

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM • SEPTEMBER 27, 2009 \$2.50

EPHESIANS 1

Unity in Christ
Foundation

the mystery of his will, according to his purpose which he
set forth in Christ ¹⁰ as a plan for the fullness of time, to
unite all things in him, things in heaven and things on earth
to him, according to the purpose of him who accom

Covenant Adoption
Gains Support



Console book shelves © 2006

THE LIVING CHURCH

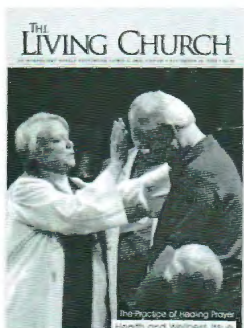
2009 Fall Book & Music Issue

October 11, 2009

"The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones but in the echoes of our hearts"

John Greenleaf Whittier, American writer, 1807-1892

An excellent source to introduce **new books, sacred music, and choral releases** for this fall
Dedicated expressly for **publishers, authors and record labels**
Featuring **books, CD reviews** and much more!



Get a jump on pre-holiday sales!

Reach the **clergy, lay leaders and church musicians**
who make major purchasing decisions and can influence your sales

Reach more than **7,500 TLC readers**

Color advertising available.

AD CLOSING DATE: September 11, 2009

FINAL AD DUE: September 15, 2009

For more information call **Tom Parker @ (414) 276-5420 ext. 16** or
E-mail: tparker@livingchurch.org.

www.livingchurch.org



THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

Phone: 414-276-5420

Mr. Christopher Wells
Executive Director (ext. 15)
Betty Glatzel
General Manager (ext. 17)
John Schuessler
Managing Editor (ext. 11)
Michael O'Loughlin
Director of Associated Publications (ext. 14)
Douglas LeBlanc
Editor at Large (ext. 22)
Amy Graub
Graphic Artist (ext. 13)
Tom Parker
Advertising Manager (ext. 16)
Chas Jackson
Fulfillment Manager (ext. 21)
Gene Weber
Marketing/Promotion Director (ext. 19)

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
Daniel Muth
St. Leonard, Md. (Secretary)
Edward M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Franklin, Tenn.
The Rev. Jay C. James
Raleigh, N.C.
The Rt. Rev. D. Bruce MacPherson
Alexandria, La.
Richard Mammana, Jr.
Stamford, Conn.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis (emeritus)
Marshfield, Wis.

Editorial and Business Offices:

16 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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

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

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

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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

©2009 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 239 Number 13

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

THIS WEEK

News

- 6 Communion Partner Bishops Urge Support of Covenant

Opinion

- 8 Guest Column
The Great Dance
BY PATRICK GAHAN
- 9 Editorials
Commitment to Covenant
- 10 Reader's Viewpoint
Leadership in Another Turbulent Time
BY GEORGE WERNER
- 12 Letters
Differing Values

Other Departments

- 4 Sunday's Readings
- 13 People & Places



Solid Oak
**CHOIR
CHAIR**



with FIBRE RUSH SEAT

Since 1877
R. Geissler Inc.

2641 E. Greystone Ct.
Eagle, ID 83616
Phone: (800) 862-3159
www.rgeissler.com

**DEDICATED TO STAINED
GLASS EXCELLENCE**

FOR MORE THAN A
CENTURY ROHLF'S
& THE PAYNE
STUDIO HAVE
BEEN CREATING
& CONSERVING
STAINED GLASS
WINDOWS
WORLDWIDE.



FOR MORE INFORMATION & LITERATURE
PLEASE WRITE, FAX, PHONE OR E-MAIL TO:

Rohlf's Studio Inc.
783 South. 3rd. Ave.
Mount Vernon, NY 10550
FAX - 914-699-7091
800-969-4106



BE SURE TO
VISIT OUR WEBSITE
www.Rohlfstudio.com
e-mail: rohlfi@aol.com
Traditional • Contemporary • Restorations

SUNDAY'S READINGS

Embracing Fellow Christians

'Whoever is not against us is for us' (Mark 9:40)

17th Sunday after Pentecost (Proper 21B), Sept. 27, 2009

BCP: Num. 11:4-6, 10-16, 24-29; Psalm 19 or 19:7-14; James 4:7-12(13-5:6); Mark 9:38-43, 45, 47-48

RCL: Esther 7:1-6, 9-10; 9:20-22 and Psalm 124; or Num. 11:4-6, 10-16, 24-29 and Psalm 19:7-14; James 5:13-20; Mark 9:38-50

Christians have an unfortunate tendency to treat with contempt other Christians whose faith they deem to be wanting. Factious from the very beginning, Christians have, over the centuries, subjected each other to inquisitions, to heresy trials, and even to armed attack — all this in the name of a loving Lord.

While the worst of Christian-on-Christian violence hopefully is over, intra-faith suspicion and competition remain alive and well.

Some Episcopalians look down their collective noses at Christians more conservative than they are, often branding such folks as ignorant. They are sometimes tempted to respond in kind to groups which see little that is Christian in our teaching. And the treatment of congregations and dioceses that have felt compelled to leave our fellowship can verge on the scandalous. We are smugly certain that the many who have left our ranks weren't really "true" Anglicans to begin with. And we become adamant that they shouldn't be allowed to worship in diocesan-owned buildings.

The ecumenical movement of the past few generations has made at least a start in addressing our Christian divisiveness. A number of denominations now include identical scripture readings in their Sunday worship, and our liturgies are becoming ever more similar. Tiny Lutheran and Episcopal congregations no longer need to compete for members and resources, and at the last General Convention, the Episcopal Church entered into formal intercommunion with Moravian Christians. But these things are merely a start. A whole lot more needs to happen.

In today's gospel, disciples bring news to Jesus of an outsider engaging in God's work. "Do not stop him," Jesus directs, "for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward" (Mark 9:39-41). He just might be saying the same thing to us.

Look It Up

How did Paul respond to the development of factions in the Corinthian church?

Think About It

What religious prejudices do I harbor within myself?

Next Sunday

18th Sunday after Pentecost (Proper 22B), Oct. 4, 2009

BCP: Gen. 2:18-24; Psalm 8 or 128; Heb. 2:(1-8)9-18; Mark 10:2-9

RCL: Job 1:1; 2:1-10 and Psalm 26; or Gen. 2:18-24 and Psalm 8; Heb. 1:1-4; 2:5-12; Mark 10:2-16



Culture Making

Recovering Our Creative Calling

By Andy Crouch. IVP. Pp. 284. \$20. ISBN 0830833943.

Evangelicals spend a lot of time talking about “engaging culture” and “shaping world-views,” but not nearly enough time at actually creating culture and shaping the world. So says Andy Crouch of *Christianity Today* in his excellent book, *Culture Making*. Few people know evangelicalism as well as Crouch, and even fewer are as genuinely thoughtful and learned. With this book, Crouch has given not only to evangelicals, but also to Christians of whatever stripe, a wise handbook for living as salt and light in the world.

Evangelicals, unlike many mainliners, have long understood themselves as distinct from the culture around them. This is their great strength, but Crouch argues that they have focused too much on fine-tuning their message and not enough on embodying Christian practices; too much on critiquing or condemning secular culture, and not enough on cultivating a faithfully Christian imagination. The result, he claims, is that evangelicals tend to produce lots of cultural critics but not enough true artists and visionaries. What they need to do, he concludes, is to stop merely critiquing or copying culture, and to start making it themselves.

That is the heart of Crouch’s book, but he gives some fine advice for how to live as genuinely Christian culture makers as well. Crouch encourages us to think and act concretely, starting with the small, local cultures that we influence every day. And, he argues, culture is more than simply ideas — it’s also the things we make, the relationships we nurture, and the places we build. In fact, he argues that this is precisely our calling as followers of Christ — to “create” what God has already created, an “alternative culture where grace and forgiveness are the last word.” In other words, Crouch is reminding the church to be the church. His book is a truly indispensable guide to life as a gospel people, and it should be read.

*Jordan Hylden
Durham, N.C.*

Advertisement

Faith Alive Energizing Congregations; Growing Small Groups, Youth Ministry

An estimated 9,000 men, women, teenagers and children will participate in some facet or all of a Faith Alive Weekend in 2010. The Weekend that they attend will enjoy the prayer covering of more than 6,000 nationwide.

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

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

Faith Alive Weekends have also been blessed through gifted organ and choir music. More than 35 wonderful, loving children’s ministers are eager to lead the children’s programs on these weekends, supported by experienced assistants. More than 20 experienced youth leaders stand ready to serve on Faith Alive Weekends, from Alaska to Florida, California to the Midwest and New England, Canada and the Bahamas.

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

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

www.faithalive.org

(505) 255-3233

faithaliveNM@aol.com

Get the
Word Out,
One Page
at a Time

*Morehouse Lectionary Bulletin Inserts
bring the Word into your services*



A convenient way to organize the Sunday service available to you through a worry-free subscription service. Members will find the scripture readings for Sundays and Holy Days with the appointed collects and refrains on one simple slip of paper. Inserts are color and symbol coded for the seasons of the church year and available in a choice of Bible translations and print styles.

Use of the Revised Common Lectionary (RCL) bulletin inserts now comes with the option of choosing between two different tracks of Old Testament readings for the Sundays following Pentecost. Simply state your preference when ordering and we’ll handle the rest. We’ll also gladly answer any questions you might have regarding the differences between the two tracks.

**NEW
RCL OPTIONS**



Morehouse Church Supplies
A division of Church Publishing Incorporated

For complete information on Morehouse Lectionary Bulletin Inserts, including subscription options & ordering, please call **800.791.9644**.

Communion Partner Bishops Urge Support of Covenant

Seven bishops who met with the Archbishop of Canterbury on Sept. 1 at Lambeth Palace issued a statement urging widespread support for the Anglican Communion Covenant, which is still in draft form.

The statement came from Bishops Mark J. Lawrence (South Carolina), Gary R. Lillibridge (West Texas), Edward S. Little II (Northern Indiana), William H. Love (Albany), D. Bruce MacPherson (Western Louisiana), Michael G. Smith (North Dakota) and James M. Stanton (Dallas). Bishop MacPherson released the statement Sept. 7.

The seven bishops, all members of Communion Partners, asked "bishops, priests, deacons and laypersons of the Episcopal Church who support the adoption of the Anglican Communion Covenant to record such endorsement on the Communion Partners' website."

The bishops also expressed their

hope that General Convention will approve the covenant in 2012.

"We encourage dioceses and congregations to study and endorse the Anglican Communion Covenant when it is finally released and to urge its adoption by General Convention, or to endorse the first three sections of the Ridley Cambridge Draft and the Anaheim Statement," they wrote.

The statement defied speculation among critics of the Communion Partners bishops that the bishops intend to remove their dioceses from the Episcopal Church. The bishops reaffirmed their commitment to "remain constituent members of both the Anglican Communion and the Episcopal Church."

Citing General Convention Resolution B030, which Bishop Smith proposed and which the convention referred to Executive Council, the bishops encouraged "companion domestic mission relationships among dioceses

and congregations within the Episcopal Church."

Resolution B030 proposed linking such cooperative ventures to the Domestic Missionary Partnership. The DMP represents 13 smaller dioceses, including that of Bishop Smith, and it invites support from other dioceses.

The statement followed open speculation by Albany Via Media on whether Bishop Love is attempting to lead his diocese out of the Episcopal Church.

"They've been looking for [a] way to break from the Episcopal Church and take the property with them," said Albany Via Media's president, Clair Touby of Saranac Lake, N.Y., in an interview with the *Albany Times Union*.

The dioceses of Bishops Lawrence, Love and Stanton were affiliated with the Anglican Communion Network. The three bishops and the dioceses declined to follow the Anglican Communion Network's leadership out of the Episcopal Church.

Bishop Price of Southern Ohio to Serve Pittsburgh Reorganizers

The Episcopal leaders who have reorganized a diocese in the Pittsburgh area have nominated the Rt. Rev. Kenneth L. Price, Jr., Bishop Suffragan of Southern Ohio, to serve as their provisional bishop. The Most Rev. Katharine Jefferts Schori, Presiding Bishop, recommended the nomination.

Bishop Price is the only nominee on the ballot for the election, which is scheduled for Oct. 17.

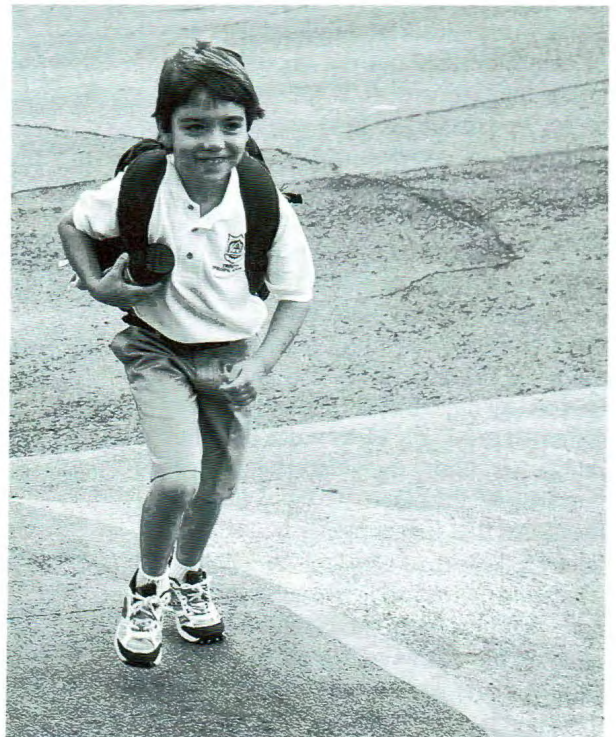
Bishop Price "understands his primary role as pastor, to help us to continue to reorganize and move forward," said the Rev. Jim Simons, president of the Pittsburgh standing committee and rector of St. Michael's of the Val-

ley Church, Ligonier, Pa. "With his experience as a bishop and as the interim ecclesiastical authority in Southern Ohio, he knows what needs to be done."

According to an announcement on the Diocese of Southern Ohio's website, Bishop Price will spend the majority of his time in Pittsburgh but remain resident in Southern Ohio and continue some episcopal duties there.

"I greatly enjoy my ministry in Southern Ohio, but sometimes God has other plans," Bishop Price said.

"I want to be open to the movement of the Holy Spirit and recognize the hand of God around me."



Trinity Episcopal School photo
Nicholas Zompa walks up to Trinity Episcopal School in Galveston, Texas, to begin his first day of second grade.

Student Volunteer Earns Archbishops' Praise

The volunteer work of Naomi Cumming, a 15-year-old student in Leeds, England, has drawn praise from both the Archbishop of York and the retired Archbishop of Cape Town.

On Sept. 12, Archbishop Desmond Tutu was to join Archbishop John Sentamu in presenting the first Archbishop of York Youth Trust Awards to Ms. Cumming and other students.

For the past 18 months Ms. Cumming has volunteered in a youth project that meets at Christ Church, Upper Armley, a parish three miles west of center-city Leeds. She has participated in the program for eight years.

A video posted by the Archbishop of York's Youth Trust shows Ms. Cumming speaking to her peers and joining them at play. She describes how some children as young as 10 are "drinking alcohol, and getting themselves arrested and breaking windows," and how the program gives them safe alternatives to delinquency.

In another video posted by the Youth Trust, Archbishop Tutu praised Ms. Cumming effusively.

Responding to the Needs of Small Congregations

How to respond to a growing number of small congregations that are seeking spiritual refreshment was a key topic of Faith Alive's board of directors' meeting in Albuquerque in August.

Having conducted weekend programs at more than 2,500 Episcopal churches, as well as other churches, the organization has many adult and teenage volunteers from larger churches available to lead. The events center on living lives pleasing to God.

"We are increasingly being called upon to bring this program to congregations of 40 and less," said Faith Alive president Tom Riley. "We can now offer either a weekend event that embraces adults, teens and children, or a less ambitious adult retreat for smaller congregations and churches in transition."



Don Kadar photo

Cathy Behnke and her daughter, Victoria, tend the garden at St. George's Church, Milford, Mich. Produce grown in the garden supplements the non-perishable items donated to a local food pantry.

All Saints Sisters Received as Roman Catholics

Ten of 12 members of the All Saints Sisters of the Poor were received into communion with the Roman Catholic Church during a liturgy held at their convent in Catonsville, Md., Sept. 3.

The nuns renewed their vows of poverty, chastity and obedience to the Most Rev. Edwin O'Brien, Archbishop of the Roman Catholic Archdiocese of Baltimore. The Rev. Warren Tanghe, the former chaplain to the order, also has applied to become a Roman Catholic priest.

The two nuns who decided to remain Episcopalians will continue to live in community with the other sisters. The Rt. Rev. Donald Parsons, retired Bishop of Quincy and the order's episcopal visitor, was among the 120 people present at the service.

"I speak for all the faithful of the Archdiocese of Baltimore in expressing our thanks to God that you, good sisters, will ennoble our Catholic community with your sterling and steadfast witness to consecrated life, with a rich heritage of prayer, liturgical and private, and with a 137-year tradition of joining contemplative prayer with

care for the poor, for children with special needs and for the dying," Archbishop O'Brien said in his homily.

Sister Emily Ann Lindsey told Baltimore's *Catholic Review* newspaper that the sisters have received many messages of support since they announced their intention to leave the Episcopal Church [TLC, July 5]. "Seeing all this support makes me feel this is what the Lord meant for us to do."

The Rt. Rev. Eugene T. Sutton, Bishop of Maryland, issued a written statement wishing the order "God's blessings as their journey takes them into the Roman Catholic Church. Despite the sadness we feel in having to say farewell, our mutual joy is that we remain as one spiritual family of faith, one body in Christ."

The *Catholic Review* reported that archdiocesan leaders hope to establish the order as the archdiocese's first "diocesan institute," a religious community overseen directly by the bishop. The nuns will attend Mass in the Latin rite and have received permission to also attend Mass in the Anglican-use rite.

The Great Dance

In my first seminary class, the professor asked all of us to imagine the Trinity in a great dance. He said picture the Father, the Son, and the Holy Spirit as whirling dervishes — spinning round and round, faster and faster, so that you can no longer tell who is who. And as they dance, a joyous laughter spills out, illustrating the unsurpassable love that binds the three of them together.

The classroom became silent when the professor added that each one of us is invited into the middle of that dance. We were taken aback to learn that we, too, are called to experience the joy and love and hope and delight of the Trinity.

To miss this dance is to miss it all. To live on the sidelines of the great dance is to check out of the greatest adventure God has conceived for humanity. Even so, most of us will spend an awful lot of time doing what we construe as very important, only to find we have settled for the role of a wallflower.

When we've had enough of watching the dance go on without us, we will bow our heads in submission to worship the Trinity with loving abandon and look up to discover we're finally in the middle of the dance floor, in the warm embrace of God.

"How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are" (1 John 3:1).

Jesus Christ

I say repeatedly to the congregation I serve, "If you want to know what God is up to, look at Jesus Christ." That's why John calls him the Logos, the Word (John 1:1-5). Jesus Christ is the intention of God. His mission is to reconcile humanity with the Father — to get us back in the great dance with the Trinity.

Jesus spent very little time with those convinced that they had the right answers and instead extended himself to noted sinners and earnest seekers. Those who had come to the end of their ropes and figured out that their efforts to improve themselves had "availed them nothing" were the recipients of Jesus' ministry. He had no patience for those who imagined they sat in the place of God.

"Yet to all who received him, to those who believed in his name, he gave the right to become children of God — children born not of natural descent, not of human decision or a husband's will, but born of God" (John 1:12-13).

The Holy Spirit

In *The Shack*, William P. Young states, "The Holy Spirit is the restorer of what has been lost." We spend much of our lives disbelieving that humans are fashioned to exist within the embrace of the Trinity. The world would have us think that we are merely individually wrapped flesh-colored bags

of protoplasm, and even many Christians contend there is a huge chasm between God and ourselves.

The Son, Jesus, opens again the gate to Eden, back to a right relationship with God, to a home where we "hear the sound of God walking through" our gardens (Gen. 3:8). The Holy Spirit, then, is our escort back to this paradise.

In our sin we have forsaken our true selves. To get back into the great dance means we must change our speech, our ways, and our attitudes to imitate Jesus Christ. That's too tall an order to carry out alone. The fear, anger, and hopelessness we've been carrying around so long will sabotage our best efforts. But we have One who will restore us to where we belong.

"For you did not receive a spirit that makes you a slave again to fear, but you received the spirit of sonship. And by him we cry, 'Abba, Father'" (Rom. 8:15).

Humanity

Humanity would rather dance alone. The last thing we want is a partner to lead us. Despite so many choices, only one fruit offered Adam and Eve the chance to be like God (Gen. 2:9, 3:1-6). Our great-grandparents grabbed the one fruit God said was off-limits and we've all been gorging ourselves on it ever since.

Only one avenue will lead us back to the great dance. It's the biggest step we'll ever take — the step of humility. We must get over ourselves. Humility levels the dance floor because no one gets into the great dance without admitting he or she has made a mess of most everything and urgently needs a guide back into a real life.

St. Paul reserved his greatest fury for the Galatians who abandoned the gospel of grace he taught them for an adulterated one which was centered on human efforts. Paul said the self looms so big in our broken lives that it has to die in order for God to bring us back to real life.

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

Our guest columnist is the Rev. Patrick Gahan, rector of St. Stephen's Church, Wimberley, Texas. This is the final article in a series of personal reflections on the life of a priest.



The Holy Spirit is our escort back to paradise.

Commitment to Covenant

The report by seven representatives of the 19 Communion Partner bishops [p. 6] on their Sept. 1 meeting with the Archbishop of Canterbury marks the most important sounding from leaders in the Episcopal Church since the so-called Anaheim statement of these and other bishops near the end of General Convention [TLC, Aug. 9]. The Anaheim statement “reaffirmed” a commitment, by the 36 bishops who signed, to the visible communion of all Anglicans, gathered around Canterbury, accountable to the terms of communion-in-Christ articulated in the Book of Common Prayer and in recent texts such as the Windsor Report, with an eye to the gift of an Anglican Communion covenant.

This latest report takes the former statement as read and presses forward to urge “dioceses, congregations, and individuals” of the Episcopal Church “to pray and work for the adoption” of an Anglican covenant. In other words, as the report implies more than spells out (following, however, the archbishop’s own broaching of the matter in his post-convention pastoral letter), “elements” in provinces not favorably disposed to adopt the Anglican Communion covenant should “be free ... to adopt the covenant as a sign of their wish to act in a certain level of mutuality” with the majority of the wider Communion. Translation: Episcopal dioceses, congregations, and so on should begin now not only to study the covenant and urge its adoption at a subsequent General Convention but also — following on the invitation of D020 at General Convention 2009 — themselves and in the meantime *endorse* it, along with the Anaheim statement, in step with the Communion Partners coalition.

Preserving Anglicanism

This is important, first, because it marks the public rolling out of an agenda by the Communion Partner bishops, hopefully with the Archbishop of Canterbury’s full and forthcoming public support, aimed at preserving some remnant of constituent membership in the Communion for covenanting Episcopalians.

Second, and more profoundly, this step effectively serves as a petition to God for the preservation of Anglicanism, to a larger end of reconciliation and communion. “The divisions before us,” after all, have to do with much more than “differences of opinion on matters of human sexuality,” as the bishops note. They finally touch upon ecclesiology — the nature of the Church, as a global communion, committed to “discerning the mind of Christ together.” And this point, like the text of the Anglican covenant itself, drops us into a rich field of ecumenical discernment and decision, since communion in Christ is always larger than the particularities of any one divided church or family of churches. Accordingly, the call of an Anglican covenant presents a singular “opportunity for clarity, renewal and deeper relation with one another,” in the bishops’ words, because God’s gift of himself in Christ is a transformative and transforming fact on the ground already, “a plan for the fullness of time, to unite all things in him, things in heaven and things on earth” (Eph 1:9-10). “*Now* in Christ Jesus” God has “broken down the dividing wall of hostility” between Jew and Gentile, so as to “create in himself one new man” and “reconcile” us “in one body through the cross” (Eph 2:11ff.).

For this reason especially: that the Catholic Church precedes and follows, comprehends and judges, our feints at autonomy, independence, and party spirit, as well as our flirtations with one or another false unity, we applaud the movement forward to covenant by the Communion Partner bishops, and pledge our support.

Communion in Christ is always larger than the particularities of any one divided church or family of churches.



Dr. Coburn (1914-2009) presiding in the House of Deputies at General Convention in Minneapolis, 1976.

LEADERSHIP

in Another Turbulent Time

READER'S VIEWPOINT

By George Werner

The year 1976 was “the best of times ... the worst of times.” The wounds of Vietnam still throbbed. The three assassinations of the '60s plus the resignations of both a Vice President and President of the United States still challenged our republic. The economic disasters of 1973 and 1974 still hammered our wallets.

But it was also the bicentennial year, the 200th anniversary of our remarkable country. Following the amazing display of fireworks, I sat in a monumental traffic jam trying to get out of D.C. and back to my campground. But instead of the expected anger, there was singing, laughter, joy and flags waving. Our problems were many, but our spirit was strong.

Later that summer, the Episcopal Church gathered in Minneapolis for the 65th General Convention. Two major questions faced us. Should we authorize the first constitutional reading of a proposed Book of Common Prayer? Should we declare that the canons for admis-

sion of candidates for the ordination to the three orders of bishops, priests and deacons, be equally applicable to men and women?

Leading the House of Bishops was the new Presiding Bishop, John Maury Allin. Leading the House of Deputies for his fourth convention was the Rev. John Bowen Coburn. His presence was already unusual. When he was elected Bishop of Massachusetts in May 1975, he accepted on the condition that he could complete his responsibilities as president of the House of Deputies before being consecrated 14 months later.

Bishop Coburn was a special man. He was the son of a priest who had founded the Wooster School; a graduate of Princeton, World War II U.S. Navy chaplain, chaplain at Amherst College and seminary dean. He was so deeply moved by the struggles of the '60s that he and his family moved to Harlem where he taught high school dropouts. The Coburns had also experienced the heartbreak of the death of a young daughter, Cynthia Anne. Out of his grief and deep spirituality, he wrote a beautiful book called *Anne and the Sand Dobbies*, which touched and helped many of us.

As Dr. Coburn called us to order on the afternoon of Sept. 16, there were more than 5,000 people in the gallery, 1,007 registered deputies on the floor of the house and dozens of members of the media. Following the presentation of the Committee on Ministry recommending that the deputies concur with the House of Bishops to permit the ordination of women to the priesthood and the episcopate, 58 deputies, evenly divided among pro and con, spoke to the issue.

The president had received a request that morning from the chair and vice chair of the Committee on Ministry that there be five minutes of silent prayer before we voted. Dr. Coburn added an additional step — he asked us all to stand for that silent prayer. It was a deeply moving moment, which many of us will never forget.

As the legislative session drew to a close, the secretary informed the chair that the vote on women's ordi-

patience of the house and its great trust in its leader.

Would John Coburn have made a difference in these recent conventions? His civility, his wit, his brilliance, his grace, his deep faith, his concern for fairness would always make a difference. When, in 2003, I was presiding over the vote to consent to the election of the Bishop of New Hampshire, I repeated John Coburn's speech concerning our behavior as we left the hall. During the large, mostly secular and partially international press conference which followed, two of the first three questions directed at me concerned our house's unusual and remarkable behavior in such a tense moment.

In 1776 the signers of the Declaration of Independence pledged "their lives, their fortunes and their sacred honor." St. Paul, in writing to the believers in Rome, admonished and encouraged us to "outdo everyone in showing honor." In 1976, despite a deep division over prayer book revision and women's ordination, the

Prayer book revision was never taken lightly.

Emotions were running high for many in Minneapolis when prayer book revision was taken up the morning after approval of women's ordination.

nation was available. Dr. Coburn looked out at the members of the house and reminded us (my paraphrase) "that we do not do things as others do. We have welcomed moments of silence and prayer into our debate. We must remember that we are a community in Christ and our brothers and sisters on either side of us may disagree strongly with our position. Therefore, when the vote is announced, there will be no public demonstration, no cheering, no applause." The vote passed in both the order of laity and the order of clergy. Following the secretary's announcements, we left the house quietly, with many holding on to friends who were on the opposite side of the argument.

In 1785, when William White, the first president of the House of Deputies, called representatives from other states to meet with him in Philadelphia, the appeal was based on commitment to the Book of Common Prayer. Prayer book revision was never taken lightly. Emotions were running high for many in Minneapolis when prayer book revision was taken up the morning after approval of women's ordination.

The prayer book debate continued through the afternoon session and the next morning as well. Late in the second afternoon, there were still seven deputies waiting patiently to offer amendments. The house had exhausted all parts of the special rule of order and of parliamentary procedure. Dr. Coburn looked at the house and asked quietly if we would indulge him and allow the last seven speakers to have a turn. The largely exhausted deputies overwhelmingly agreed to suspend the rules.

According to the convention *Journal*, four of the final amendments were adopted, underlining the unusual

convention also voted to support a program called Venture In Mission, which would eventually raise more than \$140 million for witness and outreach in the name of Jesus Christ.

I leave the final word on all this to Donald Coggan, the 101st Archbishop of Canterbury, addressing the House of Deputies on Sept. 17, 1976: "... Well, my very dear friends, let us rejoice in our partnership in a great family — the Anglican Communion. In it, history going back far beyond Augustine and Apollonius joins hands with opportunity. Opportunity to serve God in a world hungry for want of the knowledge of him as he has revealed himself to us in Christ our Lord. Let's go from our convention determined to put first things first — love of brethren, unity of the Church, worship of the Lord, evangelization of the world — and to that quadrilateral, let us hold fast in the power of the Holy Spirit.

"And, as I end, may I in great humility and gratitude wish your chairman of the House of Deputies well as he goes to his great new work in Massachusetts, assure him of our prayers and express the hope that he will enrich not only the Diocese of Massachusetts, but the whole Anglican Communion, and beyond that, the Christian Church with more of his writings on prayer, for we need to learn from him." □

The Very Rev. George L.W. Werner was president of the House of Deputies from 2000 to 2006. He resides in Sewickley, Pa.

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



Differing Values

The words love, justice and relationship are used to assert the imperative of very different paths in our denomination. Recently, a friend suggested that the approval of some controversial resolutions by the most recent General Convention, such as D025, was ideologically in pursuit of justice whereas the reasoning of those opposing those resolutions was framed in terms of relationship, especially TEC's bonds and responsibilities as members of the Anglican Communion. The two sides are arguing on the basis of two entirely different values: justice vs. relationship.

The Presiding Bishop recently made the case for considering ourselves on a spiritual journey about living together in community, our primary community being the Anglican Communion. But this would seem to be incompatible with the reasoning in favor of the most controversial measures passed at General Convention. Do we not give evidence of our relationship with God by how we treat

those of our own household of the faith?

I wonder if our unhappy divisions come down to conclusions about how God's love is grafted into our hearts. Many progressives make mutuality, affection, respect and acceptance paramount, while those who disagree with their conclusions add a crucial distinction: the way that God provides guidance as to the truest expressions of these virtues. Is justice defined by the expansive human intellect duly assuming that the Holy Spirit is thus enlightening, or are there additional safeguards given to protect us from our own conclusions?

We should place less trust in feelings about what is loving and compatible, and much less trust in what progressive culture approves, and live more in a posture of holy, respectful fear of the Lord and abhorrence to branch out in any way that we have good reason to suspect is displeasing to him.

*(The Rev.) Jess Reeves
Columbia, Tenn.*



ELCA photo

ELCA Presiding Bishop Mark S. Hanson at the closing service of the Churchwide Assembly.

More to Unity

I read with interest the article about the actions of the Churchwide Assembly of the Evangelical Lutheran Church in America [TLC, Sept. 13]. I was particularly interested in the assertion by Allison Guttu of the Metropolitan New York Synod that "Lutherans are united by their belief that God's word alone, and the sacrament of baptism alone, are a sufficient basis of Christian unity."

There is more to the story of Lutheran unity than "the word alone and Baptism alone." Lutherans find their unity in the confessional documents. That is why the Lutheran churches are different from the Anglican churches. It is in their agreements that they are united, and the main symbol of this agreement is the Augsburg Confession. This is evidenced in the Augsburg Confession itself, the Confession of Faith found in the ELCA constitution, and the Lutheran World Federation Statement of Faith.

Lutherans, whoever they might be, are held together by a common Confession of Faith as found in the Book of Concord and meet each other in the Augsburg Confession. Perhaps Ms. Guttu missed that in her studies of Lutheran history.

*(The Rev.) John T. Allen
St. Mark's Church
South Milwaukee, Wis.*



THE MISSION BOOKSTORE
OF NASHOTAH HOUSE
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena daily at 5.45pm
Send your prayer requests to

Canon Gordon Reid
S.Clement's Church, 2013 Appletree St.
Philadelphia, PA 19103
www.s-clements.org



Discover the possibilities
of a columbarium
for your church

EICKHOF

COLUMBARIA INC

Helping churches
extend their ministry

Visit our new, informative website

www.eickhofcolumbaria.com

1-800-253-0457

PEOPLE & PLACES

Retirements

The Rev. **Sheila C. Coopridier**, as assistant at Christ Church, Spotsylvania, VA; add: 3542 Vestal Loop, Broomfield, CO 80023.

The Rev. **Jerry Fisher**, as rector of St. John's, Wake Forest, NC.

The Rev. **Ronald R. Peak**, as rector of Trinity, El Dorado, KS.

The Rev. **Robert L. Beasley**, as interim rector of St. Andrew's, Maryville, TN.

Deaths

Sister Mary Faith, C.S.M., 85, died August 27 at St. John's Home, Milwaukee, Wis., in the 50th year of her profession.

Born Jeanne Burgess in Brooklyn, N.Y., she moved in early childhood with her family to Chicago, where they were members of Church of the Advent. After studying at The Art Institute of Chicago, she became a member of the Community of St. Mary, becoming professed in 1949. She was well known for her paintings and needlework of ecclesiastical vestments and altar pieces. In addition to the Sisters of St. Mary, Sister Mary Faith is survived by two cousins and many associates and friends.

The Rev. **Richard L. Schuster**, 64, a leader in community work and the recently retired executive director of St. Luke Lifeworks, which serves the homeless in Stamford, CT, died Aug. 29.

He was born April 5, 1945, in Waterbury, CT, and graduated from Berkeley Divinity School at Yale. He was ordained deacon in 1971 and priest in 1972. Fr. Schuster was curate of Holy Trinity, Middletown, CT, 1971-75, and rector of Immanuel, Ansonia, CT, 1975-84. Prior to his arrival at St. Luke's, he was the assistant director of Episcopal Social Services. He served on many committees in the diocese and was a deputy to General Convention several times. Among other boards, he served on those of the South End Neighborhood Revitalization Zone and the Connecticut Community Economic Development Fund. He was a member of the state's Community Mental Health Strategy Board and the Advisory Council of the Center for Outcomes. Fr. Schuster was honored for his leadership of the steering committee for the Reaching Home Campaign. He was the first president of the Connecticut Coalition to End Homelessness, a founder of the Connecticut AIDS Residence Coalition, and chair of the State of Connecticut Board for Mental Health and Addiction Services. He is survived by his wife, Angela; his mother, Mabel B. Schuster; two daughters, Wendi Cozzi and Alyson Marcucio; a step-son, Brian Foglia; and four grandchildren.

Send your clergy changes to People and Places:

p&p@livingchurch.org
P.O. Box 514036
Milwaukee, WI
53203-3436 Fax (414) 276-7483

College Services Directory



ALABAMA

UNIVERSITY OF ALABAMA Tuscaloosa
CANTERBURY CHAPEL AND STUDENT CENTER
Website: www.canterburychapel.org
E-mail: canterburychapel@gmail.com
The Rev. Marc Burnette
Sun H Tu 6; Wed Tu 10

CALIFORNIA

UNIVERSITY OF CALIFORNIA Irvine
CANTERBURY IRVINE/EPISCOPAL CAMPUS MINISTRY
Website: www.canterburyirvine.org
E-mail: canterburyirvine@gmail.com

UNIV. OF SOUTHERN CALIFORNIA Los Angeles
CANTERBURY USC (213) 740-2673

EPISCOPAL CAMPUS MINISTRY
Website: www.usc.edu/org/canterbury
Facebook Group: Episcopal Trojans
E-mails: ectusa@usc.edu, glibby@usc.edu
The Rev. Dr. Glenn M. Libby, chap
Sun H Tu 5:30 & 7; Sun & Thurs Fellowship Dinner 6

COLORADO

UNIVERSITY OF COLORADO Boulder
CANTERBURY COLORADO
ST. AIDAN'S EPISCOPAL CHURCH (303) 443-2503
2425 Colorado Ave. (across from Engineering Center)
Website: www.canterburycolorado.org
E-mail: chaplain@canterburycolorado.org
The Rev. Mary Kate Schroeder, r
Sun H Tu 8, 10:15, 5 (followed by dinner)

DELAWARE

UNIVERSITY OF DELAWARE Newark
ST. THOMAS'S PARISH (302) 568-4644
Website: www.udelcem.org
The Rev. Paul Gennett Jr., r, Cecily Sawyer-Harmon, campus minister
Sun 8, 10:30, 8:30; Wed 12:10

ILLINOIS

UNIVERSITY OF CHICAGO Chicago
(and other Hyde Park schools)
BRENT HOUSE, THE EPISCOPAL CENTER AT THE UNIVERSITY OF CHICAGO
8540 S. Woodlawn Ave. (773) 947-8744
Website: www.brenthouse.org
E-mail: office@brenthouse.org
The Rev. Stacy Alan, chap
Academic year services: Sun H Tu (with Vegetarian Supper) 8:30 (Brent House); Thurs H Tu 12 (Bond Chapel)

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY EPISCOPAL CHURCH (319) 337-5333
Website: www.trinityic.org
The Rev. Baisin Horn, campus minister
Sun H Tu 7:45, 8:45, 11; Jazz Ev 5 (followed by supper at 6)

MARYLAND

UNIVERSITY OF MARYLAND College Park
EPISCOPAL/ANGLICAN CAMPUS MINISTRY
Website: www.edow.org/eacm
E-mail: eaterps@umd.edu
Student Residence: Episcopal Student Center
The Rev. Dr. Peter M. Antoci, chap
Sun 6:30

MASSACHUSETTS

MIT Cambridge
LUTHERAN EPISCOPAL MINISTRY
Phone: (617) 253-2963
Website: web.mit.edu/lem
The Rev. Amy McCreath
Wed 5:15 H Tu followed by dinner

HARVARD UNIVERSITY Cambridge
EPISCOPAL CHAPLAINCY AT HARVARD
2 Garden St., Cambridge, MA 02138 (617) 495-4340
E-mail: rbtobin@cantab.net
The Rev. Dr. Robert Tobin, chap
Sun Tu 5:30

NEBRASKA

UNIVERSITY OF NEBRASKA Lincoln
ST. MARK'S ON THE CAMPUS 18th & R
smoc.office@stmarks-episcopal.org (402) 474-1979
Sun 8:30 & 10:30
Student lounge open 9-4 weekdays
Study lounge Sundays & Wednesdays 7-11

NEW HAMPSHIRE

UNIVERSITY OF NEW HAMPSHIRE - Durham
DARTMOUTH COLLEGE - Hanover
KEENE STATE COLLEGE - Keene
PLYMOUTH STATE UNIVERSITY - Plymouth
COLBY-SAWYER COLLEGE - New London
DIocese of NH Campus Ministries
Website: www.nhepiscopalstudents.org

NEW JERSEY

STEVENS INSTITUTE OF TECHNOLOGY Hoboken
ALL SAINTS EPISCOPAL PARISH
Website: www.allsaintshoboken.com
E-mail: gcurtiss@allsaintshoboken.com
The Rev. Geoffrey B. Curtiss, r
Sun 8, 9:30, 11:15

NORTH CAROLINA

EAST CAROLINA UNIVERSITY Greenville
ST. PAUL'S EPISCOPAL CHURCH (252) 752-3482
Website: www.stpaulsepiscopal.com
E-mail: rector@stpaulsepiscopal.com
The Rev. Bob Hudak, r
Sun Tu 8, 10:30; Compline 9

TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH
Website: www.sewanee.edu
The Rev. Thomas E. Macfie, Jr., university chap

ALL SAINTS' CHAPEL

735 University Ave., Sewanee 37383
(931) 598-1274
E-mail: vcunning@sewanee.edu
Sun H Tu 8, 11, Cho Ev (1st Sun of month) 4,
Growing in Grace 6:30; Sun-Fri Sung Compline 10;
M-F MP 8:30, EP 4:30; Wed Catechumenate 7

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 38583
E-mail: theology@sewanee.edu (800) 722-1974
Mon-Tues-Fri H Tu 12; Wed H Tu 11; Th H Tu 5:45;
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
The Rev. John D. Alexander, SSC
8 (Low Mass), 10 (Solemn Mass); Daily as Posted

JOHNSON & WALES UNIVERSITY Providence
GRACE CHURCH (401) 531-3225
Website: www.gracechurchprovidence.org
E-mail: frrich64@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 (512) 477-6859
E-mail: 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
The Rev. John Maxwell Kerr, SOSC, chap
Bruton Parish: Sundays 6:30 (followed by dinner)
Wren Chapel: Tuesdays 6:30 (followed by dinner)
Parish House: Wednesdays 5:30 dinner
Canterbury Room: Thursdays 6 "The Canterbury Programme"

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

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

POSITIONS OFFERED

FULL-TIME ASSISTANT PRIEST: *S. Clement's, Philadelphia* seeks an assistant priest. We are a traditional Anglo-Catholic parish of the Diocese of Pennsylvania, with daily Mass and Evensong. The curate will be provided with a 2-bedroom self-contained apartment in the Clergy House with all expenses paid. As well as his liturgical duties, the curate will have a shared responsibility for adult education, outreach work and pastoral care. Reply to the rector, **the Rev. Canon Gordon Reid**, 2013 Appletree St., Philadelphia., PA 19103 or we invite you to visit www.s-clements.org.

**MORE CLASSIFIEDS
AVAILABLE ONLINE!**

POSITIONS OFFERED

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

SERVICES

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

VOCATIONAL OPPORTUNITY

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

THE LIVING CHURCH FOUNDATION, INC.

The Rev. **Thomas A. Fraser**, Riverside, Ill.

Mrs. John M. Hayden, La Crosse, Wis.

The Rt. Rev. **Dorsey F. Henderson, Jr.**,
Columbia, S.C.

The Rev. **Charles Henery**,
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.



MOVING?

888-ReloCenter (888-735-6236)

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

◆ Clergy Discount

◆ Guaranteed Dates

◆ Up To 3 Estimates

◆ Major Van Lines



www.clergyrelocation.com

email: info@clergyrelocation.com

TO PLACE A CLASSIFIED,
PRINT OR ONLINE,
CONTACT AMBER MUMA AT
amber@livingchurch.org

Church Directory



AVERY, CA

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

SAN DIEGO, CA

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

SAVANNAH, GA

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

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 North 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
The Rev. Geoffrey Ward
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B
4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,
6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6, Sun
10:30-10:50

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.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

NEWARK, NJ

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

PASSAIC, NJ

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

NEW YORK, NY

PARISH OF TRINITY CHURCH
The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
(212) 602-0800
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

www.livingchurch.org

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)

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

LAS VEGAS, NV

ST. GEORGE'S ANGLICAN (702) 395-4576
7676 West Gilmore www.stgeorgeanglican.org
The Rev. Gordon Hines, r
Sun Mass 8 (Low), 10:30 (Sung, w/ 1928 BCP)
Wed EP 5:45, Mass 6

LUTHERAN

BORON, CA

RESURRECTION Sr. Citizens Ctr. 20 Mule Team Rd.
Sun Eu 8

MOJAVE, CA

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

To place a church directory listing, contact Amber Muma at amber@livingchurch.org

CHURCH DIRECTORY KEY

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

ritetime
online schedule builder

**Sign up now for
a free 60 day trial.**

“Scheduling people, meetings, rooms and resources takes up most of my time each week. I can do a better job faster with ritetime.”

New from Church Publishing!

Save time with our online schedule and calendar builder

Organizing and scheduling events can take up a lot of your time each week.

Whether you're scheduling a recurring worship service or coordinating a large event like a wedding, Christmas pageant or complicated midweek meeting locations, ritetime online schedule builder makes it easy to track and schedule the people, rooms and resources involved.

ritetime features:

- Online system is available anywhere you have internet access

- Automatically notifies participants when an event is scheduled, or when any changes are made
- Shows conflicts and availability in schedules for people, facilities and church resources
- Great-looking public calendar published on your church's website is always up-to-date!
- Simple to set up and maintain



CHURCH PUBLISHING INCORPORATED

Sign up now for a free 60 day trial.

www.RiteSeries.org/time/GC2009

