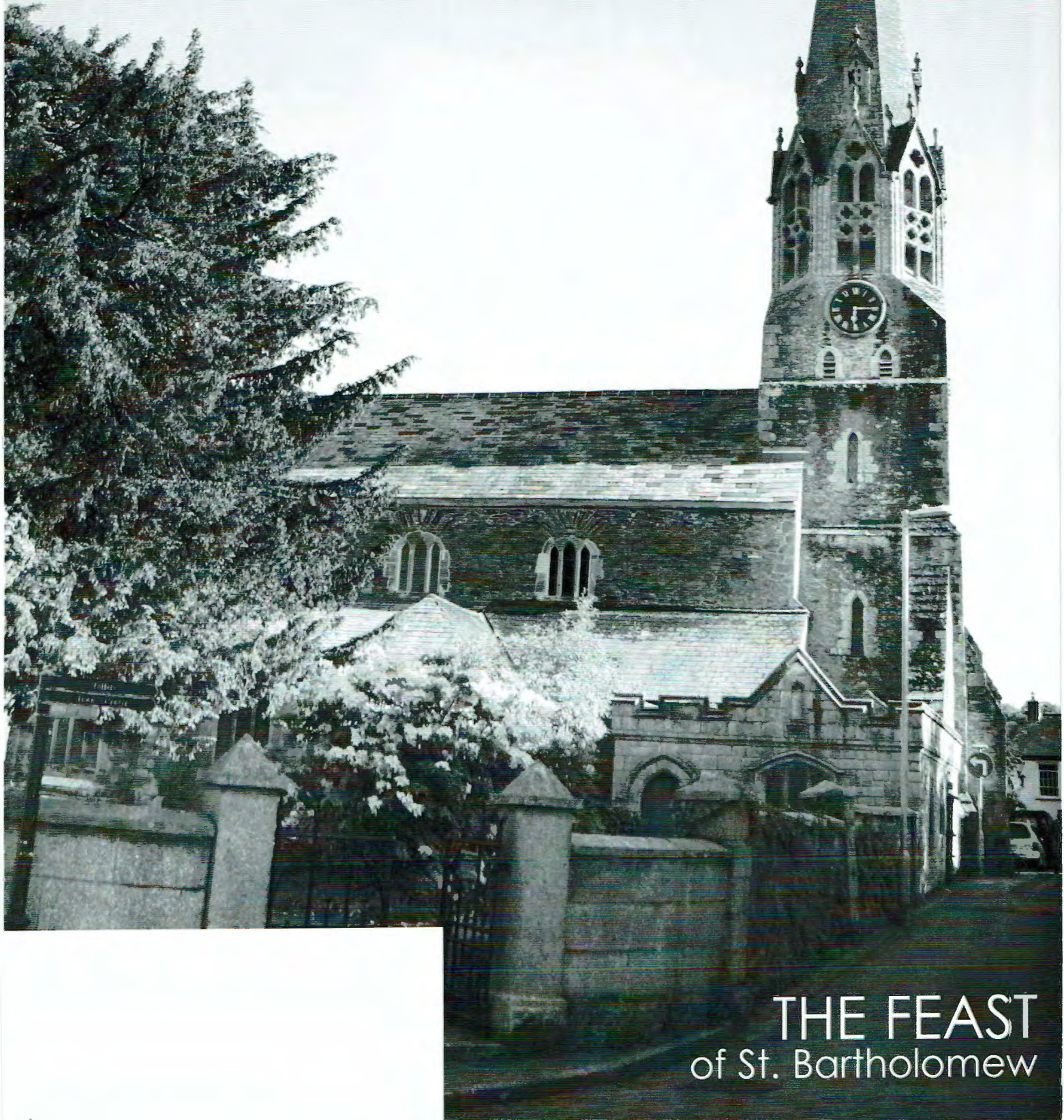


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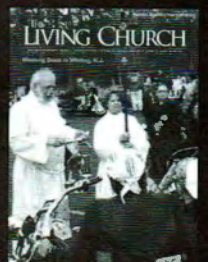
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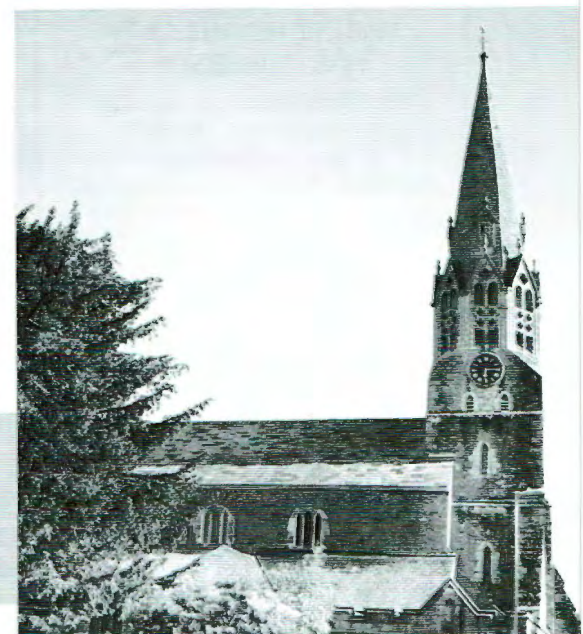
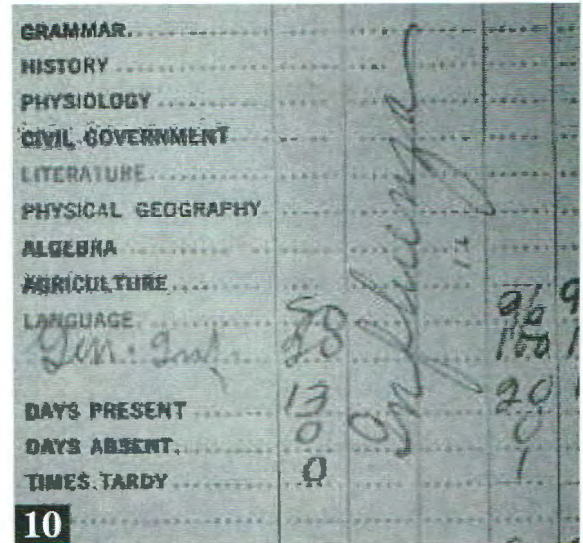
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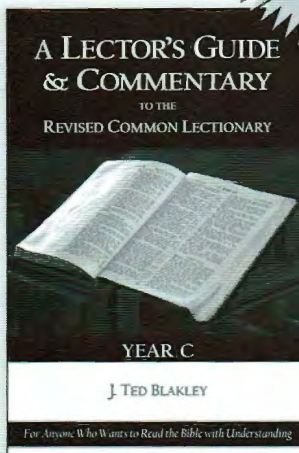


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## SUNDAY'S READINGS

# The Exorcist

'... in the strength of his power' (Eph. 6:10)

12th Sunday after Pentecost (Proper 16B), Aug. 23, 2009

BCP: Josh. 24:1-2a,14-25; Psalm 16 or 34:15-22; Eph. 5:21-33; John 6:60-69

RCL: 1 Kings 8:(1, 6, 10-11), 22-30, 41-43 and Psalm 84; or Josh. 24:1-2a, 14-18 and Psalm 34:15-22; Eph. 6:10-20; John 6:56-69

A little-known ministry among modern Roman Catholics is carried out by priests who hold the office of exorcist. Some 300 such ministers are reported to be active in Italy today, and about a dozen American dioceses employ such specialists.

Even lesser known perhaps is the rubric "Concerning Exorcism" in the Episcopal *Book of Occasional Services* (p. 170). While scorned by many as a medieval precursor to the "weird" fundamentalist practice known as "deliverance," the ministry takes evil with the utmost seriousness — to the degree that it can actually be personified.

The gospel accounts of Jesus' work relate the frequent casting out of demons. Whether or not one accepts these demons to be actual creatures, Christians can hardly ignore the reality of evil forces in the world. Evil raises its head in the ugly human impulse toward violence and warfare, and in the self-righteousness which often accompanies it. We see it within ourselves in "our exploitation of other people ... our indifference to suffering and cruelty ...; [in] our waste and pollution of ... creation, and our lack of concern for those who come after us" (BCP, p. 268). A popular new-age bumper sticker says

about this life, "It's All Good." Christians, however, know better.

Today's reading from Ephesians presents the life of faith as an active struggle against very real forces of evil. "[O]ur struggle is not against enemies of blood and flesh," it insists, but "against the cosmic powers of this present darkness, against the spiritual forces of evil" (6:12). And it urges that these forces be confronted by righteousness, faith, truth, and "the gospel of peace."

Economic exploitation can be lessened through lobbying for public policies which insure fair wages for all. Waste and pollution are fought by the church's teaching about the sacramental nature of the earth. And violence can be confronted head-on through our collective proclamation of Christ's "gospel of peace."

Every Christian is called by today's epistle to engage in the ministry of exorcism — of putting to flight the forces of evil at work in the world. And while it's fairly easy to do that collectively through our church affiliation, it's more difficult to exorcise our personal demons, things like selfishness and apathy and greed. These and all other "spiritual forces of evil" at work within us most certainly need to be removed.

### Look It Up

How many instances in the gospels can you find where Jesus exorcises evil spirits?

### Think About It

What forces at work in me personally could I probably do better without?

### Next Sunday

13th Sunday after Pentecost (Proper 17B), Aug. 30, 2009

BCP: Deut. 4:1-9; Psalm 15; Eph. 6:10-20; Mark 7:1-8,14-15,21-23

RCL: Song of Solomon 2:8-13 and Psalm 45:1-2, 7-10; or Deut. 4:1-2, 6-9 and Psalm 15; James 1:17-27; Mark 7:1-8, 14-15, 21-23

# Two Dioceses Nominate Gay, Lesbian Candidates

*Minnesota, Los Angeles Episcopal Elections Could Further Polarize Communion*

Two weeks after General Convention affirmed "that God has called and may call" gay and lesbian persons to all orders of ministry, two dioceses have provided test cases of how The Episcopal Church will respond.



Ms. Perry

On August 1, the Diocese of Minnesota announced that the Rev. Bonnie Perry, rector of All Saints' Church, Chicago, and a partnered lesbian, is one of three nominees to become the ninth Bishop of Minnesota. The following day, the Diocese of Los Angeles announced its six-person slate for two bishop suffragan positions. Two of those nominees also are openly gay or lesbian.

Ms. Perry directly addressed the question of her sexuality at two points in her responses to the diocese's nominating committee. In a one-page autobiography, she referred to the relationship by writing about how "the Rev. Susan Harlow, my partner now of 22 years, and I moved to Chicago in 1992."

In response to a question about individual and diocesan discernment regarding the next bishop, Ms. Perry mentioned that she stood for election in the Diocese of California in 2006 but has declined other opportunities since then.

"I am ... aware in the current worldwide Anglican climate it may be very difficult for me, an out, partnered lesbian, to be elected and/or to receive consents," Ms. Perry wrote. "I am entering this discernment process now because I was invited and because your vision of a spiritually transformed, culturally appropriate, networked diocese has made me cry with hope for what could be."

The other two nominees are the Rev. Mariann Edgar Budde, rector of St. John's Church, Minneapolis, and the Rev. Brian Prior, rector of Church of the Resurrection, Spokane Valley, Wash., and vice president of General Convention's House of Deputies. In response to a question that mentions the diocese's wish to support gay, lesbian, bisexual and transgender persons, Ms. Budde and Fr. Prior affirmed that wish.

The nominees also wrote about many issues other than sexuality. They will visit the diocese Oct. 19-24, and the electing convention is scheduled for Oct. 30-31. A consecration is planned for Feb. 13, 2010.

## Two Suffragan Bishops

The nominees in Los Angeles will succeed the Rt. Rev. Chester L. Talton, bishop suffragan since 1991, and the Rt. Rev. Sergio Carranza, bishop assisting since 2003.

They include the Rev. Canon Mary Douglas Glasspool, canon to the bishops in the Diocese of Maryland since 2001. Canon Glasspool referred to her sexuality early in her profile: "It was during my college years (1972-1976) that I began to discern a vocation to ordained ministry and concomitantly to discover my sexuality. Both these areas were sources of intense struggle for me."

Canon Glasspool also wrote of her sense about this election's timeliness.

"It's time for our wonderful church to move on and be the inclusive church we say we are," she said. "I believe that the Diocese of Los Angeles is in alignment with the *kairos*, ready to move boldly into the future,

with a strategic plan centered in the love of God and purposed with bringing God's reign of justice and love further into being, modeling for the whole church an episcopal team. And maybe, just maybe, God is calling me to be a part of that exciting future."



Canon Glasspool

In addition to writing evocative paragraphs about his work at his inner-city congregation, the Rev. John L. Kirkley, rector of St. John the Evangelist, San Francisco, wrote about his coming out as a gay man in the early 1990s and of he and his partner becoming parents through adoption.



Fr. Kirkley

"The gift in this is that I had to come to grips with both my own relative social privilege as a white, well-educated, male, and the marginalization I experienced as a gay man," Fr. Kirkley wrote. "In whatever contexts I have worked subsequently, a

commitment to the work of personal integration and social reconciliation has remained with me. This commitment took on a greater sense of personal urgency when my husband, Andrew, and I became parents."

The other nominees are, in alphabetical order:

The Rev. Canon Diane M. Jardine Bruce, rector of St. Clement's by-the-Sea Church, San Clemente, Calif.; the Rev. Zelda M. Kennedy, senior associate for pastoral care and spiritual growth at All Saints Church, Pasadena, Calif.; the Rev. Silvestre E. Romero, rector of St. Philip's Church, San Jose, Calif.; and the Rev. Irineo Martir Vasquez, vicar of St. George's Church, Hawthorne, Calif.

The diocese will hold the election during a convention on Dec. 14-15.

# Convention's Actions Draw International Response

The actions of General Convention have continued to elicit reaction from throughout the Anglican Communion. The Communion's newest province, the Province of the Anglican Church in Southeast Asia, has condemned convention's approval of two resolutions, D025 and C056, regarding human sexuality.

"We are of the view that the passing of these two resolutions, when on a plain and ordinary reading, constitutes an abrogation by The Episcopal Church [TEC] of the agreed-to moratorium on the consecration of practicing

homosexual clergy as bishops and rites of blessing for same-sex unions," said a statement by the standing committee of the province's synod.

"This effectively moves TEC irrevocably away from the orthodox position of the rest of the Anglican Communion as a whole on these issues," the statement said. "This is a negative development. It is also a repudiation of the listening and consultation processes put in place in an attempt to resolve these issues."

The province, with an estimated membership of nearly 100,000, encom-

passes the Diocese of Singapore and three dioceses in Malaysia: Kuching, Sabah, and West Malaysia.

The province was founded in 1996, and the Most Rev. Moses Tay was appointed as its first archbishop. In January 2000, Archbishop Tay joined the Most Rev. Emmanuel Kolini in consecrating the first two bishops of the Anglican Mission in the Americas. The province has since dissolved its ties to AMiA.

"We also wish to reaffirm those orthodox parishes and dioceses within TEC who have chosen to remain within the existing structures," they wrote. "We believe that the Anglican Covenant is appropriately inclusive so as to allow for their continued membership within the Anglican Communion. We would like to assure them of our continued support and prayers."

A South African bishop also called the adoption of resolutions D025 and C056 a "deliberate defiance of the wider body of the Anglican Communion."

The Rt. Rev. Bethlehem Nopece, Bishop of Port Elizabeth, said that "blessings of same-sex unions and the ordination of practicing gay clergy are inconsistent with the Word of God written. It is theologically uninformed, incoherent with the wider church, endorsing schism in the Anglican Communion and threatens ecumenical fellowship and relations."

Bishop Nopece also was critical of Presiding Bishop Katharine Jefferts Schori's July 7 opening address to the convention, in which she denounced as "heresy" the proposition that individual believers can find salvation through Jesus Christ [TLC, July 26].

"The statement of ... Bishop Jefferts Schori on salvation of the individual seems to strip the gospel of its transforming power of each one of repentant persons when in Christ to be 'a new creation,'" he wrote.



Bishop Nopece

## Vatican Backs Archbishop Williams

The Roman Catholic Pontifical Council for Promoting Christian Unity said it shares the concerns of Archbishop of Canterbury Rowan Williams that the Anglican Communion's unity be maintained through common faith and practice based on scripture and tradition.

The July 29 statement from the Vatican office came two days after Archbishop Williams issued his reflection on actions taken at last month's General Convention [TLC, Aug. 16].

The statement said the Vatican "supports the archbishop in his desire to strengthen these bonds of communion, and to articulate more fully the relationship between the local and the universal within the church.

"It is our prayer that the Anglican Communion, even in this difficult situ-

ation, may find a way to maintain its unity and its witness to Christ as a worldwide communion," the statement concluded.

Archbishop Williams noted that if a two-track structure for the Anglican Communion emerges, representatives to ecumenical and interfaith dialogues would be drawn only from members who accept and adhere to a covenantal structure. If those who instead choose local autonomy "do not take official roles in the ecumenical interchanges and processes in which the 'covenanted' body participates, this is simply because within these processes there has to be clarity about who has the authority to speak for whom," the archbishop wrote.

*Catholic News Service contributed to this report.*

## Bishop Rivera, Olympia Suffragan, to Retire



Bishop Rivera

Citing budget constraints and a need to give Diocesan Bishop Gregory Rickel "full rein," the Rt. Rev. Bavi Edna "Nedi" Rivera announced August 1 that she will retire as Bishop Suffragan of Olympia at the end of January.

Bishop Rivera, 63, was consecrated

as Olympia's first bishop suffragan in January 2005. In May, she was elected to also serve as provisional bishop in the Diocese of Eastern Oregon.

"Discerning the future with and for the people of the Diocese of Eastern Oregon" remains one of her goals, she said, but she and her husband, the Rev. Canon Bob Moore, plan to relocate to Cincinnati to be closer to family.

## Building Fund Plans Move from New York to Richmond

The trustees of the Episcopal Church Building Fund (ECBF) have announced that the fund's headquarters is moving from New York City to Richmond, Va.

"The Building Fund has been located at the Episcopal Church Center in Manhattan for 34 years, and has enjoyed a strong collegial partnership that has reaped abundance for both," said the Rt. Rev. Dabney Smith, Bishop of Southwest Florida and chairman of the ECBF board. "Today, we begin a new chapter in our 129-year history."

Bishop Smith said the goal of the ECBF's updated mission is "to ensure that it serves congregations' needs related to their properties and real estate. We will position the ECBF to serve God through the effective use of church buildings." He said that through the relocation, "our desire is to be closer to the experiences, challenges and opportunities of congregational life."

"We will miss their presence in the Church Center," said the Rev. Canon C. K. Robertson, canon to the Presiding Bishop, but "we celebrate the vision and creative energy that is evident as [ECBF] strives to find new ways to support congregations and dioceses in the 21st century."

The fund's offices will be relocating to St. Stephen's Church in Richmond this fall, at the invitation of the rector and vestry. "We look forward to a mutually beneficial partnership in serving the larger church," said the Rev. Gary Jones, rector of St. Stephen's.

### BRIEFLY...

The Very Rev. **Scott Wilson**, rector of All Saints' Church, Weatherford, Texas, has withdrawn as a candidate for the election of a bishop in the Diocese of North Malawi in the Province of Central Africa. Fr. Wilson has served as a missionary in Malawi and also was a candidate in a previous episcopal election in the African diocese.



Solange De Santis photo

Eight bicyclists arrive at the Episcopal Church Center in New York July 28, completing a cross-country journey that began immediately after General Convention in Anaheim, Calif. Trip sponsors donated more than \$35,000 to benefit NetsforLife, a program partnership of Episcopal Relief and Development that provides bed nets to prevent malaria.

## Elections at General Convention

The following people were elected or appointed to serve for a six-year term, unless otherwise specified.

### Court for the Trial of a Bishop for an Offense of Doctrine

Bishop Suffragan Laura J. Ahrens (Connecticut)  
 Bishop Robert L. Fitzpatrick (Hawaii)  
 Bishop Stephen T. Lane (Maine)  
 Bishop George Wayne Smith (Missouri)  
 Bishop Catherine M. Waynick (Indianapolis)  
 Bishop Gladstone B. "Skip" Adams II (Central New York)  
 Bishop Lloyd Emmanuel Allen (Honduras)  
 Bishop John C. Bauerschmidt (Tennessee)  
 Bishop Mark M. Beckwith (Newark)

### General Board of Examining Chaplains

Bishop Larry R. Benfield (Arkansas)  
 Bishop Barry R. Howe (West Missouri)  
 Bishop Sean Rowe (Northwestern Pennsylvania)  
 The Rev. Stephen E. Moore (Olympia)  
 The Rev. Elena Thompson (Georgia)  
 The Rev. Canon Tanya R. Wallace (Vermont)  
 Br. Reginald-Martin Crenshaw, OHC (New York)  
 Donn F. Morgan (California)  
 Kristine T. Utterback (Wyoming)  
 The Rev. Luis Barrios (New York)  
 The Rev. Lloyd Alexander Lewis, Jr. (Virginia)  
 The Rev. Frederick W. Schmidt (Dallas)

### Board for Church Deployment

Bishop Suffragan Laura Ahrens (Connecticut) — already appointed for three years to fill term of the Rt. Rev. Michael Smith, Bishop of North Dakota  
 Bishop Kirk Smith (Arizona) — already appointed for three years to fill term of the Rt. Rev. Bruce Caldwell, Bishop of Wyoming  
 Bishop Barry Beisner (Northern California)  
 Bishop Prince Singh (Rochester)

The Rev. Jose McLoughlin (Oklahoma)  
 The Rev. Scott Hayashi (Chicago)  
 Lynn Schmissrauter (East Tennessee)  
 Karen Olson (Minnesota)

### Board of Archives

Bishop JO Neil Alexander (Atlanta) — to be reappointed for 3 years  
 Bishop David Alvarez (Puerto Rico)  
 The Rev. Jennifer Baskerville-Burrows (Central New York)  
 The Rev. J.D. Godwin (Dallas)  
 Patricia Abrams (Chicago)  
 Donald Evans (South Carolina)  
 Jeanette Huey (Missouri)

### Joint Nominating Committee for the Election of the Presiding Bishop

**Province 1**  
 The Rev. Scott Gunn and Jennifer Ogelby  
**Province 2**  
 The Rev. Canon Servio R. Moscoso and Alfred D. Price  
**Province 3**  
 The Rev. Angela F. Shepherd and Christopher Hart  
**Province 4**  
 The Rev. Canon Amy Real Coultas and Tess Judge  
**Province 5**  
 The Rev. Marion Luckey and Pamela Chapman  
**Province 6**  
 The Rev. Ann Fontaine and Mary Ellen Honsaker  
**Province 7**  
 The Rev. Ramiro E. Lopez, Jr. and Susan B. Hardaway  
**Province 8**  
 The Rev. Canon Kristi Philip and Nancy A. Key  
**Province 9**  
 The Rev. Gladys Velasquez and Walmarie Gerardino

Compiled by Episcopal Life Online

# Unwavering Trust

The following is the first in a series of personal reflections on the life of a priest by the Rev. Patrick Gahan, rector of St. Stephen's Church, Wimberley, Texas.

“Would you give me a push,” he asked as soon as he spied me.

I visited Pastor Mendlemann today at the nursing home. I did not plan the visit, but once I got in my truck to go to the bank, I made the detour. The pastor was alone in the dining hall. Lunch had been over for an hour. So when he saw me, he asked, “Would you give me a push?”

Pastor Mendlemann is a Missouri Synod Lutheran pastor. He served the same parish in Annapolis, Md., for 36 years. He said the midshipmen from the U.S. Naval Academy kept it fresh for him for all those years.

I was toting under my arm some brief addresses by Evelyn Underhill, the English mystic. I planned to read a few to him, but the Lutheran pastor wanted none of that. As soon as we arrived at his room and I had offered my hello to his Roman Catholic roommate, Pastor Mendlemann pointed to a stately volume on his bedside table, *A World of Beloved Poems*, or some such book. I placed it in the pastor's shaking, shrunken hands and watched warily as he made the turning of each page seem like a Herculean task. The pastor found the page he wanted and lateraled the book back to me. He asked me to read the selection, “Bishop Doane on His Dog.”

Bishop Doane, the speaker in the poem, begins, “I am quite sure he [his dog] thinks that I am God — Since he *is* God, on whom each one depends.” His dog never wavers in his fidelity to the bishop. Neither does the dog's trust in the bishop's benevolence ever falter. Bishop Doane, who actually served as the Episcopal Bishop of New Jersey, laments that his faith in God pales beside that of his dog.

He looks love at me, deep as words e'er spake;  
And from me never crumb nor sup will take,  
But he wags thanks with his most vocal tail.  
And when some crashing noise wakes all his fear,  
He is content and quiet, if I am near —  
Secure that my protection will prevail.  
So, faithful, mindful, thankful, trustful, he  
Tells me what I unto my God should be.

An 80-year-old pastor was my prophet on Tuesday afternoon, with his dated, sappy poem about a bishop and a dog. My reading of Evelyn Underhill seemed a little out of place after that. Yet, spurred on by the poem, I read an address Mrs. Underhill gave to English clergy in 1926:



*A deep humble contrition, a sense of our creaturely imperfection and unworthiness, gratitude for all that is given us, burning and increasing charity that longs to spend itself on other souls — all these things are signs of spiritual vitality ... Thus it is surely of the first importance for those who are called to exacting lives of service to determine that nothing shall interfere with the development and steady, daily practice of loving and adoring prayer, a prayer full of intimacy and awe. It alone maintains the soul's energy and peace, and checks the temptation to leave God for God's service.*

*(The Soul's Delight, p. 17, Upper Room, 1998)*

Clergy like to think we are taking God along with us, much like we tote our Holy Communion sets under our arms. Then we find God has been waiting for us in a feeble old man in a wheelchair, with translucent skin, bed sores, and a voice so airy and slight that a word or two of every sentence wafts unheard into the ceiling tiles. It is easier, far easier, to carry God in the crook of our arm. Then we don't have to hear that we dash off from His presence every day in the imagination that we are serving him.

Better to think like a dog.

As I was about to take my leave, Pastor Mendlemann took my hands in his and grasped them more tightly than I his. He prayed that we would *adore* God, in raspy words so unadorned that I knew they echoed from his heart. There in a nursing home room, with the aroma of urine and bleach, and the sound of wheelchairs, shuffling feet, and the irritating buzz of the intercom, a man whose body was failing was holding the hands of a younger man whose spirit had faltered.

He gave me a push. □



## End of a Saga

The announcement that the Rev. Kevin Thew Forrester had not received enough consents to become the next bishop of the Diocese of Northern Michigan [TLC, Aug. 16] ended an unusual, six-month saga that started when the diocese's nominating committee announced that its slate of nominees had just one candidate. The normally routine consent process for the bishop of a tiny diocese took even stranger turns from there, drawing international media attention as revelations emerged about Fr. Thew Forrester's Buddhist lay ordination and his revisions of Eucharistic rites and the Baptismal Covenant.

The diocesan standing committee has asserted that "new communications technologies" had unfairly affected the voting and skewed information about their tiny diocese's "particular needs." Fr. Thew Forrester's beliefs and practices certainly received scrutiny on faith-focused blogs and secular media websites. But the committee should recall that this attention was focused on statements, liturgies and other writings that Fr. Thew Forrester had made available on the internet. It remains to be seen whether this episode will discourage clergy with aspirations to one day become bishop from being as free in posting their musings and innovations for public consumption.

Whether they voted for or against the candidate, many standing committees and bishops appear to have made a concerted effort to practice due diligence. It's encouraging that quite a few also issued statements expressing how seriously they take their roles in ensuring that bishops-elect will "guard the faith, unity and discipline of the Church."

## We're Not Despairing

Near the end of General Convention, readers of The Living Church News Service ([www.livingchurch.org](http://www.livingchurch.org)) were invited to respond to this daily survey question: "How will the House of Bishops' call for the church to develop liturgies for blessing same-gender relationships be received in your parish?" Nearly three quarters of the participants (there were 313 in all) answered "negatively" or worse, with 38 percent of these expecting their parish would lose members. Another 15 percent answered, "Our parish will likely leave." While admittedly a small sampling, their responses indicate this year's General Convention was hardly an *ubuntu* moment for everyone.

Meanwhile, one of the many questions in the wake of General Convention came from a reader of THE LIVING CHURCH, who asked, "What's going to happen to the magazine?" As has been said before in these pages, many decisions of The Episcopal Church in recent years, while disheartening, have not been surprising. They indicate a willingness on the part of The Episcopal Church to accommodate whatever direction the culture may wish to take.

The Living Church Foundation is not despairing in these times, however. We remain steadfastly committed to fulfilling the foundation's mission — "to promote and support Catholic Anglicanism within the Episcopal Church." And in this time of transition in TLC's leadership, our resolve has not waned.

We believe this is an excellent time for new readers to join The Living Church family, for there remains much good news to tell, and we look forward to telling it. To all those who are subscribers, thank you, especially those of you who may not agree with everything you read in THE LIVING CHURCH. This includes one longtime subscriber who told us at General Convention, "My husband and I take out three-year subscriptions. That way it won't be so easy to cancel if you make us angry!"

We don't expect everyone to agree with everything we publish. But we'll always try to be fair and responsible, committed to Christ and his kingdom.



**It's encouraging that quite a few bishops and standing committees issued statements expressing how seriously they take their roles ...**

1918 pandemic flu-era grade school report card reflecting enforced absence and school closure.

Photo taken from *Pandemic Influenza Planning for Parishes*

# Not Prepared

## Threat of Pandemic Merits Greater Planning

Institutes of Health and Johns Hopkins, *Pandemic Influenza Planning for Parishes*, with educational PowerPoint slides, was prepared. As this document became known, more than 300 copies were requested from across the United States and a score of other countries. These requests came from parish churches, judicatories, health departments, county governments, law firms, and insurance companies.

The planning document brought an invitation to speak to the religious leadership of greater Houston. This required a larger, more nuanced presentation containing more detailed planning. The presentation engendered an invitation to return to Houston to speak at a community summit attended by more than 300 community leaders. Texas takes the flu threat seriously.

As we know, the fear of an avian flu pandemic subsided when person-to-person transmission did not occur. Flu disappeared from public consciousness until the emergence of the recent swine flu epidemic, now pandemic. Again, the relative mildness of its presentation has lulled many into complacency, even though the World Health Organization has declared this a pandemic because of its presence in so many countries.

Most recently, President Obama has warned about the return of the flu in a more virulent form in the fall, perhaps as early as October. The pattern of H1N1 flu (the current variety, a combination of avian, swine, and ordinary human flu) is that it presents in a milder form, and after the mutations to which it is prone,

can return in a much more robust form.

Again, reading the business and financial news, I found an article reporting a 76 percent decline in the profits of the Marriott Corporation. The reason: "A number of factors are cutting into the hotel industry's revenue, including massive discounts aimed at drawing customers and fears of the swine flu." (*Washington Post*, July 17, 2009).

But is the church taking threat seriously enough?

*Pandemic Influenza Planning for Parishes* has yet to be distributed in the Diocese of Washington. Repeated requests to advertise its availability, which entails no cost, have been ignored or rebuffed. No further opportunities to gather and learn what needs to be done to prepare for the eventuality of a pandemic have been organized in Washington or the adjoining dioceses. Planning for a pandemic is also helpful for dealing with any kind of disaster, so the lack of interest in encouraging such planning, especially in the Washington metropolitan area, is inexplicable.

Pandemic planning requires considerable lead time because there is a lot of work to be done. Now it is August, and we could experience a nationwide health crisis as early as October which would have far-reaching consequences for institutions and the economy. The church, which gives little enough to the larger community, seems not to want to be bothered. □

*The Rev. Phillip Cato is a retired priest who lives in Potomac, Md.*

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

### READER'S VIEWPOINT

By Phillip Cato

Several years ago, I read in an investors' newspaper that businesses worldwide would be adversely affected in the event of an avian flu pandemic. The numbers were impressive. My response was to write an article for THE LIVING CHURCH titled "The Church and the Flu." Properly, someone wrote a letter to the editor suggesting that if this were a problem, I should say what needed doing to deal with it.

Shortly thereafter, I asked the Bishop of Washington if I might say something about the pandemic threat at our annual clergy conference. He gave me 20 minutes or so to lay out the case for a potential pandemic. The conference speaker, the Rev. Peter Gomes, beside whom I was sitting, leaned over and said, "You scared me so much, I am afraid to get up and talk." I assured him this was not my intent.

At the conclusion of the conference, our bishop asked that I put together a document outlining what parishes need to do to prepare for a pandemic. With assistance from medical and public health professionals from the National



# Anyone Was Welcome

I write to comment on “the good, the bad, and the ugly” in TLC’s General Convention coverage of August 2.

Douglas LeBlanc, himself a conservative, is to be congratulated on his fair and edifying coverage of the Integrity Eucharist. It is the kind of fair and balanced treatment we’ve come to expect from this fine journalist and faithful Christian.

Two of the snippets in the Editor’s Column were less than helpful. Reporting on photographer Rick Wood’s difficulty in getting access to the House of Deputies was misleading at best. Anyone was welcome at any time to walk into the open doors of the House of Deputies and to witness the church at work. Quoting him leads to the impression that there was something secretive or inaccessible about their deliberations.

The comment that the “best line” of the week was from someone who pointed to a dog and said that the dog “is probably smarter than some of our bishops” does nothing to build up the body of Christ. My brother and sister bishops, from the most conservative to the most liberal, are thoughtful, faithful shepherds of their flocks, and every one of them worked tirelessly at convention to be faithful to Christ and to his church. To demean them in this cavalier and demeaning way is a reckless affront to their service to our church.

*(The Rt. Rev.) V. Gene Robinson  
Bishop of New Hampshire  
Concord, N.H.*

## Second-Class Status

As an Episcopalian and proud father of a homosexual son living in holy matrimony in a more enlightened diocese, I am grateful to Bishop Bruno for his pastoral care. At the same time, I feel great sadness for those gay and lesbian baptized persons who are again relegated to second-class status in the “Anaheim Statement” signatories’ dioceses [TLC, Aug. 9].

Is it not incredibly egotistical for these bishops to decide which of their flock are entitled to all of the sacraments and which are only entitled to those which they decide to parcel out, regardless of what the will of the church may be? This suggests that these bishops of our church are the spiritual descendants of those who once stood in Anglican pulpits to denounce the American Revolution, and those who quoted scripture to justify the continuation of slavery in these United States.

*Robert Stanley  
Greenville, S.C.*

A criticism I’ve heard of the Anaheim Statement is that some of the signers also voted for one or both of the resolutions [D025 and C056] that

prompted the statement [TLC, Aug. 16]. Can anyone explain what seem to be contradictory actions?

*Celinda Scott  
Indiana, Pa.*

## Clearly Outside

Why do we keep saying adoption of Resolution D025 “may” put The Episcopal Church outside the Anglican Communion [Living Church News Service, July 14]? What TEC did at this General Convention clearly does just that, and the various bishops’ comments show how they too know in their hearts that TEC has indeed left. For example, the comment made by Bishop Sauls [TLC, Aug. 9] is a comment any lawyer would make when they know they have lost at the end of the day: always looking for a loophole, a way out of a bad situation. Goodbye TEC, hello ACNA.

*(The Rev.) David Klein  
Fort Worth, Texas*

## Still Some Outcasts

I am heartbroken. The Episcopal Church is no longer the church in which I was confirmed in 1974. I am so ashamed of the actions of General  
(Continued on next page)



Bishops, from the most conservative to the most liberal, are thoughtful, faithful shepherds of their flocks.

(Continued from previous page)

Convention 2009. I am retired now, but I would gladly give up my orders if it were not for the Church Pension Fund and the diocesan health care benefits. The Episcopal Church is still the church of outcasts, for I am one now.

*(The Rev.) Joseph Spittler  
Columbus, Texas*

## They're Already Gone

I read with interest the article "Archbishop of Tanzania Takes Wait-and-See Approach" [TLC, July 26]. I believe Archbishop Mokiwa is one of the great bishops in the Anglican Communion.

I could not help but be amused when I read in the third paragraph, "... and traditionalists who have chosen to remain Episcopalians." These are the nuevo-traditionalists. The traditionalists already have left The Episcopal Church. This is equivalent to a liberal saying "preventive" when he really means "pre-emptive."

*Steven E. Whitman  
Dublin, Ohio*

## Chaplains Needed

I served as a Marine Corps officer in World War II and the Korean conflict. I resigned my commission when I was at Virginia Theological Seminary in 1967. In 1967, I volunteered to become a chaplain for our church. I spent 16 ½ years in the Army on active duty, including a year's tour in Vietnam.

I congratulate Chaplain Certain for his Reader's Viewpoint article [TLC, July 12].

The last paragraph in that article deserves urgent action from our seminaries and the Bishop of the Federal Ministries. The chaplaincy needs those persons who can effectually minister to our Armed Forces. Our nation needs men and women to carry God's words to our troops who willingly risk life and limb for peace in our time.

*(The Rev.) Richard W. Mansur  
New Port Richey, Fla.*

## An Introduction to Christianity for a New Millennium

By **Scott Gambrill Sinclair**. Lexington Books. Pp. 162. \$24.95. ISBN 978-0-7391-2467-3.

A marvelously well-organized and generally thoughtful, albeit very basic, introduction to some essential themes of scripture and Christian teaching, hampered alas by an inadequate theology of divine revelation and excessive guesswork as to what actually happened in scripture.

The first chapter tells the biblical account of creation followed by the Christian account thereof. It then follows with a chapter on the Fall paired with the Church's understanding of sin, then one on the patriarchs and the Church's understanding of tradition. And so on.

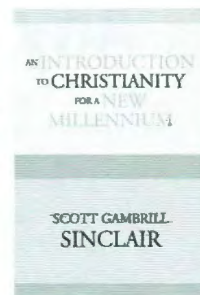
The chapters are brief while providing a description both of the scriptural account and subsequent Christian development sufficient to impart basic understanding to any seeker unfamiliar with either.

So why not run out and buy a dozen or so copies for all your non-Christian friends? Two problems exist. First, the author has an unfortunate tendency to take up space discussing which biblical stories — or parts of them at least — he thinks might be literally true. There is, of course, always the possibility that this is a man who knows his audience and that the way to speak to 21st-century people with their simplistic affinity for hard facts is to indulge in such guesswork.

The greater problem is the author's apparently rather stunted understanding of the concept of divine inspiration of scripture and guidance of his Church. The Jews are presented as assuming things about God in the Old Testament — the Babylonian exile as punishment, for instance — with the apparent implication that they were probably wrong. The assumption throughout — and this seems to be a popular assumption in academia (the author is an Episcopal priest who teaches at the Dominican University of California) — is that scripture is essentially an account of the subjective experiences of its authors with little to offer in the way of objective

information about who God is. Suffice to say, this is not the traditional teaching of the Church. It is a pity that such theological sloppiness could mar such an otherwise impressive little book.

*Dan Muth  
St. Leonard, Md.*



## Luther and the Hungry Poor

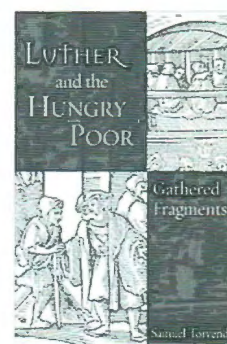
### Gathered Fragments

By **Samuel Torvend**. Fortress Press. Pp. 177. \$29. ISBN 978-0-8006-6238-7.

This interesting and exciting new book looks at the social implications of Martin Luther's theological writings. In seven short chapters, Samuel Torvend, professor at Pacific Lutheran University, finds fresh, compelling evidence that Luther's reformation program included a strong element of service to the poor. In addition to his efforts at institutional renewal and reform, Luther asked his followers to re-examine the duty of all Christians — rather than just rulers or monastic orders — to care for the poor and especially for the hungry around them.

By excavating this early Reformation ideal of intentional, active love toward neighbors, Torvend also identifies fresh motives for some of Luther's attempts to remedy what the reformer saw as corrupt practices in the late medieval Western church. (The book's concise historical narrative provides helpful context about contemporary church finances and famines in medieval Germany that will have informed Luther on these points.) *Luther and the Hungry Poor* offers a worthwhile and readable look at the modern-day implications of Luther's teaching on these matters in light of the persistent biblical invitation to feed the hungry.

*Richard J. Mammama, Jr.  
New Haven, Conn.*



# PEOPLE & PLACES

## Appointments

The Rev. **Emily Richards** is rector of St. Peter's, 654 N Easton Rd., Glenside, PA 19038-4391.

The Rev. **William T. Richter, Jr.**, is rector of Good Shepherd, 2929 Woodland Hills Dr., Kingwood, TX 77339.

The Rev. **Mark K.J. Robinson** is mission officer in the Diocese of Ohio, 2230 Euclid Ave., Cleveland, OH 44115.

The Rev. **Suzannah L. Rohman** is rector of St. Paul's, 145 Main St., Southington, CT 06489-2590.

The Rev. **Cynthia Stravers** is assistant at St. Paul's, 60 East Ave., Norwalk, CT 06851.

The Rev. **Peggy Sullivan** is vicar of St. Andrew's, 15 Walnut St., Walden, NY 12586.

The Rev. **Peter Vanderveen** is rector of Redeemer, PO Box 1030, Bryn Mawr, PA 19010.

The Rev. **Elsa Worth** is priest-in-charge of Grace, 5958 Main St., Trumbull, CT 06611-2497.

The Rev. **Katie Wright** is rector of St. Andrew's, 300 3rd St., Elyria, OH 44035-5693.

The Rev. **Richard Zalesak** is rector of St. Peter's, 311 W 7th St., Columbia, TN 38401.

## Ordinations

### Priests

Connecticut — **Amjad John Samuel.**

### Deacons

Connecticut — **Paul A. Jacobson, Willie H. Mebane, Debra K.A. Slade**, curate, St. Francis', 503 Old Long Ridge Rd., Stamford, CT 06903-1112, **Alfred W. Tisdale.**

Ohio — **George Baum, Vincent Black, Matthew Humm, Jennifer Leider, David Nelson.**

West Tennessee — **Gayle McCarty, Clarisse Schroeder.**

## Receptions

Ohio — The Rev. **Daniel Knaup, Jr.**

## Retirements

The Rev. **Joe Carr**, as rector of Calvary, Kane'ohe, HI.

The Rev. **Audrey Murdock**, as vicar of St. John's, Bristol, CT.

The Rev. **Robert H. Pursel** as rector of All Saints', Selinsgrove, PA.

The Rev. **Jane Stickney**, as vicar of St. John's, North Guilford, CT.

## Deaths

The Rev. **Arthur E. Bello**, 95, of West Windsor, VT, died April 2 at Mount Ascutney Hospital and Health Center, Windsor.

Fr. Bello was born in Caracas, Venezuela. He moved to this country at age 6, and grew up in New York City. He was a graduate of New York University, Iona College, and Episcopal Theological School. In 1948, he was

ordained deacon and priest, and went on to serve the following congregations: Church of the Good Shepherd, Reedley, CA, vicar, 1948-49; St. Andrew's, Torrance, CA, rector, 1949-56; Christ the King, Baltimore, MD, assistant, 1956-57; Christ Church, Bridgeport, CT, 1957-62; and Christ Church, Norwalk, CT, rector, 1962-78. He retired in 1978 and assisted at St. Paul's, Windsor, and St. James', Woodstock, VT. Fr. Bello is survived by three sons, Jonathan, of Stratford, CT, Andrew, of Fairfield, CT, and Peter, of Mary Esther, FL; and four grandchildren.

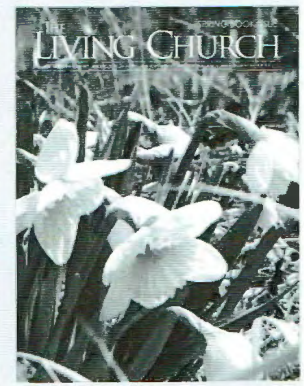
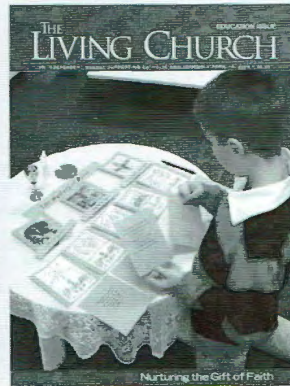
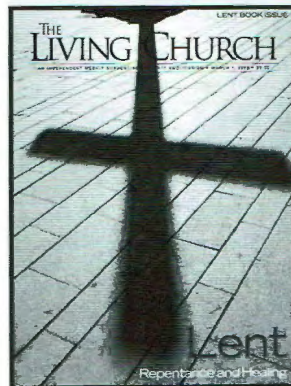
**Horace Clarence Boyer**, well-known composer of music for The Episcopal Church and elsewhere, died July 21 in Amherst, MA. He was 73.

Born in Winter Park, FL, Dr. Boyer was a graduate of Bethune-Cookman University and the Eastman School of Music. He taught music for many years at Albany State College (GA), the University of Central Florida, and the University of Massachusetts. He and his brother, James, formed a duet who sang gospel music during their teenage years and made recordings for several companies. Dr. Boyer also was a lecturer and clinician on gospel music. He was named curator of musical instruments at the National Museum of

American History, Smithsonian Institution. He also was distinguished scholar-at-large of the United Negro College Fund. Dr. Boyer wrote articles for many publications. He was general editor of *Lift Every Voice and Sing II* and arranged many of the tunes in that publication. Among his many honors and memberships were a Lifetime Achievement Award of the Society of American Music, and the Union of Black Episcopalians. Dr. Boyer is survived by his wife, Gloria; three brothers, Clem, of Maitland, FL, James, of Manhattan, KS, and Joe, of Huntsville, AL; and two sisters, Minnie Woodruff, of Orlando, FL, and Edythe Jones, of Orangeburg, SC.

The Rev. Canon **Zealand Hillsdon-Hutton**, honorary canon to the ordinary in the Diocese of Northern California, died June 1 in Sacramento. He was 77.

Canon Hillsdon-Hutton was born and raised in Modesto, CA, and educated at Chico State College (CA) and Church Divinity School of the Pacific. He was ordained in Northern California, as deacon in 1957 and as priest in 1958, and he went on to spend more than 50 years of ordained ministry in 10 churches in that diocese. He was the founding vicar of St. Timothy's Church, Gridley, CA, (Continued on next page)



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 Sun H 8u 5:30 & 7; Sun & Thurs Fellowship Dinner 6

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 The Rev. Dustin D. Berg, chap  
 Sun H 8u 8, 10:16, 5 (followed by dinner)

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 The Rev. Dr. Peter M. Antoci, chap  
 Sun 6:30

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 The Rev. Dr. Robert Tobin, chap  
 Sun 8u 8:30

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 Sun 8, 9:30, 11:15

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 Sun 8u 8, 10:30; Compline 9

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 Growing in Grace 6:30; Sun-Fri Sung Compline 10;  
 M-F MP 8:30, EP 4:30; Wed Catechumenate 7

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## PEOPLE & PLACES

(Continued from previous page)

serving there and as vicar of St. Paul's, Oroville, 1957-59. He was also rector in Oroville, 1960-66. He served several other congregations, and in recent years was involved in interim ministry and as an associate at St. George's, Carmichael. He was a former member of the evangelism commission and the diocesan council in Northern California.

The Rev. Canon **Bruce A. Weatherly**, rector of Trinity Church, Moorestown, NJ, for 35 years, died July 9 at his home in Charlottesville, VA, of lung and colon cancer. He was 85.

Born in Montrose, PA, he served in the Marine Corps during World War II, then graduated from Yale University and Berkeley Divinity School at Yale, and was ordained deacon and priest in 1950. He was curate at the Cathedral of the Nativity, Bethlehem, PA, 1950-52; rector of Trinity Church, Covington, KY, 1952-59; and rector in Moorestown from 1959 until 1994, when he retired. He also served in interim positions in New Jersey and Virginia. He moved to Charlottesville in 1999, where he was the founder and first chairman of Clergy and Laity United for Justice and Peace. He was an honorary canon of Trinity Cathedral, Trenton, NJ. Canon Weatherly is survived by his wife, Margaret; four sons, John, Christopher, Mark, and Peter; a daughter, Margaret; nine grandchildren; and a sister.

The Rev. **William Courtsworthy Weaver**, retired priest of the Diocese of South Carolina, died May 18 at Edgefield County Hospital, Edgefield, SC. He was 79.

Fr. Weaver was a native of Edgefield and a graduate of Allen University and Philadelphia Divinity School. He was ordained deacon in 1960 and priest in 1961, and went on to serve a number of churches in South Carolina, Florida, North Carolina and Tennessee. He is survived by his wife, Virginia; two sons, William II, of Winnipeg, Manitoba, Canada, and James, of Phoenix, AZ; three grandchildren; two brothers, Loyd, of Edgefield, and the Rev. Paul, of New Rochelle, NY; and two sisters, Eleese McPhatter, of Gainesville, FL, and Louise, of Orlando, FL.

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

Norma Blinman	69	Tucson, AZ
William Ealy	83	Huntsville, AL
Raymond Heron	91	Ellicott City, MD
Eric Hutchison	87	Ontario, Canada
William Knapp	84	Beaver Falls, PA
Alfred Martin	72	Richmond, VA
William Pendleton	93	Dayton, VA
Peter Stone	92	Milwaukee, WI

Next week...  
 Back to School

THE LIVING CHURCH  
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The Rev. **Thomas A. Fraser**, Riverside, Ill.

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The Rt. Rev. **Dorsey F. Henderson, Jr.**,  
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Delafield, Wis.

The Rt. Rev. **Bertram N. Herlong**,  
Franklin, Tenn.

**Jordan Hylden**, Durham, N.C.

The Rev. **Jay C. James**, Raleigh, N.C.

**David A. Kalvelage**, Pewaukee, Wis.

**David H. Keller**, Greenville, S.C.

The Rev. **Steven J. Kelly**, Detroit, Mich.

The Rt. Rev. **Edward Little II**,  
South Bend, Ind.

The Rt. Rev. **D. Bruce MacPherson**,  
Alexandria, La.

**Richard Mammana, Jr.**,  
New Haven, Conn.

The Rt. Rev. **Steven A. Miller**,  
Milwaukee, Wis.

**Daniel Muth**, St. Leonard, Md.

The Rev. Canon **Michael Perko**,  
Albuquerque, N.M.

**Thomas Riley**, Vienna, Va.

**Miss Augusta D. Roddis** (emeritus),  
Marshfield, Wis.

**Miriam K. Stauff**,  
Wauwatosa, Wis.

The Rev. Canon **Mark Stevenson**,  
Baton Rouge, La.

**Howard M. Tischler**, Albuquerque, N.M.

**Shirleen S. Wait**,  
Atlantic Beach, Fla.

## CLASSIFIEDS

### BOOKS

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

### CHURCH FURNISHINGS

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**BISHOP SEARCH**: The Search/Nominating Committee for the Eighth Bishop of Kentucky is accepting indications of interest from clergy who wish to be considered for the position. They must be postmarked by September 15, 2009. If you would like to recommend a candidate, please use our recommendation form to send his/her name in time for us to make contact before September 15.

Both forms, along with the diocesan profile and information about our search process, can be found at [www.BishopSearch.episcopalky.org](http://www.BishopSearch.episcopalky.org).

### POSITIONS WANTED

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### VACATION RENTAL

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### TRAVEL/PILGRIMAGES

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# SUMMER Church Services



## NORTH LITTLE ROCK, AR

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

## SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.  
Website: [www.allsaintschurch.org](http://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](http://www.allwelcome.org)  
E-mail: [holyadvent@sbcglobal.net](mailto:holyadvent@sbcglobal.net)  
The Rev. Bruce M. Shipman, v  
Sun Eu 8 & 10

## STAMFORD, CT

ST. ANDREW'S (203) 325-4359  
Website: [www.saintandrewsstamford.org](http://www.saintandrewsstamford.org)  
The Rev. Richard C. 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](http://www.stmarkshonolulu.org) (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

## CHICAGO, IL

ASCENSION 1133 N. LaSalle Blvd. at Elm  
Website: [www.ascensionchicago.org](http://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.  
Website: [www.stpaulsparish.org](http://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 Reconciliation 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

## NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Website: [www.cccnola.org](http://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](mailto: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](http://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](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, r [frthiele@gmail.com](mailto: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](http://www.TrinityRedBank.org)  
The Rev. Christopher Rodriguez, r  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## NEW YORK, NY

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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. Thomas T. Parke, r  
Sun 6:30, 8, 10; Wed 12:10

## RALEIGH, NC

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Website: [www.sttimothyschurch.org](http://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](http://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  
Website: [www.stlukenewtown.org](http://www.stlukenewtown.org) (215) 968-2781  
E-mail: [stlukechurchpa@verizon.net](mailto:stlukechurchpa@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](http://www.stpaulswellsboro.org)  
The Rev. Canon Gregory P. Hinton  
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION 218 Ashley Ave. (843) 722-2024  
Website: [www.holycomm.org](http://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](http://www.gracechurchcharleston.org)

The Rev. Canon J. Michael A. Wright, r; the Rev. Calhoun Perkins, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choirs; Julie Walters, children's ministries; Mac Brown, youth & young adults  
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral); Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

## COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD 1512 Blanding St. [www.goodshepherdcolumbia.org](http://www.goodshepherdcolumbia.org) (803) 779-2960  
E-mail: [gsepisca@aol.com](mailto: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](http://www.hcfm.us) E-mail: [holycross@sc.rr.com](mailto: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](http://www.stpaulskaty.org)  
The Rev. Mifflin Dove Jr., r  
Sun 9:15 Breakfast, 10 Eu Rite 1

## MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719  
818 E. Juneau Ave. [www.ascathedral.org](http://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

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Sun Eu 8

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

To place a church directory listing,  
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[amber@livingchurch.org](mailto:amber@livingchurch.org)

## CHURCH DIRECTORY KEY

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