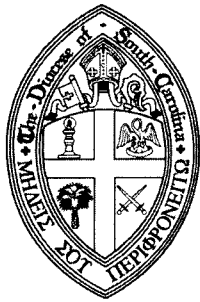


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Health and Wellness Issue



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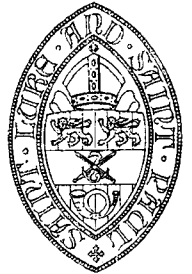
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Archbishop Gregory Venables - Global Anglicanism: The Southern Cone Connection

Archbishop Valentino Mokiwa - Global Anglicanism: The African Connection

Dr. Stephen Noll - Global Anglicanism: Ecclesiological Renewal post-Gafcon/Lambeth

Bishop Robert Duncan - North American Anglicanism post-Gafcon/Lambeth

Archbishop Benjamin Kwashi - Concluding Keynote Sermon at the Conference Eucharist

Plenary panels and small group opportunities will be interspersed throughout the conference. Networking sessions and gatherings for theological educators and bloggers will be held. Major panelists, discussion leaders and liturgical participants will include Bishop FitzSimons Allison, Bishop Jack Iker, Roberta Bayer, Michael Carreker, Bill Dickson, Kendall Harmon, Edith Humphrey, William McKeachie, Joe Murphy, William Nikides, Ashley Null, David Short, Steve Wood, Al Zadig, and many other lay leaders, clergy and bishops of the Common Cause Partnership.

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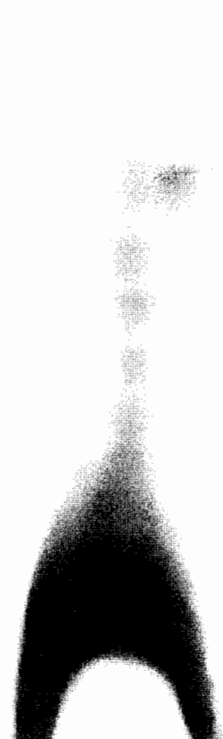
## THIS WEEK



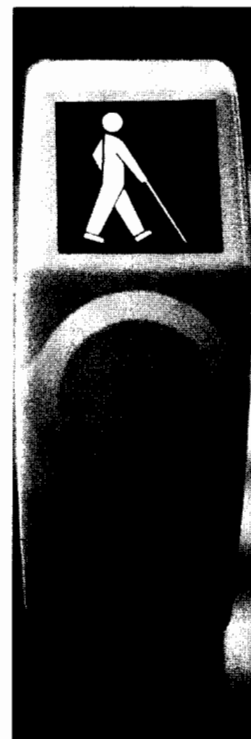
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## The Cover

The Rev. Ruth Urban of Holy Apostles' Anglican Church, Brandon, Miss., imparts a blessing for healing during the Order of St. Luke (OSL) annual healing conference in Boise, Idaho, in July. OSL is an ecumenical healing ministry that was founded by an Episcopal priest in the 1930s and now has 7,000 members.

Doug Weiss photo

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## SUNDAY'S READINGS

# Turnaround Time

*'...get yourselves a new heart and a new spirit!'*  
(Ezek. 18:31)

### The 20th Sunday after Pentecost, (Proper 21A), Sept. 28, 2008

**BCP:** Ezek. 18:1-4, 25-32; Psalm 25:1-14 or 25:3-9; Phil. 2:1-13; Matt. 21:28-32  
**RCL:** Exod. 17:1-7 and Psalm 78:1-4, 12-16; or Ezek. 18:1-4, 25-32 and Psalm 25:1-8; Phil. 2:1-13; Matt. 21:23-32

In the business world, managers who specialize in helping failing corporations to succeed are called "turnaround specialists." After these experts are given control of the companies, they cut expenses and they adopt new strategies to make the businesses profitable.

The first son in the parable of the two sons doesn't need any outside help. He is able to turn himself around. While he initially responds to his father's request to go to work in the family vineyard with blunt refusal — "I will not" — he later changes his mind and decides to get on with the job. By contrast, the second son promises his father that he will go to work and then doesn't bother to keep his promise.

Matthew suggests that the different responses of the two sons parallel the responses between sinners who followed John the Baptist and supposedly pious people (such as the Jewish leaders whom Jesus was addressing) who scorned the Baptist's teaching. Yet it is the likely original meaning of the parable that has greater relevance today.

We have all said we were going to do something and then not done it. We have all preached one principle and then practiced another. Christ's parable suggests that to break the pattern of talking the talk instead of walking the walk, we have to make a decision to act.

Even the most skillful turnaround specialists can be successful only if the corporations are willing to change their culture of failure. Even the wisest spiritual directors can help Christians only when these people want to move in different directions. With no will to change, there will be no way to change.

Yet, as Jesus says, all it takes is one step. Take that one step and the whole universe bends in our direction. As the magnificent line in Ezekiel says, "I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live" (Ezek. 18:32). God wants us to do what we know in our hearts we should do. When we make the decision to act on our deepest beliefs, we are able to breathe in the life God wants us to live.

### Look It Up

James 1:22-25 discusses the danger of only hearing the inspired word of God and not acting upon it.

### Think About It

Are there values you only claim to follow? How would your life change if you put your principles to work?

### Next Sunday

#### The 21st Sunday after Pentecost (Proper 22A), Oct. 5, 2008

**BCP:** Isaiah 5:1-7; Psalm 80 or 80:7-14; Phil. 3:14-21; Matt. 21:33-43  
**RCL:** Exod. 20:1-4, 7-9, 12-20 and Psalm 19; or Isaiah 5:1-7 and Psalm 80:7-14; Phil. 3:4b-14; Matt. 21:33-46

## BOOKS

### Vulnerable Communion

#### A Theology of Disability and Hospitality

By Thomas A. Reynolds. Brazos Press. Pp. 256. \$24.99. ISBN 978-1-58743-177-7.

The birth of a son who was diagnosed with Tourette's syndrome, Asperger's syndrome, bipolar disorder, and obsessive compulsive disorder led the author and his wife through behavioral programs, family counseling, and psychiatric care.

They attempted to deal creatively and lovingly with a host of personal, medical, social, and spiritual challenges both individually and as a family and on behalf of their son — even at their church.

Both the child and they mirrored the apostles' question in the ninth chapter of John's gospel, "Who sinned that this man was born blind? He or his parents?" The boy asked, "Why did God make me this way?"

This book probes deeply, seeking an answer. His answer is wonderfully pastoral and comforting — not only to the boy but also to all who are in the same place as the boy and those who care for and with them. Dr. Reynolds refers us to the life and example of our Lord. We are all creatures of a loving Creator, who has loved us into existence and sustains us with divine love. He writes, "Through Jesus, the creator God comes to us not as we might expect — a possessing, domineering, displacing, or controlling presence — but rather in the form of self-giving love, inviting or luring us into relational creativity and wholeness."

To get to this point, Dr. Reynolds rejects the attempts of theodicy to explain the facts of disability. The problem, he asserts, is not the disabled one but the society whose values have defined and prized ability, health and wholeness in terms of productivity. It is as sensible to do this as it would be to define it to be normal for everyone to swim like

(Continued on next page)



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## BOOKS

(Continued from previous page)

Michael Phelps and to call everyone else “disabled”!

The book is exciting and a transforming experience — not only for “disabled” persons but also for “non-disabled” ones.

*(The Rev.) George Ross  
Pleasant Hill, Calif.*

### Stories from the Edge

#### A Theology of Grief

By **Greg Garrett**. John Knox Press. Pp. 131. \$16.95. ISBN 978-0-664-23204-7.

*The wise man built his house  
upon the rock;*

*The wise man built his house  
upon the rock;*

*The wise man built his house  
upon the rock;*

*And the rain came tumbling  
down.*

So goes the old children’s song. All

too many modern Americans seem to expect that last line to read, “And now the storm won’t come.” In this slim volume, Greg Garrett, professor of English at Baylor University and writer-in-residence at Episcopal Theological Seminary of the Southwest, recounts meeting a number of these sorts of folks who’ve been brought up short by suffering and/or death during his three months’ Clinical Pastoral Education stint at a hospital in Texas.

The author comes across as a kind listener and good pastor who never quite gets around to providing the theology promised in the subtitle, dispensing with the intellectual stuff fairly early to concentrate on stories, many quite affecting, of patients he encounters.

There’s the odd miss: The young woman with the inoperable brain can-

cer desperately trying not to leave a hospital that can do nothing more for her appears, contra the author’s rather forced interpretation, less trusting of modern medicine than fearful that her life is about to end, signified in her mind by leaving for home and what will be her deathbed.

The author seems otherwise insightful, noting how pain and tragedy catch complacent Americans painfully unprepared and with sadly simplistic notions of God. A brief and at times affecting read.

*Dan Muth  
St. Leonard, Md.*

### Can Christianity Cure Obsessive-Compulsive Disorder?

By **Ian Osborn**. Brazos Press. Pp. 208. \$17.99. ISBN 1587432064.

According to psychiatrist Ian Osborn, Obsessive-Compulsive Disor-



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12:00 p.m. Gourmet Luncheon

2:00 p.m. Shrine Prayers & Devotions  
Barbara Hollinshead,  
Washington, D.C., mezzo-  
soprano solos of the French  
and Italian baroque

3:00 p.m. Solemn Benediction of  
The Blessed Sacrament

der (OCD) affects 1.9-3% of the population (p. 29), although this may be low. OCD is characterized by intrusive, recurrent, unwanted, and inappropriate thoughts — obsessions; and the “acts performed solely to put” them right — compulsions. This volume is addressed to Christians of all traditions who are affected by OCD.

Osborn suggests that many important figures of Christian history have

been afflicted with OCD, and he studies three of them in depth — Martin Luther, John Bunyon, and St. Therese of Lisieux. Each of them overcame their OCD by specific, and similar, spiritual insights. “They discovered

that God would take responsibility for any and all of their tormenting fears, if only they turned to him in trust.”

The second half of this work is a clinical exploration of OCD from the unique perspective of a psychiatrist who has overcome OCD and now specializes in its treatment. Osborn reviews current treatment modalities, including medications and cognitive behavioral psychotherapy. He then offers a “therapy of trust” in the person of God based upon his interpretations of Luther, Bunyon, and Therese.

There are a number of problems with this book. Osborn, in his historical treatment, hopelessly confuses Renaissance with Reformation and Counter-Reformation, blaming the former for the excesses of the latter. Discussion of his proposed Christian cure, or “therapy of trust,” consists of a mere three pages and leaves patient and counselor alike wishing for more detail.

Still, this book should provoke further discussion of the relationship of spirituality to good mental health. In a church currently obsessed with sexuality, a “therapy of trust” may be just what the doctor ordered.

*(The Rev.) Frank Hegedus  
San Diego, Calif.*

## As We Knew Him

### Reflections on M. Basil Pennington

Compiled and edited by **Michael Moran** and **Ann Overton**. Paraclete Press. Pp. 207. \$29.95. ISBN 978-1-55725-539-6.

When M. Basil Pennington died in 2005 of injuries suffered in a car accident, his death caused a discernable void in the legions of spiritual seekers

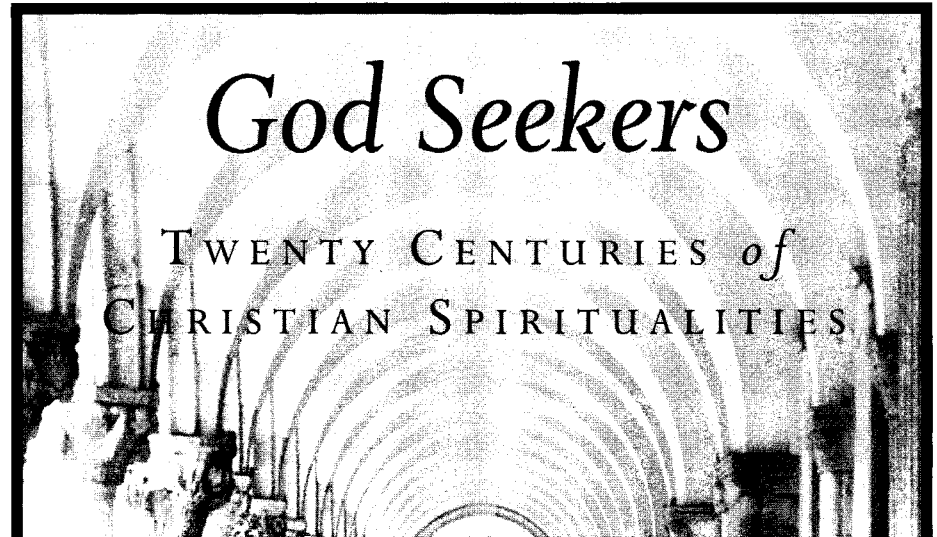
who were nurtured by the more than 80 books on centering prayer and monastic spirituality he published in his long and productive career as a writer. But to those who knew Pennington personally, his death left an even deeper loss.

The writers who contributed to this  
(Continued on next page)

Can Christianity Cure  
OBSESSIVE-  
COMPULSIVE  
DISORDER?

A Psychiatrist Explores  
the Role of Faith in Treatment

IAN OSBORN, MD



**RICHARD H. SCHMIDT**

FOREWORD BY PHYLLIS TICKLE

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## SHORT & SHARP

### Body, Mind and Spirit

**HEALTH MINISTRIES: A Primer for Clergy and Congregations.** By Deborah L. Patterson. Pilgrim Press. Pp. 127. \$12. ISBN 978-0-8298-1791-1.

A succinct and comprehensive guide for churches to address health concerns in congregations and the wider community through a parish nurse ministry. Among the topics: the health of teenagers, caring for caregivers, "the collapse of primary care medicine," and establishing a budget for a parish nurse ministry.



**MY CHILD, MY GIFT: A Positive Response to Serious Prenatal Diagnosis.** By Madeline P. Nugent. New City Press. Pp. 200. \$14.95. ISBN 978-1-56548-291-3.

From a counselor of pregnant woman, here is hope for those who learn that their pre-born child has a congenital problem, potential or real. Detailed, practical advice and inspiring stories about many of these children will help parents through pregnancy and birth. The author affirms the beauty of a life, whether lived for 80 years or 18 minutes.



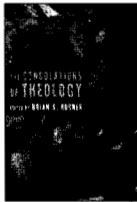
**GOOD MOURNING: Getting Through Your Grief.** By Allan Hugh Cole, Jr. Westminster John Knox Press. Pp. 128. \$14.95. ISBN 978-0664232689.

An associate professor of pastoral care at a Presbyterian seminary explains that mourning is a process that comes out of grief and does not just happen but "must be sought and intentionally engaged." He outlines strategies for moving through grief toward new, healthy relationships and explains that the book will be more beneficial to those who wait three months after a loss before reading it.



**THE CONSOLATIONS OF THEOLOGY.** Edited by Brian S. Rosner. Eerdmans. Pp. x and 159. \$16. ISBN 978-0802860408.

To offer consolation, six instructors at theological schools write on different topics while incorporating the stories and views of a figure in history — anger (Lactantius), obsession (Augustine), despair (Luther), anxiety (Kierkegaard), disappointment (Bonhoeffer) and pain (C.S. Lewis). Includes many popular references (e.g. despair as expressed in the song "Another Day in Paradise" by the rock group Genesis).

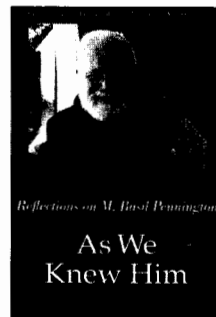


## BOOKS

(Continued from previous page)

book represent the wide variety of people Pennington touched in his life and they, in a very real sense, represent the variety of readers of his book. They include fellow priests, writers, scientists, family members, Roman Catholics, protestants, Eastern Orthodox, Christians and non-Christians.

Interspersed throughout the book is Pennington's own distinctive voice. In his delightful "Pennington Family History and Myth," written for his own family, Pennington shares his own family history. An appendix of Pennington's writings amazes even the most loyal Pennington follower with its vastness. Also included are two



short guidelines by Pennington on centering prayer and *lectio divina* and an essay on preparing a rule of life.

The Pennington who comes across through these accounts is a wholly likeable and honorable priest, writer, family man and friend. More than anything, Pennington emerges from

the book as a true seeker after and lover of God.

In the end, this book accomplishes exactly what it should: It motivates the reader to revisit the vast and varied writings that Fr. Basil left as his legacy and our spiritual treasure.

(The Rev.) Jamie Parsley  
 Fargo, N.D.



**WITH THE DAWN REJOICING: A Christian Perspective on Pain and Suffering.** By **Melanie Svoboda, SND.** Twenty-Third Publications. Pp. 138. \$12.95. ISBN 978-1-58595-699-9.

The author, a speaker and retreat leader, has a painful, chronic disease for which there is no known cure. She wrote these 36 meditations for people who are experiencing any sort of pain, including the pain of everyday "messiness." She emphasizes that God speaks in a special way through suffering and invites readers to pay attention to the suffering of others.

**TEN COMMANDMENTS OF FAITH AND FITNESS: A Practical Guide for Health and Wellness.** By **Henry Brinton and Vikram Khanna.** CSS Publishing. Pp. 277. \$23.95. ISBN 978-0-7880-2463-4.

A book that is comprehensive in attention to its subject, one that will be useful, especially to those wanting to be more consistent in caring for their bodies. The commandments don't explain much on their own, however — e.g. "Commandment 4: Thou Shalt be Strong." Preachy and at times more detailed than some may wish to wade through.

**FIFTEEN-MINUTE RETREATS to Slow Down Your World.** By **Joseph J. Juknialis.** World Library Publications. Pp. 135. \$12.95. ISBN 978-1584593775.

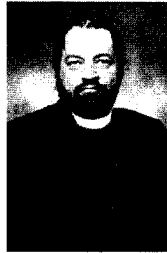
In each of these 30 brief meditations or "retreats," a Roman Catholic priest writes on a different topic — longing, commitment, a cluttered life, our expectations in prayer — drawn from scripture. He then invites readers into further reflection and action.

**NAVIGATING THE MEDICAL MAZE.** By **Steven L. Brown.** Brazos Press. Pp. 272. \$14.99. ISBN 978-1-58743-207-1.

In response to the suffering he has seen because of bad medical advice, a cardiologist and professor of internal medicine takes the reader inside the world of health care and what he describes as the "customs and dangers of this strange land." His aim is to equip readers to ask questions and find their way when health concerns arise, in their own lives and the lives of their families.

*The Living Church staff*

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*All are most welcome*

# Hurricane Recovery Begins in Louisiana Dioceses

For many members of the dioceses of Louisiana and Western Louisiana, Saturday, Sept. 6 was a day to participate in clean-up efforts. Hurricane Gustav made landfall on the Louisiana coast Sept. 1, leaving an estimated \$4

## Haiti, Dominican Dioceses Battered by Storms

The dioceses of Haiti and the Dominican Republic were recovering from Tropical Storm Fay and Hurricane Gustav when Hurricane Hanna arrived and stalled on Sept. 5. The storms have killed more than 200. United Nations peacekeepers are coordinating relief efforts.

Hurricane Gustav hit the Haitian capital of Port au Prince on Aug. 26. The storm toppled the few remaining trees in the city and caused widespread electrical outages. The normal post-disaster need for immediate food, water and shelter has been made more complicated because of Haiti's lack of good roads and other essential infrastructure. Even before the destruction by the storms, Haiti was suffering from food shortages caused by poor harvests, high energy prices, and the diversion of crops to biofuels.

Storms destroyed some of the docking facilities in Port au Prince, further complicating the delivery of relief supplies. U.N. peacekeepers worked through the night to repair a dock in the flooded city so that soldiers and dock workers could unload a supply ship. UNICEF put the number of displaced Haitians at 650,000, including about 300,000 children. Many have lost their homes or had to climb onto roofs as the water rose.

The number of displaced persons in the Dominican Republic was estimated to be 44,000, according to that country's Civil Defense agency.

*Episcopal News Service contributed to this report.*

billion in damage in its wake. Many of the region's 2 million storm evacuees returned home to find that they lacked many essential services.

Within days of the storm, the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, said he expected all congregations in his diocese would hold Sunday services as scheduled on Sept. 7. But in a letter to diocesan clergy, Bishop MacPherson noted that according to the head of the Louisiana electrical utility company, the amount of electrical equipment damaged by Hurricane Gustav exceeded the damage caused by Hurricane Katrina. For this reason, some residents would likely be without power until the end of September, and possibly longer.

The diocesan center in Alexandria did not reopen until Sept. 5 because of flooding. Some parts of the diocese received more than 20 inches of rain within a 24-hour period.

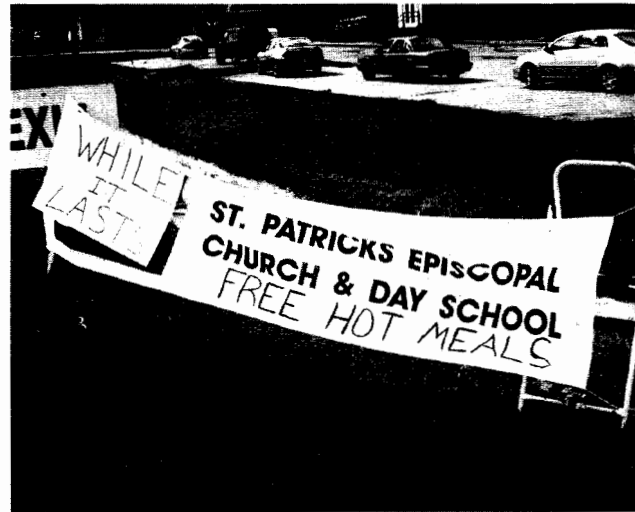
"Alexandria received a tremendous amount of water and tree damage, and the area [was] pretty much shut down until [Sept. 4], in keeping with governmental directive and curfew," Bishop MacPherson wrote.

## Sharing Electrical Power

In the week following the storm, Bishop MacPherson was able to make contact with leadership from nearly every congregation, he said.

"The report overall was favorable with minimal damages, although I am confident we will hear of additional damages," he said. "Surprisingly, some areas such as Lafayette, Abbeville and New Iberia did well and reported [minimal] loss of power, or in some cases, not at all. In all of these areas damage reports were minimal.

"The Lake Charles area experienced



Mark Stevenson/Diocese of Louisiana photo

A sign in front of St. Patrick's Church, Zachary, La.

wind and rain, but really no serious impact nor loss of power for most," he continued.

In the Diocese of Louisiana, congregations that had electrical power used seed money from Episcopal Relief and Development to offer their facilities as a hub for their neighborhoods.

St. Patrick's, Zachary, served more than 200 hot meals in less than two hours Sept. 4, said the Rev. Canon Mark Stevenson, canon to the ordinary. St. Augustine's, Metairie, and St. George's, New Orleans, also began serving free meals within a few days.

Most churches in New Orleans came through the storm relatively unscathed. By contrast, virtually every church in Baton Rouge sustained damage from high wind and heavy rains. The most severely affected churches were on the opposite bank of the Mississippi River from Baton Rouge. These included Christ Church, Gonzales; St. Mary's, Morganza; St. Paul's, New Roads, and Holy Communion, Plaquemine. Despite a widely circulated Associated Press photo of St. Matthew's, Houma, with part of its steeple lying on the front lawn, the damage there did not appear to be structural, Canon Stevenson said.

*Steve Waring*

# Pennsylvania Convention to Rule on Camp's Future

Clergy and lay deputies to the convention of the Diocese of Pennsylvania will consider competing resolutions on the fate of Camp Wapiti, a high-profile project begun during the episcopacy of Bishop Charles E. Bennison, Jr. Convention meets Nov. 8 at Philadelphia Cathedral.

In 2004, the diocese executed a complex financial agreement that included outright purchase of part of approximately 700 acres of undeveloped land along the Chesapeake Bay in Maryland. The contract included an option to purchase the remaining parcel. Soon afterward, at the direction of the bishop, the diocese began making improvements to the site with the idea of constructing a camp and conference center.

After several years of increasingly acrimonious relations, the standing

committee of the diocese filed a presentment complaint against Bishop Bennison. The committee alleged that he had not been completely forthcoming with the committee about expenditures, particularly with respect to the development of Camp Wapiti. Eventually, the standing committee complaint, which did not include any criminal allegations against Bishop Bennison, was dropped.

Bishop Bennison was inhibited in 2007 on unrelated charges stemming from sexual misconduct of his brother. An ecclesiastical court found Bishop Bennison guilty in June and he is awaiting sentencing by the court.

Last December, the diocese exercised its option to purchase the remainder of the property. Under terms of the financing arrangement with the bank, the diocese is not



Camp Wapiti photos

Inside and outside the chapel at the Diocese of Pennsylvania's Camp Wapiti in Maryland.

required to make any payments on the \$3.2-million purchase for two years, at which time both interest and principle are due.

In May, diocesan council overruled a standing committee recommendation to send diocesan youth to another camp. Using the limited facilities already completed, Camp Wapiti served fewer than 100 campers during two one-week camp sessions this summer.

"[The committee is] committed to giving the diocesan convention the chance to weigh in on Wapiti's potential mission and ministry benefits," stated a release by an ad hoc group of Camp Wapiti supporters, who recently announced plans to submit a resolution to convention in favor of retaining the camp.

The diocese's Finance and Property Committee is sponsoring a competing resolution calling for the sale of Camp Wapiti. Michael Rehill, diocesan chancellor, said that purchase and development of the property as a camp has significantly depleted the diocese's endowment accounts, causing significant cuts in a number of other areas, including support for struggling inner-city parishes.

Steve Waring

## Washington Bishop Critical of Lambeth

The Rt. Rev. John Chane, Bishop of Washington, has criticized Archbishop of Canterbury Rowan Williams for scapegoating gay and lesbian Anglicans and for spending too much time placating bishops who did not attend the Lambeth Conference.



Bishop Chane

"There was far too much recognition of those who chose not to participate in this Lambeth Conference and far too little recognition of those bishops who chose to come," Bishop Chane wrote in an opinion piece published on the internet. Bishop Chane said that among the bishops in attendance were "some who did not want to have their names released to the press as participants for fear that their boycotting primates would punish them when they returned home."

"Blaming the least among us continues to divert our attention away from the issues that threaten the very

existence of humankind and the environmental health of our planet," he continued.

Bishop Chane said Archbishop Williams' call for sacrifice in order to keep the Anglican Communion intact fell entirely on the homosexual community.

"I for one will not ask for any more sacrifices to be made by persons in our church who have been made outcasts because of their sexual orientation," he said. "The Anglican Communion must face the hard truth that when we scapegoat and victimize one group of people in the church, all of us become victims of our own prejudice and sinfulness."

Bishop Chane's comments were published the same week that the *Church Times* of England reported that 300 bishops who did not attend the conference have not received Archbishop Williams' promised "bridge-building" letters. Both Archbishop Williams and the Rev. Canon Kenneth Kearon, secretary general of the Anglican Consultative Council have been on leave, the *Church Times* reported.

## Bethlehem to Continue Sudanese Partnership

The Diocese of Bethlehem (Pa.) and the Diocese of Kajo-Keji in The Episcopal Church of the Sudan will continue their companion relationship despite a public disagreement over the authority of scripture, said the two bishops in a joint letter.

During the Lambeth Conference, the Sudanese House of Bishops released a letter in which the U.S. church was blamed for the current divided state of the Anglican Communion. After the letter was released, Archbishop Daniel Deng Bul, primate of the Sudan, called on Bishop V. Gene Robinson of New Hampshire to resign, but Bishop Paul Marshall of Bethlehem was able to meet with Archbishop Bul later during the conference.

"Archbishop Daniel made it clear that although theological differences exist within the Communion, and that our cultures are different in some respects, he is extremely grateful for the New Hope project, and that he very much supports the ongoing partnership between the dioceses of Kajo-Keji and Bethlehem," said Bishop Marshall and Bishop Anthony Poggo of Kajo-Keji in a joint letter.

### BRIEFLY...

The nominating committee for the bishop coadjutor in the Diocese of **South Dakota** will receive names through Oct. 15. Bishop Creighton Robertson, 64, called for the election of his successor two years ago at convention. The slate of nominees is scheduled to be announced in March and a special electing convention is scheduled to be held May 9 in Pierre.

The Rev. **Ladson F. Mills III**, rector of Christ Church, St. Simons Island, Ga., has been added by petition as a sixth nominee for the election of a bishop of the Diocese of Southern Virginia. The special electing convention was to be held Sept. 27 at Powhatan County High School near Richmond.



Bexley Hall Seminary photo

Dean John Kevern (center) of Bexley Hall seminary, Columbus, Ohio, greets vice president Joseph Belmont of the Seychelles following a service of Evensong on Aug. 29 at St. Paul's Cathedral in Victoria, Seychelles. Dean Kevern conferred the degree of Doctor of Divinity *honoris causa* on Bishop Santosh Marray (left) of the Seychelles, who previously served in the Diocese of Florida.

## Pittsburgh Parties Agree to Independent Review

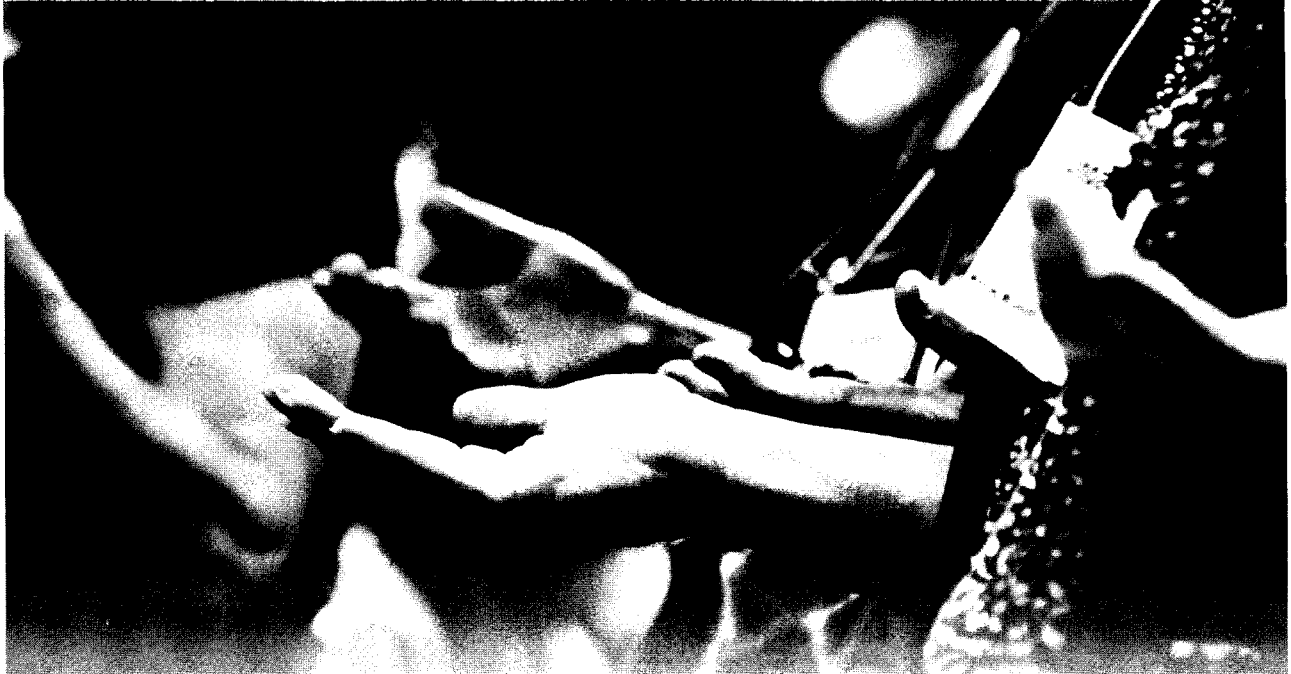
The Diocese of Pittsburgh and one of its largest parishes have agreed to the use of an independent third party, called a "special master," who will be appointed by the court and review all diocesan financial records prior to a final vote by diocesan convention next month to leave The Episcopal Church.

The special master "will have no role regarding the operation of the diocese," according to a statement issued by Bishop Robert Duncan of Pittsburgh. "Rather the special master will review all diocesan financial records and make recommendations to the court regarding which property is covered by the provisions in the 2005 stipulation (i.e., what is diocesan property and what is parish property). The appointment of a special master has no impact on whether [The Episcopal Church] or its representatives can make any claim to any property. These issues will be addressed at a later date. We have clearly stated our position that the minority who oppose realignment

are not entitled to seize the assets of the diocese. If necessary we will vigorously pursue this position in litigation."

In October 2005, the diocese settled out of court with the rector, senior warden and vestry of Calvary Church, Pittsburgh. Calvary had taken issue with a resolution approved at diocesan convention in 2003 that called for a policy of releasing diocesan control of property to any congregation which sought to disaffiliate from the diocese.

In a statement given to the Pittsburgh *Post-Gazette* after the announcement, Walter DeForest, the lawyer representing Calvary, said, "It is highly likely that Bishop Duncan and the other leadership of the diocese will purport to separate from The Episcopal Church, and it is our position that the court order of Oct. 14, 2005, addresses what will happen in that regard. It is certainly the position of Calvary that the new leadership of the diocese will be in charge of those assets."



# The Practice of Healing Prayer

By James Hamilton

We live in an age of medicine and reason, and yet we are called to prayer for true physical healing. While some conduct studies that seek to prove intercessory prayer works, in the sense that it is a viable and appropriate therapy, others cast doubt on these efforts. For instance, the *New England Journal of Medicine* attacked a broad swath of such studies in the 2000 article "Should Physicians Prescribe Religious Activities?" "We believe the evidence is generally weak and unconvincing, since it is based on studies with serious methodologic flaws, conflicting findings, and data that lack clarity and specificity," the article said.

Others question whether it is even appropriate to apply such quantitative analysis to a spiritual discipline, potentially treading dangerously close to testing God.

While debate over efficacy continues, ministries of healing prayer also continue in the church. The views of leaders in these ministries point to how such prayer often involves more than physical healing. They also suggest how the practices of medicine and prayer might coexist.

The Order of St. Luke the Physician (OSL) seeks to reinvigorate the practice of healing prayer worldwide, the kind asking and prepared for real physical results. The ecumenical order has more than 6,000 members in North America alone, and they are praying not only for the healing of their neighbors and loved ones, but for a revival in a church-wide acknowledgement that Christ's mandate to heal was not figurative and that the Holy Spirit is both powerful and accessible. Most chapters meet monthly to pray in community, following a liturgical rite of sorts.

The Rev. Jack Sheffield, a member of the OSL since 1993 and a conference speaker on the topic of healing prayer, gets to the heart of the matter. "Everybody needs to be healed," he states emphatically. Fr. Sheffield's easy demeanor and quick laugh lend truth to his contention that the order is generally filled with fun people who love Jesus and take Christ at his word.

"Does everyone get (physically) healed?" he asks rhetorically. "No. But I can't build my faith on what doesn't happen. I don't believe there is a time that some form of healing doesn't occur. Healing prayer is inviting the Holy Spirit to do things that medicine cannot do."

The order is governed by region. Each region has a director, an assistant director, a representative, a convener and so on. Becky Morrison, convener of OSL Region 4, came to the order in 1986 through an announcement in her parish church in Indianapolis. Originally, she was looking for healing for her family, but she quickly learned that it was a community that she couldn't keep to herself. Ms. Morrison's ecstatic recounting of healing stories in her life make it easy to see why she was asked to be a convener, a position charged with organization of meetings and dissemination of the most recent writing about the practice and success of healing prayer. She recalls personal healing as "a real true internalizing of God in my life."

The North American director of OSL, the Rev. Larry Mitchell, recently retired from his parish ministry at St. Stephen's Church, Saskatoon, Saskatchewan, Canada, to commit fully to its ministry. He is quick to tell stories about healing because, as he explains, they act as a witness for Christ's gospel. Fr. Mitchell does not deny that healing prayer as a concept can be perceived as a divisive theology. There are those who see it as a fundamental element of their faith, and those who view it with skepticism. Yet he expresses his hope that this needn't be.

"Whatever your theological perspective, what your need is, that is what you are likely to believe," he claims. Fr. Mitchell talks readily about the order's ecumenical identity, focusing on how the structure of the order is meant to model healing as much as to promote it on a personal level.

"We are not set up to fight denominational battles," he says when discussing the tensions in the Anglican Communion in both the U.S. and Canada. "Our mission is to

(Continued on next page)



## Healing Prayer

(Continued from previous page)

proclaim the gospel of Christ, to proclaim that Christ heals, and to proclaim that healing is open to everyone."

Felix J. Rogers, a cardiologist and active member at Christ Church Cranbrook in Bloomfield Hills, Mich., makes a distinction between "hard" and "soft" results of healing prayer.

"Multiple, randomized, controlled trials show that intercessory prayer does not have measurable benefit in clinical outcomes," he argues in an article in a recent edition of *Foundations of Osteopathic Medicine*. But he goes on to clarify his point: "This should not be a challenge to religious faith.

"Research studies often start out with 'hard' end points, such as death or length of survival. Later they move to 'soft' outcomes, some of which are more important to patients, such as quality of life. In this regard, future studies of noetic (meaning pertaining to the mind) interventions might assess non-clinical outcomes, such as happiness, hope, and acceptance in the face of adversity, at least some of which have been described as fruits of the Spirit."

The suggestion that prayer can be substantiated as a way to access spiritual fruits may be a point most would feel comfortable believing. But what about those times when recovery seems, at least anecdotally, miraculous?

"I know it's hard," assures the Rev. Margaret Muncie, acting director of pastoral care at St. Luke's-Roosevelt hospitals in New York City. "Healing prayer doesn't always work in the way you expect it to. But, even when the prognosis looks bleak and I think to myself, 'I should speak the truth in love' as Paul says, and focus on the reality of their condition, I don't know what the truth is yet. I don't shut down hope."

Chaplain Muncie has experienced healing herself, having made a miraculous recovery from a brain tumor. She claims the power of healing prayer in her recovery, but also elevates the excellence of her physical therapy, her community, and even the brace on her leg. "I am kind of an integrationist," she says.

She tells a story to explain her point about hope and integration. A reporter from a local 24-hour news station was clipped by a car mirror while reporting a story. She was thrown to the ground and sustained innumerable fractures to the skull. The reporter was rushed to a hospital emergency room, but damage was found to be extensive. Over weeks in a coma, her friends, family and community did not cease in their vigil for her recovery. Not only were denominational lines blurred, but being that she was a reformed Jew marrying a devout Roman Catholic, interfaith prayers were continually raised for



Brian H. Kim photo

The Rev. Margaret Muncie at the "blessing of the hands" during pastoral care week at St. Luke's-Roosevelt hospitals in New York City.

her healing. With the assistance of the chaplain's office, her friends created a healing service that was well attended. The mayor requested to read a psalm. Her recovery after the service was immediate — nothing short of a miracle. She sat up in bed and demanded to know "What happened?" Chaplain Muncie emphasizes the necessity to be ready for such miracles. "What you want to do is open up," she says.

The Rev. Bob Lawrence of St. Michael's Church, Charleston, S.C., was attracted to the parish six years ago because of its now 15-year commitment to healing ministry. St. Michael's has made healing prayer a core part of its identity. In addition to healing prayer at all Sunday services, the church has several weekly healing

services, Bible studies to train parishioners in healing, meetings of the Order of St. Luke, and an active Stephen Ministry. While he has stories to tell of miraculous physical healing, Fr. Lawrence emphasizes that answers to prayer are "more often spiritual and mental healing."

The Rev. Gary Dalmasso, also a member of the OSL, has taken his commitment to prayer and healing a step further. He and his wife, the Rev. Judith Dalmasso, founded Renewal in Christ Ministries in Moline, Ill., and attend to congregations around the country, traveling, speaking and healing.

He suggests caution when dealing with healing as a pop culture fad, stating that "lots of areas are spiritually dangerous." While wary of imitators, he affirms with passion that "we should be open vessels for healing love to flow through us." The origin of prayer is incarnational, he explains. "If we are called to pray, the initiative comes from God," Fr. Dalmasso says. "It gives him the opportunity for us to ask. Then he can work in concrete ways in our life. Any other way would violate the gift of free will."

While double-blind clinical trials may show prayer as inconsequential in healing, those who play such roles in personal miracles will not be convinced that it was a randomized result, the placebo effect, or even the power of positive thinking. Several contributors pointed to the multitude of healings that Jesus performed as attestation of his identity and proof of his power, suggesting that the way that prayer works is inextricably linked to the witness of Christ's ministry and the losing of the power of sin and death.

Fr. Mitchell addressed this issue, saying, "Part of our healing is not to fear death." □

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

# Yes, God Heals

By Larry Harrelson

“Does God heal today?” Answers vary, depending on one’s religious orientation (or not) and the church or religious group to which one belongs. I have affirmed God’s ability to heal from a rather early age.

Speaking autobiographically, I grew up in pentecostalism, which vigorously preached and practiced divine healing. As a teenager with a toothache, I remember being in pain while listening to a 45-rpm rock-and-roll record in my bedroom. Since my tooth was hurting, I prayed for the toothache to go away. I was amazed when the pain stopped immediately and did not return. An epiphany came to my house that day.

Fast forward several years. After college and Army duty, I became an Episcopalian. Imagine my surprise to learn that those Episcopalians anointed with oil, laid on hands, and prayed for healing – just like the pentecostals of my youth, albeit often in a more formal manner. After a while, I went to seminary and began a ministry as an Episcopal priest.

As a priest, I have anointed with oil, laid hands on, and prayed for healing of people in churches, hospitals, homes, nursing homes, mental hospitals, and other places. I, too, have been the recipient of healing ministry several times in church, hospital, and home.

I believe that God wants our wholeness. Surprising things can happen in response to prayer, as well as more subtle and progressive healings. I have discovered that healing is multi-faceted and that there is healing for our memories, thought patterns, and interpersonal relationships, as well as our bodies.

Being able to accept God’s forgiveness and to forgive ourselves, as well as others, is no small healing matter. Opening ourselves to and welcoming the Holy One brings “peace that passes all understanding.” We are complex human beings and yet a whole. Healing in one part of our lives positively affects other parts.

Moreover, I believe God heals through medicine — such as physicians who have performed surgeries and developed the right mix of medications for me. My wife, family, and friends who love, support, and forgive me are agents of God.

Wise counsel and friendship has brokered wholeness/holiness on more than one occasion. The right words from holy scripture have uplifted, corrected, and sustained me. The real presence of the risen Christ in communion has brought tangible evidence of love in times of not feeling well. The body of Christ in the people who surround me brings life, belonging and hope.

God works in subtle, behind-the-scenes ways and in direct, dramatic ways. With open minds and hearts, the divine healing initiative may be intuited if not always fully comprehended.

Does God heal today? Yes — in many ways. Look and behold. □

*The Rev. Larry Harrelson is retired from parish ministry and lives in Meridian, Idaho.*



In the Villages the Sick Were Brought Unto Him. J.J. Tissot. 1890.

I believe that God  
wants our wholeness.

# Healthy, Whole Lives



By Heather F. Newton

Inevitably, there are times when we become stuck, off track or out of balance. We try valiantly to hold everything together and remain steadfast models of harmony and health. But we develop dysfunctional shortcuts to bypass tough choices or hard truths, and the route from health to habit gets shorter and shorter.

When our lives are out of sync, so is our ability to care for ourselves properly. We may overcompensate for an issue in life that is draining us by attempting to refuel through overeating.

Or we may channel energy we need to use solving problems into furious workouts at the gym. Most people have had to adjust their food intake and exercise habits to accommodate a change in activity level or middle-aged spread. However, for some, unhealthy eating patterns can so undermine a productive life that a call to action to address the problem is in order.

While fad diets and celebrity fitness tips may provide short-term help, true change that yields a fulfilling life requires a holistic approach. Author Carol Showalter and nutritionist Maggie Davis have designed a three-

pronged program to help people work toward health and well being by learning to eat right, live well, and love God. The program is described in their new book, *Your Whole Life: The 3D Plan for Eating Right, Living Well, and Loving God* (Paraclete Press).

The ideas for *Your Whole Life* were developed from Showalter's original 3D program, launched more than 30 years ago, which incorporated the elements

The 3D program was developed because the different facets of our lives are so integrated that when we get out of balance, the other areas of our lives are impacted.

of diet, discipline and discipleship. Although the program was successful, the new *Your Whole Life* approach streamlines the 3D concepts by providing a 12-week program that walks participants through the processes of making step-by-step improvements to health, daily lifestyle, and spiritual growth.

The 3D program was developed because the different facets of our lives—whether physical, emotional or spiritual—are so integrated that when we get out of balance in any one area of life, the other areas of our lives are impacted, says Showalter. “If we are not concerned about health and well being, it affects us spiritually,” says Ms. Showalter. “Even if we read the Bible and segment our lives, one area can affect another. For instance, we can have a quiet time in the morning but get



in the car to drive to work and be angry. This can in turn affect our eating and health."

Thus the 3D Program was designed to bring every aspect of life together so that people work on improving their lives as a whole and not just making changes to one aspect of their lives. Building on the foundation of the 3D program, Showalter invited nutritionist and registered dietician Maggie Davis to help write the new *Your Whole Life* book and to share her spiritual insights that transcend diet and nutrition advice.

The book is divided into 12 chapters, one for each of the 12 weeks, and each chapter includes information on overcoming unhealthy eating habits through spiritual development, exercise, nutritional tips, and daily devotional readings. The readings were originally written several decades ago for the 3D program by the Rev. Martin Shannon, an Episcopal priest and member of the ecumenical Community of Jesus in Orleans, Mass. Recently, Fr. Shannon updated the devotions for *Your Whole Life*.

However, the program is designed to appeal to people of many denominations. "Many people in the church are working hard to do well in their homes and churches, and almost everything they do is a type of 'good work,'" said Ms. Showalter. "We can be easily deceived by our good works in that it is our 'Christian' sins that can get us off track, rather than obvious things like drinking or adultery.

### Striving to be Perfect

"In my own life, as I faced people in church, I became jealous of those with more time and money and I was judgmental and angry about the amount of time my husband was involved in church," she said. "But I couldn't admit these things because my image wouldn't allow for it. I was supposed to have it together. That is why it is our Christian sins of trying to make ourselves perfect that can undermine us when

there actually is a lot going on underneath surface that needs help, encouragement, and support. The 3D program helps participants share openly about the areas in which they need support, whether it's that they've gained 40 pounds or that their house is a mess or their child has run away."

Ms. Showalter said the element of spiritual development through discipleship was a critical part of the 3D program, and spiritual growth continues to be the core of the *Whole Life* book.



Ms. Showalter (left) and Ms. Davis address eating patterns in connection with other areas of life.

"People have asked me if God cares what I weigh," she said. "I don't think he cares what I weigh, but I do think he cares if it frustrates or obsesses me. Anything that takes over my life to the degree that I lose

touch with the bigness of life and God at work in it drains me spiritually and there is no way that I can serve God out of that limited capacity. It is important to serve God out of wholeness."

As she grew spiritually and began to speak and meet women from across the country, Ms. Showalter said she saw patterns that troubled her and that she wanted to address in *Your Whole Life*.

Although *Your Whole Life* is a guide to making gradual changes within the context of a whole life to create permanent, positive habits, the book also contains practical tips on diet and nutrition. Ms. Davis is the founder and director of Live Nutrition ([www.livenutrition.com](http://www.livenutrition.com)).

"Carol and I use the term 'diet' to simply mean the pattern of what someone eats as opposed to a pattern of restricted eating," Ms. Davis said. "Overconsumption and over-restriction go hand in hand, and people get caught up in that pattern and don't connect their eating patterns with the other area of their lives."

In addition, people have become so busy that healthy eating habits fall through the cracks, Ms. Davis said.

"Time is currency and people don't plan their meals, and then it becomes accidental eating," she noted. "Too often, we don't see the sacredness of

## Eating Right

- Keep a journal of everything you eat and drink, and become aware of your eating habits and patterns.
- Plan three healthy lunches for yourself.
- Make one dinner sacred. Set the table, light candles, pray, break bread together, and enjoy the food and the company.

## Living Well

- Buy a pedometer and start tracking how many steps you take in an average day.
- Find a new way to nourish yourself, other than with food—look at the stars, listen to a beautiful piece of music, read a magazine or start a good book.

## Loving God

- Meditate on this verse daily: "Be still and know that I am God" (Psalm 46:10).
- Pray for five people in your church by name.

sitting down to dinner with family and friends. We only do this on special occasions, but I see it as part of the rhythm of a healthy day, where we sit and eat and talk. Otherwise, food becomes something we gobble down or use to shove down our feelings rather than something that nourishes us."

While many women have turned to the 3D program to make positive changes in their lives, men can also successfully use the principles. *Your Whole Life* provides guidance for men for adjusting caloric and exercise guidelines. Many of the principles of self-care and spiritual growth are the same for all people and can be implemented according to the lifestyle and individual needs of each person.

The basic message of the 3D program and *Your Whole Life* is to take time to care for ourselves, whatever that means for each of us.

"The emphasis is not on getting thin," Ms. Showalter noted. "It's about caring for ourselves, one another and promoting community. It's also about God's love and forgiveness and his acceptance of us that is not dependent on us being perfect. If we've struggled and failed in the past, every day is a new day and that is his promise to us, along with his help, hope and encouragement. □

*Heather F. Newton is a free-lance writer who lives in Atlanta, Ga.*



# To be a Caregiver ...

By Bruce Strade

Suddenly the person we have loved and lived with for the past 45 years has a debilitating stroke. As dedicated and devoted spouses, we are determined to do everything possible to meet his or her needs and to make that person comfortable.

One or both of our parents are getting frail and in need of regular assistance. We tell ourselves: "After all they have done for me, I owe it to them to be there no matter what. Now it's my turn to take care of them."

In caregiving, our roles frequently define who we are and dictate what we do. A spouse promises to be there through thick and thin, good and bad, sickness and health, until "death do us part." As children we want to give back what we have been given and to make sure that we are there to provide whatever is needed. We are prepared to sacrifice if necessary. Because of our roles, we automatically assume we know what to do. Since we are related, we do not see it as caregiving.

In reality, caregiving takes work. It requires time, dedication and a responsiveness to the needs and sometimes demands of another person. In some cases it is a 24-hour responsibility without respite or reprieve. More often than not, it is done by one person in isolation. The greater the caregiving needs, the more isolating the task becomes. At the same time, we are reluctant to ask for help because that person needs and wants us there. We may feel guilty

even admitting that there are times we would like to get away and do something for ourselves. On occasion we feel pulled between two equally important responsibilities.

There is no question that family caregiving is an important function. It is a growing phenomenon and when done at home saves the health care system large amounts of money. Currently, one in four households is involved in some form of caregiving. It is also an opportunity for us to experience community, share resources, and give one another support. Rather than isolate, caregiving can connect. Rather than wear us down, it can energize us and become an avenue of comfort and hope.

Parish nurses understand the demands of caregiving. They are part of the professional ministry team in congregations and help connect people with resources. In addition, they coordinate volunteers, many of whom are available to caregivers. They also function as health counselors and educators for people within the congregation, especially helping the caregiver understand the medical aspects of a debilitating

condition. In like manner, they serve as advocates for caregivers and care receivers, frequently helping them negotiate the bumps and obstacles of the health care system. Because they are interested in the whole person, they bring together health and spirituality in a way that nurtures comfort and hope.

Rather than wear us down, caregiving can energize us and become an avenue of comfort and hope.

One book that parish nurses have found especially helpful is *The Comfort of Home: A Complete Guide for Caregivers*. Written by Maria Meyer with Paula Derr, RN, this guide provides information for caregivers on:

Getting Ready, which describes how to prepare for the task of caregiving;

Day by Day takes the reader through many aspects of daily care; and

Additional Resources, which includes medical abbreviations, information about medical specialists, and a glossary of terms used to describe and explain symptoms and conditions.

This book is a comprehensive reference work and an invaluable tool for caregivers. It is the flagship book of the caregiver series with editions available on multiple sclerosis, stroke, Parkinson's, Alzheimer's, and chronic lung disease.

Another resource is *Powerful Tools for Caregivers*, a curriculum that is designed to provide caregivers with support, tools, respite care, and information on community services.

The odds are great that we will all be caregivers and/or care receivers at some point in our lives. We prepare for that honor when we:

- Understand that caregiving begins with caring, but does not stop there.
- Recognize that in order to take good care of someone else, we need first to take care of ourselves.
- Appreciate the importance of knowing our limits and setting limits.
- Feel comfortable asking for help and accessing information and community resources.
- See the person receiving care as a care partner who also has something to give.
- Welcome the support of others and celebrate caregiving as a community event.

The authors of *The Comfort of Home* sum it up well when they emphasize: "Being a caregiver is not for the timid and fearful. However, having as much knowledge as possible will help you overcome your fears."

Caregiving is a team effort. Parish nurses and health ministers are part of that team. □

*Bruce Strade is executive director of Northwest Parish Nurse Ministries, Portland, Ore.*



## When a Priest Gets Sick

By John R. Throop

If a family member or friend becomes ill and needs hospitalization, a parishioner knows exactly what to do: Call the parish priest. But what happens when the priest gets sick? How does the parish respond in the midst of a medical crisis for a clergy leader?

No statistics have been compiled regarding the number of Episcopal congregations that have struggled with a pastoral health care emergency. But many lay people can remember a situation when the parish priest had a heart attack, stroke, cancer diagnosis and course of treatment, or some other debilitating condition that required considerable time for treatment and recovery — or, perhaps, a permanent and challenging disability.

I write from first-hand experience. In March, I had two brain surgeries to remove a benign tumor. When the tumor was removed, the optic nerve was severed, and I lost vision in my left eye. I also had a severed facial nerve, so the lid cannot open. (I call it an "eternal wink.") While recovering at home, I succumbed to a staph infection, requiring another hospitalization and a six-week medication regimen while trying to regain strength.

I've had six weeks of radiation treatment, five days a week, on an outpatient basis. Further, my ophthalmologist has determined that my low vision is permanent. I cannot read print without significant magnification. I cannot drive a car. I cannot see a television clearly without additional assistance.

I mention all of this not because I want people to feel sorry

(Continued on next page)

## When a Priest Gets Sick

(Continued from previous page)

for me, but to understand that I now face practical challenges in my daily work and Sunday celebration of the Eucharist. From my own experience, and learning from the experiences of other clergy with physical challenges because of loss of eyesight, loss of hearing, and loss of limb movement, there are several lessons that congregations and dioceses can learn when considering how to empower and continue the clergy person's ministry in the face of such challenges.

First, when the medical crisis occurs, get as much accurate information as possible from family members. Determine if emergency pastoral assistance is needed for the spouse or family members. Offer to contact the bishop. Begin intensive prayer support for the priest, the spouse and family, the doctors, nurses and other medical professionals, and for the parish. Do not descend upon the spouse and family in the emergency room or in intensive care unless specifically requested. Those involved with the situation have their hearts, minds and hands full of major decisions in the first hours and days of care. A good policy: The senior warden or bishop's warden is the communications "point person" for the parish.

Next, the senior warden or bishop's warden should communicate with the diocesan office to evaluate the next steps. The bishop or the designated official such as the canon to the ordinary can assist the parish during a priest's illness. Or, if the associate rector or curate has become ill, the rector can begin to handle liturgical responsibilities, preaching schedules, and responsibilities with various groups. If the rector or vicar is the one who is ill, it may be essential to find supply clergy until such time as the long-term health of the priest is known.

Thus, another important step: Evaluate the timetable for recovery and renewed liturgical and pastoral function. In my case, the neurosurgeon ordered me to be off work for six weeks. My calendar for liturgical responsibilities was adjusted accordingly — until my staph infection surfaced in the fourth week of recovery, setting me back another six weeks. Radiation treatments have limited my weekday pastoral work. I can handle liturgical responsibilities, but not much more, until the conclusion of the treatment. Surgical recovery can last several weeks. Accident recovery (as with an aneurism or stroke) can take months because of rehabilitation in addition to recovery. Again, the senior warden or bishop's warden should be the point person for updates about progress in recovery, and its likely extent (full, partial or limited).

It is important that the congregation refrain from making any long-term decisions until doctors, rehabilitation specialists, or social workers can confirm the extent of recovery and the degree of function. They also can provide information about long-term prospects for wellness, especially important in debilitating diseases such as cancer for which chemotherapy is being used.

Finally, be prepared to adapt the facility and materials to meet changed abilities. I can use public trans-



Be prepared to adapt the facility and materials to meet changed abilities.

portation to make hospital calls, but I need a driver to take me to church on Sundays, since there is no mass transit service to the church locations. Since I cannot read the text in the gospel book, the bishop has given permission for a lay person to read the gospel lesson at the Eucharist, and I open and close the reading. I preach without notes, using online materials that I can view on my computer screen with magnification. After 27 years of service as a priest, I have memorized the eucharistic prayers. The members of the congregations are happy to provide me with a prompter near me in case I have a memory lapse and cannot continue without a bit of help.

Another issue is the physical facility. I appreciate the fact that internal steps are identified with yellow tape, and that white reflective paint may be applied to outdoor stairs from church to street. For people with other disabilities, chair assistance such as a ramp may become necessary, or a person who uses a cane may need assistance in the procession. A good question to ask: How can our church building become more accommodating through some simple procedures?

Church members usually expect a great deal from the priest when they become ill, so when the priest becomes ill, the relationship should be reciprocal. Above all, parishioners must be committed to pray regularly, even unceasingly, for the fullness of health to return to the priest in order to continue to develop the pastoral presence in the congregation — and perhaps in new and innovative ways once recovery is achieved. □

*The Rev. John R. Throop is a consultant, and Sunday assistant at the LaSalle County Ministry, Ottawa, Ill.*

# Beware of Visitors



One of the features at the popular Ship of Fools website is the Mystery Worshipper,

which consists of unannounced and unidentified visitors dropping in at churches and cathedrals and then writing of the experience. Sort of like dining critics who visit restaurants.

The Rt. Rev. Kirk S. Smith, Bishop of Arizona, is planning something similar. In a recent *E-pistle* communication to his diocese, Bishop Smith writes that he plans to recruit three or four "mystery worshippers" of various backgrounds "who have some familiarity with The Episcopal Church and also have a knack for words." The bishop wants these visitors to do an article about their experiences in Diocese of Arizona churches that will be posted on the diocesan website. They will address such matters as how they were greeted and what the sermon was like.

\*

The July/August issue of *The Journal of the Association of Anglican Musicians* contains a wonderful story from a sermon delivered by the Rev. Michael Wyatt at AAM's conference in Houston:

"There is the story of the novice of the Order of St. Helena, who, several months into her time in the convent, was asked if any questions had arisen for her about her vocation, and who replied, 'No,' but she did wonder what some of those other novices were doing there."

\*

A reader in Birmingham, Ala., shares this story of a visit to a Roman Catholic parish on a hot, summer day when the air conditioning was not working.

The elderly priest began by apologizing. "I'm sorry that you're hot, but so am I, and I'm wearing vestments," he said to the congregation.

After Mass, our friend greeted the priest with, "I hope that you have air conditioning where you're going."

"I hope that you do, too," the priest responded.

"I hope so," our reader added. "But I hope that you have air conditioning immediately, not eventually."

\*

In another true story about a Roman Catholic priest, the Rev. Michael Voinus, 60, of Burslem, England, was fined nearly \$400 for

scratching a key along the side of a car that was parked in his way.

According to the *Daily Telegraph*, Fr. Voinus told an observer he scratched the car to teach the driver a lesson.

The priest was accused of yelling "the police are all protestants," and saying he was targeted for wearing a collar.

\*

In another item involving an automobile, the Associated Press reported that a Congregational minister is in prison for 18 months for selling a church in Ripon, Calif., in 2006, and using part of the proceeds to buy a BMW. The Rev. Randall Radic, 53, former pastor of the church, sold the church for \$525,000. The report does not indicate what the minister did with the rest of the money.

\*

In Wilkes-Barre, Pa., the Associated Press reported that during a funeral at St. Stephen's (Episcopal) Pro-Cathedral, two people took the cremated remains of the deceased and ran from the church down the street. A police sergeant said charges are possible.

\*

From a brief homily delivered at St. Michael's, Carlsbad, Calif., by lay person Russ Hollingsworth on the Feast of St. Joseph of Arimathea:

Pilate: You mean you are going to give him your brand new tomb?

Joseph: Yes, but only for the weekend.

\*



One more odd story to share. A headline in the *Telegraph*, a popular English newspaper, read "Bees are eating Lichfield Cathedral." This is serious. The cathedral, built of soft old sandstone, can crumble easily, the article reports. Masonry bees have burrowed into the building. This leaves holes, which fill with water, freeze, and crumble the stone. Lichfield is a lovely cathedral, and worth saving. Its chapter has applied for a 5-million-pound grant to help with restoration.

\*

Sign observed at the Waupun (Wis.) Assembly of God Church: "God will never leave you for the Jets!"

*David Kalvelage, executive editor*

## Did You Know...

**Church Publishing's online parish finder lists 126 churches that include the name of St. Michael.**

## Quote of the Week

**The Rt. Rev. Richard Chartres, Bishop of London, in *Church of England Newspaper on the Anglican Communion*: "Part of what has been wrong with the Anglican Communion is that we do not know one another profoundly enough."**

## Prayer for the Church

On several occasions during the past year, we have urged Episcopalians to pray for the church. We have noticed that in some places, diocesan leaders have joined us in the call for increased prayer, but others seem to go on about the business of the church seemingly indifferent to its needs. This time we will be more specific. Why not pray for the church during the Daily Offices?

The services of Morning Prayer and Evening Prayer offer wonderful opportunities for intercessory prayer, which can include the church and other petitions. These services, and the related forms for Noonday Prayer and Compline, and the alternate form for the evening, provide a structure in which prayers for the church can be made, joined by readings from scripture.

These services can be traced back to the daily public prayer of the earliest Christians, through the daily prayers at fixed hours of the monasteries, to our current Book of Common Prayer, which includes all four offices. The Daily Offices are not just for the clergy alone. Lay persons can use these services, or parts of them, in their own devotions, alone at home or at the church with others.

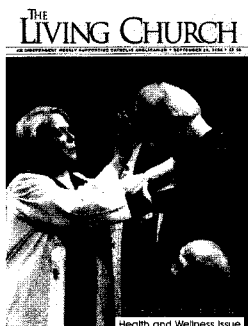
It isn't always easy to find places where Morning Prayer and Evening Prayer are read publicly, but for those who take the time to search, it can be a rewarding experience. In a metropolitan area, there is usually at least one church, often the cathedral of the diocese, which offers one or both of the offices. Seminary chapels and monasteries or convents usually welcome visitors to their chapels at times of worship.

Frequent prayer, by individuals or in common, is essential for the health of the church, particularly in this time of tension. If your church doesn't offer at least one of the Daily Offices, we urge readers to speak to their priest about it. The chance to pray in common with millions of Anglicans around the world can be a life-changing experience.

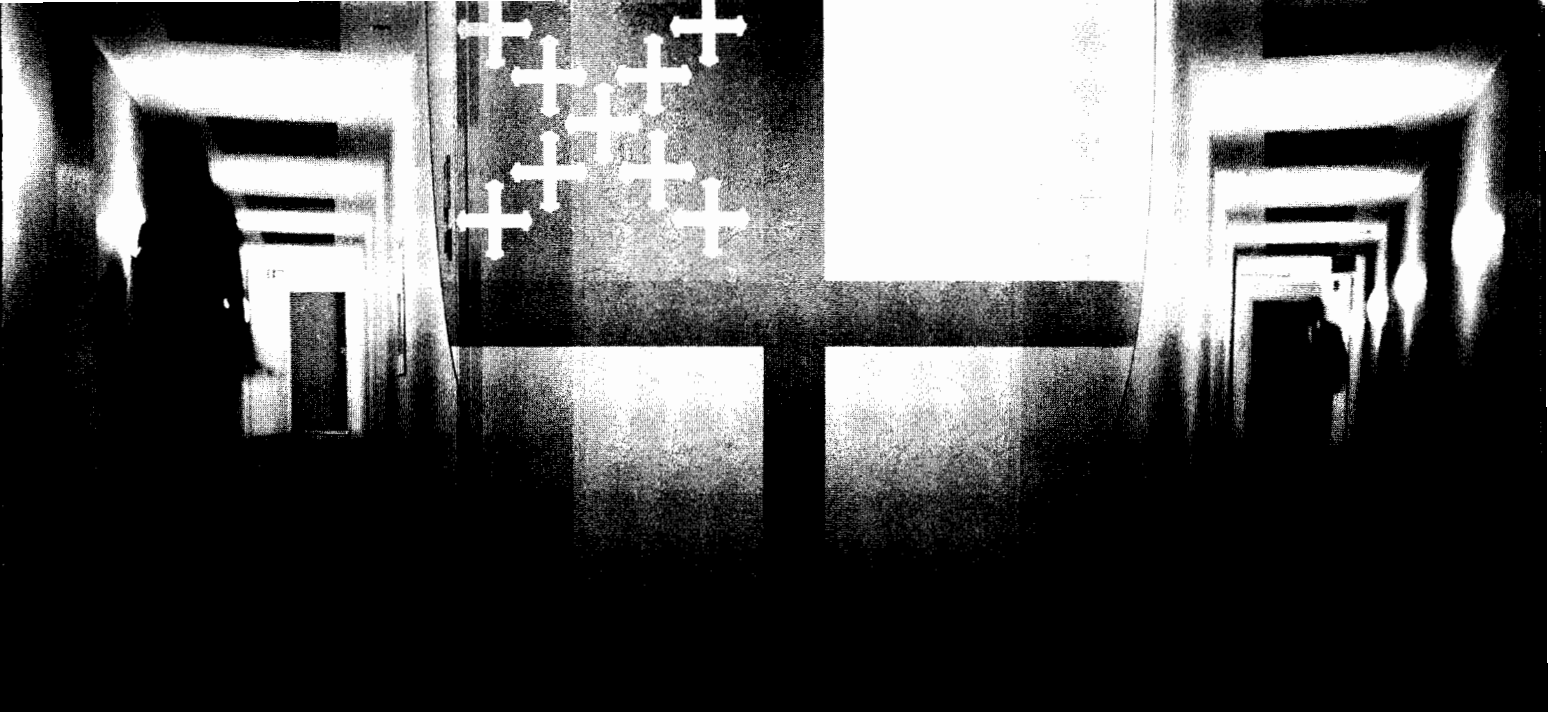
## Improving Our Health

During the past decade or so, the church has been paying more attention to health. There seems to have been more of an emphasis of the well being of clergy, along with an infusion of parish nurses, improved health care plans, and other endeavors to ensure that people of faith are well cared for.

This special Health and Wellness Issue is part of this trend. It is our second such effort, an attempt to help church leaders to become aware of the various elements of health care that may involve the church. This issue includes articles about healing, care giving, and an interview with the authors of a recent book about caring for one's self. Other articles, book reviews, and advertisements about health care also are found in this special issue. We hope our subscribers will share it with people who may find it useful.



This special Health and Wellness Issue is an attempt to help church leaders become aware of the various elements of health care that may involve the church.



# Should I Stay or Should I Go?

## Leaving The Episcopal Church is Not the Answer

### READER'S VIEWPOINT

By Gerald Krumenacker, Jr.

Many believe that The Episcopal Church [TEC] is lost. Citing a loss of both theological orthodoxy and respect from our fellow global Anglicans, many are choosing to leave and/or realign. Whether it be the AMiA, the Southern Cone, or the Anglican Use of the Roman Catholic Church, normal, everyday Episcopalians are leaving TEC. My question is this: Why should we?

One big mistake that traditionalists make is to look at what is happening in The Episcopal Church in a vacuum. We seem to think that we are the only church and the only part of society that is caught up in a culture war. The bad news is that this culture war is happening everywhere in the West, not only in The Episcopal Church. We need to get real and come to terms with the fact that the grass is not greener in Nigeria, Argentina, Canterbury, or Rome, than it is in the United States. Even Roman Catholic priests are quoted by the media, saying that they should be able to bless same-sex unions. Just read the *Wall Street Journal*.

The basic question is this: Why should I let someone else's theological shallowness and narrowness define my vocation and ministry? Why should I leave and let the innovators take the cake? They are the

Whether it be the AMiA,  
the Southern Cone,  
or the Anglican Use  
of the Roman Catholic  
Church, normal, everyday  
Episcopalians are leaving  
TEC. My question is this:  
**WHY SHOULD WE?**

ones trying to define a new reality. If they don't want to play by the rules, then they should go somewhere else, not I.

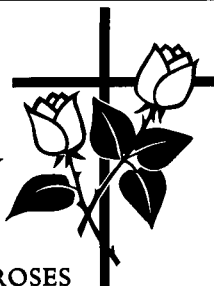
Archbishop of Canterbury Rowan Williams was clear at the Lambeth Conference that the burden of proof is on those who want to redefine reality. It is their burden, not ours. But that is not the way that secularist-progressive innovators work. What

they do is redefine reality in their own terms, then shame everyone else as close-minded and oppressive who are not on board.

For example, there is a Methodist church in Dallas that places an asterisk next to the Nicene Creed in the Sunday bulletin. At the bottom of the bulletin, the note reads that reciting the Nicene Creed does not imply that churchgoers actually have to believe it. The bulletin states that it is simply an ancient tradition of the church to recite it on Sundays. I applaud the Methodists for at least being up-front about their incongruence. In The Episcopal Church, the secularist-progressive innovators have an implied asterisk. We are supposed to know that we don't really believe what the creed states. The innovators state that the church officially believes the creed (so that other Anglicans can't complain about TEC), but we all know that privately we really don't. We're much too enlightened for that. One Episcopal parish that I know even calls its Christian education program "The Heretic's Club." Its intentions can't be clearer than that. After all, conscientious objectors are heroes, right?

(Continued on next page)

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Should I Stay  
or Should I Go?

(Continued from previous page)

If we don't stay and fight, the printed asterisk will become a part of Episcopal bulletins too. Then, soon thereafter, the asterisk will become the official theology of the church, rather than the creed itself. The objection will be more important than the object itself. But, why stop there? Why not also put an asterisk next to the Sunday readings in the bulletin, so that the people don't have to feel coerced into believing in the Bible? Why not also put an asterisk next to the eucharistic prayer to include those who don't believe in the

threat, claiming it is divisive. But in private, they are celebrating because they divided and conquered. Every time a diocese or a parish realigns, it removes a conservative vote and voice from the table. Every time a traditionalist wimps out, the innovators are closer to a full take-over. But, the progressives won't leave because a conscientious objector without an object to object to cannot be a hero.

Let's be honest: This is a war, albeit a cultural one. It is happening everywhere, not only in The Episcopal Church. The grass is not greener somewhere else. If we do not stand



Why are  
they scared  
to come  
right out  
and say it?

sacrament? We could even add the asterisk to all the other sacraments in addition to holy matrimony. Maybe even the Ten Commandments. Most importantly, we would add the asterisk to our ordination vows. Heck, it's already implied there with the newly fashioned title parenthesis, John Doe (The Rev.). Why are they scared to come right out and say it? At least the Methodists are honest enough to do so.

That is why there is nothing better for the secularist-progressive innovation movement in The Episcopal Church than having the traditionalists, whether evangelical or catholic, leave. Those who embrace these innovations act as though they are bothered by the traditionalists'

up and resist, the secularist-progressive innovators will just assume that everyone supports them. It is time to put on our cassocks, grab a Bible, a prayer book, and the canons. It is time to stop crying about a big, bad bully and actually stand up to him. But we must do so intelligently, strategically, and cleanly. If we stay calm and collected and let our faith guide us, God will show us the way. Do not be afraid. And do not lose heart. Ever. □

*The Rev. Gerald Krumenacker, Jr., is the rector of Christ Church, Dallas, Texas.*

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



# Many Questions

As a self-employed physician who purchases my family's health insurance, I know very well how expensive adequate health insurance generally is. I am also a member of our vestry and share the responsibility to direct the temporal affairs of my parish.

I cannot tell from the recent article [TLC, Sept. 21] exactly what "mandatory" means in this context. If such a motion were approved at General Convention 2009 and implemented by the Church Pension Group, would dioceses that already have a less expensive and equally good health insurance plan be required to change to the official TEC health plan? Would it mandate covering all lay employees? Part-time lay employees? Employees already covered by other (spousal) plans? Perhaps it means dioceses would be required to force their member parishes to offer the denominational plan or coverage equal to or better than such a plan.

My parish has quite a few part-time employees who have other full-time jobs with health insurance benefits. These include our organist, choir director, and sexton. How would such a mandate apply to them? Would such coverage have to be offered at no cost, or could employees be required to pay a portion of the cost of coverage? Many employers in my area offer individual coverage without a co-payment, but charge some percentage of the excess cost to employees who elect family coverage — generally 30-100 percent of the difference.

*Russell T. Barr  
Decatur, Ala.*

I am the project manager responsible for the church-wide Healthcare Coverage Feasibility Study being conducted by the Church Pension Group at the request of the 75th General Convention, which was the subject of a recent article.

This is a complex study which is difficult to cover fully in an article, and

we welcome any questions. Additional information about the status of the study can be found in the 2008 CPG Annual Report, which was mailed to all CPG constituents and is also available online at [www.cpg.org](http://www.cpg.org). A number of other written documents are available that address many frequently asked questions about a possible denominational health plan, and we are happy to provide those upon request. Send an e-mail to [dhpstudy@cpg.org](mailto:dhpstudy@cpg.org) or call 1-800-223-6602, ext. 9405.

*Timothy Vanover  
DHP Project Manager  
New York, N.Y.*

I am an administrator of a diocese comprised primarily of congregations whose ASA is below 100 in small towns and cities. I oversee administration of health plans in this diocese, and am painfully aware of the increasing difficulties in providing health care to our clergy and eligible lay employ-

ees. I have participated in conversations with the Church Pension Group surrounding these issues and want to make two comments.

First, most mainline denominations provide denominational health plans of one sort or another. It is The Episcopal Church structure that is outside the norm in this area. Second, only about 70 percent of domestic dioceses are a part of The Episcopal Church Medical Trust. Other dioceses do their own thing — some more cheaply, some at greater expense; some with lesser benefits, some with greater benefits. I don't believe that the church and its clergy, vestries, and others should be making deployment decisions based on who has a better plan. I know four clergy who have made decisions about calls based primarily on who had a better plan.

I know I may be overly optimistic here, but I would hope the church as a


(Continued on next page)

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## LETTERS TO THE EDITOR

(Continued from previous page)

whole would want to have deployment decisions made on the basis of spiritual issues and not temporal ones.

(Canon) *Matthew P. Payne*  
*Diocese of Fond du Lac*  
*Appleton, Wis.*

### Bring Them Back

Thanks for David Kalvelage's column, "Sunday Eucharist Wedding" [TLC, Sept. 14].

In my many years at Christ Church, Pelham, N.Y., we had both wedding and funeral services on Sunday mornings. They were always received well by the parish family. Some were at the early service when those involved wished to keep it "small." Others were grand services with choir and receptions following in our parish hall or picnics on the lawn. Those services often had great meaning when the person remembered or the couple being joined together had no other family than their church one.

Visitors were never put off by the experience. One of them had their own service a few years later on Sunday with us as, sadly, this person's rector would not let it happen.

As baptisms are rarely now done privately, why not other services when requested and when they seem to be appropriate? To those who think Sunday is not the proper time, I would ask them a question. Is not the faithful church "family" gathered in God's name as participants at a burial service or marriage service better than an almost-empty church with just a few honoring the end of a person's life or a service with those sitting in the pews waiting to go to the reception? I urge clergy to bring back what was once, as Mr. Kalvelage pointed out, common.

(The Rev.) *David Hoag*  
*Grace Church*  
*Port Orange, Fla.*

### Valuable Collect

Regarding the editorial, "The Labors of Many" [TLC, Aug. 31], it may be that "for obvious reasons" Labor Day is not on the church calendar, but the BCP contains a collect for Labor Day

which, in my opinion is one of the best collects in the entire collection and which I quote frequently throughout the year:

"Almighty God, you have so linked our lives one with another that all we do affects, for good or ill, all other lives; So guide us in the work we do, that we may do it not for self alone, but for the common good; and, as we seek a proper return for our own labor, make us mindful of the rightful aspirations of other workers, and arouse our concern for those who are out of work; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen." (BCP, p. 261).

How blessed we would be if we could remember that all we do affects all other lives and that we are all called by God to think and act not for self alone, but for the common good.

(The Rev.) *Elizabeth Stingley*  
*Victorville, Calif.*

### Sign of the Cross

Torey Lightcap has raised the matter of entitlement by his recognition of the common practice of the "nominal cross," or the signing of a priest's name followed by the sign of the cross [TLC, Sept. 7]. He doesn't ask for an elimination of the practice, but rather suggests that its use places the signer under the authority of the cross. Such is much better than one of entitlement, or the notion that the ordained clergy are special men and women, some sort of super Christians.

As baptism is the first order, and all baptized Christians are sealed with the sign of the cross — marked as Christ's own forever — I suggest that the entitlement temptation would be eliminated if all Christians signed their name with this sign. Such would help us recover the boldness that was proclaimed at the anointing in the 1928 Book of Common Prayer. I would like to see the day that all Christians would sign their names Jane/John Doe, Christian.

(The Rev.) *Steve Norcross*  
*Portland, Ore.*

tlc@livingchurch.org

## California Bishops Oppose Proposition 8

The Bishop of California has announced that he will deliver a statement signed by all six California diocesan bishops of The Episcopal Church that calls on Episcopalians to defeat a state ballot initiative known as Proposition 8. The proposal would amend the California Constitution with a new section that would read "only marriage between a man and a woman is valid or recognized in California."

In May, the California State Supreme Court overturned by a 4-3 margin state laws that limit marriage to the union of one man and one woman. Bishop Marc Handley Andrus of California, assisting Bishop Steven Charleston of California, Bishop Barry Beisner of Northern California, and Bishop J. Jon Bruno of Los Angeles announced on Sept. 10 that they would oppose the proposition.

"The Episcopal Church stands for equal rights for all persons and fair treatment for all Californians," a

spokesperson for the Diocese of California said.

The Episcopal bishops of California are the latest religious leaders to voice their opinion on Proposition 8. Last month Christians, Mormons, Jews, Sikhs and Hindus were asked to join an interfaith alliance hoping to place 1 million signs supporting Proposition 8 in yards across the state, according to *Pink News*, a British online gay publication.

The public positions taken by California clergy on a political issue comes amid news that a conservative group is seeking to challenge an IRS law which prohibit tax-exempt church organizations from endorsing candidates from the pulpit.

Taking a public position on a ballot initiative is not covered under the law according to Sean McConnell, director of communication for the Diocese of California.

## Protest Would Test Ban on Pulpit Endorsements

A group of Christian and Jewish clergy will petition the IRS to stop a protest aimed at persuading the U.S. Supreme Court to overturn a 54-year-old ban on political endorsements by tax-exempt faith congregations.

The effort is in response to news that the Alliance Defense Fund (ADF) is recruiting clergy willing to endorse candidates from the pulpit on Sept. 28, according to the *Washington Post*. Claiming that clergy have a constitutional right to endorse candidates from the pulpit, the organization is hoping to trigger an IRS investigation which lawyers for the ADF would challenge in federal court.

"For so long, there has been this cloud of intimidation over the church," said Erik Stanley, a lawyer for ADF, quoted by the *Post*. "It is the job of the pastors of America to debate the proper role of church in society. It's not for the government to mandate the role of church in society."

According to Mr. Stanley, some

three dozen church leaders from more than 20 states have agreed to deliver a political sermon in which they refer to specific candidates by name.

Backed by three former IRS officials, an opposing group wants the IRS to shut down the protest before it can begin. The group has asked the IRS to determine whether the ADF is jeopardizing its own tax-exempt status by organizing an "inappropriate, unethical and illegal" series of political endorsements.

"As religious leaders we have grave concerns about the ethical implications of soliciting and organizing churches to violate core principles of our society," the clergy wrote in a copy obtained by the *Post*. The challenge to the ADF was initiated by two pastors from the United Church of Christ in Ohio. They have been joined by former IRS lawyer Marcus S. Owens, Mortimer M. Caplin, a former IRS commissioner, and Cono R. Namorato, who led the office of professional responsibility for the IRS.

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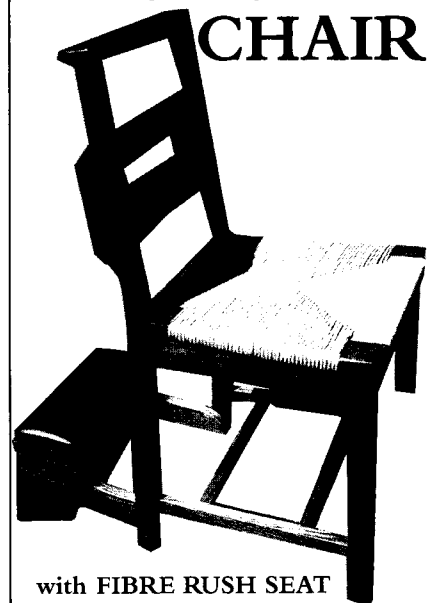
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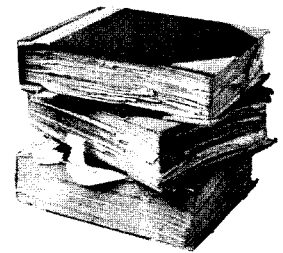
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The Rev. **Andrew Grosso** is rector of Trinity, PO Box 363, Atchison, KS 66002.

The Rev. **James Haney** is rector of St. Paul's, PO Box 2686, Lubbock, TX 79408-2686.

The Rev. **Ben Nelson** is rector of All Saints', 1065 Kuhio Hwy., Kapaa, HI 96746-0248.

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### Resignations

**Diane Crenshaw,** as dean and director of the Whitaker School of Theology in the Diocese of Michigan.

### Retirements

The Rev. **Dan Northway,** as vicar of St. Mark's, Blue Rapids, and St. Paul's, Marysville, KS.

### Deaths

The Rev. **William J. Chiasson, Jr.,** of Indianapolis, died July 7. He was 72.

Fr. Chiasson was born in Norwich, CT. He graduated from St. Michael's College (VT), Purdue University, and St. Edmund's Seminary (VT). He served the Roman Catholic Church for a time, then was received as a priest in 1994 in the Diocese of Indianapolis. He was vicar of St. Luke's, Shelbyville, IN, 1996-2000, and assistant at Holy Nativity, Indianapolis, 2000-02. He was also a teacher, a chemist, a volunteer hospice chaplain, a prison spiritual director, and a co-founder of campus service programs. Fr. Chiasson is survived by his wife, Diane; a daughter, Lesley Marie; and a brother, Ronald.

The Rev. Canon **Joel E.A. Novey,** 71, rector emeritus of All Saints' Church, Staten Island, NY, died July 20 at his summer residence in Lake Ariel, PA.

Canon Novey was born in Long Island City, NY, and raised on Staten Island. He graduated from Hobart College and Philadelphia Divinity School. In 1961, he was ordained deacon and priest in the Diocese of New York. He was curate, then associate at St. Mark and St. John's, Rochester,

NY, 1961-70, then rector of the Staten Island parish from 1970 until 2004, when he retired. Canon Novey served the Diocese of New York on many of its committees, and he was named canon upon his retirement. Later he assisted at Ascension, Staten Island, the parish in which he was raised. He is survived by his wife, Marcia; two daughters, Barbara and Carol Catuogno, and two grandchildren.

The Rev. **John T. Salberg,** 82, of Middleton, ID, died July 13 at his home.

Born in Ridgway, PA, he was a graduate of Ursinus College (PA) and Seabury-Western Theological Seminary. He was ordained to the diaconate and priesthood in 1953, then was vicar of St. Matthew's, Commanche, TX, 1953-55; curate of All Saints', Fort Worth, 1955-63; rector of St. Luke's, Fort Worth, 1963-68; rector of St. Stephen's, Aurora, CO, 1968-72; curate at St. Michael's, Colorado Springs, 1973-78; and rector of St. Luke's, Coeur d'Alene, ID, 1978-88. Fr. Salberg is survived by his wife, Martha; a daughter, Carrie Huggins; two grandchildren; four step-children; and a sister, Claire Olson.

Br. **Michael Stonebraker,** OHC, long-time spiritual director at Camp Michael in the Diocese of Olympia, died June 10 in a hospital near Rhinebeck, NY. He was 78.

Following his profession, Br. Michael lived at the Order of the Holy Cross Monastery in West Park, NY, where he edited the order's magazine and was organist at the chapel. He went on to serve youth programs in the U.S. and Canada. He lived for many years in the Diocese of Olympia, where he assisted with youth programs at several churches. He was spiritual director of Camp Michael, founded by St. John's Church, Olympia, WA, for more than 30 years. The camp was named in his honor. Br. Michael was active at Christ Church, Seattle, and was a volunteer for senior activities. In recent years, when his health failed, he returned to New York to live near the monastery.

### Corrections:

A credit line for photos of the Church of Our Saviour, San Gabriel, Calif. [TLC, Aug. 10] should have listed the executive architect as Aleks Istanbulu, AIA Architects. John R. Dale, FAIA, is the design architect.

The Rev. Stephen Samples, author of the article, "The meaning of Being One Church" [TLC, Aug. 31], is the rector of St. Matthew's Church, Enid, Okla., not St. Stephen's Church.

### Next week...

## Maine Consecration

# Church Directory



## 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

## 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

## 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

## RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,  
 SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)  
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation  
 1st Sat 4-4:30 & by appt. A/C

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Website: [www.cccnola.org](http://www.cccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:  
 M-F 12:15, Sat 9:30

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street [www.theadvent.org](http://www.theadvent.org)  
 E-mail: [office@theadvent.org](mailto:office@theadvent.org)  
 The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray,  
 assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-  
 Hutchinson, Pastoral Assistant for Families  
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High);  
 Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed,  
 Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## JERSEY CITY, NJ

**ST. PAUL'S IN BERGEN** (201) 433-4922  
 The Rev. John J. Negrotto, interim r  
 Sun H Eu 8 & 11

## NEWARK, NJ

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

## PASSAIC, NJ

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

## RED BANK, NJ

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

## NEW YORK, NY

**CHURCH OF THE EPIPHANY** (212) 737-2720  
 1393 York Ave @ E. 74th [www.epiphanynyc.org](http://www.epiphanynyc.org)  
 Sun 8:30, 10, 6

## PARISH OF TRINITY CHURCH

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

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

**TRINITY** Broadway at Wall Street  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; 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.  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org) (212) 757-7013  
 The Rev. Andrew C. Mead, r; John Scott, organist and dir.  
 of music; the Rev. Charles F. Wallace, headmaster; the  
 Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the  
 Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP  
 & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thurs Choral  
 Evensong); Sat H Eu 12:10

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Blitmore Village)  
 9 Swan St. (828) 274-2681  
 Sun H Eu 7:45, 9, 11:15; Tues EP 5:30; Wed 12, 5:45

## SELINGSGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
 The Rev. Robert Pursell, Th. D., r  
 Sun Mass 10 (Rite II); Wed Mass & Healing 1; Weekdays as  
 announced (Rite II); Sacrament of Penance by appt.

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
 The Rev. Gregory P. Hinton, r  
 Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

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

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

Website: [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org)  
 The Rev. Canon J. Michael A. Wright, r; the Rev. Dr.  
 Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the  
 Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist &  
 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

## MILWAUKEE, WI

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

## LUTHERAN

### BORON, CA

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

### MOJAVE, CA

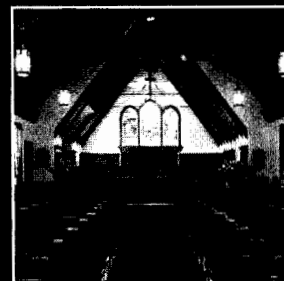
**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10:30

To place a church directory listing,  
 contact Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)

## 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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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