

THE LIVING CHURCH

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The Dance of General Convention

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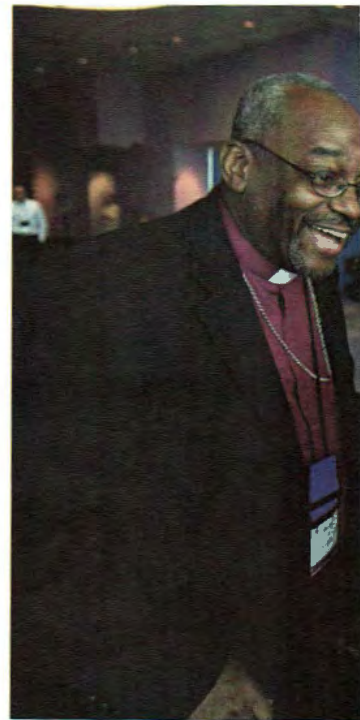


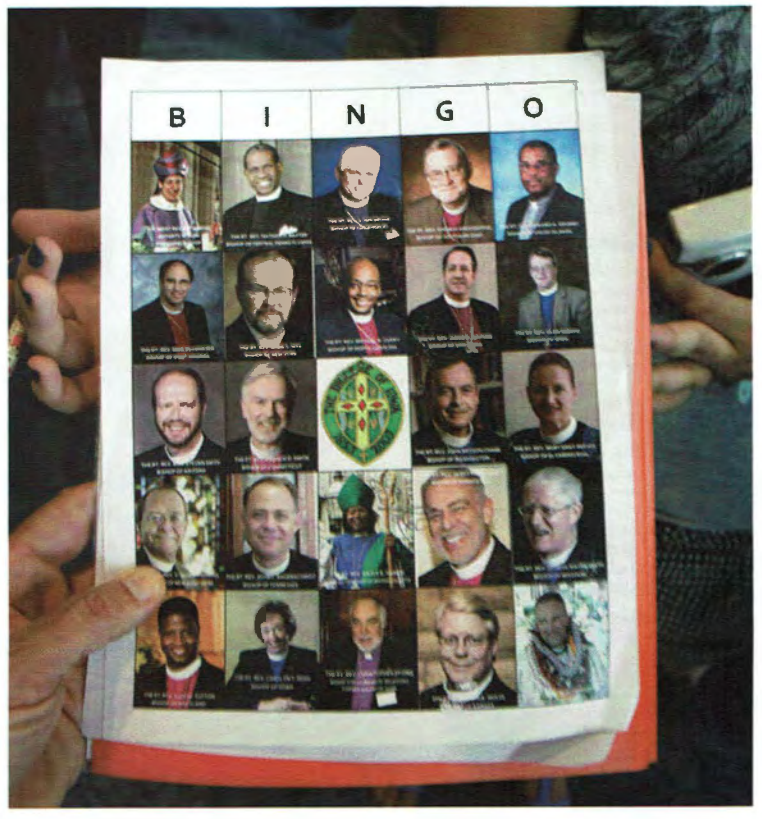
Above: A group of young Episcopalians samples coffee and tea offered by Episcopal Relief and Development at the end of a game of "Bishop Bingo" during youth activities at General Convention.

Right: Bishop Michael Curry of North Carolina greets Michael Greeve, Elizabeth Matus and Hannah Powell, all from Iowa, as they played "Bishop Bingo" by identifying various bishops and getting their signatures.

Opposite page top: California resident Sam Kotter, 12, shows off his button collection.

Rick Wood photos





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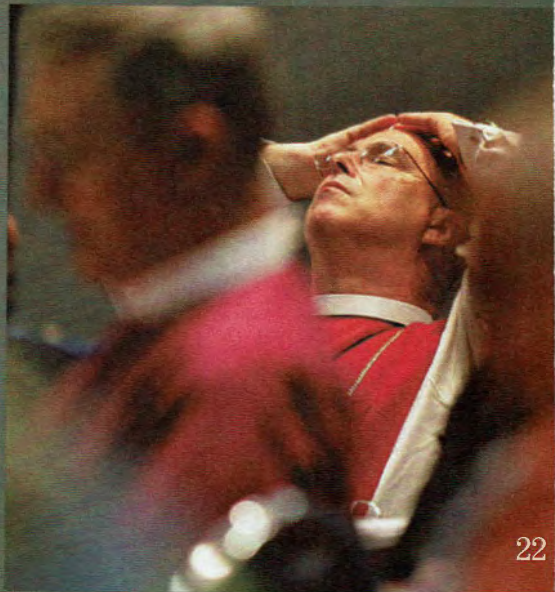
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On the Cover

Max and Michaela Sinclair of Los Angeles dance between booths in the exhibit hall of the Anaheim Convention Center.

Rick Wood photo

Deputies Vote to Overturn Key Provision of B033

The House of Deputies on July 12 rejected all unfriendly amendments and all but one procedural motion pertaining to Resolution D025, the composite resolution which seeks to combine more than a dozen resolutions seeking to modify, repeal or update Resolution B033.

B033 was the controversial resolution approved at General Convention in 2006 that calls on “standing committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate whose manner of life presents a challenge to the wider church and will lead to further strains on the communion.”

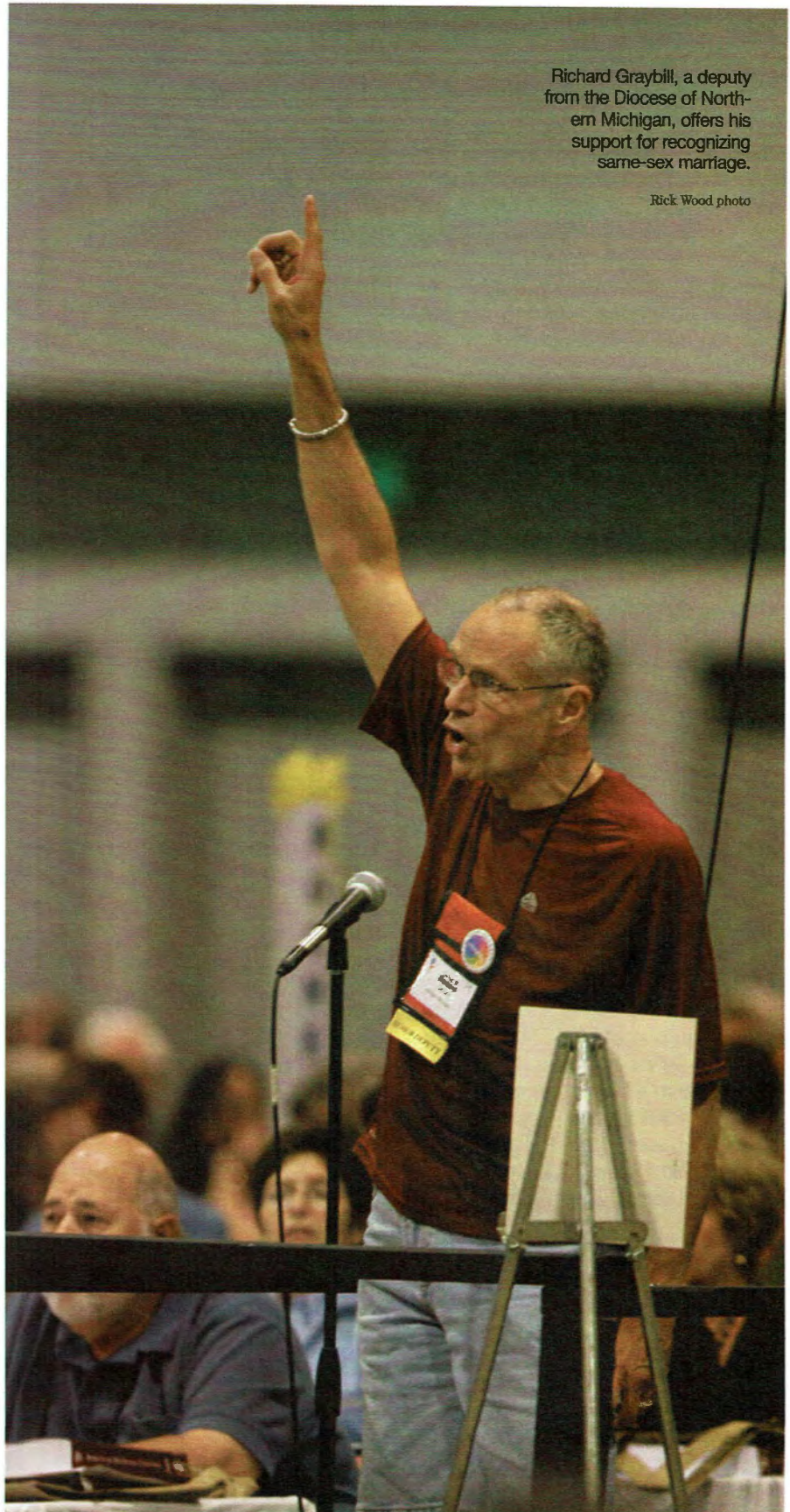
The resolution was introduced during General Convention in Anaheim, Calif., by the Rev. Gay Jennings of Ohio, chairwoman of the House of Deputies Committee on World Mission, and the Rev. Ian Douglas of Massachusetts, another deputy member of that committee, which was charged with developing one resolution out of some 13 resolutions pre-filed on the topic.

Needing 50 votes in the lay order, the resolution was adopted 77-31. In the clergy order 49 deputations were required for approval, with 74 voting in the affirmative and 31 voting against. In order for a vote to be considered valid, both deputies from either the lay or clergy order must vote in the affirmative. Divided votes are considered a “no” vote.

Living in Communion

The resolution begins by affirming The Episcopal Church’s commitment to the Anglican Communion, to seek “to live into the highest degree of communion possible, and to reaffirm its financial commitment to the Anglican Communion and pledge to participate fully in the inter-Anglican budget.” The

(Continued on next page)



Richard Graybill, a deputy from the Diocese of Northern Michigan, offers his support for recognizing same-sex marriage.

Rick Wood photo

Key B033 Provision Overturned

(Continued from previous page)

resolution then goes on to quote from Resolution D039 from the 73rd General Convention in 2000, which states that The Episcopal Church includes same-sex couples living in lifelong committed relationships “characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God.”

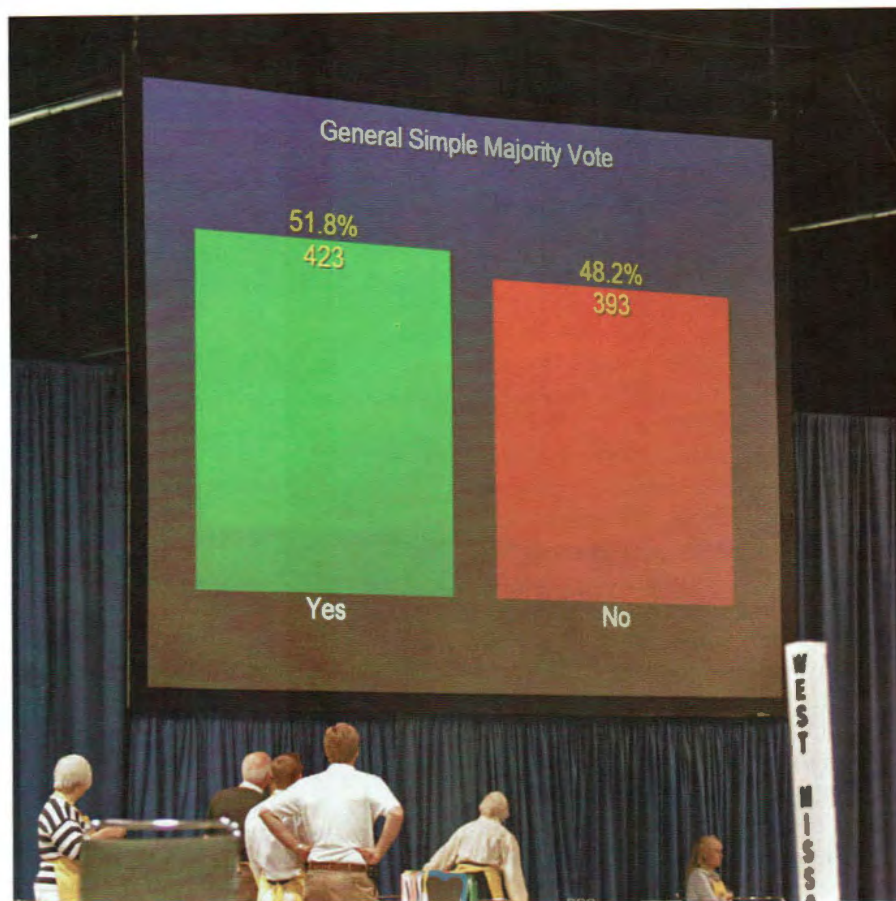
The next resolve, which was arguably the most significant in terms of its impact on B033, stated that convention recognizes “that gay and lesbian persons who are part of such relationships have responded to God’s call and have exercised various ministries in and on behalf of God’s one, holy, catholic and apostolic Church and are currently doing so in our midst.”

When questioned by the Rev. Charlie Holt of Central Florida as to the meaning that particular section implied, deputies Jennings and Douglas declined to speculate on how it would be interpreted by standing committees and bishops with jurisdiction.

At a press briefing after the House of Deputies recessed for the day, deputy Jennings said that Resolution B033 “urged restraint,” but did not impose any new canonical requirements. While acknowledging that the passage of Resolution D025 removed the recommendation for exercising restraint, she said the majority of standing committees and bishops with jurisdiction would in all likelihood continue to vote their individual conscience as defined in the church’s constitution and canons.

One Hour for Debate

Bonnie Anderson, president of the House of Deputies, set aside 60 minutes for debate, discussion, procedural motions, amendments, and an explanation on voting.



Rick Wood photo

A new voting system allows deputies to vote from their seats and see the results immediately.

The resolution faced an uncertain future in the House of Bishops. A concurrent World Mission committee of bishops rejected the language of the proposed resolution 3-2 with two bishops, Leo Frade of Southeast Florida and E. Don Taylor, Bishop Suffragan of New York, listed as “not present.” In order for the resolution to be approved it must pass the House of Bishops as written. Any amendments will require the resolution to be reconciled and voted on again by both houses.

While Resolution B025 commanded the majority of interest among convention members and guests, the House of Deputies also adopted several other resolutions as the first week of convention concluded. Bishop Frade commended the House of Deputies for approving Resolution D038 which commits The Episcopal

Church to a major outreach effort of evangelization among Hispanics and Latinos. And deputy Sarah Lawton of California noted that in passing Resolution D019, the House of Deputies had increased The Episcopal Church’s commitment to the Millennium Development Goals to 1 percent of the budget. The previous 0.7 percent amount had been deleted from the budget as a cost-saving measure that was justified by noting that much of the mission and ministry of the church already contribute to the objectives developed by the United Nations.

Steve Waring

Find General Convention reports and other news stories online at www.livingchurch.org



Jim DeLa photo

Dancers at General Convention's main Eucharist.

Presiding Bishop Says at Convention Eucharist, 'Become Sacrament'

Presiding Bishop Katharine Jefferts Schori challenged Episcopalians to "become sacrament of the reign of God" during the United Thank Offering Ingathering and Holy Eucharist July 12 at General Convention.

The Presiding Bishop's sermon stuck close to her convention theme of urging Episcopalians to get busy on mission and to stay on it. She drew repeatedly on Jesus' words in Luke 10 about traveling light.

"This very convention is a testimony to our love for order, our desire to process and organize and structure our lives together," she said. "The challenge is that structure or culture can become an idol, an image of our lust for control. Jesus isn't interested in taking extra rations or all the comforts of home or in making hotel reservations for every stop on the journey."

Celebrations at the 76th General Convention have adhered more closely to the Book of Common Prayer than at previous conventions. Liturgical novelties were no more exotic than dancers swirling large squares of blue and green fabric and the volunteer convention choir singing rafter-ringing spirituals such as Chas Cheatham's "Have You Got Good Religion?" The service also featured standard hymns such as "Christ Is Made the Sure Foundation" and "O Zion, Haste."

The Presiding Bishop's two immediate predecessors, Bishops Edmond Browning and Frank Griswold, were her co-celebrants.

Douglas LeBlanc



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Preparation Credited for Steady Pace in House of Deputies

After the completion of three and-a-half legislative days, the House of Deputies had already acted on 30 resolutions. In all, more than 400 resolutions were filed for consideration during the 76th General Convention, said Bonnie Anderson, president of the House of Deputies, during a July 11 media briefing.

Mrs. Anderson said she had visited many dioceses and has also maintained an active correspondence with

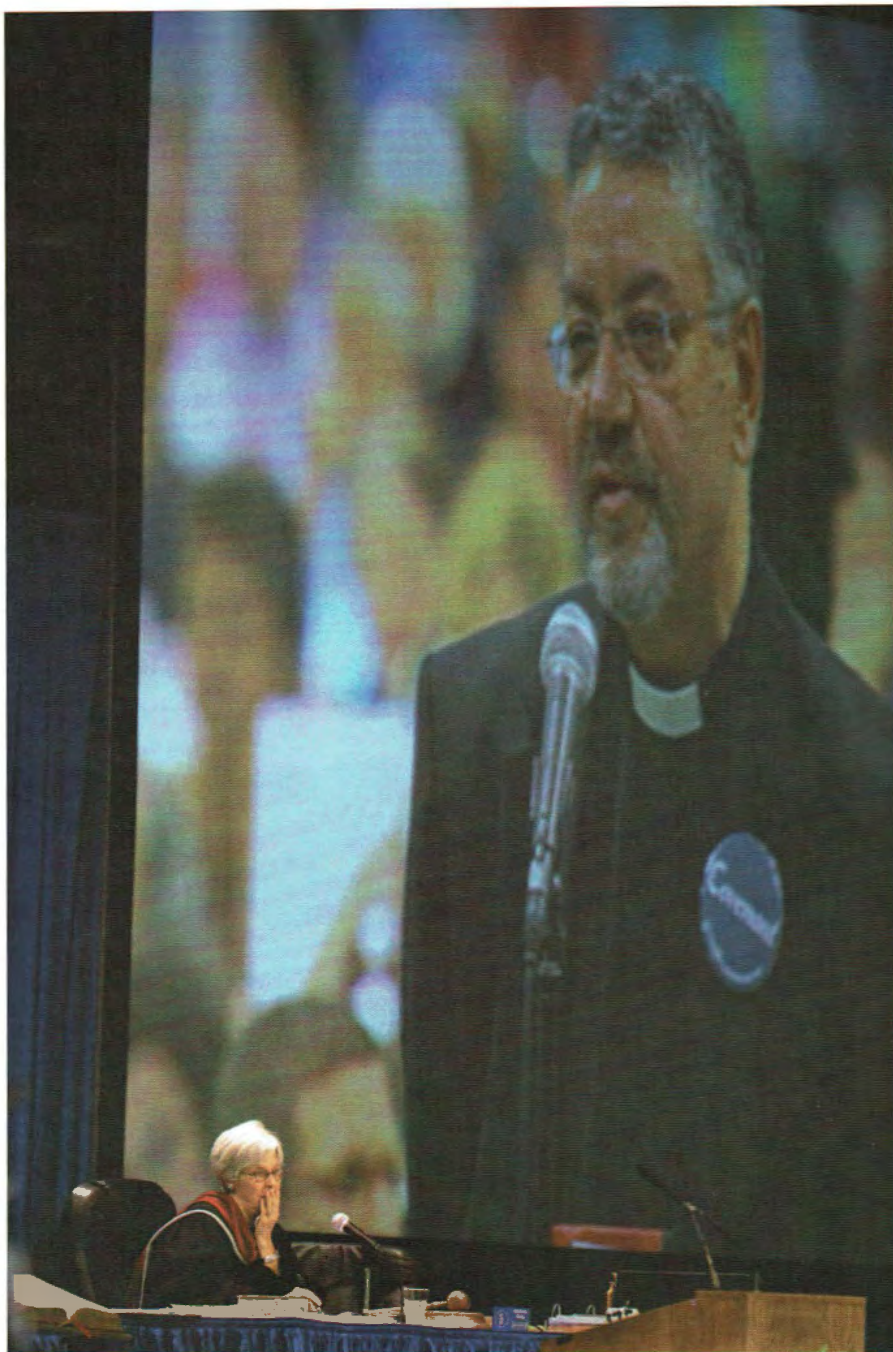
“I see the way we work together as the glorious give and take.”

Bonnie Anderson

deputies since her election at General Convention in 2006. She said many deputies expressed a desire to be able to “get through a lot of business” during this convention. To accomplish that, she said she encouraged deputies to participate in online forums and corresponded with them regularly. She has urged deputies to come to the podium when the house is in session with written remarks already prepared, along with a second copy that can immediately be given to a page for entry into the legislative record by the secretary of General Convention.

An editorial during convention’s first week in an opinion journal published by the Diocese of Virginia suggested that “small but growing cracks” were beginning to become evident between the House of Deputies and House of Bishops, particularly on matters that are dividing the Anglican Communion. But Mrs. Anderson denied any new fissures developing between the two houses.

“I see the way we work together as the glorious give and take,” she said. “We have been in lively disagreement



Rick Wood photo

House of Deputies President Bonnie Anderson listens to debate on the current church policy to not further divide the Anglican Communion by ordaining homosexual bishops, during testimony at General Convention. The Rev. Daniel Martins of Northern Indiana is shown on the screen.

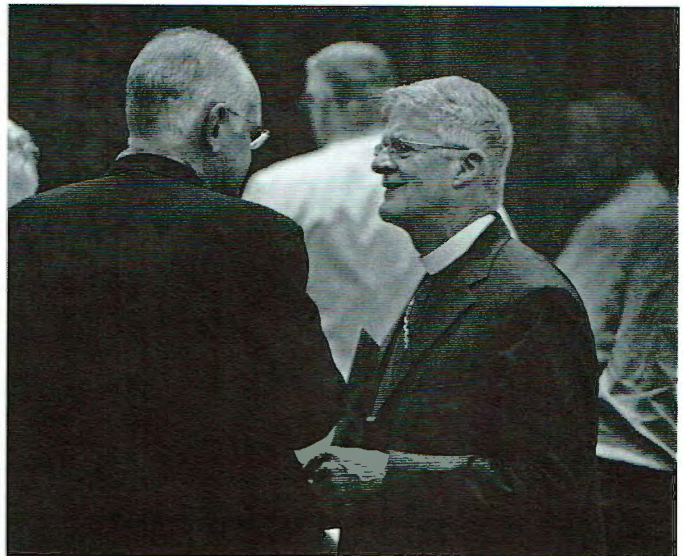
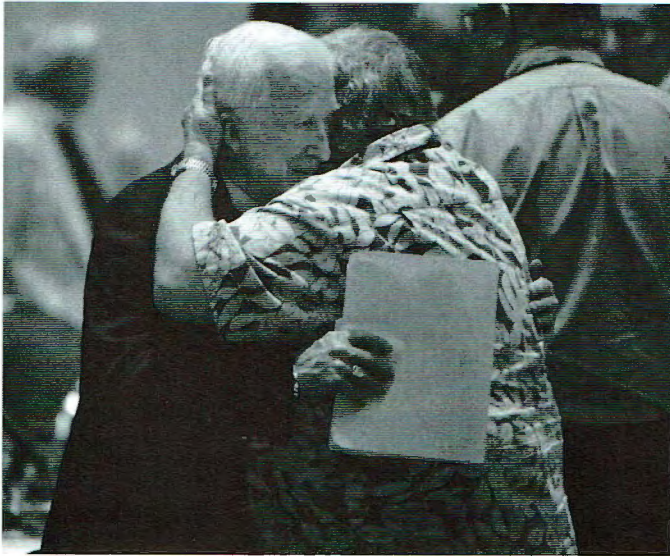
and passionate debate since 1785. We love our bishops. After all, we elect them. We don’t tell them what to do. Our job is to support each other.”

On July 11, deputies approved an amended resolution that calls on dioceses to formulate a strategy for lifelong Christian formation. The resolution “direct[s] the Mission Leadership Center to continue the process of identifying and evaluating curricular materials for formal faith-based

reconciliation training appropriate for all ages, and to continue promoting the use of these materials in congregations, dioceses, provinces, the House of Bishops and Executive Council.”

Deputies also approved Resolution D045, which calls for the membership of all committees, commissions, agencies and organizations to be publicly available within 30 days after election or appointment.

Steve Waring



Rick Wood photos

Bishop Edmond Browning (receiving a hug from Bishop Michael Garrison of Western New York) and Bishop Frank Griswold in the House of Bishops.

Two Former Presiding Bishops in the House

Passions and opinions brought into General Convention often had a way of dissipating under the power and guidance of the Holy Spirit, the former Presiding Bishop of The Episcopal Church, the Rt. Rev. Frank T. Griswold, told members of the House of Bishops on July 10.

Present at the request of Presiding Bishop Katharine Jefferts Schori, Bishop Griswold and former Presiding Bishop Edmond L. Browning paid their first visits to the house since their retirements, with each offering an avuncular view of the issues before the house.

"It's wonderful to come back" and to share this fellowship with you, Bishop Browning told the morning session of the house. The trip to Anaheim was doubly poignant, the 80-year-old bishop said, as it was in Anaheim in 1985 he was elected Presiding Bishop.

"Much has happened in my time," Bishop Browning noted, adding that as he looked through the resolutions awaiting action from the house, "things really haven't changed too much," as "some really difficult things are still before us."

As "one who loves this church very dearly," Bishop Browning said he prayed often for the bishops in the midst of the difficulties they were facing. Drawing upon the text of his sermon given in Anaheim in 1985 after his election, Bishop Browning urged the bishops to remain united, holding on to a "common love for one another that heals" worries and divisions.

Bishop Griswold rose to thank Bishop Jefferts Schori for her invitation to attend convention, noting that the custom for former Presiding Bishops was to "just fade away." He

then lauded the "graceful and articulate way" that she had kept the house "on course in the midst of extraordinary stress."

However, he reminded the bishops, "we do not live for ourselves" alone as bishops but are part of a wider global whole, offering an oblique word of caution and restraint to the bishops.

Drawing upon memories of his first General Convention in 1976, where he served as a deputy, Bishop Griswold recalled hearing a "nun from a diocese opposed to women clergy" announce that she had switched sides and now supported the innovation. He further recalled a "Texas priest" who had been commanded by his wife to vote against ratification of the new Book of Common Prayer, yet by the end of convention had become an ardent supporter.

When we "arrive with fixed and passionate points of view" to convention, we sometimes find our "fixity becomes more malleable," he said, adding that he had "seen that process occur by the work of the Holy Spirit," and expected the "mystery of intervention will occur once again."

Deputies, Bishop Griswold noted, were "elected to a specific General Convention," and often had "no assurance that they will be reelected."

"Hence there is an urgency" at times, he observed, about their deliberations. Bishops, however, "take a long view."

"Sometimes urgency is the order of the day, sometimes it is the long view," Bishop Griswold said. But this "interaction can create tensions," while the church yet remained under the sovereign power of God.

(The Rev.) George Conger



Rick Wood photo

The Rt. Rev. V. Gene Robinson gives the blessing after inviting participants to join him at the altar at the conclusion of the Integrity Eucharist.

Get Church Out of Marriage Business, Bishop Harris Says

The church should get out of the marriage business, said the Rt. Rev. Barbara Harris, retired Bishop Suffragan of Massachusetts, during Integrity's General Convention Holy Eucharist on July 10.

Bishop Harris endorsed the belief — widespread among Episcopal clergy — that couples should turn to the state for civil marriage ceremonies and to the church for subsequent ceremonies of blessing.

"Marriage is a civil contract to which the church, in the name of God, adds a blessing," she said.

Taking a shot at patriarchy, the bishop joked that same-sex marriage is a longstanding pattern: "Historically, marriage was a contract between a father and a groom."

Bishop Harris referred briefly to a reading from Acts about St. Peter hearing God's call to welcome Gentiles into the church. Otherwise, her sermon was a collection of barbs — most aimed at conservatives, but with a few challenging her fellow progressives.

— "Unfortunately, many people who need to be reminded of these truths are not here," she said, referring to the lesson from Acts.

— "Some glibly speak of our diversity. ... I am reminded that there was diversity at the Tower of Babel."

— Resolution B033 was "not just a grudging response to the Windsor Report, but a ticket ... to attend the Lambeth Conference and to make false peace."

— The Archbishop of Canterbury's message to General Convention, as condensed by Bishop Harris: "Don't make another unilateral move on the Communion chess board."

— "If you don't want GLBT folks as bishops, don't ordain them as transitional deacons."

— "Better yet, don't baptize them in the first place."

— "Don't initiate someone and then act like they're half-ass baptized."

Standing-Room Only

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, presided at the Eucharist. Combined choirs from All Saints Church, Pasadena, Calif., led a standing-room-only congregation of several hundred in rousing hymns and spirituals.

The planners of Integrity's Eucharist thoroughly transformed the Pacific Ballroom in the Hilton Hotel into a place of lively worship.

Three large and colorful parasols marked a gospel station, and a large bronze baptismal font topped a brightly draped altar. A procession before the

gospel reading moved through every aisle between the movable seats, filling the room with incense. Bishop Robinson scattered baptismal water generously during the gospel procession.

After Bishop Harris offered her teaching — the program did not call it a sermon — Bishop Robinson and the Rev. Thomas Wilson of All Souls' Church in Point Loma, Calif., led a visually stunning Prayers for the Ministry of All the Baptized.

The program invited members of the congregation to step toward the altar if they fit in any of several categories:

"All those who have led the fight against injustice toward lesbian and gay people, and those who have proclaimed the good news of God's liberation to the lesbian and gay community"; all families (married, covenanted, committed blessed) and children; and all clergy.

As people crowded around the altar to the point of overflowing, most had their arms around each other. Bishop Robinson invited everyone to touch a neighbor as he prayed: "May the Spirit be the storm that shakes the foundations, the leap of new fire, which turns oppression to ash, and may her wildness infuse us with holy desire. This we ask through Jesus Christ our Lord."

Douglas LeBlanc

Limited Access

Random thoughts from Booth 218 of the exhibit hall of the 76th General Convention at Anaheim Convention Center:

*

Photographer Rick Wood of the Milwaukee *Journal-Sentinel* commented on security at the convention. "I've had bet-



ter access to President Obama than the leaders here. It's easier to get into the Senate Press Gallery than it is the House of Deputies."

*

Deputies, visitors, and some bishops seemed genuinely concerned about the loss of so many Episcopalians during the past triennium. Many commented to me without being prompted that the church has lost much of its identity because most of its conservative voice has left.

*

Many deputies brought families to Anaheim in order that they could enjoy nearby attractions. Disneyland, a short distance from the convention center, had plenty of Episcopalians among its visitors, and Angels' baseball and Knott's Berry Farm also attracted convention-goers. Many people drove to Anaheim, some from as far as Connecticut, Massachusetts and Georgia.

*

During the first 48 hours of convention, TLC's booth attracted many visitors. Bishops from Taiwan, Tasmania and Tanzania were among them, along with others from Mexico, Colombia and Liberia. TLC's visitors came from 47 dioceses and included three dogs and one infant.

*

The exhibit hall, usually a center of activity during convention, seemed much more sedate than in the past. There was

much empty space, seemingly fewer booths, and, at least during the early days, fewer visitors. Most observers attributed the lessened activity to the economy, and to the location of convention.

*

Those who attended the 1985 convention at the same facility probably were amazed at the changed surroundings. Much of the "neighborhood" was unrecognizable to veterans of the '85 gathering.

*

Again at this convention the Diocese of Virginia published *Center Aisle*, a daily handout, to participants and visitors. In its first issue, the publisher, Bishop Peter J. Lee, wrote, "Our emphasis on the center is not a political compromise between extremes but rather a focus on what draws us together in the mission of Jesus Christ." Well said, Bishop Lee!

*

A quick "surprise" visit by Archbishop of Canterbury Rowan Williams brought great excitement to those in the exhibit hall. Security personnel kept the archbishop on the move but some got a glimpse of him. He did not visit TLC's booth but instead went to the Church Pension Group's impressive exhibit across the aisle.

*

The Rev. Canon Kenneth Kearon, secretary of the Anglican Communion, was an observer at General Convention for the second time and was a visitor to TLC's booth.

*

Spotted in *The Daily*, published during convention by *Episcopal Life*: "Before some leaders of the Diocese of Fort Worth disaffiliated from the Episcopal Church..."

"Some leaders"? C'mon! How about the majority of the diocese?

*

Best line heard during the first week of convention occurred as a visitor to the TLC booth noticed a woman carrying a dog: "That dog is probably smarter than some of our bishops."

David Kalvelage, executive editor

Did You Know...

Instead of a planned prayer walk which would have required a permit, the Episcopal Church Women sent out small groups to pray at various places in the Anaheim Convention Center.

Quote of the Week

The Rt. Rev. James Jelinek, Bishop of Minnesota, on the resolution to revise *Lesser Feasts and Fasts*: "Rite 1 is the language of the past ... it is evangelism for English teachers."

The fact that the deputies availed themselves of their right to be heard is testimony that leadership is being rebuilt.

Central Ecuador Grievances

One of the few wrinkles in a relatively a controversy-free first week of General Convention involved consent by the House of Deputies to the election of the Rev. Luis Fernando Ruiz Restrepo, who was elected by the House of Bishops on March 17 as Bishop of Central Ecuador.

On July 10, the Rev. Lourdes Inapanta, one of the deputies from Central Ecuador, asked the house to deny consent, citing a list of grievances that have been documented in Resolution D050. In addition to Ms. Inapanta, two of the other three deputies from Central Ecuador have endorsed this resolution. She also claimed support from more than half of the representatives at the annual convention in February.

Among the grievances listed in the resolution were that several important canonical procedures were either not followed or that shortcuts were taken, a charge vigorously denied by the Rt. Rev. Wilfrido Ramos, provisional Bishop of Central Ecuador, and the Rt. Rev. F. Clayton Matthews, Bishop of the Office of Pastoral Development.

One of the most poignant aspects of this controversy is that Bishop Ramos accepted a call to Central Ecuador in part to help rebuild and inspire diocesan leaders who had become demoralized or driven out of the church during the tenure of Bishop Ramos' predecessor, who was deposed for financial malfeasance in 2007.

The fact that the deputies availed themselves of their right to be heard is testimony that leadership is being rebuilt. If the level of dissatisfaction with the electoral process is anywhere near as significant as Ms. Inapanta claims, then Fr. Restrepo will have a difficult time earning the trust of the community under his care unless more work is done before he is consecrated.

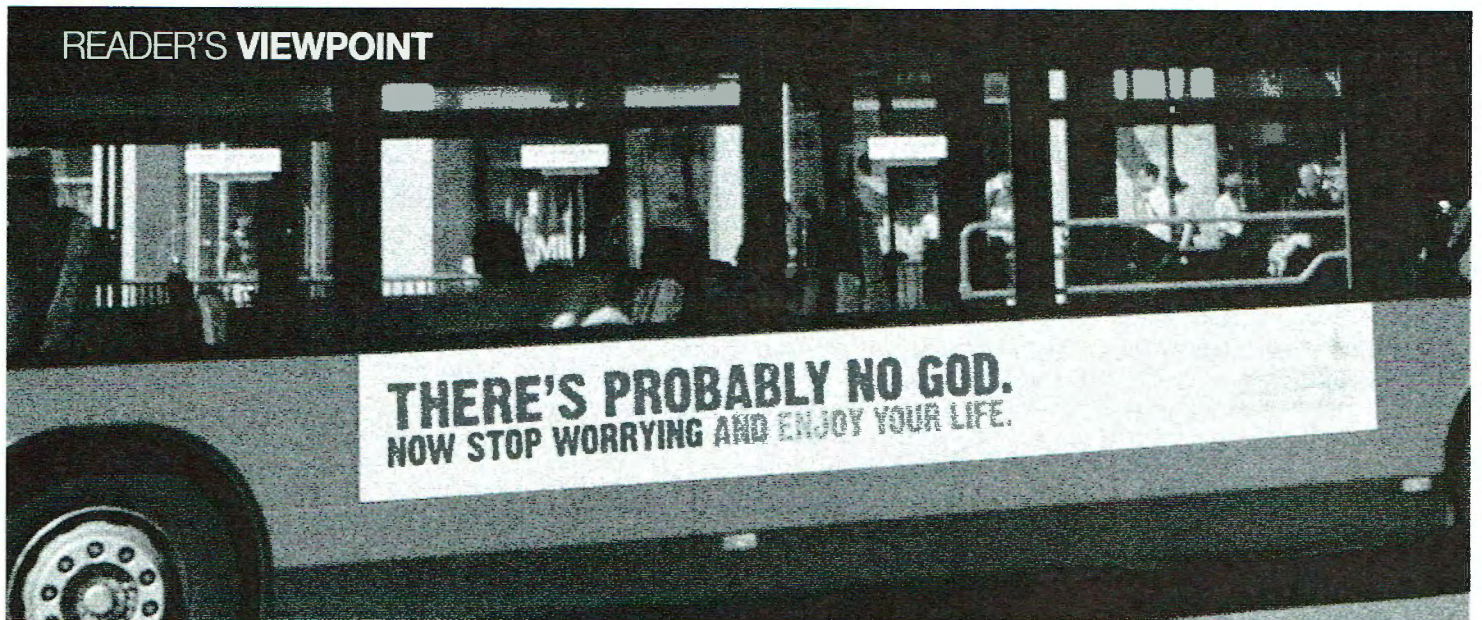
We hope this situation can be resolved in a way which enables the diocese to continue to move forward.

Financial Strain

The 76th General Convention of The Episcopal Church concentrated more on money than on sex during its early days in Anaheim, Calif., last month. Hearings by the Program, Budget and Finance Committee (PB&F) attracted representatives from various ministries asking for more funds than had been allocated in the proposed budget for the next triennium. Unfortunately, the additional funds were not available.

Representatives from several dioceses during the hearings indicated that income from assessments is likely to decrease by as much as 25 percent. Add the fact that a budget of some \$9 million already has been forecast, and an additional \$1 million expense for missionaries has been added to the proposed budget, and the problem becomes obvious.

The economy has had a major deleterious effect on the church, and probably will continue to do so for the foreseeable future. Most likely, the problem will be shared by dioceses and congregations.



Two Appeals to the Good Life

Defining the Object of Our Joy

By Lyndon Shakespeare

It is a sign of the times when London buses become the site of religious debate. Over the past months, a group in England has paid for advertising space on the side of London's public transport. Instead of promoting the newest movie or latest gadget, the space purchased by concerned British citizens promotes the following message: "There's probably no God: Now stop worrying and enjoy your life."

Not to be outdone, a local media CEO has released a pithy response that will soon invite the British public to consider: "There is a God. Don't worry. Enjoy life." I imagine that there will be a great deal of humor generated from the public who now get to choose whether to board a bus that is pro-God, or pro-atheist.

Either way, I don't imagine that either message will create converts. Of course, the point is not to create converts. The point, it seems, is to capture our attention with the hope that a snarky bus sign might invite a

response from a distracted public. God or not God: Choose one and get on with enjoying life.

The Good Life

It is the invitation to enjoy life that makes the bus sign scrimmage worthy of our attention. The fact that both messages end with appeals to a good life is not insignificant. The atheists have plenty of abusive and violent religious history to point to as compelling evidence for a life of joy without the burden of potentially dangerous religious belief. The counter, for the believer, is to recite a litany of saints and saintly institutions that have borne peace, justice and charity in times of war, hatred and disaster. A life of joy, so it seems, can include, and often does, an appeal to a life with God. The atheists are happy without God, the believers cannot be happy any other way than with God. So is this where the bus signs lead: to simply a matter of opinion, a reading of history or the thought, "Hey, I just need to ride the bus"?

We could agree that the mode of presentation used — that is, the side of a bus — provides too little space to really lay out a persuasive argument for God or against God. Fair enough. The real challenge as I see it is in making a case for a life of joy. What does a life of joy look like? Does it matter if you enjoy life one way, and I another? How would I know if I was enjoying life anyway? Would I feel it, know it, or would others tell me that my life is enjoyable? In any case, where would God fit into my description of joy?

We could explore these and similar questions until the cows come home; but at the center of any question about what it means to enjoy life, is this: What is the object of our joy? What or who is so attractive to us that it receives the kind of attention that brings about joy in us? How we answer this question says something of who we are as individuals who share our lives as part of a community.

It may sound overly simplistic, but
(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

the difference between an atheist appealing to the good life, and that of a Christian, is the object of our ultimate attention. That we confess belief or trust in God is what it means to have God as the object of our faith, the one who is our heart's desire. As Christians, we confess in word and deed that the cause of all that is good and joyful is God and his divine love. Instead of finding the fullness of joy in other perfectly fine objects like a sunset, or baseball or our favorite car, we join with St. Augustine when he says: "As soul is life for the flesh, so God is the blessed life for man. Our true end and goal in life is found in God and his joy."

It is a good thing for God to be the object of our attention, and to believe that God's joy becomes ours as we learn to live more and more

It is a good thing ... to believe that God's joy becomes ours.

into God's love. However, unlike a lovely sunset or our favorite baseball team, to look

upon God — to have him as the object of our joy who gives us his joy — means to look upon one of our own, the human Jesus, the One who is God in the flesh. To speak of enjoying life with Jesus as the object of our faith is to press the language of joy almost to the breaking point.

What are we to see when we gaze upon Jesus? How is he an object for our joy? He is, in the words of St. John, the one who will be "lifted up" for the benefit of all. But more than that, to believe or trust the One lifted up is to receive God's very life, his eternal life. We have here something more profound; more radical an object than anything else that defines what joy looks like in human life.

The invitation to share in the eternal life of God through the setting of all our life, our mind, and heart, in God's direction is only possible because God makes it possible for us. God loved the world, he sent Jesus, and is saving the world through the one "lifted up." The grace of God that makes our trust in Jesus possible confronts us, provokes and evokes a response from us. Will we receive or reject what God is offering? To receive with faith the grace to see Jesus as the source of all that is good, true and loving is to begin to learn how God alone can fill the heart completely by his infinite goodness and love. The scandal of Christian confession is that we only learn to know God when we can recognize him in the body of Jesus who overcomes sin and death in conquering both by being "lifted up."

So where does this leave us in deciding which bus to catch? If both the atheist message and the pro-God message leave us enjoying life, what difference does it make for us as believers? Simply this: A life oriented toward God is a life oriented toward infinite goodness and joy. In that Jesus is God in the flesh, and in that he died and was raised for us, then a truly enjoyable life is one that God brings about in us through the gift of grace. God's joy resides in us and as such, the invitation before us is to live this joy or to reject it. To accept is to begin the journey of discovering how the enjoyable life is truly the life of God in us. In the end, it is not about an opinion or even a simple choice; rather it is about getting on the bus and getting on with living a Christ-shaped life of joy. □

The Rev. Lyndon Shakespeare is the rector of All Saints Memorial Church, Navesink, N.J.

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

LETTERS TO THE EDITOR

Mid-Convention Thoughts

One of the highlights for me is always the Integrity Eucharist [p. 9]. The quality of the preaching, music and liturgy is always excellent.

I am concerned about the perception that there is a theo-political rift between the House of Bishops and the House of Deputies. I suspect we'll find a way forward, but it is the first time I've felt this particular dynamic.

I am most impressed with the skillful leadership of Bonnie Anderson.

*(The Rev.) Elizabeth Kaeton
Chatham, N.J.*

Staying in Touch

It is my hope that THE LIVING CHURCH will evolve into a pan-Anglican publication encompassing ACNA, TEC, and the continuing churches. I have been a priest for 30 years and now have friends, clergy and lay, in all three of these American Anglican groupings. So if our hierarchs are unwilling, maybe a new form of Anglican comprehensiveness can be born through TLC. Staying in touch and informed may not lead to a reunion, but maybe we can become "kissing cousins," meeting at the ol' homestead, sharing old friendships, and our common Anglican heritage in the service of the Holy Trinity. "Unto whom all hearts are open..."

*(The Rev.) Robert Keirseay
San Diego, Calif.*

Not Ordained

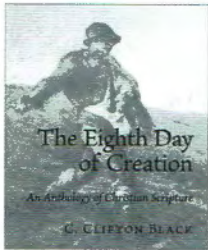
Fr. Kerner, in his letter refuting my contentions about too many potential Roman Catholic commemorations [TLC, July 5], made an assumption that I too, like him, was a Roman Catholic priest. In my column [TLC, June 5], I stated that I had been a member of one of the major international religious orders in the Roman Church. I left the order before solemn profession and therefore was never ordained. My orders are only through The Episcopal Church, Diocese of Chicago: deacon, 1977 and priest, 1978.

*(The Rev.) Steven M. Giovangelo
All Saints' Church
Indianapolis, Ind.*

The Eighth Day of Creation

An Anthology of Christian Scripture

By C. Clifton Black. Eerdmans. Pp. 419. \$24. ISBN 0802862721.



This is a delightful book. C. Clifton Black, professor of biblical theology at Princeton Seminary, while paging through an old Shakespeare anthology one day, hit upon the idea of doing the same with the Bible. Yes, I was skeptical at first too, but without cause.

Black well knows that his book is no substitute for the canonical scriptures themselves, and he is far from intending to put together a ponderous, literary “greatest hits” list with all the God references taken out, or a candy-store assortment of encouraging verses, or anything of the kind. Instead, Black has sought to give the curious yet uninitiated reader an introduction to the strange, new world within the Bible.

In the book’s introduction, Black says his ideal reader is the man-on-the-street who may not know very much about the Bible, is rather intimidated by its complexity, antiquity, and sheer length, and wants to begin exploring its depths but does not know where to begin. Black has given this reader a place to start, and in so doing has given the rest of us a small treasure.

The anthology is loosely ordered around the seven days of creation, and seeks to include all the main biblical facets and themes, warts and all. The result is a fascinating interplay of voices from throughout the scriptural canon. The Bible, as has often been said, carries on an endless conversation with itself, and Black’s arrangement of texts allows the reader to eavesdrop in a way that even a cross-reference study Bible does not provide for. Again and again, I found myself seeing connections and hearing echoes that I had not quite seen before. Clearly, the work of arrangement was a labor of love.

Black uses the fine, old King James

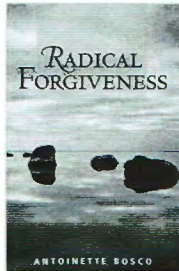
version, and his text selections range in length from a few choice words to nearly two pages. The effect is to coax the reader to slow down, to ponder what is being said, and to marvel at the sheer beauty and power of the biblical language. There is more of it there than we might think, and we are in Black’s debt for helping us to see the words of scripture afresh and ponder them again in our hearts.

Jordan Hylden
Durham, N.C.

Radical Forgiveness

By Antoinette Bosco. Orbis. Pp. 161. \$16. ISBN 978-1-57075-815-7.

Antoinette Bosco is a syndicated columnist for the National Catholic News Service who journeys through her forgiveness for the suicide of her son and the murder of another son and his wife through her writing.



Her book is full of stories of forgiveness by the famous and not so famous whom she meets in her search for her own ability to forgive. She gives us many insights as to how forgiveness brings peace. She writes about forgiveness as always being in the present tense, a constant, continuous decision, not a one-time event. Her discussions and her stories describe forgiveness not as a giving in, but a letting go.

The author reminds us that if we do not forgive, that the person who has harmed us is still hurting us. That person and the injury become the central part of our life. We become a prisoner of our pain. She reminds us that we are charged to forgive if we also wish to be forgiven. It is not an option. The author’s spirituality is deeply rooted in her Roman Catholic faith, and many of her stories and writings about forgiveness are drawn from this tradition.

(The Rev.) Joanna Seibert
Little Rock, Ark.

Believing Again

Doubt and Faith in a Secular Age

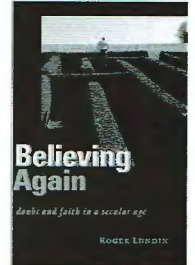
By Roger Lundin. Eerdmans. Pp. 292. \$26. ISBN 978-0802830777.

We live at a time in history where unbelief has become both common and socially acceptable in much of modern America and Europe. In *Believing Again*, Roger Lundin weaves together strands of 19th-century history, culture, and theology to show how a diverse group of scientists, poets, writers, and theologians voiced the sudden change of mindset in a people to whom belief had historically been a central issue and unbelief lurked somewhere on the edges of society.

Lundin begins with his own faith story. Jack London’s “To Build a Fire,” a homework assignment, seized his attention and ignited both his passion for literature and an inward struggle about the meaning of life, death, divine power, and his own personal emptiness. Eventually he took his “first steps on a long journey toward belief.”

The influence of literature on his faith forms the basis for examining the emergence of unbelief through the eyes of poets, novelists, and theologians. He frequently quotes Fyodor Dostoevsky, Emily Dickinson, Herman Melville, W.H. Auden, and others, to illustrate his premise. He clearly demonstrates how their obvious faith-doubt struggles voiced what was happening in society. During this era, Charles Darwin pioneered the emergence of 19th-century naturalism, and Johannes Gutenberg’s printing press played a vital role in presenting the faith-doubt discussion to a society where the common person was now literate. Lundin presents a fascinating look at Christian belief versus modernism, and a creative way to view history through the eyes of literature.

Shirleen S. Wait
Atlantic Beach, Fla.

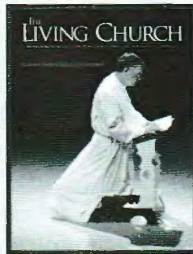


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PEOPLE & PLACES

Appointments

The Rev. **Julie Bryant** is rector of Transfiguration, 1881 S 1st Ave., Arcadia, CA 91006-4618.

The Rev. **Matthew Buterbaugh** is rector of St. John's, 189 George St., New Brunswick, NJ 08901-1319.

The Rev. **Matt Doss** is rector of St. Thomas', 12200 Bailey Cove Rd. SE, Huntsville, AL 35803.

The Rev. **Michael Fincher** is assistant at Trinity, 419 S 4th St., Redlands, CA 92373-5952.

The Rev. Canon **Bruce Gray** is canon to the ordinary in the Diocese of Indianapolis, 1100 W 42nd St., Indianapolis, IN 46208.

The Rev. **Faye Hogan** is assistant at St. Peter's, 402 S Lincoln St., Santa Maria, CA 93458-5596.

The Rev. **David Kendrick** is rector of Christ Church, PO Box 493, Albertville, AL 35950.

The Rev. **Sheryl Kujawa-Holbrook** is professor of Anglicanism at Bloy House and teaches religious education at Claremont Theological School, 1325 N College Ave., Claremont, CA 91711.

The Rev. **C. Wallace Marsh** is associate at St. James', 61 Church St. NW, Marietta, GA 30060.

The Rev. **David Petrash** is priest-in-charge of Our Merciful Saviour, PO Box 520, Kaufman, TX 75142.

The Rev. **Charles Youngson** is rector of St. Thomas', 2870 Acton Rd., Birmingham, AL 35243-2502.

Ordinations

Priests

Alabama — **Robyn Elizabeth Arnold, Walter Marion Broadfoot, Judith Walton Comer, Thomas Roland Joyner, James Lee McAdams.**

Albany — **Nina George Hacker**, rector, St. Christopher's, PO Box 386, Cobleskill, NY 12043.

Northwest Texas — **Jared Cramer.**

Deacons

Colorado — **Sally Hubbell, Dana Solomon, Bruce Swinehart.**

Easton — **Bridget Coffey.**

Fort Worth (Southern Cone) — **Melody Crabb.**

Los Angeles — **Anne Benvenuti.**

Olympia — **Rilla Barrett, Elizabeth Easton, Shelly Fayette, Andrew Shirota, Jared Weber-Johnson.**

South Carolina — **Bill Breedlove**, assistant, St. Michael's, 6630 Nall Ave., Mission, KS 66202-4325.

West Missouri — **Sharron Heathman, Leslie Hoover.**

Honorary Degrees

General Theological Seminary — **Diana Butler Bass**, the Most Rev. **Katharine Jefferts**

Schori, the Most Rev. **Thabo Cecil Makgoba.**

Religious Communities

Cynthia Agnes Pock will be received as an oblate novice of the Episcopal Carmel of St. Teresa, 123 Little New York Rd., Rising Sun, MD 21911.

Retirements

The Rev. **Grady Barbour**, as rector of St. Michael and All Angels, Birmingham, AL.

The Rev. **Jim Price**, as rector of St. William Laud, Pittsburg, TX.

Deaths

The Rev. Canon **Frederick Robert Davidson**, 87, vicar of St. Christopher's Church, Grand Blanc, MI, for more than 40 years, died March 27 in Grand Blanc.

Born in Detroit, he was a graduate of Wayne State University and Virginia Theological Seminary. He was ordained in the Diocese of Michigan, as deacon in 1950 and as priest the following year. Canon Davidson served his entire ordained ministry at the Grand Blanc church, from 1950 until 1991, when he retired. He and his wife, Constance, were the parents of five children.

The Rev. **William K. Gros**, priest of the Diocese of Chicago, died March 5. He was 72.

Fr. Gros was born in Delphi, IN. He graduated from DePauw University and the General Theological Seminary, and was ordained deacon and priest in 1964 in the Diocese of Chicago. He was curate at Church of the Holy Spirit, Lake Forest, IL, 1964-67; rector of St. Alban's, Chicago, 1967-74; rector of St. Peter's, Sycamore, IL, 1974-88; vicar of Epiphany, Chicago, 1988-96; and rector of St. Helena's, Burr Ridge, IL, 1996-2000. Fr. Gros retired in 2000 and was a part-time chaplain at Bishop Anderson House, Chicago. He is survived by a nephew.

The Rev. **Arthur William Matthews**, retired priest of the Diocese of New Jersey, died April 4 in Sterrett, AL, where he resided. He was 85.

A native of Philadelphia, Fr. Matthews was a graduate of the University of Pennsylvania and Philadelphia Divinity School. He served with the Army during World War II. In 1951, he was ordained deacon and priest, then went on to serve as curate at St. Paul's Church, Chester, PA, 1951-52; rector of Redeemer, Andalusia, PA, 1952-55; vicar of St. John-in-the-Wilderness, Gibbsboro, NJ, 1955-59; vicar of Trinity, Vineland, NJ, 1967-75; priest-in-charge of Christ Church, Millville, NJ, 1976-85; and priest-in-charge of St. Peter's, Jackson, AL, 1989-97. During his time in Millville, he was also professor of humanities at Cumberland College. He is survived by his wife, Frances, a daughter and a granddaughter.

The Rev. **John H. Moloney**, 52, of Baton Rouge, LA, died March 18 at Baton Rouge General Hospital following a long illness.

Born in Shreveport, LA, he was raised as a Roman Catholic and entered a monastery at age 17. He was a graduate of Louisiana State University and the School of Theology of the University of the South. He was ordained deacon and priest in 1986 in the Diocese of Western Louisiana. Fr. Moloney was curate at Church of the Epiphany, New Iberia, LA, 1986-87, then rector there, 1987-93; archdeacon of Western Louisiana, 1993-2001; and rector of Grace and St. Luke's, Memphis, 2001-07. Before he became ill, Fr. Moloney was working on his dissertation to earn his doctorate at Oxford University. He is survived by his wife, Carol; two sons, Sean and Kyle, both of Memphis; a sister, Gina Sanders, of Shreveport; a brother, Dean, of Seattle, WA; and his mother and step-father, Sandra and Davis Strickland, of Shreveport.

The Rev. **Fred Nolting**, 91, retired priest of the Diocese of Atlanta, died March 31 at his home in Atlanta of congestive heart failure.

Born in Boston, he was educated at Albion College (MI) and Virginia Theological Semi-

nary. In 1946, he was ordained to the diaconate and priesthood. He was curate at Trinity Church, Galveston, TX, 1946-48; rector of Calvary, Bastrop, TX, 1948-50; assistant at St. Mark's, Houston, TX, 1951-53; associate at St. Luke's, Atlanta, 1954-63; and associate at All Saints', East Lansing, MI, 1964-67. In 1967, he returned to Atlanta to work for the Lockheed Company, and remained there until the late 1970s, when he became involved in counseling at the Georgia Recovery Centers. Fr. Nolting is survived by his wife, Betty; a daughter, Barbara Jennings, of Conyers, GA; four sons, Larry, of Atlanta; William, of Ypsilanti, MI; Jim, of Sugar Hill, GA, and John, of Belmont, NC; and two grandsons.

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

Born in Fall River, MA, he graduated from Trinity College (CT), then served in the Air Force for four years. He resumed his education following military service and graduated from Texas Tech University and Episcopal Theological Seminary. Following ordination to the diaconate in 1948 and to the priesthood in 1949, he was curate at St. Paul's, 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, TX, 1966-68; and assistant at St. Nicholas', Midland, TX, 1969-84. Fr. Payne retired in 1984 and returned to Seguin, where he assisted at St. Andrew's, and was named rector emeritus in 2005. Surviving are his wife, Ruth; two sons, John III and Richard; a daughter, Ruth; three grandchildren and two great-grandchildren.

The Rev. **Gerald W. Smith**, vicar of St. Augustine of Canterbury Church, Mason, MI, for more than 30 years, died March 18. He was 73.

Fr. Smith was a native of Wyandotte, MI. He graduated from Michigan State University, University of Notre Dame, and Colgate-Rochester Divinity School. He was ordained in the Diocese of Michigan in 1969 as deacon and priest, then served the congregation in Mason from 1970 until 2001, when he retired. He was also a hospice chaplain and a former chaplain to the Michigan State Police. He is survived by his wife, Margaret.

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SUNDAY'S READINGS

Food from Heaven

'I am the bread of life' (John 6:35)

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

Anyone who's ever given food and water to a stray dog or cat knows the immediate gratitude that's invariably shown by the animal. A dog will wag its tail, and a cat may well start purring and rubbing against one's leg. A basic sort of friendship begins. Should the feeding continue for any length of time, a strong bond can quickly develop between human and animal. Characterized by mutual trust, it expresses itself in affection, devotion, and even mutual delight. Some might call it love.

Shared food and drink are the basis and sustenance of purely human relationships as well. An infant and mother bond through repeated acts of feeding. Children are connected to parents through the latter's regular preparation and provision of food. Couples are formed and sustained on the basis of daily shared meals. People "do lunch" to establish and nurture trust and connectedness. The regular sharing of food and drink is fundamental to our emotional well being, and there's evidence that the custom of kissing to express affection has its roots in primal food sharing.

We're told that the Hebrews established themselves as a people through sharing the Passover meal of roasted lamb and unleavened bread (Exod.

12:1-13). As they made their way through the desert toward freedom, however, their solidarity became weakened through dissension, and eventually it shattered. So, quite obviously, did their trust in God and his goodness. It was precisely for this reason that God himself provided them with bread from heaven. That this food was given from above renewed the bonds of friendship and love between the people and their Lord. That the manna was shared among the Israelites themselves re-established their social solidarity.

In today's gospel, Jesus establishes a bond of love between God and human beings through identifying himself as food from heaven. "Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat,'" the people point out to Jesus. "What work are you performing?" they ask him. "[T]he bread of God is that which comes down from heaven and gives life to the world," Jesus responds. "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty" (John 6:33, 35). And in the Eucharist, Christ becomes the food and drink that binds Christians to God, as well as to one another.

Look It Up

How many places can you find in the scriptures where the sharing of food and drink produces strong interpersonal bonds of affection?

Think About It

What roles do potluck suppers play in the life of a local congregation?

Next Sunday

10th Sunday after Pentecost (Proper 14B), Aug. 9, 2009

BCP: Deut. 8:1-10; Psalm 34 or 34:1-8; Eph. 4:(25-29)30-5:2; John 6:37-51

RCL: 2 Sam. 18:5-9, 15, 31-33 and Psalm 130; or 1 Kings 19:4-8 and Psalm 34:1-8; Eph. 4:25-5:2; John 6:35, 41-51

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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.

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.

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 Dedie Taylor at 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.stpaulsharpsburg.org.

SERVICES

DISPUTE CONFLICT RESOLUTION / MEDIATION OR GROUP FACILITATION. Bishop Theodore A. Daniels, AA/AAS/BS, MDiv, DD. Independent and private consultant. E-mail: theodore.daniels@sbcglobal.net.

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 or e-mail info@osbms.org for more information.

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EMMANUEL EPISCOPAL CHURCH
www.emmanuelfullerton.org (714) 879-8070
E-mail: rbethancou@aol.com
Fr. Rob Bethancourt, r; Mo. Lyn Crow, assoc
Sun 8:15 & 10; Wed 7
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ST. THOMAS THE APOSTLE 7501 Hollywood Blvd.
www.saintthomashollywood.org (323) 876-2102
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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
E-mail: 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
E-mail: 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
E-mail: office@stlukeepiscopal.org
The Rev. Keith A. Gentry, r
Sun 9:30 H Eu; Wed H Eu/HS 12

AVERY, CA
ST. CLARE OF ASSISI Hwy 4 and Sheep Ranch Rd.
The Rev. Marlin Leonard Bowman, r
Sun Eu 9 (sung-Rite 1); HD anno.

SAN DIEGO, CA
ALL SAINTS' Sixth & Pennsylvania Ave.
Website: www.allsaintschurch.org (619) 298-7729
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
E-mail: 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
The Rev. Richard C. Alton, p-i-c; the Rev. Bartlett Gage, assisting
Daily Mass 12:10; Sun 8 Low Mass, 10 Sung Mass

SAVANNAH, GA
ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave. www.stthomasioh.org
Sun 8 & 10 H Eu, 9. Chr Ed; Wed HS 10

SUMMER Church Services



HONOLULU, HI

ST. MARK'S 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
www.ascensionchicago.org (312) 664-1271
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

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
60 Akenside Rd. (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)
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-
tion 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

SPRINGFIELD, IL

CATHEDRAL CHURCH OF ST. PAUL
Website: www.stpaulspringfield.com (217) 544-5135
E-Mail: stpaulpeca@comcast.net
The Very Rev. Robert E. Brodie, dean
Sun 8 & 10:30; Mon-Thurs 12:15

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

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.

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

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The Rev. Canon Anne Mallonee, v
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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 (sald), 11 (sung)

LANCASTER, PA

ST. JAMES 119 N. Duke St. (717) 397-4858
Website: www.stjameslanpa.org
The Rev. David W. Peck, r
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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

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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)

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. Miffin Dove Jr., r
Sun 9:15 Breakfast, 10 Eu Rite 1

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
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Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

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Arbor Station Community Center 9650 Parkway Circle
The Rev. Edward L. Warner, v
Sun Eu (BCP 1928) 10:30

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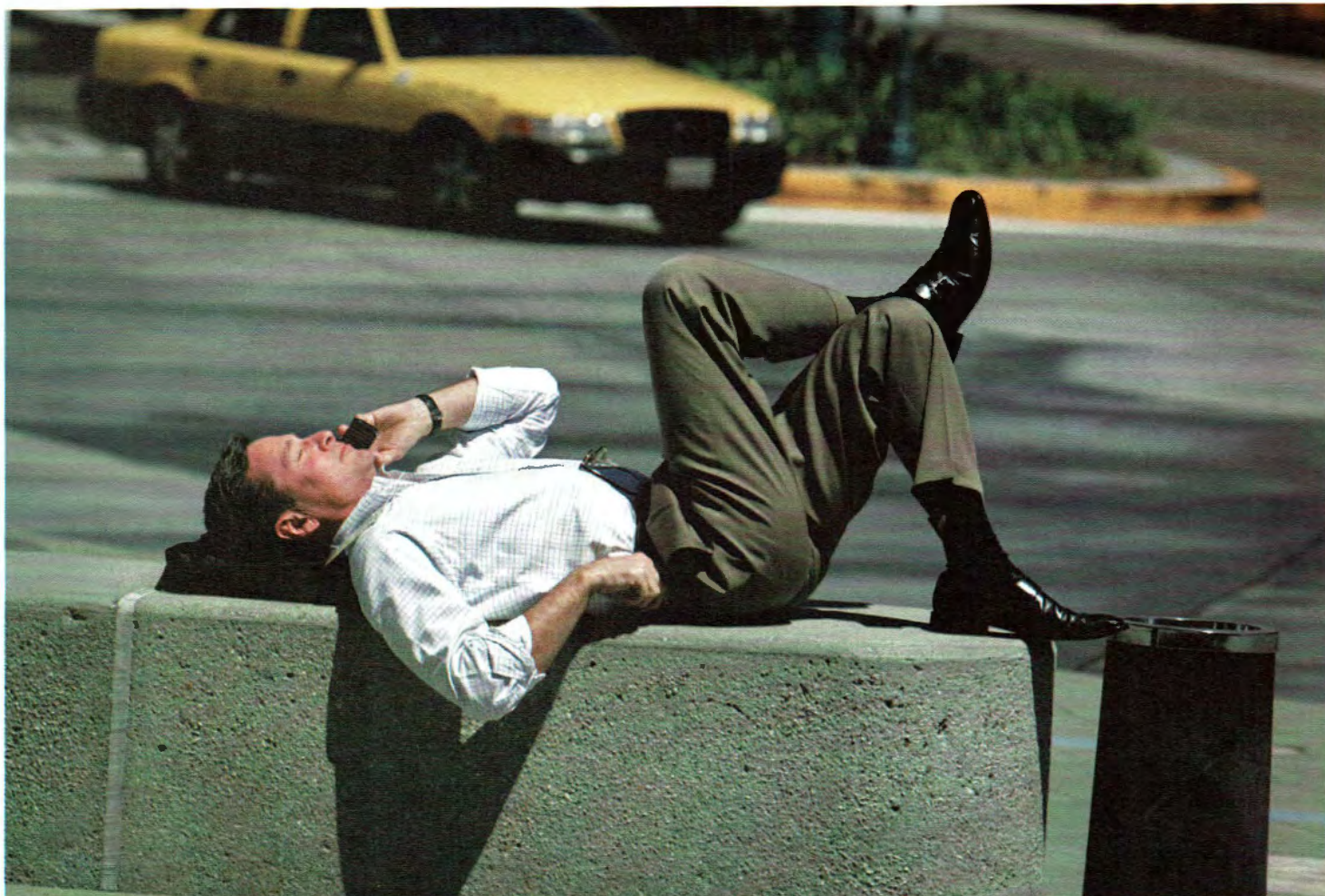
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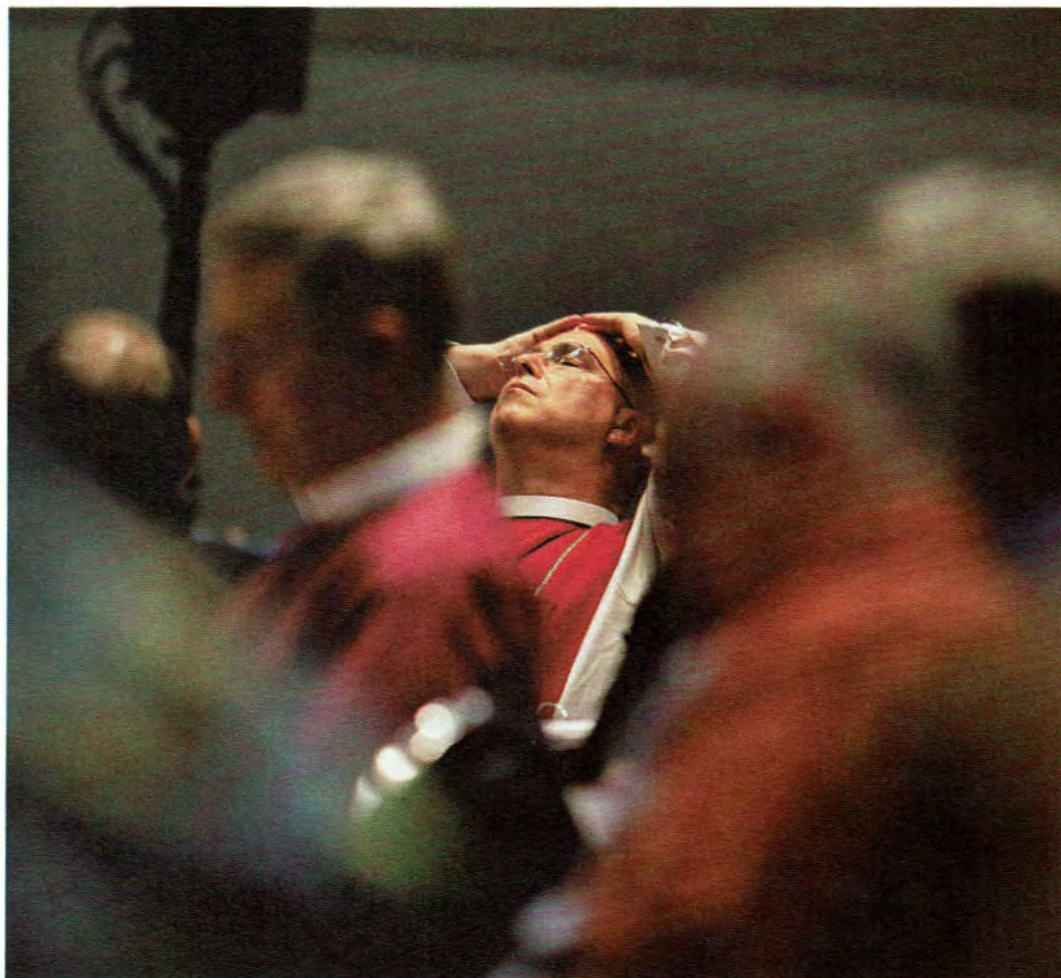
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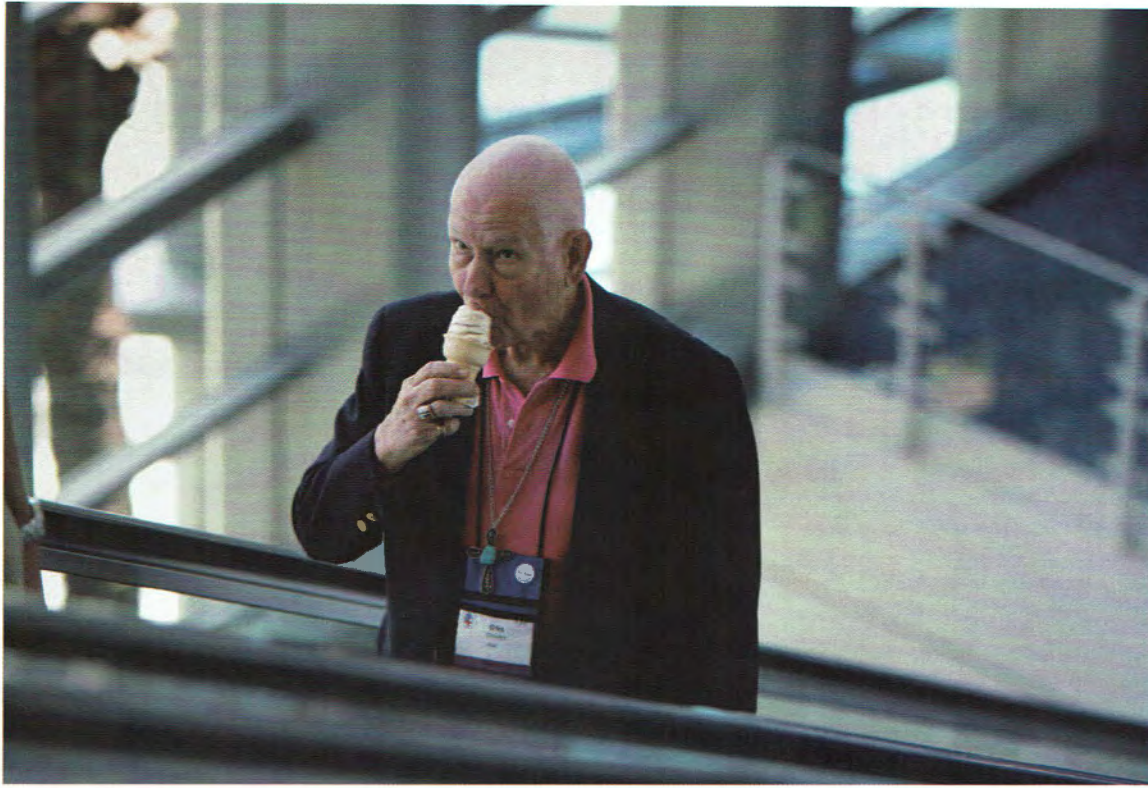
Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; CP, Contemplative/Centering Prayer; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, 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.



Above: Patrick Malloy, a visitor to General Convention from the General Theological Seminary, makes a call while basking in the sun outside the Anaheim Convention Center.

Right: Bishop William Michie Klusmeyer of West Virginia closes his eyes while listening to a resolution during a session of the House of Bishops.





*Rest,
relax,
and
refresh*



Top: The Rt. Rev. Otis Charles, retired Bishop of Utah, enjoys an ice cream cone while riding the escalator in the Anaheim Convention Center.

Above: Canon Bettye Jo Harris of Hawaii, a member of Executive Council, rests her legs during one of the long days of General Convention.

Left: "Every stitch is a prayer for an unknown merchant seaman," says Peggy Bailey as she knits a scarf in the exhibit booth for the Seamen's Church Institute at the Anaheim Convention Center.

Rick Wood photos

Prove all things; hold fast that which is good. - 1 Thessalonians 5:21

Holy Communion

The Decalogue.

GOD 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.

THOU 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.

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