

# THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ JULY 20, 2008 ♦ \$2.50

## Maryland Consecration



If there is one issue to be in,

# This is it.

Reach more than 20,000 readers

The biggest. The most widely distributed issue of the year.

## THE LIVING CHURCH

Fall Parish Administration Issue

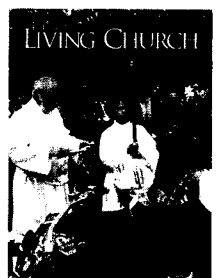
SEPTEMBER 14, 2008

AD CLOSING DATE:

August 14

ARTWORK DUE:

August 18



Tom Parker, Advertising Manager (414) 276-5420 ext. 16  
tparker@livingchurch.org www.livingchurch.org

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

**BOARD OF DIRECTORS**

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

*Editorial and Business offices:*  
816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

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

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

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

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

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

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

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

**THIS WEEK**



**Features**

**9** The Need to be Known  
BY DAVID JAMES

**Opinion**

**11** Guest Column  
A Better Word to Use  
BY KARL SCHAFFENBURG

**12** Editorials  
Much to Admire in Declaration

**13** Reader's Viewpoint  
Crisis in the Perspective of Age  
BY DAVID REED

**15** Letters  
A Step Further

**News**

**5** A Measured Approach  
at GAFCON

**Other Departments**

**4** Sunday's Readings

**16** Books

**17** People & Places

**The Cover**



Edward Graham/Diocese of Maryland photo  
Moments after completing his examination and consecration as Bishop of Maryland, the Rt. Rev. Eugene T. Sutton and his wife, Sonya Subbaya Sutton, greet 3,000 members and guests of the diocese who gathered June 28 at Washington National Cathedral to mark the occasion and to celebrate Holy Eucharist with their new bishop for the first time.

Solid Oak  
**CHOIR  
CHAIR**



with FIBRE RUSH SEAT

Since 1877  
**R. Geissler Inc.**

2641 E. Greystone Ct.  
Eagle, ID 83616  
Phone: (800) 862-3159  
www.rgeissler.com

**St. Mark's Press**  
**1-800-365-0439**

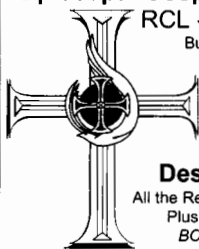
8021 W. 21<sup>st</sup> St. N.  
Wichita KS 67205



**The Revised Common Lectionary**

**Episcopal Gospel Book ~ \$150.<sup>00</sup>**

RCL - Only the Gospels  
Burgundy-red cover with  
gold embossing  
Red ribbon marker  
Scripture index  
Suitable for use  
in procession as is



**Desktop Size \$30.<sup>00</sup>**

All the Readings 3-year cycles A, B, C  
Plus Contemporary Collects  
BCP Psalms, NRSV, Red

**Lectern Edition~ Episcopal**

**Hardbound - \$200.<sup>00</sup>**

8.5 x 11, Burgundy-red, large print  
All the readings 3-year cycles A, B, C  
No shipping charges

**1-800-365-0439**

**Episcopal Eucharistic Lectionary**

NRSV Text ~ Pew Size ~ \$20.<sup>00</sup>

BCP Collects & Psalms ~ 3-year cycle ~ Navy Blue

VISA or MasterCard accepted  
Call for our FREE catalog

All books plus S & H except the Gospel and Lectern

www.episcopal-ks.org/shepherd/smpress.html

**SUNDAY'S READINGS**

**Rainy Day Faith**

*'For great is your love toward me; you have delivered me from the nethermost Pit.'* (Psalm 86:13)

**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

"You have to take the good with the bad." Common sense advice: We live in an imperfect world, and however many wonderful experiences we have, we also shall be forced to bear "the slings and arrows of outrageous fortune." Evil, as the philosopher Hannah Arendt said, is "banal," it is an inevitable part of ordinary reality.

In the parable of the weeds, Jesus suggests that just as wheat and weeds must be harvested together, so life must contain both the immoral and the moral. Evil is a given, a part of creation introduced, naturally enough, by "the evil one" (Matt. 13:38). And because the entire universe is in "bondage to decay" (Rom. 8:21), we should hardly be surprised if our personal corners of the universe are also tainted. As fallibility seeps into our souls and hardens into sin, some slings and arrows are our own creation.

Happily, Jesus promises that "at the close of the age" (Matt 13:40), there will be relief. Paul agrees, writing triumphantly, "I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us" (Rom. 8:18).

But if we accept this biblical world-

view, how are we helped spiritually? Does the parable of the wheat and the weeds strengthen us when we encounter evil?

Well, it can be useful to realize that we can't always sort out and discard the weeds because this cleansing process would disturb the good wheat. For example, many congregations have bitter, destructive people who are firmly entrenched and difficult to dislodge. In extreme cases, it might be necessary to try to eject them if that is the only way that the congregation can be saved. Usually, though, we will just put up with their negative presence for the sake of the more positive people in the parish.

As for the weeds that we plant in the gardens of our own souls, the Holy Spirit can support us in our struggles. "Lord, you have searched me out and known me; you know my sitting down and my rising up; you discern my thoughts from afar" (Psalm 119:1).

In the end, God will separate the wheat from the chaff. So we may be encouraged, in the presence of evil, by Christ's promise that one day "the righteous will shine like the sun in the kingdom of their Father" (Matt. 13:43).

**Look It Up**

In Matt. 25:31-46, Jesus presents another vision of how the good will ultimately be separated from the bad, like sheep from goats.

**Think About It**

What weeds are infecting my daily life right now? How can God help me to deal with them?

**Next Sunday**

**The 11th Sunday After Pentecost (Proper 12A), July 27, 2008**

**BCP:** 1 Kings 3:5-12; Psalm 119:121-136 or 119:129-136; Rom. 8:26-34; Matt. 13:31-33, 44-49a

**RCL:** Gen. 29:15-28 and Psalm 105:1-11, 45b or Psalm 128; or 1 Kings 3:5-12 and Psalm 119:129-136; Rom. 8:26-39; Matt. 13:31-33 44-52



Joy Gwaltney photo

A press conference at the end of the GAFCON meeting includes Archbishops Peter Jensen (left) of Sydney, Henry Orombi of Uganda, Peter Akinola of Nigeria, Emmanuel Kolini of Rwanda, Valentino Mokiwa of Tanzania, and Bishop David Anderson of CANA.

### Analysis

## GAFCON: A Measured Approach

The Archbishop of Canterbury and the Presiding Bishop of The Episcopal Church have expressed vastly different opinions on the long-term significance of the Global Anglican Future Conference (GAFCON), which concluded June 29 in Jerusalem with a communiqué that calls for the launch of a fellowship of confessing Anglicans.

Bishop Katharine Jefferts Schori predicted that “much of the Anglican world must be lamenting the latest emission from GAFCON,” and dismissed it as “merely another chapter in a centuries-old struggle for dominance by those who consider themselves to be the only true believers.”

Archbishop Rowan Williams, on the other hand, praised the communiqué. He said it contained much that was positive and encouraging. He also pointed out some potential weaknesses that he believes will need to be addressed.

“The tenets of orthodoxy spelled out in the document will be acceptable to and shared by the vast majority of Anglicans in every province, even if there may be differences of emphasis and perspective on some issues,” he said. “I agree that the Communion needs to be united in its commitments on these matters, and I have no doubt that the Lambeth Conference will wish to affirm all these positive aspects of GAFCON’s deliberations.”

In the introduction to the communiqué, the GAFCON participants proposed that the Anglican Communion faces many opportunities and challenges if it is to have an impact in a 21st-century global culture. The GAFCON communiqué strives to avoid making human sexuality and The Episcopal Church’s unilateral innovations in that regard the sole focus of its

(Continued on next page)

## Church Court Finds Bishop Bennison Guilty

The Court for the Trial of a Bishop has found the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, guilty. The court, which met in Philadelphia last month [TLC, July 6], found the bishop guilty on two counts relating to the way he responded after learning that his brother, John, hired by Bishop Bennison as youth group leader and Sunday school superintendent, was engaged in a sexual relationship with a teenaged youth group member at the parish where Bishop Bennison was rector in the 1970s.

The verdict on the first count, “contemporaneous failure to respond appropriately,” was unanimous. On the second count, “subsequent suppression of pertinent information,” the verdict just met the canonically required two-thirds majority. Bishop Bruce Caldwell of Wyoming joined the Rev. Marjorie Menaul and the Rev. Karen B. Montagno in dissenting from the majority decision on the second count. There were no opinions issued with the verdicts.

Punishment can be admonition, sus-

pension or deposition as covered under Title IV, Canon 12, Section 1(a).

Lawyers for both Bishop Bennison and The Episcopal Church have until July 30 to file statements or comments “in excuse or mitigation” of the sentence to be imposed. Each side then has until Aug. 15 to comment on any submission made by the other side. Either side also may request a hearing on the sentencing. Lawyers for Bishop Bennison said they would request both a sentencing hearing and an appeal of the decision.

Imposition of the sentence will be delayed until after the Court of Review of the Trial of a Bishop hears the case. Its decision cannot be appealed. Two members of the Court of Review for the Trial of a Bishop converted to Roman Catholicism before their terms on the court expired. Bishop S. Todd Ousley of Eastern Michigan replaced Bishop Daniel Herzog of Albany, and Bishop Mary Gray Reeves of El Camino Real replaced Bishop John B. Lipscomb of Southwest Florida.

## ANALYSIS

(Continued from previous page)

effort to reform and reshape the Anglican Communion. Its third premise makes clear that GAFCON participants believe The Episcopal Church and the Anglican Church of Canada are proclaiming a "false gospel," and that efforts by the current instruments of unity, including the Archbishop of Canterbury, "to exercise discipline in the face of overt heterodoxy" have been a "manifest failure."

The communiqué recognized the desirability of territorial jurisdiction for provinces and dioceses of the Anglican Communion, but not for places like the U.S. and Canada, where GAFCON leaders believe that "the orthodox faith" is denied and the spread of its message prevented. In those areas, GAFCON participants pledged to continue working with those they see as theological allies, including continued episcopal oversight of congregations formerly affiliated with either The Episcopal Church or the Anglican Church of Canada. The group has also called for formation of a "Primates' Council" to oversee this work and to "reject the authority of those churches and leaders who have denied the orthodox faith in word or deed."

Archbishop Williams asked two pertinent questions about the rationale behind the group's thinking:

"By what authority are primates deemed acceptable or unacceptable members of any new primatial council? And how is effective discipline to be maintained in a situation of overlapping and competing jurisdictions?"

Archbishop Williams asked, "How is a bishop or primate in another continent able to discriminate effectively between a genuine crisis of pastoral relationship and theological integrity, and a situation where there are underlying non-theological motivations at work? We have seen instances of intervention in dioceses whose leadership is unquestionably orthodox simply because of local difficulties of a personal and administrative nature. We have also seen instances of clergy



Joy Gwaltney photo

Archbishop Gregory Venables (left) of the Southern Cone and Bishop Keith Ackerman of Quincy during worship at the close of the GAFCON conference.

disciplined for scandalous behavior in one jurisdiction accepted in another, apparently without due process. Some other Christian churches have unhappy experience of this problem and it needs to be addressed honestly."

Archbishop Williams' statement left unsaid another critical question: whether the current situation is so irredeemably torn as to require redefining the role of the Archbishop of Canterbury with or without his cooperation. For more than 1,400 years Anglicans have deferred to the Archbishop of Canterbury as "first among equals." Insisting that the Archbishop of Canterbury affirm a confessional statement as a precondition of communion is not deferential.

In an effort to draw into its net as wide a percentage of orthodox Anglicans as possible, GAFCON participants seem to be embracing a measured approach to needed reform of Anglicanism. If they are to succeed, Archbishop Williams' two questions will need to be sincerely and effectively addressed, but the Fellowship of Confessing Anglicans may presume too much if it thinks a majority of the worldwide Anglican Communion is prepared to dismiss the office of the Archbishop of Canterbury as casually as the Jerusalem statement seems to imply.

*Steve Waring*

## Network's Purpose Called a Matter of Authority

Three archbishops who participated in the recent Global Anglican Future Conference (GAFCON) in Jerusalem explained to more than 750 clergy and lay members of the Church of England on July 1 how a newly formed network is intended to strengthen authority within the Anglican Communion.

"There are moments in the church where authority has to be taken and this is one of those moments where the most senior people available have decided to come together to take their authority to do certain things which they have the capacity to do," said Archbishop Peter Jensen of Sydney (Australia) in remarks reported by the London *Telegraph*.

During a press conference at All Souls' Church, Langham Place, Archbishop Jensen, Archbishop Henry Orombi of Uganda, and Presiding Bishop Gregory Venables of the Southern Cone (Argentina) denied that the Fellowship of Confessing Anglicans was a plan to "seize power." The purpose of the group, the three said, was to "reassert the authority of the Bible."

The fellowship's name was chosen deliberately, according to organizers not authorized to speak about the group's objectives, in deference to Archbishop of Canterbury Rowan Williams, who said in 2003 to traditionalist Episcopal bishops that they consider establishing some form of confessional fellowship as a way to differentiate themselves from the national church's liberal drift.

In his response, Archbishop Williams praised the intentions of the Jerusalem statement but also expressed concerns about the risks of setting up a new provincial structure for traditionalist Anglicans in North America.

Archbishop Jensen expressed surprise at Archbishop Williams' response. "I was hoping he would be very joyfully receptive to what he saw as a development of quite legitimate authority to help bring order to the chaos of the Anglican Communion within the last five years," he said.

## Bishop of Maryland 'Puts His Clothes on'

Nearly 3,000 people gathered at Washington at National Cathedral June 28 to celebrate the ordination and consecration of the Diocese of Maryland's first African American bishop, the Rt. Rev. Eugene T. Sutton, 54.

The great-great grandson of slaves, Bishop Sutton was consecrated by Presiding Bishop Katharine Jefferts Schori. The festive service, with streamers, banners, choirs and drums, was attended by about 30 bishops and more than 150 clergy.

Retired Rear Admiral Barry C. Black, first black chaplain of the United States Senate, preached the sermon. Choirs from nearly 50 churches and a soloist sang spiritual and traditional music, a Taizé chant and a piece commissioned for the occasion by his wife, Sonya Subbaya Sutton, music director at St. Alban's Parish in Washington, D.C. The bishop's son, Kyle, 28, of Brooklyn, N.Y., a teacher and poet, delivered a poetic



Edward Graham/Diocese of Maryland photo

the Rt. Rev. Eugene T. Sutton, with his wife, Sonya Subbaya Sutton, and, from the bishop's right, his sons, Kyle and Benjamin, followed by stepchildren Sophia and Stefan Vasteq. On the stairs applauding is Bishop Sutton's predecessor, the Rt. Rev. Robert Ihloff.

interpretation of Psalm 40: 1-14.

Bishop Sutton was born in Washington, D.C., and attended a Baptist church before becoming an Episcopalian at age 17. He served at two parishes in that diocese and taught at several seminaries before becoming canon pastor at Washington National Cathedral's Center for Prayer and Pilgrimage.

When he was introduced to the congregation with his family beside him, Bishop Sutton said he felt "profound gratitude" and added that he "shuddered" when hearing the words that asked if anyone knows of a reason that

the service should not proceed.

"I knew of 3,000 reasons that we should not proceed," he said, "But then I looked up and saw 3,000 reasons why we should."

He said he had prayed as the day for his consecration neared, "Lord, make me ready. Lord make me ready. But I was not feeling ready." When the time finally came, the new bishop wearing his new vestments said, "The Lord's message to me was, 'Put your clothes on and go to work.' Let's put on our clothes and go to work."

*Val Hymes*

## Idaho Bishop-Elect Focuses on Local Training of Clergy

The Rev. Brian Thom, rector of Church of the Ascension, Twin Falls, Idaho, was elected Bishop of Idaho on the sixth ballot June 28 during a special convention at St. Michael's Cathedral, Boise.

A native of Oregon, Fr. Thom has been rector of Ascension since 1991. He is also president of the diocesan commission on ministry. He graduated from Church Divinity School of the Pacific in 1987 and was ordained priest the following year in the Diocese of Oregon. Previously, he was curate at the Cathedral of St. John the Baptist, Portland, 1987-1989, and assistant rector at St. Margaret's, Palm Desert, Calif., 1989-1991.

A cradle Episcopalian, Fr. Thom is a graduate of Oregon State University with a degree in forest management. He and his wife, Judith, are the parents

of two college-age daughters. A five-time deputy to General Convention, Fr. Thom has been active in mutual ministry, the development and recruiting of locally trained clergy teams primarily in small congregations, as well as inter-faith work within Idaho.

Others on the ballot were the Very Rev. Richard Demarest, dean of St. Michael's; the Rev. Kelsey Hogue, rector, St. Francis', Scottsbluff, Neb.; and the Ven. Faith Perrizo, archdeacon, Diocese of West Virginia.

A tentative consecration date of Oct. 11 has been announced with the service to be held at St. Michael's. Bishop Harry Bainbridge of Idaho has been diagnosed with Stage-4 lung can-

cer and is undergoing chemotherapy. Previously, he announced his intention to retire upon the consecration of his successor. The ministries of Bishop and Mrs. Bainbridge in the diocese were formally recognized at a reception on May 17.

Before he can be consecrated, Fr. Thom must receive consent from a majority of other standing committees and bishops with jurisdiction within The Episcopal Church.



Fr. Thom

IDAHO												
Ballot	1		2		3		4		5		6	
C = Clergy; L = Laity	C	L	C	L	C	L	C	L	C	L	C	L
<b>Needed to Elect</b>											27	60
Demarest	14	19	16	16	15	16	15	17	14	14	13	15
Hogue	9	43	9	45	9	49	11	49	9	46	7	38
Perrizo	11	28	7	25	4	15	1	6	0	3	0	1
<b>Thom</b>	<b>17</b>	<b>29</b>	<b>19</b>	<b>33</b>	<b>23</b>	<b>39</b>	<b>25</b>	<b>47</b>	<b>29</b>	<b>56</b>	<b>32</b>	<b>65</b>



Herb Gunn/The Record photo

The Rev. Barry Randolph, priest at Church of the Messiah, Detroit, Mich., holds the damaged right hand of of the church's statue of Jesus which was recovered after being stolen in early June.

## Detroit Church Recovers Stolen Statue

Members of Church of the Messiah on Detroit's east side have been reunited with their 8-foot-tall plaster statue of Jesus. Perhaps mistaking it for copper, thieves seeking scrap metal for resale in early June removed the statue from a cross to which it was bolted on an outside wall of the 107-year-old building.

A few days later the statue, minus one of its hands, was recovered in an alley a few blocks away. Police surmise that the thieves broke the hand in order to determine what the statue was made of. Years of weathering had imparted a greenish patina to the statue that resembled untreated copper.

Someone advertised the statue for

sale in a classified ad on the internet. The church also received a call from someone who offered to sell the statue back to the congregation for \$1,000, but by then it had been found.

This was not the first time that scrap metal thieves have targeted Messiah, according to the Rev. Barry Randolph, assistant rector. In recent months, the parish's phone system has been damaged in order to get at the copper wiring, construction materials were stolen, and thieves broke in and removed the copper plumbing, which flooded the basement.

Rising scrap metal prices and the lagging economy have triggered a rash of thefts across the country with churches and cemeteries among the hardest hit. Last month three men were arrested on charges of stealing more than 1,000 bronze vases and headstones from nine Chicago-area cemeteries.

Messiah is determined to repair the statue and display it again, but will take measures to prevent a reoccurrence of the recent theft and vandalism. Fr. Randolph said the parish also will erect a sign stating the following: "Jesus is not copper. Do not take him off the cross."

### BRIEFLY...

Canon **Robert Williams**, who marked four years as senior director in The Episcopal Church Center's Office of Communications this month, has chosen to step down from this position effective Aug. 15. Plans call for naming an interim director and the subsequent selection of a successor through a search process.

## Virginia Judge's Ruling Favors 11 Congregations

Fairfax County Circuit Court Judge Randy Bellows ruled in favor of 11 Virginia congregations where the majority of members voted to leave The Episcopal Church in 2006 and affiliate with the Anglican Church of Nigeria in a decision issued June 27.

Judge Bellows' ruling concerned the constitutionality of a Civil War-era Virginia statute which permits a local congregation to decide the fate of its property by majority vote in the event of a denominational split. Judge Bellows ruled in April that under the terms of Virginia Statute 57-9A, a split had occurred within The Episcopal Church [TLC, April 27].

The decision leaves property worth tens of millions of dollars in the control of the local congregations. They now comprise the Anglican District of Virginia in the Convocation of Anglicans in North America.

The two judicial opinions and one order addressed whether the Virginia statute violated the Free Exercise or Establishment clauses of the First Amendment, the Equal Protection Clause of the 14th Amendment, and the "Takings" Clause of the Fifth Amendment.

### Left Unresolved

In all but one instance, Judge Bellows ruled in favor of the departing congregations. One constitutional issue which the court did not resolve in its opinion is the assertion by The Episcopal Church and the Diocese of Virginia that the Virginia statute violates implied contractual rights with parishes that were founded before the statute was enacted in 1867. Both the Falls Church and Truro Church predate the founding of The Episcopal Church in 1789. They are the two largest congregations in the Anglican District of Virginia and the ones implicated in the ruling.

Those and other questions are expected to be addressed at a final hearing scheduled by Judge Bellows for October.



# The Need to be KNOWN

By David James

**M**y wife and I were sitting on a green couch in a conference room of the psychiatric ward of the hospital as a young social worker with a clipboard asked if we understood how shock therapy could affect the memory.

The only other person in the room was an older nurse who sat with us but didn't say much. The social worker continued down her list, checking off questions and barely waiting for an answer before asking the next one.

When was the last time? How did you try to do it? What did you take? How many?

(Continued on next page)

# The Need to be KNOWN

(Continued from previous page)

As she poked into the corners of my wife's memory, a pattern of dark days and nights began to emerge as she answered question after question. The nurse handed her tissues when some answers came with tears.

We were public figures. Everyone knew who we were, where we lived, and where our children went to college. There was also a second, private little world in which we lived. A shadowy world of 911 calls, middle-of-the-night trips to the emergency room in the back of an ambulance with me pleading with the driver, "Please don't use the siren" as they pulled out of our driveway. But in a small town there are no secrets. There is always a 911 operator, an EMS driver or emergency room attendant who whispers to another with a knowing look.

The Sundays following these crises my heart would silently break as I greeted people at the door. Nobody said anything to me directly, but I could see the pity in their eyes and felt an extra squeeze of the hand from those who knew.

As inaccurate as the stigma of shock therapy is, it is still believed by many. "One Flew Over the Cuckoo's Nest" is what most people know about electric shock therapy. I wanted to tell them from the pulpit or at the door she's doing the best she can. Instead, I tried to shield us with explanations and medical half-truths that hid little.

I felt shame that my wife repeatedly tried to take her own life. I felt that somehow it was my fault. If I had been a better husband, if I hadn't spent so much time at church, if I had just ... Doctors and therapists often assured me that I was not the cause of this darkness, but I still wondered why. Why can't I make her happy? I imagined parishioners whispering, "Maybe he's what's wrong. How can he be our pastor with all that chaos at home?"

We had been working our way through the stations of the cross in our lives — alcohol, cancer, heart disease — when the heavy, dark drapes of depression were pulled against the light. This cross loomed larger and darker than the others.

The social worker had us sign release forms and led my wife to the door. As I got up to leave, the older nurse with a lot of wisdom in her face held back a moment and quietly said to me as she nodded, "If you stand at that payphone, in 30 minutes I'll be bringing her by here and before we go through those double doors you can have a moment with her."

I got a cup of bad coffee from a nearby machine and waited.

Right on time a large male attendant pushed the gurney toward me with the nurse walking beside her with her hand on her shoulder.

The gurney stopped beside me and my wife reached out her hand for mine and haltingly asked, "Will you remember me?"

What a strange question, I thought. I'm not getting shock therapy. There will be nothing wrong with my memory. And then she finished her sentence. "Will you remember me, even if I don't remember you?" Then the gurney moved on through the double doors.

I walked to the parking lot and sat in my car for a long time thinking about her question and realized it's not an odd question after all. In fact, it's the question I've asked God at the most critical times in my life.

Lord, do you remember the little boy who had perfect Sunday school attendance pins? He wandered off dur-

"Will you remember  
me, even if I don't  
remember you?"

ing college and eventually forgot about you, and found himself in a dangerous place he didn't want to be.

Lord, do you remember me?

Lord, I got so preoccupied with earning a living and getting ahead that I forgot the things of the faith. Running at a furious pace, I ended up on a lost road.

Do you remember me?

After the deaths in my family and heart disease in my body, deep down doubt in my soul smudged your image.

Lord, I'm prone to wander, do you remember me?

Forgetting, remembering, forgetting again.

"Lord, will you remember me even if I don't remember you?" And the same answer always came back from the One who forgets not his own. □

*David James lives in Mt. Kisco, N.Y.*



## A Better Word to Use

At the Lambeth Conference, the gathered bishops of the Anglican Communion will meet in *indaba* groups, to (in the words of Rowan Williams) "...attempt to find a common mind or a common story ..." regarding the issues which face the church. The Zulu word *indaba* means "business," in the sense of a meeting of minds, and may be compared with the Bantu word *ubuntu*, which refers to a humanist philosophy in which communication in fellowship and learning from each other is the focus. *Ubuntu* is the theme adopted for General Convention 2009.

The use of *indaba* and *ubuntu* by the hierarchy of the church is a little troubling, for the adoption of code words implies that there is some inner circle of knowledge, whereas our Lord makes it clear that the gospel is transparent, that there is no hidden "knowledge," when he says, "... nothing is covered up that will not be uncovered, and nothing secret that will not be known" (Matt. 10:26). But let's not worry about whether the use of Zulu and Bantu words implies an inner circle in the church. Let's take these words at face value as themes and techniques for important meetings.

There is much to recommend the idea of a meeting of minds among bishops, and much that can be learned in fellowship, particularly from those who share fellowship with each other and yet disagree with each other. I suggest, however, that there is a third word, a Hebrew word, which might better serve as our "theme" in time of disagreement; a word the use of which recognizes that any meeting of our minds and sharing of our experience will not reveal God's will, absent our readiness to listen for God's guidance.

The word is *hineni*, found at Genesis 22:1, and translated in the NRSV as "Here I am," the words of Abraham in response to the Lord when he calls. When God calls Abraham, his

reply is "Here I am," and this same response is given to God's call by Jacob (Gen. 46:2), Moses (Exod. 3:4), Samuel (1 Sam. 3:4), Isaiah (Isaiah 6:8), and Ananias (as rendered in Greek at Acts 9:10). "Here I am" is a translation which does not give us the full sense of what is communicated in this Hebrew conjunction of a demonstrative particle (as in "Behold!" or "Lo!") and personal pronoun. *Hineni* indicates readiness, alertness, attentiveness, receptivity, and responsiveness to instruction. In other words, it indicates complete availability to God.

In order to say and mean "Here I am," we have to listen, which means we have to stop speaking of our own business, stop seeking to advance our own agenda, and stop seeking wisdom within and amongst ourselves. God in fact makes this point to Job when he asks, "Who is this that darkens counsel by words without knowledge" (Job 38:2), and notes that Job cannot command the attention and availability of creation that is owed to God. "Can you send forth lightnings, so that they may go and say to you 'Here we are'?" (Job 38:35).

Saying and meaning "Here I am" to God means that I do not seek wisdom and guidance, but that I am open to it. "Let anyone with ears listen!" (Matt. 13:9). When we seek wisdom among ourselves, are not we seeking a sign,

when our Lord has made it clear that he gives no sign (Mark 8:13)? When we seek wisdom among ourselves, are we not focused more on our own agenda or issue, whatever that may be, and whatever "side" we may take? In our *indaba* groups and *ubuntu* gathering, can we not recall that we are called to be Christ-centered, and not issue-oriented or agenda-driven? Can we not recall that in being Christ-centered, we are called to listen, to still our hearts in saying to God, "Here I am"?

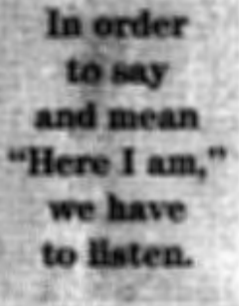
*Our guest columnist is the Rev. Karl Schaffenburg, rector of Church of the Incarnation, West Point, Miss.*

### *Did You Know...*

**According to a reader poll on the Living Church News Service website on June 16, 88 percent of respondents said misconduct canons should not be changed to make lay leaders subject to the Constitution and Canons.**

### *Quote of the Week*

**The Rt. Rev. GERALYN WOLF, Bishop of Rhode Island, on the Anglican Communion in an interview with the *Providence Journal*: "I have seen people on the verge of death come back to life. I think we are on the verge of dying to the present form. Therefore, I think it could be we are on the road to resurrection."**



## Much to Admire in Declaration

Before participants in the Global Anglican Future Conference (GAFCON) left Jerusalem, they were able to show their approval for the Jerusalem Declaration [p. 5], a statement that reveals what these largely evangelical Anglicans believe and where they hope they will practice their faith in the years ahead. The 1,200 or so who traveled to Jerusalem, including about 300 bishops, spent time in worship, prayer and fellowship, and entrusted their leaders with communicating to the rest of the church about what GAFCON accomplished.

The result is a Statement on the Global Anglican Future, which includes the Jerusalem Declaration. The declaration includes some strong, clear language which spells out the hopes of the largely conservative body for the future, and criticizes the Anglican Communion for its behavior in recent years.

There is much to like about the Jerusalem Declaration. For example, it makes clear that the leaders of this Anglican movement do not want to participate in schismatic activity, at least at this time, preferring to call their status a movement for reformation and renewal. GAFCON also published a list of tenets of orthodoxy, most of which could be accepted by Anglicans of all theological persuasions. That list includes proclamation and submission to the lordship of Jesus Christ, belief in the holy scriptures as the word of God written, and an upholding of the Articles of Religion (39 Articles) as “the true doctrine of the church.”

There are also some negative aspects to the declaration. It encourages the establishment of a new Anglican province in North America — long a goal of conservative Episcopalians in this country and traditionalist Anglicans in Canada. It calls itself a “fellowship of confessing Anglicans,” a description that would seem to contradict what Anglicans have long upheld. GAFCON also declared that the Archbishop of Canterbury should not determine who is in and who is out of the Anglican Communion. Participants also formed a Primates’ Council that is at this time not well defined, although it would seem to be an organizational body. The 1662 Book of Common Prayer is proclaimed as “a true and authoritative standard of worship,” even though it has not been used in many places for years. In addition, it is clear from the document that supportive bishops will be encouraged to cross diocesan borders in order to provide episcopal ministry to congregations that request it.

Like most statements produced by Anglicans, there will be mixed reaction to the GAFCON document. While much of the declaration has a more protestant emphasis than that with which we are comfortable, we find its overall tone more irenic than militant, more hopeful than critical, and for that we can be thankful.

Like most statements produced by Anglicans, there will be mixed reaction to the GAFCON document.

## Smaller, But Faithful

Sunday attendance is reported to be down in a majority of Episcopal churches, but there are also many positive reports of the faithful still gathering. That’s because small groups continue to thrive all over the church — an encouraging development in the midst of a crisis. Groups meeting for Bible study, prayer, or simply fellowship seem to be doing well in many places. These groups are often led by lay persons, and frequently provide ideal settings for spiritual development. Sometimes people from different churches who have similar interests join together to form groups.

Small groups often meet in people’s homes, much like the Christians of the early church. They may meet weekly or monthly or at any time established by members. For some people, such structures are more conducive than a large parish gathering to develop relationships with other people. They are able to receive nurture and support in a small group, and at the same time they may be learning more about their faith. In some churches, small groups multiply and form others, which may be in a different geographic area or have a different emphasis.

We urge readers to consider participating in a small group. If your church doesn’t have one, talk to others about forming one and speak to the rector or priest-in-charge about it. For many people, it’s a rewarding experience.

# CRISIS IN THE PERSPECTIVE OF AGE



10-10 → → → 80

**In an age of rapid communication, we want instant solutions to problems that will take time to get resolved.**

## READER'S VIEWPOINT

By David Reed

There is an uncomfortable feeling throughout The Episcopal Church that we are in the midst of a crisis. I too am uncomfortable. Particularly I am worried that precipitous action at this critical moment can jeopardize the entire Anglican Communion as “issues” become more important than Communion.

Ours is an age of “knee-jerk reactions,” made more immediate by rapid communication. We want instant solutions to problems that will take time to get resolved. “God is working his purpose out, as year succeeds to year,” a hymn states, but it is as though we can’t wait for God.

(Continued on next page)

(Continued from previous page)

Those who are most distressed over the sexuality issues — from a gay bishop to female priests, abortion and more — stoutly maintain that this is not like any other crisis we have encountered before. Yes, issues are unique, but there are some common elements which are perhaps clearer to older members of the church than to those who are pushing for immediate action. Having been a priest for 56 years and a bishop for 44, I think I fall in the older category. Here is what I see:

The church was caught up in the civil rights struggle early in my ministry, and I remember the pain caused when some people felt it necessary to leave the church by what they felt was enforced integration. We lost

**There has always been some group of people pushing for change.**

**They have always encountered resistance and opposition from some other group that wanted to keep things the way they had always been.**

more when bishops James Pike and John Robinson flaunted an approach to theology that went in the face of traditional belief and teaching. Then we started messing with the prayer book and went through experimentation and trial use, ending up with our current BCP, which many people found unacceptable.

It looked as if the ordination of women to the priesthood and episcopate was going to be the last straw for more catholic church members and entire dioceses resisted the move. To this day it is breaking the bonds of communion for some individuals, congregations, dioceses and even provinces of the Anglican family. And now the flashpoint seems to revolve around homosexuality, but extends to other facets of the wider sexuality debate.

What do all of these issues have in common? Throughout the time of my ministry there has always

been some group of people pushing for change. They have always encountered resistance and opposition from some other group that wanted to keep things the way they had always been. In times of crisis it appears that the rule of 10-10-80 is pretty true of the church as a whole. Ten percent feel passionately that something is wrong, contrary to God's purpose for the world and human society, and needs to be changed. There are 10 percent who read the scriptures differently and are convinced that God does not want things to change. (They, of course, have "tradition" on their side.) The 80 percent in the middle may be indifferent, less involved, or, more significantly, content to let God settle it all out over time.

In the familiar hymn, "The Church's One Foundation," we may sing Verse 3 without questioning what was going on in the Church when these words were written (late 19th century):

*Though with a scornful wonder  
men see her sore oppressed,*

*By schisms rent asunder, by  
heresies distressed;*

*Yet saints their watch are keep-  
ing, their cry goes up, "How long?"*

*And soon the night of weeping  
shall be the morn of song.*

That was a terrible time of crisis for the Church, but who remembers the issues that were tearing it apart? There were the usual 10-10-80, some pushing for change, others holding on to "As it was in the beginning, is now, etc." and the body of the church willing to let God protect it.

(Both biblical criticism and Anglo-Catholic ways have found their places in today's church.)

There have been unimaginable changes, but it is the same church. Over time there is something called the *sensum fidelium* through which the Holy Spirit guides the body of the Church into both change and fidelity. This process often takes 100 years or more. We are called to be faithful to the community of the baptized through it all and never lose our confidence in the One who has guided the church through one crisis after another for more than 2,000 years. □

*The Rt. Rev. David Reed is the retired Bishop of Kentucky.*

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

**A Step Further**

The Rt. Rev. Marc Handley Andrus, Bishop of California, in a letter subsequent to the California Supreme Court's recent decision that empowers the state's recognition of same-sex marriage, wrote [TLC, June 29] "that all couples, regardless of orientation will be encouraged first to be married in a secular service and then have the relationship blessed in The Episcopal Church."

I would build on the bishop's suggestion that the church get out of the marrying business altogether, as it already has in several countries. (After all, it did not get into it until about the 5th century.) And then let the state preside at all unions, be they heterosexual or homosexual, at civil ceremonies. After the state has attended to the legalization of the union, then the couple could apply to its religious author-

ity to bless their union. The church, synagogue, or mosque could respond in accordance with its canon law.

*(The Rev.) Harry Brant  
Bordentown, N.J.*

California now has laws allowing people of the same gender to marry each other if they wish. It is basically a matter of equal rights, equality under the law for all Americans. It is also a matter of freedom. In most states same-sex couples do not have the same freedom to marry and enjoy the same financial, legal and personal benefits as do straight married couples.

I want to encourage all to read the factual and scientific information we can about homosexuality and same-gender marriage. Talk with gay and lesbian friends and acquaintances and discover their views. I hope readers will support same-sex marriages in their states and that they will

oppose attempts to thwart same-sex couples from marrying.

*(The Rev.) Robert Warren Cromey  
San Francisco, Calif.*

**Another Church**

Bishop Little's helpfully irenic article [TLC, June 29] contains a minor error of fact. Newman's farewell sermon, "The Parting of Friends," was not delivered at St. Mary the Virgin, Oxford, where Newman had been vicar since 1828, but in the nearby village of Littlemore, where he had built a church (with financial aid from his mother, who is buried there). Newman had just resigned both churches, having withdrawn to Littlemore two years earlier, in 1841, and continued to live there as a layman in a quasi-monastic community until going to Rome, first figuratively and then literally, in 1845.

*(The Rev.) Lawrence Crumb  
Eugene, Ore.*

Now you can read TLC on your computer.



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

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

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

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



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

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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

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

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

Email \_\_\_\_\_

Make checks payable to:

**The Living Church Foundation**  
**P.O. Box 514036**  
**Milwaukee, WI 53203-3436**

Check       MC/VISA

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

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

Signature \_\_\_\_\_

## BOOKS

### In the Eye of the Storm

#### Swept to the Center by God

By **V. Gene Robinson**. Foreword by  
**Desmond Tutu**. Seabury Books. Pp. 192.  
\$25. ISBN 1596270886.

Near the end of this book, Bishop V. Gene Robinson writes something profound that should be taken to heart by people of good will within The Episcopal Church and the larger Anglican Communion: "Fear is a terrible thing. And there is a lot of it in the Anglican Communion right now." Reading what he has to say would go a long way in dispelling fear and bringing God's grace into a continuing search for discernment within our Communion.

The author frames his work to the reader in five thematic parts: Homosexuality and the Church, Everyday Christianity, Notes from the Margins, Building the Body of Christ, and Charting the Course of the Anglican Communion. Within the many stories, theological discussions, and shared reflections on ministry and mission, Robinson centers his dialogue from the biblical perspective of Jesus' command to love everyone while vigorously dispelling any temptation to separate God's children by divisions of "us" and "them."

Coming from this vantage, many points are made leading to the observation that the church needs to consider that there are clear distinctions between religious and civil rights, and a valid Christian response for "separating the civil right of union from the religious rite of blessing."

For many readers, this book will be the closest opportunity they will have to understand Gene Robinson as a person, a Christian, and the bishop of his diocese. What will be surprising for many is how orthodox his everyday Christianity is. Some of the best parts of his book are within his discussion of the love of scripture, where he reminds all that Christians are not so much a people of a

"book," but a community of faith where the "Word of God" is Jesus Christ himself.

Robinson is fearless in asking his readers to compare "Traditions in the Church," and then to consider how far removed some of these may be from the revelation of God in Christ. His keen assessment is that we would do well to remember that "tradition" is not inerrant. While this portion of his work will be a challenge to many, it is also interesting to hear his stout defense for the necessity of tradition as a "check on our all-too-easy self-confidence." He makes the central argument that scripture alone does not complete revelation, but that it continues daily in the life of the Holy Spirit. He observes that God's will for our lives and Communion

will be improved with "time, prayer and reflection."

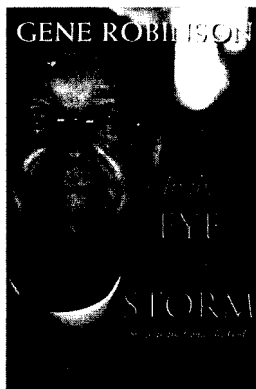
This last point moves him to observe, "The current debate in the Anglican Communion over sexuality is a contemporary example of the Holy Spirit leading us toward a fuller grasp of God's truth." Then to both himself and his readers he muses, "Does that seem

like a self-serving idea? Only time will tell."

What one can draw from reading this book is that Gene Robinson is a Christian committed to the love of God and Christ, to loving his neighbor, and is a person filled with affection for The Episcopal Church, the Anglican Communion, and his ministry within it.

It strikes this reviewer that our conversation within the Communion might be greatly furthered if we held such a view about those who may disagree with our favorite theological positions. This is a book for our time, and Bishop Robinson asks his readers pointedly, "Do we have the will to be the family God wills us to be?" Only time will tell.

(The Rev.) *David R. MacDonald*  
*Nanjemoy, Md.*





## Appointments

The Rev. **Kristina Henning** is vicar of Holy Apostles', 2937 Freedom Rd., Oneida, WI 54155.

The Rev. Canon **Gregory Jacobs** is canon for mission and ministry in the Diocese of Newark, 31 Mulberry St., Newark, NJ 07102.

**Fr. Luis, OSB**, is vicar of St. Andrew's, 98 N Cherry St., El Paso, IL 61738.

**Fr. Michel, OSB**, is vicar of Transfiguration, PO Box 146, Princeton, IL 61356-0146.

## Ordinations

### Priests

**Fond du Lac** — **Joel Turmo**, St. Gregory's, PO Box 1503, Boca Raton, FL 33429-1503.

### Deacons

**Albany** — **Brock Baker, James Brisbin, Allen Carpenter, Richard Chandler, Geraldine Clemmons, James French, Nancy Goff, Frank Lockwood, Laura Miller, Brenda Nickles, Aristotle Rivera, Steven Scherck, Howard Smith, Donna Steckline, William Strickland, David Sullivan, Micki-Ann Thomas, Alicia Todaro, Susan Waldron.**

## Retirements

The Rev. **David Walters**, as rector of Grace Church, Sheldon, VT.

## Deaths

The Rev. **J. David McCallum**, 83, retired priest of the Diocese of Eau Claire, died April 14 in Tomah, WI, where he resided.

Fr. McCallum was born in Hackensack, NJ, and educated at Rutgers University and Philadelphia Divinity School. He was ordained deacon and priest in 1953. He went on to serve in three dioceses and as a missionary in Nicaragua for 14 years, where he worked with the Mosquito Indians. He was priest-in-charge of St. Mark's, Baxter Spring, St. Mary's, Galena, and St. Stephen's, Columbus, KS, 1953-56; priest-in-charge of Epiphany, Grandview, MO, 1956-61; rector of St. Mary's, Kansas City, 1962-67; missionary in Nicaragua, 1967-82; rector of St. John's, Sparta, WI, 1983-91; and canon to the ordinary in Eau Claire, 1991-97. He retired in 1997. He was an associate of the Order of the Holy Cross.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>Norman Jack Amps</b>	<b>79</b>	<b>Little Rock, AR</b>
<b>Gordon-Hurst Barrow</b>	<b>93</b>	<b>Brooklyn, NY</b>
<b>David Edward Bowser</b>	<b>58</b>	<b>Hollywood, CA</b>
<b>William Murray Bullock</b>	<b>73</b>	<b>Tarboro, NC</b>
<b>Patricia A. Cadwallader</b>	<b>79</b>	<b>Seattle, WA</b>

## Corrections:

The cutline of the photograph of commencement at Seabury-Western Theological Seminary [TLC, June 8] contained some incorrect information. Deacon Beth Scriven was shown carrying the gospel book, not "senior Beth Scriven." In addition, the commencement was not the final one at Seabury-Western. The seminary has two more classes graduating.

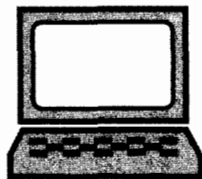
The People and Places item about life professions for the Brotherhood of St. Gregory [TLC, June 15] included an error in fact. The professions of Brothers Bernard, John Peter, and Thomas Joseph did not take place recently. They are deceased.

A photo caption [TLC, June 22] misidentified the Rev. Philip Bottomley, rector of St. Peter and Paul Church, Roanoke, Va.

## Next week...

# Marys and Marthas

Subscribe to  
TLC online at



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

# CLASSIFIEDS

## BOOKS

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

## CHURCH FURNISHINGS

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

## POSITIONS OFFERED

**DEAN OF THE CATHEDRAL:** *Calvary Episcopal Cathedral, Sioux Falls, SD.* Calvary Cathedral, a celebratory community of grace, is seeking a dean. The successful candidate will be a person of prayer, possess genuine love and concern for others, conduct excellent preaching and liturgy, and fully support the Episcopal Church. The dean works closely with the bishop and diocesan offices located at the cathedral. Calvary Episcopal includes a Native American worship community. More details can be found at [www.calvarycathedral.net](http://www.calvarycathedral.net) or by calling **Dr. Larry Ort, Search Committee Chair (605-275-2069)**. Applicants should submit a letter of intent, current resume, and CDO profile to **Dr. Larry Ort, 1300 E. 49th St., Sioux Falls, SD 57103**, or via e-submission (MS Word or PDF format) to [larryort5@hotmail.com](mailto:larryort5@hotmail.com). All applications will be treated confidentially.

**FULL-TIME RECTOR:** *St. Luke's Episcopal Church, Mechanicsburg, PA,* located in the Diocese of Central Pennsylvania, adjacent to the state capital in Harrisburg, is looking for a full-time rector. We are a parish with an active lay ministry, youth ministry, and a strong outreach ministry, both local and global. We participate in the support of the Bishop Masereka Christian Foundation in Kasase, Uganda, New Hope Ministries food bank and children's programs, the St. Barnabas Ministry in Harrisburg, a weekly free meal for seniors and families in need of support and fellowship, and other diocesan and local missions. 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://stlukesmech.org> E-mail: [stlukemech@pa.net](mailto:stlukemech@pa.net)

More classifieds available online  
[www.livingchurch.org](http://www.livingchurch.org)

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

## 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](http://www.coventryocala.com).

**FULL-TIME YOUTH DIRECTOR** for large Episcopal church; focus on children grades 6-12. Five years experience in youth ministry with familiarity in Christian education. Competitive salary and benefits. Contact through [www.ChristChurchNewBern.com](http://www.ChristChurchNewBern.com).

## POSITION WANTED

**ORGANIST-CHOIRMASTER** seeks position with active corporate-sized parish with well-established music program central to parish life and mission. Master's degree, 25 years experience in choir training (RSCM programs for children, teens, adults a specialty), service planning and playing, concert series, teaching. Strong administrative, interpersonal skills. Maintain sense of "choir as community" in your parish through engaging, pastorally motivated professional direction based in Anglican cathedral choral tradition adapted for the busy suburban parish! Part-time parish combined with part-time school choral teaching post also of interest. Available Sept. 2008. Contact: **John Brooks, 9523 Treyford Terrace, Gaithersburg, MD 20886.** (301) 987-0487; [jbjohnbrooks1@gmail.com](mailto:jbjohnbrooks1@gmail.com).

## SOFTWARE

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

## TRAVEL / PILGRIMAGES

**CLERGY OR LAY LEADERS**, interested in seeing the world for FREE? England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call 800-486-8359 ext 205, 206, or 208.

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

# SUMMER Church Services

## PRESCOTT, AZ

**ST. LUKE'S** 2000 Shepherd's Lane (928) 778-4499  
Website: [www.stlukesprescott.org](http://www.stlukesprescott.org)  
The Rev. Mark Moline, r  
Sun Eu 8 & 10; Sat Eu 5:30; Wed HS 10; Thurs MP 8:30

## SIERRA VISTA, AZ

**ST. STEPHEN'S** 2750 Cardinal Dr. (520) 458-4432  
Website: [www.ststephensaz.org](http://www.ststephensaz.org)  
E-mail: [office@ststephensaz.org](mailto: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](http://www.stlukeepiscopal.org)  
E-mail: [office@stlukeepiscopal.org](mailto: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 v  
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](http://www.staidansbolinas.org)  
E-mail: [mail@staidansbolinas.org](mailto: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](http://www.allwelcome.org)  
E-mail: [holyadvent@sbcglobal.net](mailto:holyadvent@sbcglobal.net)  
The Rev. Bruce M. Shipman, v  
Sun Eu 8 & 10

## STUART, FL

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

## MACON, GA

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
"The first church of Macon; established 1825"  
The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.  
Sun HC 8 & 10:30; Wed. HS/LOH 12:05

## SAVANNAH, GA

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

## HONOLULU, HI

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

## ST. MARK'S

(808) 732-2333  
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  
[www.ascensionchicago.org](http://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, 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

# 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 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 (617) 436-6370  
 The Rev. Michael J. Goddard, 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  
 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.  
 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. Dr. 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, 10, 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  
 Watch & hear our services and concerts on the Web  
 www.trinitywallstreet.org

**TRINITY** Broadway at Wall Street  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
 The Rev. Canon James H. Cooper, D. Min., r  
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

**ST. THOMAS** 5th Ave & 53rd St. (212) 757-7013  
 www.saintthomaschurch.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** (518) 891-3605  
**CHURCH OF ST. LUKE**  
 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.sttimothychurch.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)

**SELINGROVE, 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)

**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 & choirmaster; Jodi Bennett, children's choirs; Julie Walters, children's ministries; Mac Brown, youth & young adults  
 Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral); 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

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

# Wippell's

## Lambeth Conference Sale

15% off\* July & August 2008

- ◆ Episcopal Regalia, including Cassocks, Rochets & Chimeres, Copes & Mitres
- ◆ Clergy Clothing, including Shirts, Rabats, Collars, Cassock Albs and more
- ◆ Choir Cassocks & Surplices, Acolyte Robes
- ◆ Vestments & Textile Appointments including Chasubles & Stoles, Frontals, Antependia, and more

\*Discount applies to Wippell brand goods only. May not be combined with other offers.

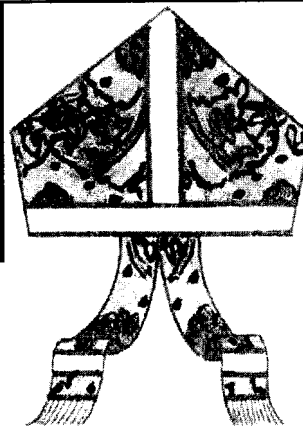
## J. Wippell & Company Ltd.



PO Box 468  
1 Main St.  
Branchville NJ 07826

Visa, MasterCard &  
American Express cards  
welcome!

Toll Free (877) 947-7355 Fax (800) 525-3749  
e-mail: [sales@wippell.com](mailto:sales@wippell.com)  
[www.wippell.com](http://www.wippell.com)



Lambeth  
MarketPlace  
Booths H1-H3  
21 July - 2 August

Quality,  
Service, and  
Tradition  
since 1789

Call to schedule a no  
obligation appointment to  
discuss Stained Glass,  
Textile Appointments or  
Communion Hardware.  
Wippell representatives  
are traveling now!

## Stained Glass by Wippell's

The window featured at left, designed and manufactured by Wippell's of England, was commissioned for St. Martin's Episcopal Church, Radnor PA (USA). This fine example of the company's work was exhibited at the 1998 Lambeth Conference before its final installation at St. Martin's. The design features St. Augustine landing at Ebbs Fleet, near Ramsgate in 597. The quadrants depict St. Patrick, St. Hilda of Whitby, St. Ninian of Whithorn and St. Margaret of Scotland.

Our representative will be happy to meet with you to discuss Stained Glass to meet your requirements ~ including Restoration and Protection service. Wippell's studios in Exeter, England boasts a fine team of artists and craftsmen, steeped in the best traditions of stained glass manufacture using only the finest materials available, including hand-blown European Antique Glass. All Wippell's windows are individually and specially designed, and we are confident that the service and individual attention provided at each stage of the process will result in your complete satisfaction.

