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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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On the Cover

The Rev. Ephraim Radner, professor of historical theology at Wycliffe College in Toronto and a member of the Covenant Design Group, responds to questions on the proposed Anglican Covenant at St. Martin's, Houston, during an April 16-17 conference sponsored jointly by the Anglican Communion Institute and the Communion Partners.

Susie Tommaney/St. Martin's Church

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SUNDAY'S READINGS

The Branches of the Vine

'...apart from me you can do nothing' (John 15:5)

Fifth Sunday of Easter (Year B), May 10, 2009

BCP: Acts 8:26-40 or Deut. 4:32-40; Psalm 66:1-11 or 66:1-8; 1 John 3: (14-17) 18-24 or Acts 8:26-40; John 14:15-21

RCL: Acts 8:26-40, Psalm 22:24-30, 1 John 4:7-21, John 15:1-8

Living Christian faith is not a solitary activity. It may be tempting to imagine that we can control our own lives, make our own way, and then receive some kind of blessing from God after we have successfully forged our own destiny. But faith has everything to do with our relationships with God and each other. If we insist that we will have everything our own way, we may find ourselves in possession of very little.

We need others as we live the Christian life, and others need us. Most importantly, we need our Lord. In John 15, Jesus uses the metaphor of a vine and its branches to teach us about our connectedness with him and each other. "I am the vine," he says to his disciples, "you are the branches." The branches that abide in the vine will flourish and bear much fruit. The branches that are broken off from the vine will die in isolation from the source of their life. So Jesus invites us to abide in his love and be fruitful, "because apart from me you can do nothing" (John 15:5). As we abide in Jesus' love and flourish, God the Father is glorified. Like branches of the one vine, we can stand together and know the fullest

life together. We know God best with others. When even two or three are gathered in Jesus' name, he is present with us (Matt. 18:20).

Sometimes we may be surprised as we discover Christ in others. The Rule of St. Benedict advises that it is possible to find Christ in the unexpected guest who needs hospitality. "All guests who present themselves are to be welcomed as Christ, who said: 'I was a stranger and you welcomed me' (Matt. 25:35)." Benedict advises that the Christ also may be found in the ailing person who needs care. God's guidance may be discerned in the words of even the youngest member of a community.

Although Benedict was providing specific guidance for the common life of monastic communities in the 6th century, the words of his rule offer helpful guidance for all kinds of Christians who share a common life, including those of us who are members of parish churches. If we are open to finding Christ in others, and if we listen to them with an open heart, we can discover God's love present for us in daily life. We can abide in God's love, and bear much fruit.

Look It Up

See Hymn 576, especially the refrain: "God is love, and where true love is, God himself is there." Also see *The Rule of St. Benedict*, Chapter 53, The Reception of Guests.

Think About It

How do the people you know reflect God's love to you? How does your love for God show in your relationships with others?

Next Sunday

Sixth Sunday of Easter (Year B), May 17, 2009

BCP: Acts 11:19-30 or Isaiah 45:11-13, 18-19; Psalm 33 or Psalm 33:1-8, 18-22; 1 John 4:7-21 or Acts 11:19-30; John 15:9-17

RCL: Acts 10:44-48; Psalm 98; 1 John 5:1-6; John 15:9-17



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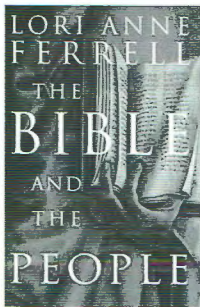


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The Bible and the People

By **Lori Anne Ferrell**. Yale University Press. Pp. xiii + 273. \$32.50. ISBN 978-0300114249.

Too little have we reflected on what a Bible is. Consider this fruitful exercise of the imagination: What mental pictures and associations entered the minds of our forebears with mention of the words “scripture” or “Bible”? What did that “book” (not originally a book) look like? For what and for whom was it produced? Who was privileged to own one? Who had the requisite skills to read it? What kind of sense did they make of it?

Lori Anne Ferrell, professor of early modern history and literature at Claremont Graduate University, raises this provocative set of questions, among others, in a stimulating account of the history of the Bible and its “people,” its producers and consumers. This is a lovely piece of cultural history with regard to a phenomenon too little considered. For while theological accounts of scripture are ubiquitous and histories of the Bible and its interpretation easily found, less often are we urged to think of the Bible in its materiality, with regard to its aesthetics, and even as a commodity (for surely holy writ is nothing in the modern world if not a product). But none of this is incidental to the Bible’s theological import or history of interpretation, even if we have not often pondered how this is so.

The Bible and the People is not, nor does it pretend to be, a comprehensive history of the sacred text. Rather, Ferrell has chosen to weave her chronicle around a 2004 exhibition on the Christian Bible hosted by the Huntington Library. This provides a convenient thread to an otherwise unwieldy subject, focusing especially on the history of the English Bible, which will be of particular interest to Anglicans. The result is a book equally delightful — Ferrell is a stunning non-fiction stylist — and exasperating. The delight and

exasperation share a common source.

Ferrell’s sweeping historical judgments are unfailingly provocative, characteristically intriguing, and not infrequently dubious. Rare was the page that didn’t elicit for me a nagging question about this or that assertion made with such confidence and charm. There is too much ground to

cover here to expect a book as flawless in judgment as it is felicitous in style. Thus curious readers will want to read with their eyes open and perhaps also with some more standard historical accounts within arm’s reach. But read they should.

*Garwood P. Anderson
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Mario Gonzalez (St Matthew’s Richmond)

Robert Prichard (Virginia Theological Seminary)

Jerry Smith (St Bartholomew’s Nashville, formerly of Trinity Episcopal School for Ministry)

Philip Wainwright (St Peter’s Pittsburgh, formerly of *The Episcopal Evangelical Journal*).

For more information or to register, please call Philip Wainwright at 412-884-5225. Rooms are available at the Seminary for those attending this event. Call Jim Palmer at 703-461-1854 to reserve a room.

Houston Conference Focuses on Proposed Anglican Covenant

Nine diocesan bishops were among those in attendance at a conference titled "Anglicanism: A Gift in Christ," sponsored by the Anglican Communion Institute (ACI) and communion partners at St. Martin's Church, Houston, Texas, April 16-17. It was the second of three planned conferences intended to explore the depth and richness of the Anglican heritage.

The Rev. Russell J. Levenson, Jr., rector of St. Martin's and a Communion Partner organizer, said that group expects to release a statement after a "skeleton draft" has been circulated and fleshed out among all 70 Communion Partner rectors and bishops.

"A lot of the conversation coalesced around the [proposed Anglican] Covenant," Fr. Levenson said when asked to describe the theme. "We want to restore collegiality that was damaged by General Convention in 2003."

Former Archbishop of Canterbury George L. Carey, the Rt. Rev. Anthony Burton, rector of Church of the Incarnation, Dallas, and the Rev. Ephraim Radner, professor of historical theology at Wycliffe College in Toronto and a member of the Covenant Design Group, were among the speakers.

Another speaker, the Very Rev. Phillip Turner, former dean and president of Berkeley Divinity School at Yale, urged attendees to remain with The Episcopal Church regardless of its condition. He asked participants to be mindful of the fact that Jesus did not attempt to create a new Israel when he and his message were rejected.

The Most Rev. Bernard Ntahoturi, Bishop of Matana and Archbishop of the Church of Burundi, spoke on reconciliation and Christian witness. Prof. Radner gave an address on Anglican mission as ministry.



Susie Tommaney/St. Martin's Church photo

Cheryl H. White, professor of history at Louisiana State University in Shreveport, participates in a panel forum after her address titled "Anglican Catholicity" on the second day of the "Anglicanism: A Gift in Christ" conference held April 16-17 at St. Martin's Church in Houston.

Archbishop Carey Says TEC Likely to 'Clean Out' Conservatives

The Most Rev. George L. Carey, Archbishop of Canterbury from 1991 to 2002, offered a sober and sometimes bleak assessment of the Communion's future and had challenging words both for the Instruments of Communion and The Episcopal Church on April 16.

Archbishop Carey was the keynote speaker at "Anglicanism: A Gift in Christ," a two-day conference of the Anglican Communion Institute and the Communion Partner Primates, Bishops and Rectors at St. Martin's Church, Houston. The title of his address was "Holding Fast and Holding On, The Instruments of Communion."

Archbishop Carey began by tracing the history of the development of the Instruments of Communion: the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the primates' meeting. Each one, he argued, developed primarily in response to some crisis within the life of the Communion and a desire on the part of the members to develop unity through interdependence.

This trajectory toward greater inter-

dependence existed until 2003, when "The Episcopal Church of the United States, by ordaining Gene Robinson, against the strong advice of the Archbishop of Canterbury, the moral authority of Lambeth '98, [and] the appeals of the primates' meeting, led the Anglican Communion into the worst crisis it has ever faced, and from which it is unlikely to recover."

Addressing directly developments in the United States and Canada, Archbishop Carey said, "Some provinces — notably in North America — press for total autonomy theologically from the Communion, while at the same time they impose total canonical autocracy within their dioceses. Ironically and oddly, in such a democratic nation as the United States, a system of 'prince bishops' has arisen who appear to have unfettered control over their rapidly diminishing flocks [and] from which all who dissent from the regnant liberalism are being driven out."

Archbishop Carey posed a question directly to the four Instruments of Com-

(Continued on next page)

Group of Donors Could Fund Archives' Move

The estimated \$30-million cost of relocating the Archives of The Episcopal Church could be paid for by "three to four" major donors, according to the Rev. Susan McCone, director of the Mission Funding Initiative (MFI). Ms. McCone made a presentation to members of the national Executive Council, which met in Portland, Maine, April 20-22.

The meeting — the last for Executive Council during the 2007-2009 triennium — began with a plenary that included a presentation by the Archives Strategy Committee. The committee is seeking approval to proceed with a plan to spend more than \$9.5 million to buy a vacant block in downtown Austin, Texas. The archives are currently located on the campus of the Episcopal Theological Seminary of the Southwest in Austin,

but a variety of factors necessitate relocation, which Executive Council already has approved.

Treasurer Kurt Barnes said funding should not be a problem. He noted that gross annual income on the lot, which is currently used for parking, is \$570,000. That amount "will more than cover the carrying costs of this acquisition" until enough money is raised to construct the new building, he said.

The cost of relocation could be funded as part of The Episcopal Church's attempt to cultivate large gifts. The project has a goal of \$250 million. Ms. McCone told council that the MFI task force has identified 500 Episcopalians "with a verified giving capacity" of at least \$1 million each. About 125 of those potential donors are capable of giving \$500 million. Ms. McCone encouraged members of

Executive Council to see the project through to completion.

Established by Executive Council in 2005, the Mission Funding Initiative task force was originally intended to fund the 20/20 evangelism goals established by General Convention in 2003. A recent press release from the Presiding Bishop's office notes that the money raised will now be used for congregational development, leadership in ministry, global ministry, spiritual enrichment and communications. The Mission Funding Initiative task force reported it had been charged to "seek a variety of ways to further the mission and ministry of the Church, including funding through foundation grants," and "to develop a mechanism for the review and approval of grant requests and to ensure their endorsement by the Presiding Bishop," according to the 2006 Blue Book report submitted by the MFI task force.

(CAREY - continued from previous page)

munion: "What should be done about those provinces which have dissented from the mind of the majority of the Communion? Can there be no hope of discipline, apart from mild reproof?"

Granting that a reversal of the actions that precipitated this crisis is highly unlikely, Archbishop Carey then posed a question directly to the American House of Bishops and General Convention: "Can conservative believers be assured that they have a future place in The Episcopal Church without censure or opposition?" Wondering if groups such as the Communion Partners, who are theologically conservative and committed to being both Anglican and Episcopal have a future, he opined that "all signs suggest that over time they are likely to be cleaned out of TEC." As evidence, he pointed to the recent difficulty the Diocese of South Carolina had obtaining the required consents for the consecration of Bishop Mark Lawrence.

Archbishop Carey sees the fate of

the Communion resting in no small measure on this summer's General Convention.

"If the General Convention pursues its liberal agenda in authorizing same-sex liturgies and the ordination of homosexual and lesbian bishops and priests, this will confirm the worst fears of many that TEC considers that agenda far more important than the unity of our Communion," he said.



Archbishop Carey

Archbishop Carey closed with a word of encouragement to those gathered, articulating what he sees as the key role for such leaders at this time.

"What I am sure about is that the present crisis offers the Anglican Communion Partners a real role in building bridges, encouraging growth and preparing for that day — should it come — when new leaders will arise in the United States and Canada who will value the Communion and align [The Episcopal Church] and the Canadian Church with the rest of us. We will be waiting in hope."

(The Rev.) Eric Turner

Different Campaign

Recently concerns arose after the MFI did not consult with the local bishop before inviting potential donors who had previously given to the local diocese to fund raisers in New York City and Washington, D.C. During a telephone conference call with reporters at the conclusion of the meeting, the Most Rev. Katharine Jefferts Schori, Presiding Bishop, confirmed that the current approach of the MFI had been discussed during the spring House of Bishops' meeting.

"The Mission Funding Initiative is still relatively new," Bishop Jefferts Schori said in response to a question. "It identifies major donors and there is some involvement by the local leadership, but it is different than a typical capital campaign."

Among other business, council endorsed a covenant agreement with the Diocese of Liberia and agreed to enter into a joint consultation with the Episcopal Church in the Philippines.

Episcopal News Service contributed to this report.

GAFCON Primates Back New North American Province

Following three days of closed-door talks in London, the primates of Kenya, Nigeria, Rwanda, the Southern Cone, Tanzania, Uganda, and West Africa, along with the Archbishop of Sydney, endorsed the Anglican Church in North America (ACNA) as being "authentically Anglican."

The eight members of the GAFCON primates' council met with the Rt. Rev. Robert Duncan, Bishop of the Diocese of Pittsburgh under the jurisdiction of the Southern Cone, and other ACNA leaders and said "careful consideration was given to the new 'province in formation' in North America." Their April 16 communiqué endorsed the formation of the new province, saying "we celebrate the organization and official formation of ACNA," and recognized it as "genuinely Anglican."

The council said that recognition of the ACNA as a province will first come from the other provinces of the Communion, sidestepping the Anglican Consultative Council (ACC). They recommended that "Anglican provinces affirm full communion with the ACNA," adding that they looked "forward in real hope to a positive response amongst the churches and

dioceses and provinces of the Communion." By going first to the provinces for support, rather than approaching the ACC, the primates suggested a lasting structural and political base of support for the ACNA would be established that will end "cross-border incursions" and restore a "measure of peace" to the church.

The council's statement comes as a challenge to Archbishop of Canterbury Rowan Williams, who has sought to confine debate to the structures of the four "instruments of unity": the ACC, the primates' meeting, the Archbishop of Canterbury and the Lambeth Conference.

The primates' council also gave a tepid response to the current draft of the proposed Anglican Covenant. While they supported the covenant concept in theory, they noted that the adequacy of the final document "depends on the willingness to address the crisis" dividing the Communion. They restated their commitment to the Communion, however, and to its reform, renewal and "to being a faithful and creative voice within it to recapture focus on mission."

(The Rev.) George Conger



Russell Rowell/GAFCON photo

Archbishop Peter Akinola of Nigeria greets Bishop Robert Duncan of the Episcopal Diocese of Pittsburgh in the Southern Cone and archbishop-designate of the Anglican Church in North America (ACNA) at the conclusion of a three-day meeting in London. The GAFCON primates' council formally recognized the ACNA. Between them are Bishop Jack L. Iker of Fort Worth in the Anglican Church of the Southern Cone and Bishop Charles Murphy of the Anglican Mission in the Americas.

Flurry of Motions Filed in Pittsburgh Property Case

Within a one-week period last month, lawyers for the two dioceses claiming to be the Episcopal Diocese of Pittsburgh filed five new motions and attended a hearing in a case that was initiated in 2003 by the rector and wardens of Calvary Church, Pittsburgh.

At the heart of the dispute in the filings and an April 17 hearing was whether the diocese's withdrawal from The Episcopal Church in October to join the Anglican Church of the Southern Cone on a temporary basis violated a stipulation order on real and personal property that the two sides signed in 2005 to settle the lawsuit. Members of the diocese who want to remain Episcopalians have held their own reorganizing convention and petitioned the court to be

added as plaintiffs to the Calvary lawsuit.

The original case was reopened by the rector and wardens of Calvary in 2006 after they learned of plans by Bishop Duncan and other leaders to remove the entire diocese from The Episcopal Church. The court declined to prevent the withdrawal motion from being voted on during the annual meeting. Instead a special master was appointed to inventory which property was covered by the stipulation order.

Lawful Vote?

Lawyers for the Southern Cone diocese contend that the stipulation order does not address withdrawal by the entire diocese, and they have

asked the court to hold a trial to determine if the vote at the annual convention was lawful. Lawyers for the Episcopal diocese want the special master to award them the diocesan endowments and other assets. Access to most of the funds was frozen by Morgan Stanley in January.

According to a press release from the Southern Cone diocese, all parties at the April 17 hearing, including lawyers for the leadership of The Episcopal Church, agreed to a future hearing based on the assumption that the diocese's withdrawal from The Episcopal Church was valid. No date for that hearing has been set. However, the court refused a request for access to the endowment funds by the Southern Cone diocese.

Funding Priorities

A special convention April 18 in the Diocese of **Michigan** addressed an anticipated \$1-million deficit, reviewed options for long-term strategy, and established funding priorities for use by diocesan council. An estimated 300 clergy and lay delegates attended the six-hour meeting at the Cathedral Church of St. Paul in Detroit, ranking priorities from among 17 categories.

Ministry with youth and young adults was the top priority, with congregational vitality finishing a close second. Discernment and training for ministry finished third. Total ministry, or ministry of all the baptized, and evangelism tied for last.

The special convention was scheduled last October when delegates to diocesan convention approved a budget of \$2.9 million, which included the use of principal from the Extended Ministries Fund to cover an expected shortfall of \$985,835.

Prior to the special convention, the Rt. Rev. Wendell Gibbs, Bishop of Michigan, announced that five diocesan staff positions would be either eliminated or left vacant. He also postponed the launch of the first phase of a diocesan-wide survey that was to have cost more than \$300,000. Other cuts were expected when council met again on May 9.

The Record, the newspaper of the Diocese of Michigan, contributed to this report.

Time of Transformation

The Diocese of **Arkansas** held its convention Feb. 20-21 at Trinity Cathedral, Little Rock, attended by about 200 clergy and lay delegates.

In his address, the Rt. Rev. Larry R. Benfield, Bishop of Arkansas, reminded those present that given the current economic climate, people need to hear the good news more than ever and that they should continue in the process of transformation. After the bishop's address, the assembly engaged in Bible study, reflecting on this convention's theme from Romans



Organic produce will be grown and served at the Southern Ohio camp and conference center.

Conference Center Goes Organic

The Diocese of Southern Ohio's camp and conference center planted an organic garden in observance of Earth Day on April 22.

The Board of Managers at the Procter Camp and Conference Center expect the garden to generate a regular harvest of fruits and vegetables free of pesticides and manufactured chemicals. The produce will be served on the conference center menu and donated to local food bank programs, according to a diocesan news release.

The organic garden is the first of several initiatives designed to make the center into a self-sustaining, environmentally clean and energy efficient.

Plans call for volunteers, including youth and children in the summer camping program, to do most of the tilling and cultivation.

"We have a perfect opportunity at Procter to celebrate the land, to learn about its sustainable cultivation and to practice the spiritual disciplines that have always gone hand-in-hand with planting and harvesting," said the Rt. Rev. Thomas E. Breidenthal, Bishop of Southern Ohio.

12:2-3: "Do not be conformed to this world, but be transformed by the renewing of your minds ..."

Dr. Laird and the Rev. Mary Craig Caruthers were commissioned to their new work in the Dominican Republic, giving the diocese a chance to provide outreach to El Pedregal, a village where the Caruthers will begin living this summer. Convention offerings were designated for the work of the Caruthers' mission in the Dominican Republic.

Among other business, delegates approved the petition of St. Margaret's, Little Rock, to become a parish church, and approved a \$1.5-million budget for 2009, an increase of \$67,000 from 2008.

Diocesan Website Assists Mississippi's Unemployed

The Diocese of Mississippi has added a feature to its website that gives employers and Episcopalians looking for work an opportunity to connect.

The most recent statistics from the Mississippi Employment Security Commission estimate that 9.2 percent of state residents able and willing to work are unemployed.

"These difficult times we're hearing about are a reality for many members of our church, people who are very close to us," said the Rt. Rev. Duncan Gray III, Bishop of Mississippi. "The church has probably been a little slow to respond effectively and pastorally to those who've been impacted in dramatic ways."

The Rev. Scott Lenoir, editor of *The Mississippi Episcopalian*, said he was inspired to act after seeing an article in the Diocese of Southern Ohio's *Interchange*. The resume and employment opportunity hosting service was announced in an article in the diocesan newspaper that included interviews with the first three persons to post their resumes.

"I was thinking of doing something long before I saw the [Southern Ohio] article," he said. "The drama, trauma, of going through [unemployment] is something I felt needed to be communicated, to put some faces behind the statistics and get some practical information to people."

After the House of Bishops issued a pastoral letter on the economy at the conclusion of its spring retreat in March, Fr. Lenoir said he spoke with Bishop Gray and the idea came into clearer focus.

"We hope the article and the webpage will provide help to people searching for jobs," he said. "The webpage particularly may initiate some networking possibilities for people that didn't exist before."

Letter from South Africa

Greetings from beautiful Grahamstown, South Africa, at the College of the Transfiguration (CoTT), the Anglican seminary where I am teaching through June as a missionary of The Episcopal Church and of the Diocese of Northern Indiana.

My principal task is teaching a course on sacraments to 20 Anglican seminarians, and we are having wonderful, vigorous discussions.

Established as a "frontier town" by British settlers in the early 19th century, Grahamstown sits about 80 miles northeast of Port Elizabeth and 36 miles west of the Indian Ocean, in the generally poor Eastern Cape province. It is a university town on account of Rhodes University, which, along with students from a handful of boarding schools, swells the population during term time from about 40,000 to 55,000.

Race remains an uncomfortable problem in South Africa, hence also in Grahamstown, the system of apartheid having been abolished only 15 years ago. And, I am learning, one of the measures of Christian integrity in such a context is to practice speaking honestly about how the problem continues to haunt the prospect of a genuine, South African democracy. In Grahamstown, for instance (as in the other, "settler" cities of the Eastern Cape), the white, affluent part of town is carefully segregated from the surrounding "townships" of black and "colored" (that is, mixed-race) populations, the majority of which are constructed in uninspired rows of nearly identical, cramped structures, or less luxurious, impromptu shacks. In this context, whites form an uncomfortable and even incongruous minority in a town that is reported to have 50-70-percent unemployment. The downtown streets are filled during the day with professionals (of all races), laborers (most of whom are black), and a goodly number of panhandlers (all of whom are black). At night, the poor largely disappear to the townships, and the middle- and upper-class whites and privileged students (of all races, though predominantly white) fill the restaurants, pubs, and clubs.

My "world" at CoTT embodies these same tensions. We were the white seminary — St. Paul's College — for the (Anglican) Church of the Province of Southern Africa, as can be seen not only by the old pictures that still hang on the walls, but also in the Victorian architecture of the campus. In the early 1990s, St. Paul's became "College

of the Transfiguration," effectively incorporating two other black Anglican seminaries in the province, as a kind of herald of a (hopefully) democratic and reconciled South Africa. Today, of the approximately 60 students, perhaps five are white, 15 colored, and 40 black; with some 12 different first languages spoken among them (most students speak at least two languages: usually a tribal language and then English, or Afrikaans and then English; English therefore serving as the *lingua franca* in the classroom, and as the predominant — but not the only — language in chapel).

It is a great gift to engage the multiplicity of languages, races, and individual stories as these are set in, and drawn into, the context of common prayer by God's Spirit. Our relative identities, bound culturally by time, place, language, and experience, are relocated, formed, and transformed by the singular round of Office and Mass that gives voice to a corporate identity in the body of Christ.

We are, in fact, all "sent," however, and therefore all missionaries.

Similarly, I marvel that an instructor from halfway around the world can enter a classroom and ask: "What is it that we believe God is doing in the sacraments of the Church?" and be understood.

Not all of us are called to travel "to (or from?) the ends of the earth" as "witnesses" to Christ (Acts 1:8). We are, in fact, all "sent," however, and therefore all missionaries. In the post-communion prayer, at the end of every celebration of the Holy Eucharist, we say: "Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart" (or the similar words of another prayer). Did you know that the word "mission" literally means *to be sent*? In the post-communion prayer, we effectively are being *fired* out of the church building back into "the world" — both the Christian and the non-Christian worlds — to, as the prayer indicates, love and serve Christ in our neighbor with new vigor; to *live* the faith that we profess with "strength and courage."

In this way, we imitate Christ's original mission from the Father: his Incarnation, and then his suffering, death, and resurrection. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

Our guest columnist is Christopher Wells, who will become executive director of the Living Church Foundation later this year.

Did You Know...

The Rt. Rev. James E. Curry, Bishop Suffragan of Connecticut, wears a pectoral cross made from destroyed guns.

Quote of the Week

The Rt. Rev. Michael Perham, retired Bishop of Gloucester, writing in *Church Times* on the glory of the Easter Vigil: "Anglicans do not often do eight-hour liturgies, especially in the middle of the night, though it would be wonderful if more of them would."



Grahamstown, South Africa

About Those Notices

Occasionally some of our subscribers become annoyed when they receive more than one renewal notice informing them that their subscription to THE LIVING CHURCH is about to expire. There is a good reason for this strategy.

Several weeks before a subscription is scheduled to expire our circulation department mails a notice to subscribers with necessary information regarding renewal. If no subscription renewal is received, the people in our office send another, and they repeat the process until either a renewal is received or four notices fail to generate a renewal. Some subscribers are put off by this and believe one notice is sufficient, but it needs to be emphasized that magazine publishers depend upon renewals.

Subscribers who respond promptly to the first renewal notice can spare themselves the frustration of receiving additional notices, and they can ensure that they don't miss an issue of the magazine. THE LIVING CHURCH is printed about two weeks prior to the date on the cover so it will reach our subscribers on or before the date of issue. Each week our office sends an updated list of subscribers to our printing firm, including additions, cancellations, and changes of address. If someone sends a renewal remittance one month before the expiration date, the subscriber is not likely to miss an issue of the magazine. Subscribers who wait until the third or fourth renewal notice to respond could be removed from the mailing list and miss one or more issues.

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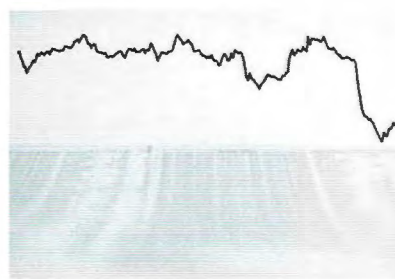
Numbers of Concern

One of the aspects of church life that seems to concern many Episcopalians these days is not faith or morals or the spiritual life, but rather it's the simple matter of numbers. Two recent surveys that indicated decreased Sunday attendance [TLC, March 29] have many Episcopalians taking notice. People in many congregations seem disturbed by reduced attendance and reduced membership, even though in some cases giving has increased and church activities have been plentiful.

These statistics ought to be taken seriously. Christian people are to be bearers of the gospel message, and without membership the church is likely to be less effective in sharing that message.

Churches need to recognize the fact that people are not likely to become members of a church which is doing little or nothing. We believe that churches where the gospel is being preached with confidence and enthusiasm, where the liturgy exalts Jesus as Lord, and where the clergy and laity work in partnership to carry out the church's mission will be attractive to people searching for a church.

Declining membership and attendance ought to be of concern to all who care about the church. They should be addressed as quickly as possible.



Two recent surveys that indicated decreased Sunday attendance have many Episcopalians taking notice.

The Need for STATESMANSHIP



General Convention decision to retain or repeal B033 is daunting

By Richard A. Best, Jr.

In a meeting with the clergy of the Diocese of Delaware in early April, Presiding Bishop Katharine Jefferts Schori was quoted as saying in reference to the departure of traditionalists from The Episcopal Church that it is her sense that the “worst of the schism is over.” She may be right, but there are nevertheless considerable reasons for caution.

It is worth remembering that despite many departures, most traditionalists have remained loyally within The Episcopal Church, in large measure because the last General Convention in 2006 went to extraordinary lengths to preserve its relationship with the Anglican Communion. In particular, Resolution B033 called upon standing committees and bishops with jurisdiction “to exercise restraint by not con-

senting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.” This was a response to the Windsor Report (2004) that called for a number of moratoria — on electing of bishops in “same-gender union,” on officially authorizing same-sex blessings, and on interventions by foreign prelates in the internal life of other provinces.

The spirit of B033 has been honored at least to the extent that it encompasses consecration of bishops in same-sex relationships. Some who opposed B033 in principle reluctantly accepted it as a temporary necessity that did not in any event change canon law. Nevertheless, numerous diocesan conventions in the past year have requested that B033 be rescinded at the 76th General Convention that is to

meet in July in Anaheim, Calif. There is a good chance that B033 will be revisited and possibly revised, especially because since its passage, the ranks of traditionalists have been diminished by departures.

The number of traditionalists who are deeply committed to remaining in sync with the teaching and practices of the rest of the Anglican Communion is uncertain. The P.B. may well be accurate in her judgments that those most concerned with same-sex issues have departed and that others will be effectively deterred by the apparent unwillingness of most state courts to allow departing parishes and dioceses to retain the properties they have been using. Still, her assessment of the state of the church may prove to be sanguine.

Given that even many liberal church members still value the international ties inherent in structures of the Anglican Communion, the General Convention will face daunting challenges. It may choose to let B033 continue to stand, with some assuming that tensions on the sexuality issues eventually will abate both here and abroad, and that over time a suitable candidate could be accepted even with a partner or spouse of the same gender.

It is not certain, however, that others will find that approach appealing. Many liberals in The Episcopal Church believe the church should weigh in on the larger debates in American society over same-sex marriage, and that renouncing B033 is a necessary first step.

Most traditionalists probably could accept the first option, but the second would be more problematic. The possible departure of other dioceses or sizable numbers of parishes and individuals would be a major challenge for the church's leadership, and the costly burdens of litigation could escalate. More significant, however, would be the potential reactions abroad. For General Convention to disown the Windsor moratoria formally could well remove an important obstacle to the recognition of another

grouping of North American traditionalists, such as the Anglican Communion in North America, as an official member of the Anglican Communion.

The recognition of two Anglican entities in the United States would indeed represent a turning point in the history of American Christianity.

Will it be edifying to see Episcopal/Anglican churches that antedate the Declaration of Independence succumb to acrimony and schism?

Although many on either side today would like nothing better than to be well rid of their opponents, the effects of a large and formal schism would be felt for decades or generations. No one has yet described the future for an Episcopal Church without ties to the Anglican Communion and with a decisively more liberal theology. Nor has

anyone demonstrated conclusively how scattered traditionalist congregations could form a viable national church. It is easy to perceive the anger on either side, but a sense of vision is less apparent.

At present, Americans are seeing many major institutions — banks, insurance companies, automakers and newspapers that have long been part of our national scene — go into bankruptcy and disappear. Will it be edifying, even for non-Christians, to see Episcopal/Anglican churches that antedate the Declaration of Independence succumb to acrimony and schism? Heading off such a turning point will genuinely tax the General Convention. It will require ecclesiastical statesmanship of a high order. Most important, it will require a willingness to lay to heart the great dangers we are in by our unhappy divisions.

Richard Best is a member of St. Paul's Church, K Street, Washington, D.C.

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

Curious Claim

Not long ago I was pondering the reason for changing the name by which the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America is popularly known, from the "Episcopal Church of the United States of America" (ECUSA) to "The Episcopal Church" (TEC). As most readers know, there are several other national churches in the Anglican Communion that call themselves "Episcopal": among them the Scottish Episcopal Church, the Episcopal Church of Jerusalem and the Middle East, the Episcopal Church of Rwanda, and The Episcopal Church of the Sudan. This curious claim that the church in the U.S.A. should be called "The" Episcopal Church struck me as either arrogant or simply not true. We are one of the Episcopal churches in the Anglican Communion.

In my musings, it also struck me as curious that the Presiding Bishop should seem to deny Jesus' statement that he is "the way, the truth, and the life; no one comes to the Father but by me," and say that he was but one way to God. The addition of the definite article in the one instance and dropping of the definite article in the other strikes me as ironic. We are now "The" church and Jesus is but one way to the Father. Further implications of our claims are somewhat staggering. Shouldn't we be claiming that we are but one of the Episcopal churches and Jesus is the way? Just wondering . . .

*(The Rev.) Kenneth J.G. Semon
Church of the Holy Faith
Santa Fe, N.M.*

Rich History

I applaud Peggy Eastman's fine article, "Common Courtesy: Making Older Church Members Feel Welcome" [TLC, April 5]. As a longtime Christian educator and a member of the National Task Force on Older Adult Ministries (OAM), I am well aware that the issues Ms. Eastman raised are issues that every congregation must take seriously.

Older adults not only bring a rich history to our lives, but they have many gifts to offer all of us. Among those gifts, we find the richest and most mature expressions of our faith and a window into the experience of living through the major events of the 20th century. They also provide the mirror to see the reality of our own aging. Our church cannot afford to squander these offerings.

The task force has been working over the past five years and will be publishing a list of resources, liturgies, and newly created materials for use in con-

gregations later this summer. The work has been generously funded through the Church Pension Group, and there is a General Convention resolution that calls for the continuation of this work with funding through The Episcopal Church.

*Vycke S. McEwen
Lawton, Okla.*

Never Common

Upon reading the article concerning Mr. Vanderstar's letter [TLC, April 19], I knew immediately I needed to write Bishop Howe and say two things. First, a thank you. Thank you for his open and unequivocal support of the unborn. Today's world has strangely and horrifically accepted the unholy actions of abortion as commonplace and routine. Life is cheap by today's standards and therefore expendable.

We as Christians must never see life as common. It is extraordinary! It is a

(Continued on next page)

LETTERS TO THE EDITOR

(Continued from previous page)

gift! It was and is God's idea, and as such we must stand in affirmation of it if only because our Lord does. And to our last breath we must affirm that which God said was good. So thank you, Bishop Howe, for doing that.

Second, I was to be aborted and only by God's grace was spared, so in a tangible way Bishop Howe and the diocesan board are speaking for me and thousands, perhaps millions more who wouldn't be here today if weren't for the work of those advocating life. Our bishops must never let their voices be silenced concerning the tragic losses abortion has wrought on our society. We as a culture are less because of millions of voices will never be heard as they have been silenced in the womb.

The Episcopal Church's affiliation with the RCRC is more than embarrassing. It dishonors the God we claim to serve and is sinful. It is up to the faithful the honorable, and those with

clarity of vision to stand up and call this affiliation what it is: an endorsement of sin and evil.

I pray Bishop Howe's voice never grows tired and his passion is never dampened by what seems to be a losing cause.

(The Rev.) Jonathan French
Grace Church
Ocala, Fla.

'Bloodbaths' Noted

Ignoring the first Crusaders, who slaughtered the inhabitants of Jerusalem (including Christians, since they could not distinguish them from other inhabitants), Donald Langlois' concern that we not regard the Islamic heritage as peaceful can just as well be said of Western, "Christian" nations in the 20th century. My impression is that "Christian" Russia, Germany, Great Britain, France, Spain, Italy, United States, and others participated in a bloodbath of staggering proportions, a

bloodbath which extended into Vietnam later in the century (2 million or more Vietnamese are thought to have died in that conflict). Speaking of the pot calling the kettle black...

(The Rev.) David Rivers
Wyncote, Pa.

Inflammatory Headline

Why in the world would THE LIVING CHURCH have as a headline the inflammatory "EDS Chooses Abortion-Rights Leader as Next Dean" [TLC, April 19]? That's like a headline after the last election crying "U.S. Elects Community Organizer as Next President." Surely something more descriptive of the dean-elect's many accomplishments could have been selected.

(The Very Rev.) Hollinshead Knight
Diocese of Oregon
Portland, Ore.

A Better Source

I was surprised to read that priests of The Episcopal Church would attempt to justify meditation in the Buddhist tradition in recent letters.

For hundreds of years the Rosary of the Blessed Virgin Mary has been the standard in the Roman Catholic Church and is used for meditation by many Anglicans. Surely the life and times of Our Lord and Savior Jesus Christ and his mother are a better source of inspiration for Christians.

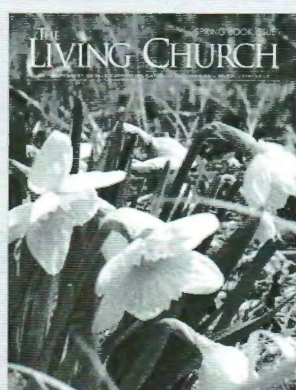
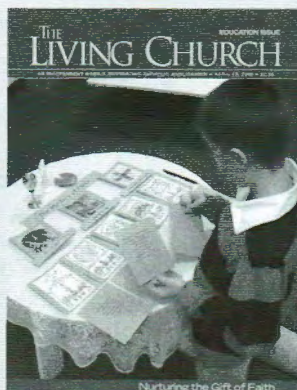
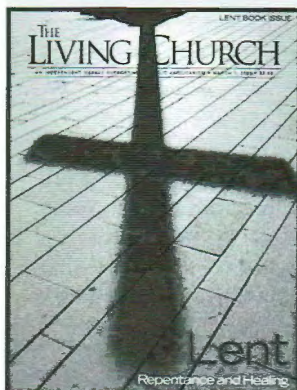
Alan Newell
ChIPLEY, Fla.

A Serious Problem

Several months ago, Diane Sawyer of ABC news did a very sad report on the appalling condition of the teeth of children of Appalachia, directly due to their consumption of Mountain Dew [TLC, April 5]. I don't think the church should be honoring the inventor of the product that does such harm to some of the poorest children in our country.

I would encourage Steve Waring to do some research and inform himself about this. It's a serious problem.

(The Rev.) Lynne McQuade
Bronxville, N.Y.



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Deaths

The Rev. **Frank MacDonald Spindler**, 91, longtime resident of Washington, DC, died Feb. 4 in a nursing home in Elizabeth, IL.

Born in Columbus, OH, Fr. Spindler was a graduate of the University of Texas, University of Houston, American University, and the General Theological Seminary. He served in the Army before pursuing ordination. In 1948, he was ordained deacon and priest in the Diocese of Texas. He was rector of St. Bartholomew's, Hempstead, TX, 1950-56; assistant at Grace and St. Peter's, Baltimore, 1956-62; and assistant at Ascension and St. Agnes, Washington, 1963-79. Fr. Spindler was associate professor of history at George Mason University and was named professor emeritus there in 2006. He was an avid genealogist and a frequent author of articles. He is survived by a sister, Phyllis, of Akron, OH.

The Ven. Canon **Robert N. Willing**, 74, archdeacon emeritus of the Diocese of New York, died Feb. 20 at his home in Boiceville, NY, following a long illness.

The archdeacon was a native of New York City. He was a graduate of Hobart College and Nashotah House, and was ordained deacon and priest in 1960 in the Diocese of New York. Before becoming archdeacon, he was curate at St. Margaret's Church, Bronx, NY, 1960-63, and rector of Trinity, Mt. Vernon, NY, 1963-70. He was archdeacon from 1970 until 1995. Later he was involved in interim ministry in several congregations. Archdeacon Willing was well known as a consultant in The Episcopal Church. He was influential in developing the Leadership Academy for New Directions (LAND). He was an honorary canon of the Cathedral of St. John the Divine, and was a member of the Confraternity of the Blessed Sacrament, Society of Mary, Conference of Diocesan Executives (CODE), and the Rural Workers Fellowship. He was an associate of the Order of the Holy Cross. Archdeacon Willing is survived by three children.

The Rev. **Donald Orin Wiseman**, 84, of Nashville, TN, died Dec. 20.

Fr. Wiseman was born in Albion, IN, and raised in Grosse Pointe Park, MI. He was a graduate of the University of Michigan and Seabury-Western Theological Seminary. He also served in the Army during World War II. His ordained ministry included service in England, 1956-57, and Germany, 1957-68, and he was secretary of the Convocation of American Churches in Europe. In this country, he was rector of Church of the Messiah, Baltimore, 1968-74, and rector of St. Dunstan's, Largo, FL, 1974-80. In later years, he was priest-in-residence at St. Alfred's, Dunedin, FL, and priest associate at St. George's, Nashville. Fr. Wiseman was the founder of the Episcopal Travel Club and

Worldwide Pilgrimage Ministries. He is survived by his wife, Janet; three sons, Orin, Drew, and Derek; and a daughter, Garnett.

The Rev. **Merrill Orne Young**, 78, of Richmond, VA, died Feb. 8 in Richmond. He was canonically resident in the Diocese of New York.

Fr. Young was born in Brooklyn, and educated at Harvard University and the General Theological Seminary. Following his ordinations as deacon and priest in 1955, he was assistant at St. Margaret's Church, the Bronx, 1955-57; priest-in-charge of St. Augustine's, New York City, 1957-60; and assistant at Advent, Boston, 1960-69. He taught for 25 years in the Department of Religious Studies at St. Lawrence University (NY) before his retirement in 1992. Fr. Young is survived by four children and 12 grandchildren.

The Rev. **Robert A. Young**, rector of Church of the Holy Spirit, Eagle River, AK, died March 6 at Providence Alaska Medical Center. He was 66.

A native of Weymouth, MA, Fr. Young was a graduate of Eastern Nazarene College (MA) and Gordon Conwell Seminary. He was involved in ministry in the Congregational Church before being ordained deacon and priest in 2000 in the Diocese of Alaska. He had been rector of the Eagle River church since 2001. Fr. Young was rehabilitating people plagued by addictions. He is survived by his wife, Claire; two sons, Aaron, of Anchorage, AK, and Robert, Jr., of Thayer, MO; and four grandchildren.

The Rev. **James Zmyslo**, chaplain of the Episcopal Campus Ministry at Penn State University, died March 25. He was 56. He had been diagnosed with pancreatic cancer six months earlier.

Fr. Zmyslo was born in South Bend, IN. He graduated from St. Meinrad's College, then spent the next 20 years in the Navy, retiring in 1996 as a lieutenant commander. During that time he received a degree in engineering from the Naval Post Graduate School. He worked in private business for a time, then graduated from the General Theological Seminary. He was ordained in the Diocese of Central Pennsylvania, as deacon and priest in 2007. He served at St. Andrew's Church, State College, and St. John's, Bellefonte, PA, in addition to the chaplaincy. Surviving Fr. Zmyslo are his wife, Charlotte; a sister, Pausette Calkins; and two brothers, Ron and Alan.

Other clergy deaths as reported by Church Pension Fund:

Grover Alison	88	St. Augustine, FL
Ernesto F. Annayo	59	Philippines
Eugene E. Botelho	92	Eagle Pass, TX
Leland D. Brown	59	Sioux Falls, SD

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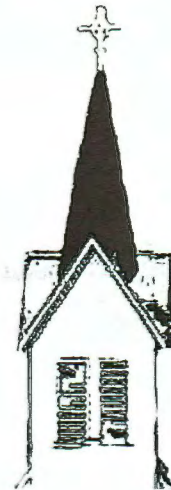
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 4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-
 10:50 Rosary 9:30 Sat

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LUTHERAN

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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, Confes-
 sions; 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.