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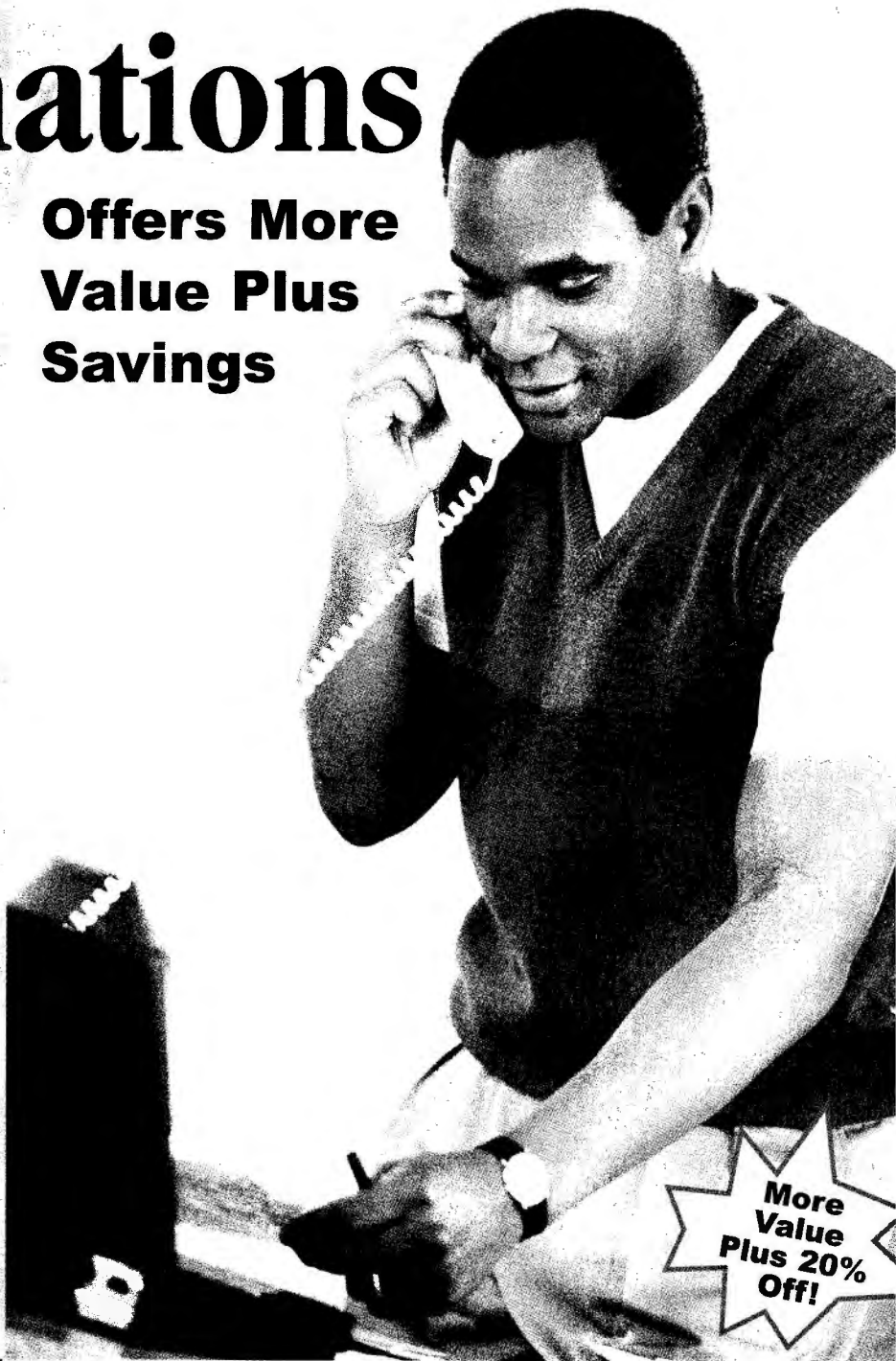
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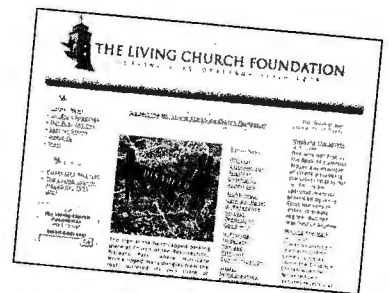
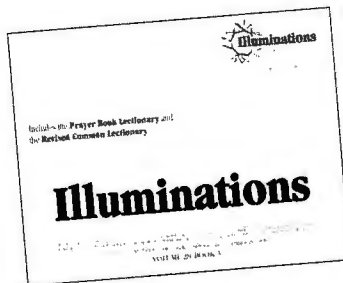
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Volume 231

Number 24

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

The Very Rev. David Allard duPlantier, dean of Christ Church Cathedral in New Orleans, blesses the "second line" with holy water during the "All the Saints" jazz concert, which concluded a Nov. 17 bicentennial celebration of the Episcopal Church's arrival in the newly purchased Louisiana Territory. Rebuilding after Hurricane Katrina remains a top priority for the Diocese of Louisiana and the ongoing work was featured as part of a two-hour television special, "Gulf Coast Thanksgivings," broadcast Nov. 24 by Time Warner Cable [p. 6, 11].

ENSMary Frances Schorberg
photo



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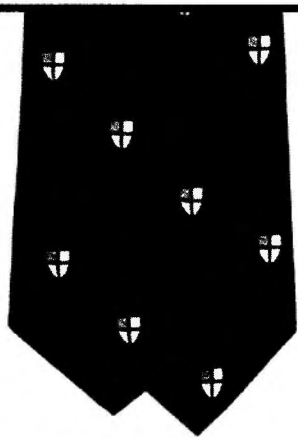
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The Colors of John the Baptist

'There was a man sent from God...' (John 1:6)

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 Canticle 15; 1 Thess. 5:16-24; John 1:6-8, 19-28

Imagine painting a portrait of John the Baptist! Think of the experiences, the stories, the roles, the prophecies, the encounters, the references which contribute to the strong and diverse colors. Let's have his life display a palette and then his role.

John's peculiar and distinctive character appear even before birth. Events began with the announcement by an angel, a vision in the temple, a father prohibited from speech, and Elizabeth's extraordinary fertilization. His conception wasn't as miraculous as our Lord's. Still, a birth when his mother was "advanced in years" puts it in the category of Sarah's conception of Isaac. Then, while still in the womb, he spoke. The one who was designated to announce the Messiah didn't just stir the first time he was in the presence of the Lord. He "leaped for joy!"

Though we can only conjecture about his years before his public ministry, his appearance calls forth detailed exactness: "In the fifteenth year of Tiberius Caesar..."

Later we are introduced to his preaching. No seeker-sensitive approach for this man. In an act that defines boldness and defies diplomacy, he refers to his congregation as "a brood of snakes." Yet they came — "all the country of Judea and Jerusalem."

Look It Up

Find the references and then find your reactions — the things we admire most, don't understand, could never do; his father's role, his mother's, his being the announcer, his prison inquiry of Jesus, his prison preaching.

Think About It

What are our ways of needing to decrease and to point to the Savior?

Next Sunday

The Fourth Sunday in Advent, Dec. 18, 2005

BCP: 2 Sam. 7:4,8-16; Psalm 132 or 132:8-15; Rom. 16:25-27; Luke 1:26-38

RCL: 2 Sam. 7:1-11, 16; Psalm 89:1-4, 19-26 or Canticle 3 or Canticle 15; Rom. 16:25-27; Luke 1:26-38

His applications were not lost on anyone. Soldiers, tax collectors, and the rank and file — all asked for and got plain and simple dos and don'ts.

He met the ruler whom he had publicly criticized — Herod. Herod, too, was stirred by his preaching, sneaking off to "hear him gladly" even after he had put John in prison. In a scene of gutless and lasciviousness frailty of character, he consigned John to a humiliating death.

That's his life. Capture that, if you will. And don't leave out the camel's skin, the locusts and wild honey.

Then there is his role, his amazing function apportioned him before birth. His calling was to be a voice, a forerunner, "more than a prophet," and the greatest of those born of woman. If Mary was given the exalted role of giving birth to the Son of God, John was entrusted with the responsibility of putting the water of repentance upon the forehead of the one who would never know sin.

One final glimpse shows the deep pathos of this man. With all the blessings God gave to him, his greatest need was to show the humility to decrease so the one he pointed to would increase. We will never know the honors bestowed on him, nor will we know the depths of his humility.

BOOKS

Food in Due Season

By **David Goode**. Canterbury Press. Pp. 96.
\$17.69. ISBN 1-85311-647-5.

The family dinner may be a thing of the past and fast food eaten in the car may be an all-too-common experience, but eating still has domestic, social, and religious connotations. This little book seeks to provide a way to reintegrate religious meaning into our daily bread, whether eaten with family and friends or alone.



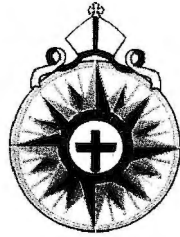
It is David Goode's contention that Thomas Cranmer impoverished the Church of England when he scrapped the medieval breviaries. Table prayers were among the things that were thrown out with the old breviaries and omitted from the *Book of Common Prayer*. Goode has stepped in with *Food in Due Season* to repair this longstanding breach.

Part One provides a complete set of seasonal table graces. Unlike the short set prayers that many people use before a meal, these table graces require a more substantial effort. The second and third sections of the book offer resources that might be more easily applied to the situation of the average Christian individual or family. Here may be found forms that are more substantial than the typical quick grace used by many. Any of them could easily be committed to memory.

There is a collection of table graces from Egyptian, Armenian, Orthodox, and 16th century English sources and a selection of prayers the author offers for use "before and after any quick meal."

In spite of the substantial effort which went into researching and compiling this book, the final product suffers from some poor editing. The impression that it was hastily assembled makes it less useable and attractive than it might otherwise have been.

(The Rev.) Gary W. Kriss
Cambridge, N.Y.



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EPISCOPAL CHURCH FOUNDATION

Bittersweet Celebration in New Orleans

The Diocese of Louisiana began its 200th birthday celebration quietly Nov. 17 with Morning Prayer from the 1789 Book of Common Prayer in the same room of the historic building where those words were said publicly for the first time in the newly purchased Louisiana Territory.

The day of celebration was not without many moments of remembered grief for the devastation the city suffered when Hurricane Katrina swept ashore three months ago. "I know that for me I am still in a stage of mourning about things that are gone," the Rt. Rev. Charles E. Jenkins III, Bishop of Louisiana, said during a short homily ending the Morning Prayer service. "I find myself grieving about people, traditions, customs, places, even things, that are lost and, except for the people who live in Christ, are no more.

"Our new normal is a church engaged, a church that is a servant church and a church that lives not for itself alone but for all for whom Christ died," Bishop Jenkins said. "That old normal—of being the Episcopal Church with our doors locked, being a church that existed for we who were in it—will be no more. That washed away with your refrigerator."

The day ended on a hopeful note and a grander scale, with the more than 1,000 people packing Christ Church



ENS/Mary Frances Schjonberg

Worshippers open the bicentennial commemoration of the first non-Roman Catholic service in the Louisiana Purchase using Morning Prayer from the 1789 Book of Common Prayer on Nov. 17 at the Cabildo building in New Orleans' Jackson Square. The Cabildo building, the former seat of Spanish rule in the Louisiana Territory, is where the first service occurred two centuries earlier.

Cathedral and spilling out onto St. Charles Avenue as they swayed to the premiere of a musical composition commissioned by the cathedral.

Composer Irvin Mayfield, founder of the New Orleans Jazz Orchestra, was asked to create a musical work that would "offer the world a glimpse of resurrection," according to the Very Rev. David Allard duPlantier, dean of the cathedral. He said the concert at which "All the Saints" premiered was meant to

mark the cathedral's third century of ministry by "lifting up the musical soul of this great city." He said it was appropriate that what he called the cathedral's gift to the city come in the form of jazz, reminding the audience that jazz in a true American art form that was born on the blood-stained, water-soaked, wind-swept soil of New Orleans.

Episcopal News Service contributed to this report.

Fire Damages Church in the Diocese of Quincy

Holy Trinity Church in Geneseo, Ill., was severely damaged by an early morning fire Nov. 20. The Bishop of Quincy, the Rt. Rev. Keith L. Ackerman, said the fire was discovered just after 8 a.m. when witnesses reported flames "shooting out of the sacristy window."

Three fire departments responded to the blaze and were able to control the fire, but not before the sacristy had been destroyed and portions of the sanctuary, chancel and roof severely damaged. Bishop Ackerman said that when he arrived at 11 a.m., he was

able to recover a few communion vessels and was "able to walk past the charred altar to carry the Blessed Sacrament outside."

After meeting with parish officials and Holy Trinity's vicar, the Rev. Richard Greene, Bishop Ackerman celebrated Eucharist for the congregation at the home of a parishioner, administering communion from the Reserved Sacrament that he had carried from the 150-year-old church.

"The major question will involve whether or not the roof above the sanctuary and sacristy will still be able

to stand," Bishop Ackerman wrote in an email to supporters of the diocese, adding that it was "much too early to determine the cause."

Bishop Ackerman credited the Church Insurance Corp. for responding "immediately" to the disaster. Several clergy and lay leaders from the diocese were quick to offer their aid as well.

"I have a great sense of hope as I witnessed [the parishioners of Holy Trinity] consoling each other," he said, and asked the Church's "prayers as we seek to rebuild."



All Saints' Church photo

The congregation begins to gather at All Saints' Church, Irondequoit, N.Y. about 30 minutes prior to the Eucharist on Nov. 20. The day before, during convention in the Diocese of Rochester, delegates voted to extinguish the 78-year-old congregation which claims 91 adult members. The parish has repeatedly refused to pay its canonically mandated parochial assessment this year in protest over diocesan efforts to normalize homosexuality.

'Extinct' But Still Worshiping

It was relatively easy on Nov. 19 for the Rochester diocesan convention to declare a viable parish that claims 91 members "extinct" [see related article, this page]. But when the Rt. Rev. Jack McKelvey arrived two days later at All Saints' Church in Irondequoit, N.Y., accompanied by a body guard and other diocesan staff, to collect the keys to the property, he was met by the parish's lawyer who informed Bishop McKelvey that he would not be turning over the keys that day "or at any time."

All Saints' has repeatedly refused to pay its canonically mandated parochial assessment, \$16,000 for 2005. In a letter to the rector and vestry dated Nov. 15, Bishop McKelvey warned the Rev. David Harnish that he would be prohibited under church law from celebrating the following Sunday; and warned the vestry that their congregation would legally cease to exist if the resolution was approved at the diocesan convention that weekend.

"I will come to the church on Sunday morning at the regular time to conduct a prayer service and be available with others of my staff to answer any and all questions which members of your congregation may have," Bishop McKelvey wrote.

When Bishop McKelvey arrived at

the 78-year-old church, he was met at the entrance by Raymond J. Dague, the parish lawyer, vestry member Al Bagdonas and a plainclothes sheriff's deputy. Bishop McKelvey was told he was welcome to worship, but he would have no leadership role in the service.

"Your rector has been informed that he's not authorized to conduct this service, so I will not participate in it," said Bishop McKelvey, who, along with his bodyguard and other members of his staff, then sat in one of the back pews. Bishop McKelvey rose from his seat only once during the service when Mr. Bagdonas and several others greeted him during the passing of the peace.

After the service, Bishop McKelvey told reporters outside the church that he was concerned for the people of All Saints'. "We will make decisions down the road as they become necessary," he said. "We have no reason to be precipitous. We want to do our best to care for all concerned."

In the parking lot of the church the following day, lawyers for the parish and diocese argued briefly over whether it was legal for the diocese to take control of the property and other assets. The two eventually exchanged business cards and agreed to continue talking at another time.

Parish Dissolved

By an overwhelming voice vote, delegates to the Nov. 18-19 annual convention in the Diocese of Rochester voted to dissolve All Saints' parish in Irondequoit, N.Y. The parish had been withholding its \$16,000 parochial assessment in protest over diocesan policies to normalize homosexuality for Christians.

In his convention address, the Rt. Rev. Jack McKelvey, Bishop of Rochester, spoke about the resolution to terminate All Saints', noting that many were "saddened and perhaps confused about the actions we are called to consider." However, the decision to dissolve the parish was not being made "precipitously," he said, but followed "much prayer, conversation, and heart-rending discernment."

The action was necessary, Bishop McKelvey said, "when a congregation decides it does not wish to be a part of the family. May we make the decisions without malice and wish that those who choose to walk another path do so with our blessing."

No to Escrow Account

All Saints' vestry and rector, the Rev. David Harnish, offered to place the contested funds in an escrow account, pending the outcome of the 2006 General Convention, but Bishop McKelvey declined the proposal. Bishop McKelvey also discounted an appeal to the Archbishop of Canterbury's Panel of Reference. In a letter to the parish dated July 25, Bishop McKelvey said the parish had not fully complied with the House of Bishops' offer of delegated episcopal pastoral oversight to dissenters. "We should exhaust the remedies of the Episcopal Church of the U.S.A. before considering any recourse to authorities outside of the church, like the Panel of Reference," he said.

Supporters of the parish objected to the decision to dissolve a viable parish, arguing that the use of canon law to compel conformity of belief was illiberal and alien to historical

(Continued on next page)

Rochester

(Continued from previous page)

Anglican belief and practice.

"What is wrong with being more patient, trying a little longer," to come to an agreement with All Saints', asked lay delegate Sandra Curtis of St. James', Hammondsport. "After all, are we not the Church that believed Saddam Hussein needed time for the world to negotiate with him?"

The canon for congregational development, the Rev. Canon Carolyn Lumbard, told the *Rochester Democrat & Chronicle* the expulsion was justified under the canons. All Saints' failure to abide by norms of diocesan life placed an unfair burden on the diocese's 52 other congregations, she said.

Among other business, convention approved a resolution "affirming" its "desire" to remain a part of the Anglican Communion, but not if it meant accepting as "definitive [the] Anglican teaching" that homosexual practice is incompatible with scripture.

Dialogue, not Compliance

Delegates to the 153rd annual convention of the Diocese of Iowa gathered on Nov. 4-5 in Des Moines turned aside a resolution calling for compliance with the Windsor Report, replacing it with one calling for dialogue and reconciliation.

Resolution 153-A called for the diocese to "receive," accept and endorse the Windsor Report, and affirm the Diocese of Iowa's "constitutional responsibility for being a constituent member of the Anglican Communion." An amendment was introduced over the objection of the sponsors who said the substitution would "gut" the original resolution. The substitute placed the diocese on a "pilgrimage towards healing and reconciliation" through "engaging in dialogue and reconciliation." The substitute resolution passed by a large margin.

In his convention address, the Rt. Rev. Alan Scarfe, Bishop of Iowa, challenged convention to re-examine its priorities, as "we are clearly doing new things in our day in response to God's spirit." He asked convention delegates

what they would be willing "to give toward a common ministry and mission, and in what proportions," saying the diocese needed to "bring discipline into our ranks to work together as one healthy family system. We need to assess how much to release for local ministry, and what we can best do together under a common funding process."

Representatives from a number of smaller congregations spoke in opposition to a resolution renaming the parochial assessment from an "asking" to a "stewardship covenant" at a fixed rate of 15 percent of annual parochial income. Convention voted to refer the proposal to the board of directors for consideration of the constitutional and canonical changes being proposed and to report back to convention next year.

Among resolutions passed were those establishing a commission on clergy wellness, acknowledging the sin of institutional racism, endorsing the Millennium Development Goals and amending diocesan rules of procedure. A budget of \$1.4 million was approved, an increase of approximately 6 percent.

Property Provisions

The Diocese of Ohio adopted a series of canonical amendments strengthening diocesan control over parish property during the 189th annual convention, Nov. 4-5 at Trinity Cathedral in Cleveland.

Language that previously "encouraged" a parish to "make provision" in its by-laws acknowledging its "accession to the doctrine, discipline and worship of the Episcopal Church and to the Canons of the General Convention and the Diocese of Ohio" was changed to "shall make provision," making mandatory what had been advisory.

The canon on parish property was further strengthened, requiring each parish to "submit financial statements



Brian Wilbert/*ChurchLife1* photo
The Rev. Alan C. James, executive officer of the Diocese of Ohio, confers with the bishop, the Rt. Rev. Mark Hollingsworth, Jr., at convention in Cleveland.

including a statement of assets, liabilities, and net assets; an IRS Form 990; a list of officers and directors; and an accounting on the financial activities of related entities having a "separate annual budget of \$25,000 or more" to the diocese.

Delegates changed the election procedure for provincial deputies, moving the elections of deputies and alternates to successive conventions, from the present policy of electing all positions at the same time. A constitutional amendment permitting the appointment

of General Convention deputies by "the standing committee with the concurrence of the Bishop" in the case of vacancies was approved on first reading as well.

A constitutional amendment toughening the sanctions levied against a parish for failure to pay its parochial assessment was defeated upon the recommendation of the committee on canons, which was not persuaded a change to existing provisions was necessary. The amendment would have added loss of voice to the existing proviso for loss of "rights of lay representation."

In his address, the Rt. Rev. Mark Hollingsworth, Jr., noted the forthcoming General Convention would be a time of tensions. "As the Episcopal Church make[s] difficult decisions about challenging issues, it strains the fabric of our community and shows us where the threads of unity have grown thin," he said. "Decisions which feel to some like being inviting, feel to others like being left out."

"The difficulty is not in the challenging issues about which we deliberate and decide, but the unity with which we go into that deliberation process," he said. He urged all sides to "continue to make time and space for one another before and after those June meetings in Columbus."

Among other business, convention adopted a budget of \$3.5 million.

Virginia Church First to Split from Diocese

With no permanent home and few capital assets, the Nov. 14 departure of South Riding Church and its 90 adult members from the Diocese of Virginia was the equivalent of a group of individuals "choosing another religious path," according to the Rt. Rev. Peter J. Lee, who said the canons of the General Convention of the Episcopal Church prohibit its rector, the Rev. Phil Ashley, from transferring his canonical license to the Province of Uganda without the permission of his diocesan bishop.

"Sadness is my overall response to this," Bishop Lee told the *Washington Post*. "I'm really not eager to go after Mr. Ashley in some kind of hostile way. But church law does not permit you to walk away from the ministry without some consequences."

Fr. Ashley told *THE LIVING CHURCH* the decision had been in process for some time and was independent from any calls to leave made at the recent "Hope and a Future" conference in Pittsburgh. Dissatisfaction began with the 74th General Convention, according to Fr. Ashley, who said the overwhelming majority of members at the five-year-old congregation concluded that the Episcopal Church had "abandoned" its submission to the "authority" of scripture. By February 2004, the church leadership at South Riding began to come around to the realization that continued affiliation with the Episcopal Church was preventing it from proclaiming a consistent message to potential newcomers, he said.

New Church

Bishop Lee told the *Post* the diocese remains committed to establishing a church in the growing South Riding area. An 8.6-acre site has been purchased for that purpose. "We have a strong commitment to planting new churches and a lot of respect for different points of view," he said. "I'm very sorry this group of people have decided they have to leave."



Queen Elizabeth II chats with Archbishop of York John Sentamu following a Eucharist during General Synod in the Church of England. The Queen, in her role as the Supreme Governor of the Church of England, opened the synod on Nov. 15 with a forthright confession of faith and of the uniqueness of the gospel of Jesus Christ.

ACNS/James Rosenthal photo

'South to South' Debate Intensifies

Weeks after the third Anglican Global "South to South Encounter" conference was held in Egypt for six days in late October, the meeting and attendant controversy over broken Eucharistic fellowship continued to be the source of "robust" discussion among the primates.

In an Oct. 28 address to the conference, Archbishop of Canterbury Rowan Williams cited denial that Jesus is the only way to salvation and/or denial that salvation is by grace as two examples of circumstances in which it might be appropriate to break Eucharistic fellowship. Weeks later, a publicly released letter bearing the signature of 17 primates in attendance at the conference suggested that sexual sins ought to have been cited as well, and pointedly questioned Archbishop Williams' "reluctance to use his moral authority to challenge" the Episcopal Church. The letter, which was released while General Synod in the Church of England was in session and apparently not read by Archbishop Williams until after it was released to the public, drew a rebuke from Lambeth Palace.

In a statement released Nov. 17, an unnamed Lambeth Palace spokesperson said Archbishop Williams remained committed to the debate called for in the Windsor Report process. "If [the pri-

mates'] letter is a contribution to that process of debate, then it is to be welcomed, however robust. If it is an attempt to foreclose that debate, it would seem to serve very little purpose indeed."

After an outcry in the British press, the Anglican Communion News Service [ACNS], operated by the Anglican Consultative Council in London, carried a statement by one of the 17 signatories, the Primate of Jerusalem and the Middle East, the Most Rev. Clive Hanford, saying his name should not have been attached to the original letter as he had not yet read the final draft.

The Primate of the Southern Cone, the Most Rev. Gregory Venables, also sought to distance himself from the letter's release. In an interview on Nov. 17 with BBC Radio 4, he said it was "scandalous" the letter had been released to the public, but he did not deny or distance himself from its contents.

In a follow-up response, Nigerian Primate Peter Akinola released a statement in his capacity as chair of the "South to South" meeting in which he lamented the media "spin" that is "drawing attention away from the deep Biblical discussion contained in our response" and promised that "all formal requests to dissociate from the public document "will be promptly honored."

Olympia's Peaceful Example



The Rt. Rev. Vincent W. Warner, Jr.

Throughout the 17 years he has served as Bishop of Olympia, the Rt. Rev. Vincent W. Warner, Jr., has maintained a consistent aversion to using canon law as a means to compel members of the clergy or the congregations in western Washington to act contrary to their consciences. Last month, during the annual diocesan convention,

Bishop Warner called for the election of his successor, and as his proposed mid-May 2007 retirement date looms closer, his aversion to using canon law as a cudgel is under increasing strain.

The day after the Oct. 18, 2004, release of the Windsor Report in London, the rectors of St. Stephen's Church, Oak Harbor, and St. Charles', Poulsbo, informed Bishop Warner that their congregations had voted overwhelmingly to seek independence from the Episcopal Church and that the Rt. Rev. Robinson Calvalcanti had accepted their applications to affiliate with the Diocese of Recife in the Anglican Episcopal Church of Brazil.

Since the 2003 General Convention, nearly every diocesan bishop has been confronted with at least one similar announcement. In most cases, what follows is depressingly predictable: mutual recriminations, deposing of the clergy, replacement of the vestry, and legal action to evict the "defectors" from the property. So far none of this has happened in the Diocese of Olympia. Instead, Bishop Warner and other members of his staff have held several meetings with the clergy and parish leadership.

From the beginning it was agreed that neither side would take any action without giving 15 days notice. Both parishes agreed not to divest assets except for normal and usual operating expenses. Also, both parishes agreed to place their diocesan assessment money into escrow, but mostly these meetings have not been about posturing or legalities. Instead they have included Bible study and sharing about struggles and prayer. At a meeting on April 5, Bishop Warner asked those gathered to pray for his healing with the laying on of hands. The Rev. Carol Harlacher of St. Stephen's offered holy water from Lourdes. The bishop offered

something unusual in return — his crozier. The crozier was cracked and broken, Bishop Warner said. He asked if the people of one of the congregations would take and fix this symbol of his office. Ms. Harlacher agreed to accept repair of the staff on behalf of St. Stephen's.

A few months later the repaired crozier was returned to Bishop Warner in better condition than when it was new. Previously, the one-piece staff was too long to fit in the trunk of Bishop Warner's sports car. The repaired crozier unscrews in half and fits perfectly in the Corvette. In addition, Bishop Warner received an embroidered cloth carrying case to protect the crozier, something he did not have previously. The bishop has made a point of mentioning this gift when making visitations. He also shared the news in an Easter-season letter to the clergy, but not because he is courting publicity.

Instead he is seeking to respond to a growing number both within and beyond the diocese who are expressing concern. Some resent that the two parishes' refusal to pay their assessment has placed a larger burden on those diocesan parishes which are contributing. Others are concerned over the amount of time Bishop Warner has devoted to reconciliation efforts and question the lack of results. Still others worry that the longer the present situation persists, the harder it will be for the diocese to obtain possession of the properties.

In an interview after diocesan convention with a reporter from THE LIVING CHURCH, Bishop Warner said he remains determined that he will not be "forced" into imposing a canonical solution, but admits that he cannot guarantee that his successor will adhere to the same policy.

"There has been a huge amount of pressure on me to have some accountability, but I know they [the two congregations and their clergy] are taking a stand based on principle," Bishop Warner said. "Whatever decision is taken must be mutually acceptable. When you are in a relationship with someone and you pray for each other, we are called to love one another. It's not in my hands to do anything. Things happen in God's time." □

Our guest columnist is Robert R. Chapman, Jr., a technical writer who is a member of St. Dunstan's Church, Shoreline, Wash.

Did You Know...

Henry Hartman, a member of St. James' Church, La Jolla, Calif., was believed to be the oldest Episcopalian before he died Nov. 10 at age 111.

Quote of the Week

The Rev. Ronnie Stoutt-Kopp, assistant at Christ Church, Pompton Lakes, N.J., in an article on the NorthJersey.com website on cohabitation: "... there isn't a problem with people cohabitating or 'trying it on for size' so to speak."

Truth in Advertising

On Thanksgiving Day, millions of Americans who are served by Time Warner Cable had the opportunity to see the mission and ministry of the Episcopal Church in action in a half-hour television special called "The Episcopal Church Presents: Gulf Coast Thanksgivings" [see related story, p. 6]. The program's interviews and additional footage focused on rebuilding efforts in hurricane-ravaged Mississippi and Louisiana, with a first-hand account of survival from a displaced New Orleans family now living in Newark, N.J. The program, which was also made available to Internet users worldwide via a webcast, was produced by the Episcopal Church's Office of Communication.

The program follows on the heels of English- and Spanish-language television commercials aired in late August and early September as part of a \$750,000 national campaign funded by the 2003 General Convention. These "back-to-school" commercials were designed to give television viewers ages 22-42 who are not affiliated with any church the message that church attendance can help them cope with such personal and family crises as a hospitalized child, military service, a car accident, and accumulating bills.

More than a dozen dioceses have developed local ad campaigns to increase exposure to the campaign's message. In addition, the "Groundwork" resource guide, written by the late Susy Miller, was mailed to all churches earlier this year and includes a variety of recommendations that parishes can and should implement immediately, along with more basic dos and don'ts.

Advent is a time when those people who saw the commercials and print advertising earlier this year, and more recently the Gulf Coast program, might be expected to take our Church at its word. Whether these "target viewers" are scouting for a festive place to enjoy a Christmas Eve service, or have more intentionally decided that this is the year they will try to make Jesus the focus of the weeks leading up to the celebration of his birth, parishes should be prepared to offer the type of welcome, and answers rooted in the gospel, that these people have been promised.

Objectively — perhaps even critically — consider the welcome that visitors to your parish receive at the front door, at the nursery, in coffee hour, and even when they call your parish office. Does this welcome truly encourage newcomers to "come and grow"? Likewise, does the preaching in your parish this season offer hope and solid theology to those who are struggling to cope with life's challenges?

As we prepare our hearts this season, let's also take time to prepare to meet the expectations of those to whom an invitation has been already extended. No one wants to come to church to experience the good news but leave feeling like a victim of false advertising.

Prayerful Expectation

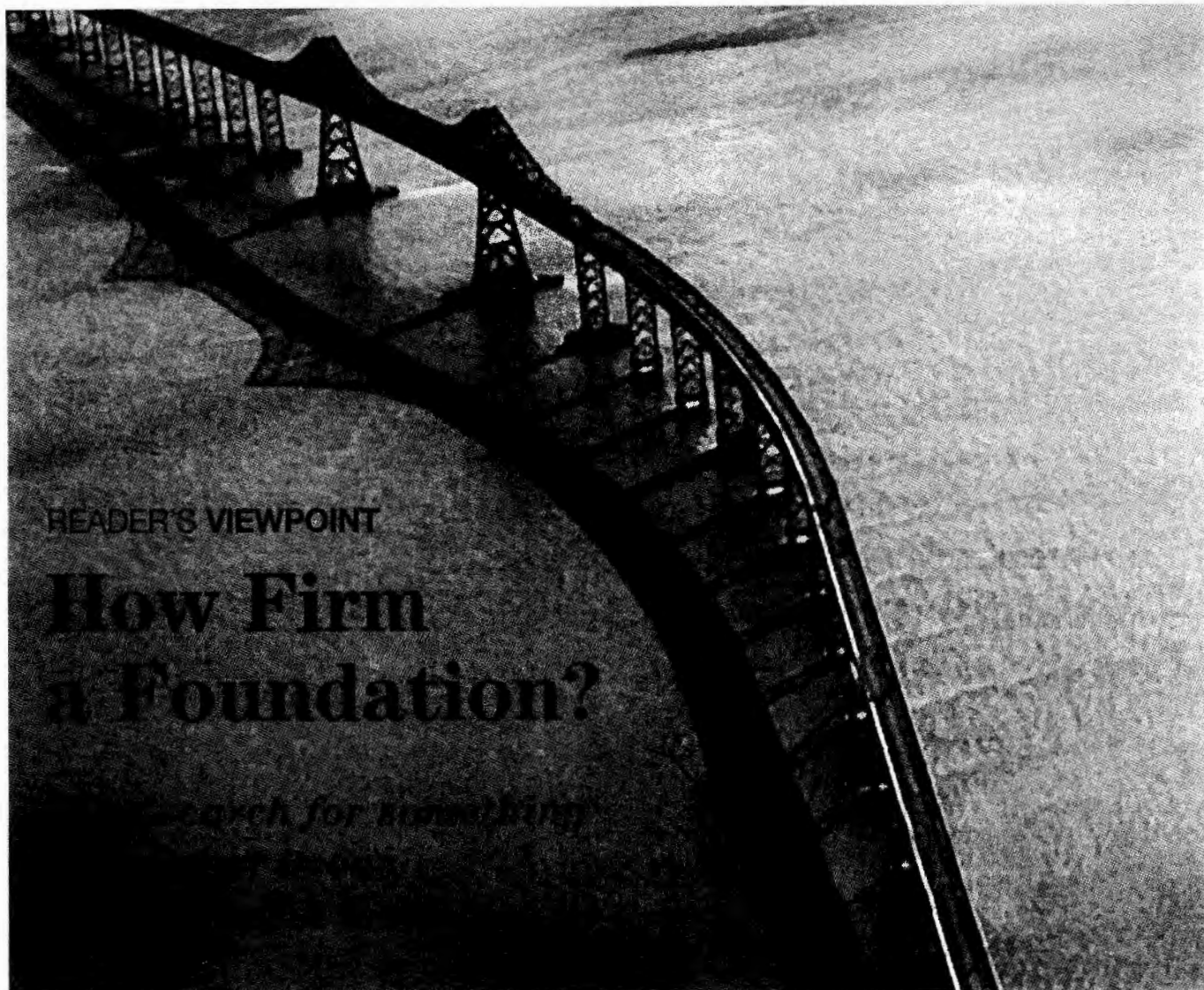
This week marks the renewal of the ancient tradition of praying the Great Antiphons, also called the "O" Antiphons. Since at least the 8th century, these verses have been recited and chanted to express the longing for Christ's coming and a cry for deliverance from darkness, despair and imprisonment.

The hymn "O Come, O Come Emmanuel" (Hymnal 1982, No. 56) is the means by which most people have come to be familiar with these antiphons. They also are said publicly with the Magnificat as part of Evening Prayer, sung at Evensong, recited in private as part of the Daily Office, and may be incorporated into family devotions during Advent's final week. Using the names by which the Messiah was known in the Old Testament prophecies, the antiphons are ordered chronologically: Wisdom, Lord, Root of Jesse, Key of David, Rising Sun, King of Nations, and finally Emmanuel.

The late Rev. Canon H. Boone Porter, writing in these pages nearly a decade ago, called the O Antiphons "precious but rarely encountered jewels in the liturgical heritage of the Church." Written in the depths of the Dark Ages, these words of longing and hope still have the power to sustain and inspire Christians today. They remind us that no matter what our situation in life, our greatest need is always for the Savior of the world.



The program's interviews and additional footage focused on rebuilding efforts in hurricane-ravaged Mississippi and Louisiana.



READER'S VIEWPOINT

How Firm a Foundation?

Search for membership

By Richard B. Tudor

Several years ago, an article appeared in the Minneapolis *Star-Tribune* about the stubborn Lake Street Bridge. The bridge had stood and carried traffic in Minneapolis over the Mississippi River for more than 100 years. Then the authorities decided that a new bridge was called for and so a new one was built right next to it.

Upon completion of the new bridge, the time came to bring the old bridge down and that event was even to be televised. The demolition people set their charges and stood back to watch the bridge collapse. Unfortunately, the Lake Street Bridge refused to cooperate. It defiantly withstood the force of 80 pounds of explosives. This was somewhat reassuring to the locals for whom the old bridge had become a symbol for enduring, timeless qualities. The stubbornness of the Lake Street Bridge to them was just further proof that they don't build things like they used to.

This story always makes me think of our church. The Episcopal Church, sometimes called the "bridge church," has been taking a number of blasts lately. It is still standing, but one has to wonder for how long. The current tension in the church and in the Anglican Com-

munion has made me wonder just what kind of a foundation, what essentials, the church is standing on, and just how strong they are. Those of us who have spent our lifetimes in this church remember a time when the Episcopal Church seemed to be fairly clear about its belief and doctrine. Sadly, today that is not the case. I will be frank from the outset and say that the Episcopal Church displays to the world an all-too-apparent lack of doctrinal definition as a religious institution. This fact is slowly eroding the church and causing its decline. Much of our leadership appears to be in denial about this, but the signs are everywhere.

The Episcopal Church has in the past looked to two places for its peculiar [other than Christian] identity. The first is its status as a member church within the Anglican Communion and the second is related to that membership: use in worship of the Book of Common Prayer. Episcopal Church membership in the Anglican Communion currently can best be described as tenuous. Many who are upset about that look to this membership identification as critical to a meaningful definition of the Episcopal Church. I wonder.

I would observe that it is the organizational "looseness" within the Anglican Communion which has led to

the problems being experienced. There is a clarity problem with the concept of Anglicanism. It is too difficult to define exactly what is meant by Anglicanism. To explain, I would reference a classic work titled *Anglicanism* by the Church of England historian and missionary Stephen Neill.

When one reads this book, the problem becomes apparent. The last chapter, "What Then Is Anglican-

common Anglican covenant which would "make explicit and forceful the loyalty and bonds of affection which govern the relationships between the churches of the Communion." I think this is fine — as far as it goes — but that it doesn't go far enough. What we have learned from the controversy over the consent given to the consecration of Bishop V. Gene Robinson is that there doesn't seem to be any commonly accepted

The time may be right for a confessional statement in the Episcopal Church

ism?," begins by asking this question: "What are the special theological doctrines of the Church of England and of the Anglican Churches in fellowship with it?" Neill's answer is:

"...that there are no special Anglican theological doctrines, there is no particular Anglican theology. The Church of England is the Catholic Church in England. It teaches all the doctrines of the Catholic Faith as these are to be found in Holy Scripture, as they are summarized in the Apostles, the Nicene, and the Athanasian Creeds, and set forth in the dogmatic decisions of the first four General Councils of the undivided Church."

This may have been an adequate definition in the less complicated world (the first half of the 20th century) in which Neill lived and wrote, but unfortunately not today. We live in a culture in which the horizons of interpretation have been pushed out of sight.

It is my belief that the Episcopal Church must reform (redefine) itself if it is to have any chance of surviving in the post-modern world. We must somehow discard what I see as a self-destructive preference for ambiguity. The Episcopal Church now talks endlessly about agreeing to disagree ("We are not all of one mind on the subject of human sexuality.") People seek out churches that are clear about what they believe.

In *An Anglican Turning Point* (published in 1964), Bishop Stephen Fielding Bayne, Jr., discussed the difficulty even then of deciding what "Anglican" means. He commented: "Our recourse here traditionally is to the Prayer Book." He noted that in 1930, the definition [of Anglicanism] was that: "Anglican Churches uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches." However, he then moved on to observe that the identity of the prayer book is fast being eroded away.

The Windsor Report, in paragraph 118, recommends that the churches of the Anglican Communion adopt a

authoritative statement of doctrine which can be referred to in situations like this. (Thirty-Nine Articles — where are you when we really need you?)

Mainline protestant denominations are themselves having problems with "a cloudiness of definition" brought on by post-modernism and pluralism. Let's name the demons. A number of these denominations have reported the emergence of confessing movements. In an article titled "Confessing Christ: A Quest for Renewal in Contemporary Christianity," author William Abraham makes the observation that "confessing movements appear at moments in history when the church or a church has to confess its faith resolutely and firmly in response to competing conviction both within and without its boundaries." Has such a moment arrived in our church? I personally think so, but I can only imagine the loud outcry of protest within the Episcopal Church in response to a call for a confessional statement.

Can't we be honest and admit that the pluralist ecclesiology that is currently dominating our church and others is incoherent? We hear a great deal of talk about pluralism and diversity, but those doing the talking don't seem to be able to tolerate the expression of a position different from their own. What the people in the pews in the Episcopal Church need to come to realize is that pluralism is not a doctrine; it is a methodology, a speculative exercise in epistemology. Sadly, what has happened is that the importance of doctrine has been pushed to the fringes by this preoccupation with methodology.

Will the Episcopal Church survive? Perhaps, but it is almost certainly going to be a lot smaller unless the church can agree to define itself and its beliefs clearly. It is my hope that some kind of confessional movement can surface in the Episcopal Church. That might be our last chance for any kind of meaningful unity. □

The Rev. Richard B. Tudor is the rector of St. Barnabas' Church, Florissant, Mo.

No Middle Ground

David Jones' article, "Can These Two [Duncan and Robinson] Bring Us Together?" [TLC, Nov. 20] is undoubtedly well intentioned. But it is unbelievably naive, condescending, and ultimately foolish. The present "unhappy divisions" among us (BCP p. 818) are not between two individuals.

If Bob Duncan and Gene Robinson were to become the best of drinking buddies, they could not resolve them.

One part of the Episcopal Church believes that (at least some forms of) homosexual intimacy constitute a "wholesome example" to the flock of Christ. Another believes they are prohibited and sinful.

Both cannot be right at the same time, and there is not, and cannot be, a middle ground between them.

*(The Rt. Rev.) John W. Howe
Bishop of Central Florida
Orlando, Fla.*

I read with interest the Rev. David P. Jones' advice to Bishop Robinson and Bishop Duncan.

I found it a bit disconcerting that while Fr. Jones' past connections to the Diocese of Pittsburgh were prominently noted, at least one other revealing biographical fact was passed over. That is that he more recently served as the co-chairman of the Diocese of New Hampshire search committee that ultimately chose to select V. Gene Robinson as a candidate for bishop and move forward with the process in a way that guaranteed Bishop Robinson's election would have to be approved by the whole church at General Convention 2003.

From my point of view, it is these

actions, not anything that either bishop has done subsequently, that are at the root of our very profound difficulties in continuing in fellowship with one another. I will leave it to others to discuss the debatable merits of Fr. Jones' proposals to fix what he had a part in bringing about, but I do believe it is helpful for everyone to have a more complete sense of his role in the crisis we face.

*(The Rev.) Scott Quinn
Pittsburgh, Pa.*

When reading David P. Jones' article, "Can These Two Bring Us Together?", I found his citation of Jimmy Carter as a voice for church unity curious. In October 2000, the former president and his wife publicly dissociated themselves with the Southern Baptists over the issue of ordination of women and teaching on male headship. For the Carters, their conscience took precedent over church unity.

While on the subject of unity, I will note that Bishop Duncan's ministry has been characterized by acts of reconciliation. Not only has he stood with global Anglicans, he has extended himself to several groups that have been disenfranchised by the Episcopal Church, including the Reformed Episcopal Church, the Anglican Mission in America, and others in North America.

Bishop Duncan has not chosen disunity. Rather it was General Convention 2003 that made that choice when it ignored the mind of Lambeth, the pleas of Anglican pri-

mates, and finally reason, tradition, and scripture.

*Cynthia Campbell
Columbia, Md.*

Wonderful Art

The recent discussions as to where to stand when celebrating [TLC, Oct. 16] brings to my mind a wonderful engraving I saw back in the '50s. I recall that it hung somewhere in Trinity Church, Wall Street, but my memory of what it was is far clearer than my recollection of where.

The engraving was of the inside of a typical Gothic church in grand style, much like Trinity. It depicted the whole chancel area, altar, fully vested sacred ministers and lots of acolytes, candles, et al. The remarkable part of this piece was that the reredos behind the altar was transparent, and the altar appeared as only the end of a long table which stretched out in the distance — a depiction of the messianic banquet perhaps — with the Trinity presiding at the far end and many others, saints, apostles, etc. gathered along the sides. It seemed to me to express the depth of relationship between our actions at the Eucharist and the action at that eternal table that at times seems missing today.

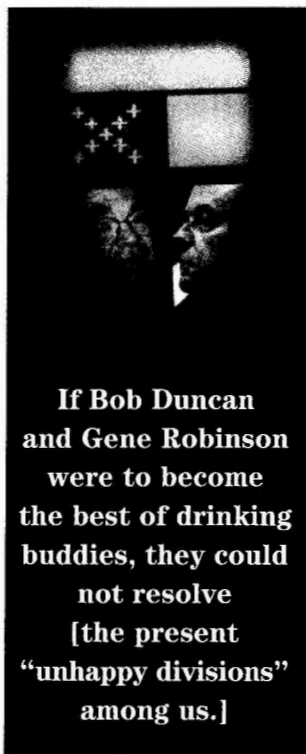
I am wondering if anyone else recalls this expression of devotion and theology and might know its current location? I would rejoice to see this awesome piece of art once again.

*(The Rev.) Richardson Libby
Annapolis, Md.*

Moving Meditation

I find myself often differing from TLC on theological and ecclesial matters, although on occasion the articles are first-rate. In any event, I was so profoundly moved by the "Sunday's Readings" meditation, "God's Radical Expectation" [TLC, Nov. 20] that I must write to commend TLC and thank you. It was outstanding, and deeply inspiring. Thank you very much.

*(The Rev.) John Perry
Christ Church
Hudson, N.Y.*



**If Bob Duncan
and Gene Robinson
were to become
the best of drinking
buddies, they could
not resolve
[the present
"unhappy divisions"
among us.]**

Belief Unto DEATH

By David G. Duggan

The brutal murder of my fellow lawyer, Episcopalian and former resident of Chicago's western suburbs, Michael Lefkow, hit me pretty hard. Though we will never know what happened on that sad last day in February, the suicide in Milwaukee of his confessed killer at least affords the benefit of sparing the state a trial and us a debate on the value of the death penalty. May the law enforcement investigators redouble their efforts to assure that whoever is responsible has been brought to justice, either on this earth or before the throne of judgment.

Lefkow's murder (and that of Donna Humphrey, his elderly mother-in-law) calls to mind not only the precariousness of all life, but particularly the sword of Damocles that hangs over the head of those who work for justice. At my small parish, three vestry members and several other active parishioners are lawyers, and speaking only for myself, I have wondered about the mental stability of several clients. Half the time, lawyers are bearers of bad news. The Bible is replete with accounts of how prophets, messengers, emissaries and even the King's Son were murdered for their message. Christ, the ultimate messenger of God's love and mercy, died an even more horrifying and pointless death than Michael Lefkow and Donna Humphrey endured.

In a case fraught with ironies, one of the most perverse is that Bart Ross, the confessed killer, was the sort of client whom Michael represented: down-and-out, marginalized, a victim of the "system." Together with his grieving widow, Joan (before she became a judge), they had been trial lawyers for the Equal Employment Opportunity Commission. But just as Jerusalem, the holy city, was also the abattoir for the prophets, so too is the field of justice for those who work in it.

At Michael's funeral service, the preacher likened Michael's death to that of Thomas à Becket, the Archbishop of Canterbury whom Henry II had murdered in the cathedral. That comparison was drawn when everyone was focusing on an incarcerated white supremacist as the likely agent provocateur, rather than a garden-variety victim-of-the-system wacko. But even if some link to the Nazi-glorifiers of the world could be proved, the comparison does not serve to glorify Michael's death.

The Henry II-Thomas à Becket conflict was a precursor to the Reformation as Henry gained the right to select England's bishops, a right unique in Western Christendom where the pope could barter bishoprics like so many hogs in a pen. That England's Reformation-era bishops, Cranmer, Latimer, Ridley and others, are remembered to this day as giants of the faith and martyrs, while their contemporaries on the Continent are forgotten as so many fools and knaves, shows some redemptive nature to Thomas' untimely demise.

No, Michael's death is no more glorious nor more meaningful than that of any other simple Christian, who worked to live out his faith, who raised children now struggling to make sense of this banality, who loved a woman into their middle years so much that they held hands and shared desktop lunches, who contributed to the civil society which seems today to be coming unglued.

May we still have faith that, as a remnant of believers in a just God, who brought all into existence, and welcomes all who confess the faith of Christ crucified, we may be justified at our hour of judgment, as Michael surely was at his. □

David G. Duggan is a free-lance writer and an attorney in Chicago.



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PEOPLE & PLACES

Appointments

The Rev. **Richard J. "Rich" Martindale** is rector of Trinity, PO Box 1146, Columbus, GA 31902-1146.

The Rev. **Karen Vickers Budney** is associate at St. Peter's, PO Box 419, Cazenovia, NY 13035.

The Rev. Canon **Heather Cook** is canon to the ordinary in the Diocese of Easton, 314 North St., Easton, MD 21601.

The Rev. **Allison Read** is associate at Christ Church, PO Box C, Short Hills, NJ 07078.

Resignations

The Rev. **Judy Jones**, as rector of St. David's, Barneveld, NY.

Retirements

The Rev. **Doug Bendall**, as vicar of St. Andrew's, 933 S 17th St., Newark, NJ 07108.

The Very Rev. **Robert Giannini**, as dean of Christ Church Cathedral, Indianapolis, IN.

Deaths

The Rev. **James Lytle Babcock**, 72, retired priest of the Diocese of Maine, died Nov. 10 following a long illness.

Born in Natick, MA, and educated at Bowdoin College and Berkeley Divinity School at

Yale, he was ordained deacon and priest in 1958 in the Diocese of Massachusetts. He was rector of St. Mary of the Harbor Church, Provincetown, MA, 1958-60; rector of Holy Spirit, Orleans, MA, 1960-66; rector of Trinity, Canton, MA, 1966-77; and rector of St. Alban's, Cape Elizabeth, ME, 1977-80. He retired in 1980. In the Diocese of Massachusetts, he was a member of the Commission on Ministry and served as its chair for a time, and was a General Convention deputy in 1969. He is survived by his wife, Connie, of Cape Elizabeth, and two children.

The Rev. **M. Dennis Lee**, 92, rector of St. John's Church, Marcellus, NY, for 26 years, died Oct. 13.

A native of New York City, Fr. Lee was a graduate of City University of New York and Episcopal Theological School. He was ordained in the Diocese of Central New York as deacon and priest in 1941 and served his entire ordained ministry in that diocese, at Trinity, Seneca Falls; Christ Church, Jordan; and Emmanuel, Norwich. He was rector in Marcellus from 1951 until 1977, when he retired.

The Rev. **Isaac Persaud**, rector of Church of the Incarnation, Jersey City, NJ, died Oct. 14 following heart surgery. He was 49.

Born in Georgetown, Guyana, Fr. Persaud

was a graduate of the University of the West Indies and Codrington College. He served the Church of the Province of the West Indies in Guyana, 1979-85, and in Trinidad and Tobago, 1986-89. He became rector in Jersey City in 1991. In the Diocese of Newark, Fr. Persaud was a member of diocesan council, the cathedral chapter, and the companion diocese committee. He is survived by his wife, Glory; a daughter, Rachel; and his mother.

Answers to last week's puzzle



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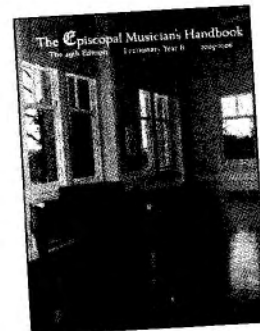
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FULL-TIME RECTOR: *All Saints, Jacksonville, FL* is seeking a rector to help facilitate church growth, build community through fellowship and worship, be active in pastoral care and visitation, and implement a variety of programs to expand and achieve our long term mission. All Saints is a debt free program-sized church with corporate size 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; Fax (904) 262-1876 Phone (904)707-4485 Visit our website: www.allsaints.org/profile.

FULL-TIME ASSOCIATE: *St. Mark's, Highland, MD,* seeks full-time associate, to focus in leadership development and oversight of Spiritual Formation / Christian Education, with an emphasis in youth ministries. See www.stmarkshighland.com/opening/.

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.

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 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.

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.

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 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

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: *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.**

FULL-TIME PRIEST ASSISTANT: *Church of Our Saviour, Rock Hill, SC,* is looking for a full-time priest assistant. Duties will be split between youth ministry and general pastoral and liturgical support. Rock Hill is a medium-sized city, 25 miles south of Charlotte, NC, in the Diocese of Upper South Carolina. If interested send resume to: **144 Caldwell Street, Rock Hill, SC 29730** or E-mail: hr@oursaviourrockhill.org.

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.

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

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

STUART, FL

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

ZEPHYRHILLS, FL

ST. ELIZABETH'S 5855 16th St. (813) 782-1202
The Rev. Martha Vaguener, r E-mail: ZhillsLiz2@aol.com
Sun H Eu 8 (Rite II), 10 (Rite I), Sun Sch 9; Wed H Eu & Healing 10

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Robert Giannini, dean & rector
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia (1st Sunday of the month bilingual Service Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristia con Curacion; Wed 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

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www.theadvent.org Email: office@theadvent.org
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KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcm.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

MILLVILLE, NJ

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225 Sassafras St., 08332
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www.gracechurchinnewark.org
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www.saintthomaschurch.org (212) 757-7013
The Rev'd Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev'd Charles F. Wallace, headmaster; the Rev'd Robert H. Stafford, the Rev'd Victor Lee Austin, the Rev'd Richard Cornish Martin
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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www.allsouls cathedral.org
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PORTLAND, OR

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

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

COLUMBIA, SC

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

CORPUS CHRISTI, TX

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

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

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EAU CLAIRE, WI

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

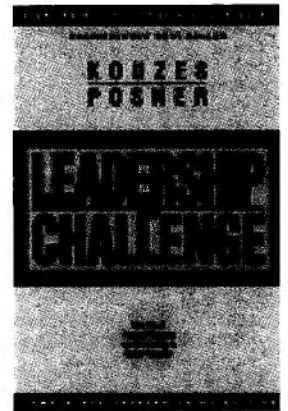
Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except;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

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