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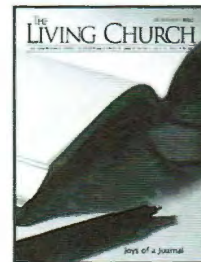
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Editorial and Business offices:

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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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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The Cover

A bronze statue of Bishop William White, first Presiding Bishop of The Episcopal Church, in the garden behind Washington Memorial Chapel, Valley Forge, Pa. Bishop White is remembered in the church calendar on July 17.

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SUNDAY'S READINGS

Foreordained to Salvation?

*'[D]estined us for adoption as his children'
(Eph. 1:5)*

Pentecost 6 (Proper 10B), July 12, 2009

BCP: Amos 7:7-15; Psalm 85 or 85:7-13; Eph. 1:1-14; Mark 6:7-13

RCL: 2 Sam. 6:1-5, 12b-19 and Psalm 24 or Amos 7:7-15 and Psalm 85:8-13; Eph. 1:3-14; Mark 6:14-29

What does one need to believe and do in order to be counted among God's elect? The question has dogged Christians from the very beginning, and answers have spanned a vast spectrum. The strict requirements of all manner of cults provide one option, and the absolute license of other groups gives quite another. It's an especially compelling problem for Christians involved in modern so-called "culture wars."

Today's reading from Ephesians was a central text for both Augustine and Calvin in the development of their respective doctrines of predestination. A casual glance at its content might even make it the same for us today. God "destined us for adoption as his children through Jesus Christ," we're told, "having been destined according to the purpose of him who accomplishes all things according to his counsel and will." All this took place, moreover, "before the foundation of the world" (Eph. 1:5, 11, 4).

High Calvinism taught that, while there might be "signs" of individual election, a person's beliefs and actions were immaterial to God's immutable plan. A modern interpretation of this might be the growing universalism of some churches in the

western world today. Personal beliefs and actions, so it's held, have nothing to do with faith, since all are honored by God and all people are foreordained to salvation.

A practical problem of predestination is that it obviates any need for the Lord's great commission to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matt. 28:19-20). If the elect are already infallibly chosen, and if their beliefs and actions ultimately mean nothing, then what is the point of evangelism? What's the motivation for ministry to be anything other than chaplaincy to like-minded individuals?

To the extent that TEC's rapid "downsizing" is connected to its apparently growing universalist thinking, perhaps we need to reconsider just how God "destined us for adoption as his children through Jesus Christ." Might it have had something to do with being called to repentance, as suggested by Amos? And might baptism, at least alluded to in today's peculiar (RCL) gospel reading, have played some part? It's worth our thinking about, at least.

Look It Up

What are we required to believe and do under the terms of our Baptismal Covenant (BCP, pp. 304-5)?

Think About It

What might motivate me personally to engage in a ministry of evangelism?

Next Sunday

Pentecost 6 (Proper 11B), July 19, 2009

BCP: Isaiah 57:14b-21; Psalm 22:22-30; Eph. 2:11-22; Mark 6:30-44

RCL: 2 Sam. 7:1-14a and Psalm 89:20-37; or Jer. 23:1-6 and Psalm 23; Eph. 2:11-22; Mark 6:30-34, 53-56

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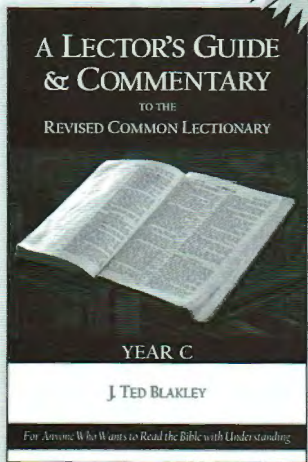


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Church-wide Health Plan May Help Stem Costs

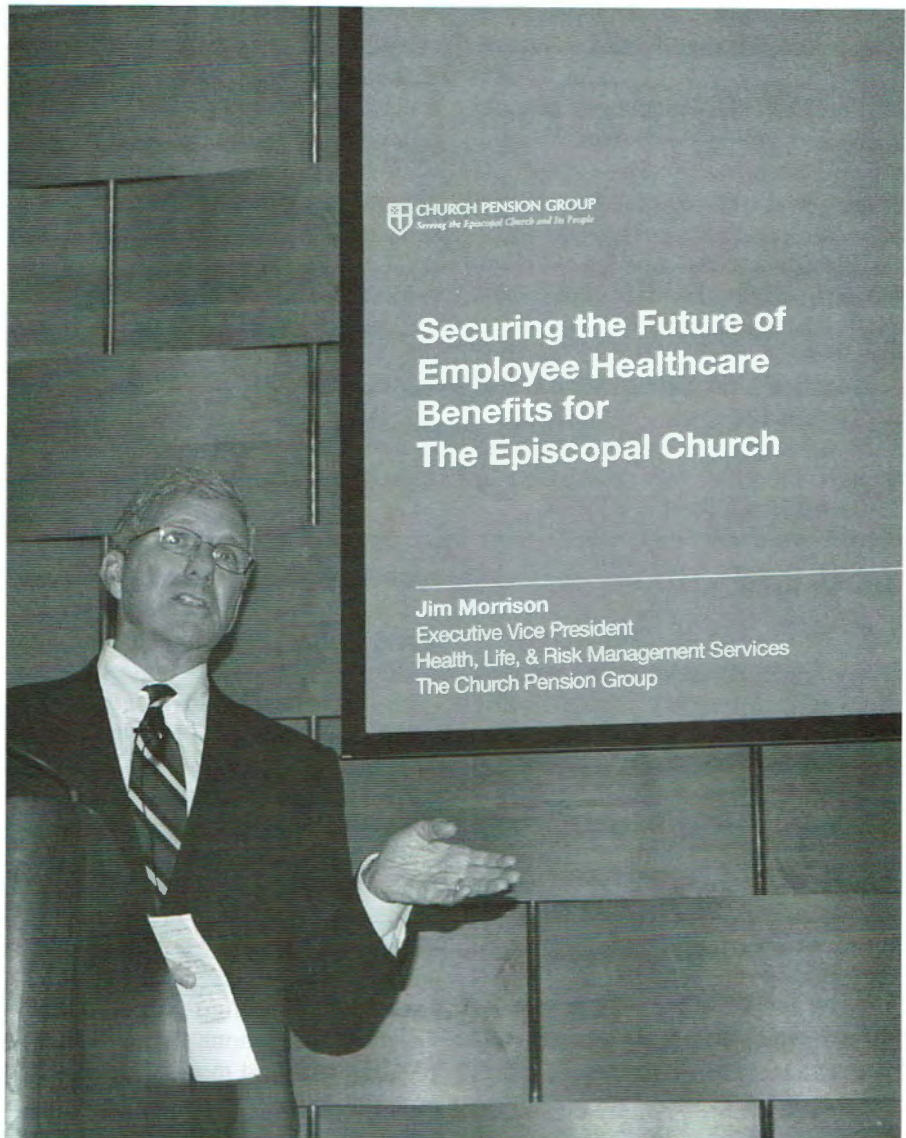
The Episcopal Church is not immune to the rising cost of providing health care coverage to its employees. In 2010, the Church Pension Group estimates that dioceses will spend a total of \$161.2 million on health-care coverage, an average of more than \$12,343 per employee. The cost is increasing an average of 9.4 percent each year.

Health-care costs could consume 15 percent of plate and pledge by 2015.

“The Episcopal Church is at a crossroads,” states an executive summary to the Church Pension Group’s report to the 76th General Convention, meeting in Anaheim, Calif., July 8-17. “The cost of providing health-care benefits continues to increase, and congregational budgets are not able to keep pace.” The executive summary goes on to note that spending on health-care benefits next year could represent more than 10 percent of all plate and pledge income. A recent Pension Group feasibility study projects that, left unchecked, health-care benefits will consume 15 percent of plate and pledge, or \$250.4 million by 2015.

Not Required

Unlike the pension fund, there is no binding General Convention resolution or canon requiring dioceses, congregations, or official agencies of The Episcopal Church to provide health-care benefits. Instead, health insurance for clergy and some lay employees is provided through a voluntary program administered by individual dioceses. Although the Episcopal Church Medical Trust, a division of the Church Pension Group, administers health plans for 78 dioceses, each functions separately in purchasing, administration and delivery. This limits opportunities for saving through economies of scale and increases complexity. Taking into account all 100 domestic dioceses, there were more than 100 different



CPG photo

Jim Morrison of the Church Pension Group, at one of several regional forums to explain, among other things, the denominational health plan and to solicit feedback from The Episcopal Church.

health plans, according to the Church Pension Group.

“Large employers are able to negotiate far better rates than smaller employers can,” said Tim Vanover, project manager for the denominational health care plan proposed for consideration by the 76th General Convention in Resolution A177. A denomination-wide plan also would provide for more seamless transition

of health-care benefits when church employees change jobs or residences. Centralized administration of a denomination-wide plan also would prevent the current duplication of efforts, freeing up time that could be better used for mission and ministry.

For the past three years, Mr. Vanover has been part of a Church Pension Group team that has been

(Continued on next page)

Patriarch Says Orthodox Have Ended Ties with TEC

His Beatitude, the Archbishop of Washington, Metropolitan of All America and Canada of the Orthodox Church in America (OCA) announced recently that his church has ended its ecumenical relations with The Episcopal Church, and will establish instead formal ecumenical relations with the Anglican Church in North America (ACNA).

Metropolitan Jonah of the OCA made the announcement June 24 at a plenary session of the ACNA's founding convocation at St Vincent's Cathedral, Bedford, Texas.

An autocephalous Eastern Orthodox Church, the OCA was established by

eight Russian monks in 1794 on Kodiak Island, Alaska. Known as the Russian Orthodox Greek Catholic Church in America, it was granted autocephaly, or autonomy, by the Russian Orthodox Church in 1970. The OCA has 700 congregations, monasteries and communities spread across the United States and Canada.

Metropolitan Jonah, 49, was reared in The Episcopal Church, but joined the OCA while a student at the University of California, San Diego, in 1978. He was elected metropolitan last year as a reform candidate, 11 days after he was consecrated Bishop of Fort Worth.

Asked what the OCA's stance toward ecumenism might be under his tenure, Metropolitan Jonah said, "Now about the theological dialogue with the heterodox, if the matter concerns The Episcopal Church USA, then this dialogue has stopped.

"We engage in dialogue with Episcopalian traditionalists, many of whom embrace the Orthodox faith. And I personally, and our entire synod, give great attention to bringing these people into the fold of the Orthodox Church in America," Jonah told a Moscow-based weblog.

(The Rev.) George Conger

Health Plan

(Continued from previous page)

conducting a study into the feasibility of offering a denominational health-care plan. The study, which was endorsed by Resolution A147 of the 75th General Convention in 2006, also called on the Church Pension Group to include lay employees in the feasibility study, a concept that Mr. Vanover and Jim Morrison, executive vice president of the project team, initially thought might prove unpopular.

"No one knew what we would find," Mr. Morrison said. "Parity wasn't really on the radar screen. That came out in focus groups. Clergy very strongly wanted the parity piece included. They felt we couldn't call it a denomination-wide health care plan without it. Many saw it as a social-justice issue."

Parity in this case means who pays the premiums for the health-care benefit package. According to surveys conducted by the Church Pension Group as part of the study, 90 percent of clergy reported that their employer paid all or nearly all of their health-care coverage premium. Fifty percent of lay employees were paying more than half the cost of their health-care premium out of pocket. Not all church groups offer lay employees health-care coverage. The proposed resolution would

require dioceses to offer the same benefit package to both full-time lay and clergy employees, Mr. Vanover said, adding that under the proposal full-time employment is defined as those regularly scheduled to work 1,500 hours annually.

"Once a diocese sets cost sharing, it's got to be the same for both," he said.

The surveys revealed a number of other interesting facts, according to Mr. Morrison. Nearly half of all congregations do not have any full-time employees, according to parochial report data from 2006, meaning that most family-sized congregations would not be required to spend more on health-care benefits under the denominational health plan they do today, Mr. Morrison said.

The use of the word "required" is carefully chosen, Mr. Vanover said. Early on, the plan was called a mandatory denomination-wide health care plan.

"The word 'mandatory' frightens people somewhat in some dioceses," he said. "They assume that they will lose control. On the other hand, the clergy pension fund is mandatory and few participants complain about that."

Under the plan proposed in Resolution A177, dioceses will be able to choose from a total of 21 different plans offered by three different ven-

dors. The proposed plan preserves local control or choice, Mr. Vanover said. "Dioceses choose plan options and set cost-sharing amounts. Every congregation in that diocese could do more than the minimum if they wanted to; they just couldn't do less."

Schools and Other Institutions

Dioceses would also make their own decisions about the inclusion of schools and other diocesan institutions, and whether or not to offer domestic partner benefits.

If enacted, the plan would be implemented "as soon as practicable, but in no event later than by the end of 2012," according to the resolution. "Conservative actuarial estimates demonstrate that the potential savings to the church of the fully implemented plan are estimated to be a least 10 percent, or approximately \$17.7 million, for clergy and lay employees who are currently provided health-care benefits, and a cumulative \$64 million in the first four full years after approval," according to the Church Pension Group report.

"This is only the beginning," Mr. Vanover said. "We see this as an ongoing effort to keep health-care benefits under control and preserve the security of benefits for the future. As things are now, a vestry could terminate benefits."

Steve Waring

Break Is Final, Says Newly Elected ACNA Archbishop

Delegates to the organizing assembly meeting of the Anglican Church in North America (ACNA) approved with little debate a proposed set of constitution and canons, elected eight new bishops, and heard from a variety of speakers to let go of the past.

The assembly, which united a number of breakaway traditionalist groups from The Episcopal Church and the Anglican Church of Canada, met June 22-25 at St. Vincent's Cathedral, Bedford, Texas. It is seeking official recognition as another North American province of the Anglican Communion. The Rt. Rev. Santosh Marray, former Bishop of the Seychelles and a member of Archbishop of Canterbury Rowan Williams' Pastoral Visitor Program, attended the conference as an observer. About a half dozen primates from the other 38 provinces also attended the four-day gathering or sent representatives.

The Rt. Rev. Robert Duncan, Bishop of the Episcopal Diocese of Pittsburgh (Southern Cone) and moderator of the Common Cause Partnership, was elected to a five-year term as Archbishop of the ACNA. In a speech that opened the assembly, he said the break with The Episcopal Church was now complete.

God and history were on the side of the ACNA, Archbishop Duncan told delegates and visitors. He said a "new Reformation" was at work in the church merging the catholic, evangelical, and pentecostal/charismatic streams of Western Christianity.

Archbishop Duncan stressed the themes of martyrdom and mission in his opening address, noting that St. Alban's Day, the feast of the first British martyr, had been chosen specifically for the start of the assembly. He also urged delegates to take up the battle cry of "muscular Christianity: No cross, no crown."

Divine Favor

While divided internally over ordination of women, Archbishop Duncan



Suzanne Gill/Forward in Mission photo

The Rt. Rev. John Guernsey, Bishop of the Diocese of the Holy Spirit (left) and the Rt. Rev. David Anderson, Bishop Suffragan of the Convocation of Anglicans in North America, sign documents witnessing to the election of five new bishops for the Anglican Church in North America. On Sunday, June 21, the College of Bishops of the ACNA elected five new bishops to be consecrated later this year.

told the 234 delegates from 28 founding dioceses and jurisdictions, 35 overseas Anglican and ecumenical guests from the Roman Catholic and Orthodox churches, and more than 500 visitors that the ACNA was nonetheless united by divine favor.

It was a "miracle" that those who "believe the ordination of women" was a "grave error" along with those "who see it as being justified by scripture" can "work together toward mission," he said. The aim of the ACNA was to bring those who don't know Christ to him, while also providing a haven for those "who are harassed because of him."

Evangelist and mega-church pastor Rick Warren told listeners to focus their

energies on mission and evangelism, and let go of the entanglements of the past.

Bishops Elected

In the days leading up to the start of the assembly, various organizations now part of ACNA elected eight new bishops. The College of Bishops of the ACNA elected five additional bishops June 21.

The Rev. William Thompson, former rector of All Saints' Episcopal Church, Long Beach, Calif., was elected for the newly formed Diocese of Western Anglicans. The Rev. William Ilgenfritz, former rector of St. Mary's Episcopal Church, Charleroi, Pa., was elected to lead a Forward in Faith diocese in formation.

The other three bishops-designate will serve the Diocese of the Anglican Network of Canada. They are: the Ven. Charles Masters, executive archdeacon, the Ven. Trevor Walters, archdeacon for British Columbia, and the Rev. Stephen Leung, rector, Good Shepherd, Vancouver, B.C.

The five join three bishops-designate from the Anglican Mission in the Americas (AMiA). Three new bishops were elected to serve the Anglican Province of the Church of Rwanda's missionary jurisdiction in North America at a meeting of the Rwandan House of Bishops on June 13, according to a press release distributed June 19 by the AMiA.

They are: the Rev. Todd Hunter, director of West Coast Church Planting for the AMiA and the former president of Alpha USA; the Rev. Canon Doc Loomis, canon missionary for the AMiA and chairman of the committee on Mission for the Common Cause Partnership; and the Rev. Silas Tak Yin Ng, canon missionary for Asian initiatives for the AMiA. The consecrations will take place in September. A special provision in the canons of the new province allows the Church in Rwanda rather than the ACNA College of Bishops to select bishops for the AMiA.

(The Rev.) George Conger

Congregational Priorities

Meeting June 12-13 at Bucknell University, Lewisburg, Pa., clergy and lay delegates to the convention of the Diocese of **Central Pennsylvania** adopted four resolutions.

Approved were resolutions encouraging the General Convention to endorse full communion with the Moravian Church as well as an ecumenical agreement with the Presbyterian Church. Two other resolutions encouraged General Convention to support in all aspects of the church's life "the full and equal partnership of all persons regardless of sexual orientation" and encouraged General Convention to support development of public liturgies for same-sex unions.

A resolution calling for establishment of a procedure by which congregations "experiencing significant shifts in the form of their ministries" would inform the diocese was referred back to committee.

Much discussion dealt with congregational priorities during a time of scarcity. During extended small-group table discussions, participants were led through a review of the Rt. Rev. Nathan Baxter's four strategic visions for the diocese.

Convention approved a budget of \$1.9 million for 2010, which represents a decrease of more than 7 percent from the 2009 budget.

Polity and Autonomy

The Diocese of Albany adopted an amended resolution endorsing a statement on Episcopal Church governance signed in April by its bishop during the diocesan convention June 5-7 in Speculator, N.Y.

The statement, signed by 15 active and retired "Communion Partner" bishops, said in part that Episcopal dioceses are defined in the constitution and canons as autonomous entities over which General Convention has no internal jurisdiction.

"There is much confusion right now throughout the church as well as the courts concerning the true polity of the Episcopal Church and a diocese's constitution and canonical relation-



SNS Rosenthal photo

A bus on London's Oxford Street passes the canopy in procession from the historic Anglo-Catholic shrine church of All Saints on the feast of Corpus Christi, which is celebrated in many Anglican provinces on the Thursday after Trinity Sunday as a day of thanksgiving for the Holy Eucharist.

National Newspaper to Become a Quarterly

Arrangement to Print Diocesan Publications Will End

Episcopal Life, the monthly national newspaper for Episcopalians, will end its cooperative printing partnership with diocesan newspaper publications as part of a shift toward a quarterly print publication.

The news, which included a copy of the proposed three-year budget for the communication department of The Episcopal Church, was reported on an internet blog maintained by the Rev. Jan Nunley, a journalist and priest.

The move "represents a transition away from a strictly news bureau model — meaning one comprised of newspapers, newsletters, and

responses to new reporter inquiries — to a strategic communications model which will proactively enable the growth of Church membership and support," the document states. "Up-to-date news, feature and opinion content will continue on *Episcopal Life.org*, but the print publication will change from a monthly newspaper to a four-color, feature-focused quarterly magazine that will inspire and evangelize."

The announcement came as a surprise, said Ms. Nunley, who reported that the Board of Governors of *Episcopal Life* was not consulted, nor was the Board of Episcopal Communicators.

ship with the other dioceses within the province as well as with the Presiding Bishop," said the Rt. Rev. Bill Love, Bishop of Albany in his address, adding that the statement sought to provide clarity.

The resolution as originally submitted called on the diocese to "take no actions that may jeopardize remaining fully in support of The Episcopal Church, including by not limited to declining to support the so-called

'Bishop's Statement on the Polity of the Episcopal Church.'

Also approved was a resolution urging the New York State Legislature to enable adoptees to obtain their medical history and genetic derivation "without the necessity of court action."

Among other business, convention approved a \$1.6 million budget for 2010, a decrease of more than 16 percent compared to 2009.

A Miracle at General Convention?

It will take a miracle to reverse the freefall in loss of membership in The Episcopal Church. At the current level of decline, we are losing the equivalent of one diocese a year. Based upon current trends, economic pressures, and changing demographics, more than 50 percent of our congregations could go out of business in the next decade.

There is a narrow ray of hope created by this sober reality. Brian McLaren, who spoke recently to some of our bishops, said: "I see a compelling new vision for The Episcopal Church to draw upon the riches from the Anglican tradition. You can attract a wave of spiritual seekers, disaffected from conventional religious practice. There is a narrow window of opportunity." Bold action is needed to establish new faith communities relevant to the needs of a generation of more than 70 million young Americans.

In recent years, General Convention has adopted two resolutions calling for a time of evangelism. Neither has had any impact on the life of our church.

For many years, General Convention has acted like an archaic, bloated dinosaur about to collapse. No one cares about the endless resolutions we pass. There is no reason to believe that our leadership takes seriously the fragile state of our church.

We likely will be subsumed again in the debate over same-gender unions. This has been a major distraction we have confused for the gospel imperative. Our struggle with this issue should be a consequence of our faith. Our failure to recognize this has resulted in a weakening of our faith.

Changing moral direction is a serious matter and should be considered deliberately. In the meantime, threats of division should not be a possibility. What happened to the Anglican tradition of comprehensiveness? Steven Sykes once described the beauty of the Anglican way as the growing apprehension of divine truth. We have not arrived at the *telos* (end). We are a work in progress.

The Holy Spirit often works best in the ten-

sion of deeply held opposing positions where both ends of the spectrum stay in the struggle long enough for the Holy Spirit to work. Presiding Bishop Frank Griswold once told the House of Bishops that we should enter the debate with the assumption that we are wrong. In my time in that house, I never heard a debate that could come close to that sense of humility.

One of my most disheartening experiences came when Bishop Griswold called for a service of Repentance, Reconciliation and Spiritual Healing. The service included the laying on of hands and anointing for healing. For me one of the most sacred acts in the life of our Church – the healing of our spirits – had no impact on our life together. It seemed that we had been unavailable for the work of healing by the Holy Spirit.

We did not hear Jesus, who said: "Oh, there is so much more I want to tell you, but you cannot hear it now. When the Spirit of truth comes he will guide you into all truth" (John 16:12).

A miracle is not defined by divine intervention when a magic wand is waved. Rather a miracle is God's way of working through the Holy Spirit in us to broaden our horizons to include what we thought was impossible.

In one of his lectures on reconciliation, Bishop Griswold gave us an image that can become a meditative prayer:

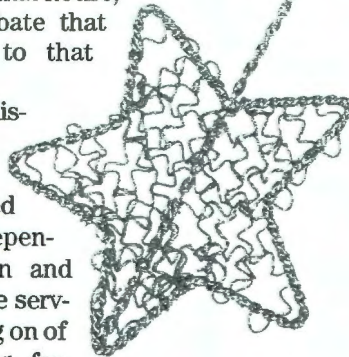
There is a field far beyond our understanding. I invite you to meet me there.

When we arrive we will embrace, take off our shoes, and kneel down.

For we will know we are on holy ground, in the presence of the One who loves us most.

Do you suppose a miracle would happen if those attending General Convention prayed that every day?

Our guest columnist is the Rt. Rev. William J. Winterrowd, retired Bishop of Colorado.



A miracle is not defined by divine intervention when a magic wand is waved.

Did You Know...
The Rev. Dave Sakrison, assistant at St. Francis' Church, Moab, Utah, is the mayor of Moab.

Quote of the Week
The Rt. Rev. Anthony Russell, Bishop of Ely (England) in Church Times on being a bishop: "Episcopal life is like white-water rafting. You're always worried about what set of boulders will next upset you."

Lost Source of Communication

The development concerning of The Episcopal Church's national newspaper, *Episcopal Life*, is discouraging for anyone who cares about the need for improved communication within the church. The announcement that *Episcopal Life* will be reduced from a 10-times-a-year newspaper to a quarterly magazine that emphasizes feature articles seems to be the result of a pared-down budget at national headquarters.

A particularly unfortunate byproduct of this development is the fact that *Episcopal Life* will end its joint printing arrangement with a number of dioceses. Under this partnership, a diocesan newspaper, providing news of the local diocese, was wrapped around *Episcopal Life*, which contained reports of national news. Now those dioceses will have to fend for themselves in providing some sort of dissemination of news to their membership. Unfortunately, many dioceses have little or no communication staff or budget, so trying to provide a publication on their own can be a daunting task.

The answer, both for *Episcopal Life* and the dioceses, would seem to be in the electronic media. Websites are able to post news articles quickly and efficiently, and the national newspaper and some dioceses already are doing that. Unfortunately, given the age of many Episcopalians, at least a portion of the church's membership may not be technologically savvy and will need a printed publication to keep up with news of the church.

We are sorry to note the down-sizing of another church-related publication. *Episcopal Life* provides a valuable service for many Episcopalians, but it is a victim of difficult times, both in the economy and in the church.



We are sorry to note the down-sizing of another church-related publication.

Sisters Will be Missed

The news that the All Saints' Sisters of the Poor will leave The Episcopal Church and be received into the Roman Catholic Church [TLC, July 5] is an unfortunate development. Despite its current membership of 12, All Saints' is a vibrant community that has touched the lives of thousands of Episcopalians. Many received the gracious hospitality of the sisters when visiting the Catonsville, Md., convent for a retreat. Others welcomed their ministry at the Joseph Richey Hospice in Baltimore. And many others became familiar with the order by purchasing its devotional cards.

The All Saints' Sisters have carried out a faithful ministry within The Episcopal Church. They will have the prayers of many as they prepare to continue their vocation in another part of God's kingdom. The loss of the community is a major blow to this church.

Prayers for General Convention

We respectfully remind readers of the need to be praying for the General Convention as it meets in Anaheim, Calif., this week. As usual, this 76th convention has a busy schedule and will need to address some difficult pieces of legislation. Collect 13, for a Church Convention (BCP, p. 204, 255), is particularly appropriate for this occasion, as is the Prayer for a Church Convention (BCP, p. 818). We hope, also, that the convention will be included in the Prayers of the People at all Eucharists this week.



The Essential Role of Military Chaplains

READER'S VIEWPOINT

By Robert G. Certain

The House of Bishops' Theology Committee report, "Some Observations on Just War," seems to set up false dichotomies between the church and political leaders, between the church and military members, and between those who "have a strong and deep commitment to non-violence" and those who are charged with fighting the nation's wars.

If these apparent divisions are part of the belief system of the authors, then the considerations and the conclusions are likely to be invalid. We need to be reminded that many, if not most, of our political leaders and our military members are Christians. We also need to acknowledge that military members are committed to non-violence and diplomacy. War is a failure of politics and diplomacy, and military members pray daily for the

success of that diplomacy.

The report states that "when the aim of bringing the benefits of a just peace requires the killing of enemies it should render the killers sad, reluctant and penitent." As someone who experienced exactly that as a result of my combat in Vietnam, I would have appreciated an acknowledgment in the report that Christian men and women, acting on sound moral principles, actually serve in the fog and friction of war and struggle with the very issues that the bishops mention.

Military chaplains and war fighters could add much to the Church's understanding of just war, and probably they have done more thinking about it than the average civilian. The professional military schools exhibit the very pedagogy for citizenship that the report calls for, and expand it to include other religions and nations. The Church would do well to learn from them.

As the bishops point out, the primary benchmarks in the Christian tradition for determining justification for war have been that it had to be waged by public authority; that it had to be waged with "just intent" (to avenge an injury, inflict punishment, or redress a grievance); that the extent of the damage inflicted on the enemy had to stand in rough proportion to the cause for which the war was fought; and that love must be a central motive even in the midst of violence. The war on terror in which this and many other nations have been engaged in the past eight years has blurred these points in part because the other side has operated without the normative public authority, and arguably outside other historic criteria for just war. That has raised the stakes of moral judgment in ways not envisioned since the rise of nation-states a millennium ago.

Even when wars have been proclaimed as justified, that justification has been based on its nature as the lesser of two evils. The commission of an evil in order to defeat another evil necessarily involves a tension-producing ambiguity; and Christians called on to kill people and to destroy property in battle have had to find some means of resolving that tension if they are to function under the pressure of combat. Clergy have gone into the field with the armies, not so much as an endorsement of war, but as a symbol of hope, restoration, and reconciliation.

While it is the political leader who orders the use of violence, it is the soldiers who are charged with the responsibility of committing those violent acts. Their conduct in that violence reflects on the character of the nation and serves as evidence by which the world judges the nation. It is therefore important not just for the well being of the

(Continued on next page)

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soldier, but also for the well being of the entire society that soldiers be trained and educated to exercise their burdensome duties with integrity, honesty, lawfulness, and moral uprightness. That training and education serve as a "life-line" anchored to the society's ethical core; and as long as the bonds are strong, the soldier will not be likely to fall into the morass of evil by committing atrocities, and the nation, in turn, will not be condemned. It is also important that some sort of mechanism be in place to "reel in the life-line" when the battle is done. War is dirty business, but it

The military chaplain can serve both the Lord and the soldier by reminding combatants that they will not face anything that Jesus has not already faced and redeemed.

is not over until the returning combatant is restored to normative society.

The military chaplain can serve both the Lord and the soldier by reminding combatants that they will not face anything (including a horrible death) that Jesus has not already faced and redeemed. The priest can also hear the soldier's grief at having committed acts of great violence and death, and alleviate guilt through the assurance of pardon. In that way, the chaplain speaks for both God and the community. Without the chaplain present on the battle-

field, the soldier is deprived of one more resource to find the way all the way home, not only restored to society, but able to lead us to a more peaceful future.

The Episcopal Church should embrace and support its clergy and lay members who serve in uniform. Priests trained in both Christian moral ethics and in the demands of military service guide and care for those who are bearing the burden of battle, and help restore those who have laid their lives on the line in our defense.

However, unless we actively identify, encourage and support priestly vocations in young adults, we will not be able to provide chaplains to our men and women in uniform, since the services do not accept new members much older than their mid-30s. Such failure on our part has removed us as a church from significant influence upon the young people of the nation who live with the moral ambiguity of military service.

We need now to open the seminaries to recruiters for the Chiefs of Chaplains and from our own office of federal ministries to present the compelling case for service in the chaplaincies of our military services. I consider that a matter of urgency both for the gospel and for national security.

The Rev. Robert G. Certain is chaplain, Colonel, USAF Reserves, retired.

LETTERS TO THE EDITOR



Popularity Explained

During my 25 years as a diocesan bishop, I have received many Roman Catholic priests to The Episcopal Church. None of them has received the media attention that Padre Alberto raises. I am sorry that TLC didn't check with us to avoid making the erroneous statement the editorial reports [TLC, June 21].

We were inundated by an incredible number of news persons camping in and around Trinity Cathedral and the diocesan office and one of our parishes for days, disrupting services and work. It would have been impossible for us to handle the inquiries without the assistance of professional public relations people.

The editorial is wrong when it claims Padre Alberto left the church for non-doctrinal issues. In his preaching and TV programs, he has addressed not only celibacy, but also challenged the Roman position on birth control, the exclusion of divorced people from the sacraments, and the exclusion of gays and lesbians from full participation in the church.

Some of his greatest critics object to his openness to ordination of women. It is his position on these issues that makes him so popular in the U.S., Latin America and Spain.

I agree that what is at the heart of this event points to an embarrassment for both churches as it reflects the degradation of the "other" within our communities. Some of our own have resorted to the renunciation of their vows over similar issues. From the Roman Catholic perspective, there are those who do not tolerate priests who want to get married. From our own community there are those who will not accept women in positions of ordained leadership in the church.

People disillusioned or disenfranchised from the Roman Church are discovering that we exist and that God loves all, and that they are welcome at The Episcopal Church.

*(The Rt. Rev.) Leo Frade
Bishop of Southeast Florida
Miami, Fla.*

In his letter [TLC, June 21], the Rev. Ralph Anderson expresses his concern regarding the effect to our "ecumenical relations" with the Roman Catholic Church over the reception of Miami superstar priest Fr. Cutie. Apparently, Fr. Anderson takes at face value the "setback" to those relations commented by Archbishop Favalora, who claims to have been blindsided by Fr. Cutie's departure.

However, whatever hurt (embarrassment) the archbishop may have felt in this isolated (and ultimately meaningless)

EDITORIALS

Embarrassing Event

The reception of a popular Roman Catholic priest into The Episcopal Church is one of the most unusual events in recent years. Roman Catholics, clergy and laity, did not stay away from The Episcopal Church by various means, but usually their masses take place without a piano accompaniment, the presence of the diocesan bishop, and considerable attention by the secular media. The reason for the attention in the case of Alberto Cutie, a Miami priest with a large following through radio and television in South Florida, after he was photographed conversing with a divorced woman on a Miami beach, Fr. Cutie left the church into which he was born and moved to The Episcopal Church.

The reception process actually happened at dinner speed, but various reports indicated Fr. Cutie had been invited in a "discretionary process" for the past two years. The publicity generated by the incident is unfortunate, especially in view of reports that a public-relations firm had contracted at least part of the announcement that was made at Trinity Cathedral, Miami Beach, Leo Frade of Southeast Florida and Fr. Cutie's decision would be a good opportunity for evangelism for The Episcopal Church. We beg to differ. When a priest leaves his church over a non-doctrinal issue, a violation of his poverty vows, in order to consume so be a priest and to remain in a ministerial office, it is not an event worth publicizing.



When a priest leaves his church over a non-doctrinal issue...

The bishop went so far as to advise churches in Southeast Florida to have a sign of promotional literature about The Episcopal Church available where masses, perhaps inspired by the Cutie move, would flock to Episcopal churches. The publicity process, over a long period, was ended by the pastor of a Miami church only a few days after the announcement and attracted a crowd far larger than usual. He neither knew nor Alberto Cutie's presence, or how many followers he attracts, the event is an embarrassment to both churches.

event has nothing to do with the real gulf separating our two communions. Instead Fr. Anderson might amplify his query regarding why the western Catholic Church persists in requiring priestly celibacy, and to question all the differences in who each of our communions recognize as suitable candidates for holy orders.

*Hugh Straub
New Orleans, La.*

Dark and Darker

How awful that the Rev. Katherine Ragsdale should refer to Dr. Tiller as a martyr [TLC, June 21]. The Episcopal Church, like most Americans, seems to confuse the issue of right to choose to have an abortion — why should government interfere? — with the morality of abortion itself. Abortion is an awful choice to make in every circumstance, even when it is made for arguably good and just reasons. The reason it is awful is because life at some level, human or pre-human, is being extinguished. Helping women choose between dark and darker, and then executing the choice, does not qualify Dr. Tiller as a martyr.

Isn't it time The Episcopal Church followed President Obama's recent example, and address abortion for the complicated issue it is? That pro-lifers acknowledge the difference between supporting legal choice and actually having the abortion? That pro-choicers acknowledge that the moral issues regarding having an abortion are not the same as societal justice issues?

*(The Rev.) Robert K. Gieselmann
Christ Church
Sausalito, Calif.*

The murder of George Tiller was an abominable sin. Holding him up as a saint and martyr, however, is disgusting. The man was responsible for the deaths of thousands of viable late-term fetuses. His judgment is in God's hands, not ours. As Christians we have no business hailing him as an example of Christian life.

*(The Rev.) Richard R. Losch
Livingston, Ala.*

One Lord, One Faith

By Peter Moore. Latimer Press, PO Box 763217, Dallas, TX 75376. Pp. 179. \$12 (includes shipping).

Peter Moore's *One Lord, One Faith* is a redux of his 1994 Thomas Nelson version. The opening salvos remind us of the ambiguity not just promoted by our post-modern age, but increasingly embraced by a declining Church trying to find its own footing while trying to stand in too many places. Where to stand?

Moore points the reader back to the Apostles' Creed and uses its pieces as stepping stones back toward a more authentic, beefy, and solid Christian faith, noting "Orthodoxy means literally 'the right kind of glory.' The Creed does far more than define doctrine accurately; it helps to glorify the God who has revealed Himself to us in Jesus Christ."

For those looking for (or in need of) a cold splash of water in the face to clear the post-modern mind, *One Lord, One Faith* provides it. Sprinkled through with solid support of Barclay, Lewis, Smedes and Stott, Moore also makes ample use of Michael Green, John Updike, Robert Bellah, Helen Gardner and Elizabeth Kubler-Ross.

Solidly evangelical in its approach, Moore unpacks each piece of the creed, perhaps with special emphasis on pieces the modern Church too often sweeps under the proverbial rug. For instance, the forgiveness of sins as it is unfolded in substitutionary atonement: "We must never think that forgiveness is cheap. The shadow of the Cross falls on all forgiveness, both God's and ours ... Forgiveness is 'bloody.'" Biblical authority and inspiration, grace, repentance, conversion and simple faith are clearly unpacked.

Some might interpret Moore's strident criticism of revisionists, (a.k.a. "enemies" in some portions of the book), and Moore's "no-holds-barred" approach to his assessment of the modern church's failings as a bit too severe. But for those who know his journey, they also will know that he bears a few battle scars

and is likely writing from the perspective of one who has seen the anemia borne of ambiguity.

In short, Moore puts down a path for the reader toward a rather clear and simple approach to understanding the basics of the Christian faith.

*(The Rev.) Russell J. Levenson
Houston, Texas*

Imagination and the Journey of Faith

By Sandra M. Levy. Eerdmans. Pp. 190. \$18. ISBN 978-0802863010.

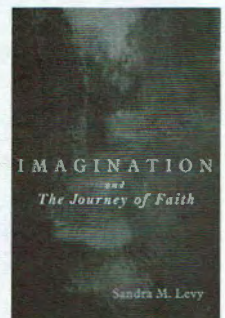
This book explores the role of imagination in our search for God, or imagination as the "gateway to God." In that sense, there are ways to enhance our imaginative capabilities to further our sense of the transcendent.

Levy draws on her background as both a clinical psychologist and Episcopal priest to map out this process. She states that there are three major modes of imaginative creation that enable ways to develop and explore that gateway. Humans encounter God through symbolic means — ritual and music, poetry, art, and the narrative found in plays, films, novels and the scripture story itself. The book also explores spiritual practices which enrich and enhance our imaginative capacities involving ritual, poetry, storytelling, and the arts. These are practices that can be used in homes, communities, and churches.

Mindful of the many cultural influences that could negatively impact the imagination, it is important that the foundation of the wisdom of a religious tradition, in this case, the Judeo-Christian narrative, inform the imaginative process.

This book would be informative and useful for a small-group study and practice in a parish setting.

*Diane Thrush
San Antonio, Texas*

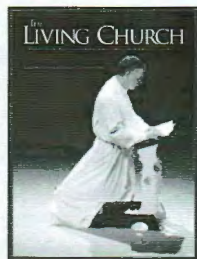


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PEOPLE & PLACES

Deaths

The Rev. **Geoffrey Ward Ashworth**, retired priest of the Diocese of Lexington, died May 2 in Beaverton, OR, where he resided. He was 87.

He was born in Boise, ID, and was a graduate of Carroll College and Seabury-Western Theological Seminary. He was ordained to the diaconate in 1948 and to the priesthood in 1949. Fr. Ashworth was vicar of the Church of the Good Shepherd, Windom, MN, 1948-50; associate at Ascension, Pueblo, CO, 1950-57; rector of Trinity, El Dorado, KS, 1957-62; assistant at St. Paul's, Kansas City, KS, 1962-69; vicar of St. Philip and St. James', 1969-72; and rector of Christ Church, Harlan, KY, 1972-87. He retired in 1987. He is survived by nieces and nephews.

The Rev. Canon **Leonard Edward Caum III**, rector of Trinity Church, Athens, PA, for 16 years, died May 28. He was 71.

Canon Caum was born in Trenton, NJ, and educated at Franklin and Marshall College, Southern Oregon University, and Philadelphia Divinity School. In 1962, he was ordained to the diaconate and the priesthood. He was curate of St. Matthew's Church, Fairbanks, AK, 1962-65; priest-in-charge of St. Philip's, Wrangell, AK, 1965-90; and rector in Athens from 1990 until 2006, when he retired. He continued to be associated with the Athens congregation until his death. While he lived in Alaska, Canon Caum also was a high school teacher. He is survived by his wife, Barbara; four children, Virginia Lake, Edward, David and Alan; his mother, Doris; and his sister, Janet Brandt.

The Rev. **Eugene E. Crommett**, 81, founding dean of the Episcopal Seminary of the Caribbean, died May 14 in Rio Piedras, Puerto Rico.

A native of Portland, ME, Fr. Crommett was a graduate of Harvard University and the General Theological Seminary. He founded the seminary in Carolina, PR, in 1960, and it opened the following year. The seminary was closed in 1976 because of a decline in vocations and finances. In recent years he tutored elementary school children from a housing project in Rio Piedras. He is survived by his wife, Diane; four sons, David, Peter, Stephen, and Christopher; and six grandchildren.

The Rev. **William Kennison**, longtime priest of the Diocese of Maine, died May 29 at his home in Thomaston, ME. He was 82.

Fr. Kennison was born in Augusta, ME. After service in the Navy, he graduated from the University of Maine. He worked for a time in the steel industry and later for General Electric before he studied at Berkeley Divinity School. In 1960, he was ordained deacon and priest in the Diocese of Albany. Fr. Kennison was priest-in-charge of Church

of the Good Shepherd, Canajoharie, Trinity, Sharon Springs, and Holy Cross, Fort Plain, NY, 1960-63; rector of St. Luke's, Catskill, NY, 1963-68; chaplain at Berwick Academy (MA), 1968-70; vicar of St. Stephen's, Waterboro, ME, 1974-76; and vicar, then rector of St. John the Baptist, Thomaston, 1976-92. He was active with the Maine Council of Churches and other activities. He is survived by his wife, Audrey; three daughters, Mary Taylor, of Portland, OR, Jane Warren, of Colchester, VT, and Nancy Achorn, of Copenhagen, Denmark; five grandchildren and a great-granddaughter.

The Rev. **John H. Payne, Jr.**, 89, of Seguin, TX, died April 25 at a nursing center in Seguin following a long illness.

Fr. Payne was born in Fall River, MA. He graduated from Trinity College (CT), Texas Tech University, and Episcopal Divinity School. He also served in the Air Force. In 1948, he was ordained to the diaconate, and the following year to the priesthood. Fr. Payne was curate at St. Paul's Church, Pawtucket, RI, 1948-50; vicar of Emmanuel, Winchendon, MA, 1950-52; rector of St. Paul's, Gardner, MA, 1950-56; rector of St. Paul's, Artesia, NM, 1956-69; rector of St. Andrew's, Seguin, 1959-66; rector of St. Mary the Virgin, Big Spring, 1966-68; and assistant at St. Nicholas', Midland, TX, 1969-84. He retired in 1984 and returned to Seguin, where he assisted at St. Andrew's during retirement. He was named rector emeritus there in 1994. Fr. Payne is survived by his wife, Ruth; three children, John III, Richard, and Ruth; three grandchildren and two great-grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Patricia Andrews-Callori	66	San Diego, CA
Simeon A. Beling	82	Philippines
Wayne D. Bulloch	66	North Charleston, SC
Ronald J. Carr	75	Bullard, TX
Bernard Ged-Ang	74	Philippines
James Keeney-Mulligan	84	Tulsa, OK
David G.P. Kenworthy	74	Portland, OR
Octave C. Lafontant	85	Fort Lauderdale, FL
Robert B. Leve	78	Chicago, IL
Gerhard D. Linz	82	Decatur, GA
Richard Maddock, Jr.	71	Germantown, TN
Henry F. McLaughlan	83	Bellevue, WA
Robert R. McMurtry	86	Kittery Point, ME
Katherine L. Mead	81	Wilmington, DE
Perry F. Miller	94	St. Petersburg, FL
Roderic H. Pierce	80	Hingham, MA
Bruce W. Ravenel	90	Medford, OR
Gordon L. Roth	86	Placerville, CA
Kenneth R. Treat	78	El Cajon, CA
Bill B. Wilson	81	Punta Gorda, FL
Donald O. Wiseman	84	Bellevue, TN
Douglas E. Wolfe	83	E. Stroudsburg, PA

Next week...

The Bible and the Recession

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers.
Saratoga Springs, NY. (518) 587-7470.
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CHURCH FURNISHINGS

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

POSITIONS OFFERED

PART-TIME DIRECTOR OF CHILDREN, YOUTH AND FAMILY MINISTRIES (Lay or Ordained): *St. Paul's, Centreville, MD*, seeks a part-time (20 hrs. per week) Director of Children, Youth & Family Ministries to lead and administer our K-12 youth Christian formation programs. The primary responsibilities of this position include: providing comprehensive leadership of the program; designing classroom curriculum, lessons, and experiential learning activities; recruiting, coaching, training, and providing resource support for volunteer lay teachers; and performing program administrative activities as needed (e.g. developing budgets, maintaining program calendar, ordering supplies, fostering communication, etc.). This position reports to the Rector of St. Paul's.

Position requirements include: strong interpersonal and leadership skills; demonstrated program planning and administration skills; experience in directing Christian formation programs; and a proven track record of successfully working with children and their parents in a collaborative fashion.

The ideal candidate would possess the following desired skills: experience with existing Episcopal curriculum (J2A, Godly Play), a passion for working with youth of all ages and knowledge of child development.

If interested and qualified please send a resume and cover letter to **Search Committee, St. Paul's Episcopal Church, PO Box 278, Centreville, MD 21617** or e-mail ned.aull@jhuapl.edu. Please also include any minimum salary requirements. **Applications close July 1.**

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Delmar, NY*. Join us on our spiritual journey as we worship God through liturgy, music and His Word. We are a joyful, welcoming mix of all ages who seek to make disciples and bring Jesus to the world. For information, visit www.ststephensdelmar.org or call (518) 439-3265.

FULL-TIME RECTOR FOR PASTORAL-SIZED PARISH: *St. Barnabas' Episcopal Church, Florissant, MO*, has been the Episcopal presence in Florissant for over 50 years. Blessed with faithful, caring people and a beautiful facility; small but vibrant, close-knit but welcoming, St. Barnabas' is committed to proclaiming the Gospel of Jesus Christ and is looking for a leader and partner in that mission. Please visit our website at www.stbarnabas-stl.org for more information or send resume and cover letter to **Search Committee, Chairman Jim Howe, 2900 St. Catherine, Florissant, MO 63033** or j_p_howe@sbcglobal.net.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Martin's Episcopal Church, Ellisville, MO*, seeks a rector who can lead from behind, helping to identify and empower lay leaders; is passionate about youth ministry; preaches and teaches stewardship; and can lead enlivening, joyful worship. We're a program (nearly resource)-sized parish with more growth potential in our St. Louis suburb. You'd be the third rector of our 45-year-old parish. E-mail **Dan Smith, Canon to the Ordinary, Diocese of Missouri, edsmith@diocesemo.org**, by Aug. 15. More at stmartinschurch.org.

PART-TIME PRIEST: *Holy Trinity Episcopal Church, Fruitland Park, FL*, seeks part-time priest to be in charge of a small, engaged congregation comprised of active, educated, friendly, theologically moderate, primarily retired parishioners. Parish priorities are spiritual growth, community outreach and improved stewardship.

For more information, visit www.holytrinityfp.com or e-mail search@holytrinityfp.com.

SEEKING BISHOP: *The Episcopal Diocese of the Rio Grande* has embarked upon the search for its ninth Bishop. Interested parties may go to the diocesan website, www.dioceserg.org where our diocesan profile and application form will be found under *Bishop Search*. Applications will be received through **July 25, 2009**. If further information is required, please contact **Debie Taylor** at taylor@fordavis.net or **PO Box 1738, Fort Davis, TX 79734**.

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RENTAL HOUSE FOR RETIRED CLERGY located on grounds of Episcopal Church of the Good Shepherd, *Dunedin, FL* (Tampa area). Unfurnished 3 BR, 2 BA, LR, DR, kitchen. Stroll along the Intracoastal Waterway across the street, easy walk to quaint downtown shops and restaurants. \$1,200/mo. plus utilities. Call **Fr. Bob Williams, (727) 733-4125**. See photos: www.churchgoodshepherd.org.

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 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

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

ROCKPORT, MA
ST. MARY'S 24 Broadway (978) 546-3421
 E-mail: stmarys@gis.net
 The Rev. Karin E. Wade, r
 Sun Eu 8 & 10

CHADRON, NE
GRACE CHURCH 450 Bordeaux St. (308) 432-2229
 The Rev. Todd Sermon
 Sun 9

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

NEW BRUNSWICK, NJ
ST. JOHN THE EVANGELIST 189 George St.
 Website: www.stjohnnepiscopalnjb.org (732) 545-5619
 E-mail: stjohns9@verizon.net
 The Rev. Matthew L. Buterbaugh, r
 Sun H Eu 9:30

PASSAIC, NJ
ST. JOHN'S Lafayette and Passaic Avenues
 Website: www.stjohnschurchpassaicnj.org (973) 779-0966
 The Rev. William C. Thiele, r frthiele@gmail.com
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ
TRINITY CHURCH 65 W. Front St.
 Website: www.TrinityRedBank.org
 The Rev. Christopher Rodriguez, r
 Sun Masses 8 & 10:15 (Sung), MP and EP Daily

NEW YORK, NY
GRACE CHURCH (212) 254-2000
 Website: www.gracechurchnyc.org
 The Rev. J. Donald Waring, r
 Sun Eu 9 & 6; Sun Eu 11 first Sunday, MP on other Sundays; Wed Eu 6

NEW YORK, NY
PARISH OF TRINITY CHURCH
 The Rev. Canon James H. Cooper, D. Min., r
 The Rev. Canon Anne Mallonee, v
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 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
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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

SARATOGA SPRINGS, NY
BETHESDA www.bethesdachurch.org
 The Rev. Thomas T. Parke, r
 Sun 6:30, 8, 10; Wed 12:10

RALEIGH, NC
ST. TIMOTHY'S 4523 Six Forks Rd. (919) 787-7590
 Website: www.sttimothyschurch.org
 The Rev. Jay C. James, r; the Rev. Richard C. Martin, asst
 Sun MP 8:30, HC 9 (said), 11 (sung)

LANCASTER, PA
ST. JAMES 119 N. Duke St. (717) 397-4858
 Website: www.stjameslanpa.org
 The Rev. David W. Peck, r
 Sat 5, Sun 8 & 10:15, Daily Offices M-F

NEWTOWN, PA
ST. LUKE'S 100 E. Washington Ave., 18940
 www.stlukesnewtown.org (215) 968-2781
 E-mail: stlukeschurchpa@verizon.net
 The Rev. Ernest A. Curtin, Jr., r
 Sun H Eu 8, 10 (Choral)

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

GRACE CHURCH 98 Wentworth Street (843) 723-4575
 Website: www.gracechurchcharleston.org
 The Rev. Canon J. Michael A. Wright, r; the Rev. 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

COLUMBIA, SC
CHURCH OF THE GOOD SHEPHERD 1512 Blanding St.
 www.goodshepherdcolumbia.org (803) 779-2960
 E-mail: gsepciscae@aol.com
 The Rev. Dr. James Fraser Lyon IV, r
 Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05; Rosary: Sun 9:30

PAWLEYS ISLAND, SC
HOLY CROSS FAITH MEMORIAL EPISCOPAL CHURCH (843) 237-3459
 Website: www.hcfm.us E-mail: holycross@sc.rr.com
 The Rev. Tommy H. Tipton, r; the Rev. Alex Barron, assoc;
 the Rev. Melissa Timmerman, d
 Sun H Eu 8 & 10:30

KATY, TX
ST. PAUL'S (281) 391-2785
 Website: www.stpaulskaty.org
 The Rev. Miffin Dove Jr., r
 Sun 9:15 Breakfast, 10 Eu Rite 1

MILWAUKEE, WI
ALL SAINTS' CATHEDRAL (414) 271-7719
 818 E. Juneau Ave. www.ascathedral.org
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

ANGLICAN

DOUGLASVILLE, GA
CHRIST THE KING (A.P.A.) (404) 344-8462
 Arbor Station Community Center 9650 Parkway Circle
 The Rev. Edward L. Warner, v
 Sun Eu (BCP 1928) 10:30

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; YPE, Young People's Fellowship; A/C, air-conditioned; H/A, handicapped accessible.