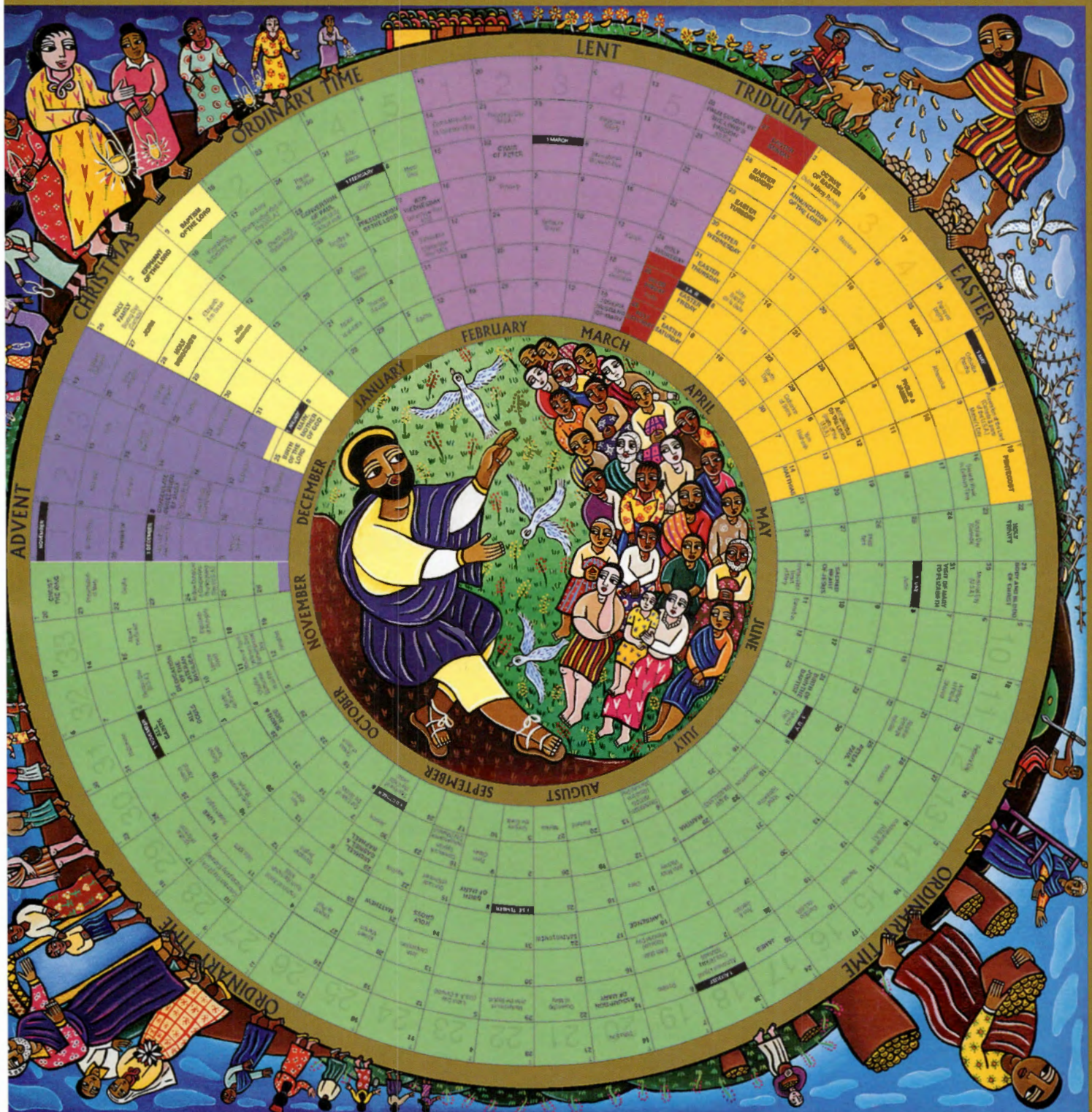


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Volume 229 Number 23

*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

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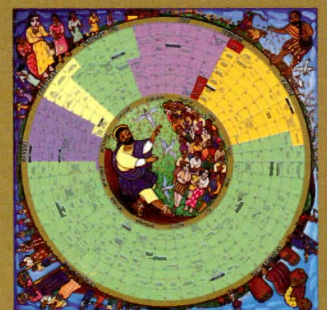
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## On the Cover

Artist Laura James' Christian year calendar was inspired by the Gospel of Matthew. Paintings in the style of Ethiopian iconography illuminate the wheel. "Each spoke in the wheel represents a week. Weeks begin on Sunday (the outer hub of the wheel) and end on Saturday (the inner hub). Each season in the year is a different color." On the back are descriptions of each season, the parables depicted, and a brief history of Ethiopia: "Jewish roots were firmly planted in Ethiopia. It was thought to be the home of the Queen of Sheba whose visit to King Solomon in Jerusalem is recorded in two books of the Bible." The calendar, in poster or card size, is available from Liturgy Training Publications, Chicago ([www.ltp.org](http://www.ltp.org)).



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SUNDAY'S READINGS

**Thy Kingdom Come**

*'Repent, for the kingdom of heaven is at hand'*

*(Matt. 3:2)*

**The Second Sunday of Advent (Year A), Dec. 5, 2004**

Isaiah 11:1-10; Psalm 72 or 72:1-8; Rom. 15:4-13; Matt. 3:1-12

Our own age, like each which has come before it, is one in which human fallenness and the powers of darkness appear to hold sway. We see horrible atrocities committed against individuals and groups, usually in the questionable "service" of some political or religious program. We see third-world dictators holding onto power with death grips, the only purpose of their regimes and armies being to maintain their personal privilege. Closer to home, some see our own nation and Church flouting world opinion as we pursue our own agendas, no matter what. And all of us hurt and abuse one another, telling ourselves in the process that we have no choice, or that it really doesn't matter anyway.

In the midst of this world's fallenness and sinfulness, however, occasional glimmers of light appear around us. The daughter of a wealthy Albanian couple forsakes all to minister as a nun to the poorest of the poor in Calcutta. A political prisoner of 25 years becomes the first president of a democratic South Africa, miraculously forgiving his former oppressors. The defiance of a steelworker in Poland galvanizes all of eastern Europe to overthrow oppressive totalitarianism. Precursors of an age better than our own do appear regularly in our midst, and Christians understand them as inbreakings of the kingdom of God.

Both the prophet Isaiah and the

psalmist envision the wonderful nature of the Lord's rule, which is surely to come in its fullness. "[W]ith righteousness he shall judge the poor, and decide with equity for the meek of the earth" (Isaiah 11:4a). "[H]e shall rescue the poor and crush the oppressor ... For he shall deliver the poor who cries out in distress, and the oppressed who has no helper" (Psalm 72:4a, 12). From the day of the Lord's coming forward, justice and peace shall prevail everywhere.

John the Baptist proclaims with boldness the beginning of the close of this dark age. "Repent," he insists, "for the kingdom of heaven has come near." "One who is more powerful than I is coming after me," he announces. "I am not worthy to carry his sandals" (Matt. 3:2, 11). He refers, of course, to Jesus Christ, whose coming ushers in the last days. He is the root of Jesse, foretold from of old, and his ministry is literally filled with foretastes of the kingdom. He heals the sick, he comforts the oppressed, and he proclaims good news to the poor. And it is Jesus who promises that, in the interim before his coming in glory, his followers shall do greater works than his (John 14:12).

Today's readings remind us of the glorious hope of eternal life in God's kingdom which is ours through Christ. They also call us both to plant and to nourish its seeds in our own midst.

**Look It Up**

In what ways is Mark's account of the ministry of John the Baptist similar to that of Matthew? How is it different? (Mark 1:1-8)

**Think About It**

What are some of the seeds of the kingdom which have been planted and are blossoming in our own communities?

**Next Sunday**

**The Third Sunday in Advent (Year A), Dec. 12, 2004**

Isaiah 35:1-10; Psalm 146 or 146:4-9; James 5:7-10; Matt. 11:2-11

## A Church At War

By Stephen Bates. I.B. Tauris.  
(www.ibtauris.com). Pp. 256. \$24.95.  
ISBN 185043808.

When I was approached by THE LIVING CHURCH to review *A Church At War*, by Stephen Bates, the editors had been led to believe that the book was an objective and unbiased recounting of the history of the Anglican Church's struggles with the homosexual issue; my stated moderate stance on the issue might lead me to assess the book's possible positive use in helping form a background for discussions leading to some reasonable road out of our present quagmire. Within six pages of the book I was sadly disabused of any such hope. Mr. Bates is religious affairs correspondent for England's *The Guardian* newspaper, and despite personal protestations in the preface of fairness in his attitude toward his subject, there is little in the book that bespeaks an unbiased approach.

Mr. Bates is a knowledgeable

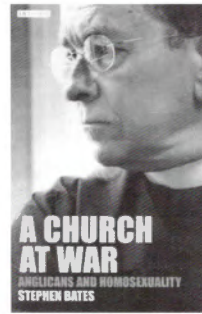
reporter with an impressive grasp of church history, and at least the rudiments of theology, yet a clear secularist bias runs through the book, with a strong liberal tinge. In addition, his style is of the sort famous in so-called Fleet Street journalism in which sarcasm and witty cynicism, obliquely denoting the writer's slightly jaded opinion, peppers the recitation of facts. For example, after quoting segments of an article by evangelical spokesman Andrew Carey, in which Carey seeks to sum up evangelical understanding of scripture in the debate on sexuality, Bates writes, "Well, this is a pretty good summation of the Bible believer's case, leaping from assumption to assertion to platitude and then on to something quite ruthless and authoritarian about who is acceptable to marry and who is not." His sarcasm can be quite gratuitous.

In a section where he has American

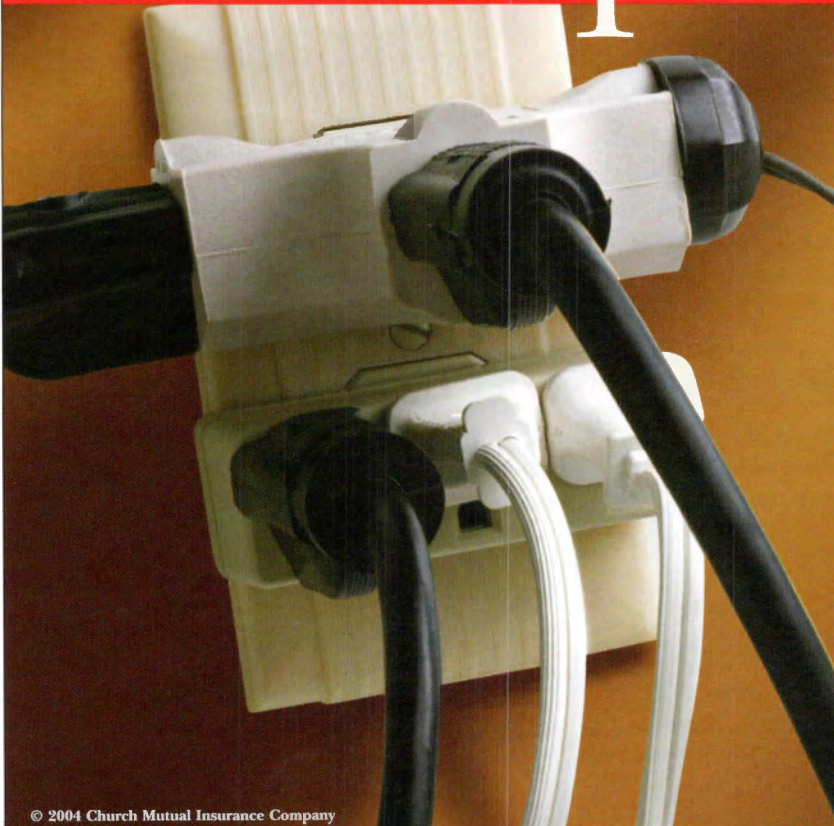
conservatives blaming the generation formed in the 1960s as the culprits for the liberal swing of the church, Mr. Bates notes, "Fortunately, George W. Bush, a Texan northerner with an expensive Ivy League education, who might have been yet another of that baby boomer generation, was too busy getting drunk at Yale at the time to notice." While such flights of wit might make entertaining reading, they do not lend weight to any sense of objectivity.

The book is entertaining in its drollness. It reads almost as if Mr. Bates is a fly on a wall in every meeting of every major player in this drama

facing the church. How much of this is based on facts gleaned from investigative reporting and how much is personal conjecture is hard to say. But I discovered enough factual errors to raise questions about its accuracy in other areas. For example, he says that



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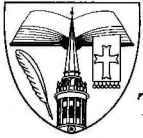
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## BOOKS

one of the four principles of the Chicago-Lambeth Quadrilateral is "the Apostles' Creed as the sufficient statement of Christian faith." Actually it is the Nicene Creed. He calls the former Bishop of Washington Robert Haines when his name is Ronald. He quotes V. Gene Robinson as saying in his ordination, "... for whatever reason have not known the ear of the Lord's favor..." While I was not at the ordination, I feel certain Bishop Robinson was alluding to Isaiah 61:2 and Luke 4:19 which says "year" of the Lord's favor, not "ear." There are enough of these lapses in factual reporting to cause wonder as to other gaffes about purported happenings and sayings where only the participants could attest to his accuracy.

Bates takes needless and petty personal shots at those he holds in disesteem. In describing the New Hampshire ordination, he relates, "A small delegation nestling together at the foot of one of the aisles, stepped forward, but they were beaten to the microphone by the cadaverous and black-clad figure of the Rev. Earle Fox of Pittsburgh, emerging like the bad fairy in Sleeping Beauty's christening ... This was a man whose early promise as a theologian had been warped and worn away by his gathering demons and vehement obsessions." So his objectivity is clearly doubtful.

The one redeeming quality of the book is its effort to place in some historical context the struggles the Anglican Communion is facing in its present debate over sexuality. However, the vaguely hidden disdain for the Anglican Communion in general and the Church of England in particular, with unremitting disapproval of the evangelicals, undermines Bates' efforts. His presentation of the liberals as a good-hearted, "deer-in-the-headlights" group befuddled by the turmoil their loving actions have generated from the mean-spirited, Machiavellian, arcane and anachronistic evangelicals would make a good novel, but is it good factual reporting? Clearly, in his mind, there is little reason to hold up anyone in this mess in a good light.

I had entered into this reading with great hopes of having something to use as an objective history. My disap-

pointment is compounded by the fact that this book, instead of offering a cogent ground from which to stand in discussion, will unfortunately add more fuel to the fire of discontent and anger. How sad.

*(The Very Rev.) Stephen H. Bancroft  
Detroit, Mich.*

## The Miracle Detective

### An Investigation of Holy Visions

By Randall Sullivan. Atlantic Monthly Press.  
Pp. 450. \$25. ISBN 0-87113-916-2.

This complex book had its beginnings in February 1994 when Randall Sullivan, a reporter for *Rolling Stone* and *Men's Journal*, read a newspaper article which recounted the Virgin Mary's appearing to a young woman in Oregon and also mentioned Medjugorje in Bosnia-Herzegovina where, since 1981, six young people experienced frequent Marian appearances. That article triggered in Sullivan an almost obsessive, eight-year quest, especially surprising since he and his family had no religious background.

His publisher's interest was caught by Sullivan's speculation that the Vatican's "miracle detectives" investigation into the Medjugorje appearances might generate a book. A surprising chain of coincidences put Sullivan in touch with a Croatian priest who knew the young visionaries and provided connections with two Vatican "miracle detectives." Sullivan's explorations into Marian appearances proved to be his own spiritual journey.

Initially Sullivan was skeptical about the visionaries, but, spending time with some of them, he felt unsure and sometimes surprised by their tranquility and radiance. After Vicka told him that Jesus and Mary loved him very much and that it was up to him to understand why, he visited the mountain, site of the first Marian appearance. There he had his first real religious experience. Frightened and overwhelmed by it, Sullivan decided to leave Medjugorje, then realized that he could not run away from it. Seeking answers, he began to attend Mass regularly. Yet his doubts persisted.

Ultimately, his search led him to talk with Benedict Groeschel, a wise priest who sought in his investigations into Marian appearances to combine both reverence and critical thinking. He advised Sullivan to "tread lightly" in exploring visionary experiences because they raise so many difficult questions. Groeschel's own visit to Medjugorje had raised

questions and concerns about the validity of the ongoing appearances, given the very different reactions among the visionaries during the appearances when he was present. He warned Sullivan that the full truth about Medjugorje might be more involved than he wanted it to be and cautioned him about investing too much of his new-found faith in them.

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## BOOKS

In the end, Sullivan concluded that "Faith is no more the elimination of doubt than courage is the absence of fear."

This work offers a compelling read while it raises numerous questions and doubts.

Joyce Glover  
Richmond, Va.

## Credo

**Historical and Theological Guide to Creeds and Confessions of Faith in the Christian Tradition**

By Jaroslav Pelikan. Yale University Press.  
Pp. 609, \$40. ISBN 0-300-09388-8.

In 2003, the world welcomed the publication of the three-volume, multi-hundreds of dollars set of works by Jaroslav Pelikan called *Creeds and Confessions of Faith in the Christian Tradition*. The cost alone left the average lay person without ability to pay and those with interest in the development of creedal Christianity were forced to collegiate libraries to search these magnificent and thorough volumes.

Thankfully, the 60 years of work by this author has been distilled and edited into one volume with the title *Credo*. Both Pelikan and Yale University Press have done the Christian world an immense favor in the release of this fine volume.

Pelikan deals with the circumstances in which the creeds developed; the origin of the creeds; their original purposes; their function in church and politics; and the part they have played in Christian history, theology, and worship. Pelikan, a masterful historian of theology, places the creeds and confessions within their historical milieu and shows them as important indexes of the thinking of various ages of human thought.

This work is large (609 pages) and is unquestionably complete. The weaving of the creedal with the historical is unique to Pelikan and is a gift to the church in understanding its faith history. The work is complete with an extensive bibliography and pertinent

references. When one finishes reading this book, there is a great temptation to go and purchase the large set — though you may have to mortgage the house!

(The Rev.) Jeffrey A. Mackey  
New York, N.Y.

## Paths to Prayer Finding Your Own Way to the Presence of God

By Patricia D. Brown. Jossey-Bass. Pp. 343.  
\$19.95. ISBN 0-7879-6565-0.

Patricia D. Brown has presented a manual of prayer techniques with simplicity exemplified by the author's quotation from Teresa of Avila's writings: "Mental prayer in my opinion is nothing else than an intimate sharing between friends: it means taking time frequently to be alone with him who we know loves us. The important thing is not to think much but to love much and to do that which best stirs you to love. Love is not great delight but desire to please God in everything." The author helps us to achieve this desire by drawing upon the wise teachings of people representing God both among Christian denominations and beyond the scope of Christianity.

Dr. Brown's textual organization facilitates the use of *Paths to Prayer* as a most helpful manual for setting up a prayerful life for people who desire to live perpetually in God's presence. For this purpose, the author identifies various types of prayer designated as searching prayer, experiential prayer, relational prayer, and innovative prayer. In addition, she discusses implementations of The Lord's Prayer, scripture, novenas, icons, Lectio Divina (sacred readings), fasting, anointing, the Daily Office, labyrinths, and dances. A questionnaire assists each reader in determining individual prayer styles. Valuable questions for reflection conclude each section of this scholarly but readable work, and these questions appear suitable both for lively group discussions as well as for meditation by individuals.

Edward F. Ambrose, Jr.  
Chula Vista, Calif.



# Bring Hope and Laughter This Christmas to African Children Orphaned by HIV/AIDS

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## Spiritualities

By Travis Du Priest

**THE SOUL'S RELIGION: Cultivating a Profoundly Spiritual Way of Life.** By Thomas Moore. Perennial (HarperCollins). Pp. 295. \$13.95, paper. ISBN 0-06-093019-5.

Many will recognize the author's name from his popular *Care of the Soul* published several years ago. Here Moore covers such topics as emptiness, mystery, a holy life, and most important in my opinion: practice. Don't miss "Crafting a Soul."



**BE NOT AFRAID: Overcoming the Fear of Death.** By Johann Christoph Arnold. Foreword by Madeleine L'Engle. Orbis. Pp. 204. \$14, paper. ISBN 1-57075-511-6.

How timely is this one!

When both church and culture seem to be in the very grip of fear comes a book on the courageous men, women and children who have overcome their anxieties which were robbing them of productive energy. Uses anecdotes and literary references.

**THEOLOGICAL PERSPECTIVES ON GOD AND BEAUTY.** By John Milbank, Graham Ward and Edith Wyschogrod. Trinity Press/Continuum. Pp. 90. \$20, paper. ISBN 1-56338-414-0.

Three professors — of philosophical theology, ethics, and philosophy and religion respectively — in three different lectures take on the subject of God's self-disclosure and beauty. Ward's "The Beauty of God" explores the beautiful and the mystery of the Godhead. Weighty, but readable; and insightful.

## Finding Your Own Spiritual Path



**THE WAY OF JESUS: A Contemporary Edition of a Spiritual Classic.** Edited by Tony D'Souza. Eerdmans. Pp. 140. \$12, paper. ISBN 0-8028-2684-9.

A modernized version by London-based writer Tony D'Souza of the anonymous mystical manuscript in the spirit of *The Imitation of Christ*. Martin Luther said that

after the Bible and St. Augustine, this was the book from which he learned the most.

**FROM BEHOLDING TO BECOMING: Praying through the Life of Christ.** By Kim Coleman Healy. Brazos Press (PO Box 6287, Grand Rapids, MI 49516). Pp. 208. \$16.99. ISBN 1-58743-102-5.

After brief introductions on the concept of praying through and meditating on the life of Christ, Kim Healy offers a series of brief reflections on passages of scripture. She organizes her material under Mysteries — of Joy, Mercy, Power, Glory, and the like. Mix of imagination and Bible study.

**FACES OF FAITH: Reflections in a Rearview Mirror.** By David Kerrigan Fly. Church Publishing. Pp. 144. \$15, paper. ISBN 0-89869-431-0.

Once a professional clown, Fr. Fly lends a light-hearted touch to his story telling which weaves personal narratives with good news. I especially appreciated his account of the night before his ordination and of his "good old boy" father.

**PATHWAYS OF TRUST: 101 Shortcuts to Holiness.** By John H. Hampsch. St. Anthony Messenger Press. Pp. 141. \$10.99, paper. ISBN 0-86716-603-7.

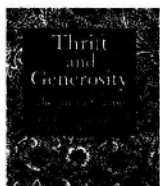
At first I was a little put off by the "short cut" notion, but Fr. Hampsch, a Roman Catholic priest, pulled me in with his first sentence, "Why is it easier to love your pet dog than to love the cockroach skittering across the floor?" He follows with 101 great short chapters on relationships.

**THE VIRTUE IN THE VICE: Finding Seven Lively Virtues in the Seven Deadly Sins.** By Robin R. Meyers. Health Communications (3201 W. 15th St., Deerfield Beach, FL 33442). Pp. 199. \$15.95. ISBN 0-7573-0221-1.

Probably no surprise that this book has seven chapters, right? Two sample headings: Worthiness, not Pride; Communion, not Gluttony. Stories and vignettes which bring to consciousness the virtues hidden by life's shadows. Recommended by good

company: Archbishop Desmond Tutu and Bill Moyers.

**THRIFT AND GENEROSITY: The Joy of Giving.** By John M. Templeton. Templeton Foundation. Pp. 107. \$12.95. ISBN 1-932031-71-5.

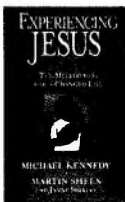


The president of the Templeton Foundation, himself a medical doctor, explores the nature of happiness and the joys of giving and volunteering, even in times of thrift. This one is recommended by the president of Habitat for Humanity.

**SIX KEYS TO A DEEPER SPIRITUAL LIFE.** By Therese Cirner. St. Anthony Messenger Press. Pp. 135. \$10.99, paper. ISBN 1-56955-291-6.

Urging us to "take small steps each day," certified counselor Therese Cirner examines prayer, scripture and spiritual reading, community, forgiveness, the sacraments as "keys" to unlocking a spiritual life. She is quite helpful on taking scripture personally and on broadening our spiritual reading beyond the Bible.

**EXPERIENCING JESUS: Ten Meditations for a Changed Life.** By Michael Kennedy. CD narrated by Martin Sheen and Janne Shirley. Crossroad Publishing. Pp. 141. \$19.95, paper, includes CD. ISBN 0-8245-2146-3.



A teacher of the Ignatian method of prayer, Jesuit Michael Kennedy offers prose-poem-like meditations (narrated on the CD by Martin Sheen) intended to bring the reader/listener closer to the life events of Jesus. Could be used individually or in groups. Foreword by much-admired speaker and writer Richard Rohr.

**REAL FAITH FOR REAL LIFE: Living the Six Marks of Discipleship.** By Michael W. Foss. Augsburg Books. Pp.128. \$12.99, paper. ISBN 0-8066-4801-5.

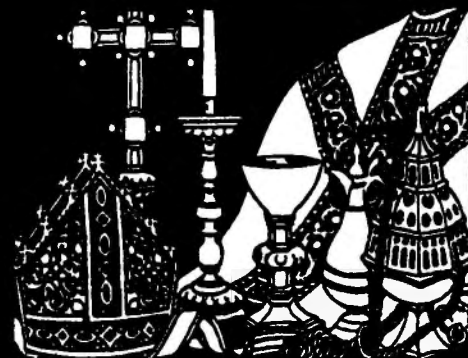
Most of us would name all or most of the same "six marks of discipleship," certainly daily prayer, weekly worship, Bible reading; but I was especially glad to see "serving in and beyond the congregation" and "nurturing relationships," — marks sometimes omitted in contemporary discussions of religion.

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# Chicago Canon Elected Bishop of San Diego

The Diocese of San Diego elected the Rev. Canon James Mathes, 45, to be its next bishop Nov. 13 at a special convention at St. Paul's Cathedral.

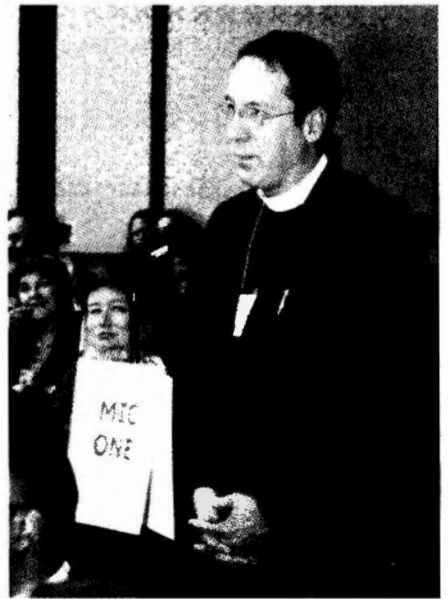
Canon Mathes was elected by a narrow margin on the third ballot from among seven candidates. He has served as canon to the ordinary in the Diocese of Chicago since 2001. Prior to that he had been rector of St. James the Less, Northfield, Ill., since 1994, and from 1991 to 1994 he was assistant at All Saints', Belmont, Mass., concurrently serving as chaplain at McLean Hospital in Belmont. He holds degrees from the University of the South and Virginia Theological Seminary. The bishop-elect and his wife, Teri, have two teenaged children.

The diocesan nominating committee prepared a slate of five candidates: the Rt. Rev. Anthony Burton, Bishop of Saskatchewan (Canada); the Rev. Jonathan B. Coffey, Jr., rector of St. Anthony on the Desert, Scottsdale, Ariz.; the Rev. Kent S. McNair, rector of Faith Church, Cameron Park, Calif.; the Rev. David A. Stenner, rector of All Saints', Reisterstown, Md.; and Canon Mathes. Three candidates were added

SAN DIEGO							
Ballot	1		2		3		
	C	L	C	L	C	L	
C = Clergy; L = Laity							
Needed to Elect						54	87
Burton	37	70	47	83	48	84	
Coffey	3	12	0	1	0	0	
<b>Mathes</b>	<b>55</b>	<b>63</b>	<b>54</b>	<b>81</b>	<b>56</b>	<b>87</b>	
McNair	2	2	0	2	0	0	
Stenner	2	18	0	4	0	0	
Conrad	3	5	2	2	2	2	
Dopp	5	4	1	1	1	0	

to the slate by petition: the Rev. John Conrad, rector of St. Alban's, El Cajon, Calif.; the Ven. William Dopp, archdeacon of San Diego; and the Rt. Rev. George Packard, Bishop Suffragan for Chaplaincies in the Episcopal Church. Bishop Packard withdrew his name prior to the convention.

Assuming sufficient consents are received, Canon Mathes will be consecrated March 5 at the Town and Coun-



David Skidmore photo

Canon Mathes announces his election in San Diego to convention in the Diocese of Chicago.

try Convention Center, San Diego. He will succeed Bishop Gethin Hughes, who will be on sabbatical leave until the end of February. Bishop Hughes will retire March 5, having served as diocesan since 1992.

# Washington National Cathedral Chooses New Dean

The Rev. Samuel T. Lloyd III, 54, rector of Trinity Church, Boston, has been selected to serve as dean of Washington National Cathedral. The Rt. Rev. John B. Chane, Bishop of Washington, made the announcement Nov. 10 at a meeting of the cathedral chapter.

Following the announcement, Fr. Lloyd told the *Washington Times* that what most attracted him to the assignment is the cathedral's potential to be "a voice of intellectually alive, generous-spirited Christianity" and a place to help reconcile "a very divided Episcopal Church, and a very divided nation."

Fr. Lloyd has served since 1993 as rector of Trinity, where he has helped raise \$38 million toward Trinity's \$53



Fr. Lloyd

million capital campaign to help restore the downtown landmark on Copley Square. Prior to his appointment at Trinity, he served as chaplain of the University of the South in Sewanee, Tenn., beginning in 1988, and as rector of the Church of St. Paul and the Redeemer, Chicago, from 1984 to 1988. He also served as assistant to the rector and chaplain at St. Paul's Memorial Church, Charlottesville, Va., while he was an assistant professor of religious studies at the University of Virginia.

The new dean earned his divinity

degree at Virginia Theological Seminary. He holds a doctorate in English literature from the University of Virginia, and holds literature degrees from Georgetown University and the University of Mississippi. He also serves as a regent of the University of the South, a trustee of the Episcopal Media Center, and is a member of the Board of Ministry at Harvard University. He and his wife, Marguerite, have two teenaged children.

He is expected to begin his new ministry in early 2005. As dean, he will oversee an operating budget in excess of \$16 million, a staff of nearly 200, more than 1,100 volunteers and the National Cathedral Association with 14,000 members.

## Bishop Roskam Says She Will Stay on ACC

The Bishop Suffragan of New York said she has examined her conscience (as invited to by the Windsor Report) and she will comply with her interpretation of the report recommendation encouraging those who participated in the New Hampshire consecration to consider "whether they should withdraw themselves from representative functions in the Anglican Communion."

The Rt. Rev. Catherine S. Roskam, who in addition to being a member of Executive Council is also one of three Episcopal Church representatives to the Anglican Consultative Council, said she would not presume to repre-

sent the Anglican Communion to the wider world, but she has no intention of resigning her seat on the ACC.

"I understand this is not the position of the whole Communion," she said, "nor did we imagine it would be. One of the great values [of the Windsor Report] is that it ensures we will have the conversation that has needed to happen for at least the last three decades. I would think that the conversation needs to happen with the people who are engaged on both sides of the issue. [Withdrawing from the ACC] would undermine the dialogue that the Windsor Report encourages."

## Bishop Chane Expresses Regret

As called for in the Windsor Report [TLC, Nov. 7], the Rt. Rev. John B. Chane, Bishop of Washington, expressed regret for causing other Anglicans pain during a packed diocesan forum Nov. 1 at All Saints' Church, Chevy Chase, Md. Bishop Chane refused to repent of his decision to participate in the consecration, however, noting that the report did not call for it.

Bishop Chane, who performed a well-publicized same-sex blessing cer-

emony for the Rev. Michael Hopkins, a priest formerly in his diocese who is in a long-term, committed relationship with a man, said he intends to honor the moratorium on same-sex blessings called for in the Windsor Report. But, he said, he does not believe his power extends to enforcement of this recommendation with priests in his diocese. "I don't have authority other than saying, 'Don't do it,'" he said. "I'm not going to police the clergy."

*Peggy Eastman*

## Archbishop Williams Nearly Censured

The Archbishop of Canterbury's ability to maneuver between the Episcopal Church and the Anglican churches in Africa was further jeopardized after he narrowly survived a vote of censure by Africa's bishops. Gathered in Lagos, Nigeria, from Oct. 26 to Nov. 1 for the first All-Africa Conference of Anglican Bishops [TLC, Nov. 21], more than 250 bishops from 12 of the Anglican Communion's 38 provinces discussed the social, political and economic difficulties plaguing the continent in a gathering that the organizers saw as the "coming of age" of the Church in Africa.

Thirteen months ago Archbishop Rowan Williams declined an invitation to attend, citing scheduling conflicts. A second invitation was extended during the height of the speculation about the work of the Lambeth Commission on Communion. Archbishop Williams again declined the invitation.

Canon Herman Browne, Archbishop Williams' assistant for Anglican Communion affairs, was dispatched in his place. Indignant at the snub, a motion was put forward from the floor of the conference seeking to "censure" Archbishop Williams for his absence. The motion of censure was defeated by a 60 percent to 40 percent vote.

## Denver Cathedral Hires Imam

St. John's Cathedral in Denver formally installed a Muslim Shiite cleric as its newest staff member during a service Nov. 14. Ibrahim Kazerooni, an Iraqi native who has lived in Denver for four years, is interim director of the cathedral's fledgling Abrahamic Initiative, a bridge-building effort among Christians, Jews and Muslims.

Accused by Saddam Hussein's government of being a spy for Iran, Iman Kazerooni was jailed and tortured.

Rather than pay him a salary, St. John's will pay for a year's tuition at the Iliff School of Theology, where he is pursuing a master's in theology. He will continue to lead the Islamic Center of Ahl-Beit in Denver.

Christina Stevenson and son Russell reenacted a famous incident from the parish history of Church of the Epiphany, Odenton, Md., on Nov. 14 as participants in rededication ceremonies. The humble board and batten building was constructed during World War I as a "home away from home" for doughboys stationed at what is now Fort George G. Meade. The 18-year \$1.2 million restoration project included renovation of the structure, construction of a museum exhibit on the second floor and extensive documentation of the early history of the congregation.



Val Hymes photo

## Canadian Bishops Call for AEO

The Canadian House of Bishops voted without dissent recently to respond to the Windsor Report and to implement a program of alternative episcopal oversight for congregations disaffected with their bishops over questions of doctrine and discipline.

Meeting Nov. 1-4 in Saskatoon, Saskatchewan, the bishops asked the primate, Archbishop Andrew Hutchison, to write a pastoral letter to the Church soliciting responses to the Windsor Report, which held that the Canadian Diocese of New Westminster had "breached" the acceptable limits of diversity."

In a pastoral letter to his diocese, the Rt. Rev. Michael Ingham, Bishop of New Westminster, wrote that he would continue the struggle for normalization of homosexuality until such time as the synod in his diocese voted to reverse course.

While sharp divisions within the ranks prohibited the bishops from affirming or denying the report's findings, those present at the meeting told THE LIVING CHURCH the meeting was "productive" and "encouraging."

Bishops also agreed to implement a program of Shared Episcopal Oversight (SEO), "in the spirit of the recommendations of the Windsor Report." SEO, however, is seen as a "process of last resort."

### Same-Sex Blessings Approved

The Diocese of Niagara in the Anglican Church of Canada has created additional complications to the work of the Lambeth Commission on Communion, voting Nov. 13 to authorize rites for the blessing of same-sex unions — a decision vetoed by its diocesan bishop, the Rt. Rev. Ralph Spence.

The diocesan synod approved a motion asking Bishop Spence to "grant clergy permission to exercise their discretion in blessing the relationship of gay or lesbian couples.



Eric Moen/Texas Episcopalian photo

More than 300 people attended a youth-focused program Oct. 1 titled "Curfew" at Trinity Church, Houston. For the past year, Trinity has partnered with local outreach organization Youth Advocates to provide a "safe space" where disenfranchised young people aged 18-28 can dance and listen to live music as well as audition to perform. Youth Advocates also offers job training, life skills classes and high school equivalency diploma programs.

## Diocese of West Virginia Named in Lawsuit

*Charges of Sexual Abuse Date Back Four Decades*

A California man has filed suit against an Episcopal priest and the Diocese of West Virginia, seeking \$10 million in damages for sexual abuse that allegedly took place 36 years ago.

Frank Jarrell, 51, filed suit in Federal Court in Roanoke, Va., Nov. 2, claiming the Rev. Robert Thacker molested him in 1968. The complaint states that during private catechetical classes Fr. Thacker "counseled him on religious matters but intertwined these actions with improper homosexual behavior."

The Diocese of West Virginia was named in the suit for allegedly permitting Fr. Thacker to "engage in improper homosexual conduct" without censure and that the diocese had been guilty of negligence for "a lack of appropriate supervision." The Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia, said the diocese does not tolerate abuse of any kind and noted that since the time the incident is alleged to have occurred, both the diocese and the Episcopal Church nationally have created programs "to prevent the kind of behavior and actions

described in the lawsuit."

Fr. Thacker currently serves as vicar of St. Alban's Church in Tokyo, having become canonically resident in the Diocese of Southwestern Virginia in 1981. The Rt. Rev. F. Neff Powell, Bishop of Southwestern Virginia, released a statement saying that Mr. Jarrell reported the abuse on March 25, 2002, whereupon "I immediately conducted an investigation."

Disciplinary proceedings under Title IV were initiated but on Sept. 20, 2002, "the Diocese received a letter from a lawyer in South Carolina indicating that he planned to bring a lawsuit against the Diocese" on behalf of Mr. Jarrell. While expressing concern for Mr. Jarrell and Fr. Thacker, "these matters, however, have been taken out of my hands by the complainant's instituting legal action," noted Bishop Powell.

Bishop Powell said no other allegations of abuse or misconduct have been alleged against Fr. Thacker, who served two parishes in Southwestern Virginia from 1981 to 1990, and in the Diocese of Bermuda from 1991 to 2000.

# Southern Virginia Enters 'Redemptive Process'

Acting "in a redemptive process" at the conclusion of an often stormy meeting on Nov. 4, the Executive Board of the Diocese of Southern Virginia took four actions intended to bring resolution to issues surrounding the leadership of Bishop David C. Bane and Bishop Suffragan Carol J. Gallagher, as well as the financial management of the diocese and the final recommendations of the Diocesan Organization Committee (DOC).

The meeting included a 3½-hour closed-door session that excluded the public, the bishops, and diocesan treasurer Charles Pfeifer. Several

members of the board said that Bishop Bane, a recovering alcoholic who has been sober for decades, had retained certain behaviors common among alcoholics, including anger, denial and shifting of blame to other people.

"I'm surprised. I don't feel humiliated at all — I feel humble and broken," Bishop Bane said. Agreeing that he exhibited some alcoholic behaviors, the bishop promised to enter a 12-step program within a week. "This is the first time I've heard the phrase 'alcoholic behavior' to describe some of our problems but, as soon as I

heard it, I knew it was true," he continued. "I feel like I'm starting from scratch and I feel like Christ is giving all of us a chance. I will do everything in my power to make this work."

The most significant action was creation of an "Accountability Committee" with representatives consisting of each bishop, the standing committee, the executive board and the DOC.

The mid-October DOC report described the diocese as "adrift and leaderless." The ad-hoc committee, created by the executive board in the summer of 2003, concluded that Bishop Bane was unclear about his administrative duties, displayed inappropriate public anger toward clergy and parishioners who disagreed with him, and was unable to tolerate conflict [TLC, Nov. 14].

Tension between the bishops and the elected leadership of the diocese was heightened by a contentious clergy conference in October and fueled behind-the-scenes pressure for Bishop Bane to resign. While acknowledging that the board's authority was limited to fiduciary oversight and that they had no power to force Bishop Bane's resignation, executive board chairman Sanders T. "Bud" Schooler said, "We have a responsibility to raise questions about the leadership of the diocese."

Two other committees were created to continue dialogue and negotiation between each bishop, the standing committee, and the executive board "concerning the future of (each person's) ministry in Southern Virginia." Bishop Clay Matthews, from the Presiding Bishop's Office of Pastoral Development, will continue to provide oversight.

Bishop Gallagher, elected in the fall of 2001, asked the board to give her time to pray and talk with her family before responding to the group's actions. "I don't want to act in any way except to lift up the work and life of this diocese," she said.

*Carlyle Gravely*

## Malawi Bishop on Culture and Confusion

In a special address to members of Executive Council meeting in Boise, Idaho, Nov. 2, the Bishop of Southern Malawi in the Anglican Province of Central Africa received a standing ovation when he said the Windsor Report called on the Anglican Communion to go "back to the future."

"Africans are viewing what the Americans did as a negative and they expect some kind of change," the Rt. Rev. James Tengtenga explained. "This is a general view," but opinions among Africans, he said, vary somewhat beyond that, and constructive dialogue is still possible.

Globalization is in some ways a new concept for the West, whereas the African continent has been dominated by globalization in many ways for a number of years, Bishop Tengtenga said. "We have made a lot of strides during that time," he said, but now Africans have become confused because after modernity arrived the goals seemed to shift.

"When the gospel came to us with the baggage of Victorian England, we were taught that which was African was pagan," he said. "The gospel was counter-cultural for us at that time. When the present crisis comes along and the American Church says 'we are

trying to interpret the gospel through our culture... ' What makes your culture so special? The rules of debate in the West seem to be that which is different is simply different, yet we have been told that our difference was inferior."

Bishop Tengtenga said the Windsor Report was offering the Anglican Communion a way to work through the current crisis. He pleaded with council to receive the report in a spirit of humility, and said he was repeating the same entreaty he made when he addressed the U.S. House of Bishops in Spokane, Wash., a few days before the report's release.

"Sometimes the prophet forgets that others can be prophetic too," Bishop Tengtenga cautioned. "What is prophetic here? A loud yes or a loud no? The Windsor Report is asking so many things of the American Church. Some things are simply understood. Will the American Church respond humbly to even the unwritten expectations?" he asked rhetorically.



Steve Waring photo  
Bishop Tengtenga

*Steve Waring*

## A Cathedral Church

Delegates to the convention in the Diocese of **Montana**, in Lewiston Oct. 8-10, adopted a resolution again designating St. Peter's Church in Helena as the diocese's cathedral church.

The vote was the third and final step in creating a cathedral for the diocese following approvals by the parish, bishop and diocese. The cathedral was dedicated and the Rt. Rev. Franklin Brookhart, Bishop of Montana, was formally seated Nov. 14.

St. Peter's was previously the cathedral of the diocese from 1972 through the mid 1990s at which time the Cathedral Chapter sought and was granted permission to become a diocesan parish. "We have since moved past those difficult times and elected a new bishop to lead us forward," explained Roger Stone, canon for administration. "As part of the healing process and with the unanimous acclamation of St. Peter's congregation and vestry, delegates to convention this year unanimously approved the request to become the cathedral of the diocese once again."

In his diocesan address, Bishop Brookhart stressed the themes of family, finances and the future. He called upon the diocese to "walk in newness of life," putting aside the difficulties and destructive behavior of the past and learning to trust.

Bishop Brookhart argued that the diocese and not the parish was the "basic unit" of the Church. "Only the diocese is a large enough unit to comprehend the fullness of being the one, holy, catholic, and apostolic church. We here are the family. So let's stop talking about the diocese as us versus them; we together are the diocese, the family of God in Montana."

## Canons Replaced

The **Diocese of Michigan** looked to experience when it reconvened at St. John's Church, Detroit, Oct. 30. In addition to electing General Convention deputies, the diocese concluded its March 2004 annual meeting by

completely replacing the diocesan canons and approving a \$3.8 million budget for 2005.

The budget reflected support for diocesan Bishop Wendell Gibbs' top priority — congregational development and strategic redevelopment of growing congregations. The only proposed budget change was defeated. It was an effort to reallocate \$100,000 in diocesan funds that will be used for local marketing efforts during the national ad campaign.

"I think that we have a very valuable role to play in the public debate about who Christians can be in the world: Christians who think, Christians who reason, Christians who can question," said the Rev. Susan McGarry, rector of St. Aidan's, Ann Arbor, who had served as a General Convention deputy three times and decided not to run for 2006.

"I think the national ad campaign is going to help people have the ability to understand that," she said.

*Herb Gunn*

## Vision and Mission

Though battered by hurricanes Frances and Jeanne and anticipating an "ecclesiastical hurricane," clergy and lay delegates to convention in the Diocese of **Southeast Florida** heard calls for unity and perseverance, and renewed their focus on mission with the adoption of a formal statement of diocesan vision and mission. Convention met Oct. 16 at Bethesda-by-the-Sea Church, Palm Beach.

Originally scheduled as a two-day event to be held on Hutchinson Island, the convention was scaled back to one day and moved south after Hurricane Jeanne caused severe damage not only to the hotel, but also throughout Martin County.

Four years after Bishop Leo Frade



Mary Cox/The Net photo

Graciela Mendoza, 16, of St. Columba's Church, Marathon, the youngest parish delegate to Southeast Florida's diocesan convention, with her rector, the Rev. Michael Hartney.

challenged Southeast Florida to become a "missionary diocese," the convention approved with a resounding "yes" the statement of vision and mission proposed by the executive board, which says that: "The mission of the Diocese of Southeast Florida is to make known to all people the transforming power of the Gospel of Jesus Christ, including ALL, excluding none"; and that our vision for our diocese is "to make known to all people the transforming power of the Gospel of Jesus Christ ... to enable the Holy Spirit's continued transformation of our own lives ... to be truly mission-focused, both within and beyond our borders ... for every parish and every person to engage in a ministry of compassion and comfort to the needy in our midst [and] to welcome 65,000 new disciples and 20 new congregations by the year 2020."

The convention rejected a resolution calling on the bishop to use "the full authority of his office and the remedies provided in canon law" to bring into compliance congregations that have not submitted such canonically required documents as parochial reports and audits, or paid assessments as determined by convention or the assessment appeals process. This resolution generated a discussion in which it was criticized as "divisive"



“punitive” and “redundant” by several speakers, while others suggested that it was needed to uphold the “covenantal” relationship among parishes.

*Mary W. Cox*

## ‘Local Determination’

Clergy and lay deputies to convention in the **Diocese of Pittsburgh** approved the second reading of a constitutional amendment which permits rejection of General Convention decisions with which a majority of the diocese disagrees, and in a surprise announcement, the Rt. Rev. Robert W. Duncan said convention next year may be asked to consider dissolving its union with two parishes if they refuse to drop a 13-month-old lawsuit against both bishops and 16 other elected diocesan leaders. Convention met Nov. 5-6 in Moon Township.

The constitutional amendment declares that when Pittsburgh’s diocesan convention determines that General Convention has made a decision “contrary to the historic faith and order of the one, holy, catholic and apostolic church . . . the local determination shall prevail.” The vote was 79-14 with 8 abstentions among clergy and 124-45 with 3 abstentions among the laity.

Shortly before adjournment, Bishop Duncan reminded deputies that diocesan canons give convention the authority to deal with situations that involve an egregious break of church order and said the decision of two churches to continue in their lawsuit has brought them into direct conflict both with right church order and the clear injunctions of scripture.

The two congregations — Calvary, Pittsburgh, and St. Stephen’s, Wilkesburg — filed suit in October 2003 asking the court to force the diocese to adhere to its own canonical and constitutional obligations. In the suit the two parishes claimed that the first reading of the constitutional amendment last year, as well as passage at a special convention last year of another resolution in which the diocese relinquished any property inter-

est in individual parishes in the event of their dissolution, violated those obligations.

“We are fully confident that such expulsion would never be upheld by either the National Church or the court,” said a statement released by the leadership at Calvary Nov. 9.

Among other business, convention failed to re-elect the Very Rev. George Werner, former dean of Trinity Cathedral, Pittsburgh, and president of the House of Deputies, as one of its eight-member deputation to the 75th General Convention in 2006. Dean Werner represented the diocese at eight consecutive conventions.

## Windsor Report Forums

In his address to diocesan convention, the Rt. Rev. Dorsey F. Henderson, Bishop of **Upper South Carolina**, spoke of the depth of his own pain for the Episcopal Church since General Convention and urged clergy and lay delegates cast aside personal views and receive the Windsor Report with a sense of grace, humility and patience. Convention, which met Oct. 23-24 in Greenville, responded with passage of a resolution promising to prepare its membership “biblically and theologically to participate in the issues delineated by the Windsor Report.”

Under the plan described in the convention resolution, Bishop Henderson would work with the diocesan executive council to plan the format and arrange meeting dates, then establish a diocesan committee to help oversee the forums. The resolution also pledged to “encourage and support” ongoing dialogue among Province 4 bishops.

Other resolutions adopted included one proposing a change in the current Saturday-Sunday schedule for convention; one calling for education on issues of race (particularly the Orangeburg Massacre) and educational inequalities in South Carolina; and one affirming that “war as a method of settling international disputes is incompatible with the teach-

ing . . . of Jesus Christ.”

Delegates also approved a reduced 17.5 percent parish assessment rate, a commitment that required significant reductions in all departments. “This is the lowest level in memory,” Bishop Henderson said. “But the [budget] anticipates 100 percent acceptance of that 17.5 percent pledge. For if we are to continue our move from maintenance to mission, if we are to do, even at a minimum level, what we believe God is calling us to do, we must all make that same commitment.”

## Confirmations Increase

After hearing from the canon theologian in the **Diocese of South Carolina**, delegates to the convention of the **Diocese of Fort Worth** introduced a resolution urging the House of Bishops “to accept and implement the recommendations of the Windsor Report.” Convention met Nov. 5-6 in the see city of the Texas diocese.

The Rev. Canon Kendall Harmon was the guest preacher at the convention Eucharist. He spoke again the following morning about the current crisis in the Anglican Communion. Prior to its passage, the resolution was amended to add the words “through repentance of their actions against God and his Church.” No other resolutions were introduced.

In other business, delegates elected clerical and lay deputies to General Convention 2006 and passed a balanced budget of \$2.1 million for fiscal 2005. In his address, the Rt. Rev. Jack L. Iker, Bishop of Fort Worth, noted that despite trying times, church membership was up slightly in 2003, with “an increase of 17 percent in the number of people confirmed or received.” He commended the clergy “for their faithfulness, for their sacrifice, and for their courage in proclaiming the good news of Jesus Christ.”



Suzanne Gill photo  
Bishop Iker

*Suzanne Gill*

# Cosmic Christmas

By Jeffrey A. Mackey

The Book of Revelation is an odd place to find a reference to the birth of Jesus the Christ, but we must take our place there if the gospel narratives are to make sense to us. Too often the Christmas scene is serene and nostalgic rather than troublesome and disconcerting. Speak, if you could, with Magi and Mary, and you would see that there was nothing particularly comforting in the entire event.

Certainly the birth narratives in the synoptic gospels are read backward subsequent to the resurrection. Not that Mary and others

did not know the truth of the conception and birth, but it was irrelevant until the time of the resurrection. We are not surrounded, even in these gospel records, with excessive nostalgic emotion – there is joy that is prophesied by the announcing angel; there is the Mary-Elizabeth encounter with the motherly experience of fetal movement; and there is the joy announced to the hillside shepherds and to all who would hear it.

There seems to be a lack of sentimentalism, for sure, for Mary is originally troubled; Joseph is caught off guard; Bethlehem is without proper birthing facilities; Magi are somewhat lost; and Herod is downright threatened and angered. There is much reaction to this event, but there's not much sweet, touchy-feely, comforting emotionalism. The response of Herod, Mary's and Joseph's reactions were all emotional, yet not what we usually get at Christmas time from kindly cards and innocuous clichés.

The apostle Paul, in his Letter to the Galatians, tells us that all of this occurs "in the fullness of time." Mother Mary, in the Magnificat, celebrates God's view of the lowly; God's mercy on the awestruck; God's dissemination of the powerful proud; God's removal of the priggishly powerful from their platforms of potency; God has raised up the humble, fed the hungry, helped Israel, and dismissed in their emptiness the worldly rich. There is no missing the fact that this birth, this advent, is a political hot potato.

It is in light of these records that later in the first century the apostle John pens what has become for us Revelation 11:15-12:12, recording his ecstatic vision which is a celestial-eye view of the act of incarnation.

The seventh angel sounds her trumpet and the heavenly voices in unanimously high decibels respond with "The kingdom of the world has become the kingdom of our Lord and of his Christ; and he will reign forever and forever." The incarnation is the beginning of the passion of Christ which brings to fruition this cosmic



declaration. With the birth of Messiah, it is as good as done. The seventh angel sounds at the point of Paul's "fullness of time," and the 24 worshiping elders are the representatives of Israel and the Church (12 tribes and 12 disciples) - remember this is figurative language.

John sees that this is not a universally acceptable activity as the nations of the world react, but God's action would be greater as "The temple of God which is heaven was opened and the ark of his covenant appeared in his temple..." (11:19). This is no doubt the same event recorded by John decades before when he writes in his gospel, "The Word became flesh and dwelt (tabernacled) among us..." (John 1:14).

The temple of God (Jesus Christ) is the vessel of the ark of God - the human race, invited in the past to meet God in buildings made with brick and stone are now invited to meet God in Christ. What sign will God give? Isaiah saw it and wrote, "The Lord himself will give you a sign, behold a virgin shall bear a son and shall call his name Jesus ..." (7:14). John sees the same reality and records it: "A great sign appeared in heaven: a woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars, and she was with child..." (Rev. 12:1-2). Is this none other than Mary who "found favor with God?"

Given these parallels, it is noteworthy to take account of where we are. Everything is as the gospel writers record. Those are gospels - evangelistic treatises meant to invite those who have not yet taken of the water of life. But now John sees more than ever what his or any other gospel could have seen. This birth is agony for the mother (12:2); it is rage worthy for the nations of the world (11:18); it is infuriating to the great dragon (the evil one: Satan) who does the best possible thing, attempting to destroy the Child and the Child's creation, the cosmos (12:3-4). But the birth is a success - such a success that John sees in the birth not only infancy, but finality - for this male child is to rule and to be on the throne of God. And though the mother is taken into the wilderness (no doubt Mary's things she "pondered in her heart") and there is war in heaven, even

at the moment of birth - at the manifestation of this incarnate one - all is settled, for "Now the salvation, and the power, and the Kingdom of our God and the authority of God's Christ have come, and the accuser has been thrown down ..." (12:10).

The political potency of this event is conspicuous. This is Christmas. It is a reminder that anything temporal in its fallen nature will militate against any in-breaking action of the Eternal. And so the joy and delight most often encountered with the first advent, the birth of Jesus Christ, raises the question asked by William Stringfellow, "What is there to rejoice

*The incarnation is the beginning  
of the passion of Christ which brings to  
fruition this cosmic declaration.*

about in ... the coming of Christ 'with power and great glory' amidst perplexity, foreboding, and final distress?" (*Getting Ready for God*).

Why are we forced to John's Revelation record? Why can't we be content with the gospel narratives and celebrate a birthday? Why must birth, passion, death, resurrection, ascension and return all be seen as one decisive act of God in history? Simply put, that is exactly what it is. One loud fiat of God's declaration and evil is defeated and salvation is thoroughly and eternally effected. So the first advent references are tied closely with the second advent references. Sometimes so closely are they bound that they appear indistinguishable. And so it is.

The celebration of Christmas must not be forgotten. It must be enlarged - celebrated as the consummation of the incarnate work of the ascended, enthroned Christ to whom "every knee shall bow and every tongue confess, that Jesus Christ is Lord." Anything less than this diminishes our understanding of the immensity of God's breaking into human history. We are subsequently the losers. □

*The Rev. Jeffrey A. Mackey is the assistant vice president and dean of the College of Arts and Sciences at Nyack College in Nyack, N.Y., and New York City.*

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(Rev. 12:10).*



# Not Just for Seniors

*Sun City West parish expands its reach to people of all ages*

*Editor's Note: This is the second in a series of four weekly articles that will spotlight the ministry of Episcopal parishes named in honor of the holy season of Advent.*

By Patricia Nakamura

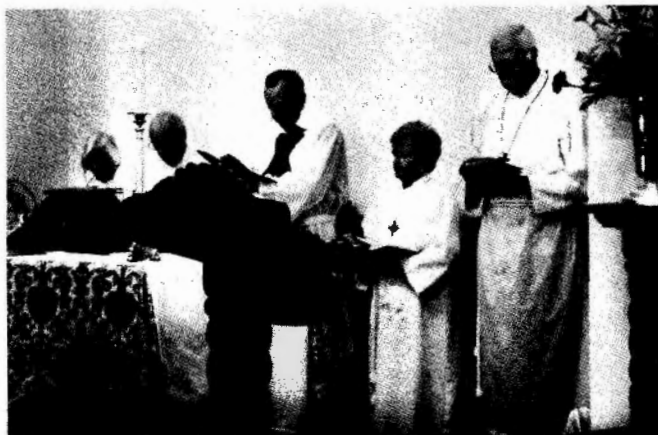
Church of the Advent, Sun City West, Ariz., is aptly named. "We are very forward-looking," said senior warden Allen Budd. It was founded on Advent Sunday 25 years ago. This year the new Bishop of Arizona, the Rt. Rev. Kirk Stevan Smith, joined them to preach and celebrate, and party.

Advent's rector of seven years recently retired. The Rev. William Young was called to the ministry after a career in music and broadcasting. So the parish is in the beginnings of the search process, working on its parish profile and holding long-range planning meetings.

"This is an active place all week, 24/7," said Mr. Budd. "Well, maybe not 24 hours. It's a 7 in the morning till 8 at night operation. Then we roll up the sidewalks and go to bed," he joked. Several lay people were there, assisting the secretary, working on maintenance, and planning the evening's meeting.

Membership numbers about 500 people, 375 families. The average age, in this area of 55+ communities, where the golf cart rates a motorcycle license as a serious mode of transportation, is in the low 70s. Attendance is higher in the winter, when the "snowbirds from Michigan, Wisconsin, Minnesota" return to the warmth of the desert area. "Sun City West is one of a dozen or so retirement communities. It's a neat place to live," Mr. Budd said. "We play golf, bridge, dominoes. We serve those communities." The church also reaches out to the younger communities made up of Hispanic families by tutoring the young teens brought by their teachers for help in English and reading. The Episcopal Church Women chapter makes and freezes soup to take to families during difficult times. And they knit all sorts of things. Just now it's a project for the hospital's new maternity wing: Baby stockings. Not socks for tiny feet, but Christmas stockings for bringing baby home.

Eighteen people joined in the Habitat for Humanity project recently, and many work regularly. The food bank receives donations from Advent. "The goal is to tithe to outreach," said the senior warden. As a total caring community, he said, people noticed that two large



Chris Turner photos

Norma Manglos (left), Keith Manglos, Fr. Young, Mary Heiser and Jim Taylor at the 8 a.m. service on Fr. Young's last Sunday as rector.

needs were caregiving and bereavement support. So a group was formed to offer respite to overstressed caregivers, and comfort to those grieving a loss. The church is a group of loving people who take care of their friends.

For the parish's history, Mr. Budd referred to "Mr. Everything," 81-year-old Bob Hirst, a choir tenor who moved to Arizona from Wisconsin 24 years ago. "I'm still trying to warm up," he cracked. The church was formed in 1979, he said, in people's homes. "They'd moved here, and wanted a church. They talked to the bishop about a mission. The diocese purchased a wonderful piece of land before building started." It was just dirt and desert at the time; now farmers grow roses, grapes, melons, corn. "You water it, it'll grow out here," Mr. Hirst said. The Spanish-style church, built in 1984, has in its tower a bell imported from England still rung by hand "like the old days to call people to church."

The church has no Sunday school but "we're exploring that as part of our long-range plan," Mr. Budd said. "A community of young families is growing up around us. We have affordable housing, a busy airport, a manufacturing and service base." Several national firms maintain large facilities nearby: Goodyear, Motorola, Intel, among others. Advent boasts an excellent choir of about 25 singers, Mr. Hirst said, under the direction of Yvonne Reed, with organist Alban Gray. "We do mostly traditional music, but we venture off occasionally. We're looking forward.

"For a bunch of people as old as we are, we're pretty young!" □

# Just Being the Church

The column "Pagan Diversion" [TLC, Nov. 21], brought a variety of responses from readers. A subscriber in Wyoming said it was no big deal. "People have been doing liturgies for marker events in their lives for years," she wrote. "Menopause rituals, as well as others, are old news." She called the *Christianity Today* website article "a witch hunt," and added, "You would be surprised at what is happening around the Church in terms of liturgy exploration." No, I don't believe I would. I have long regarded liturgical expression in the Episcopal Church as a matter of anything goes.

A Connecticut reader was so angered by the pagan revelation that he said he would cancel his subscription if TLC raised the matter again. Does it count that we reported the participants apologized and resigned [TLC, Nov. 28]?

And, predictably (I knew at least one would do it), a subscriber in New York took the Rodney King approach: "Can't we get past all this sensationalism and just concentrate on being the church?"

\*

In my column about sporadic church attendance [TLC, Oct. 17], I mentioned a remark from a priest about not letting church services interrupt the watching of televised pro football games: "That's why God made VCRs."

A reader reports there's a good story about that line. It seems that a priest was speaking to a parishioner about his being absent from church to watch football on TV. "That's why God made VCRs," chided the priest.

"You mean I can tape the services?," the parishioner asked.

A priest in the Diocese of Missouri suggested that column did not go far enough. "You need to say something about all the people who are late for church," he said. I agree. That one should make a good rant some other time.

\*

Another reader, responding to the column titled "Summer Surprises" [TLC, Sept.

12], told of visiting a well-known Episcopal church on a Sunday morning. He found no candles, no flowers, no altar. Instead there was "sort of a 1920s musical called 'Welcome Back Billy Best' with teenagers ... doing the Charleston."

\*

Another, a reader in the Philadelphia area, reported visiting a church in the Midwest one recent Sunday. No one, including the priest, spoke to him on his way out. He followed the crowd into an adjacent building for coffee and said he spent "nearly 10 minutes" milling about and "standing there looking confused," but no one said hello. "They were too busy engaged in conversation with their friends," he wrote.

\*

In its Signs and Blunders section, the Ship of Fools website carries the following: "Victor Minetola from Detroit, Michigan, writes: When I was in grade school, I was frequently the crucifer on Sunday mornings. On one Sunday morning, the bulletin read...

*The congregation will stand and turn to face the cross as it leaves the church singing hymn number 123.*

Imagine that, says Victor. A singing cross!"

\*

The episcopal election in the Diocese of San Diego [p. 12] shot down the theory to which I subscribed. That is that whoever is the choice of the laity on the first ballot is the person eventually elected. In San Diego, the choice of the clergy on the first ballot, the Rev. Canon James Mathes, was elected.

\*

Observed on the website of a church in Texas on Nov. 10: "Christmas Eve schedule." When I clicked on the text, it read Dec. 24, 2000.

\*

Note to P.D. in Virginia: We should pay attention to the Windsor Report for lots of reasons, but particularly because it offers recommendations for the Church to address the mess in which it finds itself.

*David Kalvelage, executive editor*

## Did You Know...

**The Rt. Rev. Richard H. Wilmer served as Bishop of Alabama for 38 years.**

## Quote of the Week

**David Price, director of music at Portsmouth (England) Cathedral, on the cathedral choir's calendar in which young men pose without shirts: "Our admirers are so demanding that next time we might do the full monty."**

## Special Convention Needed

In 1969, the Episcopal Church held a special General Convention in South Bend, Ind. It was a time of racial tension throughout the nation, and in response to that along, with the anticipated need to react to the Lambeth Conference of 1968, the General Convention of 1967 decided to hold a Special General Convention. It was the second time a Special General Convention had been called (the first was in 1821), and it was held at Notre Dame University. It is time for another Special General Convention to take place.

In view of the fact that the Episcopal Church is sharply divided following the New Hampshire consecration, and that its future and that of the entire Anglican Communion are problematic at best, we propose that a Special General Convention be called for 2005. Unlike Special General Convention II, which handled routine business along with addressing the racial issue, this could be a one-issue gathering, held for three or four days in a centrally located city that is a hub for a major airline. St. Louis, Chicago and Cincinnati come to mind, with Denver, Dallas and Charlotte other possibilities. That one issue would be the crisis in the Episcopal Church.

The time is right for such a convention to take place. Without it, an "official" response from the Church to the Windsor Report [TLC, Nov. 7] will not be made until at least June 2006, when the 75th General Convention takes place in Columbus, Ohio. In the meantime, not a day goes by that we don't hear about individuals, groups, or even sizable portions of congregations leaving the Episcopal Church. By the time we get to June 2006, thousands may have left the Church and the realignment of the Anglican Communion could be underway. The Executive Council, the Church's main legislative body between sessions of General Convention, meets in February in Austin, Texas. The House of Bishops is scheduled to gather in January in Salt Lake City following regional meetings of bishops in the provinces. The meeting of Anglican primates, potentially a gathering that could chart the future course of the Anglican Communion, will take place in February in Northern Ireland. Most likely the primates will do something that requires a response from the Episcopal Church.

Unlike regular General Conventions, a special gathering could be put together economically — no exhibit hall, no meetings of most commissions, no gatherings of various church-related organizations. There would be no need for entertainment arranged by the local diocese, no outside speakers or ecumenical guests, no need for elaborate dinners or luncheons with noted speakers.

Most dioceses that have held conventions this fall have elected deputies to the 2006 General Convention, and others with winter conventions have elections scheduled. Those deputies could represent their dioceses at a special convention. Dioceses that have not elected could send the deputies who represented them in 2003. Unlike regular General Conventions, a special order of business could be adopted to enable people from all over the Church who are not deputies to have their voices heard during hearings or a "town-meeting" type of forum. Many Episcopalians have claimed their voices aren't being heard, and this would give them an opportunity to express themselves.

The Episcopal Church is in crisis, and something needs to be done about it. Leaders of the Church need to spend some time looking to the future, especially if it has been decided not to adhere to the recommendations of the Windsor Report. We can involve ourselves in hours of small-group discussions and conversations about the state of the Church, but an official response is called for. Only a General Convention is able to provide that. We realize the chances of a special convention taking place in 2005 are slim, but the matter needs to be considered. A Special General Convention should be called —before it's too late.

**By the time we get  
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# A Call to Reconciliation

By Brian Cox

The Windsor Report that was released by the Lambeth Commission [TLC, Nov. 7] seeks to address the gravest crisis that has come to the Anglican Communion in my lifetime. How does the Communion grapple with the actions of General Convention in approving V. Gene Robinson as Bishop of New Hampshire? How does the Communion grapple with the actions of some American bishops and one Canadian bishop in aggressively moving forward in blessing same-sex unions?

Militant conservatives are disappointed with the Windsor Report because of its lack of punitive measures for the Episcopal Church. Militant liberals take umbrage that the report upholds the Church's traditional teaching on human sexuality.

The Windsor Report has, in the spirit of James of Jerusalem, put the focus right where it needs to be — on healing and rec-

## Reconciliation at its core is about transformed hearts, lives and relationships.

conciliation in the Anglican Communion. The focus on reconciliation brings us back to the heart of the gospel. Perhaps, in an ironic way, the Holy Spirit is bringing the Anglican Communion to its knees so that we will have no choice but to rediscover the heart of the Abrahamic tradition of *tikkun olam*; to heal, to repair, to transform. In a sense, the Windsor Report is a prophetic document that calls the Anglican Communion back to our roots.

In the end, if we cannot discover and live out the gospel of reconciliation among

ourselves, then we truly have nothing to offer a conflict-laden world. The greatest danger facing the Anglican Communion is not schism, but irrelevance. In a world convulsing with ethnic, cultural and religious conflict at every level, the healing, reconciling work of Jesus is needed more than ever. Could there ever be a greater opportunity for mission than to lift up Jesus as a messianic healer and reconciler?

What is reconciliation? I have spent the last 15 years of my life and ministry dedicated to the work of faith-based reconciliation in some of the world's roughest neighborhoods such as Kashmir, Sudan, Bosnia and Kosovo. I've paid my dues and earned the right to weigh in on this question. Let me begin by saying what reconciliation is not. Reconciliation is not capitulation or negotiation or even compromise. It is not about discovering some theological Esperanto that offends no one.

It is not about sacrificing truth or justice at the altar of unity. It is not about simply agreeing to disagree. It is not about burying our heads in the sand and pretending that we do not have deep and profound differences within the Anglican family. It is not a win/lose scenario as is so often the experience for many in the Episcopal Church. It is not about sacrificing the biblical mandate of social justice for the sake of "making nice." So what is reconciliation?

In individuals, reconciliation is a spirituality — a spirituality of transformation. In communities, reconciliation is a moral vision. As a spirituality, faith-based reconciliation is grounded in the doctrine of God's sovereignty, of surrender and submission to the will of God. Reconciliation at its core is about transformed hearts, lives and relationships. What is needed in most intractable identity-based conflicts is

not creative solutions or gifted peacemakers, but changed hearts. I am deeply disturbed by the militant hostility that I have observed among many leaders on both the conservative and liberal sides of the conflict. Perhaps my experience of working in Kashmir has sensitized me to the dynamics of militancy. In Kashmir militants carry AK-47s. In the Episcopal Church militants may not carry AK-47s, but the hostility in their hearts is just as lethal. There will truly be no reconciliation in the Anglican Communion until we are prepared to confront and repent of the hostility in our hearts. The cause may be righteous, but the anger and hostility that creeps into the human heart is not.

As a moral vision, faith-based reconciliation provides a paradigm for our life together. It is grounded in the understanding that the scriptures provide us with a moral vision of how God's children are to live together in this world. As a moral vision there is no single core value that completely describes faith-based reconciliation. It is like a diamond with eight gleaming facets that must be held in dynamic tension with each other: pluralism, inclusion, peacemaking, justice, forgiveness, healing, sovereignty and atonement. These principles are not a strategy to be mastered but a divine blueprint for shaping the contours of not only the body of Christ, but the society in which we live.

I want to start a revolution in the Anglican Communion of conservatives, liberals and moderates who love Jesus, are willing to surrender to God and be transformed, and who are willing to pay the awful price of being reconcilers. It's time to stand up and be counted. The Windsor Report is the shofar calling us to report for duty. □

*The Rev. Canon Brian Cox is the rector of Christ the King Church, Santa Barbara, Calif.*

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

LETTERS TO THE EDITOR

It's Still an Issue

I was troubled when reading Dr. Furlow's "Risks of the Common Cup" [TLC, Nov. 7]. Having been a priest for 44 years, you can imagine the number of times I have wrestled with this subject. Regardless of the decisions to which the doctor's secular examination has led him, my examinations have led me to a much different position.

In my first mission assignment, I was faced with "intinction" to a small degree. As I moved through my second and third parishes, the problem continued to exist. This was especially true when I became rector of a parish in Denver, where the stigma remained concerning the large number of persons who came there with tuberculosis. The parish is situated very close to Fitzsimmons Army Hospital which cared for these folks.

I was thrilled by the study conducted at Johns Hopkins University in the late 1950s, which concluded that two identical chalices, filled with the same wine, (one consecrated, the other not), and although infectious germs had been swabbed to the rims of both chalices, the chalice containing consecrated wine presented no germs. As priests, we should expend more time in teaching our parishioners about the truth behind our faith at the communion rail.

It is beyond my understanding of the Real Presence of Christ in the sacrament of Holy Eucharist that he would permit anything harmful to happen to his people in that sacrament he commanded us to observe.

*(The Rev.) William H. Magill  
Venice, Fla.*

I read and re-read the article, "Risks of the Common Cup" by Dr. Furlow. Certainly I respect the opinions of those in the medical and scientific communities regarding cleanliness and health.

Dr. Furlow implies that he believes churches should provide individual cups, conforming to the standards of the food service and health care industries. Would conforming to those standards require the priest and members of the Altar Guild to wear plastic gloves while touching the bread?

I beg to differ with Dr. Furlow's conclusions and ask two questions: 1. Has any contagious disease ever been traced to a chalice used for communion? 2. What happened to faith?

Faith allows us in my local parish to keep the doors to our church open 24 hours a day seven days a week despite lectures from members of the police department. It is the only church in town to be open all the time to those who need it, and it is the only church in town not to experience serious vandalism or theft. I trust faith over security experts.

*Thomas W. Peebles  
Alvin, Texas*

This is in response to the article about the common communion cup. I am a cradle Episcopalian and have always accepted this as a ritual of the Church. That is until I came down with pneumonia twice this past year. I now wonder if the cup is possibly the source of my problem. I had not been out in public

**READER'S VIEWPOINT**

*Small text describing the image and its context within the publication.*



nor eaten in a public facility. I had taken communion at my church.

My daughter is a Lutheran. They have individual vials of wine for communion. I like that.

I know that during the scare about AIDS, there was a discussion about the common cup, which soon faded. But now that I am approaching 70, I am thinking the Lutherans may have a better idea. I don't think this should come from the national church, but should come about in each parish for discussion.

*Cecil Marshall  
Topeka, Kan.*

## Answering the Call

As a priest who happens to be a woman, I take exception to the "Reverend" Claudia Kalis's article, "Ordination Has Lost Meaning" [TLC, Oct. 31]. It intrigues me that while she is an ordained "woman priest," she refers to other ordained women as "radical feminists." She claims that because of them ordination became a "civil right" rather than a "sacred call." Does she really believe that she is among only a few women who really felt "called" to the ordained ministry?

When I was in seminary, I learned how varied are the people God calls to ordination — unlikely people who, even so, said "yes" to God's call. I am not a "radical feminist" by any means, just a grey-haired grandmother who tried very hard to find a way out but came to realize that God's call to me was persistent. I have great admiration for the "Philadelphia 11" and those bishops who ordained them. By the time I was in the process, female priests were acceptable.

Women bring certain gifts to the ministry, but that doesn't make them better than their male counterparts. It is to God's ministry that we all are called, and I am one who is highly insulted by Ms. Kalis' claim that there are "multitudes — who are betraying Christ as a result of their grossly distorted understandings and practice of the ordained ministry."

*(The Rev.) Ruth Bresnahan McAleer  
Shawnee Mission, Kan.*

## Communication Needed

During the past year a friend of mine has been engaged in the process of seeking a new call. He took part in several telephone interviews and once was invited to fly across the country with his wife to meet with a search commit-

tee. In several instances he was informed as to when further decisions would be made, and then heard nothing more from the search committee — no letter, no phone call, no e-mail, nothing. This would be a grave discourtesy in a secular situation; in the body of Christ it

(Continued on next page)

# Lives Transformed, Periphery Activated

*By the Rev. Rona Harding, Rector  
Church of the Ascension, Lexington Park, MD  
Diocese of Washington*

It was with some trepidation that we held a Faith Alive Weekend in our parish.

Our concerns that we would be inviting a lot of people to come into our parish to stir up controversy were unfounded. Instead, we received a highly focused group of lay Episcopalians and a very professional retreat for three days which has rejuvenated our parish.

Since the visiting Faith Alive team has left, a new sense of intimacy and joy has spread through the parish. The ECW, which had died, has been revitalized. The youth group has new life. The Foyer groups have been reformed. A new discussion group on spiritual life has been formed and -- best of all -- many who were on the periphery of the parish are now joining those in the center.



Our mid-week services have more than tripled in size, and our Bible study attendance has doubled.

I encourage any parish that feels that it needs a shot in the arm, and a spiritual renewal to consider Faith Alive. It certainly touched and changed many people's lives in my parish.

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## LETTERS TO THE EDITOR

(Continued from previous page)

is unconscionable.

My letter is a plea to search committees to be conscientious in communicating with all candidates. While one may feel uncomfortable at conveying bad news, it is only courteous to keep people informed of what is going on with the process. Search committees should consider the feelings of those who are kept waiting and wondering, and make every effort to communicate all decisions to them promptly.

*Ann F. Castro  
New Wilmington, Pa.*

### A Pastoral Ministry

With regard to the article on developing funeral choirs [TLC, Oct. 24], I am proud to say that at my small church (St. Michael's, Ozark, Ala.), the regular choir (usually 4-6 persons) sings at every funeral held in the church.

The choir members take time from their busy lives to participate in this ministry. It is our way of saying to the

family of the deceased that we loved that person also.

We have made it a practice over the last several years to prepare a bulletin (service leaflet) containing all of the service, the readings, the hymns, and other music so everyone can participate fully in the celebration of this person's life. During the past week we have had two funerals. One was held at the church and the other at a funeral home. We prepared bulletins for both services.

At a small church there are many ministries that we are not able to offer. However, this is something that we can and want to do. To us this is the ultimate in pastoral care.

*Michael Rosentrater  
Ozark, Ala.*

### It's an Illusion

In reply to John Martin's letter [TLC, Nov. 7], "instant peace" is an illusion. Many historians believe that there will be no lasting peace between the Pales-

tinians and Israel until Israel withdraws to the 1967 borders. That seems highly unlikely under the present Sharon government which has allowed additional Jewish settlements to be built on Palestinian land. Israel's construction of the [Separation] Wall makes the current impasse even more difficult to resolve.

Unless our government abandons its hands-off policy and is willing to become a serious, even-handed mediator, the Middle East will remain a powder keg and the "road map" will be seen by the world as a sham and an empty promise.

*Ellen Diming  
Charlottesville, Va.*

## LETTERS TO THE EDITOR

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## Help your parish prepare for the Word

*Illuminations helps your congregation  
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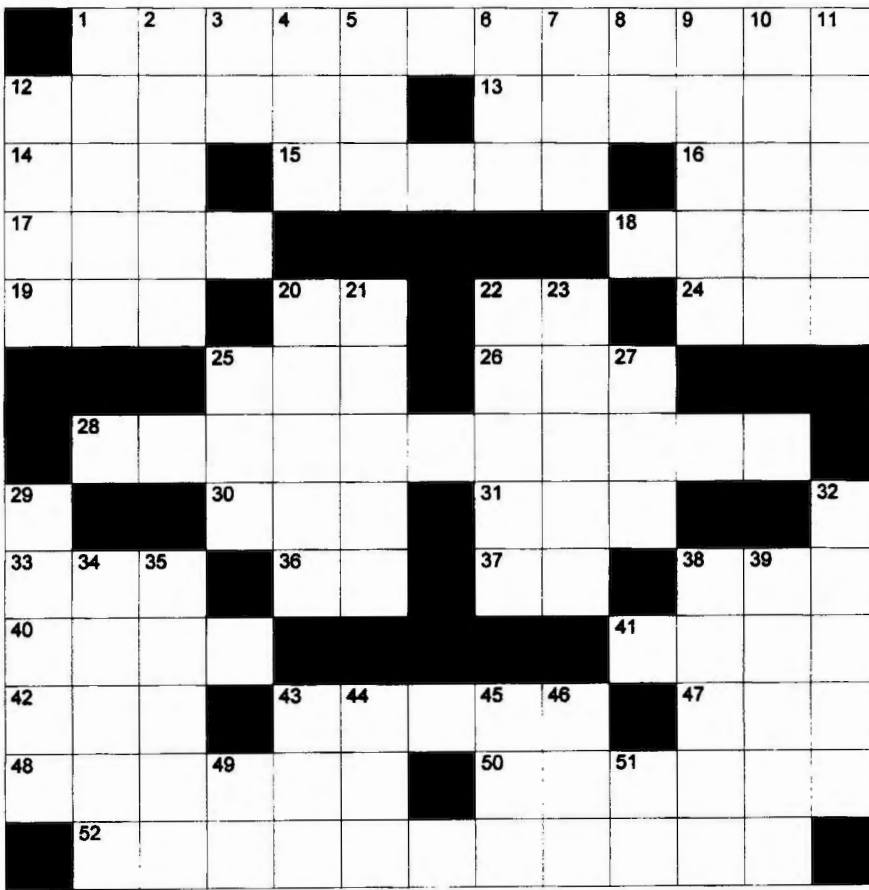
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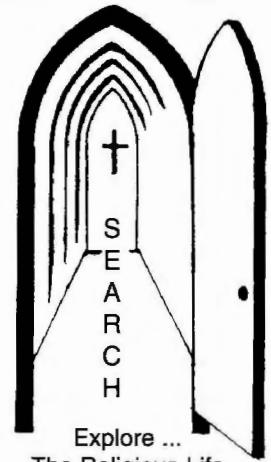
### ACROSS

1. Divine realm
12. Notable one, slangily
13. French river
14. Lennon's love
15. Goliath, for one
16. New England college
17. Grimm's beast
18. Strained bug, biblically
19. Serpent sound?
20. Some monk letters
22. Calcium symbol
24. "\_\_\_\_\_ kingdom come"
25. Biblical occupant suffix
26. Spanish gold
28. Royal crucifix?
30. Church news organization
31. Pilfer
33. Former US president
36. Earth goddess
37. State abbrev.
38. Washington cathedral organization
40. Liturgical screen
41. "I am a \_\_\_\_\_ and no man"
42. Antlered animal
43. Royal mandate
47. Honey maker
48. Pooh companion
50. Stringed instruments
52. Crowning achievement?

### DOWN

1. \_\_\_\_\_ College, Cambridge
2. Stravinsky, et al
3. Asian surname
4. Musician's job
5. Agnus \_\_\_\_\_
6. E-mail host company
7. All Hallow's Eve month
8. "La la..." predecessor
9. Sty cry
10. First name in talk
11. God
12. Stadium sounds
20. "King of Pain" singer
21. Biblical stem source
22. Royal attendants
23. Malicious burning
25. Exasperate
27. Royal sphere
29. "We \_\_\_\_\_ kings"
32. The "J" of KJV
34. Shoemaker
35. Japanese city
38. Princely
39. Elite
43. Historical period
44. Singer Shannon
45. Roman numeral
46. Actress Carrere
49. Expression of dismay
51. Potential LSD consequence

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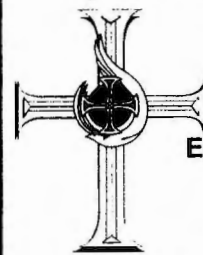


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## PEOPLE & PLACES

### Appointments

The Rev. **Daniel Ade** is rector of St. Paul's, 242 E Alvarado St., Pomona, CA 91767-4698.

The Rev. **Michael Cadaret** is assistant at All Saints', 4171 Hendricks Ave., Jacksonville, FL 32207-6398.

The Rev. **Philip Dinwiddie** is rector of St. James', 25150 E River Rd., Grosse Ile, MI 48138.

The Rev. **Tom Downs** is rector of St. Richard's, 5151 Lake Howell Rd., Winter Park, FL 32792.

The Rev. **Ladd Harris** is priest-in-charge of Shepherd of the Hills, PO Box 911, Lecanto, FL 34460-0911.

The Rev. **Stephen Hood** is youth minister at St. James', PO Box 126, Baton Rouge, LA 70821-0126.

The Rev. **Lance Horne** is rector of St. Paul's, 10 W King St., Quincy, FL 32351.

**Stanley B. Hubbard, Jr.** is president of Kanuga Conferences, Inc., PO Box 250, Hendersonville, NC 28793.

The Rev. **Stephen Jones** is rector of Holy Comforter, 209 E Wardville St., Cleburne, TX 76031-4129.

The Rev. **Eva Kopp-Cavaleri** is deacon at Our Saviour, 535 W Roses Rd., San Gabriel, CA 91775.

The Rev. **Claire Linzel** is deacon at St. Alban's, 911 S Davis Dr., Arlington, TX 76013.

The Rev. **Timothy Matkin** is curate at St. Alban's, 911 S Davis Dr., Arlington, TX 76013.

The Rev. **Darryl Pigeon** is chaplain at All Saints' School, 8200 Tumbleweed Tr., Fort Worth, TX 76108.

The Rev. **Linda Rosengren** is assistant at Good Shepherd, 1100 Stockton St., Jacksonville, FL 32204.

The Rev. **Scott Wooten** is rector of Good Shepherd, 1007 Burnett St., Wichita Falls, TX 76301.

### Ordinations

#### Priests

**Los Angeles** — **Catherine Gregg**, assistant, Our Saviour, 535 W Roses Rd., San Gabriel, CA 91775.

**Michigan** — **George Davinich**, All Saints', 800 Abbott Rd., East Lansing, MI 48823; **Heather Hill**, St. John's, 574 S Sheldon Rd., Plymouth, MI 48170.

#### Deacons

**Florida** — **Tom Beasley**; **Sandy Tull**.  
**Maine** — **Nicole S. Jenell**, St. Mary's, 961 S Mariposa Ave., Los Angeles, CA 90006.

### Honorary Degrees

**Nashotah House** — Baroness **Caroline Cox**, **Roland Jones**, the Rt. Rev. **Benjamin Argak Kwashi**, the Rev. Canon **Patrick Sookhdeo**.

### Religious Communities

**Society of St. John the Evangelist** — The Rev. **James K. Knutsen**, clothed as a novice; the Rev.

**Geoffrey R. Tristram**, first profession in life vows.

### Resignations

The Rev. **Richard Banks**, as rector of St. Luke's, New Orleans, LA.

The Rev. **Bert Harrell**, as rector of Nativity, Jacksonville, FL.

The Rev. **Carol Hubbard**, as priest-in-charge of Christ Church, Sparkill, NY.

### Deaths

The Rev. **Junius H. Mason**, 85, a former missionary in Haiti, died Oct. 25 in Mayfair House, Petersburg, VA.

A native of Morristown, NJ, he was a graduate of Seton Hall University, New York University, and a theological seminary in Haiti. He was ordained deacon and priest in 1960, and served at Holy Trinity Cathedral, Port-au-Prince, Haiti, 1960-63; as rector of St. Stephen's, Petersburg, VA, 1963-68; rector of St. Augustine's, Asbury Park, NY, 1968-70; priest-in-charge of St. James', Portsmouth, VA, 1970-81; and rector of St. Thomas', Freeman, VA, from 1981 until 1985 when he retired. He was also a veteran of the Army Air Force and served in World War II, including duty in North Africa and Italy. Fr. Mason is survived by his son, Junius III, two grandchildren, and two sisters, Barbara T. Mason and Eleanor M. White.

The Rev. **Charles Powell Scott**, 84, former chaplain and faculty member at Middlebury College, died Oct. 10 at his home in Middlebury, VT.

A native of Pittsburgh, Fr. Scott was educated at Ohio State University and Princeton Theological Seminary. After serving as a Presbyterian minister for two years, he became chaplain and instructor in religion at Middlebury College in 1951. He was ordained to the Episcopal priesthood in 1955. During summers he served at a variety of congregations in New England and Florida. He was a past president of the National Association of College and University Chaplains. Surviving are his wife, Tana, and five children.

The Rev. **Roy Thomas Strainge**, 80, priest assistant at St. Nicholas' Church, Pompano Beach, FL, died Sept. 20.

Fr. Strainge was born in New Haven, CT, graduated from the University of the South and the General Theological Seminary. He was ordained to the diaconate in 1948 and to the priesthood in 1949, then spent most of his ministry in Florida. He left the active ministry for a time to enter banking. He assisted at St. John's, Hollywood, FL, for 18 years, and went on to do interim stints in several churches.

The Rev. **James C. Stoutzenberger**, retired rector of St. Joseph's Church, Boynton Beach, FL, died Oct. 6. He was 86.

Born in Washington, DC, he was a graduate

of the University of Tampa and the General Theological Seminary. He was ordained in 1956 and went on to become vicar, then rector of St. Gregory's, Boca Raton, FL, 1957-60, and in Boynton Beach from 1962 until 1984 when he retired. Fr. Stoutzenberger was active in the Diocese of Southeast Florida, serving on a number of committees and commissions, and was dean of the Palm Beach Deanery and secretary of diocesan convention. In recent years he assisted at Guardian Angels, Lantana. He is survived by four children.

The Rev. Canon **Frederic P. Williams, Sr.**, 96, retired archdeacon of the Diocese of Indianapolis, died Oct. 23 in Indianapolis.

He was born in Providence, RI, educated at the University of California and Church Divinity School of the Pacific. Ordained to the diaconate in 1944 and the priesthood in 1946, Canon Williams served most of his ordained ministry in the Diocese of Indianapolis, first at Christ Church Cathedral, Indianapolis, then as archdeacon of the diocese, and eventually as a priest at St. Paul's, Indianapolis. He was also an organist and choirmaster and served as chairman of the commission that produced Hymnal 1982. He was an honorary canon of the Indianapolis cathedral, a member of the Association of Anglican Musicians, and Associated Parishes for Liturgy and Mission. He was also a deputy to General Convention and a member of the board of the diocesan conference center. Canon Williams is survived by his wife, Ruth; a son, F. Peter, two grandsons and one great-grandson.

The Rev. **James T. Stinger**, 66, deacon of the Diocese of South Dakota, died Oct. 8 in Sioux Falls.

Deacon Stinger was born in Choteau Creek, SD, on the Yankton Sioux Reservation. He did secular work in California, Illinois and Oklahoma before returning to South Dakota in 1976. He became an independent paint contractor in 1979, and remained in that business until 1999. He was ordained to the diaconate in 1997, and was working toward ordination to the priesthood at the time of his death. He is survived by his wife, Charlotte.

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**CHRIST CHURCH CATHEDRAL** (317) 636-4577  
125 Monument Circle, Downtown www.cccindy.org  
The Very Rev. Robert Giannini, dean and r  
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1 (All service times SEPT thru MAY)

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
www.cccnola.org  
The Very Rev. David duPlantier, dean  
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## BOSTON, MA

**THE CHURCH OF THE ADVENT**  
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
www.stmaryskcmo.org  
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

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**CHRIST CHURCH** 2000 S. Maryland  
1 mile off Strip (702) 735-7655  
H Eu Daily (ex Sat) christssavior@lvcm.com

## MILLVILLE, NJ

**CHRIST CHURCH (AAC)** (856) 825-1163  
225 Sassafraas St., 08332  
Sun H Eu 10, Tues 7:30 Prayer Group, Wed HS Eu 7:30

## NEWARK, NJ

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

## ROSWELL, NM

**ST. THOMAS A' BECKET** 2600 S. Union St.  
The Rev. Bob Tally, r tally@earthlink.net  
Sun H Eu 10

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Jon Anderson, assoc.; the Rev. Robert Dinegar, Ph.D., assoc.; the Rev. Beth Noland, d; the Rev. Joan Garcia, d; Dr. Stanford Lehmborg, music director.  
Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10, Thurs H Eu 12:10. MP and EP daily

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**ST. BARTHOLOMEW'S** Park Ave. and 51st St. (212) 378-0200  
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Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30 (Thurs 6 "Sunday on Thursday" Cho Eu). Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Choral Ev 4. M-F MP & H Eu 8, H Eu 12:10, EP and Eu 5:30 (Tues, Wed & Thursday Choral), Sat H Eu 12:10

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## ST. PAUL'S

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Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
3 Angle St.  
www.allsouls cathedral.org  
H Eu Sun 8, 9, 11:15. Wed noon; 5:45 MP Tues, Thurs.

## SAINT MARY'S

Grove Park (828) 254-5836  
337 Charlotte St.  
E-mail: mail@stmarysasheville.org  
Sun 8 (low), 11 (Sol), Mon thru Sat EP 5:15, Mass 5:30; Wed. Exposition 3:30, Rosary 4:45 Ev & B 1st Sundays 5:30 (Oct-June)

## RALEIGH, NC

**ST. TIMOTHY'S** (919) 787-7590  
4523 Six Forks Rd.  
The Rev. Jay C. James, r; The Rev. R. Martin Caldwell, assoc.; The Rev. Elmer T. Malone, assoc.  
Sun MP 8:30, HC 9 (said), 11 (sung)

## PORTLAND, OR

**ST. STEPHEN'S** (503) 223-6424  
1432 S.W. 13th Ave., 97201  
The Rev. Lawrence Falkowski, r  
Sun H Eu 7:45 & 10, Sun Sch. 10, Wed H Eu 12

## SELINGSGROVE, PA

**ALL SAINTS** 129 N. Market (570) 374-8289  
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)  
Sacrament of Penance by appt.

## WILLIAMSPORT, PA

**CHRIST CHURCH PARISH** (570) 322-8160  
426 Mulberry St.  
Sun Mass 8 & 10:30, Wed 10

## CHARLESTON, SC

**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
218 Ashley Ave.  
The Rev. Dow Sanderson, r; The Rev. Dan Clarke, c; The Rev. Francis Zanger, assoc.  
Sun Mass 8 (Low) 10:30 (Solemn High)

## COLUMBIA, SC

**CHURCH OF THE GOOD SHEPHERD** (803) 779-2960  
1512 Blanding  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed Confession 11; Wed/Th Mass 12:05

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway www.cotgs.org  
The Rev. Ned F. Bowersox, r; The Rev. Frank E. Fuller, asst; The Rev. Jay Burkardt, c  
Sun 8, 9, 11:15 & 6

## SAN ANTONIO, TX

**ST. PAUL'S**, Grayson Street 1018 E. Grayson St. www.stpauls-satx.org  
The Rev. Doug Earle, r  
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

## MILWAUKEE, WI

**ALL SAINTS' CATHEDRAL** (414) 271-7719  
818 E. Juneau www.ascathedral.org  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted

## SAN MIGUEL DE ALLENDE GUANAJUATO, MEXICO

**ST. PAUL'S** Calle del Cardo 6 52 (415) 152-0387  
www.stpauls.org.mx info@stpauls.org.mx  
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em  
Sun: H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

## LUTHERAN

## MOJAVE, CA

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

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; 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; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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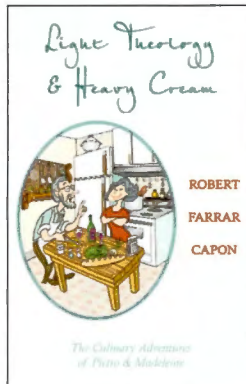
The Society of Saint John the Evangelist

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