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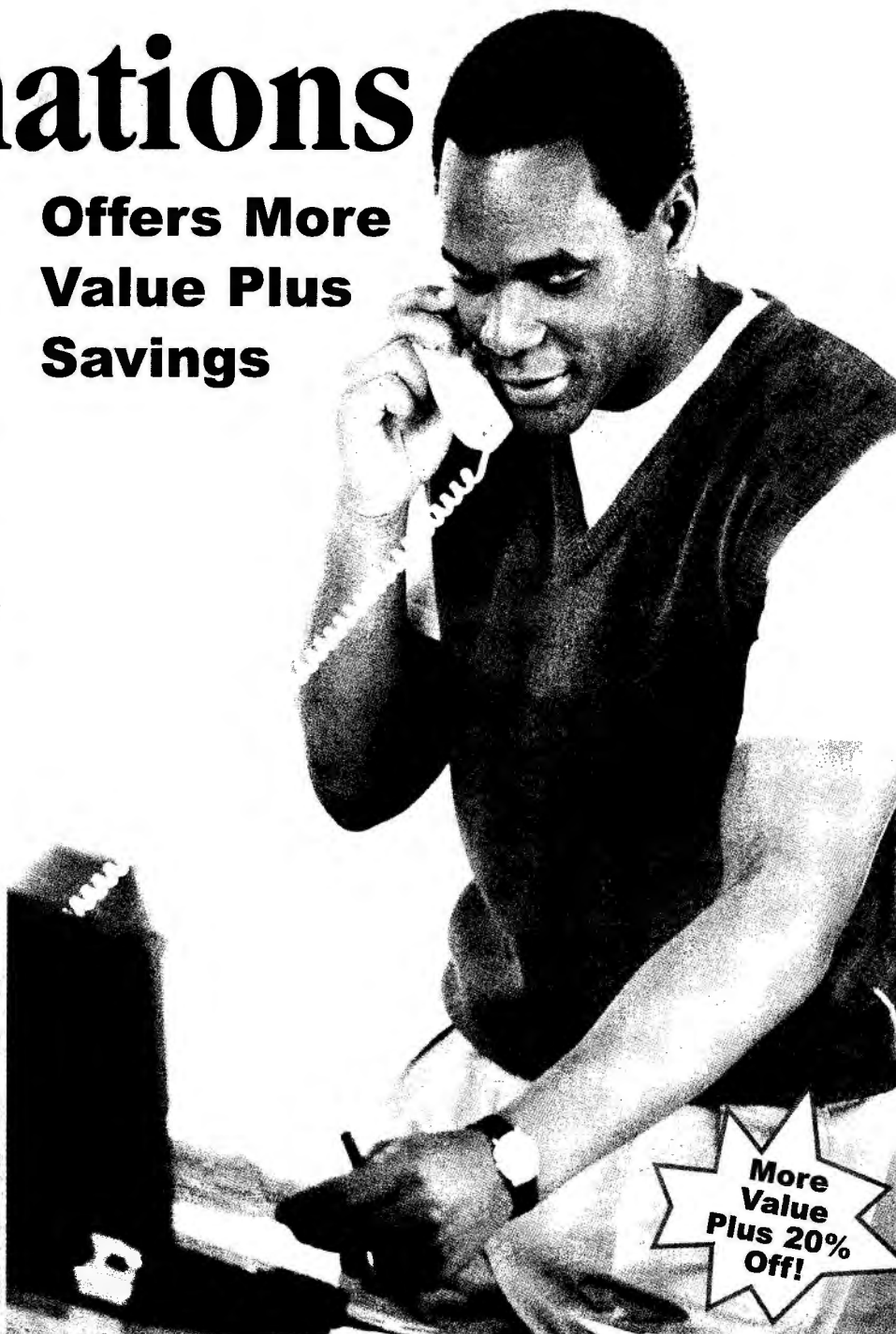
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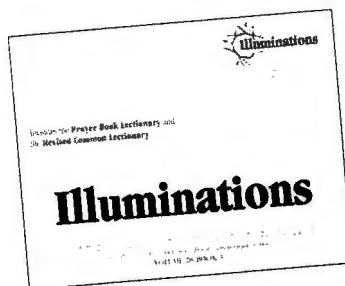
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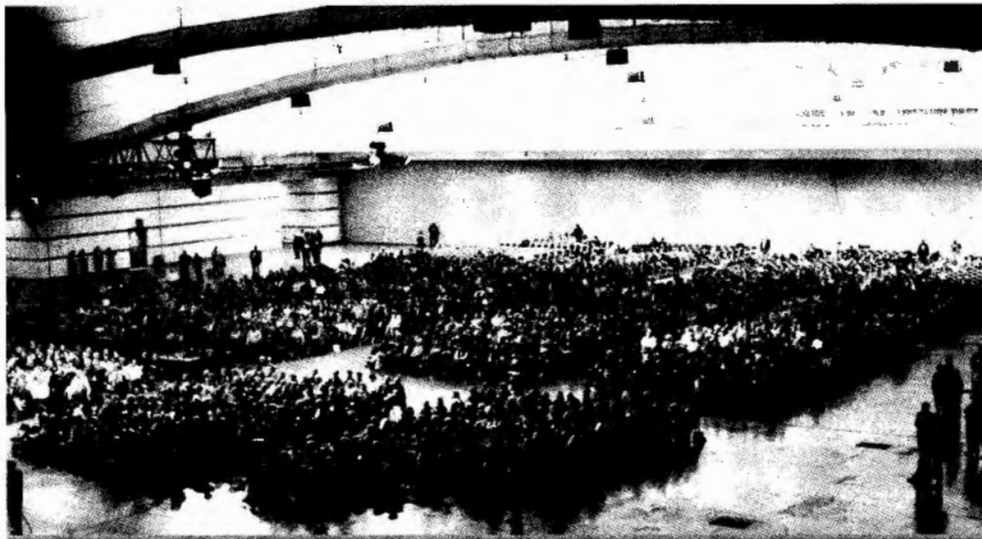
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Volume 231 Number 23

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

THIS WEEK



George Conger photo

Members and supporters of the Anglican Communion Network fill Pittsburgh's convention center [p. 12].

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The Cover

Some of the more than 2,300 people at the "Hope and a Future" conference in Pittsburgh listen to one of the many addresses delivered during the three-day event that concluded Nov. 12 [p. 12].

Jim Beavers photo



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SUNDAY'S READINGS

Wrongs will be Made Right

'See, the Lord God comes with might' (Isaiah 40:11)

The Second Sunday of Advent, Dec. 4, 2005

BCP: Isaiah 40:1-11; Psalm 85 or 85:7-13; 2 Pet. 3:8-15a,18; Mark 1:1-8

RCL: Isaiah 40:1-11; Psalm 85:1-2, 8-13; 2 Pet. 3:8-15a; Mark 1:1-8

Those of us who observe Advent are staking our faith on a world-view which is, to many, as out of date and out of touch as the Church we represent. After all, we find in Advent the reassurance that the taste we have of heaven is true, that something better is held for us by the God and Father of Jesus Christ, that we will see the evil of this world righted.

But many walk away from this. Take the Hindu philosophy. To its followers the simple news is that no hands of any God hold our future, that there is no righting of this world, that the best path for the future is that of negation, of detachment, of denial.

It is not an irrelevant exercise to think on Advent as a Hindu. The world has more than 800 million of them. True, the majority of them live in India, but two things should keep our attention on them.

First, are we not called to go to them in some way with the good news of a living Savior? And second, almost everyone touched by the New Age has absorbed Hindu thinking, and almost every Gen Xer has come to similar views. These last have totally relativized truth, and if they think of a

god at all, he is silent and absent.

As the people who embrace the truths of Advent, we can live our world-view. Isaiah reminds us of the essence: Repent, and lift the valleys.

Repentance. The penitential aspect of Advent comes from placing us next to the glory of the Lord. Our life is as passing as grass. His is the might and the tenderness of a shepherd. Before the glory of the Lord we see our falling short of his holiness.

Lifting valleys and lowering hills. On this 50th anniversary of the arrest of Rosa Parks (Dec. 1) she comes to mind as one trying to make things right. The leaders of the black community of Montgomery asked her if she were willing to make a legal cause of her arrest. Her simple reply was, "If you think it will mean something to Montgomery and do some good, I'll be happy to go along with it." She went from that to lying in state at our nation's capital. (Yes, it does remind us of another Advent voice of another woman who expressed willingness to do the Lord's bidding.)

If we buy into Advent far enough, we can live out truths that others seek.

Look It Up

Repentance can be another form of moralism, of just doing things wrong. How do John and Isaiah move it away from that?

Think About It

Can you remember conversations that reflect the Hindu world-view? What is a good response that can challenge their view?

Next Sunday

Next Sunday, The Third Sunday of Advent, Dec. 11, 2005

BCP: Isaiah 65:17-25; Psalm 126 or Canticle 3 or 15; 1 Thess. 5:(12-15)16-28; John 1:6-8,19-28 or John 3:23-30

RCL: Isaiah 61:1-4, 8-11; Psalm 126 or Canticle 3 or 15; 1 Thess. 5:16-24; John 1:6-8, 19-28

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SHARPS, FLATS & NATURALS

Musical History

By Patricia Nakamura

PRAISE YE THE LORD! The Cathedral Church of the Advent, Birmingham, Alabama. Stephen G. Schaeffer, master of the cathedral choir; Timothy S. Tuller, organist.



An arrangement by choirmaster Stephen Schaeffer of Saint Patrick's Breastplate for brass, organ, and choir quite sets the tone for this new recording from "the

Advent." This is followed by a quietly beautiful Behold a Star from Jacob Shining, Mendelssohn's chorus which concludes with the much-loved chorale *Wie Schön leuchtet der Morgenstern*.

The CD is a delightfully eclectic collection of well-known favorite hymns and anthems from Healey Willan, Palestrina, Gerre Hancock, and new, in some instances yet-unpublished, music by Craig Phillips, Steven Rickards and Schaeffer. There is an intriguing setting of a few lines from an Annie Dillard short story. *In Virtute Tua*, its text from Psalm 20 set for choir and concertino, with strings and organ, by Czech composer Grzegorz Gorzycki, and the gentle Appalachian carol Jesus, Jesus, Rest Your Head, by Leo Nestor, take the listener to the stirring finale, the recording's title track and purpose, O Praise Ye the Lord.

It well succeeds.

THE WANAMAKER LEGACY. The Wanamaker Grand Court Organ. Lord & Taylor, Philadelphia. Peter Richard Conte, organist. Gothic Records G49240.

Have you ever heard, or seen, the Wanamaker organ? When General Convention met in Philadelphia in 1997, this immense and incredible instrument was out of commission in a defunct department store, its fate unknown. Later that year, the organ — all six manuals and 28,000 pipes — was moved to the new Lord & Taylor store, where it played six days

(Continued on next page)

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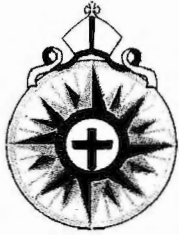


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SHARPS, FLATS & NATURALS

(Continued from previous page)

weekly by Grand Court organist Peter Richard Conte (who is also organist/choirmaster of St. Clement's, Philadelphia), overseen by curators L. Curt Mangel and Sam Whitcraft, and supported by the Friends of the Wanamaker Organ.



The music presented is part of the history of the instrument: Virgil Fox's transcription of Bach's *Komm, süßer Tod*, Guilman's *Marche Religieuse*, and works by Vierne and Dupré.

The liner notes are a riveting read, and the stoplist takes up six pages, even while the back-cover photo of tiers of stop tabs manages to induce vertigo!

This year when you hear NPR's wry "What have we done to Christmas?" spare a kindly thought for the historical and musical benevolence of this venerable department store.

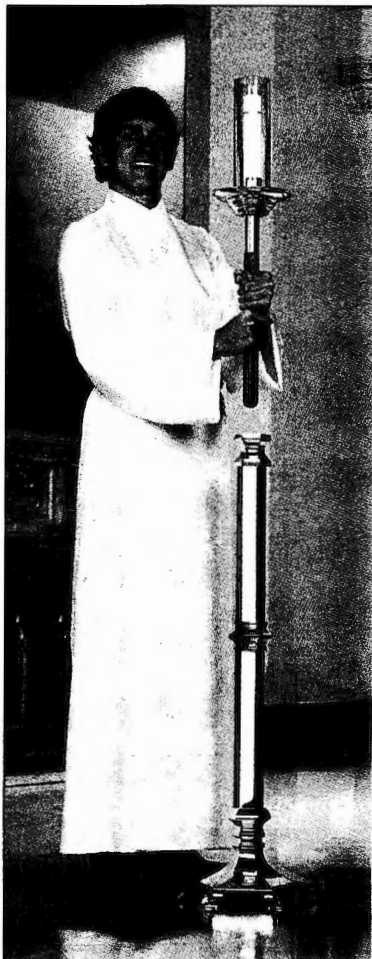


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Songs with a Message

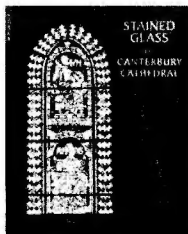
By Edward Waldron. Providence House.
\$23.95. Pp. 224. ISBN 1-57736-322-1.

This is a collection of songs that features music and, in almost all cases, words by Edward Waldron, an Episcopal priest. The six sections are "Kids' Songs," "Folk Songs," "Christmas Songs," "Service Songs/Music for the Mass," "Hymns for the Liturgy," and "Anthems for the Liturgy." The book features simple, tuneful melodies with straightforward accompaniment (usually piano, but easily adaptable to guitar, organ, or even steel drums!). Reflecting a musical style that clearly stems from the folk-song era of the 1960s, this is honest music, created for specific purposes and needs that resulted from Fr. Waldron's varied and colorful career as a priest and musician. Especially fascinating is that each song is preceded by an essay that provides various kinds of helpful information. This volume represents the work of a man who is devoted to the church, music, and inclusive society.

*David Ashley White
Houston, Texas*

Christmas Gifts for the Coffee Table

STAINED GLASS OF CANTERBURY CATHEDRAL. By M.A. Michael. Scala Publishers. Pp. 224. \$45. ISBN 1-85759-339-1.



The 12th century was the golden age of stained glass, and two medieval cathedrals stand out among the rest for the quality and quantity of their glass, especially their early

glass. One is Chartres, and the other is Canterbury. The stained glass in these two churches is unparalleled.

This lavishly illustrated volume celebrates the recent renovation and restoration of the glass at Canterbury, and we see close up windows that most of us have seen only from far below. There is a learned introductory essay by the author, and a concluding

essay by Sebastian Strobl on the restoration and conservation work at Canterbury. Most helpful is a section titled "Reading Stained Glass," which assists us in understanding the significance of the "small things," the images at the edges of the scenes in the windows that are often full of meaning, yet are also often missed.

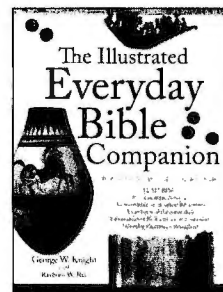
Those who know and love Canterbury, as well as those who are enchanted by stained glass itself, will enjoy and treasure this magnificent book. This is a worthy study and record of its subject.

*(The Very Rev.) Peter Eaton
Denver, Colo.*

THE ILLUSTRATED EVERYDAY BIBLE COMPANION: An All-in-One Resource for Everyday Bible Study. By George W. Knight with Rayburn W. Ray. Barbour. Pp. 705. \$34.99. ISBN 1-59310-905-9.

This reference answers those questions that pop up amidst serious Bible studies: Just what is "hyssop"? Where

is, or was, Assyria? What was in Ezekiel's vision? It begins with a comprehensive dictionary and concordance — at times so comprehensive as to be a little silly — and goes on to summarize each book of the Old and New Testaments. It is filled with pictures, "notes on Bible customs and curiosities," seven pages of maps, and a thorough index, all in color. It's a browsing book as well as a study guide. And each of us knows a person who'd love to find it under the tree.



* * *

ST. NICHOLAS: A Closer Look at Christmas. By Joe Wheeler and Jim Rosenthal. Nelson. Pp. 290. \$34.99. ISBN1-4185-0407-6.

There was, this beautiful book states, a real Nicholas, born in Myra "into a family descended from con-
(Continued on next page)

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(Continued from previous page)

verts St. Paul had left behind two hundred years earlier." From here we learn all the stories, myths, and few facts available. He became Bishop of Myra at a young age, he loved children, the poor, and giving gifts, often in secret.

Some of the stories are miraculous, and macabre, as the one seen in many

stained glass windows, the robed cleric before a tub containing three small boys, or three seminarians.

This volume tells them all and illustrates them with images from Canon Rosenthal's huge collection of St. Nicholas images: cards, statues, toys, icons, photos of windows and of churches dedicated to the saint throughout the world. In his position

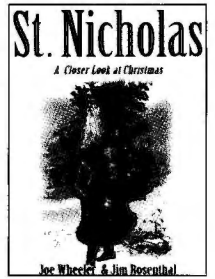
as communications director for the Anglican Communion he has visited many of them.

The "virtual center" he founded, www.stnicholascenter.org, seeks to "educate people of faith...about the true St. Nicholas, and why he is important in today's world."

Canon Rosenthal himself "assumes the role of St. Nicholas each year and appears in Canterbury with the Archbishop of Canterbury to the delight of thousands."

Yes, Virginia — there is.

* * *



HOW THE BIBLE WAS BUILT

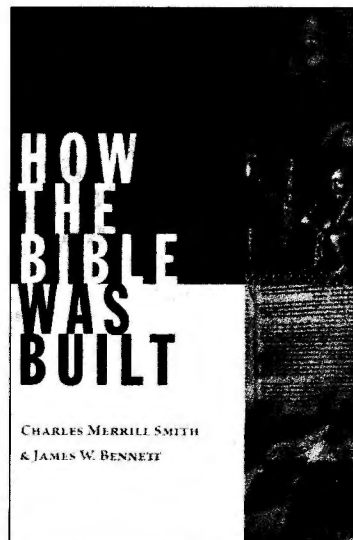
CHARLES MERRILL SMITH
& JAMES W. BENNETT

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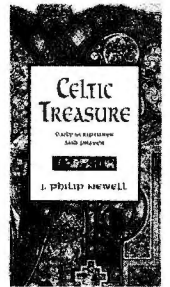
Celtic Treasure

Daily Scriptures and Prayers

By J. Philip Newell. Eerdmans. Pp. 256. \$20.
ISBN 0-8028-2983-X.

Here is the author's description of this lovely little book:

"[It is] an illuminated book of scripture and prayer for today ... *Celtic Treasure* can be



used by individuals on their own. Its primary conception, however, is as a book that people will use together in their homes ... I imagine it being used at the table, for instance, before or after an evening meal. [Each of the seven books] begins with the simple lighting of a candle and time for silence. It then retells a passage of scripture before moving toward prayer for the life of the world. Then it concludes with words of blessing that accompany the putting out of the candle light."

The volume is illuminated with reproductions from the glorious Book of Kells, that 1,200-year-old gospel enshrined in Trinity College, Dublin, combined with Scottish children's interpretations of these Celtic visions.

The former warden of Iona Abbey sends his hope that it will "awaken us to the treasure that is in us all."

pcn

**Deconstructing Evangelicalism
Conservative Protestantism in the Age
of Billy Graham**

By **D.G. Hart**. Baker Academic. Pp. 224.
\$21.99. ISBN 0801027284.

The evangelical arm of the Anglican Communion has existed from almost the earliest days of Reformation history. It continues today to be a strong and viable arm of our Church. Distinctively American evangelicalism is, however, another animal altogether, and D. G. Hart, an academic within the American evangelical movement, has ably and critically engaged the spirit

**Hart warns of the dangers
of a movement which knows
no ultimate authority.**

of this strange beast and brought it to the court of spiritual reason and ecclesial rationale.

Finding through historical and theological methodologies that American evangelicalism lacks an ecclesiology, Hart warns of the dangers of a movement which knows no ultimate authority, defines itself by its heroes, and moves within the theological whims of its most popular academes. What Anglicanism has to learn from Hart is that evangelicalism is not sufficient to maintain the Church. It cannot maintain itself — at least in the American context where autonomous individualism reigns with unfettered fervor.

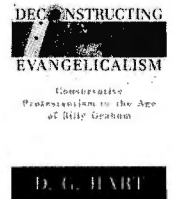
Hart takes his readers through the historical foundations of American evangelicalism and then masterfully moves to the unmasking of the movement itself. He shows the resulting vacuum that occurs when one eliminates the necessary theology of the Church from one's most cherished convictions. He decodes the seemingly thin layer of American evangelicalism's creed of "No Creed But The Bible's Inerrancy," and he indicts 19th- and 20th-century worship styles as dangerous motifs for true worship. In these three areas, Hart is at his best.

The failure of American evangelicalism to produce an ongoing theology of the Church leaves one devoid of any-

thing but congregationalism and "democratic" ecclesial organizations which are nothing more than post-modern individualism grown large. They ultimately teeter on the brink of either self-destruction or followers of some cult-like leader. The lack of apostolic authority is a lack of authority period.

The pinnacle doctrine of American

evangelicalism has been biblical inerrancy. The 1970s and 1980s spun theologically on this issue and this alone. The problem with the doctrine is that scripture is



(Continued on next page)



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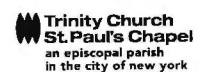
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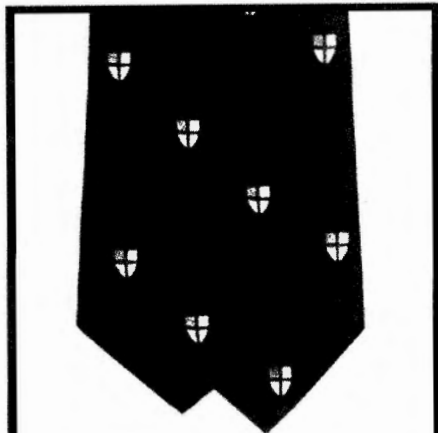
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BOOKS

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inerrant in whose hermeneutic? Whose interpretation? The lack of ecclesial authority leaves the scriptures open for personal interpretation only — a ruinous position for evangelical free-churchpersons as well as Anglicans gone awry. The implications are vast here and Hart is up to the task of battling with them.

Finally, his dealing with the dangers of contemporary worship are the strongest part of his book.

Quoting from Rick Warren's *The Purpose Driven Church*, Hart concludes, "The music (read worship style) you use 'positions' your church in your community. It defines who you are. Once you have decided the style of music you're going to use in worship, you have set the direction of your church in far more ways than you realize. It will determine the kind of people you attract, the kind of people you keep, and the kind of people you lose." Hart exegetes this with skill and conviction.

The conclusions of Hart have immense and serious consequences for all of American evangelicalism, and should be immediately and thoroughly applied to those in the evangelical wing of Anglicanism in the West.

(The Rev.) Jeffrey A. Mackey
Ambridge, Pa.

God the Ingenious Alchemist Transforming Tragedy into Blessing

By John R. Claypool. Morehouse. Pp. 77.
\$12.95. ISBN 0-8192-2180-5.

Priest and long-time spiritual writer John Claypool wrote this book while under treatment for cancer. The title is significant. In these few pages, Claypool manages to reconcile an age-old dilemma: the discrepancy between God's omnipotence and the tragedies that simply befall human life. "If God can, then why doesn't..." Everyone could complete the sentence.

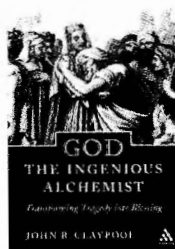
Claypool's argument is winning and reassuring. All the disasters and the manifold tragedies of life do not mean that God has withdrawn. Instead, he says, around creation's freedom and

human free will, God has set a circle of his own watchful caring. This caring he calls God's ingenuity, which moves steadily to make better what has gone wrong — the divine Alchemist's touch on human heart and will.

To illustrate this ingenious Alchemist at work in the world, Claypool holds up the entire Jacob saga, a Genesis segment everyone knows. From the very beginning, the story is filled with so many wrong choices that readers can only shake their heads as they read. And yet by the end, this saga becomes an unparalleled story of forgiveness, made possible by the inner transformation of the people themselves, always the ingenious Alchemist's true goal for human life.

Claypool's message in this short volume is not a new insight for him, but the fruit of his own lived experience. To him, God's ingenuity is very real.

Katherine Greer Clark
Racine, Wis.



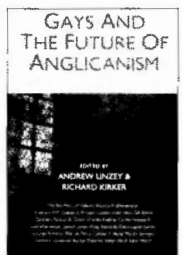
Gays and the Future of Anglicanism

Responses to the Windsor Report

Edited by Andrew Linzey and Richard Kirker.
O Books - John Ryan Publishing Ltd. Pp. 338.
\$29.95. ISBN 1-905047-38-X.

Gays and the Future of Anglicanism is a critique of the Windsor Report by 23 writers from among the top theologians of the Anglican Communion. They speak from varied disciplines and in distinct styles and backgrounds, seeking to contribute to the long tradition of theological learning and its preparedness to follow where reason and scholarship lead.

Major sections deal with issues of Authority, Nature of Communion, The Value of Diversity, and Justice for Gays. Concerns about the current debate include intemperance of anti-gay language, absence of dialogue with those who differ, denial of human



rights, and the disproportionate attention to sexuality.

The movement toward a stronger, binding central authority within the four Instruments of Unity and the additional Council of Advice for the Archbishop of Canterbury is worrisome to several writers. They sense that this will have the effect of nullifying the unique Anglican freedom of the provinces to work out local issues according to their own lights, allowing acceptance/reception to occur over time.

In an article titled "Communion As Disagreement," Tom Breidenthal, now dean of religious life and of the chapel at Princeton University (and previ-

The writers attend to the outsider, the one who does not fit into the status quo.

ously professor of Christian Ethics at the General Theological Seminary), agrees with Windsor that "unity, communion, and holiness all belong together." But he challenges Windsor's assumption that "unity is achieved by narrowing the disagreement gap." He joins with F.D. Maurice's teaching that "the movement that governs both the individual believer and the church as a whole is an outward movement: not a welcome into the fold, but a risky turn away from 'system' to the neighbor, who always stands outside system."

Throughout this book the writers attend to the outsider, the one who does not fit into the status quo. They argue that Jesus stood with the powerless and those rejected by the accepted, orthodox establishment. They challenge the rhetoric of Windsor that marginalizes homosexual persons and speaks of them as if they were not present. If communion is about family and community, then how can we exclude those Windsor claims to be "full members" from our table conversation?

Kevin Ward, an Anglican priest ordained in the Church of Uganda, is a senior lecturer in the Department of Theology and Religious Studies at Leeds University and a former judge

during the regime of Idi Amin. His article, "African Perspectives on Episcopacy and Sexuality," discusses male-male sexual activity prior to heterosexual marriage and explains that this is not considered homosexuality. This book urges a wider understanding of the diversity within the Anglican Communion, diversity that has thrived, often, on disagreement while continuing to strive to be faithful to

the bringing of the gospel to all people, especially to those who are outside of the establishment.

Each writer tries hard to see other points of view and generally succeeds, leaving room for disagreement. But they agree that Windsor has not given the Anglican Communion "the way forward."

*(The Rev.) Charles V. Day
Mt. Pocono, Pa.*

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The Archbishop of Southeast Asia, the Most Rev. Yong Ping Chung (right), tells participants at the "Hope and a Future" conference on Nov. 11 the Global South primates would back them so long as they remained faithful, biblical, evangelical and orthodox. Other primates joining Archbishop Yong in a question and answer session in Pittsburgh are (left) the

Most Rev. Henry Orombi of Uganda, the Most Rev. Emmanuel Kolini of Rwanda (hidden), the Most Rev. Drexel Gomez of the West Indies, the Most Rev. Peter Akinola of Nigeria, the Most Rev. Bernard Malango of Central Africa and the Most Rev. Benjamin Nzimbia of Kenya.

Peter G. Frank photo

Road to Lambeth Gets Rockier

Anglican Communion Network Strengthens Resolve at Pittsburgh Conference

The Anglican Communion Network promised to make the road to the 2008 Lambeth Conference of bishops an increasingly problematic one unless the Episcopal Church starts paying more attention to the recommendations contained in the Windsor Report. More than 2,300 clergy and laity and 20 bishops of the Episcopal Church heard impassioned talk from an eclectic series of speakers that included author-pastor Rick Warren and seven Global South primates. The Nov. 10-12 "Hope and a Future" conference in Pittsburgh also included the ordinations of one priest and three deacons

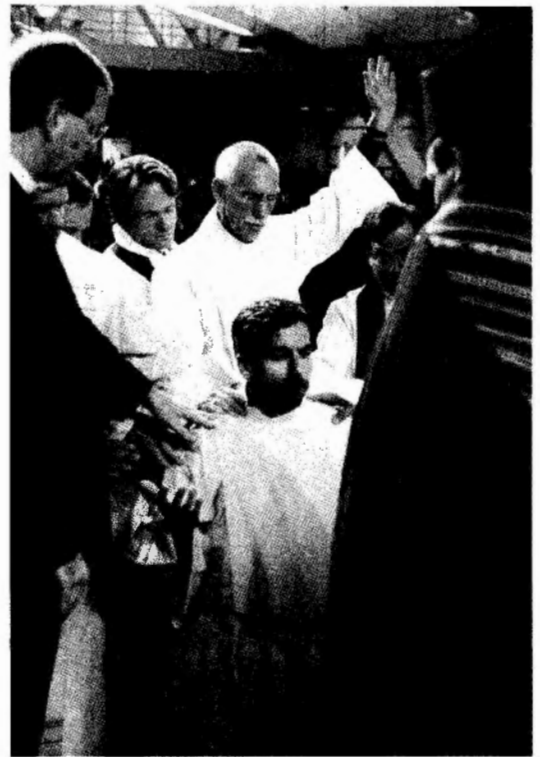
by the Bishop of Bolivia to serve ministries in the United States.

"We are going to do what we can to help [the leadership of the Episcopal Church] talk about the Windsor Report," the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh and moderator of the network, told *THE LIVING CHURCH* after the closing Eucharist. "We would love for them to commit to the Windsor Report, but we don't think that is at all likely either. The truth then is that we have no choice but to listen to what the Primate of Nigeria has said that you are going to have to make a choice."

Bishop Duncan was referring to comments made by the Most Rev. Peter Akinola during a "Global South Primates Panel" presentation. In response to the written question, "What would you like to see the bishops of the network do that they have not yet done?" Archbishop Akinola said in part, "We have indicated this is your *kairos* moment to make up your mind of exactly what you want to do. Many of you have one leg in ECUSA and one leg in the network. With that, my friends, comes disaster. If you really want the Global South to partner with you, you must let us know



Pastor Warren (above): "I believe God wants to use Anglicans like he did Moses."



Right: The Rt. Rev. Frank Lyons, Bishop of Bolivia ordains to the priesthood on behalf of the Bishop of Chile the Rev. Eliot Winks at the closing service of the "Hope and a Future" conference Nov. 12 in Pittsburgh. Fr. Winks will serve at the Anglican Church of the Resurrection in Baltimore, Md., a move that prompted objections from the Rt. Rev. Robert Ilhoff, Bishop of Maryland.

Peter G. Frank photos

exactly where you are. Are you ECUSA or are you network?"

Archbishop Akinola did not attend a press conference scheduled immediately after the panel presentation. In a brief address delivered the following Sunday at Truro Church in Fairfax, Va., Archbishop Akinola said his comments about a "choice" in Pittsburgh concerned theology at present, not the ecclesial structure of the Episcopal Church.

"I've said this very clearly to the rest of the network," Archbishop Akinola told the congregation. "If we're going to be working together as members of the same Anglican Communion, then we must be on the same platform."

The call for volunteers to the reforming of Anglicanism was an ecumenical one and extended beyond the Anglican Mission in America and the members of the so-called "Common Cause" partners of the Anglican Continuum. Keynote speaker Warren, pastor of Saddleback Church in Lake Forest, Calif., and author of *The Purpose Driven Life*, said Christianity was "on the precipice of a new Reformation, and I believe God wants to use

Anglicans like he did Moses." There will be trials ahead, he said, "but God is at work in the Anglican Communion. He has raised up leaders for a movement.

"They may get the building, but you will get the blessing," he added. "What God is looking for is your faith, not your facilities."

During his address, Pastor Warren praised the six congregations which recently decided to withdraw from the Episcopal Church and the Diocese of Florida. Later in remarks to THE LIVING CHURCH, Pastor Warren said he was eager to work more closely with Anglicans and said he admired everyone who stands up for the courage of their convictions. "Too often today tolerance has come to mean that all ideas are equally right," he said. "That's ridiculous."

At a three-hour closing Eucharist, the Rt. Rev. Frank Lyons, Bishop of Bolivia in the Anglican Church of the Southern Cone (South America), ordained a priest and three deacons to serve at congregations in the United States, a move quickly denounced by both the Rt. Rev. John B. Chane,

Bishop of Washington, and the Rt. Rev. Robert Ilhoff, Bishop of Maryland, two of the three dioceses of the Episcopal Church affected.

The Rev. Eliot Winks, who was ordained priest to serve the Anglican Church of the Resurrection in Towson, Md., had been a deacon of the Diocese of Pittsburgh. Bishop Duncan did not participate in the ordination portion of the liturgy and told the *Pittsburgh Post Gazette* he had no supervisory role over the new priest and deacons, who now answer to the Diocese of Chile.

Bishop Duncan said he believed Bishop Lyons had acted because the Episcopal Church had not backed off from ordaining homosexual priests and performing same-sex blessings.

"If the Episcopal Church turned back, I'm sure they [those bishops] would be delighted to turn these churches over to the Episcopal Church. They are doing their own missionary work, and of course we are supportive of them. I make no bones about that," Bishop Duncan said.

(The Rev.) George Conger
and Steve Waring

Bishop Buckle Elected Archbishop of British Columbia

In a closely watched election in the Anglican Church of Canada, the Bishop of the Yukon, the Rt. Rev. Terry Buckle, was elected Archbishop of British Columbia and the Yukon on Nov. 4, over the Rt. Rev. Michael Ingham, Bishop of New Westminster.

As Metropolitan of the Ecclesiastical Province of British Columbia and the Yukon, Bishop Buckle will exercise oversight over the other bishops in the province but remains diocesan Bishop of the Yukon.

At one time Bishop Buckle supported the congregations in the Diocese of New Westminster that refused to recognize the introduction of rites for the blessing of same-sex unions. He currently provides delegated episcopal pastoral oversight to a congregation in the Diocese of Alaska through an agreement with the Bishop of Alaska, the Rt. Rev. Mark L. MacDonald.

Scottish Primus Stepping Down

The leader of the Scottish Episcopal Church, Bishop Bruce Cameron, 64, will step down as primus on April 30, 2006, and retire in June after 14 years as Bishop of Aberdeen and Orkney. Bishop Cameron has been one of the key allies of the Episcopal Church in the United States among the primates.

A statement released by the Scottish Church's press office said the staggered retirement was designed to "give time for the new Primus to prepare for the vacancy and election process."

Bishop Cameron was elected primus, the Scottish Church's senior bishop, five years ago, succeeding the controversial Bishop of Edinburgh, the Rt. Rev. Richard Holloway. Scotland's seven bishops will elect a new primus in May.



Susan Russell photo

Jackson Thornton and his father, Cooper, greet the Rt. Rev. Desmond Tutu during the retired South African primate's visit to All Saints' Church, Pasadena, Calif., Nov. 6. In speaking to the congregation, Archbishop Tutu chided the current leaders of the Anglican churches in Africa, saying their preoccupation with sexual sins displaced the Church's proper focus on social witness. The Anglican Communion had been "known for embodying the attribute of comprehensiveness, of inclusiveness, where we were meant to accommodate all and diverse views," he said.

New York Cathedral Honors Poet Auden

At the close of a weekend honoring the work and artistic legacy of W.H. Auden, the dean of the Cathedral of St. John the Divine in New York City, the Very Rev. James A. Kowalski, inducted the Anglo-American writer into its Poet's Corner Oct. 30 following Evensong.

Considered one of the finest poets of the 20th century, Wystan Hugh Auden immigrated to the United States in 1939, becoming a citizen in 1946. With Christopher Isherwood, Auden wrote three verse plays, but is better known for his volumes of poetry published from 1930 to 1974. Awarded the National Medal for Literature in 1967, Auden died in 1973 and is commemorated by a plaque in the Poet's Corner at Westminster Abbey.

Charles Martin, poet-in-residence at the cathedral, said Auden "is a poet for

all seasons and forms" who held the "classical belief in poetry as a civilizing force." Auden had "no doubts about the connection between his poetry and his sense of himself as a citizen" of New York, Mr. Martin said, and after 9/11 "many turned to Auden's 'September 1939' for assurance or consolation."

The celebration of Auden's poetry began Oct. 29 with a symposium held by the cathedral and the Academy of American Poets on the author's influence on contemporary letters. The symposium was followed by readings and a musical performance of Auden's poems and lyrics.

Auden, as the 38th writer to be honored by the cathedral, joins T.S. Eliot, Wallace Stevens, Marianne Moore, Herman Melville, Langston Hughes and Elizabeth Bishop.

Tithe to the Network

Meeting at Christ Church, Moline, Ill., Oct. 14-15, delegates to the annual synod of the Diocese of **Quincy** endorsed a resolution to tithe 10 percent of diocesan parish assessments to the Anglican Communion Network. Synod also endorsed a resolution commending the Windsor Report and the leadership of its bishop, the Rt. Rev. Keith L. Ackerman and two retired diocesans, the Rt. Rev. Edward H. MacBurney and the Rt. Rev. Donald J. Parsons.

By a strong margin the delegates endorsed a resolution prepared by the diocesan resolutions committee continuing a policy instituted by diocesan council in August that approved "payment of a 10 percent tithe of assessment income for the support of the Network of Anglican Communion Dioceses and Parishes." Synod further stated that any "un-spent escrow" for support of the program budget of the General Convention remaining at year's end "be used to support appropriate missionary projects outside our diocesan congregations."

In his address, Bishop Ackerman called upon the diocese to reflect upon what it meant to be part of the body of Christ. He called upon each church to develop and implement a strategic plan for its future, asking that these plans outline specific strategies for "numerical, spiritual and economic growth."

Bishop Ackerman also asked each congregation to begin a course of instruction on "What It Means to be Anglican," outlining the history and structure of the Communion as well as challenging "suppositions" about what it should be. Synod responded by endorsing a nine-point plan for congregational growth and accountability as outlined by Bishop Ackerman.

Focus on Growth

In lieu of the traditional convention address, the Rt. Rev. James Jelinek, Bishop of **Minnesota**, was the master of ceremonies for an audio-visual



Jeff Smith photo

Kneeling before the Rt. Rev. James Jelinek, Bishop of Minnesota, are five persons who were ordained as deacons during the Diocese of Minnesota's convention Oct. 28-29. The ordinands are Delores Beaulieu (left), John Rock, Carol Smith, Martin Balfe and Marilyn Goodwin. Seated with the bishop are (left) the Ven. Irma Wyman, archdeacon, and the Rev. Harold EagleBull, vicar of St. Peter's Church, Cass Lake, Minn.

presentation for delegates to the diocese's annual convention Oct. 28-29 at the St. Paul RiverCentre.

"Joy, Abundance, Growth" were the themes of Bishop Jelinek's presentation, highlighting the gifts and talents of the diocese "because they describe who we are right now," he said.

In his travels through the diocese, Bishop Jelinek said he had been told time and again to "focus more on what is good and inspiring" in the life of the Church rather than on the "challenges of peace in the world; challenges in the aftermath of natural disasters; challenges of the shortage of budget in government and our own churches.

"Growth is possible if we name and identify the goodness, joy and abundance in our midst," he said, presenting three films to the diocese on "some bold and generous efforts that have made a significant difference."

During business sessions, convention adopted resolutions that pledged diocesan support for General Convention 2003, supported Millennium Development, and recommended the celebration of a Creation Season submitted by the Environmental Stewardship Commission.

A resolution commending the Windsor Report "as a way forward together

through the contentious issues which threaten permanent divisions in both the Episcopal Church and the Anglican Communion" was debated vigorously and a substitute resolution was put forward in its place.

The substitute proposed commending the Windsor Report to the diocese for "study, reflection and prayer as a way forward together through the contentious issues which threaten permanent divisions in both the Episcopal Church and the Anglican Communion" and encouraged the members of the diocese to "communicate their views on the Windsor Report" to the diocese's General Convention deputation. The substitution was accepted as a friendly amendment and after further debate was approved.

Low-Tech Meeting

The Rt. Rev. Vincent Warner chanted the call to order for the Nov. 11-12 convention in the Diocese of **Olympia** in order to be understood. An earlier wind storm had downed major electrical feeder lines, forcing Seattle City Light to impose a rolling blackout on St. Mark's Cathedral and

(Continued on next page)



Robert Chapman photo

The Diocese of Olympia was forced to work by candlelight for a portion of its convention.

Olympia

(Continued from previous page)

3,000 homes in the city's Capitol Hill neighborhood from about 1 p.m. until midnight. The limited convention business conducted on the first day included the bishop's address to convention, using candles, makeshift megaphones, battery-powered bullhorns, and a shared sense of humor.

In his address, Bishop Warner reflected on his 17 years of episcopal ministry and then called for the election of his successor, proposing a consecration date in mid-May 2007. Regarding the two congregations — St. Charles', Poulsbo, and St. Stephen's, Oak Harbor — which announced their withdrawal from the diocese last year, Bishop Warner said the diocese was in an ongoing conversation with the leadership in both places.

"I have informed the standing committee that at their December meeting I will review with them the options recommended by myself and the chancellor related to the canonical process about abandonment of the communion," he said. "God will, I am confident, get us all through. But we must remain in relationship regardless of the outcome."

The convention did not respond to the Windsor Report. A pre-filed resolution was withdrawn by its two sponsors prior to the convention. The pre-filed resolution called on the diocese to endorse the report and for the diocesan leadership to "to do all within their power from now until the close of General Convention 2006 and beyond to ensure that the Episcopal Church complies fully with said recommendations." In his convention address, Bishop Warner repeated an opinion he said he had shared previously with the clergy: The Windsor Report, he said, was "a work of the primates" and the diocese ought not "spend a lot of time on those issues ourselves."

Among other business, convention approved resolutions:

- encouraging all parish and diocesan leadership, including church school teachers, to attend diocesan-sponsored anti-racism dialogues;
- setting a goal of giving 0.7 percent of the unrestricted diocesan budget to fund international development programs starting in 2008;
- expressing solidarity with All Saints' Church, Pasadena, Calif., in its disagreement with the Internal Revenue Service.

Robert R. Chapman, Jr.

Baptism and Membership

Delegates to the convention of the Diocese of Northern Michigan Oct. 14-16 endorsed a resolution asking the 75th General Convention to amend the national canons to state that "baptism is full initiation." Convention also grappled with economic and demographic problems that challenge the present structure of the diocese.

By a wide margin the delegates gathered at a hotel convention center in Marquette endorsed a resolution calling upon the Standing Commission on Constitution and Canons to amend the canons so that baptism "shall be the only membership requirement, (other than any age limit)" for ordination and licensing to office under Canon III.4.

Sponsors of the resolution stated its purpose was to bring the canons into conformity with the new doctrinal teachings of the 1979 Book of Common Prayer on baptism and confirmation. They noted similar resolutions were to be brought before the dioceses of Connecticut and California and they hoped that should all three resolutions pass, the three dioceses would bring the resolution before General Convention next year.

Delegates also heard a sobering presentation from the strategic financial planning group, a committee charged with assessing the structure and fiscal viability of the diocese. The group recommended the diocese reduce staff to three full-time mission positions, and that it focus its energies on congregational development and stewardship to alleviate pressure on the budget.

The Rt. Rev. James A. Kelsey, Bishop of Northern Michigan, asked the diocese to set aside fiscal fears and to concentrate on the essence of the Church.

Bishop Chang to Retire

The Rt. Rev. Richard Chang, Bishop of Hawaii, called for the election of a successor and said to diocesan con-

(Continued on page 26)



A Musical Ascent

It was Enough Just to Play

By David L. James

There are 26 steps from the plaza up to the front door of St. Peter's Church in St. George, Bermuda. Built in 1612, it is one of oldest Anglican churches in continuous use in the New World.

Guidebooks mention the antiquity and point out that the rafters in the ceiling look like an old ship. Tourists climb the steps to visit the church every day to look at the rafters.

We were no different except that my wife Cathy's terminal cancer made us navigate the steps much more slowly, one step at a time, stopping to rest on each one.

Finally, we entered the front door where four or five people at a time would walk in to look around for a few minutes and leave. Occasionally, a few sat briefly in the coolness of the pews before descending the stairs.

While most others looked up at the ship rafters, Cathy made a slow but steady bee line for the organ, which was locked.

Chemotherapy had robbed her of strength week after week, month after month, until sitting on the organ bench for her usual four hours practice time became impossible. She wouldn't play a service without practicing and working on registration. So finally, she stopped what she had loved doing since she was a teenager.

There was an older woman in a long, blue, flowered print dress talking to another woman cleaning around the altar. Assuming they were on the Altar Guild, I told them my wife was a church organist and asked if they knew what kind of organ they had. The older woman said a fairly new Casavant and that she could open it for Cathy to play.

I thought she would go get a key, but instead she fished a small key on the end of a piece of twine from her dress pocket and opened the organ.

While we knew many of the hymn numbers in the 1982 Hymnal, the English hymnal, *Hymns Ancient and Modern*, was different. I turned to the index to search for familiar first lines. The woman asked what I was looking for and I said, "The King of love my shepherd is" and she said #197.

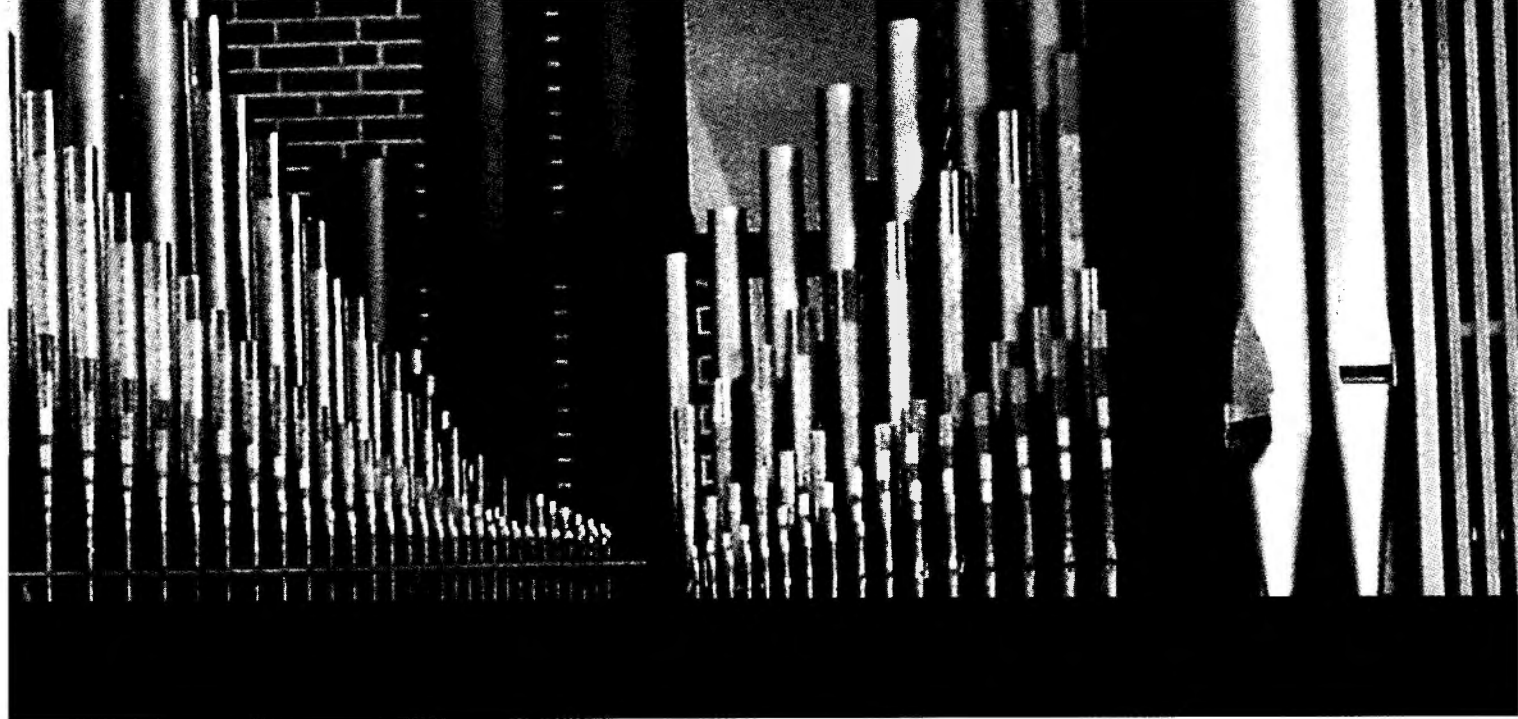
I thought that must be one of her favorites for her to know the number by heart. I placed it in front of Cathy and she began to play. When she finished, I started to look again and the woman asked which hymn I wanted, and I said, "Immortal,

(Continued on next page)



St. Peter's Church, St. George, Bermuda.

Keith Stanley photo



**When you've trained
at one of the great
conservatories
in the United States
and played some
of the greatest organs
in the world, playing
an old clunky organ
in a small Episcopal
church sometimes
is not very rewarding.**

(Continued from previous page)

invisible, God only wise," and she said #372. Another lucky guess?

I turned the page in the book in front of Cathy and she opened up some stops with this great hynn.

Without looking in the index this time, I turned back to the woman and asked, "Dear Lord and Father of mankind." She said #184, and it finally dawned on me. I asked her if she were the organist and she said, yes — for more than 20 years.

I asked over my shoulder, "O God our help in ages past"? It's #165, said the soft voice behind me. Like taking a new car out on an empty highway in the early morning, Cathy opened up the Cassavant until it rattled the rafters.

Over the years Cathy would ask me, "Is playing the organ enough?" When you've trained at one of the great conservatories in the United States and played some of the greatest organs in the world, playing an old clunky organ in a small Episcopal church sometimes is not very rewarding. When you've worked hours on a Bach prelude, and people greet friends during the prelude like noisy neighbors meeting at a soccer game, organ playing in a small church can be discouraging.

"Is it enough?" was her existential question. Is playing a church organ enough to do with my life? I always answered yes, and tried to give examples of the importance of music in the lives of brides, and widows and worshipers.

It had been 10 months since she had played the organ, the longest period of time she had been away from the bench in more than 40 years. Although she was tiring, she wanted to play some more.

I said, "Alleluia, sing to Jesus," and the woman said, # 399.

We worked our way through "Almighty Father strong to save," "Glorious things of Thee are spoken," and Cathy's favorite, "Praise my soul the King of Heaven," each time saying the first line and hearing the number in my ear.

Finally, Cathy stopped and said, "I miss it so much, but I can't play any more."

The old woman told her, "You have a great gift."

She said, "Oh, I just play hymns."

I said, "Turn around and look."

When she did, she covered her mouth with both hands and started to cry. There were 60 or 70 people sitting in the pews listening to her play.

The empty old church was interesting enough for people to climb the stairs to look around and leave in a few minutes. But when the pipe organ began to sound, like a magnet pulling on the souls of all sorts and conditions of people, tourists were drawn to enter and sit and listen to the great hymns of the Church.

I helped her off the bench, handed her cane to her, and said, "Yes, it is enough!"

It was the last time she played the organ. Perhaps it was the best. □

David L. James is a resident of Mt. Kisco, N.Y.

They're Glad We Asked

As promised, I have been faithful in calling one of our subscribers each week to learn whether they find recent issues of *THE LIVING CHURCH* to be of interest, whether they experience any delivery problems, and whether they have any suggestions. This is the second time I've undertaken this practice, and I must say we've got a lot of nice people subscribing to this magazine. They love to talk about the Episcopal Church, even with all its blemishes, and about their parish churches. Most of them don't want to talk about the current



A newsletter sent to TLC via the United States Postal Service.

state of the Church, and several have said they want to read more good news.

Some wonderful stories have emerged from these conversations. One woman, who still has mail delivered to her door, said it was running late one day, and when she looked out a window to see whether her mail carrier was in sight, she saw him standing on the front sidewalk, paging through her copy of *THE LIVING CHURCH*. She inquired and he told her he belonged to a parish a few miles away and he was "just looking to see what's new." In order to save the mail carrier from sure suspension, I won't reveal his location.

A Virginian told me he spent some time in California visiting his son and grandchildren. When he helped his son take newspapers and magazines to the recycling center, he was surprised to spot a bundle of TLCs awaiting the recycler. "I never thought of the national audience you have until then," he said.

A woman in Arizona railed at length about the erratic delivery of TLC and claimed it's worse during the summer. Two issues the same day is not uncommon, she said, and

three on one day has happened.

The subscribers have felt free to complain. One said he adored his bishop, that he provided more pastoral care than anyone he's ever encountered, that he has good business sense, and he's a nice guy. "Andrew Smith is his name," the subscriber said, chiding not so gently. "I imagine you've heard of him." I assured him I had. I also thanked him for continuing to subscribe, unlike some of the members of his diocese.

Another reader said what she liked least about TLC was my use of evangelistic license plates. When I reminded her that they haven't appeared for about two years, she said, "That's OK. I still don't like them."

*

Speaking of communicating, here's a beauty: I'd call it Exhibit 481 from the United States Postal Service. A newsletter, one of many sent to TLC, arrived at our office looking as if a foaming rottweiler had mistaken it for someone's homework. It arrived with an enormous hole in it — large enough for most domestic animals to be able to walk through.

The best part was that it arrived in a clear plastic container with "We Care" emblazoned in bold capital letters near the top. There was an accompanying message of apology from the USPS on the container, indicating it had been damaged during handling by the USPS. We receive these missives occasionally, but most of the time they're creased or perhaps slightly torn. Perhaps half the content is gone this time.

While it was good of the USPS to 'fess up, in this case it might have been better for some clerk to deposit it discreetly in a receptacle.

Readers are beginning to catch on to my morbid fascination with some of the stunts pulled by the USPS, and occasionally they'll send examples. The most frequent are mailings that are received months after they were sent. I see many instances of mail arriving here with 32- or 34-cent stamps. A few people are brave enough to try to use 23-centers on first-class mail, and sometimes envelopes arrive with no postage at all.

Perhaps this is a good time to remind readers not to forget about the increase in postal rates coming to us in January.

David Kalvelage, executive editor

Did You Know...

The Diocese of the Rio Grande once included Arizona.

Quote of the Week

Stephen Bates, writing in *Church of England Newspaper* on gays in the Church of England: "Only in the Church of England, in the memorable phrase of a recent book, are some clergy still so deep in the closet that they're almost in Narnia."

John's Example in Advent

In the gospel for the Second Sunday of Advent, in all three years of the prayer book lectionary, we meet John the Baptist, that strange man clothed with camel's hair, and who ate locusts and wild honey. John baptized many in the Jordan River, proclaiming a message of repentance. Chances are, John was not a popular person. His appearance and lifestyle must have been repulsive to some, and his preaching, stressing that people needed to change their ways, probably did not resonate with much of the populace. Yet John was able to get through to some of his audience. By proclaiming that he would be followed by one mightier than he, John was an effective forerunner for Jesus. He stepped aside in order that Jesus could carry out his ministry. Let us take John the Baptist seriously, preparing for the Lord who will come into our hearts — Emmanuel. God with us.



Chances are,
John was not
a popular person.

Divide Made Clearer

The Hope and a Future Conference in Pittsburgh last month [p. 12] is the latest example of how far apart the two sides have become in the current divide in the Episcopal Church and worldwide Anglican Communion. Speaker after speaker, and in some of the associated events, showed that the more than 2,000 largely evangelical participants hold very little in common with those who voted at the 74th General Convention two years ago. The Pittsburgh gathering, organized by the Anglican Communion Network, featured seven archbishops from Africa and Asia, who were joined by clergy and laity from not only the Episcopal Church, but also from various “continuing” Anglican bodies and other churches.

The archbishops, all primates of Anglican provinces, delivered a message that emphasized the differences between those who accept the decisions of General Convention and those who do not. They emphasized that they are committed to helping orthodox North American Anglicans but they warned Americans and Canadians that they may have to make a decision soon. That decision will be whether they want to be partners with Anglicans in the “Global South” or to remain with the Episcopal Church. Archbishop Drexel Gomez of the West Indies warned that the primates will have “the final word” on whether the Communion will remain intact. And Archbishop Peter Akinola of Nigeria said North Americans cannot continue to stand with “one leg in ECUSA and one leg in the network. You must let us know exactly where you stand.” Those comments, while not surprising, made it clear that Anglican leaders of the southern hemisphere expect some sort of division to take place — most likely following the 75th General Convention next summer in Columbus, Ohio.

During the Pittsburgh conference, a priest and three deacons were ordained by the Bishop of Bolivia. The irregular ordinations took place, a Pittsburgh newspaper reported, because the Episcopal Church continues to ordain non-celibate homosexual priests and to permit blessings of same-gender relationships. The ordinations and the same-gender blessings violate the recommendations of the Windsor Report, published by the primates more than a year ago.

Many Episcopalians left Pittsburgh inspired by what they heard and experienced. Unfortunately, their satisfaction is an indication of how far the two sides have drifted apart.

READER'S VIEWPOINT

Two Steps Forward

While the document *Mary: Grace and Hope in Christ* [TLC, June 5] offers much promise, Anglicans and Roman Catholics have not yet found common ground.

By C. Christopher Epting

A French statue of the Virgin Mary from the 13th century.



In their Preface to *Mary: Grace and Hope in Christ*, the co-chairmen, Archbishops Alexander Brunett and Peter Carnley, point out that the Anglican-Roman Catholic International Commission (ARCIC) has, in this document, attempted to use language which reflects what the two communions hold in common concerning Mary while at the same time facing squarely dogmas which are largely foreign to Anglicans but integral to the faith of Roman Catholics. Certainly the structure of the document attempts to do just that. In my opinion, the commission succeeded in approximately the first two-thirds of the text, but failed in the final third.

Section A is titled "Mary According to

the Scriptures," and provides a helpful overview of the scriptural accounts of Mary in the gospels of Matthew, Luke and John and such theological concepts as the Virgin Birth and "the true family of Jesus." This overview is carefully done and should provide little controversy for those who hold to a normative reading of the biblical text. Even the treatment of "the woman in Revelation 12," which could have been contentious, is handled well, recognizing that the primary symbol of "the woman" is the Church herself, with a meditative and secondary reference to the Blessed Virgin Mary.

Similarly, Section B, "Mary in the Christian Tradition," is a fair tracing of

the development of Marian devotion from the ancient common tradition through the patristic period, into the Middle Ages, and beyond. The "widespread reaction," by 16th-century reformers, "against devotional practices which approached Mary as a mediatrix alongside Christ, or sometimes even in his place" (Paragraph 44) is noted with respect.

It is also noted, on balance, that some of those excesses were real and others perceived and also that "the English Reformers (at least) continued to receive the doctrine of the ancient church concerning Mary. Their positive teaching about Mary concentrated on her role in the Incarnation ... summed up

(Continued on next page)

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READER'S VIEWPOINT

(Continued from previous page)

in their teaching of her as the *Theotokos*, because this was seen to be both scriptural and in accord with ancient common tradition" (Paragraph 45).

The "new prominence in Anglican worship through the liturgical renewals of the twentieth [and, I would say, the 19th] century" (Paragraph 49) is noted with appreciation. This has undoubtedly contributed more than any other single factor in ARCIC's ability even to approach this task of articulating common ground between Roman Catholics and Anglicans concerning the Mother of God.

Unfortunately, difficulties will arise for many Anglicans in Section C, "Mary Within the Pattern of Grace and Hope." The central theological proposition in this section is that the authors "view the economy of grace from its fulfillment in Christ 'back' into history, rather than 'forward' from its beginning in fallen creation toward the future in Christ. This perspective offers fresh light in which to consider the place of Mary" (Paragraph 52). A consideration of the "place of Mary," perhaps, but at least to this Anglican reviewer's mind, not to a reconsideration of the papal definitions concerning the Immaculate Conception or the Assumption of Mary.

Just as the Episcopal Church's response to *The Gift of Authority* found a somewhat tortured use of 2 Corinthians 1:20 (God's "Yes" in Christ and our "Amen") believing that the text was being made to carry more than it could bear, so I consider the eschatological perspective employed here quite a stretch in seeking common ground on these two dogmatic pronouncements defined "independent of a Council (cf. *Authority II.30*)."

Far better to leave such matters — as do the Orthodox — in the realm of private devotion and the doxological rather than that of systematic theology. Indeed, "Anglicans have asked whether it would be a condition of the future restoration of full communion that they should be required to accept the definitions of 1854 and 1950" of these two doctrines. I believe we should still be

asking that question, as the document does not give a clear answer to it.

However, the document concludes with a helpful section titled "Intercession and Mediation in the Communion of Saints," in which it is made clear that such invocation of the saints has to do with asking them to pray with and for us, rather than asking the saints (Mary included) to "do" anything for us. "The Scriptures invite Christians to ask their brothers and sisters to pray for them, in and through Christ ... many Christians have found that requests for assistance in prayer can rightly and effectively be



Liturgical formularies increasingly include references to such an intercessory role for the ever Blessed Virgin Mary and other great saints now dwelling in the paradise of God.

made to those members of the communion of saints distinguished by their holy living ..." (Paragraph 70). While this concept might be considered a "growing edge" for a number of Anglicans, liturgical formularies across the provinces increasingly include references to such an intercessory role for the ever Blessed Virgin Mary and other great saints now dwelling in the paradise of God.

In summary, I believe we can celebrate what *Mary: Grace and Hope in Christ* calls a "growing convergence (which) has allowed us to approach in a fresh way the questions about Mary which our two Communion have set before us" (Paragraph 77). However, in my opinion, there is more work for ARCIC to do before the "advances in agreement" set forth in paragraph 78 will find widespread acceptance, or certainly "reception," across the Anglican Communion. □

The Rt. Rev. C. Christopher Epting is bishop deputy for Ecumenical and Interfaith Relations for the Episcopal Church.

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

On the 5th Sunday ...

Jesus is Lord on the first and third Sunday of every month except when the month has five Sundays in which case it will be rotated with the second and fourth Sunday in which case Jesus is not Lord. On Good Friday the Holy Bible is the word of God but on Easter Day the Bible becomes *Aesop's Fables*.

According to *The Oxford Dictionary*, compromise is defined as follows:

"The settlement of a dispute by mutual concession ... an immediate state between conflicting opinions, actions, etc."

This message is in response to George McGonigle's Peace Plan as it appeared in the Reader's Viewpoint [TLC, Nov. 13].

Mr. Mc, how do you compromise with a General Convention that won't even support a resolution that scripture is the word of God? In the event that you have had a lapse of memory, know that "Truth is Truth" and it is indivisible. Truth is the crux of the matter, and that is the reason you don't see or hear the Presiding Bishop, the House of Bishops, the cardinal rectors, or the lay leaders picking up the reconciliation ball. They are afraid that if they proclaim the truth, everyone will think that they are wimps and that they might lose their retirement. Which is another story.

Blessings and peace to you, Mr. McGonigle, and make sure to tighten your belt before going to Columbus.

*J. Lynn Pflug
Winter Park, Fla.*

Hubris or Humus?

In two recent editions [TLC, Nov. 13, 20], I found two articles quite, well, as we Anglicans say, "paradoxical?"

The first article, covering the Values, Vision and the Via Media Conference at Washington National Cathedral, quoted keynote speaker Senator John Danforth on the humility of "moderation, tolerance and cautioning against enlisting God on church battle lines." He went on to say of the extant temptation to argue that "people who disagree with you are not on God's side, or are even enemies

of God ...", (this) only opens the door for "hatred, and animosity and bitterness." Gosh, I was happy to read that.

Then the next week I noted an article about Bishop V. Gene Robinson of New Hampshire speaking at the Diocese of California's Oasis anniversary. He was quoted as saying, "We know what the end looks like and our enemies do too." Gosh, I was equally happy to read that. Good to know that the dear bishop practices the humus (or is it hubris?) of moderation, tolerance, and doesn't draw battle lines as the senator outlined. And so it goes.

*(The Rev.) Jeffrey Liddy
All Saints' Church
Philadelphia, Pa.*

I was disappointed to see Bishop Robinson quoted as saying, "We know what the end looks like and our enemies do too." I would rather think that we are brothers and sisters in Christ seeking what God would have us do in

these times and the challenges we face in the Church today. My disappointment stems, I think, because I had just read an essay by Wendell Berry where he says, "Those three extremes of left, right, and middle, egged on by and subservient to each other's rhetoric, have now become so self-righteous and self-defensive as to have no social use."

*(The Rev.) A.J. Petrotta
St. Francis of Assisi Church
Wilsonville, Ore.*

Response Not Sensible

I was startled to read that the national Executive Council adopted a resolution asking the 2006 General Convention to apologize for the Episcopal Church's "complicity" in slavery [TLC, Nov. 6].

I believe the oldest human being now alive was born in 1889, some 23

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

years after the adoption of the 18th Amendment, which decreed that slavery should no longer exist in the United States. Such being the case, I think it is doubtful that any of the members of the Executive Council, deputies to General Convention, or current members of Episcopal congregations collaborated in any cabal to enslave anyone, and thus should

feel apologetic about actions taken by people long before their lifetimes began.

I also find it peculiar that an expression of guilt presumably will encompass contemporary Episcopalians whose ancestors owned no slaves, advocated abolition of slavery, or perished as members of the Grand Army of the Republic, and those

whose ancestors had not yet immigrated to the United States by 1865; in the same manner as it encompasses those who are descended from slave owners or were forthright advocates of slavery.

History offers a distressingly long list of detestable practices, slavery unquestionably being high among them. While it is important to identify these wrongs and thus avoid duplicating them in our own time, I am not convinced that our current generation's orgy of atonement for things that it did not do is a sensible or logical way to deal with the now-irretrievable wrongs of the past, no matter how repulsive they may have been.

Perhaps if each of us accepted more responsibility for our own behavior, rather than fretting about the misbehavior of those now long dead, we could leave a better example to those who come after us than was left to us by some of those who came before us.

*Richard S. Kimball
Highland, Calif.*

In His Image

Since reading Daniel Muth's letter [TLC, Oct. 16], I have begun to wonder what his definition of a Christian might be. Historical references are fine, but we must accept the fact that we are all God's children created in his image to live the life he has given us regardless of sexual orientation, handicap, disability or background, etc. Some will be created for the procreation of children while others will be directed or called to another way or purpose in life and life style, all part of his creation.

Paul tells us in 1 Cor. 7:17 to lead the life that the Lord has assigned, to which God has called us. This is not the 1st century where the understanding of creation and life was so limited. We need to read into these passages and bring them into the present day and drop the mentality of the past — not an easy task for some.

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to remain holy in the sight of God, must follow the same rules of commitment as found in the marriage of a man and a woman if they are going to succeed and be acceptable to our Father. This is the 21st century and it's time to get our heads out of the sand and start accepting the challenge set before us, rejoicing in all of God's children and creation. Our Church depends on it for survival and so does our relationship with God.

*Judith A. Wood
Freeport, N.Y.*

How It Began

Now that Morehouse has been acquired by Church Publishing [TLC, Oct. 30], readers may be interested to know something of its history.

In 1870, Linden H. Morehouse began to issue a Sunday school paper called *The Young Churchman*, working at home from his dining-room table. In 1884, he founded The Young Churchman Company in Milwaukee, adding books to the output. The name was changed to Morehouse Publishing Company in 1918, and merged with Edwin S. Gorham in 1938 to form Morehouse-Gorham, later (1959) Morehouse-Barlow. The name Morehouse Publishing was resumed in 1990.

*(The Rev.) Lawrence N. Crumb
Salem, Ore.*

Editor's Note: Church Publishing has not announced any plans to discontinue the Morehouse imprint.

There's a Difference

In the Editor's Column [TLC, Nov. 13], I read "Why do people seem more interested in All Souls' Day than All Saints', a major feast?"

In my Book of Common Prayer, I do not find All Saints' Day among the "Major Feasts." I do find it, however, as a "Principal Feast." I believe the rules of precedence are important enough to make this distinction important for us to know.

*(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio*

Part of the Microcosm

I was privileged to worship in the Diocese of Egypt while the Global South to South Encounter was taking place at the Red Sea [TLC, Nov. 20]. The 8:30 a.m. Sunday Eucharist at St. George's, Tunis, had an overflow congregation of about 150, most of them

sub-Saharan Africans. Also in attendance was an English family of four and an Indian couple. I was the sole North American. What an eye-opener it was to be a part of a literal microcosm of the Anglican world.

*(The Rev.) Steven R. Ford
St. Mark's Church
Mesa, Ariz.*

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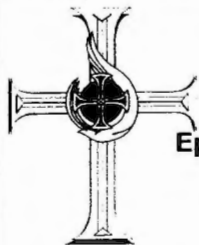
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AROUND THE DIOCESES

Hawaii

(Continued from page 16)

vention that he will retire sometime after his 65th birthday (Nov. 30, 2006). "God willing, I will be the first Bishop of Hawaii to resign for the purpose of retirement, or in the words of the Constitution and Canons of the Episcopal Church, 'for reasons of advanced age,'" the bishop told 200 lay and clergy members of the diocese meeting in Kihei, Maui, Oct. 28-29. It was the first convention to meet off the island of Oahu in a dozen years.

Cynthia Salley, president of the standing committee, explained to convention the process for the election and consecration of a new bishop, which is expected to take place in the spring of 2007.

In his address, Bishop Chang urged the diocese to continue the mission initiatives begun last year.

"This diocese must not turn back," he said. "This diocese cannot turn back ... We are not the same church or diocese that gathered a year ago — we are certainly not the fear-wracked, angry and resentful diocese I first addressed nine years ago. We have been transformed by the power of the Spirit of God. We can now live into the mission to which we have been called by our baptism."

He said contributions to the mission fund nearly doubled from 2004 to 2005, "which enabled the building of a village water system in the Northern Philippines." The fund calls for each person to give a dollar a day during the Easter season. Other assistance from the fund went to the hungry in the state. Bishop Chang also commended the diocese for its generosity in responding to the needs caused by hurricanes Rita and Katrina.

Clergy Compensation

After extensive debate, a revised clergy compensation scale was approved that provides a 10 percent increase in salary. Among the reasons cited for the increase were clergy shortages, the high cost of living in Hawaii, and family and educational challenges while living off the mainland. The base salary for a new priest

at a small church is \$48,732.

Convention adopted a \$2.6 million budget for 2006 and voted to move from a one-year to a three-year budgeting process. The diocesan assessment, which has gone down each year, was set at 21 percent, down from 22 percent the previous year and from 26 percent in 1995.

No Longer Observers

The role of college students moved from observer status to full-fledged participants when the Diocese of Michigan met in Lansing Oct. 28-29 for its annual convention. The new canons that were instituted a year ago allowed for full representation of college chaplaincies, and three university programs — the University of Michigan, Michigan State University, and Wayne State University in Detroit — seated delegates with voice and vote.

The convention approved a budget of just over \$3 million for the diocesan mission and ministries in 2006, which is a reduction of \$700,000 from the present year's budget. But convention called for restoring \$115,000 in cuts that were recommended by the diocesan council. Overwhelmingly, delegates did not want to end direct grants to several inner-city ministries in Detroit and Pontiac as well as advocacy and education funding for the Church and Society Committee, the Economic Justice Commission, and the National and World Missions Committee, among others.

Also adopted were resolutions to support workers' right to organize, and Michigan state legislation that would legalize second-parent adoption. The convention voted to condemn the use of torture by representatives of the United States government, the government of Michigan, and/or independent contractors working for the government.

Delegates also voted to oppose Michigan state legislation that would ban same-sex domestic partner employment benefits and to support Michigan state legislation that would ban bullying in public schools.

Herb Gunn

PEOPLE & PLACES

Appointments

The Rev. **Trevor Babb** is rector of St. Simon's, 810 Matthews Dr., Lincoln Heights, OH 45215-1837.

The Rev. **Mark Bozutti-Jones** is associate at St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **Calvin Sanborn** is rector of St. Matthew's, 18 Union St., Hallowell, ME 04347.

The Rev. **Frances Twigg** is rector of St. John's, 365 Strawtown Rd, New City, NY 10956.

Ordinations

Deacons

Kansas — **Robert Harris**, assistant at St. Aidan's, 14301 S Blackbob Rd., Olathe, KS 66062-2537.

Deaths

The Rev. **John William Brown**, of Anahuc, TX, died Sept. 29 in San Antonio. He was 75.

He was born in Charlotte, NC, and graduated from The Citadel and Virginia Theological Seminary. In 1974 he was ordained deacon and the following year, priest. Fr. Brown was rector of St. Mark's, Fayetteville, NC, 1974-84; rector of St. Barnabas', Denton,

TX, 1985-89; chaplain of University of Texas Cancer Center, 1989-91 and again beginning in 1993. In recent years he was also vicar of Trinity Church, Anahuac, TX. Surviving are his wife, La Verne, and two children.

The Rev. **John Forest Riggs, Jr.**, vicar of St. Matthew's Church, Comanche, TX, died Oct. 18 in Georgetown, TX. He was 76.

Fr. Riggs was born in McKinney, TX. He was a graduate of North Texas State University, the University of Missouri, and the Episcopal Theological Seminary of the Southwest. Ordained to the diaconate and priesthood in 1986, he served as rector of Church of the Epiphany and St. Matthew's, Sedan, KS, 1986-90; vicar of St. James', Taylor, TX, 1991-93; and rector of Resurrection, Austin, TX, 1993-2000. He had served in Comanche since 2000. He was a member of the Society of Mary. Fr. Riggs is survived by his wife, Gloria, and five children.

The Rev. **Robert H. Walters**, who served St. Francis' Church, Levittown, NY, for 30 years, died Nov. 3 at Chippenham Hospital, Richmond, VA, following a brief illness. He was 79.

Fr. Walters was a native of Passaic, NJ, and grew up in Richmond. He graduated from the College of William & Mary and the

General Theological Seminary, then was ordained deacon in 1949 and priest in 1950 in the Diocese of Albany. He assisted at churches in South Hill, VA, Schenectady, NY, and Cambria Heights, NY, then was rector of Church of the Holy Communion, Paterson, NJ, 1956-62. He went to Levittown as vicar in 1962, and became the rector there in 1975. He remained in that position until 1992, when he retired. In 1997 he was named rector emeritus. During his retirement he assisted at St. Peter's, Bay Shore, NY, and after moving back to Richmond in 1996 he served in that area. Fr. Walters was active in the Diocese of Long Island as a former member of the standing committee, chair of the liturgical commission, coordinator of diocesan retreats, and an examining chaplain. For many years he was an oblate of the Order of the Holy Cross.

Other clergy deaths as reported by the Church Pension Fund:

David N. Harris	79	Chicago, IL
William C. McCracken	85	Bethel, VT
William R. Mill	76	Kennebunkport, ME
David S. Remington	66	Baltimore, MD
G. Edward Riley, Jr.	65	Chicago, IL
Richard E. Wescott	71	Grenada, BWI

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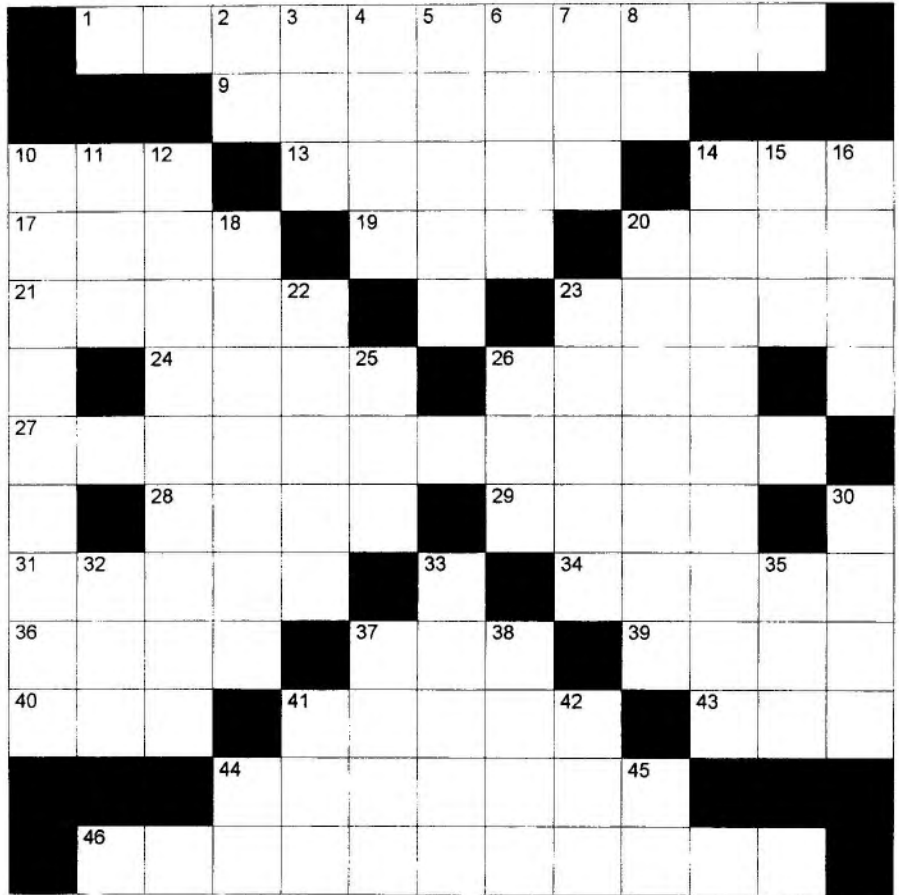
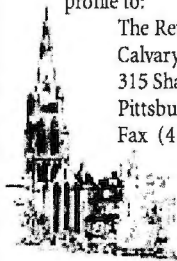


CALVARY EPISCOPAL CHURCH, a parish with three full-time clergy, is seeking a priest to fill an opening on its staff. This person will participate fully in the liturgical and pastoral life of the congregation with special responsibilities for young adult and college ministries, and newcomer welcoming 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.calvarypgh.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@calvarypgh.org



Special Delivery

Across

1. Birthing hymn?
9. Biblical kingdom
10. Greek letter
13. "... travail and are heavy _____"
14. Maiden name word
17. Earring spot
19. To beat, as leather
20. Prophet
21. Actor Jeremy
23. They may be up against the wall
24. Computer devotee
26. Father combining form
27. Biblical birth announcement?
28. Loud noises
29. "... a _____ upon their hearts"
31. Minnesota city
34. Childhood obstetrician?
36. Chinese tree
37. '60s radical group
39. French equal
40. Swine
41. Detached
43. "_____, though I walk through..."
44. Beginnings
46. Birth of the world

Down

2. Mother, slangily
3. Immigrant's course (abbrev.)
4. Law student's exam
5. North Carolina city
6. Ale maker's specialty
7. Chemical suffix
8. Egyptian sun god
10. Mary's partner in pregnancy
11. English Channel inlet
12. "_____ in steadfast love"
14. List of the dead
15. Mouse cry
16. Formerly
18. Subsequent
20. Satisfy
22. Medicinal plant
23. Maine college
25. Soda types
26. Fathers, slangily
30. State abbrev.
32. Twosome
33. Proverbial saying
35. Canadian strait
37. Twist combining form
38. Diva's song
41. Circle part
42. Explosive letters
44. Diphthong
45. Italian yes

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

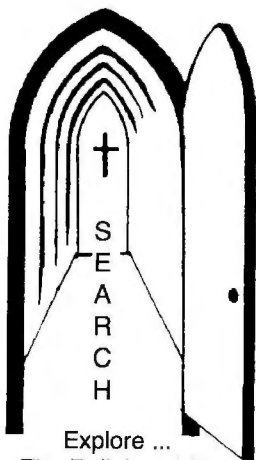


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All Saints

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Heart Of Jacksonville

All Saints Episcopal Church Jacksonville, FL

FULL-TIME RECTOR

All Saints Episcopal Church is seeking a rector to help facilitate church growth, build community through fellowship and worship, be active in pastoral care and visitation, and implement a variety of programs to expand and achieve our long term mission. All Saints is a debt free program-sized church with corporate-sized outreach. Located in the Jacksonville suburban area, All Saints has emerged from a successful two-year interim period and is ready to take our next step toward total congregational fulfillment. Our parish is in the Diocese of Florida; a forward moving diocese standing firmly in ECUSA. We heartily recommend our diocese and our parish specifically as a good place for ministry.

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

E-mail: bhinchliffe@comcast.net

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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. Phone inquiries should be directed to: (904) 389-4713.

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

CLASSIFIEDS

ANNOUNCEMENT

CLERGY SPOUSE NEWSLETTER: For more information contact: communityofspice@yahoo.com.

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.

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.

WANTED: EAGLE LECTERN: Either wood or brass, by St. Clare of Assisi Church, Avery, CA. Needed for our mountain-top church. Phone: (209) 754-5811 or mail to: Box 926, San Andreas, CA 95249.

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, St. John's Episcopal Church, 3245 Central Ave., Memphis TN 38111.** E-mail: 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, or call (845) 359-2858.

FULL-TIME LAY PROFESSIONAL: Coordinator of Membership Development & Communications. *Christ Church, Dover, DE,* a historic pastoral-program parish, seeks a creative person who can handle the abundant delights and demands of working with people, as well as writing, editing and producing quality print and electronic publications. Minimum requirement: Bachelor's Degree, 2 years related experience. \$35-40,000 and benefits. Send resume to: ChristChurchDover@dol.net.

FULL-TIME RECTOR: *St. James', Upper Montclair, NJ* is home to wide blend of singles and families, from an eclectic mix of nationalities, religious backgrounds and lifestyles, has experienced significant growth over past 10 years, is the fourth-largest worshipping congregation in the diocese, has a licensed preschool and large church school. Seeks to sustain growth, develop pastoral care, increase Christian education and community outreach. Send resume to: **Rector Search, Sal Torrisi, 36 McCosh Rd, Upper Montclair, NJ 07043** or E-mail: rectorsearchstjamesnj@covad.net. Application deadline: **DECEMBER 16.**

CLASSIFIEDS

POSITIONS OFFERED

RECTOR and PROVOST: *Pro Cathedral Church of St. Clement, Episcopal Diocese of the Rio Grande, El Paso, Texas.* The thriving, Spirit-filled parish of St. Clement's is seeking a rector and provost to lead our congregation into the new millennium. A corporate/resource-sized parish (with 600 ASA and approximately 1,300 members) located in downtown El Paso, Texas in a beautiful four square block campus shared with the affiliated parish school of some 400+ students, the position is supported by a private secretary, administrator, bookkeeping department, two associate priests and two deacons. Leadership in the community, the deanery and the diocese has been a consistent call for this parish. Our next rector should have the vision and energy to take the congregation "to the next level" of spiritual development and growth. Solidly orthodox and evangelical, missions abroad and locally are a major focus of the church. Position open to a variety of candidates, from priests to bishops to primates: our own bishop is very encouraging! Applications due December 24. Applications and parish profile available from: **David F. Etzold, Chairman, Search Committee, Pro Cathedral Church of St. Clement, 810 N. Campbell, El Paso, TX 79902** Phone: (915) 549-2344; E-mail to: etzold1@whc.net.

CATHEDRAL DEAN: *Trinity Cathedral, Davenport, Iowa,* is seeking a new dean, someone who has at least 10 years of solid, successful experience as a rector and has at least a decade of service ahead. Trinity Cathedral, established in 1867 near downtown Davenport, is the historic cathedral of the Diocese of Iowa. Trinity is the home parish of more than 650 communicants and is located in the Quad Cities, a bi-state metropolitan area of 375,000 people straddling the Mississippi River. We are a Eucharistic-centered parish. Our liturgy reflects traditional Anglican practices and theology, and our music program underscores the beauty, majesty and joy of this ancient liturgy. We are seeking a mature priest, an experienced spiritual leader who will work with us to maintain the positive momentum we have gained. We seek someone who will help strengthen our existing programs and help us develop new approaches to enlighten and inspire our current parishioners and to attract new members. If this sounds like the right opportunity for your talents, send a detailed cover letter and resume to: **Search Committee, Trinity Cathedral, 121 West 12th St., Davenport, IA 52803.** See our web site for more parish information: www.qctrinity.org.

FULL-TIME DIRECTOR OF CHRISTIAN EDUCATION & PARISH LIFE: Sought for *St. John's Episcopal Church, Tampa.* Position available March 1, 2006, for parish with approximately 2,000 baptized members including young children, families and many older adults. Requires organizational and administrative skills, the ability to recruit and train volunteers, and passion for the parish's educational and fellowship ministries. Confirmed Episcopalian preferred but not essential; candidate must be committed to Jesus Christ and have a comfortable knowledge of and affection for the Episcopal Church. To apply, send cover letter and resume to: **The Rev. Douglas E. Remer, St. John's Church, 906 South Orleans Ave., Tampa, Florida 33606.**

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. For more information, please visit our website at 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 or contact **Amy Borer** at **576 Concord Road, Glen Mills, PA 19342** or e-mail at 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. For more information visit www.stdavidschurch.org.

EDITOR-IN-CHIEF: *Anglican and Episcopal History:* The Editor-in-Chief of *Anglican and Episcopal History*, a scholarly journal of the Episcopal Church, is responsible for all editorial decisions and activities pertaining to the journal. The Editor is a member of the **Historical Society of the Episcopal Church [HSEC]** and reports annually to its Board.

The Editor should be a North American Anglican, a historian, scholar and published author. He/she shall have a negotiated compensation (an honorarium and/or release time). Provision shall be made for expenses such as phone, internet, fax, photocopying and similar routine expenses related to editorial activities, as well as transportation and housing for meetings of the HSEC.

The Historical Society wishes to announce this appointment at the June 2006 General Convention of the Episcopal Church. The new Editor shall assume duties during 2007 and be responsible for the March 2008 issue of *Anglican and Episcopal History*.

Applicants should send a resume and cover letter with information on three reference contacts to: **Fredrica Harris Thompsett, 99 Brattle St., Cambridge, MA 02138.** E-mail: fhthompsett@eds.edu. For details visit: www.hsec.us. Applications submitted before **December 15, 2005**, will be guaranteed to receive consideration. The HSEC is an equal opportunity employer.

FULL-TIME RECTOR: Scenic Provo, UT. Unique opportunity for an energetic, experienced and outgoing, spiritual leader for our parish at St. Mary's Episcopal Church. Our 125-member congregation is active, quite diverse, and is seeking a full-time minister to assist us in our spiritual growth. The successful candidate would represent us on a long-term basis in the local community. Please see our parish profile and more at stmarysprovo.com. Please contact us if the Spirit calls you!! **Search Committee, St. Mary's Provo, P.O. Box 1111, Pleasant Grove, UT 84062.** Tel (801) 362-0334. E-mail: StMarysSearch@gmail.com.

POSITIONS OFFERED

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. 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.

FULL-TIME RECTOR: Christ Episcopal Church, Bradenton, Florida. Large, well-established parish on the west coast of Florida. Seeking a priest with a proven record of excellence to work with us as we recast a vision for the future. Send letter of interest to: **Canon Michael Durning, Diocese of Southwest Florida, 7313 Merchant Court, Sarasota, FL 34240.** E-mail: mdurning@dioceseswfla.org.

RETIREMENT LOCATIONS

RETIRING? Love the Church? Come to beautiful, scenic *Wellsboro, Pennsylvania.* We at St. Paul's want to welcome you to your new church home. Eucharistic-centered worship, broad liturgical expressions, caring parishioners and rector. Wonderful, friendly town with excellent health care facilities including hospital, abundant cultural and recreational activities. Visit us at www.stpaulswellsboro.org, or email our rector at frgreg@pid.net. See all that our community has to offer at www.wellsboropa.com. You can also call St. Paul's at (570) 724-4771.

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