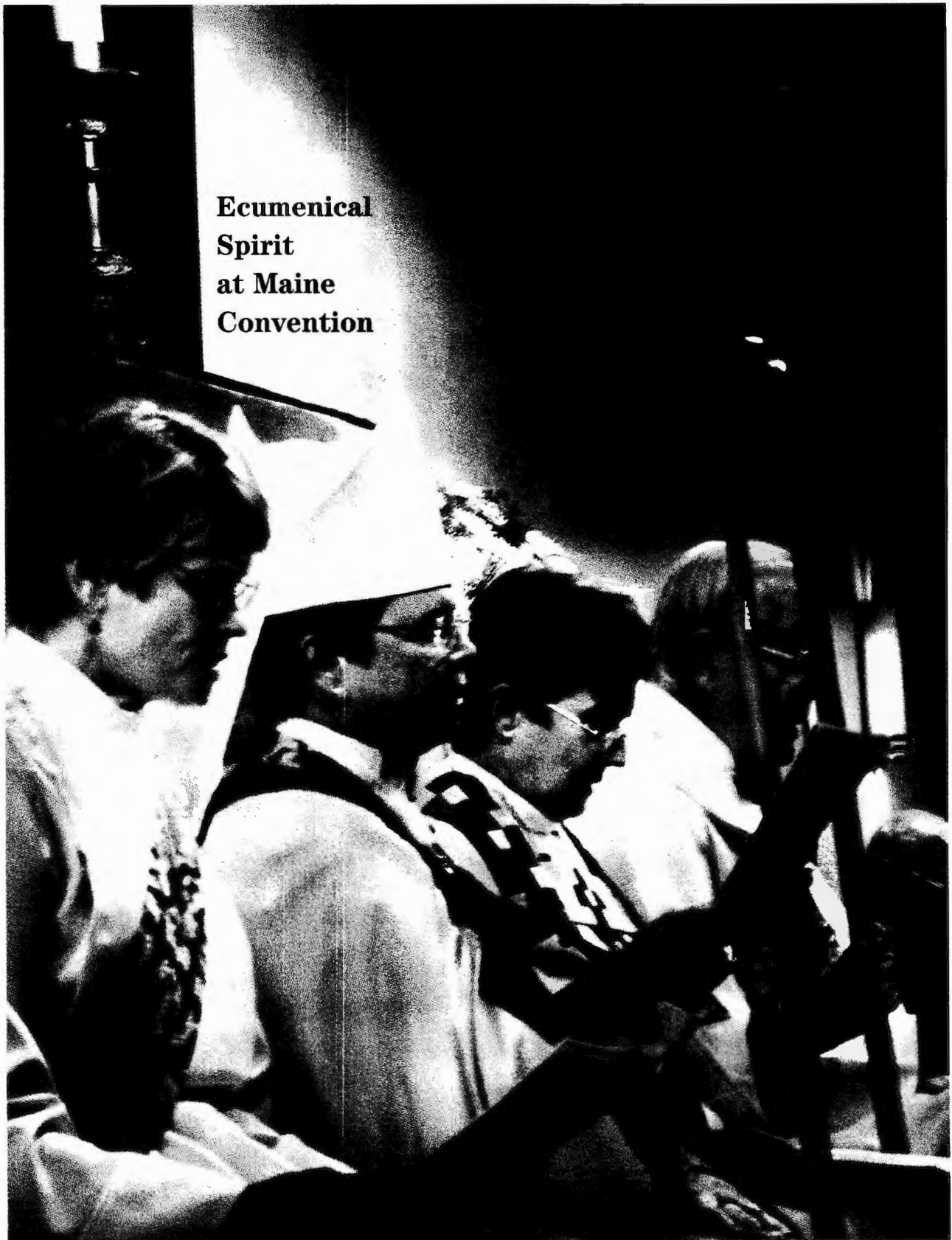


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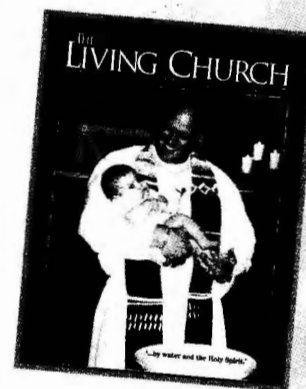
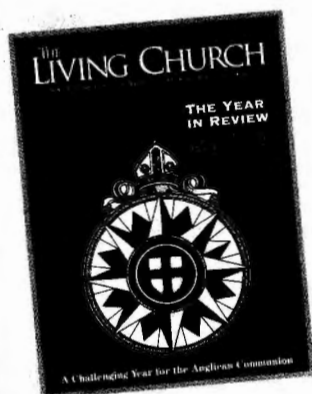
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Volume 230 Number 3

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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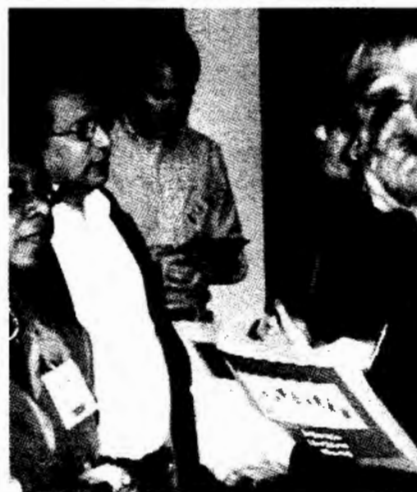
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On the Cover

The Ven. Audrey Delafield, archdeacon (left); the Rt. Rev. Chilton Knudsen, Bishop of Maine; the Rev. Margaret Payne, Bishop of the New England Synod of the Evangelical Lutheran Church in America; and the Ven. Thomas Benson, archdeacon and secretary of convention, during Holy Eucharist at convention in the Diocese of Maine [p.8]. Convention was organized around the ecumenical theme: "Where the Water of Baptism — Thicker Than Blood — Binds us Together as the Body of Christ."

Heidi Shott/The Northeast photo



9-11

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SUNDAY'S READINGS

The Reign of Christ

'We have found the Messiah ...' (John 1:41)

The Second Sunday after the Epiphany, Jan. 16, 2005

BCP: Isaiah 49:1-7; Psalm 40:1-10; 1 Cor. 1:1-9; John 1:29-41;

RCL: Isaiah 49:1-7; Psalm 40:1-12; 1 Cor. 1:1-9; John 1:29-42

The prophet Isaiah continues his wonderful vision in which the chosen and anointed Servant of God will restore the displaced nation of Israel to its former glory. Through the prophet, the Lord promises to raise up the Servant "as a light to the nations, that [his] salvation may reach to the end of the earth" (49:6b). His dominion shall extend far beyond that of ancient Israel; it shall include the whole earth. "Kings shall see and stand up," it is promised, "... and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen [him]" (49:7b).

Today's gospel shows John the baptizer, the Savior's chosen herald, bearing witness to the coming of the Chosen One into the world. "I saw the Spirit descending from heaven like a dove, and it remained on him," John insists. "I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' I myself have seen and have testified that this is the Son of God," he concludes with absolute conviction (John 1:32-35).

Look It Up

What are some major differences between the fundamentalist dogma of the "rapture" and biblical teaching regarding the coming of the kingdom in its fullness? (1 John 3:1-2; Rev. 21:2-7)

Think About It

What are some of the ways in which the kingdom might be growing in our midst today?

Next Sunday

Third Sunday after the Epiphany, Jan. 23, 2005

BCP: Amos 3:1-8; Psalm 139:1-17 or 139:1-11; 1 Cor. 1:10-17; Matt. 4:12-23;

RCL: Isaiah 9:1-4; Psalm 27:1, 5-13; 1 Cor. 1:10-18; Matt. 4:12-23.

We who have been baptized into Christ's death and resurrection anxiously await the Lord's universal rule when he comes again in triumph and in great glory. Indeed, our constant Advent prayer is that, when the Chosen One decisively establishes the kingdom, "we may, without shame or fear, rejoice to behold his appearing" (BCP, p. 378).

We sell our faith short, however, when we focus exclusively on good things to come at the expense of rejoicing in inbreakings of Christ's rule here and now. Paul reminds us that, even as we await the kingdom in its fullness, we have already "been enriched in him, in speech and knowledge of every kind — just as the testimony of Christ has been strengthened among [us]" (1 Cor. 1:5-6). Neither, he tells us, are we "lacking in any spiritual gift as [we] wait for the revealing of our Lord Jesus Christ" (1:7).

The rule of Christ, foretold by the prophet and announced by John, is even now taking root in our midst. As we look toward its coming in its fullness, may we cultivate its seeds planted among us here and now.

BOOKS

To Love and Serve

Being the Body of Christ

in a Time of Change

By Jonathan Draper. SPCK. Pp. 109.
\$14, paper. ISBN 0281055408.

Jonathan Draper was born in the United States and was trained for ordination in England where he served parishes until being named canon theologian of York Minster. His cross-



Atlantic background is interesting and timely, in light of the present issues confronting the Anglican Communion. In this small book, Canon Draper addresses two questions of particular concern today: the nature of the life Christians are called to lead and the mission of the Church as Christ's body in the world.

Canon Draper does not focus on specific changes the Anglican Church is facing, but on the necessity of change itself to its common life in God.

His primary focus is on what it means to be members of the body of Christ, and how we can grow in an ever-deepening understanding of God. His own perspective is riveting. "Once you have put yourself at God's disposal," he said, "you learn most about God and God's will from the experience of trying to live a godly life. *Being* godly leads to an understanding of God and godliness." For Canon Draper, there can be no separation of theory and practice. "Holiness precedes the knowledge of God," he quotes Richard Hooker as saying.

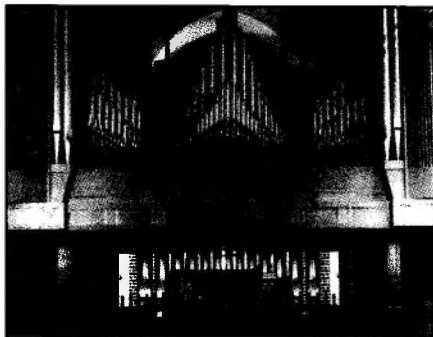
Canon Draper also ties the Church's ability to spread the gospel to the willingness of its members to be Christ in the world – never easy, for the cost is high. A godly life means attention to God, not to our own agenda, he says – and to the needs and wholeness of others, not ourselves.

Much of this book reads like St. Paul in its vision of the Church as the body of Christ, its insistence on the unity that should be ours in the bond of peace. His reminders for Christian living are compelling and familiar, rooted in scripture and the life of the Spirit. Only in losing our lives will we save them. Only in

pouring them out, he reminds us, will we ourselves be filled.

Reading words like these stirred hope in me, and new courage. The Church is Christ present to the world, and we are the Church. Canon Draper's trumpet call is very clear, and very certain.

*Katherine Greer Clark
Valparaiso, Ind.*



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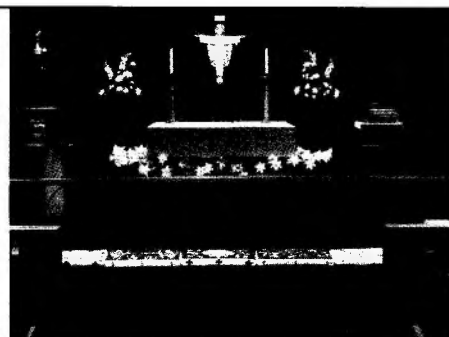
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Fr. Moyer to Become Bishop in Continuing Church

The Rev. David L. Moyer announced recently that he will be consecrated a bishop in the Traditional Anglican Communion (TAC), but will retain his license as a priest within the Anglican Communion and his position as rector of Church of the Good Shepherd, Rosemont, Pa.

In 2002, Bishop Charles Bennison of Pennsylvania deposed Fr. Moyer, accusing him of having abandoned the communion of the Church for refusing to receive him at Good Shepherd. Archbishop Bernard Malango of Central Africa received Fr. Moyer into the Diocese of Upper Shire after the controversial deposition and has provided episcopal

oversight for the Rosemont parish since then.

On Dec. 17 Fr. Moyer announced he had accepted a call to be Bishop to the Armed Forces for the Anglican Church of America (ACA) — the American arm of the TAC, the largest extramural “continuing” Anglican Church group with approximately 500,000 members worldwide. But while exercising episcopal office for the TAC, Fr. Moyer said he will remain a priest under Archbishop Malango and rector of Good Shepherd, a situation which the Archbishop of Canterbury and others find troublesome.

A Lambeth Palace spokesman, the Rev. Jonathan Jennings, released a statement confirming that Fr. Moyer had discussed the matter with Archbishop of Canterbury Rowan Williams, but noted that “the archbishop was not asked for his blessing on the proposal.”

Even though Archbishop George Carey and later, Archbishop Rowan Williams rejected his deposition by Bishop Bennison as uncanonical, saying they would license him as a priest of the Church of England if need be, the announcement was not welcome news for Lambeth Palace.

“[Archbishop] Williams was clear with [Fr. Moyer] ... that this develop-



Fr. Moyer

ment would pose serious canonical obstacles to the prospect of Fr. Moyer exercising a priestly ministry within the Anglican Communion and advised Fr. Moyer to discuss the matter

fully with his ordinary as part of the process of discernment,” wrote Fr. Jennings.

The Rt. Rev. Robert Duncan, moderator of the Anglican Communion Network and Bishop of Pittsburgh, counseled Fr. Moyer not to accept the post and later released a statement distancing the organization. “I regret that his decision raises difficulties in his relationship to the broader Anglican Communion,” he stated on Dec. 20, noting that Fr. Moyer had resigned as Forward in Faith North America’s (FIFNA) representative to the network.

On Dec. 22, Fr. Moyer asked for a leave of absence from his role as president of FIFNA. A spokesperson said a decision on the remainder of his term as president will be made either before or during the organization’s council meeting Feb. 28-March 2.

Fr. Moyer is scheduled to be consecrated Feb. 16 at Good Shepherd.



Shawn Svoboda-Barber photo

Charlie Svoboda-Barber, great-great-great-grandson of the Rt. Rev. Philander Chase (first Bishop of Ohio) is ready to walk away with the crosier of the Rt. Rev. Mark Hollingsworth, Jr., Bishop of Ohio, at Harcourt Parish, on the campus of Kenyon College, Gambier, Ohio. Kenyon College was founded by Bishop Chase and his great-great-great-granddaughter, the Rev. Helen Svoboda-Barber, is rector of the parish. Bishop Hollingsworth was there to celebrate the 50th anniversary of the Rev. Don Rogan’s ordination to the priesthood. He was chaplain and professor of religion at the college.

Nigerian Bishop Shot by Bandits

Bloodshed and carnage marked the arrival of Christmas for Nigerians in the southern city of Benin as bandits killed seven and wounded many others including the Anglican bishop on Dec. 23.

The Rt. Rev. Peter Imasuen, Bishop of Benin, was shot by gunmen toting AK-47 automatic rifles at the start of a day in which the town’s banks, churches and leading citizens were robbed and terrorized.

Reports from the Church of Nigeria said the car carrying Bishop Imasuen was stopped and its passengers

robbed at 6 a.m. on the outskirts of the city. After relieving the bishop of his purse, one gunman shot the bishop in the abdomen. The gunmen then entered the city and robbed buses, stores, government offices and six banks in a spree in which many were wounded, including the mayor. Benin’s poorly equipped police force fled and Nigerian President Olusegun Obasanjo declared martial law, and was forced to send the army to restore order. The Archdeacon of Benin, the Ven. Victor Banmah, reported the bishop was in “good condition.”

Anglican Gathering Won't Take Place

2008 Meeting Only for Bishops

Plans for an Anglican Gathering in South Africa in place of the 2008 Lambeth Conference have been shelved in favor of a bishops-only meeting to be held at the University of Kent in Canterbury, England. Archbishop of Canterbury Rowan Williams' announcement Dec. 10 came after the Lambeth Design Group, an appointed body chaired by Archbishop Ellison Pogo of Melanesia, recommended the traditional venue and format.

The idea of an "Anglican Gathering" of bishops, clerical and lay representatives from across the Communion instead of a bishops-only Lambeth Conference was raised at ACC-11 in Dundee (the 11th triennial meeting of the Anglican Consultative Council) in 1999 and formalized at ACC-12 in Hong Kong in 2002. ACC-12 requested the Archbishop of Canterbury "give consideration to ways in which" an Anglican Gathering "might be held in association with the next Lambeth Conference in Cape Town in 2008," asking that he "consider the participation of clergy and lay people."

The Rev. Ian T. Douglas, professor of mission and world Christianity at the Episcopal Divinity School in Cambridge, Mass., and the American member of the design group, said the decision was due to financial, not political, considerations.

Last February, the Design Group was asked to examine the viability of holding "back-to-back conferences" in Capetown in 2008: an Anglican Gathering and a Lambeth Conference. They found that there was "not sufficient time available to raise the financial resources for Capetown in 2008."



The Rt. Rev. Charles vonRosenberg, Bishop of East Tennessee, shares a laugh with Grace Point Camp and Retreat Center vicar the Rev. A.D. "Bo" Lewis as they prepare to break ground Dec. 10. The "tree-house" dormitory is designed to stand on pilings for minimal impact on its surroundings. Slated for completion by the 2005 summer camping season, 20 youth campers will sleep in bunk beds tucked into alcoves, and each bunk will have its own window looking out into the woods. The structure also will accommodate two counselors, and will be financed through designated gifts.

Sharon Rasmussen/
East Tennessee Episcopalian photo

AROUND THE DIOCESES

Administrative Support

Despite an overall staff reduction of 10 percent, Bishop Mark Sisk reported in his convention address that the Diocese of **New York** had added three canons for congregational development and a canon for Christian education in the budget for 2005. The changes were among several made at the administrative level as part of a plan to help congregations revitalize and grow. Convention met Nov. 12-13 in Tarrytown.

The \$10 million budget passed as prepared by the Budget and Finance Committee. The committee explained that the diocese has always paid its full assessment to the Episcopal Church, and that it is especially important now to continue such support. The Congregational Support Plan, the largest single item in the budget, will provide assistance to 56 congregations this year, five fewer than the previous year. Financial support was increased to the Hispanic and Latino Ministry and Christian formation.

Bishop Sisk said his vision for the diocese remains grounded in three fundamentals: worship, nurture and mission. "If we do these things, we will not succumb to the dangers of insulation

and self-satisfaction because we will always and everywhere be identified with the communities that we serve," he said.

Four resolutions were adopted:

- to encourage all parishes to celebrate and hold a Prison Ministry Sunday each year during Epiphany and to seek out and structure partnerships with people in prison and their families. This resolution is to be sent to General Convention.
- to urge the enactment of laws at the local, state and federal level that prohibit discrimination based on gender identity or expression as well as sexual orientation.
- to affirm that our baptismal vow is to work for peace and justice and to urge Congress to deny funding to WHISC, also known as the School of Americas, a military training facility for soldiers from foreign countries.
- to call for the diocese to establish a community development low-income credit union upon approval of trustees of the diocese.

Steps to Growth

A resolution consoling the Diocese of Missouri over the defeat of the St. Louis Cardinals by the World Series champion Boston Red Sox was one of several adopted in Hyannis during the annual convention of the Diocese of **Massachusetts** Nov. 5-6. It was the 10th anniversary as diocesan for the bishop, the Rt. Rev. M. Thomas Shaw III, SSJE.

Noting the large number of parishes

(Continued on next page)

(Continued from previous page)

closed by the Roman Catholic Archdiocese of Boston in his opening address, Bishop Shaw said Episcopalians should draw an appropriate lesson and work to strengthen their own communities. Convention keynote speaker, the Rev. Bonnie Perry, rector of All Saints' Church, Chicago, also developed that theme, listing a number of practical steps churches can take to grow.

Bishop Shaw devoted relatively little of his address to the Windsor Report. In an interview with *The Boston Globe*, he said that U.S. bishops and the primates of the Anglican Communion need to meet first and decide how to proceed.

"It's going to take a long time to talk this thing through," he told the *Globe* and noted that 11 years ago, the last time the diocese held its convention on Cape Cod, there was also a big debate on homosexuality and that the discussion will probably continue at least that far into the future.

Convention also adopted resolutions:

- for a three-year renewal of the diocese's annual commitment of 0.7 percent of its operating budget for efforts to combat AIDS in Africa.
- to endorse the United Nations' Millennium Development Goals and encourage diocesan congregations to contribute 0.7 percent of their annual budgets to fund international development programs.
- asking individuals to increase their 2005 financial pledges to their parishes by 6 percent and asked every congregation to make available for newcomers welcome packets or resources about the church.

Work for Christian Unity

While taking care of business at the convention of the Diocese of **Maine** may not have proved to be as exciting as other years' gatherings, the delegates who met at the Bangor Civic Center Oct. 22-23 were treated to a convention Eucharist like no other in the long history of the Episcopal Church in Maine. With the preaching of a Lutheran bishop, the reception of a former Roman Catholic priest into the Episcopal Church, and the ordination of a Lutheran pastor in the context of Anglican liturgy, the service was both unprecedented and uplifting for those who participated.

As convention preacher, the Rev.



Robert Chapman photo

Members of the youth group at St. Dunstan's Church of the Highlands Parish in Shoreline, Wash., turned loose change into livestock raising \$1,673.55 recently through a variety of activities which included selling jewelry at the annual church bazaar and distributing plastic banks in the shape of an ark. The money will be donated to Heifer International, a not-for-profit, non-governmental agency that donates livestock to families and communities in the developing world.

Margaret Payne, Bishop of the New England Synod of the Evangelical Lutheran Church in America (ELCA), challenged both Episcopalians and Lutherans to work for Christian unity and cited the reception to the Episcopal priesthood of the Rev. Tim Higgins, a laicized Roman Catholic priest who currently serves as chaplain at the Long Creek Youth Center in South Portland, and the ordination of Pricilla Hukki as a pastor in the ELCA, as two examples of what is possible.

In business sessions delegates extended the duration of the \$3 million "One in Christ" capital campaign for an additional year, recognizing that in the wake of the 2003 General Convention, a pastoral pause in the campaign was necessary.

A resolution seeking legislative action to reduce harmful atmospheric emissions raised the greatest amount of discussion among delegates and was also the topic of an informational workshop. However, when the vote was counted and the resolution seemingly passed, the chancellor of the diocese, Joseph Delafield, noted that the resolution's language called for 60 percent of eligible delegates to approve the measure. Because it did not meet that criterion, it did not pass. After an effort to bring it up for reconsideration, convention tabled the measure until 2005, thereby giving the Committee on Spirituality and the Environment time to rewrite it.

Heidi Shott

Vision for Renewal

In an address marking his first year as Bishop of **Oregon**, the Rt. Rev. Johncy Itty challenged the diocese to "reclaim the great commission" and to transform itself through a renewed commitment to discipleship, mission and evangelism.

Taking his vision from the priorities set by the 74th General Convention, Bishop Itty urged increased support for children's and youth ministries, multicultural ministries, the promotion of "reconciliation within the Church, and evangelism among those outside it, including increasing links with the overseas Church and with other ecclesial communities within western Oregon."

The 358 clergy and lay delegates gathered at the Convention Center in Seaside Nov. 18-20 put forward four resolutions, endorsing in three of those various aspects of the bishop's vision for renewal while avoiding wrangling over the future of the Episcopal Church and the Anglican Communion. Three canonical changes were approved: one allowing diocesan council to forgive parochial arrearages, another reordering the commission on ministry's membership, and the last asking parishes to designate 1 percent of their budget toward support of seminaries and theological education. A resolution seeking the creation of a commission on multicultural ministry was sent to committee.

Seeds of Unity

Week of Prayer makes ecumenism more than "academic exercise"



(Photo courtesy of The Episcopal Church)

Conference Coordinator Sonia Omulepu (left) and Drew University's Dr. Wesley Ariarajah (center) speak with some of the more than 100 attendees at the recent Interfaith Education Initiative Conference. The conference was the result of a joint, three-year relationship between the Episcopal Church's Office of Ecumenical and Interfaith Relations and Episcopal Relief and Development.

By Michael O'Loughlin

Many committed Episcopalians work all year to encourage dialogue and cooperation with other Christians, and with persons of other faiths. But the Week of Prayer for Christian Unity, observed annually from Jan. 18 through Jan. 25, is a concerted effort to help all congregations recognize the faith that Christians already share, and to pray for even greater progress toward a common faith witness.

The Episcopal Church's Office of Ecumenical and Interfaith Relations is charged with fostering that unity and understanding among Christian churches, and encouraging cooperation with members of other spiritual traditions. The Rt. Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations, sees the Week of Prayer as a natural opportunity for Episcopal parishes to experience this cooperation locally.

"Participating in the Week of Prayer for Christian Unity allows for grassroots experience and participation in the ecumenical movement and the search for Christian unity, which can otherwise be seen as simply an academic exercise with no real mission dimensions," he said.

Bishop Epting has emphasized that the goal of ecumenism is not a merger of churches — a concept that turns off at least as many people as find it

attractive. Rather, as he described in a sermon, the objective is "a communion of communions, with each retaining its own style and ethos, but cooperating fully, and free to exchange ministers and ministries for the sake of common mission."

Worldwide observance of what has come to be called the Week of Prayer began in 1894; since 1991 an Ecumenical Sunday observance has been included within the week. The theme and texts each year are developed by a working group of members appointed by the World Council of Churches and a Roman Catholic council. Based on their work, the New York-based Graymoor Ecumenical and Interreligious Institute prepares resources for all denominations in the United States. This year's theme is "All things are yours... you belong to Christ... and Christ, the unique foundation, belongs to God," based on 1 Corinthians 3:1-23.

Bishop Epting recommends that parishes visit the Graymoor Institute's website (www.geii.org/wpcu) for suggestions on how to participate in this year's Week of Prayer.

Christ, the Foundation

Dioceses and parishes around the country are planning services and other events directly related to the

Week of Prayer. In Chicago, an ecumenical prayer service organized by the Ecumenical Millennium Committee of the Chicago Metro Area will be held Jan. 21 at Annunciation Greek Orthodox Cathedral. The Episcopal Diocese of Chicago, one of 17 member churches and religious organizations making up the Ecumenical Millennium Committee, posted links to resource materials, including reflections on the biblical text, a sample worship service, and biblical reflections for the week, on its website.

The Rev. Gwynne Guibord, ecumenical officer for the Episcopal Diocese of Los Angeles and Province 8 ecumenical coordinator, said that members of the Southern California

Worldwide observance of what has come to be called the Week of Prayer began in 1894.

Ecumenical Council celebrate a worship service each year at the conclusion of the Week of Prayer. A unique feature of the service is that it concludes with "Bread for the Journey" as blessed by the Greek Orthodox community. "The blessing of the bread is called the *artoklasia*, which is typically held at the end of Vespers, Matins, or the Divine Liturgy in the

Eastern Orthodox Church," Dr. Guibord explained. "The five loaves used are reminiscent of the five loaves that Jesus Christ blessed by which the 5,000 people were fed. The *artoklasia* symbolizes and brings into practice the agape meals of the early Christians. Ending the worship service with the Bread for the Journey liturgy and the sharing of bread offers an eschatology of hope for that future time when our communions will join around a Eucharistic table for the sharing of bread and the cup."

In the Diocese of Western Louisiana, Bishop D. Bruce MacPherson will be host to the judicatory leaders in the Louisiana Interchurch Conference during the Week of Prayer. The Rev. Wayne Carter, rector of St. John's, Minden, and the diocese's ecumenical officer, noted that observances are scheduled to be held in New Iberia, and at the University of Louisiana at Monroe. High school students from the area will focus on Christian unity when they gather for a special Happening program during the week.

Most Week of Prayer events in the Diocese of Connecticut are community oriented, reports the Rev. Canon Robert Miner, the diocese's ecumenical officer. "Some, as is tradition in Greenwich, are shared with a community-wide Martin Luther King celebration," he said, noting that a worship service held at Christ Church is followed by an art show and reception at the YWCA across the street.

Canon Miner said the observance in his area has been aided by a preparation program by the Christian Conference of Connecticut. This year's program includes reflections on the Week of Prayer's scriptural theme, an address focusing on ecumenical life and ministry, and a moderated ecumenical dialogue.

The Rev. Harriet Linville, ecumenical officer for the Diocese of El Camino Real and rector of St. Peter's, Morro Bay, Calif., said a loosely configured local pastors' fellowship has been sporadic in the past about organizing Week of Prayer observances in

her area. This year, "I am trying to organize a service for Jan. 23 with the neighboring Episcopal parish, two United Methodist congregations, two Roman Catholic parishes, and the Disciples of Christ church," she said.

The Rev. Barbara Mudge, ecumenical officer for the Diocese of Oregon and vicar of St. John's, Bandon, said that "most of the work here in Oregon has been in small communities." She cited a special service held in Bandon last year that brought together Episcopal, Roman Catholic, Presbyterian, and Lutheran participants, and noted that the choir of St. Luke's, Grants Pass, is planning to take part in a February music festival with choirs from six other local congregations.

Ms. Mudge noted that during the Week of Prayer, she and four other clergy would be accompanying the Rt. Rev. Johnny Itty, Bishop of Oregon, on a trip to establish a companion relationship with the Diocese of Madhya Kerala in the Church of South India. "My interest is high, as the Church of South India has successfully combined Anglican, Presbyterian, Methodist, UCC and Reformed

denominations into one unified expression of Christianity and kept the historic episcopate and all other elements necessary to being an Anglican," she said.

Many other dioceses and parishes will be participating in interfaith events throughout the year, including a series of Eucharists in North Carolina this spring to celebrate the five years the Episcopal Church has been in full communion with the Evangelical Lutheran Church in America (ELCA), and the same relationship between ELCA and the Moravian Church in America. The Rev. Thomas Rightmyer, associate ecumenical officer for the Diocese of Western North

Carolina and priest-in-charge at St. Paul's, Morgantown, said a Feb. 27 service will be held at St. George's, West Asheville, led by the parish's rector, the Rev. Tom Brackett. The Rev. Christopher Webb of St. Mark's Lutheran Church and the Rev. Hank Jackson of Morning Star Moravian Church will join Fr. Brackett. "All three clergy will stand at the altar for the consecration and participate in the administration of the sacrament," Fr. Rightmyer noted.

The Rev. W. Steven Thomas, ecumenical officer for the Diocese of Southeast Florida, serves as ecumeni-



Lisa Williams photo

Young members of All Saints' Episcopal and First Congregational churches in Wolfeboro, N.H., teamed up to promote grocery donations for the needy at an Alternative Gift Fair, Nov. 21 at All Saints'

cal officer for Province 4. He said the parish he serves as rector, St. David's in the Pines, West Palm Beach, will be co-host to a Lenten study group with St. Thérèse of Lisieux Roman Catholic Church using a course developed by two members of the Anglican-Roman Catholic Consultation in the United States (ARC-USA). "There are other churches nationally using this program, but we are the only ones thus far using it in our diocese," Fr. Thomas explained.

Through interfaith efforts such as these, congregations and dioceses are planting seeds they hope will help bring to fruition Jesus' prayer "that they all may be one." □

Walking in Faith Together

15 congregations that are putting interfaith spirit into action

Campus ministry centers are among the places where interfaith ministry often seems to happen naturally. Since 1998, the Rev. Arnold Parry, pastor of St. Mark's Lutheran Church, has joined the Rev. Frank Corbishley of the **Episcopal Church Center** in ministering with students at the University of Miami (Fla.) And the **Episcopal Lutheran Campus Ministry** center at Stanford University is in its third year as a united ministry. "Our unity of faith is part of a global convergence among Christians and our students wanted us to join in a spirit of unity at Stanford in recognition of the Holy Spirit's call in Jesus Christ that we all be one," explains the ministry's website.

Church of the **Holy Apostles, Virginia Beach, Va.**, was established in 1977 as a combined Anglican and Roman Catholic congregation. At each Sunday's 10 a.m. Eucharist, Roman Catholic parishioners are invited to receive communion from the Rev. Charles Faul, the parish's Roman Catholic priest. All other baptized Christians in good standing with their own church are invited to receive communion from the Rev. David Lassalle, the parish's Episcopal priest.

Members of **St. Paul's, Chatham, N.J.**, support the Chatham United Methodist Church in its role as a host site for the National Interfaith Hospitality Network (NIHN). Volunteers from St. Paul's provide food, cook meals, help with overnight stays, and assist with related services such as transportation and laundry. Many other Episcopal parishes are also local participants in the work of the NIHN, including **St. Thomas', Huntsville, Ala.**, and **St. Paul's, Salem, Ore.**

All Saints', Palo Alto, Calif., is one of 27 Bay-area congregations whose members participate in Peninsula Interfaith Action, organizing and lobbying for affordable housing, healthcare, and

centers for the homeless. On the other side of the country, parishioners at **St. John's, Clearwater, Fla.**, participate in the Pinellas Organizing Committee, an interfaith social justice network of 40 congregations. The committee seeks ways that faith communities can promote justice, health and wholeness in Pinellas County.

Beginning last September, the congregation of the newly formed **Church of the Advocate** began worshipping at Chapel Hill Kehillah, the North Carolina community's first synagogue. The Rev. Lisa Fischbeck told the *Chapel Hill News*, "We're planning in the spring to



The Rt. Rev. J. Gary Gloster, retired Bishop Suffragan of North Carolina, helps launch the Church of the Advocate, Chapel Hill. Since September 2004, the congregation has shared space with Chapel Hill Kehillah, the area's first synagogue.

create some opportunities to meet and have some dialogue between the two communities. I see it as a wonderful entryway into the Kehillah community having links to the Christian community. I hope it will be a wonderful interfaith partnership."

Parishioners at **Trinity Church, The Woodlands, Texas**, participate in numerous ecumenical ministries. Volunteers participate monthly at the Salvation Army's Conroe Kitchen and in Habitat for Humanity building projects, and are hosts to homeless families who are working toward independence for one week, four times during the year.

Since 2002, the Ruah Spirituality Institute, located at and supported by **All Saints', Brookline, Mass.**, has offered workshops, classes, retreats, groups, and additional educational forums designed to enhance interfaith understanding.

The Interfaith Spirituality Center, a program of **St. Anne's, Fremont, Calif.**, is designed to serve as a place of welcome for "people of any faith, or no faith, who want to expand the role that mystery plays in their worldview." Hundreds of people have made use of the center's labyrinth walk as a spiritual tool since it opened in 1999.

For nearly 40 years, Episcopalians at **St. Aidan's, Ann Arbor, Mich.**, and Presbyterians at Northside Presbyterian have shared church facilities and developed common goals under the name Northside Associated Ministries. More than 140 households form "an inclusive community for liturgical worship, spiritual growth and social outreach." Last June, a congregation in Park Rapids, Minn., was designated as an ecumenical, shared ministry, calling itself "Trinity Church: A Venture in Episcopal and Presbyterian Partnership." Making its home in what has been **Trinity Episcopal Church** since 1908, the

congregation hopes to become dual-denominational within the next year. The project is supported by both the Episcopal Diocese of Minnesota and the Presbytery of Northern Waters.

While **St. Elizabeth's Church, Sudbury, Mass.**, is closed for renovations, St. John Evangelical Lutheran Church has welcomed the Episcopal congregation. Beginning last May, the Lutheran congregation changed its Sunday service schedule to accommodate a shared service at 10:30 a.m., and made room in its buildings so that St. Elizabeth's choir, committees, and Altar Guild could continue to meet and participate. □

Beastly Commentary

"The dog turns back to its own vomit."

(2 Peter 2:22)

On the Friday following the Third Sunday of Advent, that memorable sentence is found in the Daily Office Lectionary. I was the lector for that reading at Morning Prayer and couldn't suppress a grin as I read it aloud. I don't think the others present that morning saw it.

Why the grin? It seems like a highly unlikely topic to be found in scripture, and having observed dogs that exhibit this sort of behavior, canines I've known through the years flashed before my eyes. During a period of silence that follows the readings, I thought more about this sentence and decided I wanted to learn more about it.

As the beginning of verse 22 points out, the saying is a "true proverb." It is followed by another proverb, "the sow is washed only to wallow in the mud." The dog proverb comes from an Old Testament proverb, found, naturally, in Proverbs 26:11, "like a dog that returns to its vomit is a fool who reverts to his folly." The sow proverb is non-scriptural.

Peter, or whoever it was who wrote this letter, was an advocate for an orthodox faith. Following the traditional faith of the church was important, he believed, because it provided guidance for achieving salvation. The author seems to be warning those who have slipped back into their old pagan ways that they should be following the ways of righteousness and truth.

The dog reference seems to be saying that a foolish person fails to learn by his experience. All of us make mistakes, but when a fool makes mistakes, he doesn't learn from them. In this case, followers of Christ who return to their pagan past rather than continue to live in righteousness, are in a worse state than they were before their conversion. Previously, their sins were committed in innocence. Now they know better.

Eerdmans Commentary on the Bible offers an interesting explanation: "Both proverbs illustrate how neither purging or cleansing will

have any lasting effect since the nature of beasts (read: the opponents) is irrational."

I admit to being troubled by what seems to be the author's equation of dogs and pigs when he uses the two proverbs together. As somewhat of a dog fancier, the idea of dogs being equated with traditionally unclean pigs seems a bit far fetched, but at that time perhaps Jews regarded both as dirty animals. Dogs probably did not sleep on comfortable couches or have ribbons placed in their hair, or have warm baths at the local grooming shop. I have at times been responsible for cleaning up dog vomit, and I admit that it's vile and disgusting, but it still seems strange to find it in scripture. Perhaps because it's so gross that it's used intentionally to illustrate how bad our behavior can be.

So what does this proverb about dog vomit say to the 21st-century Christian? I've concluded that it tells us to beware of false teachers. We ought to know better than to follow their teaching, but some of us are charmed enough to be led astray. We need to recall what we've been taught in order to help the Church find its anchor.

*

Almost lost among the activities of the Christmas season was this wonderful story from Buffalo. On the Second Sunday of Advent at St. Gerard's Roman Catholic Church, a thief was brazen

enough to steal the offering basket and race out the door with it. According to *The Buffalo News*, about a dozen people in the congregation gave chase.

"It took the breath out of me," said the pastor, the Rev. Francis X. Mazur, to the *News*. "The man came up and pretended to put something into the basket. Then he grabbed it and ran out the door."

A police car was passing by, and when officers spotted the chase, they called for help and joined in. A 26-year-old man was apprehended by officers as he ran through back yards several blocks away. He was still clutching the basket, which contained about \$360.

David Kalvelage, executive editor

Did You Know...

St. Bartholomew's Church, New York City, reports that 15,600 donuts were consumed after Sunday services during the past year.

Quote of the Week

Bishop N.T. Wright of Durham (England) on the author of *The Da Vinci Code*, Dan Brown: "... anyone who knows anything about first-century history will see that his underlying material is laughable."

Because dog vomit is so gross, it may be used intentionally to illustrate how bad our behavior can be.

Curious and Confusing

We have been hearing for months that the Rev. David L. Moyer, the popular rector of the Church of the Good Shepherd, Rosemont, Pa., would be consecrated a bishop. As the president of Forward in Faith North America (FIFNA), he was a likely choice to become a "flying" bishop who would provide episcopal ministry to traditionalist congregations. Now we learn that Fr. Moyer is indeed to be made a bishop, but in the Anglican

Church in America (ACA), the American branch of the Traditional Anglican Communion (TAC). He is to be consecrated Feb. 16, and placed in charge of military chaplaincies of the ACA.

A substantial amount of intrigue is involved in this development. For example, Fr. Moyer is to remain the rector of Good Shepherd which, at this writing, is still part of the Episcopal Church. Apparently, he also will remain in good standing as a priest of the Diocese of Upper Shire in the

Province of Central Africa, where he was received after being deposed by the Bishop of Pennsylvania. Central Africa is one of the 38 provinces of the Anglican Communion, as is the Episcopal Church. The ACA and the TAC are not part of the Anglican Communion. This sets up a confusing situation. To which church will Fr. Moyer belong after his consecration? And what of his followers at Good Shepherd, who have said on more than one occasion that they have wanted to remain within the Episcopal Church?

The timing of Fr. Moyer's consecration also seems curious. It is to take place two days before the Anglican primates gather in Northern Ireland to discuss the recommendations of the Windsor Report. Those planning the consecration claim that the date was selected because the international bishops who will be involved in the event will be in this country for a previously scheduled meeting.

We do not wish to challenge the worthiness of Fr. Moyer to become a bishop. As rector of Good Shepherd and in previous congregations, he has been an articulate spokesman for the catholic faith and a devoted pastor to his people. He is likely to become a fine bishop. And we can understand his willingness to accept election to the TAC episcopate after all he's been through in the Epis-

copal Church. Nevertheless the consecration of an American as a bishop for a "continuing" church will not be helpful to members of the Episcopal Church who are still hopeful of keeping the Anglican Communion together despite the signs of fracture all around us. Like those of us who have been waiting for the primates' response, it would seem as though the ACA and Fr. Moyer could have waited a bit longer.

A Call to Prayer

Most Episcopalians pay little heed to the Week of Prayer for Christian Unity. For one thing, most of us do not regard ecumenical ministry as having a high priority. In addition, there is very little publicity about this annual event in our churches. And now, in the post-New Hampshire era, most Episcopalians are thinking about other matters. That is a pity, for the Week of Prayer for Christian Unity is a wonderful opportunity for Episcopalians and other Anglicans to participate with other Christians in ecumenical activity at the local level.

This special week, a world observance since 1894, takes place Jan. 18-25, the days between the feasts of St. Peter and of St. Paul, and has the theme "Our Foundation is Jesus Christ" (1 Cor. 3:1-23). It affords opportunities for members of various churches to come together in ecumenical worship, joint Bible studies and prayer groups, pulpit exchanges, lectures, programs, special outreach projects, covenant signings, and any number of other possibilities. Yet the call for this yearly observance goes largely unheeded.

Some of our churches are involved in ongoing ministries with other churches, particularly those from the Evangelical Lutheran Church in America (ELCA), throughout the year, and this week is a wonderful time to celebrate those endeavors. There are instances of enduring Episcopal-Lutheran partnerships which got started when they observed this special week together.

Resource materials available for this week include a text that has been prepared jointly by the Pontifical Council for Promoting Christian Unity and the Faith and Order Commission of the World Council of Churches. The preparation by the two groups has taken place in the past, but this is the first time they have published the material jointly. The willingness of the Roman Catholic council to increase its involvement is a hopeful sign.

Through the years this magazine has tried to uphold the Week of Prayer for Christian Unity if for no other reason than it was our Lord's own prayer that we all might be one. We also recall that it was the recommendation of the Lambeth Conference in 1878 that such a week be established. In this time of broken and strained ecumenical relationships, we would be wise to be involved in whatever ecumenical ventures are possible, and to be mindful of the need for Christian unity in the other 51 weeks of the year.

**To which church
will Fr. Moyer
belong after his
consecration?**



Rather than as branches of one river, the church is better understood as a mystical body.

A Model to Rediscover

By John H. Heidt

Back in the heyday of Anglo-Catholic triumphalism, most everyone accepted and taught the “branch” theory in which the Catholic Church was pictured as a great river flowing out from our Lord, going along quite smoothly until hitting a rock in 1054 and dividing in half between East and West.

Then within the West it hits a small snag and an English tributary goes off on its own in a parallel direction. Still one church, but now divided into three branches. In the West new rivers also spring up, rivers bearing similarities to the main stream but no longer part of it; separated brethren like Methodists and Presbyterians, Christian Scientists and, dare I say it, even Lutherans. The Anglican stream however, remains part of that original catholic river and not a new creation come up from a protestant spring because it has the apostolic succession and proclaims the common teaching of the undivided Church.

Here was a model of the Church that seemed great for evangelizing frustrated protestants and disillusioned Roman Catholics, but in the end it could not withstand the critical assault of scholars or the new wave of ecumenical sentiment. The image of the Church as a river with its various branches is too pat, too simple to fit the facts. Neither the Eastern Orthodox nor Roman Catholics have ever accepted it. The theory takes no account of schismatics who still have the succession, or of heretical teaching on the part of medieval popes or

recent bishops. It fails to take our divisions seriously; and is most unkind toward our ecumenical partners.

We need a model of the Church which can preserve all the catholic doctrines and practices we once defended through the branch theory and restore our self-confidence as a legitimate province of the whole Catholic Church. We need to resurrect a truly biblical model which, though always a part of our Anglican tradition, has, I think, never been allowed to transform our thinking sufficiently to meet the demands of the present moment. We need to rediscover the Church as the mystical body of Christ.

In calling the Church the mystical body of Christ, “mystical” does not mean something weird or unearthly or even spiritual. In the 17th century it referred to something analogous or symbolic or sacramental. The Church is the body of Christ by analogy. It is a metaphor or epiphany, a shadow, an icon, an image of the resurrected body of Christ reigning in heaven. The Church is an effective sign of the resurrected Body of Christ, the locus where we come to know Jesus Christ in the everyday rough and tumble of the Church’s life, tempered on the hard anvil of immutable scripture and transfigured on the sacrificial altar of sacramental rites where heaven and earth are joined. The Church is the extension of the incarnation — not just throughout time, but from eternity into time, from heaven into earth. The Church in every age is the indefectible sacrament of the risen Christ.

So where then are we to find this visible and mys-

A Misunderstood Word

There is a word which has in recent years been grossly misrepresented and misinterpreted. The word is "evangelical," whether used as a noun (e.g. "an evangelical") or as an adjective ("evangelical Christian").

Somehow "evangelical" has been co-opted to connote a Christian who is anti-abortion, pro-Iraq war, pro-capital punishment, anti-gay rights, anti-stem-cell research, anti-gun control, and a biblical fundamentalist.

I am an evangelical Christian and I am just the opposite. I am pro-choice, against the war in Iraq, against capital punishment, for gay rights, for stem-cell research, for gun control, and do not believe in the inerrancy of the Bible. (I do believe that the word of God is inerrant, but I don't believe that all the words of holy scripture are inerrant).

Our English word "evangelical" is derived from the Greek word *euangelion*, which means "to proclaim the good news of Jesus Christ." An evangelist is not necessarily a political right winger, a fundamentalist, or a Republican. Now there are many right wingers, Republicans and fundamentalists who are devout Christians. On the other hand, there are legions of equally devout Christians who are none of the above, but who are fervent in their commitment to be Christian evangelists. I am one of them.

*(The Rt. Rev.) Frank H. Vest, Jr.
Bishop of Southern Virginia, retired
Lynchburg, Va.*

Divine Terms

How does one reconcile with sin? Are there not things that are irreconcilable? On what do I base my requirements for reconciliation? Jesus says, "Peace, peace, there is no peace," but reconciliation speaks of harmony. My harmony or God's harmony?

When Jesus calls us to be reconciled one to another he is not speaking in human terms, but divine. We are to be reconciled to each other by the word of God (Jesus and holy scripture), tradition and reason. Fr. Cox, in his call for

tical sacrament of Christ? Where is the true Church? If, as we have always acknowledged in our baptismal rites, all baptized people are members of Christ's mystical body, then the true church is wherever the baptized are gathered together claiming the name of Jesus: In Solemn High Mass and local study group, in village church and Gothic cathedral, on street corners and TV platforms — wherever two or three are gathered together in his name.

With the branch theory we could be divided from one another and still all be good Catholics, because you can divide a river into separate streams and still keep the waters flowing. But you cannot divide a body into parts and still keep it alive. The body of Christ is not divided; rather, individual people, though baptized, are separated in various degrees from the Church and from one another. All are members of the Church but not all to the same degree or in the same way; some are limbs lopped off and others fail to function through disease or spiritual ignorance. No one member has the whole truth;

In our world of the internet and the international corporation, geography has become history.

we are all implicit heretics. It's only when we take our individual or denominational heresies as orthodoxies that we get into trouble. When Jesus prayed that we may all be one even as he and his Father are one, he, being the creative Word of God, created what he prayed for. The Church is already one, a common-unity, a holy community bound together by Holy Communion. It is not constituted by denominational constitutions nor canons but by a common adoration of the one Christ. All ecumenical attempts to merge denominational institutions have failed because the Church is not an institution, but a communion supported by a variety of institutions. Only a sanctity fed by repentance and grace will discover and manifest the unity of the body that already exists.

I am not suggesting that adherence to scripture, valid sacraments, or the apostolic succession are only addi-

tional options for those who like that sort of thing. Without them there would be no Church. But we need not worry. Look all around you. There are still people proclaiming the whole gospel of Christ, still sacrificing priests offering the Holy Sacrifice, still apostolic bishops. We cannot get rid of any of them even if we tried, but we need no longer limit their activity to any particular denomination nor even to any particular place or time. As members of an apostolic college, most of whose members are already in the Church triumphant or expectant, local bishops and their priests have the pastoral care of all who accept their ministry in whatever denomination or geographical area they happen to find themselves — diocesan boundaries notwithstanding. In our world of the internet and the international corporation, geography has become history.

We Anglicans also need to face the fact that when the canon of scripture, the creeds, and holy orders were firmly established in the Church, so also was the primacy of the Bishop of Rome. You may not like it, you may even call him the anti-Christ, but like everything else in the Catholic dispensation, you cannot get rid of him. John Paul II is our pope as much as anyone else's. He is the symbolic or mystical center of unity for all Christians no matter what their denominational allegiance, and someone we Anglicans, in our current state of anarchy, should listen to.

Though we dare not become Roman Catholic if it means denying our present catholicity, perhaps the day will come when we can remain Anglican and also be Roman Catholic and perhaps Eastern Orthodox and even Methodist, not by seeking our lowest common denominator but by embracing the highest. And when that day comes the world shall know that we are one even as the Father and the Son are one. □

The Rev. Canon John H. Heidt is the canon theologian of the Diocese of Fort Worth.

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

reconciliation [TLC, Dec. 5], doesn't tell us the standards, or to whom we are really being reconciled. He tells us what reconciliation is not, but reconciliation has to be to God the Father, God the Son, and God the Holy Spirit before we can be reconciled one to another.

We are reconciled to God through repentance (not regret), prayer, sacrifice, forgiveness and not seeking our own ends, but through him who gave his life for all.

I too would love to see a revolution in the Anglican Church – a return to the truth, not of man but of God. God is calling us to reconciliation, but to himself, and only then to others.

*(The Rev.) Ronald S. Gauss
Bishop Seabury Church
Groton, Conn.*

Faithful Unto Death

Risk-taking behavior is part of the lifestyles of many Christian people. Some professions that require risk taking have been valued traditionally in the Church: Martyrdom and missionary work are the lifeblood of the Christian gospel in sharing and showing forth the good news of Christ Jesus.

The work of apostolic ministry throughout the first two Christian millennia have emulated our Lord Jesus himself, and his passion, by faithful ministry unto death for the sake of the good news of holy love.

The global life of the Christian mission flourished even through the 20th century. Surging congregations filled places like Russia and the Ukraine at a record rate.

For the Anglican Communion, African Christianity came to full fruition. The episcopacy of the African church was sustained through efforts to school a learned elite in Great Britain and to a lesser degree in the United States and Canada.

The Lambeth Conference has itself been a molding process of the episcopate since its initiation by the Archbishop of Canterbury in the late 19th century.

British, Canadian and Australian churchmen and others have vigorously raised funds to see that the bishops of impoverished nations could be present for the fellowship and stimulation of

the Lambeth Conference. Their presence in the conference meant they have always been included in the formation of the legislative debate and the resolutions enacted there.

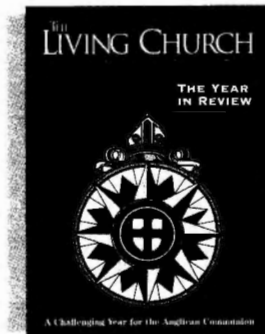
We pray for the House of Bishops today, that the bishops of the American Church in 2005 will show both initiative and brilliance in response to the Windsor Report. Nothing less than brilliant initiative will serve the Church adequately to strengthen us as we continue on our path of faith and discovery in fulfillment of our mission to heal a needy and broken world in the steps of our Lord.

*(The Rev.) Daniel S. Erdman
Trinity Church
Farmington Hills, Mich.*

With Friends Like These...

We have the asinine and childish comment of Bishop Otis Charles, who said he would endorse a moratorium on the ordination of gay and lesbian bishops in the Episcopal Church, but only if it is also applied to heterosexual persons [TLC, Dec. 12].

Surely that means that Bishop Charles wants no more bishops consecrated until his crowd is satisfied and they have punished the heterosexual majority for no good reason. With bishops like this, is it any wonder that the House of Bishops is generally in disarray and usually dysfunctional (as it announced of itself a decade or so ago)? I can only say with the British



The Lambeth Conference has itself been a molding process of the episcopate since its initiation by the Archbishop of Canterbury in the late 19th century.

The Whole Story Needed

Thanks and commendations for Daniel Muth's article on Christmas pageants [TLC, Dec. 19]. As a rector I inherited one in 1967 from my predecessor, who got it from his predecessor in 1945, and we kept it intact right down to the costumes despite decades of clergy (including curates) who thought we should have the Eucharist instead. And then in the Eucharist these clergy generally like to omit the phrase "do this in remembrance that Christ died for you..." in an apparent effort to copy the anti-historical Roman Mass. Mr. Muth is absolutely right: Our children and adults never hear the whole story of the Incarnation to such effect at any other time, hokey, sentimental and kitschy as it may be. Incidentally, a very funny account of a classic pageant is to be found in John Irving's novel, *A Prayer for Owen Meany*, Chapter 5.

*(The Rev.) Timothy Pickering
Newtown Square, Pa.*

Civil War commander facing the battle of Marston Moor as he prayed that morning, "Good God, deliver me from my friends. My enemies I can take care of myself."

*(The Rt. Rev.) Terence Kelshaw
Bishop of the Rio Grande
Albuquerque, N.M.*

Ministry to Aliens?

As I was driving north on Arizona Avenue in downtown Chandler, Ariz., I saw a van in front of me. What caught my attention was a sticker on the back right window which read CLERGY. Then I noticed the sticker on the back left window which read PROPERTY OF AREA 51. And I wondered, could this belong to a minister to aliens? (I mean the kind from "out there.") Maybe I shouldn't have been surprised, as I noted that it was a Chevy Astro van.

*(The Rev.) Donald H. Langlois
Chandler, Ariz.*

Appointments

The Rev. **Thomas Dwyer** is vicar of St. Stephen's, PO Box 26, Ridgeway, SC 29130-0026.

The Rev. **Tom Fiske** is rector of St. Martin's, 102 N Park St., Fairmount, MN 56031.

The Rev. **Warren Frederick** is rector of St. Michael's, 340 Burncoat St., Worcester, MA 01606-3101.

The Rev. Canon **Walter E. Friese, Jr.** is canon to the ordinary in the Diocese of Western Louisiana, PO Box 2031, Alexandria, LA 71309.

The Rev. **Johannes George** is vicar of Christ the King, 15325 Bellaire Blvd., Houston, TX 77083.

The Rev. **Michael I. Gorchov** is rector of St. Paul's, 58 3rd St., Troy, NY 12180.

The Rev. **Andrew J. Hayler** is vicar of St. Alban's, Kingstree, and St. Stephen's, St. Stephen, SC; add: 305 Hampton Ave., Kingstree, SC 29556.

The Rev. **Camille Hegg** is rector of St. Paul's, 753 College St., Macon, GA 31201.

The Rev. **Nelson B. Hodgkins** is vicar of St. Paul's, PO Box 1852, Salisbury, NC 28145.

The Rev. **Kate Kelderman** is assistant at St. David's, 13000 St. David Rd., Minnetonka, MN 55305.

The Rev. **Amy Meaux** is assistant at St. Michael & All Angels, PO Box 12385, Dallas, TX 75225.

The Rev. **Scott Monson** is rector of Christ Church, 301 3rd Ave. NW, Austin, MN 55912-3023.

The Rev. **Chantal Morales-Dennis** is assistant at St. Mary's, 108 W Farriss Ave., High Point, NC 27262.

The Rev. **Bob Morris** is associate at Christ Church, PO Box 1558, Ponte Vedra Beach, FL 32004.

The Rev. **John Newton** is rector of Messiah, 1631 Ford Pkwy., St. Paul, MN 55116-2130.

The Rev. **Lynne Orville** is vicar of St. Bartholomew's, 1800 Irvine Ave. NW, Bemidji, MN 56601.

The Rev. **Stephen C. Secaur** is priest-in-charge of St. Paul's, Woodville, and Trinity, Jasper, TX; add: PO Box 546, Woodville, TX 75979.

The Rev. **Kaki Swann** is rector of Cople Parish, 72 Coles Point Rd., Hague, VA 22469.

The Rev. **Matthew Weller** is assistant at the Cathedral Church of the Advent, 2017 6th Ave. N, Birmingham, AL 35203-2701.

The Rev. **Brian Winter** is associate for youth and family ministries at Trinity, 3900 Trinity Dr., Los Alamos, NM 87544-1871.

Ordinations

Priests

Minnesota — **Roger Phillips.**
Northwestern Pennsylvania — **Kathleen Anne Ziegenhine**, interim rector, Holy Spirit, 501 W 31st St., Erie, PA 16508.

Texas — **Michael Besson, Chris Bowhay, Jeff Fisher, Susan Kennard, Blake Rider.**

Deacons

Dallas — **Carol Brooks.**
Minnesota — **Cheryl Harder.**
Nebraska — **Sidnie Crawford, Robert Henrichsen, Robin McNutt.**
Northwestern Pennsylvania — **Robert T. Burke**, Grace, PO Box 208, Lake City, PA 16423, **Shawn J. Clerkin**, Holy Spirit, 501 W 31st, Erie, PA 16508.

Deaths

Gail Conner Keliher Jones, 73, a prominent lay professional, died Dec. 6 in Tacoma, WA, from cancer.

A nationally known leader in Christian formation, with a master's degree in Religious Studies from Seattle University, she worked primarily in the Diocese of Olympia. From 1989 to 1993, she served as director of training for The School of Theology's Education for Ministry (EFM) Program, in Sewanee, TN. She was the first editor of *Callings*, a national publication for Episcopal lay professionals, and author of *Seeking Life in Christ*, a manual for developing a process for Christian initiation. She is survived by five children, James, William, Lewis, Michael and Patricia; seven grandchildren; and a sister.

Alice R. Stark, active over the years in three dioceses, died Nov. 17 in San Diego. She was 74.

Raised in Long Island, Mrs. Stark taught art in several parish day schools in the Diocese of Long Island and with the Order of the Teachers of the Children of God. She lived in Colorado for many years, and was active at the Church of St. Michael and All Angels in Denver. She worked with the Rev. Canon E.M. "Bert" Womack in efforts to form St. Francis Center. She and her husband, Nils, were in charge of a home for teenaged runaways in Denver during the 1970s. For a time this organization was associated with the Order of the Holy Family. In recent years she was a member of Christ the King Church, Alpine, CA. Mrs. Stark is survived by a daughter, Vickie Thomas, of Tarzana, CA.

Other clergy deaths as reported by the Church Pension Fund:

G. William Mutchler	82	Elma, WA
V. Gail Powell	53	Dinuba, CA
William H. Powell	82	Greenbrae, CA

Next week...

Unity is not Uniformity



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St. James, MD**

FULL-TIME CHAPLAIN

Saint James is appointing a new Chaplain to begin in August of 2005.

The chaplain should be a priest in the Episcopal Church prepared to teach, possibly coach, and assume the usual duties of a member of faculty, including weekend duty and evening study hall. Under the direction of the Headmaster who is a priest, the chaplain directs daily worship in the chapel which is required in the morning and voluntary in the evening. Also, the chaplain is available to the wider school community as the primary resource for pastoral care and counseling.

Opening salary is set at \$30,000 - \$50,000, depending upon experience, with annual increases thereafter. Housing, meals in term, medical insurance, tuition for children enrolled at Saint James, and pension are also provided. Interested candidates should write to:

**The Rev'd Dr. D. Stuart Dunnan, The Headmaster
Saint James School, 17641 College Road, St. James, MD 21781**

E-mail: dsdunnan@stjames.edu
Phone: 301-733-9330 FAX: (301) 739-1310
Website: www.stjames.edu

Candidates should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.

CLASSIFIEDS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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

FULL-TIME ASSOCIATE DIRECTOR: *Society for Increase of the Ministry.* Lay or clergy person to administer operations of major, national fund-raising initiative to raise very large endowment for seminarians of the Episcopal Church. Will assist with fund-raising visits with individuals and groups with Executive Director or alone all across the USA. Position requires proven fund-raising skills and experience, working knowledge and experience of Episcopal Church; excellent both written and verbal communication skills; ability to deal with data management; and regular nation-wide travel. Office in West Hartford, CT (not a telecommuting position). Salary competitive. For details: **Simministry@earthlink.net.**

PART-TIME CLERGY-SCHOLARSHIP PROGRAM DIRECTOR: *Society for Increase of Ministry.* Requires intimate knowledge of Episcopal Church; experience of educational environments; pastoral and inter-personal skills; written and verbal communication skills; commitment to impassioned advocacy for seminarians; ability to deal with detailed record keeping. Duties involve regular, nationwide travel. Office in West Hartford, CT (not a telecommuting position). For details: **simministry@earthlink.net.**

FULL-TIME SCHOOL CHAPLAIN: Rowland Hall-St. Mark's School (RHSM) is seeking applicants for the position of School Chaplain to **begin July 1, 2005.** Rowland Hall-St. Mark's School, established in 1880, is a coed college preparatory independent day school located in Salt Lake City, Utah. RHSM enrolls approximately 970 students from Preschool through 12th grade. This is a full-time position and the qualified applicant must be an ordained Episcopal priest.

The chaplain is the pastor of the school community and sees to the pastoral and sacramental needs of its members. The chaplain is in charge of the Chapel Program which addresses the spiritual and ethical dimensions of the students' lives. The chaplain is the principal link with the school's Episcopal heritage. Send cover letter, résumé and list of references to: **Mary Babbitt, Rowland Hall-St. Mark's School, 720 Guardsman Way, Salt Lake City, UT 84108** or E-mail to **marybabbitt@rhsm.org.** Applicants are encouraged to apply as soon as possible. For more information about RHSM you can go to its website at **www.rhsm.org.**

PART-TIME VICAR: *St. Thomas á Becket Episcopal Church, Roswell, NM.* Are you retired, about to retire or bi-vocational with an alternative profession? We are looking for someone with your qualifications. We are a small mission status, orthodox-oriented church with a big heart. Our Church and the Diocese of the Rio Grande are comfortable and stable with both the ECUSA and the Anglican Communion.

Roswell is a 2003 All American city with a moderate, hi-desert climate and the mountains are only a short distance away. A golf membership and season tickets to the symphony are included in comp package. Please send resume and inquiries to: **Search Committee, St. Thomas á Becket Episcopal Church, PO Box 1775, Roswell, NM 88202-1775.** E-mail: **bdjones@escapes.com** or **stthomas@dfn.com.**

FULL-TIME RECTOR: *Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA* (Diocese of PA). Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, development of youth ministries and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. I.H.S. is located approx. 30 miles from downtown Philadelphia, adjacent to public transportation, in the Township of Upper Darby, which has one of the largest suburban school districts in PA. A 6-bedroom rectory is attached to the church. Contact us for a copy of our profile: **Geoffrey.Grace@gmail.com.** Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

ACADEMIC DEAN: Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks full-time academic dean to facilitate, direct and evaluate the content and delivery of the curriculum and formation of students, starting fall 2005. Some teaching available. Directly responsible to Dean/President. Teaching background in higher education and ordination in Anglican Orders with earned doctorate in one of the classical disciplines preferred. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited and member ECFA. **Deadline February 4, 2005.** Contact: **The Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003.** Email: **jsmith@tesm.edu.**

FACULTY: Trinity Episcopal School for Ministry, an evangelical theological school in the Anglican tradition, seeks to expand its faculty by up to four members, with two being appointed by August 2005. Interviews begin late February. Applications welcomed in Church History, Old Testament, New Testament, Homiletics, Church Planting, Pastor Theology (with responsibility for Field Education and Liturgics). Applicants will normally have an earned doctorate and will teach courses and supervise students at the M.Div. level and in Doctor of Ministry program. Employment contingent on ability to sign our Statement of Faith. Equal opportunity employer who encourages applications from women and minorities. ATS accredited. Contact **the Rev. Dr. Jerry Smith, 311 Eleventh St., Ambridge, PA 15003.** Email: **jsmith@tesm.edu**

DIRECTOR OF STUDENT AND YOUTH MINISTRIES: Dynamic mission church in Northern Virginia seeks full-time worker skilled in youth and young singles ministry. Responsibilities include planning and implementing weekly meetings, worship experiences, and special activities, and annual retreats. Applicant must be a committed Christian who is concerned with the spiritual growth of both teens and young adults, and with helping them apply their faith to life issues. College degree and experience in youth and singles ministry is preferred. Must be motivated, a proven self-starter, and able to work with other staff members. If interested, please submit resume to **Director of Student/Singles Ministries Search Committee, St. Peter's in the Woods Episcopal Church, 5911 Fairview Woods Drive, Fairfax Station, VA 22039** or E-mail: **spiw@starpower.net.**

PART-TIME VICAR: *St. Andrew's Episcopal Church, Burt, NY,* is seeking an optimistic individual who is filled with the Holy Spirit, equipped to deal with the healing, restoration and celebration of our unique and hard working congregation. Our ongoing goal is to create a place of worship that is rich in spiritual growth, welcoming to all families and filled with the love and peace of the Lord. Attention to the youth and shut-ins is very important. We are located near Lake Ontario, a short distance from Buffalo, Niagara Falls, Rochester and 2 hours from Toronto, Canada. We are a rural community with orchards, farms and access to various water activities and sports. Send resume attention **Search Committee, P.O. Box 133, Burt, NY 14028-0133.** More details provided upon request.

ASSISTANT PRIEST: Historic downtown Baltimore church is seeking a full-time priest who has a heart for evangelism. Ministry opportunities include: newcomers, education programs for all ages and serving the downtown financial district. Strong preaching is a plus. If you are a team player who would like to be part of an energetic staff, send resume to **The Rev. Mark Stanley, Rector of Old Saint Paul's Church, 309 Cathedral Street, Baltimore, MD 21201** or E-mail to: **mark@osp1692.org.**

FULL-TIME YOUTH AND YOUNG ADULTS MINISTRY. St. John's Church, a parish of 2,000 baptized members in Tampa, FL, is seeking an ordained or lay person to work with middle school students (including serving as chaplain to the middle school of the parish's day school), high school students and young adults (20s and 30s). The position requires someone who very clearly feels God's call to engage in this kind of ministry and who can relate well with young(er) people and be accepted by them. Clergy can also expect regular participation in the overall liturgical life of the parish, including regular preaching. Competitive salary and full benefits. Bachelor's degree required. Send resume and CDO profile to **The Reverend Douglas E. Remer, Rector, St. John's Church, 906 S. Orleans Ave., Tampa, FL 33606.** E-mail: **dremer@stjohnstampa.org.**

PART-TIME or SHORT-TERM POSITION wanted by experienced rector in Colorado, Wyoming or Nebraska. **Todd Sermon (307) 742-5660** or E-mail: **wsermon@aol.com**

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PILGRIMAGE: To the Welsh Borders with Esther de Waal, **April 28-May 7, 2005.** A contemplative journey, Celtic and Benedictine, with space for silence and prayer; for secret hidden holy places as well as famous sites. Optional extension to Western Wales as space allows. Contact: **Therese Elias, OSB, 4220 Mercier, Kansas City, MO, 64111; Phone: (816) 561-6855; E-mail: tmelias@lynworth.com; Website: celticpilgrimage.org.**

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222 South Palm Ave. (Downtown) (941) 955-4263

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E-mail: COR@redeemersarasota.org;
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, assist.; Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat H Eu 10 daily, Wed H Eu 7:30, Thurs H Eu 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15.

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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

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INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org

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www.gracechurchinnewark.org

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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-ern, 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.

To all our Episcopal discernment, feasibility study,
capital campaign, and annual & planned giving clients for 2004...

THANK YOU

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Episcopal Visual Arts, New York, NY
Holy Cross Monastery, West Park, NY
Union of Black Episcopalians, Cincinnati, OH

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Diocese of Central Florida, Orlando, FL
Diocese of Chicago, Chicago, IL
Diocese of Maine, Portland, ME
Diocese of Maryland, Baltimore, MD
Diocese of Washington, Washington, DC

Episcopal Churches

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St Bartholomew's Episcopal Church, Fort Smith, AR
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All Saints Episcopal Church, Riverside, CA
St Michael & All Angels, Studio City, CA
St Thomas Episcopal Church, Denver, CO
Christ Church Greenwich, Greenwich, CT
St John's Church, Stamford, CT
All Souls Memorial Church, Washington, DC
St Alban's Parish, Washington, DC
St James Church, Washington, DC *
St John's Lafayette Square, Washington, DC
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St Barnabas Episcopal Church, Deland, FL *
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St Matthew's Episcopal Church, Louisville, KY
St Stephen's Episcopal Church, Cohasset, MA
St Andrew's Church, College Park, MD
St Nicholas Episcopal Church, Darnestown, MD *
St John's Church Broad Creek, Fort Washington, MD *
All Saints Church, Frederick, MD
St James Church, Lothian, MD
St James Episcopal Church, Mount Airy, MD *
Grace Episcopal Church, New Market, MD
St Mary's Parish, St Mary's City, MD *
Grace Church, Silver Spring, MD
St Mary Magdalene, Wheaton, MD *
St John's Episcopal Church, Bangor, ME
St Andrew's Episcopal Church, Millinocket, ME *
St Mark's Church, Waterville, ME *
Trinity/St George's Mission, York Harbor, ME
St Andrew's Episcopal Church, Ann Arbor, MI
St John's Church, Ocean Springs, MS
All Saints Episcopal Church, Tupelo, MS
Cathedral of All Souls, Asheville, NC
Christ Church Episcopal, Exeter, NH
St Bernard's Episcopal Church, Bernardsville, NJ
St James Church, Hackettstown, NJ
Grace Church, Madison, NJ
St Alban's Episcopal Church, Oakland, NJ
All Saints Church, Princeton, NJ

Trinity on the Hill Episcopal, Los Alamos, NM
St Luke's Episcopal Church, East Hampton, NY
St Thomas Church, Mamaroneck, NY
Christ's Church, Rye, NY
Trinity Episcopal Church, Seneca Falls, NY
St Asaph Episcopal Church, Bala Cynwyd, PA
St John's Episcopal Church, Carlisle, PA
St Edward's Episcopal Church, Lancaster, PA
St Paul's Church Chestnut Hill, Philadelphia, PA
Trinity Church, Swarthmore, PA
Christ Church, Westerly, RI
Church of the Holy Apostles, Cordova, TN
Grace - St Luke's Church and School, Memphis, TN
Otey Memorial Episcopal Church, Sewanee, TN
St Barnabas Church, Annandale, VA
St John's Church, McLean, VA
St Anne's Church, Reston, VA
St Christopher's Church, Olympia, WA

Seminaries, Schools, Chaplaincies & Other Episcopal Ministries

Ascension Day School, Lafayette, LA
St James Academy, Monkton, MD
St Luke's Episcopal Health Ministries, Waterford, MI
Episcopal Church at Princeton University, Princeton, NJ
Episcopal Community Services, Buffalo, NY
St Simeon's Foundation, Tulsa, OK

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