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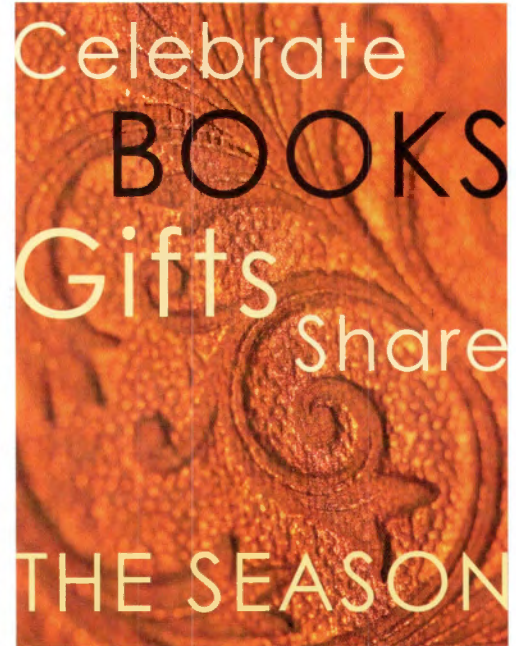
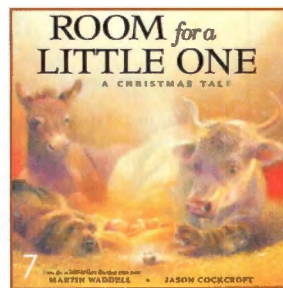
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Volume 233 Number 20

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

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SUNDAY'S READINGS

The Eyes of God

'The Lord lifts up those who are bowed down'

(Psalm 146:7)

The 23rd Sunday After Pentecost (Proper 27B), Nov. 12, 2006

BCP: 1 Kings 17:8-16; Psalm 146 or 146:4-9; Heb. 9:24-28; Mark 12:38-44

RCL: Ruth 3:1-5; 4:13-17 and Psalm 127 or 1 Kings 17:8-16 and Psalm 146; Heb. 9:24-28; Mark 12:38-44

In many places in both Old and New Testaments, the people of God are commanded not to neglect the poor. Specifically, they are commanded not to see or measure by the standards of a sinful world, but to see with the eyes of God, measure with the compassion of God, and act by the standards of God. In today's Episcopal Church and beyond, many Christians are dedicated to the causes of peace and justice. When they act faithfully, they follow one of the essentials of godly profession and are close to the heart of God.

It was for lack of justice as well as abandonment of the worship of the Lord that both Israel and Judah were put under severe judgment in the days of the great prophets. The psalm for today includes a comprehensive list in its few verses of those poor persons whom the Lord will bless and requite. Such persons are exhorted to maintain their hope in the powerful One "who keeps his promise for ever," and to praise him.

The lessons from 1 Kings and Mark provide an example of the place of the widow in the economy of God. The widow whom Elijah visits addresses the prophet in the name of "the Lord

your God," even though she expects that both she and her son are soon to die from starvation. She has a ministry to perform, and it is a gift that she must make from the heart-breakingly small amount that she has. Yet she makes that gift because it has been requested by the prophet. Elijah affirms the work that she is about to do, yet he insists that he be fed before the widow and her son eat. This is surely not because he thinks he is more important than they, but because it is the only way in which the widow can demonstrate her own faith. The poor are not only recipients of justice, but are also subject to its demands. Similarly, the widow in the gospel who puts two copper coins into the temple treasury knows she must do so to honor the commands of God. It is deeply moving to observe that she put in two coins, "her whole living," when she could easily have rationalized putting in only one. The large amounts put in by the rich did not lead her to conclude, "they'll never miss my copper coins if I keep them to myself." Though likely overlooked and undervalued by the great people in the world, she knew that she had a place in the heart of God.

Look It Up

What are they guilty of whom Jesus condemns in today's gospel reading?

Think About It

The Lord told Elijah that he had commanded the widow of Zarephath to feed him. Yet when Elijah came to the widow, she seemed unaware of the Lord's command. How can these two facts be reconciled?

Next Sunday

The 24th Sunday After Pentecost (Proper 28B), Nov. 19, 2006

BCP: Dan. 12:1-4a(5-13); Psalm 16 or 16:5-11; Heb. 10:31-39; Mark 13:14-23

RCL: 1 Sam. 1:4-20 and 1 Sam. 2:1-10 or Dan. 12:1-3 and Psalm 16; Heb. 10:11-14 (15-18) 19-25; Mark 13:1-8

BOOKS

Christmas Books and Gifts FOR CHILDREN

By Barbara K. Laufersweiler

BEULAH LAND CHRISTMAS STORY PUZZLE. \$10.95, cardboard with storage box, ages 4-10, Beulah Enterprises (www.beulahenterprises.org).

This series of puzzles is deceptively simple in its use of the symbols and stories of Christmas. Among the challenges for families at Christmastime and throughout the year is how to make their faith a part of everyday life; play-ready nativity sets and other activities help greatly. This 48-piece puzzle is based on the Beulah Land felt-board approach to presenting



Bible stories to children, and is fun for kids to play with in addition to putting together the puzzle. For younger children, there are several related 24-piece Christmas puzzles as well.

WHAT WE DO IN ADVENT: An Anglican Kids' Activity Book. By Anne E. Kitch, illustrated by Dorothy Thompson Perez. Morehouse. Pp. 48. \$6.95, paperback. ISBN 0819221953.

By the author of *What We Do In Church: An Anglican Child's Activity Book*, and *Taking the Plunge: Baptism And Parenting*. A gold mine of Advent-related activities for children, this book has enough for those who are becoming comfortable with pencil work and numbers, and plenty for word-puzzle-loving young readers. They can explore Advent through a variety of fun mazes, word searches, connect-the-dot pictures, and cross-

(Continued on next page)

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Long after the winds and the news stories have died down, the Episcopal Church's commitment to overcome the tragedy of Hurricane Katrina remains strong. For that, we give thanks.

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BOOKS

(Continued from previous page)

word puzzles, as they learn to make an Advent wreath, bring Mary and Joseph to Bethlehem, and generally enjoy this season of preparation with a fun book just for them.

WAITING FOR CHRISTMAS: A Story About the Advent Calendar. By Kathleen Long Bostrom, illustrated by Alexi Natchev. Zonderkidz. Pp. 40. \$15.99, hardcover. ISBN 0310710154.

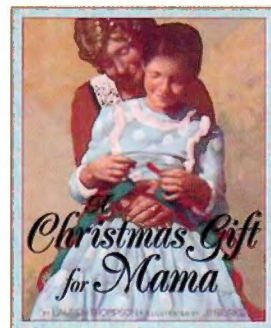
Colorful, inviting paintings illustrate this charming story. A young boy in Germany in an earlier time is very impatient for sweets and for Christmas. He is surprised when his pastor father tells him



that even Jesus had to wait for his gifts — two or three years! The boy's mother makes an Advent calendar of cookies to help him be patient despite his anticipation. A gentle introduction of Advent and of how the Advent calendar is said to have developed in Germany. After the story there are several Advent activity ideas, and stickers along with a small Advent calendar.

THE GIFT OF THE MAGI. By O. Henry; illustrated by Lisbeth Zwerger. Simon & Schuster. Pp. 32. \$15.99, hardcover. ISBN 141693586X.

The classic Christmastime tale of the destitute young wife who sells her long locks of hair in order to buy a special gift for her husband, and the surprise of his gift for her, deserves a place in every family's collection of favorites. This volume's unusual tall format and distinctive font please the eyes and hands. The complex, lovely language would be much too difficult for a young reader but quite wonderful as a read-aloud for all ages. Zwerger's beautifully atmospheric pen-and-ink illustrations draw you into the story's setting at the turn of the 20th century. The well-known story is as deep as those listening can hear, and bears multiple rereadings.



A CHRISTMAS GIFT FOR MAMA. By Lauren Thompson, illustrated by Jim Burke. Scholastic Press. Pp. 48. \$16.95, hardcover. ISBN 0590307258.

A retelling of the O. Henry story with more accessible language. Set in

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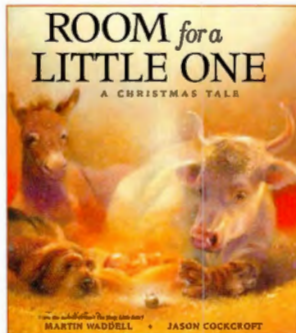
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the early 20th century, a newly widowed mother and her young daughter cope with changed circumstances as Christmas nears. The essence of the story with its exchange of hard-won gifts is expressed here as well, alongside mother-daughter love amid sorrow, and glimpses of city life in the 1930s.



ROOM FOR A LITTLE ONE. By Martin Waddell, illustrated by Jason Cockcroft. Simon & Schuster. Pp. 32. \$9.95, hardcover. ISBN 141492518X.

Amazingly magical illustrations draw you into the warm world of a stable that welcomes visitor upon visitor on a cold winter's night. Kind Ox says there is "always room for a little one" to Old Dog, then Stray Cat, followed by Small Mouse, and then Tired Donkey bearing Mary, alongside Joseph. The baby is born and welcomed most of all. The occasional glimpse of the world outside the stable includes palm trees and a Mediterranean setting.



THREE WISE WOMEN OF CHRISTMAS. By Dandi Daley Mackall, illustrated by Diana Magnuson. Concordia. Pp. 22. \$14.99, hardcover. ISBN 0758611080.

An unusual book to further deepen the nativity story. Realistic paintings illustrate these brief retellings of how three women encountered Jesus: Elizabeth, mother of John the Baptist, who knew Jesus in the womb; Mary, mother of Jesus; and Anna, who at

(Continued on next page)

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BOOKS

(Continued from previous page)

Jesus's first visit to the temple as an infant knew him as the Messiah. These are the "wise women who shared God's greatest gift with the world."



A IS FOR ANGEL: A Christmas Alphabet and Activity Book. By Debbie Trafton O'Neal, illustrated by Jan Bryan-Hunt. Augsburg. Pp. 32. \$10.99, paper. ISBN 0806651210.

Following an old tradition, the letters of the alphabet carry you along for this retelling of the nativity story with illustrations in a luminous folk-art style. It will be thoroughly enjoyed by everyone from the youngest child to the oldest. After the story, O'Neal includes instructions for four related craft activities.



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PRAIRIE CHRISTMAS. By Elizabeth Van Steenywyk, illustrated by Ronald Himler. Eerdmans. Pp. 32. \$17, hardcover. ISBN 0-8028-5280-7.

A 19th-century prairie doctor and her 10-year-old daughter help deliver a baby on Christmas morning. First- through fourth-graders will delight in the charming illustrations as they enjoy the connections between this story in a frontier setting and the nativity story. With more than 140 children's books between them, the author and illustrator show their skill at capturing the magic and spirit of the season.

Barbara K. Laufersweiler educates her two young sons at home and is the owner of Faith-at-Home.com, a website offering ideas for all to explore and enjoy their faith with kids. She is a member of St. John's Church, Norman, Okla.

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Strange Heaven

The Virgin Mary as Woman, Mother, Disciple, and Advocate

By Jon M. Sweeney. Paraclete. Pp. ix + 233. \$23.95. ISBN 1-55725-432-X.

"In many ways, Mary is for the devout Catholic what the Holy Spirit is for the devout Protestant."

That could be the most provocative statement in Jon M. Sweeney's *Strange Heaven*. Otherwise, his excellent book provides a

systematic, straightforward, clearly written account of the history and practice of Marian devotion. (The book's odd title comes from John Donne: "Whose wombe was a strange heav'n, for there/God cloath'd himselfe, and grewe.")

Sweeney, who has written about St. Francis and other saints and speaks frequently to Episcopal groups, says it is Mary's "myth that draws us: Her power to fascinate us intellectually is surpassed only by her ability to inspire devotion."

He begins by emphasizing how little we know historically about Mary; then tackles whether or not she was a virgin; stresses her role as the first disciple, and defines her as the "New Eve," the triumph of good over evil. Along the way he tells how Mary is viewed by Hebrew prophets, St. Paul, the non-canonical gospels, medieval mystics, Martin Luther, and even the Qur'an. He touches on Mary's reported apparitions and the traditions of her life after the Resurrection. His sections on the doctrines of the immaculate conception and the assumption are carefully constructed.

Boyd Wright
Mendham, N.J.

The Oxford Guide to The Book of Common Prayer

A Worldwide Survey

Edited by Charles Hefling and Cynthia Shattuck. Church Publishing. Pp. 640. \$45. ISBN 0195297563.

The Anglican Communion exists today in a global village, adapting itself to many cultures both here and abroad, sometimes with a surprising freedom.

(Continued on next page)



Phyllis Strupp, Michael Battle, Herbert O'Driscoll, Sherry Davis Molock, Brad Braxton, Anthony Robinson, Gillian Drake

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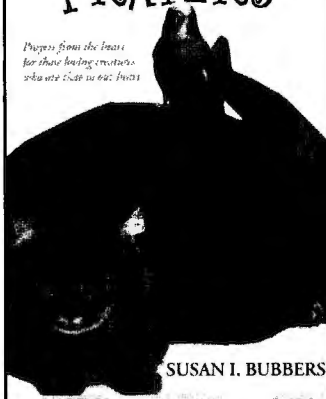
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BOOKS

(Continued from previous page)

It is, therefore, time for the book that Cynthia Shattuck and Charles Hefling have compiled. This is a wonderful and useful book, though not exactly what the title suggests. It is a collection of more than 70 essays by almost 60 authors from more than a dozen countries and a variety of ecclesiastical traditions (including Roman Catholic, Lutheran, and others) concentrated for the most part on the history and geographical and liturgical diversity of the Books of Common Prayer.

Archbishop Thomas Cranmer set two standards in his preface to the first English prayer book that may be mutually incompatible: that there be now "one use" and that it be in a language that people "might understand and have profit by hearing." In the 16th century, the latter requirement led within a few years to translations into Latin (for use in universities where Latin was understood and in Ireland where English was not) and French and Welsh.

This book is almost as much a guide to the growth of the Anglican Communion as to the prayer book. In order to discuss the growing family of prayer books, the essayists need to provide a quick history of the coming of Anglican missionaries and the development of yet another province within the expanding Communion. Inculturation in such a variety of places led, inevitably, to increasing varieties of use.

Such a collection of essays is, inevitably, of uneven quality and some material is covered in two or more places. A few statements, such as the claim that "suffragan bishops perform the bulk of Episcopal Church confirmations," are questionable. Further, the American prayer book has six eucharistic prayers, not five, and it is not true that the American funeral service precedes the blessing with the Easter dismissal. It is also unfortunate that so useful a text has an index both incomplete and inaccurate.

Concluding essays raise the question of the impact of diverse inculturations and the age of cyberspace on the role of the prayer book. Already the traditional view of the Book of Common

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Prayer as the unifying bond in the Anglican Communion is called into question by the Windsor Report's reference to multiple "instruments of unity." When almost anyone can download and edit texts, will our local liturgists "maintain respect for the tradition and [have] sufficient discipline to appreciate it and communicate it"? This book asks all the important questions and provides essential material for those who are looking for answers.

(The Rev.) Christopher Webber
Sharon, Conn.

Jesus in America A History — Personal Savior, Cultural Hero, National Obsession

By Richard Wightman Fox. HarperSanFrancisco. Pp. 488+VIII. \$27.50. ISBN 0060628731.

Quite often the best work in general American church history centers on an imaginative organizing theme. In his classic *Kingdom of God in America* (1937), H. Richard Niebuhr's used the categories of sovereignty of God, king-

dom of Christ, and hope of ultimate redemption to arrange his narrative. Sidney E. Mead's *Lively Experiment* (1963) stressed democracy and the frontier, while Martin E. Marty's *Pilgrims in Their Own Land* (1984) built his work on certain pathfinders who led their followers to a new spiritual home.

Richard Wightman Fox, a historian at the University of Southern California, arranges his chronicle on various experiences of Jesus. Americans have believed in and have portrayed Jesus from the 16th century to the present. Having previously written about two prominent clergymen, Henry Ward Beecher and Reinhold Niebuhr, Fox now uses the figure of Jesus to present succinct portraits of the world views of a number of figures, ranging from Spanish adventurer Cabeza de Vaca to President George W. Bush. Differing views of Jesus, Fox shows, have influenced such major events in American history as Columbus's voyages, the arrival of the English Puritans, the American revolu-

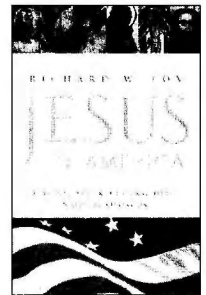
tion, the antislavery movement, the Civil War, and so on down to the civil rights movement and the counter-culture of the 1960s.

Of course the varied perspectives are endless. To colonial theologian Jonathan Edwards, Christ was the great transformer, the one who "shoots an arrow" into the human heart. Conversely, Benjamin Franklin saw Jesus as the quintessential wise man, a spiritual Socrates, serviceable to Americans seeking both enlightenment and self-advancement. Novelist Harriet Beecher Stowe stressed the agonizing Jesus who served as sacrificial model for the protagonist of her *Uncle Tom's Cabin*.

One wishes Fox had done more with figures in the Anglican tradition.

As it is, Fox has written a superb work. The author wears his learning lightly and we all receive the benefit.

Justus D. Doenecke
Bradenton, Fla.



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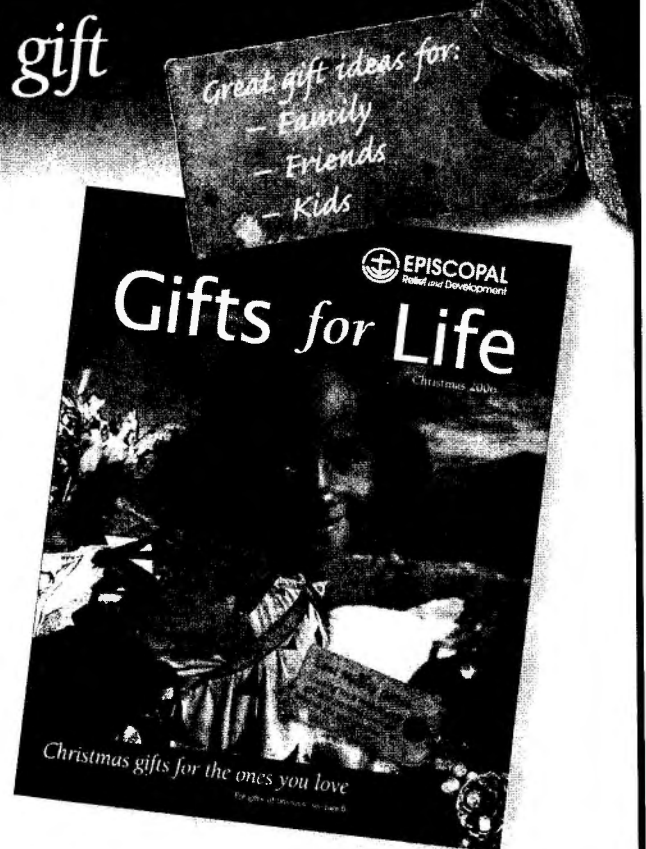
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SHORT & SHARP

Visual Feasts

Some impressively printed books that should decorate coffee tables have appeared in recent weeks. Among them:

SALVE REGINA: The Story of Mary. By Jacques Duquesne. Flammarion. Pp 160. \$40. ISBN 2-0803-0526-3.

This is an attractively printed book published in France and billed as a celebration of Mary. It consists of

artistic representations of Mary from the origins of Western art to iconography of the 20th century accompanied by narrative of her life. Some may be uncomfortable with depictions of the immaculate conception and the dormition, but this collection of the works of well-known artists is worthy of reflection.

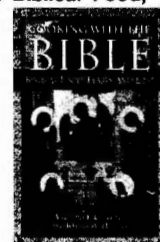


FAITH + VISION: Twenty-Five Years of Christians in the Visual Arts. Edited by Cameron J. Anderson and Sandra Bowden. Square Halo. Pp. 200. \$49.99. ISBN 0-9658798-8-7.



A striking volume of the work of more than 100 artists with widely varied styles from the last quarter-century from the classic to the bizarre. Essays follow the accomplishments of the organization Christians in the Visual Arts.

COOKING WITH THE BIBLE: Biblical Food, Feasts, and Lore. By Anthony F. Chiffole and Rayner W. Hesse, Jr. Greenwood. Pp. 386. \$75. ISBN 0-313-33410-2.



A biblical cookbook that includes such items as Solomon's Flat Bread, Rebekah's "Tasty Dish," and Nicodemus' Anise Cookies. The second half of the book is titled The Lore of the Ingredients. Co-author Rayner Hesse, Jr., is an Episcopal priest, and the acknowledgments include thanks to parishioners of St. John's Church, New Rochelle, N.Y., who tasted the recipes.

THE SPIRITUALITY OF PETS. By James Taylor. Northstone. Pp. 160. \$33. ISBN 1-896836-81-X.



Stunning photography of animals from a Canadian publisher. Do pets have souls? Do they have a relationship to God? Can animals help in the healing process? These questions are addressed, but not necessarily answered. More to the point is the author's conclusion that having a pet can be a spiritual experience.

Other books related to Advent and Christmas.

LO, HE COMES: Meditations on Advent Hymns and Carols. Forward Movement. Pp. 64. \$3, paper.



Part of an Advent and Christmas package, these daily meditations written by the editors at Forward Movement draw on "O come, O come, Emmanuel," "Hills of the north, rejoice," "Lo! He comes with clouds descending," the Magnificat, and "Of

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the Father's love begotten." The final meditation is for Christmas Day.



STARLIGHT: Beholding the Christmas Miracle All Year Long. By John Shea. ACTA. Pp 276. \$14.95, paper. ISBN 0-87946-313-9.

Storyteller John Shea explores Christmas and the spiritual life while confronting the world's hardships. He writes that growing old need not lessen our ability to wonder as children do. Witty, rich content, and easy to read.



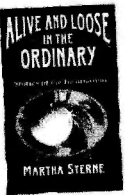
ADVENT WITH EVELYN UNDERHILL. Edited by Christopher Webber. Pp. 112. Morehouse. \$12.95, paper. ISBN 0-8192-2221-6.

Brief selections of Evelyn Underhill's writings for daily reading that begin with Advent and end with the Epiphany. Themes addressed include discipline, humility, patience, maturity, prayer, love, and the meaning of incarnation. A thought for meditation and a prayer based on the reading are provided for each day.



DAILY PRAYER AND PURPOSE: A Calendar for 2007. Forward Movement. Pp. 224. \$15, hardcover. ISBN 0880282665.

Daily prayers are provided for seasons and feast days in the church and for national holidays. Several blank pages are available for keeping a prayer list in this sturdy, spiral book. Plenty of room for appointment reminders and other brief notes.



ALIVE AND LOOSE IN THE ORDINARY: Stories of the Incarnation. By Martha Sterne. Morehouse. Pp. 120. \$14.95. ISBN 0-8192-2155-4.

One can't help but be impressed by Martha Sterne's ability to find examples of the incarnation in ordinary situations. She is a marvelous storyteller, whether the subject be a turkey's courtship ritual or an encounter in the beauty shop. The author is a priest of the Diocese of East Tennessee.

More books by, for, or about Episcopalians.

TO DREAM AS GOD DREAMS: Sermons of Community, Conversion and Hope. By Porter
(Continued on next page)

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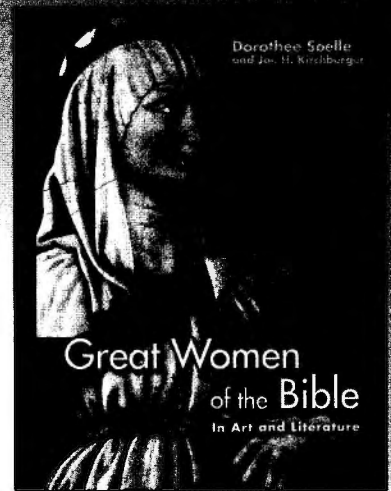
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A BIOGRAPHY

By John Wells Warren
\$18.00 postpaid

An essential lesson for every bishop, priest, and vestry. The Rt. Rev. William George McDowell, Jr., Fifth Episcopal Bishop of Alabama (1882-1938), worked himself to exhaustion, and died of pneumonia at the age of fifty-five on a visit to his parishes in Mobile. Bishop McDowell left a young wife with six children, no home, no automobile, \$10,000 in life insurance, and a small church pension. *God's Will* is a story of dedication and sacrifice. It is your story.



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SHORT & SHARP

(Continued from previous page)

Taylor. Morehouse. Pp. 136. \$16.95. ISBN 0-8192-2165-1.

A collection of 46 sermons by the Bishop of Western North Carolina. Particularly engaging is the one titled "Don't Skate Alone," which uses Tonya Harding as the subject. Besides the obvious heroes of scripture, such characters as Elvis, Gary Cooper and Dante also appear.

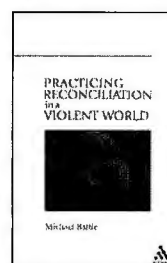


THE SPIRIT SEARCHES EVERYTHING: Keeping Life's Questions. By Frederick Borsch. Cowley. Pp. 149. \$13.95. ISBN 1-56101-226-2.



Bishop Borsch addresses some of the questions he has asked, e.g. What is a good life? What is it that I long for? What happens to us at death? Complicated questions to be sure, but the author addresses them in a manner that most of us can understand. A thought-provoking work.

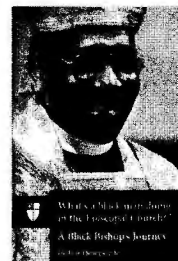
PRACTICING RECONCILIATION IN A VIOLENT WORLD. By Michael Battle. Morehouse. Pp. 119. \$16.95. ISBN 0-8192-2109-0.



The associate dean of academic affairs at Virginia Theological Seminary addresses a topic of importance to the current divided church. We can practice reconciliation, the author writes, by affirming that God is present and acting on that belief, even though it may not seem that way.

"WHAT'S A BLACK MAN DOING IN THE EPISCOPAL CHURCH?": A Black Bishop's Journey. By Herbert Thompson, Jr. Forward Movement. Pp. 64. \$3. ISBN 0-88028-300-9.

The best parts of this little book by the late Bishop of Southern Ohio are when he recalls anecdotes of his own sometimes rocky journey in The Episcopal Church. There are also personal observations on racial acceptance in the church.



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David Shively/Diocese of Central Pennsylvania photo

Presiding Bishop Griswold (center) presents Bishop Baxter (left) to the congregation at the service of consecration in Central Pennsylvania.

Local Connection Celebrated

Harrisburg Native Installed as Bishop

The Most Rev. Desmond Tutu, retired Archbishop of Cape Town, South Africa, was among thousands of worshipers who gathered Oct. 21 to celebrate the consecration and installation of the Rt. Rev. Nathan D. Baxter as Bishop Coadjutor of Central Pennsylvania. The service was held at the Zembo Temple in Harrisburg.

In an interview with the Lancaster *New Era*, Bishop Baxter recalled that when he left Washington National Cathedral in 2003 after 12 years as dean, he was unsure where his vocation would take him next. He realized that what he missed most was an everyday connection with members of a congregation. His three-year ministry as rector at St. James', Lancaster, provided that connection.

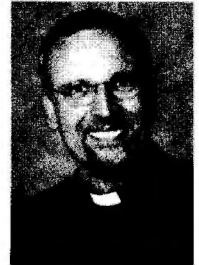
"St. James' was a wonderful learning experience," Bishop Baxter told the *New Era*. "I grew spiritually and pastorally." Noting that as much as he enjoyed serving in Washington, "It was wonderful working with [U.S.] senators and preaching to presidents, but I think I will be a much better bishop because of St. James' and Lancaster City."

Archbishop Tutu, whom Bishop Baxter came to know while in Washington, preached at the service. Presiding Bishop Frank Griswold served as chief consecrator. In addition to Bishop Michael Creighton, the retiring diocesan, co-consecrators were Washington Bishop John Chane, Easton Bishop James Shand, Massachusetts Bishop Suffragan Gayle Harris, Long Island retired Bishop Suffragan Richard Martin, Central Pennsylvania retired Bishop Charlie McNutt, Washington retired Bishop Ronald Haines and Washington retired Bishop Suffragan Jane Dixon.

Canon to the Ordinary Elected Bishop of Hawaii

The Rev. Canon Robert L. Fitzpatrick, canon to the ordinary and deployment officer for the Diocese of Hawaii, was elected bishop of that diocese Oct. 20 from a field of six. His election came on the ninth ballot during diocesan convention at the Cathedral Church of St. Andrew in Honolulu.

A native of Decatur, Ill., Canon Fitzpatrick is a graduate of the General Theological Seminary. Prior to his arrival in Hawaii six years ago, he served at parishes in Morristown, N.J., and Fort Wayne, Ind., and also taught as a volunteer for mission at Trinity Theological College, Umuahia, Nigeria.



Canon Fitzpatrick

In his current position, Canon Fitzpatrick works with congregations in times of transition and conflict, oversees mutual ministry reviews, supports clergy, and conducts workshops and programs. He also served as the non-stipendiary priest-in-charge of St. Barnabas', Kapolei, and St. Luke's, Honolulu.

Canon Fitzpatrick led in the clergy order after the first ballot. In the lay order, he narrowly trailed the Rev. Canon Howard R. Anderson, warden of the Cathedral College at Washington National Cathedral. Canon Anderson received sufficient votes to be elected bishop by the third ballot in the lay order, but could not achieve a majority in the clergy order. Canon Fitzpatrick achieved sufficient votes in the clergy order to be elected during the third ballot.

The Rev. Joy Rogers, rector, St. Thomas', Battle Creek, Mich., withdrew after the first ballot and the Rev. David Y. Ota, rector, St. Ambrose, Foster City, Calif., withdrew after the fifth ballot. The other candidates were: the Rev. Canon Kathleen "Kate" Cullinane, associate dean and canon missionary at Christ Church Cathedral, Indianapolis, Ind.; and the Rev. David C. Moore, priest-in-charge of St. Margaret's, Bellevue, Wash.

He will succeed Bishop Richard S.O. Chang, who will retire in 2007.

HAWAII													
		Fitzpatrick		Ota		Moore		Cullinane		Rogers		Anderson	
		C	L	C	L	C	L	C	L	C	L	C	L
BALLOTS	1	23	51	5	6	2	6	13	25	3	8	19	58
	2	29	65	1	3	1	0	9	16	withdrawn	-	28	72
	3	36	70	0	0	0	1	2	7	-	-	30	88
	4	36	73	0	0	0	1	0	3	-	-	32	90
	5	36	73	0	0	0	0	0	1	-	-	30	90
	6	36	73	withdrawn	-	0	0	0	1	-	-	30	89
	7	35	81	-	-	0	1	1	1	-	-	31	82
	8	39	82	-	-	0	0	0	0	-	-	28	83
	9	42	87	-	-	0	0	0	3	-	-	25	75



Leo Sorel/Trinity Church photo

The Rev. Canon Anne Mallonee, vicar of Trinity Church, Wall Street, blesses two of the larger bells in a 12-change set donated by a British businessman and philanthropist.

Bells to Welcome Worshipers to Wall Street

A delivery to an address in the narrow Lower Manhattan street-canyons of the financial district is made carefully when the package weighs several tons. Such special care was needed when 12 change ringing bells were unloaded at the Parish of Trinity Church Wall Street between 4:00 and 6:00 a.m. in early October.

"It was quite beautiful," the Rev. Canon Anne Mallonee, Trinity's vicar, told *THE LIVING CHURCH*. "They blocked off all but one lane of traffic right at the corner of Broadway and Wall Street, yet it all seemed very quiet as the workmen went about unloading them. It reminded me of Matins."

The first peal was scheduled to be rung Oct. 28. The 12-change bell set is the only one in the United States and, along with those at St. James' Cathedral in Toronto, just the second in North America.

The bells are part of a \$1 million gift to Trinity from British businessman and philanthropist Martin "Dill" Faulkes. Mr. Faulkes was successful on Wall Street and wanted to give something back, Canon Mallonee explained.

Change ringing, which involves ringing bells in complex mathematical sequences, does not produce recognizable tunes; rather it produces a rich cascade of sound. The more bells involved, the longer the bells can be rung without repeating a row, a "change." It would require more than 37 years to accomplish all of the sequences possible with a 12-bell set such as Trinity's.

"Historically, change bells have been used to call people to worship and to send them back out into the world in peace," Canon Mallonee said. "They are also rung on important occasions, both joyous and somber."

Performing a change-peal requires good hand-to-eye coordination and the ability to read diagonal number patterns quickly, but because the bearings attaching the bells to the ringer frame are so precisely machined, very little upper body strength is required to ring them. This makes playing them an ideal part of plans at Trinity to rebuild its youth presence, according to parishioner Tony Furnival.

Steve Waring

Virginia Mission Abandons Property

The Diocese of Virginia may interpret its canons to hold All Saints' Church, Woodbridge, financially liable after the congregation at a parochial mission founded by All Saints' voted to dissolve and reincorporate under the episcopal oversight of the Bishop of North Kigezi in the Church of the Anglican Province of Uganda.

The 200 members of Christ Our Lord, Lake Ridge, voted by a 95 percent margin Oct. 15 to abandon their building and dissolve as a congregation of The Episcopal Church. The note securing the property has an outstanding balance of \$420,000 and is five months in arrears.

\$500,000 loan

The property where Christ Our Lord worshiped was purchased in 1997 with a \$500,000 loan from the Diocesan Missionary Society. The note was co-signed by Bishop Peter J. Lee of Virginia and the Rev. George Beaven, formerly vicar of Christ Our Lord. Fr. Beaven resigned as vicar and retired from The Episcopal Church. He has been engaged to lead the newly named Anglican congregation, Christ Our Lord Church.

In response, the congregation released a statement noting that since it began occupying the church property, Christ Our Lord Church paid off early a second mortgage of \$90,000 and paid down the first mortgage by \$80,000. "The congregation made extensive improvements to the property, which has appreciated by more than \$1 million from its \$700,000 original purchase price," Fr. Beaven wrote. He noted that personal property was turned over to the founding church, All Saints', Woodbridge.

All Saints' established Christ Our Lord mission in 1992. As rector of the founding church, Fr. Guernsey has authority to appoint the vicar with the concurrence of the bishop.

In a release, the diocese noted its intentions to restore an Episcopal congregation on the property by Oct. 29.

Same-Sex Blessings Permitted

Delegates to the annual convention in the Diocese of **Connecticut** approved a resolution welcoming a change in policy by Bishop Andrew D. Smith that will permit clergy to offer liturgical blessings to same-gender couples. A resolution commending the bishop for his leadership and patience in dealing with five rectors opposed to his efforts to normalize homosexuality was defeated after another rector expressed solidarity and gratitude for the rectors' witness. Convention met Oct. 20-21 at Christ Church Cathedral, Hartford.

Fifty-five percent of the delegates approved the resolution, offered by the Committee on the Bishop's Address, that welcomes "the opportunity to offer Christ's blessing for same-sex committed partners."

Two resolutions that sought to distance the diocese from a General Convention resolution calling for "restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church" both failed. A resolution calling on the bishop and standing committee to "publicly and openly" disassociate from B033 failed, and another which sought to delay the election of a bishop suffragan until "the church at large rejects the limitations on consecrations contained in B033" was tabled.

Bishop Smith devoted more than a quarter of his convention address to a criticism of the five rectors and parishes which have requested alternate episcopal oversight. The five (three of whom were present for the address) and other leadership at those parishes have filed several civil lawsuits, an ecclesiastical complaint against Bishop Smith, and have also appealed to the Archbishop of Canterbury's Panel of Reference.

"We have been patient," Bishop Smith said during one of several portions that drew applause from delegates. "We continue to hold open the door. Yet it is time to say, 'Enough.' The passive non-support and the active sab-

otage of the diocese by the leaders of these five congregations and those who support them from the outside are a



Bishop Smith

scandal in the community and before the Lord, and they cannot continue."

During debate on a resolution submitted by the Committee on the Bishop's Address, the Rev. Charles Hoffman, rector of Grace Church, Old Saybrook, said he was "grateful for the witness" of the Connecticut Six (one of whom was deposed by Bishop Smith in 2005) and uncomfortable that the five rectors and their parishes had not had an opportunity to defend themselves. After Fr. Hoffman finished speaking, Bishop Smith asked delegates to defeat the resolution. A motion to table an amended version was defeated, and a vote on the main motion failed.

New Hope

Mission and ministry that offer "new hope" were highlighted throughout the Oct. 13-14 convention in the Diocese of **Bethlehem**. The Church of the Nativity in the see city was host to more than 300 clergy, lay delegates, and visitors.

In his address to convention, diocesan Bishop Paul Marshall cited his desire for the diocese to undertake a capital campaign that would bring new hope to three mission areas identified during an earlier diocesan meeting. Locally, the diocese would work to sustain "communities of faith, both traditional and innovative," to serve seekers moving into the region; and to seed and support parish outreach that addresses both urban and rural poverty. The third initiative would support building, educational and administrative projects to support the Christian community in Kajo-Keji, Sudan.

"As a family, we are asked to contemplate what we might do to change

the landscape of Sudan and Pennsylvania permanently," Bishop Marshall said. "Consider the possibilities with faith, and with the expectation that the Lord Jesus will show us the way."

Bishop Marshall noted that in the five-year period ending in 2004, there was a 20-percent increase in parish giving to the diocese. Parish income in the same period increased by nearly 26 percent and annual giving, including nonpledgers, increased by 38 percent. This growth is being driven by parishes using year-round stewardship programs, and Bishop Marshall encouraged all congregations to adopt such a model.

Local success stories Bishop Marshall cited included the opening of the first Episcopal grade school in the diocese, at Grace Church, Allentown, and the participation of 33 parishes in a diocesan-sponsored evangelism training program.

Reflecting on this summer's General Convention, Bishop Marshall explained that "in order for the process that Windsor invites to take place, I have agreed to abide by both the letter and the spirit of the Windsor requests and those of the General Convention in response to Windsor." He noted that "this is not the way I would have preferred to see the matter resolved. At the very least, I would have preferred a theological rather than a diplomatic solution."

Delegates adopted a mission and ministry budget of \$1.6 million for 2007, and maintained the assessment rate at the 2006 level of 12 percent.

Educated Decisions

The Diocese of **Fond du Lac** is largely healthy and growing, but it needs to become more fully knowledgeable about the Windsor Report, said Bishop Russell E. Jacobus, "so that we can make educated decisions as the future of our Anglican Communion continues to be discussed." Bishop Jacobus made his comments to more than 200 delegates and visitors to the diocese's convention, held

(Continued on page 35)



The Familiar Made NEW

Luci Shaw talks
about engaging
our imaginations

By Mari Chevako

*"Fear not: for, behold, I bring you good tidings
of great joy, which shall be to all people"*

Luke 2:10 (KJV).

This is the moment that separates Advent from Christmas. Everything that happens before is all in preparation for this good word: behold God incarnate. It is indeed a moment of great joy, this looking at the Savior, a moment we try so hard to re-enact on Christmas morning when we light the tree and offer our gifts and say, "Here, look, this is for you."

Of course it's impossible to separate

that moment of divine revelation from everything that comes before. And how can we possibly separate it from everything that comes later? Yet the moment demands that we fix our attention on it.

When the angels invite us to look, we ought to look.

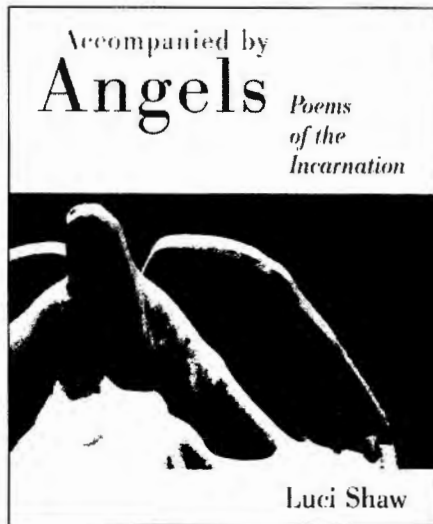
Poet Luci Shaw has committed her life to heeding that call. Hers is a life of observation, of looking at life's par-

ticulars, and finding the ways they connect into a larger, lovely whole as evidence of God's continuing presence with us.

From her home in Bellingham, Wash., recently, Ms. Shaw talked about her life and work and her newest book, *Accompanied by Angels, Poems of the Incarnation*. Just in time for Advent, the book itself is an invitation to look afresh at Jesus. The poems capture



LUCI



is writer in residence at Regent College. She has published extensively, including, in 2006, *Accompanied by Angels: Poems of the Incarnation* (Eerdmans), *The Genesis of It All: the Creation Story Retold for Children* (Paraclete), and *What the Light Was Like: New poetry* (WordFarm).

She also has three non-fiction books anticipating publication in 2007. She is a member of St. Paul's Church, in Bellingham, Wash., where she has been on the vestry and served as a lay reader, lay eucharistic visitor, choir member, and member of the healing prayer team.

individual moments in his life and are gathered into sections under the labels we use to organize it: Announcement, Arrival, Living, Dying, Risen.

The poems do much more than simply re-tell familiar stories, however. They make the familiar new by casting them in new light. That's the poet's job, and the secret, the author said, is the imagination. "We are living personal, individual lives," she explained, "and we can't help but project our experiences into biblical ones; we read between the lines."

But reading scripture between the lines isn't just a means to producing poetry. It's simply the way Ms. Shaw reads, and while it may produce poetry, it also informs her life. For example, if she is writing about Mary, she works hard as a modern woman to get inside her skin and understand Mary's challenges as the mother of God. The end

result is not only a poem, but an appreciation of Mary as "a model of a woman open to God's moving."

In fact, Ms. Shaw believes we're all invited to read biblical stories with this kind of openness. "Perhaps God wrote the gospels the way he did simply, stripped of a lot of detail to invite that kind of reading," she mused. "Certainly our imaginations are suspect; they might easily lead us astray. But imagination has been programmed into us by the Creator. We have a natural impulse to suppose, to imagine our way into the biblical events."

These impulses may well be natural in all of us, but Ms. Shaw is particularly in touch with them. Indeed, questioning, supposing, and wondering are all essential parts of her calling as a poet. Whether she's writing about Jesus' life or the experiences of her more ordinary one, "God surprises us with what is

Too Much TO ASK

It seemed too much to ask
of one small virgin
that she should stake shame
against the will of God.
All she had to hold to, later,
were those soft, inward
flutterings
and the remembered surprise
of a brief encounter — spirit
with flesh.
Who would think it
more than a dream wish?
An implausible, laughable
defense.

And it may seem much
too much to ask me
to be part of the
risky thing —
God's shocking, unconventional,
unheard-of thing —
to further heaven's hopes
and summon God's glory.

— Luci Shaw

(From *Accompanied by Angels*. Reprinted by permission and available at www.eerdmans.com)

unique, original, and fresh — he's always catching us off guard and it's the poet's job to hold up a lens to those experiences, to magnify them for others," she noted. "To do that, the poet has to possess two things: the willingness to be receptive, and then the craft that does honor to what's received. Poems arrive from beyond us, and we work hard to bring them to life. In the end, writing a poem and feeling it come right is the highest joy I know."

Anyone who has enjoyed her work over the years knows that her joy transfers directly to the reader. It's a joy that's akin to the joy the angels brought to the shepherds at Christmas.

*Look, the angels say, God is with us.
Look, Luci Shaw's poems say,
He still is.* □

Mari Chevako is a Milwaukee-based writer of fiction and poetry.

God Uses Those ON THE MARGINS

By Lawrence N. Crumb

Parishes that already use the Revised Common Lectionary will hear from the Book of Ruth on November 12. (They also would have heard from this book on the previous Sunday if the All Saints' propers were not used instead.) Ruth is one of a very few women mentioned in Matthew's genealogy of Jesus, the first chapter of the first gospel, with all those "begats" in the King James Version.

All these women, except Mary the mother of Jesus, have something in common: They were all foreigners or sexually irregular or both. The first is Tamar, daughter-in-law of Judah, one of the 12 sons of Jacob and eponymous ancestor of the tribe whose land included Jerusalem. Tamar seduced her father-in-law by posing as a prostitute, in order to shame him into giving her his fourth son as husband, after the first three had died before she could give them a child. There have been many paintings of this encounter. In one of them, Tamar's hat and heavy veils make her look more like a beekeeper than a streetwalker. It was an irregular union, but one of the twins that resulted was counted as an ancestor of Jesus.

The second woman, Rahab, really was a prostitute and lived in the Canaanite city of Jericho. But she protected the Israelite spies who had been sent by Joshua to ascertain the lay of the land, and helped them to depart undetected. When the Israelites later arrived and "the walls came tumbling down," as the popular song puts it, Rahab was spared. She adopted the religion of Israel, married Joshua, and bore another ancestor of Jesus.

The third was Ruth herself. Ruth lived in the neighboring land of Moab, whose people were supposedly descended from the man of that name who was born of an incestuous union between Abraham's nephew Lot and Lot's daughters. The Moabites, like the

neighboring Edomites, were so despised by the Israelites that not one but two of the psalms proclaim, "Moab is my washbasin, on Edom I throw down my sandal to claim it" (60:8; 108:9). When I was in seminary, one of my friends was a bright young man who had just graduated from Harvard. His was the last class to receive their diplomas in Latin. His equally bright wife, a graduate of Radcliffe, had a plastic dishpan on which she had written the word "Moab" in large black letters.

Ruth was a Moabite. But her husband and his parents had come from Israel,

married Boaz and became the great-grandmother of King David, the ancestor who was assumed, if only in wishful thinking, by those who hailed Jesus as "son of David."

And by which of David's many wives do you suppose this ancestry was effected? Yes, it was Bathsheba, about whom RCL parishes heard a month or so back. Matthew doesn't even give her name, but simply calls her "the wife of Uriah," pointedly reminding us of the irregularity of her initial union with David. But after Uriah died, she married David and gave birth to another child who would become the great King Solomon. And he was named as his father's heir, thanks to his mother's maneuvering as a power behind the throne.

So what is the lesson from all these sordid situations? First, of course, is the understanding that God can bring good out of evil. Beyond that is the further suggestion that the agents whom God uses in this process are often people who live on the margins of society, either because of birth or current status. In other words, we need to expect the unexpected, and be willing to see the hand of God at work through unlikely agents.

To proclaim the Christian religion to our modern, secular society may seem at first to be virtually impossible. It is to proclaim the sinless to the sinful, the selfless to the selfish, the kindly to the cynical, poetry to the prosaic, paradox to the matter-of-fact, and the vision of heaven to the earth-

bound. But with God, all things are possible. One of my professors in seminary, when asked why he had chosen theology as his field of specialization, replied that he wanted to know more about a religion that seemed too good to be true. □

The Rev. Lawrence N. Crumb is interim rector of St. Timothy's Church, Salem, Ore.



Rahab hides the spies, by Frederick Pickersgill

and when all the menfolk had died, Ruth went with her mother-in-law Naomi to Israel. There she met Naomi's kinsman, Boaz. Well, she didn't exactly meet him, but she was able to pick up the gleanings left behind after his servants had harvested the grain. When Naomi saw that Ruth had caught his eye, she told her, in effect, how to seduce him. But once again, things turned out for the best, for Ruth mar-

Connecting with Ancient Faith

I realize I'm treading on a minefield here as I plunge into something I know almost nothing about — the spiritual lives of young people. For a definition, let's consider them 20-something. Even though I'm basically ignorant about these folks, I have long been interested in what attracts them to a church and what it is in their late teenage years that drives them away.

With that in mind, I noticed a recently published book called *Hungry Souls, Holy Companions: Mentoring a New Generation of Christians* by Patricia Hendricks (Morehouse, Pp. 134, \$15.95, ISBN 0-8192-2196-1). Advance publicity on the book mentioned something we've all heard — young people are hungering for spiritual connections, but traditional church and Sunday school no longer draw them in. OK, so what does? I hoped the book might provide some answers.

Patricia Hendricks is identified as a spiritual director and leader of a center for spiritual formation in Minnesota. She has interviewed many young people and seems to know something about their habits, so I reached for her book.

I no longer live with 20-somethings. My children are 30-somethings and have their own homes. But I work with people in their 20s and often marvel about how much they've got on the ball. I've never spoken to them about their spiritual development or how they practice their faith. I have talked with many young people at the last two General Conventions. Occasionally our conversations would touch upon their spiritual lives, but not in any depth.

Here's where I'll show my ignorance. I've been used to the quaint Episcopal custom of people abandoning their church on or about their 18th birthday, give or take a year, returning only when it's time to get married. In recent years I've assumed that what the church needs is the entertainment approach like the "U2charist" or the Hip-Hop Mass [TLC, Oct. 1], or the so-called "contemporary service" with its rock band to keep young persons interested. Shows what I know. According to Ms.

Hendricks, many young people who have experienced the entertainment approach found in mega-churches tire of it and long for "the ancient faith practices which lead to a deep relationship with God." She cites the contemplative approach of the Taize community as being welcomed by young seekers. I've been aware that some traditional parishes in this country have noticed an influx of young people who claim to want an authentic, genuine experience. But as the author points out, "... they will reject the ancient attitudes of rigidity, law and judgment," and "The people in this generation value authenticity and being nonjudgmental."

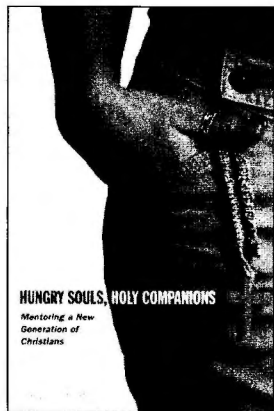
A sizable portion of *Hungry Souls, Holy Companions* is devoted to spiritual mentoring and spiritual direction. The author says she is a spiritual director to young people. Huh? The very thought of a 24-year-old seeking spiritual direction is mind boggling. After further thought, I concluded, Why not? Who better to receive spiritual direction than a committed 24-year-old?

When I reached page 84, I think I found what I was looking for. The author addresses the topic of attracting young people to church. She believes liturgical churches ought to prepare themselves to welcome new people from non-liturgical backgrounds. But she sounds a warning.

"Turning down the lights and using a few candles is not the essence of the new way of drawing young people to church," she writes. "Nor is participating in liturgy the only way one encounters the living God. The key to drawing people to church is prayer and listening to the guidance of the Holy Spirit."

This book is not for everyone. I don't think it's going to help the church achieve its 20/20 goals. Youth ministers, clergy, anyone who works with young people in the church, will get something out of the book, but it's not a total loss for those like me. I learned something about the spiritual lives of 20-somethings and others. If there's a sudden influx of people from that age group during the next few years, I'll be among the first to welcome them.

David Kalvelage, executive editor



"The people in this generation value authenticity and being nonjudgmental."

Did You Know...

According to the 2004 parochial reports, the Diocese of Haiti has more than 75,000 baptized members but only 14,004 of them are communicants in good standing.

Quote of the Week

Free-lance journalist Katie Sherrod, speaking to the Dallas chapter of Via Media on The Episcopal Church: "The thing that has helped me most in understanding what is happening in The Episcopal Church and the Anglican Communion is writing about domestic violence as a reporter since the early 1970s."

We live
in a
society
that
doesn't
like to
wait.

Waiting to Celebrate

Sometimes it seems to people in the church that we spend much of our time waiting. Those in a parish searching for a new rector are told that it may take more than a year for a priest to be called. In some places, those hoping to be ordained are told to wait — sometimes for years — before becoming a postulant or a candidate. Those on edge concerning the current tension in the church are often told to wait, currently for the primates to meet in 2007, then the Lambeth Conference of Anglican bishops to take place in 2008, and finally for the 76th General Convention of The Episcopal Church in 2009.

We live in a society that doesn't like to wait. In this age of instant gratification, if we want something, we buy it, using our credit cards and running up debt. If we want to get married, we don't wait for the wedding but rather move in together. Then some of us can't wait for the divorce to begin a new relationship.

Next month, when Advent is upon us, we will be told again by the church that we should wait. We are to wait for the birth of the Christ Child and for his coming again in great triumph. Meanwhile, all around us, the secular world, unable to wait for Christmas, will be celebrating.

We spend much of our lives waiting — in lines to buy tickets or groceries, in lounges at airports, in automobiles while in traffic, for appointments with doctors or dentists. Even though we don't often enjoy the experience, on many occasions that time of waiting turns into joy or satisfaction. It may provide for us a solution to a problem or an understanding of a quandary. Let us not hesitate to wait, for it may well lead to a greater awareness of God's presence in our lives.

Daunting Challenge

As the 26th Presiding Bishop of The Episcopal Church moves into office, she faces a daunting task. The Most Rev. Katharine Jefferts Schori is confronted by a crisis unknown to her predecessors. She will lead an Episcopal Church threatened by the possibility of major division, and she will have to address the matter of how the church will relate to the Anglican Communion.

As if those concerns were not enough of a challenge, Bishop Jefferts Schori already has weathered some personal criticism that began soon after she was elected at General Convention. She was accused of being inexperienced in parish ministry, of being limited by leading a relatively small diocese, of failing to show numerical growth in a fast-growing area, and by some that being female, her ministry would not be recognized in some parts of the Anglican Communion. And the "mother Jesus" remark she made in her sermon at Columbus created controversy among those who did not understand the context of her comment.

So as Bishop Jefferts Schori begins her nine-year term, she will be under scrutiny from many quarters. Those who know her best insist she is up to the challenge. While there can be no question where she stands theologically, she is reputed to be fair, friendly, a good listener, respectful, and tough when a situation calls for it.

We extend best wishes to Bishop Jefferts Schori as she embarks upon her new ministry. She will need the prayers of the entire church if she is to help guide it into a time of reconciliation and peace. May the church, under her leadership, carry out its mission to all people.

By Bill Oldland

The article, "Salvation Through Christ Alone" [TLC, Oct. 1] by the Rev. Robert G. Certain was interesting because of the foundation upon which the author built his arguments. They are based solidly on the historic documents of the church, including the ecumenical councils, the baptismal covenant, and the Apostles' and Nicene Creeds.

I believe he is right in general. However, there are some problems I see in his argument. These opinions and teachings have been allowed to occur in various areas of The Episcopal Church. Also, these views and opinions are fully validated by clergy and lay leaders. These opinions and views do not support Robert Certain's arguments.

For example, the first point he makes concerns the issue of the resolution that declares the church has an "unchanging commitment to Jesus Christ as the Son of God and the only name by which any person may be saved." Fr. Certain claims this resolution should never be brought to the floor because it is improper for legislation. He supports his argument by stating this view of Jesus is accepted through the workings of the ecumenical councils, the Articles of Religion and the creeds. I agree with him. Yet it is apparent that other churches do not share this view.

The following "Affirmation of Faith" was printed in the bulletin for a service at Grace Cathedral, San Francisco, on Aug. 7, 2005. One of my members was visiting the area and brought the bulletin home. In the service order, it immediately follows the sermon where the Nicene Creed is supposed to be. The text reads:

Let us declare our faith in God

*We believe in God the Father,
from whom every family
in heaven and on earth is named*

*We believe in God the Son,
who lives in our hearts through
faith, and fills us with his love.*

(Continued on next page)



READER'S VIEWPOINT

(Continued from previous page)

*We believe in God the Holy Spirit,
who strengthens us
with power from on high.*

*We believe in one God;
Father, Son and Holy Spirit.
Amen*

This example is definitely not based on one of the "historic documents" of the church. While it does not call itself a "creed," it does look, sound, and read like a creed. It is also in the place of the creed in the service order. Yet it does not mention Jesus Christ by name. It doesn't mention any aspect of his Incarnation. It doesn't address any aspect of his divinity.

My point is that the ancient creeds and texts are wonderful aspects of our Christian belief. They do address the "unchanging commitment to Jesus Christ as the Son of God." However, they can't address this issue if they are not used. They don't address it when they are rewritten and gutted. They don't address it when the name of Jesus Christ is not even found in the document.

Furthermore, I wondered what could be done about the use of such a creed in a church. I was told that documents like the "affirmation" above can be used at will, at any time, in any place with the authority of a diocesan bishop. If this is indeed the case, then an ecumenical council is not needed to make changes to the historic faith of the church. One has to wonder how many other documents are out there and where they originate.

In addition to changing the creed, I have read the works of individuals who question the creeds of the church at length. For example, here is part of the theses offered by Bishop John Spong, retired of Newark:

Theism as a way of defining God, is dead. God can no longer be understood with credibility as a Being,

supernatural in power, dwelling above the sky and prepared to invade human history periodically to enforce the divine will. So, most theological talk today is meaningless unless we find a new way to speak of God.

Since God can no longer be conceived in theistic terms, it becomes nonsensical to understand Jesus as the Incarnation of the theistic deity. So the Christology of the ages is bankrupt.

**If we as a church
cannot agree on
the first resolve
as based on our
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and creeds,
then we are indeed
in more trouble
than we
can imagine.**

The virgin birth, understood as literal biology, makes the divinity of Christ, as traditionally understood, impossible.

These views are contrary to the creeds. They are contrary to the historic documents of the church. They do not agree with the ecumenical councils of the church. If we begin to change parts of the creed, or not believe in certain parts, then we have a more severe problem than we are

willing to recognize. Therefore, "affirmations" like the one above become possible.

So we have the problem. On one hand, we do not believe that making a commitment to Jesus Christ at General Convention is necessary. We are making this affirmation of Jesus Christ as Lord in our services, our creeds, and our historical documents. At the same time, we have individuals and churches that are attempting to negate the sources above by negating the various aspects of the creed, denying the divinity of Christ, and changing the creed at will. Furthermore, if I understand the answers I received, nothing of substance can be said or done to address this issue. What an incredible quandary.

I agree that these types of resolutions should not need to be brought to the floor of our convention. However, we live in interesting times where people obviously have different views of the creeds, the services, and the historic documents of the church. Therefore, as long as we have the potential for these types of changes to our documents, then it is regrettably necessary for us to reaffirm our commitment to Jesus Christ as a body at our General Convention. Where else can such an affirmation be made if dioceses can change documents at will?

I do realize that there were several more resolves that were addressed in Robert Certain's article. Those resolves may indeed have been poorly worded. They all stem from the first. If we as a church cannot agree on the first resolve as based on our historic documents and creeds, then we are indeed in more trouble than we can imagine. □

The Rev. William D. Oldland is the rector of St. Thomas' Church, Reidsville, N.C.

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

'Monopoly on the Truth'

In "Fighting to Own God" and "Let's Be Gracious" [TLC, Oct. 16], Robert Gieselmann and Otto Lolk — though mentioning token liberal examples — reserve most of their ink and indignation for conservatives, for their (ostensibly) arrogant claim to a clichéd "monopoly on the truth." But is this what orthodox Anglicans are really asserting?

If I am in a burning building and I come across another individual who appears lost, is it "arrogant" to point out that he's going the wrong way, to insist I know where to find the exit, and to encourage him to change direction and come with me? Of course not. This is a saving act of love.

How dare I be so certain of the exit route? Because I've studied the blueprints, and a multitude of authoritative witnesses have established what they mean. And how dare I judge another individual to be lost? Because according to the blueprints and witnesses, I can see — even if he can't — that he's running directly toward the flames. That he protests that he "interprets the blueprints differently," or that he thinks the witnesses were ignorant, or that he doesn't think there really are any flames to fear, or that all routes are equally valid has little bearing on my genuine hope to save his life.

Do we orthodox believe we know where to find life, and that progressives are lost? Absolutely. But does this arise from an arrogant presumption that we have a privately privileged corner on truth? No. It is a claim that all Christians are inheritors of a dependable deposit of public revelation, manifest in the church's unanimous and ubiquitous teaching on marriage and sexuality throughout scripture and sacred history. Using this trustworthy map and these expert witnesses to lead the lost to safety is not arrogance but love.

*Paul Campbell
Fairfax, Va.*

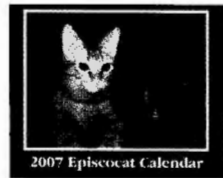
In his article, "Let's Be Gracious," Fr. Lolk suggests that "we respect
(Continued on next page)

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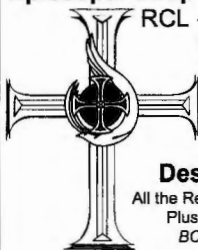
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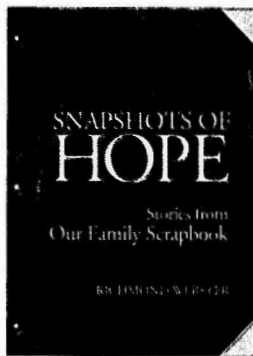
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LETTERS TO THE EDITOR

(Continued from previous page)

each other without the need to change each other."

When we reach out to non-believers with the good news of Jesus Christ, aren't we really seeking to change them? (Or perhaps, more correctly, to have the Holy Spirit change them?)

Why then would those of us who seek to maintain apostolic and biblical truths, values and beliefs not seek to change those who have departed from the authority of scripture, 2,000 years of Christian teaching, and the faith once delivered to the saints?

*(The Rev.) D. O. Smart
Christ Church Anglican
Overland Park, Kan.*

What a peculiar headline and what a strange perception Robert Giesselmann presents in his tirade. The general idea is fine — we need to see ourselves as a corporate entity as the body of Christ. That is surely so and we need to work toward that.

What Fr. Giesselmann does not understand is that to accomplish the unity he desires requires that we be of one mind in order to be of one mouth and that mind needs to be the historic voice of Christ as continually revealed. What he is apparently proposing is that the church give lip service to unity that is mindless and meaningless. No one owns God but God himself, and he is not a split personality spewing conflicting words as truth, nor ought his church do so in his Name.

*(The Rev.) James Graner
Larned, Kan.*

The Correct Name

Evidently there was a sea change at General Convention — not of theology, but of terminology. No longer is the church referred to as ECUSA. That church is deceased, or at least moribund. Now it is The Episcopal Church with the unflinching use of a capital T.

Does this change portend renewal? Maybe, but maybe not. After all, we still have a church with the same leadership, same theology, same polity, same programs, and same problems. But at least there is a new moniker! How wonderful! What a work of the Spirit!

Or is it? If it is true, as Shakespeare's

Juliet spoke, that a rose by any other name would still smell as sweet, then ECUSA by any other name will probably smell the same, too. Moreover, as Jesus pointed out (according to the Bible, at least), tombs can be beautifully whitewashed, but they still hold dead men's bones and every kind of filth. Oh, excuse me — dead people's bones.

Excuse me, also, for getting into something of substance. Let me return to the trivial. Why always a capital T? English usage does not require it when referring to organizations, and it is not common practice. Is this for some legal purpose, where it might be required in some way or another? Or is it a way of saying that there is only one Episcopal Church, so emphasize the word "the" by making sure it is capitalized?

Whatever the case, I hope that THE LIVING CHURCH (here is where the capital counts!) will at least print what people write, instead of changing to the capital T every time someone uses the phrase the Episcopal Church.

*Richard James
Valisia, Calif.*

TLC did not use ECUSA because it was an incorrect acronym. The correct version would be PECUSA. TLC changed to use of the capital T following General Convention, where it was pointed out that a resolution had established that usage as the official name of The Episcopal Church. Ed.

It Does Little Harm

I was amused when David Kalvelage cited the use of the Gospel of Mary at the investiture of the Rt. Rev. Marc Andrus as Bishop of California [TLC, Oct. 8]. Yes, there are only four gospels that The Episcopal Church sanctions to be read and announced as "The Gospel of our Lord Jesus Christ..."

The non-canonical gospels and other materials, discovered as recently as the late 19th century, including the "gospel" of Mary Magdalene, acquaint us all with the reminder that even in the early church there were tensions, disagreements, and obviously the patriarchal suppression

(Continued on page 28)



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LETTERS TO THE EDITOR

(Continued from page 26)

of the role and significance of women.

What harm does it do to read the perspectives of this work and to be blind to the human and therefore imperfect vessels who wrote the four gospels we acknowledge with an eye to their own biases? I know. It's a Gnostic gospel. But I have met many a godly person and genuine Christian who struggles to reconcile the role of the institutional church and still provide a place for and the satisfaction of mystical experience. Better a little heresy than schism! In most heresies there is a nugget of truth. In schism there is only the loss of hope and love.

Let the good Bishop of California do what he and apparently a number of people in his diocese want to do, sharing and reflecting on any non-canonical material that might address a fuller understanding of the breadth and depth of our faith.

(The Rev.) James W. Williams
Birmingham, Ala.

Out of Balance

The writer of the editorial titled "Unhelpful Response from P.B." [TLC, Oct. 22] records as the last sentence, "It is encouraging for The Episcopal Church to realize we will soon be spared from this sort of rhetoric." From my perspective the same might be said with regard to the future of the writer of this editorial who no doubt will be retired some day soon, we can hope.

It is clear, at least to me, that TLC editorial managers have been for some time and are clearly now in sympathy and support of those on the right who would so happily bring the church to train wreck. I have been a supporter, subscriber and donor to TLC for many years because I believed it to be an agent for overall unity and well being in the church. I now believe it has become unbalanced and serves that aim no longer.

Please cancel my subscription.

(The Very Rev.) Russell L. Johnson
Cathedral Church of St. Peter
St. Petersburg, Fla.

Fanning the Flames

It is one thing for TLC's editorials to be so obviously biased to the "right."

Editorials express opinions and consequently you are justified to write most anything you want. However, when TLC repeatedly chooses to print almost exclusively only those letters to the editor expressing the same bias, it is forsaking the stated objective printed weekly on the opening page of each issue — that is: "The objective of The Living Church magazine is to build up the body of Christ...by presenting diverse points of view."

Rarely does TLC present "diverse points of view." Rarely does it offer a balance by printing a variety of perspectives on the same subject matter, particularly the sexuality issue. In so doing, it becomes evident that its objective is to fan the flames of division. Thereby, the magazine forsakes the principle of "unity in diversity," hitherto a cherished and distinguishing characteristic of The Episcopal Church and Anglican Communion. In effect, TLC is betraying the body of Christ, the very church that it professes to "build up."

Sarah Ravndal
Orlando, Fla.

Try Some Good News

From the editorials and letters to the editor, might the magazine better be called "The Grumbling Church?" Try some good news for a change.

In July, when the Province of Brazil's Anglican Episcopal Church held its synod, among its actions (such as electing a primate; does TLC know his name?) was the creation of the Diocese of the Amazon, formerly the Missionary District of the Amazon. This encompasses a sizable chunk of Brazil. The new diocese will have a newly elected bishop, the Rev. Saulo Mauricio de Barros, who has been rector of St. Mary's Church in Belem, a city of more than a million souls. Belem will be the new see city.

On Oct. 14, Fr. Barros was to be consecrated and the next day, St. Mary's, Belem, was to become the new cathedral. (Why should I be telling TLC, purveyor of ecclesiastical news?)

Here's a church which is growing, and at the same time, ignored by TLC. The Holy Spirit is at work in spite of

what I perceive to be the attitude of THE LIVING CHURCH.

*Carol Howe
Boothbay Harbor, Maine*

Insensitive Comments

I found the Rev. Robert Plested's comments [TLC, Oct. 1] about the Ven. Ngarahu Katene, currently Archdeacon Te Tai Hauauru, and bishop-elect of the Diocese of Pihopatanga o Aotearoa, in the Anglican Church in Aotearoa, New Zealand and Polynesia to be insensitive, conceited and dismissive of the respect due to an officer of a constituent member of the Anglican Communion, and a fellow brother in Christ.

Fr. Plested, in all his learning, should have noticed that the Anglican Church has a strong constituent Maori and Pacific islander membership. So much so that the church recently decided that instead of having one archbishop, it would rather have a shared archbishopric, which would include representatives of the three main ethnic and cultural constituents of the church — Moari, Pacific islander and European.

I hope your correspondent would not find too upsetting to learn that our Master was a carpenter and had fishermen for disciples, not to say anything of tax collectors and other sorts, and he seemed to enjoy their company.

*(The Rev.) Thomas G. Mansella
Falls Church, Va.*

Clergy Wellness?

I noted the new book, *God's Will*, a biography of the Rt. Rev. William George McDowell, Jr., Fifth Bishop of Alabama (1882-1938) [TLC, Oct. 15]. The synopsis says that the bishop "worked himself to exhaustion, and died of pneumonia at the age of 55 on a visit to his parishes in Mobile. Bishop McDowell left a young wife with six children, no home, no automobile, \$10,000 in life insurance, and a small church pension ... a story of dedication and sacrifice. It is your story."

Makes me wonder what CREDO would say about that kind of clergy wellness?

*(The Rev.) Jeff W. Fisher
Waco, Texas*

The 'Market Share'

When the Census Bureau announced on Oct. 17 that there were now 300 million of us, they added that 39 years ago, in 1967, there were only 200 million. I wonder if I'm the only Episcopalian to remember that in '67 there were some 3.6 million members of The Episcopal Church on the books

and that according to folks like George Gallup, there were 2 or 3 million more of us out in the bushes who identified with The Episcopal Church. If we had only kept our "market share," we'd be claiming some 5.4 million plus the no shows. Alas, we're down to half that number.

*(The Rev.) Bob Libby
Key Biscayne, Fla.*

Lives Transformed, Periphery Activated

By the Rev. Rona Harding, Rector
Church of the Ascension, Lexington Park, MD
Diocese of Washington

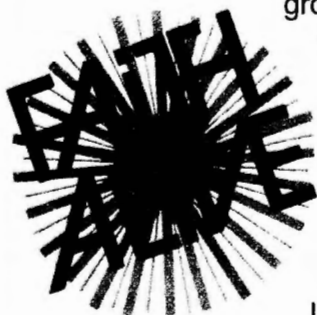
It was with some trepidation that we held a Faith Alive Weekend in our parish.

Our concerns that we would be inviting a lot of people to come into our parish to stir up controversy were unfounded. Instead, we received a highly focused group of committed lay men and women and a very professional retreat which has rejuvenated our parish.

Since the visiting Faith Alive team has left, a new sense of intimacy and joy has spread through the parish. The ECW, which had died, has been revitalized. The youth group has new life. The Foyer groups have been reformed. A new discussion group on spiritual life has been formed and -- best of all -- many who were on the periphery of the parish are now joining those in the center.

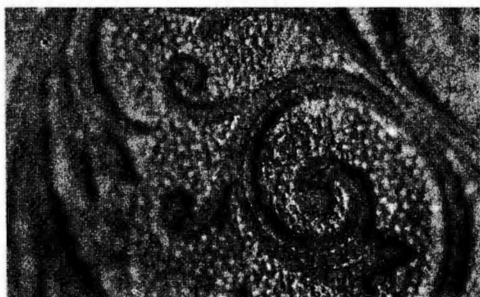
Our mid-week services have more than tripled in size, and our Bible study attendance has doubled.

I encourage any parish that feels that it needs a shot in the arm, and a spiritual renewal to consider Faith Alive. It certainly touched and changed many people's lives in my parish.



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Parishes Celebrate THE SEASON

Many Episcopal churches schedule concerts and other special events during the Advent and Christmas seasons. Following is a selection of events reported to THE LIVING CHURCH that will be held around the country in the coming weeks. Please contact the parish for more details and to confirm seating availability.

Friday, Nov. 24

**Palm Desert, CA —
"Christmas with Chanticleer"**

A concert by the men's choral ensemble for the community, presented by the Desert Friends of Music of St. Margaret's. 7:30 p.m. Tickets \$40 and \$25. St. Margaret's Episcopal Church, 47535 Hwy. 74. Contact: John Wright, organist-chairmaster at 760-346-2697, ext. 109. www.stmargarets.org.

Wednesday, Nov. 29

**Lawrence, KS —
"Messiah Sing-Along"**

Join the choir of Trinity Church for a

performance of Handel's "Messiah." The audience is invited to sing along or just listen. 6:00 p.m. Trinity Episcopal Church, 1011 Vermont St. Contact: Judy Greer Davis, associate for evangelism, at 785-843-6166. www.trinitylawrence.org.

Sunday, Dec. 3

**New Brunswick, NJ —
Handel's "Messiah"**

Featuring the choirs of Christ Episcopal Church, Emmanuel Lutheran Church, and the First Reformed Church, and the New Brunswick Chamber Orchestra. 7:30 p.m. Tickets \$17, \$15 for students and seniors. Christ Episcopal Church, 5 Paterson

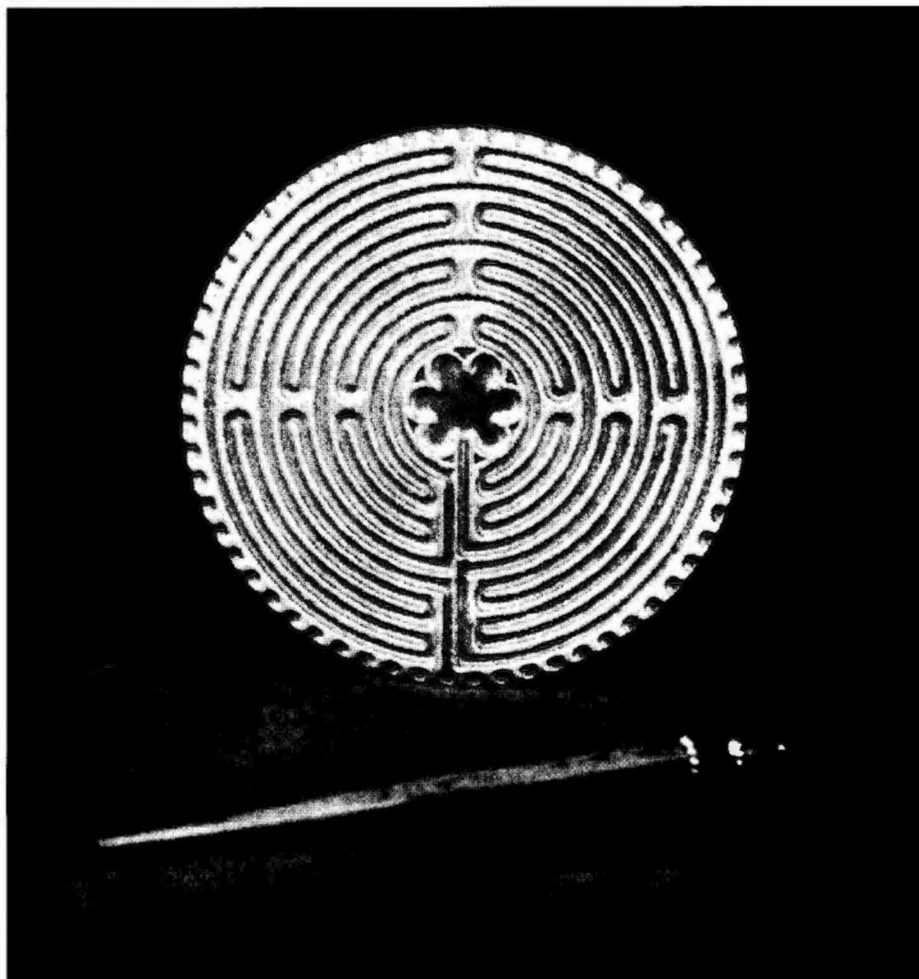
St. Contact: Mark Trautman, conductor, at 732-249-6999. www.newbrunswickchamberorchestra.org.

**Pittsburgh, PA —
Lessons and Carols for Advent**

The Chatham Baroque Ensemble with the Calvary choirs and soloists. Hymns for all to sing complement the choral and instrumental offerings. 5 p.m. Calvary Episcopal Church, 315 Shady Ave. Contact: Kenneth Smith, director of communications, at 412-661-0120, ext. 15. www.calvarypgh.org.

**Charleston, SC —
Advent Lessons and Carols**

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Choir and St. Nicholas Choir. 5 p.m. Grace Episcopal Church, 98 Wentworth St. Contact: Parish office at 843-723-4575.

www.gracechurchcharleston.org.

Palo Alto, CA —

Advent Lessons and Carols

The All Saints' Choir presents a traditional combination of readings and carols, followed by an English-inspired tea service. 4 p.m. All Saints' Episcopal Church, 555 Waverley St. Contact: Parish office at 650-322-4528. <http://asaints.org>.

Boston, MA —

Advent Lessons and Carols

The Choir of Church of the Advent performs works of Palestrina, Ramsey, Handel, Crecquillon, Jean Lhéritier and others. 5 p.m. Offering suggested. Church of the Advent, 30 Brimmer St. Contact: Parish office at 617-523-2377. www.theadvent.org.

Norristown, PA —

Advent Lessons and Carols

Performed by the Valley Forge Choir of Men and Boys. 4 p.m. St. John's Episcopal Church, 23 E. Airy St. Contact: Parish office at 610-272-4092.

www.stjohnsnorristown.org.

Burlingame, CA —

"Snowfall"

Carols and Christmas classics performed by the San Francisco Concert Chorale. 7 p.m. Tickets: \$15. St. Paul's Episcopal Church, 415 El Camino Real. Contact: SFCC at 415-840-0675.

www.sfconcertchorale.org.

Buffalo, NY —

"From Darkness to Light"

—An Advent Procession"

Advent liturgy features the Girl Choristers and the Cathedral Schola Cantorum, directed by Andrew Cantrill with Avi Stein, organ. 4 p.m. St. Paul's Cathedral, 128 Pearl St. Contact: Cathedral office at 716-842-6933. www.musicatstpauls.org.

Friday, Dec. 8

Bennington, VT —

St. Petersburg Russian Men's Quintet

An evening of pre-eminent Russian music including ancient Russian

chants and chorales, Russian folk songs, secular and ecclesiastic compositions. 8 p.m. Freewill donations requested. St. Peter's Episcopal Church, 200 Pleasant St. Contact: Judy Krum, publicity chair, at 802-442-2911.

www.stpetersbenningtonvt.org.

Saturday, Dec. 9

East Elmhurst, NY —

Gospelfest

Inaugural Gospelfest concert, sponsored by the vestry. 4-7 p.m. Tickets \$25 in advance, \$30 at the door. Church of the Resurrection, 100-17 32nd Ave. Contact: The Rev. Pierre-Andre Duvert, rector, at 718-899-5227.

Leesburg, VA —

"A Ceremony of Carols"

Benjamin Britten's "A Ceremony of Carols" performed by candlelight by the Master Singers of Virginia. Accompanied by harp, with other traditional works of the season and poetry. 8 p.m. Pre-concert lecture at 7:15. Tickets: \$18, \$12 for seniors and students. St. James' Episcopal Church, 14 Cornwall St. N.W. Contact: Mary Hacker, Master Singers business manager, at 703-655-7809. <http://msva.choralmusic.org>.

Sunday, Dec. 10

New Brunswick, NJ —

"Musick in the Time of Thomas Jefferson"

A concert by The Practitioners of Musick: John Burkhalter, recorders; Janet Palumbo, harpsichord; Mark Trautman, organ. 3 p.m. Free. Christ Episcopal Church, 5 Paterson St. Contact: Julia Utz, parish administrator, at 732-545-6262.

www.christchurchnewbrunswick.org.

Essex, CT —

Lessons and Carols

Performed by choir, instrumentalists and soloists. Members of the medical profession are invited to read the lessons, in keeping with a parish tradition of recognizing some of God's servants who put their talents to use in the community. 4 p.m. St. John's Episcopal Church, corner of Main and Cross Sts. Contact: Parish office at 860-767-8095.

(Continued on next page)

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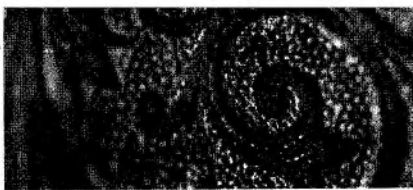
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Parishes Celebrate THE SEASON

(Continued from previous page)

Sunday, Dec. 10 (cont'd)

Atlanta, GA — Advent Lessons and Carols and Holy Eucharist

8:45 and 11:15 a.m., 6 p.m. Church of the Epiphany, 2089 Ponce de Leon Ave. NE. Contact: Parish office at 404-373-8338. www.epiphany.org.

Indianapolis, IN — Advent Festival

The Indianapolis Pro Musica chamber choir will sing carols, motets, and medieval hymns honoring the season of Advent. Medieval and Renaissance carols will be sung by the choir and people. Advent hymns with brass ensemble and percussion accompaniment. 5 p.m. St. Paul's Episcopal Church, 6050 N. Meridian St. Contact: Parish office at 317-253-1277. www.stpaulsindy.org.

Atlanta, GA — Advent Procession with Carols

Candlelight service with music by the St. Dunstan Choir. 4 p.m. St. Dunstan's Episcopal Church, 4393 Garmon Rd. NW. Contact: Parish office at 404-266-1018. www.stdunstan.net.

Tuesday, Dec. 12

Redwood City, CA — Mass and celebration in honor of Our Lady of Guadalupe

Mass with Bishop Marc Andrus. Mariachis lead the congregation in the service music. More music and dinner to follow. 5 p.m. Free. El Buen Pastor Iglesia Episcopal, 178 Clinton St. Contact: The Rev. Anna B. Lange-Soto, missionary, at 650-245-7759 (bilingual). <http://members.aol.com/epipastor>.

Greenwich, CT — "A Caroler's Christmas"

Performed by the Concert Choir

of St. Barnabas. A pre-concert festive Christmas dinner with song will be offered at 6 p.m. (reservations required), 8 p.m. St. Barnabas' Episcopal Church, 954 Lake Ave., Greenwich, CT. Contact: Parish office at 203-661-5526. www.stbarnabasgreenwich.org.

Wednesday, Dec. 13

Pittsburgh, PA — Parish wreath making

Potluck dinner followed by wreath making, tree trimming, crafts and caroling. 6 p.m. Reservations required. Calvary Episcopal Church, 315 Shady Ave. Contact: Parish office at 412-661-0120. www.calvarypgh.org.

Saturday, Dec. 16

Greenwich, NY — "How can we prepare for the birth of Christ?"

Advent day program on finding



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December 31 — Dorothy Shaw Bell Choir, St. Martin's Church, Houston, TX.

the true meaning of Christmas. Led by the Rev. Nigel Mumford. 10 a.m.-3 p.m. \$35. Christ the King Spiritual Life Center, 575 Burton Rd. Contact: Office at 518-692-9550. www.christ-the-king-center.org.

**Purcellville, VA —
"A Ceremony of Carols"**

Benjamin Britten's "A Ceremony of Carols" performed by candlelight by the Master Singers of Virginia. Accompanied by harp, with other traditional works of the season and poetry. 8 p.m. Pre-concert lecture at 7:15. Tickets: \$18, \$12 for seniors and students. St. Peter's Episcopal Church, 37018 Glendale St. Contact: Mary Hacker, Master Singers business manager, at 703-655-7809. <http://msva.choralmusic.org>.

Sunday, Dec. 17

**St. Paul, MN —
"A Festival of Christmas Lessons
and Carols"**

James Frazier, conductor; Michael Ferguson, organist. 4 p.m. Church of St. John the Evangelist, 60 Kent St. Contact: James Frazier, director of music, at 651-228-1172, ext. 38. <http://stjohnsepiscopal-stpaul.org>.

**Nashua, NH —
"Deck the Halls" Sunday**

Parish youth and adults harvest local evergreens, then create wreaths used to decorate the church during the Christmas season. Spaghetti dinner concludes the day. Immediately following 11:15 Holy Eucharist. Church of the Good Shepherd, 214 Main St. Contact: The Rev. Robert Odierna, rector, at 603-882-5352. www.cgsnashua.org.

**Little Rock, AR —
Candlelight Service
of Nine Lessons and Carols**

Performed by the Cathedral Choir of Men and Women, the Cathedral Ringers, and the Cathedral Brass and Timpani. 5 p.m. Trinity Cathedral, 310 W. 17th St. Contact: Cathedral office at 501-372-0294. www.trinitycathedral-lr.org.

**Lebanon, PA —
Christmas Lessons and Carols**

Performed by the Valley Forge Choir of Men and Boys. 5 p.m. St. Luke's Episcopal Church, 22 S. 6th St. Contact: Parish office at 717-272-8251.

Sunday, Dec. 24

**Missouri City, TX —
Service of Lessons and Carols**

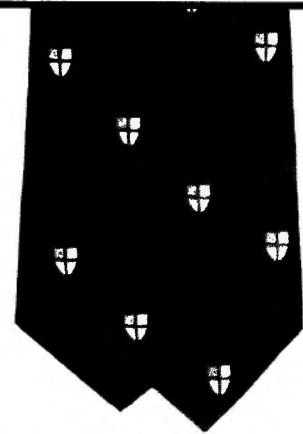
Service is co-sponsored by the local Methodist and Baptist churches and held outdoors at the Sienna Plantation Amphitheater. 5 p.m. Sienna Plantation, 3777 Sienna Pkwy. Contact: The Rev. Stacey Fussel, vicar, St. Catherine of Sienna Episcopal Church, Missouri City, at 281-778-2046. www.siennachurch.org.

Sunday, Dec. 31

**Houston, TX —
Service of Lessons and Carols**

With the Dorothy Shaw Bell Choir. 10:30 a.m. St. Martin's Church, 717 Sage Rd. Contact: Parish Office at 713-621-3040. www.stmartinsepiscopal.org.

Advent and Christmas events will be updated on the Living Church website, www.livingchurch.org. To submit your parish's event, email details to: foundation@livingchurch.org.



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More Gift

Plenty of gift items are available from bookstores around The Episcopal Church.

Crosses, especially Celtic and Guatemalan, and traditional icons remain popular gifts, said Nancy Marshall of The Episcopal Bookstore in Seattle, Wash. Recent bestselling books at the store are *Common*

Prayer on Common Ground by Alan Jones (Morehouse), *Following Francis* by Susan Pitchford (Morehouse) and *Leaving Church: A Memoir of Faith* by Barbara Brown Taylor (HarperSanFrancisco).

Sue Tierney at Cathedral Bookstore, St. Philip's Cathedral in Atlanta, Ga., said *Advent Storybook: 24 Stories*



Angelus frankincense from Christ Church, New Haven, Conn.

to *Share Before Christmas* by Antonie Schneider, (North South Books) sold well in 2005 and is being featured again this year, along with *The English Church* by Tim Tatton-Brown and John Cook (New Holland), *Talking to God*, edited by John Gattuso (Stone Creek), and *Saints: A Year in Faith* by Rosa Giorgi (Abrams). A recording of the cathedral's choir, the CD *Thou Ever Blessed Morn: Christmas at St. Philip's*, has been especially popular.

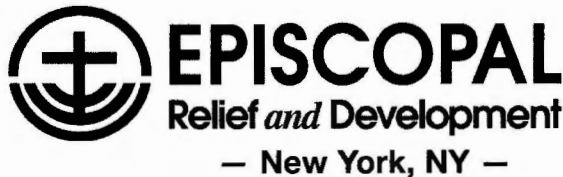
Sandy Smith, manager of the bookstore at Christ Church, Little Rock, Ark., listed silver and gold cross rings and Anglican rosaries among the leading gift items.



Celtic cross with knots (pewter) from www.episcopalbookstore.com.

She said anyone looking for a cookbook can also help a good cause by purchasing *La Bonne Cuisine: Cooking New Orleans Style*, produced by All Saints' Church, New Orleans. The book, which helps fund various ministries, retails at \$21.95; \$2 from each sale goes to the hurricane relief efforts of the church and Episcopal Relief and Development. The book has a section of recipes from famous New Orleans' restaurants. The address of the church is 100 Rex Dr., New Orleans, LA 70123, and the phone for ordering directly is 1-800-375-1416.

A gift for individuals or a church is Angelus: An original blend of frankincense, based on a formula that has been in use at Christ Church, New Haven, Conn., for more than 100 years. (4oz. jar, \$9.95 or 1lb. jar \$24.95/plus shipping/handling). To order, see www.christchurchnh.org/Undercroft.htm.



NETWORK COORDINATOR

The Episcopal Relief and Development Network, New York, NY is a nationwide group of volunteers committed to sharing the message of Episcopal Relief and Development (ERD) with their Dioceses and Episcopal seminaries. Appointed by their Bishop, each of these persons, called an ERD Diocesan Coordinator, recruits parish representatives to help spread the ERD message to local parishes.

To continue the Network's growth in both size and impact, the Network Coordinator (NC), based in the New York office of ERD and possibly traveling 50% of the time, is responsible for creating and implementing a strategic plan for the immediate and future activities of the Network. This will include structuring, coordinating, and orchestrating the overall activities of the ERD Network, including recruiting, retaining, training, and supporting Network volunteers. The NC will need to effectively interface with current ERD staff to acquire information and support for Network activities while concomitantly building relationships and effective communication channels with local and diocesan leadership across the Episcopal Church to pursue growth and sustainability.

Excellent written and verbal communication skills are a must to perform this job well. Previous experience managing large groups of people and /or public relations skills would be a plus. Demonstrated skill in support and management of volunteers in addition to the ability to respond professionally to demands from large volunteer corps is essential. Highly organized and able to manage competing demands on time. An independent work style, yet able to contribute to team objectives in addition to being creative and willing to lead evolution of this group. Incumbent must be flexible and willing grow as the Network evolves and forms. Proficient in Microsoft Office, Power Point, Word and Outlook; and an aptitude for learning other software and new technologies. Bachelor's degree required. Knowledge of the Episcopal Church is a plus.

Please fax your cover letter including salary requirements and a resume to:

Vicki Beaman
(212) 867-6174

Please, no telephone inquiries.

Fond du Lac

(Continued from page 17)

Oct. 20-21 at St. John the Baptist, Wausau, Wis.

Bishop Jacobus said he hopes to begin Windsor Report education for the diocese early next year with a series of meetings where clergy can "engage the Windsor Process." This will be followed by several opportunities for the laity.

"I am passionate about keeping the Anglican Communion together and I hope you will begin to share this passion with me," he said. A letter of affirmation that convention sent to Presiding Bishop Frank Griswold and Presiding Bishop-elect Katharine Jefferts Schori stated that the signatories "accept Jesus Christ as the only means to salvation."

During the past year, the diocese hired a youth ministry coordinator and continued an incremental reduction in the percentage of the diocesan "asking" from each parish, Bishop Jacobus reported. Reduced to 14 percent last year, plans are in place to reduce it to 13 percent in 2007. The goal, Bishop Jacobus said, is a model in which members pledge 10 percent of income to their parish, parishes pledge 10 percent to the diocese and the diocese pledges 10 percent to the program budget of the General Convention.

The Rev. Kenneth Munanga, assistant to the bishop of the Diocese of Mount Kenya South was the convention preacher, assisted during the Eucharist, and gave a presentation about his diocese. The Diocese of Fond du Lac is

considering entering into a companion relationship with Mount Kenya South and has already developed a number of ties through medical missionary trips, theological educators, and clergy visits.

In addition to regular business, delegates adopted resolutions to continue to allow individuals to restrict their giving from being included in the calcula-

tion of the diocese's pledge to the national church; to develop ways to implement meeting and the Millennium Development Goals; to re-commit to reaching the goals of the 20/20 initiative of doubling the membership of all diocesan congregations by 2020. A resolution regarding a statement of belief was withdrawn.



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DIRECTOR OF CHURCH RELATIONS

This position will direct, manage and evaluate all programs of ERD that benefit Episcopal Churches and Episcopalians, in the United States. It will also direct, manage and evaluate programs aimed at increasing knowledge of Episcopal Relief and Development among Episcopal clergy, vestries, and parishioners. The incumbent will direct, manage and evaluate programs to increase financial support for Episcopal Relief and Development from Episcopal dioceses and churches. This position is responsible for relations with a key constituency, our Episcopal Church institutional donors. In addition, the position develops and oversees programs of Episcopal Relief and Development that benefit Episcopalians in the United States. This position will also supervise and develop ERD's network of volunteer diocesan representatives and our overseas volunteer/service learning programs.

Requirements: The successful candidate should have strong knowledge of or experience in developing programs for youth and adults in the Episcopal Church; should have extensive knowledge of church structures and be proficient in promotion methodologies. They should also be scrupulous in preparing and managing budgets and be an exceptionally good public speaker. He or she should be comfortable working with persons at all levels in the Episcopal Church. Excellent written, oral, presentation and human relations skills; experience in fundraising, communications and marketing and familiarity with Episcopal Church is vital. Good delegation and supervisory skills; ability to work collegially and to prioritize a multitude of tasks with little supervision are also required. **A Master's degree is preferred.**

Salary is commensurate with experience and includes a generous benefits package. EOE, m/f/d/v encouraged to apply. To apply, submit a cover letter with salary requirements and a resume via fax to:

Vicki Beaman
Senior Human Resources Generalist
(212) 867-6174

Please, no telephone inquiries.

BRIEFLY...

The **Detroit** city council is considering a new law which would require scrap dealers to install video surveillance cameras as well as to maintain and make available to police extensive sales records. The bill is in response to city property owners who have been repeat victims of metal scavenging thieves. The Rev. Donald Lutas, rector of St. Cyprian's Church, was among those who testified in favor of the law. St. Cyprian's recently renovated a building for young foster girls. Thieves stole all of the copper plumbing, costing the church an additional \$950 in repairs.

PEOPLE & PLACES

Appointments

The Rev. **Joe Ashby** is rector of Grace, 41 Bowman St., Mansfield, OH 44902.

The Rev. **Bill Brosend** is homiletics professor at the School of Theology at the University of the South, Sewanee, TN 37383-001.

The Rev. **David Drebert** is rector of St. Anskar's, N48 W31340 Hill Rd., Hartland, WI 53029.

The Rev. **Sean Ferrell** is rector of St. Luke's, 309 E Baltimore St., Jackson, TN 38301.

The Rev. **Jim Fosdick** is rector of St. Mary's, 112 N Silver Lake Rd., Eagle River, WI 54521.

The Rev. **Albert L. Holland** is rector of Ascension, 3717 Philadelphia Pike, Claymont, DE 19703-3414.

The Rev. **Charles (Chuck) Howell** is rector of Christ Church, 76 Franklin Ave., Staten Island, NY 10301.

The Rev. **Joseph J. Marek** is vicar of St. Matthew's, 105 Edgewood Ave., McMinnville, TN 37110.

The Rev. **Wayne Nicholson** is rector of St. John's, 206 W Maple, Mount Pleasant, MI 48858.

The Rev. **Matthias E. Onyendi** is rector of St. Francis', 300 Dooley St., Prairie View, TX 77446.

The Rev. **Sherry Osborn** is rector of St.

Mark's, 33 Fairground Rd., Springfield, VT 05156.

The Rev. **Sandra Ragland** is rector of St. James', 11511 SW Bull Mtn Rd., Tigard, OR 97224-2716.

The Rev. **Ben Robertson** is rector of All Saints', 1201 S New Hope Rd., Gastonia, NC 28054.

The Rev. **Linda King Watkins** is rector of St. Mary's, 112 E 2nd St., Waynesboro, PA 17268.

Ordinations

Priests

Kentucky — **Brad Ableson, Amy Real Coultas, Ellen Poole Ekevag.**

Resignations

The Rev. **Kay Ashby**, as rector of St. Alban's, Muskegon, MI.

The Rev. **David Jones**, as rector of St. Paul's, Concord, NH.

The Rev. **Rhonda Lee**, as assistant at Calvary, Louisville, KY.

Retirements

The Rev. **Robert Hector**, as rector of Grace, Grand Rapids, MI.

Deaths

Sr. Ruth Angela (Fitz), SHN, 100, died Sept. 23 at St. Francis' Nursing Home, Fond du Lac, WI.

Born and raised in Philadelphia, she was educated at Bryn Mawr College and the Drexel School of Library Science. She worked as a librarian until she entered the Sisterhood of the Holy Nativity in 1933. During her years in the community, she served in Milwaukee, WI; Los Angeles and Santa Barbara, CA; and Bay Shore, NY, where she was in charge of the House of Rest and Retreat for 22 years. At the motherhouse in Fond du Lac, she held the positions of assistant superior and associates' secretary. Sr. Ruth Angela made friends throughout The Episcopal Church through her travels to meet with associates. In recent years she traveled throughout the country by bus. She had a strong commitment and love for young people, having attended the Valley Forge Youth Conference and teaching there for 35 years. She is survived by a half-brother, the Rev. Charles M. Fitz, Jr.

The Rev. **James W. Curtis**, of Fennville, MI, died Sept. 5. He was 85.

Fr. Curtis was born in St. Louis, MO, and



EPISCOPAL SCHOOLS

National Association of Episcopal Schools — Executive Director Search

The National Association of Episcopal Schools (NAES), an independent, voluntary membership organization, supports, serves and advocates for the vital work and ministry of over 1,000 schools, Early Childhood Education programs and school establishment efforts throughout the Episcopal Church U.S.A.

The Executive Director is the chief executive officer of NAES. He or she will be the face and voice of NAES and Episcopal education, the primary liaison between and among Episcopal schools, commissions, and associations, and a spokesperson and ambassador to the leadership of the Episcopal Church and to the wider community, including national, state and local independent school associations.

We seek an educator with broad experience of Episcopal education, a person of vision and deep personal faith who can be a passionate advocate. He or she will develop and sustain NAES membership, and will take the lead in fundraising and advancement efforts. He or she must have the flexibility to oversee office business while handling an extensive travel schedule. Relocation to New York City, while desirable, is not a requirement for the position.

A successful candidate will have demonstrated gifts in program, resource and conference design. He or she must

understand the big picture in the education community and the Church, and have a lively appreciation of the vibrant religious diversity that is one of the most striking features of Episcopal education. A strong writer and compelling public speaker, he or she must above all be a model spiritual leader, exhibiting strong pastoral instincts and demonstrable pastoral skills, and a deep love and respect for Episcopal tradition and the Episcopal Church.

Candidates must e-mail the following materials: a cover letter detailing their interest; curriculum vitae; the names, addresses, telephone numbers and e-mail addresses of four to six references; and a short vision statement describing their educational philosophy, with particular reference to the principal qualities that distinguish our schools as Episcopal. No hard copy will be accepted.

Application deadline: December 1, 2007. The Search Committee hopes to complete its work and send a name to the Governing Board for its approval by March 1, 2007 so that a new director can be in place by July 1, 2007.

The Rev. Roger A. Ferlo, Ph.D., Chair
NAES Executive Director Search Committee
E-mail: NAESsearch@vts.edu
Web: www.episcopalschools.org

was a graduate of Dartmouth College. He was ordained deacon in 1952 and priest in 1953. He was rector of All Saints' Church, Saugatuck, MI, 1952-55, then served for many years in the Diocese of Northern Indiana, including 16 years at St. Stephen's, Hobart. In 1983 he returned to the Diocese of Western Michigan and was an interim or supply priest in many congregations. He was an alternate deputy to General Convention in Northern Indiana. Fr. Curtis and his wife, Mary Ann, were the parents of five children.

The Rev. **Stephen D. Carter**, SSC, of Columbus, MS, died Aug. 25 in Columbus. He was 79.

Fr. Carter was a native of Galveston, TX, and a graduate of University of Texas and the General Theological Seminary. He was ordained deacon in 1953 and priest in 1954 in the Diocese of Dallas. He served the following congregations in that diocese: minister-in-charge of Christ Church, Mexia, 1953-55; rector of Holy Trinity, Dickinson, 1955-57; rector of St. James', Conroe, 1957-59; rector of St. Andrew's, Breckinridge, 1962-65; curate at All Saints', Fort Worth, 1965-68; and rector of St. Vincent's, Euless, 1968-73. He then moved to Mississippi, where he was headmaster of St. John's Day School, Laurel, 1973-74, and vicar of St. Paul's, Picayune, 1974-82. He returned to Breckenridge to be rector of St. Andrew's again, from 1982 to 1991. Fr. Carter is survived by his wife, Mollie; three children, seven grandchildren and six great-grandchildren.

The Rev. **Sanford Garner, Jr.**, 82, rector of Christ Church, Georgetown, Washington, DC, for 17 years, died Sept. 30 of pancreatic cancer at his home in Washington.

Fr. Garner was born in Henning, TN, and graduated from the University of Tennessee and the School of Theology of the University of the South. He was a combat infantry officer with the 3rd Army in Europe during World War II. In 1952 he was ordained deacon, and the following year priest. Fr. Garner was rector of St. Barnabas', Tullahoma, TN, 1953-56; associate at Holy Communion, Memphis, 1957-60; rector of St. Matthew's, Kenosha, WI, 1960-63; rector of Ascension, Knoxville, 1963-73; and rector in Washington from 1973 until 1990. He was provost of Washington National Cathedral from 1990 until 1992 when he retired. In the Diocese of Washington he was a member of the Commission on Peace, the Inter-Racial Task Force and the standing committee. Surviving are his wife Mary; three sons, Sanford III of Washington, James of Bozeman, MT, and Robert of San Francisco, and two grandchildren.

Next week...

Comfort for Soldiers



PART-TIME RECTOR

St. James' Episcopal Church Livingston, AL

Priest to serve in small, traditional university town in western Alabama. Should be interested in community and university ministry. Large rectory included.

Contact:

Mr. Hiram Patrenos

P.O. Box 446

Livingston, AL 35470

patrenoj@bellsouth.net

or

The Rev. William King

Diocese of Alabama

521 North 20th St.

Birmingham, AL 35203

bking@dioala.org

For more information about St. James', contact: www.rlosch.com.



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ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com. Visit www.anglicanbooks.klink.net.

CHURCH FURNISHINGS

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

POSITIONS OFFERED

HALF-TIME VICAR: *All Saints' Episcopal Church in Storm Lake, IA*, is seeking a one-half-time vicar. All Saints' is a small church in a community of 10,000 people in beautiful northwest Iowa. Active lay ministry is the center of this small parish community. Storm Lake offers the opportunity for church evangelism. *Being bi-lingual in Spanish is a plus but not required. Possibility of full-time ministry through Call to Common Mission opportunity.* If interested please contact **Rev. Tom Gehlsen, Deployment Officer, Diocese of Iowa**, (515) 277-6165, E-mail: tgehlsen@iowaepiscopal.org.

DIRECTOR OF YOUTH AND FAMILY MINISTRY:

Are you tired of church as usual? Looking for something new, creative and rewarding? Want to be part of a faith community that is growing and focused on mission? The role of the director of youth and family ministry at **Christ Church, Hudson, OH**, is to help individuals develop stronger, Christ-centered relationships with their families, with God and with the church, to develop a strong and vital church family, and to generate opportunities for spiritual development for all ages, with a special focus on youth and young adults. We are looking for a team player to join an energetic and motivated staff. A sense of humor and entrepreneurial spirit is a must. Competitive salary and benefits. For a complete job description, please visit our website: www.christchurchhudson.org. Send resume and expression of interest exclusively to brian.suntken@christchurchhudson.org.

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AT**

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CLASSIFIEDS

POSITIONS OFFERED

CATHEDRAL DEAN: Gethsemane Cathedral in Fargo, ND, seeks a new dean of the Cathedral with at least eight years of experienced ministry. Gethsemane is a program-sized church with a diversified membership located in a growing Midwestern community renowned for its excellent quality of life.

Gethsemane was established in 1875. The original Cathedral was on the National Register of Historic Places. This fine old house of worship, one of the few "wooden" cathedrals in the world, was destroyed by fire in 1989. Our "new" Cathedral, built in a rapidly growing area of south-western Fargo, was designed by world-renowned architect Charles Moore to reflect our agricultural heritage, subtly evoking the image of a grain elevator and a prairie town. In addition to its dean, Gethsemane is served by four locally ordained priests and a deacon.

Simply stated, Gethsemane's mission is "Inviting people to experience a transforming relationship with Jesus Christ." Gethsemane has a strong foundation of growth and varied programming and seeks a dean to continue this positive momentum.

To learn more about this position, Gethsemane and the Fargo community, please be sure to visit our website at www.gethsemanecathedral.org.

Interested parties should send a detailed cover letter and resume to: **Richard P. Anderson, Chairman, Gethsemane Cathedral Search Committee, P.O. Box 10306, Fargo, ND 58106.** E-mail inquiries are welcome at: richard.p.anderson@hotmail.com. Applications will be reviewed immediately upon receipt. Applications accepted through January 22, 2007.

FULL-TIME RECTOR: *Trinity Church, Swarthmore, PA*, seeks an experienced, energetic leader for its program-sized parish. This mainstream congregation highly values the preaching ministry, is known for its fine music, strong education programs, and talented lay leadership. Its three services on Sunday of varying liturgical styles, from a traditional early service, to a family-oriented liturgy, and finally to a formal liturgy, attract a wide spectrum of people. Parish priorities are to foster community within the parish and to reach out to new members and to maintain its strengths. Swarthmore is a small college town in suburban Philadelphia. Interested persons should send their resume and CDO profile to **Susan H. Warren, 330 Dickinson Ave., Swarthmore, PA 19081.** To view the church's profile visit www.trinityswarthmore.org.

FULL-TIME DIRECTOR OF YOUTH AND FAMILY MINISTRY: *Grace Church, New York, NY* seeks a lay person whose passion is working with youth of all ages and their families. Duties include oversight of church school, middle and high school youth groups, and programs to help parents apply the Christian faith to the joys and challenges of raising children in a vital urban area. For a full position description send inquiry to the Rev. J. Donald Waring at dwarding@gracechurchnyc.org.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Aberdeen, SD.* A pastoral-sized congregation in a town with one college, one university, small industry, new schools, and excellent quality of life. Good liturgical space, excellent music program, regulation-sized gym, vibrant Christian youth and adult formation. Young families, long-time members, bi-cultural mix. Mutual (total) ministry involving local ordained and lay ministry development is in place. Seeking a rector for guidance in worship, pastoral care and ministry development and training. Visit www.iw.net/stmarkch. Contact: **The Rev. Canon Karen Hall, 500 S. Main Ave., Sioux Falls, SD, 57103, PH: (605) 338-9751.** E-mail: canonkaren.diocese@midconetwork.com.

FULL-TIME RECTOR: *St. James Church, Taos, NM.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Contact: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571.** E-mail: wes@taosnet.com, or visit: www.stjamestaos.org.

HALF-TIME RECTOR: *Holy Innocents, Corte Madera, in the San Francisco Bay Area of California,* is seeking a priest with vision, a personal philosophy, and the ability to inspire members both in church life and their personal lives outside the church. Parishioners want to continue to look outward and work with the broader community in order to have a positive impact on the world around while still being an institution of faith that provides solace, peace, and inspiration. Among the parish's many resources is a three-bedroom, two-bath apartment above the parish hall. Interviews begin November 1. Please contact the **Rev. Canon Michael Hansen, Diocese of California, at michaelh@diocal.org or (415) 673-3362.**

FULL-TIME CHRISTIAN FORMATION DIRECTOR: *St. James' Parish, a large, historic church in downtown Wilmington, NC,* seeks an experienced individual to direct growing education program for ages 2 through adult. A Masters degree in a theological field preferred, but will consider equivalent experience. Position involves program scheduling and advertising, recruiting and training teachers, curriculum development, budget management, and coordination with other program staff. Excellent benefits. Submit resume to **The Rev. Ronald Abrams, 25 S. Third St., Wilmington, NC 28401** or by E-mail to: parish@stjames.org.

POSITIONS OFFERED

FULL-TIME PRIEST: *St. Mark's, Mesa, AR,* a 300 family parish, is searching for a full-time priest who will lead us into the future and our centennial. We are looking for a priest who enjoys working with all ages, can interpret the Scriptures for understanding in our daily life, appreciates all styles of church music and will guide us as we reach out to those in our parish and our community. Please visit our web site at stmarkmesa-az.org for a full informational packet. Our e-mail address is stmarks322@aol.com. Mailing address is **St. Mark's, 322 N. Horne, Mesa, AZ, 85203.** Fax (480) 962-1245.

SEEKING EXECUTIVE DIRECTOR: Grace Point Camp and Retreat Center, Diocese of East Tennessee. Contact the Rev. Canon Stephen Askew for more information, (865) 966-2110, E-mail: askew@etdiocese.net, visit www.etdiocese.net.

PART-TIME RECTOR/PRIEST-IN-CHARGE: *St. Paul's Episcopal Church, Trappe, MD,* a family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected tenfold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town in Talbot County on Maryland's Eastern Shore. Our proximity to the Chesapeake Bay and its hundreds of miles of shoreline with excellent boating, waterfowl, and birding make this an ideal location for outdoor enthusiasts. Washington & Baltimore are only 90 miles away. In June 2006, we completed a new, four-bedroom rectory. Visit our website at www.saint-pauls.info. To apply write: **Dr. Granville Blades, Chair-Search Committee, P.O. Box 141, Trappe, MD 21673-0141** by November 30.

FULL-TIME RECTOR: *St. James' Episcopal Church, Lake City, FL,* is a debt-free, 136-year-old parish of 155 families. We are the only Episcopal church in our community with a campus consisting of a new Gothic style sanctuary, parish hall, historic chapel and antebellum style rectory. Our worship is focused on celebrating Eucharist, in addition to a superb music program. We seek a long-term relationship with a dynamic individual committed to Christian education and community outreach.

This is a **rare opportunity** to reside in rural north central Florida with access to national/international cultural experiences and nationally recognized hospitals. Lake City/Columbia County is proud to claim a population of 70,000, state-accredited schools, internationally recognized community college and 3.4% unemployment rate.

Interested candidates are encouraged to contact: **Roni Kelly, Search Committee Chair Ph: (386) 755-5022** E-mail: tkelly@se.rr.com. Resumes and CDO profiles should be submitted to search consultant the **Rev. Lila Brown, 2358 Riverside Ave., #704, Jacksonville, FL 32204** E-mail: SaintByrd@aol.com Deadline: 11/30/06.

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Sun MP (Sung) w/High Mass 9

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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)

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www.standrewslw.net www.IntegrityPalmBeach.org
The Rev. Paul A. Rasmus, interim r; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, ret. p-l-r
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of traditional 1979 BCP services) Handicapped accessible

STUART, FL

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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

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

ST. MARK'S (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
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ascensionchicago.org
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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, 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

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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 8; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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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

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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

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Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; The Rev. John Onstott, c
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

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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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The Rev. Canon James H. Cooper, D. Min., r
The Rev. Canon Anne Mallonee, v
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Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

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

RALEIGH, NC

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

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.

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.re., 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.

WELLSBORO, PA

ST. PAUL'S (570) 724-4771
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave. www.holycom.org
Website: 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)

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

SAN ANTONIO, TX

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

ST. PAUL'S CHURCH AND SCHOOL

(210) 226-0345
Inclusive and Affirming Anglican Catholicism since 1883
1018 E Grayson St., Government Hill
Website: www.stpauls-satx.org
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choirmaster; Kay Karcher Mijangos, school headmistress
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno, Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

CHRIST CHURCH CATHEDRAL (715) 835-3734
510 S. Farwell St.
The Very Rev. Bruce N. Gardner, interim dean
Sun H Eu 8 & 10; Sat 6 H Eu

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

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