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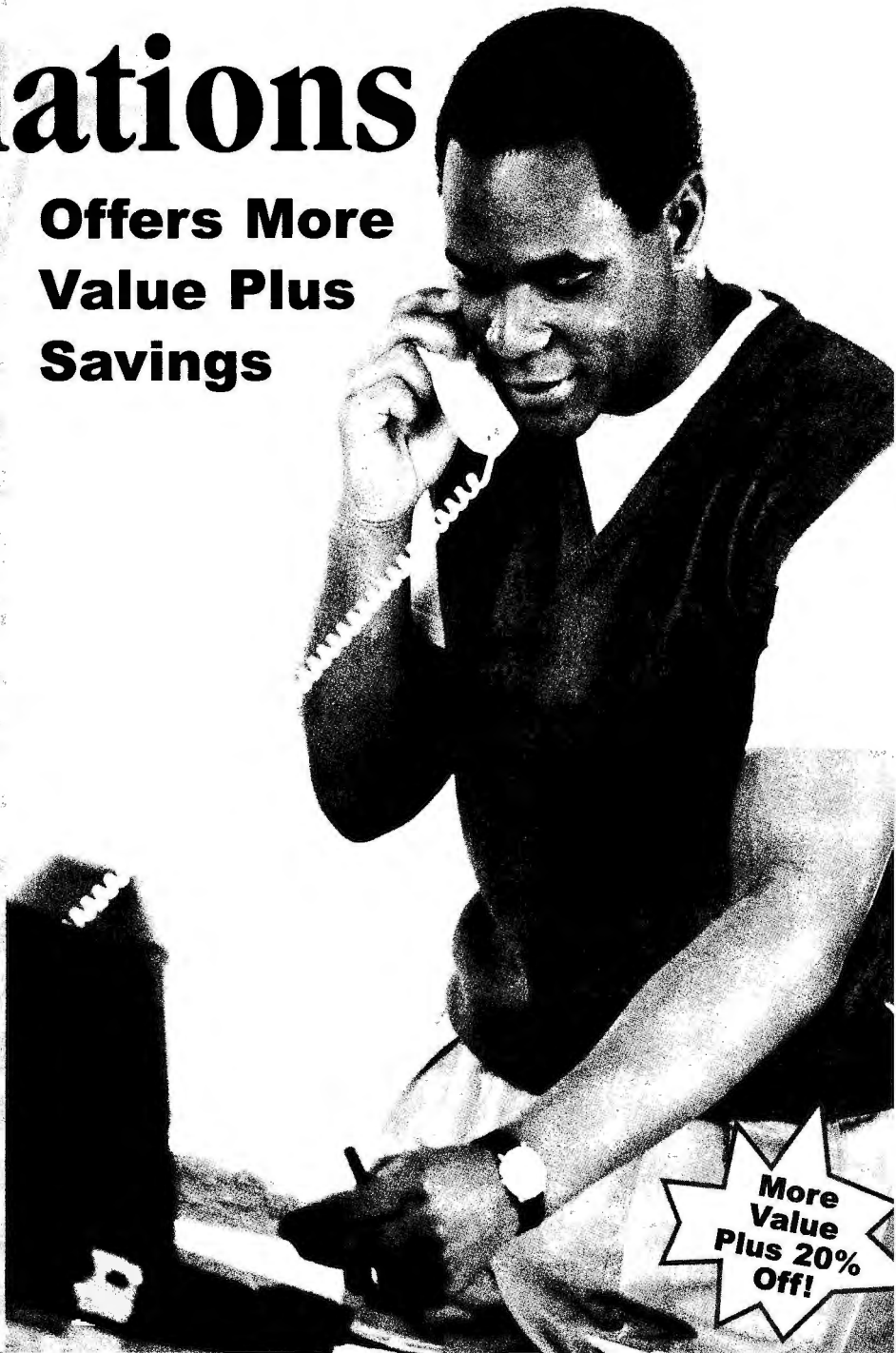
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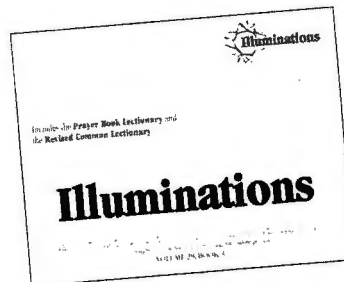
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*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

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## On the Cover

Val Sen and her 8-year-old son, Ari, construct an Advent wreath at St. Thomas' Church, Battle Creek, Mich., at a wreath-making event on the First Sunday of Advent.

Kevin Hare/The Enquirer photo

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**SUNDAY'S READINGS**

**From Jerusalem to all the Nations**

*'His kingdom shall never end' (Luke 1:33)*

**The Fourth Sunday of 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

Christians believe in expanding revelation, an amplifying of what already has been revealed. This would be like those Russian nesting dolls with many figures, one inside the other, or like the school child learning sums and multiplication as foundation for calculus in later years.

This week's lessons, taken sequentially from Samuel to Luke to Romans, give us an expanding revelation of Jesus Christ and the extent of his kingdom.

Nathan has some words of comfort to David. No, David will not be the one to build the temple for the Lord, but there is something that God has in store for David. His legacy will continue. A child of his, a descendent, will always be on the throne. God will establish his kingdom forever. Furthermore, out of love, when the king messes up, God will respond with punishment but will receive him back.

Gabriel gives Mary a profile of the Messiah which moves on from what David heard. His name will be Jesus, as Joshua who took Israel into the promised land. Gabriel expands on the Messiah. He will be none other than the son of the Most High and will be called the Son of God. Still, his kingdom is only over the house of

Jacob on the throne of David.

Then we come to the conclusion of Romans where Paul further amplifies the revelation about Jesus. He is closing the theme of his epistle, a theme he set out in the opening paragraph (1:5). Jesus — the Messiah, the descendent of David ruling over the house of Jacob — is also the Savior of all the nations. Paul meant this to challenge the church that had been keeping Jesus as a local deity. Christ's kingdom goes beyond the boundaries of the church and is for all the peoples of the earth. The Messiah came so that faith and grace may come to each and every nation or people group. The Church is to go and tell them.

What a radical revelation — the mystery of God's intention now revealed in Jesus Christ! The difficulty is to bring home to us just how radical this claim is. Is it surprise, or shock, or disappointment, or the thrill of new light?

The reaction comes to who Jesus really is, or who these other people are that he includes. Mary pondered in her heart who Jesus is; the Roman church struggled with the inclusion of people not like us. If we do both of these, we will see a greater Savior.

**Look It Up**

Where does Jesus reveal himself as greater than just the Jewish Messiah?

**Think About It**

Local deities aren't just found in jungle villages. How can we show our concept of Jesus as a God whose kingdom goes no further than my life, my land, my church?

**Next Sunday**

**Next Sunday, Christmas Day, Dec. 25, 2005**

**BCP:** Isaiah 9:2-4,6-7; Psalm 96 or 96:1-4,11-12; Titus 2:11-14; Luke 2:1-14(15-20)

**RCL:** Isaiah 9:2-7; Psalm 96; Titus 2:11-14; Luke 2:1-14 (15-20)

## Diocese Steps up Relief Efforts in New Orleans

The Diocese of Louisiana has announced plans to purchase a Garden District bed and breakfast adjacent to Christ Church Cathedral to serve residents returning to New Orleans as well as volunteers working to clean up devastated areas of the city. More than 70 percent of housing in the city was destroyed by Hurricane Katrina.

Funding for the recovery project will be provided by Episcopal Relief and Development (ERD), which announced approval of a \$3.1 million grant on Nov. 16.

"We shall undertake, in Christ's name, one of the greatest development and relief efforts ever attempted by a diocese in the Episcopal Church," said the Rt. Rev. Charles Jenkins, Bishop of Louisiana, in response to the generosity of Episcopalians and other Anglicans who donated money to fund the grant.

The diocesan headquarters in New Orleans and at least half of the 50 parishes in the Diocese of Louisiana were destroyed or heavily damaged when Hurricane Katrina struck the Gulf Coast on Aug. 29. Normally parishes contribute to diocesan revenue through assessment contributions, but nearly three months later a number of the affected parishes remain closed, causing diocesan income to plummet at the time of greatest need.

### Distribution Center

Christ Church Cathedral currently serves as a distribution center for supplies. A water unit at the cathedral is one of the only sites providing purified drinking water for the surrounding neighborhood. The cathedral is also a rest area for recovery workers, supplying them with food and potable water.

After the former Glimmer Inn bed

(Continued on next page)



The Rt. Rev. James Jelinek, Bishop of Minnesota, presides at a Nov. 3 service of confirmation at St. Mark's Cathedral in Minneapolis during which 175 persons from Holy Apostles' Church in St. Paul were officially received into the Episcopal Church. Assisting is the Rt. Rev. Daniel Swenson, retired Bishop of Vermont, and the Rt. Rev. Richard Chang, Bishop of Hawaii (not shown). According to the Rev. Winfred Vergara, missionary for Asian American Ministries at the Episcopal Church Center and preacher at the service, Holy Apostles is the only predominantly Hmong congregation in the Anglican Communion.

Jeff Smith/ENS photo

## Katrina Act: A Boost for Charitable Giving

Under the temporary rules put into place by the Katrina Emergency Tax Relief Act (KETRA), taxpayers are allowed to deduct charitable cash donations made between Aug. 28 and Dec. 31, 2005, to qualified charities at up to 100 percent of their adjusted gross income. The temporary change in the Federal Tax Code in the wake of Hurricane Katrina may provide a short-term boon for congregations and a variety of ministries affiliated with the Episcopal Church.

The enhanced tax deduction can be applied on donations made within the specified period to any qualified not-for-profit organization, not just those specifically involved in hurricane relief efforts. In crafting the legislation, Congress decided that a key goal of KETRA was to ensure that charities

in general don't suffer from a downturn in giving, as many did following the Sept. 11 terrorist attacks.

Under the old rules, which generally limited deductions for cash gifts to charities each year to 50 percent of a taxpayer's adjusted gross income, churches and charities might have been faced with a shortfall in receipts as tax considerations forced people to curb their giving at year's end, according to Malaika Kamunanwire of Episcopal Relief and Development (ERD).

A drop in donations would be most unfortunate, Ms. Kamunanwire said, because in addition to Hurricane Katrina, ERD is also seeking to respond to recent disasters elsewhere in the world, such as the earthquake in Pakistan and severe floods and mudslides throughout Central America.



Mary Frances Schjonberg/ENS photo

A Hurricane Katrina relief center is set up on the front lawn of Christ Church Cathedral in New Orleans. The center, which offers clothes, shoes, personal-hygiene items, baby supplies, water and food supplements, opened soon after government officials allowed residents to return. It has already met about 25,000 requests for assistance.

## New Orleans

(Continued from previous page)

and breakfast is remodeled, it will be the new home to the diocesan office of disaster response. It also will offer a credit union, day care and job training to people in need.

"After the Sept. 11 tragedy, ERD worked with St. Paul's Chapel across from Ground Zero, offering healing and hope through an extraordinary volunteer relief effort," said Robert W. Radtke, ERD president. "Similarly, the Glimmer Inn will serve as a beacon of hope to people affected by the devastation wrought by Hurricane Katrina."

The ERD partnership will also sup-

port a mobile case management unit which will access isolated coastal areas outside normal distribution and resource centers in areas such as Bayou du Large and Slidell. The unit will help people affected by the disaster obtain services and complete necessary paperwork with local, state and federal agencies.

Bishop Jenkins said the project will provide "mercy, compassion and hope" to the people of southeast Louisiana. "The generosity of our brothers and sisters in Christ is deeply appreciated and will enable us in the Diocese of Louisiana to be Christ's heart and hands to many who have lost so much," he said.

## Los Angeles Parish Hall Burns

An early morning fire on Nov. 28 destroyed the parish hall building at St. George's Church, Hawthorne, Calif. The fire was discovered by the church sexton, who lives in another building on the church campus.

The Rev. Martir Vasquez, vicar, said the parish hall building contained office space, a chapel, two kitchens and a dining area. A school for developmentally disabled adults which had been using the building during the week is in the process of looking for a new location to hold classes. "We lost everything that was in there," Fr. Vasquez said. "The chapel was where

the congregation originally began worshipping."

Established in the 1930s, the congregation of St. George's moved to its current location in the 1970s. According to Fr. Vasquez, the only structure on the property at the time was an Army hospital barracks which after being used as the main worship area, was later converted for use as a parish hall.

The fire was reported at 1:50 a.m. About 30 firefighters extinguished it within 25 minutes and there were no injuries. The cause of the fire is believed to have been an electrical short.

## Budget Rejected

Delegates to the convention of the Diocese of **Pennsylvania** on Nov. 5 voted down the proposed 2006 program budget as well as a substitute austerity budget, placing the question of funding diocesan operations in the hands of diocesan council.

The Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, opened the session with a call to the convention to affirm his leadership. "If you feel I'm not leading you effectively, tell me, and if I feel it is God's will, I'll resign," he said.

Bishop Bennison said the diocese had spent "\$9.6 million of unrestricted net assets in order to move forward the initiatives that prior conventions authorized" and challenged the diocese to continue its support. "If you cannot support the program budget proposed by diocesan council that depends on a draw-down of \$1.2 million in unrestricted net assets, say so, although I think it would be about the dumbest thing our diocese has ever done," Bishop Bennison said in his convention address.

Gathered at the Philadelphia Cathedral, the delegates rejected the \$4.8 million program budget by a vote of 205-175. An alternate budget that would balance income with expenditures and would not draw upon the diocese's unrestricted net assets was also defeated as was a substitute resolution referring the budget to the Council of Deans and calling for a special diocesan convention in six months time.

A resolution for "equitable funding for the diocese" that would have altered the parochial assessment, creating a tiered system of mandatory assessments, also failed. Five resolutions were adopted with little debate.

## 'Health' Assessment

Delegates to the annual convention of the Diocese of **Rhode Island**, gathered in Cranston Oct. 28-29, endorsed a series of recommendations prepared

(Continued on next page)



Lisa Helfert/WNC photo

Youth from dioceses throughout the Episcopal Church participate in the 26th annual National Acolyte Festival at Washington National Cathedral Oct. 8. The day-long event featured a festival service of the Holy Eucharist with rededication of acolytes as well as a variety of workshops and tours.

## Rhode Island

(Continued from previous page)

by the "Bridgebuilders" group, a commission formed to find ways of alleviating friction between the Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, and some of her clergy.

Arising from a call to assess the leadership, systems, and general health of the diocese made by Bishop Wolf to the 2003 diocesan convention, the Bridgebuilders group reported its findings and recommendations to the bishop, standing committee and diocesan council earlier this year, and a summary report was released to the diocese.

In her convention address, Bishop Wolf said she was "enormously encouraged" by the suggestions for action that the report conveys, and the decision of diocesan council to prioritize and implement with vigor the ideas expressed in the report. "I am very supportive of their work, and gladly look forward to participating with them in a task-centered process that will enhance the health and vitality of our diocese."

After Dr. James Segovis, chairman of the Bridgebuilders group, offered a summary of their work and recom-

mendations for action by convention, debate began. Using language which at times became rancorous, some delegates asked for the full text of the report to be distributed, and not merely the summary they were provided. Others spoke of personality differences that could not be papered over by a diocesan resolution and others spoke of poor communications between the bishop and the clergy.

After several minor amendments were made, convention adopted a resolution that stressed several strategic goals. The diocese will: "Establish and strengthen the covenant between the Bishop and Clergy; Build a wide-spread, grassroots agreement on a mission and maintain a consistent focus in implementing it; Encourage the development of strong leadership and collegiality among clergy; Enhance the Diocese's ability to successfully communicate and execute its strategy; Review, revitalize, and recognize the Diaconate; and Review, recognize, and promote the ministries of the laity."

In other business, convention endorsed resolutions commending prayer for the election of a Presiding Bishop, Lenten adult education pro-

grams, merging two Pawtucket churches, anti-racism training, and renewed social justice ministry.

Resolutions affirming the Windsor Report, affirming the 1998 Lambeth Resolution on Human Sexuality, and a pledge to keep the diocese in the Anglican Communion were tabled, while a fourth resolution, "Upholding the Historic Christian Faith," was passed after substantial amendment.

## Seeking 'Decisive Vote'

Those who logged on to the live Internet audio stream of the convention of the Diocese of **Fort Worth** Nov. 19 didn't have to be chained to their computers all day. The plenary session was over in just three hours and 35 minutes.

Brief though the business meeting was, it included strong words from the diocesan bishop, the Rt. Rev. Jack L. Iker. "The Anglican Communion, as we have known it, no longer exists," Bishop Iker declared near the end of his address to the convention. Expanding on a theme he had begun in the convention Eucharist sermon,

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## Fort Worth

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in which he reminded clergy and delegates that “the Church is not a democracy; it is a kingdom,” Bishop Iker spoke pointedly about “the direction we must continue to take.

“We have already begun to learn to walk apart,” Bishop Iker said. “A realignment of the Anglican Communion, is already under way. Our Communion is fragmented and broken, and the Anglican Communion, as we have known it, no longer exists. There is no evidence that the Episcopal Church is willing to turn back from the innovations of the 2003 General Convention for the sake of preserving the Communion.”

The proof of this, he said, was in its incomplete and inadequate response to the Windsor Report.

“It must be clear to all where we stand,” he concluded. “We stand for the apostolic faith and order of the historic Christian Church. We will continue in the apostles’ teaching and fellowship, in the breaking of the bread, and in the prayers. We stand against any teaching or practice that undermines the divine authority of the holy scripture and divides the Church.”

Following the address, the assembled clergy and lay delegates dealt swiftly with the rest of the business meeting. One resolution — concerning a reduction in the diocesan assessment — was presented and tabled. Elections ran smoothly, more than a dozen reports on diocesan ministry were received, and a \$2 million budget for 2006 was passed without debate, despite an anticipated deficit of nearly \$50,000, which will be covered by cash reserves.

*Suzanne Gill*

## Outreach at Arms’ Length

Questions about the best way of funding non-parochial ministry along with a celebration of the successes of the diocese’s strategic plan for growth highlighted the annual convention of the Diocese of **Dallas**. Convention met



*Suzanne Gill/Forward in Mission photo*

In his address to convention in the Diocese of Fort Worth, Bishop Jack Leo Iker assured the diocese that he would seek a decisive vote on the human sexuality issues which the 75th General Convention is expected to address next June in Columbus, Ohio.

Oct. 21-22 at a hotel convention center.

In his address to convention, the Bishop of Dallas, the Rt. Rev. James M. Stanton, proposed altering the funding formula for outreach, moving it from the diocesan to parish level. Historically, Bishop Stanton said, outreach for non-parochial ministries had been funded at the diocesan level to ensure a steady flow of support. Over time the practice of keeping outreach at arms’ length from parishes had reduced direct parish giving, he said.

While “we can point with pride to the inclusion of these ministries in the diocesan budget as a sign that we care,” Bishop Stanton suggested, “I wonder if, in reality, this hasn’t been a way of letting ourselves corporately off the hook.”

Convention declined to remove outreach from the diocese’s \$4.5 million budget, voting instead to create a 5 percent floor for outreach in the

diocesan budget until a diocesan endowment for outreach was funded.

While the past “two and a half years have been hard for many in the Episcopal Church,” Bishop Stanton told convention that attendance in the diocese has risen 12 percent and congregational membership had risen by 3.5 percent. He congratulated the diocese on working together “productively and with focus” and credited a five-year strategic plan.

Among other business, delegates endorsed the creation of an assistant bishop and approved the appointment of the Rt. Rev. Stephen Jecko, retired Bishop of Florida, to the new position.

## Renewed Commitments

The Rt. Rev. E. Ambrose Gumbs, Bishop of the **Virgin Islands**, challenged the 50th annual convention of the diocese gathered at St. Paul’s Church, Frederiksted, St. Croix, Nov. 16-19 to let go of the past and to “come labor on” as workers for Christ in his “vineyard” in the Eastern Caribbean.

In his first convention address to the clergy and lay delegates of the 13 parishes spread across five islands in the American and British Virgin Islands, Bishop Gumbs noted the tremendous opportunities to share the gospel message, and urged a new commitment to evangelism, outreach and youth work.

“Around the diocese or in congregations that I have visited more frequently, I have been inviting the church to shake off dull sloth and joyful[ly] rise to the mission ahead of us as we seek to rebuild the walls of Jerusalem and the temple,” he said.

The Episcopal Church’s response to the Windsor Report fueled a lengthy plenary debate, as a number of delegates voiced concern over the actions of the 74th General Convention and its implications for the place of the Episcopal Church in the Anglican Communion.

There were no resolutions from the debate on the Windsor Report and no formal action was taken by convention.



## Brazilians Criticize Archbishop Williams

The House of Bishops of the Anglican Episcopal Church of Brazil (IEAB) has written to Archbishop of Canterbury Rowan Williams questioning his impartiality over the Recife crisis.

In a Nov. 14 letter, 12 active and retired IEAB bishops defended the deposition of Bishop Robinson Cavalcanti of Recife for "disregard" of his fellow bishops and for performing an illicit confirmation in the Diocese of Ohio in 2004. Bishop Cavalcanti's trial by the Brazilian House of Bishops conformed to canon law, and should be recognized by the wider Church, they said.

The bishops also defended the dep-

osition without trial of 32 Recife clergy, saying the canons permitted the priests' removal for "abandoning the communion of this Church" after they had refused to disown Bishop Cavalcanti and support the replacement named by them.

By attending the Global South meeting in Egypt and not commenting on the Brazilian Church's "arbitrary exclusion" Archbishop Williams "legitimized" the proceedings, the IEAB bishops declared. His silence, they said, gave tacit approval to the Global South's reinvention of the Anglican Communion as a "federation of churches" bound by a "confessional declaration."

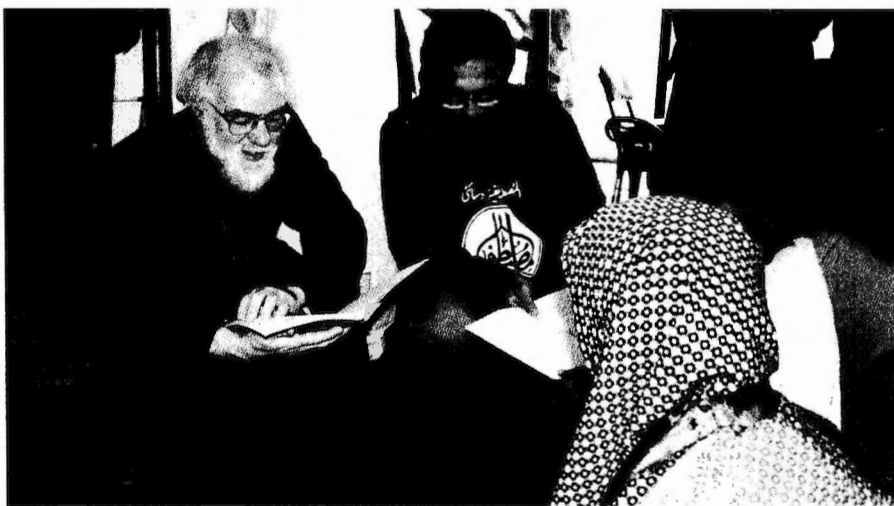
## Archbishop Views Relief Efforts in Pakistan

In the aftermath of a severe earthquake and anti-Christian rioting, the Archbishop of Canterbury traveled to Pakistan Nov. 22 at the invitation of the Anglican Church of Pakistan.

During his eight-day visit, the Most Rev. Rowan Williams commended earthquake relief efforts and encouraged the "small Church in the middle of a society that is mostly not Christian" to continue to give compassion and service as a "witness." The Oct. 8 earthquake killed more than 70,000

and left an estimated 3 million people homeless, many of whom lived in remote mountain regions where winter is approaching and the threat of epidemic disease and frostbite acute. The day after his arrival, he visited a tented village on the outskirts of Islamabad, where displaced victims are being temporarily sheltered.

*Anglican Communion News Service and Zenit news agency contributed to this report.*



Jonathan Jennings/Lambeth Palace photo

Archbishop of Canterbury Rowan Williams engages in interfaith dialogue with residents of a tented village on the outskirts of Islamabad where victims displaced by a massive Oct. 8 earthquake are being sheltered. The complex holds nearly 10,000 refugees.

## Third Way Sought

A number of bishops from Province 9 of the Episcopal Church have joined a coalition of Central and South American bishops in calling for a "third way" in the Anglican Communion. Latin Americans perceive themselves being forced to side with either the Episcopal Church and its allies or the Global South provinces which oppose actions the Episcopal Church has taken regarding human sexuality, but neither position reflects "our thinking and spirit," according to a number of participants at the second Latin American & Caribbean Theological Education Commission (CETALC) meeting held recently in Panama City.

The commission proposed creation of the "Global Center" to prevent further "polarization" which they said places the "unity of our Communion at risk." A statement released by the Anglican Episcopal Church of Brazil on behalf of CETALC seeks to "emphasize renewal in respect to plurality, diversity and inclusivity that have been a permanent sign of Anglicanism, and of our spirituality based on the Sacred Holy Writs, the Creeds and the basic teaching of our doctrine."

Listed among signatories were the president of Province 9, the Rt. Rev. Lloyd Allen, Bishop of Honduras; the Rt. Rev. David Alvarez, Bishop of Puerto Rico; the Rt. Rev. Francisco Duque, Bishop of Colombia; the Rt. Rev. Jean Zache Duracin, Bishop of Haiti; the Rt. Rev. Orlando Guerrero, Bishop of Venezuela; the Rt. Rev. E. Ambrose Gumbs, Bishop of the Virgin Islands; the Rt. Rev. Alfredo Morante, Bishop of Ecuador Litoral; and the Rt. Rev. James Ottley, Assistant Bishop of Southeast Florida. The bishops invited other provinces that do not "fit into the current vision of North and South" to join them in seeking reconciliation through this "via media" between the dominant factions within the Communion.



# The Mass that Changed My Life

By Tracey Clanton

"Good Morning, Skycar."

"I need a taxi to take me to 1227 4th Street, please."

"May I have your phone number? Is this Tracey?"

"Yes, this is Tracey."

"We'll be right there."

By the time the taxi arrived, I had managed to stop crying long enough to repeat the address and answer the driver's questions. He wanted to know if it was OK to take a short cut instead of driving through traffic on Lincoln Boulevard at 8 a.m.

When we arrived, the driver asked, "Are you a teacher?" He had pulled up in front of the school next to the church and there were lots of children running into the yard.

"No, I'm going to Mass."

"Good for you," he answered.

"Yes, it will be good for me." And at this point, I had started crying again.

My church, St. Augustine by-the-Sea, offers an early-morning service on Wednesdays called "Market Day Mass." It's a Mass that coincides with Santa Monica's Farmers' Market. I had been attending Market Day Mass on Wednesdays for about six months when I took the taxi that day. I should probably note that at the time, I had two working vehicles and was physically able to drive. That's just it, I was physically able to drive — not emotionally. I was having my version of a breakdown, and I was in no condition to drive but I had to go to Mass, so I called a taxi. That was the Wednesday morning that changed my life. An explanation is in order.

I began attending Market Day Mass because, as I told my friends, "I just can't deal!" I was employed in a dysfunctional work environment that was affecting me physically, emotionally and spiritually. I had lost 10 pounds. I know that sounds great to some, but for me it was unhealthy. I was drinking up to four Starbucks' caramel frappacinos with whipped cream a day. I didn't realize that this was a problem until the Starbucks' crew mentioned that they were worried about me. That was the day I added espresso to my frappacino diet. I barely slept, and spiritually I was a shadow of my former self. I didn't know what else to do, so I started going to Mass on Wednesdays — in addition to attending the 7:30 a.m. Eucharist on Sundays.

When our rector, the Rev. Hartshorn Murphy,

returned — he had been on vacation when I started attending — he was surprised to see me and even introduced me to my fellow Wednesday parishioners. The people who regularly attend the service spoke up and said, “We know Tracey. She’s been coming for weeks.” Fr. Murphy was surprised because, as he said, there are no “thees and thous” in the Wednesday service and he knows that I’m a Rite I kind of girl.

The Wednesday service gives me a feeling that I can only try to put into words. I feel stronger when I walk out of the glass doors of the church than I do when I enter them. Especially during the time when I was feeling so broken, so confused — but I never felt alone. The Wednesday service re-confirms my faith that Jesus continues to walk with me. It’s in the words of the prayer read during the ministry of the table, “Our brother Jesus walks with us the road of our suffering...” In bad times, you can’t hear those words enough.

On Wednesdays, instead of a sermon or homily, we hear a meditation reflecting on the life of someone who was important in the history of the Anglican Communion. I always get some sort of message from the meditation, like the “moral of the story was...” I find myself spending moments during the day reflecting on the moral of the story. It’s a spiritual distraction that helped me make it through some bad times.

But the times were really bad, so bad that one night on my way home from a work-related event, I had an automobile accident. My car was driveable and no one was hurt, but I was freaked out. The accident was, as the saying goes, “the straw that broke the camel’s back.” I knew I was in trouble and the only thing I could think of was, “God, please help me!” I didn’t sleep that night, which had become a regular occurrence, and the next morning I took a taxi to St. Augustine by-the-Sea to attend the Wednesday service that changed my life.

“Have a good day!” the taxi driver shouted after me as I ran up the church steps.

One of the Wednesday regulars noticed that I was crying and went to find the priest. The Rev. Joyce Stickney, our associate priest, came out and put her arms around me and simply said, “I love you, Tracey.” In those words, I heard the voice of God and knew that I would be all right. The peace I felt at that moment is the peace I feel every Wednesday — even when it seems that my world is anything but peaceful. That Wednesday, I didn’t go to the office. And I never went back to that office again. I took a leave of absence from my job and one month later I resigned. That Wednesday changed my life, and the Wednesdays leading up to that day helped me when “I couldn’t deal.”

I attended Market Day Mass every Wednesday while I was unemployed because the service provided me with the strength to believe. During the times when I needed it most, it seemed that the moral of the story — the message in the meditations — was about faith and hope. The Mass helped reinforce my faith and I never lost hope.

I have a new job now and I attend Market Day Mass as often as possible — about twice a month. I attend now because I’m grateful and I know that I am blessed and it’s important to me to celebrate that on Wednesdays. I’m at a different point in my spiritual journey now — I’m searching for answers. And I look for those answers on

Wednesdays while listening to the meditation, enjoying the smell of the incense, chanting and praying. And I’m finding them within. And each Wednesday, when I walk out of the glass doors back into the world, I feel stronger than when I walked inside, and I know that Jesus is walking beside me. □

*Tracey Clanton is a member of St. Augustine by-the-Sea Church, Santa Monica, Calif.*



# The Tension of Two Faiths

I have an enjoyable pastime I indulge when visiting others' houses — reading their bookshelves. I've found that people's bookshelves tell much about them, and about their interests. Do they read? What do they read? Are all the books new and pristine, or used and well loved?

Anyone looking at my bookshelves may be forgiven for being confused, as books on Christianity are side by side with books on Buddhism, with more than one shelf dedicated to well-loved children's books. This cacophony of book titles represents my family, and our faiths.

I live in an interfaith family. I am Christian, and my husband, who no longer believes in the Christian faith or in Jesus, has become a Buddhist priest. Our three children, who were baptized as Christians in the years before my husband left the Christian faith, are being raised as Christians, in accordance with the vows we made at their baptisms.

Living in the tension of two faiths, life is not always easy. There are a myriad of details to be worked out: How do we bless our meals? How do we schedule around the services and activities of two different faiths? How often may the children participate in Buddhist events?

While some might argue that raising our kids immersed in both faiths is good, neither scripture nor the existing research on growing up in multi-faith families would support this view. Recent research indicates that children growing up in families with parents of differing faiths do much better when they are raised in a single faith. Being raised in two faiths, with their differing beliefs and view of the world, only generates confusion and disorientation. Children desperately want to be "oriented" to the truth, to have a moral and ethical compass for their lives. Living in two faiths with conflicting views of the truth not only lacks a coherent orientation, but will be, by nature of their conflicting views of the truth, inherently disorienting. Jesus cannot be God the Son one day and not the next.

Scripture is equally clear. Man cannot worship two gods. Neither, to be explicit, can children. Jesus said, "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other" (Luke 16:13). Worshiping two gods is disorienting — you are going in two direc-

tions at once.

Such disorientation is destabilizing, and often requires help from others to return to, and maintain, a healthy orientation.

While I rely on my local church to provide me support and guidance in the worship of the one true God, to expect such support, even implicitly, from the national Episcopal Church appears to be unrealistic. It is as disoriented as the popular culture, and the natural consequences of this disorientation can only be profound confusion.

Why do I make such a claim? If our bookshelves are any indication of who we are, and what we believe, then the Episcopal Church, and indeed many of its dioceses, are horribly disoriented. For instance, as of September the Episcopal Book/Resource Center, which is the bookstore located at the Episcopal Church Center in New York City, had 60 books on Buddhism. To put this in context, it offered only 57 books on youth ministry. In addition, the store has laughing Buddha statues (but no laughing Jesus), Tibetan prayer flags, and incense to "clean your chakras." Some of the diocesan online bookstores have had entire sections devoted to Wicca and Scientology.

While some would argue that these books encourage interfaith dialogue, I would argue that the sheer quantity of other faith books far exceeds the number needed for interfaith understanding, and is quickly approaching the point of being other faith endorsement. The number and substance of these books is, ultimately, disorienting, and points people away from Jesus Christ.

As long as the Episcopal Church continues to endorse (either explicitly or implicitly) non-Christian religions, the church will suffer. As with children, the Episcopal Church's trying to live in many faiths at once is disorienting at best, and heretical at worst. When we stand for everything, we no longer stand for anything. The Episcopal Church has become unstable, and unless it returns to the one true faith — Christianity — it will topple in a morass of pluralism, and the Episcopal Church will fall. □

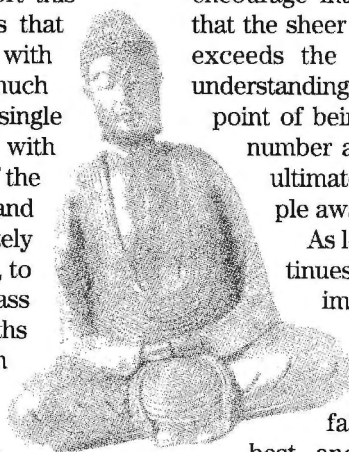
*Our guest columnist is Grace La Torre, a member of St. Andrew's Church, Las Cruces, N.M.*

## Did You Know...

**Trinity Cathedral, Omaha, Neb., once had a colony of about 50,000 bees living above its ceiling.**

## Quote of the Week

**The Ven. Bob Jackson, archdeacon of Walsall in the Diocese of Lichfield in his new book, *The Road to Growth*, on making Jesus more prominent in churches: "Usually it is Jesus who attracts people and the Church that puts them off."**



## Admirable Patience

As the year draws to a close, it saddens the heart to note groups of Episcopalians leaving their church nearly every week. In recent weeks disaffected church members in Marysville, Ky., Fairfax County, Va., and in the Ozark region of Missouri have felt the need to leave their congregations, and a church in the Diocese of Rochester was voted out of convention. Most of them would regard themselves as people who simply wanted to practice their faith as Episcopalians always have done, and they probably would claim they have been unable to do so.

We are sympathetic toward the thousands who have left the Episcopal Church since the 74th General Convention in 2003. They continue to drift in any number of directions, by entire congregations, segments of churches, small groups and individuals. We are aware that thousands of others are poised to make similar moves during the weeks ahead. We hope those who plan such strategies will be willing to wait at least until the 75th General Convention takes place next summer in Columbus, Ohio. While it is not likely that some sort of breakthrough is about to occur that would enable the church's warring factions to be reunited, there is always a chance that an 11th-hour strategy may be put forward by some irenic church leaders before deputies and bishops gather in Columbus. Waiting a few more months also could increase the chances for a more united Anglican witness among those who feel compelled to leave.

Conservative Episcopalians who remain at this point have been blessedly patient while they ponder their future. We hope they can remain patient at least until General Convention has enacted legislation. At that point, perhaps their options will be a bit more clear.

**Most of those leaving the church would regard themselves as people who simply wanted to practice their faith as Episcopalians always have done.**

## A Timely Benefit

The temporary rules of the Katrina Emergency Tax Relief Act (KETRA), suspending limitations on the tax deductibility of qualifying charitable gifts, were created as a direct response to the devastation wrought by Hurricane Katrina [p. 5]. But many people do not realize that KETRA is designed to benefit all 501(c)3 organizations, not just those providing hurricane relief.

The act's incentives allow individuals to deduct up to 100 percent of their adjusted gross income (AGI) on their federal taxes for qualified charitable contributions made between August 28 and December 31. Individuals who previously were limited to deducting no more than 50 percent of their AGI in support of their parish's operating expenses, a diocesan capital campaign, or toward a national ministry, such as the Living Church Fund, may be able to make much larger gifts.

The KETRA provisions expire on January 1, however, so charitable organizations should ensure that their constituencies understand the act's benefits, limitations, and deadline. Timely communication is vital.

# Anglicans After Realignment

By David A. Tait

Since the General Convention of 2003, many Episcopalians have avoided seeing the gravity of the crisis they face by engaging in unprofitable games. Some look only one step ahead instead of surveying a larger terrain. This is the wait-and-see game. Others focus on keeping the church together, whether that be the Episcopal Church itself, the House of Bishops, a particular diocese, or a single congregation. This is the let's-hold-on game. Neither game will have a happy outcome. Both endanger a long-standing concern by many Episcopalians for closer ties with other Christians.

In the waiting game, the question at first was what would happen when the primates met in London in October 2003. The next step was to wait for the Windsor

as wide as ever, and the disagreement is as deep as before. Now the waiting game can focus on General Convention 2006, then on Lambeth 2008. But there is no reason to think that these events will be able to contain an irrepressible conflict over scripture, doctrine and authority. People who cannot walk together must walk apart.

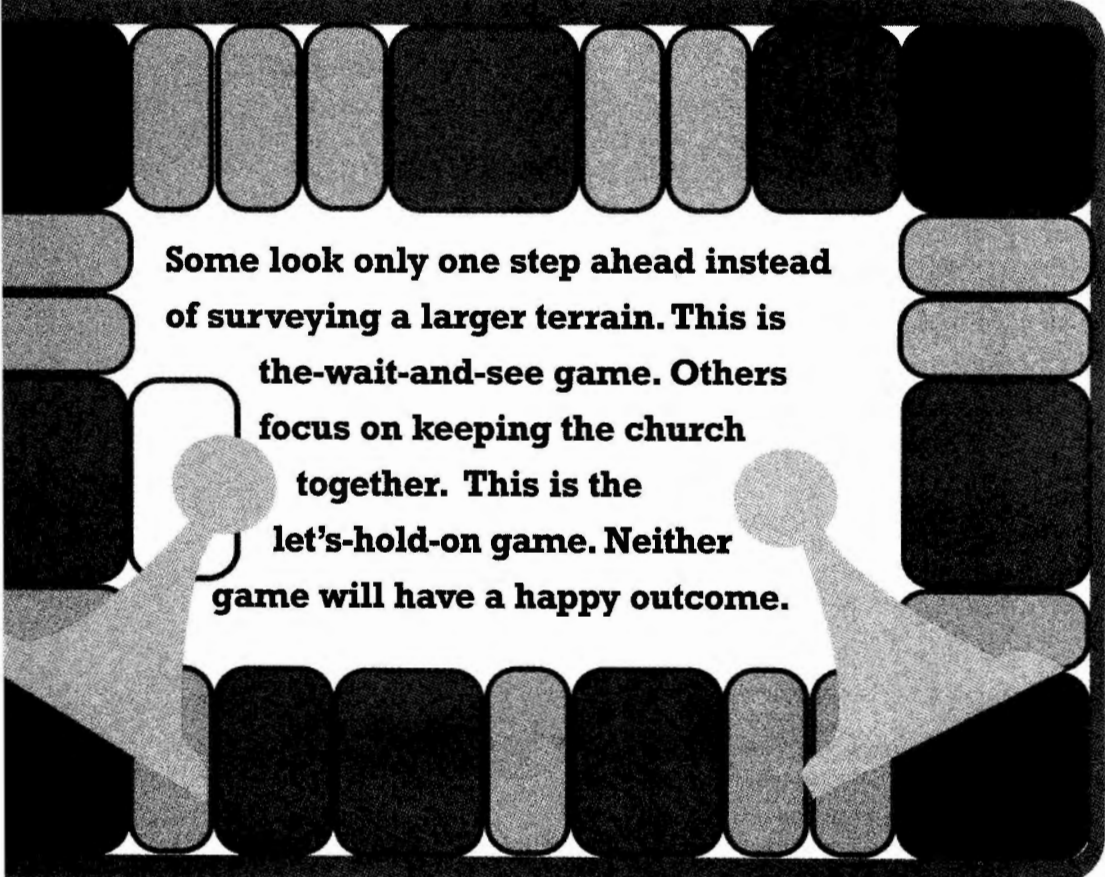
The let's-hold-on game hasn't fared well either. A major realignment is already underway. The Episcopal Church of 2003 has not held together. Two examples help to illustrate what is happening. In 2004, a majority of the members of St. James' Church, Oklahoma City, left the Episcopal Church to form an Anglican church. In June 2005, the Bishop of Argentina visited this congregation, which is now under his jurisdiction. In the spring of 2005 the largest church in the Diocese of Kansas, Christ Church, Overland Park, negotiated a separation from the

Episcopal Church. At Christ Church in June, two priests and a deacon were ordained under the authority of the Archbishop of Uganda. When Oklahoma City is part of Argentina and suburban Kansas City is found in Uganda, realignment is a reality. Other congregations, individual members and some clergy will continue a slow but inexorable exodus.

Given that realignment is already happening and is certain to continue, Episcopalians would do well to look beyond the status quo or the next event. Where do they want to stand on the global Christian map? As Anglican Christians seeking unity with other Christian groups in the United States? As members of a redefined, international Anglican Communion? Or would they rather seek a broader realignment that could reunite them with Roman

Catholicism or Eastern Orthodoxy? Episcopalians in the past have been interested in each of these possibilities.

In the late 19th century, the Chicago-Lambeth Quadrilateral emerged from William Reed Huntington's desire to unify protestants in the United States. More than a century later there have been some modest but real gains, such as the ties between the Episcopal Church and



**Some look only one step ahead instead of surveying a larger terrain. This is the wait-and-see game. Others focus on keeping the church together. This is the let's-hold-on game. Neither game will have a happy outcome.**

Report. After it appeared in October 2004, speculation turned to the response of the Episcopal Church's bishops, then to the primates' meeting at Dromantine, and after that to the meeting of the Anglican Consultative Council.

None of these events has produced a resolution of the crisis. The divisions within the Anglican Communion are

# Not Strong Enough

Presiding Bishop Frank Griswold is a man of good will, whose office and person I respect. His recent defense of the Jewish people [TLC, Nov. 27] is laudatory. However, regarding the Iranian president's attack that prompted his defense of the Jews, Presiding Bishop Griswold's remarks did not go far enough in condemnation.

Consider the context and history in which President Ahmadinejad said that Israel should be wiped off the map.

It was at a conference titled "The World Without Zionism." He warned leaders of the Muslim nations who might recognize the state of Israel that they faced "the wrath of their own people, and will burn in the fire of the Islam (sic) nation's fury."

In addition to the history of persecution of its own Jews and Christians — including our own Anglican Church — Iran supports terrorism, including suicide bombers, and continues to develop a nuclear program.

Arab and Islamic regimes have by and large failed to join the rest of the global community in condemning Ahmadinejad's hate-filled message.

In order to "wage peace and reconciliation," one must have a partner for peace and reconciliation. Such were Sadat and Begin, but not Ahmadinejad.

Invoking the lessons of history, consider this: Replace the conference title of "A World Without Zionism" with the title "A World Without Jews," for anti-Zionism is anti-semitism. Plus, the Iranian president's comments were Hitler's kind of words.

His words are to be condemned as evil.

*(The Rev.) Robert R. Smith  
Church of the Holy Communion  
Norwood, N.J.*

## Brought Into Focus

David P. Jones' article, "Can These Two Bring Us Together" [TLC, Nov. 20] was right on target. When he used that wonderful quote from Jimmy Carter, he brought it all into focus. I, too, think it is going to have to be the two of them working together to bring us into God's light.

I am a 79-year-old lay woman who came into the Episcopal Church 24 years ago from another denomination, and I love it here. I have good friends on both sides of this question who sometimes say some bitter things about each other, and it is tearing me apart.

So the two bishops have been called by the Lord into their current positions, but now God may have something more for

(Continued on next page)

the Evangelical Lutheran Church in America (ELCA).

Should a realigned American Anglicanism continue Huntington's quest, or should the primary focus be on redefining and reintegrating Anglicanism itself, both globally and locally? That would not be easy. At the global level, there are four "instruments of unity" that may facilitate greater cooperation and integration. However, the Windsor Report makes clear that there is a great deal to be done, and success should not be assumed.

**All Anglicans have an obligation to recognize that the games of wait-and-see and let's-hold-on are simply ways of avoiding recognizing the gravity of the crisis they face.**

In North America, one of the concerns of the Anglican Communion Network has been to form a "Common Cause Coalition" with a variety of organizations. But it is by no means clear that Anglicans opposed to the New Hampshire election can achieve unity among themselves. If they succeed, what will become of past agreements like those with the Lutherans?

Moreover, there should be a thorough discussion of the reasons for seeking a better-integrated Anglican Communion. There may be sound historical and pragmatic reasons for making the attempt — but what about theology? One of the effects of strengthening Anglicanism would be to reaffirm and reinforce the rupture of the 16th century. Is this desirable? In the 20th century, Episcopalians engaged in dialogue with Rome and the East. A redefined Anglicanism is not likely to be fully acceptable to Roman Catholics or the Orthodox. It's worth asking whether the enormous effort required to realign Anglicanism might be better spent on a more radical effort to end the divisions between Anglicans and Rome or the Orthodox.

Surely all Anglicans have an obligation to recognize that the games of wait-and-see and let's-hold-on are simply ways of avoiding recognizing the gravity of the crisis they face. A wrenching realignment is already underway. It is time for North American Anglicans to ask where they want to be after the religious map is redrawn. Who will be their closest neighbors — North American Protestants, international Anglicans, Roman Catholics, or Orthodox Christians? □

*David A. Tait is associate professor of history at Rogers State University, Claremore, Okla. He was an Episcopal priest for 21 years before joining the Antiochian Orthodox Christian Church in 2004.*

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

## LETTERS TO THE EDITOR

(Continued from previous page)

them to do. I hope they will listen carefully and be brave and strong enough to take on this task.

*Bev Jacques  
Menasha, Wis.*

David Jones is the Rodney King of the Episcopal Church. No, (David and Rodney), we can't just get along! The article, "Can These Two Bring Us Together," is an example of how tolerance and pleasantness have replaced revealed truth and fidelity to a heritage as our highest values. Bob Duncan and Gene Robinson are worlds apart on the fundamentals, and fundamentals are, by definition, fundamental. If there is any hope left it will be that thoughtful Episcopalians will submit to God's word and to the voice of the wider Anglican Communion as it interprets God's word (Bishop Duncan's position). Sentimentalism and mushy thinking have only led us to more of the same.

David Jones is right about one thing though: Gene Robinson holds the solution in his hands. If Bishop Robinson voluntarily surrendered his orders for the sake of the Communion, this could set the ball rolling for General Convention to do the right thing in 2006.

To not choose between Gene and Bob is to choose by default to allow this train to crash in the summer of 2006. We'll see if the Episcopal Church makes a wiser choice.

*(The Rev.) Chuck Collins  
Christ Church  
San Antonio, Texas*

Thank you for David P. Jones' article on the need for Bishop Duncan and Bishop Robinson to bring us together.

This can never happen as long as we quote texts at each other without any acknowledgment of what lies behind the problem.

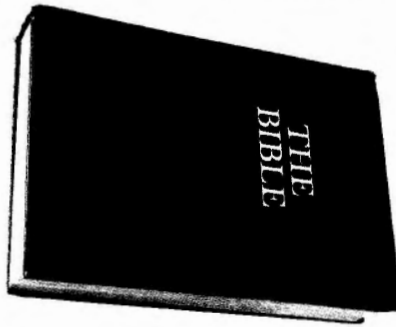
*(The Rt. Rev.) Milton L. Wood  
Elberta, Ala.*

The Rev. David P. Jones, a person I remember and respect, naively asks Bishop Duncan, of the Diocese of Pittsburgh, to meet with Bishop

Robinson to work on a way to reconcile their differences.

This is impossible because Bishop Robinson comes from a secular viewpoint which is the new Paganism, and which can never be reconciled with Christianity.

*(The Rev.) Don H. Gross  
Pittsburgh, Pa.*



**It is time for the bishops  
of the Episcopal Church  
to join with the majority  
of Anglicans in upholding  
the moral standards  
set forth in holy scripture.**

The Rev. David P. Jones' article greatly oversimplifies the theological dispute between traditional Episcopalians and supporters of Bishop V. Gene Robinson. He makes it seem as if the profound differences in theology and interpretation of scriptural moral standards that are tearing the church apart today at the national and international levels are just a tiff that could be easily settled if the two bishops would have tea together and promise not to say bad things about each other.

The dispute is really about whether God has indeed revealed himself in scripture and through the teachings of the church for 2,000 years or whether the church today can totally jettison holy scripture and create a new standard of morality cut out of whole cloth according to the dictates of pop culture.

There is only one resolution to this dispute: It is time for the bishops of the Episcopal Church to join with the majority of Anglicans in upholding the moral standards set forth in holy scripture. No Episcopalian should be forced to believe

anything that is not set forth in the teaching of holy scripture or the creeds or the teaching of the early church. In my own traditional parish we have had gay couples and everyone got along, but we did not change our theology to accommodate this lifestyle. I fear our bishops are becoming less guardians of the faith than ushers to the gates of hell. This new theology has no authority behind it other than the self-serving motives of the bishops who espouse it. God has nothing to do with it.

*Charles C. Wicks  
Goshen, Ind.*

### Symbolic Messages

The Rev. Nancy Smalley's comments [TLC, Oct. 23] in response to my letter [TLC, Sept. 11] were well taken, though the two female priests I quoted were not thinking of the feminine in God, but of no God.

Indeed there is the feminine element in God, as he has made use of ordinary humans to send clear symbolic messages about himself, the kind he frequently uses to reveal great spiritual truths. Thus Abraham can be shown in certain instances to represent God the Father, and the other two patriarchs God the Son and God the Holy Spirit.

God used Abraham and his wife, Sarah, to show his masculine/feminine nature by their being half-brother and half-sister, since they had the same father but different mothers (Gen. 20:11-12). We are created male and female to be like himself, and he expects our marriages to reflect the same. As his male-female natures are faithful to each other, he demands us to exercise the same faithfulness to our spouses.

It is all this that causes same-gender relationships to be an abomination to God, since he created us to be like himself. More than that, he chose to picture symbolically his coming victory over evil by totally destroying Sodom, a city full of homosexual persons, since their manner of living was apparently what he considers to be the ultimate symbol of evil.

*The Rev. Warwick Aiken, Jr.  
Eden, N.C.*



Further Questions

In his reply [TLC, Nov. 20] to me, Bruce Geary makes a curiously interesting observation linking the whole of modern evolutionary biology to the 19th-century thinker Charles Darwin. It would be a relevant one if this were actually what modern biologists thought.

So how should biology be taught in public schools? Should the consensus of professional biologists on the subject of evolution be the governing standard? Or should a non-scientific standard be followed, and to what end? To teach science or something else? It is only reasonable to allow science instruction to be established by scientists.

*(The Rev.) James Clendinen  
Bainbridge, Ga.*

Issue Still Urgent

In regard to the "values debate" at Washington National Cathedral [TLC, Nov. 13], surely most Christians would agree that missionary work is not limited to "hot button" issues, but they are not without significance.

For the last 20 years or so, the fundamentalist and Roman Catholic churches in my neighborhood devote at least a week to displaying small crosses on their grounds as a memorial to the lives lost to abortions.

The Episcopal Church, on the other hand, has been so steadfast in its commitment to unfettered abortion rights, it may no longer be expected to accord moral status to the unborn. Long-time readers of TLC will remember this commitment as urgent enough to have been extended to the partial-birth abortion procedure, about which Supreme Court Justice Kennedy wrote, "many decent and civilized people find so abhorrent as to be among the most serious of crimes against human life."

It seems to me that strategies to address global poverty, racism and the environment undertaken in the name of the Episcopal Church deserve close scrutiny by both its missionaries and those in the fields where they would go.

*Cynthia E. Grantz  
Rockford, Ill.*

Appointments

The Rev. **DeWayne Adams** is vicar of Ascension & St. Mark's, 5094 US Hwy 380, Bridgeport, TX 76426-6450.

The Rev. **Lawrence N. Crumb** is interim rector of St. Timothy's, PO Box 7416, Salem, OR 97303.

The Rev. **Christopher Culpepper** is curate at All Saints', 5001 Crestline Rd., Fort Worth, TX 76107-3699.

The Rev. **Kedron Jarvis** is director of church relations of Episcopal Relief and Development, 815 Second Ave., New York, NY 10017.

The Rev. **Tom Kennedy** is vicar of St. Thomas', Jacksboro; St. Patrick's, Bowie; and Trinity, Henrietta; add: 223 W Belknap St., Jacksboro, TX 76458.

The Rev. **Ed Kresowaty** is rector of St. Alban's, 911 S Davis Dr., Arlington, TX 76013.

The Rev. **Steven Pope** is rector of St. Andrew's, PO Box 590, Breckenridge, TX 76424.

Ordinations

Priests

**Central New York — Toppie Bates.**

**Fort Worth — Mark Stockstill**, curate at St. Matthew's & Trinity; PO Box 145, Comanche, TX 76442-0145.

Deacons

**Newark — Virginia Dinsmore.**

**Oregon — Jennifer Creswell, Mimi Eick, Michael Henderson, Jo Miller, Anne O. Moore.**

Honorary Degrees

**Church Divinity School of the Pacific —** The Very Rev. **Donald G. Brown**, the Rt. Rev. **Bavi Edna Rivera**, the Rev. **Katherine L. Ward.**

Resignations

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

Retirements

The Rev. **Philip Swickard**, as vicar of St. Patrick's, Bowie, TX, and Trinity, Henrietta, TX.

Deaths

**Vine Deloria, Jr.**, 72, former Native American missionary for the Episcopal Church and author of more than 20 books, died Nov. 13 in Denver, CO, of complications from an aortic aneurysm.

Mr. Deloria was born in Martin, SD, on the Pine Ridge Reservation. He served in the Marine Corps and graduated from Iowa State University and the Lutheran School of Theology in Rock Island, IL. He received a law degree from the University of Colorado. He

was executive director of the national Congress of American Indians, 1964-67, professor at the University of Arizona, 1978-90, then became professor of history at the University of Colorado, serving from 1990 to 2000. He was a founding trustee of the national Museum of the American Indian. He was the author of *Custer Died for Your Sins*, in 1969, and its sequel, *We Talk, You Listen*, in 1970. Mr. Deloria's writing brought about a change in the way many anthropologists and government officials viewed relationships with Native Americans. He continued to write until the time of his death. He also served for a time on the Executive Council of the Episcopal Church. Surviving are his wife, Barbara, of Golden, CO; sons Phil, Ann Arbor, MI, and Daniel, Moore, OK; daughter Jeanne, of Tucson, AZ; seven grandchildren; a brother, Philip, of Albuquerque, NM; and a sister, Barbara Sanchez, of Tucson.

**Paul Langdon Ward**, 94, former missionary in China and president of Sarah Lawrence College, died Nov. 13 following a heart attack.

Dr. Ward was born in Turkey and grew up in Lebanon. He was a graduate of Amherst College and Harvard University. Following World War II, he was sent to China as a missionary for the Episcopal Church, remaining there until 1950. He returned to the U.S. and taught at Colby College and later at Carnegie Institute of Technology, where he was chairman of the History Department. He became president of Sarah Lawrence in 1960 and remained in that position until 1965, when he became executive secretary of the American Historical Association. He retired in 1974. Dr. Ward was active with the Episcopal Peace Fellowship (EPF) and served on the Joint Commission on Peace, 1980-85. In 1988 he and his wife, Catharine, received the EPF's John Nevin Sayre Award. He was a member of St. Augustine's Church, Washington, DC, and served on its vestry. He is survived by his wife, a daughter, three sons, five grandchildren, two great-grandchildren and a brother.

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical information and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

The Living Church, PO Box 514036, Milwaukee, WI 53203-3436; Fax 414-276-7483; E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org).

Next week...

Born of a Virgin

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**Shirleen S. Wait**,  
Atlantic Beach, Fla.

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**CLERGY SPOUSE NEWSLETTER:** For more information contact: [communityofspice@yahoo.com](mailto: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](mailto:AnglicanBk@aol.com).**

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

**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 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/](http://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](http://www.qctrinity.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](mailto: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, FL 33606.**

## 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](http://www.all-angels.com). Send an e-mail version of your resume, current CDO profile, and a cover letter describing some of your gifts and passions in ministry to [office@all-angels.com](mailto:office@all-angels.com).

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

**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](mailto: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](http://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](mailto:StMarysSearch@gmail.com).

## TRAVEL / PILGRIMAGES

**CLERGY OR LAY LEADERS**, interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited**. E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call **800-486-8359** ext 205, 206, or 208.

**WORLDWIDE PILGRIMAGE MINISTRIES** arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of **FRESHMINISTRIES**, for more information. Phone: **1-800-260-5104**; E-mail: [wwpill@aol.com](mailto:wwpill@aol.com); Website: [www.worldwidepilgrimage.com](http://www.worldwidepilgrimage.com).

## VOCATIONS

**Together...ordinary people achieving extraordinary things in the 21st Century as First or Third Order Judeans.** Perhaps God is asking you to offer your life and talents to Him for the benefit of others. The Monastic Congregation of Saint Jude mailing address: **6444 E. Spring St., PMB #284, Long Beach, CA 90815-1500** or [www.Judeans.org](http://www.Judeans.org).

# CHURCH DIRECTORY

## AVERY, CA

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

## SARASOTA, FL

**CHURCH OF THE REDEEMER** (941) 955-4263  
222 South Palm Ave. (Downtown)  
Website: [www.redeemersarasota.org](http://www.redeemersarasota.org)  
E-mail: [COR@redeemersarasota.org](mailto:COR@redeemersarasota.org)  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden, asst.; the Rev. James E. Hedman, asst.; the Rev. Ferdinand D. Saunders, 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

## HONOLULU, HI

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

## CHICAGO, IL

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

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
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](http://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

## NEW ORLEANS, LA

**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
2919 St. Charles Ave.  
On the street car line at the corner of 6th St.  
Please join us for our bicentennial events  
[www.cccnola.org](http://www.cccnola.org)  
The Very Rev. David duPlantier, dean  
Sun Mass 7:30 (1928), 10:30, 6. Christian Formation 10:10, Daily Mass: M and F 12:15 Tu and Th 5:30, W and S 9:30 (W: HS)

## BOSTON, MA

**THE CHURCH OF THE ADVENT** (617) 523-2377  
30 Brimmer Street 02108  
[www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth  
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
[www.stmaryskcmo.org](http://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

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

## NEWARK, NJ

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

## ROSWELL, NM

**ST. ANDREW'S** 505 N. Pennsylvania (505) 622-1353  
E-mail: [standrewschurch@cableone.net](mailto:standrewschurch@cableone.net)  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

## SANTA FE, NM

**HOLY FAITH** 311 E. Palace (505) 982-4447  
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.  
Sun H Eu 7:45, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday H Rosary 9:30. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

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

## ST. THOMAS

5th Ave & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
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

## PARISH OF TRINITY CHURCH

The Rev. Canon James H. Cooper, D. Min., r  
The Rev. Canon Anne Mallonee, v (212) 602-0800  
Watch & Hear our Services and Concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## TRINITY

Broadway at Wall Street  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05. EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

**CATHEDRAL OF ALL SOULS** (Biltmore Village) (828) 274-2681  
3 Angle St.  
[www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
Sun H Eu Sun 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## PORTLAND, OR

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

## SELINGSGROVE, PA

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

## CHARLESTON, SC

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

## COLUMBIA, SC

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

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** (361) 882-1735  
700 S. Upper Broadway [www.cotgs.org](http://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](http://www.ascensionchurch.org)  
The Rev. Dr. Walter L. Ellis, r; the Rev. John Himes, c  
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

## SAN ANTONIO, TX

**ST. PAUL'S CHURCH AND SCHOOL** (210) 226-0345  
Inclusive & Affirming Anglican Catholicism since 1883  
1018 E. Grayson St., Government Hill  
Website: [www.stpauls-satx.org](http://www.stpauls-satx.org)  
The Rev. Doug Earle, r; Dr. Thomas Lee, organist & dir of music; Kay Karcher Mijangos, Episcopal Montessori School Headmistress  
Sun Mass 8 (Low) & 10:30 (Sol), Ev & B as anno, Wed Eu & HU 10:30; Sat Noonday P (Sung) 12:00 & Rosary (Lady Chapel) 12:15. C by appt.

## EAU CLAIRE, WI

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

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

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

## LUMBERTON, NC

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

## CHURCH DIRECTORY KEY

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

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