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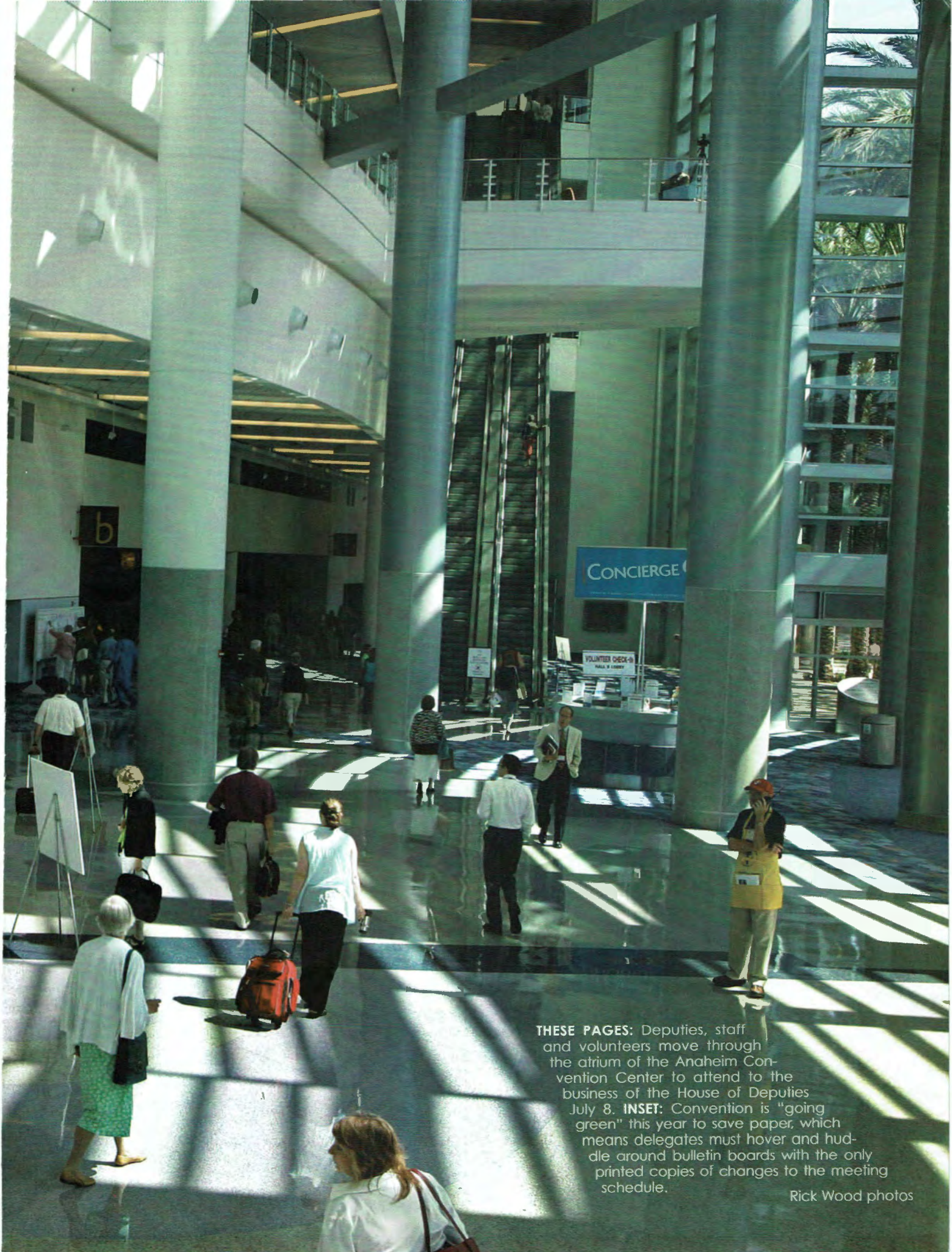
A woman in a yellow jacket and white pants is walking towards the camera, holding a folder or brochure.

A woman in a light-colored jacket and dark pants is walking away from the camera.

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**THESE PAGES:** Deputies, staff and volunteers move through the atrium of the Anaheim Convention Center to attend to the business of the House of Deputies July 8. **INSET:** Convention is "going green" this year to save paper, which means delegates must hover and huddle around bulletin boards with the only printed copies of changes to the meeting schedule.

Rick Wood photos

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

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

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

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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

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Volume 239

Number 4

*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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**FROM TOP:** Lisa Hawkins photographs Diane Gabbard, Katherine Harper, and C.C. Johnson, fellow delegates from the Diocese of Lexington, as they arrive at the Anaheim Convention Center for the ECW Triennial meeting; the registration area is the scene of many hugs and back slaps. **THE COVER:** Bishops, deputies and visitors arrive at the 76th General Convention of The Episcopal Church in Anaheim, Calif., on July 7.

Rick Wood photos



Rick Wood photo

Archbishop of Canterbury Rowan Williams greets Philip Poole of the Compass Rose Society as he tours the exhibition hall at General Convention in Anaheim on July 8. That evening, the archbishop participated in a discussion of the global economic crisis.

## Critical Decisions Ahead, P.B. Tells Convention

During the first plenary session of the 76th General Convention, Presiding Bishop Katharine Jefferts Schori described the convention as facing a crisis point.

"Crisis is always a remarkable opportunity," she said July 7. "That's how Christians are meant to engage crisis. Crisis is about focusing on the most important and most essential things first.

"General Convention is always a time of critical decision-making," Bishop Jefferts Schori continued. "This 76th General Convention has some connection with other memorable conventions, like the one in 1967 that adopted the General Convention Special Program, and the 1976 Gen-

eral Convention that permitted the ordination of women to the priesthood and episcopate. We'll hear echoes of those debates in our conversations at this one, as we consider the needs of the poorest around us, and the inclusion of those who do not have full access to the life of this church."

### Growing Up Nearby

Bonnie Anderson, president of the House of Deputies, spoke briefly during the plenary session about growing up nearby in a predominantly Hispanic and Roman Catholic neighborhood of Santa Ana, Calif.

"I was the white kid with the divorced parents who lived with her

mother and sometimes her grandmother. I was an anomaly," she said. "But strangely enough, that neighborhood not only welcomed me, they embraced me. There was always room at someone's table when I was hungry, when I was lonely there was someone yelling outside my back door that it was time to walk to church. All the neighbors knew about each other — what was important, who needed special attention."

Mrs. Anderson contrasted that sense of community with the one she found in the church. She said in the "neighborhood church, where I walked to Mass every single morning for 15 years, there was not one single adult associated

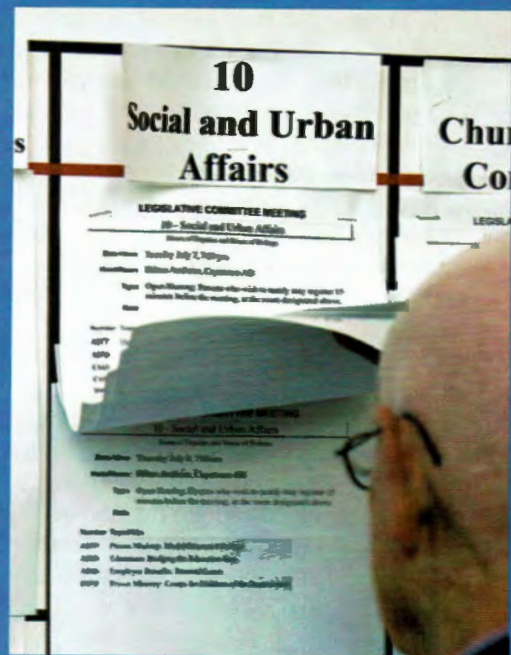
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## Gathering and Greeting IN ANAHEIM

COUNTER-CLOCKWISE, FROM TOP: Attendees shop in the Anaheim Convention Center's exhibit area; Episcopal Church Women delegates register for Triennial; Bishop Brian Thom of Idaho (right) greets the Very Rev. Brian Baker, dean of Trinity Cathedral, Sacramento (left) and a deputy from Northern California, visitor Andrea Baker, and the Very Rev. Bill Ellis (back to camera), dean of St. John's Cathedral, Spokane, and a deputy from Spokane; the House of Deputies gathers for the opening plenary session July 7; a deputy reviews the legislative agenda.

Rick Wood photos



## Critical Decisions Ahead, Bishop Jefferts Schori Says

(Continued from page 5)

with the leadership of the parish, who knew my name. I was told about Jesus Christ at church, but I experienced Jesus Christ in my neighborhood.”

Mrs. Anderson said she experienced a similar welcome years later as a young mother when she joined an Episcopal church in rural Pennsylvania and a fellow parishioner soon challenged her to organize a babysitting cooperative.

The plenary session also featured a presentation by Marshall Ganz of the Kennedy School of Government at Harvard University, who described the communication technique of public narrative. Mr. Ganz described public narrative as helping inspire people to action through stories that touch their

emotions. More than once he asked for livelier responses from bishops and deputies as he described public narrative.

As an example of public narrative, the Rev. Michael Pipkin described his ministry among remaining Episcopalians in The Falls Church, in the suburbs of Washington, D.C.

Fr. Pipkin said he grew up as a child of parents divided between Southern Baptist and Roman Catholic faith expressions. His family argued about faith, money, sex and politics.

“Certainly good preparation,” he deadpanned to scattered laughter.

He also described feeling a vocational call as he watched priests breaking bread. Since then he has served as a Navy chaplain, working in the Pentagon during the terrorist strikes of 9/11, and with troops serving in Iraq.

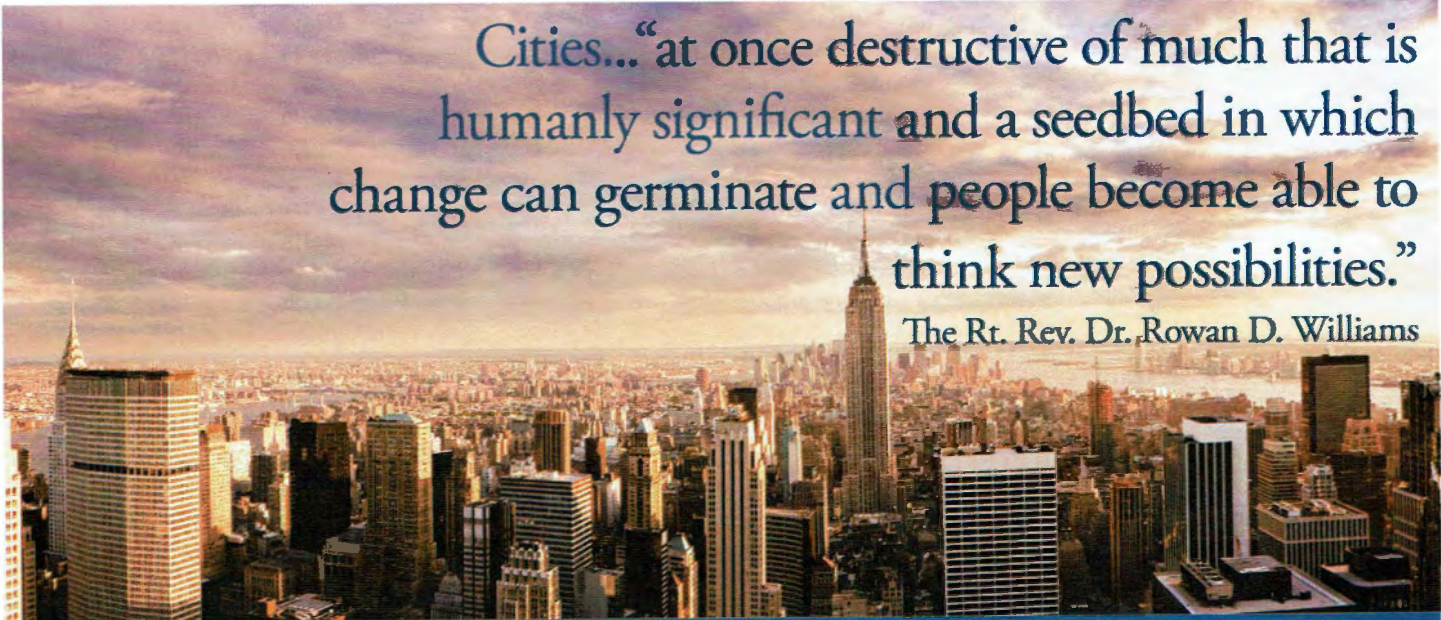
*Douglas LeBlanc*

## Church Crisis Called Product of Individualism

Presiding Bishop Katharine Jefferts Schori loosed a broadside against her critics in the Anglican Communion during her opening address to the 76th General Convention on July 7, denouncing as “heresy” the proposition that individual believers can find salvation through Jesus Christ.

In a wide-ranging address that summarized the work before General Convention, the Presiding Bishop stated that the “crises” facing the church all had to “do with the great Western heresy that we can be saved as individuals, that any of us alone can be in right relationship with God.”

This belief was “caricatured in  
(Continued on next page)



Cities...“at once destructive of much that is  
humanly significant and a seedbed in which  
change can germinate and people become able to  
think new possibilities.”

The Rt. Rev. Dr. Rowan D. Williams

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The Rev. Ellen M. Sloan, chaplain for the Triennial meeting of the Episcopal Church Women, blesses water after the lighting of a candle during the opening service July 8.

## Individualism

(Continued from previous page)

some quarters by insisting that salvation depends on reciting a specific verbal formula about Jesus," she said. This "individualist focus is a form of idolatry, for it puts me and my words in the place that only God can occupy, at the center of existence, as the ground of all being."

Bishop Jefferts Schori was reflecting on the convention's theme concept of *ubuntu*, that all creation is inter-related: "I am because we are, and I can only become a whole person in relationship with others." Drawing upon the Jewish theologian Martin Buber, Bishop Jefferts Schori said there can be no "I" without "you," and "you and I are known only as we reflect the image of the one who created us."

At a July 8 press conference, a spokesman for the House of Deputies, Indianapolis lay deputy Katherine Tyler Scott, said she understood the Presiding Bishop to have said that excess individualism was a form of idolatry. "This is the antithesis of what The Episcopal Church stands for," she said.

The spokesman for the House of Bishops, the Rt. Rev. Michael Curry of North Carolina, declined to comment on the Presiding Bishop's statement,

responding instead that he believed the "message of the prophets of Israel" was a communitarian one, wherein the people of God must live in mutual responsibility with one another.

Another bishop, who asked not to be named, described Bishop Jefferts Schori's view of salvation as being difficult to reconcile with the vows taken at baptism and Paul's statement on confession (Romans 10:8-10).

Professor Christopher Seitz of the Anglican Communion Institute noted that the Presiding Bishop needed to define her terms. If by the "Western heresy" she meant the individualism of the Enlightenment, the priority of the individual conscience as articulated by Kant, or the need for individual certainty in science and history suggested by Lessing, "these are bedrock foundations of TEC liberalism."

As a matter of history, there is no individualist heresy, the Rev. Ephraim Radner, professor of historical theology at Wycliffe College in Toronto told *THE LIVING CHURCH*. Jesus calls individuals "by name" and saves them "one by one," he said, and a catholic theology cannot deny this.

"Her remarks would suggest simple *ad hominem* arguments against conservative evangelicals, masking as theological incoherence," Fr. Radner said.

(The Rev.) George Conger



## Robert Miller, Retired Alabama Bishop, Dies at 74

The Rt. Rev. Robert O. Miller, Bishop of Alabama from 1988 to 1998, died June 29 following surgery at Trinity Medical Center in Birmingham. He was 74.

"Bishop Miller was ... a devoted pastor to many, a champion of the church's ministry among the poor and persons in special need, and a leader in expanding the ministry of the Episcopal Church in Alabama," said his successor, the Rt. Rev. Henry N. Parsley, Bishop of Alabama. "He will be greatly missed."

Under Bishop Miller's episcopacy, the diocese grew with the addition of five new parishes and worshipping communities as well as a significant expansion of Camp McDowell, its summer camp and conference center in Winston County.

Bishop Miller left a lasting legacy of support for youth ministry in the diocese. He placed special emphasis on ministry to children and young adults, creating a full-time diocesan position to develop youth ministries. Bishop Miller also directed numerous camp sessions and attempted to make a visit to almost every other camp session. He was also instrumental in the development of Birmingham Campus Ministries.

Originally ordained as a pastor in the Methodist Church in 1963, he was ordained a deacon and priest in The Episcopal Church in 1968. Prior to his election as bishop suffragan in 1986, Bishop Miller served as rector of three parishes in the Diocese of Alabama. He also served on numerous diocesan committees, including four three-year terms as a clerical deputy to General Convention beginning in 1976. As bishop suffragan, he assisted the Rt. Rev. Furman Stough, until elected bishop diocesan in 1988.

Born in Winnville, Ala., Bishop Miller graduated from Birmingham Southern College and Candler Theological Seminary at Emory University, Atlanta. He completed post-graduate work at the

(Continued on next page)



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(Continued from previous page)

School of Theology of the University of the South prior to ordination in The Episcopal Church.

Bishop Miller is survived by his wife, Peggy, daughters Margaret Slater Miller and Vivian Miller Campagna, and granddaughter Lila Grace Campagna.

**Nominee by Petition in  
Georgia Bishop Election**

The Very Rev. William Willoughby III, rector of St. Paul's Church, Savannah, Ga., has been nominated by petition for the bishop election in the Diocese of Georgia. He joins a slate of five nominees presented by the diocese's search and nomination committee.

Those candidates include the Rev. Scott Benhase, rector, St. Alban's, Washington, D.C.; the Rev. William Patrick Gahan, rector, St. Stephen's, Wimberley, Texas; the Rev. Frank Logue, vicar, King of Peace, Kingsland, Ga.; the Very Rev. C. Dean Taylor, rector, St. Mark's, Dalton, Ga.; and the Rev. Stephen Zimmerman, rector, St. Andrew's, Boca Raton, Fla. The election is scheduled for Sept. 12.

**Slate of Four Nominated  
for Connecticut Bishop**

The Diocese of Connecticut announced a slate of four for the Oct. 24 election of a diocesan bishop. The candidates are the Rt. Rev. Jim Curry, Bishop Suffragan of Connecticut; the Rev. Mark Delcuze, rector, St. Stephen's Church, Ridgefield, Conn.; the Rev. Ian T. Douglas, professor of mission and world Christianity at Episcopal Divinity School; and the Rev. Beth Fain, rector, St. Mary's, Cypress, Texas.

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut since 1999, previously announced his intention to retire following the consecration of a successor. Assuming the bishop-elect receives consent from a majority of diocesan standing committees and bishops with jurisdiction, the consecration is scheduled to be held April 17, 2010.

# Archbishop of Tanzania Takes Wait-and-See Approach

Whenever the Most Rev. Valentino Mokiwa, primate of the Anglican Church of Tanzania, receives an invitation to visit the United States, he said his blood pressure begins to rise. Despite a serious medical condition, Archbishop Mokiwa was able to visit the 76th General Convention in Anaheim for his second trip to the U.S. in the past seven months.

Archbishop Mokiwa, 44, has Type II diabetes, which at times requires a 14-mile drive at night on an unlit dirt road from his house to the nearest hospital emergency room in Dar-es-Salaam. If not for his medical condition, the archbishop would have made a third visit to this country, to Houston in April, where he was scheduled to appear at a conference jointly sponsored by the Anglican Communion Institute and the Communion Partner primates, bishops and rectors.

Archbishop Mokiwa is unusual among African primates in that he publicly supports both Anglicans who have left The Episcopal Church and traditionalists who have chosen to remain Episcopalians. About The Episcopal Church itself and its polity, he is less sure.

In the month before his election as primate, in 2008, Archbishop Mokiwa visited several Anglican congregations which had voted to disaffiliate from The Episcopal Church. The Rt. Rev. James Mathes, Bishop of San Diego and a classmate at Virginia Theological Seminary, wrote a letter to the archbishop, pointing out that this was a provocative act not in keeping with the recommended moratoria proposed by the Archbishop of Canterbury. After that incident, Archbishop Mokiwa said he had resolved

**Since 2003, the Church in Tanzania has for the most part not been a vocal critic of The Episcopal Church.**

only to visit parts of the U.S. where he “would not interfere with the issues of the diocese” and would only go where he would “be welcomed as a brother in faith.”

Archbishop Mokiwa prayed before accepting the invitation to visit General Convention. Eventually, he decided it would offer him an opportunity to observe and report back to the church in Tanzania.

Since 2003, the Church of Tanzania has for the most part not been a vocal critic of The Episcopal Church. The Tanzanian House of Bishops declared itself in impaired communion in 2006, but it has not accepted breakaway congregations, and with the exception of Archbishop Mokiwa’s visit to San Diego its bishops have not crossed diocesan boundaries. Notwithstanding the declaration of impaired communion, Archbishop Mokiwa and a majority of the House of Bishops attended a

meeting on economic development in May in Tanzania organized by the Parish of Trinity Church Wall Street.

At the conclusion of the GAFCON primates’ meeting in London in April, Archbishop Mokiwa was one of seven primates to sign a document recognizing full communion with the Anglican Church in North America (ACNA), but he said his endorsement was a personal one as archbishop, and that his views did not necessarily represent the mind of the Tanzanian church because “there is more work to do within our own house.” The Church of Tanzania was founded in part by evangelical and Anglo-Catholic missionary societies. Traditionally it favors consensus. He is not sure there is consensus among the Tanzanian House of Bishops to recognize the ACNA as another North American province of the Anglican Communion. He said great deference will be shown to the example set by the Archbishop of Canterbury.

*Steve Waring*



George Conger photo

The Most Rev. Valentino Mokiwa, who accepted an invitation to General Convention, supports both Anglicans who have left The Episcopal Church and traditionalists who have chosen to stay.

# Liturgy and Everyday Life



Week after week Christians worshipping liturgically are drenched in scripture.

Liturgy is the primary way Christians have and continue to worship the triune God when assembled as the gathered church. The liturgy is rooted in scripture and has been adapted, edited, and shaped to fit unique theologies (Orthodox, Roman Catholic, Anglican, and protestant) and local Christian communities for more than 2,000 years. In light of the need to return to a missional understanding of Christian faith, and in light of the relative ignorance of scripture in many congregations, a greater emphasis on the liturgy is in order.

The liturgy is an immersion in the Christian narrative of the universe and of God's plan for every individual human being. Week after week (and even day after day in some contexts) Christians worshipping liturgically are drenched in scripture, not only in specific readings from the Bible, but also with biblical metaphors, allusions, and quotations woven into the prayers, hymns, and actions of the liturgy. Liturgies centered in the Eucharist are particularly fruitful in this regard, as they always include a re-telling of the Christian story's major themes: creation, fall, redemption.

Liturgy is inherently communal in nature and provides a safeguard against attempts at reducing scripture to mere principles isolated from the drama of everyday life. This can be a weakness in evangelical congregations, even those that preach to significant human needs with helpful application.

For mainline Christians, who are usually liturgical to some extent already, a superficial understanding and practice of the liturgy has often emerged. This rote, superficial concern with decency and order has often stripped the liturgy of its efficacy as a channel by which the Holy Spirit reveals God's greater story for individuals and congregations. The solution in both situations is a renewed emphasis on understanding and intentional practice with the liturgy.

The great narrative behind the liturgy needs to be taught and raised up before worshipers on a regular basis. This can include sermons, classes, and written materials, as well as occasional instructive comments within the liturgy itself. Believers are to be challenged to engage both mind and heart with the words of the liturgy. Teachers and preachers may have to help congregations make the connection between the liturgy on Sunday and the liturgy of our everyday lives. In this way, the liturgy will become a vehicle for worshipping God in "Spirit and in Truth"

rather than in mere formality.

In this spirit, the weekly celebration of the liturgy functions as a powerful reminder of who we are in Christ, the nature of the world, and the divine purpose of our existence. As this understanding grows in individuals and congregations, the liturgy will slowly be transformed from being an assortment of words, songs, and rituals to the compelling dream and steady heartbeat that sustains the lives of a local faith community.

At the heart of the missional discussion is a return to Jesus' words, "As the Father has sent me, so I send you" (John 20:21). Sadly, if a magic wand were to be waved and thousands of American churches were forced to close their doors tomorrow, many (most?) would be mourned only by their congregants. That is, no one from the larger communities in which the churches are located would even notice they were missing. This is largely due to a lack of missional engagement. A Spirit-driven practice of the liturgy constantly emphasizes the called nature of the Church: both formally through structured ministry, but also and perhaps more importantly, through the witness of individuals and Christian families.

One of the central purposes of the liturgy is to immerse believers in a constant cycle of rest and renewal so they may be sent into the world to do God's work. Just as the missional movement is reminding us that mission work is no longer relegated to foreign missionaries, but that all churches should consider themselves mission stations in foreign territory, so the liturgy reminds each of us that we are called to exercise our faith within the everyday liturgy of our lives. May our renewed practice of the liturgy open the doors for the Holy Spirit to drive us out into our communities as ambassadors of the one "who came not to be served, but to serve" (Matt. 20:28).

*Our guest columnist is the Rev. Canon Kevin Goodrich, O.P., an Anglican Dominican priest and the author of Plugging into God's Story: A Practical Introduction to Reading and Understanding the Bible. He lives in Jamestown, N.D.*

*Did You Know...*  
St. Matthew's Cathedral, Laramie, Wyo., was organized in 1868 with services taking place in a log cabin.

*Quote of the Week*  
The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, preaching at a Presbyterian church in New York City, on the formation of the Anglican Church in North America: "A church that does not ordain women or gay people – I don't see a future for that."

## Encouraging Financial News

The report of the Church Pension Group, "Serving the Church in a Season of Change," to the 76th General Convention is one of the most encouraging documents involving the church in recent years. This agency, known chiefly for its Church Pension Fund (CPF), was able to put forth some hopeful information in the midst of difficult times in both the church and the economy.

"The global economic situation presented, and continues to present, profound challenges; yet CPF's reserves remain sound and benefits are secure," the report states in its introduction. Few institutions involved with pensions or investments are able to say that these days.

Elsewhere, the report informs convention about its survey of lay employees in the church, it offered the church a badly needed health insurance program [TLC, July 12], and it documents enhanced benefits for those who have pensions.

The Church Pension Group and its various agencies continue to be a wonderfully effective ministry in The Episcopal Church. Its leaders and its board of trustees deserve our thanks and congratulations.



**Few institutions involved with pensions or investments these days are able to offer such a positive report as that of the Church Pension Group.**

## Look to the Present Instead

A fairly new group in The Episcopal Church, the Strategic Planning Committee, has published a survey found in various locations on the internet and is inviting Episcopalians to take part. Participants are asked to respond to eight questions to help the committee draft "a plan for consideration by the church."

The Strategic Planning Committee should be commended for its use of technology in offering the survey and for asking grassroots Episcopalians for their thoughts. Unfortunately, the survey is worded as though there is no current crisis in the church. It asks respondents to try to imagine what The Episcopal Church will be like in 2019, when it is "even more vital and thriving than it is today." Instead of trying to look 10 years ahead, the committee should have asked Episcopalians for advice on how the church can get out of its current mess.

## Difficult Times in Honduras

The Rt. Rev. Lloyd Allen, Bishop of Honduras, and others in that country have asked The Episcopal Church to pray for their nation following the ouster of its president in late June and a sizable earthquake in May. The Episcopal Church has a strong presence in Honduras, and early reports indicated that most residents were safe and that visiting mission groups from the United States were carrying on with their work. Prayers have been requested for a peaceful and just solution to the situation in Honduras, for protection from violence, and for the work of the church in that diocese and elsewhere.

# The Emperor's Clothes

The church's argument is not about spirituality; it is about the philosophy of spirituality.

By James Graner

**T**he church has been torn asunder because we aren't speaking the same language. We have supposed that we use the same dictionary and words and struggle for orthodoxy while abusing one another in the name of peace and unity. I've personally been saying this for years but haven't stopped to listen to myself. The truth is, the argument is not about spirituality; it is about the philosophy of spirituality.

Theology is not included in the philosophical curriculum because it is a dogmatic study. Semantics, however, is a science and has an empirical base from which to work, so we may address the philosophy of theology and discover the foundation of the disagreements. René Descartes came up with his brilliant *cogito, ergo sum* (I think, therefore I am) and unexpectedly changed the world using an empirical approach to a dogmatic question.

Those familiar with Platonic philosophy will recall images against the cave wall that are but shadows of the real object.

*Cogito, ergo sum*

(These are in "The Republic," Book VII. Bernard Suzanne suggests: "To do justice to Plato and to do away with the notion that he was dreaming for the philosopher of a life devoted to contemplating an eerie 'world of pure ideas' from an ivory tower away from the sound and the fury with no care for what is going on in the city around, it is of the utmost importance to realize that the story doesn't end with the freed prisoner reaching the top of the hill and contemplating the sun, but continues with his return into the cave where he tries to enlighten his fellow-prisoners at the risk of his own life.")

Yet the latent Platonic, philosophical, dogmatic vision of the world was dealt a serious (if not mortal) wound by the Descartes maxim and mankind returned to the "Tree of Good and Evil" to once again partake of the forbidden fruit. Christ has been dethroned as Lord of lords and King of kings, (the Son of God) to become a member of a pantheon. We now have empirical scientists masquerading as dogmatic theologians in an essentially incompatible discipline.

The House of Bishops and General Convention are under the spell of Descartes' proclamation: *Cogito, ergo sum*. This focus upon the individual as the source of being, ethics, morality, order, and spirituality fundamentally denies the very existence of God. I'm confused as to how

this has happened if it is not attributable to the breakdown of personal responsibility for honesty or simply a matter of misplaced values resulting from secularizing of the American educational system and lifestyle. Socrates' motto came from the gate at the temple of Delphi which translates: "Know Thyself." We obviously do not take the time to do this in the rush of modern materialism.

This becomes a story of "The Emperor's New Clothes" all over again. We have bishops and people of all orders running around with a quasi-theology based on simple empirical relativism. That does not speak well for the intellectual acumen of our times, or our understanding of and commitment to theological orthodoxy. Heaven knows it has taken me long enough to be able to articulate the problem with reasonably concise accuracy.

So, where are we? We have a House of Bishops and a Presiding Bishop with a House of Deputies (all of whom we have chosen) that are without Christian theological garments, but in effect, commanding the church to conform to the new agenda. Most of the orthodox believers have departed the halls of TEC to secure freedom of worship. We who have stayed to try to keep the orthodox word available in the church are virtually powerless to root out the reality of this abomination and seek to correct it at this juncture.

We have an Archbishop of Canterbury struggling to hold together a religious Communion that does not exist in fact. He attempts to reconcile the un-reconcilable rather than simply serve the God he professes which does not bode well for the health of the Anglican Communion as it now stands. I think we do not do well to saddle clerical leaders with CEO duties. The apostles understood this, and the order of deacons was founded. Authority in spiritual matters is not compatible with authority in secular matters. Mixing them is not wise (see Matt. 6:24).

Know Thyself

I do not remember what happened to the boy who pointed out the emperor's folly and the people's fear of discovery, but here am I. The church has been undermined by empirical relativity, and if she does not restore her dogmatic certainty, she will surely die as a religious entity. I'm crying out: "The emperor has no clothes!" □

*The Rev. James Graner is a retired priest who lives in Larned, Kan.*

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

# Perfectly Good Pedigree

I'm just a bit amused at Fr. Jergens' letter [TLC, June 28] and his efforts "never to fall into the Roman terminology of 'Mass'" or to wear the biretta, "which I understand to be a Roman head covering," though he admits to being "high."

It seems that among some clergy anything smacking of "Romanism" is to be dreaded, avoided if at all possible, or in some cases condemned and opposed. This is nothing new. DeKoven and others faced "low-church" prejudice and opprobrium at the 1874 General Convention with the passage of a "canon on ritual" and its threats of canonical penalties.

If Fr. Jergens remembers, the term "Mass" has a perfectly good pedigree in our liturgical parlance. Since the word is found in the first Book of Common Prayer (1549), it seems to me that we can use that "envied" and "easier" term without qualm.

As to the biretta, I still own one, though I rarely wear it nowadays. Fr. Jergens' preference for the Canterbury cap is fine, certainly, and there's ample precedent for it from the pre-Tridentine period throughout Europe (as Percy Dearmer notes). In any event, I hope we won't get into pickiness or scrupulosity about these things. There are simply too many other problems abroad in the church needing our concern right now.

*(The Rev.) John B. Pahls, Jr.  
Colorado Springs, Colo.*

Fr. Jergens' letter reveals to me the sometimes thinly disguised latent anti-[Roman] Catholic bias one finds in some Anglicans.

A beloved upper Midwest "Biretta Belt" bishop of memory used to be fond of saying, "Scratch some Anglicans, and you get a Presbyterian." There is, of course, nothing wrong with being a Presbyterian, but suspicion of anything Roman is perhaps more well developed among these protestant friends than it usually is for Anglicans.

This bias was demonstrated eloquently some years ago when a major Episcopal parish made the mistake of placing easy-to-use cards titled "A Community Mass" in the pew racks.

Never mind that Richard Proulx's popular setting of the eucharistic ordinary is labeled "A Community Mass" in *The Hymnal 1982*.

There were enough offended by the term "Mass" to force the withdrawal from the racks.

*David Strang  
Wilkes-Barre, Pa.*

In his letter, Fr. Jergens objects to the use of the word "Mass" to describe the Holy Eucharist. He sees this as Roman terminology, and urges

use of the titles in the Book of Common Prayer.

The 1549 Book of Common Prayer (a non-Roman liturgy) refers to the Holy Communion as "commonly called the Mass" in its title.

The Catechism in the 1979 Book of Common Prayer, in reference to the Eucharist, states that the sacrament is known as "the Divine Liturgy, the Mass, and the Great Offering," among other titles.

It follows that if the first English prayer book calls the service "the Mass," and the present American prayer book also says the service is known as "the Mass," then the word is totally proper for Anglicans, and is not Roman terminology.

*(The Rt. Rev.) William C. Wantland  
Seminole, Okla.*

Re. "Roman Terminology," I would suggest that Fr. Jergens read the Catechism of the prayer book, 1979:

"The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering" (BCP, p. 859).

The word Mass — also used in the

The term "Mass" has a perfectly good pedigree in our liturgical parlance.

first prayer book of 1549 — is no more Roman than the word Eucharist is Greek Orthodox. I'd write more, but I'm off to celebrate the Mass.

*(The Rev.) Douglas Anderson  
St. James' Church  
Texarkana, Texas*

In concluding his letter, the Rev. Andrew MacAoidh Jergens notes: "I would advocate that we always use [1979] prayer-book language and terminology. I understand it to be our standard of worship, education, and pastoral care." Perhaps he needs to examine his 1979 prayer book in greater detail.

*Tom Kilton  
Urbana, Ill.*

## The Language of Vows

The editorial that labels the enthusiastic welcome by Bishop Frade of Fr. Cutié into The Episcopal Church as an "embarrassing event" [TLC, June 21], and the Roman Catholic archbishop's condemnation of Bishop Frade are both right on the money.

That Fr. Cutié apparently did not seek to be released from his priesthood vows before his sexual caper reveals that he must not consider these vows as worth the air into which they were uttered. Bishop Frade seems to go along with Fr. Cutié's position.

The language of vows is all around us. I ran into the language when I walked down the aisle of the church to marry my wife of 45 years, and again in my second marriage five years ago. Such encounters with vows are common for most of us, but I need hardly add that their record is mixed. Vows may be an endangered species.

Perhaps in a future issue there will be an opportunity to revisit the relevance of vows in today's world.

*William G. Sayres  
Wayne, Maine*

**The Last Divine Office**

**Henry VIII and the Dissolution of the Monasteries**

By **Geoffrey Moorhouse**. Blue Ridge. Pp. xxvi + 278. \$24.95. ISBN 978-1-933346-18-2.

Henry VIII has been a perennial subject of interest. Of the many books, J. J. Scarisbrick's *Henry VIII* is still a classic overview. Recent specialized studies include David Starkey's *Six Wives* and G. W. Bernard's *The King's Reformation*. Geoffrey Moorhouse, a prolific and



prize-winning author, adds another worthy contribution, combining solid scholarship with a graceful literary style. His book is reminiscent of Eamon Duffy's *The Stripping of the Altars*, sharing both

its detailed description of and obvious affection for the *status quo ante*.

Moorhouse uses Durham Abbey as a case study – a good example, but perhaps too good to be typical. He describes the divine office, the history of the abbey, and the many aspects of daily life there. Durham was somewhat unique in being both abbey and cathedral, and its lord priors unique in their prerogatives, including the use of miter and crozier. Their supervision of crops and herds, road maintenance, schools and hospitals suggest the modern CEO, while the ability to reward supporters by appointing their friends and relatives to the many parishes in the abbey's gift suggests the political patronage of a government official. Clearly, the abbey was much more than a house of prayer.

Part II details the dissolution and its aftermath, identifying Thomas Cromwell as both author of the scheme and agent of its execution, and ends with an appreciation of Durham Cathedral as a building.

The dissolution of the monasteries was an unfortunate but apparently inevitable concomitant of the transition from feudalism to the modern nation state. Sadly, no way was found to preserve their positive functions (community, spirituality, learning,

and hospitality) without the negative (large tracts of land underproductive and paying no taxes except those sent out of the country to Rome, monks exempt from civil courts). One of the causes of the French Revolution was church ownership of a third of the nation's land; about the same proportion obtained in pre-Reformation England. Perhaps the reallocation of land in the 16th century, as much as the oft-cited evangelical movement in the 18th, helped to spare England the terrors of a French-style revolution.

(*The Rev.*) **Lawrence N. Crumb**  
*Eugene, Ore.*

**Gospel in the Global Village**

**Seeking God's Dream of Shalom**

By **Katharine Jefferts Schori**. Morehouse. Pp. 192. \$20. ISBN 978-0-8192-2343-2.

*Gospel in the Global Village* is an engaging collection of sermons and talks by Presiding Bishop Katharine Jefferts Schori. She uses scripture and story to illuminate her beliefs about the meaning of the Christian life.

The book is divided into four sections: "City of God" offers images of a redeemed world living into God's vision as spoken through the scriptures and the lives of Christians around the world. "Prophets and Peacemakers" relates stories of those among us who are living witnesses and peacemakers, calling all of us to join them in this work. "Communion and Connection" explores the intersection between science and religion as well as life in the Anglican Communion. This section points out the gifts and challenges of living in communion and connecting with those who have very different life and faith journeys. "Road to Reconciliation" calls us to remember that reconciliation is hard work, exposing our woundedness that we all might be healed: individuals, communities and the world.

The book offers insight into the Presiding Bishop's strong personal commitment to the great command-



ment to love God and love our neighbor through working for justice and peace. The book inspires and energizes the reader to follow Christ in mission to the world.

(*The Rev.*) **Ann Fontaine**  
*Lander, Wyo.*

**Mortal Follies**

**Episcopalians and the Crisis of Mainline Christianity**

By **William Murchison**. Encounter Books. Pp. viii + 215. \$25.95. ISBN 1594032300.

This book criticizes trends in American Christendom the writer sees as highly destructive. Murchison, formerly senior columnist for the *Dallas Morning News*, indicts today's Episcopal Church for embracing modern culture. He envisions himself warning all of mainline Christianity as well.

To Murchison The Episcopal Church has been on a downward path since the '60s. In the name of fighting racism, sexism, and homophobia, it has abandoned biblical truth and traditional morality. The General Convention's Social Program of 1967 squandered funds on black militants. Female ordination in 1976 violated a theology based on "the need to represent Christ in his entire humanity, meaning, among other things, his maleness." The 1979 Book of Common Prayer, a product of "liturgical butchers," rewrote general confessions so as to downplay any sense of sin. Little wonder the 2003 consecration of Bishop V. Gene Robinson stands as "the ecclesiastical version of Fort Sumter."

This book has drawbacks. Murchison's polemical language can only alienate genuine inquirers. Bishop James Pike, for example, becomes "poor nutty Jim Pike," whose admitted flaws are paraded while his very real accomplishments (his co-authored book *The Faith of the Church* [1951]; the Blake-Pike ecumenical proposal) remain ignored.

**Justus D. Doenecke**  
*Bradenton, Fla.*

MORTAL

FOLLIES



## Appointments

The Rev. **Colin Ambrose** is assistant at St. Paul's, 315 E Main St., Murfreesboro, TN 37130-3865.

The Rev. **Jennifer Andrews-Weckerly** is curate at Christ Church, PO Box 3510, Wilmington, DE 19807.

The Rev. **John A. Cerrato** is rector of St. James', PO Box 1511, Greenfield, MA 01302-1511.

The Rev. **Patrick Collins** is rector of St. John's, 212 Penn St., Huntingdon, PA 16652.

The Rev. **Victoria Duncan** is program officer for the Church Deployment Office, 815 Second Ave., New York, NY 10017.

The Rev. **Maureen Hagen** is deacon at St. Aidan's, PO Box 1319, Gresham, OR 97030-0277.

The Rev. **Robert Goodridge** is rector of St. Gabriel's, PO Box 820, Titusville, FL 32781-0820.

The Ven. **Genevieve Grewell** is archdeacon for the Diocese of Olympia, Box 12126, Seattle, WA 98102.

The Rev. **Adele** and the Rev. **Charles Hatfield** are co-rectors of St. Peter's, 215 Boulevard, Mountain Lakes, NJ 07046-1209.

The Rev. **Scott Holcombe** is rector of Christ Church, PO Box C, Short Hills, NJ 07078.

The Very Rev. **Jonathon Jensen** is dean of Trinity Cathedral, 310 W 17th St., Little Rock, AR 72206.

The Very Rev. **Susan S. Keller** is dean of Trinity & St. Philip's Cathedral, 24 Rector St., Newark, NJ 07102.

The Rev. **Sandra Mayer** is rector of St. John's, PO Box 853, Monroeville, AL 36461.

The Rev. **J. Eliot B. Moss** is vicar of St. John's, PO Box 253, Ashfield, MA 01330-2515.

The Rev. **Janet Oller** is chaplain at the University of Mississippi and assistant at St. Peter's, 113 S 9th St., Oxford, MS 38655-3916.

The Rev. **Seth Richmond** is rector of St. Bartholomew's, PO Box 1559, Estes Park, CO 80517.

The Rev. **Patrick Sanders** is priest-in-charge of St. James', 1026 S Washington Ave., Greenville, MS 38701.

**Bronwyn Clark Skov** is program officer for lifelong Christian formation and youth at the Episcopal Church Center, 815 Second Ave., New York, NY 10017.

The Rev. **J. Hamilton Smith** is associate at St. Michael's, 14 St. Michael's Alley, Charleston, SC 29401.

The Rev. **Jim Trimble** is rector of St. James', PO Box 433, Pewee Valley, KY 40056.

The Rev. **Dustin Trowbridge** is associate at Trinity, 1108 N Adams St., Wilmington, DE 19801-1327.

The Rev. **Angelo Wildgoose** is vicar of St. Anselm's, 2008 Meharry Blvd., Nashville, TN 37208-2916.

The Rev. **Judi Wiley** is rector of St. Mary's, 234 N High St., Hillsboro, OH 45133.

The Rev. **John Wright** is rector of St. Stephen's, 190 Raughley Hill Rd., Harrington, DE 19952.

## Honorary Degrees

**Seminary of the Southwest** — The Rev. **Charles James Cook, J. Keith Miller.**

## Resignations

The Rev. **Jo Miller**, as vicar of St. John's, Bandon, OR.

## Retirements

The Rev. **Charles Arlin**, as rector of Good Shepherd, Midland Park, NJ.

The Rev. **Jim Boston**, as rector of St. Luke's, Grants Pass, OR.

The Rev. **Ian Montgomery**, as rector of St. Thomas', Menasha, WI.

The Rev. **Robert Terrill**, as associate at St. Thomas', Overland Park, KS.

The Ven. **Irma Wyman**, as archdeacon in the Diocese of Minnesota.

## Ordinations

### Priests

**Georgia** — **Tony Powell.**  
**Newark** — **Lisa Green.**  
**Southern Virginia** — **David Smith.**

### Deacons

**Arizona** — **Debra Asis, Kathryn J. Baird, James L. Brisson, Peter Fabre, Deborah Anne Noonan.**

**Georgia** — **Dianne Costner Hall, Janet Rohrbach Robinson.**  
**Southern Virginia** — **Cynthia Duffus, Valerie Hayes, Anna Minor Scherer.**

## Retirements

The Rev. **Ronald W. Parker**, as rector of Christ Church, Villanova, PA.

## Corrections

The Rev. **Ron Greiser** is rector of Resurrection, PO Box 14548, Surfside Beach, SC 29587.

## Deaths

The Rev. **Joseph J. Dunne**, 83, of Leesburg, FL, died June 28.

A native of Chicago, Fr. Dunne was a graduate of St. Mary's College (KY) and the Catholic University of America. After serving in the Roman Catholic Church, he was received as an Episcopal priest in 1972 by the Bishop of Indianapolis. He was priest-in-charge of churches in Washington and Canelton, IN, and was vicar, then rector of St. John's, Mt. Vernon, IN, from 1973 until 1991, when he retired. During retirement he was priest-in-residence at St. Andrew's, Cherokee Village, AR, 1991-99, and associate at St.

(Continued on next page)

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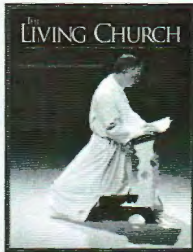
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## PEOPLE & PLACES

(Continued from previous page)

James', Leesburg, following 1999. Fr. Dunne is survived by his wife, Shirley.

The Rev. **Richard William Foster**, 83, rector of St. Matthew's Church, Grand Junction, CO, for 29 years, died May 3 at a hospice care center in Grand Junction.

Born in Montrose, CO, Fr. Foster was a graduate of Western State College (CO) and Church Divinity School of the Pacific. In 1951, he was ordained deacon and priest in the Diocese of Colorado, and he spent his entire ordained ministry there, as assistant at five congregations in the western part of the diocese until he was called to Grand Junction as rector in 1963. He retired in 1992. Fr. Foster is survived by his wife, Sharon; two sons, Robert, of Moscow, Russia, and Kelley, of Albuquerque, NM; five daughters, Lynn Damiani, of Prescott, AZ, Layne Racht, of Brevard, NC, Gaylynn Hoffman, of Silverdale, WA, and Elizabeth Harris and Alison Geer, both of Grand Junction; 15 grandchildren and 10 great-grandchildren.

The Rev. **John Maurice Gessell**, professor emeritus at the School of Theology at the University of the South, died June 30 at Emerald Hodgson Hospital, Sewanee, TN. He was 89.

Prof. Gessell was born in St. Paul, MN. He earned three degrees at Yale University and was ordained deacon in 1950 and priest in 1951. He served at Sewanee from 1961 until 1984, when he was named professor emeritus. He was assistant professor of Christian education and homiletics, 1961-63; professor of pastoral theology, 1963-73; and professor of Christian ethics, 1974-84. Earlier, he was involved in parish ministry as rector of St. Luke's, Courtland, and priest-in-charge of Emmanuel, Franklin, VA, 1951-53, and associate at Grace Church, Salem, MA, 1954-61. Prof. Gessell was the author of several books.

The Rev. **John E. Meyer**, who served St. Francis' Church, Chesterton, IN, for 32 years, died May 25 at Porter Hospital, Valparaiso, IN. He was 65.

Fr. Meyer was born in Steubenville, OH, and educated at the University of Pittsburgh, Vanderbilt University School of Law, and Catholic Seminary Foundation. During the Vietnam War he served in the Navy on the U.S.S. Arlington. He was ordained deacon in 1975 and priest in 1976 in the Diocese of Indianapolis. Fr. Meyer was assistant at St. Francis in the Fields, Zionsville, IN, 1975-76; assistant at Trinity, Michigan City, IN, 1976-77; and vicar, then rector in Chesterton from 1977 to 2009. In addition to his vocation as a priest, Fr. Meyer was an administrative law judge for the State of Indiana and a federal judge for the Social Security Administration. He is survived by his former wife, Kathleen Ann Kintzele; three daughters, Jen, of Houston, TX, Kate, of Chicago, and Kirsten Lep-

inasse, of Antibes, France; and one grandchild.

The Rev. Canon **David B. Terns**, 100, retired priest of the Diocese of Albany, died June 8 at Valley Health Services, Herkimer, NY, where he had resided for several years.

Canon Terns was a native of Middletown, NY. He served in the Army with the 505th Coast Artillery during World War II, then graduated from the General Theological Seminary. In 1955, he was ordained deacon and priest, then was priest-in-charge of Christ Church, Rouses Point, and Christ and St. John's, Champlain, NY, 1955-60; rector of Trinity, Whitehall, NY, 1960-67; and rector of Grace Church, Mohawk, NY, 1967-80. He retired in 1981. Canon Terns also was chaplain for a time at Great Meadows Correctional Institute, Comstock, NY. He was an honorary canon of the Cathedral of All Saints, Albany, and was named rector emeritus of Grace, Mohawk. Canon Terns is survived by two daughters, Catherine, of Mohawk, and Susan Oram, of Ilion, NY; three grandchildren and seven great-grandchildren.

The Rev. Canon **Sarah S. Tracy**, deacon of the Diocese of Northern Indiana, died June 18 at her home in Mishawaka, IN. She was 77.

Deacon Tracy was born in Ashland, KS. She graduated from the College of Emporia (KS), Arizona State University, and University of Notre Dame. She was ordained in 1984, and served at the Cathedral of St. James, South Bend, IN; St. Paul's, Mishawaka, and St. David's, Elkhart, IN. She was archdeacon of Northern Indiana for a time and was president of the North American Association for the Diaconate, 1993-95. She organized and taught in the Northern Indiana School for Faith and Ministry and was the founder of St. Margaret's House, a day center for women, in South Bend. Deacon Tracy is survived by her husband, the Rev. Canon Paul Tracy; two sons, Richard and Timothy; and two grandchildren.

*Other clergy deaths reported by the Church Pension Fund:*

<b>Simon Alfredo-Guerra</b>	<b>72</b>	<b>Costa Rica</b>
<b>David E. Gates</b>	<b>80</b>	<b>Asheville, NC</b>
<b>Allan R. Davidson</b>	<b>61</b>	<b>Sarasota, FL</b>
<b>Frederick D. Edghill</b>	<b>78</b>	<b>Loma Linda, CA</b>
<b>Hugh F. Hall</b>	<b>92</b>	<b>Kodiak, AK</b>
<b>Lewis M. Kirby, Jr.</b>	<b>73</b>	<b>East Stroudsburg, PA</b>
<b>Charles I. Kratz, Jr.</b>	<b>90</b>	<b>Baltimore, MD</b>

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[patrenoj@bellsouth.net](mailto:patrenoj@bellsouth.net)

or

**The Rev. Patrick Wingo**  
Diocese of Alabama  
521 North 20th St.  
Birmingham, AL 35203  
[pwingo@dioala.org](mailto:pwingo@dioala.org)

For more information about St. James', visit [www.rlosch.com](http://www.rlosch.com).

## SUNDAY'S READINGS

# Lasting Peace

*'It is I; do not be afraid' (John 6:20)*

**Eighth Sunday after Pentecost (Proper 12B), July 26, 2009**

**BCP:** 2 Kings 2:1-15; Psalm 114; Eph. 4:1-7, 11-16; Mark 6:45-52

**RCL:** 2 Sam. 11:1-15 and Psalm 14; or 2 Kings 4:42-44 and Psalm 145:10-19; Eph. 3:14-21; John 6:1-21

To walk along the lakefront in the Israeli city of Tiberias is to have one's spirit renewed. A few miles north is the community of Migdal on the site of ancient Magdala, the home of Mary. Cana, the place of the Lord's first miracle, is just to the west. Four of the apostles plied these waters as professional fishermen. Jesus preached the sermon on the mount from a nearby lakeside hill. This is the sea where Jesus calmed a storm and walked on the water, and the occasional ferry from here to Capernaum might well follow the route of the disciples in this Sunday's gospel. One imagines while on board that it does, at least.

This sea is a place of more modern significance, as well. The only significant freshwater source in the region, Israel's exclusive use of it to meet most of its daily needs has long been a point of contention with neighboring Syria. One sees on the eastern shore the Golan Heights, from the top of which northern Israel was regularly shelled until the 1967 war. The continuing Israeli presence in this highly strategic place is now the "official" Syrian reason for its refusal to make peace with the Jewish state. Whatever one chooses to call this lake, it's a graphic symbol of continuing Middle East conflict.

John relates a story in today's gospel (RCL) about difficulty and how it is overcome. The disciples are in a boat on the Sea of Galilee, rowing toward the port of Capernaum. But progress is painfully slow, and the environment is clearly unfriendly to their task. It's getting dark, the wind is against them, and the waves are tossing their boat around. And we're told they're afraid.

Then Jesus comes into the picture and everything changes. The troubled waters on which he stands are suddenly calmed and the wind subsides. As their fear disappears, the disciples quickly arrive at their destination. The presence of the Lord brings peace, and so rapid progress is assured.

Might lasting peace finally be possible in this spirit-renewing place, and indeed throughout the Holy Land? Of course it is, as soon as Christ becomes present there again in things like humility, generosity and forgiveness. And Christians, as Christ-bearers, can make that happen. It is only through our witness and prayers that the Lord will again calm the waters of violence and still the winds of extremism. Only then will fear finally disappear and real progress be made toward the kingdom.

### Look It Up

Identify peace-making characteristics of the Lord in today's psalms.

### Think About It

What Christian principles, when we live them, bring us lasting peace in our lives?

### Next Sunday

**Ninth Sunday after Pentecost (Proper 13B), Aug. 2, 2009**

**BCP:** Exod. 16:2-4, 9-15; Psalm 78:1-25 or 78:14-20, 23-25; Eph. 4:17-25; John 6:24-35

**RCL:** 2 Sam. 11:26-12:13a and Psalm 51:1-13; or Exod. 16:2-4, 9-15 and Psalm 78:23-29; Eph. 4:1-16; John 6:24-35

# CLASSIFIEDS

## BOOKS

**ANGLICAN BIBLIOPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net

## 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.

**CHURCH CHAIR RE-RUSHING AVAILABLE!** New service from R. Geissler, Inc. For more information, please call (800) 862-3159 or e-mail: rgchairs@aol.com.

## POSITIONS OFFERED

**FULL-TIME YOUTH MINISTER (Children & Youth):** *All Saints* is a vibrant Episcopal parish located in *Jacksonville, FL*, adjacent to historic San Marco. Our commitment is to establish a great youth ministry for a great parish. Developing a first-class program for our youth and their parents is a top priority. We have a growing number of new and young families coming to our church inspired to teach their children about the good news of God in Christ. Our young people and their families are increasingly adding vitality and imagination across the board, and we need someone who loves children, is organized, and is a team player to nurture and guide them along the way. If you are called to help create a playful, creative, and faith-filled youth program, contact the Rev. Thomas W. Deppe at (904) 737-8488 or tdeppe@allsaintsjax.org.

**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](http://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](mailto:j_p_howe@sbcglobal.net).

**FULL-TIME RECTOR:** *The Episcopal Church in Lincoln County, NM*, is looking for a full-time rector. We are a 4-chapel parish located in the beautiful Sacramento Mountains in the town of Ruidoso, NM (a resort/retirement community) with winter skiing and many summer activities. For further information, please contact ECLC Search Committee, c/o Doug Conley, P.O. Box 437, Ruidoso Downs, NM 88346, call (575) 937-0874, or e-mail [doug1onley@yahoo.com](mailto:doug1onley@yahoo.com).

**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](mailto:edsmith@diocesemo.org), by Aug. 15. More at [stmartinchurch.org](http://stmartinchurch.org).

**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](http://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 Dedie Taylor at [taylor@fortdavis.net](mailto:taylor@fortdavis.net) or PO Box 1738, Fort Davis, TX 79734.

**PART-TIME PRIEST:** *St. Paul's, Sharpsburg, MD*, seeks priest for 20 hours weekly for warm, traditional congregation. Salary, rectory, expenses, pension payments. Details at [www.stpaulssharpburg.org](http://www.stpaulssharpburg.org).

## POSITIONS OFFERED

**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](http://www.holytrinityfp.com) or e-mail [search@holytrinityfp.com](mailto:search@holytrinityfp.com).

**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](http://www.ststephensdelmar.org) or call (518) 439-3265.

## TRAVEL/PILGRIMAGES

**Worldwide Pilgrimage Ministries** is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: [wwpil3@aol.com](mailto:wwpil3@aol.com); Website: [www.worldwidepilgrimage.com](http://www.worldwidepilgrimage.com).

## VOCATIONAL OPPORTUNITY

**Is the Religious Life for You?** If you are single, male, and interested in living a traditional Benedictine life write to: **Vocations, St. Joseph Monastery, 114 Live Oak Dr., Natchez, MS 39120** or visit [www.osbms.org](http://www.osbms.org) or e-mail [info@osbms.org](mailto:info@osbms.org) for more information.

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# SUMMER Church Services

## DIOCESE OF LOS ANGELES CHURCH DIRECTORY

**FULLERTON, CA**  
**EMMANUEL EPISCOPAL CHURCH**  
[www.emmanuelfullerton.org](http://www.emmanuelfullerton.org) (714) 879-8070  
E-mail: [rbethancou@aol.com](mailto:rbethancou@aol.com)  
Fr. Rob Bethancourt, r; Mo. Lyn Crow, assoc  
Sun 8:15 & 10; Wed 7  
*A graceful, lively community focusing on the love of Christ.*

**HOLLYWOOD, CA**  
**ST. THOMAS THE APOSTLE** 7501 Hollywood Blvd. (323) 876-2102  
[www.sainthomashollywood.org](http://www.sainthomashollywood.org)  
The Rev. Ian Elliott Davies, r  
Masses: Sun 8 (Low), 9:45 Rosary, 10:30 (High); M-F 8; Tues 7; Sat 10, 5 (Vigil)  
An Episcopal parish in the Anglo-Catholic Tradition.

**LOS ANGELES, CA**  
**CATHEDRAL CENTER OF ST. PAUL**  
840 Echo Park Ave., 90026 (213) 482-2040  
The Rev. Michael Cooper, p-i-c; the Rev. Stephen Kim; the Rev. Rene Barraza  
Sun 8:30 Spanish, 10:30 English, 12 Korean; Daily Eu 12; Thurs 11:30

**SAN BERNARDINO, CA**  
**SAINT JOHN'S** (909) 889-1195  
Website: [www.stjohnsweb.org](http://www.stjohnsweb.org)  
E-mail: [stjohns@stjohnsweb.org](mailto:stjohns@stjohnsweb.org)  
The Rev. David Starr, p-i-c; The Rev. Linda Pederson, d  
Sun 9 (English), 1 (Spanish)  
Loving people. Our arms are open wide to all.

**SAN JUAN CAPISTRANO, CA**  
**ST. MARGARET'S EPISCOPAL CHURCH**  
31641 La Novia Ave. (949) 661-0110  
Website: [www.stmarg.org](http://www.stmarg.org)  
E-mail: [church@stmarg.org](mailto:church@stmarg.org)  
The Rev. Canon Robert Edwards, r  
Sun 8, 9:30 (with Catechesis of the Good Shepherd, youth group & childcare), 11:15  
St. Margaret's is a Center of Grace. All are welcome!

**NORTH LITTLE ROCK, AR**  
**ST. LUKE'S** (501) 753-4281 [www.stlukeepiscopal.org](http://www.stlukeepiscopal.org)  
E-mail: [office@stlukeepiscopal.org](mailto:office@stlukeepiscopal.org)  
The Rev. Keith A. Gentry, r  
Sun 9:30 H Eu; Wed H Eu/HS 12

**SAN DIEGO, CA**  
**ALL SAINTS'** Sixth & Pennsylvania Ave. (619) 298-7729  
Website: [www.allsaintschurch.org](http://www.allsaintschurch.org)  
Fr. Tony Noble, SSC  
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30; Thurs 7 & 6; Fri 9:30; Sat 9

**CLINTON, CT**  
**HOLY ADVENT** 81 E. Main St., 06413 (860) 669-2232  
Website: [www.allwelcome.org](http://www.allwelcome.org)  
E-mail: [holyadvent@sbcglobal.net](mailto:holyadvent@sbcglobal.net)  
The Rev. Bruce M. Shipman, v  
Sun Eu 8 & 10

**STAMFORD, CT**  
**ST. ANDREW'S** (203) 325-4359  
Website: [www.saintandrewsstamford.org](http://www.saintandrewsstamford.org)  
The Rev. Richard C. Altan, p-i-c; the Rev. Bartlett Gage, assisting  
Daily Mass 12:10; Sun 8 Low Mass, 10 Sung Mass

**HONOLULU, HI**  
**ST. MARK'S** [www.stmarkshonolulu.org](http://www.stmarkshonolulu.org) (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

**CHICAGO, IL**  
**ASCENSION** 1133 N. LaSalle Blvd. at Elm (312) 664-1271  
[www.ascensionchicago.org](http://www.ascensionchicago.org)  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B 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

# SUMMER Church Services



**RIVERSIDE, IL** (CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
 www.stpaulsparish.org (708) 447-1604  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst. Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung) Wkly 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.ccnola.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.stjohnnepiscopalnb.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 (212) 602-0800  
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 www.trinitywallstreet.org  
**TRINITY** Broadway at Wall Street  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton  
 The Rev. Canon James H. Cooper, D. Min., r  
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

**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: gsepisca@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. Mifflin 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](mailto:amber@livingchurch.org)



## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

# Prove all things; hold fast that which is good.

- 1 Thessalonians 5:21

## Holy Communion

### *The Decalogue.*

**G**OD spake these words, and said:

I am the LORD thy God; Thou shalt have none other gods but me.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless, that taketh his Name in vain.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

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## Holy Communion

Honour thy father and thy mother;

that thy days may be long in the land which the LORD thy God giveth thee.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not commit adultery.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not steal.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbour.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

¶ *Then may the Priest say,*

Hear what our Lord Jesus Christ saith.

**T**HOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. **On these two commandments hang all the Law and the Prophets.**

¶ *Here, if the Decalogue hath been omitted, shall be said,*

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THE TEN COMMANDMENTS and SUMMARY OF THE LAW  
Keep them in your heart - and in your church.

Ask your priest to include them in the service at least one Sunday a month.

[www.etf1928.org](http://www.etf1928.org)



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# Faith Alive!

## An Extraordinary Faith Building Experience For The Entire Church Family

www.faithalive.org

Faith Alive! 431 Richmond Pl. NE, Albuquerque, NM 87106

## Faith Alive: An Affirming, Encouraging, Challenging, Rich Parish Family Reunion

Moved by the witness talks and an opportunity to share spontaneously, we came to a special appreciation of this prayer-driven weekend.

No less significant, the Saturday morning meetings in parishioners' homes gave us a time to connect in prayer and sharing experiences. We have already made plans that similar group activities will continue.

Based on follow-up remarks, it is evident that parishioners enjoyed a feeling of togetherness, of being "one in the Spirit." It was exciting to watch the weekend build on itself through the wonderful music program, the increasing sense of joy and the resulting phenomenal fellowship.

Possibly the most memorable to all was the way the parishioners came so humbly and naturally to the altar for prayer with the

### Help Witness During General Convention

If you are among the thousands touched by Faith Alive through the years and expect to attend the General Convention of The Episcopal Church in Anaheim, CA, this July, we ask that you stop by our booth — #328. We have Faith Alive identification so that you can help share the impact this ministry has had on your life and that of your church.

If you are not a deputy but sense a call to join us, please do so! We are especially eager to expand our reach through the sharing of stories during the weekend midway through the General Convention, on July 10-12. Contact the National Office if you can be with us!

visiting team. Few dry eyes remained following this somber, but inspirational, part of the program. The impact of this simple service will be with us for a long time to come.

The faithful were strengthened, hearts were lifted and lives rededicated as Church of the Messiah truly experienced "Faith Alive."

*Susan Ledbetter, Publicity/ Correspondence Chair, for The Rev. Jim Reed and Parish Leaders.*

*Church of the Messiah, Fredericksburg, VA  
Dick & Jan Condit, Coordinators*

## Lay Witnesses Ministry Reaching Thousands; Men, Women, Teens Stand Ready to Serve

An estimated 9,000 men, women, teenagers and children will participate in some facet or all of a Faith Alive Weekend in 2009. The Weekend that they attend will enjoy the prayer covering of more than 6,000 nationwide.

Thousands of men and women, most personally touched through the ministry of Faith Alive, stand ready to serve on Faith Alive Weekends. They have stories of their spiritual journey which they are willing to share with others. And they are experienced in leading small groups on these weekends of renewal.

Hundreds of musicians throughout the country have served on Faith Alive teams and are eager to serve on upcoming Weekends. Guitar players, pianists, flutists, players of brass and reed instruments, and drummers have launched and affirmed these lay witness weekends through their gifts of music. Faith

### From Kemp, TX

I was thrilled by the turnout — about 82 percent of our total membership, including several who don't attend regularly.

This was a wonderful opportunity to celebrate who we are and what we can be in the future.

The weekend was well organized; the witnessing relatable, touching different individuals.

*The Rev. Jerry Morriss, Rector  
St. James on the Lake  
Tom Kay, Coordinator*

Alive Weekends have also been blessed through gifted organ and choir music.

More than 35 wonderful, loving children's ministers are eager to lead the children's programs on these weekends, supported by experienced assistants.

More than 20 experienced youth leaders stand ready to serve on Faith Alive Weekends, from Alaska to Florida, California to the Midwest and New England, Canada and the Bahamas.

Thanks to a charitable trust that provides travel funds when needed, hundreds of teenagers have served on Faith Alive teams around the country, and are eager to share stories of their faith journey with junior high and senior high students.

If you are available to serve on Faith Alive Weekends and have not been invited in recent months, please contact the National Office so data can be updated.