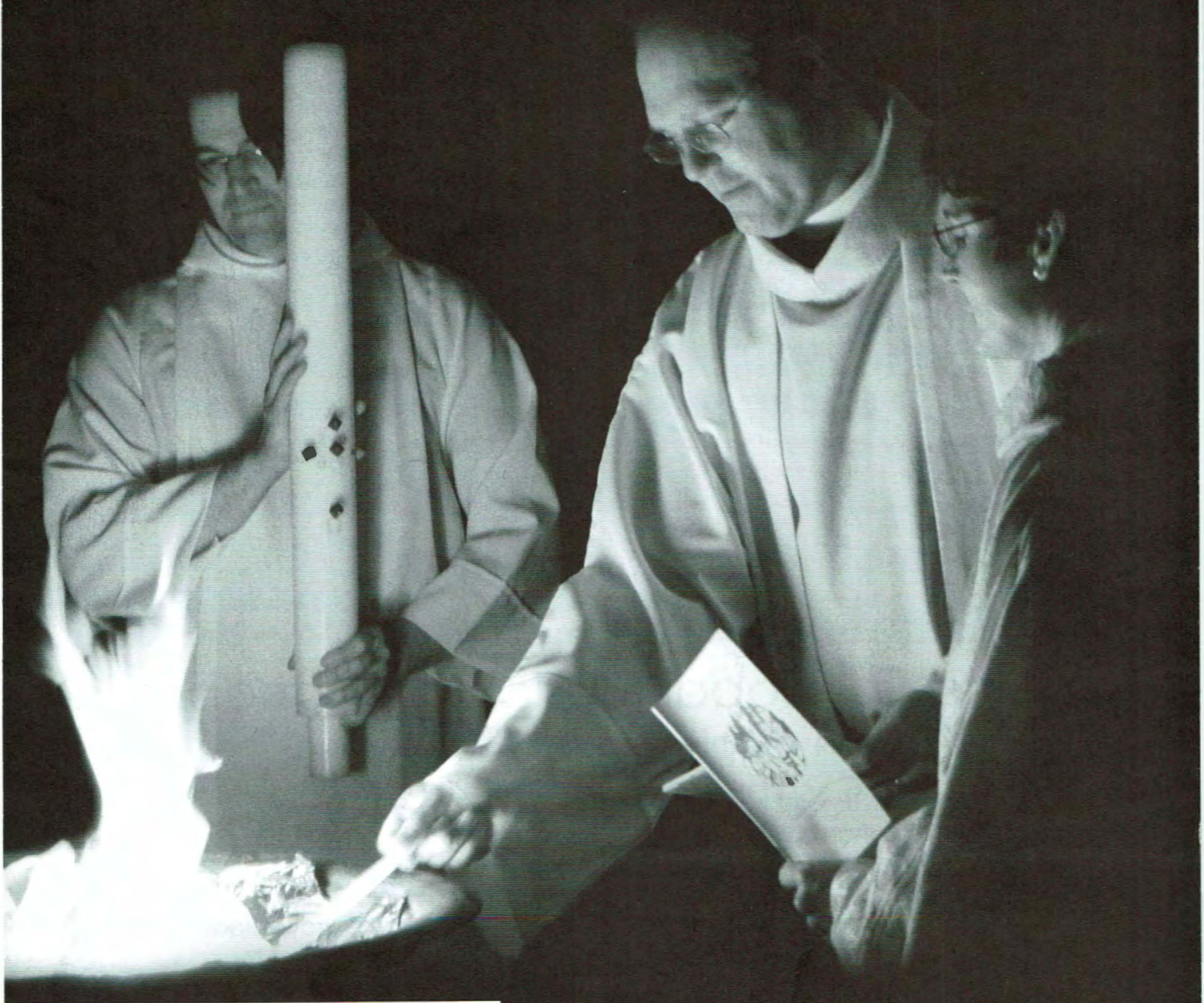


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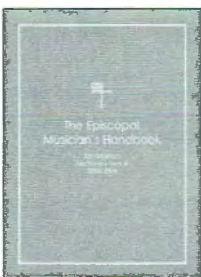
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Editorial and Business offices:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53203-3436

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Number 15

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

THIS WEEK



On the Cover

Randy Burton photos

Cantor Aaron Elmore sings the Exsultet during the Easter Vigil at Holy Trinity Church, Juneau, Alaska, in 2008. On the Cover: The Rev. George Silides, rector of Holy Trinity, prepares to light the paschal candle from the new fire. He is assisted by the Rev. Hunter Silides. Mr. Elmore holds the candle. The church was meeting in the parish hall of the Roman Catholic Cathedral of the Blessed Virgin Mary, due to a 2006 fire.

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Roll Away the Stone!

'Who will roll away the stone for us from the entrance to the tomb?' (Mark 16:3)

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

After Jesus died on the cross, he was buried in the tomb of Joseph of Arimathea, and his tomb was sealed with a great stone. This was done by Pontius Pilate, at the urging of Jesus' adversaries who thought that false claims would result from the disappearance of the body. But on the day of resurrection, when Mary Magdalene went to the tomb before sunrise, the stone had been taken away from the tomb. Jesus was raised from death, and the stone was moved away (John 20:1).

Sometimes on Good Friday, and at other times, we sing the spiritual, "Were you there when they crucified my Lord?" (Hymn 172), which asks, "Were you there when they nailed him to the tree?"; "Were you there when they pierced him in the side?"; "Were you there when they laid him in the tomb?" There's a concluding verse for that hymn that's not in the hymnal: "Were you there when they rolled away the stone?" Suddenly this hymn for Holy Week becomes an Easter hymn.

Sometimes we may realize that our own emptiness has been sealed by a

stone, which may be intangible but very real. The stone can be our fear, or concern for self-protection, or our unwillingness to give. The stone can be our holding on to what needs to be let go, or our reluctance to accept the gifts that we've been given. The stone can be an excess of caution that prevents us from embracing an unknown future. The stone can be guilt or disappointment, or a sense of inadequacy or shame. The stone can be the very fear of risking life that keeps us from living. The stone is our own deadness, the dry and brittle part of us that holds us back from life. Our lives will be frustrating if we remain trapped behind the stone of these discouragements.

But in Christ's resurrection the stone is rolled away. He is risen! He is not confined by death, and we are not confined by the dead weights of our limitations. He is the "pioneer and perfecter of our faith" (Heb. 12:2). In Christ we're set free for new life, new hope, new glory. We share his victory over sin and death. We can breathe fresh air and see bright light, because Christ has rolled away the stone for us.

Look It Up

See Hymn 180, "He is risen," which rejoices that "death is conquered, we are free, Christ has won the victory" (verse 1).

Think About It

What forms does "the stone" take in your life? What prevents you from sharing fully in Christ's life and glory? How does this Easter make a difference for you?


Next Sunday

Second Sunday of Easter (Year B), April 19, 2009

BCP: Acts 3:12a, 13-15, 17-26 or Isaiah 26:2-9, 19; Psalm 111 or 118:19-24; 1 John 5:1-6 or Acts 3:12a, 13-15, 17-26; John 20:19-31


RCL: Acts 4:32-35; Psalm 133; 1 John 1:1-2:2; John 20:19-31

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Former Roman Catholic Priest Elected Long Island Coadjutor

A special convention at the Cathedral of the Incarnation in Garden City elected a former Roman Catholic priest, the Rev. Lawrence Provenzano, as Bishop Coadjutor of Long Island on March 21.

A native of Brooklyn, Fr. Provenzano, 54, serves in the Diocese of Western Massachusetts as rector of St. Andrew's Church, Longmeadow. He received 70 percent of clergy votes and more than 60 percent in the lay order on the second ballot. A simple majority in both houses was required.

Fr. Provenzano is a graduate of the State University of New York and Christ the King Seminary. For two years prior to ordination in the Roman

Catholic Church in 1982, he was a member of a religious community. He was received as a priest in The Episcopal Church in 1984, and served for three years as assistant priest at Christ Church, Westerly, R.I. In 1987, he accepted a call to become rector of St. John's, North Adams, Mass. After eight years at St. John's, he moved to his current cure.

For five years, Fr. Provenzano has been chief chaplain of the Massachusetts Corps of Fire Chaplains. In 2001, he was recognized for his service at



Fr. Provenzano

Ground Zero by the Federal Emergency Management Administration. He also initiated and developed the ministry of The Church Without Walls, a new multi-cultural congregation formed to create community within the homeless and at risk population in downtown Springfield, Mass.

Fr. Provenzano came close to being elected on the first ballot from the field of seven candidates. He received twice as many votes in the clergy order than his nearest challenger, the Rev. Canon Petero Sabune, Episcopal chaplain, Sing Sing Correctional Facility, Ossining, N.Y. In the lay order, he held a similar lead over the Rev. Ronald G. Abrams, rector, St. James', Wilmington, N.C. The other candidates were: the Very Rev. Peter Eaton, dean, St. John's Cathedral, Denver, Colo.; the Rt. Rev. Johnny Itty, former Bishop of Oregon; the Rev. Titus Presler, sub-dean, The General Theological Seminary; and the Rev. Caroline Stacey, rector, St. Luke in the Fields, New York, N.Y.

He is married to the former Jeanne Ross, an assistant district attorney for Hampden County, Mass. The couple has three children: Katy, 25, Mary, 23, and Christopher, 19.

Because the election falls within 120 days of the General Convention, Fr. Provenzano must receive consent to his consecration from a majority of deputies and bishops with jurisdiction. A tentative consecration date of Sept. 19 has been announced.

Pine Ridge Congregations Form New Church

Members of the nine congregations on South Dakota's Pine Ridge Reservation that were closed by the Diocese of South Dakota voted March 14 to create the Lakota Oyate Episcopalian Church, elected officers, wrote bylaws, and approved a resolution that was submitted to the Oglala Sioux Tribe's Land Committee on March 23. A report in the *Rapid City Journal* said the resolution asks for ownership rights to any of those church properties that the tribe receives from the diocese.

"Other than by media reports, we are not informed of the most recent developments," diocesan chancellor Steven W. Sanford told THE LIVING CHURCH. "The diocese has no intent or interest in any disposition except that which best promotes local control. We have had productive discussions with the Oglala Tribal Land Office, and hope that we can accomplish agreed transfer to the tribe or other local interests in the near future, assuming the litigation in tribal court can be resolved. We also expect to make adequate arrangements for preservation of any cemetery associated with a closed location."

In September, the Rt. Rev.

Creighton Robertson, Bishop of South Dakota, announced plans to close the nine churches by the end of 2008 because of a combination of factors, including aging clergy, declining revenues, dwindling attendance, and problematic building maintenance and repair issues. After the closings were announced, members sued the diocese in Tribal Court, but Mr. Sanford said he remains uncertain as to exactly what the group is seeking in the suit.

"While the Tribal Court does not have jurisdiction, we believe, that does not mean we are insensitive to concerns expressed in the suits," he said. "The Tribal Council passed a resolution seeking Department of the Interior support to keep us from transferring land that The Episcopal Church acquired under certain federal statutes. We don't intend to transfer any of these properties to interests outside the Pine Ridge Reservation unless there is no other option."

The new judicatory will be a not-for-profit church ministry but members are not forming their own diocese, nor do they have immediate plans to affiliate with any other Anglican or Episcopal diocese.

LONG ISLAND

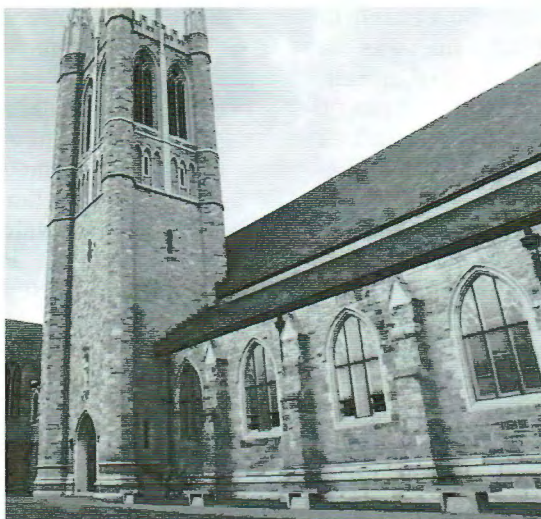
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C = Clergy; L = Laity				
Needed to Elect	74 106			
Abrams	18	42	7	32
Eaton	20	30	12	12
Itty	11	11	3	3
Presler	7	8	0	2
Provenzano	59	75	103	130
Sabune	25	36	19	29
Stacey	3	8	withdrew	

Colorado Court Rules in Favor of Diocese in Property Issue

Members of Grace and St. Stephen's Church, Colorado Springs, who have remained loyal to the Diocese of Colorado were elated after Judge Larry Schwartz of the El Paso County District Court issued a judgment March 24 which found The Episcopal Church and the Diocese of Colorado to be the legitimate owners of all church property, estimated to be worth \$17 million.

"We're coming home and we invite all of our friends to come with us," said Lynn L. Olney, senior warden of the loyalist congregation. "During the past two years of exile, our parish congregation has shown the meaning of a faith community."

In 2005, the Rt. Rev. Robert O'Neill, Bishop of Colorado, confronted the Rev. Donald Armstrong, rector of Grace and St. Stephen's, over concerns about payments to the Church Pension Fund. He later discovered that the congregation had obtained a \$1.8-million loan without first obtaining diocesan permission to encumber the property. Bishop O'Neill eventually ordered a forensic audit. As a result, Bishop O'Neill concluded that Fr. Armstrong



Alan Crippen photo

Grace and St. Stephen's Church, Colorado Springs, Colo.

had engaged in financial misconduct. He inhibited Fr. Armstrong in 2006 and later deposed him from the ordained ministry of The Episcopal Church.

Fr. Armstrong and a number of traditionalist members of the parish believed the actions of Bishop O'Neill were politically motivated. The parish was already roiled by the consecration of a partnered homosexual person as Bishop Coadjutor of New Hampshire in 2003, and in 2007 a majority of members voted to disaffiliate from The Episcopal Church.

Eventually, Fr. Armstrong and those

members loyal to him affiliated with the Convocation of Anglicans in North America (CANAm), a missionary outreach of the Anglican Church of Nigeria. They sued the diocese and Bishop O'Neill, seeking to be declared the rightful owners of the property. Bishop O'Neill and the diocese countersued, alleging ownership of the same property and charging the leadership of the dissident congregation with a variety of offenses including theft, conversion, unjust enrichment and trespass. Those members who wished to remain Episcopalian have been using the facilities at nearby First Christian Church while the trial progressed.

Judge Schwartz divided the case into two parts. On the matter of ownership, he decided that a court trial without jury would be sufficient, and he ruled against the plaintiffs. He has scheduled a jury trial on the other charges for Aug. 10, but in his ruling he recommended that the two sides settle the remaining issues out of court and expressed doubt that the diocese could prevail.

Within hours after the decision was announced, Fr. Armstrong called police after the diocese sent two private security cars to patrol the property. After Fr. Armstrong produced a "writ of restitution" signed by the court, the police asked the security guards to leave the premises, according to the *Colorado Springs Gazette*.

The security guards, who will continue to monitor the church from the public sidewalk, were hired to ensure that the dissident group did not remove any property unlawfully, said Larry Hitt, chancellor for the diocese. Mr. Hitt said there had been some confusion as to when the dissident congregation was required to vacate the property and turn over all records. Judge Schwartz ruled in the writ that the current occupants had until April 1. Both sides were to return to court March 25 after the congregation loyal to Fr. Armstrong asked for a temporary delay of the eviction order.

Steve Waring

Steve Waring

ACNA Expects at Least Five Inaugural Dioceses

The Anglican Church in North America (ACNA) expects to receive at least five and perhaps as many as eight applications for official recognition as a diocese when it meets for its first provincial assembly in June.

A letter sent in January by the Rt. Rev. Robert Duncan to members of the Common Cause Partnership encouraged the formation of dioceses.

"Consistent with all Anglican practice, congregations are a part of an Anglican province because they are part of a diocese, which in turn, is part of a group of dioceses banded together as a national (or international) church," Bishop Duncan wrote. "This principle is

critical to understanding the provisional constitution of the [ACNA], and to the steps we all need to take as we move toward our first provincial assembly."

Bishop Duncan is archbishop-designate of the ACNA and bishop of the Episcopal Diocese of Pittsburgh that is now under the auspices of the Anglican Church of the Southern Cone. The Rev. J. Philip Ashley, chief operating officer and chaplain for the American Anglican Council, said that Pittsburgh submitted one of the five applications for recognition as an ACNA diocese that have been received. The deadline for applications is April 15.



Jennifer Nichols photo

The Rt. Rev. J. Scott Mayer, newly consecrated Bishop of Northwest Texas, gives a blessing to the Rev. Dru Ferguson, a non-parochial priest based in Amarillo, at the service in Lubbock March 21. Behind Ms. Ferguson is the Rev. Jim Liggett, rector of St. Nicholas' Church, Midland.

Northwest Texas Bishop Consecrated

The Rev. J. Scott Mayer was consecrated Bishop of Northwest Texas March 21 at First United Methodist Church in Lubbock.

Drawing inspiration from "Romero," the 1989 Hollywood feature film about the life of the Most Rev. Oscar Romero, Roman Catholic Archbishop of El Salvador who was assassinated in 1980, the Rev. Charles J. Cook retired professor of pastoral theology at Episcopal Theological Seminary of the Southwest, told

Bishop Mayer that he would become the voice of the people in the diocese.

Bishop Mayer, 53, was a student of Prof. Cook's during seminary. He has led several vestry retreats at the Church of Heavenly Rest, Abilene, the Northwest Texas parish where Bishop Mayer served as rector prior to his election last November.

Presiding Bishop Katharine Jefferts Schori was the chief consecrator. The



Bishop Mayer

co-consecrators were the Rt. Rev. C. Wallis Ohl, Bishop of Northwest Texas, 1997-2008, and the Rt. Rev. Sam B. Hulse, Bishop of Northwest Texas from 1980 to 1997. Other consecrating bishops included the Rt. Rev. Larry R. Benfield, Bishop of Arkansas; the Rt. Rev. Don A. Wimberly, Bishop of Texas; the Rt. Rev. Paul E. Lambert, Bishop Suffragan of Dallas, and the Rev. Kevin S. Kanouse, Bishop of the Northern Texas Northern Louisiana Synod of the Evangelical

Lutheran Church in America.

The gospel, Lord's Prayer, and one of the hymns were in Spanish.

Bishop Mayer and his wife, Kathy, have two grown children. Prior to his consecration Bishop Mayer was rector of Heavenly Rest for more than 13 years. He was associate rector for a year before accepting the call to be rector. He also served for two years as an assistant at St. James', Texarkana.

Archbishop Gomez: Covenant a Tough Sell in Divided Communion

As the Covenant Design Group reads its handiwork for deliberation by the Anglican Consultative Council, the group's chairman acknowledges that selling a unity document to a divided communion will be neither automatic nor easy.

Retired West Indies' Archbishop Drexel Wellington Gomez identified current Episcopal Church attitudes as a danger to ratification of the proposed Covenant.

Presiding Bishop Katharine Jefferts Schori already has said General Convention this summer should decline to take up for consideration the design group's yet-to-be-perfected recommendations for measures aimed at respecting local autonomy while providing accountability for divisive actions.

"The Episcopal Church has its own agenda," Archbishop Gomez said in Dallas March 22, "and that agenda does not have much accommodation with the rest of the Communion."

The archbishop spoke at the end of a week-long stay at Church of the Incarnation, where he was featured guest for the parish's "Listening to the Anglican World" series.

May Meeting of ACC

The Covenant Design Group is to complete its work — essentially a statement about Anglican vocation, unity, and interdependence — just before delivering the covenant to the Anglican Consultative Council's May meeting in Jamaica.

The ACC, which represents every Anglican province and comprises bishops, priests, and laity, is expected to send out the covenant for ratification by the Anglican Communion's 38 provinces. Two-thirds majority approval is necessary for implementation.

Archbishop Gomez underscored the importance of the enterprise, saying, "The covenant is the only thing we have

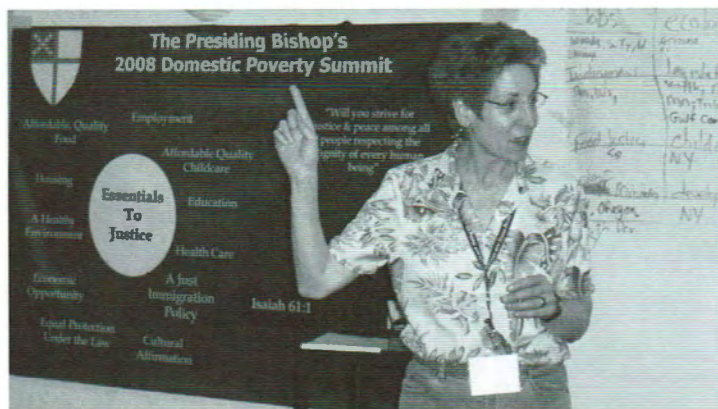
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Domestic Poverty Report Focuses on Native Americans

The Episcopal Church has released a report on domestic poverty designed to work in tandem with the church's commitment to the global poverty initiatives of the United Nations' Millennium Development Goals.

The 40-page report, titled *Faith in the Balance: A Call to Action*, is based on the Presiding Bishop's Domestic Poverty Summit held last May. The report includes a suggested General Convention resolution that would, in part, call for "new and innovative strategies" to address issues including nutrition, employment, child care, education, health care, the environment, and housing, along with "equal protection under law and cultural affirmation."

The resolution also asks for a special focus on Native Americans, "whose population has increased



Presiding Bishop Jefferts Schori addresses an issue at the domestic poverty summit last May in Arizona.

John Johnson/ENS photo

while disparities in income, economic security, health and health care and quality of life continue unabated."

Presiding Bishop Katharine Jefferts Schori said she convened the gathering to encourage "the development of steps to eradicate poverty in the United States ... point to possible

actions at the next General Convention" and acknowledge the work that is being done "on behalf of the poor ... in our congregations, dioceses and institutions."

Episcopal News Service contributed to this report.

Federal Court Nominee Was Ordained as One of 'Philadelphia 11'

President Barack Obama announced March 23 his intent to nominate one of the first 11 women to be ordained to the priesthood of The Episcopal Church as chief judge of the U.S. Court of Federal Claims.

The Rev. Emily C. Hewitt has served on the U.S. Court of Federal Claims

since her confirmation by the Senate in 1998. At the U.S. Court of Federal Claims, Judge Hewitt has handled cases in all areas of the court's jurisdiction, chaired the court's Rules and Building and Space Committees, and served on its Management Committee.

In 2006, she was appointed by the

chief justice of the Supreme Court of the United States to serve on the Financial Disclosure Committee of the United States Judicial Conference. She initially entered government service when she was appointed general counsel to the General Services Administration during the Clinton Administration.

Judge Hewitt is one of the "Philadelphia 11," who were ordained irregularly to the priesthood in 1974 before General Convention approved a new interpretation of its canons on ordination in 1976. She is canonically resident in the Diocese of New York, but served in parochial ministry for only a few years as an assistant at St. Mary's Church, Manhattanville, after ordination.

A Baltimore native, Judge Hewitt, 65, is a graduate of Cornell University, Union Theological Seminary and Harvard Law School. Before entering government service, she practiced law from 1978 to 1993 with a Boston-based law firm, according to *American Chronicle* magazine.

Archbishop Gomez: Covenant a Tough Sell

(Continued from previous page)

on the table at present that offers any hope of coherence within the Communion. But it is not an easy selling job."

Americans and Canadians, he said, are likely to resist undertakings they see as tying their hands on supposedly prophetic steps and measures. The Episcopal Church's consecration in 2003 of an actively gay bishop helped precipitate the Communion-wide clamor that led to creation of the Covenant Design Group under authority of Archbishop of Canterbury Rowan Williams.

The proposed covenant's final section pledges participants to "act with

diligence, care and caution," respecting actions that might "threaten the unity of the Communion and the effectiveness or credibility of its mission."

Archbishop Gomez said a new fourth section of the now-three-section covenant will address the question of "how we get agreement on how we stay together and work together." He noted that many Anglicans are "not fond of being told they are wrong."

"That's our biggest fight, and that fight is not over," he said. Nonetheless, he said in answer to a question, "The bigger body has to take precedence over the lesser."

William Murchison

A Guide to All Things Episcopal

I have been reading a book during Lent titled *The Episcopal Handbook*. This is not my real Lenten reading. That's about the 12 apostles. This is a clever little book that presents facts, offers anecdotes, and answers questions about The Episcopal Church.

My initial reaction was why didn't someone think about this long ago? We don't know who the someone is who finally put it together. It's presented by Morehouse Publishing but lists no author or editor. It's a conglomeration of information about the church that's not only informative but fun.

I latched onto this book right away when I learned it has lists. I love lists, so I had to devour these quickly. Check these out: Five Famous Episcopalian and Anglican Scientists (I'll bet you can't name three); Five Inspiring Female Episcopalians (There is no list of inspiring male Episcopalians); Five Famous Episcopalian Writers (an editor must have missed that one); the Seven Funniest Bible Stories (actually, the headings are funnier than the stories).

Some of the content is so basic it could be presented to a non-Episcopalian. For example, What Are All Those Books in the Pew?; How Much Money Should I Put into the Offering Plate?; and How to Join an Episcopal Church. (Have you ever noticed how easy that is, but how difficult it is to get out?).

My favorite parts of the book are what I would describe as off the wall. Some examples:

- Is Coffee Really the Third Sacrament? I would argue, of course, that this section ought to be titled "Is Coffee Really the Eighth Sacrament?," but let's not quibble theologically. The coffee hour is described as "a peculiar and friendly gathering." There is sound advice for strangers who are brave enough to venture into a coffee hour, and a description of what one might expect.

- What to Say at a Funeral. Actually, there is some helpful advice here, but the list of things not to say makes this worth a read.

- Why Are Episcopalians So Wishy-Washy? As you might expect, this section mentions the *via media* and "willingness to listen." I had to chortle when I read, "We're not comfortable being in the spotlight ..."

- What to Bring to a Church Potluck (by Region). I must admit I haven't seen fried pork rinds, tofu, crawdad, or pulled pork at a church potluck, but it might be fun to try. The book recommends fudge and I concur.

- How to Get to Heaven if You're Rich. Since none of us has any money, this chapter probably could have been omitted.

- How Episcopalians Read the Bible (and More Should). Do Episcopalians read the Bible differently than other Christians? Should they? At least some of us read it.

- How to Sing a Hymn (and Why You Might Want to). "...many otherwise prim and proper Episcopalians appropriately channel emotion into their hymn singing and are therefore loud." Heh, heh, heh.

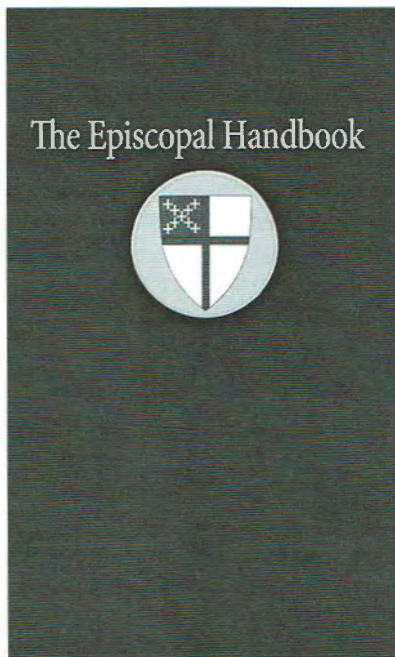
Unfortunately, some of the content is not as clever or funny as some of the titles, but it's still worth reading. I submit the following: Why (Most) Episcopalians Don't Kick Dogs, How to Respond When Someone Sits in Your Pew, How to Share the Peace, How to Listen to a Sermon, Do Episcopalians Leave Church Early?

At the back of the book is a valuable section titled Maps, Diagrams, Charts and Glossary and another called Extra Stuff. The former contains drawings, explanations, and a handy Glossary of Episcopal Worship Terms. If you're not sure what a ewer or dossal or piscina might be, this glossary has it. And Extra Stuff contains such items as the Baptismal Covenant and graces before meals.

Hurry to your computer or bookstore and buy this book. You'll love it. You'll tell your friends and neighbors and the ladies of St. Gertrude's Guild about it. Here are the particulars:

The Episcopal Handbook. Morehouse. Pp. 256. \$15. ISBN 978-0-8192-2329-6.

David Kalvelage, executive editor



Did You Know...

In response to a survey on The Living Church News Service website, 67 percent of participants said the Millennium Development Goals are "not on their parish's radar."

Quote of the Week

The Rev. Mirta Signorelli, in an interview with the South Florida *Sun Sentinel* on her resignation as a hospice chaplain after her former employer banned the use of religious references during staff meetings: "If you take God away from me, it's like taking a medical tool away from a nurse."

Joyous Celebrations

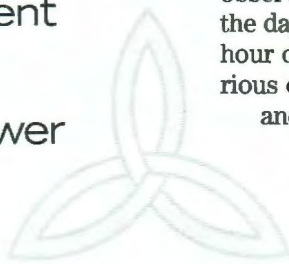
Even though it has been 30 years since the church's current prayer book has been in use, there are still large numbers of Episcopalians who have not experienced the Great Vigil of Easter. Among the accomplishments of the 1979 Book of Common Prayer was to restore the vigil to a rightful place of prominence in the church's calendar after a lapse of several centuries. This magnificent service, which dates back to the 2nd century, is the most important of the year — an experience of renewal and rebirth. It is a time when the church proclaims that death shall not triumph over life.

Churches observe the vigil at various times — shortly after sunset on Saturday, at or near midnight, or at the time of sunrise on Sunday. Regardless of the time, the vigil includes the singing of an ancient proclamation, several familiar readings from the Old Testament, baptism, and the Holy Eucharist. In most places, the vigil is carried out in all the solemnity the church has to offer. It can be an unforgettable experience.

Many Episcopalians prefer their traditional Easter Day observances — a quiet celebration of the Eucharist early in the day or a later liturgy with joyous music. Regardless of the hour or the rite, we hope our churches are filled for this glorious celebration. In that spirit, we wish our readers a joyous and blessed celebration of the feast of the resurrection.

May this day and the season that follows be a time when the living Lord manifests in us the power of his new life.

The bishops' statement that they are placing their hearts in the power of the Trinity is a welcome return to a basic tenet of our faith.



Bishops Return to Basics

Writing in the midst of an unprecedented time of economic calamity, the bishops of The Episcopal Church have offered the church a welcome message of hope. During its meeting at Kanuga Conference Center in North Carolina [TLC, April 5], the House of Bishops issued a pastoral letter based on Paul's Letter to the Philippians.

Unlike some of their recent pastoral letters, the bishops seemed more realistic and repentant about facing a difficult challenge. "...we are mindful of the worsening financial crisis around us," they wrote. "We recognize there are no easy solutions for the problems we now face." In the spirit of Lent, they offered a confession of sorts to their people: "We have often failed to speak truth to power, to name the greed and consumerism that has pervaded our culture," and in a major admission, "...we have too often allowed the culture to define us instead of being formed by gospel values."

The bishops' statement that they are placing their hearts in the power of the Trinity is a welcome return to a basic tenet of our faith, and their determination to learn from global partners as well as spiritual ancestors is encouraging. Episcopalians should be heartened by the bishops' message. May their efforts be blessed.



Ambrose's
Example of

LOVE

Instruction in how to face
the church's disunity today

By Marian S. Mazgaj

There is a serious crisis in The Episcopal Church. A polarization between orthodox and liberal Episcopalians has reached such a dangerous state that denominational unity and membership in the Anglican Communion are threatened. With God's grace a way must be found to remedy the crisis and stop the church's painful and self-destructive disintegration on the parochial, diocesan, national and international levels.

It occurs to me that in the history of Christianity there were many similar tragedies which threatened the church's unity. One of them was a consequence of a novel theology of Arius (280-336), a priest of Alexan-

dria, whose teaching on Christ's divinity was unorthodox and declared as such by the fathers of the Ecumenical Council of Nicaea in 325. Nevertheless, great numbers of clergy and laity accepted this teaching and thus divided Christianity theologically into the orthodox and the Arian segments. At times, Christian Roman emperors and their families accepted Arianism and discriminated against orthodox Christians and persecuted them. In some areas, Arian Christians had a decisive majority and controlled church life. The leaders of orthodox Christians were confused and tried various ways to resolve the problem.

St. Augustine (354-430), for example, attempted to use solid theological and philosophical arguments to inhibit the rapid spreading of Arianism. This method was not quite a Christian *modus agendi*. St. Ambrose (339-397), on account of his unusual background, chose a different way of dealing with the Arianism in his diocese. As a capable Roman governor, he was elected a bishop of Milan before his baptism and ordination. The people who elected him were both orthodox and Arian Christians. All of them loved him as their bishop for his wisdom and Christ-like kindness. In spite of many intrigues of the Arian Empress Justina, Ambrose brought together both Christian segments and gradually managed to imbue them with orthodox Christian theology. For those members of his diocese who did not respond to the bishop's loving kindness, he achieved unity through

persuasive theological arguments. Thus there was no need for an ecclesiastical separation between Arian and orthodox Christians.

The unity of contemporary Christian denominations is no longer threatened by Arians, Donatists or Montanists. Our unity is endangered by an extreme theological polarization. How has this polarization developed? The experience of the Roman Catholic and Episcopal churches is worth noting.

Roman Catholic theology and philosophy did not change much until the final decades of the last century. The teachings of Augustine and Thomas Aquinas (1225-1274) were considered perpetual because no one could possibly come up with anything better. The

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Latin liturgy was also considered unchangeable. Clergy were indoctrinated about these attitudes, and they in turn taught their people in the same vein for many centuries.

Then Pope John XXIII appeared on the scene. The Second Vatican Ecumenical Council he convened brought about radical changes in many of the things that were supposed to have been unchangeable. Clergy and laity experienced shock and confusion. No one had ever prepared them for such a dramatic experience. Some jumped on the bandwagon of change and went too far. Others withdrew too far into their conservatism, and some left the church and formed splinter groups. Polarization between conservatives and liberals began to grow until it reached the present uncomfortable state. However, since *historia est magistra vitae* — history is a teacher of life — the Roman Church followed the example of Ambrose in its attempt to unite the flock and seems to be successful.

The Episcopal Church emerged disorganized from the American Revolutionary War. A great number of loyalist priests took refuge in Canada and the ones who remained had no bishop to supervise the reorganization of the church. Only through the grace of God and hard work of dedicated priests, the church was properly organized, the Book of Common Prayer [BCP] was approved in 1789, and two bishops were validly consecrated in apostolic succession.

The BCP has held a high place in the church because *lex orandi est lex credendi* — the manner of prayer indicates the way of the belief. Therefore, to Episcopalians, the sacredness of the BCP is lesser only to that of the Bible. Therefore, the prayer book enjoys great stability and a quasi-permanence. It remained virtually unchanged from 1789 until the version of 1979. On account of a lack of preparation for this new prayer book, which differed considerably from the previous one, the majority of the people in the pews and their clergy were stunned. Some parishes and many individuals left the church and continued to use the 1928 prayer book. Polarization became more and more obvious. A liberal minority

took control of the church's leadership and put it on the road to its further liberalization. That is where we are today.

What shall we do in order to reunite The Episcopal Church? It seems to me that the first thing we should do is that which our predecessors should have done long ago. Priests and bishops should start teaching that Christianity, the mystical body of Christ, is a sinful pilgrim church in the process of constant catharsis, illumination and divinization. Therefore the church cannot be immobilized and mummified by unchangeable constitutions, theological systems, liturgies, prayer books, canons, customs and traditions. Christianity is subject to developments and changes Christian churches which do not develop and change to be more effective in proclaiming Christ are dying churches.

Another thing which we must remember is that Episcopalians constitute only a small segment of Christianity. As such, we do not possess all the theological insights and knowledge that Christianity has. Therefore, when one of our clerics or theologians has an urge, like Arius, to propose some new theological doctrine or Christian ethical norm, he or she should have enough Christian humility and wisdom to consult with reputable Anglican, protestant, Roman Catholic, Eastern Orthodox and even other monotheistic theologians, before publishing such things. No one has the right to promote himself, his unorthodox theories and *modus vivendi* at a great expense to our church and to Christianity.

In a case when the leadership of the church decides to introduce some beneficial liturgical changes, or wants to share new theological insights in understanding Christian teachings, it must provide an ample time for gradual, patient and in some instances optional implementation *pro tempore* of these changes. Even though we, philosophically and theologically, may disagree with one another, we must never stop loving one another in order to please God, to preserve the unity of the church, and to avoid the accusation of the human family that we have just enough religion to hate one another but not enough to love one another. □

The Rev. Marian S. Mazgaj is pastoral associate at St. Matthew's Church, Wheeling, W.Va.

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



Even though we may disagree with one another, we must never stop loving one another.

'Deliberate Distortion'

As a member of the much-maligned, 21-person Episcopal Ministry Discernment Team in the Diocese of Northern Michigan [TLC, Feb. 22], I write to express my disappointment and dismay about the half-truths and inaccuracies that have been passed off as facts by TLC and in blogs concerning our bishop-elect, the Rev. Kevin Thew Forrester. The sarcastic, mean-spirited misinformation that has been portrayed as truth is startling to read and a portent of the church's infection with the dirty politics we know only too well from the national political "dialogue."

As an example, the editorial, "One to Watch Carefully" [TLC, March 22], perpetuates the deliberate distortion of portraying the bishop-elect as a full-fledged Buddhist rather than as one of many across The Episcopal Church and beyond who have benefited from the spiritual discipline of meditation — a practice our detractors would do well to emulate. The editorial also maintains the fabrication that Kevin participated in and "for all intents and purposes served as the chairman of the search committee," when all he did was serve as one of four facilitators during the first two meetings in a year-long process.

It seemed to me ironic that on the page facing the editorial was an article by J. Fletcher Lowe which even quoted our retired bishop, whose support for our process and for Kevin has been well documented. The article reflects our long-standing diocesan commitment to reverse the damaging effects of clericalism by which "we lose sight of the preposterous calling of our baptism and its outrageous claims of doing God's work in God's world of daily life."

It's not too late to step back from the wallowing in the culture of hate and fear so evident around us and to become the people of truth and compassion Jesus calls us to be.

*(The Rev.) Charles E. Piper
Holy Trinity Church
Iron Mountain, Mich.*

So the Diocese of Northern Michigan has elected a practicing Buddhist as its bishop. The Rev. Kevin Thew Forrester should be inhibited as a priest, not elected bishop. I will pray every day that no standing committee gives its consent.

*Bill Potter
Federal Way, Wash.*

It's Unjust

It is most unfortunate — and it must be said, unjust — that The Episcopal Church has a history of coming down on the side of the enemies of Israel, again and again [Reader's Viewpoint, March 8]. Take one example: Resolution A102 of the 75th General Convention in 2006 states that:

"...the following positions constitute policies of the Episcopal Church and direct the Episcopal Church's Office of Peace and Justice Ministries to advocate:

"an end to the isolation of East

Jerusalem and Bethlehem from the West Bank created by the continued construction of Israeli settlements, settler roads and the Wall; removal of the Wall; assurance of human rights for Palestinians; support for the return of sovereign control of Gaza's airspace, coastline and border to the Palestinian people and assurance that no U.S. tax dollars are used to finance the occupation, directly or indirectly."

Nowhere in the church's deliberations does one find concern for the terrorism generated by the Palestinians and their allies, nor of their consistently stated aim of obliterating Israel.

A case can easily be made to support the Cox thesis that The Episcopal Church is anti-semitic. It is too bad that more voices like Canon Cox's are not heard in Episcopal circles

*Geoffrey Cheadle
Washington, D.C.*

As a Messianic Jew, it is interesting to read Canon Brian Cox's article, "Christian Anti-Semitism." Canon Cox

(Continued on next page)



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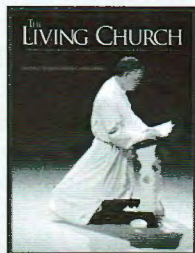
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LETTERS TO THE EDITOR

(Continued from previous page)

misses his own subtle anti-view. In his article, he refers to the Palestinians as his brothers and sisters while referring to the Jews as his cousins. As I read holy scriptures, and as the church worships the Jewish Messiah (being grafted into the root of Israel), he would do better to view the Jews as brothers and sisters, and the Palestinians as cousins. We are one because of Jesus — although God found himself in the form of a Jewish man. I worship the God of Abraham, Isaac, and Jacob (Israel), not the God of Abraham, Ishmael and Mohammed. There is a difference whether one wants to believe it or not.

(The Rev.) Ronald S. Gauss
Bishop Seabury Church
Groton, Conn.

Without Baptism?

Suppose I were to begin the Eucharist by saying "All may receive Holy Communion here." I've never done this, for the canons of The Episcopal Church state, "No unbaptized person shall be eligible to receive Holy Communion in this Church" (Canon 17, Section 7).

Suppose as I was about to offer the bread and wine, a man storms down the aisle and demands, "You give me communion now!" Even though I'm a priest, I can't. I could give molecules of bread and a sip of wine to ingest, but Holy Communion is not primarily receiving material matter, but rather coming more fully to our God who is forever coming to us.

If this man does not wish to remember Jesus the guest and giver of the meal, if he does not desire to offer himself to God, how can he understand and accept God's perfect offering?

If he refuses to thank God or humankind, how can he partake of the Eucharist? If he refuses to be in a community of divine and human love, how can he receive Holy Communion?

The Eucharist is not centered on ingesting edible morsels, but in God. We need further to be reminded of St. Paul's words in 1 Corinthians 11, which warn of the danger of eating or drinking "in an unworthy manner": "Examine

yourselves and only then eat ... and drink." Furthermore, our Book of Common Prayer exhorts us (page 372) about coming to the Lord's table for solace and pardon only and not for strength and renewal.

I'm not trying to keep anything good and beautiful from anyone. But I do not want to shortchange people by failing to prepare them for the great banquet (Eucharist). I long to persuade them to prepare through carefully instructed baptism and much else to receive riches beyond human imagination.

(The Rev.) Alden Besse
Vineyard Haven, Mass.

Impose Some Limits

Thanks for publishing the letter on discretionary funds from my old friend, Bill Clancey [TLC, March 8]. Knowing that he was once a serving officer in the U.S. Marines, and an attorney in previous professional life, I wonder whether mentioning the "two accounts" loophole to avoid an audit is morally justified. Not everyone would have thought of this previously, but now they know about it.

There must be a better way. Over the years, we read many accounts of ways in which charitable contributions have been embezzled or otherwise misused.

Perhaps the answer would be to impose some limitations on the audit. My assistant suggests that the name of the recipient should not need to be disclosed. I would further suggest that each recipient could be designated by a number, so that any undue repetition of gifts could become evident, enough to allow the auditor to ask for an explanation.

At the very least, I suggest that the total amount of contributions, and the amount dispersed should be shown to two or more respected persons — perhaps the senior warden and the treasurer.

However, I hope Fr. Clancey's concerns do not result in encouraging deceit or non-compliance with canonical requirements. After all, a second discretionary fund is still a discretionary fund.

Nigel A. Renton
Berkeley, Calif.

Appointments

The Rev. **Margaret Austin** is vicar of St. Peter's, Basalt, and assistant at Christ Church, Aspen, CO; add: 536 W North St., Aspen, CO 81611-1253.

The Rev. **Lori Babcock** is priest-in-charge of St. John's Mt. Washington, 1700 South Road, Baltimore, MD 21209.

The Rev. **William Bell** is chaplain at Johns Hopkins Hospital, Baltimore, MD.

The Rev. **Phil Brochard** is rector of All Souls', 2220 Cedar St., Berkeley, CA 94709-1586.

The Rev. **Ceci Duke** is rector of Christ Church, 400 Holcomb Bridge Rd., Norcross, GA 30071-2040.

The Rev. **Scott Fuir** is rector of St. James', 218 Church St., Lewisburg, WV 24901.

The Rev. **Karen Humbert** is rector of St. John's, 3000 Washington Blvd., Huntington, WV 25705.

The Rev. **Ann Lovejoy Johnson** is assistant at St. John's, 1105 Quarrier St., Charleston, WV 25301.

The Rev. **Mike Kinman** is provost of Christ Church Cathedral, 1210 Locust St., St. Louis, MO 63103-2322.

The Rev. **Andrew McMullen** is rector of Ascension and Holy Trinity, 420 W 18th St., Pueblo, CO 81003-2686.

The Rev. **Carol Meredith** is rector of St. Stephen's, 1 Del Mar Cir., Aurora, CO 80011-8225.

The Rev. **Anne Meroney** is rector of St. Christopher's, PO Box 275, Perry, GA 31069-0275.

The Rev. **Ted Monica** is rector of Holy Comforter, 2015 Fleischmann Rd., Tallahassee, FL 32308.

The Very Rev. **Stephen B. Morris** is dean of St. Peter's Cathedral, 140 Fourth St. North, St. Petersburg, FL 33701.

Ordinations

Priests

East Tennessee — **Brett Backus**, associate, Ascension, 800 S Northshore Dr., Knoxville, TN 37919; **Kim Merritt Hobby**, assistant, All Saints', 601 W Main St., Morristown, TN 37814-4508; **Robert Kelly Leopold**, assistant, St. Paul's, 305 W 7th St., Chattanooga, TN 37402-1787.

Los Angeles — **Richard R. Whittaker, Jr.**, priest-in-charge, St. Barnabas', 1784 Aaron Dr., Tooele, UT 84074.

Maryland — **Laura Berger Brecht**, **Karen Crosby**, **Julia Anne Fritts**, **Marta Dove-Vila Johnson**, **Amanda Rue Knouse**, **Julia Marie Nelson**, **Charles James Williams**.

Rochester — **Jennifer Zogg**, curate, St. Paul's, 25 Westminster Rd., Rochester, NY 14607.

Spokane — **Robin Biffle**, rector, St. Mark's, 111 S Jefferson St., Moscow, ID 83843-2859; **Susan Cleveley**, St. James', 1410 NE Stadium Way, Pullman, WA 99163-3841; **Vern McGee**, rector, Grace Church, PO Box 644, Ellensburg, WA 98926-0644.

Western North Carolina — **Barbara Plimpton**,

rector, St. John's, PO Box 968, Marion, NC 28752.

Retirements

The Rev. **Art Bennett**, as rector of Good Shepherd, Parkersburg, WV.

The Rev. **Dorothy Brown**, as rector of St. Matthias', Toccoa, GA.

The Rev. **Lance Gifford**, as rector of St. John's Mt. Washington, Baltimore, MD.

The Rev. **Kirk Haas**, as rector of Trinity, Morgantown, WV.

The Rev. **Paul Moser**, as rector of Emmanuel, Bel Air, MD.

The Rev. **Ross Stuckey**, as rector of St. James', Springfield, MO.

The Rev. **John Titus**, as deacon at St. Michael and All Angels', Stone Mountain, GA.

Corrections

Teresa Eberhardt was ordained to the priesthood Dec. 7 in the Diocese of Florida.

Deaths

The Rev. **Russell O. Johns**, 82, deacon of the Diocese of Fond du Lac, died in January in Kaukauna, WI.

Born on an Oneida Indian reservation in Seymour, WI, he joined the Navy during World War II and served in both Europe and the Pacific. He graduated from the University of Wisconsin-Oshkosh, then taught for many years and eventually became a principal in Little Chute, WI. He retired from teaching in 1989, then was ordained deacon in 1992. Deacon Johns was assigned to All Saints' Church, Appleton, where he ministered until his retirement in 2002. He was active in Cursillo in Fond du Lac. He is survived by his wife, Rosemary; a daughter, Lucy, of Nekoosa, WI; three sons, Christopher, of Appleton, Matthew, of St. Petersburg, FL, and Jonathan, of Appleton; five grandchildren and several great-grandchildren.

The Rev. **Faith M. Sanders**, 63, of Stevens Point, WI, died Jan. 31, at Crystal River Nursing Home, Waupaca, WI.

Deacon Sanders was born in Middletown, OH. She lived in New York for a time, then moved to Wisconsin in 1976. She was ordained in 2005 and assisted at St. John's Church, Wisconsin Rapids. She was involved in Christian education in the Diocese of Fond du Lac, and was employed by the University of Wisconsin—Stevens Point, as a program assistant and recruitment coordinator. Deacon Sanders is survived by three sons, Ross Doebler, of Lakewood Ranch, FL; Thomas Doebler, of Brown Deer, WI, and William Doebler, of Stevens Point; and a sister, Dawn Rupp, of Oxford, OH.

Next week...

Concerns about Northern Michigan

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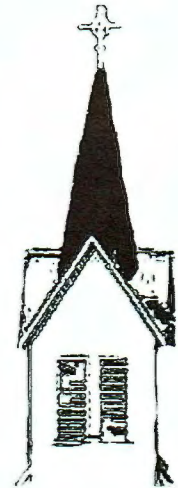
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www.trinitywallstreet.org

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

WELLSBORO, PA

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

CHARLESTON, SC

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

CHARLESTON, SC

GRACE CHURCH 98 Wentworth Street (843) 723-4575
Website: www.gracechurchcharleston.org
The Rev. Canon J. Michael A. Wright, r; the Rev. Calhoun Perkins, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; 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

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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.