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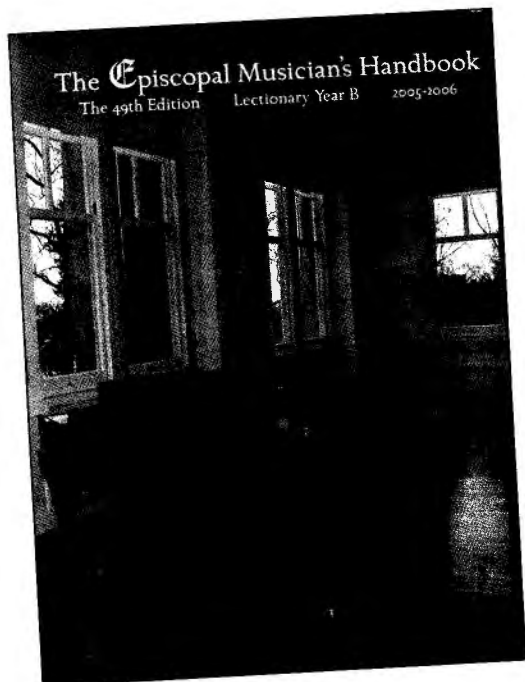
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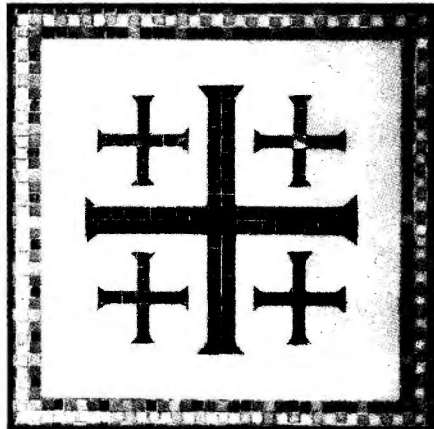
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Volume 232

Number 3

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



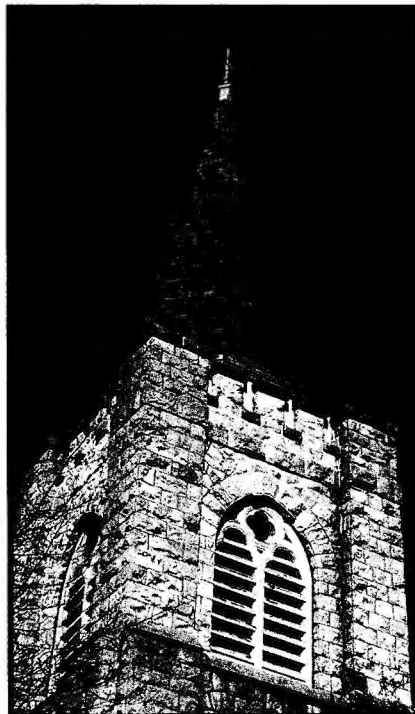
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On the Cover

On Christmas Eve, Trinity Church, Seattle, Wash., was open for worship for the first time in almost five years [p.10].

Trinity Church photo

CLERGY: LIVE LONGER

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SUNDAY'S READINGS

Hesitate with the Best

'Speak, Lord, for your servant is listening'

(1 Sam. 3:10)

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

We tend to idealize heroes of ages past. We mistakenly think of them as always grasping their focus more clearly than we. On the contrary, the great witnesses of the faith had their moments of confusion and hesitation.

Samuel does not understand who is calling him. He thinks Eli is summoning him. Samuel does not get it the first time, or the second. Only the third time, with Eli's help, is he more focused. It is not that he was rejecting the call. He was just fumbling around in the wrong place. Many of us can relate to Samuel. How long was it before we were able to say, "Speak, Lord, for your servant is listening" (1 Sam. 3:10)? Discerning a call is usually not a private venture but a journey in community. Samuel was finally able to get on track because his mentor Eli pointed out the way. Up to that point he simply could not reach clarity on his own.

Then there is Nathanael, a much more skeptical person than Samuel. Philip tells him about Jesus. Nathanael isn't going to run off after every lark. He says sarcastically, "Can anything good come out of Nazareth?" (John 1:46). He hesitates. Who cannot relate to Nathanael the hesitator? With Nathanael in mind, we can say we hesitate with the best. But let's go all the way and also relate to the restless seeker. Let's relate to the one who discerns in community. It is Philip who prods him to "Come and see" (John 1:46). He did not find his way alone.

Only after Jesus mentions to him that he saw him under the fig tree did Nathanael recognize his call and follow Jesus. There has been much speculation about what mysterious thing he was doing under the fig tree. More to the point is what we are doing under the fig tree.

Look It Up

Check out the scriptures that speak of the call — and hesitancy — of other great pioneers of faith such as Moses, Elijah, Jeremiah, Isaiah, or Ezekiel.

Think About It

Others in community have assisted us in discerning our call. Who in our lives has played the role of Eli or Philip?

Next Sunday

Third Sunday after the Epiphany, Jan. 22, 2006

BCP: Jer. 3:21-4:2, Psalm 130, 1 Cor. 7:17-23, Mark 1:14-20

RCL: Jonah 3:1-5, 10; Psalm 62:6-14; 1 Cor. 7:29-31; Mark 1:14-20

The Church of the East

A Concise History

By **Wilhelm Baum** and **Dietmar W. Winkler**.
Routledge/Curzon. Pp 204. \$70. ISBN 0-415-29770-2.

If Western Christians understand Orthodoxy poorly, they understand the Oriental churches even less well. This is an important and timely study of one of those Oriental churches, the Church of the East, to which we in the West usually refer (wrongly) as the Nestorian Church.

This Christian community grew up outside the Roman Empire, in the region now called Iraq, in some degree of political and theological isolation. But the tradition is a rich one, and over the centuries missionaries from the Church of the East reached as far as India and China. Depictions of the so-called "Nestorian cross" are found in such places as Kerala and Sri Lanka.

The Church of the East has suffered much in its long history, and its suffering continues. Baum and Winkler tell the story well, and help us to understand a world that is foreign to us. There are members of this Church in Iraq, Lebanon, Syria, and Iran today. There is also a diaspora in the United States.

As their ancient homeland continues to be torn by war, we do well to get to know this small Christian community, whose brothers and sisters we are, and with whom Anglicans have had, since the 19th century, a special, if largely uncelebrated, relationship.

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

Soultypes

Decode your spiritual DNA to create a life of authenticity, joy and grace

By **Robert Norton** and **Richard Southern**.
Jossey-Bass. Pp. 169. \$16.95.
ISBN 0-7879-6872-2.

Robert Norton and Richard Southern are religious consultants who have distilled the search for God into sacred workbook exercises similar to those in the popular job-hunting book, *What Color is Your Parachute?* According to the authors, how an individual discerns God depends on whether the person is heart, soul, or

mind-centered. Sort of a spiritual Myers-Briggs test.

Though the authors don't directly mislead the reader, they do ice their many-tiered presentation with sentimental stories — the kind that most people receive from well-wishers on the Internet. Life isn't like that. For people searching for a spiritual awakening, the

right road is usually the hardest.

The best parts of the book are the exercises the authors suggest. These men have important insights into bringing us closer to God. Take their advice, but don't be fooled by anticipating the results.

Gary Freeman
Beverly, Mass.

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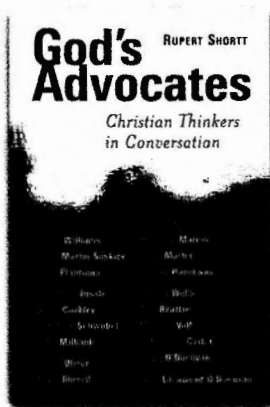
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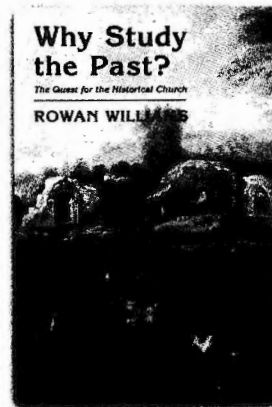
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Bishop Wolfe Condemns Informational Letter

The Bishop of Kansas recently wrote his clergy and senior wardens condemning as deceitful and divisive a letter sent to the senior wardens of 2,200 Episcopal churches located in 20 states.

The letter, in plain envelopes marked "personal," predicts the General Convention will fail to respond satisfactorily to the Windsor Report and offers to make available additional information.

"There is a certain desperation

underlying this mailing," the Rt. Rev. Dean E. Wolfe wrote. "[The Rev. D.O.] Smart has offered to provide information about a Church to which he no longer belongs. I believe we are better prepared to provide such information."

Bishop Wolfe inhibited and later deposed Fr. Smart and all of the other clergy from Christ Church, Overland Park, as part of a separation agreement between the Diocese of Kansas and the parish. In his letter to the clergy,

Bishop Wolfe also questioned why the Diocese of Kansas was being targeted.

"Ironically, the only violations of the Windsor Report in our diocese occurred when bishops outside their own jurisdictions officiated at irregular services at Christ Church, Overland Park, including the one in which [Fr.] Smart was ordained a priest in the Diocese of Kampala in the Church of Uganda," Bishop Wolfe said.

Fr. Smart is dean of the Mid-Continental Convocation of the Anglican Communion Network. He told *THE LIVING CHURCH* the letter was meant to contribute to the dialogue called for in the Windsor Report and denied that sending it to senior wardens in the Diocese of Kansas violated terms of the separation agreement.

"There was nothing in the [separation agreement] about a 'gag' order," he said. "My intent was to help Episcopalians understand what the issues are and nothing more. I sense there are a lot of people who are misinformed and that many clergy are not sharing."

Melodie Woerman, director of communications, said the Windsor Report does not appear to be a significant concern to most Episcopalians in the Diocese of Kansas. Bishop Wolfe, she said, has raised the subject with the vestry at every parish visitation he has made since the report was published in October 2004.

"Out of 50 visitations, he has received a total of five questions," she said. "Most of our members are more concerned with making their congregations grow, with planting new churches, and in learning how they can help start campus ministry programs."

Mrs. Woerman said that the "family crisis" caused by Christ Church's decision to withhold its apportionment payments to the diocese has consumed a significant amount of Bishop Wolfe's time since the day before he was consecrated on Nov. 8, 2003.

"For [Fr. Smart] to monopolize our time and then criticize us for failing to address the Windsor Report is just not fair," she said.

Bishop Beckham Dies

The Rt. Rev. William A. Beckham, Bishop of Upper South Carolina from 1979 to 1994, died Dec. 24. He was 78.

Raised as a Baptist in Columbia, S.C., Bishop Beckham converted to the Episcopal Church after a chance meeting with an Episcopal priest while the two were serving together in the Navy during World War II. Bishop Beckham befriended a fellow Columbia resident, the Rev. James Stirling, while the two were on the battleship *USS Iowa* in the Pacific.

After his discharge, Bishop Beckham studied physics and mechanical engineering, graduating from the University of South Carolina in 1951.

Bishop Beckham received his M.

Div. from Virginia Theological Seminary in Alexandria, Va., in 1954, and was ordained priest the following year. He served his entire ministry within South Carolina, as rector of Trinity Church, Edgefield, priest-in-charge of Our Savior, Trenton, and rector of Resurrection, Greenwood. He had been archdeacon for the Diocese of Upper South Carolina since 1964 when he was elected bishop in 1979.

During his episcopacy he dedicated a significant amount of time to serving the poor, and after his 1994 retirement he put his mechanical aptitude and engineering background to use constructing solar wells in Haiti.

Bishop Beckham is survived by his wife, Harriet; sons William and Stephen; daughter Catherine Louise; and seven grandchildren.



Bishop Beckham



The Rt. Rev. Porter Taylor, Bishop of Western North Carolina, baptizes Emily Varney in the North Toe River during a recent visit to Trinity Church, Spruce Pine, N.C. The air temperature was 35°F.

Mary Vogel/
Highland Episcopalian
photo



Church of Ireland photo

The Primate of All Ireland, the Most Rev. Robin Eames, greets members of the Royal Irish Regiment deployed in Southern Iraq, during a Dec 17-19 trip to give pastoral support. The Irish primate prayed with soldiers, offering his blessings upon those setting off on patrol. He also led an impromptu Evensong carol service in the field.

Doors Open for Christmas

Amid the well-publicized fact that many megachurches would not hold services on Christmas Day, one Episcopal church held its first-ever Christmas Day service.

With Dec. 25 occurring on a Sunday for the first time since 1994, Church of the Transfiguration, Blue Mountain Lake, N.Y., held a service on Christmas Day for the first time in its 120-year existence. Founded in 1885, Transfiguration has been a summer chapel in the Adirondack Mountains since then. Its priest-in-charge, the Rev. Lyman Farnham, told an Albany Public Radio reporter that Christmas falling on a Sunday inspired him to heat the building and hold a service.

Willow Creek Community Church, in Barrington, Ill., one of the largest churches in America, was one of the first to announce it was canceling all worship services Dec. 25. Its leaders asked members to stay home and spend time with their families instead. All of the 25 largest Episcopal churches in terms of average Sunday attendance held at least one service.

"For a church that glories in the Incarnation, it would be improbable to cancel services on Christmas Day," said the Rev. Andrew J. Archie, rector of St. Michael and St. George, Clayton, Mo. "If there is one habit that I want

my parishioners to have it is coming to church on Sunday. I'm not going to get in the way of that."

Fr. Archie said St. Michael and St. George planned one service on Christmas Day. St. David's, Austin, Texas, scheduled three, including Compline at 9 p.m. The service is held every Sunday evening and is primarily attended by single adults with no children, according to the Rev. David A. Boyd, rector. "Our worship planning committee concluded that this was a service whose population would be likely to come," Fr. Boyd said.

The dean of the Cathedral of St. Philip, Atlanta, the Very Rev. Samuel Candler, said he has used the announcement about churches being closed on Christmas Day as a teaching tool and believes it illustrates the contrast between worship geared toward "entertainment" and the historic Church.

The Rev. Canon David H. Roseberry, rector of Christ Church, Plano, Texas, concurs with Dean Candler. He said while megachurches provide a great deal of leadership and depth to American Christianity, in this instance they need "to look to the mainline" churches for guidance. "Closed for Sunday" is the sign that hangs in a business, not a church."

Concern over Canon in Virginia Case

A priest who left the Episcopal Church in November [TLC, Dec. 11] and, along with the majority of his former congregation, transferred to the Anglican Province of Uganda, has accused the Bishop of Virginia of stretching the canons in declaring that his resignation was a renunciation of the ordained ministry.

"There is only one holy order to which a priest is ordained, and it is neither American nor Ugandan," the Rev. J. Philip Asheley wrote in a Dec. 23 letter to the Rt. Rev. Peter J. Lee. "A resignation is not a renunciation. And by no stretch of the imagination can it be made so without my voluntary renunciation of ordained ministry."

Fr. Asheley, who is now pastor of South Riding Anglican Church, previously informed Bishop Lee of his resignation, but refused to sign a letter of renunciation offered to him during the Nov. 14 meeting. His latest letter was in response to a Dec. 20 diocesan press release in which it was announced that Bishop Lee "consulted with the Standing Committee and, in accordance with Canon III.13, received the advice and consent of a majority of the clerical members of the Standing Committee to remove Mr. Asheley from the priesthood of the Episcopal Church." The canon requires a written letter of renunciation.

In a number of other cases, bishops have deposed priests using Canon IV.10. Some canonical authorities view this as misuse of the canon. In seeking another approach, Bishop Lee has raised new concerns in removing someone in a manner outside the canonical specification.

"If your intent is to remove me as a minister of the Episcopal Church, the use of Canon III.13 is overbroad," Fr. Asheley said. I have only changed my 'address' from ECUSA to the Church of Uganda. "I have not renounced the ordained ministry—in fact, I have reaffirmed my orders and calling to ordained ministry in all of my communications."

Ripple Effect

The annual convention of the Diocese of **Oklahoma** devoted the bulk of its energies to discussion and debate of the Windsor Report, endorsing two resolutions that affirmed the document and reaffirmed the place of the diocese within the Anglican Communion.

In his address to the delegates drawn from 70 congregations gathered in Norman Nov. 18-19, the Rt. Rev. Robert M. Moody, Bishop of Oklahoma, acknowledged that the “ripples created by the events surrounding the controversies over the questions about human sexuality have reached Oklahoma in some significant ways.”

While “there is no question that we have been affected by the reaction to the 2003 General Convention,” Bishop Moody said, he was “confident for the future of the Episcopal Church in Oklahoma,” citing the diocese’s continued payment of its “full assessment to the General Convention budget” and its continued energy.

Bishop Moody asked delegates to continue in prayer for the 75th General Convention, stating its response to the Windsor Report “will determine whether we will experience schism

within our Church and perhaps, within the Anglican Communion.”

After strong debate, convention adopted two Windsor Report resolutions. An amended resolution brought to convention by diocesan council endorsed a statement that expressed the diocese’s “heartfelt desire” to remain a part of the worldwide Anglican Communion.

The second resolution asked “Bishop Moody to lead us in expressing regret that the bonds of affection were breached by the actions of the 2003 General Convention of the Episcopal Church, and by the consecration of the Bishop of New Hampshire.”

Bishop Moody announced that his successor will be elected in June 2007 and consecrated in September. He noted that he would retire “upon the consecration.”

Involvement Waning

“Leadership by default” plagued the Diocese of **Western Louisiana**, the Rt. Rev. D. Bruce MacPherson told its convention during an abbreviated session Oct. 29 at St. James’ Church, Alexandria.

“Month after month I watch as

clergy express dismay at the low participation on the part of the congregation to programs that are offered, and yes, even Sunday worship services,” the diocesan bishop said. “This year we have a number of delegates representing their congregations [to convention] because no one else would, and they have told me this.”

The malaise was also evident in the business practices of a number of congregations, according to Bishop MacPherson. He said he “was shocked to learn that for 2004, only 18 out of 51 audits were filed.” The bishop elaborated further, reporting that 15 of the 33 congregations which failed to file in 2004 had not filed an audited report within the past three years.

Bishop MacPherson said a number of congregations had moved their business away from the Church Insurance Co. to a less expensive provider. As a result, he said, approximately 20 congregations in Louisiana will have to underwrite the loss of their buildings and property from this year’s storms because the less expensive insurance policies excluded water damage.

A resolution encouraging the creation of a task force to reexamine “appropriate methods of funding our diocese” was adopted. The resolution noted that while the intent of the funding formula introduced in 1997 was to encourage “fuller participation” of smaller congregations, the result had been the opposite, with the burden falling upon “growing” congregations.

No Full Pledge, No Vote

Congregations that do not meet their fair share parochial asking will likely be denied voice and vote at future conventions in the Diocese of **Western New York**. Delegates to the diocesan convention Oct. 28-29 in Cheektowaga approved the first reading of a change to the constitution.

If approved again next year, the proposal would amend Article III.3(3), setting forth the qualifications of lay delegates. It reads no lay delegate

Sister Veronica Aryeequaye (far right) of the Order of St. Helena dances at the conclusion of a recent service at which she made her life profession. Celebrating with her are the Rev. Jean Campbell, OSH; Sr. Ruth Juchter, OSH; the Rev. Carol Andrew, OSH; the Rev. Rosina Ampah, OSH; and the Rev. Ellen Francis, OSH.

Order of St. Helena photo





Kay S. Holt/Alive! photo

Children at St. Paul's Church, Shreveport, La., give a presentation on the armor of God during a recent Faith Alive weekend at the church.

"shall be qualified for a seat in convention" unless the "pledge of his or her parish or mission for the support of the episcopate, diocesan expenses and program of the diocese has been fully paid."

The vote to exclude from convention parishes that are in arrears comes in the aftermath of a challenging financial year. Five congregations — St. Peter's, Forestville; St. Michael and All Angels', Buffalo; St. Bartholomew's, Tonawanda; St. Stephen's, Niagara Falls; and St. Mary's, Salamanca — withheld their parochial assessment in protest over the actions of the 74th General Convention and the vote by the Bishop of Western New York, the Rt. Rev. J. Michael Garrison, to affirm the consecration of the Bishop Coadjutor of New Hampshire.

After debate, the diocese adopted a \$1 million budget, based on the assumption that the four parishes which have continued to withhold financial support for the diocese will relent.

A showdown between the recalcitrant congregations and the diocese was averted prior to convention after Bishop Garrison said he would not discipline the five for withholding their fair share assessments.

In his convention address, Bishop Garrison said diversity is one of God's "greatest and most generous gifts to humankind," and unity is best preserved when diversity is respected

and cherished. "What makes us different from one another is almost always what ultimately makes us precious to one another," he said.

Among other business, convention approved a motion asking that 0.7 percent of the 2007 budget be set aside in support of the United Nations' Millennium Development Goals.

Abbreviated Schedule

The slides on the screens at the opening Eucharist of the annual convention of the Diocese of **Southeast Florida** at St. Gregory's Church, Boca Raton, said, "Extreme Makeover: God's Edition" and "Oct. 20-21, 2005." In fact, the date was Nov. 19, and plans to recognize the popular ABC-TV program "Extreme Makeover Home Edition" for its work of transforming lives had to be jettisoned when the schedule was pared down to a single day, thanks to an "extreme makeover" of a less welcome kind, Hurricane Wilma. The approach of the hurricane, which struck southern Florida Oct. 24, forced the change of date and the need to curtail planned activities.

Despite the abbreviated schedule, the convention adopted five resolutions, including one that moves the dates for future diocesan conventions into November, when hurricanes are less likely than in October, and another moving the diocese toward implementation of a 0.7 percent goal

of giving in support of the Millennium Development Goals (MDG).

In other action, the convention approved revision and clarification of diocesan canons concerning apportionment of representation at convention, clergy compensation guidelines for 2006, and the 2006 budget of more than \$3.2 million.

Mary W. Cox

New Diocesan Center

A five-year plan for ministry in the Diocese of **Utah** was the focus of diocesan convention Oct. 14-15 in Salt Lake City. The plan includes such efforts as regional and diocesan training events for evangelism, a reduction in parish grants from diocesan funds, broader opportunities for educational and spiritual development for people of all ages, increased support for special and emerging ministries, and greater attention to social justice issues.

"God has a mission," said the Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, "to transform the creation he has made into the kingdom of God" here on earth.

The Rt. Rev. David Than Lwin, Bishop of the Diocese of Myitkyina, Myanmar, was the convention preacher. His diocese is in a remote northern part of the country near China. Bishop Lwin also participated in a lay ministry workshop.

Convention took no action on the Windsor Report and there was little debate of other issues.

A design for a new diocesan center was on display. The \$5 million project includes a public plaza, outdoor labyrinth, community and diocesan meeting rooms, book store and coffee bar, and a hospitality center with overnight accommodations for more than 40 people. Construction began in December.

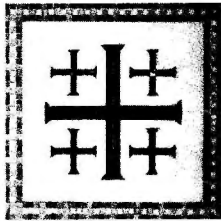
The diocese collected more than \$20,000 for hurricane relief, including \$6,000 at the convention Eucharist.

At the convention's recess, the diocesan council met and approved a \$5.7 million budget for 2006.

New Light on Christmas Eve in Seattle

Operating under the motto “The church is fine, it’s the building that needs help,” members of Trinity Church, Seattle, have shown resilience, resourcefulness and generosity. On Christmas Eve, the congregation worshiped in its historic nave for the first time in almost five years.

Members have worshiped in their parish hall since Ash Wednesday 2001 because the sanctuary and nave sustained significant damage during the Nisqually Earthquake. Determined to restore the historic and religious integrity of their building, the congregation raised more than \$7 million, covering the cost of repairs and bringing in a little extra money as well.



Better lighting is one of the major improvements made to the church.

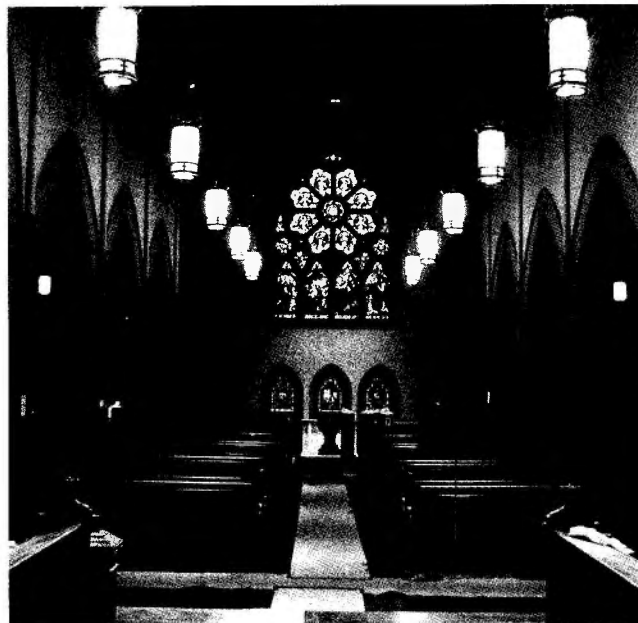
“The choir can sing now and actually read their music,” the Rev. Paul Collins, rector, half-joked.

When the planning began for the remodeling, the architectural firm helped the congregation with its visioning work, determining where they wanted to be in 15 years. “They thought we were joking when we said our plan is to be here in 500 years,” Fr. Collins said.

1889 Fire

Originally a “society church,” Trinity was burned out of its downtown building in 1889 and followed the Seattle wealthy up to First Hill. When people moved further into the suburbs and hospitals moved in, the congregation adapted to meet the needs of the people. Now First Hill is seeing a returning residential population and Trinity is again adapting.

“This building itself is an evangelism tool because there’s a lot of ways in which Christ enters our lives,” Fr. Collins said. “The beauty comes in the form of physical impact. That’s as true



Left: The baptistry at the rear of the nave of Trinity Church, Seattle, now forms an axis on the end, tying the line of the church together.

Far left: A detail from the new interior of the church which was completely stripped, including floors and plaster walls, as part of the renovation.

Below: Scaffolding has been a familiar sight at Trinity. The historic tower was most at risk for further damage after the earthquake and was quickly secured.

Trinity Church photos



for street people who come in for refuge as it is for people who have been in the congregation for years.”

Fr. Collins hopes the church will

continue to be a safe haven for the homeless and destitute in the area as well as anyone else who comes in. More than 50 percent of the Trinity campus is used for providing social services, including the headquarters of Northwest Harvest, the only statewide hunger relief organization in Washington.

It is largely because of Northwest Harvest that Trinity received a \$2.2 million FEMA grant. About 98 percent of Trinity’s 350 members pledged a total of \$2.6 million and more than \$700,000 was raised from around the Diocese of Olympia. Visitors from off the street contributed as well, sometimes giving the change from their pockets. Trinity also sold some redundant properties and contributed the proceeds to the restoration.

“There are many different voices and opinions represented in our church congregation,” said the Rev. Katherine Sedwick, associate rector, “but when it came to saving our sacred space they spoke with one voice.”

The official reopening service is scheduled for Feb. 11.

Norah M. West

No Shortage of Church News

Comments about some recent news events involving Episcopalians and other Anglicans:

Item: Church leaves peacefully in the Diocese of San Diego. — If all the congregations planning to leave the Episcopal Church could emulate Christ the King, Alpine, Calif., and the Bishop of San Diego, some of the tension around the Church might disappear. The Rev. Keith Acker, rector of Christ the King, and about 80 percent of his congregation left to form Alpine Anglican Church of the Blessed Trinity, affiliated with the Anglican Province in America (APA). They meet on Sundays at a school. The Rt. Rev. James R. Mathes, Bishop of San Diego, responded pastorally to those who remain at Christ the King,

St. David's, North Hollywood, received favorable treatment from a California court [TLC, Jan. 1], don't look for the same outcome elsewhere. National and diocesan canons and religious corporation laws in some states will have something strong to say about churches that attempt to leave. For the most part, properties and assets will continue to revert to the dioceses.

Item: A survey for the Church of England showed churches were expecting greater attendance at Christmas. — A poll taken among 1,000 people showed 43 percent of Britain's adult population was likely to attend church over Christmas. The Rt. Rev.

It is a strange and sometimes wondrous Church we inhabit.

and some time ago he even gave permission for an APA bishop to pronounce a blessing at Christ the King.

Item: Some protestant "mega-churches" were closed on Christmas Day. — For fear of sounding self-righteous, I'm not going to criticize those churches that told their people to stay home on Christmas Day. After all, on the other 51 Sundays of the year their attendance is far above ours. However, for Christians who place such importance on the Incarnation of Jesus, it seems to me as though they ought to be in church in particular on this day.

Item: Two American men become the first couple to exchange vows in a gay wedding in Scotland — Bishop Richard Holloway, the controversial retired Primus of the Scottish Episcopal Church, blessed the couple and told an Edinburgh newspaper, "There's no reason why same-sex people shouldn't have the same opportunities for love." Britain's Civil Partnerships Act sets up some awkward dilemmas for churches, including how to address traditional Christian teaching on marriage.

Item: Three congregations in the Diocese of Los Angeles that left the Episcopal Church may retain buildings and other assets. — Just because St. James', Newport Beach, All Saints', Long Beach, and

Nigel McCulloch, Bishop of Manchester, said he thought such events as the bombings in London, the tsunami in Asia, and the earthquake in Pakistan were responsible for resurgence in interest. It is unfortunate if it takes major tragedies like the aforementioned to get people to go to church at Christmas, but on the other hand, the opportunity for some creative evangelism seems too good to pass up.

Item: A deposed deacon (now a priest in the Province of Uganda), sends a letter to senior wardens in the Diocese of Kansas that is uncomplimentary to the Episcopal Church. — The letter also contained an offer to send a free videotape produced by the Anglican Communion Network (ACN). The Bishop of Kansas was upset by the letter, which is understandable, for the author's purpose seemed to be to get people to leave the Episcopal Church. Unless the Rev. D.O. Smart, author of the letter, made an agreement with Bishop Dean Wolfe before he and other members of Christ Church, Overland Park, left the Episcopal Church, it would seem that he has a right to try to reach as many people as he can with his new church's message. We might not agree with the way he went about it, but he's not breaking any rules.

It is a strange and sometimes wondrous Church we inhabit. Stay tuned, for the news is going to become even more remarkable.

David Kalvelage, executive editor

Did You Know...

St. Thomas' Church, Bath, is the oldest church in North Carolina.

Quote of the Week

The Rt. Rev. David Jenkins, retired Bishop of Durham (England), on blessing civil partnerships: "... we want to try and preserve a cool and Anglican way where people don't unchurch each other."

Precarious Condition

Most church members have at least some familiarity with the conflict that continues to plague the Episcopal Church. Since the decisions on sexuality made by the 74th General Convention in 2004, much of the Church has been divided with little hope of reconciliation. Meanwhile, to the north, the Anglican Church of Canada seems to be in an even more precarious condition. Facing the same division over sexuality as its American counterpart, the Canadian Church is still reeling from the residential schools crisis that brought about immense financial settlements and forced the bankruptcy of one diocese.

Amid that gloomy picture, Canada's House of Bishops recently received a report that indicated if the current trends in membership continue, the Church is likely to be extinct by the end of this century. The report revealed that the Canadian Church is losing about 13,000 members per year — about 2 percent of its membership — and has suffered a 53 percent decline over the past 40 years. That is a larger decline than any church in Canada.

The obvious question is how will the Anglican Church of Canada respond to the report? Archbishop Andrew Hutchison, the primate, told journalists that the findings in the report are “causing us to refocus our efforts on issues that we haven't been able to address effectively in recent years.” He added that church leaders had spent so much time, energy and resources on the residential schools issue that other matters had not received much energy or attention. Like the Episcopal Church, Canada's Anglicans seem to be mired in bureaucracy and bogged down by legislative committees.

Under normal circumstances, the Episcopal Church might be expected to provide assistance to its neighbor, but with natural concern about its own well being, there is probably a limit to what it can do. Episcopalians and other Anglicans will be watching the Anglican Church of Canada in the coming months. Hopefully, we will also be offering our prayers.

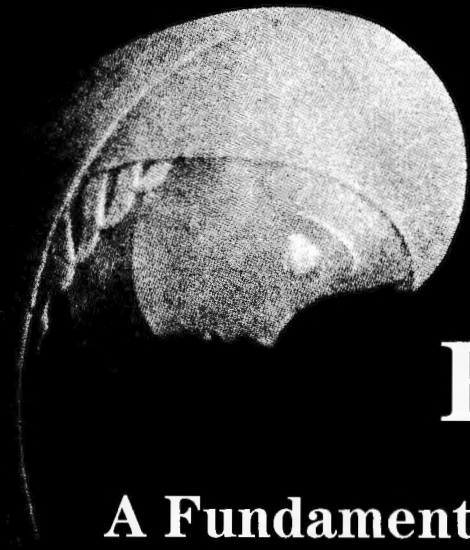
A recent report indicates that if the current trends in membership continue, the Anglican Church of Canada is likely to be extinct by the end of this century.

Unity of the Church

Thanks to the determination of a forward-thinking Episcopal priest a century ago, churches now observe the Week of Prayer for Christian Unity. The Rev. Paul Wattson, co-founder of the Society of the Atonement, was a strong advocate for reunion between the Episcopal and Roman Catholic churches, and recommended a “Church Unity Week” to be observed between the feasts of the Chair of St. Peter (Jan. 18) and the Conversion of St. Paul (Jan. 25). That week, later known as the “Church Unity Octave” and eventually as the Week of Prayer for Christian Unity, was observed for the first time in 1908. Fr. Wattson and his fellow members of the Society of the Atonement were received into the Roman Catholic Church in 1909, but he continued to work for Christian unity.

Since then this week has been observed in a wide variety of ways and to varied degrees. Some Episcopalians and other Anglicans embrace the concept and others ignore it. In particular, the Week of Prayer for Christian Unity seems to be effective in small communities where it is usually easy to gather members of different churches together in some form of shared ministry. Whether it might be ecumenical worship, a joint outreach project, various youth endeavors, or simple fellowship, some communities find this week to be an appropriate opportunity to seek the unity of Christians.

The theme of this year's Week of Prayer for Christian Unity is “Where two or three are gathered in my name, I am there among them” (Matt.18:20). Amid our efforts to do the will of our Lord, we would do well to remember there is more that unites us than divides us. May Jesus Christ be the source of our unity as we seek to be instruments of that which God desires for us.



Re-Reception:

A Fundamental Tool for Christian Unity

By Matthew S.C. Olver

The newest document from the Anglican-Roman Catholic International Commission (ARCIC), titled *Mary: Grace and Hope in Christ*, charts new territory in the 35-year history of the dialogue between the two communions. Not only is this the first ARCIC document to focus on theological issues surrounding a particular person (there has been nothing specifically on Christology so far), it is the first to move from broad topics (e.g. the Eucharist, ministry, authority, salvation, etc.) to an issue as particular as the Blessed Virgin Mary. As in the past, this convocation of ARCIC continued its method of seeking to “get behind” the language forged in the context of a divided Church, searching both to recover the language of an undivided Church and to offer new language that is devoid of the polemics that often arise when theology is done in schism.

There is no question that, as Bishop Epting notes in his article, “Two Steps Forward” [TLC, Dec. 4], there is much more work to be done before “the ‘advances in agreement’ in paragraph 78 will find widespread acceptance, or certainly ‘reception,’ across the Anglican Communion.” Inadvertently, it appears that Bishop Epting has placed his finger on the main problem underlying the document. If the theological labor within the ecumenical venture requires only one of the dialogue partners to engage in the work of “reception” or “re-reception,” then something has gone awry. On the whole, I believe this document will be much more palatable for Roman Catholics than for Anglicans, and it is important to ask why this might be the case. Ironically, *Grace and Hope in Christ* skillfully names the tools

necessary to an ecumenism that calls both dialogue partners to self-examination, but does not, in the end, make full use of these tools.

The fundamental instrument in ARCIC’s theological toolbox is a process of “re-reception.” ARCIC first advanced this notion to the communions in *The Gift of Authority* (1999) and describes this endeavor in the present document as the process whereby separated churches seek to re-receive “some element of the apostolic Tradition” which may have been “forgotten, neglected or abused.” Articulated in such a manner, such creative theological work opens the way for significant progress and sidesteps the working assumption and ultimate goal (conscious or not) that lurk in the back of each tradition’s collective mind: Convince the dialogue partner of the rightness of their own position. Such an assumption has apparently guided ARCIC’s approach to the figure of the Blessed Virgin Mary.

The implicit question that the document attempts to answer is, “How can the two Marian dogmas be restated so they are no longer problematic to the Anglican Communion?” Regardless of whether the dogmas are divinely revealed, such an approach cannot help but produce something that will not ultimately further the cause of Christian unity.

An assumption that has been gaining ascendancy in ecumenical circles is that theology done in schism is necessarily deficient. As such, I find it difficult to agree with Bishop Epting’s evaluation that only the third and final section of the document, “Mary Within the Pattern of Grace and Hope,” will give many Anglicans pause given the problematic approach that underlies the entire document. The methodology of the exegetical work in Section A

(Continued on next page)

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



An early meeting of Anglicans and Roman Catholics in Malta.
RNS photo

(Continued from previous page)

will be familiar to anyone who is conversant with pre-critical exegesis, especially patristic exegesis. The problem is that the authors are obviously attempting to find these two dogmas in the pages of holy writ, rather than first seeking to search the scriptures with the Fathers of the undivided Church and ask what the contemporary Church, divided as she is, should re-receive from the common tradition.

Mary's co-labor with the Holy Spirit, both spiritual and physical, provides the Church with an apt model for the difficult and demanding work of ecumenism. Bishop Epting points to the paradigm of the Orthodox churches of the East which adamantly maintain that the matters addressed in the two Marian dogmas should remain "in the

It is unlikely that *Mary: Grace and Hope in Christ* will participate in the official kind of reception process which occurred for other ARCIC documents.

realm of private devotion and the doxological" and are not linchpins of the Nicene faith (and therefore do not need to be dogmatized).

One of the great achievements of this newest ARCIC document is that it demonstrates that the beliefs about Mary which stand behind the dogmas are not 19th- and 20th-century inventions of the Roman Catholic Church. But the inclination to make these beliefs about Mary binding on all the faithful may very well be an example of theology

done in schism, and this is a question that is not considered in the document.

One of the most admirable pieces of the document is the careful language that ARCIC marshaled to restate the two Marian dogmas without using the particular language employed in the papal pronouncements themselves. In spite of my criticisms, there is a wealth of theological and exegetical work in this document that will hopefully serve the wider Church as it seeks to move closer to the unity for which Christ prayed. The Anglican Communion should rejoice in the re-reception that has been occurring over the past two centuries concerning the Blessed Virgin Mary, an achievement the document highlights. How this document will be received by both communions is yet to be seen. Given the nature of the document, it is unlikely that *Mary: Grace and Hope in Christ* will participate in the official kind of reception process which occurred for other ARCIC documents about more fundamental questions.

The doctrines and expressions of piety that surround considerations of Mary have historically been deeply divisive and have been based many times on hearsay and supposition, and this document goes a long way to putting many of them to rest. Let us pray that, as a people bound up in God's plan of salvation made known in Jesus Christ, we might experience a new annunciation of his gospel in this new year and find ourselves led deeper into this mystery by his ever-blessed mother. □

The Rev. Matthew S. C. Olver is a deacon at St. John's Church, Dallas, Texas, and is ecumenical officer for the Diocese of Dallas.

Address Insensitivity

An alumnus of Sewanee: The University of the South is quoted [TLC, Dec. 25] regarding the *New York Times*' article that discussed Sewanee's lingering connections to the confederacy. The *Times*' article quoted other alumni who are obviously living in the past and must miss the good old days of segregation at their alma mater in Tennessee.

The article shared that Sewanee has only 4.5 percent African American students. That so few of us enroll in the college claiming to be the Episcopal university is outrageous and must be addressed. Even more disappointing is Sewanee keeping up a Confederate monument on campus. Maybe the old and rich alumni aren't the only problem. The college's insensitivity to the feelings of African Americans who may want to attend must be examined. Sewanee gives lip service to increasing diversity and then won't remove its biggest obstacle. Does the university know what an offensive message Confederate symbols convey? As part of the inclusive Episcopal Church, it should.

Historian Ralph Luker stated recently, "If you're at Sewanee, you may have to rethink the whole foundation of the institution." The Episcopal Church's Executive Council finally has made the commitment to deal with the root causes of racism and social injustice [TLC, Nov. 6], and it needs to teach our Episcopal university to do the same. If it turns out that Sewanee's foundation of alumni bigotry is the problem, then it should be fixed. The present-day Episcopal Church is built on the strength of our multicultural society and not the prejudices of a few privileged Southerners.

*Mariatu Bowden-Goode
Decatur, Ga.*

Integrity of the Body

Jonathan B. Coffey's Reader's Viewpoint article [TLC, Jan. 1] titled "Honor the Body" argues that bishops who enter another bishop's jurisdiction and minister without approval are

not honoring the body of Christ, which is the Church.

Let's consider a human body that has a cancer. If the body needs chemotherapy in order to survive, it does no good to argue that the chemotherapy is a foreign substance of poisonous nature that is entering the body without being invited. We don't argue that the body should respect the dignity of every cancer. Thus a visiting bishop who ministers may be seen as in violation of the body of Christ, the Church. Or, a visiting bishop who ministers may be seen as a healing medicine for the body. What is honoring the body?

Also, let's look at one of the sentences in the article: "So, when we violate the integrity of one another, when

while thinking about the mechanics of homosexual sex, and about the diseases that are often spread.

Fr. Coffey focused on uninvited bishops. Why can't the Episcopal Church oppose all violations of the integrity of the body?

*David L. Fine
Madison, Wis.*

Learning From Each Other

Grace La Torra, in her Guest Column, "The Tension of Two Faiths" [TLC, Dec. 18] writes: "Recent research indicates that children growing up in families with parents of differing faiths do much better when they are raised in a single faith."

Ms. La Torra fails to support her



After reading the column, my spouse and I were reviewing some of the non-Christian -Christian families known to us who have evidenced stability, love, and joyful sharing of traditions.

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."

Fr. Coffey writes this to make his case about the evil of bishops who minister in the geographical boundaries of another bishop without the local bishop's approval. But please take a moment to re-read the sentence with two other contexts in mind. First read it while thinking about the bishops who authorized same-sex blessings and the General Convention that ratified the election of Bishop Robinson. Then read the same sentence

point by citation of her source, a point which raises questions concerning Ms. La Torra's own research. Also, after reading the column, my spouse and I were reviewing some of the non-Christian-Christian families known to us who have evidenced stability, love, and joyful sharing of traditions.

Moreover, the writer seems to have missed a biblical contextual meaning in her quotation from the "parable of the dishonest manager" (Luke 16:1-13). That is, Ms. La Torra used part of the final verse to attempt substantiation of her point of view that familial sharing of Buddhism and Christianity
(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)
 would cause disorientation. The entirety of verse 13 quotes Christ: "No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to one and despise the other. You cannot serve God and wealth."

On the other hand, sharing between Buddhists and Christians might energize a family. Buddhists can learn from Christians about Christ's redemptive suffering and death. Christians can learn from Buddhists about detachment and spiritual growth as children learn simultaneously to walk with their Savior Jesus Christ.

(The Rev.) Edward F. Ambrose, Jr.
Assemblies of God International
Phoenix, Ariz.

Covenant Not Needed

To quote from Fr. Tudor's Reader's Viewpoint article [TLC, Dec. 11], the Windsor Report, in paragraph 118, recommends that the churches of the Anglican Communion adopt a common Anglican covenant which would "make explicit and forceful the loyalty and bonds of affection which govern the relationship between the churches of the Communion."

We do not need another covenant any more than we need a different gospel. We already have the New Covenant commonly called the New Testament of our Lord and Savior Jesus Christ. All we need is to take seriously the one we have. It is alien to our Anglican comprehensiveness to etch in stone the prejudices and opinions of the present time, excluding those who may not understand the truth as we do.

We all need to take seriously the admonition our Lord expressed in his prayer for us in John 17, that we all may be one so that the world will know that he sent us. We need to love one another as he loves us. That requires renewal in the Holy Spirit to regain the love we had at first. Loyalty and bonds of affection cannot be forced.

(The Rev.) Donald A. Stivers
Santa Barbara, Calif.

PEOPLE & PLACES

Appointments

The Rev. **Richard Kautz** is rector of Holy Redeemer, 2552 Williams St., Denver, CO 80205-5526.

The Rev. **Theron Walker** is rector of St. Philip's, PO Box 142, Sedalia, CO 80135-8480.

Ordinations

Priests

Kentucky — **Bill Brosend, Jerry J. Cappel, Rhonda Lee, Tom Price, Jim Trimble.**

North Carolina — **Carin B. Delfs**, assistant to the chaplain at Winston-Salem Campus Ministry, 2748 Amick Rd., Elon, NC 27244.

Deacons

North Carolina — **Louise Anderson.**

Deaths

Alice Phelps Emery, 87, former executive director of the National Mission in Church and Society, died unexpectedly Dec. 1 at her home in St. Paul, MN.

Mrs. Emery was a graduate of the University of Minnesota. She studied at theological seminaries in this country and abroad. From 1965 to 1970 she was executive secretary at the University Episcopal Center at the University of Minnesota. She was coordinator of the United Thank Offering for the Episcopal Church from 1970 to 1977. In 1977, Presiding Bishop John Allin appointed her to the National Mission in Church and Society post, with responsibility for coordinating the Church's program of social, economic and ethnic ministries, and the work of the Episcopal Church with community action groups. In the same period, she also was a member of, and then vice-chair of, the Division of Church and Society of the National Council of Churches and a member of its Governing Board and Joint Strategy and Action Committee. She retired at the end of 1983 and returned to Minnesota, where she was a member of St. Paul's Church, Minneapolis. She was active in the Diocese of Minnesota, including seven years with the Department of Communications and six years with Episcopal Community Services. In 1996 she became a member of the Society of the Companions of the Holy Cross, and served as secretary of its Midwest Chapter for five years. Her husband, the Rt. Rev. Richard Emery, became Bishop of North Dakota in 1951 and served until 1964 when he was killed in a train accident. Mrs. Emery is survived by two children, John and Margaret, five grandchildren and four great-grandchildren.

Next week...

From the Heart of Kansas

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Howard M. Tischler, Albuquerque, N.M.

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Glenda Carpenter, Search Committee Chair

3302 South New Hope Road, Suite #400

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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: ygrainger@ststephens-jam.org. Information about the church can be found at www.ststephensjam.org. Applications will be accepted until **March 1, 2006**.

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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@smartins-charlotte.org PH: (704) 376-8441.**

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 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.stlukesaranaclake.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: lpolee@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.**

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@lynworth.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, Clonmahanoise, Crough Patrick and much more. Few places remain. For more information contact **Dea. Dee Renner** at deerenner@dslextreme.com or call (951) 695-0466.

CHURCH DIRECTORY

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 823 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 H Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110
2 St. Thomas Ave www.stthomasiah.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 6 (5th Sun 8 only)

THE PARISH OF ST. CLEMENT

www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, 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-5 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 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 Johnson 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.cccnola.org
The Very Rev. David duPiantier, 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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq. 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@cablenet.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
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5th Ave & 53rd St. (212) 757-7013
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

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Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
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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

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

SELINGROVE, 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. 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
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

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EAU CLAIRE, WI

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

MILWAUKEE, WI

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

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

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



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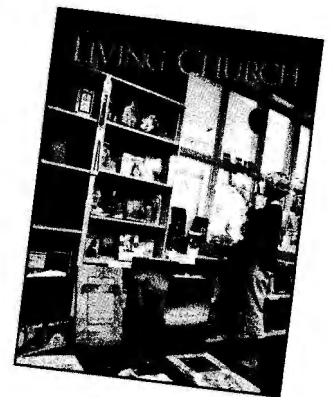
—Groucho Marx

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