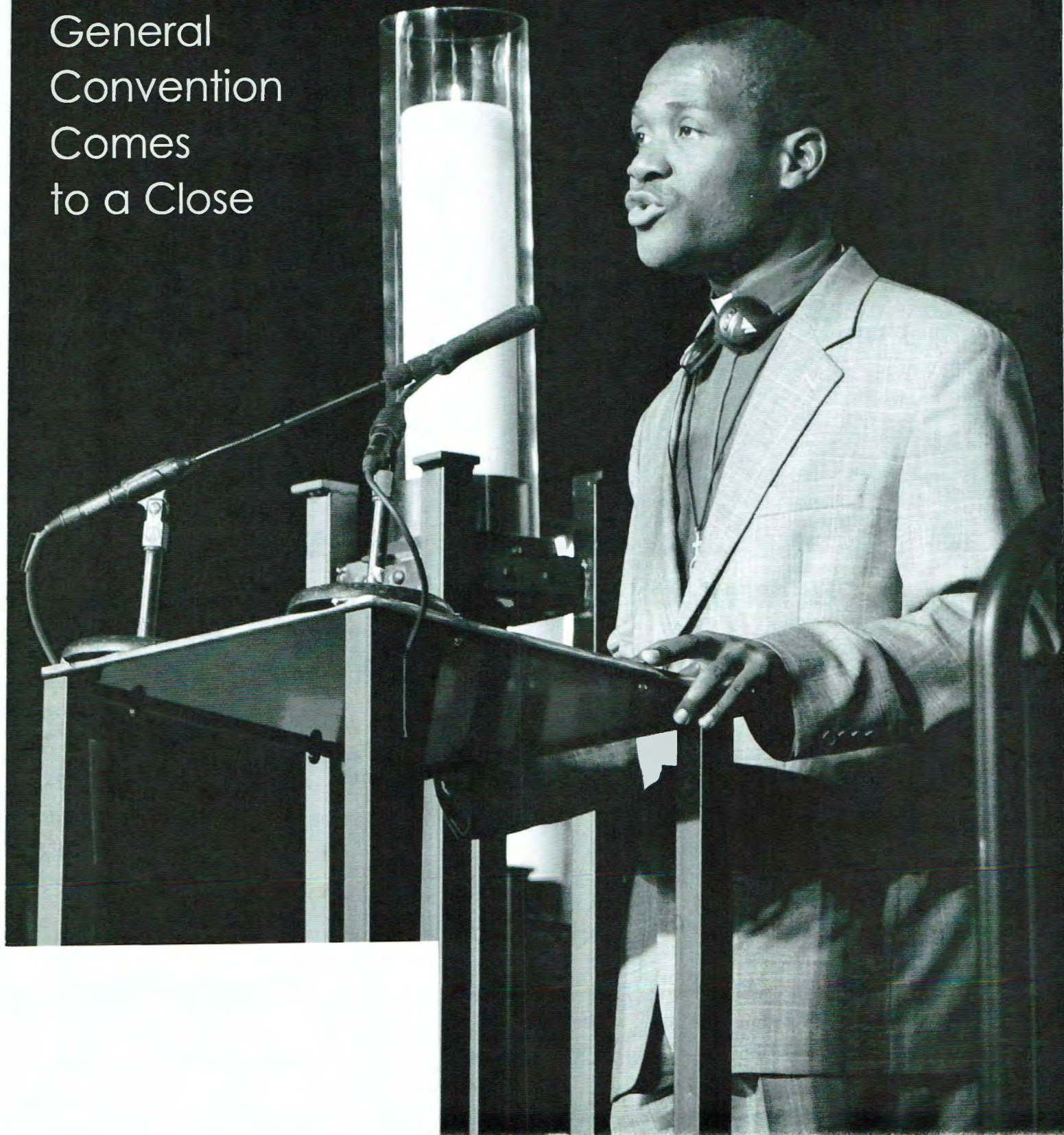


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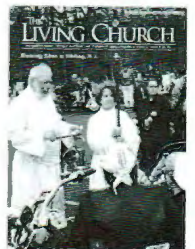
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## THIS WEEK

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### On the Cover

The Rev. Fritz Desiré of Haiti reads a lesson at the final Eucharist of General Convention, July 17, at the Anaheim Convention Center, Anaheim, Calif.

Jim DeLa photo

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SUNDAY'S READINGS

**Rules of the Road**

*'...as God in Christ has forgiven you' (Eph. 4:32)*

**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

All of us, as young children, were taught basic "rules of the road" for living (never run with scissors, look both ways before crossing, etc.), and most of us were made to follow them so closely that we internalized them as part of our conscience. Ridiculous though some of them may have been, these rules provided a necessary framework for organizing our everyday lives.

Adults need to follow basic rules of behavior as well, for otherwise chaos ensues. Obviously, with this in mind, a national chain of eateries helpfully posts its "House Rules" on the wall in each of its 1,500 locations, concerning such matters as abusive language and "unlawful harassment." One might think that these prohibitions are nothing but common sense, and indeed they are. But they wouldn't be posted if customers, at one time or another, hadn't engaged in precisely those things.

Today's reading from Ephesians provides some "rules of the road" for Christians, particularly when dealing with sisters and brothers in faith. There's a directive to basic honesty: "[P]utting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another" (4:25). There's a plea for forbearance: "[D]o not let the sun go down on your

anger," but rather "[p]ut away from you all bitterness and wrath and anger and wrangling and slander, together with all malice" (4:26, 31). And there's an unmistakable reminder of the duty to love unconditionally: "[B]e kind to one another, tender hearted, forgiving one another, as God in Christ has forgiven you" (4:32). One might think that these admonitions are nothing but common sense, and indeed they are. But they wouldn't be listed here if Christians didn't tend to treat one another pretty shamefully.

And we certainly do. Congregations and candidates can and do "stretch the truth" with each other in clergy calling processes, and the results can be disastrous for both. We get angry at those who disagree with us on the issues of the day, impugning them with all manner of terrible motives. And we're anything but kind, tender hearted, and forgiving as we haul each other into civil courts, convincing ourselves that we're taking some high road in the process. The rules in Ephesians are as necessary for us, apparently, as are the "House Rules" for customers of that waffle place.

What might The Episcopal Church look like if we actually put into practice what we're enjoined to do in this Sunday's epistle? The result just might be amazing.

**Look It Up**

What guidelines for daily living does Jesus give us in the gospels?

**Think About It**

How might our personal lives improve were we to follow the admonitions in today's epistle?

**Next Sunday**

**11th Sunday after Pentecost (Proper 15B), Aug. 16, 2009**

**BCP:** Prov. 9:1-6; Psalm 147 or 34:9-14; Eph. 5:15-20; John 6:53-59

**RCL:** 1 Kings 2:10-12; 3:3-14 and Psalm 111; or Prov. 9:1-6 and Psalm 34:9-14; Eph. 5:15-20; John 6:51-58

## \$141 Million Budget Includes Many Staff Reductions

Despite a few close votes, the House of Deputies of General Convention approved without amendment the \$141 million budget for 2010-2012 during General Convention at the Anaheim (Calif.) Convention Center.

At a news conference, Presiding Bishop Katharine Jefferts Schori discussed the budget by noting that "death" was reflected in it: death of programs and reductions of staff. The reductions include elimination of 37 of 180 positions at the Episcopal Church Center in New York City. That leaves virtually no support staff and no program development at the national level for ministries such as mission, evangelism, stewardship, Christian education and anti-racism training.

The three-year budget presented to a joint session of deputies and bishops by the Program Budget and Finance Committee (PB&F) represented a \$12-million reduction compared to the budget approved for the 2007-2009 triennium, and \$20 million less than the amount approved by Executive Council in January. While significant debate about human sexuality was expected prior to the start of convention, the depth of cuts proposed in the budget came as a shock to many.

### 'Scarcity Across the Church'

The austerity budget "reflects the scarcity that we are experiencing across the church," Bishop Jefferts Schori said, emphasizing that there would be a resurrection. Her remarks were echoed by Pan Adams-McCaslin, chair of PB&F, who noted that the budget reflected economic changes and changes in patterns of giving in diocesan finance.

"We learned from you and others," said Bishop Andrew Smith of Connecticut, vice-chair of PB&F. "These are not value statements on the quality or dedication of staff and volunteers."

Commitments from dioceses,

(Continued on page 7)



Rick Wood photo

Presiding Bishop Katharine Jefferts Schori addresses the House of Bishops during one of its sessions during General Convention at the Anaheim Convention Center, Anaheim, Calif.

## Deputies Concur with Bishops on D025; Archbishop Williams and Others Critical

The House of Bishops of General Convention affirmed the call to gay and lesbian persons in all orders of ministry when it voted July 13 to adopt an amended version of Resolution D025. Bishop Henry Parsley of Alabama asserted that the legislation "will be interpreted internationally as a rejection of B033."

B033 was the controversial resolution adopted at General Convention in 2006 that had asked bishops and standing committees to refrain from affirming the election to the episcopate of gay and lesbian clergy, while D025 "affirms that God has called and may call such individuals to any ordained ministry in the Episcopal Church." A day earlier, Archbishop of Canterbury Rowan Williams had urged the House of Bishops to reject D025.

Bishops voted 99-45 with two abstentions for the revised resolution, which required the House of Deputies to revisit the resolution which it had approved July 12. Many deputies urged adoption of the amended resolution without further changes, fearing that there would not be enough time for both houses to concur on further changes before convention was scheduled to adjourn.

While the overwhelming number of speakers opposed amending or rejecting D025, the Rev. Rene Somodevilla

of West Tennessee made an impassioned plea against its approval.

"Nigerians in The Episcopal Church are no longer welcome in Nigeria," he said. "If this passes, we will no longer be welcome in The Episcopal Church either." Fr. Somodevilla then went on to ask where he would find an ecclesiastical home if this resolution were to pass.

Another speaker, Zack Brown, a youth deputy from the Diocese of Upper South Carolina, said he feared that passage of D025 would result in the departure of more traditionalist Anglicans from The Episcopal Church and that its ideological balance would become increasingly skewed to the progressive side on issues as a result.

Voting was done by orders. In the lay order, 78 deputations voted in favor, 21 deputations voted against, and there were nine divided lay deputations. In the clergy order, 77 deputations voted "yes," 19 voted against, and there were 11 divided clergy deputations. If the vote is divided, it is counted as a "no" vote.

Bishop Parsley, who voted against the resolution, said it would likely be seen by others in the Anglican Communion as a rejection of mutuality.

"I long for us to be an inclusive church, but not a polarized church,"

(Continued on next page)

## Resolution D025

(Continued from previous page)

he said. "We need to be a part of the larger Anglican Communion in what we do in this matter. I think it will be interpreted internationally as a rejection of B033. I actually think it's more nuanced and subtle than that."

Bishop GERALYN WOLF of Rhode Island, chairwoman of the House of Bishops' Commission on World Mission, had advised bishops to reject the measure because it could threaten a proposed Anglican Covenant and undermine "mission at home and abroad because it presumes a theological understanding that we have not in fact established."

The Rt. Rev. Mark Hollingsworth, Bishop of Ohio, said the vote is "an honest reflection of who we are as a church and where we are. B033 was about moratoria and about restraint, and I think it remains to be seen if this affects those two."

Presiding Bishop Katharine Jefferts Schori and Bonnie Anderson, president of the House of Deputies, wrote to Archbishop Williams to explain the significance of the adoption of D025.

"We understand Resolution D025 to



Rick Wood photo

Members of the House of Deputies seated in a hall of the Anaheim Convention Center listen to debate on legislation that affirmed the call to gay and lesbian persons in all orders of ministry.

be more descriptive than prescriptive in nature — a statement that reaffirms commitments already made by The Episcopal Church and that acknowledges certain realities of our common life," the two presiding officers said. "Nothing in the resolution goes beyond what has already been provided under our Constitution and Canons for many years.

"Some were concerned that the adoption of Resolution D025 has effectively repealed Resolution B033. That

is not the case. This General Convention has not repealed Resolution B033. It remains to be seen how Resolution B033 will be understood in light of Resolution D025."

The Rt. Rev. Shannon Johnston, Bishop Coadjutor of Virginia, disagreed with that interpretation. During debate in the House of Bishops, he said even though he agreed with every word, he would vote against the resolution, because it "breaks faith" with the Anglican Communion. The Anglican Consultative Council "gave us a great gift" in postponing consideration of Section 4 of the proposed Anglican Covenant, Bishop Johnston said. "Now we are shooting the gap" created by the delay, and changing the debate by rejecting the Windsor process.

Traditionalist bishops were much more critical. During debate, the Rt. Rev. William Love, Bishop of Albany, concluded that adoption would not simply "stress or tear the fabric" of the Communion, "it would totally shred it."

However, the Rt. Rev. Stacy Sauls, Bishop of Lexington, said passage of D025 together with B033 offered "a true picture of where our church stands as the moment: That our canonical process is open to all people, including gay and lesbian people. We are concerned about our relations in the Communion and we have asked people to exercise restraint while we get that worked out."

## Dissenting Bishops Issue 'Anaheim Statement'

A group of bishops of The Episcopal Church has endorsed a statement affirming their desire to remain part of the Anglican Communion and The Episcopal Church while being faithful to the calls for restraint made by the wider church.

Styled as the "Anaheim Statement," the letter of dissent to the actions of the 76th General Convention pledged the bishops' fealty to the requests made by the Archbishop of Canterbury, the 2008 Lambeth Conference, the primates' meetings, and the Anglican Consultative Council to observe a moratoria on same-gender blessings, cross-border interventions, and the ordination of gay and lesbian people to the episcopate.

Shortly after its release July 16, the statement drew support from 29 bish-

ops and included bishops who voted on both sides of D025 and C056 — resolutions that rescinded the ban on two of the three Windsor Report moratoria. At press time, five other bishops had signed the statement.

Speaking on a point of personal privilege during the House of Bishops' afternoon session July 16, the Rt. Rev. Gary W. Lillibridge of West Texas read a statement prepared by an ad hoc committee of concerned bishops.

The votes on Resolution D025 and C056 had made it clear that a majority of bishops believed it was time to "move forward on matters of human sexuality." While grateful for the "clarity" these votes had brought, Bishop Lillibridge asked his fellow bishops to join him seeking "to find a place in the Church we continue to serve."

## \$141 Million Budget

(Continued from page 5)

which comprise slightly less than 60 percent of income, are anticipated to decrease during the next three years from \$90 million to \$79 million. Part of this decrease is due to a proposed reduction in the amount asked. The formula, which has not been changed since 1997, proposes exempting the first \$120,000 of diocesan income from calculation, \$20,000 more than the current exemption. While retaining the recommended asking of 21 percent for 2010, the budget proposes reducing that amount to 20 percent in 2011 and 19 percent in 2012.

### Legal Support

The House of Deputies engaged in significant debate about the proposed budget on July 16. Bonnie Anderson, president of the House of Deputies, permitted more than an hour of discussion, which included specific spending cuts, procedural rules, points of order, and the implications of various actions.

Virtually every department saw a reduction in funding from what Executive Council recommended with the exception of the Presiding Bishop's Office, especially legal funding. Legal support for reorganizing dioceses was increased 900 percent to \$3 million over the next three-year period. Title IV and legal assistance to dioceses was increased to \$4 million, an increase of 122 percent.

In notes to the budget, the PB&F states that "the inclusion of \$3 million during the next triennium for legal assistance to dioceses is an amount less than was spent during the current triennium to support Episcopal dioceses in reorganization that need to protect themselves against the loss of their property. We emphasize that this is an estimate based on similar expenses to date and is intended to provide funds to further the successful measures taken to protect assets of dioceses valued at hundreds of millions of dollars.

The budget also recommends

reducing General Convention from 10 days to eight, along with significant cuts in the funding for the committees, commissions, agencies and boards (CCABs) under the supervision of General Convention. Most CCABs would meet via teleconference after initial training. Overall the General Convention budget has been slated for a reduction of 19 percent.

The Mission Funding Development Office and the Mission Coordination/Mission Direction department have been essentially eliminated. Overall mission funding and the Episcopal Church Foundation have each been cut 67 percent.

The Rt. Rev. Alan Scarfe, Bishop of Iowa and a member of the PB&F, said the committee attempted to prioritize the budget based on the concept of subsidiarity.

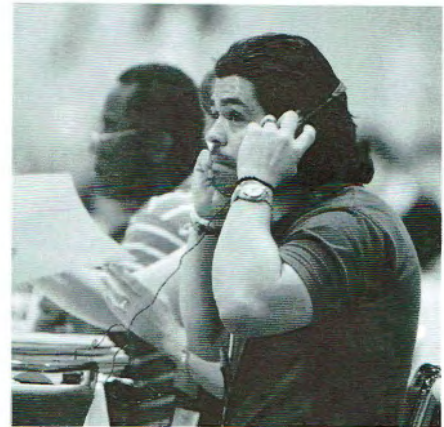
"There are certain things in the life of the church right now that don't need to be done at the national level," he said. At the same time, many of the neediest ministries, such as aid to dependent dioceses, the National Episcopal AIDS Coalition, the Episcopal Conference of the Deaf and Episcopal Appalachian Ministries, were among a number which received no funding decrease at all, Bishop Scarfe said.

### Funding Increases

Among those departments enjoying an increase in funding are Social and Economic Justice, Jubilee Ministries, the Mission Leadership Center, and Direction and Administration. The Washington, D.C., Office of Governmental Relations, which lobbies Congress on behalf of General Convention priorities, was cut by 1 percent.

Funding for the Anglican Communion also was cut significantly, with the Inter-Anglican Budget/Secretariat being reduced 33 percent from the \$1.8 million proposed by Executive Council.

*Stories on these pages compiled from reports from General Convention in Anaheim by Steve Waring, the Rev. George Conger and Douglas LeBlanc.*



Rick Wood photo

A deputy from the Diocese of Colombia listens to the proceedings in the House of Deputies.

## Convention Calls for Development of Liturgies for Same-Sex Blessings

A resolution that called for the church to collect and develop "theological resources and liturgies for the blessing of same-gender relationships" was adopted by the 76th General Convention when it met in Anaheim, Calif., last month.

The resolution permits bishops, particularly those in states where same-sex marriage or civil unions are legal, to "provide a generous pastoral response" to same-sex couples, which could include pastoral rites for the blessing of same-gender unions, effectively compounding the repudiation of the Windsor Report process and the proposed Anglican Covenant by refuting Resolution B033 of the 75th General Convention.

From the tenor of the debates at the Anaheim Convention Center, support for gay blessings enjoyed a solid base of support from the beginning of convention. This marks a political shift of the house over the past five conventions, such that when he spoke on July 10, former Presiding Bishop Frank Griswold found himself on the conservative wing of the house. Yet some bishops expressed concerns that the

(Continued on page 14)

## Diocesan-Wide Health Plan Approved

The following is a summary of actions on a variety of resolutions during General Convention July 8-17 in Anaheim, Calif.:

General Convention endorsed Resolution A177, which calls for a denomination-wide health insurance plan.

As described to the bishops by the Rt. Rev. Gayle Harris, Bishop Suffragan of Massachusetts, the plan offers health insurance coverage for all "clergy and lay employees who are scheduled to work a minimum of 1,500 hours annually."

Bishop Harris told the house that approximately "95 percent of dioceses will see savings" under the plan, as a denomination-wide plan would "spread the liability or risk" across the church.

It would be "portable within The Episcopal Church," she said, but would be subject to "local control" and dioceses "may allow some to opt out" of the plan if they have comparable or superior coverage from the private sector.

Bishops endorsed the resolution, with two voices in opposition. Little discussion took place in the House of Deputies before approval. The plan will take effect in 2012.

\*\*\*

The House of Deputies on July 14 declined to concur with the House of Bishops on Resolution C067, which called for the Presiding Bishop and the Executive Council to provide a variety of financial information about their litigation strategy with respect to traditionalist dioceses and congregations that have chosen to leave the denomination.

Among other information that was requested in the resolution are the total amount spent to date, the source of the funds, the budget for the coming triennium, and "an estimate of the amount of property value retained and expected to be retained by the Protestant Episcopal Church in the United States of America (PECUSA) because of pending and completed litigation as of General Convention 2009."

The resolution was proposed by the Diocese of West Texas.

\*\*\*

The House of Bishops affirmed the virginity of Mary the Mother of God in approving an amended resolution, A099, for *Lesser Feasts and Fasts: Additional Commons*, adding the word "virgin" before the name of the Mother of God in collects offered for the use by the church.

The resolution that was adopted affirmed the words of the Chalcedonian Creed: "Mary the Virgin, the God-bearer, the *theotokos*."

\*\*\*

On the final day of convention, in voting on all resolutions from the Standing Commission on Liturgy and Music, the House of Deputies approved all additional persons proposed for *Holy Women, Holy Men*, an optional compilation of additional commemorations to *Lesser Feasts and Fasts*.

\*\*\*

Bishops rejected the second reading of a constitutional amendment that would have stripped retired bishops of votes in meetings of the house.

Moves to strip retired bishops of their vote in the House of Bishops began in the 1940s, and failed at the 1979, 1988 and 1997 General Conventions. The present amendment had its first reading at the 2003 General Convention and was adopted. The House of Bishops amended and adopted the resolution at its second reading in 2006 with the House of Deputies concurring.

The matter was referred to a standing committee for review, on a show of hands, 72-39, effectively killing the amendment for the fourth time in 30 years.

\*\*\*

Dioceses will be permitted to "consider the Anglican Covenant proposed draft as a document to inform their understanding of and commitment to our common life in the Anglican Communion," based on passage of an amended version of Resolution D020.

The original resolution proposed by the Rev. Dan Martins of Northern Indiana called for a structured approach to reconsideration of the Anglican



Rick Wood photo

Worship at the Triennial Meeting of the Episcopal Church Women concurrent to General Convention.

Covenant, including one which called for The Episcopal Church to "make a provisional commitment to abide by the terms of the Anglican Covenant proposed in the most recent text of the Covenant Design Group ..."

The Anglican Consultative Council in May called for the Archbishop of Canterbury to appoint a new Covenant Design Group to rewrite the fourth section, which called for accountability for those Anglican churches which might sign on to the covenant but then behave in a way seen as unilateral by other provinces. This section was problematic to a majority of the senior leadership of The Episcopal Church.

The amended version of D020 retains the provision permitting individual dioceses to consider the covenant separately from the entire province, but most of the other provisions were removed, including those calling for honoring the covenant's terms before its official approval and the appointment of a task force.

\*\*\*

After extensive debate, the House of Deputies granted consent to the election of the Rev. Luis Fernando Ruiz Restrepo as Bishop of Central Ecuador [editorial, TLC, July 26].

\*\*\*

Among other resolutions approved at General Convention were the following:

- A178 designated the first Sunday in Lent as Episcopal Relief and Development Sunday.
- C076 called for development of a liturgy to address the loss of a companion animal.



# Letter to My Successor

*Dear Christopher,*

Because you'll be arriving here in September, after I've vacated the front office, I wanted to pass on to you a few thoughts about this ministry you'll be assuming.

You're a whole lot smarter than I, so it won't take you as long to learn your audience as I did. When I came here, one member of the Living Church Foundation's Board of Directors made an unforgettable remark about readers of this magazine.

"They're like members of a parish," he said. "You'll be their pastor."

"Pastor?" I responded with some incredulity. "I'm not even ordained!"

I was assured that would not be a problem.

It is somewhat painful now to admit that the board member was right. The TLC readership is very much like a parish. A family parish, I might add. But to this day I haven't felt like their pastor.

TLC readers are a family. That's why we refer to the Living Church Family from time to time. Like members of a real family, they don't always agree with each other. They whine from time to time and they can be so critical you'll pound your fists on your desk. But they can be the most supportive folks you've ever met. They can't wait to greet you at some gathering, like the reception we had in Anaheim at the General Convention, and tell you how much they enjoy what you're doing. They're generous, too, contributing to the Living Church Fund in six-figure amounts every year, and occasionally leaving a bequest that may move you to tears.

Like any family, some of them have their quirks. Wait until there's a misplaced apostrophe, some jumbled syntax, a split infinitive, or a dangling participle in the magazine. They'll notice, and they'll be all over you. And if somehow an error in fact shows up in print? Then the family will descend from all corners of this country. You'll never want to call anything "the first" again. And don't even think about allowing a misspelling to get into the magazine.

My guess is you encountered some of the Living Church Family at General Con-

vention. I know, because some of them came by our booth because they wanted to meet you and to wish you well. Even if they don't agree with what you write, they'll look forward to meeting you, and they'll be anxious to tell you about their church, and about their history of reading this unique magazine.

I could tell you lots of things about the staff you'll have to work with, but I'll let you find out about them for yourself, just as my predecessor did with me. You'll enjoy working with them, for they are bright, loyal, committed, and able to carry impressive workloads.

I must admit that I wonder from time to time whether you'll hear from some of my regulars. One guy calls every few months and asks whether I think the Roman Catholic Church will ever absorb The Episcopal Church. I always tell him no, but that doesn't stop him from calling again. You'll probably hear from a man in North Carolina who will want to discuss the news of the church with you. He always thinks he's the only one who knows something, but he's never been able to prove that.

You're bound to hear from the woman who tells me she knew my three predecessors personally, and that if they were around now they'd be sure to tell me how I've ruined their magazine. Maybe she'll tell you she knew me, too. And maybe the guy who told me he set his copy of TLC on fire moments before calling to cancel his subscription will come back to the fold when he finds out you're here.

These people are all part of the family, too. Like any family, they are all sorts and conditions, and thank God they seem to find something in TLC that resonates with them.

I have to go now. I'm running out of space, and I've got one more column to write. Enjoy your new family, and if you need to be a pastor to them, I'm confident you'll be able to do so.

*Your brother in Christ,  
David Kalvelage,  
executive editor*

*Did You Know...*

**Bishops' spouses worked on repairing nearby trailer homes during the General Convention.**

*Quote of the Week*

**Sarah Hey, commentator on the weblog Stand Firm in Faith, on The Episcopal Church: "We are the Jerry Springer church only with much better taste in liquor and clothes, not to mention better hair."**

**This action would seem to have the potential to damage even further an already tenuous relationship with the Communion.**

## Bad for Communion

No one should be surprised by the action of the General Convention in adopting Resolution D025 during its meeting in Anaheim, Calif., last month. That resolution affirms the openness of any ordained ministry to gay and lesbian Episcopalians, and would allow the consecration of more bishops living in homosexual relationships. What may have been a surprise was the margin by which the House of Bishops adopted that resolution — 99-45 with two abstentions. Earlier the House of Deputies had approved the resolution by an even wider margin.

Adoption of this resolution brings about two immediate problems for The Episcopal Church. One is its relationship with the Anglican Communion. Many Anglican provinces already had declared themselves out of communion with The Episcopal Church, and this action by the convention would seem to have the potential to damage even further an already tenuous relationship with the Communion.

In addition, there is the matter of the church's declining membership during the past five years. The consecration of a non-celibate homosexual person as bishop in 2003 led to a steady decline of members which probably will increase as a result of this legislation.

The resolution was crafted as a possible response to Resolution B033, adopted in 2006, which urged restraint in consenting to the consecration of bishops whose manner of life challenged the rest of the Anglican Communion. While D025 does not overrule or repeal B033, eventually it will render it null and void. It presents clearly the mind of the convention.

The passage of this resolution is unfortunate, for it ignores the requests of the Archbishop of Canterbury, the Anglican Consultative Council, and the primates of the Anglican Communion to restrain from consecrating any more homosexual persons as bishops. Requests and warnings from other Anglicans have been ignored in the past, so there was no reason to expect that The Episcopal Church would respond differently on this occasion. Whether this resolution causes further fragmentation remains to be seen.

## C056 Signifies Church's Future

The adoption of a resolution that allows for the development of liturgies for the blessing of same-gender relationships (C056) speaks with clarity and honesty about where The Episcopal Church is at this time. The margin by which the legislation was adopted — about 70-30 percent in each house — is an indication that future conventions are likely to be even more pro-active in regularizing these blessings.

The church is being reminded by those who advocate same-gender blessings that Resolution C056 addresses only those dioceses in states where same-sex marriage has been approved. That, of course, should be acknowledged, but it also should be pointed out that many bishops will view this measure as tacit approval for such liturgies to take place. Resolution B033, adopted at the 2006 General Convention, enacted a moratorium on same-gender blessings. While the resolution adopted in Anaheim does not rescind B033, it does make clear what the church intends.

The action by the 76th General Convention on this resolution denies 2,000 years of Christian tradition and rejects the teaching of holy scripture. Most likely it will separate even further The Episcopal Church from much of the Anglican Communion. It also has the potential to reduce even more its already declining membership. C056 is simply the latest example of the church attempting to accommodate itself to the current culture.

# The Justice-Inclusion Church

*A comparative lack of gospel zeal marked the Anaheim convention*

By Bill Murchison

**T**he long and the short of it is, General Convention proved to be an unholy mess. And thanks to it, we're all in a mess of one kind and another. Not just the orthodox who got stepped on, with no show of regret on the part of those doing the stepping. In a curious way, the victors — the social justice “progressives” who think that at Anaheim they beat back the armies of ignorance — have made a notable mess for themselves as well.

They suppose themselves to have won. In fact, through paving the path to same-sex blessings and renewed commitment to the consecration of bishops of the V. Gene Robinson stamp, the winning side at Anaheim sullied the franchise and suggestively invited outside some of the church's most exemplary citizens and worshipers. No one knows how many of these will soldier on in the church while the progressives — who believe themselves to have given Christian morality some elegant new twists — work the mechanisms of the church less and less deftly, more and more creakily.

What does the reconstituted Episcopal Church believe itself to be selling? Many, I think, would agree that that's the question.

It will be adduced that the post-Anaheim Episcopal Church is selling the usual range of goods: social justice, energetic activity on behalf of the poor, better health care, worthy causes galore. As for the main goods, though — redemption, salvation, forgiveness of sins, holiness, sanctification — doubt arose long ago about the church's commitment. Doubt, after Anaheim, may well double. Or even quadruple.

Sitting in the House of Deputies, and taking in the debates, one found it hard to ignore the comparatively non-spiritual tone of the occasion. No cross on the dais, for example. If you wanted a cross, you fixed your eye on the Swiss flag that hung high above the presiding officers' heads (one of various national flags connoting The Episcopal Church's presence abroad). There was a chaplain, of course, with relatively little to do. During occasional pauses, the deputies would break into a hymn. For the rest, the daily bread of the convention was resolutions, motions to concur, motions to divide, speeches (speech snippets, really), parliamentary inquiries. Exhortations to take forth the gospel, to win souls for Christ — you didn't hear such.

Maybe you never heard as much of that at past conventions as memory might suggest. The comparative lack of gospel zeal stuck out all the more at Anaheim on account of the convention's fixation on overhauling traditional understandings of marriage and sexuality for the sake of ... what? Inclusion? Justice? That was what we heard about: inclusion, justice. Hardly bad things — save

(Continued on next page)



Rick Wood photo

## READER'S VIEWPOINT

(Continued from previous page)

for this caveat: Without being based in the traditional Christian understanding of the Father as maker of heaven and earth, and Jesus as Lamb of God, justice and inclusion take on merely political colorations.

What makes the justice-inclusion church dependent on theology? Could not it as easily take its cues from the whole range of Washington, D.C., interest groups that lobby Congress incessantly on the duty to do this or that? The justice-inclusion church, in an odd way, excludes itself from general interest when it downplays

*The justice-inclusion church tended to scoff at realities of the transcendent, unbreakable, unrepealable sort.*

the Christian distinctives — “God of God, Light of Light;” “who spake by the Prophets;” forgiveness of sins, resurrection of the dead, life everlasting. What public policy think tank or pressure group has *bona fides* of this exalted sort?

The justice-inclusion church, in its Anaheim manifestation, was plainly more comfortable with worldly politics than with other-worldly realities. In fact, it tended to scoff at realities of the transcendent, unbreakable, unrepealable sort. As one deputy put it during debate on the resolution to move toward the shaping of same-sex blessings, anyone may flap his arms as he jumps off a building, but that doesn't mean he's going to fly, having voted earlier to disallow the law of gravity. The justice-inclusion church doesn't worry greatly about ephemera such as Unchanging Truth.

It may commence to worry if Anaheim proves the last straw for such orthodox believers as have remained outside the Anglican Church in North America, believing TEC, with all its faults, a useful vehicle for proclamation of the faith. But, ah — here's the same-sex business; and here's the Presiding Bishop herself, asserting — it seemed so to my own ears — that individual salvation, achieved, I guess, outside “relationship,” is just plain heresy.

Will the orthodox go? And if they go, will they take with them the last semblances of commitment to the unchanged Christian verities? And, if they do, what will the justice-inclusion church, the church of Anaheim, have to say to the world? That we're sure inclusive? One wonders if that will ever, anywhere, be enough for men and women for whom “the old, old story” was designed? For whom Jesus Christ came in human form to live and die as one of us? On — you know — the cross. The white thing on the Swiss flag behind the dais of the General Convention of The Episcopal Church. □

*Bill Murchison is an alternate deputy to General Convention from the Diocese of Dallas. He is a member of the Church of the Incarnation, Dallas and author of Mortal Follies: Episcopalians and the Crisis of Mainline Christianity.*

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

### Dioceses Discerning

Thank you for publishing information issued by the dioceses of Eau Claire and Fond du Lac [TLC, July 26]. We had hoped to inform members of the church on where the two dioceses are in their discussion of junction (the two dioceses forming one new diocese). Throughout the General Convention, however, people continued to ask deputies and me the question “So what's happening with Eau Claire and Fond du Lac?”

For those who have not yet asked but are interested, both dioceses are discerning if this is what is best for all. This takes some time, as neither diocese wants to proceed unless the results will be a viable diocese that can effectively proclaim the gospel of Jesus Christ to small towns in rural northern Wisconsin.

Eau Claire has a committee commissioned by its convention to hold hearings to see what members of the diocese are thinking. It appears that its convention to be held in November will decide how the diocese wishes to move forward.

Fond du Lac is willing to begin discussions regarding junctioning, but needs to give our counterparts the time for serious discernment.

God willing and the Holy Spirit moving the people of the two dioceses in the direction of junction, the General Convention 2012 will see a resolution requesting consent to the formation of one new diocese for northern Wisconsin.

*(The Rt. Rev.) Russell E. Jacobus  
Bishop of Fond du Lac  
Appleton, Wis.*



### Understanding Needed

Peggy Eastman quite properly places some of the blame for the current economic situation on covetousness [TLC, July 19], but more specifically she blames “greed by Wall Street wheeler-dealers,” “bankers” who worshiped “suspect idols,” “real estate agent[s] greedy for a commission,” and “lender[s]” who pushed unaffordable mortgages.

This is by no means a complete explanation. The original villains in the case are the Federal Reserve, which kept interest rates far too low for far too long, and politicians in Washington. Congress in 1977 passed the “Community Reinvestment Act,” which the Clinton administration used to in effect force lenders to make unwise loans. Senator Dodd, Congressman Frank, and many others defended Fannie Mae and Freddie Mac right up to, and even

beyond, the inevitable disaster, about which for several years the Bush administration and regular editorials in the *Wall Street Journal* warned, to no effect.

A proper religious response to the recession will not be possible without an adequate understanding of its causes.

*Dale E. Elliott  
Champaign, Ill.*

## There's No Ubuntu

In reading George Conger's article on TLC's website regarding Presiding Bishop Katharine Jefferts Schori's comment "denouncing as heresy the proposition that individual believers can find salvation through Jesus Christ," it left me with a question.

The question is this: In the P.B.'s view, do we now consider as "the great Western heresy" the questions found under the Presentation and Examination of the Candidates in both baptism and confirmation because they insist "that we can be saved as individuals" by "reciting a specific verbal formula about Jesus"?

In baptism, each candidate answers these questions: "Q: Do you turn to Jesus Christ and accept him as your Savior? A: I do. Q: Do you put your whole trust in his grace and love? A: I do." Also, "Do you promise to follow and obey his as your Lord? A: I do."

In confirmation, the candidates are each individually asked, Q: Do you renew your commitment to Jesus Christ? A: I do, and with God's grace I will follow him as my Savior and Lord." Each examination is then followed by the celebrant stating, "Let us join with those who are committing themselves to Christ and renew our own baptismal covenant."

These questions use "a specific verbal formula" requiring an individual response, as indicated by the pronoun "I." There is no *ubuntu* in them. How is the P.B. going to resolve this issue? Because they are formulaic, are they going to be problematic for her theology? How will this affect the rest of the church? What would Jesus do?

*Rob Kirschner  
Lakeville, Mass.*

## It Seems Familiar

Two articles on facing pages [TLC, July 12] suggest comments.

"Patriarch Says Orthodox Have Ended Ties with TEC" is rather misleading in that the statement about stopping dialogue with TEC is not made by an Orthodox patriarch at all, but by a metropolitan of a self-contained branch of Orthodoxy. There's a big difference.

"Break is Final, Says Newly Elected ACNA Archbishop" contains a useful rundown of the various entities struggling to unite in flight from TEC, but inevitably raises a question for the historically minded: Is not this endeavor rather like what our Roman Catholic friends endure from groups like the Society of St. Pius X, Society of St. Pius V, the Palmarian Catholic Church (look it up; it's truly amazing), sedevacantists, and other groups whose banner can be represented as "Be your own primate"?

*(The Rev.) Charles Witke  
St Andrew's Church  
Ann Arbor, Mich.*

## Largely Unknown

The Rev. William Moorhead asks [TLC, July 5] why the Episcopalians for a Traditional Faith advertisement [TLC, June 14] suggests that the 1928 prayer book be used in services on July 4 and 5.

It would be most appropriate to use the 1928 Book of Common Prayer because among our ever-diminishing membership there are thousands of Episcopalians who are saddened that it is used so little and is largely unknown by younger generations.

Our first American prayer book (1789), based largely upon the English book of 1559, was revised in 1895 and 1928. Those revisions preserved the traditional faith and the note of holiness which draws one to God.

The 1928 prayer book's traditional liturgy is sorely needed in this stressful era.

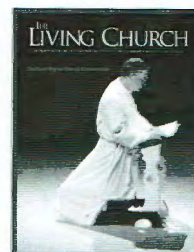
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## Same-Sex Blessings

(Continued from page 7)

progressive agenda can go only so far before a second exodus of conservatives takes place.

The Rt. Rev. Wayne Smith, Bishop of Missouri, offered Resolution C056 to the bishops on behalf of the Standing Commission on Liturgy and Music. Bishop Smith said the commission had a number of resolutions to consider and consolidated them into C056 as an "omnibus resolution."

The first sign that discussion might be protracted arose when Bishop Dean Wolfe of Kansas followed Bishop Smith by cautioning the house against offering aggressive amendments. "Sometimes it takes very little" to "move us from agreement to division," Bishop Wolfe observed.

Debate built slowly, however. After 25 minutes of discussion on July 15, only the acting Bishop of the Rio Grande, the Rt. Rev. William Frey, had expressed opposition. Bishop Frey questioned whether it was permissible to permit gay blessings when they were not authorized by the Book of

Common Prayer. "How can we give permission to violate the constitution?" Bishop Frey asked.

Bishop Clifton Daniel of East Carolina said the lack of input from the conservative side made him uneasy. The "silence is ominous," he observed. "I need your voice to inform my conversation."

Bishop Peter Beckwith of Springfield responded by asking "Why waste time? Why waste my time? Why waste your time? I believe this is another clear instance of the church being shaped by the secular culture rather than the secular culture being shaped by the church. [This] takes us farther away from the Windsor Report."

The following day, a group of 26 bishops, led by Bishop Pierre Whalon of the American Convocation of Churches in Europe and Bishop Thomas Ely of Vermont, proposed a substitute resolution. The substitute sought to assuage conservatives' fears by substituting language calling for the "design" of liturgies with that of "collecting and developing" them. Bishop V. Gene Robinson of New Hampshire contended that "to design liturgies was different" from studying them.

But Bishop Sean Rowe of Northwestern Pennsylvania moved an amendment to discharge the resolution. "I believe this is exactly what we don't want to do," he said. "It continues to legislate matters that require discernment." Bishop Robinson objected. "We don't need to demonize the legislative process," he said. Bishop Rowe's motion to discharge failed in a roll call vote, 94 to 42, with one abstention. The resolution as a whole was put to a vote and it was adopted 104 to 30, with two abstentions.

When the resolution reached the House of Deputies the next day, 30 speakers addressed C056. Seventeen described the resolution in terms of a justice issue and urged adoption. Many of the 13 who spoke against approval said it would cause further strains on the already fragile relationships in the Anglican Communion.

Following a recess for lunch, the vote totals were announced. In the lay order, the resolution was approved, 78-30, and in the clergy order, 74-34. Divided votes are counted as "no" votes. There were seven divided deputations in the lay order and seven in the clergy order.

## PEOPLE & PLACES

### Deaths

The Rev. **Edwin A. Watts**, former vicar of St. Christopher's Church, Hobbs, NM, died April 10 in a Lubbock, TX, hospital. He was 77. He had been in poor health following falls in which he broke both hips.

He was born in Huntington Beach, CA, and educated at Westminster College and Bexley Hall. He was ordained deacon and priest in 1981 in the Diocese of Eastern Oregon. Fr. Watts was vicar of All Saints' Memorial Church, Heppner, OR, 1981-85; rector of St. John's, Lakeport, CA, 1985-94; and vicar in Hobbs from 1994 until 2005, when he retired. He and his wife, Zora, were the parents of four children.

The Rev. Canon **John Albion Van Sant**, retired priest of the Diocese of New Jersey, died April 29 at his home in Whiting, NJ. He was 84.

Canon Van Sant was born in Atlantic City, NJ. He graduated from Rutgers University and Philadelphia Divinity School, and was ordained deacon and priest in 1954 in New Jersey. He spent his entire ordained ministry in that diocese, as curate at Christ Church, Woodbury, 1954-55; rector of All Saints', Elizabeth, 1955-61; canon at Trinity Cathedral, Trenton, 1961-89; and rector of Christ Church, Palmyra, 1990-96. In retirement, he was priest associate at Good Shepherd, Berlin, and most recently at St. Stephen's, Whiting. He was a member of the Society of Mary. Canon Van Sant is survived by three sons, the Rev. Paul, of Whiting, the Rev. Mark, of Little Silver NJ, and John, of Princeton.

The Rev. **Paul D. Wolfe**, 58, priest of the Diocese of Central Florida, died March 4 at his home in Port St. Lucie, FL.

A native of Evanston, IL, Fr. Wolfe was a graduate of the University of Central Florida and Nashotah House. He was ordained to the diaconate in 1978 and to the priesthood in 1979 in Central Florida, then spent his entire ordained ministry in that diocese. He was assistant at St. Andrew's Church, Fort Pierce, 1978-81; rector of Holy Cross, Winter Haven, 1981-92; vicar, then rector of Nativity, Port St. Lucie, beginning in 1997. He was active in the life of his diocese, serving on the commission on ministry, the committees on mission development and liturgy and music, and was part of the search committee for a diocesan bishop. He also was a trustee of Nashotah House. Fr. Wolfe is survived by his wife, Sandy; two sons, Michael, of Orlando, and Andrew, of Sanford, FL; a daughter, Suzanne Robertson, of Auburndale, FL; five grandchildren; his mother, Betty, of Winter Park, FL; and three brothers.

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Retirement Issue

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M-F MP 8:30, EP 4:30; Wed Catechumenate 7

## CHAPEL OF THE APOSTLES

535 Tennessee Ave., Sewanee 38383  
E-mail: [theology@sewanees.edu](mailto:theology@sewanees.edu) (800) 722-1974  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Th H Eu 8:45;  
M-F MP 8:10, Evensong/EP 5

## RHODE ISLAND

BROWN UNIVERSITY Providence  
RHODE ISLAND SCHOOL OF DESIGN  
**S. STEPHEN'S** (401) 421-6702  
Website: [www.sstephens.org](http://www.sstephens.org)

The Rev. John D. Alexander, SSC  
8 (Low Mass), 10 (Solemn Mass); Daily as Posted

JOHNSON & WALES UNIVERSITY Providence  
**GRACE CHURCH** (401) 331-3225

Website: [www.gracechurchprovidence.org](http://www.gracechurchprovidence.org)  
E-mail: [frich64@aol.com](mailto:frich64@aol.com)

The Rev. Richard Bardusch, assoc.  
Sun 8 & 10, Wed 12

## TEXAS

UNIVERSITY OF TEXAS AT AUSTIN  
**THE EPISCOPAL STUDENT CENTER AT UT**  
[www.utepiscopal.org](http://www.utepiscopal.org) (512) 477-6839  
E-mail: [jnewton@utepiscopal.org](mailto:jnewton@utepiscopal.org)  
The Rev. John W. Newton IV, university missionary  
Sun 6:30

## VIRGINIA

THE COLLEGE OF WILLIAM AND MARY Williamsburg  
**BRUTON PARISH CHURCH** (757) 229-2891  
531 Duke of Gloucester Williamsburg, VA 23185  
Website: <http://www.wm.edu/so/canterbury>  
E-mail: [jkerr@brutonparish.org](mailto:jkerr@brutonparish.org)  
The Rev. John Maxwell Kerr, SOSc, chap  
Bruton Parish: Sundays 8:30 (followed by dinner)  
Wren Chapel: Tuesdays 5:30 (followed by dinner)  
Parish House: Wednesdays 5:30 dinner  
Canterbury Room: Thursdays 6 "The Canterbury Programme"

# SUMMER Church Services



**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

**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

**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 (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)  
 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

**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 (973) 779-0966  
 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.

**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

**PARISH OF TRINITY CHURCH**  
 The Rev. Canon James H. Cooper, D. Min., r  
 The Rev. Canon Anne Mallonee, v (212) 802-0800  
 Watch & hear our services and concerts on the Web  
 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** (843) 722-2024  
 218 Ashley Ave.  
 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. Cal-  
 houn 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, chil-  
 dren'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: gsepiscae@aol.com  
 The Rev. Dr. James Fraser Lyon IV, r  
 Masses: Sun 8 Low, 10:30 Solemn; Wed 12:05; Thurs 12:05;  
 Rosary: Sun 9:30

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

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

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

## ANGLICAN

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

## LUTHERAN

**BORON, CA**  
**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd.  
 Sun Eu 8

**MOJAVE, CA**  
**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10

## 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; Inst, 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.