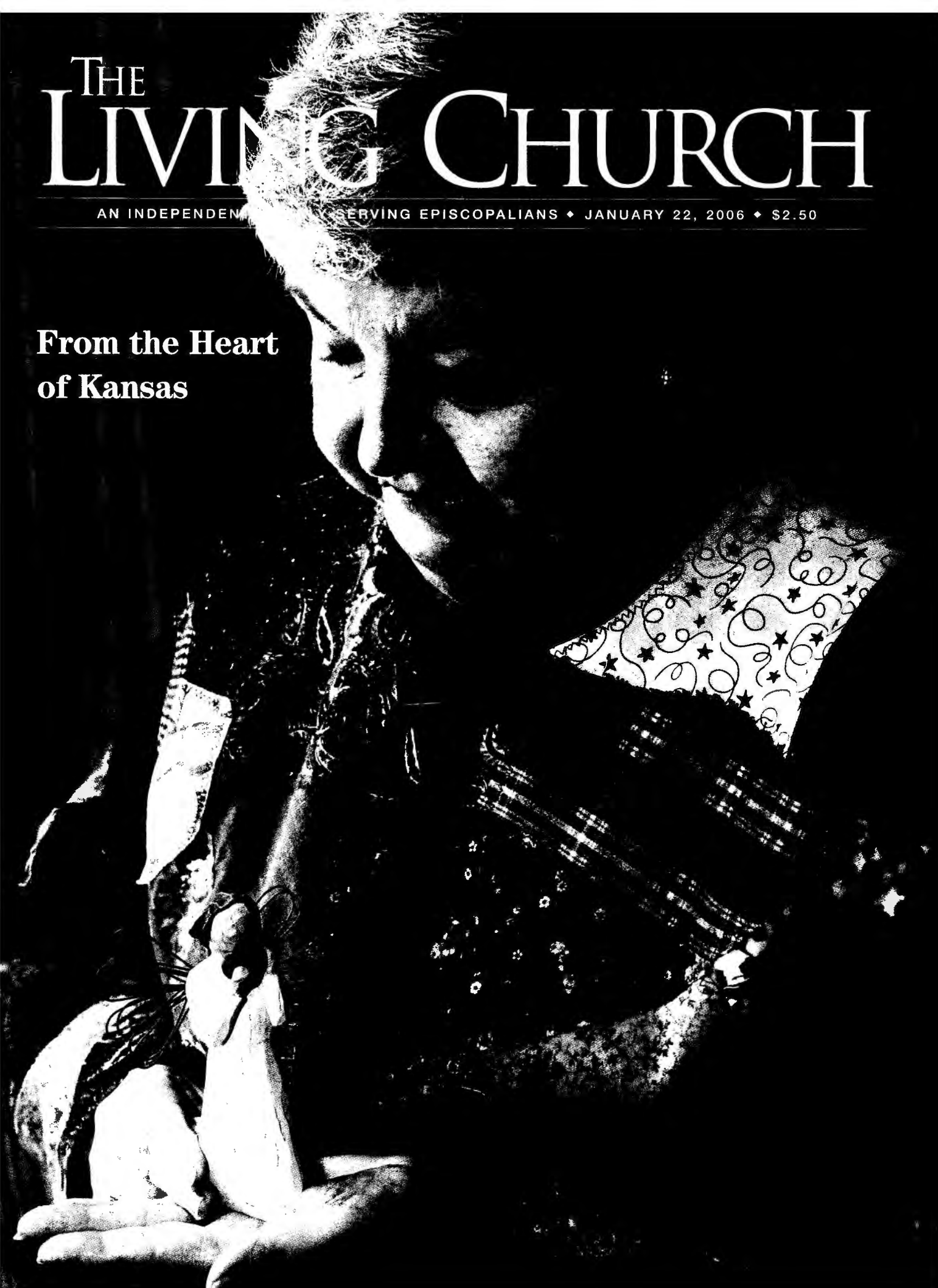
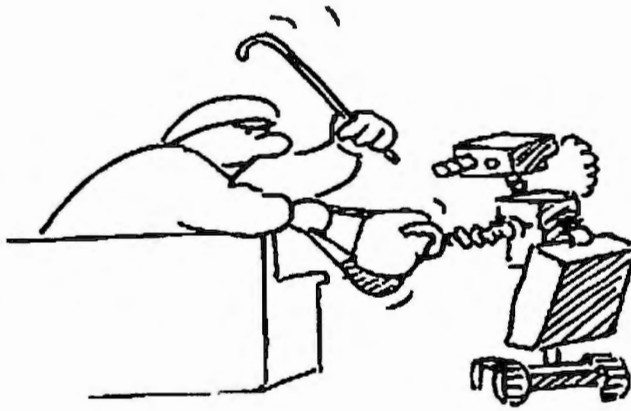


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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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

SUBSCRIPTION RATES: \$42.50 for one year; \$62.50 for 18 months; \$80.00 for two years. Canadian postage an additional \$15.08 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.

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Volume 232

Number 4

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

News

- 5 Lambeth Conference Faces \$3 Million Shortfall
- 7 The Archives of the Episcopal Church in Need of a New Home



6

Features

- 10 From the Heart of Kansas
A story of healing
BY MELODIE WOERMAN

Other Departments

- 4 Sunday's Readings
- 17 People & Places

Opinion

- 12 Editor's Column
Humor Helper
- 13 Editorials
Agreement Still Possible
- 14 Reader's Viewpoint
Real Repentance
BY CAROLINE KRAMER
- 15 Letters
Based on Emotion



On the Cover

Mary Ruth Coulter and her husband, Dick, could not do anything to save their only child, Heather, who was killed by an underage drunk driver three years ago. The 24-year-old woman's parents found a measure of comfort in knowing that her heart and other major organs helped save others. Last summer the couple met the recipient of Heather's heart and presented Lori Mraovich with a wooden angel embracing a heart like the one Mrs. Coulter is holding in the cover photo [p.10].

Melodie Woerman photo

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SUNDAY'S READINGS

Turn in a New Direction

'...immediately they left their nets ...' (Mark 1:18)

The 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

Jesus comes out of Mark's abridged account of the temptation in the desert ready to begin his public ministry. Reminiscent of John, he initially calls for repentance. Certainly this implies a turning from sin. John the Baptist called for an abandonment of sin. Our reading from Jeremiah begs the people to turn from their abominations and return to the Lord. The reading from Jonah tells of the people of Nineveh repenting of their sins and receiving God's mercy. Now Jesus beckons us to repent because the time is ripe for the kingdom. A theme for this day could focus on giving up our sins for the sake of the kingdom. However, let us save that theme for Lent.

Mark implies a slightly different nuanced meaning of "repent." The Greek word that Mark uses is *metanoeo*, meaning to change one's mind, to turn, to go in another direction. Jesus says "the time is fulfilled" (Mark 1:15). The word used here for time is not *chronos*, meaning

time on the clock or calendar in the sense of chronology. The word is *kairos*, meaning the right time. Jesus is saying that circumstances are converging to make this the urgent moment for the kingdom. As Jesus begins his public ministry, he is making a turn in his life. He repents, not from sin, but in the sense of going in a new direction. He then calls Simon, Andrew, James and John. They immediately follow him. They made a turn in their lives. This also was a form of repentance, a turning, a looking at things differently, a change of mind.

Mark says that the four fishermen followed Jesus immediately. There is a sense of urgency. He uses the word "immediately" 27 times. It is as if there is a window of opportunity. We move now, turn now, change our minds now (repent), or we miss it. Now is the time (*kairos*), the right moment. Jesus does not ask us to play it safe like "here's an idea, but keep your day job just in case." Jesus asks us to throw caution to the wind.

Look It Up

Using a concordance, look up the 27 times Mark uses the word "immediately" (*euthetos*). Note the urgency of the right time (*kairos*).

Think About It

Have there been times in our lives when God called us to turn in a new direction and we did or did not have a change of mind?

Next Sunday

The Fourth Sunday after the Epiphany, Jan. 29, 2006

BCP: Deut. 18:15-20; Psalm 111; 1 Cor. 8:1b-13; Mark 1:21-28

RCL: Deut. 18:15-20; Psalm 111; 1 Cor. 8:1-13; Mark 1:21-28

Lambeth Conference Faces \$3 Million Shortfall

With fewer than three years remaining before the opening session, the 2008 Lambeth Conference is facing a potential cash shortfall of more than \$3 million. Funding for the once every 10-year gathering of bishops from around the Anglican Communion is administered by the Anglican Consultative Council (ACC).

The ACC administers two funds to finance the Lambeth Conference. The audited financial statements for the year ending Dec. 31, 2004, report the value of the Lambeth Conference Designated Fund at £679,727 (\$1.2 million). The Lambeth Conference Restricted Fund was valued at about \$1 million.

Annual contributions to the funds by the ACC were halted in 2003 by the ACC secretary general, the Rev. Canon John L. Peterson, whose term of office concluded in December 2004. Through 2003 the ACC set aside funds to cover the cost of the conference, but in that year deposited only \$119,100 of a budgeted \$238,201. No

funds were contributed in 2004 or 2005.

At ACC-13 in Nottingham, England, last June, the ACC finance director told delegates the organization did not anticipate making any further contributions prior to the 2008 start of the conference. The Rt. Rev. John Paterson, ACC chairman, told the meeting "The Lambeth Design Group is reasonably confident that the money we have put aside will be OK," but noted "they would be much more comfortable if we could make the contribution as in the past."

The trustees' report in the 2004 audited statements said additional funds will need to be raised. "As the next event planned for 2008 approaches, the trustees must urgently consider how this conference is to be funded," the report stated.

The 1998 conference drew approximately 750 bishops from across the Communion and cost approximately \$3.5 million. The July 16-Aug. 3, 2008, conference will be four days shorter,

but inflation and an increase in the number of bishops invited may raise the final cost for the 2008 conference to more than \$4.3 million.

After the Church of England, the Episcopal Church is the largest contributor to the ACC. Three churches — the Church of England, the Episcopal Church, and the Anglican Church of Canada — contributed 72 percent of the ACC's budget in 2004. Both the Anglican Church of Canada and the Episcopal Church have been asked to withdraw their official delegations from the ACC until 2008.

The Episcopal Church was asked to provide 30 percent, or \$672,143, of the ACC's \$2.3 million in contributions from the 38 provinces of the Anglican Communion in 2005. Additional ACC contributions from the Episcopal Church include grants from Trinity Wall Street of \$120,826 per year, support for the Anglican UN Observer through donated office space at the Episcopal Church Center, and contributions from individuals.

Bishop Rivera of San Joaquin Dies

The Rt. Rev. Victor M. Rivera, who was Bishop of San Joaquin from 1968 to 1988, died Dec. 23 in California. He was 89.

Bishop Rivera followed his parents and four uncles into the ministry. His father, the Rev. Victor Rivera, was an Episcopal priest in Puerto Rico until his retirement in 1952, but it was the missionary work of his mother, Filomena Toro, which particularly inspired him. She died when he was a teenager, and soon after her death he left his native Puerto Rico to study, graduating from Church Divinity School of the Pacific.

Bishop Rivera spent his entire ordained ministry in San Joaquin. Prior to 1961 San Joaquin was organized as a missionary district. After ordination, Bishop Rivera served as

rector of St. Paul's Church, Visalia, Calif., from 1945 until he became the first elected diocesan Bishop of San Joaquin in 1968.

"He was theologically very conservative, but very compassionate and liberal regarding outreach," said his successor as Bishop of San Joaquin, the Rt. Rev. John-David Schofield, in an interview with *The Fresno Bee*.

Throughout his episcopacy and during his retirement, Bishop Rivera remained unconvinced that God had called women to ordained orders, but he participated in the consecration of his oldest daughter, the Rt. Rev. Bavi Edna "Nedi" Rivera as Bishop Suffragan of Olympia last January. He is also survived by two other daughters, Hilda and Maria. His wife, Barbara, died last April.



Bishop Rivera served his entire ordained ministry in the Diocese of San Joaquin.

Conference Targets AIDS in Latin America

Delegates from the Episcopal Church's Province 9 and the Episcopal Church Center, along with the provinces of the Southern Cone, West Indies, Brazil and Central America, gathered in El Salvador Nov. 11 for the region's first Anglican HIV/AIDS Conference.

Delegates to the conference, sponsored by Episcopal Relief and Development (ERD), discussed prevention and education strategies for the region. In Latin America, 2 million people live with the disease. The Caribbean has the second highest rate of infection in the world, after sub-Saharan Africa. Within Latin America and the Caribbean, Haiti, Guatemala, Honduras, and Brazil are among the hardest-hit nations, some with prevalence rates of more than 2 percent of the population.

"Our partnerships are working hard to reduce stigma and discrimination for those who have HIV, serving in the Anglican and Episcopal hospitals and clinics to treat people with HIV, creating jobs and income-generating opportunities for people who have nowhere else to go, and educating young people and teachers in schools and community centers," said Abigail Nelson, ERD's vice president for program.

ERD has taken an aggressive approach to combating the spread of HIV/AIDS and its attendant human tragedies. The organization joins with local ecumenical and Anglican agencies in Namibia, Botswana and Swaziland, and is expanding its work in Honduras, El Salvador, Brazil and Peru.

The Anglican conference was part of the larger Central American Congress on STD/HIV/AIDS (CONCASIDA). The presidents of Guatemala, Costa Rica and El Salvador attended the gathering, as well as the health ministers from Honduras and Nicaragua.

Philadelphia Church Loses Appeal

The property of the Church of St. James the Less, Philadelphia, belongs to the Diocese of Pennsylvania, according to a Pennsylvania State Supreme Court. Pennsylvania courts generally apply "neutral principles of law" in settling church property disputes, and the Dec. 29 decision was based, not on the canon law of the General Convention, but rather that St. James' had recognized an implied ownership trust on the part of the diocese by submitting amendments of its bylaws to the diocese for approval on a number of occasions prior to the onset of its doctrinal disputes over revisions to the Book of Common Prayer and the ordination of women.

After not paying its assessment for a number of years beginning in 1977, St. James' was eventually allowed to receive an episcopal visitor in 1995 in return for agreeing to resume payment of its assessment. That plan was not renewed by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, when it expired in 1997. Later that year, the vestry of St. James' attempted to merge the parish into a not-for-profit corporation unaffiliated with the diocese or the Episcopal Church. The plan was put to a parish vote in 1999, and after overwhelming approval the papers were filed and the diocese brought suit, seeking to have the vestry removed and the property returned.

The lower court found the merger with the not-for-profit corporation illegitimate, but the state Supreme Court



The property of the Church of St. James the Less belongs to the Diocese of Pennsylvania, says the state's high court.

agreed to hear the case to be certain the decision was sufficiently grounded in neutral principles of law rather than canon law.

"In their final argument, appellants [St. James' vestry] contend that application of the Dennis canon to them violates their constitutional rights because it 'takes St. James' property on the basis of a religious canon alone.' However," the court said, "as explained above, we hold that St. James' is bound by the Dennis canon under neutral principles of law as well as the fact that St. James' had already agreed to place its property in trust for the diocese prior to the enactment of the Dennis canon. Accordingly, contrary to St. James' contention, we are not simply deferring to a religious canon 'to override the rights of parties under civil law'."

Church of North India Elects Primate

The Church of North India (CNI) elected a new primate at its 12th triennial synod to succeed the Most Rev. Z. James Terom. The Most Rev. Joel V. Mal, Bishop of Chandigarh, was elected to a three-year term and installed as the 10th moderator of the CNI on Oct 21.

One of four United Churches of the Anglican Communion, the Church of

North India was formed in 1970 from the merger of the Anglican, Methodist, Baptist, Church of the Brethren and Disciples of Christ churches, along with other protestant denominations.

A graduate of Bishops College in Calcutta and Lucknow University, Bishop Mal trained for the ministry at Union Theological College in Richmond, Va.

Nominees Announced for Tennessee Bishop

The episcopate committee in the Diocese of Tennessee has released a slate of three nominees for the March 18 election convention of a bishop at Christ Church Cathedral, Nashville.

The nominees are: the Rev. Canon Brian Cox, rector of the Christ the King Church, Santa Barbara, Calif.; the Rev. Canon James B. Magness, canon to the ordinary, Diocese of Kentucky; and the Rev. Canon Neal O. Michell, canon missionary for strategic development, Diocese of Dallas.

The committee received a total of 44 nominations from seven provinces of the Episcopal Church and all three dioceses in Tennessee. Fourteen of those nominees withdrew from consideration.

The Diocese of Tennessee was one of 11 whose episcopal election plans were affected by the House of Bishops' covenant to withhold consents for episcopal elections until the 2006 General Convention. In the case of Tennessee the election date was rescheduled.

BRIEFLY...

The Archbishop of Canterbury's **Panel of Reference** received its first batch of referrals in early December, according to sources in London familiar with details. Petitions have been distributed to the 13 members of the Panel of Reference for review. The particulars of each case have not been disclosed by the panel, which has taken an oath of secrecy and pledged not to reveal details of any petition for relief.

The Rev. **Juris Calitis**, the Anglican priest at the center of the controversy over a gay pride march in the Latvian capital city of Riga, has been fired as pastor of the city's Reformation Evangelical Lutheran church and removed from the ranks of the clergy of the Latvian Evangelical Lutheran Church [LELC] for conducting an ecumenical service following a "gay pride" march that turned ugly [TLC, Sept. 11].



Jonathan Jones/Christ Church Cathedral photo

Guests at Christ Church Cathedral enjoy a complimentary meal and gift at the fourth annual "Miss Carol's Breakfast at the Cathedral" held Dec. 18 in St. Louis. Carol Bledsoe was a long-time office assistant at the cathedral and known for her compassionate care of the homeless when she was fatally stabbed by a homeless person six days before Christmas in 2002 [TLC, Jan. 12, 2003]. Ms. Bledsoe was also an organizer behind the first Christmas party which was scheduled three days after her death. It was renamed in her honor.

Archives in Need of New Home

The Archives of the Episcopal Church, the official historical repository of the Episcopal Church, is looking for a new location for its collection following an increase in the rent it currently pays to the Episcopal Theological Seminary of the Southwest in Austin, Texas.

The seminary proposed phasing in a 400 percent rate increase over six months. The theological school needs additional space to expand its own periodical collection to meet certification standards and recently decided not to build a new facility on its campus. The library building, where the Archives is housed, is also in need of renovation, which the Archives would have to finance in addition to the rent increase. At a meeting of the Archives' board of trustees last May, it was decided to begin searching for a building it would own.

"It has been years since the seminary has had to take a look at its own financial responsibilities," said the Rt. Rev. Larry Maze, Bishop of Arkansas and chair of the Archives' board of trustees. "When they did, they felt they had to make some decisions that were

best for them. We've had a long friendly relationship. Like all of us, they are having to make some hard decisions."

A strategy committee is publicizing the Archives' needs as it begins its search for a structure providing as much as 38,000 square feet. The collection now has 8,400 square feet in Austin with another 8,000 square feet of material stored at the Episcopal Church Center in New York City. Another 3,000 square feet of materials are stored at two off-site locations in Austin.

The Archives stores the records of the General Convention, its committees, boards and agencies, and the corporate body of the church known as the Domestic and Foreign Missionary Society as well as the official papers of the Presiding Bishop. A number of Episcopal organizations, both existing and historical, place their records in the Archives. Personal papers of significant Episcopalians and a number of special collections round out the holdings.

Episcopal News Service contributed to this report.

Biblical Literacy

The convention of the Diocese of Vermont, Nov. 4-5, unanimously approved a resolution embracing the eight UN Millennium Development Goals (MDGs). By a smaller margin, delegates adopted an amended resolution supporting activities and programs that further biblical literacy and “counter ways of interpreting the Bible which oppress/marginalize certain groups such as persons of color, persons from different faith traditions, women, and (at this time especially) gay and lesbian persons.”

Delegates unanimously embraced the eight UN Millennium Development Goals to eradicate systemic poverty and committed the diocese to “work toward giving 0.7 percent of the annual diocesan budgeted operating income to fund international development programs by 2008.”

The resolution to support biblical literacy originally called for the establishment of an Episcopal Coalition to Abolish Biblical Literalism (ECABL). In its explanation, the original resolution said that “biblical literalism” had been used by the Episcopal Church in the past to “to support unjust and immoral positions” and proposed establishment of ECABL to help “free the Church from the slavery of biblical literalism.”

The approved resolution omitted the call for creation of ECABL, opting instead to ensure that every deputy to the 75th General Convention receive a copy of the final resolution. “The fact that we live peacefully and respectfully with civil unions and holy unions while not all agreeing is an ‘outward and visible sign’ of God’s work with us and our work on these issues together with God,” the resolution said. “This resolution asks that we continue that work by furthering the kind of biblical literacy that can help clarify what God’s Spirit is saying to today’s Church, even on the most contentious and divisive of issues.”

Guest preacher at the Eucharist was the Most Rev. Martín Barahona, Primate of the Anglican Church of the



Anne Clarke Brown photo/Mountain Echo photo
Archbishop Martín Barahona distributes communion at Vermont’s convention Eucharist.

Central America Region and Bishop of El Salvador. In his sermon, the archbishop lamented the gap between the gospel message of peace and justice and the reality of life in El Salvador, and challenged delegates and visitors to seek reconciliation with God, within the family, the church and society and with the environment.

The budget for 2006, with revenues and expenses of \$1.1 million, represents an increase in expenditures of 2 percent over 2005.

Anne Clarke Brown

‘Personal Diplomacy’

The Diocese of Long Island will help underwrite the costs of an Anglican Gathering to be held in Cape Town, South Africa, in 2007, the Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, told the diocesan convention Nov. 11-12 in Hauppauge, N.Y.

The conference will be “for all orders of ministry,” and “will focus on the mission and ministry of the whole church,” Bishop Walker said, adding that Archbishop Njongonkulu Ndungane of Cape Town “has asked me along with John Bryson Chane, the Bishop of Washington, James Cooper, the rector of Trinity Church, Wall Street, and the five canons — [John L.] Peterson, [Frederick Boyd] Williams, [George W.] Brandt, [Harold T.] Lewis

and [Diane] Porter — to form the nucleus of the planning committee of the U.S.”

Bishop Walker encouraged the diocese to extend the hand of charity to those disturbed by the actions of the 74th General Convention. “In order to avoid the destruction of our relationship, it is essential that we all exercise personal diplomacy toward those who disagree with us,” he said. “In families, we learn to live with disagreements and still remain family; such is the challenge before the church.”

Bishop Walker announced the appointment of the archdeacon of Nassau (County), the Ven. Theodore Bean, to the post of provost of the Cathedral of the Incarnation. The acting provost, the Rt. Rev. Rodney Michel, Bishop Suffragan of Long Island, had “accepted yet another challenge important to the life of this diocese” and in January will be giving pastoral oversight to the Suffolk Archdeaconry.

Convention adopted a proposed budget of \$2.8 million. Convention also learned that finances remained a concern. While the suggested diocesan “asking” was 13 percent of parish operating income, the budget was based on an anticipated 10 percent giving to reflect prior year cash flows. However, as of the end of November 2005 only \$1.7 million had been received from congregations — approximately 6 percent of parish income.

New Partnership

A new relationship with a diocese in the Episcopal Church of the Sudan, a new assessment formula, and the possibility of a new apportionment schedule for delegates were some of the ways the Nov. 18-19 annual convention in the Diocese of Missouri embraced change, a virtue extolled by the Bishop of Lui, the Rt. Rev. Bullen Dolli, in his keynote address to convention Nov. 18-19 in Columbia.

Along with details of the changes

coming to southern Sudan, Bishop Dolli addressed the partnership upon which the two dioceses are embarking.

Visits to Sudan

"As the situation gets back to normality in Sudan, I am making a plea to your diocese to send staff, both male and female, to assist us in our development work," he pleaded.

In response, the Diocese of Missouri has sent a registered nurse who is also trained in facilitating reconciliation between the factions that opposed each other in the civil war. Deb Goldfeder, a member of Church of the Advent, Crestwood, was commissioned during convention. Other diocesan members are planning to visit southern Sudan in February.

Convention also gave first-round approval to a series of constitutional amendments that change the formula for determining how many delegates each congregation can send to convention and how many of them would have a vote based on how their congregations met their diocesan assessment.

The new assessment formula, which went into effect in January, allows each congregation to set its assessment at between 12.5 and 15 percent of its assessed income. The old formula was a set percentage ranging from 8 to 15 percent.

In his address, diocesan Bishop George Wayne Smith reaffirmed his intention to look to the See of Canterbury as the focal point of unity in the Anglican Communion.

In an address largely devoted to the mission of the Diocese of Missouri "to make disciples," the bishop took time to acknowledge the "challenges facing the whole Anglican Communion."

Saying it was his heartfelt desire to stay in communion with the Province of Nigeria and the Diocese of New Hampshire, Bishop Smith reiterated what he said at last year's convention that he believed the Windsor Report "offers the best road map for our life together in Communion."

Robert Brown

Change of Direction

The breakup of the Episcopal Church over the actions of the 74th General Convention might happen as soon as the 2008 Lambeth Conference unless the Episcopal Church turns from its present course, the Rt. Rev. Peter Beckwith, Bishop of **Springfield**, warned the annual diocesan synod.

The health of the Episcopal Church was dire. "We belong in an intensive care unit," he said, as "all indications are the Episcopal Church is very ill and we are dying."

"We may follow the historic biblical faith and accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, or walk apart from that Communion," he told delegates at St. Mary's Roman Catholic parish center in Mount Vernon, Ill., Oct. 28-29.

Bishop Beckwith said that if the next General Convention declined to heed the repeated warnings from the rest of the Communion, he would stand with the majority, declaring "I will serve God in the historic faith once delivered to the saints."

The moment of decision, however, had not yet been reached, he said, noting that "any kind of preemptive or premature action is most inappropriate."

"We need to see what happens or doesn't happen" at General Convention," Bishop Beckwith said. "Then we need to see how the rest of the Anglican Communion responds," and we may then see "clarification and definitive direction from the next Lambeth Conference" in 2008.

'Steady Course'

"My current commitment is to continue a steady course at least until after Lambeth three years hence," Bishop Beckwith said.

The bishop also announced plans for a congregational revitalization program titled "Yes, these Bones Can Live," organized with the support of Acts 29 Ministries. Eighteen congregations would be asked to participate



Diocese of Springfield photo

The Ven. Miguel Uchoa, archdeacon of the South in the Brazilian Diocese of Recife and rector of Church of the Holy Spirit, Recife, preached at the Eucharist during the Diocese of Springfield's convention. The synod approved a companion relationship with Recife.

in the program and a congregational development task force would select 12 of the churches to participate in three three-day retreats.

Holy Communion Study

Approximately 45 percent of the congregations of the Diocese of **North-ern California** practice "open communion," allowing those not baptized to receive Holy Communion, the diocese's "task force on communion without baptism" reported to its annual convention Nov. 11-12 in Sacramento.

Fifty-six of the diocese's 70 congregations responded to the task force's inquiry and 25 of those congregations "invite all people to communion while 29 (52 percent) invite 'baptized Christians,' 'baptized persons, or 'all Christians'," to receive the sacrament.

The task force also asked other diocesan bishops a similar set of questions with similar results. Of 51 diocesan bishops who participated in the study, 25 bishops, or 49 percent, responded that communion of the unbaptized "occurs in their dioceses;" 18 bishops (31 percent) said their dio-

(Continued on next page)

Northern California

(Continued from previous page)

ceses adhered to Canon 1.17.8 and 8 bishops responded that they were not aware of any congregations that violated the rule.

Chartered by the diocese's 2003 convention to address the question "whether the church should continue the ancient and canonical practice of administering communion to those baptized, or, for a variety of reasons, theological and pastoral, invite those not baptized to receive," the task force reported a broad range of views throughout the Episcopal Church. The task force found the term "open communion" to be poorly understood, settling on "communion without baptism" to discuss historical, theological, and doctrinal perspectives.

Final Address

The Rt. Rev. Jerry A. Lamb, Bishop of Northern California, applauded the work of the task force. In his final convention address before retirement, Bishop Lamb reflected on the crisis within the Episcopal Church, stating that he had hoped a middle way could be found.

"No one can predict how the resolutions are presented to General Convention," he said. "No one can predict the movement of the Spirit. I am dismayed when I hear that this group or that group is planning to do this or that if they don't get what they want at General Convention."

In other business, three canonical amendments were tabled by convention and no action taken, while a resolution asking that funds withheld from the diocese's giving to the program budget of the General Convention by parishes opposed to the actions of the 74th General Convention be used to fund retired clergy health insurance benefits was defeated.

A resolution asking the 75th General Convention to "respond positively" to the recommendations of the Windsor Report was adopted after it was amended to "respond respectfully..."



Melodie Woerman photo

Dick and Mary Ruth Coulter hold the angel that is a reminder of their daughter, Heather.

From the Heart of Kansas

By Melodie Woerman

A crisp September day brought friends together for an end-of-summer picnic in Pueblo, Colo. But for Dick and Mary Ruth Coulter of Grace Church, Chanute, Kan., it was much more. It was the chance to meet the woman who received their daughter's heart.

It was a day that Lori Mraovich also had hoped to see, the chance to know the family of the woman who, in death, gave her life.

Heather Coulter was a vibrant young woman of 24, newly launched in a career working with foster children. She loved her job, had many friends, and was diligent in a Christian faith nurtured through years at Grace Church and in Diocese of Kansas youth programs.

She had just started work on a masters' degree when, on Sept. 18, 2002, a 17-year-old woman, driving drunk, struck her on a rainy

Lawrence, Kan., street and then fled the scene. Heather suffered massive head trauma and died six days later.

Six hundred miles away in Denver, Lori Mraovich also was lying in a hospital bed, facing death without a transplant. Her heart had been severely damaged by radiation therapy for the bone and muscle cancer that struck her at age 9, a cancer so rare she is one of only 37 survivors in the country. She had grown so weak that her vital signs plummeted whenever she had to think hard enough to answer a question.

When Heather died, her parents never wavered in honoring her wish to be an organ donor, a decision she proudly announced the day she received her driver's license at age 16.

People on transplant waiting lists across the Midwest received her heart, lungs, liver and kidney (she had only one). Her pancreas was designated for research, and bone marrow and skin were given to as many patients as possible. The Coulters were just doing what Heather wanted, her mother said. "She said it time and again," Mrs. Coulter noted. "Where I'm going, I won't need any of this stuff."

The road to meeting each other wasn't a quick one. Recipients and donor families have to follow an elaborate process established by the Midwest Transplant Network, the organ procurement organization that oversees transplants in Kansas and western Missouri. They can't have any contact with each other until a year has passed, and even then they can correspond only with notes that do not reveal their identities. After such an exchange, if both parties agree, they are free to have unrestricted contact.

Ms. Mraovich said she "had hoped all along that the day would come" to meet the family of the woman whose heart was beating in her chest. Under the network's guidelines, the Coulters had contacted the four people who received Heather's organs. Lori is the only one who pursued an in-person meeting, although they have received cards from the liver recipient.

"They [the network] told us to think about this really hard," Mrs. Coulter said. "There is the opportunity for lots of disappointment. Differences between you and the recipient could be upsetting. But we decided we'd do it,



Heather Coulter



Lori Mraovich

The Coulters were just doing what Heather wanted, her mother said. "She said it time and again," Mrs. Coulter noted. "Where I'm going, I won't need any of this stuff."

and if it's bad, we'd walk away and say we did the best we could."

Through phone conversation they learned that Lori was living with her parents in Pueblo, Colo., so they combined a trip to see relatives with the chance to meet her. What they discovered was a petite 37-year-old woman who now considers the Coulters a second family to her. She calls them "wonderful" and says, "We are a big part of each other's lives now." The Coulters call her "a joy."

"They are such wonderful people who gave me this gift," Ms. Mraovich said. "Meeting them, I was so full of joy and happiness.

"It feels like Heather and I are buddies — a team," she said. "I know we are connected. I feel very comfortable, very secure. She's with me at all times, like a guardian angel."

Ms. Mraovich said life is taking shape in other ways, too. While she was sick her marriage ended, and she now is living with a brother in Utah. Her job as an X-ray technician put her in contact with too many sick people, so she has begun working for a cardiologist.

The Coulters continue their healing, too. They stay in touch with Lori by e-mail and periodic phone calls, and their visits with Heather's many college friends give them joy. They also watch, and wonder, about the woman who killed their only child. She initially was sentenced to probation for the accident, which occurred while she was driving with a blood-alcohol limit of .12. The legal limit is .08. She completed a boot camp for offenders but later violated probation and was given a 32-month prison sentence. She now is living in another state.

The Coulters say she has never shown any remorse for her actions. They don't want vengeance; they just don't want her to hurt anyone else. Mrs. Coulter said, "Our hope and prayer since she was sentenced is that she will get her act together."

The Coulters are advocates for organ donation. All members of their family have registered as donors. "There was nothing I could do to save Heather," her mother said, "but I could save someone else." □

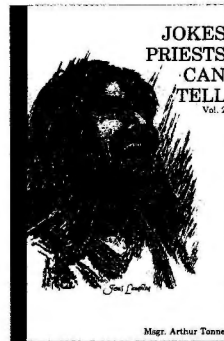
Melodie Woerman is director of communications for the Diocese of Kansas.

Humor Helper

Most of us know members of the clergy who can't make any kind of presentation without including a joke. Sermons, meditations, addresses—you name it—there has to be at least a joke or two. I have long suspected that these people get their material from the same source. There has to be some sort of book the clergy can purchase which gives them enough material to put on a stand-up comedy routine. I think I've found it.

Jokes Priests Can Tell is a little volume I came across when it was advertised in this magazine. Compiled by Arthur Tonne, a Roman Catholic monsignor, it consists of one joke after another, more than 500 of them.

A middle-aged woman attended a revival meeting and got religion, as they say. She asked for baptism. After the ceremony she exclaimed: "You know, I could feel the Holy Spirit coming to me. I'm so happy I got religion. Now I see things differently. Take that aunt of mine. I hated her so much that I even said I would never go to her funeral. But now, well now, I'll be happy to go to her funeral any time."



ished pouring the water her little brow wrinkled, as she piped up: "Wash him behind the ears, too, Father."

Following many of the jokes, the author adds a few words of how the joke might be used. For the aforementioned baptism story, he wrote, "Baptism is a complete washing of the soul." Another was "Some habits and practices can become rather routine."

In olden days it was the practice, at least in some convents, to have one of the sisters awaken each member of the community at 6 a.m. by knocking on each door and declaring it was time to get up and praise the Lord. Each nun was to answer "Deo Gratias" — "thanks be to God." In the wee hours one morning an older nun spied a prowler tip-toeing down the hallway. She informed the "Sister Awaker," who quickly and quietly hurried from door to door with the warning words: "There's a man in the house!" To which each nun replied, with what seemed more than the usual alertness: "Thanks be to God."

Perhaps a volume titled *Jokes Priests Can't Tell* might be more popular, and funnier. At least I'm not finding old standbys like "A priest, a minister and a rabbi..." In fact, there are surprisingly few "church" jokes. Many of these could be used by any sort of after-dinner speaker.

In ancient Rome, when the favorite pastime was throwing Christians to the lions, a story occurred that reminded me of my subject this morning. This particular Christian was thrown to a lion. The lion grabbed him by the shoulder, threw him to the ground, and suddenly walked away and went to sleep. The Christian got up rubbing his shoulder and walked back into the cells in the coliseum. The other Christians gathered around and said, "How did you do that?" And he said, "It's simple. I whispered into the lion's ear that 'After the meal you will be expected to make a few remarks.'"

Somehow I can't imagine another eight volumes of material like this, but there must be a market for it. The author has also written 10 volumes of *Stories for Sermons* and another 25 or so available for purchase. I think Letterman is safe for another year.

David Kalvelage, executive editor

Did You Know...

Junior and senior high youth groups at Church of Our Saviour, Jacksonville, Fla., hold a "dog wash" the day before the church's blessing of the animals.

Quote of the Week

The Rt. Rev. George E. Councill, Bishop of New Jersey, writing in *Jersey Episcopalian* on the rock band U2 after he attended a concert: "...these troubadours convey the message of the Gospel more effectively than bishops and theologians."

OK, maybe it's not the funniest story you've heard lately, but somebody must be interested. An accompanying index indicates there are nine volumes of *Jokes Priests Can Tell*, totaling 4,620 jokes. They're listed by subject and include Episcopal and Episcopalian.

Garry Moore, the lovable television host of some years ago, once announced over the air that he was giving St. Christopher medals to his staff. Thinking he was Jewish, some viewers accused him of hypocrisy — giving away a [Roman] Catholic sacramental. Others, thinking he was Catholic, criticized him for pushing his religion on others. Moore, who is actually an Episcopalian, made this comment: "If you say 'Happy Mother's Day,' someone is going to write in and say, 'What's the matter? You don't like your father?'"

In his introduction, the author includes testimonial comments from fellow priests, a parish secretary, and others. There's also a recommendation from his bishop.

Little Margaret was all eyes and ears during the baptism of her baby brother. When time came for the pouring of the water, she stood tip-toe, her alert face on a level with the font. As Father fin-

Agreement Still Possible

The Joint Nominating Committee for the Election of the Presiding Bishop should be completing its work soon. When it releases the names of the bishops who are nominated for the election of the Episcopal Church's primate, we hope that list will include at least one person who is known to be skilled in reconciliation. Considering that the two sides in the current impasse that prevents the Church from fulfilling its mission are so far apart, it seems obvious that someone with experience in bringing together divergent factions is crucial.

There are those who would claim that it is too late to attempt to reach a point of agreement between the two positions, that the decisions of the 2003 General Convention and the ongoing arguments on the authority of scripture have reached the point of no return. We disagree. The oft-heard remark that there is more that unites us than divides us has become almost a cliché, but it still holds true. During this Week of Prayer for Christian Unity, trying to hold the Episcopal Church together is worth pursuing, even if it is a long shot. As we heard in the gospel for Advent 4, "For nothing will be impossible with God."

We hope that if the slate announced by the nominating committee does not include a reconciler, that a strategy to add a write-in candidate with that kind of experience will be made. The last time a Presiding Bishop was elected, a write-in candidate was added to the field, and he was nearly elected. Needless to say, the election of the 26th Presiding Bishop, which will take place in the House of Bishops during General Convention in Columbus, Ohio, in June, is critically important. Time is running out.

Importance of Accountability

From time to time we receive requests from authors of letters to the editor or Reader's Viewpoint articles that their names not be included in the magazine. There are usually good reasons for the requests. Clergy sometimes cite the fact that they will be admonished by their bishops for the opinions they express in a national magazine. Lay persons sometimes mention that they might get in trouble with their rector or fellow parishioners or jeopardize their job security if they were to share their thoughts. While we understand and respect the desire for anonymity on the part of correspondents, we rarely grant it in this magazine. We believe accountability is an important characteristic of any publication, and that those who express opinions should be responsible for their pronouncements.

Sins of All Sorts

Because Episcopalians and other Christians have spent so much time in recent years being concerned about sins of a sexual nature, it might be appropriate to remind ourselves that there are plenty of other sins which ought to disturb us. While it seems clear that homosexual behavior is condemned in the scriptures, it should be noted that the same scriptures condemn many other sins which are no less immoral than sexual transgressions. Sins of the spirit, such as pride or ambition, may not be as discernable as sins of the flesh, but they are nevertheless sins that distort our relationship with God. For a time, the Church probably will continue to concentrate on addressing the matter of homosexuality, but it would be a mistake if other sins were overlooked.



The Arm of Eve. Albrecht Durer, 1507.

The scriptures
condemn many
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than sexual
transgressions.



Real Repentance

By Caroline Kramer

When I hear people saying that they “come to church to feel good,” it worries me. I know that I have my job cut out for me and that somehow they have missed the point. Church is not simply another social club where we go to meet our friends and enjoy ourselves. It is not as superficial as that. But delving beneath our own surface and that of our faith may cause us to question some deeply held assumptions about ourselves.

Somewhere along the line, many churches have developed a practical theology which can best be described as the “feel-good factor.” This is best

summed up with a surplus of gratitude and a deficit of humble attitude. We spend a lot of time saying thank you for who we are and feeling pleased with ourselves and not much time on examining our own faults. We try not to consider the things that

might not be obvious or comfortable, but which certainly interfere with our relationship with God.

While we posit ourselves as theoretically unworthy recipients of God’s greatness, we never really examine that unworthiness. We never ask where it might leave us in our relationship with those around us, especially those who are less well off, or less educated or less intelligent. The Episcopal Church tends to maintain in many places an influence which is intellectually and financially elite. We say the right words on a Sunday but secretly, in our hearts, thank God that we are not like other people. In an individualistic sec-

ular culture, it is the prevalent and accepted norm to be self-reliant and self-confident, but this is simply not our Christian calling.

Remember the Pharisee and the tax collector. The first is grateful for being who he is and his gratitude extends to thanking God that he is not like the tax collector, a social and religious pariah. The tax collector offers God humility and repentance and it is he whom Jesus commends. We are called not to self-righteous thanksgiving, but to self-examination and reconciliation.

There is certainly an argument to be made that modern-day America is exceedingly pharisaical. The bumper stickers say “In God we Trust,” but if we truly trusted God we would trust him with our real faults as well as our pleasures. If our national stance was the one Jesus promotes, that of significant repentance, it is easy to see how our place in the world might be very different. If we came to other nations from a position of having resources and experience, but also of having serious flaws, our influence and credibility would be transformed. If we thought of ourselves as needing help, as well as fixing problems, we might actually find that someone else has some wisdom.

Perhaps part of our problem is that we have slipped down somewhere between the culture of a formal use of the sacrament of penance and the fear tactics of our protestant cousins. We are neither frequently called to consider our own shortcomings with a priest nor are we warned of the results of sin from the pulpit. The result? We simply forget that first and foremost in God’s eyes we are people who need to be reconciled to God. We are sheep who wander continually and this makes

The prevalent and accepted norm to be self-reliant and self-confident is simply not our Christian calling.

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

us neither better, worse, or substantially different from the rest of the flock. Jesus gives the greatest and the least a level playing field from which to approach God.

This is precisely what drove the Pharisees so crazy about Jesus. He refused to allow them their elevated position in society. More importantly, he refused to allow them to define what is and isn't true for other people. He pulled truth back firmly into his own hands, and told us we may see truth only through him.

We tend to associate repentance with feelings of depression and self-denigration, but real repentance is not so much about making ourselves miserable; instead it is about liberation. That

When we start a thorough self-examination, it will not be comfortable.

liberation is not only from our wrongdoings and shortfalls, but also from the idea that we have some sort of status to maintain independent from our life in Christ. Keeping up with our neighbors becomes less important than our primary relationship — our relationship with God.

Liturgically, every Sunday we come before God with penitence. But is our liturgical outpouring a true reflection of a practical theology, which we live out in our lives, or is it in danger of becoming a form which is ridiculed by modern cultural influence? Do we categorize our economic sin or our excessive lifestyle as not as bad as what other people do? Do we question the basis on which we construct our lives and ask whether this is truly godly, or do we simply opt for a shopping list of off-the-cuff sins which are both comfortable and convenient?

We cannot see our liturgical confession as being about an easy repetition of our obvious faults. A thorough self-examination is about more than this, and when we start such examination, it will not be comfortable. We also need to realize that acknowledging who we are is part of acknowledging that we are people who rely solely on God's grace in everything we do. This is a glorious truth in which we can rejoice. When we do this, we come to realize what the Pharisee could not see: In our need for forgiveness, we are exactly like other people. We are all sinners asking for God's mercy. The words used as the priest dismisses the penitent after a formal confession should offer us much wisdom: Pray for me, a sinner too. □

The Rev. Caroline Kramer is the rector of Christ Church, Pearisburg, Va., and Episcopal chaplain to Radford University.

LETTERS TO THE EDITOR

Based on Emotion

Disagreement among Anglicans over fundamental issues of faith may be sufficiently grave to precipitate schism, but affirmation of homosexual relationships is not such an issue.

The Anglican Communion has always demonstrated a remarkable ability to withstand theological conflict and to accommodate individuals (even bishops) who hold opposing views about important theological issues. We heard predictions of schism in 2000, when Bishop John Shelby Spong published his Twelve Theses. Disagreement over another ethical issue, remarriage of divorced persons, elicited no great outcry. Why, therefore, should disagreement over this issue pose such a threat?

I do not wish to suggest that all opposition to affirmation of homosexual relationships is based solely on bigotry. I think, however, that the intensity with which many are fighting this battle indicates that their abhorrence of homosexual behavior is based more upon emotion than upon reason. I suspect, further, that the Third-World bishops who have engaged themselves so enthusiastically in this dispute are exhilarated by the opportunity to assume a superior stance toward provinces that in the past have assumed a superior stance toward them.

I think that the intensity with which many are fighting this battle indicates that their abhorrence of homosexual behavior is based more upon emotion than upon reason.

*Bruce E. Ford
Newark, N.J.*

A History Lesson

Concerning the article "Discretion Recommended for Civil Partnerships in Britain" [TLC, Jan. 8], let's take a page from history:

In the third century, there was a Roman law forbidding marriage between patrician women and their male slaves. Back then, everybody knew that patrician women and their male slaves often formed monogamous relationships.

Callistus, then Bishop of Rome, took a pastoral position. He permitted those relationships to be regarded as equal to marriage in the eyes of the Church. Unlike the English bishops, Callistus did not require the couples to abstain from sex. As a result, Tertullian denounced Callistus for enabling unchastity.

Using words found in the TLC report, Tertullian could be described as an "obsessive conservative." In fact, Tertullian was such an obsessive conservative that he joined an ultra-conservative group called the Montanists. The Montanists believed that the only people in heaven would be the Montanists!

Eventually, even the Montanists were too liberal for Tertullian, and he started his own church.

Tertullian became a schismatic. Callistus became a saint.

Sound familiar?

This chapter of history is a part of the tradition of our Church. Together with scripture and reason (which Callistus used well), tradition is still one of the three legs on which stand both our own

(Continued on next page)

LETTERS TO THE EDITOR

(Continued from previous page)

Anglicanism, as well as the best of historical Christianity.

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

An Identity Crisis

I have to say after reading the Rev. William S.J. Morehead's response [TLC, Jan. 1] to my article, "How Firm a Foun-

ation" [TLC, Dec. 11], that his comments illustrate perfectly the point I was intending to make.

The ship is sinking and people are telling us that we have to stay the course. In particular I was struck by his observation that if Anglicanism were to become confessional, there would no longer be any reason for its existence. In the face of dwindling membership rolls, shrinking average Sunday atten-

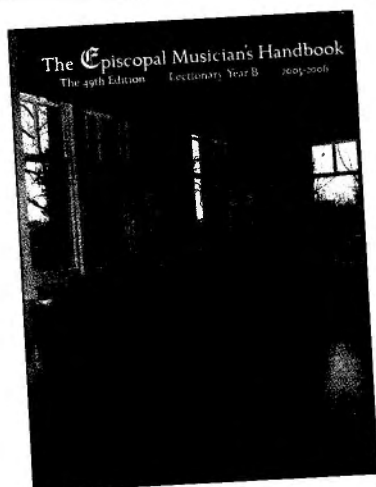
dance, and internal internecine squabbling, I think that message is already being sent. The Episcopal Church finds itself in an identity crisis and needs to redefine itself.

While I am mildly sympathetic with Fr. Morehead's continuing devotion to Anglican ambiguity, I have to say again that the murkiness which characterizes Anglican doctrine is not serving us well in this new, difficult (post-modern) age in which our Church is struggling.

I also have to observe that if Fr. Morehead is really concerned about people writing prescriptions for the destruction of Anglicanism, he ought to take another look at the decisions made at the 2003 General Convention in Minneapolis which are the cause of the current sorry state of affairs in the Anglican Communion.

*(The Rev.) Richard B. Tudor
St. Barnabas' Church
Florissant, Mo.*

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Continuing Together

Thanks very much for the article, "Respect Spurs Growth in West Missouri" [TLC, Dec. 25]. While it is certainly important to hear of those who find differences irreconcilable, it is even more important to hear stories of those who have found ways to continue the journey together. They are a blessing and provide encouragement and inspiration to the rest of us who continue to look for ways to do that in our own communities of faith. It is the work of the Holy Spirit.

*(The Rev.) Don Brown
St. John's Church
Decatur, Ill.*

It's a Reflection

Tsk, tsk — Don't the editors of TLC recognize Education for Ministry (EFM) when they see it? The photo on p. 34 of the Jan. 1 issue is not "the remnants of a Sunday school lesson," but the remnants of the chart of a theological reflection (TR) undertaken at an EFM seminar.

*(The Rev.) Elizabeth Morris Downie
St. Christopher's Church
Grand Blanc, Mich.*

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PEOPLE & PLACES

Appointments

The Rev. **Greg Brown** is rector of Emmanuel, 1020 E Mitchell St., Petoskey, MI 49770.

The Rev. **Andrea Rose-Marie Hayden** is rector of St. Augustine's, PO Box 245, Asbury Park, NJ 07712.

The Rev. **Beverly Ramsey Jones** is deacon at St. Eustace, 44 Main St., Lake Placid, NY 12946-1320.

The Rev. **Michael Jones** is rector of St. Eustace, 44 Main St., Lake Placid, NY 12946-1320.

The Rev. **John Kirkman** is rector of St. Paul's, 305 S Clay St., Greenville, MI 48838.

The Ven. **Susan Mueller** is archdeacon in the Diocese of Milwaukee, 804 E. Juneau Ave., Milwaukee, WI 53202.

The Rev. **John Nieman** is rector of Holy Trinity, 193 Old Greenville Hwy., Clemson, SC 29631-1335.

Ordinations

Priests

Florida — David Ball, John E. Cummins, Ann Dieterlie, Lisa Christen Flores, Wallace Malcolm Jopling, W. Terry Miller, Jr., John Thompson.

Iowa — Alice Haugen.

Milwaukee — Tom Winslow.

New Jersey — Valerie Balling, Sheelagh Clarke, Blake Hutson.

Southeast Florida — Kathleen Gannon, Nancy Wynn.

West Missouri — Ron Keel, Carol Sanford.

Western Michigan — Domingo (Mickey) Shriver.

Deacons

Central New York — Shelly Banner, David Ganter, Barbara Groves, Lauren Hendrick, Jean Skinner.

Southeast Florida — Patsy McGregor, Peter Wallace.

Western Michigan — Brad Allard.

Deaths

The Rev. **F. George Arndt**, of Groveland, MA, died Dec. 10 at Kindred Hospital, Peabody, MA. He was 85.

Fr. Arndt was born in Colombo, Ceylon, and educated at the University of London and Kings College, London. He served in the British Royal Navy during World War II, then was ordained deacon in 1951 and priest in 1953 in the Diocese of London. In this country he was curate of Trinity Church, Ossining, NY, 1963-71, and later was rector there, from 1974 to 1984. He is survived by his wife, Frances; four daughters, Theonie, of Harrison, NY, Michele Gurneau, of Manchester, NH, Margot Hayden, of Bradford, NY, and Cheri, of Hyde Park, NY; four grandchildren;

a sister, Sansoni, of Sri Lanka, and a brother, Frank, of Australia.

The Rev. **James Lytle Babcock**, 72, of Cape Elizabeth, ME, died Nov. 10 following a long illness.

Fr. Babcock was a native of Natick, ME, and a graduate of Bowdoin College, Episcopal Divinity School, and Bangor Theological Seminary. He was ordained deacon and priest in 1958 and went on to serve congregations in the dioceses of Massachusetts and Maine. He was rector of Holy Spirit, Orleans, MA, 1960-66; rector of Trinity, Canton, MA, 1966-77; and rector of St. Alban's, Cape Elizabeth, 1977-80. In Massachusetts he was a member of diocesan council, a General Convention deputy, former vice president of the clergy association, and former chair of the commission on ministry. Surviving are his wife, Constance, and two children.

The Rev. Canon **Roger Lee Wilkowski**, former canon to the ordinary in the Diocese of Northern California, died in his sleep at his home in Roseville, CA, Dec. 18 while recuperating from open heart surgery. He was 68.

Canon Wilkowski was born and raised in Denver, CO. He was a graduate of the University of Denver and the Church Divinity School of the Pacific. After working for 17 years for Texaco and 12 years with various national restaurant chains, he pursued holy orders. Canon Wilkowski was ordained deacon in 1988 and priest in 1989. He was rector of St. Peter's Church, Red Bluff, CA, 1988-92; executive assistant to the bishop, 1992-95, and canon to the ordinary, 1995-2003; and priest-in-charge of St. Michael's, Carmichael, CA, 2002-4. He was priest-in-charge of St. Luke's, Galt, at the time of his death. He is survived by his wife, Nancy; two sons, Christopher and Jim; a daughter, Debra; 11 grandchildren; two great-grandchildren; and a brother, Dean.

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

Elsie L.M. Gore	86	Peachtree City, GA
Richard D. Hartman	76	Llandrin Wells, Wales
Donald N. Hungerford	78	San Antonio, TX
Martin D. Lee	92	Liverpool, NY
Robert L. Matheus	83	Boone, IA
Robert M. Muir	88	North Scituate, RI
William B. Mullen	87	Atlanta, GA
Michael B. Ollie	76	Saint Stephen, SC
Joseph C. Ryan	88	Jacksonville, FL
John A. Sanford	76	San Diego, CA
Emma L. Smith	101	Spokane, WA
Lee W. Stratman	81	Sequim, WA
Lawrence R. Walker	66	Albuquerque, NM
Hedley E. Wilson	74	Managua, Nicaragua

Next week...

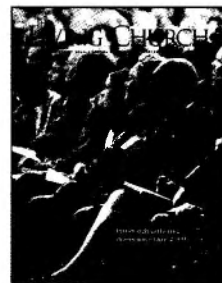
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RECTOR and PROVOST: Pro Cathedral Church of St. Clement, Episcopal Diocese of the Rio Grande, El Paso, Texas. The thriving, spirit-filled parish of St. Clement's is seeking a rector and provost to lead our congregation into the new millennium. A corporate/resource-sized 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.**

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.

POSITIONS OFFERED

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

FULL-TIME PRIEST: *All Saints Parish, Gastonia, N.C.* All Saints is a vibrant pastoral/program-sized congregation located just west of Charlotte, N.C. Our mission is to become a community where all persons will encounter the power of The Living God, through His Son, Jesus Christ. We meet this purpose by being an inclusive, family-oriented, spirit-filled, warm and friendly parish that opens its doors to all people. We have a strong lay ministry because we embrace the gifts and talents of everyone. We encourage opportunity for renewal and nurture spiritual growth for all parishioners. We accommodate a meeting place for community organizations; we support local charities and the Anglican Mission in Peru. All Saints seeks a priest who will share our vision, continue to lead us in our 37 ministries, aid us in reaching our parish goals and provide pastoral care, spiritual guidance, and edification through the preaching of The Word. If you believe that God is calling you to this special place, please send a resume and CDO profile to: **Glenda Carpenter, Search Committee Chair, 3302 South New Hope Road, Suite #400, Gastonia, NC 28056. E-mail: recto@aol.com. Please visit us at www.allsaintsgastonia.org.**

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.

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(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

HUDSON, FL

ST. MARTIN'S 15801 US HWY 19 (727) 863-8560
Website: www.stmartinshudsonfl.org
E-mail: stmartins123@aol.com

The Rev. Dr. William F. Dopp, r; the Rev. Fred Scharf, assoc.; the Rev. Elaine Cole, d
Sun 8 (trad) 10:30 (family); Fri 11 (healing)

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. Frederick 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

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HONOLULU, HI

ST. MARK'S (808) 732-2333
539 Kapihulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org

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

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org

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 Eucaristía; Mon 5:15 H Eu w/ Healing; Martes (Tues) 5:15 Santa Eucaristía con Curacion; Wed 12:05 H Eu; Thur 5:15 Choral Evensong; Fri 7 H Eu, 12:05 Organ Recital
Radio Services on WICR, 88.7-FM: Sun 5; Fri 7, Evensong

LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
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.
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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
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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. 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
Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. John Buck, music director.
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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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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

CHURCH DIRECTORY KEY

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

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
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CHARLESTON, SC

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

COLUMBIA, SC

CHURCH OF THE GOOD SHEPHERD
1512 Blanding (803) 779-2960
The Rev. Ned 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
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The Rev. Dr. Walter L. Ellis, r
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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
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The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

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