others, like the succinct and direct observations on polity from the Rt. Rev. Harry Shipps, retired Bishop of Georgia, provided a glimpse of the success of their careers and foreshadowed the potential of continued leadership in the church. Each story seemed worthy of an article. Here are two that seemed to encapsulate the unique ministries retirement affords:

The Rev. Matt Currin, retired rector of Christ Church, Pensacola, Fla., told a story that illustrated the futility of a Jonah-like escape into retirement. A dinner party with friends of his in-laws led mysteriously to a recommitment ceremony for their marriage. And that ceremony led to impromptu baptisms. Four baptisms, to be specific, on the front porch of a home overlooking trees draped with Spanish moss. A whole family came knocking on a retired priest's door, proving that ministry will find you even if you stop having office hours.



The Rev. Linda Packard takes time to relax.

The Rev. George Martin, who retired recently from an interim position at St. Mark's Church, Barrington, Ill., said hobbies take on new import when seen as ministry.

"In addition to retired clergy pursuing a new career, I think it is far more common for us to develop a skill or interest that has laid fallow, or only been a dream through many years of ministry," he said. "In my case I'm starting a small backyard vineyard, and learning as much as I can about viticulture and oenology.

"Along the way I'll have to develop a level of patience I probably should have had operating all the time that I served as a rector," he said. "I can't harvest my first grapes for making wine until the third year, and I won't be able to harvest all the grapes until the fifth year. In the process of starting this new hobby I'm also thinking a great deal about all those passages in scripture that say a man started a vineyard."

No ceremony or retirement party will stop these workers from their calling in God's vineyard. The Rev. Larry Harrelson, a retired priest serving at St. Stephen's Church, Boise, Idaho, said retirement, such as it is, can be seen as a gift that allows you "flexibility to go where your passions and energy are."

James Hamilton is a recent graduate of Seabury-Western Theological Seminary working at St. Mark's Church, Glen Ellyn, Ill.



Computer training is just one of the activities that seniors are pursuing in retirement.

Deupree House photo

CHANGING WITH THE TIMES

RETIREMENT COMMUNITIES UPDATE OFFERINGS TO MEET SENIORS' EXPECTATIONS

By Michael O'Loughlin

Much has been made of the fact that the 80-million-strong Baby Boomers are closing in on retirement age. While this group is often characterized as a ground-breaking generation, it's their predecessors who have been changing the way many people think of retirement community living.

Doug Spitler, president of Episcopal Retirement Homes, Cincinnati, said that as the shift from the "G.I. Generation" to the "Silent Generation" of seniors his community serves is taking place, new expectations are emerging.

"Residents now desire a wider range of amenities and services, such as comprehensive wellness facilities, including indoor swimming pools, and multiple dining options," he said. "There is also a greater expectation of flexibility in services, more of an *a la carte* approach to meals and other supporting services. New services such as concierge assistance are also in demand."

"The one constant is that seniors continue to seek a sense of security," he said. "Security financially, should they experience difficulties in meeting expenses, and security from the perspective of planning for future health care needs and knowing these services are available."

Joan Kirkland, director of sales and marketing for Life Care Pastoral Services, Inc., agreed. Her company is the parent corporation of the non-profit communities of Vicar's Landing, Ponte Vedra Beach, and Glenmoor, St. Augustine, Fla.

"The basic psychological reason for choosing a retirement community, specifically one with health care benefits, has not changed over the past decade," she said. "The reason one chooses a community is for peace of mind that any needs for assisted living or nursing care will be met on campus. The second criterion — which has changed over the past decade — is the demand for larger and updated living accommodations, including state-of-the-art appliances in kitchens."

"The retirement community of today is one that must be more pro-active toward health maintenance than reactive," said Joe DeLoria, a spokesman for Montgomery Place, Chicago. "People considering a retirement community are seeking a place that helps them to stay healthy longer."

"Prospective residents are seeking an active lifestyle when selecting a community," agreed Sarah Jolles, director of marketing and sales at The Evergreens Continuing Care Retirement Community, Moorestown, N.J. "In the past, people would think to move to a retirement community only for potential health care needs. Now they are recognizing the importance of excellent health care as just one of the amenities to seek when planning a move."

Quality of life also extends to the homes themselves, according to spokespersons from several communities.

"The most notable changes in my opinion are with regard to the functionality of space and personal finishes," said Colleen Ryan Mallon, corporate director of marketing for Goodwin House, Inc., Alexandria, Va. "No longer are individuals willing to accept an apartment 'as is'. Residents understand that there are many competing options from which to choose now, and although they value a community that has a long-standing reputation, they want the space in which they are living to function."

Ken Lyons, sales and marketing director of the Good Samaritan Society — Kissimmee Village, Kissimmee, Fla., said that seniors "are more aware of non-profit, faith-based communities and seek them out. Criteria such as larger, airy floor plans, a 24-hour manned gate, and a full spectrum of on-site service levels — without entry fees — continue to gain popularity in Florida."

"Residents now are looking for larger units and more wellness amenities," agreed Justin Weber, marketing and public relations director at St. Paul's Senior Homes and Services, San Diego. "The studios that seniors of 10 years ago wanted are no longer as appealing."



Chapel stained glass detail.

St. Paul's Senior Homes & Services photo

EASING TRANSITIONS

Making the decision to leave a home filled with memories is difficult for most seniors to accept and embrace, said Suzanne Ujcic, honorable service grant coordinator for Westminster Communities of Florida, Orlando. She noted that transition also can mean losing touch with friends, family members, and a worshipping community when they relocate to a retirement community.

And it's not just leaving things and people behind that can be daunting. "Adjustment from a home setting is most difficult, particularly as it pertains to community living," contends Ms. Mallon of Goodwin House. "There are more rules and common courtesies to be mindful of, so it can be a little intimidating to a per-



Good Samaritan Society-Kissimmee Village photo

BEYOND BINGO

WHEN IT COMES TO ENTERTAINMENT, RETIREMENT COMMUNITIES OFFER OPTIONS BEYOND THE TRADITIONAL SHUFFLEBOARD AND TABLE GAMES. HERE'S A SAMPLING OF EVENTS IN WHICH RESIDENTS AROUND THE COUNTRY PARTICIPATE:

- DAILY TAI-CHI, YOGA AND CHAIR EXERCISE CLASSES
- COMPUTER TRAINING
- NINTENDO WII-SYSTEM FITNESS AND BOWLING
- ON-SITE DAY SPA
- INTERNET CAFÉ, AND WIFI THROUGHOUT CAMPUS
- BRAIN FITNESS AND MEMORY TRAINING PROGRAMS
- WARM-WATER POOL SWIMMING CLASSES
- WRITER'S GUILD AND MUSIC SOCIETY
- UNIVERSITY COURSEWORK VIA SATELLITE AND AT LOCAL COLLEGES
- LIVE MUSICAL ENTERTAINMENT AND SEMINAR SPEAKERS
- ARTS CLASSES
- PROFESSIONAL CHORAL PERFORMANCE
- GOLF AND TENNIS CLUB MEMBERSHIP

son who feels that they have different life habits."

Communities offer a variety of ways to help ease these transitions, typically including orientation programs, expert staff assistance, and the help of volunteer residents.

"When people have to all of a sudden 'fit in' with a group, it brings some apprehension, but more times than not this is a moot point once they actually move in and begin interacting within the community," Mr. Weber said.

Mr. Weber noted that downsizing also can be a challenge for new residents. "Many seniors are initially moving to a retirement community from their private

(Continued on next page)

CHANGING WITH THE TIMES

(Continued from previous page)

residence, which typically is much larger so they have a lot of stuff to get rid of," he said.

Mr. Lyons said that "vibrant social interaction and engaging neighborly conversation" are key elements to helping residents thrive in community life. "We help initiate new friendships with a resident volunteer ambassador welcoming committee, a monthly covered dish supper club, and regularly scheduled new resident orientations outlining opportunities to get involved."

Transitions can also come into play after residents have moved into a community, such as when levels of care change. For couples at Goodwin House who have different care needs, "we spend a lot of time with the residents and families to help them decide what the best options are for them," Ms. Mallon said. "Should they remain in their residential apartment with home care? Would it be better for them to move together to assisted living? Would it be best for one to remain in the residential apartment while the other spouse moves to a memory support program? These decisions require time, consultation and sometimes a little trial period before a permanent transition is made."

Montgomery Place has a holistic team that meets monthly to identify residents who need to make a health-related transition. "When an individual is identified as needing more help, the team, including caregivers and chaplains, comes together with the extended family of the individual to discuss and plan for the necessary transition," Mr. DeLoria said.

"On the day of the move, the chaplain and a caregiver who is close with the individual making the transition will assist with the move to make sure that all goes well," he said.

Both Glenmoor and Vicar's Landing have programs to counsel residents and their families in advance of a move, Ms. Kirkland said. "If possible, we allow residents to choose their apartment in assisted living," she said. "We also have a home health care license, so we can offer some assistance in independent apartment, or homes if that is the choice of the resident, and if appropriate. If we can, we offer the same opportunity for choice in the nursing center."

"Planning, physically assisting and counseling through life changes are just a part of daily life, a way to tangibly add significance and show Christ's love to those in need," Mr. Lyons contends. "Residents also gain needed strength and solace by encouraging each other. Support groups for caregivers, low-vision residents, Parkinson's widows and widowers, and cancer survivors allow camaraderie, encouragement and love from peers."

SPIRITUAL NOURISHMENT

A growing number of retirement communities have a faith-based mission or component, so providing spiritual nourish-



Vicar's Landing photo

Vicar's Landing, Ponte Vedra Beach, Fla., holds worship services in an on-site chapel.

ment for residents is a high priority. This may include offering worship services in an on-site chapel, Bible study and other classes with a religious focus, and connections to the wider faith community.

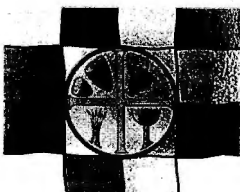
"In our retirement communities, residents are served by a full-time chaplain," Mr. Spitler said. "Part of the chaplain's responsibility is to invite pastors to offer services, counseling, and Bible study to residents who are members of their congregations. We also provide a shuttle bus on Sundays from our communities to local congregations."

Mr. Spitler said that in Episcopal Retirement Homes' affordable housing communities, "we partner with our bishop and appoint a congregation nearby as 'chaplain.' The priest celebrates the Eucharist weekly. The deacon is an on-site spiritual presence, meeting with individuals and groups as requested, and inviting pastors from the area who serve other residents. They lead Bible study and bring members to do anything from prayer shawl ministry to Stephen Ministry in the community."

At The Evergreens, Episcopal services are held each Sunday in an on-site chapel that includes a pipe organ. "The service is led by our full-time chaplain and is also broadcast on our in-house television channel for residents who are not able to attend," Ms. Jolles said. Services at the on-site, inter-denominational church at Good Samaritan Village also are televised through that community's internal cable channel.

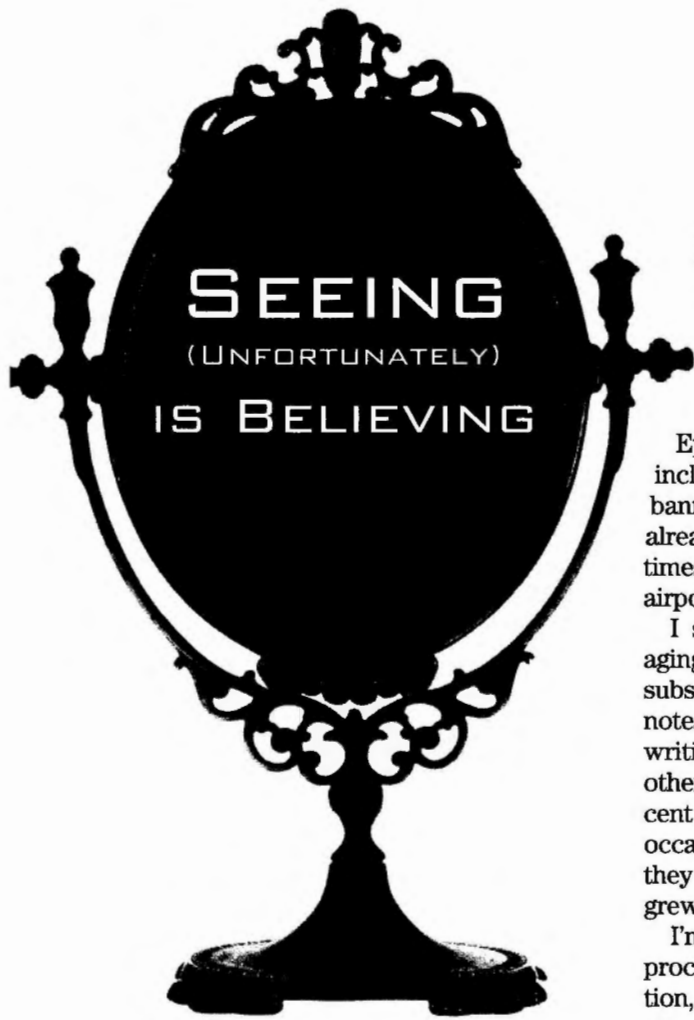
At Westminster Communities, "community chaplains coordinate spiritual well-being activities that provide worship and study opportunities, many maintaining connectedness with area churches," Ms. Ujic said.

Ms. Mallon said that a spiritual life committee at Goodwin House, comprised of residents from many different faiths, "works together to ensure that all residents have an opportunity to enjoy a spiritual life." □



Chapel stained glass detail.

St. Paul's Senior Homes & Services photo



In helping to plan this fifth annual Retirement Issue, it quickly dawned on me that I am old enough to retire. With retirement in sight, I spent a few minutes the other day pondering the wonders of growing old. I concluded that this is not a traumatic experience, nor one to cause despair. After all, it's a perfectly natural process that all of us go through.

I also decided aging would be a breeze if I didn't have to look in the mirror. Unfortunately, that is a daily occurrence. I have to admit it's a frightening sight, and I can only imagine why my co-workers don't turn and run when they catch a glimpse of me.

I can't remember whether it was St. Augustine, the ageless baseball player Julio Franco, or essayist Anthony Powell who said "Growing old is like being increasingly penalized for a crime you haven't committed." Regardless, there's some truth in that statement, for just when we reach a point where we begin to understand a few of life's mysteries, it's time to retire.

The worst thing about growing old is the visits to the dentist. I'm so old that I've been told I need to see a dentist every three months

instead of every six months like the rest of you. Hearing the dentist tell me all the procedures I need to go through during the next few months is frightening, for I claim to be one of North America's biggest dental chickens. When I show up, my dentist, who happens to be an Episcopalian, brings out the heavy artillery, including some implements that have been banned by the Geneva Conference. My mouth already has so much metal in it that it sometimes sets off warning alarms going through airport security. *No mas!*

I suspect some of this discussion about aging will resonate with at least a few of our subscribers. How do I know this? Some of the notes I receive come from folks with handwriting that's become a bit shaky, and the other day I received an envelope that had 14 3-cent stamps on the envelope (really!). Besides, occasionally people will write and tell me that they can remember Bishop Pike or that they grew up with the 1928 prayer book.

I'm told there are ways to hold off the aging process. Facelifts, for example, and liposuction, and various plugs and things I could put on or in my head to restore my lost hair. These procedures seem pretty extreme — and probably painful — more for someone with an ego the size of Montana or an overflowing wallet.

The very fact I am able to see this horrific sight in the mirror leads me to believe my eyes can't be too bad. My glasses are already thick enough to be able to see Mars, but of course at my age, I am unable to see that far. I am still able to see the moon, however. Last Sunday, I wore sunglasses to church, for the rains which plagued us in June finally had tapered off. Unfortunately, I forgot my regular glasses. Not wanting to give the impression that I'm trying to be cool, I decided to forego the sunglasses indoors. That meant I had no idea who was in church that Sunday other than those who were seated two or three pews around me.

Not long ago, I went through my annual physical exam, which is a story I'll spare you. At the end of the exam, I asked the doctor what he thought. "You ought to be able to live to 110," he said. That is a frightening thought, both for me and for anyone I encounter during my retirement. I'd be thrilled to have another decade, but that, of course, is not up to me.

David Kabelage, executive editor

Did You Know...

According to *The Call*, newsletter for the Society for the Increase of the Ministry, the average M.Div. graduate from one of The Episcopal Church's accredited theological seminaries accumulates a minimum of \$62,000 in debt by the time the degree is conferred.

Quote of the Week

The Rev. Scott Gunn, rector of Christ Church, Lincoln, R.I., on the suggestion that he and seven other "liberal" Anglicans would bring about the singing of "All hail the power of Jesus' Name" if seen at the GAFCON conference: "Well I guess one could do worse in a theme song."

Encouraged by GAFCON

The early news reports on the Global Anglican Future Conference (GAFCON) seemed confusing to most Anglicans. Whether one was supportive of the gathering in Jordan or fearful that it would overshadow the Lambeth Conference, it was difficult to find accurate portrayals of what was taking place in the Middle East during the early days of the conference.

At press time, the most significant accomplishment at the conference was the publication of a booklet, *The Way, the Truth and the Life*, given to participants at the event. Published by GAFCON's Theological Resource Team, the 94-page document sets out the hopes for the gathering and recounts the events that have brought the Anglican Communion to its current precarious state. Nearly everything in the booklet has been published previously in one form or another, but the GAFCON group manages to produce a compilation with clarity and strong language.

The booklet as well as early speakers emphasized that those at the Jordan meeting are not trying to organize a new church [p. 10]. Rather, the leaders are hoping to reform the Anglican Communion from within. GAFCON attracted more than 1,000 participants, including about a third of the bishops of the worldwide Communion — many of them from Africa.

It is encouraging to see Anglicans from many provinces and cultures spend time together in prayer, worship, fellowship and study. It is also encouraging to note that the group does not plan to separate from the Anglican Communion. As this issue was going to press, the communiqué to the rest of the church being prepared was anxiously awaited.

GAFCON 
Jerusalem 2008

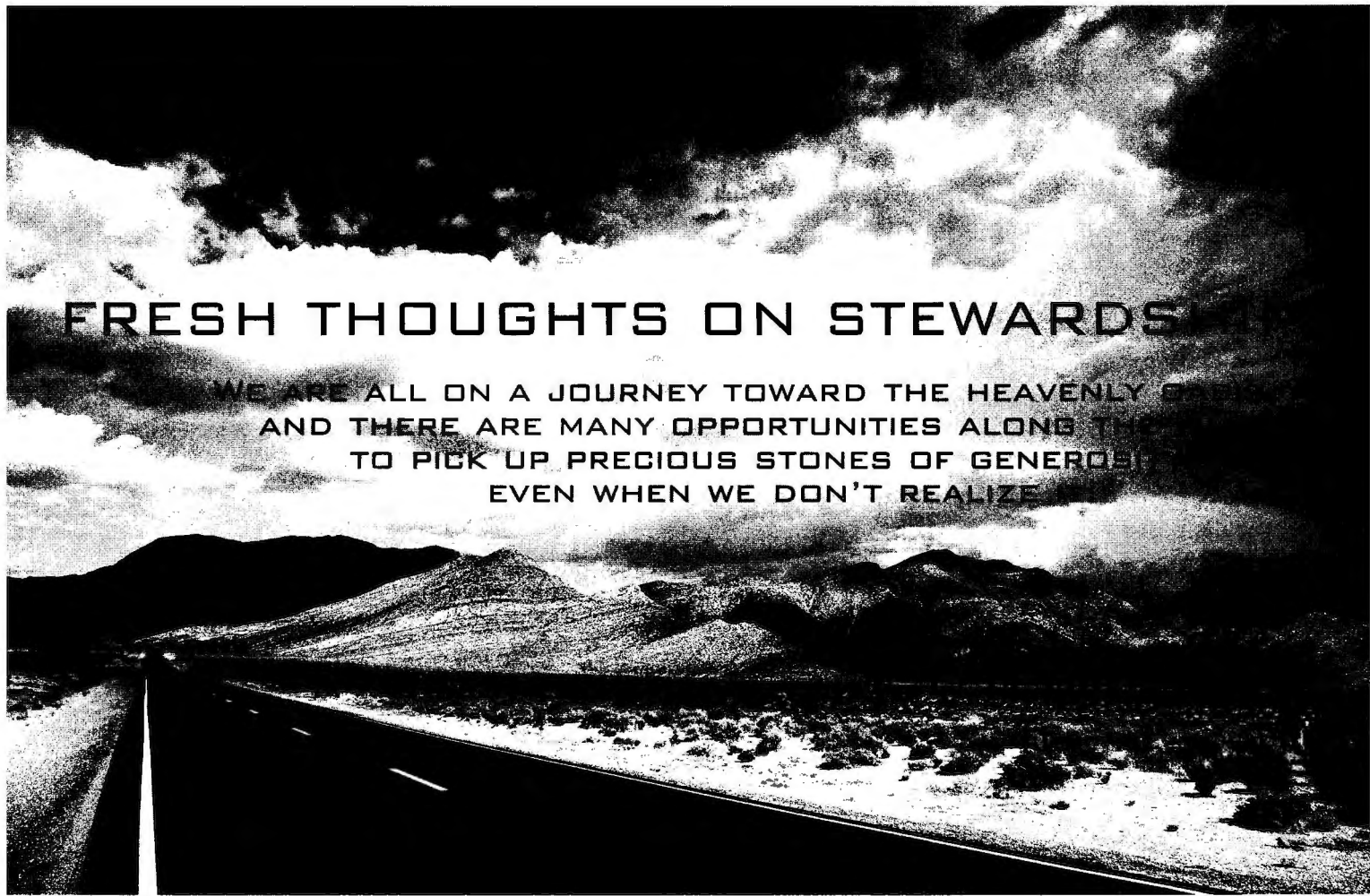
GAFCON attracted more than 1,000 participants, including about a third of the bishops of the worldwide Communion.

Bombing the Canons

During its meeting in Albuquerque, N.M., last month [TLC, July 6], the Executive Council of The Episcopal Church adopted a resolution that condemns the use of cluster bombs. It calls upon all governments, "including our own," to sign a treaty prohibiting them. Cluster bombs cause injury and death not only to enemy combatants, but also to civilians, and not only during war, because they do not always detonate reliably. The U.S. government has refused to participate in negotiations to end the use of cluster bombs, defending them as highly effective weapons in certain combat situations.

Recently the bishops of Los Angeles and California used a different form of cluster bomb on the Constitution and Canons of the General Convention in order to bypass General Convention and secure homosexual marriage within the church. Ironically, Bishop J. Jon Bruno of Los Angeles is a member of Executive Council. Bishop Marc Andrus of California is not. Title I, Canon 18, Section 2(b) states that "Holy Matrimony is a physical and spiritual union of one man and woman ..." Every member of the clergy is required by this canon to have ascertained that fact before solemnizing the marriage. Even before the California Supreme Court mandated state recognition of gay marriages, Bishop Bruno declined to discipline clergy who violate that canon. Bishop Andrus has advised clergy to remove their clerical collars while they perform a civil marriage, and then presumably to put their collar back on to bless the relationship and celebrate Holy Eucharist.

There is little chance that these bishops will be disciplined by either Presiding Bishop Katharine Jefferts Schori or the ecclesiastical courts of The Episcopal Church, whose authority is derived from the Presiding Bishop and whose appointed members often are political allies of the incumbent. Bishops Bruno and Andrus may have found yet another way to subvert the faith and order of the church in order to advance what they believe to be a "prophetic" matter of justice, but the long-term effect is like that caused by real cluster bombs. Only in this case the victim will be respect for the church's polity.



FRESH THOUGHTS ON STEWARDSHIP

WE ARE ALL ON A JOURNEY TOWARD THE HEAVENLY CITY,
AND THERE ARE MANY OPPORTUNITIES ALONG THE WAY
TO PICK UP PRECIOUS STONES OF GENEROSITY,
EVEN WHEN WE DON'T REALIZE IT.

By Bertram N. Herlong

Here are three old clichés about stewardship of money that can have new meaning:

CHARITY DOES BEGIN AT HOME.

When someone says, "Charity begins at home," it is usually for pocketbook protection, and means that I must take care of my own before even thinking about others. I believe there is a deeper meaning in this hackneyed expression. Home is where we are supposed to treat each other with honesty, honor and love. Home is where our character is formed for what we will ultimately become. At home we teach our children to share, to be loving and kind. True charity that begins at home issues in a life of charitable behavior. If charity is part of our upbringing and a natural aspect of our daily lives, we will be charitable people because that is a significant part of who we are. If that is the kind of person we want our children to be, then charity should begin at home.

MONEY CAN BUY HAPPINESS.

I don't mean material possessions purchased for one's own pleasure, but gifts given to others. Every dollar that supports the church in her mission and ministry of serv-

ing those outside and inside the congregation, every contribution that a person makes to provide care for a child or frees a parent to work, knowing that their children are safe, or nurtures an older person or feeds the hungry or provides comfort to the bereaved or houses the homeless, brings happiness that would not otherwise be possible. Every time our gifts feed the hungry, clothe the naked, or comfort the lonely and forgotten, we have not only bought happiness for someone else, but also discovered happiness for ourselves. For Christians, there is an added bonus. Jesus said, "If you have done it unto the least of these, you have done it unto me."

YOU CAN TAKE IT WITH YOU.

Sigmund Freud told the story of a sailor shipwrecked on a south sea island. Natives found him and took him to their village and made him their king. He enjoyed the benefits of his royal position but wondered what happened to the kings before him. He discovered that in that culture, kings reigned for only one year, and then were banished to a nearby desert island and left stranded to die of starvation. Being a smart man, he used his kingly power and wealth to build boats and began to ferry trees and shrubs and plants to the isle of the banished kings. He trained

(Continued on next page)



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masons and built a beautiful house and dug a well so that when his year of being king was over, he was not banished to a certain death but to a veritable paradise.

That story can be a parable of our lives. We are all kings and queens here on this island earth for a little while. During that time we must decide what we shall do with the resources we have been given. Shall we "live it up" and spend our time, talent and money in self-indulgence, or shall we prepare ourselves for a heavenly existence by heavenly behavior here and now?

If there is a life after this earthly one, and Christians believe that there is, then surely it is what we are here that is taken there when this life is over. If what we do is determined by who we are, then that is what we take with us when we go. If we are generous, loving, sharing and caring people, that is the life we will take with us to have eternally. Conversely, if we are selfish and angry persons, that is the kind of life we will have in eternity. You not only can, but you will take it with you.

I don't know who told me this story, but it seems to fit here. Travelers were seeking an oasis as they traveled through the desert at night in order to make better time in the cooler temperatures. There was no moon or stars as they moved along a rock-strewn dry creek bed. Their leader asked them to pick up as many of the rocks as they could carry and bring them along. There was some grumbling. Some did nothing, others picked up a few stones, and others loaded up with all they could carry.

Just after dawn, they reached the oasis. Exhausted, they sat down and began to unload the rocks they were carrying and discovered that they were not creek rocks but precious jewels. They were happy and sad — happy that they had picked up as many as they had and sad that

they hadn't picked up more. Saddest of all were those who had picked up nothing.

We are all on a journey toward the heavenly oasis, and there are many opportunities along the way to pick up precious stones of generosity, even when we don't realize it. I have never met people who thought they shouldered too much of the load of responsibility for others. In all my years of ministry to persons who were dying, never once did any say they had done too much for others, given and shared more than they should have. But always, they wished that they had done more.

The rocks of generosity are heavy and not easy to carry. But they are the precious jewels of the crown of glory that will never fade away. They are the added value of our lives that comes from the charity that begins at home, from the happiness that our money has bought, and they are the measure of the quality and

character of life in this world that becomes eternal in the nearer presence of God.

*Giving is living, the angel said,
Go feed the hungry sweet charity's bread.
Must I keep giving and giving again?
My selfish, quarrelsome answer came.
"No, said the angel," her eye pierced me through,
"Just give till the Lord stops giving to you."*

(Anonymous)

The Rt. Rev. Bertram N. Herlong is the Bishop of Tennessee, retired. He lives in Franklin, Tenn.

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

Not Mentioned

Bishop Stacy Sauls of Lexington argues that proper canonical procedure was followed when the House of Bishops voted to consent to the depositions of bishops Schofield and Cox [TLC, June 22].

However, in his 12-page legal memorandum, Bishop Sauls somehow manages to avoid any mention of Article I, Section 2, of the constitution of The Episcopal Church, which explicitly defines the phrase "all Bishops entitled to vote." This definition is given further clarity in Articles X and XII (also not mentioned in the legal memo).

IN HIS 12-PAGE
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"ALL BISHOPS
ENTITLED TO VOTE."

As if all this were not enough, Canon IV.15 defines "all the members" for good measure (also not referenced by Bishop Sauls).

The vote required to give consent to deposing a bishop for "Abandonment of the Communion of This Church" is "a majority of the whole number of Bishops entitled to vote." Bishop Sauls notwithstanding, the absence of the words "in the House of Bishops"

does not mean "present and voting at this meeting."

If a legal analysis chooses to omit any reference to the definition of a phrase in the constitution, then of course one is free to argue for a meaning in the canons which is different than what has been previously stated, as Bishop Sauls so ably demonstrates.

*(The Rev.) Nathaniel W. Pierce
Trappe, Md.*

The legal memo by Bishop Sauls exonerating the House of Bishops of improperly handling the depositions of bishops Schofield and Cox is tainted by conflict of interest. His memorandum does serve to further illustrate the weaknesses of current canons to provide due process to bishops.

We should remember our canons are 100-percent human, just like any other human law. The current situation reveals how flawed they are inasmuch as there is no court of appeals (in this case) — a panel of judges who interpret the law without conflict of interest. How can Bishop Sauls, a lawyer, argue with a straight face that he can function as an appeals judge on a legal decision in which he has already taken part rendering a verdict? That is the equivalent of a judge passing a verdict and then, on appeal,

defending it as an appellate judge. It is ludicrous.

*(The Rev.) Bennett Jones
Munster, Ind.*

Additional Questions

Charles Wicks writes [TLC, June 22] to ask for "coherent answers" to several loaded questions: Why does Bishop Bruno seemingly support "sexual perversion"? Why have leaders of The Episcopal Church "accommodated themselves to the culture"? "Why has this church become so obsessed with sanctioning homosexual behavior...?"

Let me ask Charles Wicks some other questions in return: Why does he seemingly equate faithful same-gender relationships with "perver-

(Continued on next page)

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sion"? Does he believe Jesus would have condemned such a relationship? Why does he believe church leaders have "accommodated themselves to the culture" when only two states in 50 allow same-sex marriage?

Assuming that politicians generally have a better sense of "the culture" than church leaders, why have so few politicians supported same-sex marriage? Why has an element in the church become so obsessed with homosexual behavior that they would rather create a schism than stay and bear witness to their beliefs? These also are questions that demand coherent answers.

*(The Rev.) Christopher L. Webber
Sharon, Conn.*

Evangelistic Tool

It is unfortunate when a publication serving The Episcopal Church cannot remember the incarnational theology of

the Anglican Communion and makes a hasty analysis of an advertisement [TLC, June 15]. Yes, I can see how following our Lord's admonition to feed the hungry or clothe the naked, or heal the sick, or visit the prisoner can look like the good works of a civic club or secular organization. But when the church does these things we are making the living Christ incarnate.

In the editorial about the new advertisement, TLC seems disappointed because the ad did not do what you expected it to. Perhaps TLC's expectations were not part of the creative process. Having spent years studying congregational growth and the demographics of today's unchurched, I think the ad will be a productive evangelistic tool. There are many folks who are seeking meaning in their lives, and one avenue they are taking more often is service to others.

The "cutting carrots ad" says that one can serve others through The Episcopal Church. The Episcopal Church of this

age is not God's "frozen chosen" of the past. And, who knows? Somebody might even get baptized. These would be folks coming in through a side door instead of the front door called "Sunday worship." Who cares what door they use to enter the presence of God? Once in, what better place for them to have a life-changing encounter with the living Christ.

*(The Rev.) Peter R. R. Getz
Holy Trinity by the Lake Church
Rockwall, Texas*

Insightful Column

Bishop Gray's Guest Column [TLC, June 15] was incredibly insightful. H.R. Niebuhr's little book was one of the best I've ever read, and certainly is pertinent to any understanding of the present state of The Episcopal Church.

The "liberal" hegemony of our church is captive to the intellectual elite of our society. I put quote marks around the word *liberal* because leaders are

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illiberal in dealing with those who won't go along with them.

*(The Rev.) Kenneth D. Aldrich
Huntingdon, Pa.*

Diocesan Wellness

In response to Nigel Renton's article on sabbaticals [TLC, June 8], in the Diocese of Wyoming we have a fund — part of the Continuing Education Fund to which each congregation contributes 1 percent. It has been in place for many years. Anyone can apply for a grant, and lay employees also can access the sabbatical part. The usual application has the Sabbatical Fund paying 1/3 to 1/2 and the person and the congregation paying the rest. People take leaves of 3-6 months. It is part of our diocesan wellness.

*(The Rev.) Ann Fontaine
Lander, Wyo.*

It Was Missing

It amazed me that the beautiful photographic presentation on St. Mark's, Philadelphia [TLC, May 18], did not include any mention of the Lady Chapel with its sterling silver "Wannamaker" altar. Is there any altar and reredos like it in the entire world?

*(The Very Rev.) John P. Bartholomew
Lake City, Minn.*

Orientation or Practice?

Once again, failure to distinguish between sexual orientation and sexual practice is associated with confusion and misunderstanding.

The Very Rev. Richard Giles states in his letter [TLC, June 8] that an American bishop is being excluded from the Lambeth Conference "on the grounds of sexual orientation."

Sexual orientation is not and never has been a problem, except to those who are confused or genuinely homophobic. The issue that deeply divides the church is sexual practice — the homosexual lifestyle.

If we must do battle with fellow Christians, let us at best be clear about where the battle lines are, rather than draw battle lines where they don't exist.

*Laura Rico
Los Banos, Calif.*

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A BOOK ABOUT LIVING WITH THE AGING PROCESS SEEMS IN THIS RETIREMENT ISSUE TO BE AN APPROPRIATE TOP TO A ROUNDUP OF RECENTLY PUBLISHED BOOKS.

THE GIFT OF YEARS: Growing Old Gracefully. By **Joan Chittister**. BlueBridge. Pp. 224. \$19.95. ISBN 1-933346-10-8.

Well known for her books on spirituality, Joan Chittister shows why those in their "senior" years are experiencing a special time of their lives. The author, 70, addresses with wisdom such topics as religion, faith, adjustment, and transformation. "If we learn anything at all ..." she writes, "... it is that there are some things in life that cannot be fixed."

BEING WELL WHEN WE'RE ILL: Wholeness and Hope in Spite of Infirmary. By **Marva J. Dawn**. Augsburg. Pp. 278. \$14.99. ISBN 978-0-8066-8038-5.

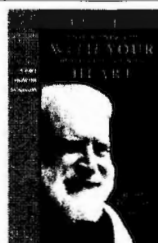
People with ailments of all kinds may find Marva Dawn's writing helpful. She explores truths of the Christian



Marva J. Dawn



Being Well When We're Ill



LISTEN WITH YOUR HEART



faith "that lift us up from despair into spiritual well-being." A noted theologian, Ms. Dawn has experienced a number of infirmities herself, so readers are likely to treat her as a companion after only a few pages.

LISTEN WITH YOUR HEART: Spiritual Living With the Rule of Saint Benedict. By **M. Basil Pennington**. Paraclete Press. Pp. 207. \$15.95. ISBN 978-1-55725-6.

Renowned as an expert on centering prayer, the late Cistercian monk and abbot was also known for his weekly talks to members of his community on the Rule of St. Benedict. This book consists of some of those talks, edited by a member of the community. There is clear, concise teaching on every page.

FLYING SAUCERS AND CHRISTMAS. By **Leander S. Harding**. iUniverse. Pp. 44. \$9.95. ISBN 0-595-41751-5.

As a priest, Leander S. Harding has had many opportunities to deliver sermons on Christmas Eve, when churches are visited by people who have had little exposure to the Christian faith. In this little book, the head of chapel at Trinity School for Ministry offers sermons he preached on Christmas Eves from 1994 to 2004. Very engaging.

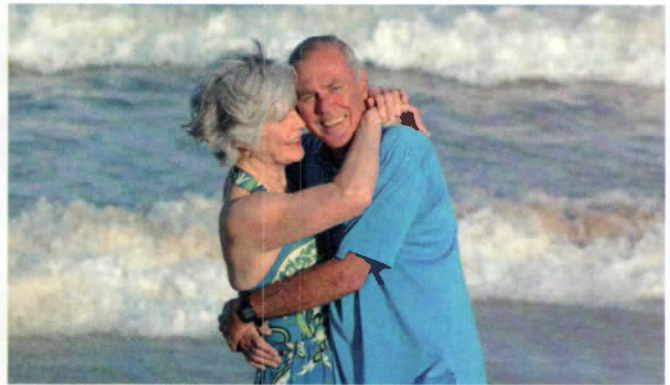
CHURCHLY JOY: Orthodox Devotions for the Church Year. By **Sergius Bulgakov**. Eerdmans. Pp. 163. \$16. ISBN 978-0-8028-4834-5.

Homilies for various feasts of the church year by the late, prominent Orthodox theologian. From the Annunciation: "It took thousands of years for humanity to reach the day of this accomplishment and for the flower planted in paradise to bloom on the pre-chosen branch of the tree of the human race." Discourses of joy abound.

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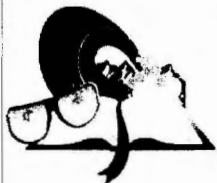
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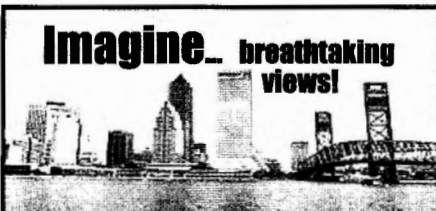
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Our parish goals include growth and development of the youth programs, pastoral care, and increased opportunities for adult education. We are in a central location with many educational, recreational and health options. In addition to the many advantages of our location near the state capital, Mechanicsburg is within an easy drive of Philadelphia, Pittsburgh, Washington, DC, and Baltimore, Md. Please contact us for a parish profile and additional information.

Website: <http://stlukemech.org>
E-mail: stlukemech@pa.net

POSITIONS OFFERED

FULL-TIME PRIEST-IN-CHARGE: *Coventry Episcopal Church, Ocala, FL.* Coventry Episcopal Church, a four-year-old mission church in Ocala, Florida (Diocese of Central Florida), is seeking a priest-in-charge. The candidate could be a recently retired priest anxious to relocate to central Florida. We are looking for a priest to assist us in our membership growth and be our spiritual leader. We currently have a congregation of 35 to 50 members. Compensation would be based on a competitive housing allowance and expenses (negotiable). Please send resume & references to: **Coventry Episcopal Church, c/o Mr. Conn Whetstone, 11586 SW 75th Circle, Ocala, FL 34476.** Telephone: (352) 873-3447. See our website at www.coventryocala.com.

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PEOPLE & PLACES

Deaths

The Rev. **Philip Clough Bentley**, 89, of Palm Beach Gardens, FL, died April 18.

A native of Boston, he was a graduate of American University and Virginia Theological Seminary. In 1943, he was ordained to the diaconate and priesthood, then the following year he joined the Navy and served as a chaplain until 1967. He was rector of St. John's Church, Middleburg, VA, 1967-69; assistant at St. Paul's, Delray Beach, FL, 1975-77; assistant at St. Gregory's, Boca Raton, FL, 1977-79; and assistant at St. Mark's, Fort Lauderdale, FL, 1980-86. He was involved in supply and interim ministry into the early 1990s, and also served as a chaplain at the VA Medical Center in West Palm Beach, FL. In the Diocese of Southeast Florida, Fr. Bentley was a member of the commission on ministry, finance committee and stewardship committee. He also was involved with Cursillo and Kairos prison ministry. He is survived by his wife, Norma; two daughters, Cynthia, of Santa Cruz, CA, and Carol Gardner, of Burlington, VT; a son, Edward, of Yuma, AZ; and several grandchildren and great-grandchildren.

The Rev. **Louis H. Fracher**, rector emeritus of St. John's Church, Waynesboro, VA, died June 12 at Shenandoah House, Fishersville, VA. He was 89.

Born and raised in Detroit, Fr. Fracher was a graduate of Duke University. He served in the Naval Reserve during World War II in the Pacific. He retired in 1954 with the rank of lieutenant commander. He was employed in public relations at Virginia firms for several years before graduating from Virginia Theological Seminary. He was ordained to the diaconate in 1954 and to the priesthood in 1955. He was priest-in-charge of the three congregations in Pittsylvania County in the Diocese of Southwestern Virginia that comprised the Pruden Cure, 1955-58, and he was rector in Waynesboro, 1958-84. He retired in 1984 and was named rector emeritus. Following retirement, Fr. Fracher was a clinical pastoral counselor in the substance abuse field in Charlottesville, VA, until 1990. Surviving are his wife, Patricia; a daughter, Gretchen Hardage, of Raleigh, NC; three sons, Jeffrey, of Charlottesville, Christopher, of Staunton, VA, and Andrew, of Newport, KY; seven grandchildren and two great-grandchildren; his ex-wife, Marjorie, and three stepchildren.

The Rev. **Edward D. Grimes**, priest of the Diocese of Springfield, died April 9 at his home in Tavares, FL. He was 91.

Fr. Grimes was born in Oak Park, IL. Following graduation from the University of Illinois, he joined the Army, where he was commissioned a second lieutenant, and eventually became a colonel. After military service, he was employed by the Illinois Central railroad for 31 years. He read for

holy orders and was ordained deacon in 1971 and priest in 1973. Fr. Grimes assisted at Christ Church, Springfield, and was involved in supply ministry. Later he moved to Florida, where he became involved with St. Andrew's Church, Spring Hill. He was associated with the Order of St. Luke. He is survived by his wife, Eloise, and a son.

The Rev. **Robert D. Herzog**, 74, retired priest of the Diocese of Maryland, died May 31 at his home in Severna Park, MD.

A native of Hagerstown, MD, he was a graduate of the University of Maryland. He served in the Army in Germany and later in the reserves in this country. Later he graduated from Virginia Theological Seminary and was ordained deacon and priest in 1964 in the Diocese of Washington. Fr. Herzog was involved in ministry in that diocese for 25 years, most recently at St. James' Church, Potomac, MD. He moved to the Diocese of Maryland in 1989 as rector of St. James', Mount Airy. He remained there until 1999, then was involved in interim and supply ministry. He was a founder of the St. Francis Burial and Counseling Society, which attempted to make funeral services affordable and simple. Fr. Herzog is survived by his wife, Patricia; three daughters, Deborah Alexander, of Neenah, WI, Nancy Walker, of Tampa, FL, and Rebecca Layman, of Frederick, MD; a son, Robert, Jr., of Rockville, MD, and nine grandchildren.

The Rev. **Haig Joseph Nargesian**, a priest for 60 years, died June 3 in Northport, CT. He was 85.

Fr. Nargesian was born in Newton, MA. He graduated from Tufts University, Harvard Divinity School, and the General Theological Seminary, then was ordained deacon and priest in 1948. He was assistant at Trinity Church, Princeton, NJ, 1948-50; rector of St. Thomas', Camden, ME, 1950-68; and rector of St. John's, Washington, CT, 1969-88. Fr. Nargesian was a deputy to General Convention from the dioceses of Maine and Connecticut, and he was active in both dioceses. In Maine, he was canon precentor of St. Luke's Cathedral, Portland, a member of executive council, and editor of the diocesan newspaper, *Northeast*. In Connecticut, he was a member and president of the standing committee, dean of the Lichfield Deanery, and a member of executive council, the communications committee, and the committee on constitution and canons. He was an associate of the Community of St. Mary, Eastern Province. Fr. Nargesian is survived by three daughters, Victoria Stripling, of Norfolk, MA, Jennifer, of Dedham, MA, and Stephanie Miksis, of Franklin, MA; a son, Haig, Jr., of Weehawken, NJ; three grandchildren; and a sister, Sylvia Slayton, of Newton, MA.

Next week...

GAFCON Wrapup



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

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@sbccglobal.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

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

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

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

RIVERSIDE, IL (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

SPRINGFIELD, IL
CATHEDRAL CHURCH OF ST. PAUL (217) 544-5135
 Website: www.stpaulspringfield.com
 E-Mail: stpaulepca@insightbb.com
 The Very Rev. Robert E. Brodie, dean
 Sun 8 & 10:30; Mon-Thurs 12:15

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

SUMMER Church Services



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.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.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
 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
 60 Kent Street
 Website: www.stjohnsepiscopepal-stpaul.org
 E-mail: fwilson@stjohnsepiscopepal-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. Doublesky, 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

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 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
 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.stlukenewtown.org
 E-mail: stlukechurchpa@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 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. Uguwanna, 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 (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; appl., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying-On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.

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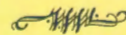
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