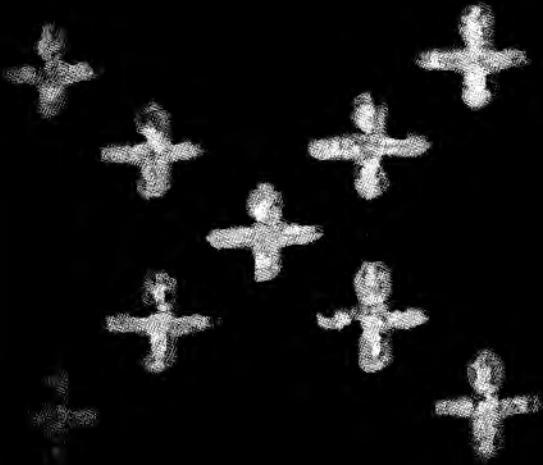


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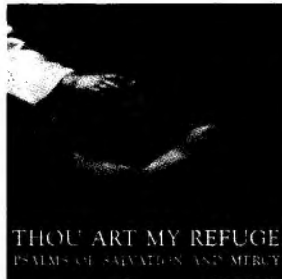
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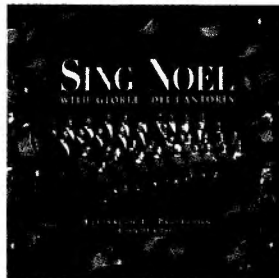


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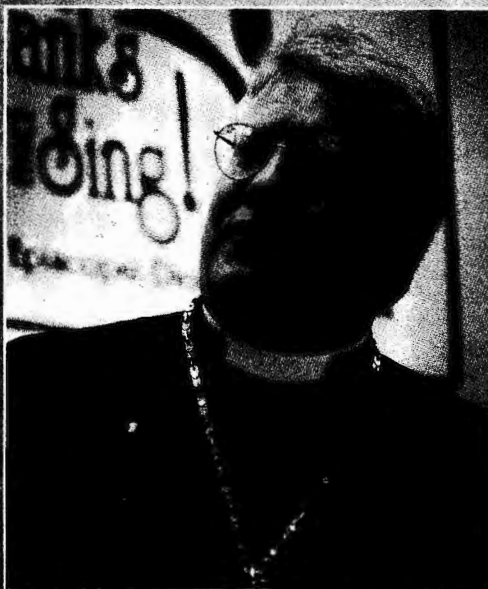
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Volume 231

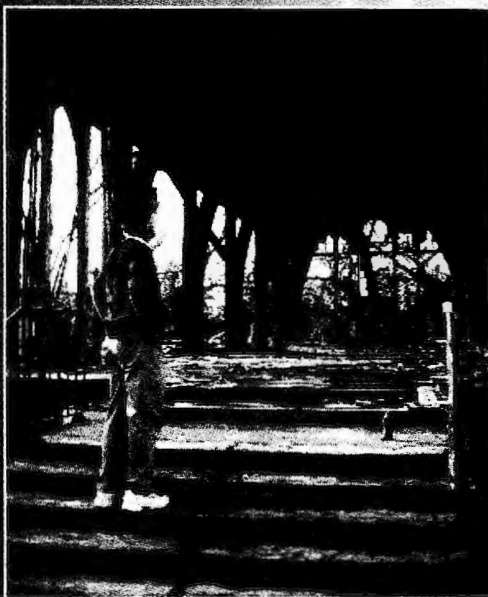
Number 21

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.

## THIS WEEK



8



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## The Cover

Given the unique positions to which both the Rt. Rev. Robert W. Duncan of Pittsburgh and the Rt. Rev. V. Gene Robinson of New Hampshire have been called, the Rev. David P. Jones challenges both bishops to consider devoting the rest of their episcopates primarily to the ministry of reconciliation [p. 13].

Cover design by Amy Grau

# God's Radical Expectation

*'I will seek the lost and bring back the strays'*  
(Ezek. 34:16)

**The Last Sunday After Pentecost (Proper 29A), Nov. 20, 2005**

**BCP:** Ezek. 34:11-17; Psalm 95:1-7; 1 Cor. 15:20-28; Matt. 25:31-46

**RCL:** Ezek. 34:11-16, 20-24; Psalm 100 or 95:1-7a; Eph. 1:15-23; Matt. 25:31-46

The liturgical year closes with attention on Christ the King. Though today's readings offer a feel-good perspective, we dare not take that angle. At his reign we will see the depths of his mercy, but if we see clearly, we will also realize the depths of the sin that has provoked this mercy.

The shepherd passage from Ezekiel is lovely and reassuring. In its full context, however, it is damning and shaming. The chapter begins with church leaders, "Woe to the shepherds of Israel ... You have not brought back the strays or searched for the lost." And this comes just before today's passage begins, "The sheep were scattered over the whole earth and no one searched for them."

We, the Church, have taken care of things at home and within our walls. (Well, let's pretend we have, at least.) Still, we fall far short of God's will on a matter that is closer to his heart than any and all moral or ecclesiastical issues on our agendas: There are more than a billion lost sheep today, and we, the church, have not searched for them.

These are not sheep who no longer attend church or who have left Christianity. These are sheep who have never heard the gospel for the first time.

Hearing the parable of the last judgment somehow does not chill us about on which hand of God we will find ourselves. Dare we domesticate this vivid picture of God's radical love and his radical expectation of us?

This is the place for extreme applications, ones that produce the guilt we want to believe is inappropriate. When was the last time we heard a prison door clang shut? The last person we stayed by in terminal illness? The last time we forfeited a "need" so we could give generously to a poor family? The last time we hung tight with a disoriented foreign student? The sheep on his right hand have done those things. Have we?

The readings should take us back to the hope for mercy, the crying and desperate hope for the mercy we know we don't deserve. Then we see a better view of Christ the King.

## Look It Up

Read Ezekiel 34 in its entirety. Describe the shepherd's disappointment, wrath, love, hope, motives, plans and pleasure.

## Think About It

Take the "When did I see you ..." and think of new occasions when you can do what Christ expects.

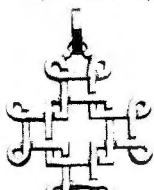
## Next Sunday

**The First Sunday of Advent, Nov. 27, 2005**


**BCP:** Isaiah 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13:(24-32)33-37

**RCL:** Isaiah 64:1-9; Psalm 80:1-7, 16-18; 1 Cor. 1:3-9; Mark 13:24-37

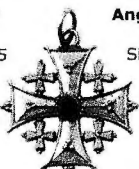
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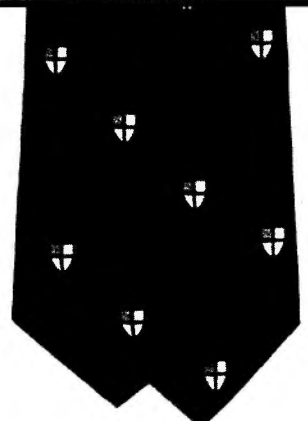


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## BOOKS

### Fighting for Christendom

#### Holy War and the Crusades

By **Christopher Tyerman**. Oxford University Press. Pp. 264. \$26. ISBN 0-19-280325-5.

As the eyes of the "Christian" West focus more and more on the events in the Middle East, it is helpful to evaluate that period nearly 1,000 years ago when European society, stimulated by church leadership, sent wave after wave of crusading armies to extend the limits of Christendom and to protect the holy places in the Middle East for religious pilgrimage.

Professor Tyerman goes to great lengths to dispel any stereotypes

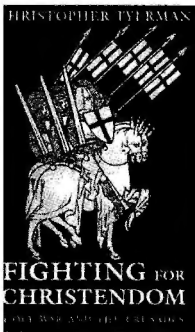
about that period (11th to 13th centuries), to explain the complexity and yet interrelatedness of the political, cultural and ecclesiastical elements that contributed to a mentality that made these great military ventures possible. While recognizing some similarities to the

contemporary events in which Christians are fighting Muslims, he refuses to see today's military involvements in any way like the Crusades of the Middle Ages.

While there were dozens of "holy wars" during this period infused with the spirit of crusade, the author limits the classical crusades to five, beginning with the call of Pope Urban II at the Council of Clermont in 1095. This first crusade resulted in the initial capture of Jerusalem in 1099 and established the principle of indulgences for those who fought under the sign of the cross as acts of penance for sins committed. This "Jerusalem privilege" eventually extended to those who gave money for these Holy Land crusades, to those who fought in any struggle of the Church "against infidels" (in Spain, the Balkans, and the Baltic regions) and was eventually offered to the Spaniards who fought in the Spanish Armada against England in 1588.

But with all the differences, one cannot read the following from this book without seeing dangerous par-

(Continued on next page)



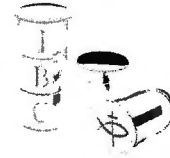
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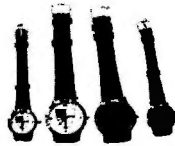
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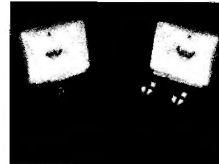
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(Continued from previous page)

allels with our own day: "Although inherent in all holy wars, demonization of opponents reached extreme levels in crusading rhetoric, reflecting both a literary genre and a world view conducive to a siege mentality, a form of cultural paranoia, so often the underbelly of cultural assertiveness."

(The Rt. Rev.) David Reed  
Louisville, Ky.

**The Healing Connection**

**The Story of a Physician's Search**

**for the Link between Faith and Health**

By **Harold G. Koenig**. Templeton Foundation Press. Pp. 204. \$14.95. ISBN 1-932031-65-0.

Can a person's faith really have a positive effect on his or her mental and physical health? What does modern scientific research have to teach us about the healing power of faith? These are the questions addressed by the founder and director of Duke University's Center for the Study of Religion/Spirituality and Health.

The book is divided into three parts. The first third is a very personal autobiography by the author of his spiritual journey. The second section summarizes some of Dr. Koenig's most interesting findings concerning the impact of Christian faith on mental and physical health from his more than 200 professional journal articles and 25 books. His research has shown that men and women who both attended religious services and prayed or studied the Bible frequently were 40 percent less likely to have diastolic hypertension. Other research has shown that people who attend church regularly live longer, an effect that is equivalent to wearing seat belts or not smoking. The last section addresses the implications of his research for ministry in the 21st century. This includes an excellent section about those times that faith does not heal, detailing negative reli-

gious coping behaviors.

Dr. Koenig is quick to emphasize that faith does not guarantee good health and a long life, but that a



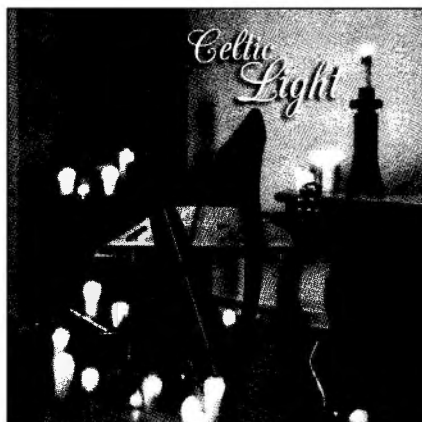
**The author hopes that his personal story and his research will be a wake-up call to health professionals.**

healthier and happier life is often a natural consequence. The author hopes that his personal story and his research will be a wake-up call to health professionals to concern themselves with the spiritual component of their patients. This should be especially good reading for health professionals with its emphasis on the often-neglected power of spiritual healing.

(The Rev. Dr.) Joanna J. Seibert  
Little Rock, Ark.

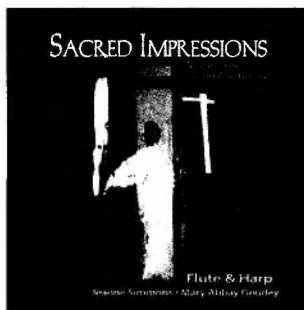
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# 'Boundaries' Debated at Global South Meeting

Delegates to the third Anglican Global South to South meeting declined a personal plea for unity from the Archbishop of Canterbury, voting instead to recover the confessional identity of the Anglican Communion.

One hundred three delegates from 21 provinces, representing Bangladesh, Brazil, Hong Kong, Jerusalem and the Middle East, the Philippines, South India, Southeast Asia, the Southern Cone, and the West Indies and all 12 African provinces of the Anglican Communion met in the Egyptian Red Sea resort of Ain El-Sukhna Oct. 25-30 under heavy police protection.

Prior to its start, the private meeting was the subject of much speculation, some of it fueled by secrecy over the location. Visitors and the press were kept away and Egyptian security police maintained a tight cordon around the Anglican leaders in light of the recent

Al-Qaeda attacks on Western tourists in the neighboring resort of Sharm el-Sheik.

While pre-conference speculation posited the meeting would mark the start of a formalized schism, discussion of theological education, poverty, corruption, violence, and the HIV/AIDs pandemic dominated the schedule. Theological debate over the nature of the Church and the boundaries of the faith occupied center stage in the eight-page communiqué issued at the end of the meeting.

Speaking to Reuters news service after his address to the Encounter, Archbishop of Canterbury Rowan Williams said he was "concerned that we keep lines of communication open, that we don't hurry to new structures." A spokesman for Archbishop Williams explained to THE LIVING CHURCH the archbishop was not referring to "alter-

native structures proposed unilaterally anywhere, but about the general move toward changing existing structures to address particular needs and that needing to be done slowly."

The boundaries of the Anglican "family identity" are circumscribed by "Word of God," according to the communiqué. The 74th General Convention's belief that God was calling the Church to normalize homosexuality was an "unscriptural" innovation that would "undermine" the basic message of redemption. The conference offered no punitive disciplinary recommendations, saying instead, "We will continue to pray for all who embrace these erroneous teachings that they will be led to repentance."

To guard against doctrinal error the communiqué endorsed the concept of an Anglican covenant, as described by the Windsor Report.

# Average Attendance Continues to Decline

Average Sunday attendance at Episcopal churches in 2004 declined for the third consecutive year, a situation which Kirk Hadaway, director of research at the Episcopal Church Center, characterized as "worrisome and troubling."

Average Sunday attendance declined from a total of 823,017 in 2003 to

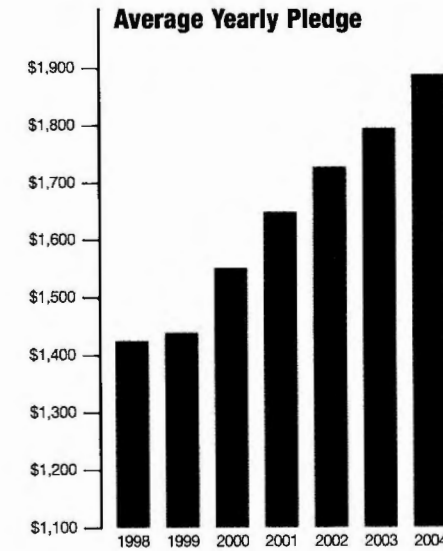
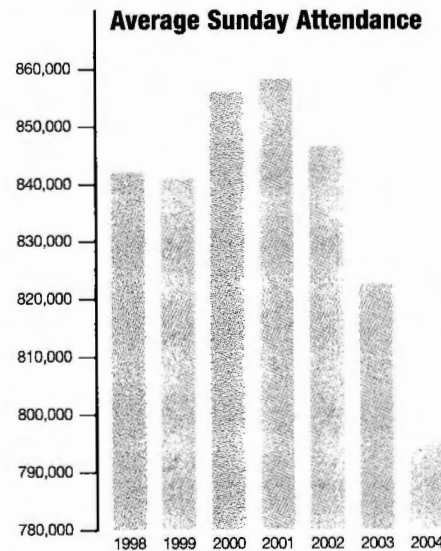
795,765 in 2004, a 3.3 percent decline. Active membership also declined by 2 percent to 2.25 million. Although there was encouraging news that almost one third of all Episcopal churches grew by 10 percent or more during the past five years, and that the average annual pledge increased churchwide by nearly

5 percent to \$1,881, Dr. Hadaway said the overall trend should be a "wake-up call" to anyone who cares about the Episcopal Church.

"We were a bit complacent for about a decade before the decline began," he said. "We were doing quite well in relation to other denominations for a while."

The Episcopal Church reported a 2 percent decline in average Sunday attendance in 2002, the year before the 74th General Convention. Dr. Hadaway said some of the 62,801 attendance decline during the past three years is attributable to the controversial decisions of the General Convention, but by no means all of it. Most denominations in the United States are also reporting declining attendance, he said.

"General Convention exacerbated what was already underway," he said. "Something is happening in our culture that is affecting us more than others. There is not a lot here that is encouraging."



## Doing the Small Things

The convention of the Episcopal Diocese of **Kansas** featured exuberant singing, modest debate on resolutions, and adoption of a 2006 budget that is \$100,000 leaner than the 2005 budget.

Clergy and lay delegates met at a hotel in Wichita Oct. 14 for the business session and the following day for a "Diocesan Gathering" that incorporated singing as a way to build community among participants.

During his address to the convention on Friday morning, the Rt. Rev. Dean E. Wolfe, Bishop of Kansas, said the diocese is ready to move ahead in four key areas:

- continued support for youth ministry;
- a strong and vibrant campus ministry with a presence to more students on more campuses;
- planting three new churches in the next 10 years;
- increasing personal stewardship and growing diocesan financial resources through development.

Bishop Wolfe cautioned parishes not to become complacent, noting that average Sunday attendance was down during the last year. He also

## Four Join Foundation

Four new members were elected to the Living Church Foundation when it held its annual meeting Oct. 26 in Milwaukee.

The Rt. Rev. Steven A. Miller, Bishop of Milwaukee; the Rev. Steven J. Kelly, SSC, rector of St. John's Church, Detroit; Sharon Lundgren of Taylor, Texas, national president of the Daughters of the King; and Philip W. Le Quesne, a member of the Church of the Advent, Boston, were elected to three-year terms on the foundation.

Daniel Muth, of Prince Frederick, Md., a member of the foundation's board of directors, was elected secretary of the board, succeeding the Rt. Rev. Jeffrey N. Steenson, who will remain on the board. All board members were re-elected to one-year terms.

asked parishes to make their buildings visible with appropriate signs, noting that "if we can't get these small things right, how can we do the big things?"

The convention approved a 2006 budget that compensates for a projected \$200,000 loss in apportionment revenue due to the departure of Christ Church, Overland Park, earlier this year. The budget cut expenditures by \$100,000 and raised apportionments from remaining congregations by \$100,000.

*Melodie Woerman*

## Next Steps Outlined

After accepting two friendly amendments, the convention of the Diocese of **Upper South Carolina** adopted a resolution "receiving," "accepting," and "endorsing" the Windsor Report, pledging to "comply with its proposals and expectations," and urging "the General Convention of the Episcopal Church to do likewise." Convention met Oct. 21-22 at Trinity Cathedral in Columbia.

The Rt. Rev. Dorsey F. Henderson, Jr., Bishop of Upper South Carolina, had earlier commended the resolution to clergy and lay delegates: "You know my position," he said in his convention address. "By accepting the recommendations of the Windsor Report, we can remain faithful both to the Episcopal Church and the Anglican Communion."

Other resolutions adopted included one affirming the Millennium Development Goals and 0.7 percent giving at diocesan, congregational, and individual levels; another calling on "all relevant authorities of influence" to work to "ensure the full observance of the principle of humanitarian neutrality" for those working for justice and peace in Haiti; and a third urging open dialogue and increased effort "in building the bonds of affection" with other Christian denominations and charging 2006 General Convention deputies to recognize with compassion "a Christian's free will to choose the expression of their religious life, that we may not 'charge' them with 'abandonment.'"

In his address, Bishop Henderson urged the diocese to move forward in



Tom Pott photo

Bishop Dean E. Wolfe addresses the 146th annual convention of the Diocese of Kansas.

mission, emphasizing the crucial role of congregations in that endeavor and outlining next steps in implementing the diocesan "vision-action plan," which was launched at convention in 2001. Bishop Henderson also announced his recent appointment to the Special Commission on the Episcopal Church and the Anglican Communion, charged with preparing a response to the Windsor Report and subsequent related documents. Welcoming what he described as a "unique opportunity," he went on to compare the current situation to that of first-century Christians in Corinth, "immersed in disputes also doctrinal — like ours." But, he said, quoting St. Paul, God has entrusted to us his "message of reconciliation. So we are ambassadors for Christ."

*Peggy Van Antwerp Hill*

## No Sale of Cathedral

The Cathedral Church of Christ the King, located in Kalamazoo, will not be sold, at least not yet, to meet the financial needs of the Diocese of **Western Michigan**. The annual convention, meeting in Battle Creek Oct. 21-22, voted to approve the

(Continued on next page)



(Continued from previous page)

recommendation of the cathedral study committee set up by the 2004 convention before a decision will be made.

The committee, which was broadly representative of the diocese and its institutions, was charged by the 2004 convention to develop a detailed plan for realizing the potential of the cathedral and surrounding property, some 30 acres adjacent to Interstate 94. While this part of their mandate received little attention, the committee developed detailed options for the sale of some cathedral grounds and for the potential destruction of the cathedral and the building of a small church facility on a portion of the grounds.

The resolution adopted authorized the diocese to continue to receive and develop offers for the facility while awaiting a potential detailed financial plan for the continued use and support of the cathedral by June 30, 2006. If not approved by the executive council, the diocese would proceed with the sale of the property and the facility.

The study committee's recommendation was one of three presented to clergy and lay delegates. A second proposal, presented by the Eastern Deanery, asked for 15 percent of the diocesan budget to be used for the upkeep and preservation of the cathedral with a corresponding reduction in staff funding.

A third proposal from Sharon House and the delegates at St. Mark's Church, Paw Paw, proposed the building of an administrative wing onto the cathedral using funds proposed for renting new office space, selling portions of the property, and using part for specialized ministries, such as nursing home "cottages" for the elderly needing assisted living.

All three proposals were discussed in a special order of business, but when Bishop Robert Gepert called for a vote, the study committee's resolution was presented first and was approved 149 to 62.

The cathedral, built in 1969, origi-

## Bishop Robinson: 'We Know What the End Looks Like'

It is only a matter of time before lesbian, gay, transgender and bisexual people are fully incorporated into the life and ministry of the Episcopal Church, according to the Rt. Rev. V. Gene Robinson. The Bishop of New Hampshire preached Oct. 29 at Grace Cathedral, San Francisco, as part of a celebration of 10 years of ministry in the Diocese of California by Oasis, which seeks the "spiritual empowerment" of homosexual persons.

"We know what the end looks like and our enemies do too," said Bishop Robinson. "What we are really arguing about is timing, not the final outcome.

I may not live to see it. You may not live to see it, but this Church of ours will see the day when all of God's children are equal."



Bishop Robinson

Bishop Robinson was welcomed to the Diocese of California by the diocesan bishop, the Rt. Rev. William Swing, who presided at the Eucharist. During the anniversary celebration, Oasis thanked Bishop Swing — who is soon to retire — for his support of its ministry.

nally was an integral part of the diocesan budget, housing the office of the bishop and staff. Some years ago, the facility was separated and placed under the direction of the Cathedral Corporation. With the election of Bishop Gepert in 2002, the diocesan offices were moved to a more centralized location in Kalamazoo.

*(The Rev.) Joseph Neiman*

## The Bishop's Role

Delegates to the convention of the Convocation of **American Churches in Europe** endorsed the first reading of a canonical amendment strengthening the role of the bishop and convocation in the life of the church in Europe.

Gathered at Christ the King Church and the Dominikanerkloster, a Christian conference center in Frankfurt, Germany, Oct. 12-16, delegates from the eight congregations and nine missions of the convocation resumed the discussions from past conventions on their future shape and structure.

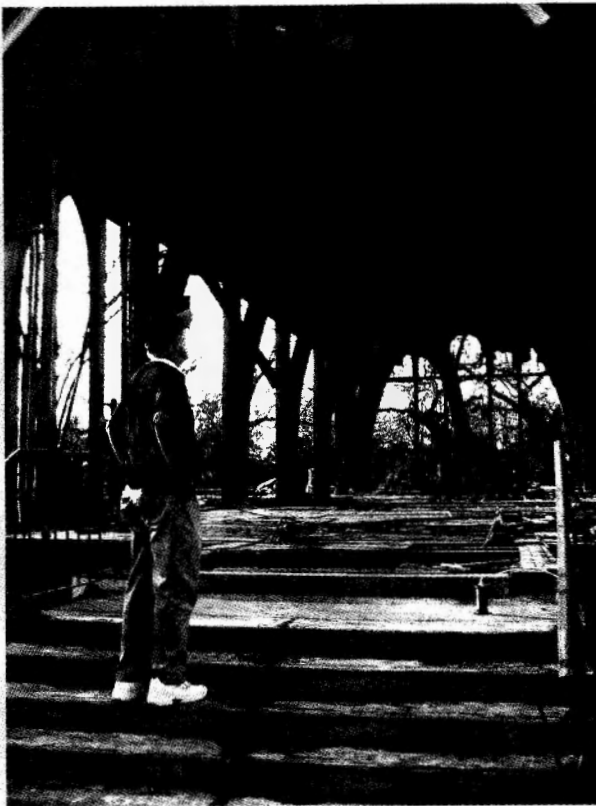
In 1999, convention adopted an initiative calling for the convocation to become a diocese. A number of delegates have opposed plans for centralization, fearful of a loss of autonomy and a higher financial levy. Delegates passed a budget of \$465,000, but with

a parochial assessment set at 7 percent of income, the convocation has the lowest fixed parish assessment in the Episcopal Church.

The Rt. Rev. Pierre W. Whalon, Bishop in Charge of the convocation, noted in his convention address the need for the strengthening of the central structures. A convocation, he said, was "neither a subdivision of a diocese, nor an assembly of bishops and clergy." The Constitution and Canons of the General Convention of the Episcopal Church neglected to define what a convocation was "as it applies to what we are."

A "convocation is normally a gathering of parishes in order to form a diocese," he noted, but "it is not possible for various reasons for us to form a diocese."

The convention also adopted six priorities for its Mission 2006 initiative: Youth Ministry, Training and Nurturing, Building New Missions, Spirituality and Worship Development, Environmental Justice, and Leadership and Visioning with a goal of implementation by the 2008 convention. Four new mission congregations were also welcomed to convention: a Spanish-speaking mission in Rome, and missions in Toulon, Clermont-Ferrand, and Bordeaux, France.



Bishop Gray surveys damages at Trinity Church, Pass Christian, Miss.  
David H. Johnson photo

## Lessons Learned in Mississippi

*How the diocese prepared for  
and responded to Hurricane Katrina*

By David H. Johnson

When a large oak tree came crashing down on my home in Jackson, Miss., a little after noon on Monday, Aug. 29, two thoughts occurred to me; one was articulated and one was not. First, I turned to my wife, Nora, and said, "That could have been a lot worse." The second thought was more ominous: "Things won't ever be the same."

The reason things would never be the same again was only tangentially related to the fact that Hurricane Katrina had blown down a tree on top of my house, 150 miles inland from the Gulf Coast. The reason had everything to do with the size and ferocity of that catastrophic storm and what I suspected it was doing to our beloved and beautiful Mississippi Gulf Coast and its people.

My worst suspicions were underestimated. When Bishop Duncan Gray III

and I traveled to the Gulf Coast three days later, we were unprepared for what we found. The graphic television images seen on local and network news programs did not do justice to the level of destruction. The pictures of the devastation you have seen in this and other publications, and on our diocesan website, do not begin to capture the effects of a crashing 30-foot storm tide over a period of four hours. More than one person observed that the immediate area reminded them of pictures they had seen of Hiroshima.

The Diocese of Mississippi had six of its churches destroyed by the storm. All were on beachfront properties. Several others sustained significant damage. Four clergy lost their homes and a few others had major damage.

Our recovery has only begun. The work and needs for assistance will last for months and years. The destruction is like profound grief; it is a process which cannot be hurried.

On one level, we were blessed seven months before Katrina made landfall. In February, the Diocese of Mississippi, the Evangelical Lutheran Church in America, and the Southern District of the Lutheran Church (Missouri Synod) had formalized the creation of Lutheran Episcopal Services in Mississippi. Under the guidance of the Rev. Carol Borne Stewart of the diocesan staff and the Rev. Bob Blanton, representing the Lutherans, we had the beginning structure for our disaster response.

As Bishop Gray would say repeat-

edly, we were "building the plane as we were flying it." The synergy between the Lutherans and the Episcopalians was enormously creative. It helped forge important initial and long-term steps.

A "situation room" was opened in the diocesan office, where staff and volunteers sought to organize a cohesive response to the crisis. Responses were developed to assist the thousands of evacuees from New Orleans and the Gulf Coast who had made their ways to Mississippi cities and towns. One example was the Mississippi Coliseum in Jackson, where more than 1,000 evacuees took refuge. Even though there was little sign of an official presence at the Coliseum, a team of four Episcopal clergy and other volunteers worked to create a community among the evacuees. They provided food, clothes, children's programs, worship services, activities, entertainment, and in one case, a service of holy matrimony for a couple displaced by the storm.

On other fronts, the joint efforts of the Episcopalians and Lutherans developed two significant Gulf Coast relief centers. They were fed supplies and volunteers from across the nation. To see those sites grow and expand their ministry *ex nihilo* was remarkable. Victims of the storm could find food, clothing, supplies, friendship, spiritual nurture and medical care. While contact with the outside world was difficult, the arrival of a Canadian

couple with a communications trailer — complete with nine satellite-connected internet computers — provided an added dimension of a civil existence.

There has been example after example of remarkable generosity. There was an anonymous donor who guaranteed Coast clergy their salaries and health insurance

for the remainder of the year. Many congregations, large and small, reached out to assist the ravaged congregations and people.

As I have reflected on these last seven weeks, there are some observations and lessons I would offer:

(Continued on page 16)

**Our  
recovery  
has  
only  
begun.**

# Good Oil for Illywhackers

One would have to be more out of it than I in order to miss the advertisements for *The Aussie Bible* in recent issues of this magazine, including a colorful presentation in our Christmas Book and Gift Issue [TLC, Nov. 13]. The amount of advertising along with the content of the ad finally convinced me to see what this is all about.

*The Aussie Bible* isn't really a Bible, but it does tell the story of Jesus from the gospels using Australian vernacular. It begins with Luke's introduction and switches back and forth among the four gospels, finishing with John's conclusion. Subheads inform readers what the following paragraphs are about and a scriptural citation tells where to find the original version. Written by Kel Richards, an Australian journalist and broadcaster, it was published in 2003 by Bible Society NSW (that's got to be New South Wales), and came to this country a year later, handled by Glen-croix Promotions. The idea came from a series of radio talks Mr. Richards delivered in Sydney.

The content, or rather the method of presenting the content, is not easy to describe. Here are a few examples:

Luke 1:24 — "And sure enough, not long afterwards Libby was preggers — definitely had a bun in the oven. For the first five months of the pregnancy she kept pretty much to herself."

Luke 1:52 — "The rich, the stuffed shirts, the boss cockies, don't impress God; he knocks them off their perch."

Mark 6:17 — "King Herod had John the Baptist collared by the wallopers and chucked in the local lock-up because of his sister-in-law, Herodias (his brother Phil's better half). Herod was dead keen on this bird, and she shacked up with him."

Luke 15:1 — "Con men, illywhackers and low-lifes hung around, listening to Jesus. So the Pharisees and the lawyers started whinging, 'This bloke mixes with the scum. He'll even have a pizza with them!'"

John 21:15 — "After breakfast Jesus turned to Peter and asked, 'Peter Johnson — do you love me more than these others do?' Peter said, 'You bet! Too right!'"

You get the idea. I've been involved in enough Bible study to realize that various editors have used their imaginations to produce atypical translations of holy scripture. In this instance, editorial license may have been stretched a bit. Americans may have difficulty following some of the colloquial expressions, even though a glossary has been provided.

I gave a copy of this little book to an Australian friend to see how she might react to it.

"Growing up in Australia, we were taught not to talk like that," she said. She compared it to what someone might hear in parts of the South in this country. She found humor in the book and felt it was entertaining as long as the reader keeps in mind that much of the content is slang.

Among those who have recommended the book is the Most Rev. Peter Jensen, Anglican Archbishop of Sydney, who wrote the Introduction. Given

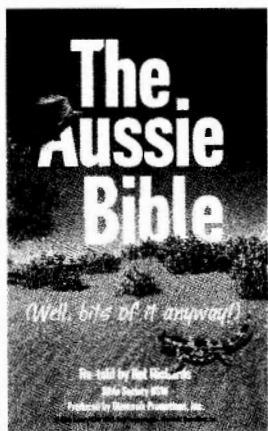
some of the unusual things the archbishop has said and done, I'm not sure whether such an imprimatur is helpful.

*The Aussie Bible* could be read in a day or two, although I'd recommend more time in order to let the contents sink in. It probably won't change how you feel about Jesus, but if you don't take it too seriously it's likely to provide a few laughs. Try reading this account of the visit of the magi with a straight face:

"They hurried into the cottage and found the baby, with Mary his Mum, and they bowed and scraped and gave him some terrific pressies: gold and frankincense and myrrh (strange pressies for a baby, but better than a hankie or a pair of socks)."

If this book is able to bring the message of Jesus to those who either haven't heard it or haven't understood it, or think it's too dull, then it's achieved an impressive level of success.

*David Kalvelage, executive editor*



## *Did You Know...*

**A new internet discussion forum in England organized by a Christian men's group is called Geezers for Jesus.**

## *Quote of the Week*

**The Rt. Rev. Michael Ingham, Bishop of New Westminster (Canada) to the Executive Council on the status of the Church: "I think it is very noble and proper that we [Episcopal Church and Anglican Church of Canada] continue to send money [to the Anglican Communion], but I think we need to ask some very hard, very vital questions about the kind of community that says to Americans and Canadians, 'We still want your money but we don't want your voice!'"**

## Laudable Communiqué

The worries of many that the third Anglican Global South to South Encounter last month would be the first formal step in the separation of the Anglican Communion were for naught. Instead the group, representing 20 Anglican provinces, issued a communiqué that emphasizes what its leaders have stressed all along — the authority of scripture and the “doctrinal formularies” that have sustained Anglicans for some 450 years. The delegates, meeting in Egypt, published a statement that is marked by clarity and theological depth.

Representatives of the churches of the Southern Hemisphere, gathering for the third time in the past 12 years, addressed what it means to be “one holy, catholic and apostolic Church in the midst of all the challenges facing the world and the Church.” According to their communiqué, they did that well. Their message addresses those four elements of the Church and came up with no surprises — “... our unity is grounded in our living relationship with the Christ of the scriptures,” that Christ “shares his holiness with us and invites us to be conformed to his likeness,” that “catholicity carries with it the notion of completeness and wholeness,” and that the Church is apostolic in its doctrine, teaching, mission and service. These characteristics of the Church will be familiar to most Episcopalians and Anglicans, and state nothing new.

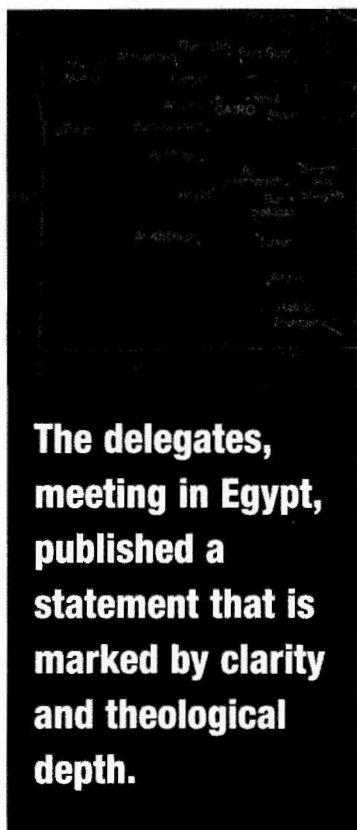
Predictably, the Global South Anglicans spoke strongly of “the unscriptural innovations of North American and some western provinces on issues of human sexuality,” and they observed that the churches of the U.S. and Canada are unlikely “to turn back from their innovations.” They called for the implementation of the recommendations of the Windsor Report, particularly its covenant.

The Anglican South-to-South Encounter is to be commended for its message. The conviction and breadth of its communiqué offers a beacon of hope to those who want to keep the Communion together. Its emphasis of the important tenets of Anglican faith are a welcome diversion from the watered-down messages many of us hear all too frequently.

## Hardly Inclusive

Just when it appears as though the idea of an inclusive church might be catching on, we receive the report that the Bishop of Brandon (Manitoba, Canada) has banned a conservative alternative to the official church newspaper from appearing in his diocese. The Rt. Rev. Jim Njegovan said *The Anglican Planet*, which began publishing in 2004, is “sowing the seeds of distrust and disdain within the Church, and that the publishers have no respect for those in authority over them.” The bishop said he does not endorse “such material” and that he does not wish to see it distributed in or to the parishes in his diocese. He approves of *Anglican Journal*, the official newspaper of the Canadian Church.

While the issue is one for the Anglican Church of Canada to address, the matter of censorship of a legitimate publication because its editorial views do not match those of the bishop strikes close to home. We are not aware of any American bishops who prevent this magazine or any other publication from coming to their dioceses, but we have been told of rectors who have stopped TLC from coming to their parishes. Those in authority who attempt to censure genuine publications from reaching their people make a mockery of a Church which boasts of inclusivity. When it happens, everyone loses.



**The delegates, meeting in Egypt, published a statement that is marked by clarity and theological depth.**

# Can These Two Bring Us Together?



By David P. Jones

Even more than usual, two particular bishops have been on my mind lately — Bob Duncan of Pittsburgh and Gene Robinson of New Hampshire. Part of that is because of a wire service article that appeared recently in the newspaper. It seemed to imply (perhaps inaccurately) that both of these men have accepted the fact that the Anglican Communion is going to split and that there isn't a whole lot either of them can do about it.

I realize that these bishops are both in tough spots and that we should hold them in our prayers very often. I must say, however, that after reading the article, I began to feel like a big part of the problem we Anglicans are facing is being caused by the bishops — our own as well as those elsewhere. I understand that these two bishops have had conversations with each other, as well as private and on-the-record talks with those who disagree with them, attempting to find ways to hold things together. I commend them for that.

I am also aware that the House of Bishops seems paralyzed and dysfunctional and unwilling to ask for the help it seems to need, and that those bishops (including Bishop Duncan) who boycott those meetings because

they feel marginalized and disrespected (with some grounds) are robbing our Church of their leadership, not to mention violating their own ordination vows when they were consecrated (BCP, p. 518, promises 5 and 6), as they accuse others of doing. And to many, there seems to be a widespread perception that Bishop Robinson's agenda is all about gay and lesbian issues (that he has every right to be very concerned about) and not much else.

The truth is that both of these bishops love Jesus, both believe the creeds, both have experienced the transformational power of the Holy Spirit in their lives, both owe everything they have to God. I have seen it, first hand, in both of them. So they disagree about some fundamental issues of morality and theology and soteriology (though I bet not all that much). So they don't really like each other (at least that's how it looks). And, yes, I realize how much mistrust there is between them, and rebuilding it will be costly. But is it not the case that the two of them could actually show the Church and the world (I am not exaggerating) that there is a way, a different, counter-cultural, counter-

intuitive way to love God and give your life to him while maintaining your convictions and theological principles, while still being in communion? Is it not time some leaders put a stop to the venerable but suicidal tradition of Mother Church to condone split after split after split, whenever we disagree about things, and to pretend that slicing up the body of Christ doesn't really matter?

I came across some recent words of Jimmy Carter, an orthodox Christian if there ever was one. He said that within the body of Christ "no differences are important enough to prevent reconciliation ... I am not minimizing the importance of the controversial questions concerning abortion, homosexuality, the role of pastors ... Paul may or may not have anticipated some of these debates, but he made it vividly clear that to add any of these issues to the good news about salvation was an abomination that could divide us one from another and dam up or fragment the great stream of evangelism for Jesus Christ." Wow. He should talk to the House of Bishops as well as the Anglican Network folks.

Given the unique positions to which both Gene Robinson and Bob Duncan have been called, I would invite and challenge both of them to consider devoting

(Continued on next page)

## READER'S VIEWPOINT

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

(Continued from previous page)

the rest of their episcopates primarily to the ministry of reconciliation no matter what the cost, starting with and within the Episcopal Church and spreading out to the wider Anglican Communion. That would mean dropping some pet projects, but ...

To say that there are irreconcilable differences within the body of Christ strikes me as rank heresy as it puts bounds around the power of the Holy Spirit and brushes off our calling to be reconciling ambassadors of Christ — starting at home. I cannot believe that these unfolding divisions honor God, enhance our worship, and promote our missionary effectiveness. Rather, they make those on both sides of this table a laughingstock in most places. Forgive me for preaching to the bishops, but the fire burns hot within me and I cannot contain it.

I am presuming (even more than I already have) to make three simple suggestions to both of these good bishops. First, very soon, find some safe place where the two of you can meet face to face to talk together and pray together. Second, issue a joint statement that calls on all faithful Anglican/Episcopal Christians (assume

that is all of us) to commit ourselves to find a better, a different and a more radical way to bear witness to the reconciling and disciplined calling of Christian discipleship. Third, invite one another to each other's diocese and do a bit of traveling around together and listen carefully to what you each hear, and speak the truth in the places you go together.

I am convinced that these two, and perhaps only these two, can fundamentally alter the direction in which we are headed. There is plenty of need for repentance and apology and humility to go around, not just on one side. There is too much marginalization and exclusion and judgment of people of varying convictions, not just gays and lesbians, but traditionalists of all kinds as well. We need Gene Robinson and Bob Duncan to lead us together, not apart and we need them to do it now. If both of them cannot or will not take this risk (and just one of them will not suffice), and it is a very big and costly risk, I suspect our reconciling Lord will find some others who will do it instead. I ask them to please say their prayers and pay attention to what they hear. And to both bishops, I say, if I am off base, then forgive my arrogance.

Bob and Gene, I respect you both and have no intention of choosing between you. □

*The Rev. David P. Jones is the rector of St. Paul's Church, Concord, N. H. Prior to that he was in the Diocese of Pittsburgh, serving three different congregations there and later was the archdeacon of the diocese.*

## LETTERS TO THE EDITOR

# Limited Value

Thank you for the editorial commenting on the House of Bishops' meeting in Puerto Rico [TLC, Oct. 23] and questioning both the value of the house when it meets and places it chooses to do so. I am sure the editorial touched nerves everywhere and indeed some bishops did publicly question the high costs of such meetings and their venues prior to that meeting.

I am sure some bishops value the fellowship of these meetings, but one has to be an insider, and frankly the small groups are just set-up occasions to attain some goal or other. But what can one expect of the House of Bishops, wherever it meets and how often? The bishops cannot speak for the Church because General Convention must do that. Should there be a miracle and a serious paper produced, it would require ratification from elsewhere and be simply a note from the episcopate.

Sixteen years in the house taught me that someone searches around for what might be a good agenda; a few real insiders then plan and execute the events. It is highly politicized and managed, and because we are episcopal in name and congregational in nature, it all really doesn't matter.

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

**Because we are episcopal in name and congregational in nature, it all really doesn't matter.**



St. John's Church, Bristol, Conn.

### Another Side

Because I have been a member of St. John's Church, Bristol, Conn., for 40 years, I have read with interest the news reports concerning the "split" of our church. The majority of the news reports have concerned the Rev. Mark Hansen and the members of "St. John's in Exile" at Trinity. However, there is another side to this story.

First, there is only one St. John's Church and one St. John's congregation, the 100-plus people who have continued to worship there, bring their children to church school and youth group, and participate in social and charitable activities. The congregation includes members who have attended through the years and others who had left in disenchantment with the rector and returned after his departure. In contrast, the vestry left our church to attend services in another church.

Second, Bishop Smith did not inhibit Fr. Hansen for his religious position. Without notifying the bishop, Fr. Hansen worked in a full-time secular job in another state since January while he continued as rector.

Later, Fr. Hansen received a six-month paid sabbatical

**I am convinced that these two, and perhaps only these two, can fundamentally alter the direction in which we are headed.**

leave after resigning as rector and, finally, left the finances of St. John's in disarray with a monumental mortgage debt. All of these actions were adequate for inhibition. The resulting division within our church has brought incredible pain to our members.

Members of St. John's hope to overcome the past adversities and become a whole parish again with a new priest and vestry and hope for peace and healing.

*Sheila Kasmer  
Bristol, Conn.*

## Which Is It?

In his letter [TLC, Nov. 6], James Clendenin writes, "The best course of action is for people of all theological and political persuasions to resist this attempt by non-scientists to intrude on public school science education."

Is he agreeing that "evolution" should be removed from the public schools since it was dreamed up by an ex-theologian, Charles Darwin, a non-scientist, or is it OK because political-minded scientists did some poor studies and then it was pushed by non-scientist publishers to non-scientists on school boards to be included in the public school science education?

*(The Rev.) Bruce Geary  
St. Peter's Church  
Butler, Pa.*

## Alternate Sites

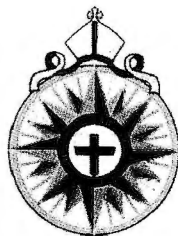
When relocating 815 Second Avenue was again in the news, some of the fatalistic and humorous members of the House of Deputies and House of Bishops exchanged their suggested alternative locations on the Internet.

Should you have missed the exchange, some suggestions were: Hell, Utah; Dull, Ohio; Sodom, N.Y.; Middlesex, N.J.; Gnaw Bone, Ind., and, honoring our management style, Circle, Alaska.

Quite a revealing commentary on things.

*(The Rev.) Ken Thompson  
Elk Creek, Ky.*

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# Mississippi

(Continued from page 10)

- Any plan is better than no plan. Dioceses would be well advised to begin thinking about what they would do if they were struck by a similar disaster, or how they might respond to assist others in such a situation.

- A relationship with an ecumenical group to assist in disaster response is a wonderful way to build bridges and to alleviate suffering.

- Episcopal Relief and Development responded immediately with pledges of financial support. It is continuing to support our work.

- Bishop George Packard (Bishop Suffragan for Chaplaincies) and his staff had "boots on the ground" immediately after the storm. They have stayed with us throughout this time, solicitous and helpful in any way they could be.

- The Episcopal Church's ability to respond with significant numbers of personnel is much smaller than the Lutherans'. We need to develop trained, deployable "go teams" ready to respond, augmenting Bishop Packard's faithful efforts to contribute

in a meaningful way.

- Presiding Bishop Frank T. Griswold, his wife, Phoebe, and others from the Episcopal Church Center, visited the area shortly after the storm. His personal warmth and pastoral care of the clergy in the area were deeply moving.

- People seeking to help should be patient with those who are reeling from a disaster. In the days immediately following the hurricane, our e-mail inboxes and phone lines were overwhelmed. Staff was working 16- and 17-hour days, many times sleeping at the office. While we would have loved to fully and completely respond to each and every communication from the outside world, it simply was not possible.

- Cash contributions are the most helpful donations. They are liquid and can be sent where needed without an 18-wheel truck, or crews to unload them. A gift of cash to a relief effort is able to meet ever-changing needs.

- Used clothes and other items which are no longer of use to the giver

are likely of little use to victims of a storm. A guiding principle is to give what is needed, and not what you need to give.

- We also see people who want to help now, when their efforts would be more useful days or weeks later. One clergy volunteer who called our office, on hearing that we could not respond immediately to her offer of pastoral assistance, said, "What I hear you saying is that you don't need my help." In disasters, egos should be checked at the door and the need to be needed should take a backseat to the needs of the victims.

It has been truly moving to see how the Episcopal Church, from Maine to Hawaii, has responded with open hearts to the plight of brothers and sisters on the Gulf Coast. The support from the broader church in coming months and years will be indispensable. □

*The Rev. Canon David H. Johnson is canon to the ordinary for the Diocese of Mississippi.*



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GA1205



## PEOPLE & PLACES

### Appointments

The Rev. **Yamly Bass-Choate** is vicar of San Andres', 22 Post St., Yonkers, NY 10705.

The Rev. Canon **Joanna Leiserson** is canon for Christian formation at Christ Church Cathedral, 318 E Fourth St, Cincinnati, OH 45202-2202.

The Rev. **John Mennell** is assistant at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **Steven Mues** is rector of St. Stephen's, 7404 Killarney Pl., Wichita, KS 67206.

The Rev. **Leslie Nesin** is priest-in-charge of Good Shepherd, PO Box 1672, Houlton, ME 04730.

### Retirements

The Rev. **John Romig Johnson**, as rector of St. John's, Staten Island, NY.

### Corrections

The Rev. **Brad Smith** is assistant at St. Matthew's, 1520 Oak Rd., Snellville, GA 30078.

### Deaths

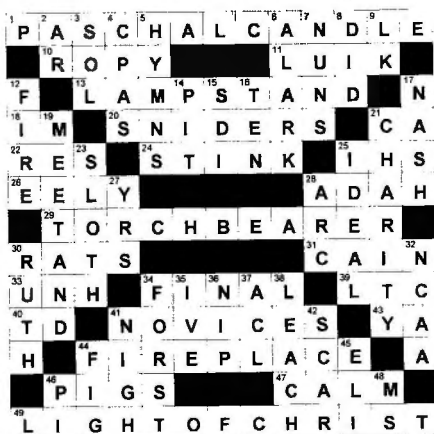
The Rev. **Leroy A. Davis**, 70, of Lewes, DE, died Sept. 25 at his home.

He was a native of Buffalo Center, IA, and was educated at Hamline University, Virginia Theological Seminary, and American University. In 1962 he was ordained deacon and priest in the Diocese of Southern Ohio. He served congregations in the dioceses of Southern Ohio and Delaware, including St. Andrew's, Washington Court House, OH, where he was rector from 1973 to 1978. He also taught at a community college. Surviving are his wife, Marsha; two daughters, Tammy Raetz and Helen Davis; 10 grandchildren; and a sister.

### Next week...

## Advent Begins

### Answers to last week's puzzle



## All Saints

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Contact: **Bruce Hinchliffe, Search Chairman,**  
**3357 Chrysler Dr., Jacksonville, FL 32257.**

E-mail: [bhinchliffe@comcast.net](mailto:bhinchliffe@comcast.net)

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The Rev. Mark Sullivan  
St. Peter's Episcopal Church, Smyrna, DE



## FULL-TIME RECTOR ST. PHILIP'S, JACKSONVILLE, FL

*"who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd."*

St. Philip's seeks a committed rector who, with the guidance of the Holy Spirit and the support of empowered laity, will lead us into the future. We are a pastoral-sized parish with a culturally diverse population of parishioners. Our membership is primarily mature but we also have families with school-aged children, ranging from pre-school to college which contributes to our family-like atmosphere. St. Philip's is located on prime property in downtown Jacksonville, Florida. The sanctuary is a 90+-year-old late Gothic revival structure and it is equipped with an Allen Digital organ and a Kurzweil Digital piano.

Jacksonville, the gateway to Florida, is a vibrant, growing community, with more than one million people in the metropolitan area. We seek a dedicated pastor, who loves people and who has strengths as a teacher and preacher.

If you are so led, direct resumes/CDO and inquiries to: **St. Philip's Episcopal Church**  
Attn: **Linda Witsell, Calling Committee Chairperson,**  
**321 West Union Street, Jacksonville, Florida 32202**  
E-mail [SPECFL@aol.com](mailto:SPECFL@aol.com). Phone inquiries should be directed to: (904) 389-4713.

Applications will be accepted *through January 27, 2006.*

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- ▶ WEBSITE <http://tens.org>

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CALVARY EPISCOPAL CHURCH, a parish with three full-time clergy, is seeking a priest to fill an opening on its staff. This person will participate fully in the liturgical and pastoral life of the congregation with special responsibilities for young adult and college ministries, and newcomer welcoming and incorporation. The ideal candidate will have worked in a parish for 2-3 years, and have experience in new member ministries.

Calvary, a member of the Consortium of Endowed Episcopal Parishes, is an historic, 1500-member urban parish located in a residential area near downtown Pittsburgh, and is known for its outreach ministries and distinguished music program. Several universities and colleges are located near the church. We recently celebrated our 150th anniversary with a successful capital campaign that enabled us to make the parish house fully accessible.

Further information can be found on our website: [www.calvarypg.org](http://www.calvarypg.org)

Please send resume, cover letter and CDO profile to:

The Rev. Dr. Harold T. Lewis, Rector  
Calvary Episcopal Church  
315 Shady Avenue  
Pittsburgh, PA 15206-4388  
Fax (412)661-6077

or electronically to  
[phunt@calvarypg.org](mailto:phunt@calvarypg.org)

# CLASSIFIEDS

## BOOKS

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](mailto:AnglicanBk@aol.com).

LENTEN BOOK GROUP IDEA: *Flying to Tombstone* (2003), by Gordon McBride. A novel about parish life, the ethical dimensions of illegal immigration, mystical spirituality, death and loss, law and justice, and the clergy intimate dilemma. Set on the Arizona border in Lent. See [www.gordonmcbride.com](http://www.gordonmcbride.com) for information and study guide. Or email the author: [mcbride1@dakotacom.net](mailto:mcbride1@dakotacom.net) for information about wholesale group purchases.

## CHURCH FURNISHINGS

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](mailto:festflags@aol.com).

## CONFERENCE CENTER

DUNCAN CENTER, 15820 So. Military Trail, Delray Beach, FL 33484. New Programs and Retreats: Senior Pastors Conference, 11/28 – 12/1; The Inviting Church, 12/2-3; Transforming Your Diocese, 12/5-7; Intro to Contemplative Prayer 12/2-4; Directed Prayer Weekend 12/9-11 and more. Call for brochure. Tel.: 561-496-4130; Web: [www.duncancenter.org](http://www.duncancenter.org).

## POSITIONS OFFERED

FULL-TIME ORGANIST/CHOIRMASTER: *St. John's Episcopal Church, Memphis, TN.* Organist/Choirmaster to continue a long-standing tradition of excellence in music for a vital and growing corporate parish of approximately 1,000 members. Current music program includes a traditional adult choir, a children's choir and the widely known Memphis Boychoir and Memphis Chamber Choir. The candidate must be a very proficient organist and choral director. A working understanding of Episcopal / Anglican liturgies is a must. III/40 Reuter installed in 1990. Send resume to The Rev. John W. Sewell, Saint John's Episcopal Church, 3245 Central Ave., Memphis TN 38111. E-mail: [Stephanie@stjohnsmemphis.org](mailto:Stephanie@stjohnsmemphis.org) The deadline for resumes is December 31, 2005. PH: (901) 323-8597.

PART-TIME VICAR: *Christ Episcopal Church, in Sparkill, Rockland County, NY,* has been a presence in this Hudson River community, 12 miles north of Manhattan, for over 150 years. Since 1997, we have been part of The Episcopal Shared Ministry of Rockland (ESMOR). ESMOR parishes function independently, but share outreach programs, have several joint services a year and clergy from each parish assist with the needs of the other three. We at Christ Church are looking for a priest who loves people, has a sense of humor, and would welcome an opportunity to serve as vicar in our small but vibrant parish. For further information, please contact Joe Costa, Search Committee Chairman, Christ Church, Box 177, Sparkill, NY 10976, E-mail: [Joe@tco.com](mailto:Joe@tco.com), or call (845) 359-2858.

DIRECTOR, ALUMNI/AE AND CHURCH RELATIONS: *The General Theological Seminary, New York, NY,* is seeking to fill an expanded position in Alumni/ae and Church Relations. Founded in 1817, GTS is engaged in a major program and facilities renewal. With the new Desmond Tutu Education Center scheduled to open in 2007 and the Leaders for the Church capital campaign underway, the position offers a unique opportunity for a candidate with knowledge of the church and experience in fundraising and alumni/ae relations to play a leadership role at the seminary. Send cover letter, resume to Bruce Smith, Director of Development, GTS, 175 Ninth Avenue, New York, NY 10011, or E-mail: [smith@gts.edu](mailto:smith@gts.edu). For more information, please visit our website at [www.gts.edu](http://www.gts.edu).

## POSITIONS OFFERED

FULL-TIME RECTOR: *St. John's, Glen Mills, PA.* St. John's is a charming 300-year-old church in a beautiful setting on sixteen acres overlooking a growing suburban area with excellent schools. It is located in the Brandywine Valley in southeastern Pennsylvania, convenient to both Philadelphia and Wilmington, DE. The parish is comprised of families as well as couples and singles of a variety of ages. The parish has strong lay involvement and is friendly and somewhat traditional. We would like to attract young families as well as increase participation in stewardship and other St. John's activities.

We are looking for a priest who will bring energy and enthusiasm into the parish, be pastorally committed, and have a visible presence in the life of our church. We are open to more innovative methods of worship, particularly in the family service. Interested candidates may download our profile at [www.stjohns-concord.org](http://www.stjohns-concord.org) or contact Amy Borer at 576 Concord Road, Glen Mills, PA 19342 or e-mail at [arborer@verizon.net](mailto:arborer@verizon.net).

DIRECTOR OF YOUTH MINISTRIES: *St. David's Episcopal Church, Wayne, PA.* Seeking an enthusiastic, self motivated individual to direct and integrate our youth ministry to the middle and high school youth. Responsibilities include: program growth, development of spiritual programs, implementation of the Journey to Adulthood curriculum, establishing comfortable and supportive faith relationships with youth and provide leadership and supervision to volunteers.

A four-year college degree is required. A certificate in youth ministry and prior experience with the Journey to Adulthood program are desirable. Ability to motivate and encourage youth involvement and parental support for growing the ministry and excellent communication skills are paramount.

Attractive salary and benefits. Contact: The Rev. Alison P. Harrity, St. David's Church, 763 Valley Forge Road, Wayne, PA 19087, PH: (610) 688-7947; E-mail: [aharrity@stdavidschurch.org](mailto:aharrity@stdavidschurch.org). For more information visit [www.stdavidschurch.org](http://www.stdavidschurch.org).

ASSOCIATE RECTOR for *St. Michael and All Angels, Albuquerque, New Mexico.* A unique opportunity to minister in a large, healthy, lively faith community on a team with a long-term rector, deacons and retired priests, and a breadth of creative and committed laity. Our new priest will relate well to young families and individuals. He or she will do general parish work and have primary responsibility for formation for all ages, building on our long history of in-depth spirituality and education. Visit our website: [www.all-angels.com](http://www.all-angels.com). Send an e-mail version of your resume, current CDO profile, and a cover letter describing some of your gifts and passions in ministry to [office@all-angels.com](mailto:office@all-angels.com).

PART-TIME PRIEST: *St. Mark's Episcopal Church, Woodbine, Georgia.* We are praying for a deeply spiritual, caring, energetic, and inspiring pastor who is willing to be a part of our small community. Our congregation is small in size, but rich in potential for spiritual development. May God lead you to us. Please send a letter of interest and resume to St. Mark's Episcopal Church, c/o Search Committee, P.O. Box 626, Woodbine, Georgia, 31569-0626.

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# CHURCH DIRECTORY

## AVERY, CA

(Calaveras Big Trees)  
ST. CLARE OF ASSISI Hwy. 4  
The Rev. Marlin Leonard Bowman, v (209) 754-5381  
Sun MP (Sung) w/High Mass 9

## SARASOTA, FL

CHURCH OF THE REDEEMER  
222 South Palm Ave. (Downtown) (941) 955-4263  
Website: [www.redeemersarasota.org](http://www.redeemersarasota.org)  
E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org);  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders  
Sun Mass 7:30 (said), 9 & 11 (sung), 2 (Spanish Mass); Sat Mass (Contemporary) 5:30; Mon - Sat Mass 10 daily, Wed Mass 7:30, Thurs Mass 5:30; Daily MP 8:30, (except Sun), Daily EP 5:15

## STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## HONOLULU, HI

ST. MARK'S (808) 732-2333  
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
ST. PAUL'S PARISH 60 Akenside Rd. www.stpaulsparish.org (708) 447-1604  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577  
125 Monument Circle, Downtown www.cccindy.org  
The Very Rev. Robert Giannini, dean & rector  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucharistia (1st Sunday of the month bilingual Service Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucharistia con Curacion; Wed. 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital  
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The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth  
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 8; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

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

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## NEWARK, NJ

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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353  
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[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## PORTLAND, OR

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

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## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION 218 Ashley Ave. (843) 722-2024  
Website: [www.holycom.org](http://www.holycom.org)  
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 1512 Blanding (803) 779-2960  
The Rev. James Fraser Lyon IV, r  
Sun 8 (Low) & 10:30 (Sol), Rosary 9:30, Sun Sch. 9:30; Wed/Th Mass 12:05

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CHURCH OF THE GOOD SHEPHERD (361) 882-1735  
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Sun 8, 9, 11:15 & 6

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Website: [www.ascensionchurch.org](http://www.ascensionchurch.org)  
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

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Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15, C by appt.

## EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734  
510 S. Farwell St.  
The Very Rev. Bruce N. Gardner, interim dean  
Sat Vigil Eu (Chapel) 6; Sun Eu 8 (Rite I) & 10 (Rite II Cho); Daily MP 9 (exc Sun); EP 4; Wed Eu 12:15; others as posted

## 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 Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## LUMBERTON, NC

ST. MARK'S CHURCH 24th & Barker  
The Rev. Dale K. Brudvig, pastor  
Sun 9:30 CS 11:00

## 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.

# Christmas Gift Ideas from St. Bartholomew's Church Book & Gift Shop

Park Avenue at 51<sup>st</sup> Street in the City of New York



## A Child is Born in Bethlehem, Alleluia

The American Boychoir directed by James Litton and St. Bartholomew's Choir directed by William Trafka recorded this collection of favorite Christmas music and carols during a live Christmas season concert. This CD features such Christmas favorites as "A Child is Born," "I saw Three Ships," and "Hark the Herald Angels Sing."

**\$17.00**



## Magi Detail Christmas Card

**NEW**

*The Christ-child stood at Mary's knee,  
His hair was like a crown,  
And all the flowers looked up at Him,  
And all the stars looked down*

*May the peace and joy  
of this Holy Season be  
wish you always.*

The design for this card is taken from The Adoration of the Magi by Ethel Parsons Paullin (1919), from the Chapel of St. Bartholomew's Church. finish.

**20 Cards \$20.00**



## Sing, Choirs of Angels: Christmas Favorites by the Choir of St. Bartholomew's Church

St. Bartholomew's Choir performs the great familiar carols and new and less familiar Christmas music. The Choristers join in John Rutter's "Star Carol" and "I Saw Three Ships". These works are sung as they would be placed in the Midnight Eucharist on a candlelit Christmas Eve at St. Bartholomew's Church.

**\$17.00**



## Compass Feather Cross

**NEW**

The design for this cross comes from the marble pulpit of St. Bartholomew's Church in New York City. The center of the design is a compass which symbolizes that the Christian faith has spread to the North, East, South and West of the earth. The feathers on each end remind us that the word of God can fly in each of these directions.

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## Celtic Cross Bookmark

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