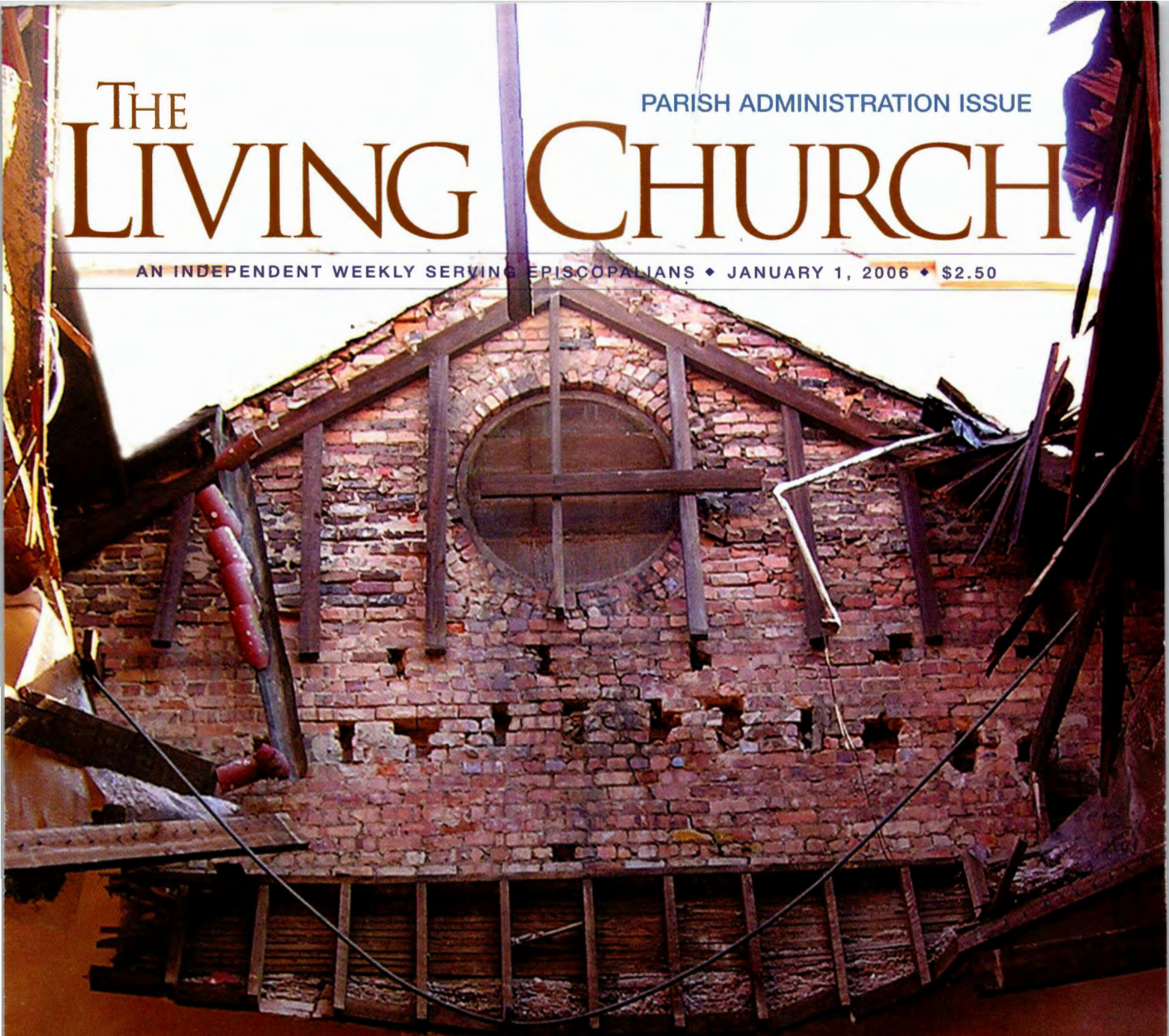


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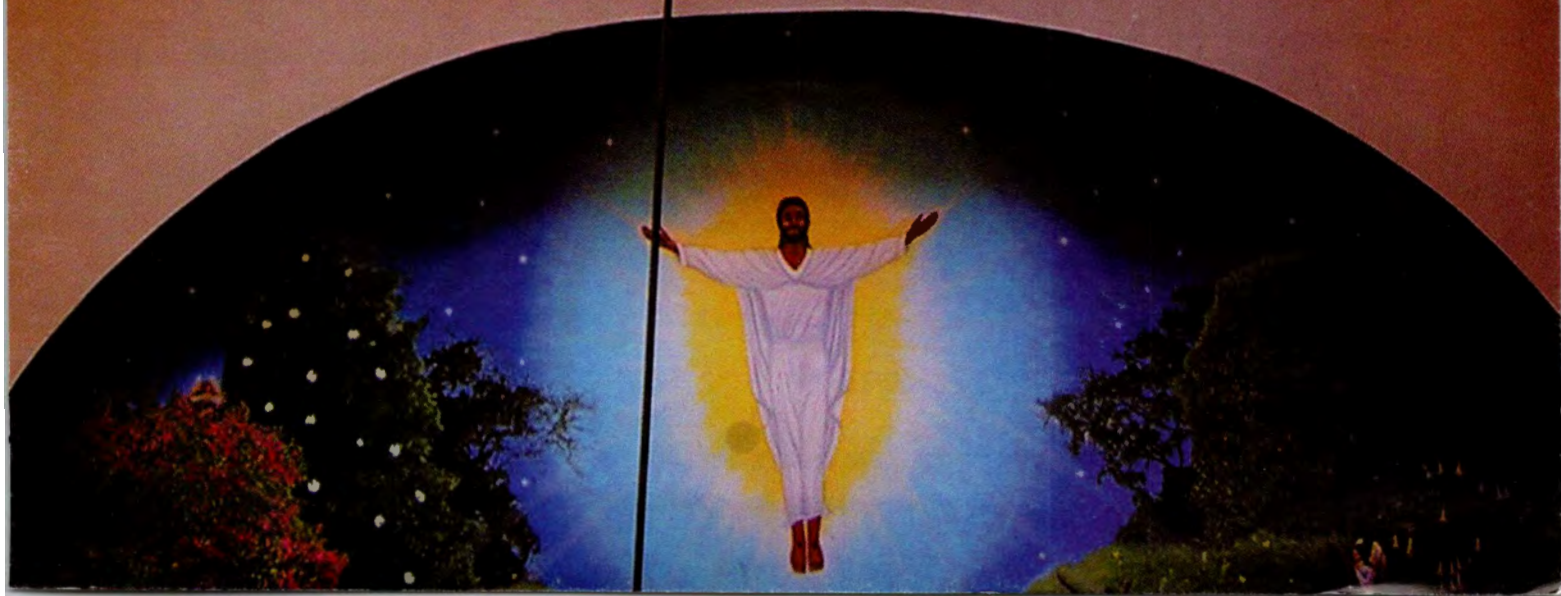
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## Battling Back

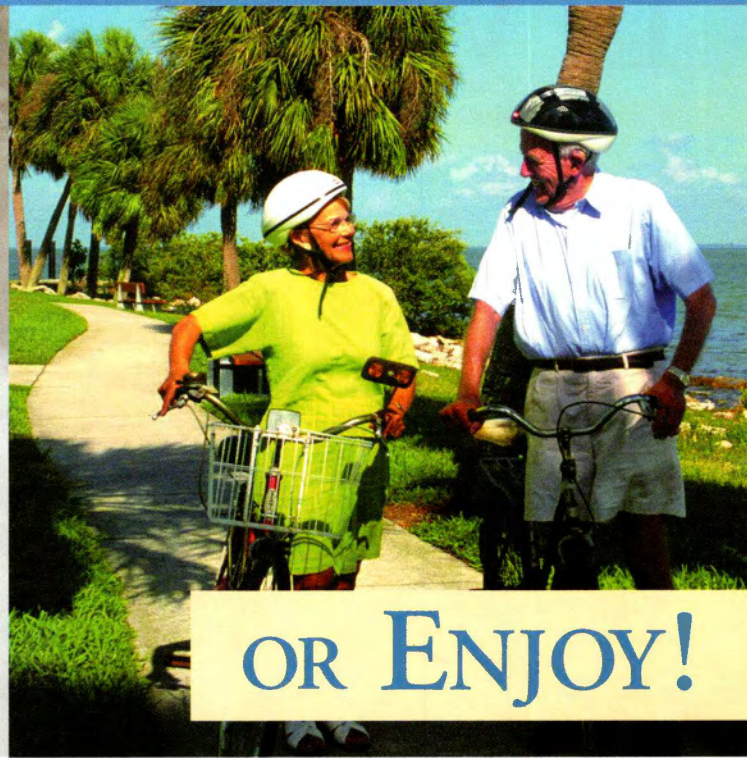
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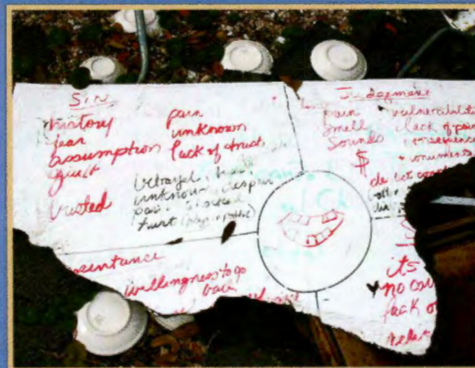
Volume 232 Number 1

*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



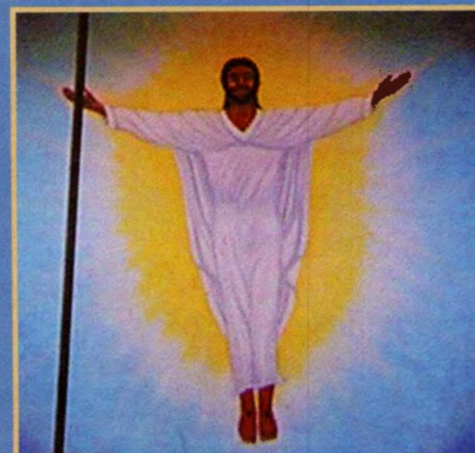
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Christ Church, Pensacola, Fla.,  
after Hurricane Ivan struck in 2004.

Church Pension Group photo



*Solid Oak*  
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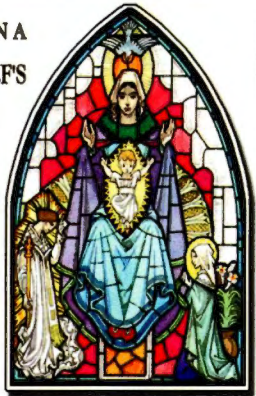
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SUNDAY'S READINGS

**Called by Name**

*'... the name given by the angel ...'*  
*(Luke 2:21)*

**Feast of the Holy Name, Jan. 1, 2006**

**BCP:** Exodus 34:1-8, Psalm 8, Rom. 1:1-7, Luke 2:15-21

**RCL:** Num. 6:22-27, Psalm 8, Gal. 4:4-7 or Phil. 2:5-11, Luke 2:15-21

"Sometimes you want to go where everybody knows your name, and they're always glad you came." So go the lyrics of the theme song from the television show "Cheers." There is power in naming. We may hear on the news that two American soldiers and 17 Iraqis were killed in Baghdad this morning. Eventually the names of the Americans will be honorably enshrined. However, the Iraqis remain nameless. We also hear of people dying from AIDS, hunger, malaria, earthquakes and hurricanes. What are their names? Are they not holy names?

The most holy name for God is YHWH or Yahweh (translated as LORD.) One explanation of the name is that it means "the one who causes things to happen." Psalm 8 says this name is exalted in all the world. In Exodus, when God stands with Moses in power and might, the first thing God does to express his merciful power is to proclaim his own name, "the LORD the LORD." How awesome! Awesome enough that the Hebrew people dared

not say the name. However, the unspeakable is not distant but shines upon us (Num. 6:25).

The most holy name in Christianity is Jesus. However, instead of refraining from ever mentioning it, we call on this name. Luke tells us that eight days after the birth of Jesus, his parents took him to the temple for circumcision and naming. They named him Jesus, the name given by the angel. Jesus in Aramaic is Yeshua and means "God saves." And Paul in Romans calls Jesus "Son of God." Paul does not hesitate to pronounce the name "Jesus" wherein he finds God — so intimately that we now call God "Abba" (Gal. 4:6).

Besides the names Yahweh and Jesus, there are countless other holy names such as Emmanuel, God with us. Calling on the holy names puts us in the family that enables us to name each other, holy people with holy names. "Sometimes you want to go where everybody knows your name, and they're always glad you came."

**Look It Up**

Do we know the names of our neighbors? Let's look them up by walking across the street, and call them by name.

**Think About It**

If the New Testament calls the people "saints" (i.e. holy ones), do we not then have saints' names, holy names?

**Next Sunday**

**The First Sunday after the Epiphany, Jan. 8, 2006**

**BCP:** Isaiah 42:1-9, Psalm 89:1-29 or 89:20-29, Acts 10:34-38, Mark 1:7-11

**RCL:** Gen. 1:1-5, Psalm 29, Acts 19:1-7, Mark 1:4-11



## BOOKS

### A Reader on Preaching

#### Making Connections

Edited by **David Day**, **Jeff Astley**, and **Leslie J. Francis**. Ashgate. Pp. 291. \$34.95 paper. ISBN 0-7546-5009-X.

Many preachers who deliver sermons regularly rarely hear other voices from the pulpit. For them to stay fresh, they must participate in study groups, read published sermons, attend conferences, or explore books like this one.

Here three British scholars have assembled articles on disparate aspects of preaching from various scholarly and professional periodicals, most of them American. Their 29 selections illustrate the revolution in homiletics of the past 30 years. Contributors include such authorities as Walter Brueggemann, David Buttrick, Fred Craddock, John Killinger, Richard Lischer, Thomas Long, Henry Mitchell and Thomas Troeger.

*A Reader on Preaching* consists of eight parts. The introduction to each part features a handy synopsis of each article included there. An index of subjects and an index of names are also provided.

Reference to only a few articles will suggest the breadth of the collection.

In "Preaching the Epistles," David Day warns against an exclusive concentration on content that undercuts rhetorical strategies and other epistolary features. Leslie J. Francis presents the SIFT method of preaching, which approaches scripture passages from the perspective of the psychological functions of sensing, intuition, feeling and thinking.

According to Thomas Long, the important question to ask about a sermon introduction is not whether it is brief, interesting, or raises the issue, but when has the contract been set between preacher and congregation about how the message will be handled. John Killinger invites preachers to dwell in and be nourished by silence, and offers

practical suggestions about how this can happen.

Both novice preachers and veterans will value this reader for the insights, encouragement, and challenge that it offers through a choir of voices.

*(The Very Rev.) Charles Hoffacker*  
Port Huron, Mich.

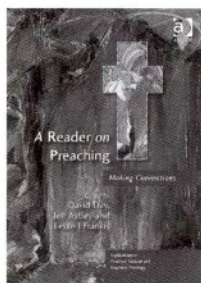
### Inspired to Serve

#### Today's Faith Activists

By **Mark H. Masse**. Indiana University Press. Pp. 230. ISBN 0-253-21714-8.

When one thinks of faith activists, there is a certain automatic return to the 1960s and the civil rights, anti-war,

(Continued on next page)



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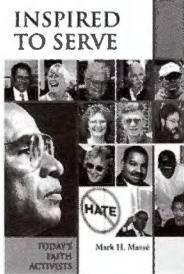
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## BOOKS

(Continued from previous page)

and anti-nuclear marches and heated encounters. Yet, truthfully, many faith activists throughout history have been quiet, often unsung heroes who go about their doing justice, loving mercy, and walking humbly with God business without fanfare or parade. We often do not hear of those who



have committed themselves to the good of humanity, simply because their stories are not often told. Mark Masse has done something about this. He challenges his readers to value the good that they can do to fellow humans and to humanity as a whole by recording the remarkable stories of the lives and works of 12 people.

Herein are stories of commitment and service in seeking to give essential strength and power to those without,

so that human disenfranchisement disappears or at the least diminishes. Here are the stories and records of lay persons, clergy, professionals, amateurs, and people from all walks of life who place on the line that Western over-valued "reputation" and move vividly forward in the change in society demanded by the God of creation when all things and persons were declared "very good." The work done by those whose stories are included is vast.

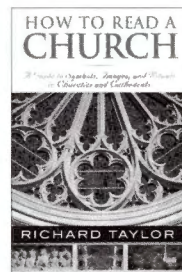
Added to the recounting of the lives and works of these who do their faith, Masse adds a brief epilogue — "Lessons Learned." The frank conclusion is the capstone of a fine collection of biographical material that will keep you intrigued, prayerful, and convicted until you, too, take up a godly cause for others. Read at your own risk!

(The Rev.) Jeffrey A. Mackey  
New York, N. Y.

## How to Read a Church A Guide to the Symbols and Images in Churches and Cathedrals

By Richard Taylor. HiddenSpring (Paulist Press). Pp. 256. \$18. ISBN 1-58768-030-0.

Lovers of bits of information (which some call "trivia") and of church buildings will thank British lawyer Richard Taylor for this mini-encyclopedia of the visual. "Churches and cathedrals are packed with meaning," he writes in introduction. Beginning with spires and gargoyles (from the Latin *gurgulio*, throat), the architectural plan of the building, the images in glass and paint and cloth, he says, "In a number of senses, and to different degrees, churches were built to be read." With black-and-white photos and drawings, he explains in various categories what we see: building and



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furniture, crosses and crucifixes, images of God, Jesus, and the saints, angels, animals, plants. The chapter "How to Read a Priest" is not psychological but ceremonial. It's on vestments.

One may dip into the book as into any dictionary, to find a particular saint or sacrament. But as is any good lexicon, it's addictive. Begin at "The Nativity" and you may find yourself coming up for air at "The Last Judgment."

Patricia Nakamura

## Hope the Archbishop

### A Portrait

By **Rob Marshall**. Continuum. Pp. 157. \$28.95. ISBN 0-8264-5420-8.

## Signs of Hope

### An Archbishop Speaks

By **David Hope**. Continuum. Pp. 182. \$13.95. ISBN 0-8264-5688-X.

On Jan. 15, 2005, the Most Rev. and Rt. Hon. David Hope, Archbishop of York and Primate of England, relinquished, by choice, the second most senior bishopric in the Church of England to become the vicar of St. Margaret's, Ilkley, a fairly small parish in the neighboring Diocese of Bradford. It was an unprecedented act.

Yet this was but another remarkable event in the remarkable life of one of the finest bishops of his generation. David Hope became a bishop in 1985 (at the time the youngest diocesan bishop in England), and after six years as Bishop of Wakefield, in 1991 he succeeded Graham Leonard as Bishop of London. No other man could have done the job, and no other man was more qualified to succeed Archbishop John Habgood when he retired from York four years later. Now, after a distinguished and much-valued episcopal ministry in three dioceses, the archbishop becomes a parish priest again. He has long said that he would do this one day, and the day has come.

Dr. Hope is an intensely private person for one who has spent so many years in the public eye. This affectionate and thoughtful portrait by Rob Marshall, who has served as his press officer for 20 years, is a perceptive pic-

ture of the man and the bishop. In this fine book, Marshall traces David Hope's life from his childhood in Wakefield to his early ministry as a parish priest. Marshall then gives us glimpses of Hope's time as principal of St. Stephen's House, a seminary at Oxford, during a troubled time in its history (which was actually a troubled

time in the history of several British theological colleges), and of his life as vicar of the great Anglo-Catholic parish of All Saints', Margaret Street, in London. But the bulk of the story rightly concerns Hope's episcopal ministry.

In a difficult time to be a bishop,  
(Continued on next page)



Douglas Gilbert & Clyde S. Kilby

# C. S. LEWIS

*Images of His World*

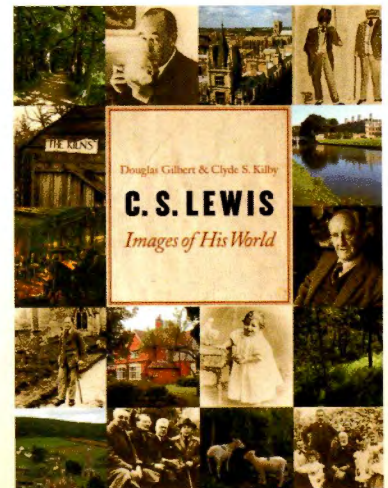
This reissue of a treasured classic offers a beautiful window into the people and places that shaped the life of the beloved author C. S. Lewis, creator of *The Chronicles of Narnia*.

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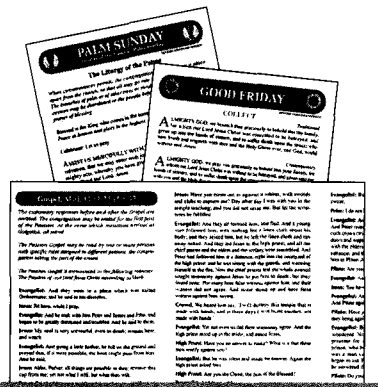
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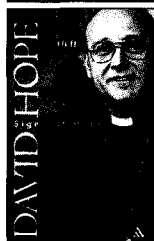
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Hope has garnered almost universal respect, even from those who have disagreed with his views. A bishop of deep prayer, articulate theology, and committed pastoral energy, Hope is also a man of vision and a capable administrator.

Although not in favor of the ordination of women to the priesthood and the episcopate, his care of all in his dioceses has been a model for others. To consider leaving the Church, or setting up a rival organization within it, has never been his style.

To coincide with his retirement, Continuum has re-issued his 2001 book of sermons and addresses, *Signs of Hope*. Here is Hope in his own words, in a wide variety of settings during his first six years as archbishop. "To build up the Church and its mission in the world," words from his enthronement sermon at York, sum up both this excellent collection and Hope's ministry. His impatience with anything in the Church that does not serve the Church's mission directly is well known.

There are, of course, many stories about this straightforward Yorkshireman, but one illustrates an important aspect of him. Some years ago, he was on an archiepiscopal visitation of the Diocese of Durham. At the soccer stadium in Sunderland he was with a group of local worthies for a photo opportunity, and he was being interviewed by a well-known television reporter. The leader of the city council obviously thought that the archbishop was getting more than his share of coverage. So he nudged Dr. Hope out of the way, saying, in a broad Geordie accent, "You might be a prince of the Church, but you are nowt 'ere." Hope took the jibe in his stride, and probably agreed with the councilman. But this is the sort of person he is. With the same sense of proportion, Dr. Hope now returns to parish ministry — the



front line of the Church's mission to which his life has been dedicated.

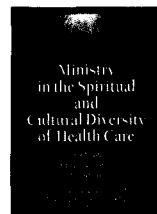
(The Very Rev.) Peter Eaton  
 Denver, Colo.

## Ministry in the Spiritual and Cultural Diversity of Health Care

**Increasing the Competency of Chaplains**  
 By Robert G. Anderson and Mary A. Fukuyama. Haworth Press. Pp. 86. \$19.95. ISBN 0-7890-2557-4.

The United States has become a religiously diverse nation with more than 2,000 identifiable expressions of religion and spiritual paths. This book addresses this issue with six essays about ministry to the sick who may be culturally diverse or from other faith groups from their visiting chaplains. There is abundant information about further training techniques and websites about religious pluralism. Hospital chaplains, clergy and lay pastoral care visitors as well as healthcare professionals will find in this book concrete methods for improving pastoral care to culturally and religiously diverse patients and residents.

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



## What Can One Person Do?

**Faith to Heal a Broken World**  
 Edited by Sabina Alkire and Edmund Newell. Foreword by the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town. Church Publishing. Pp. 200. \$18 paper. ISBN 0-89869-498-1.

In 2000, all members of the United Nations voted to achieve eight goals by 2015: to eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality; reduce child mortality; improve maternal health; combat AIDS, tuberculosis and malaria; ensure environmental sustainability; and to develop a global partnership for economic development. These objectives are known collectively as Millennium Development Goals (MDGs), and this collection of essays asks how Christian faith can be brought to bear in con-





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Victoria Barnett, Tom Long, Fred Craddock, Fleming Rutledge, Brad Braxton

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### February 22–24, 2006

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*Preaching the Death of Jesus*

### March 6–10, 2006

Fleming Rutledge  
*Biblical Power for Powerful Preaching*

### March 14–15, 2006

Marcus Borg  
*Being Christian Today*

### May 8–12, 2006

Thomas G. Long  
*Creative Biblical Preaching: From Encounter to Delivery*

### May 28–June 9, 2006

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*The Flight of the Dove: A Pilgrimage to Iona*

### June 3–June 8, 2006

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*The City of God for American Cities: Reinventing the Urban Church*  
Co-sponsored by the Center for Urban Ministry Inc. at Wake Forest University Divinity School

### June 12–16, 2006

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### June 19–23, 2006

Dan Moseley  
*Preaching: The Art of Facilitating Healing Relationships*

### June 26–30, 2006

Shannon Daley-Harris & Children's Defense Fund staff members  
*Advocating for Children from the Pulpit*  
The conference will conclude in worship with Marian Wright Edelman as preacher.

### September 17–29, 2006

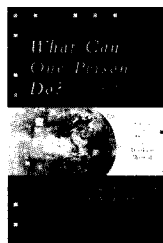
Herbert O'Driscoll and Marcus Losack  
*The Leap of the Deer: A Pilgrimage to Ireland*

### October 16–20, 2006

Peter Civetta  
*Proclaim the Word with Boldness: A Performative Approach to Preaching*

### October 23–25, 2006

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Brad Braxton  
*Preaching Paul: An Ancient Apostle and the Contemporary Pulpit*



crete ways to work toward these goals in daily life.

Each section looks at one goal, explaining the background for its choice by the United Nations, and providing scriptural readings and prayers connected with it. Statistics and charts support the direction of each chapter, but are not intrusive. Questions for discussion and a thorough bibliography on Third World concerns help to flesh out a serious and accessible book.

*What Can One Person Do?* is an encouraging, sobering and forward-looking book suitable for study groups or individual reading. It was written a decade before the MDGs are set to be met, with the awareness "that our actions, be they courageous" or not "are recorded and observed" in history, and that the present is the best time to act for justice in a global context.

Richard J. Mammama, Jr.  
Stamford, Conn.

## Improvisation

### The Drama of Christian Ethics

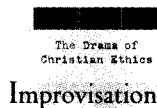
By Samuel Wells. Brazos. Pp. 236. \$19.99, paper. ISBN 1-58743-071-1.

Depressingly often, ethical discussion is reduced to taking one or another position on some isolated "issue" and then digging in, while trying to persuade or browbeat those of the other side. Thankfully, certain authors have begun suggesting that ethics is not about "issues" but about living life. The Rev. Sam Wells, an English priest now serving as dean of chapel at Duke University, is one such writer.

In the present volume, he takes up the practices of improvisational theatre as a means by which "the church might become a community of trust in order that it may faithfully encounter the unknown of the future without fear."

The heart of the book explores sev-

(Continued on next page)



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## BOOKS

(Continued from previous page)

eral practices of improvisational acting in detail, relating them to the life of the church. Chief among these is what the author calls "overaccepting." In this, we take the opportunities which our lives open to us. To refuse an opportunity would be to "block" it; to merely take it as it is offered to us would be to "accept" it. But to accept it not on the terms dictated to us, but in light of the larger story of our faith would be to "overaccept" it. For example, a parish might be presented with the opportunity to be host to a homeless shelter. It would be easy to block: What about the added expense and effort? Or it could merely accept and resolve to find the money somewhere. Or its leaders could overaccept the offer, seeing in the people who would use the shelter not merely social problems, but beloved creatures of God; the parish might then encourage them to help with the shelter's cleaning and caring tasks and thereby incorporate them as members of the church's community.

The book closes with chapters applying these concepts to specific situations in the world. This is a stimulating, creative, important work which deserves wide readership.

(The Rev.) Jason A. Fout  
Selwyn College  
Cambridge, England

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thorough scholars of the Constitution and its companion documents, so one could (and probably should) maintain that no member of this Church be allowed to tamper with its life until s/he has read, marked and inwardly digested Richard Hooker's magisterial work upon which framework so much of our church's life depends.

The *Laws* is a comprehensive examination of all that distinguishes our Communion, not only in its political order but also in its ceremonies and habits.

Michael Russell, rector of All Souls' Parish in San Diego, and longtime student of the works of Richard Hooker, has devoted much time, energy and skill to publishing a paperback edition of the *Laws* and this fine companion to it. By itself, *Hooker's Blueprint* is



wanting. It is not a stand-alone work, but a thorough distillation of the *Laws* undertaken and organized in an orderly fashion. It is not a commentary or exposition expanding upon Hooker's work, but is rather more like the missing footnotes a modern reader would find helpful in securing the essence of each portion of the complex *Laws*. One needs to read the original paragraph by paragraph, referring to Russell's distillation much as one would depend upon a docent to assist a visit to the art gallery. Nor is this the kind of reading one does in solitude; it demands conversation.

This is a major investment — in books alone. But for those willing to dare even a trial run, much of Hooker's *Laws* can be found now on the web, so an exploratory venture can be had for the downloading of the

Preface and perhaps a portion of Book I. A leader armed with *Hooker's Blueprint* will find the tools necessary to start the conversation. Those who get hooked on Hooker (and that's not an unreasonable expectation) will find ample versions of the *Laws* available at Project Canterbury — <http://anglican-history.org/> — or by writing to Via Media at [via\\_media\\_press@yahoo.com](mailto:via_media_press@yahoo.com), and in new or used editions on the websites of major book dealers. Given where we've been in the past three decades, and what lies ahead, I can't imagine a better investment.

(The Rev.) Sam Portaro  
Berwyn, Ill.

**Correction:** The publisher of *Gays and the Future of Anglicanism*, reviewed in TLC December 4, was listed incorrectly. The book was published by John Hunt Publishing Ltd. in Hampshire, UK. ([www.o-books.net](http://www.o-books.net))

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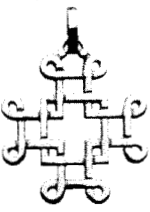


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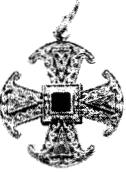
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Br. Charles LaFond, SSJE (left), in conversation with a Disaster Mortuary Unit Staff member.

## Abiding with New Orleans

*A member of a monastic community reflects on bearing Christ's light amid darkness.*

By Charles D. LaFond

In the monastery where brothers of the Society of St. John the Evangelist (SSJE) live and pray, we gather before dawn in stillness for Morning Prayer. In the darkness, one can always navigate by the sanctuary lamps hanging like stars high in the church. The red glow of the candle over the high altar and the white glow of the candles in the St. John and Holy Spirit chapels help us to navigate all other points, just as stars help travelers to find their way in darkness.


People have always used the light of stars to find their way, from three kings in the first century to pilgrims today. But last August 29, the star-studded night sky went black as Hurricane Katrina careened into the Gulf Coast region, creating the largest natural and social disaster in our nation's history.

The word "disaster" has its etymological roots in two words: "dis" meaning "without" and "astro" from the

Greek *astron*, meaning "star." In ancient times the unfavorable position of a star was said to cause calamity. By the Middle Ages, the West saw the word "disaster" to be much more attached to the obscured light of stars. The light of stars aided navigation, just as the light of that famous Bethlehem star guided the shepherds and magi to the manger. To be in disaster was to be without light and without means by which to navigate one's way.

As grey clouds of hurricanes Katrina and Rita gathered and swirled off the Gulf Coast, the light of the stars was obscured. The people of the Gulf region seemed to shout with the psalmist, "There are many who say, 'O that we might see some good. Let the light of your face shine on us, O Lord!'" (Psalm 4:6)

While the world watched on television as a darkened New Orleans decomposed in floodwaters, the brothers of SSJE asked what monks so often ask, "How could God use us in this?" Soon an invitation from the



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*For the most part, "presence" is what SSJE did in Louisiana.*

Rt. Rev. Charles Jenkins, Bishop of Louisiana, was extended to SSJE to have a "ministry of presence."

One of the great charisms of the monastic life is radical availability: The ability to pack a bag and be on the next flight. Three monks in black habits, three suitcases, three cell phones, three laptop computers, three prayer books.

As monks, we do what all Christians do — we bear the light of Christ into a place where light is obscured. Within 24 hours of Bishop Jenkins' invitation, Br. Mark Brown, SSJE, and I were dispatched to Baton Rouge, La., to assist Bishop Jenkins and his staff with diocesan pastoral care and with the design and early management of the diocesan Office of Disaster Response. After 10 days, with the initial crisis not yet over, Br. Timothy Solverson, SSJE, was sent to join the mission so that the society's presence could extend to a full three weeks. (In general, monks

travel in twos or threes so as to recreate a mini-community on the road, providing stability, community, companionship and someone with whom to say the round of daily offices.)

For the most part, "presence" is what SSJE did in Louisiana. The ministry of presence is not focused on accomplishment or achievement. In the ministry of presence, one simply abides. As Br. Mark Brown observed, "Our ministry of presence is what was most needed; standing with a bishop and diocese in despair much the way Mary and John stood with Jesus at the cross."

Sometimes the response was a smile and sometimes the response was a pair of darkened, wet eyes. ("My heart throbs, my strength fails me; as for the light of my eyes — it also has gone from me." Psalm 38:10) We often led Morning and Evening Prayer in a chapel of St. James' Church, Baton Rouge, in which our office was estab-

lished. There was a lot of prayer. And when a truck arrived with supplies, we stripped off our habits and moved boxes.

### **Caring for Refugees**

In addition to our presence among the bishop's staff, we spent much of our time three blocks away at the River Center, where thousands of refugees were huddled on cots inches apart. Among many other volunteers, we cared for the guests, Red Cross workers, and military police. Monks in long, black habits and FEMA high-security badges, we moved among people whose homes were destroyed, livelihoods shattered and families dispersed. Br. Timothy said of this experience, "When people feel they have hit bottom, sometimes all you can do is hold their hand and point back up to the light."

Occasionally we were called as  
(Continued on next page)

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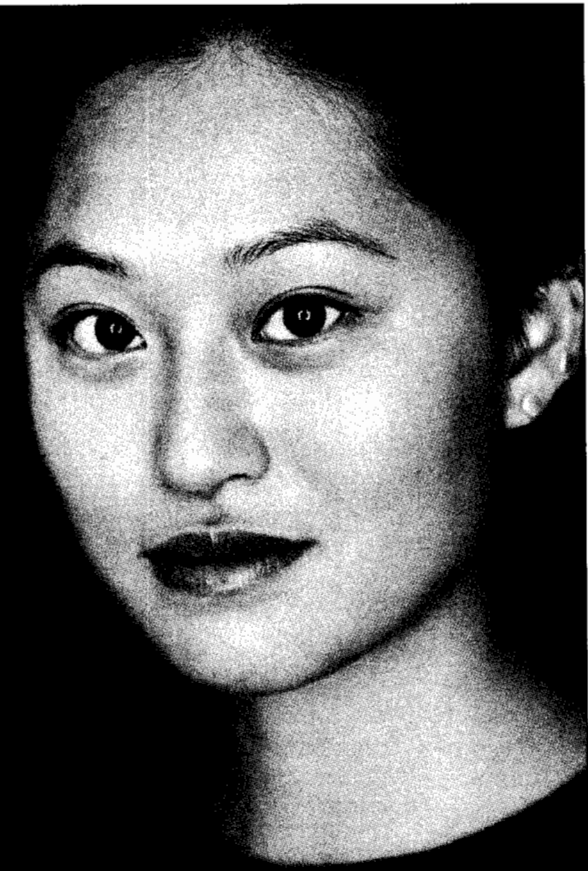
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SSJE photo

Br. Mark Brown, SSJE, unloads a truck of child-care supplies arriving from Colorado.

### ABIDING

(Continued from previous page)

chaplains to the Disaster Mortuary Unit (DMORT) in St. Gabriel. In a disaster such as this one, there is always need of a morgue — a big one. DMORT is a large encampment of 400 forensic pathologists and morticians to which more than 1,000 victims' corpses were brought. As the huge refrigerated trucks arrived with retrieved corpses, the chaplain met the truck, laid hands on it, prayed for the 40 or so bodies inside, and slowly walked ahead of the truck, reciting Psalm 23 and escorting it to the morgue where the difficult work of decontamination, autopsy and identification was begun. Between truck arrivals, we worked among morgue pathologists of all faiths and none, often sitting in silence, just holding hands together for 10 to 20 minutes at a time.

It is by the light of stars that we navigate — except during a storm. In a disaster like Katrina, SSJE and many other organizations brought some light into a darkened place. But what we saw in the bishop's offices, the refugee center, and at DMORT was reflected light: warm light of hope reflected back onto us. The light came from people. Not just people who think like we do — whoever "we" may be. The light came from the faces of

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Christians and Jews, Muslims and agnostics, the rich, the poor and the newly destitute. The light in the faces of those who were suffering was not a light of creed or of doctrine. It was the light of God.

In our monastery chapel, the sanctuary lights burn to remind us of the abiding light of Christ's ministry of presence. In a disaster, when light seems obliterated, one is reminded that the light of Christ is not up there somewhere in the heavens. The light of God's presence in Christ is here in the faces of the people with whom we abide in times of trouble. Not just some people. Not just the people with whom we agree.

Sometimes it takes a disaster to remind us all that what God did in Christ was come to be among us. Our work is to remember that stars exist even when they are obscured by clouds. Until the clouds part, we — each of us — bear the Christ-light. We light each other's way until we can see by the stars again.

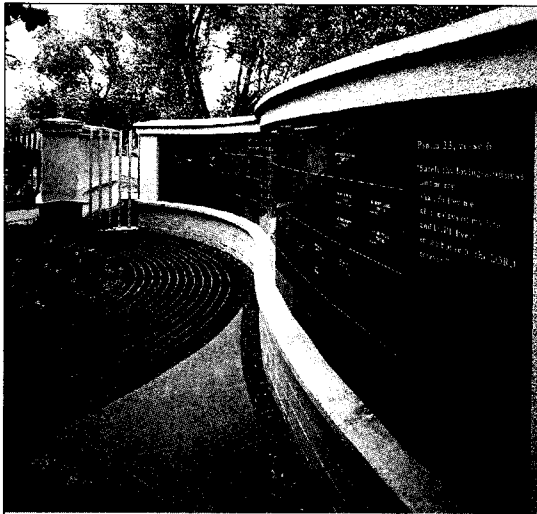
The Light of Christ! Thanks be to God!

*Br. Charles LaFond, n/SSJE, is a member of the Society of St. John the Evangelist, a monastic community of the Episcopal Church in Cambridge, Mass.*

## A Prayer for Rebuilding

Lord, God of the Universe, creator and sustainer of all life; grant us the serenity to respond to disaster in bold faith, seeking not certainty, but rather the assurance of your abiding presence. Grant us hope when we spiral into despair and fill our broken hearts with the love with which you surround us. As we rebuild, guide each hammer and nail with a ring of hope; bless each bandage and conversation with the balm of healing, and strengthen each resolve with the blessed assurance that all manner of thing shall be well, though Jesus Christ, our Lord. Amen.

*(A prayer written by brothers of SSJE in the first days of the disaster and used at the meeting of the House of Bishops in September 2005.)*



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The Most Rev. Frank Griswold, Presiding Bishop, addresses Anglican Consultative Council delegates in Nottingham in June, accompanied by other members of the Episcopal Church's presentation panel, the Rt. Rev. Catherine Roskam (left), Bishop Suffragan of New York; Jane Tully of Clergy Family and Friends of Lesbians and Gays; and the Rev. Michael Battle, associate dean for academic affairs at Virginia Theological Seminary.

## 2005 in Review: The Church Begins to Take New Shape

The often-predicted, much-discussed realignment of the Anglican Communion began to take place during 2005, even though no official division of the opposing factions has been made. As the year drew to a close, various segments of Episcopal churches had separated themselves from the national structure, aligning themselves with Anglicans in other parts of the world. Former Episcopalians found themselves in the jurisdictions of bishops from such places as Rwanda, Bolivia, Nigeria, Uganda, South East Asia, and elsewhere. Some churches simply declared themselves independent and decided to wait for an official separation to take place. This seemingly unorganized departure highlighted news of the Episcopal Church during 2005.

The majority of disaffected Episcopalians were waiting to see how the 75th General Convention will respond to the recommendations of the Windsor Report when it gathers next June in Columbus, Ohio. They were joined in waiting by Anglicans from the southern hemisphere, who seemed anxious to take the lead in declaring some sort of separation. The action was a follow-up to the 74th General Convention, held in Minneapolis in 2003, which gave consent to the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

Most prominent among those separating was a large majority of the congregation of Christ Church, Overland Park, Kan. The largest parish in the Diocese of Kansas, it worked out an arrangement with the diocese under which the parish could keep its building, paying the diocese over a period of 15 years.

Among the others that left in 2005 were large portions of St. Nicholas', Midland, Texas; four congregations in the Diocese of Ohio; Holy Cross,

Raleigh, N.C.; St. John's, Tallahassee, Fla.; Calvary, Jacksonville, Fla.; and South Riding Church, a new plant in the Diocese of Virginia. As the year drew to a close, five other churches in the Diocese of Florida were poised to sever ties with the Episcopal Church.

The recommendations and implications of the Windsor Report, issued in 2004 by Anglican primates, were a major topic of discussion around the Church during 2005. Presentations, discussions and forums were held in many



Melodie Woerman/The Harvest photo

The Rt. Rev. Dean E. Wolfe (left), Bishop of Kansas, and the Rev. Ron McCrary, rector of Christ Church, Overland Park, Kan., at a press conference announcing the parish's decision to leave the Episcopal Church and accept a buy-out offer from the diocese.





Robert R. Chapman photo

The Rt. Rev. Edward Little II, Bishop of Northern Indiana, confirms a young member of St. John's Church, Kirkland, Wash., during a June visit to five parishes in the Diocese of Olympia that dissented from the opinion of the majority on legislation concerning sexuality enacted at the 2003 General Convention. Bishop Little was in Olympia at the invitation of the diocese's bishop, the Rt. Rev. Vincent W. Warner, Jr.

dioceses and at the General Theological Seminary, and resolutions commending the Windsor Report were adopted by a number of diocesan conventions.

**The action in 2003** by the Episcopal Church and legislation in the Diocese of New Westminster in the Anglican Church of Canada to approve blessings of committed same-gender relationships continued to be major issues for many Episcopalians. They provided key topics of discussion when the Anglican Consultative Council (ACC) met during June in Nottingham, England. The ACC, comprised of members from all of the Anglican provinces, met without delegates from the two North American provinces. The Americans and Canadians had agreed to withhold their delegations from the meeting, although they were able to make presentations to the council to explain their actions. The ACC voted 30-28 with four abstentions to suspend the North Americans from all "official entities" of the ACC until the 2008 Lambeth Conference of Anglican bishops.

Nineteen American bishops from across the theological spectrum participated in a confidential meeting in Los Angeles in July to address the major issues facing the Episcopal Church. A statement was released by the gathering indicating that the meeting "focused

on a variety of issues that have caused pain and dissension within the Episcopal Church and have threatened to continue fracturing relationships within the Anglican Communion." A somewhat different roster of bishops held a second meeting in Chicago in December on the same topic.

Relationships were fractured in the Diocese of Connecticut, where rectors of six parishes previously had requested alternate episcopal oversight for their congregations. The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, threatened to depose those rectors, and eventually did inhibit the Rev. Mark Hansen, rector of St. John's, Bristol, for six months, effective July 13. Six retired bishops issued a statement castigating Bishop Smith for his actions, and three days later 17 active bishops issued a letter in which they asked Bishop Smith to reconsider the inhibition. Fr. Hansen later resigned as rector of St. John's.

Similar action took place in the Diocese of Eastern Michigan, where the Rev. Gene Geromel, SSC, was deposed for "abandonment of communion" by diocesan Bishop Edwin M. Leidel, Jr. Bishops of seven dioceses granted Fr. Geromel license to function in their dioceses, and seven suffragan and retired bishops joined in endorsing the letter.

There were related matters in the Diocese of Florida, where the Rt. Rev.

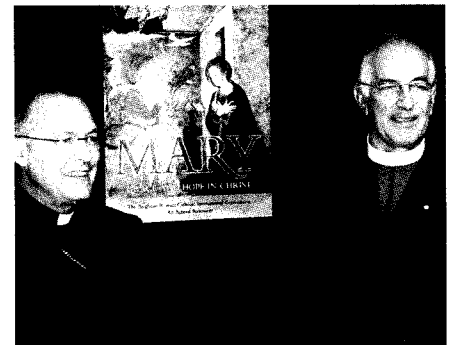
Samuel Johnson Howard, diocesan bishop, rejected a request for alternative episcopal oversight made by seven clergy. Instead, Bishop Howard offered delegated episcopal pastoral oversight (DEPO) to four of the group who are rectors. The clergy and wardens of the six congregations later petitioned the Archbishop of Canterbury's Panel of Reference in hopes of achieving a resolution to the dispute.

In the Diocese of Los Angeles, a year-old dispute between St. James' Church, Newport Beach, Calif., and the Diocese of Los Angeles was adjudicated by an Orange County Superior Court judge, who ruled that St. James',

which voted to leave the Episcopal Church, is the rightful owner of its buildings, prayer books and property. In December, two other parishes received similar judgments [p. 19].

**A crowd of more than 2,000**, including 20 bishops and seven Anglican primates, attended the Hope and a Future Conference Nov. 10-12 in Pittsburgh. Organized by the Anglican Communion Network, the conference included speakers, services of worship, one of which included ordinations, and workshops.

Episcopalians were active in provid-  
(Continued on next page)



Robert R. Chapman photo

The co-chairs of the Anglican-Roman Catholic International Commission, the Most Rev. Alex J. Brunett (left), Roman Catholic Archbishop of Seattle, and the Most Rev. Peter Carnley, retired primate of the Anglican Church of Australia, at the May 16 release in Seattle of the document *Mary, Grace and Hope in Christ*.



## 2005 in Review: The Church Begins to Take New Shape

(Continued from previous page)

ing relief to churches in dioceses along the Gulf Coast following Hurricane Katrina, which devastated the area Aug. 29-30. Episcopal Relief and Development (ERD) had a major role in the relief efforts, but many dioceses, parishes and individuals responded to the need of residents of Mississippi, Louisiana, and southern Alabama. Six churches along the Mississippi coast were destroyed [p. 20]. More than half of the 50 parishes in the Diocese of Louisiana were damaged or destroyed by the storm. Presiding Bishop Frank T. Griswold was an early visitor to hurricane-ravaged areas, and clergy and lay members from many churches also aided relief efforts. Elsewhere, congregations and individuals were generous in contributing to various ministries that provided care, and Episcopalians in many parts of the country were involved in providing temporary housing for displaced people.

**The House of Bishops** met three times during 2005. It gathered in special session Jan. 12-13 in Salt Lake City to discuss the Windsor Report and issued "A Word to the Church from the House of Bishops of the Episcopal Church." In that document the bishops said the Windsor Report's call for further study and discernment on matters of sexual-ity should take place. In its March meeting at Camp Allen in the Diocese of Texas, the bishops issued a "Covenant Statement" designed "to contribute to a time for healing and for the education process called for in the Windsor Report." Among the six points of the statement, the bishops pledged to withhold consent to the consecration of any person elected to the episcopate until the General Convention of 2006. The house gathered again in September in San Juan, Puerto Rico, and members spent much of their time hearing from bishops of the dioceses affected by Hurricane Katrina.

Another major body, the Executive Council, held four meetings, first in February in Austin, Texas, where the Windsor Report was discussed. Then, in April at a special meeting in Mundelein, Ill., it was decided to send observers to the ACC meeting in England. At a regularly scheduled meeting in Louisville,



George Conger photo

Evensong at St. Patrick's Cathedral, Armagh, Northern Ireland, where 36 of 38 primates of the Anglican Communion were present for a greatly anticipated meeting Feb. 21-25.

Ky., in June, council approved a one-half percent reduction in the dividend payout rate for the 2006-09 budget, and discussed but came to no conclusions on divestment in Israel. At its October meeting in Las Vegas, council received a discouraging report on church attendance, which noted that average Sunday attendance declined 3.3 percent during 2004.

**The meeting of Anglican primates** in Northern Ireland Feb. 21-25 was anticipated by many Episcopalians. It resulted in a communiqué in which the North American provinces were asked not to send representatives to meetings of some Anglican bodies. Thirty-six of the 38 Anglican primates were present, and frayed nerves revealed the brokenness that existed among them.

Many Episcopalians were interested in a statement issued by the Anglican Roman Catholic Commission (ARCIC) on Mary. Much of the content of that report was widely discussed, particularly the portion which deals with the Roman Catholic dogma of the Assumption and the Immaculate Conception.

Among other news developments during 2005:

- The Rev. Gregory Straub, of the Diocese of Easton, was named executive officer of the General Convention.

- A survey of 15 percent of the senior wardens and clergy in the Episcopal Church conducted by the Episcopal Church Foundation revealed neither a clear endorsement nor significant

opposition to General Convention votes to normalize homosexual behavior.

- The Rev. David L. Moyer, rector of Church of the Good Shepherd, Rosemont, Pa., was consecrated bishop in the Traditional Anglican Communion Feb. 16.

- The Joint Nominating Committee to Elect the Presiding Bishop narrowed its list of candidates to succeed Bishop Griswold, whose nine-year term will be completed in 2006.

- Former Archbishop of Canterbury George Carey joined the staff at All Saints' Church, Chevy Chase, Md., in November for a year.

Four bishops were consecrated before the House of Bishops' moratorium went into effect: the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande; the Rt. Rev. James R. Mathes, Bishop of San Diego; the Rt. Rev. E. Ambrose Gumbs, Bishop of the Virgin Islands; and the Rt. Rev. Bavi Edna Rivera, Bishop Suffragan of Olympia.

The House of Bishops mourned the deaths of several of its members: Bishops Scott Field Bailey, Robert J. Hargrove, James R. Moodey, Steven Tsosie Plummer, William C.R. Sheridan, William E. Sterling, and Richard M. Trelease.

The Episcopal Theological Seminary of the Southwest will have a change in leadership as a result of the resignation of the Very Rev. Titus Presler as its dean and president to take a position at the General Theological Seminary.

## Recent Property Disputes Reviewed

An ad hoc group of about 20 bishops, diocesan chancellors and lawyers reviewed recent legal disputes over property in several dioceses and also discussed "key issues" that might arise during future legal action during a Dec. 8-9 meeting in Chicago.

The group was formed after discussions held during the fall House of Bishops' meeting in Puerto Rico. The bishops previously said the purpose of the group is to serve as a resource for responding to property disputes in the Episcopal Church. The Chicago meeting included presentations on recent legal disputes in Kansas, Missouri, and the Diocese of Los Angeles, according to the Rt. Rev. William E. Swing, Bishop of California, a co-convenor of the ad hoc group with the Rt. Rev. Stacy Sauls, Bishop of Lexington.

The disputes involved parishes attempting to leave a diocese with their property, but a possible future concern is that an entire diocese will in some way seek to alter its existing legal relationship within the Episcopal Church.

"We want to be able to offer a responsible, prudent course for the Episcopal Church if this kind of talk continues," Bishop Swing said.

The two-day, face-to-face meeting was a time for attendees to get acquainted, but it will probably be the only time the group will meet before the March 17-22 meeting of the House of Bishops at the Kanuga Camp and Conference Center in Hendersonville, N.C. The group has scheduled a number of conference telephone calls and intends to develop some proposals for discussion at Kanuga, Bishop Swing said.

Bishop Swing declined to name the entire roster of participants at the December meeting because he said he had not received assurances from those who attended that they intended to participate further.



The Rt. Rev. James Folts, Bishop of West Texas, joins pre-schoolers (from left) Gilbert Martinez, Catherine Alvarado and Aticus Ovalle for a Christmas photo for the Good Samaritan Center in San Antonio. Opened in 1951, the center provides multiple services to individuals and families living in poverty on the city's near west side. Bishop Folts retired Dec. 31.

Roberta Barns photo

## Judge Sides with L.A. Parishes

All three parishes that withdrew from the Episcopal Church and the Diocese of Los Angeles in 2004 are legally entitled to retain their buildings and other assets, according to Orange County Judge David C. Velasquez. On Dec. 12, Judge Velasquez dismissed a suit brought by the diocese against All Saints' Church, Long Beach, and St. David's, North Hollywood. In August the same judge dismissed a similar complaint against St. James', Newport Beach.

"It wasn't unexpected, but of course we're pleased and relieved," the Rev. William Thompson, rector of All Saints', told the *Long Beach Press Telegram*. "The court did the right thing."

In their submissions to the court, the three parishes said the diocese sought control of the church buildings only after members of the three parishes challenged the diocese's position on homosexuality. At the time they left the

Episcopal Church, they appealed to the Primate of Uganda for episcopal oversight and were assigned to the Rt. Rev. Evans M. Kisekka, Bishop of Luweero.

In recent years, California courts have ignored canon law and decided church property disputes based on a number of criteria which include the actual wording of the property deed. The dispute is far from resolved, however. The diocese has said it will appeal the lower court decision, and on Jan. 12 Judge Velasquez is expected to issue a decision on an amended complaint in a separate lawsuit filed by the Domestic and Foreign Missionary Society of the Episcopal Church in the United States of America, a corporation of the General Convention chartered in the state of New York.

"We continue to be very confident of our position on all three of these cases and believe the Court of Appeals will see it our way," diocesan attorney John Shiner told the Associated Press.

## Special Committee Begins Pre-Convention Work

The special committee charged with reporting "on the Episcopal Church and the Anglican Communion" to the 75th General Convention held its first meeting Nov. 7 at the Episcopal Church Center in New York City.

The group's 14 members received a reading list to review and assignment to one of several smaller groups that eventually will do some drafting together. The primary reading assign-

ments are the Windsor Report, the February communiqué from the primates and a number of resolutions passed by the Anglican Consultative Council last June in Nottingham, England.

The special commission will write the report for the so-called Blue Book of pre-convention information, and also may propose resolutions for General Convention. Another meeting was scheduled for Dec. 20.

• More News, pages 36-40 •



# Resilient People

## *The Coastal Churches in Mississippi after Hurricane Katrina*

By Heather F. Newton

Three months after Hurricane Katrina, the greatest natural disaster of our time, the pace of life is picking up along the Mississippi Gulf Coast.

Some people are returning to work, and others are adjusting to the discomfort of building a life without a home. At the same time, six Episcopal parishes are struggling to remain viable after their buildings were leveled by the hurricane. Their beautiful buildings and valuable waterfront real estate have been reduced to rubble, but the spirit of each parish lives on in its congregation.

These parishes once stood along a 50-mile stretch of the Mississippi Gulf Coast, running from Christ Church in Bay Saint Louis to Church of the Redeemer, Biloxi. In between are St. Patrick's, Long Beach; Trinity, Pass Christian; and St. Peter's-by-the-Sea and St. Mark's, both in Gulfport. Each parish can tell a story of survival — from the tales of members who lost homes and loved ones, to the collective faith and perseverance of the church bodies that continue to convene in makeshift church homes.

Today, the congregations are looking to the future and to rebuilding their lives, their homes, and their churches. Some parishes have memorialized this vision with prayers or statements that embody their hopes for tomorrow.

### ***St. Mark's, Gulfport***

St. Mark's lives by a motto that was drafted by the wife of its rector, the Rev. James B. Roberts: "The spirit of St. Mark's: rebuilding for the future, from old roots, a new foundation in the footprints of our Lord."

Today, the congregation of St. Mark's meets in the cafeteria of Anniston Avenue Elementary School in Gulfport. The altar and its furnishings are laid out carefully every Sunday by

members of the Altar Guild. These emblems, coupled with the loving support of the congregation, give members strength and courage to continue to forge ahead.

Fr. Roberts said the mood of his congregation is one of purpose and optimism. "Almost all of our people are excited, rejuvenated, and looking for new opportunities," he said. "There are many reasons for concern or depression, but we're not seeing depression but a lot of hope. God doesn't give us more than we can handle, and our congregation knows God will give us the support to rebuild."

Each parishioner of St. Mark's has a story to tell of how he or she endured the storm. While some fled the area with their families, others were caught off guard by the storm's ferocity. Peter Wilson, a member of the vestry, was visiting family in South Carolina when the "little storm" in Florida quickly became a dangerous hurricane headed toward Mississippi. When the Gulf Coast area lost power and phone service, Mr. Wilson could only sit in South Carolina and fear the worst but pray for the best.

Although he discovered his family was safe and his house experienced minimal damage, Mr. Wilson was in for



Heather Newton photo

Nan Lovett, a member of St. Mark's Church, Gulfport, rode out Hurricane Katrina in her house with her 89-year-old aunt.

a shock when he returned to his job at a local bank. "People were lined up 30 to 40 deep in front of the bank, some with only a Red Cross check to cash, and that was all they had. This continued for seven or eight days."

Parishioner Nan Lovett recalled the harrowing day of fear as she fled with her 89-year-old aunt to their house's attic to wait out the storm. They watched as the wind and storm surge snapped off tree limbs and split tree trunks, which crashed onto Ms. Lovett's vehicle and caved in its roof. Water rushed into her house and began rising, ruining everything on the ground level.

"I know water is powerful, but I never knew how powerful until I witnessed that storm surge," she said. "I saw it park two cars that were not mine on my front lawn as it came in, and take them with it as the water left."

Ms. Lovett says her faith kept her stable throughout the ordeal. "The angels had their wings about me,



Heather Newton photo

St. Mark's Church, Gulfport, holds services in an elementary school cafeteria.

because if they didn't, I would not have had the presence of mind to take the protective measures I took," she said. "But I'll never ride out another storm in my house. This old lady learned her lesson."

In spite of the suffering, parishioners of St. Mark's have pulled together to support one another during the long road to recovery. "Our church was leveled, but we will come out beautifully," said Suanna Smith. "We have been here for over 150 years, and the spirit of the people is one of love and support for each other."

According to Fr. Roberts, St. Mark's intends to build a new church on a new site. While the church did have flood insurance to defray the costs of rebuilding, leaders are working with the diocese to make the arrangements necessary to rebuild.

### ***St. Peter's by-the-Sea, Gulfport***

Also in Gulfport, members of St. Peter's by-the-Sea are gathering on Sundays in Handsboro Presbyterian Church at 9 a.m., before the Presbyterian congregation's services begin at 11.

According to Sue Cassady, "The storm has caused many social groups to be scattered, and so the church has become the main cornerstone of our lives." This sentiment is echoed by senior warden Mary Alice Bailey. "Within the church, we have all come together and the church has been the anchor for all of us," she said.

When Katrina hit, St. Peter's already had a network of parishioners in place. After Hurricane Ivan struck the Gulf Coast in September 2004, the Rev. Edward O'Connor, rector, established a network of parishioners so he could track members during a disaster. Fr. O'Connor called all the members to find out where they would be during the storm — whether evacuating to another community or staying in the area.

"Ed [O'Connor] has held us all together throughout this," said Mrs. Cassady.

"We have an unprecedented opportunity to think outside of the box and simply be the Episcopal Church — a



Heather Newton photo

Although its steeple is missing, Handsboro Presbyterian Church remains intact and continues as a home not only for its own congregation but as a temporary one for St. Peter's Church, Gulfport.

church in mission on the Mississippi Gulf Coast," said Fr. O'Connor. "In this, we have new and wonderful opportunities for transformation and reconciliation. I have conveyed to our congregation on numerous occasions that once we have our vision for who we are today and are becoming, everything else will fall into place."

### ***Trinity, Pass Christian***

Enough of Trinity Church still stands that its people are able to gather in the building. The remains of the building have been enclosed, and now stand as a symbol of hope for the people of Pass Christian.

"Trinity is the only major building still standing in this area," said the Rev. Christopher Colby, rector. "There are no livable homes within five miles, and when people drive by and see we are still standing, it is a powerful message of hope for rebuilding."

Because the church was not devastated, plans are now in the works to rebuild on the same site. "The congregation met recently with the architect, and the vast majority of the people wanted to stay where we are and rebuild," said Fr. Colby. "Trinity has been here for 156 years, and as horrible as Katrina was, we believe we can rebuild better, bigger, and stronger than we were before. We want the church to remain at the center of the community."

According to Fr. Colby, about 34 of

the 270 households that comprised the Trinity congregation have returned to their homes. The remaining families are living in other parts of Mississippi or in nearby states. Services continue at the church every Sunday.

"We have put up chairs, we got an altar from the diocese, and we have received vestments from around the country," said Fr. Colby. "We now have about 90 people in attendance on Sundays."

In addition, the Trinity parishioners have been served by the efforts of an assistant, the Rev. Jeremy Blauvelt, who recently graduated from Trinity Episcopal School for Ministry.

"He was due to start the Tuesday after the storm hit," said Fr. Colby. "I called him and told him not to come, but to look for another job. Instead, he brought his new wife here and the two of them lived in a tent for two weeks, now in a trailer, and have been working alongside the people of Trinity ever since."

"That's the spirit of our church. We are quietly hopeful yet very determined to put our lives back together and to rebuild our homes."

### ***St. Patrick's, Long Beach***

The small towns of Long Beach and Pass Christian, about 20 miles west of Biloxi, sustained massive damage in the storm. St. Patrick's, Long Beach,

(Continued on page 34)





Christ Church, Pensacola, Fla.

Church Pension Group photos

# Prepare for the Unexpected

*Parish survival can hinge on proper planning*

By Howard Hinterthuer

Last year the United States experienced a host of meteorological disasters, and many people believe that continued global warming will mean more problems in years to come.

Are you content in the knowledge that your cozy church in the Dakotas is immune from hurricanes and earthquakes? Then consider tornados and flooding from the Red River, as well as shorting electrical wires and bursting pipes. The fact is no matter the locale, disasters happen. It's critical that you know what your parish can do to survive a disaster, mitigate its effects, and get back on your feet quickly.

Disaster preparation involves assessing the type and degree of possible dangers, then making certain that your facilities are able to withstand those conditions.

"The minimum requirements are dictated by building codes designed to protect the health and safety of occupants," said Gary Plosser, managing partner of Birmingham, Ala.-based

KPS Group and a fellow of the American Institute of Architects. "Codes relate to everything from structural requirements to air quality to handicap accessibility.

"Codes vary by location and reflect the geological or meteorological circumstances for that locale: Coastal areas have different building codes than inland areas, and areas that are prone to seismic activity have building codes that are more stringent structurally than those that do not," Mr. Plosser explained.

Determining if your facility complies with current building codes can be a challenge. "Generally an engineer, architect, or a team will evaluate code compliance, then provide advice about making a prioritized list of upgrades with an eye toward budget and liability," he said. "An older building may never get up to current codes, but it is important to figure out what presents the most risk, then focus on those upgrades in any capital project that enhances facilities. Most church committees are more concerned about the

functionality and appearance than they are about what's underneath."

Builders, architects, and engineers can be valuable members of vestries and building committees because they can help keep the group focused on structural and risk issues, Mr. Plosser said.

## Financial Protection

Protecting against disaster also requires considering what is possible, the likelihood of its occurrence, and the financial resources necessary to make repairs and allow the parish to continue functioning. This is typically done through insurance in combination with good financial planning and discipline.

Rod Webster, general manager of Church Insurance Companies, suggests that building committees and other church officials determine which risks could put the church out of business. These often include fire, wind, water, misconduct and directors/officers employment practices liability.

Mr. Webster explained that on the

open market, flood and earthquake insurance needs to be purchased separately. In flood-prone areas, flood insurance is generally available only through the federal government. However, Church Insurance Company of Vermont (CIC), a “captive” insurance company providing coverage exclusively to Episcopal churches, is able to “bundle” coverages in ways that are not allowed on the open market.

Companies that offer captive insurance are also able to enhance the coverage limits of individual churches by looking at the value of the entire diocese. “The company normally will issue the policy in the name of a diocese, then provide certificates to all the parishes in that diocese that participate in that program,” Mr. Webster explained. “The limit is then the combined limit of all the property in that diocesan policy, so there is no way an individual church will have too little coverage in the event of a claim.”

In the case of the Diocese of Louisiana, which is insured by CIC, about three-quarters of parishes were also insured by CIC. “Those parishes within the diocese that were insured by [CIC] were all included in that policy, which has that very high limit,” Mr. Webster said. “That guards against having inadequate coverage for the big loss on your particular property. That takes one of the worries away.”

### Plan the Response

“Preparedness assumes that a disaster can and will occur,” said KPS

Group’s Mr. Plosser. “A small parish doesn’t need a hugely detailed plan, but they need something written down that says, ‘Here’s how we will behave in the event of a disaster to maintain the viability of the organization, insure that it is sustainable, and assure the health and safety of the employees and the parishioners.’”

Tasks related to each type of potential disaster should be assigned and sequenced. Who will be in charge? What notices will be shared? What are the notification processes and communication protocols? Is there an offsite phone number? (Don’t count on calling the parish office. It may not be there.)

“Doing nothing can be your biggest mistake,” said Mark Cyganiak, president of Service Master of New Berlin, Wis. A restoration contractor, Mr. Cyganiak took part in the cleanup of New Orleans following Hurricane Katrina. “You may have to wait depending on the circumstances, but if you need and want to get back into business, waiting will only prolong the emotion of the situation. Have a disaster plan and put it into action.”

Mr. Cyganiak recommends that the plan include phone numbers of vendors (cleaners, restoration companies, plumbers, carpenters, and architects)

## Tips and Resources

- Create a disaster plan and review it annually.
- Insurance should be reviewed periodically (annually if possible) and also when a change has occurred, such as when a new parish house is built or a building that used to be on the property is sold.
- Find out if your diocese has a designated risk manager, a resource to help survey your property, develop a loss survey, and generate a prioritized list of recommendations.
- Document your facilities and their contents via inventory, video, photographs, “as-built” drawings, etc. Do this immediately. It may be possible to piece together a record following a minor flood, but a major fire may leave only ashes and a tornado may spread bits and pieces of your church across three counties.
- If possible, get code compliance coverage. Post-disaster reconstruction or renovations will have to comply with current building codes, and that can be expensive if you have to add a fire sprinkler system, for example.
- Many churches run away from flood insurance because it can be confusing and costly. A website of the National Flood Insurance Program, [www.floodsmart.gov](http://www.floodsmart.gov), offers extensive resources that make flood insurance easier to understand.

who can help the church to get back in business. Getting these people into action quickly often minimizes the damage to the property and can help alleviate parishioner anxiety. Identifying vendors in advance can help take emotion out of contractor selection and reduce the likelihood of making a bad decision. Mr. Cyganiak advises that the plan should be reviewed annually and updated as necessary.

St. Columba’s Church, Marathon, Fla., has suffered a series of misfortunes recently, including hurricanes Dennis, Katrina, Rita, and Wilma. Following Wilma, the Very Rev. Michael Hartney, the parish’s rector, offered use of the parish hall and Iona Hall to the city for whatever emergency purposes they may have.

“We’ve had a couple of families who lost everything, so we have reached out to them,” Dean Hartney said. “We’ve also reached out to people from the Red Cross and FEMA who are, after all, out-of-towners. We stepped up to help our neighbors. □

*Howard Hinterthuer is director of client services, Groth Design Group, a specialist in church planning and design.*



Church of the Annunciation, New Orleans, La.



# Variety and Vitality

*Did You Know...*

**Six of the 16 life-professed sisters in the Order of St. Helena are priests.**

*Quote of the Week*

**Keith McKerracher, a retired business consultant, to the Anglican Church of Canada's House of Bishops on obstacles to church growth: "... the intolerable number of committees which never decide anything. This only drives away action-minded people."**

One year ago this week, in this very space, I wrote about a new endeavor presented by the Episcopal Church Foundation (ECF), a report titled *The Search for Coherence*. It was a series of interviews with Episcopalians, conducted as an attempt to assess the state of leadership in the Church. The ECF is back with another offering, this one called *The Vitality and Promise of Being an Anglican*.

I looked forward to reading this latest effort, for Lord knows North American Anglicans can use all the vitality and promise we can find these days. This report uses research undertaken by the Global Anglicanism Project (GAP) to produce its findings. A word about GAP (an ironic acronym given the subject matter of this report) is in order. It describes itself as "an independent organization dedicated to enhancing the church's life." It came to be as a result of conversations among staff members at the ECF and lay and ordained leaders across the Anglican Communion.

The idea for this project is pretty neat. In 2002, researchers and church leaders talked about the possibility of determining what life in the Anglican Communion at the grassroots level is really like "amid its diversity, interdependence and tensions." The researchers decided to study four provinces: Brazil, New Zealand, North India and Tanzania. From primates to lay persons in the pews, people were interviewed in all four provinces in an attempt to determine how Anglicans find vitality and promise amid a variety of challenging circumstances.

The report is organized by chapters that reflect what GAP discovered about Anglican life. For example, the research showed Anglican churches are growing where their spirituality and worship are rooted in local cultures. The Book of Common Prayer is cited for being a "hallmark" of Anglicanism, and it was noted that it continues to be the basis for Anglican worship. But tensions arise that need to be addressed. In Brazil, for instance, there is conflict between those who prefer a traditional style of Anglican worship and those who rely on evangelical and pentecostal elements for services. The Church in Tanzania still has ten-

sion between those who prefer a high-church liturgy and those who are more comfortable with low church. North India, which absorbed several protestant denominations along with Anglicans into its body, struggles with matters of Anglican identity.

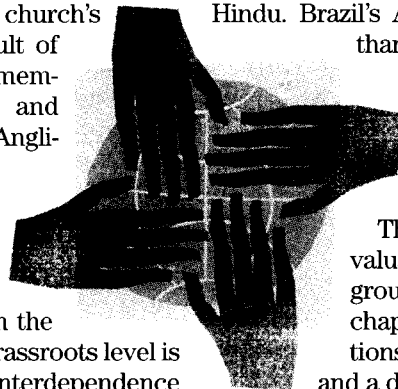
Among the other findings: Anglican churches initiate life-transforming social ministries, and conflict in the Communion threatens the capacity of Anglicans to fulfill the demand and promise of the gospel. While there were findings common to all four provinces, there were also elements that were pertinent to only one. For example, in Tanzania, Christians have to deal with a large Muslim population, especially on the island of Zanzibar. In North India, Christians are a distinct minority in a country that is 80 percent Hindu. Brazil's Anglicans struggle with less-than-adequate facilities for theological education, and New Zealand has a unique and innovative ministry of working with Maori and Polynesians.

This 48-page booklet could be a valuable resource for discussion groups at the parish level. Each chapter is followed by a few questions appropriate for discussion, and a detailed bibliography provides additional resources.

There are shortcomings as well. The most obvious is that readers get only a brief glimpse of the Anglican Communion. This matter is addressed in a section titled "Future Directions." There it is admitted "... we need to extend the range of locations and to move beyond snapshots." It is planned that GAP will extend its research into new sites and to track "a variety of Anglican issues and initiatives over time." Such provinces as Mexico, Southeast Asia, Burundi, and Wales might prove to be interesting studies.

All in all, it's a good read. I learned something about the Anglican Communion, and its brevity was appreciated. On the other hand, I'd call it a minor letdown after being intrigued by its title. To obtain a copy, contact the Episcopal Church Foundation, 815 Second Ave., New York, NY 10017 or [www.episcopal.foundation.org](http://www.episcopal.foundation.org).

*David Kalvelage, executive editor*



## The Holy Name

For catholic Christians, January 1 is more than New Year's Day. While the secular world celebrates the arrival of 2006, the Church gets a rare opportunity to have a major celebration for the Feast of the Holy Name. In most years, if the feast is observed at all, it is celebrated with only a few early risers present. This year, being on a Sunday, it takes precedence over the Sunday observance.

January 1 hasn't always been observed by the current title. In previous editions of the Book of Common Prayer, it was called "the Circumcision." Beginning with the 1979 revision, it has been known as the Holy Name. Roman Catholics celebrate the Feast of Mary the Mother of God on this day, and the Orthodox observe the Circumcision along with St. Basil. In the gospel, Luke 2:15-21, we learn of the title of this feast. Luke reports that on the eighth day after the birth of a child, the baby was circumcised and named Jesus — the name given by the angel who visited Mary. Scripture tells us "...there is no other name under heaven given among men by which we can be saved" (Acts 4:12). During this new year, let us be mindful of this hallowed name, that it may be planted in our hearts.

## Eventful Year Ahead

We greet all our readers — subscribers and those who received a complimentary copy of this magazine — with our first issue of the new year. This promises to be an eventful year, for it will be highlighted by the General Convention. This triennial event usually enacts legislation that will affect the Episcopal Church for years to come, but this 75th convention should prove to be particularly significant. From all indications, this gathering could decide whether this Church and the wider Anglican Communion stay intact or come asunder. How the General Convention responds to the Windsor Report, issued last year by Anglican primates in response to actions of the 74th General Convention, is likely to be addressed when church leaders gather in June in Columbus, Ohio. Bishops and deputies are likely to spend considerable time addressing the fallout from the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire. In addition, at this convention the House of Bishops will elect a Presiding Bishop who will serve for nine years.

As it has for 127 years, THE LIVING CHURCH will report on major events affecting the Church, both in this magazine and on our website, from an independent perspective. It promises to be a lively year. When it's over there's a good chance the Church will never be the same.

## Local Emphasis

Much of the news coverage in our magazine in recent weeks has consisted of reports of diocesan conventions. Autumn is generally the time of year when the majority of diocesan conventions are held, so our pages reflect that fact. There is also frequent mention on our pages of the General Convention, and with good reason. It is the place where the Episcopal Church's official business takes place. These conventions, provincial synods, and various meetings are important and worthy of coverage, but we would do well to remember that it is in the parish where the real action is.

THE LIVING CHURCH, as the one national weekly magazine serving the Episcopal Church, continues to report on important events in the Church, but we have long stressed the importance of local congregations. That's why we publish Parish Administration Issues four times a year. These larger-than-usual issues contain information helpful to those involved in the administration of churches — usually clergy but sometimes lay administrators. We feel so strongly about these issues that we send them at no cost to clergy who do not subscribe to TLC and to members of the national Executive Council who are non-subscribers.

This Parish Administration Issue features articles about how parishes deal with disasters, from congregations along the Gulf Coast that were destroyed by Hurricane Katrina to tips on how churches could prepare for such tragedies. We hope all will find this issue to be helpful.

*The Feast  
of the Holy  
Name  
January 1*





Adoration of Christhood. By Johannes Impert

READER'S VIEWPOINT

# Honor the Body

By Jonathan B. Coffey

The season of the Incarnation of Jesus begins with the first Sunday of Advent and continues through Christmas and Epiphany to the Feast of the Presentation of Jesus in the Temple (Feb. 2). Some can see the power of the Incarnation extending throughout the season of Sundays after Epiphany until Ash Wednesday. However narrowly or widely construed, the season of "enfleshment" has much to teach us about God, creation, redemption, sanctification, and the role of the Church.

First, this mystery of Incarnation tells us that matter matters to God. The sovereign decision of God to take on matter in the Person of Jesus of Nazareth is a choice with eternal consequences for that which is not by nature eternal, namely "flesh," or that which pertains to our creatureliness, which like the grass of the field is "... alive today, but tomorrow is thrown into the oven ..." (Matt. 6:30). The decision by the Holy One in and by whom all was created to join matter while nevertheless retaining the full measure of divinity is a mystery that will engage the Church for all time with its pregnancy and its promise.

It is of the nature of this mystery that the body of Jesus is consistently affirmed to be in fact a body like other

bodies, one that in Jewish tradition was presented to God in the temple in order to be "...designated as holy to the Lord..." (Luke 2:23). But it is of the nature of this same body that it has a "principle of indeterminacy" about it: It walks on water, gives off healing power when touched, and reveals a holy light. This indeterminacy (a word for which we can thank our physicist friends) is a preface to the radical indeterminacy of this body after the Resurrection in which it is real ("Reach out your hand and put it in my side..." John 20:27) and yet moves through doors and seems to appear and disappear at will. The indeterminacy of Christ's body reaches cosmic proportions in the Ascension.

And yet it is of the nature of the mystery of the Incarnation that the indeterminacy of Jesus' body never diminishes the full nature of his humanity. It was the corporate wisdom of the early Church to declare that this Jesus whom we worship was fully God and fully man. All limitations of the flesh, including death itself, were taken on by the second Person of the Holy Trinity, when he "... became flesh and dwelt among us ..." (John 1:13). Indeed, we might even affirm that the radical divinity of Jesus only underlined and enhanced the radical humanity of this same Person.

It was through the teaching of the

apostle Paul that the Church has become by grace an extension of this incarnation throughout space and time. Hence the Church is by nature a human organization, and by grace a divinely imbued organism. As this organism gathers throughout space and time on Feb. 2 to glorify the body of Jesus as it was presented in the temple, so may this same Church give thought to the implications of this profound doctrine for the present day.

## Growing Pains

The Anglican Communion is experiencing growing pains. We, who were birthed as a national church in Great Britain in the early 16th century, grew to become largely by circumstance and somewhat by design a global church by the 20th century. As a global Communion, we entered into our larger life in large part unaware of the responsibilities and opportunities that it might bring. The recent crisis, precipitated by the approval of same-sex blessings in a Canadian diocese and the consecration of an openly homosexual man as a bishop in the American Church, has brought our unfamiliarity with our global stature into sharp relief.

It is significant that both actions which have caused our global family concern have to do with the body and its proper conduct in the light of holy scripture. I want to affirm that the actions of certain bishops in Africa, Asia and South America also pertain to the body and its boundaries. The choice to breach the proper boundaries of jurisdiction is a deep and profoundly grave wound to the health of the Church. It is of the very nature of healthy bodies that they can and do self-regulate.

The decision by bishops to come into the jurisdiction of certain dioceses without the consent of the indigenous diocesan bishops is such a pathogenic violation. The consent of a congregation or a presbyter or group of both in our polity does not constitute appropriate consent. It is the genius of Anglican life that a measure of indeterminacy is permitted in that each province is autonomous, but only in the context of wider communion. So our autonomy is a limited one

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

in a global family. Only the consent of the diocesan bishop can constitute consent to enter and minister in a diocese in the Anglican Communion. This is why the Windsor Report was so clear in calling not only for repentance and amendment of life on the part of the North American churches, but also for restraint on the part of all bishops to recognize and honor the jurisdictions of each and of all.

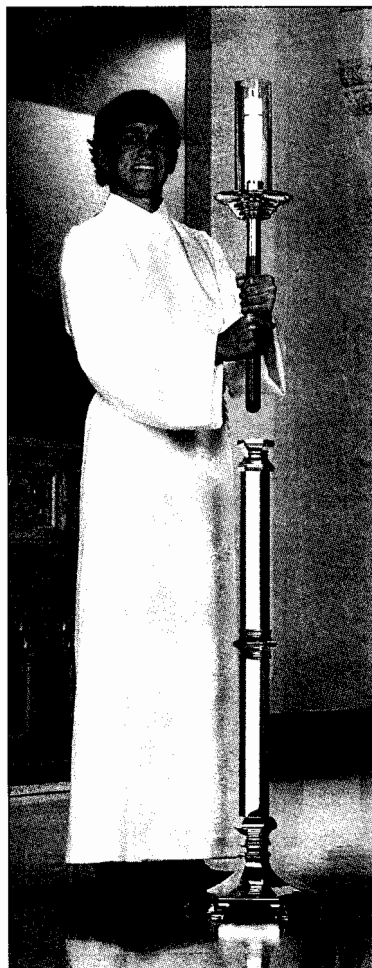
To do less is to dishonor the body of Christ, conceived by the power of the Holy Spirit in the body of his blessed mother Mary, birthed nine months later, presented in the temple as stipulated by the law, seen by friends and foe alike to be a body of transfiguration, dishonored, tortured and executed according the prophecy of the scriptures, and raised imperishable yet nonetheless

**Our autonomy is a limited one in a global family.**

entirely corporeal (really a body!) on the third day and taken into heaven 40 days later, there to reign in glory at the right hand of the Father. It is the revelation of the apostle Paul that we the Church are that body of Christ. So, when we violate the integrity of one another, when we engage in practices that undermine our own health, and when we violate the boundaries of a healthy organism, we dishonor and violate the body of Christ. This is not only a matter of ecclesial discipline, but of reverence for our Lord.

So let us take special care in the time to come, especially this year when we will hold a General Convention of the Church, to honor one another in our bodies, to reverence the body of Christ by observing holy discipline, godly order in the household, and respect for the gift of jurisdiction. The latter is part of the economy of salvation in a world that is east of Eden, and to deny its importance is to fall prey to all manner of evil. Let us make this our prayer on Feb. 2, the Feast of the Presentation of Jesus in the temple. □

*The Rev. Jonathan B. Coffey is the rector of St. Anthony on the Desert Church, Scottsdale, Ariz.*



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# There Are Plenty

The Rev. Richard Tudor's article, "How Firm a Foundation?" [TLC, Dec. 11] presents us with a prescription for the destruction of Anglicanism.

Confessional churches lead either to further fragmentation (there are

always issues to disagree about) or else to doctrinal conformity enforced by authoritarian ecclesiastical power. There are already plenty of confessional churches, protestant and papist, and I suggest that those who

want or need to belong to such a church consider changing their membership to one of them.

Bishop Stephen Neill was quite right about the nature of Anglicanism, and I believe he identified our unique and irreplaceable vocation from God within the economy of Christendom. If Anglicanism were to become confessional there would no longer be any point to our existence.

I recommend a re-reading of Chapter 15 of *Anglicanism*, especially pages 422-423 (Pelican edition, 1965) on Anglican toleration "for the time being" of "what appears to be error," and Anglicanism's ultimate "confidence in the truth." Sexuality is an important moral issue, but it is not *de fide*, and the attempt to raise it to dogmatic status is un-Anglican.

(The Rev.) William S. J. Moorhead  
Trinity Church  
Iowa City, Iowa

Many thanks for the astute piece, "How Firm a Foundation." Fr. Tudor declares a deep truth in his observation "People seek out churches that are clear about what they believe." Perhaps this is why so many of our laity have trouble or are embarrassed about trying to "sell" Episcopal Christianity.

May the Lord inspire many more bishops to follow the model of peaceful episcopacy and leadership set forth by Bishop Warner in Olympia as he has lovingly observed in the same issue, "It's not in my hands to do anything. Things happen in God's time." Amen.

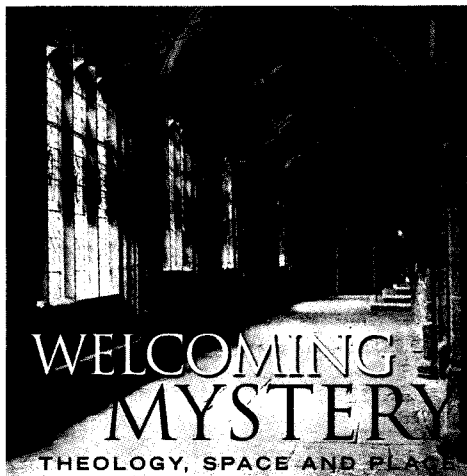
(The Rev.) Larry Day  
Montrose, Colo.

## 'Stop the Insanity'

It was a wonderful blessing to see the photo of the Anglican Communion Network (ACN) "Hope and a Future" Conference in Pittsburgh on the cover [TLC, Dec. 4]. The African American bishop pictured is the Rt. Rev. James West, Bishop of the Southeast of the Reformed Episcopal Church (REC). As the Episcopal Church wrestles with institutional racism, it is interest-

(Continued on page 30)

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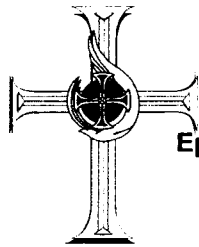


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## LETTERS TO THE EDITOR

(Continued from page 28)

ing to note that many of Bishop West's parishes began as a response to the policy of segregation instituted by the Episcopal Church during the reconstruction era following the Civil War.

Quite a few REC lay people and clergy (including three bishops) were in attendance at the conference. One of the bishops, the Rt. Rev. Leonard Riches, Presiding Bishop of the REC, challenged attendees to "stop the insanity" of splintering into more than 40 "continuing" churches, and to join together in the Common Cause movement that Pittsburgh's Episcopal Bishop Robert Duncan is convening.

As noble and right as Common Cause seems to be, there are some in the Episcopal Church, while claiming to be inclusive and progressive, who oppose reaching out to the REC and other Anglicans. For example, the Progressive Episcopalians of Pittsburgh (PEP) scolded Bishop Duncan for allowing a retired bishop of the REC, the Rt. Rev. Daniel Cox, to minister at an Episcopal parish where Bishop Cox has had a previous pastoral connection. In a letter written on May 13, 2004, and posted on the PEP website, they wrote, "It is our understanding that allowing Bishop Cox to officiate at St. Michael's is contrary to the Constitution and Canons of this Church and represents a failure on your part to conform to the doctrine, discipline, and worship of the Episcopal Church."

*(The Rev.) David Wilson  
St. Paul's Church  
Kittanning, Pa.*

With regard to the Anglican Communion Network Conference, they may well have strengthened their resolve, but something else they have also strengthened is their extreme language. As an observer, I was more than a little horrified by the abrasive words used in the one video which was played, "Choose This Day." (This and their several other videos can be viewed at [www.anglicandecision.org](http://www.anglicandecision.org)).

As a minority member of the Diocese of Pittsburgh after the events of the 2003 General Convention, I found it rather appalling, in Bishop Robert

W. Duncan's letter calling for a "special convention," to be compared by him to an Al Qaeda terrorist destroying the Twin Towers. It was even worse at the ACN conference when watching "Choose This Day" to be further identified by Bishop Duncan as a "counterfeit" Christian and as "a pagan" by Dr. Leslie Fairfield of Trinity Episcopal School for Ministry.

If this is the manner by which leaders intend to continue building up their network, I truly wonder "what would Jesus say?" when listening to such cruel, belligerent language. And as my own rector, the Rev. Harold T. Lewis (who also was at the conference) would say, "What's wrong with this picture?"

*Sue J. Boulden  
Oakmont, Pa.*

It looks as though Archbishop Akinola came to Pittsburgh brandishing a big stick: "Are you ECUSA or are you network?" Should Archbishop Akinola, Bishop Duncan and others choose "network," I hope they will be mindful of the words of the late Bishop Robert E. Terwilliger: "Schism breeds schism."

*(The Rev.) Michael Fill  
Philadelphia, Pa.*

### Very Good Sense

I read George McGonigle's Viewpoint article [TLC, Nov. 13]. His service in the House of Deputies of General Convention and mine overlapped. I had the good fortune to observe him in the trenches. When he went to the microphone, we heard the voice of reason, and people listened. As I read his article, I was delighted to observe that he is still making very good sense. I hope his views can be widely disseminated within the Episcopal Church.

Then came the article by the Rev. David P. Jones [TLC, Nov. 20]. Someplace in these two articles there is hope and wisdom that could bring some order out of chaos. I suggest George McGonigle and David Jones get together and see what they can do to stir the pot. My bishop, the Rt. Rev. Mark Hollingsworth, Jr., also would be

a useful ingredient in the pot-stirring. He is a wonderful reconciler.

*Sterling Newell, Jr.  
Cleveland, Ohio*

## It Doesn't Figure

An article [TLC, Nov. 27] describes Bishop Griswold's response to comments made by Iranian President Mahmud Ahmadinejah, who suggested that Iran should work to "wipe Israel off the map." Bishop Griswold is quoted as saying that "the Episcopal Church has long supported the state of Israel ..." Whatever the name of the star chamber of the Episcopal Church is called, didn't it narrowly defeat a resolution to withdraw investments in companies doing business in Israel? How does the strong Episcopal Church support for this punitive action square with the Presiding Bishop's ringing (?) support of Israel?

It would seem that perhaps the Episcopal left hand doesn't know what the Episcopal right hand is doing. Or does it?

*David E. Connor  
Peoria, Ill.*

## What We've Done

Reinhold Niebuhr once said of us, "At its worst, Anglican thought is a compound of liberalistic moralism and traditional piety. At its best, it manages to combine all facets of the Christian doctrine of grace more truly than other churches."

What saves us from liberalistic moralism is the Bible, and here's the catch: Christian Science believes in the Bible, as interpreted by science and health. Mormons believe in the Bible, as interpreted by the *Book of Mormon*. Our current leadership believes in the Bible, as interpreted by whatever is politically correct. In each instance, the Bible is interpreted by some higher authority, and in each instance, the result is no longer orthodox Christianity, but a product of our own making.

*Robert B. Gibson  
Macon, Ga.*

(Continued on next page)

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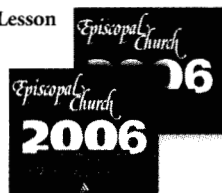
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**LETTERS TO THE EDITOR**

(Continued from previous page)

**Hardly Inclusive**

The word "inclusivity" has been used by the Episcopal Church so much lately, but in practice the Church means inclusive of everyone except those of its members, clergy and laity, who disagree with those currently in charge.

As a cradle Episcopalian, I am old enough to remember when the Church was inclusive of "high" and "low" churches. There was diversity, but differences in opinion and practice were recognized and respected. Originally named protestant and yet holding fast to catholic faith, the Episcopal Church became attractive to both protestants and Roman Catholics when so-called mixed marriages became more prevalent. The biggest role in unifying the Church was the traditional Book of Common Prayer, with "common" meaning one form of worship for all, not a confusing pick-and-choose collection. Episcopalians in all aspects of public life, from the country's founding fathers and through two centuries, yielded a positive influence upon this country far out of proportion to its membership size.

Now we are divided and fighting each other, and are looked upon either in derision or as a laughing-stock. Church membership and attendance are shrinking. I am among those who remain because leaving the Church is no way to help it survive.

Let us really be inclusive. Allow parishes that find traditional worship more helpful to use the 1928 Book of Common Prayer and *Hymnal 1940* if they wish. Stop pressure upon clergy and laity to conform to one way of thinking about controversial matters of which there are too many these days. Stop diocesan policies that force congregations to look for outside oversight and individuals to turn to other denominations. Let us return to mutual respect and in time and open-mindedness find ways to live together peacefully. Then we can concentrate on the real mission of the Church.

*Alvin Brandt  
Wharton, N.J.*

**Good for a Laugh**

The recent statement of Bishop V. Gene Robinson, "We know what the end looks like" [TLC, Nov. 20], reminds me once more why I have such grudging admiration for him. Here is a man who has managed to change the debate in our church from one of personal behavior and accountability to one of human rights for gay people. He has done so while skillfully managing to deflect any personal responsibility for his behavior. This takes real talent.

There may not be many reasons to be happy with the news from the Episcopal Church today, but Gene Robinson is always good for a laugh. More the pity that it happens to be gallows humor.

*(The Rev.) Ladson F. Mills III  
Church of the Ascension  
Knoxville, Tenn.*

**It Wasn't Moved**

A comment on the otherwise splendid review of the CD "The Wanamaker Legacy," (Peter R. Conte, organist) by Patricia Nakamura [TLC, Dec. 4]: She writes, "Later that year, the organ — all six manuals and 28,000 pipes — was moved to the new Lord and Taylor store..." Not so. The organ has stood in its present location since its installation in 1911 and enlargement in 1928. The Wanamaker store was sold by the family years ago, and there have been several corporate owners. It has been called Hecht's, Strawbridge, and now Lord and Taylor. It would be a virtually impossible feat to move and install the next-to-largest organ in the world in another location. I agree that its present fine condition is due to the expertise of the curators she has named. I am privileged to play it frequently.

*Harry Wilkinson  
Philadelphia, Pa.*

**That's the Truth**

The letter by J. Lynn Pflug [TLC, Dec. 4] leads me to repeat a letter of mine that was published some time

back, telling a fable that I heard years ago: At the end of Creation, the Lord took up a huge diamond, Truth. He crushed it between his hands and scattered the fragments all over the world. Every now and then a man (in the general sense) finds one of these fragments. He rushes into the market place, holding it aloft and crying, "I have found the truth."

*George L. Trigg  
New Paltz, N.Y.*

## The Real Question

I am writing to comment on the present argument in the Church about human sexuality and to question whether it is in fact the real issue of the Church.

During my lifetime, now in its eighth decade, our Church has: Abandoned the ancient Christian view of artificial birth control; changed its ancient prohibition against the remarriage of divorced persons; changed its view of the role of females as members of the clergy, and in that process adopted a view that if one feels strongly enough about a Church position, it is acceptable to act alone without the Church officially changing its position. It has effectively taken no position on one of the most important moral issues of our time — abortion; and abandoned the ancient teachings about human sexual behavior.

Each of these church modifications appears to have been taken in response to the views of secular society. There is, as far as I can tell, little difference between the positions of the so-called orthodox/right/conservative bishops and those referred to as left/liberal/revisionist on most issues. When is the last time any bishop spoke about any of these issues, except on their views of sexuality, the current debate?

I would submit that the real question is, "How does the Church see its role in the world? Is it as a representative of the Lord, the gospels, the Bible, to the world? Or, is it to use such influence as it has to support whatever behavioral changes will find favor with the most numbers of people out there in society at large?" I would wel-

come the views of our bishops, right and left, conservative and liberal, orthodox and revisionist. What are in fact our faith and our morals?

*Sheridan C. Biggs  
Quaker Street, N.Y.*

## What If...

As I've read *THE LIVING CHURCH* on the issues of the election of a gay bishop, same-sex unions, and to a lesser degree the ordination of women, one question keeps occurring to me. What if this is what God wants? What if God calls us to non-discrimination, equal opportunity, and the affirmation of all people no matter their gender or sexual preference? Jesus represented the culture of his time, but surely inclusion and justice were major elements of his message.

*Anne Avery  
Snoqualmie, Wash.*

## 'Brilliant' Response

Hooray for the Rev. Carolyn G. Jones' brilliant, good-sense response [TLC, Nov. 27] to the considerations of the Executive Council and the Presiding Bishop on slavery reparations. It seems to me that they could better spend their time addressing new wounds that are tearing apart the Episcopal Church.

*(The Rev.) C. Edward Sharp  
New Bern, N.C.*

## A Noble Figure

I was sorry to read that Vine Deloria, Jr., had died [TLC, Dec. 18]. He was the son of a great priest — Vine Deloria, Sr. — and was himself a noble figure for Indian causes. I knew Vine at "815" when John Hines was Presiding Bishop. He was pretty tough on us white guys but he taught us a lesson about the Indian perspective. He once asked me to join him in a land reclamation suit in North Carolina, but being a Tar Heel I had to demur! I always admired Vine and still have his book, *Custer Died for Your Sins*. The title tells it all.

*Walker Taylor III  
Wilmington, N.C.*

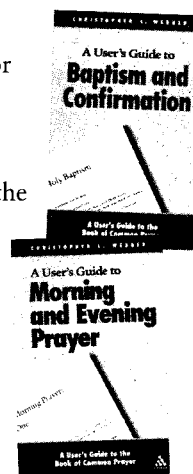
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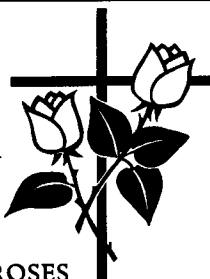
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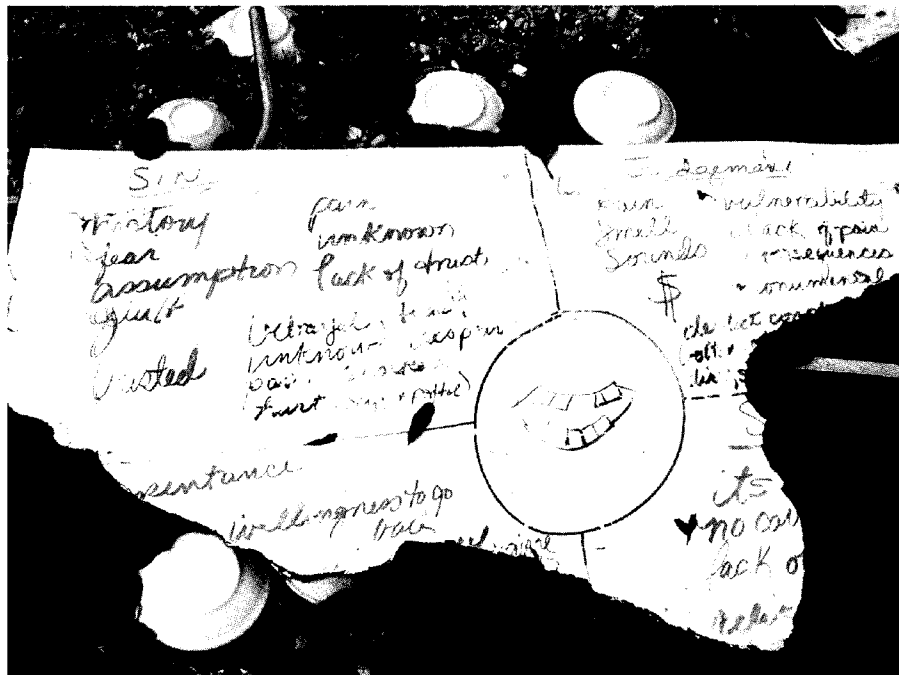
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Heather Newton photo

The remnants of a Sunday school lesson among the ruins of St. Patrick's Church, Long Beach.

(Continued from page 21)

was destroyed. Today, it meets at Coast Episcopal School, where parishioners rearrange the dining area for services each Sunday. The gym is also used by Camp Coast Care, the relief center the church has established. According to the Rev. David Knight, St. Patrick's rector, average Sunday attendance was about 140 prior to the hurricane. Some 85 to 100 of those members still attend.

About a third of St. Patrick's families lost their homes, but nearly everyone is dealing with some damage from the storm. In spite of this, the vestry meets weekly, and the church is grappling with ideas on how to move forward.

"As a church, we are looking at all our options regarding rebuilding," said Fr. Knight. "At this time, we do not know if we will return to the beach or not. We are also looking at land in other areas to keep our options open.

"We will have the conversation on exactly how to rebuild as a parish as soon as we have enough information in hand," Fr. Knight said. "Meanwhile, most of our energy is directed toward day-to-day living, rebuilding our lives, and maintaining our families. It is overwhelming and exhausting work."

"The location of the church right on the Gulf has been a great asset," noted the Rev. Lynne Hough, a deacon at St. Patrick's, "but the biggest asset was that the people truly love and care for each other."

### **Christ Church, Bay Saint Louis**

In Bay Saint Louis, members of Christ Church continue to meet in a tent on the site of their church, which was destroyed by Katrina. According to vestry clerk Kimberly King, about 50 parishioners lost their homes and have had to relocate.

"Overall, the process of rebuilding has been slow, because there are zoning changes being considered locally that may affect how we can rebuild," said Ms. King.

At the time Hurricane Katrina struck, Christ Church was in the search process for a rector and was being led by an interim rector who has since gone to work at the diocese. For now, the congregation is being served by supply priests and is again in the search process for permanent leadership.

Christ Church parishioners continue to draw strength from their faith community. "People are scared — we've lost family, friends, homes, our church, our community, everything familiar and all of our anchors all in one day," Ms. King said. "Yet hope is there too. It makes parishioners feel good to meet again."

### **Redeemer, Biloxi**

In Biloxi, Church of the Redeemer also is trying to determine how to



move forward through the devastation. The congregation now meets in North Bay Elementary School. According to the Rev. Harold F. Roberts, Redeemer's rector, about 20 percent of his congregation was displaced by the storm. Attendance before Katrina ranged from 150 to 160 people each Sunday. Now, about 110 people gather for church each week.

Today, Redeemer's vestry is in the process of deciding whether to rebuild the church on the same site or to build on another site, perhaps further inland. However, Fr. Roberts said that he hopes the congregation will be able to meet on the church site for the Christmas Eve service.

"Although it has been months since Katrina, the initial shock is still not over," said Fr. Roberts. "We're just trying to move one day at a time to put our lives back together. People who got jobs are going back to work, and now work on their homes on the weekends and in their spare time."

### The body of believers

Although these six church buildings were destroyed by Hurricane Katrina, the churches live on in the steadfast faith of the parishioners who continue to gather in other venues. This lesson — that the church is ultimately the body of believers — has been learned by these congregations.

"People's conception of the church has changed after Katrina," said Deacon Hough. "We are living in the reality that wherever people are gathered is the church."

Although the six parishes will surely rebuild, the churches will be different and it will take time for the new buildings to absorb the memories and traditions of the worshippers. However, the Gulf Coast congregations have shown that they are strong in the face of adversity. Over time, the churches will undoubtedly be rebuilt as Fr. Colby described, "bigger, better, and stronger than before." □

*Heather F. Newton is a free-lance writer who lives in Washington, D.C.*



# MOVING?

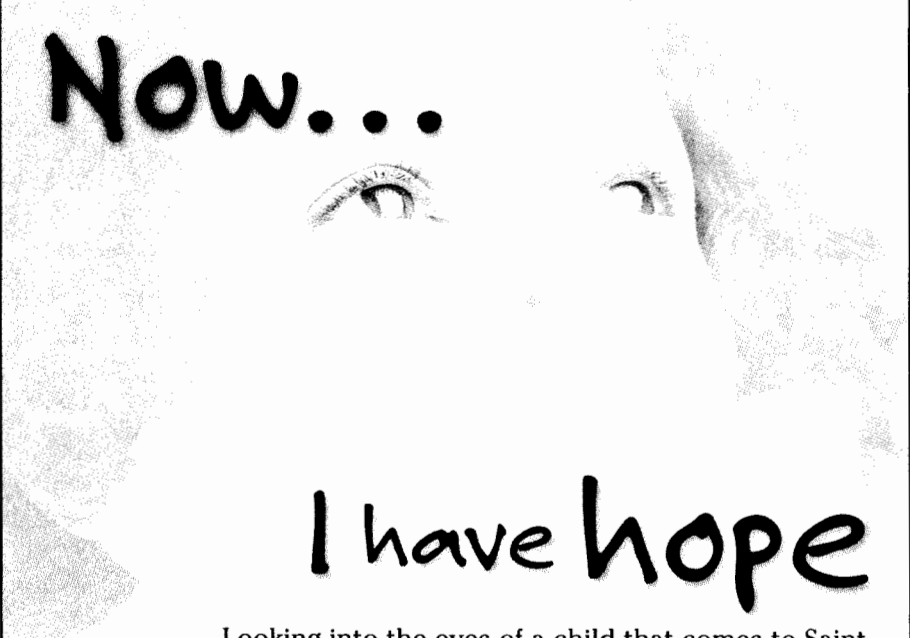
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# Ad Hoc Group of Bishops Focuses on Windsor Report

An ad hoc group of 15 bishops from across the theological spectrum continued discussion on a variety of issues that have caused pain and dissension in the Episcopal Church during a meeting in Chicago Dec. 6-8.

The meeting was a follow-up to one held in July in Los Angeles. One participant reported that during the sec-

ond meeting the group discussed the development of a response to the Windsor Report.

In order to improve the likelihood of General Convention giving approval to their proposed response to the Windsor Report, the bishops would presumably first seek approval from their colleagues. The March 17-22 meeting

of the House of Bishops at the Kanuga Camp and Conference Center in Hendersonville, N.C., is the only time the house is scheduled to meet before the June 13 start of the 75th General Convention in Columbus, Ohio.

The ad hoc group has scheduled at least one more meeting.

Participants in the Chicago meeting included Bishops J. Jon Bruno, Los Angeles; John B. Chane, Washington; Robert W. Duncan, Pittsburgh; Dorsey F. Henderson, Jr., Upper South Carolina; Mark Hollingsworth, Jr., Ohio; Samuel Johnson Howard, Florida; Don E. Johnson, West Tennessee; W. Michie Klusmeyer, West Virginia; John B. Lipscomb, Southwest Florida; Edward S. Little II, Northern Indiana; Robert O'Neill, Colorado; Edward L. Salmon, South Carolina; Stacy F. Sauls, Lexington; Chester L. Talton, Los Angeles; and GERALYN WOLF, Rhode Island.

## BRIEFLY...

The Primate of the Church of the Province of the **West Indies**, Archbishop Drexel Gomez, announced recently that he would step down as Archbishop of the West Indies and Bishop of Nassau and the Bahamas one month before his 72nd birthday in January, 2009. A leader of the Global South coalition of Anglicans, Archbishop Gomez has kept a high profile in pan-Anglican affairs in recent years.

The Most Rev. Rowan Williams, **Archbishop of Canterbury**, has written to Chief Rabbi Jonathan Sacks apologizing for omitting Jews from his litany of victims during a Nov. 1 ceremony at St. Paul's Cathedral, London, which commemorated the lives of those who died in the July 7 terrorist attacks against the city's mass transportation system. A spokesman for the the archbishop said the omission was "inadvertent."



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## Preliminary Plans Announced for Lambeth 2008

The 2008 Lambeth Conference of bishops will meet from July 16 to Aug. 3 at the University of Kent in Canterbury, and the Archbishop of Canterbury will extend invitations to all active stipendiary diocesan, suffragan and assistant bishops in the Anglican Communion. The Archbishop of Canterbury officially announced the dates and outlined his hopes for the conference in an Advent letter to the primates of the Anglican Communion.

The archbishop said he wants a minimum number of resolutions and for the conference process to be relational, not confrontational, in its approach.

"The main focus I long to see at this conference is the better equipping of bishops to fulfill their task as agents and enablers of mission, as co-workers with God's mission in Jesus Christ," the Most Rev. Rowan Williams said.

A design group for the Lambeth Conference, appointed by the Archbishop of Canterbury and comprised of one primate, five bishops, one lay woman and one priest from provinces throughout the Anglican Communion, met with staff from the Anglican Consultative Council (ACC) and Lambeth Palace at the ACC headquarters in London Dec. 6-9 to plan the conference.

"We want this conference to help bishops be more effective leaders in the Church and more faithful to God's mission in the world," said the Rev. Ian Douglas, a member of the design group and a faculty member at the Episcopal Divinity School.

Prof. Douglas said the design group serves at the invitation of the Archbishop of Canterbury. "Whatever we do is in keeping with his aims and under his supervision," he said.

## Washington Canon Cleared of Charges

The Diocese of Washington's Disciplinary Review Committee has exonerated the Rev. Canon Carol Cole Flanagan of charges of conduct unbecoming a member of the clergy leveled against her in 2004, by a lay member of the diocese [TLC, May 22].

A seven-member review committee met Nov. 17 and forwarded to the Bishop of Washington, the Rt. Rev. John B. Chane, a "Memorandum to Interested Parties" on Nov. 30. "We have concluded that the charges levied in the complaint against Canon Carol Cole Flanagan are not supported," wrote the committee chair-

man, the Rev. Stuart Kenworthy, rector of Christ Church, Georgetown. The report has not been released to the public.

Canon Flanagan was also accused of violating the rubrics of the Book of Common Prayer, and violating church canons for repelling from communion Linda Shaughness, a member of St. David's Church, Washington, D.C.

The committee held "there is no support for the charge of conduct unbecoming a member of the clergy, either on the face of the complaint or by further clarification of any of the sub-charges in the complaint."

## ACC Chair Issues Apology for Treatment at Nottingham

The chairman of the Anglican Consultative Council (ACC) has apologized to the Episcopal Church and Anglican Church of Canada for the treatment the two churches received from the ACC at its June meeting in Nottingham. He also commended as "exemplary" their responses to the Windsor Report, the *Anglican Journal* reported.

Speaking to the Council of General Synod in Mississauga, Ontario, Nov. 19, Bishop John C. Paterson of New Zealand repeated arguments he made to the ACC in June in which he objected to the primates' request that the Episcopal Church and Anglican Church of Canada withdraw from the council, which the council adopted.

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## AROUND THE DIOCESES

### Diverse Voices

Delegates to the annual convention of the Diocese of **Massachusetts**, Nov. 4-5 in Mansfield, rejected a resolution to endorse the Windsor Report's recommendations and instead adopted a substitute measure that "welcomes the general thrust" of the report, but avoided an up-or-down vote.

Urging further study of the report by congregations, the resolution also called for a new task force representative of "the diverse voices of this diocese." The task force is charged with recommending to the 2006 diocesan convention actions that will "move us toward deeper communion and fellowship in the wider Anglican Communion."

In his address to convention, the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, said that having been part of a group of U.S. bishops who met with African bishops over the summer, he is convinced that while the two groups of bishops differed over understandings of scripture and on issues of human sexuality, they share a common commitment to maintaining unity.

"We need each other, especially to address the tremendous suffering that's everywhere in this world," Bishop Shaw said. "The unity of the Anglican Communion is important to all of us. And our brothers and sisters in Christ, for the most part, around this Communion are working for that unity in the future. I don't think we need to be anxious about the state of the Episcopal Church or the Anglican Communion."

### Common Life

The convention focused on the common life of the apostles' teaching and fellowship, the breaking of bread, and prayer. Particular attention was given to progress in meeting the diocese's mission strategy goals, includ-

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ing a new church plant near Boston University; the placement of two urban clergy residents; new campus ministries at Boston College and Framingham State College; and a new congregational partnerships network designed to link diocesan parishes with congregations and other organizations throughout the Anglican Communion.

Among other actions, convention approved a resolution on repudiating anti-Semitism and encouraging congregations to enter into dialogue with Jewish congregations to understand their common heritage. The measure also included a resolution to General Convention 2006, asking the Standing Committee on Liturgy and Music to consider "the problem of liturgical texts of the Episcopal Church which can function to promote or maintain anti-Jewish prejudice, with proposed alternate texts for trial use."

A balanced budget of \$7.4 million for 2006 also was approved.

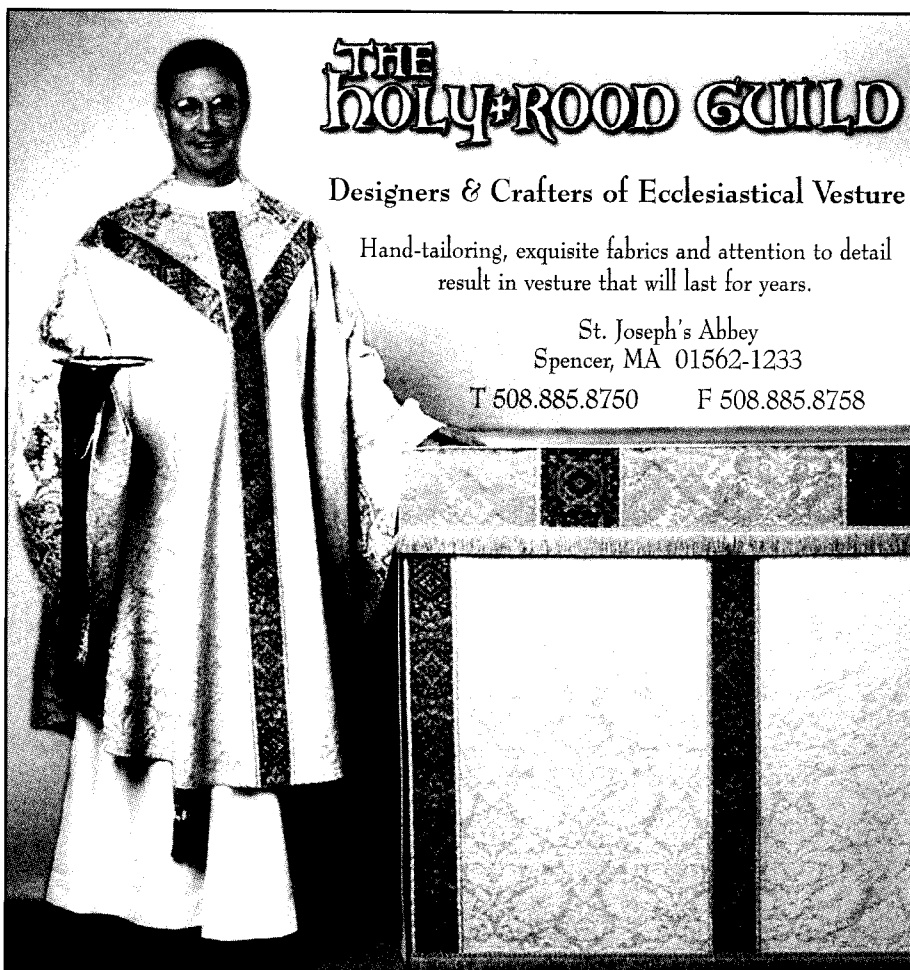
## From Suffragan to Bishop

The Diocese of **Southern Ohio** celebrated the past and set the foundation for the future during its convention Nov. 11 in Cincinnati. More than 500 delegates and special guests joined Nobel Prize winner Archbishop Desmond Tutu and Presiding Bishop Frank Griswold in celebrating 17 years of ministry and leadership by Bishop Herbert Thompson, Jr., who retired as diocesan bishop Dec. 31.

During convention, delegates approved measures to place the Rt. Rev. Kenneth L. Price, Jr., as bishop in Southern Ohio, effective Jan. 1. Bishop Price previously was bishop suffragan. Bishop Price will head the diocese until the consecration of the ninth Bishop of Southern Ohio, scheduled for April 2007, whereupon he will resume his duties as suffragan.

In addition to leading the diocese's more than 80 congregations and nearly 30,000 members, Bishop Price will be the host bishop for the Episco-

(Continued on next page)



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## Southern Ohio

(Continued from previous page)

pal Church's national gathering, General Convention, in June in Columbus.

Southern Ohio postponed its planned election of a bishop on June 11, 2005, after the House of Bishops made a covenant to withhold consents for bishop elections until General Convention. Because the mandatory retirement age for bishops is 72 — and Bishop Thompson turns 72 in December Southern Ohio explored alternatives for episcopal leadership. In June, convention passed a first reading on a constitutional amendment allowing a bishop suffragan to have ecclesiastical authority in the absence of a diocesan bishop. The second reading was approved in November. Following that approval, delegates unanimously passed a resolution naming Bishop Price as ecclesiastical authority.

During other business, delegates



Richelle Thompson/Interchange photo

The procession at the Eucharist during Southern Ohio's diocesan convention in Cincinnati.

adopted a budget for 2006, elected leaders for diocesan committees and passed a resolution supporting Appalachian ministry. After brief debate, delegates amended a resolution that had called for an affirmation of the Windsor Report. With support-

ers from a spectrum of theological views, the amended version expresses Southern Ohio's appreciation for the House of Bishops in its response to the other provinces of the Anglican Communion.

Richelle Thompson

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## PEOPLE & PLACES

### Appointments

The Rev. **Alan Hesse** is rector of Epiphany, 62 Front St., Walpole, MA 02081-2810.

The Rev. **Josh Hoover** is rector of St. Jude's, 106 E Elizabeth St., Fenton, MI 48430.

The Rev. **C. Rodney Hudgen** is rector of St. Asaph's, PO Box 118, Bala Cynwyd, PA 19004.

The Rev. **Sara H. Irwin** is priest-in-residence at Christ Church, 750 Main St., Waltham, MA 02145-0697.

The Rev. **Ben King** is priest-in-charge of the Episcopal chaplaincy at Harvard University, 2 Garden Street, Cambridge, MA 02138.

The Rev. **Denise Leo** is rector of Redeemer, 145 W Springfield Rd., Springfield, PA 19064.

The Rev. **Kristina Lewis** is assistant at St. Mary's, PO Box 395, Barnstable, MA 02630-0395.

The Rev. **Koshy Mathews** is rector of St. Peter's, 121 Church St., Phoenixville, PA 19460.

The Rev. **Devin McLachlan** is rector of Messiah, 1900 Commonwealth Ave., Auburndale, MA 02466-2416.

The Rev. **Sarah (Sally) M. Monastiere** is chaplain at The Kensington, 1428 S Marengo Ave., Alhambra, CA 91803-3097.

The Rev. **Kevin Moroney** is associate at St. David's, 763 Valley Forge Rd., Wayne, PA 19087.

The Rev. **Gordon Morrison** is assistant at Christ Church, 111 S Harrison St., Easton, MD 21601-2998.

The Rev. **Peter Pearson** is vicar of St. Philip's, 10 Chapel Rd., New Hope, PA 18938-1006.

The Rev. **Ed Robertson** is rector of St. John's, PO Box 751, Thibodaux, LA 70302.

The Rev. **Susan Speir** is priest-in-charge of Grace, 735 W Nepeessing St., Lapeer, MI 48446.

The Rev. **Natasha Stewart** is assistant at St. Michael's, 26 Pleasant St., Marblehead, MA 01945-3432.

The Rev. **Matthew Stewart** is assistant at St. Stephen's, 74 S Common St., Lynn, MA 01902-4594.

The Rev. **Pam Tyler** is assistant at St. George's, 23802 Avenida De La Carlota, Laguna Hills, CA 92653.

The Rev. **Cindy Voorhees** is assistant at St. John's, 514 W Adams Blvd., Los Angeles, CA 90007-2616.

**Joseph Walsh** is youth ministry intern at All Saints', Rue Coleau 81, 1410, Waterloo, Belgium.

The Rev. **Deborah Warner** is priest-in-charge of Messiah, 13 Church St., Woods Hole, MA 02543-1007.

### Resignations

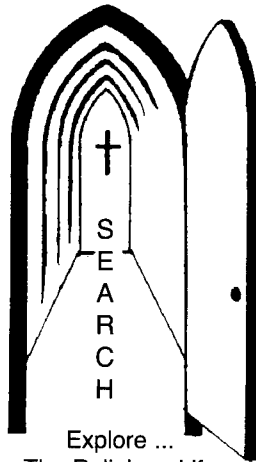
The Rev. **Mary Korte**, as rector of Messiah, Woods Hole, MA.

The Rev. **Linda Privitera**, as rector of Our Saviour, Arlington, MA.

The Rev. **Michael Roeske**, as rector of St. John's, Boston, MA.

The Rev. **Jacqueline Schmitt**, as chaplain at

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## All Saints Episcopal Church Jacksonville, FL

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

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

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

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## PEOPLE & PLACES

(Continued from previous page)

Harvard University, Cambridge, MA.

The Rev. **Roger Tilden**, as priest-in-charge of Trinity, Church Creek, MD.

The Rev. **William-Blaine Wallace**, as rector of Emmanuel, Boston, MA.

### Retirements

The Rev. **Kathie Clark**, as associate at Prince of Peace, Woodland Hills, CA.

The Rev. **Ronald Knapp**, as rector of St. Andrew's, Princess Anne, MD.

The Rev. **Robert E. Reynolds**, as rector of St. Paul's, Walnut Creek, CA.

### Deaths

The Rev. **Marilyn Brandenburg**, deacon at St. Barnabas' Church, Bainbridge Island, WA, died Nov. 26 of cancer. She was 69.

Deacon Brandenburg was a native of Seattle and a graduate of the University of Washington. She was an elementary school teacher for 24 years in Kingston and Bainbridge Island, WA. She was ordained in 2000. Deacon Brandenburg was also known as a jazz vocalist, and she sang for a time in USO productions. In recent years she was an advocate for prison ministry and was active with Kairos. She is survived by her daughter, Linda, and her son, Jeff.

The Rev. **Arthur G. Elcombe**, 88, a priest dedicated to social ministry, died Oct. 23 in Davies Hospital, San Francisco, from congestive heart failure and complications from Alzheimer's disease.

Born in Regina, Saskatchewan, Canada, he was educated in that country at University of Manitoba and St. John's College and ordained in the Anglican Church of Canada, as a deacon in 1940 and priest in 1941. He served in Canada until 1949, when he moved to Philadelphia to become assistant chaplain at Episcopal Hospital. He moved to San Diego in the 1960s. He was executive director of Episcopal Community Services in San Diego, organizing a church counseling service, a rehabilitation program for former prisoners, vocational counseling, and a chaplain service for juvenile offenders. Fr. Elcombe helped to found the Planned Parenthood Association of San Diego and the San Diego Community Crisis Center. During this time he was an honorary assistant at St. Dunstan's Church. In the 1970s, he founded the Interfaith Counseling Institute in San Diego, and later, along with his wife and others, he organized the Western Service Workers Association of San Diego. In 1981, he worked with clergy and attorneys in founding the National Equal Justice Association. He later moved that organization to San Francisco, where he resided in recent years. Fr. Elcombe is survived by his wife, Barbara; two daughters, Shaunda Haynal of Las Vegas and Jacqueline McEvoy of Belmont, CA; sons Art, of Stow, OH, and Mark, of Santa Rosa, CA; 10 grand-



## Pro Cathedral Church of St. Clement

### RECTOR and PROVOST

#### *Episcopal Diocese of the Rio Grande, El Paso, Texas*

children; sisters Shirley Hems and Hilda Massey, of Winnipeg, Manitoba, and Iona Elmer, of Diamond Bar, CA; and brothers Ray, of Winnipeg, and John, of Ottawa, Ontario.

The Rev. **John W. Gibbs**, retired priest of the Diocese of Olympia, died Nov. 24 in the Mt. Baker (WA) Care Center. He was 69.

Fr. Gibbs was born in Montreal, Quebec, Canada, and educated at California State University and Seabury-Western Theological Seminary. Ordained to the diaconate in 1978 and the priesthood in 1979, he served his entire ordained ministry in the Diocese of Olympia. He was curate at St. John's, Olympia, 1978-80; vicar of St. Benedict's, Lacey, 1980-88, and St. Christopher's, Olympia, 1980-84; and rector of St. Paul's, Bellingham, 1988-2001. He had a 28-year career in the Navy, ending in the Reserves in 1988, and he was a former supervisor for probation and parole of adult felons for the state of Washington. Fr. Gibbs is survived by his wife, Sally; two daughters, Mandy Alden and Jennifer Keenan, and three grandchildren.

The Rev. **Jack LeRoy Overman**, retired priest of the Diocese of Minnesota, died Oct. 9 in Minneapolis. He was 80.

Fr. Overman was a graduate of Columbia University and St. John's University (MN). He was a Navy pilot during World War II, and went on to a career in advertising in New York City, Detroit and Minneapolis. He was ordained priest in 1986 and served as associate at St. Stephen's Church, Edina, MN, 1986-93. Later he served as an interim at St. Paul's, Duluth, MN. He is survived by his wife, Mary; three sons, Steve, Andy and David; and 10 grandchildren.

The Rev. Canon **William C. Rainford II**, of Soquel, CA, died Oct. 28. He was 67.

Born in Granite City, IL, Canon Rainford was a graduate of Carleton College and Virginia Theological Seminary. He was ordained deacon in 1963 and priest in 1964. He served churches in Massachusetts and Missouri before becoming a chiropractor in 1980. He practiced in Watsonville, CA, and served as an associate priest at the Church of St. John the Baptist, Capitola. He had health problems in recent years following a heart transplant about 20 years ago. Surviving are his wife, Marianne, and five children.

*Other deaths of clergy as reported by the Church Pension Fund:*

<b>Walter H. Beste</b>	<b>88</b>	<b>Fort Worth, TX</b>
<b>Dale T. Cropper, Jr.</b>	<b>71</b>	<b>California, MD</b>
<b>William D. Faughnan</b>	<b>81</b>	<b>Cocoa Beach, FL</b>
<b>George F.H. Gere</b>	<b>65</b>	<b>Englewood, NJ</b>
<b>Charles F. Glaenger</b>	<b>91</b>	<b>Tucson, AZ</b>

**Next week...**

## The Only Gift

The thriving, spirit-filled parish of St. Clement's is seeking a Rector and Provost to lead our congregation into the new Millennium. A corporate/resource-sized parish (with 650 ASA and approximately 1,300 members) located in Downtown El Paso, Texas, in a beautiful four square block campus shared with the affiliated Parish School of some 400+ students, the position is supported by a private secretary, administrator, bookkeeping department, two associate priests and two deacons. Leadership in the community, the Deanery and the Diocese has been a consistent call for this parish. Our next rector should have the vision and energy to take the congregation "to the next level" of spiritual development and growth. Solidly orthodox and evangelical, missions abroad and locally are a major focus of the church. Position open to a variety of candidates, from Priests to Bishops to Primates. Our own Bishop is very encouraging!

Applications and Parish Profile available from:

**David F. Etzold, Chairman, Search Committee**

**Pro Cathedral Church of St. Clement**

**810 N. Campbell, El Paso, TX 79902**

**Phone: (915) 549-2344 E-mail to: [etzold1@whc.net](mailto:etzold1@whc.net)**

*Applications will be accepted through January 2006.*



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

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

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

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

If you are so led, direct resumes/CDO and inquiries to: **St. Philip's Episcopal Church**

Attn: **Linda Witsell, Calling Committee Chairperson,**

**321 West Union Street, Jacksonville, Florida 32202**

E-mail [SPECFL@aol.com](mailto:SPECFL@aol.com). Phone inquiries should be directed to: **(904) 389-4713.**

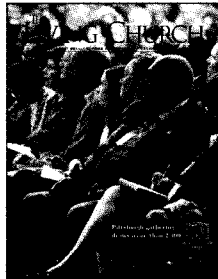
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# CLASSIFIEDS

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## BOOKS

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

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

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**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.

## CONFERENCE CENTERS

**DUNCAN CENTER,** 15820 So. Military Trail, Delray Beach, FL 33484, Ph. 561-496-4130, New Programs and Retreats: **Spiritual Direction**, **Retreats**; **Spiritual Direction**, call for info; **Exploring Your Life Purpose**, Jan. 20-22; **Parents as Coaches: Values-Based Skills for Parenting**, Sun. Jan. 22 & Sun. Feb. 5., 1-4pm; **Becoming a Woman of Wisdom**, Feb. 6-8; **Living in Partnership with the Divine**, Feb. 17-19. **Taizé Prayer & Bread for the Journey**, Mondays at 6:30 pm; **Healing Service & Labyrinth Guided Prayer**, Wed. at 6 pm; **Tai Chi**, Tues 9:30 am **Plus More!!** Call for Brochure. Web: [www.duncancenter.org](http://www.duncancenter.org).

## 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).

**FULL-TIME RECTOR:** *Emmanuel Parish* is in *Winchester, KY*, a community of about 25,000. Winchester is 20 miles east of Lexington, in what is known as the Bluegrass Region. Our parish is small, warm, and receptive to newcomers. We prefer a priest with some experience as rector, who will provide strong spiritual leadership. We're looking for a person who is committed and involved in our parish, concerned with pastoral care, and an effective teacher relating to all age groups. We have an active congregation that is very involved in community and diocesan activities, and we are seeking someone who will encourage and develop our mission of ministry. Our parish profile is available online at [www.emmanuelwinchester.com](http://www.emmanuelwinchester.com). If you are interested please contact the Diocese of Lexington's CDO, the Rev. Canon Johnnie Ross, P.O. Box 610, Lexington, KY, 40588-0610 or E-mail: [JRoss@diolex.org](mailto:JRoss@diolex.org) Application deadline is *January 13, 2006*.

**VICAR:** The PCC of *Christ Church, Bangkok*, seeks applications for the position of vicar from Q4, 2006. Christ Church Bangkok is an international ministry operating within the Anglican Diocese of Singapore. We seek an ordained, English-speaking, Anglican priest of at least 10 years standing who will:

- Respect the conservative evangelical stance of the congregation
- Teach the Bible well and preach evangelistically
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Applications should be made to **Bishop Bob Duncan** of Pittsburgh, [Duncan@pgh.anglican.org](mailto:Duncan@pgh.anglican.org) by 15 February 2006. For information package please contact: [ministries@christchurchbangkok.org](mailto:ministries@christchurchbangkok.org).

# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME YOUTH MINISTER** to lead existing strong and vibrant youth ministry in a parish, community, and diocese committed to Christian formation. Parish has in place Catechesis of the Good Shepherd, Journey to Adulthood (fifth year), and multiple adult opportunities (including three EFM groups). Youth Minister would be responsible for continuing to develop and nurture youth Christian formation through Journey to Adulthood. Must have college degree, training and experience in youth ministry, and knowledge and/or experience with Journey to Adulthood.

Located in vibrant city and strong diocese, with a parish known for inclusiveness, hospitality, mission and outreach, and Christian formation. Attractive package. Interested parties should send resume and letter of interest to: **Father Murdock Smith, St. Martin's Episcopal Church, 1510 E. 7th St, Charlotte, NC 28204; E-mail: msmith@stmartins-charlotte.org PH: (704) 376-8441.**

**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 RECTOR: St. Stephen's Episcopal Church, Jamaica, New York City,** is accepting applications for a full-time rector. Established in 1903, our 100-year-old community of faith is a small, family congregation that is concerned about its future. Our church is warm, inviting and especially caring to all people. We value our liturgy, music and Eucharist. We are a dedicated core of hard workers who wish to continue God's work in our community and seek a way to keep our parish vibrant. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our metro area has many fine resources including universities/colleges, many public and private schools, medical facilities, excellent public transportation, diverse population, varied cultural and recreational venues. Send resume and CDO to: **Search Committee, 89-16 168th Street, Jamaica, NY 11432 or E-mail: vgranger@ststephens-jam.org.** Information about the church can be found at [www.ststephensjam.org](http://www.ststephensjam.org). Applications will be accepted until **March 1, 2006.**

**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).

## POSITIONS OFFERED

**PART-TIME RECTOR: Clayton, Georgia.** A small ECUSA parish in the mountains of North Georgia is seeking a part-time rector. If you are in a situation where part time (25-30 hours per week) is consistent with your needs, this may be an opportunity for you to relocate to the beautiful mountain/lake regions of Georgia. We are a mature parish with an average Sunday attendance of 70+. We are looking for someone who will promote spiritual growth, value music, and be supportive of our very active outreach program in the community. Our parish desires a rector who can deliver a strong sermon. Our parish profile is available at [www.stjamesclayton.org](http://www.stjamesclayton.org). If you are interested, please forward your resume to: **Search Committee, St. James Episcopal Church, P.O. Box 69, Clayton, GA. 30525.**

**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.**

**FULL-TIME RECTOR: COME HELP US GROW. St. Luke's in Saranac Lake** is a warm, lively church in an eclectic, energetic village in **New York State's** captivating Adirondack Mountains. Our rector of 20 years has retired, we are currently being led by an interim, and are actively searching for a priest to join and guide us in the years to come. St. Luke's, a 120-year-old parish, is a financially sound and growing church of some 175 parishioners. Our congregation has a tradition of hospitality, warmth and mutual support; our members actively participate in both church and community outreach programs through our commissions and other organizations.

We seek a priest who will help us grow with our challenges, including attracting more young congregants, addressing the needs of a broader cross-section of our community, and continuing in an environment of spiritual growth and inclusiveness in keeping with ECUSA tradition.

More details and CDO are available at [www.st.lukesaranaclake.org](http://www.st.lukesaranaclake.org) or by contacting **Lawrence Poole, c/o St. Luke's Church 136 Main St., Saranac Lake, NY 12983, Tel:(518) 891-2404, E-mail: lpoole@stlukesaranaclake.org.** Applications or letter of interest should be sent to both **St. Luke's** and to **Forest S. Rittgers, Jr., Interim Diocesan Deployment Officer, 52 Cascade Terrace, Schenectady, NY 12309 or frittgers@albanydiocese.org.**

**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@oursaviourockhill.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.**

## 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/).

**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](mailto:mdurning@dioceseswfla.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@do.net](mailto:ChristChurchDover@do.net).

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**Pilgrimage to the Welsh Borders** with Esther de Waal, **April 30-May 10, 2006.** Optional extension to West Wales, **May 10-13. Pilgrimage to Lindisfarne & Iona, Sept. 19-30, 2006.** Contact: **Therese Elias, OSB, 4220 Mercier, Kansas City, MO, 64111; Phone: (816) 561-6855; E-mail: tmelias@lwnworth.com. Website: celticpilgrimage.org.**

**IRELAND PILGRIMAGE: May 26-June 5, 2006.** Led by Deacon Dee Renner of St. John's Church, Fallbrook, CA. See The Book of Kells at Trinity College, Dublin, St. Patrick's Cathedral, St. Kevin's Glendalough, Rock of Cashel, Holycross Abbey, St. Mary's Church Famine Museum of Thurles, Tipperary, Clonmacnoise, Crough Patrick and much more. Few places remain. For more information contact **Dcn. Dee Renner at [deerenner@dslextreme.com](mailto:deerenner@dslextreme.com)** or call **(951) 695-0466.**

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## 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 (5th Sun 8 only)

## THE PARISH OF ST. CLEMENT

[www.stclem.org](http://www.stclem.org) stclem001@hawaii.rr.com  
The Rev. Liz Zivonov, r  
Sun H Eu 7:30 & 10:15

## CHICAGO, IL

**ASCENSION** N. LaSalle Blvd at Elm ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 8:20 (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 Arkansas 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. Gary Goldacker, interim dean and rector  
Sun 8 H Eu (Rite I), 9 H Eu (Rite II), 10 Christian Form, 11 Choral Eu (Rite II), 1 Santa Eucaristia; 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

## LAFAYETTE, LA

**ASCENSION** 1030 Johnston St. (337) 232-2732  
1/2 block North of ULL [www.ascension1030.org](http://www.ascension1030.org)  
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

## 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  
Website: [www.ccnola.org](http://www.ccnola.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**  
30 Brimmer Street 02108 (617) 523-2377  
[www.theadvent.org](http://www.theadvent.org) Email: [office@theadvent.org](mailto:office@theadvent.org)  
The Rev. Allan B. Warren III, r; 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

## 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. [www.stbarts.org](http://www.stbarts.org) (212) 378-0200  
Sun H 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 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. Jonathan M. Erdman, youth minister; 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

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## 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 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  
Sun H Eu 10, Sun Sch. 10, Wed. H Eu 12

## PHILADELPHIA, PA

**S. CLEMENTS** Shrine of Our Lady of Clemency 20th and Cherry Sts. (215) 563-1876  
Website: [www.s-clements.org](http://www.s-clements.org)  
Canon W. Gordon Reid, r; the Rev. Richard Wall, c  
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena & B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues, Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30; Sun C 10-10:45 & by appt.

## 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.

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

## COLUMBIA, SC

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

## 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, asst  
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  
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

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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

## SAN MIGUEL DE ALLENDE

### GUANAJUATO, MEXICO

**ST. PAUL'S** Calle del Cardo 6 52 (415) 152-0387  
[www.stpauls.org.mx](http://www.stpauls.org.mx) [info@stpauls.org.mx](mailto:info@stpauls.org.mx)  
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em  
Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

## LUTHERAN

## MOJAVE, CA

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



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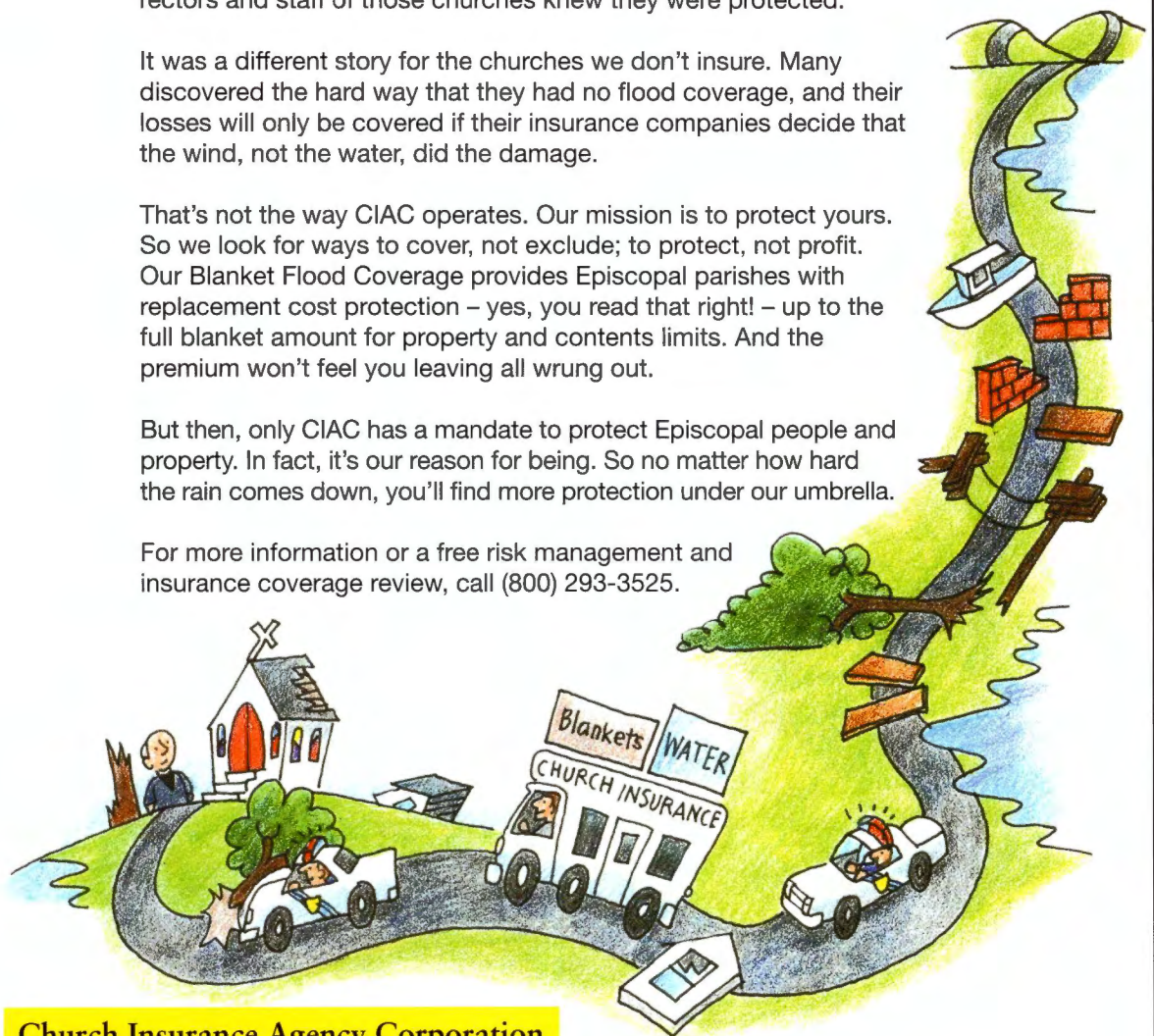
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Church of the Holy Spirit, Alabaster, AL  
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 All Saints of the Desert, Sun City, AZ\*  
 Good Shepherd of the Hills, Cave Creek, AZ\*  
 St. Matthew's Episcopal Church, Chandler, AZ\*  
 All Saint's Episcopal Church, Riverside, CA  
 St. Francis Episcopal Church, San Francisco, CA  
 St. Michael's & All Angels, Studio City, CA  
 St. John's Episcopal Church, Breckenridge, CO  
 St. Thomas Episcopal Church, Denver, CO  
 Christ Episcopal Church, Greenwich, CT  
 St. John's Episcopal Church, Stamford, CT  
 All Souls Memorial Episcopal Church, Washington, DC\*  
 St. John's Lafayette Square, Washington, DC  
 St. Margaret's Episcopal Church, Washington, DC\*  
 Church of the Ascension, Orlando, FL\*  
 Church of the Nativity, Port St. Lucie, FL\*  
 Emmanuel Episcopal Church, Orlando, FL\*  
 St. Agnes Episcopal Church, Sebring, FL\*  
 St. Andrew's Episcopal Church, Fort Pierce, FL\*  
 St. Edward the Confessor, Mount Dora, FL\*  
 St. Margaret's Episcopal Church, Inverness, FL\*  
 St. Richard's Episcopal Church, Winter Park, FL\*  
 St. Sebastian's by the Sea, Melbourne Beach, FL\*  
 St. Stephen's Episcopal Church, Lakeland, FL\*  
 Church of the Holy Comforter, Martinez, GA

Church of the Nativity, Meridian, ID  
 Chapel of St. John the Divine, Champaign, IL  
 St. Matthew's Episcopal Church, Louisville, KY  
 St. Stephen's Episcopal Church, Cohasset, MA  
 St. Christopher's Episcopal Church, Chatham, MA  
 Church of the Good Shepherd, Baltimore, MD  
 Grace Episcopal Church, Silver Spring, MD\*  
 St. Dunstan's Church, Bethesda, MD\*  
 St. James Episcopal Parish, Lothian, MD  
 St. Luke's Episcopal Church, Bethesda, MD\*  
 St. Mark's Episcopal Church, Boonsboro, MD  
 St. Mary Magdalene, Rockville, MD\*  
 St. Nicholas Episcopal Church, Darnestown, MD\*  
 St. John's Episcopal Church, Bangor, ME  
 Trinity/St. George Episcopal Church, York Harbor, ME  
 St. John's Episcopal Church, Ocean Springs, MS  
 St. Peter's Episcopal Church, Oxford, MS  
 Grace Episcopal Church, Madison, NJ  
 St. James Episcopal Church, Hackettstown, NJ  
 Church of the Ascension, New York, NY  
 Grace Episcopal Church, Elmira, NY  
 St. Barnabas Episcopal Church, Irvington-on-Hudson, NY  
 St. Mary the Virgin Episcopal Church, Chappaqua, NY  
 St. Mary's Episcopal Church, Mohegan Lake, NY  
 Trinity Episcopal Church, Boonville, NY  
 Christ Episcopal Church, Westerly, RI  
 St. Mary's Episcopal Church, Portsmouth, RI

Church of the Holy Apostles, Collierville, TN  
 St. Paul's Episcopal Church, Pflugerville, TX  
 St. Stephen's Episcopal Church, Lubbock, TX  
 St. Anne's Episcopal Church, Reston, VA

## SEMINARIES, SCHOOLS, CHAPLANCIES & OTHER MINISTRIES

Berkeley Divinity School at Yale, New Haven, CT  
 St. James Academy, Monkton, MD  
 Episcopal Church at Princeton, Princeton, NJ  
 Episcopal Community Services, Buffalo, NY  
 Grace Episcopal Church and School, Memphis, TN

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Diocese of Arizona, Phoenix, AZ\*  
 Diocese of Washington, DC, Washington, DC\*  
 Diocese of Central Florida, Orlando, FL\*  
 Diocese of Maryland, Baltimore, MD\*

## NATIONAL & INTERNATIONAL MINISTRIES

Community of St. John the Baptist, Mendham, NJ  
 Holy Cross Monastery, West Park, NY  
 Union of Black Episcopalians, Cincinnati, OH



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