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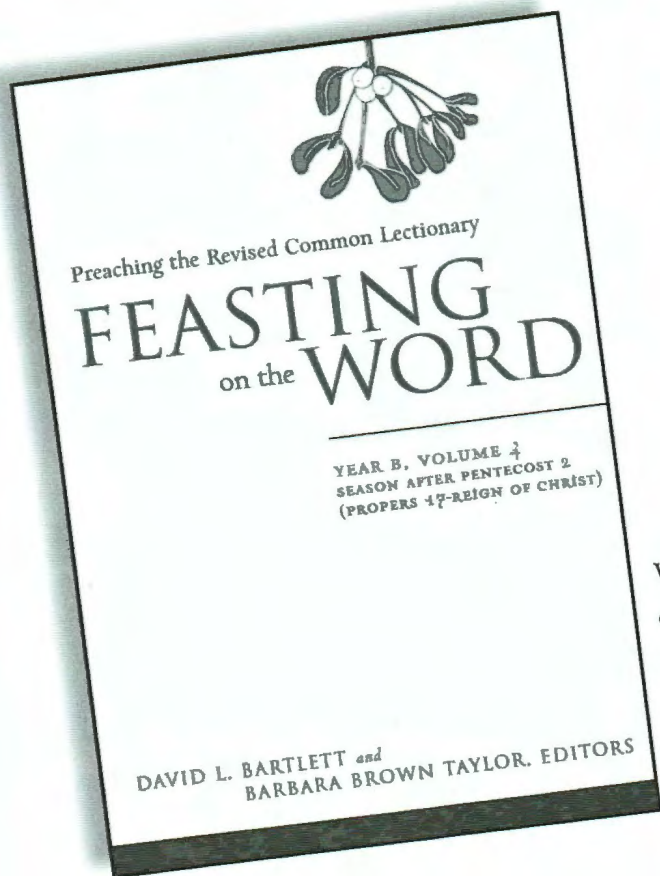


PALM SUNDAY

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

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

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

SUBSCRIPTION RATES: \$42.50 for one year; \$82.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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

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Volume 238

Number 14

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

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Good Shepherd photo
Palm Sunday 2008 at Good Shepherd, Columbia, S.C.

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SUNDAY'S READINGS

Faith and Fickle People

"Peter said vehemently ... 'I will not deny you.' And all of them said the same" (Mark 14:31)

Palm Sunday (Year B), April 5, 2009

BCP: Isaiah 45:21-25 or 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Mark (14:32-72)15:1-39 (40-47)

RCL: Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Mark 14:1-15:1-39 (40-47)

Crowds can be fickle. You can see it in professional sports when yesterday's hero becomes today's goat. This is nothing new. In the opening scene of William Shakespeare's *Julius Caesar*, two citizens lament that the Roman mob who once cheered Pompey are now cheering his rival, Julius Caesar, who vanquished Pompey to consolidate his power. The crowd quickly transferred their loyalties from the loser to the winner, and celebrate the victor's arrival in Rome. They're fickle.

In a similar way, the crowd in Jerusalem was fickle at the time of Jesus' death. His entry into Jerusalem was an occasion of great celebration and praise, and people shouted: "Hosanna! Blessed is the one who comes in the name of the Lord — the King of Israel!" (John 12:13). But it is not long before the crowd in Jerusalem has made a dramatic shift. After Jesus is arrested and brought before Pilate, the crowds are given the opportunity to ask mercy for Jesus. But they scream for his blood: "Crucify him!"

The people in the crowd are not the only ones who prove to be fickle. Jesus' closest disciples swear their

unwavering loyalty to him shortly before his arrest. Peter and the others promised, "Even though I must die with you, I will not deny you" (Mark 14:31). As Jesus predicted, they all became deserters. The disciples scatter when Jesus is arrested. Peter even denies Jesus three times before the cock crows twice. Like the crowd in Jerusalem, they prove to be fickle. The disciples' loyalty wavers when they face a time of real crisis in their faith. They were as fickle as the crowd.

The bad news is the stunning inconsistency between the disciples' claims of loyalty and their behavior. The bad news is that they proved to be fickle when the situation was severe. The good news is that desertion was not the end of the story — for them, or for us. Forgiveness by God's grace has been at the heart of Christian belief from the earliest days. This was a lesson of experience, and not just the result of abstract speculation. By forgiveness, the disciples who scattered will be the disciples who ultimately share the faith that we claim today. Like them, we can know God's forgiveness, even when we've been fickle.

Look It Up

See "Now let us all with one accord" (Hymn 146, verse 4), attributed to Gregory the Great: "Remember, Lord, though frail we be, in your own image were we made; help us, lest in anxiety, we cause your Name to be betrayed."

Think About It

When have we proven true to the faith we uphold, and when have we proven fickle? Have we been deserters in the face of a crisis? Have we accepted forgiveness? How may our actions reflect more fully the love of Christ?

Next Sunday

Easter Day (Year B), April 12, 2009

BCP: Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; Mark 16:1-8

RCL: Acts 10:34-43 or Isaiah 25:6-9; Psalm 118:1-2, 14-24; 1 Cor. 15:1-11 or Acts 10:34-43; John 20:1-18 or Mark 16:1-8

BOOKS

Jesus, The Final Days

What Really Happened

By Craig A. Evans and N.T. Wright. Edited by Troy A. Miller. Westminster John Knox Press. Pp. xii + 116. \$14.95. ISBN 978-0664233594.

Perhaps other readers will share my prejudice against books titled "what really happened," or "what so and so really said" — a temptation apparently irresistible even to otherwise sober-minded publishers. But here *what really happened* signals not, as so often, an assault on the biblical narratives but a sane and persuasive defense of their substantive historicity over against a recent spate of well-publicized nay-saying.

The slim volume consists of three essays by noted New Testament scholars — two by Craig Evans and a third by N. T. Wright. Originally guest lectures given at Crichton College, these have been edited into a coherent volume that should have genuine appeal to those who want to hear another side to the story.

First, Evans gives a particularly fine, if brief, survey of the historical circumstances of Holy Week, followed by a more in-depth argument for the historicity of Jesus' burial in the light of a flurry of ancient, especially Jewish, evidence. The book concludes with Wright's strong case for the resurrection of Jesus, a helpful survey of his previously published arguments that just might whet the appetite for his more substantial offerings.

Garwood P. Anderson
Nashotah, Wis.



JESUS WAS AN EPISCOPALIAN (and you can be one too!): A Newcomer's Guide to the Episcopal Church. By Chris Yaw. Leader Resources. Pp. 168. \$13.95. ISBN 1595180001.

The rector of St. David's Church, Southfield, Mich., manages to include an amazing variety of topics in this book. He writes about John Danforth, feeding the hungry, liturgy, Archbishop Tutu, Henry VIII, Morning Prayer, and a huge variety of additional topics. He does so with a sense of humor.



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California High Court Denies Fallbrook Appeal

Episcopal worship will soon resume at St. John's Church, Fallbrook, following a decision by the California Supreme Court to dismiss the petition for review that had been filed by members of St. John's Anglican Church.

"I am overjoyed with this result which will finally allow the Episcopalians of St. John's to return to their church," said the Rt. Rev. James R. Mathes, Bishop of San Diego, after the court decision on March 11. "It is now time to bring to a close this unnecessary legal proceeding."

In 2006, a majority of the congregation voted to disaffiliate from The Episcopal Church and come under the episcopal oversight of the Anglican Church of Uganda. After the vote, Bishop Mathes replaced the vestry with a new one loyal to the diocese. A California trial court refused to recognize the group appointed by Bishop Mathes, but last October an appellate court reversed the lower-court decision, finding that the vestry and clergy



Bill Garrigues/St. John's Anglican Church photo
The Rev. Donald Kroeger, St. John's rector.

had disqualified themselves from parish leadership when they voted to leave The Episcopal Church.

The state Supreme Court's decision not to hear the case lets the appellate decision stand. The Episcopal congregation has been holding Sunday services at the Fallbrook Community Center since 2006. The Rev. Donald Kroeger, rector of the Anglican congregation, said that group had an invitation to worship at a nearby Assembly of God church and would likely vacate the property before the end of March.

ACI, Communion Partner Bishops Mull Petition in Pittsburgh

A friend-of-the-court petition filed in the ongoing litigation in Pittsburgh by the Presiding Bishop's chancellor represents a new, serious challenge to the longstanding polity of The Episcopal Church, according to a joint statement issued March 12 by the Anglican Communion Institute (ACI) and the Communion Partner bishops.

"The historic episcopate has long been recognized as an essential, non-negotiable element of Anglican identity," the statement notes. "The polity of The Episcopal Church, clearly expressed in its name, its constitution and its history, is that of dioceses and bishops meeting in a general convention as equals. The Presiding Bishop and the Executive Council are the agents, not the superiors of dioceses."

The statement is signed by Communion Partner bishops D. Bruce MacPherson of Western Louisiana and John Howe of Central Florida and by

the Rev. Canon Christopher Seitz, the Rev. Philip Turner, the Rev. Ephraim Radner and Mark McCall of the ACI.

Last October, clergy and lay deputies to the convention of the Diocese of Pittsburgh voted to realign with the Anglican Church of the Southern Cone. Members of the diocese who did not wish to leave The Episcopal Church filed a plea in January to recover assets they say rightfully belong to The Episcopal Church. Lawyers for The Episcopal Church filed a friend-of-the-court petition in February. A petition from the ACI and Communion Partner bishops would ask the court to deny the pleas by the reorganizing diocese and The Episcopal Church, Fr. Turner said.

A friend-of-the-court filing by the ACI would not alter the organization's fundamental position that internal reform of The Episcopal Church is both possible and desirable, Fr. Turner said.

Bishops' Pastoral Letter Targets the Economy

During its six-day spring retreat at Kanuga Conference Center in North Carolina, the House of Bishops elected a Bishop for the Diocese of Central Ecuador, prepped for General Convention, and unanimously approved a penitential Lenten pastoral letter on the worldwide economic downturn.

The Rev. Luis Fernando Ruiz, rector of the Catedral de San Pablo in Bogotá, Colombia, was elected Bishop of Central Ecuador on the first ballot. Fr. Ruiz received 102 of the 117 ballots cast in the March 17 election. A simple majority of the votes cast by the bishops was necessary for the election. The consecration is scheduled for Aug. 1.

Discussion of General Convention included briefings on some proposed legislation such as the agreement on full communion with the Moravian Church and the proposed changes to the Title 4 disciplinary canons. Other topics of discussion included the Anglican Communion and the question of granting consent to the consecration of the Rev. Kevin Thew Forrester as Bishop of Northern Michigan.

Bishop M. Thomas Shaw III, SSJE, of Massachusetts said the pastoral letter sought to reflect on the responsibility of the church during a particularly difficult time in history.

Spanish-Language Congregations

Bishops in turn were briefed by a number of guests including the Rev. Canon Anthony Guillén, program officer for Latino/Hispanic ministry for The Episcopal Church. In a telephone interview on the afternoon of the final day of the retreat, the Rt. Rev. Leo Frade, Bishop of Southeast Florida, told reporters that with Fr. Guillén's assistance, The Episcopal Church is planting a growing number of Spanish language congregations.



Amber Williams photo

Bishop Bane spends much of his time in retirement doing woodwork.

Bishop Bane Joins ACNA

After a long and fruitless search for an opportunity to continue active ministry within The Episcopal Church, the Rt. Rev. David C. Bane, Bishop of Southern Virginia from 1998 to 2006, has “joyfully and gratefully” accepted an invitation from Archbishop Gregory Venables to be received as a bishop in the Anglican Province of the Southern Cone. He will serve in the Anglican Church of North America as an assisting bishop in the Diocese of Pittsburgh.

Long-simmering divisions in Southern Virginia culminated in Bishop Bane’s decision to resign in 2006. In a March 9 letter to Presiding Bishop Katharine Jefferts Schori, Bishop Bane said he believed at the time that his “remaining as bishop would prevent the diocese from healing and moving forward as so much of the blame and animosity continued to be focused on me personally.” He said his decision to resign also was predicated on assurances that there would still be opportunities for him to exercise his vocation within The Episcopal Church. THE LIVING CHURCH received a copy of Bishop Bane’s letter.

Before he and his wife, Alice, relocated to the Diocese of East Carolina and joined an Episcopal parish near their new residence, Bishop Bane said he contacted that diocese’s bishop, the Rt. Rev. Clifton Daniel. He said he had to contact Bishop Daniel three times before he was able to arrange a meeting and that since then, Bishop Daniel has initiated no contact, nor has he returned his phone calls or letters.

Bishop Bane also said he wrote to 35 bishops he considered to be friends and colleagues. “Once again, I indicated my interest in doing some kind of ministry to support them,” he said. “I received one response thanking me for the letter and wishing me well.

“While I realize that this could be seen as a list of complaints, I want to be clear that I am not angry and have no sense of being a ‘victim,’” he wrote to the Presiding Bishop.

Bishop Bane said he is at peace with his decision to leave and he accepts that he is no longer welcome to serve as a bishop in The Episcopal Church, “but [I] cannot accept that this also means God’s call to me to serve the gospel is therefore null and void.”

Thieves Steal More than Property from Detroit Congregation

For a number of years, the leaders of St. Philip and St. Stephen’s Church on Detroit’s east side sought to match its limited resources with the ministry needs of the church’s immediate neighborhood. Members attended church-growth seminars and tried to apply the urban ministry strategies they were taught in the hope that the struggling inner-city church would rebound one day.

Finances for the dozen or so faithful members of the church have been precarious for a number of years, according to *The Record*, the Diocese of Michigan’s newspaper, but even a \$3,000 heating and utility bill in January could not destroy the confidence of the congregation. All that changed in mid-February, when what remained of the congregation’s hope and confidence was stolen along with virtually everything else not nailed down. The congregation voted soon after to close.

Thieves stole office equipment and cleaned out the church’s supply of emergency food, diapers and infant formula.

“They took everything that could be sold,” said Jane Johnson, a member for 22 years and one of the organizer’s of Trudy’s LovingCenter, a safe haven and resource for neighborhood families and at-risk mothers which opened in 2005. Last fall the center added an after-school program attended by 19 neighborhood children. In an interview with a reporter for *The Record*, Ms. Johnson said that the break-in was the final straw.

“[It] said to me, ‘We’ll never be protected.’ It would cost \$2,400 for bars on the windows, but this time, they crowbarred the door,” she said.

Ms. Johnson spent the last week of February contacting a number of support groups that use the center. A grandmothers’ support group, a women’s support group, and classes on sewing, computers and resume building were canceled.

The petition to close was to go before diocesan council on March 21. The matter then will be considered by the standing committee, which according to diocesan canons may plan a celebration of the “history, ministry, and contribution to the life of the diocese.”

While it appears to be the end for the congregation, the fate of Trudy’s LovingCenter, a separate 501(c)3 corporation, still hangs by a thread. Ms. Johnson has circulated a handful of grant applications, and the leadership of the congregation continues to weigh options for relocating the center, but the magnitude of the task is causing Ms. Johnson and others to lose hope.



Herb Gunn/The Record photo

St. Philip and St. Stephen’s Church, Detroit.

Diocese of Milwaukee Sells Camp Webb

The Diocese of Milwaukee recently sold its property on which Camp Webb was located for \$1.7 million. The closing date of the sale was March 6. The new owners intend to continue to run a summer camp on the property.

After the camp's indebtedness to the Diocese of Milwaukee Foundation and various other costs related to the sale are paid, the diocese expects to have between \$1.1 and \$1.2 million to invest. The interest will "provide a steady income stream to help support a vital and vibrant ministry of Christian formation in our diocese," said the Rt. Rev. Steven A. Miller, Bishop of Milwaukee, in a letter to the diocese written March 16.

The diocese will continue to offer a summer camp program during July at a Boy Scout facility.

"In the current economic climate, I believe we are very fortunate to have completed this sale," Bishop Miller said.

Call for a Coadjutor



Bishop Beckwith

Following approval from the diocesan standing committee, the Rt. Rev. Peter H. Beckwith, Bishop of Springfield since 1992, has called for the election of his successor.

Bishop Beckwith, who will be 70 in September, is required by canon law to step down as diocesan bishop after turning 72. Current plans call for the election of a bishop coadjutor, which is an assistant bishop with right of succession upon the retirement or death of the incumbent.

According to the canons and constitution of the General Convention of The Episcopal Church, dioceses cannot begin the process to elect a bishop without first receiving consent from a majority of standing committees and bishops with jurisdiction. It was expected that the House of Bishops would act on the request during its gathering at Kanuga Camp and Conference Center near Hendersonville, N.C.

AROUND THE DIOCESES

Effect of Recession

Accommodating a condensed format for diocesan convention, the Rt. Rev. Ted Gulick, Bishop of **Kentucky**, gave his annual address in place of the homily during the opening Eucharist on Feb. 28. Bishop Gulick recognized the "amazing generosity" of Christ Church, Bowling Green, which agreed to hold the one-day convention on short notice.

Originally, it was to meet at Grace Church, Paducah, but that church and four others serving as hosts asked to be relieved of the responsibility following

Eviction Pursued in PA

The Diocese of Pennsylvania has petitioned the Montgomery County Orphans Court to evict the congregation of the Church of the Good Shepherd, Rosemont, and transfer title to the building and other assets to the diocese.

Good Shepherd has never broken with the diocese, but for more than seven years the congregation and its rector have had an unusual relationship. The rector, the Rev. David Moyer, was deposed from the ordained ministry of The Episcopal Church in 2002 by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, an act not recognized by Presiding Bishop Frank Griswold, Archbishop of Canterbury George Carey, and several other diocesan bishops who offered to license Fr. Moyer. He was consecrated a bishop in the Traditional Anglican Communion in 2005 and continues to serve as the rector of the parish.

Good Shepherd has prohibited the diocesan bishop from preaching or performing confirmations at the parish for about 10 years. During that time it also has refused to pay its assessment to the diocese.

Bishop Moyer and the parish leadership at Good Shepherd sued Bishop Bennison for wrongful termination after the deposition. That suit was dismissed in October.

a severe ice storm in late January.

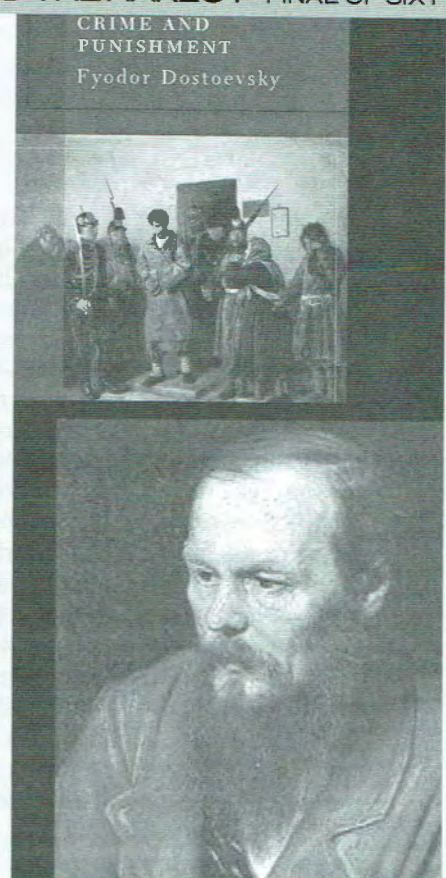
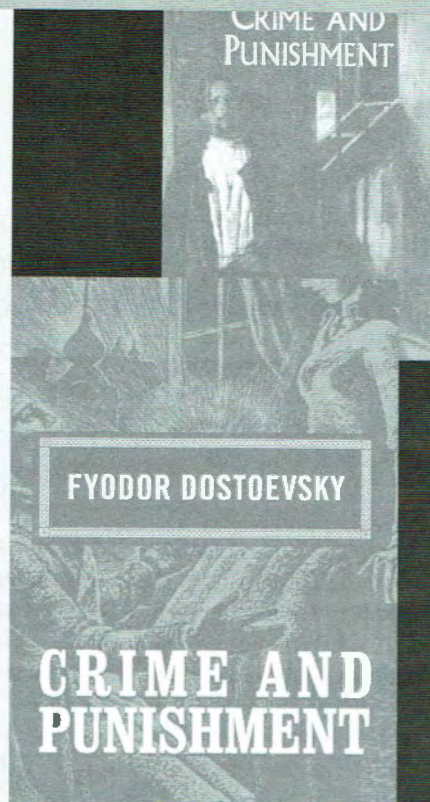
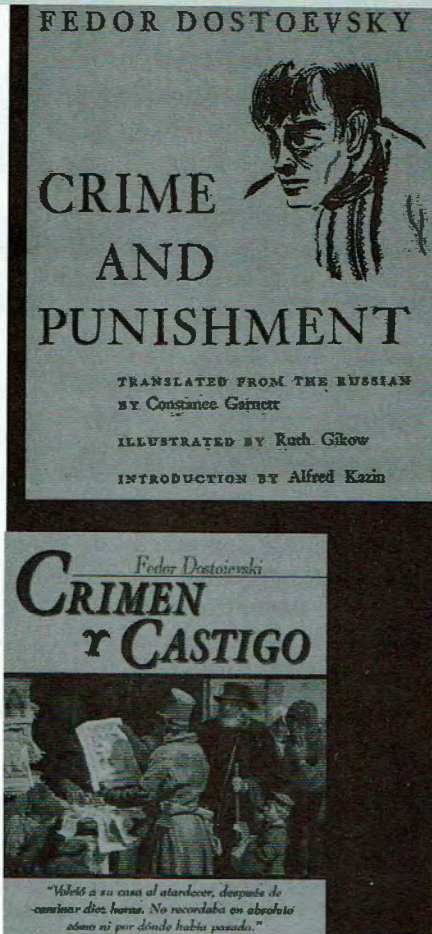
The bishop noted that the budget "process was stretching and demanding." In addition to declining investments, he said congregational pledging decreased about 3 percent "despite some real sacrifices. I know of one congregation that let go of two staff in order to commit their fair share to the diocese." The diocese, anticipating a decline in revenue, managed to end 2008 with a surplus, he said.

Bishop Gulick also reported that the diocese has received two significant sources of unplanned revenue. Because of his temporary half-time appointment as provisional bishop of the Diocese of Fort Worth [TLC, March 1], he said that diocese will pay about 50 percent of his salary through General Convention this summer. In addition, he announced that a few days before convention the diocese received a \$300,000 gift from a local philanthropist, who asked that \$50,000 be given to Christ Church Cathedral, Louisville, \$50,000 to the Episcopal Church Home, and the remainder to be used at his discretion.

"It is evident that the recession is having an impact on our life," Bishop Gulick said. "Several congregations have moved from full-time to part-time clergy." Although some of these positions were subsidized through grants for the newly ordained, he noted his concern that five parishes "are no longer full-time cures" and in response he is "planning to convene a meeting of all congregations served by clergy who work on a part-time basis to vision ways of consolidating efforts, so that these vital faith communities do not lapse into maintenance."

Convention approved revisions to three canons regarding procedures for electing a bishop. Bishop Gulick previously announced his intention to retire in 2010. A budget of slightly less than \$1.5 million was approved. It is about \$2,000 higher than last year. Donald Kohler, the diocese's treasurer, reported that church pledging in 2008 increased 9 percent, but other income decreased.

Mary Jane Cherry



Hoping for Righteousness

THE MURDERER AND THE HARLOT: Conclusion of a Lenten Series

By Daniel Muth

In his great novel about hope, *Crime and Punishment*, Fedor Dostoevsky provides in one scene a stunning image of the Church, which well sums up this series. The story concerns the likeable but depressed and aimless young Raskolnikov, who fancies himself a sort of Nietzschean *übermensch* to whom bourgeois standards of right and wrong need not apply. From a family possessed of respectability but little money, he is gradually selling off his few possessions to live, while pretending to be at the university in Petersburg. In each transaction, he is cheated by an elderly pawnbroker woman whom he considers an inferior. Why, he wonders, should she have wealth and he not? He gradually makes up his mind to test out his moral superiority by killing the old woman and taking back his own.

He does so and is not found out. There are no human witnesses and he is not a suspect. Yet he finds that he is unaccountably and most disappointingly pursued

(Continued on next page)

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by a gnawing sense of guilt. The victim had no recognizably redeeming features, but then the commandment does not say, "Thou shalt not kill *nice people*." And it turns out that inwardly, he is not so superior after all. Although this is not a relief to him, it is the one hope he has at this point — that he at least is not a monster, however monstrous the deed he has done.

Raskolnikov finds escape from his increasing troubles in his dealings with a kind-hearted, somewhat odd-looking, slender, young wisp of a girl named Sonya, whose father has taken an obtuse pride in drinking away his job, his health and fairly early in the book, his life. To care for her tubercular stepmother and several very young half-siblings, Sonya has taken to selling her body on the street corners for what little she can get.

It is clear that Dostoevsky sees the girl as a Christ figure. Whereas likely the most striking feature of our Lord during his earthly ministry must have been how alive he was, so the feature that stands out about Sonya is her purity. As Christ gave up that life, so Sonya gives up her purity, not, as with Raskolnikov, as an act of despair but as one of hope. She sacrifices her greatest gift in the hope of saving her family, as the children face the death of both parents.

At one point, Raskolnikov goes to visit her in her shabby flat. He sees as the world sees. Her sacrifice cannot save her family. Her father is dead, her stepmother dying. She cannot keep and care for the children and at the same time ply her trade. They will be lost, on the street. She will either commit suicide or, more likely, will cast herself headlong into her own ruin and degradation much as her father did. And yet she holds on to hope in God, who she believes, will somehow save. We know he will, yet his salvation may well arrive in a way that looks scarily like the scenario Raskolnikov outlines. God never promises to save us from the pains of this fallen world.

Sonya is drawn to Raskolnikov, one wounded soul to another. He adores the hope that is in her, is desperate for some measure of it, and yet terrified that it will somehow play him cheats. Theirs is an odd but very human romance. He is straightforward, even cruel in pressing her with the hopelessness of her situation. She clings implausibly to her trust in divine deliverance. He sees a Bible on a nearby table and bids her to read from it. She resists. The first thing one learns in her line of work is how not to be vulnerable. How can she allow him entrance to so sacred an area in her life?

He persists. She must read to him the story of the raising of Lazarus. He fumbles about, looking for it. She takes the Bible from him. "It's here, in the Gospel of John." She begins to read, her voice tentative, almost faltering. As she goes along, reading of what Dostoevsky records as the Lord's greatest miracle, signifying



As Sidney Monas' 1968 translation puts it, "The candle end had long been flickering out in its crooked holder, dimly illuminating in this beggarly little room the murderer and the harlot, who had so strangely come together here to read the Eternal Book."

the promise of resurrection for them both, her voice gets clearer, stronger. She exults in the all-too-familiar words, gains strength from them. Her voice rises to a crescendo with the final, "and they believed on Him."

The scene seems to subside. She says simply, "That is all about the resurrection of Lazarus." The author would seem to back away quietly, leaving the two of them in their thoughts. As Sidney Monas' 1968 translation puts it, "The candle end had long been flickering out in its crooked holder, dimly illuminating in this beggarly little room the murderer and the harlot, who had so strangely come together here to read the Eternal Book."

Beside eternity, what is the grandest cathedral human hands can build but a "beggarly little room," wherein we come, murderers (who has not said to his neighbor, "Raca"?) and harlots (who has not worshiped foreign gods?) all, to read from the Eternal Book? And hither are joined by the Tamars of the world, forced to play the harlot in the hope of gaining that righteousness that is the gift of the triune God alone; the world's Rahabs, so long condemned by the sinfulness of a fallen world to whore after false and soul-destroying gods before glorying in the hope that comes in the finding of the true one; the Ruths, selflessly following their beloveds into the arms of the One true Love of all; and finally David the Murderer and Bathsheba the Harlot, who know what is right and only need that prodding reminder given by God's Church to see themselves and be called back to themselves in him.

And all enter the Church wherein alone in a weary world can be read truly the Eternal Book, and partaken of truly the Eternal Bread, as the prophet consumed the scroll. In her we feast on him, we read, mark, learn, and inwardly digest what he has revealed for our good and his glory. And we share in his work until, in his time, we are brought out of time and into his eternal presence where he himself wipes every tear from our eyes. Amen. Come Lord Jesus. □

Daniel Muth is a nuclear engineer who lives in St. Leonard, Md. He is a member of Christ Church, Port Republic.

Dew for an Honor

When I asked an attractive young woman if I could have her telephone number, she replied quickly. "I don't think so," adding as she walked away, "I don't think I'd be comfortable with a guy who has green teeth." Soon afterward I had my teeth "bleached" by a dentist who suggested that I cut down on the amount of Mountain Dew that I drink if I wanted to avoid the expensive procedure again.

Mountain Dew is a citrus-flavored soft drink with about twice the amount of sugar and caffeine as Coke or Pepsi. It is about the same iridescent shade of bright green as antifreeze. In recent years, the PepsiCo corporation has cultivated a brand image in which Mountain Dew is the beverage of choice among youthful, outdoor adventurers. The strategy has been successful. Although it commands less than a 10-percent share of the soft-drink market, it is popular among young people — an age group to which The Episcopal Church has decided it needs to increase its appeal.

The inventor of this elixir was a life-long Episcopalian. Clues to his story are memorialized in one of the stained-glass windows at Christ Church, Marion, Va. A few years back I confirmed the story with several members of the parish and its former rector.

Like most good stories about The Episcopal Church, this one includes a mystery and a chance for the General Convention to right a historical injustice.

Before his death, William H. Jones, a member of Christ Church and a dedicated golfer, donated money for a stained-glass window depicting St. Andrew. The initial plans for the window included an artfully concealed can of Mountain Dew and a golf ball in the grass at St. Andrew's feet. Unfortunately, the rector accepted a call to another parish between the time the window design was approved and actually installed.

In addition to golf, Mr. Jones also enjoyed poker. Supposedly he created Mountain Dew as part of a bourbon cocktail for his poker club. Each week he would bring a different recipe. When he brought what would later become known as Mountain Dew, one member of the poker group, a Methodist who also happened to own the local Pepsi-Cola bottling plant, agreed

to manufacture and distribute the new drink. In 1964, PepsiCo bought out Mr. Jones and his partners, making them all millionaires.

When I heard this story, I was skeptical until I verified it with a former senior warden. She did not know Mr. Jones personally or even that there was anything unusual about the window, but she knew many people at the church who did remember him and she confirmed that he was the inventor of Mountain Dew.

After hearing this, I was speechless. A flood of thoughts and emotions from the past crowded my mind. Mountain Dew — the forbidden drink of my youth and practically a sacrament at church youth-group events. For a while during a recent flare-up of Crohn's disease, I was unable to tolerate solid food. I survived by supplementing my limited diet with five or six cans of Mountain Dew a day. Now that the disease seems to be in remission again, I reach

for Mountain Dew instead of coffee.

The former senior warden was kind enough to send me dozens of photos of the stained-glass window from various angles. Sure enough, there was something that could be either a white pebble or a golf ball at St. Andrew's feet, but nothing like a can of Mountain Dew. The former rector had the artist's proof of the stained-glass window design and he loaned it to me for inspection. It contained the can, but unfortunately no one has been able to explain how the Mountain Dew can was omitted from the window. The trail had gone cold.

Surely the church which practically invented this icon of youthful exuberance can find a way to connect with a segment of the youth culture that it had a hand in helping to create. By now you have probably already figured out that I have a solution.

When General Convention meets, there are usually proposals to have new names included in the calendar found in *Lesser Feasts and Fasts*. Under The Episcopal Church's polity, bishops and deputies may submit resolutions. It's time that William H. Jones, loyal Episcopalian, be honored for his accomplishment.

Steve Waring, news editor



The William H. Jones window at Christ Church.

Did You Know...

Gov. Beverly Perdue of North Carolina is a member of Christ Church, New Bern, N.C.

Quote of the Week

The Rev. Ann Holmes Redding, in an interview with the *Providence Journal* on her belief that one can embrace Christianity and Islam at the same time: "... I don't think that the 'only begotten Son' language is to be taken literally."

The Palm Sunday Procession

There are plenty of jokes about Episcopalians wanting to have processions, but there's nothing funny about the procession in which we participate on Palm Sunday. In the liturgy for this day, our prayer book calls for a procession into the church from a place apart from the church with all participating in the procession. Most of us are accustomed to observing feast days with processions, but this one is different.

In most places, the Palm Sunday procession goes outdoors, sometimes around a city block, or even through a neighborhood. The mood is joyful as participants hold palms in celebration of Jesus' vic-

torious entry into Jerusalem, and sing "All glory laud and honor." But shortly after the procession enters the church, the mood changes dramatically, and instead of triumph, we are confronted by betrayal and death in the passion gospel.

Processions have long been part of Christian liturgies. They were popular in medieval liturgies, but the Protestant Reformation brought about a reduction in their use. The revival of interest in catholic ceremonial during the Oxford Movement led to a gradual increase in processions in The Episcopal Church and elsewhere. Processions leading to the altar at the beginning of the liturgy, at the gospel, during the Great Litany, at the offertory, and at weddings and funerals became common. All witness to

something important taking place, but Palm Sunday affords an additional opportunity for witness.

In moving outdoors, our processions may be observed by many. Motorists, apartment-dwellers, pedestrians, or people working in their yards may see the procession. We may hope it has some positive effect on bystanders. In some places, onlookers have been so moved they have followed the procession into the church. May this act of devotion be a witness to our communities, and may it strengthen our own faith for the important days ahead.



Processions have long been part of Christian liturgies.

Caring in the Middle East

Continuing a tradition of more than 80 years, The Episcopal Church's Good Friday offering has been designated for the Episcopal Church in Jerusalem and the Middle East. The offering supports Anglican Christians and others in that troubled region through a widespread diocese. The province of Jerusalem and the Middle East includes the dioceses of Egypt, Cyprus and the Gulf, and Jerusalem. Israel, Jordan, Lebanon and other nations are included in this province. While there are not large numbers of Anglicans in this region, Jerusalem and the Middle East carries out a strong ministry of outreach through hospitals, orphanages and schools. This ministry is deserving of strong support.

By Peggy Eastman

Churches, wake up. The nearly 80 million baby boomers are growing older and are starting to retire. While all of us hope to age gracefully and to stay in good health, the reality is that the incidence of chronic disease and disability — both physical and mental — goes up with age.

The aging of the largest population group in U.S. history has ramifications for all sectors of society, including health care, housing, the workplace and churches.

My moment of truth occurred when I was holding open heavy, wooden double doors for a young woman who was attempting to maneuver a wheelchair into the church. The white-haired woman in the wheelchair looked embarrassed. She seemed to shrink into herself as she smiled timidly. "I'm sorry to be such a bother," she said. A bother? Simply because she wanted to come to church to worship?

Christ brought his message of acceptance to all: the elderly, the blind, the lame and the ill. How well are we doing the same for elderly and disabled parishioners, not just from the pulpit, but in our actions? Are we unwittingly sending signals of age discrimination or lack of accessibility that discourage full participation of some members of our congregations?

In the New Testament, Paul tells us that we all have gifts that "differ according to the grace given to us," and that those gifts are to be used throughout life — not put on a shelf when age or disability lead to a certain amount of decline. To lose the presence and the gifts of a significant segment of the body of Christ is to deprive our churches of an invaluable source of love and to make those who are elderly or disabled feel unneeded and unwanted.

As we prepare for a swelling older church population while also fostering the Sunday school and youth programs that are the lifeblood of any church, let's take an honest inventory of our church home and family to see whether we are in fact as welcoming as we'd like to think we are. Here are some questions we can ask ourselves:

- Are our outside doors, inside doors and bathrooms fully accessible to people in wheelchairs? Have we measured door openings? Have we had handicapped stalls built in existing bathrooms if the old bathrooms lacked them?



- Are there obvious barriers to full inclusion in church life, such as outside stairs with no ramp

for a wheelchair, or a fellowship hall that is not at street level but is down a flight of stairs with no elevator? Physical barriers in a church send a not-so-subtle message: There is no room for you here.

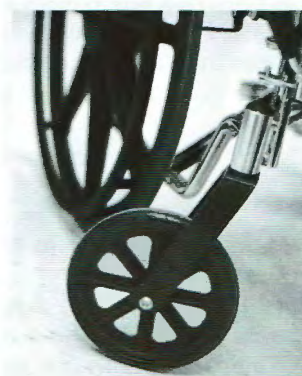


COMMON COURTESY

Making Older Church Members Feel Welcome

chat with them, especially during coffee hour?

- Do we have an adequate sound amplification system to help those with hearing problems to understand the sermon and hear the announcements from the pulpit?
- Is our altar accessible for Holy Communion without going up a flight of steps? If not, do we provide an accessible side chapel for communion, or bring it to those seated in the pews who can't make it to the altar?
- Do we check rugs and runners to make sure they don't trip people who walk unsteadily or use walkers or canes?
- Are our church bulletins and newsletters printed in large



Christ brought his message of acceptance to all.

enough type? While e-mailed communications are quick and cheap, they may be leaving out parishioners who don't have computers or who don't have access to the internet. Do we make sure to tell parishioners that they can receive church communications by regular mail if they contact the church office?

- Do we take care to plan some daytime events and outings that will appeal to older and disabled parishioners who don't go out at night?

- Do we go out of our way to plan events that will encourage the intermingling of age groups?

- Do we take into account dietary needs and ease of handling when planning our church meals?

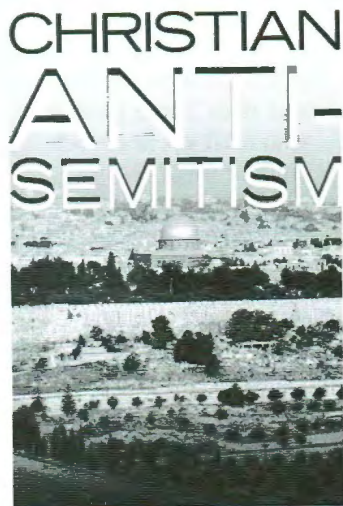
There are many ways of ministering to older and disabled members of our congregations. Some are as simple as a smile and a word of greeting, while others are a little more complicated and may require a monetary investment. Whether simple or complicated, what we do will be a reflection of the loving congregation we really are. □

Peggy Eastman is a member of All Saints' Church, Chevy Chase, Md., and the author of Godly Glimpses: Discoveries of the Love That Heals.

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

The Actual Cause

Brian Cox, in his article, "Christian Anti-Semitism: The Need for Healing" [TLC, March 8], claims that The Episcopal Church's "longstanding advocacy of justice for the Palestinians without a corresponding concern for the need of a safe and secure Jewish homeland is viewed by many Jewish leaders as a continuation of 2,000 years of Christian anti-semitism."



I would argue it is Israel's occupation of East Jerusalem, the West Bank, and Gaza and its brutal treatment of the Palestinians that is the cause of much of present-day anti-semitism. In 2002, Uri Avnery's article, "How We Manufacture Anti-Semites," posted on the Gush Shalom website was subsequently published in *Middle East International*. Avnery wrote that Prime Minister Sharon's oppressive policies against the Palestinians in the Occupied Territories were "causing an upsurge of anti-semitism all over the world, thereby threatening Jews everywhere ... Slowly, this image [of a small and courageous country of the Holocaust survivors] has been replaced by one of a cruel, brutal, colonial state, oppressing a small and helpless people."

Israel's Operation Cast Lead campaign, which resulted in the deaths of 1,285 Palestinians in the Gaza Strip, 895 of them civilians, including 280 children, reinforced the image of Israel as a "cruel, brutal, colonial state."

Apart from continuing to be vigilant in removing any remaining anti-semitic references in our church's Holy Week liturgies, I think the best way we can work to stop the spread of anti-semitism is to speak the truth to the State of Israel and to our own United States government, which has not been an honest broker in the peace process.

*Newland F. Smith 3rd
Evanston, Ill.*

Brian Cox's excellent Reader's Viewpoint article raises the importance of understanding the Jewish origins of Christianity, and the importance of rejecting supercessionism, i.e., the belief that Israel and the Jewish people's covenant with God are null and void and replaced by the church. In this anti-Judaism is what Cox describes as the DNA of Christian anti-semitism.

We must reject it because not only is it at the root of anti-semitism culminating in the Holocaust, but also because supercessionism is not historical.

Entire library shelves of research demonstrate the devout, Torah-observant Jewishness of Jesus and the first Christians. The Pauline school's argument in Acts 15 was not for abrogating the Torah, but granting the Torah-sanctioned exemption of gentiles from having to observe it, i.e., having to become

Jews first in order to be followers of Jesus.

The fact remains that if the church was supposed to be a replacement of Torah, how does one explain the survival of the Torah-observant Jewish-Christians for longer than historians originally believed and under persecution by the dominant Pauline, gentile Christianity that dismissed them as "judaizers" and "heretics."

Forty years ago, Israeli scholar Shlomo Pines discovered medieval Arabic documents that demonstrate that the Jewish-Christian sects continued well into the Middle Ages. They were Torah-observant, read a gospel written in Hebrew, and were undistinguishable from other Jews except in their belief in the messiahship of Jesus.

We can only guess at how history would have unfolded had they persisted

until today and had persecution not stopped the bloodline of the Davidic-priestly family of Jesus and his brother James.

Perhaps we would be today the two schools of Christian pluralism that we were in New Testament times, i.e., Jewish-Christianity and Gentile-Christianity — with an archbishop descended from the family of Jesus!

*(The Rev.) Robert Russell Smith
St. Mark's Church
Perryville, Md.*

Bishop-Elect a 'Pioneer'

In reference to TLC's reporting of the election of the Rev. Kevin Thew Forrester as Bishop of Northern Michigan, it is my understanding that there really is no such thing as an "ordained lay minister" in the Buddhist faith. Unless bishop-elect Forrester is a fully ordained Buddhist monk and part of a Buddhist monastic order (something I highly doubt), the reporting of his status within Buddhism is inaccurate.

Thomas Merton is one of my spiritual mentors. Near the end of his life, Merton said that he wanted "to become as good a Buddhist as I can." Merton believed that one can find the deeper roots of one's own religious tradition by becoming immersed in other religions — and then returning "home" to see one's own heritage in a transformed way, with a transformed consciousness.

Merton's comment is a model for and recapitulation of an emergent and still emerging Buddhist-Christian inter-religious dialogue that is largely a Roman phenomenon, but seems to have spilled over into Episcopal circles in Northern Michigan (of all places). Paradox, freedom, compassion, contemplation, emptiness and mysticism were some of the spiritual gifts that were deepened for Merton through his exposure to Buddhism and which have been deepened for me through him.

What a wonderful church we serve that we are confident enough of our Christian faith to elect a pioneer in inter-religious dialogue as a bishop.

*(The Rev.) John T. Farrell
St. James' Church, Elmhurst
Queens, N.Y.*

PEOPLE & PLACES

Appointments

The Rev. **Amy Denney-Zuniga** is priest-in-charge of St. Luke's, 431 7th St., Hollister, CA 95023.

The Rev. **Sherridan Harrison** is interim rector of All Saints', 555 Waverly St., Palo Alto, CA 94301-1721.

The Rev. Canon **Alonzo C. Pruitt** is chief of chaplains at the Richmond City Jail and Sheriff's Office, having resigned as rector of St. Philip's, Richmond, VA; add: 8223 Pilgrim Ter., Richmond, VA 23227-1667.

The Rev. **Kerry Robb** is interim rector of St. Mary's, 623 E Ocean Blvd., Stuart, FL 34994.

The Rev. **Channing R. Smith** is rector of St. Andrew's, PO Box 2789, Saratoga, CA 95070-0789.

The Rev. **William C. Thiele** is rector of St. John's, 215 Lafayette Ave., Passaic, NJ 07055-4711.

Ordinations

Deacons

New York — **JoAnne Crocitto Campo, James Gary Hamilton, Cameron Reynolds Hardy, Matthew Foster Heyd, Susan Elizabeth Hill, Jennifer Elaine Brown Lanier, Edward Devon Pardoe III, Sandra Laure Seaborn.**

Deaths

The Rev. **James Edward Fenwick**, 83, of Elk River, MN, died Dec. 31.

He was a native of Lake City, MN. Following service with the Navy during World War II, he graduated from Macphail College and Seabury-Western Theological Seminary. He was ordained deacon in 1957 and priest in 1958, then was vicar of two small congregations in Duluth MN, Holy Apostles and St. Andrew's, 1957-60. Fr. Fenwick was rector of Trinity, Anoka, MN, 1960-70; assistant at St. James', La Jolla, CA, 1970-71; and rector of St. David's, North Hollywood, CA, from 1971 to 1990. He retired in 1990 and moved to Elk River. Fr. Fenwick is survived by his wife, Mabel; two sons, Robert, of Grand Marais, MN, and John, of Ramsey, MN; a daughter, Elizabeth, of Elk River; 10 grandchildren and four great-grandchildren; and two brothers, Robert, of Dayton, OH, and Richard, of Chatfield, MN.

The Rev. **Jeanrita McAfee**, a deacon who resided in Gresham, OR, died Feb. 24. She was 77.

Deacon McAfee was born in South Bend, IN. Following her ordination in 1993, she served her diaconal ministry at St. Paul's Church, The Dalles, OR; St. Luke's, Gresham, OR; and St. Aidan's, Portland. There are no immediate survivors.

Next week...

Roll Away the Stone!

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FULL-TIME RECTOR: *St. John's Church, Huntingdon, PA*. Join us on our journey with Christ. We are St. John's Episcopal Church, in beautiful central Pennsylvania. We seek a full-time rector for our pastoral-sized congregation. Our priorities include pastoral care, spiritual growth, support of lay ministry, acceptance of all, and a love of youth. If you have creative new ideas as well as an appreciation for our traditional liturgy, contact us. Contact **Kari Tietjens, Discernment Chair**, at stjohnhuntsearch@yahoo.com or visit www.stjohnshuntpa.org.

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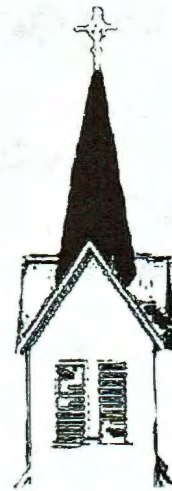
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Sisters of St. Anne (312) 642-3638
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4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 8:20
(Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
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The Rev. Will Brown, r
Best little choir in Texas!
Sun Mass 8:30 & 10:30 (Sung)
Call (214) 528-3855 for daily masses.

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
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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

To place a church directory listing, contact Amber Muma at
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.