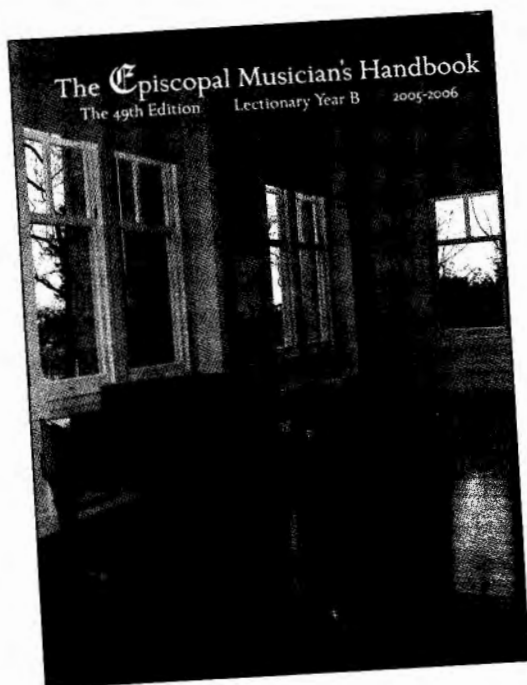




The 49th Episcopal Musician's Handbook is here!



One book - \$26.00

Order your copy
TODAY!

2005 - 2006
Lectionary Year B

— NEW THIS YEAR —
Suggestions from *Voices Found*
for Sundays and major feasts

Call us **TOLL-FREE** at 1-877-822-8228
to place an order using Visa or Mastercard.

- The Episcopal Musician's Handbook**
49th Edition, 2005-2006, Lectionary Year B One copy — \$26.00.

Call for pricing of multiple copies. Add \$4.50 for priority shipping (if needed sooner than the standard delivery of 4-6 weeks.) Pre-paid orders only. NO REFUNDS.

NAME _____

ADDRESS _____

CITY _____ STATE _____

ZIP _____ PHONE (____) _____

Please check one:

CHECK MC/VISA

CARD# _____

EXP. DATE _____ SIGNATURE _____

EMH49A

Send your check to: The Living Church,
P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Steve Waring
Jews Editor
Patricia C. Nakamura
Book and Music Editor
Amy Grau
Graphic Artist
Tom Parker
Advertising Manager
Chais Jackson
Fulfillment Manager
Genee Weber
Marketing/Promotion Director
Michael O'Loughlin
Director of Associated Publications

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
Daniel Muth
Prince Frederick, Md. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Nashville, Tenn.
The Rev. Gary W. Kriss
Cambridge, N.Y.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis
Marshfield, Wis.
The Rt. Rev. Jeffrey Steenson
Albuquerque, N.M.

Editorial and Business offices:
16 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, except Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$42.50 for one year; \$72.50 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.00 per year; Mexican rate \$19.24; all other foreign, \$24.96 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the church. All gifts to the Foundation are tax-deductible.

©2006 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 232 Number 2

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



10



14



Features

- 10 The Only Gift
BY MARGARET D. MCGEE

News

- 6 Bishop Cadigan
of Missouri Dies

Opinion

- 12 Editor's Column
Out of the Darkness
13 Editorials
The Foundation of Baptism
14 Viewpoint
Archaeology Meets Politics
BY FLEMING RUTLEDGE
15 Letters
'Authorized' Ministers

Other Departments

- 4 Sunday's Readings
5 Books
16 People & Places

On the Cover

The Rev. Steve Ferguson, rector of Holy Comforter Church, Spring, Texas, baptizes Jackson Smith while his parents, Charla and Brian Smith, look on.

Mary Spraberry photo



July Term at Nashotah House

July 3-28, 2006

Intensive One
and Two Week Courses

*The Nashotah House July Term
offers the opportunity for study,
prayer, fellowship and relaxation
for clergy and laity.*

Graduate Degree and
Continuing Education Credits

See www.nashotah.edu

Call 1-800-627-4682

E-mail register@nashotah.edu



**THE MISSION BOOKSTORE
OF NASHOTAH HOUSE**
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

DID YOU REMEMBER TO ORDER YOUR COPY?

The 49th Episcopal Musician's
Handbook, Lectionary Year B,
2005-2006

For more information and to order
today with MC/VISA, call toll-free
at 1-877-822-8228.

WANTED

Clergy Vestments, Altar Hangings,
Altarware, Clergy Black Wool Capes,
Holy Communion Kits, Stoles, Etc. For
Churches in Newfoundland/Labrador.
Also supply clergy for short/long term
assignments, Seminarians welcome for
summer duty. Contact: The Rev.
Alexander Daley, P.O. Box 511, North
Andover, MA 01845 (978) 686-6858.

SUNDAY'S READINGS

God's Beloved

*'You are my Son, the Beloved; with you I am
well pleased' (Mark 1:11)*

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

This day we celebrate the baptism of Jesus. An age-old question, Why was Jesus baptized with John's baptism for repentance given that he was sinless? One classical answer is that he was demonstrating solidarity with humanity. There is sin among people. Jesus is one with us, living in our brokenness, even if he has not personally missed the mark. This may be true. However, our readings for this day want to say more. They bring up questions about Jesus and about us. Who is Jesus? Who are we?

Mark tells us the Spirit descended on Jesus (Mark 1:10). Practically every lection for today (from the BCP and from the RCL) makes reference to the Spirit. The compilers of the lectionary gather Spirit stories to associate them with the baptism of Jesus. We hear of everything from the wind (i.e. breath, spirit) of creation in Genesis to the

Spirit conferred by the laying on of hands in Acts. The message: Jesus is empowered by the Spirit. This says something about the identity of Jesus. In our baptism we celebrate our incorporation into Christ. In this solidarity we also are empowered by the Spirit. "You are sealed by the Holy Spirit and marked as Christ's own forever" (BCP, p. 308).

In Mark a voice from heaven said to Jesus, "You are my Son, the Beloved; with you I am well pleased" (1:11). We, who are adopted children of God, are also beloved by God. The baptism of Jesus tells us of his identity. He is the Son of God, beloved by God, empowered by the Spirit to serve and bring forth justice (Isaiah 42:1). Our baptism tells us of our identity. We are the children of God, beloved by God, empowered by the Spirit to serve and bring forth justice.

Look It Up

Read the baptismal vows which indicate that we are empowered to live into our identity (BCP, p. 302-5).

Think About It

By our baptism we are recreated into the image of Christ. During the life of Jesus many noticed his empowerment for service to others, especially in the cause of justice. Do people notice that in us? Are we living into our identity?

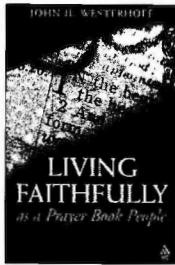
Next Sunday

The Second Sunday after the Epiphany, Jan. 15, 2006

BCP: 1 Sam. 3:1-10(11-20), Psalm 63:1-8, 1 Cor. 6:11b-20, John 1:43-51

RCL: 1 Sam. 3:1-10(11-20), Psalm 139:1-5, 12-17, 1 Cor. 6:12-20, John 1:43-51

BOOKS



Living Faithfully as a Prayer Book People

By John H. Westerhoff. Morehouse. Pp. 131.
\$14.95. ISBN 0-8192-1950-9.

The current American Book of Common Prayer is the subject of a growing number of historical, theological, and rubrical commentaries. This book belongs to a different category. John Westerhoff describes it as "a reflective walk through our Prayer Book," and as "my personal attempt to share with laypersons and clergy, new and lifelong Episcopalians, how our 1979 prayer book has stimulated and informed my thinking about the Christian life of faith."

Living Faithfully as a Prayer Book People offers useful guidance to those unaccustomed to Episcopal life and worship. Veteran clergy and laity are sure to find fresh insights and resources here, while not necessarily agreeing with every suggestion the author makes. *Living Faithfully* is a valuable pastoral commentary on the prayer book offered by one of the Episcopal Church's most influential educators.

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



Tree of Knowledge, Tree of Life

By Richard Chartres. Continuum. Pp. 137.
£9.00. ISBN 0-8192-8123-9.

Last year, a London priest whom I had known since I was a teenager died, and the Bishop of London, Richard Chartres, preached at the funeral. He was reflective, elegant, moving, and appropriately amusing — all characteristics that his listeners have come

to expect from his preaching and speaking.

This is a collection of Bishop Chartres' sermons and talks from 2000 to 2004, and they give us a glimpse both of the man, and of his concerns as bishop of one of the great dioceses of the Church of England.

I heard one of these sermons delivered — his sermon at the late Lord Runcie's memorial service at Westminster Abbey in 2000 — and Chartres is right

to remark that these pieces lose something in the reading. They were meant to be heard in specific circumstances and places, and, like all printed sermons and talks, they are now one-dimensional. But they are worth the read nonetheless, and I hope that this will not prevent one of our most thoughtful bishops from publishing another collection in due course.

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

CELTIC TREASURE

Daily Scriptures
and Prayer



J. PHILIP NEWELL

In language that is striking for its simplicity and beauty, Philip Newell provides a retelling of a Scripture passage and original prayers inspired by the Celtic tradition for each day of the week. Over the course of seven weeks, these daily readings cover the whole arc of Scripture from the stories of creation and Israel through the life of Jesus and the New Testament letters.

Exquisitely illustrated throughout with images from the ancient *Book of Kells* and with children's vibrant interpretations of Celtic art, Newell's *Celtic Treasure* will lead families, small groups, and individuals from the noise and busyness of everyday life into the mystery and wonder of God.

ISBN 0-8028-2983-X • 256 pages • hardcover • \$20.00

5561
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

At your bookstore, or call 800-253-7521 • www.eerdmans.com

Bishop Cadigan of Missouri Dies at Age 95

The Rt. Rev. George Leslie Cadigan, who served as Bishop of Missouri for 16 years, died Dec. 14 at his home in Topsham, Maine. He was 95.

Bishop Cadigan waited more than three weeks after his election in 1958 before accepting the call to be bishop coadjutor. During his episcopate, the Diocese of Missouri experienced significant growth with congregations formed or missions becoming parishes in nine locations. He also led a restructuring of diocesan governance which gave greater voice to the laity.

The seventh Bishop of Missouri, Bishop Cadigan was born in Mount Vernon, N.Y. He was a graduate of Amherst College, where he was class president and played football. He attended Episcopal Theological School and Jesus College in Cambridge, England. Following ordination in 1935, he served congregations in Massachusetts and Maine. He was rector of St. Paul's Church, Rochester, N.Y., when he was nominated in Missouri.

Missouri's convention met Dec. 4, 1958, and elected Bishop Cadigan from a field of five candidates on the first ballot. The bishop-elect and his wife visited Missouri shortly before Christmas, and on Dec. 26 he informed the standing committee that he would serve. He was consecrated bishop coadjutor on April 16, 1959, and became the diocesan one month later, following the resignation of the Rt. Rev. Arthur Lichtenberger, who had been elected Presiding Bishop the previous November.

The Diocese of Missouri experienced significant growth in the suburbs surrounding St. Louis during his tenure. It was Bishop Cadigan who oversaw the 1960 trade for property in Creve Coeur that would become the new site for the Thompson Center for property in Webster Groves that had been bequeathed



Bishop Cadigan

to the diocese. At that time, he also led a successful capital campaign for major repairs and renovations to Christ Church Cathedral, diocesan expansion, and creation of a revolving loan program for congregations.

Initially in retirement, Bishop Cadigan was a counselor at Amherst and chaplain at the University of Massachusetts. He also served on the staff of Grace Church, Amherst, until his ultimate retirement to Maine in 1984. There he pursued fly fishing and kept in touch with the group of Missouri clergy he had led in the struggles for social and racial justice in St. Louis during the 1960s. A number of those priests gathered with Bishop Cadigan in Maine last summer to remember their days together.

Bishop Cadigan was married twice. His wife, Charlotte, died in 1943. They had two sons, Peter and David. Jane Jones, whom he married in 1944, died in 1993. They had two children, Rufus and Christine.

Discretion Recommended for Civil Partnerships in Britain

With same-sex civil unions now officially recognized under British law, an informal poll conducted shortly before the law went into effect by the advocacy group Changing Attitude suggests uneven enforcement of disciplinary procedures spelled out in a July 25 pastoral letter by the House of Bishops.

The new law on civil unions allows same-sex couples to register their partnerships with the state. Registration entitles the couple to most of the same civil benefits as heterosexual married couples. In the July 25 pastoral letter, the Church of England's House of Bishops said the new law does not change doctrine or discipline.

"Sexual intercourse, as an expression of faithful intimacy, properly belongs within marriage exclusively," the bishops said. A clergy member may enter into a civil partnership, they added, provided he or she gives "assurances to his or her bishop that the rela-

tionship is chaste." The letter further states that clergy should not provide services of blessing for other clergy or members of the laity who register a civil union.

Founded in 1995, Changing Attitude claims a membership of 1,000 persons worldwide. In a statement published on its website, the organization describes itself as "a network of lesbian, gay, bisexual, transgender and heterosexual members of the four Anglican churches of the United Kingdom..." dedicated to working "for change in the church's understanding of human sexuality."

Of the bishops Changing Attitude surveyed, the organization reports that "none are going to ask their clergy any questions about their sex lives, or even whether their relationship is consistent" with the standards discussed in the House of Bishops' July 25 pastoral letter. "They are more worried about obsessive conservatives from neighbor-

ing parishes who discover that a clergy person has registered their partnership, and wages a public campaign either against the clergy person or against the bishop. They will also be deterred by the potential for negative publicity, which would make them look foolish."

The group advises that "It is better to be discreet. If you find yourself having a conversation about a registered civil partnership with your bishop, he is very likely to encourage you to tell him the minimum necessary, and in the first months of the new law, you would be wise to offer the minimum."

Prior to its implementation only a handful of Church of England bishops had revealed their individual views on civil partnerships, according to www.thinkinganglicans.org.uk, a website which reports news, events, documents and commentary "on what it means to be a Christian, particularly in Britain today."



Susan Shillinglaw/VTS photo

Bol Deng, a member of the Anglican Province of Sudan who is pursuing a master of theological study degree, shares personal stories of hunger and survival during a "Day of Solidarity" held Nov. 29 at Virginia Theological Seminary in Alexandria, Va. The day-long community-wide effort was chaired by seminarians Seth Dietrich (Diocese of Milwaukee) and Meaghan Kelley (Diocese of Rhode Island) and raised \$5,750 for hunger relief programs. It consisted of a simple noonday meal, community worship and educational programs.

Malawi Clergy Object to Bishop's Appointment

Objecting to the ecclesiastical process which led to the rejection of an English vicar as their choice for bishop, 21 clergy from the Diocese of Lake Malawi in the Anglican Church of Central Africa have petitioned the Primate of Central Africa, the Most Rev. Bernard Malango, and the Archbishop of Canterbury. The clergy also expressed their displeasure over the appointment of a retired bishop as their interim.



Fr. Henderson

The Dec. 9 meeting at St. Thomas' Church hall was convened by the vicar general of the diocese, Canon Bernard Mkonkholo, who has been functioning as the administrative head since the death in March of the previous bishop, the Rt. Rev Peter Nyanja. The Rev. Nicholas Henderson, vicar of the west London parishes of St. Martin's, Acton West, and All Saints', Ealing Common,

was elected Bishop of Lake Malawi July 29.

A trial court of bishops rejected the consecration of bishop-elect Henderson, releasing a Dec. 2 statement in which they concluded he was not of sound faith.

In their petition, the clergy claim that in convening the court in the absence of the bishop-elect, the court violated canonical procedure. The clergy also objected to the fact that only Canon Mkonkholo was allowed to speak in bishop-elect Henderson's defense.

"All in all, we feel that both the bishop-elect and the diocese that elected him had no chance to be heard; hence no natural justice was done in this case," the clergy wrote, as reported by *Church Times*. The clergy expressed no personal animosity toward the Rt. Rev. Leonard Mwenda, the retired bishop appointed by synod after the Dec. 2 ecclesiastical decision, but the clergy said they rejected Bishop Mwenda "in the strongest terms."

Justice and Outreach

Hurricane Katrina should serve as a wake-up call for the Episcopal Church, alerting it to the wider needs of society, the Rt. Rev. G. Porter Taylor, Bishop of **Western North Carolina**, told the annual convention of his diocese.

"My firm hope is that Katrina will move the Episcopal Church away from its ecclesiastical narcissism and into a commitment to the mission of the Church," Bishop Taylor said. "Perhaps we can stop our endless conversation about human sexuality and talk about something else — like, justice, like the gospel, like Jesus Christ."

Gathered at the Kanuga Conference Center near Hendersonville Nov. 10-12, delegates from 66 of the diocese's 68 congregations and 78 of its clergy adopted nine substantive resolutions, including one creating a diocesan-wide "Ministry with Single Adults" and another supporting a prison ministry called "Inmate Mentor Ministry" that seeks to invite "a group of prisoners into full participation in the life of the church."

Convention pledged to work toward a goal of allocating 10 percent of the diocesan budget to "justice and outreach" ministries by 2012 and asked each parish to embrace the goal of tithing toward the diocese. A budget of \$1.4 million was passed, based upon a hoped-for 6 percent increase in parochial giving.

In his address, Bishop Taylor noted the diocese faced "some financial challenges." Though parochial assessment guidelines asked parishes to pledge between 10 and 16 percent of their income to the diocese, in 2005 only, 14 gave 10 percent or more to the diocese; 51 gave less than 10 percent, he said.

Bishop Taylor also noted the diocese's Lake Logan Episcopal Center carried a debt of \$3.8 million. "We will need \$300,000 in 2006 for payments on the principal and \$500,000 in 2007," he said. During a presentation on the financial situation of the conference

(Continued on next page)



Scott Miller photo

Evening Prayer at the Diocese of Spokane's convention, which endorsed a 22 percent parochial asking and amended the canons to have delegates and diocesan officers as young as 16.

Western North Carolina

(Continued from previous page)

center, convention learned the diocese had raised approximately \$900,000 toward the total debt and that the "333 for 3" fundraising campaign had received 364 pledges to date.

Structural Changes

Gathered under the theme of "More Mission, More Beginnings," delegates to the convention of the Diocese of **Arizona**, meeting Oct. 21-22 at a hotel convention center in Phoenix, adopted canonical changes designed to refocus the diocese's vision from maintenance to mission.

In his address, the Rt. Rev. Kirk S. Smith, Bishop of Arizona, offered the 500 lay and clergy delegates and visitors a presentation outlining the structural changes he envisioned for the diocese. Bishop Smith asked convention to affirm a shift from a "regional" parish-based model, with fixed geographic boundaries to a "missionary-minded" model.

Bishop Smith said the new model would emphasize "planting new churches," would be "non-geographic in nature," and would gather people based on affinity and interest rather than locale. Each active member of the clergy and a representative from each parish would participate in a ministry committee, ranging from Native American ministry to world missions.

In response to the bishop's presentation, the delegates adopted an

"Alleluia Fund for Diocesan Mission" resolution. The fund will be designated for church planting initiatives. Convention asked that revenue for the Alleluia Fund come from "a tithe on capital campaign funds" raised by congregations, direct giving, and an annual Lenten appeal.

A series of canonical changes were passed in line with the restructuring program.

Diocesan council was restructured, granting the bishop the right to appoint five of its members. The roster of council was amended to 12 clergy and 12 lay members, and restricted membership to those who were "members of a parish or mission current on its diocesan assessment."

Among the other canonical changes were the creation of four regional mission areas, program groups whose members were drawn from the clergy and congregational representatives, and language bringing the diocesan canons into conformance with the canons of General Convention.

In other business, after spirited debate a resolution on the Windsor Report was adopted. Language in the original resolution "affirming the recommendations of the Windsor Report" and endorsing the creation of an "Anglican Covenant" was deleted and replaced with an affirmation of the "respectful and constructive spirit" of the Windsor Report.

Convention also approved a \$2.6 million budget and adopted a resolution asking the Standing Commission on Liturgy and Music to commemorate the "Martyrs of Sudan" in the church calendar.

Financial Constraints

Delegates to the convention of the Diocese of **Spokane** endorsed a 22 percent parochial asking and amended the canons to allow those 16 years of age and older to hold diocesan office and to be elected as delegates to convention. Gathered at the Schweitzer Mountain Resort near Sandpoint, Idaho, Oct. 15-17, convention also grappled with a difficult financial environment.

Speaking to the convention theme of "We All Are One in Mission," the Rt. Rev. James E. Waggoner, Jr., Bishop of Spokane, spoke about the destructive and difficult events of recent years, citing Hurricane Katrina and the war in Iraq. He noted that the world seemed "disordered."

Yet in the midst of chaos, "there is also that which reorders us," he



All Saints' School photo

Jane Dornbusch, professor of advanced mathematics at All Saints' Episcopal School in Vicksburg, Miss., assists student Ann Jones with an assignment. The 100-year-old private high school has been given a reprieve by its board of trustees who approved plans for a \$3.6 million capital campaign on Dec. 12. Finances were already tight before Hurricane Katrina damaged the roof of Green Hall and knocked down several large trees on the campus last fall. The school is owned in partnership by the dioceses of Mississippi, Arkansas, Louisiana and Western Louisiana.

observed. "When we come together in spirit and support, lives are changed for the better. Indeed, 'We All Are One in Mission,' and we are being disordered and reordered for that purpose."

Bishop Waggoner said the diocese was "40 years overdue in setting up funds to endow the episcopate" and urged the diocese toward "collaborative and creative ways" of moving "forward in mission with the current and terribly constraining limited funds." He also urged consideration of a presentation on a capital campaign to support and revitalize congregations to "serve our local communities and the needs of the world."

The Rev. James Lemler, director of mission at the Episcopal Church Center in New York, served as convention preacher and led presentations on "mission and vitality."

Convention adopted a \$926,938 budget for 2006.

'Failing in Mission'

Flagging missionary zeal and political intrigues have fostered the decline of the Episcopal Church, the Rt. Rev. Barry Howe told the convention of the Diocese of **West Missouri**.

Bishop Howe told delegates from his diocese's 50 congregations gathered Nov. 4-5 at a hotel convention center in Springfield that the diocese was "failing in our Emmaus mission imperative of increasing our average Sunday attendance. It is important to acknowledge this failure," he said, "and to recognize that if this five-year trend continues, we will fail in other imperatives that are basic to our mission in building the body of Christ."

Bishop Howe spoke critically of the American Anglican Council and said it was not true that the wider Anglican Communion had rejected the Episcopal Church. "Episcopal bishops," he said, were "finding very gracious welcomes and immense hospitality, invitations to share in sacramental ministries, including ordinations of new priests and bishops."

During its business session, conven-



The Rt. Rev. George Wayne Smith, Bishop of Missouri, commissions Deb Goldfeder as a missionary to the Diocese of Lui in Sudan during the annual convention Nov. 19 in Columbia. Looking on is the Rt. Rev. Bullen Dolli, Bishop of Lui in the Anglican Province of Sudan.

Robert Brown/Interim photo

tion adopted a resolution revising the parochial assessment formula, introducing a graduated scale of 14 percent of the first \$50,000 of parish income, 15 percent on the second \$50,000, 16 percent on the third, and 18 percent on income in excess of \$150,000.

The progressive assessment formula replaces a flat 14-percent rate on the first \$50,000 and 19 percent on parochial income in excess of \$50,000. The 2004 convention asked Bishop Howe to create a commission to review the assessment system, providing relief for struggling parishes while maintaining a steady income stream for the diocese. The net effect of the revision to the assessment formula will be to reduce parochial assessments for parishes by a range of 1-13 percent. The resolution also included a provision for review in five years.

Common Mission

Delegates to the annual convention and first ministry fair of the Diocese of **Oregon** turned aside a resolution "endorsing" and "affirming" the Windsor Report in favor of a substitute measure welcoming it.

Gathered at the Salem Conference Center Nov. 3-5, convention rejected a resolution submitted by lay delegate Richard Carlin of St James' Church, Tigard, that called for the diocese to receive, affirm and endorse the rec-

ommendations of the Windsor Report and to accept the "moratoria on election and consent to consecration of persons living in same-gender unions; and the use of liturgies blessing such unions."

After debate, delegates adopted a resolution that welcomed the "general thrust of the Windsor Report" and committed the diocese to study it along with the primates' February 2005 communiqué from Northern Ireland, the resolutions of ACC-13 in Nottingham, and "To Set Our Hope in Christ," the Episcopal Church's submission to the Anglican Consultative Council (ACC).

Convention commended to General Convention the report of the Inter-Anglican Standing Commission on Mission and Evangelism submitted to the ACC titled "Covenant for Communion in Mission" [TLC, Nov. 27]. This document, convention said, was "an expression of our mutuality and interdependence in the Anglican Communion and our common commitment to God's mission of reconciliation in a world of poverty, disease, and religious conflict."

Convention adopted resolutions proposed by the Rt. Rev. Johncy Ity to study tithing in the coming year and to support Prince of Peace Church in Salem in developing a new building.

Delegates approved a balanced budget of just over \$2 million.



The Only Gift

By Margaret D. McGee

The largest building in the small Mexican fishing village was the church. Finished in white stucco, it sat on a rise at the end of a dirt road. I walked past one-story dwellings made of bare concrete block to get to it. Chickens scratched around outdoor clay ovens in the dirt yards. Pigs inspected shadows under bushes. A woman in a dark cotton dress passed me on the road, said "*Buenas dias,*" and looked surprised to see me. Only a few blocks from the beachfront restaurants and bungalows where the tourists congregated, I'd entered a world where a *gringa* was an unexpected sight.

After spending nearly half a century — my entire life — nestled in the English-speaking world, I had conceived a desire for adventure in foreign lands. So my husband, David, gave me a week in Mexico for my 50th birthday, and here I was in the small village of Encarnation on the west coast of Mexico. I'd arrived the day after New Year's. I spent the following mornings and afternoons strolling and basking on the town's glorious beach, the evenings chatting with my fellow English-speaking pilgrims in the shared guest *cocina*.

Unlike me, they were all seasoned travelers. They'd visited Mexico many times, knew all the

big resorts, and returned to Encarnation for its pristine beach and small-town character. Like a chorus, they lamented lost paradises. Acapulco, ruined. Cancun, ruined. Even Zihuantaneo, they told me, once a placid fishing village like Encarnation, now had taco stands, massage parlors, and T-shirts for sale, up and down the beach. How they hoped it wouldn't happen here! Encarnation was such a gift.

I arrived at the church. Beyond its picket fence, the road dissipated into rock and brush. I passed through the gate into a dirt courtyard planted with ferns, snake plants, and flowering trees. The church stood tall and white at the end of a brick path. On this weekday the place was deserted. Yellow butterflies fluttered among the flowers. I walked the path and climbed red masonry steps to open arched doors.

Just inside the church, a broken, empty eggshell lay on the concrete floor, as if stolen and eaten there by a furtive dog. The big room was furnished with hewn benches, axe strokes plainly visible in the wood. Behind the altar hung the crucifix: an emaciated Christ with greenish-gray skin and painted blood seeping from his feet, knees, side, shoulders, palms, and brow. A life-sized Madonna with brown skin stood in the corner, her hands folded.

After a while I left the church. It was the day

before Epiphany, the celebration of the coming of the Magi that ends the Christmas season. Beside the brick path, an outdoor creche huddled beneath a rough structure made of curved branches and palm fronds. A paint-spattered wooden chair sat in front of it. I sat on the chair, offered a prayer of thanks for the continuing Incarnation, then looked over the scene. Mary and Joseph, attractive painted figures two feet tall, knelt with their backs to me. Though they looked like part of a set, nothing else in the creche matched them. The animals were a hodgepodge of little worn-out toys: a couple of sheep, a plastic cow, a reindeer with glitter glued to its antlers, and two rabbits that looked like Easter bunnies. At the back of the creche lay a bundle of white embroidered cloths with a pink plastic baby fist sticking out from the folds.

A woman and a young girl came through the courtyard gate. I said “*Buenas dias,*” and the woman introduced herself — Kahreen, it sounded like. I pointed to myself and said, “*Margarita.*” The girl had a string of rosary beads wrapped around her wrist. The woman said something, and I replied, “*Lo siento, no comprendo,*” one of the few Spanish phrases I knew well. She smiled and shrugged. They tended to the creche, straightening the toy animals. When they opened the swaddling clothes, Jesus revealed himself to be a Caucasian baby doll, but with the head broken off from the body. An odd and disturbing sight. Kahreen didn’t seem surprised. She clucked to herself, holding his body in one hand, his head in the other. I wondered if she was embarrassed for me to see their broken Jesus.

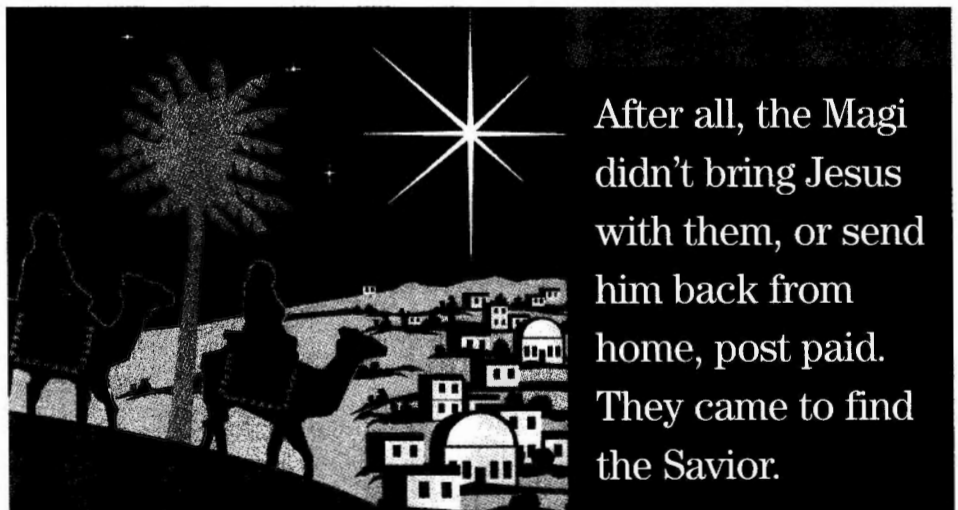
As I sat and watched, a wonderful vision dawned inside me. After returning home, I saw myself buying a brown-skinned Baby Jesus from the cathedral store. I’d mail it back to the village with a note, explaining that I’d seen they needed a Baby Jesus, and this was my thank offering for the use of their beautiful beach. Maybe I could find someone who knew Spanish to help me write the note.

I’m not often struck by generosity, and my vision flooded me with warmth. I’d come from afar, like the Magi, traveling to this remote village, hoping to be changed. Here was a welcome change — the advent of charity! Paradise has been a great and unexpected gift. I could make my own gift in return.

I looked again at the creche. Where on earth did

they get this weird collection of castoff toys? In the next moments, while Kahreen and the girl talked softly to each other, and I sat peacefully dumb, the nativity scene slowly shifted in front of me, moving closer in one sense, and falling away in another. Clearly the toy animals, the broken doll, had been accumulated, piece by piece, from the parish itself. From those same concrete block dwellings I’d passed to get here. The painted figures of Mary and Joseph were the exception. With new eyes I studied them, wondering how they came to be here. Were they the parish’s first purchase from a set, with plans to complete it, one figure at a time? I didn’t know enough Spanish to ask. Kahreen arranged the swaddling clothes so that only the doll’s head was visible. He looked okay.

In a slow and painful seep, the flood of warmth from my vision drained away. After all, the Magi didn’t bring Jesus with them, or send him back



After all, the Magi didn’t bring Jesus with them, or send him back from home, post paid. They came to find the Savior.

from home, post paid. They came to find the Savior.

The creche belonged to the people who were born in this village, not to me. How seductive the role of generous *patrona*! But at this time and place, the best I could do, the only gift I could make, was to let those who made and loved the creche keep it as their own. This Sunday, if I wanted to give, I could put some pesos in the collection plate for parishioners to do with as they chose.

Straining to remember the Spanish for “church” and “beautiful,” I said to Kahreen, “*Gracias. La iglesia es muy bonita.*” She smiled and nodded. I walked out of the courtyard gate, past the homes of the village, and back to the beach. □

Margaret D. McGee is a writer living in Port Townsend, Wash., where she attends St. Paul’s Church. She is the author of Stumbling Toward God: A Prodigal’s Return.

Out of the Darkness

Did You Know...

Yvonne McBean, who retired from the Episcopal Church Center at the end of the year, worked for five Presiding Bishops during her 43 years there.

Quote of the Week

The Rev. Jon Weece, senior minister at Southland Church of Christ, Lexington, Ky., in the *Herald-Leader* on criticism directed at megachurches for not holding services on Christmas Day: "Can you see or begin to see that the devil is stirring the pot on this?"

As an old poker player who has been known to dabble in the sport of kings from time to time, I've always been interested in odds, whether they apply to a presidential election or the chances of one being struck by lightning. Sometime during my teenage years I learned that one of every three Americans can expect to be afflicted by cancer during one's lifetime. One doesn't need to have a major in probability to know that's fairly likely. Since then I've gone along figuring that at some point I was going to have cancer. My only concern was which variety it would be.

Even so there was no way to prepare me for the news I received on the third day of Advent. I had undergone surgery the previous day for removal of a swollen lymph node in my neck. A biopsy was taken from the tissue removed, and I had been told to expect the result in a few days. I had an appointment with the doctor who performed the surgery in order that some of the remnants could be removed.

"We have to talk," the doctor told my wife and me when she finished.

"It's lymphoma," she said, taking the direct approach rather than engaging in small talk.

"Merry Christmas," I mumbled, not knowing what else to say.

The conversation continued but I hardly remember it. All I was thinking about was lymphoma, recalling how it took my mother's life some 25 years ago. It was one of those cases where the treatment was worse than the disease, but as an adopted child, I was not concerned about genetics, only about what would come next.

"How can this be when I feel fine?" I asked the doctor, perplexed by the incongruity of it all.

"That's a good sign," she said. "Remember, this is preliminary. You have the B-cell variety, which is treatable. It's better than the T-cell." She recommended an immediate visit to an oncologist and said a full pathology report would be two or three days hence.

The oncologist, only two blocks down the street, made matters sound a whole lot worse and recommended several procedures. I told him I wanted to wait until we got the full report before making any decisions.

On the following day, I told all sorts of people whom I knew prayed regularly and asked them to remember me in prayer.

Two days later, the pathology report revealed I had a mild strain of lymphoma, an "indolent" variety. This was far more encouraging news than I had been led to expect. Encouraging, to be sure, but the doctor needed to know the extent of the lymphoma. Several blood tests and one PETscan later I emerged from the darkness of Advent in mid-December upon hearing from the oncologist that no treatment was necessary. At least not now. I learned I have CLL, a variety of non-Hodgkin's lymphoma that in some ways resembles leukemia. I may need treatment in a few months, or a few years, but for now, it's just blood tests every three months. I am buoyed by the themes of Advent: Be watchful ... The Lord is near ... Do not worry about anything ... have hope.

Through it all, it has been humbling to learn of the myriads of people praying for me — bishops adding my name to the Prayers of the People in the congregations they visit, an intercessor butchering my name in a large Dallas parish, being prayed for in the Little Rock cathedral, which I've never visited, and hearing from many that the Daughters of the King's prayer warriors had spread the word. I have never doubted the effectiveness of prayer in my intercessory prayers for others through the years, but I've never been seriously ill, never hospitalized, never had surgery before this. Being held up in prayer by countless numbers, known and unknown, is, I believe, largely responsible for this turnabout.

As I was leaving the oncologist's office, he summed it all up better than I could.

"We've had a scare," he said. That is exactly what it was.

David Kalvelage, executive editor

The Foundation of Baptism

The First Sunday After the Epiphany has been commonly known as the Baptism of Jesus, for we hear in the gospel the story of Jesus being baptized by John in the Jordan River. It is one of the four Sundays on which the church recommends that baptisms take place. Baptisms on this day take on a special significance, but for churches where no baptisms take place, it is still possible for an emphasis on baptism to be made. In addition to the obvious opportunity to preach on the sacrament, worshipers can be involved by reciting the baptismal covenant as suggested by the prayer book.

The baptismal covenant, recited in place of the Nicene Creed, contains a series of questions asked of those present that they may carry out commitments through word and deed. Worshipers are asked to continue in fellowship, to resist evil, to proclaim the gospel of Jesus Christ, to be involved in service to Christ, and to seek justice and peace. Through this series of vows, we state what it means to be followers of Christ.

Baptism marks our entrance into the Christian life and our membership in the Church. It is the foundation on which other sacraments are laid. By participating in the renewal of baptismal vows, we affirm the seriousness of entering into the membership of Christ's holy catholic Church, and we reaffirm our own membership as baptized people.

Necessity of Annual Meetings

Traditionally, this is the time of year when many congregations hold their annual meetings. The official business of the parish takes place at these events — elections of members of the vestry and wardens, delegates to diocesan conventions, presentation of the church's budget and reports of various organizations and ministries. At this time the rector, vicar, or priest-in-charge usually makes a report in what amounts to a "state of the parish" presentation.

For the most part, annual parish meetings are not well attended. This is unfortunate, for many of the most important decisions a congregation makes take place in this setting. Most rectors and wardens have gone to great lengths to try to get parishioners to attend annual meetings, from changing the time, to providing food, to reducing the agenda, yet the result is generally the same: low attendance.

These are difficult days for the Episcopal Church. With conflict and suspicion rife at the diocesan and national levels, our parishes are places where stability and sanity should be found. People who attend annual parish meetings are likely to be better informed than those who stay home. They have an opportunity to ask questions, to raise concerns, and to hear for themselves what's happening in their congregations. Annual parish meetings are important events. They should be treated that way.



By participating
in the renewal
of baptismal vows,
we affirm
the seriousness
of entering into
the membership
of Christ's holy
catholic Church.

Archaeology Meets Politics



The terms used today for the political divisions of Israel are confusing to those who do not know the geography well.

By Fleming Rutledge

In the 1940s and '50s, as seminary graduates of a certain age will remember, "biblical archaeology" was prominent. It was widely believed that the digs in the Holy Land were corroborating biblical history at every point. This consensus has collapsed, so that the term "biblical archaeology" is no longer used by specialists in the field. "Near Eastern" or "Levantine archaeology" is preferred.

That set of issues is not the subject of this brief article, however. There is another debate going on within the archaeological field which has enormous political ramifications for the Israeli-Palestinian conflict and all American Christians who care about it. Church leaders will take varying positions on the present conflict, and preachers will make various hermeneutical decisions, but it is clearly important that we know the outlines of an alarming dispute that has arisen. A reporter for a Jerusalem newspaper has called it "a controversy for the sake of heaven."

The terms used today for the political divisions of Israel are confusing to those who do not know the geography well. The Gaza Strip, on the Mediterranean coast, was ancient Philistia, and therefore

not geographically part of "God's people Israel." The heartland of ancient Israel was the West Bank, which is not a "bank" at all in the usual sense. Archaeologists call it the "central hill country" [or "highlands"] of Canaan. Most biblically literate people would think of the West Bank as "Judea and Samaria." It is ironic that after 1949 the Israelis gained their strongest foothold on the historically Gentile coast (Tel Aviv and surrounding areas) whereas the Palestinians established strength in the West Bank, the area to which the Jews have the strongest historical claim. A consensus has emerged from archaeologists, who believe they have determined the hill country of Canaan (the West Bank of today) to be the context out of which the largely indigenous people of ancient, biblical Israel actually arose, distinguishing themselves from "the Canaanites."

Obviously, the political implications of these findings are huge. The dispute between archaeological minimalists and maximalists has become highly charged politically, with the minimalists ("revisionists") declaring that there was no such thing as "ancient Israel" and the maximalists ("conservatives") arguing that the biblical promise of the land can be archaeologically authenticated. William G.

'Authorized' Ministers

The Diocese of Northern Michigan has asked the next General Convention to make baptism the only ritual prerequisite for licensed and ordained ministries [TLC, Dec. 4]. This is in keeping with its commendable commitment to the ministry of all the baptized, and reminiscent of the lapel buttons I saw at General Convention 1997 that proclaimed "Authorized Minister (by virtue of baptism)."

This is a good theory, but it can be problematic in application. Despite our generally conscientious practice at present, we are still dealing with the results of indiscriminate baptism of infants in our own past and in that of other denominations from which people come to us as adults. I think of the young man who came to arrange a wedding, baptized in the parish as an infant, and not back since. Is this what we mean by "authorized minister"? I think of the parishioners I question before entering in the register of baptized members, who don't know when or where they were baptized, and their parents are no longer alive to tell. Is this what we mean by "all the baptized"? If we abandon confirmation as a rite of conscious and mature affirmation before positions of leadership, we may have to invent something else to take its place.

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

A Man of Peace

The Episcopal Church has an abundance of leaders who speak of peace, but know far too little about maintaining, keeping, or making peace. The Anglican Communion and the courts in America amply testify to our glaring shortcoming. I am pleased that Bishop Vincent Warner was highlighted [TLC, Dec. 11] as a man of peace, for he is the reason for "Olympia's Peaceful Example." I certainly have known him as a man of peace through the Community of the Paraclete. Hopefully, the Diocese of Olympia will find another person of peace, for God knows we have enough of the latter.

(The Rev.) George Naff Gray, Jr.
St. Christopher's Church
Spartanburg, S.C.

Anglicans Forever

The thing that shouts out at me from "Road to Lambeth Gets Rockier [TLC, Dec. 4] is the incredible hubris and enmity of Archbishop Peter Akinola, Bishop Robert Duncan, and the so-called Anglican Communion Network (ACN). The animosity and arrogance make it difficult for me to believe that their words come from a good place. Indeed, I have the same difficulty with Akinola, Duncan and the ACN on the right that I have with Bishop John Spong on the left; namely, that Bishop Spong has no didgeridoo — no resonating bass sound of "deep calling to deep." All I hear is a high-pitched, shrill anger and arrogance.

The ACN and its ilk seem obsessed with claiming to be the "true" Anglicans. But no legitimate historian will ever ignore the

(Continued on next page)

Dever, a self-described moderate, has outlined these controversies in his books written for a general readership. Dever, arguably the most respected Near Eastern archaeologist of the generation after G. Ernest Wright, stops just short of accusing the minimalists of anti-Semitism. The maximalists, on the other hand, include many Christians from conservative institutions [including Seventh Day Adventists] as well as orthodox Jews, who can be accused of bias in the other direction.

One well-known text from the revisionist camp is called *The Invention of Ancient Israel: The Silencing of Palestinian History* (by Keith W. Whitelam, 1996). A more incendiary title could hardly be imagined. The radical revisionist Thomas L. Thompson published *The Mythic Past: Biblical Archaeology and the Myth of Israel*, which has been translated into Arabic. A prominent Palestinian archaeologist, Khaled Nashef, publishes a new *Journal of Palestinian Archaeology*, in which he writes that Palestinians have been "silenced and deprived of their history and their land." Dever, quoting this, argues that "The fact of the matter is that there were no Palestinians in the Bronze and Iron Ages, but rather the various [people-groups] of the land the Romans later called Palestine, including the ancestors of both the Israelis and the Palestinians [of today]."

In his characteristic polemical fashion, Dever goes further:

"Even those sympathetic with [Whitelam's] anti-Israel rhetoric have pointed out that the Palestinians of the present conflict were not *present* in ancient Palestine. They did not emerge as a 'people' at all until relatively modern times. Not only is this bad historical method, it is dishonest scholarship."

It is hard to imagine how anything good can come of this acrimonious dispute without the intervention of the One whom G. Ernest Wright termed the *God Who Acts* (1952).

For further musings, see "Archaeology for Biblical Preachers" at www.generousorthodoxy.org. □

The Rev. Fleming Rutledge teaches preaching to groups in the U.S., Canada, and the U.K.

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

(Continued from previous page)

Episcopal Church as the immediate antecedent of any of these dissident groups. Their origin will always be determined to have been in the coalescing of angry Episcopalians. "Realignment" is merely a propagandistic euphemism.

Regardless of what they call themselves, they will never be Anglican, nor will the Episcopal Church ever cease to be Anglican even if denied the fellowship of the Archbishop of Canterbury for the simple reason that to be a true Anglican, or Baptist, or Quaker, or Roman Catholic, or true member of any other denomination is to be shaped and formed by the ethos of a particular group. The ACN has shown in various ways, such as including the fundamentalist pastor Rick Warren as one of its presenters and definers, that it has more in common with modern conservative American protestantism than it

has with historic Anglicanism.

It is the eristic and legalistic spirit of American evangelicalism/fundamentalism that informs and defines groups like the ACN, not the Anglican spirit expressed in a commitment to reason, tradition and scripture.

(The Rev.) Lawrence Hart
Conifer, Colo.

Fun to Hear

Thanks for the nice article on "Ancient Story-Telling" [TLC, Dec. 25]. One small correction in the text needs to be made. My contention is that the narrative must not "contradict" the scriptural story, but that the storyteller is free to add details and conversations out of his imagination that illuminate the scriptural text. That's what makes the Midrashic approach so interesting and fun to hear.

(The Rt. Rev.) Charles F. Duvall
Columbia, S.C.



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

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

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

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

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

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

Appointments

The Rev. **Mary Adebonojo** is assistant at St. George's, One Park Ct., Durham, NH 03824-2407.

The Rev. **Shawn L. Griffith** is rector of St. Mark's, 258 W Franklin Blvd., Gastonia, NC 28052.

The Rev. **Robert E. Hensley** is rector of Grace, PO Box 1197, Vineyard Haven, MA 02568.

Resignations

The Rev. **Jane C. Butterfield**, as mission personnel officer at the Episcopal Church Center, New York, NY.

The Rev. **Richard R. Swanson**, as associate for youth and family ministries at St. Peter's, Morristown, NJ.

Retirements

The Rev. **C. Alex Barron Jr.**, as associate of Ascension, Knoxville, TN; add: 168 Club Circle, Pawleys Island, SC 29585.

Deaths

The Rev. **Jerry Merrill**, 80, longtime advocate for the homeless in Salt Lake City, UT, died Dec. 10 at St. Joseph's Villa, Salt Lake City.

Born in Rigby, ID, he was a graduate of the University of Utah and St. Patrick's Roman Catholic Seminary (CA). He was ordained in the Roman Catholic Church and served there until 1986, when he was received into the Episcopal Church. In addition to his work with the homeless, he had an active ministry with Spanish-speaking people and worked to end housing discrimination. A senior citizen housing complex in Magna, UT, bears his name. Fr. Merrill is survived by his wife, Carole, and a son, Marc.

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.

Next week...

The Cause of Christian Unity

CLASSIFIEDS

ANNOUNCEMENT

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

BOOKS

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

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 for information and study guide. Or email the author: mcbridel@dakotacom.net for information about wholesale group purchases.

WOULD YOU LIKE TO HELP OUR MINISTRY?

Please consider a gift to the Living Church Fund. No gift is too large or too small.

All gifts are tax-deductible.

Consider gifts of stock as well. This provides a tax deduction for the current value of stock, and enables the contributor to avoid paying capital gains tax on the sale.

For more information, please call our business office at 414-276-5420, ext. 17.

CHURCH FURNISHINGS

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

COMPUTER SOFTWARE

INEXPENSIVE: www.episcopal-software.com

CONFERENCE CENTERS

DUNCAN CENTER, 15820 So. Military Trail, Delray Beach, FL 33484. Ph. 561-496-4130. New Programs and Retreats: **Spiritual Direction Training**, 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. **Taize 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.

POSITIONS OFFERED

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

FULL-TIME RECTOR: *St. 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: vgrainger@ststephens-jam.org. Information about the church can be found at www.ststephensjam.org. Applications will be accepted until **March 1, 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
- Embrace the full range of ministry opportunities in the community
- Work alongside the Anglican Church in Thailand.

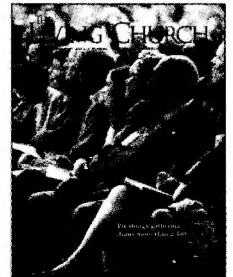
Applications should be made to **Bishop Bob Duncan** of Pittsburgh. Duncan@pgh.anglican.org by 15 February 2006. For information package please contact: ministries@christchurchbangkok.org.

Are you reading THE LIVING CHURCH

to keep up on news surrounding the General Convention in 2006?

If not, now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened EVERY WEEK, but especially BEFORE, DURING and AFTER the 2006 convention.



There is no better time to subscribe than NOW!

Order with MC/VISA

Toll-Free at 1-877-822-8228 or by sending in the form below. Foreign rates, first-class postage, and sample copies also available.

- HALF-YEAR Subscription**
- \$23.00 (26 issues)
- ONE-YEAR Subscription**
- \$42.50 (52 issues)
- TWO-YEAR Subscription**
- \$80.00 (104 issues)

Name _____

Address _____

City _____

State _____ Zip _____

Phone(____) _____

Make checks payable to:
The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Check MC/VISA

Card# _____

Exp. Date _____

Signature _____

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.

MUSIC MINISTER/CHORAL DIRECTOR: St. Peter's, Del Mar, CA. We are a growing and vibrant resource-sized parish of approximately 1,500 members, located in an oceanfront community immediately north of San Diego. We are seeking a strong leader to join our staff team and guide us as we continue to develop and expand our worship and music ministries. This position may be combined with the position of Organist/Principal Musician for the person with appropriate skills and experience. For a brief Parish Profile and full Job Description, go to www.stpetersdelmar.net. Email: newrector@aol.com.

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: 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. 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 Application deadline is **January 13, 2006**.

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. If you are interested, please forward your resume to: **Search Committee, St. James Episcopal Church, P.O. Box 69, Clayton, GA 30525**.

RECTOR and PROVOST: Pro Cathedral Church of St. Clement, Episcopal Diocese of the Rio Grande, El Paso, Texas. The thriving, spirit-filled parish of St. Clement's is seeking a rector and provost to lead our congregation into the new millennium. A corporate/resource-sized parish (with 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 is open to a variety of candidates from the Anglican Communion, our bishop is encouraging. Accepting applications through January 2006. 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** PH:(915) 549-2344; E-mail to: etzold1@whc.net.

FULL-TIME RECTOR: All Saints, Jacksonville, FL is seeking a rector to help facilitate church growth, build community through fellowship and worship, be active in pastoral care and visitation, and implement a variety of programs to expand and achieve our long-term mission. All Saints is a debt-free program-sized church with corporate size outreach. Located in the Jacksonville suburban area. All Saints has emerged from a successful two-year interim period and is ready to take our next step toward total congregational fulfillment. Our parish is in the Diocese of Florida; a forward moving diocese standing firmly in ECUSA. We heartily recommend our diocese and our parish specifically as a good place for ministry. Contact: **Bruce Hinchliffe, Search Chairman, 3357 Chrysler Dr., Jacksonville, FL 32257**. E-mail: bhinchliffe@comcast.net; Fax (904) 262-1876 Phone (904) 707-4485 Visit our website: www.allsaints.org/profile.

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.

POSITIONS OFFERED

FULL-TIME RECTOR: St. Mark's Episcopal Church in Casper, Wyoming. Allow us to introduce ourselves. We have a rich tradition of active lay involvement, with a great outreach program. We are interested in faith formation for all ages, so that we can continue to grow spiritually and reach out to others. We pray for guidance of the Holy Spirit in our search process and trust that God is preparing our new priest. Send a current CDO Personal Profile, resume and letter of interest to **The Rev. Canon Gus W. Salbador, Episcopal Diocese of Wyoming, 104 S. 4th St. Laramie, WY 82070**. E-mail: gus@wydiocese.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@oursaviourrockhill.org.

PUBLISHING SALES

CHRISTIAN BOOK SALES/PROMOTION: A unique opportunity to sell and promote one of the most popular Christian books recently published. While selling an international appeal, you will market to booksellers, bible study groups and individuals representing most denominations in the US market. Must be organized, responsible self-starter with creative selling and excellent follow-up skills. The beauty of this position is *you work from your home*. May include some travel. Knowledge of the book publishing industry preferred. Excellent communication skills and computer experience required. Performance Sales Incentives + commissions. E-mail your resume to: **Daniel Glennon at Glencroix Promotions, Inc.** Please include references. glencroix@verizon.net.

SCHOLARSHIP

SCHOLARSHIP OFFER: Individuals, lay or ordained, studying for vocations in the ministry of the Episcopal Church or larger Anglican Communion, may apply for the Holy Trinity Centennial Scholarship. For application forms, write to **Scholarship Selection Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030**; E-mail: edandbin@bellsouth.net; or from www.htparish.com, click on "Application" link. Completed applications **must be received by March 31, 2006**.

TRAVEL / PILGRIMAGES

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

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@lvnworth.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** or call (951) 695-0466.



AVERY, CA

(Calaveras Big Trees)

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

SARASOTA, FL

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

STUART, FL

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

MACON, GA

CHRIST CHURCH (1min off I-75) (478) 745-0427
582 Walnut St. www.christchurchmacon.com
"The first church of Macon; established 1825"
The Rev. Dr. J. Wesley Smith, r; The Rev. Dr. Joan Pritchler, v; The Rev. Scott Kidd, c
Sun HC 7:45, 9, 11 Wed. HS/LOH 11

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave www.stthomasioh.org
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

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 stclem001@hawaii.rr.com
The Rev. Liz Zivonov, r
Sun H Eu 7:30 & 10:15

CHICAGO, IL

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

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. 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 Eucaristiá; Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristiá con Curaçion; 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
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
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 Email: 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
Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

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

MILLVILLE, NJ

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. (973) 733-7655
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
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

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

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. (212) 378-0200
www.stbarts.org
Sun H 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.sainthomaschurch.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

Watch & Hear our Services and Concerts on the Web
www.trinitywallstreet.org

TRINITY

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

ST. PAUL'S

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

ASHEVILLE, NC

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

RALEIGH, NC

ST. TIMOTHY'S 4523 Six Forks Rd (919) 787-7590
The Rev. Jay C. James, r; The R. Martin Caldwell, asst
Sun MP 8:30, HC 9(said), 11(sung); Daily EP 6

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.

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

SELINGSGROVE, PA

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

CHARLESTON, SC

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

COLUMBIA, SC

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

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowserox, 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
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

CHRIST CHURCH 510 Belknap Pl. (210) 736-3132
Just north of historic downtown
American Anglican Council Affiliate www.cccsa.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, assoc; the Rev. John Barrett, asst; the Rev. Dan Lauer, asst
Sun Eu 7:30, 8:30, 11

ST. PAUL'S CHURCH AND SCHOOL

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

EAU CLAIRE, WI

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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



"I find television very educating. Every time somebody turns on the set, I go into the other room and read a book".

—Groucho Marx

THE LIVING CHURCH Lent Book Issue

February 26, 2006

- ◆ An excellent source to introduce new titles for Lenten reading
- ◆ Dedicated expressly for publishers and authors hoping to promote new releases
- ◆ Target parishioners and leading clergy who can make major purchasing decisions and can influence your sales
- ◆ Reach more than 10,000 TLC readers
- ◆ Insightful stories and reviews
- ◆ Color advertising available

Closing: January 27, 2006
Artwork Due: January 31, 2006



Contact: Tom Parker, Ad Manager
tparker@livingchurch.org

(414) 276-5420 ext. 16
PO Box 514036, Milwaukee, WI 53203