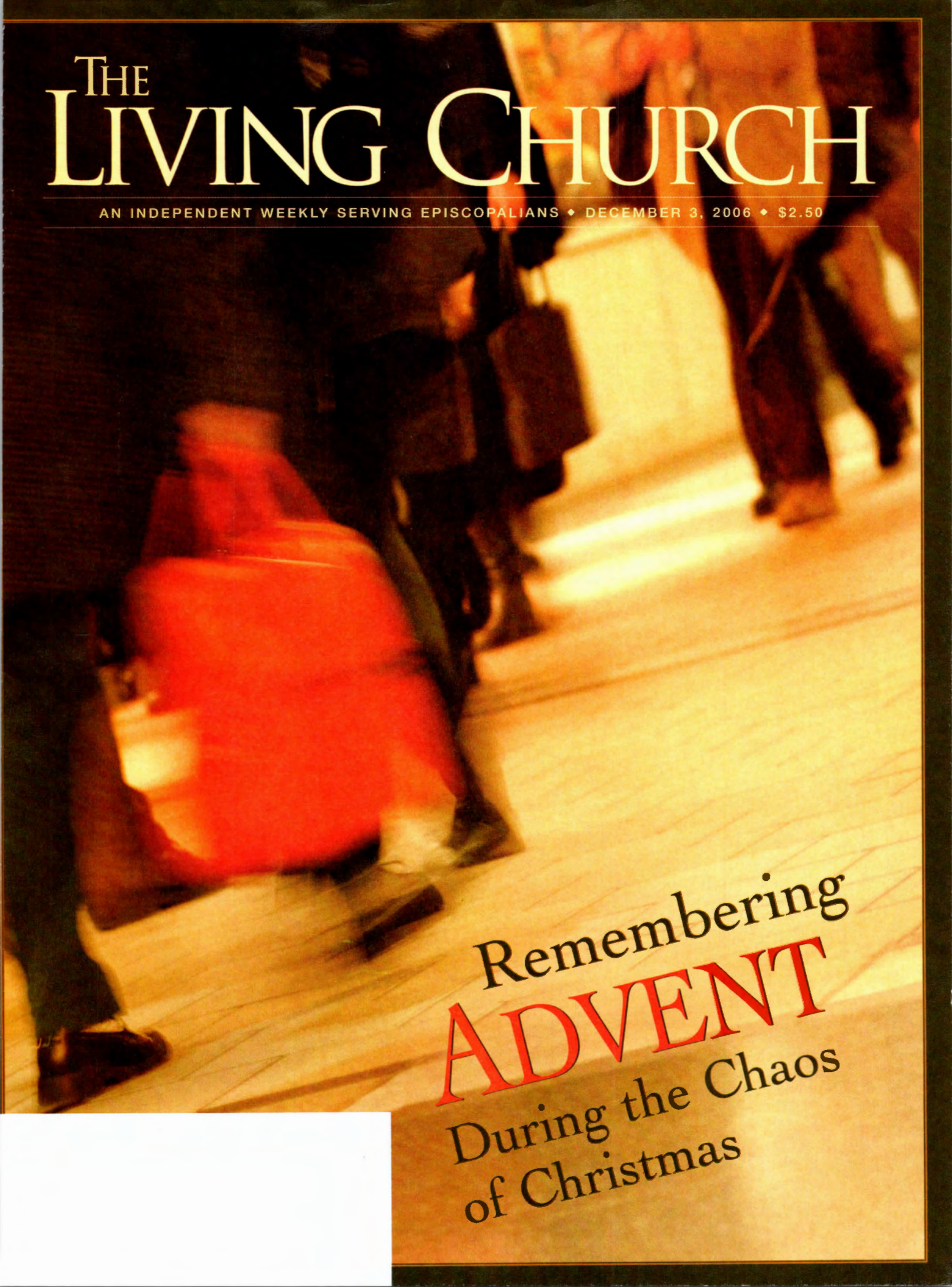


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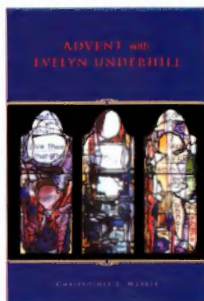
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Katherine L. Howard offers brief daily meditations and prayers for each day of Advent and Christmas. Booklet's low price makes it a great stocking stuffer and attractive thank you gift for churches to order in bulk to present to parishioners.

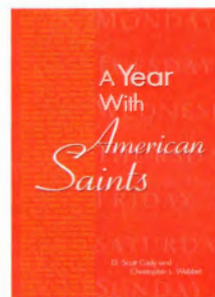
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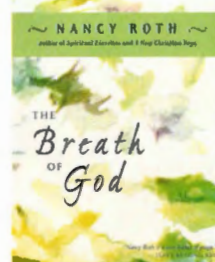
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Nancy Roth brings together simple instructions in basic Christian prayer forms – contemplation, reflection, verbal prayer, and the prayer of activism – with a theology that makes prayer as natural as breathing.

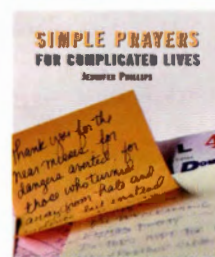
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www.livingchurch.org

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

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

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

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

Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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

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Volume 233 Number 23

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

Great Hope in the Day of Fear

'Our God will come' (Psalm 50:3)

The First Sunday of Advent (Year C), Dec. 3, 2006

BCP: Zech. 14:4-9; Psalm 50 or 50:1-6; 1 Thess. 3:9-13; Luke 21:25-31

RCL: Jer. 33:14-16; Psalm 25:1-9; 1 Thess. 3:9-13; Luke 21:25-36

Some of the most shocking, troubling words that Jesus said are, "I have not come to bring peace but a sword." He goes on to describe that even families themselves will be divided, to the point that some will have others put to death for their faith in Jesus. Hard words from one known as the Prince of Peace.

The lessons for today, however, are about judgment. In a culture that values moral ambiguity and a church that prizes inclusivity, these lessons will set up a stumbling block. In Luke, Jesus describes a day on which the judgment shall be pronounced, the day on which he, the Son of man, will come "with power and great glory." Just prior to that appearance, the earth will be convulsed with fear and foreboding, and even the cosmos itself will show evidence of coming distress.

The lesson from Zechariah similarly describes a catastrophic shifting of familiar ground, a splitting of the Mount of Olives precipitated by the coming of the Lord in power. As in the gospel, people shall be overwhelmed with fear and shall flee as from a massive earthquake. The apocalyptic images signify a tremendous disappearance of those things that bring evildoers confidence — the sky itself and the earth they stand on will not only be unreliable but will cooperate with the Lord in his judgment against them. But

accompanying these lessons of fear and destruction are the encouragements for the faithful. Accompanying the Lord in the prophecy of Zechariah are "the holy ones." Jesus exhorts his followers to raise their heads when these signs of terror appear, for they herald the time of their redemption.

The lesson from 1 Thessalonians speaks of building up faith, abounding in love, and establishing hearts unblamable in holiness — all anticipating "the coming of our Lord Jesus Christ with all his saints."

Hard and harsh as these lessons may be, they do not provide any new teaching. From his first words to the first people, the Lord made it clear that he had standards of moral living. He commanded the people to follow them and said there would be consequences for disobedience. He assured the people that his commandments were not arbitrary nor merely for the purpose of showing "who was boss." On the contrary, he was showing the people the way of life, joy, and love, as any loving parents will do for their children. And in giving the people full dignity, he allowed them to make their own choices, for only in that way could their obedience be freely given and true love be known. The judgment day is little more than the day when each person's choice is disclosed and granted.

Look It Up

The Christians addressed in the epistle are commanded to abound in love to whom?

Think About It

Why are the Christians addressed in the epistle to love not only "one another" but all people — assuming that among "all people" are those who shall be condemned and lost on the last day?

Next Sunday

The Second Sunday of Advent (Year C), Dec. 10, 2006

BCP: Bar. 5:1-9; Psalm 126; Phil. 1:1-11; Luke 3:1-6

RCL: Bar. 5:1-9 or Mal. 3:1-4; Canticle 4 or 16; Phil. 1:3-11; Luke 3:1-6

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Other Voices, Other Worlds
The Global Church Speaks Out
on Homosexuality

Edited by **Terry Brown**. Church Publishing. Pp. 341. \$25. ISBN 0898695198.

Here is a collection of essays from around the Anglican Communion dealing with the divergence over sexuality that clearly divides us.

The point is made in one of these essays that the 1662 Book of Common Prayer laid down three purposes of marriage

and as that is still the official prayer book of the Church of England, still used in several other churches, and the book that shaped the theology of many Anglicans, it is hardly surprising that these purposes are still widely assumed to be normative. These stated purposes, eliminated from the first American prayer book of 1789 and therefore unknown to most Episcopalians, were the control of human passions, the procreation of children, and the relationship in love of husband and wife. When a statement of purpose was restored to the American marriage service in 1979, the love of husband and wife was placed first and the control of human passions was not mentioned.

This volume is intended to give voice to those in the Global South whose voices have not been heard; indeed, whose voices have been assumed not to exist when it is assumed that homosexuality is a western phenomenon. Twenty-five essays from 18 provinces of the Anglican Communion, predominantly the Global South, correct the balance. Why have we not heard from them before? There are many reasons. In part it is because Victorian taboos have lasted longer where indigenous Christians have only begun to take leadership roles in their own society; in part because "third world" societies are often pre-occupied with survival; in part because homoerotic tendencies were traditionally channeled in other ways; in part because some of those societies, especially those influenced

by Islam, repressed such voices so strongly.

The essayists look at their societies' understandings of homosexuality from various viewpoints: biblical, theological, sociological, psychological, political, and more. Perhaps most helpful are concluding essays from Canadian, English and U.S. voices who ask in various

ways whether either side in the current debate has yet engaged the fundamental question from the perspective of Anglican tradition.

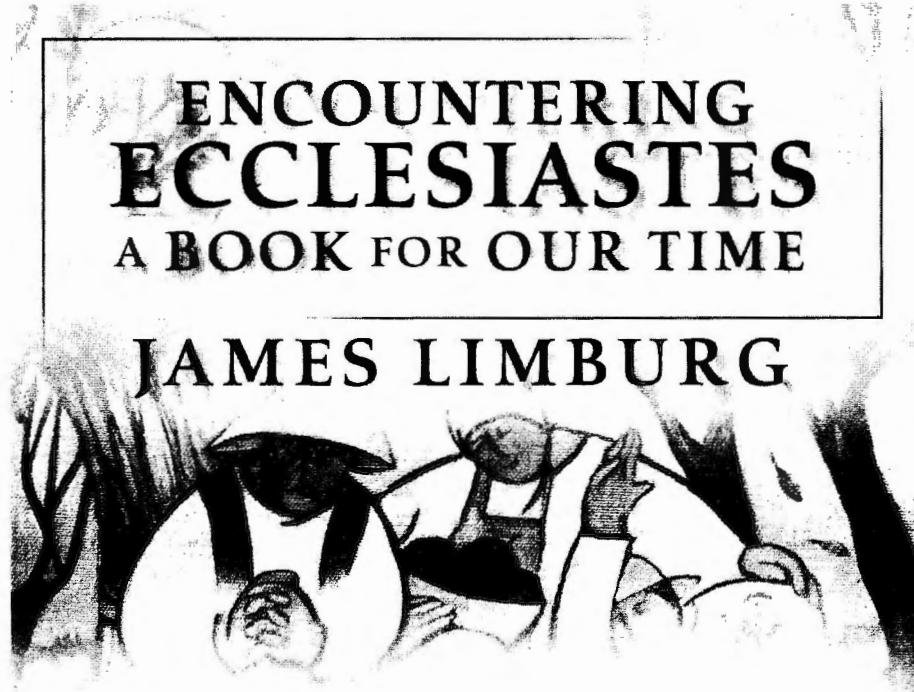
There are indeed many voices to hear, and Lambeth '98 called on the whole church to listen. It is an English evangelical, tracing the evolution of his own thinking, who asks the critical

(Continued on next page)



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OTHER WORLDS

Edited by
Terry Brown



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BOOKS

(Continued from previous page)

question: "While we all seek further the mind of God for us as a church, can there be a willingness ... to give each other the freedom of conscience to disagree in love, while we all continue prayerfully to seek God's will and purpose for us and for God's church?"

(The Rev.) Christopher Webber
Sharon, Conn.

Cranmer's Church
Introducing the Episcopal Church
and Anglicanism in America

By **Chuck Collins**. Pp. 102. \$10. (Order from Christ Church, 510 Belknap Pl., San Antonio, TX 78212)

When I received *Cranmer's Church* to review, I thought to myself, "Why do I want to read another introduction to The Episcopal Church?" Then I realized life in The Episcopal Church is changing. We are in serious division and chaos. People are staking out their places and posting their flags. I suspect this will not be the last of a new spate of short treatises declaring the author's (and his/her church's) theological position. Canon Collins has done a very effective bit of staking.



Actually, as a product of classical "evangelical" Anglicanism myself, I found Canon Collins' presentation familiar, well stated, clear, concise and compatible. He has a definite, clearly stated "evangelical" bias to his theology and ecclesiology. It is an image of The Episcopal Church that, prior to our internecine struggles, constituted what I think most Episcopalians would consider "Anglican ethos."

I suspect this book is a written form of Canon Collins' "inquirer's class" at Christ Church, San Antonio, where he is the rector. It has discussion questions at the end of each of the 10 short chapters. For those inclined toward the evangelical segment of the church, or for someone wanting to know what that "party" of the church thinks about the basics of the faith, this is an excellent book. It's very readable. It presents its point of view causally, without being polemic, but strongly and with assur-

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(*The Very Rev.*) Stephen H. Bancroft
Detroit, Mich.

Journey in a Holy Land

A Spiritual Journal

By M. Basil Pennington, OCSO. Paraclete Press.
Pp. xix + 179. \$21.95. ISBN 1-55725-473-7.

JOURNEY IN A
HOLY LAND
A SPIRITUAL JOURNAL



Basil Pennington's death in the summer of 2005 from injuries that he suffered in a car accident was a great blow to the church. For years he has taught us to pray, either in person or through his books, and there are

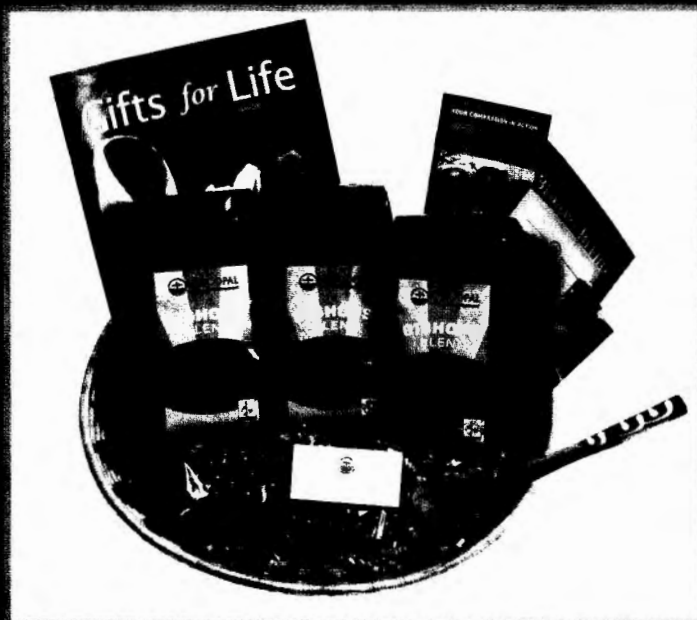
few who ever exercise such wide influence on so many for such good.

This was his last book, published posthumously, and prefaced with the homily that the equally influential Cistercian, Thomas Keating, preached at Dom Basil's funeral. The text has been lightly edited, but is essentially as Dom Basil left it. As a consequence, perhaps, there are some unfortunate, but minor, errors. Yet this is a wonderful book.

Dom Basil records his reflections on a recent pilgrimage to the Holy Land and Sinai. Not surprisingly, he often centers his thoughts on the scriptural references to the places he visits, and anyone who has been to the Holy Land will see clearly once again those extraordinary sites. And we are reminded from his itinerary that one has to jump around a lot in the Holy Land — a pilgrimage there is never a direct route from Bethlehem to the tomb.

This is a fine book for those who have been to the Holy Land, and an equally good book to take with you if you are going for the first time. It is not a guide book, but it will help to make your trip to the Holy Land a real pilgrimage, and not just another holiday.

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



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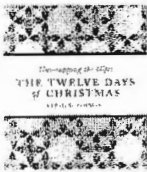
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Christmas and Beyond

A brief look at some recently published books:



THE TWELVE DAYS OF CHRISTMAS: Unwrapping the Gifts. By Curtis G. Almquist. Cowley. Pp. 101. \$13.95. ISBN 1-56101-1293-9.

The Superior of the

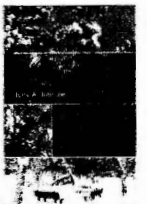
Society of St. John the Evangelist reminds his readers that Christmas extends beyond Christmas Day. He offers meditations for each of the 12 days of Christmas, centered on gifts for our spiritual lives. Particularly effective are his thoughts about enemies: "...I believe that they are extraordinary agents for our own conversion."

GOD'S TOP 10: Blowing the Lid off the Commandments. By Anne Robertson. Morehouse. Pp. 187. \$19.95. ISBN 0-8192-2215-1.



In her Introduction, the author, a minister of the United Methodist Church, explains that the book is "to help us keep our political/social positions and our faith in responsible dialogue." She uses the Ten Commandments as a framework to examine some of the controversies we face.

A WEEK TO PRAY ABOUT IT. By Judy A. Johnson. Cowley. Pp. 127. \$14.95. ISBN 1-56101-246-7.



Judy A. Johnson is an Episcopal lay person with a Baptist background. In this book she ponders what she calls "ordinary occurrences" in her life and writes meditations on each, followed by questions for reflection. Her pondering of a "Trust Jesus" sign is especially noteworthy.

SOUL MOMENTS: Times When Heaven Touches Earth. By Isabel Anders. Cowley. Pp. 140. \$14.95. ISBN 1-56101-245-9.



Another presentation of meditations on routine happenings — times when the sacred and secular overlap. Isabel Anders presents frequent references to scripture and theology in her well-written observations. A delight to read.

SHOUTS AND WHISPERS: Twenty-One Writers Speak About Their Writing and Their Faith. Edited by Jennifer L. Holberg. Eerdmans. Pp. 257. \$15. ISBN 0-8028-3229-6.



The 21 writers include some well known to Episcopalians: Jan Karon, Madeleine L'Engle, Luci Shaw, and Barbara Brown Taylor. Frederick Buechner and Walter Wangerin, Jr., are also included. Some of the authors include samples of how their writing and their faith are related.

Lives Transformed, Periphery Activated

By the Rev. Rona Harding, Rector
Church of the Ascension, Lexington Park, MD
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Our mid-week services have more than tripled in size, and our Bible study attendance has doubled.

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WHATEVER HAPPENED TO DELIGHT?
Preaching the Gospel in Poetry and Parables.
 By **J. Barrie Shepherd.** Westminster John
 Knox. Pp. 146. \$17.95. ISBN 0-664-22781-3.



Shepherd, a Presbyterian minister whose poems have been published by TLC, is an accomplished writer of prose as well. He treats sermons as an art form and hopes others will

do the same. A sampling: "The one comment you never want to hear in the narthex ... is, "I enjoyed your sermon, Reverend." Written with passion and humor.

HUNGER FOR THE WORD: Lectionary Reflections on Food and Justice, Year C.
 Edited by **Larry Hollar.** Liturgical Press. Pp. 224. \$19.95. ISBN 0-8146-3009.



A resource to help those who preach use the readings from the Revised Common and the Roman Catholic lectionaries to address global hunger. The author is a Presbyterian

elder who works with Bread for the World. There are two other volumes for the other two lectionary years.

PRAYING THE CHARTRES LABYRINTH: A Pilgrim's Guidebook. By **Jill Kimberly Hartwell Geoffrion.** Pilgrim Press. Pp. 156. \$24. ISBN 08298-1715-8.



A practical, well-illustrated guidebook for those who plan to visit Chartres Cathedral, but even those who aren't going to France

will find it useful. The author, a member of the clergy in the Baptist Church, says she's visited Chartres 49 times. A remarkable book about a remarkable building.

appraisal of Revelation's true message for modern readers.

ARE YOU RUNNING WITH ME JESUS? By **Malcolm Boyd.** Cowley. \$15.95. ISBN 1-56101-275-0.



The street-wise tone of Canon Boyd's prayers of everyday life, gritty

and controversial four decades ago, will likely raise smiles of recognition from Baby Boomer Episcopalians. The 40th anniversary edition demonstrates that while his themes no longer shock, many of them — war, race relations, dependency, the search for meaning — continue to confront and challenge the church today.

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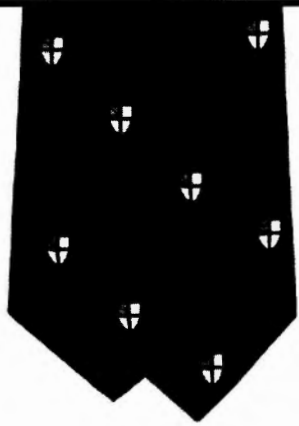
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LEFT BEHIND? The Facts Behind the Fiction. By **LeAnn Snow Flesher.** Judson. \$14. ISBN 0-8170-1490-X.

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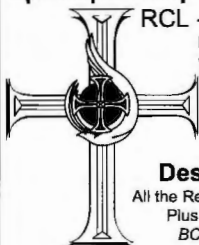
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What Child Is This?

Chorus Angelicus & Gaudeamus. Paul Halley, director. \$16.98. Pelagos PEL1005. www.pelagosmusic.com.

Two new musical releases offer special rewards for those who are looking for music that will bring a greater spiritual component to their Advent preparations, as well as provide enjoyment during the octave of Christmas.

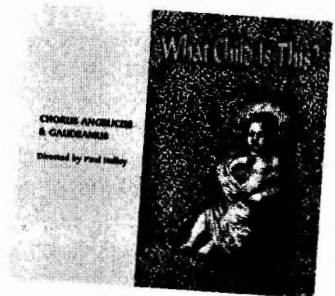
The parish choir at Church of the Ascension and St. Agnes, Washington, D.C., has produced a splendid collection of hymns, sacred music, and carols for the seasons of Advent, Christmas and Epiphany. Haig Mardirosian, the parish's choirmaster and organist, is an expert in polyphonic and liturgical music, and for this CD he has selected a pleasing range of selections that aptly demonstrate the choir's repertory of composers from all parts and ages of the Western Church.

The parish considers music to be an outreach ministry to our nation's capital, and this recording reflects the joy with which the choir undertakes that ministry. Voices and instruments blend effortlessly to pleasing effect throughout. Solo performances by sopranos Elisabeth Myers and Rebecca Schendel on Bach's *O Sweet Little One* are particularly haunting. Prepare to discover that Mr. Mardirosian's *Joys Seven*, based on "an old broadside ballad," may be your favorite new selection of this holiday season.

With *What Child is This?*, the 50-voice Chorus Angelicus children's choir of New England joins forces with the Gaudeamus chamber choir under the direction of Paul Halley. Mr. Halley, who founded both groups in the early 1990s, chose the selections for this collection to include some of the most popular lesser-known works that these choirs have performed in their Christmas concert



Joys Seven, based on "an old broadside ballad," may be your favorite new selection of this holiday season.



series in recent years and which, since 2004, have been broadcast on National Public Radio.

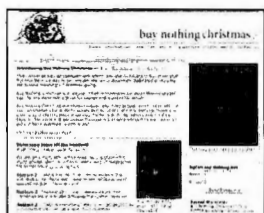
Listeners will find many familiar favorites, including Mr. Halley's arrangements of American and English traditionals. But they will also delight in the soaring voices on the Irish song *Beannacht Leat*, the prayerful quality of Rachmaninoff's *Bogoroditse Devo (Ave Maria)*, and the precision with which the choirs perform Tomas Luis de Victoria's Matins responsory for Christmas day, *O Magnum Mysterium*. Mr. Halley's own composition, *Agnus Dei*, is a particular treat.

In many parts of the country, at least one radio station plays nothing but secular holiday hits from early November through Christmas day. If you would like to take a more meditative approach to getting into the spirit of the season, both of these CDs will be welcome additions to your music library.

Michael O'Loughlin



By Richard J. Mammama, Jr.



Buy Nothing Christmas

<http://www.buynothingchristmas.org>
Visited November 9, 2006

Bookstores in Grand Central Station, New York City, began selling Christmas cards and using Christmas themes on ads and posters by mid-October. By the beginning of November, Christmas decorations, trees, lights, wreaths and ribbons were in heavy use throughout the city. The extremely long commercialized version of a Christmas season evidenced by retailers' decisions like these has almost nothing to do with the Christian seasons of Advent and Christmas. They distract and confuse us during a time of the year that for most of Christian history would have been dedicated to extended preparation for the joy of the Christ-child's birth.

Buy Nothing Christmas is a welcome and witty web-based voice against the trends of commercialization and heavy spending that surround modern North American holiday celebrations. Founded by a group of Canadian Mennonites in 2001, it aims to "offer a prophetic 'no' to the patterns of over-consumption" too familiar to many of us. "They are inviting Christians (and others) to join a movement to de-commercialize Christmas and re-design a Christian lifestyle that is richer in meaning, smaller in impact upon the earth, and greater in giving to people less-privileged."

Far from being an anti-holiday website, *Buy Nothing Christmas* provides thoughtful resources that can help to celebrate Christ's birth in a less expensive, less stressful, and more gentle way. A Bible study guide for young people looks at scriptural attitudes toward conspicuous consumption and how they might impact our decisions about gift giving and gift buying. Cartoons, songs, catalogues and kits flesh out the organization's vision of a counter-cultural, non-flashy Christmas without any humbug. (The site's editorial policy

encourages alternative gifts of time spent together, small presents, handmade gifts, or good works done for others as opposed to no gifts at all.) A series of thought-provoking posters rounds out the collection of resources here that deserve wide selection.

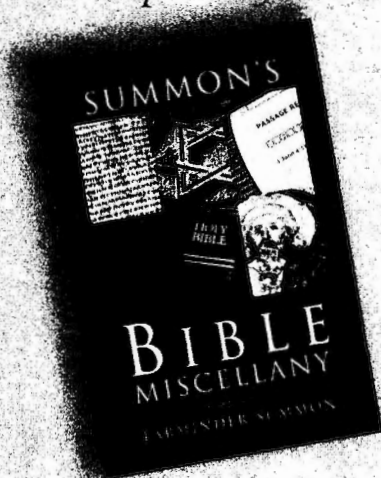
The site itself is well designed, attractive, and easy to navigate in PC and

Macintosh environments. It displays well in all standard browsers. As a light invitation to serious reflection, *Buy Nothing Christmas* deserves a high place in bookmark folders this Advent.

Richard J. Mammama Jr., of Stamford, Conn., is a frequent contributor to The Living Church.

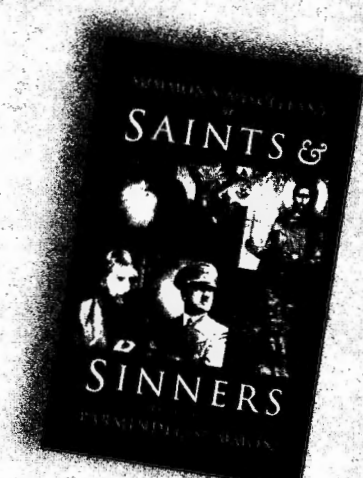
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Princeton Chaplain Elected Bishop of Southern Ohio

The Diocese of Southern Ohio elected the Rev. Thomas E. Breidenthal, dean of religious life and of the chapel at Princeton University, as its ninth bishop on the third ballot. The vote brought closure both to a three-year episcopal search process and the annual convention held Nov. 10-11 at Shawnee State University in Portsmouth.

Fr. Breidenthal, who also teaches a course in early-modern Christian thought at Princeton, told THE LIVING CHURCH that if he is approved for consecration by a majority of bishops and standing committees from other dioceses, he hopes quickly to begin expanding campus ministry within the diocese and also nationally in collaboration with other dioceses. He also

believes the Millennium Development Goals (MDGs) should be a top priority.

As chaplain at Princeton, Fr. Breidenthal supervised all campus ministry chaplains at the university as well as an ecumenical congregation located on the campus. He has written about the issues of same-sex unions, what constitutes a Christian household, and how to raise ethical children. His books include *Sacred Unions: A New Guide to Life-Long Commitment*, published in 2006, and *Christian Households: The Sanctification of Nearness*, published in 1997.

The lead on the first ballot of the election was split between Bishop Suffragan Kenneth L. Price, Jr., who led in the lay order, and Fr. Breidenthal, who polled first among clergy. Fr. Breidenthal

increased his lead in the clergy order on the second ballot and surpassed Bishop Price in the lay order, achieving the required simple majority in both houses on the third ballot.

2006 General Convention. Eventually an entirely new nomination slate of candidates was developed. Southern Ohio has undergone significant change during the past two years. Bishop Herbert Thompson, Jr., reached mandatory retirement age and stepped down a few months before the diocese played host to General Convention. He died unexpectedly in August while traveling in Europe. Bishop Price has been serving as the ecclesiastical authority, and will remain in that role until Fr. Breidenthal is consecrated.



Fr. Breidenthal

The bishop-elect is expected to move to Southern Ohio this winter. The consecration is scheduled for April 28 at the Mershon Auditorium in Columbus with Presiding Bishop Katharine Jefferts Schori serving as chief consecrator.

During the business portion of convention, delegates adopted a resolution calling for individuals, congregations and the diocese as a whole to commit to an additional 0.7 percent of its budget in support of MDGs. They also adopted a \$3.6 million budget, which includes the full asking of support for the program budget of the General Convention.

Other Candidates

The other candidates were: the Rev. Robert Glenn Certain, rector of St. Margaret's, Palm Desert, Calif.; the Rev. Canon George Hill, rector, St. Barnabas', Montgomery, Ohio; the Rev. Susan E. Goff, rector, St. Christopher's, Springfield, Va.; the Rev. John F. Koepke III, rector, St. Paul's, Dayton, Ohio; and the Rev. James B. Lemler, director of mission at the Episcopal Church Center in New York City.

Southern Ohio originally had scheduled its election for June 2005, but rescheduled in deference to the House of Bishops' moratorium on consents until the



Richelle Thompson/ photo

Southern Ohio lay and clerical delegates at the election.

SOUTHERN OHIO

Ballot	1		2		3	
	C	L	C	L	C	L
Needed to Elect					77 137	
Breidenthal	48	71	69	113	86	151
Certain	6	27	0	5	withdrawn	
Goff	9	8	0	1	1	0
Hill	7	11	3	2	1	0
Koepke	26	29	28	31	12	20
Lemler	12	43	4	24	1	2
Price	44	84	48	95	51	99

Confrontational and Chaotic Meeting

A motion to reprimand Bishop Charles Bennison failed during the annual convention in the Diocese of Pennsylvania. The contentious Nov. 11 meeting at Philadelphia Cathedral recessed amid contradictory accounts over the fate of the 2007 budget.

"Things sort of broke apart at the end," said the Rev. William H. Wood III, standing committee president. "It's hard to say what happened because there was such chaos."

Fr. Wood said he momentarily stepped out of the legislative hall to discuss a compromise proposal with several other convention deputies. Upon his return, he learned that convention had recessed, with some in attendance reporting passage of the

proposed budget and others reporting that a decision on the budget had not been included in the vote to recess.

In fact, a program budget of \$3.45 million was passed with some amendments, according to Archdeacon James Ley. All the business on the agenda was not completed, however, so deputies voted to reconvene in the next 60 days. Because so many people seemed confused by action on the budget, Fr. Wood expects there will be more debate.

During his address, Bishop Bennison defended himself against critics who have filed a formal complaint over his stewardship of diocesan endowment resources and his role in a possible cover-up of sexual miscon-

duct charges when he was serving as rector of a California parish during the 1970s and his brother, John (who has admitted guilt), was serving as a youth minister at the parish. He said he had not realized the scope of his brother's sexual behavior until reading transcripts from forums held in the diocese several days before the convention.



Bishop Bennison

"My efforts to maintain confidentiality and prevent scandal were very misguided, born of my mistaken idea that while I viewed John's behavior as highly immoral, at the time I had no idea of how extensive, pathological, and damaging it was," Bishop Bennison said.

According to diocesan bylaws, anything raised during the annual address by the bishop is automatically eligible for debate on the legislative floor, and a number of deputies availed themselves of the opportunity to criticize Bishop Bennison for the way he handled the misconduct charges. Convention did pass a resolution calling for more education of diocesan clergy about the lasting harm done to victims of sexual misconduct.

Two amendments specifically critical of Bishop Bennison both failed. The one holding Bishop Bennison accountable for his role in his brother's misconduct was defeated on a voice vote, and an amendment to that amendment, which called on Bishop Bennison to resign immediately over the matter, was determined by the parliamentarian to be too unrelated to be considered as part of the original motion.

Protests and Support

Some clergy and lay persons stood on corners near the cathedral, and outside the cathedral's front doors, to hand out pamphlets and to hold protest signs. Meanwhile, inside the

(Continued on page 24)

Arkansas Elects Local Rector as Bishop



Fr. Benfield

The Rev. Larry R. Benfield, rector of Christ Church, Little Rock, was elected Bishop of Arkansas on the seventh ballot from a field of five during a special convention Nov. 11 at Trinity

Cathedral, Little Rock.

Fr. Benfield enjoyed a narrow lead in both the clergy and lay orders beginning with the first ballot, but initially the vote was relatively evenly split with three other candidates: the Rev. Brian N. Prior, rector of Church of the Resurrection, Spokane Valley, Wash.; the Rev. Gregory H. Rickel, rector of St. James', Austin, Texas; and the Very Rev. John C. Ross, dean of St. John's Cathedral, Knoxville, Tenn. Both Fr. Prior and Dean Ross eventually withdrew. The other candidate was the Rev. Jo Ann Barker, rector of St. Mark's, Jonesboro, Ark.

Fr. Benfield, 51, is a 1990 graduate

of Virginia Theological Seminary. Prior to accepting a call to Christ Church in 2001, he served as canon for administration of the diocese. He also served as interim rector at St. Luke's, Hot Springs, and St. Mark's, Little Rock. Early in his ordained ministry he spent two years as the Episcopal

chaplain at Texas A&M University.

Assuming consent by a majority of bishops and standing committees from other dioceses, Presiding Bishop Katharine Jefferts Schori will consecrate Fr. Benfield Jan. 6 at Episcopal Collegiate School, Little Rock. The Rt. Rev. Larry E. Maze, Bishop of Arkansas, intends to resign by the end of the year.

ARKANSAS											
		Barker		Benfield		Prior		Rickel		Ross	
		C	L	C	L	C	L	C	L	C	L
BALLOTS	1	3	5	29	28	20	25	22	22	15	28
	2	1	1	31	26	20	28	23	25	14	28
	3	0	0	35	34	23	23	27	25	8	23
	4	0	0	39	41	22	26	25	31	1	9
	5	0	0	45	48	11	20	32	37	1	2
	6	0	0	53	51	4	6	32	50	withdrewn	
	7	0	0	57	57	withdrewn		30	51	-	-

Needed to elect: Clergy 44, Laity 55

Bishop Jefferts Schori Raises Question of Term Limits

Presiding Bishop Katharine Jefferts Schori questioned whether the time had come to enact term limits on bishops of The Episcopal Church in a Nov. 14 sermon delivered during a Eucharist celebrated at Evangelical Lutheran Church in America's Churchwide Office in suburban Chicago.

Noting that ordination to the episcopate in The Episcopal Church carries a somewhat different sacramental understanding of God's ongoing action in a person's life than it does in the Lutheran tradition, Bishop Jefferts Schori said she wonders if Episcopal polity needs "a limit to how long authority should be exercised," particularly if it is not exercised appropriately. The ministry of the baptized, she said, is both to keep watch over the sheep and to beware that



Bishop Jefferts Schori

"sometimes some of the sheep turn out to be wolves."

The visit was part of Bishop Jefferts Schori's first Executive Council meeting and the first for half of the council members as well. Executive Council carries out programs and policies adopted by the General Convention and oversees the ministry and mission of the church. The council is comprised of 40 members, 20 of whom (four bishops, four priests or deacons, and 12 lay people) are elected by General Convention and 18 (one clergy and one lay each) by provincial synods, plus the Presiding Bishop and the president of the House of Deputies.

In her opening remarks to the Nov. 12-15 council meeting in Chicago, Bishop Jefferts Schori said both she

and House of Deputies President Bonnie Anderson are committed to "deed-based evangelism" personified in the church's commitment to the Millennium Development Goals.

Mrs. Anderson added "accountability" as a major challenge to both the House of Deputies during the time between General Conventions and to the Executive Council. In her opening remarks, she noted that while deputies are an "amorphous" group from the end of one General Convention until the next convention's House of Deputies is elected, they do have both canonical responsibilities and responsibilities "as a body of the church." She urged members to be prepared to "ask the hard questions and give accurate answers."

Episcopal News Service contributed to this report.

Legal Setback for San Diego Diocese in Property Dispute

During the summer, the rector of St. John's Church, Fallbrook, and most of the congregation voted to disassociate from the Diocese of San Diego and The Episcopal Church. Now a California court has handed a legal setback to the diocese in its attempts to regain possession of the property.

Superior Court Judge Jacqueline Stern handed down a ruling Nov. 13 that allows the breakaway congregation, now called St. John's Anglican Church, to remain in possession of the church property.

In July, the congregation voted to move under the oversight of an overseas primate while remaining in possession of the parish property. The diocese and some members of the congregation filed a motion to have the members desiring to remain with the diocese declared the rightful trustees of the property.

In her ruling, Judge Stern said the plaintiffs had "not met their burden of proof." The diocese must now decide whether to appeal the decision on the

original motion or sue in open court.

At a Washington, D.C., conference last month sponsored by Episcopal Majority, the Presiding Bishop's chancellor, David Booth Beers, spoke about the motion filed by San Diego [TLC, Nov. 26]. Qualifying his remarks by stating they were in no way meant as a criticism, Mr. Beers said the diocese had deviated from the legal strategy that is recommended by his office and that the one it had chosen made it difficult for him to file a friend of the court brief on the diocese's behalf. It did not necessarily preclude the friend of the court option from being pursued at a later date, Mr. Beers said.

The ruling followed a Nov. 5 announcement that a seventh San Diego priest was leaving the diocese along with members of his congregation. The Rev. Michael Nee of Holy Cross Church announced he was leaving the diocese to form Good Shepherd Anglican Church under the oversight of the Bishop of Bolivia, the Rt. Rev. Frank Lyons. The new congregation is not

contesting control of the property and will meet at a synagogue in neighboring Encinitas until it acquires its own property.

Howard Smith, lay canon for administration, finance and communication for the diocese, told THE LIVING CHURCH he was "surprised and saddened" by Fr. Nee's decision, noting that he had met with Holy Cross's vicar less than two weeks earlier to view potential building sites for the mission congregation. But the diocese's handling of the mission church's property was a contributing cause in the parish's departure, Fr. Nee told the *North County Times*. He said the diocese had betrayed the congregation's trust when it sold 12 acres of land set aside for the new congregation.

Mr. Smith told TLC the land sale was a "loss for Holy Cross as well as the diocese." The diocese had been "forced to make the decision" to sell the land as it could not continue to pay the mortgage on the property.

(The Rev.) George Conger and Steve Waring

Topeka Parishioners Put Fire Loss Behind Them

Arson Damage Estimated as High as \$3 Million

Even as they struggled with news that a Nov. 10 fire that caused extensive damage to their church's nave and chapel had been intentionally set, the people of St. David's, Topeka, Kan., had begun the process of counting the losses and cleaning up the mess. And while sad to lose their worship space, senior warden Margaret Telthorst said parishioners mostly were anxious to get moving.

An announcement by fire officials later that day that the blaze was caused by arson gave members only momentary pause, she said. "It was unexpected news and hard to hear, but within an hour it didn't matter. People said, 'This happened, we are going to deal with it, we are going to move on. Just tell us what we need to do.'"

Teams of parishioners with particular knowledge of the building gathered the following morning to see what could be salvaged, assisting a professional cleaning company with experience in fire recovery.

Damage inside the church proper was extensive. The nave, including the pews, wasn't harmed by flame but was affected by heavy smoke and debris from the firefighting efforts. Whether the pews can be salvaged is still unknown. The church's one-of-a-kind tracker organ, valued in excess of \$250,000, was a total loss.

Sacristy Intact

The parish's signature 15-foot-tall bronze Christus Rex cross was hanging in its place the morning after the fire, but with visible stains. One stained glass window in the nave was lost during firefighting efforts, and others were damaged. The sacristy and its contents were intact, and vestments inside a cabinet showed few effects from the fire.

Fire officials have estimated the damage at \$2.5 to \$3 million. The parish's rector, the Rev. Don Davidson, said he believes the entire loss will be covered by insurance.

Several churches offered space for

Sunday services, and on Nov. 12 the congregation worshiped at Faith Lutheran Church, located across the street from St. David's. Fr. Davidson said he wanted this service to be in the neighborhood so people could be near their church. Grace Cathedral, Topeka, provided altar linens and vestments, and Faith Lutheran offered other items needed for the liturgy.

Within two hours of the first alert, Bishop Dean Wolfe had arrived to provide help and spiritual support. He and the Rev. Canon Mary Siegmund com-

forted parishioners and conferred with fire officials. The bishop led those gathered in a time of prayer and offered words of reassurance to them.

"This is our house, but it is not our home. It is our building, but we are the church," Bishop Wolfe said, pointing across the street to the smoking structure. He encouraged people to "lean on each other and on God" in the coming weeks and said, "We are going to be different, and by God's grace we are going to be better."

Melodie Woerman



Melodie Woerman photo

Smoke and water damage are evident in the narthex of St. David's Church, Topeka, Kan.

Risks Possible for San Joaquin, Bishop Says

In a message to his diocese as it prepared for its convention, San Joaquin Bishop John-David Schofield urged members to "vote your faith" over constitutional changes that he has largely developed in consultation with his chancellor, chief financial officer and canon to the ordinary. Convention was to meet Dec. 1-2 at St. James' Community Center in Fresno.

"If you have been following the news, you know that standing strong for the Lord subjects one to reprisals and persecution from the leadership of [The Episcopal Church]," Bishop Schofield wrote. "I have been repeatedly threatened for my opposition to the heresy of the American church."

Bishop Schofield said the threat of legal action to remove him as bishop [TLC, Oct. 22] has prevented release of the information contained in the letter until now. Neither the standing committee nor diocesan council was consulted about the proposed amendments prior to their being filed with the secretary of convention.

If convention approves the first reading of the proposed amendment, the Presiding Bishop could file lawsuits seeking to have members desiring to remain with The Episcopal Church declared the legitimate trustees of diocesan assets, according to Bishop Schofield. He said he has received legal advice indicating that there would be significant financial cost, but that the

diocese would ultimately prevail. "However, property considerations are, and should be, secondary to our spiritual salvation and well being," he added.

A number of parishes in southern California have expressed interest in affiliating with the Diocese of San Joaquin, and the House of Bishops in the Anglican Province of the Southern Cone is prepared to provide a place for it within the Anglican Communion if delegates agree to end direct ties with The Episcopal Church, according to Bishop Schofield.

If convention approves the changes this year, nothing would change in its relationship within The Episcopal Church, Bishop Schofield said. "At this point it is simply a grassroots-level test to see where the majority of the diocese is."

Any clergy or parishes under his care who are unhappy with his leadership are free to leave with their property and his blessing, Bishop Schofield said. Based on her responses during a September meeting in New York City with other bishops affiliated with the Anglican Communion Network, Bishop Schofield said he "doubts very seriously" that Presiding Bishop Katharine Jefferts Schori wants anything to do with him or anyone else in a position of leadership in the Diocese of San Joaquin "and quite frankly we would be only too glad to reciprocate."

Steve Waring

Diocese, Virginia Parish Reach Property Accord

After nearly nine months of discussions, the Bishop of Virginia, diocesan standing committee, and diocesan executive board reached an agreement Nov. 9 with the vestry of All Saints' Church, Dale City, on the disposition of property in the event that the congregation votes to end its affiliation with The Episcopal Church

and the diocese. A parish meeting to determine affiliation will be held early this month.

The Rt. Rev. Peter James Lee, Bishop of Virginia, said it is his fervent hope that the people of All Saints' will not vote to leave The Episcopal Church.

Patrick Getlein

Give New P.B. a Chance, Archbishop Carey Urges

The Most Rev. George Carey, former Archbishop of Canterbury, urged Episcopalians to give new Presiding Bishop Katharine Jefferts Schori a chance, and said he hopes to make peace with the dean of Bangor Cathedral, who recently called him divisive and barred him from delivering a scheduled lecture at the Welsh cathedral.



Archbishop Carey

Speaking about the new Presiding Bishop Nov. 11 at All Saints' Church, Chevy Chase, Md., which has named him archbishop-in-residence, Archbishop Carey urged Episcopalians to "give her space, give her time, pray for her. I think one has got to be tolerant and not condemn her before she has a chance." He added, "When I was appointed Archbishop of Canterbury in 1990, I'm sure there were a lot of people who didn't like me."

He said it is "unprecedented" for an Archbishop of Canterbury — past or present — to be barred from an Anglican cathedral [TLC, Nov. 26].

"I don't see myself as a troublemaker and I don't see myself as divisive," the archbishop said. "I have written to the dean a very pleasant letter. I wish I had known he felt that way before all this publicity."

Over the course of two days, Archbishop Carey — who is co-chair of the Council of 100, which is seeking to bridge the gulf between the West and Islamic worlds — led two forums, preached, and attended social events at All Saints'. He urged Christians to present a strong, united front to Islam to help defuse fundamentalist Muslims' hatred of the West. Today, when the Islamic world looks to the West, "it sees a weak Christianity. We must encourage Christian leaders to speak out and see that we're not wandering away from our faith."

Peggy Eastman

Former ACC Secretary General Eyes Communion's Structural Changes

As secretary general of the Anglican Consultative Council from 1995 to 2005, the Rev. Canon John L. Peterson worked tirelessly to forge closer ties among the 38 autonomous provinces in the worldwide Anglican Communion. That legacy is in jeopardy as a result of theological disagreements, according to Canon Peterson, who now serves as canon for Global Justice and Reconciliation at Washington National Cathedral.

"The geographical areas that have given structural authority to the provinces in the Anglican Communion are breaking down and this could weaken the entire church. What we have here is a serious breakdown in provincial authority ... how this will play out, I have no idea," said Canon Peterson, who spoke during an Oct. 30 dinner in Chevy Chase, Md.

According to Canon Peterson, the

internet allows a decision made by one church to be immediately known by all other provinces. "No longer are we a family in isolation ... no longer does it take three months to get a message from New Zealand to the United States or four months to get a letter from Southern Africa," he said.

While faster communication is a positive technological development, at present it is feeding divisive disagreements among provinces, including The Episcopal Church, he said. These disagreements create a splintering lack of unity and lack of harmony.

"Why it makes a difference is that we as a Communion can have far more influence as a Communion instead of as individual churches," he said. "When one acts as a communion, one can really make a difference. That is why these divisions sadden me. The body of



Washington National Cathedral photo

Canon Peterson: "...a splintering lack of unity."

Christ seems weakened."

Canon Peterson ended his talk on a positive note: "We belong to a great church. There's no more generous church in the whole Anglican Communion than The Episcopal Church," he said. "But we also need to have a generous and compassionate spirit."

Peggy Eastman

Domestic Missionary Partnership Shifts Focus in Grants

Using a new process designed to share resources for mission, the Domestic Missionary Partnership (DMP) met recently in Boulder City, Nev., and awarded \$209,740 in mission grants.

DMP is the successor organization to Coalition 14 and consists of mostly small and rural dioceses. In previous years, DMP awarded base budget support to the dioceses of Eau Claire, Western Kansas and Eastern Oregon. It also provided program grants to other dioceses.

The Rt. Rev. Keith Whitmore, Bishop

of Eau Claire and president of DMP, noted that the group changed directions when it decided to stop awarding base budget support grants and instead make grants for specific mission projects.

Original grant requests, totaling \$388,155, came from eight dioceses and New Directions Ministries, Inc., which provides developmental training programs for laity and clergy in small congregations. That amount was greater than the funding available from the General Convention program budget. Prior to the discussion, Presiding

Bishop Katharine Jefferts Schori asked each diocese to reconsider its request and ask "What would be sufficient to make sure everyone is fed."

Bishop Jefferts Schori presided at the grant discussion. The Diocese of Nevada is one of the DMP members. After discussing how much was needed specifically for each project — and how dioceses could share resources to help each other with the projects — the final total was reached and approved. Dioceses receiving grants include Alaska, Arizona, Eastern Oregon, Eau Claire, El Camino Real, North Dakota, Nevada, and the Navajoland Area Mission. A grant request from Western Kansas was not approved.

The Rt. Rev. Duncan M. Gray III, Bishop of Mississippi, attended DMP for the first time and indicated that his diocese would be joining the organization. It will also ask to be host of the next DMP meeting, he said. Bishop Gray said he was impressed by the "networking of dioceses."

(The Rev.) Dick Snyder

TLC Foundation Holds Annual Meeting

Members of the Living Church Foundation added to their number when they held their annual meeting Oct. 26 in Milwaukee.

David H. Keller, a member of Christ Church, Greenville, S.C., was elected to a three-year term by the foundation when it met at the TLC offices. The foundation also re-elected its board of directors and

voted five others to re-election.

The Rev. Thomas A. Fraser, of Riverside, Ill., president, celebrated a Requiem Eucharist at All Saints' Cathedral. Persons for whom memorial gifts have been made to the Living Church Fund in the past year were remembered in the Prayers of the People.

Officers of the board of directors were re-elected to one-year terms.

A Female Apostle?

Greet Andronicus and Junia, my relatives, who were in prison with me; they are prominent among the apostles...

Rom. 16:7 (NRSV)

Greet Andronicus and Junias, my kinsmen and my fellow prisoners; they are men of note among the apostles...

Rom. 16:7 (RSV)

Did You Know...

The baptismal font at Old Donation Church, Virginia Beach, Va., was once "rescued" from the Lynnhaven River, where it had been used as an anchor.

The person on the telephone seemed breathless. She was so excited she was speaking in short bursts so that I had trouble understanding her.

"When are you going to review the book about the lost apostle?" she asked. I told her I was unaware of the lost apostle. "Junia!" she exclaimed. "There's a book about Junia, the lost apostle."

I probably surprised my caller when I said the book was on my desk and that we hadn't decided yet whether we would review it. She said she hoped we would and ended the conversation. I was intrigued, so I took a look at it.

Regular readers of this column will know that I am easily confused, especially when theology, philosophy, or technical matters are involved. This time, scripture has me baffled. The verse above from the Letter of Paul to the Romans has sent me scurrying to eight translations of the Bible, three Bible dictionaries, and eight commentaries. I have spent far more time than anyone should have studying this little snippet of scripture.

I looked it up because it seems to be the justification for writing *The Lost Apostle: Searching for the Truth About Junia* by Rena Pederson (Jossey Bass, Pp. 278, \$21.95). The premise of the book is Junia was one of the original apostles, and her name became masculinized over the centuries to Junius. I should have put down the book at that point, but ...

Junia — or Junias if you prefer — is not exactly a household name among Episcopalians. Romans 16:7 is not found in the Sunday lectionary in the Book of Common Prayer, or in the Revised Common Lectionary. The only time it comes up is in the Daily Office Lectionary, Year 2, Proper 12 (closest to July 27) on Monday when the reading is Rom. 16:1-16.

The difference in the two texts listed above is gender. Junia is feminine and Junias is masculine — an enormous distinction if someone is searching for female apostles. The various translations I read are divided (five used Junias, three went with Junia) and the commentaries don't agree. Because I use the New English Bible for Bible study, I turned first to a commentary on the NEB by Ernest Best that uses the masculine form. He writes, "Some manuscripts give a feminine form to Junias; she would have been the wife of Andronicus."

Eerdmans Dictionary of the Bible says it's Junia, and points out that John Chrysostom and Jerome attest to that. "Although the name often appears in masculine forms in English translations, they are unattested in ancient times," it points out. Several of the translations of the Bible have footnotes to explain that while the name listed is Junia (or Junias), some experts say it's the other version. And some add that the name might be Julius or Julia.

On page 3 of the book, the author concludes that Junia was changed to Junias for "political correctness." I was ready to stop reading there, but I had to see why more than 200 pages of narrative was necessary.

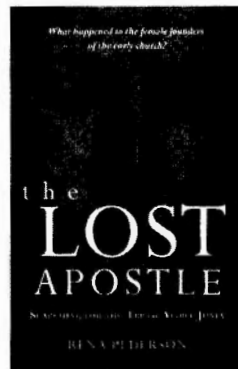
Ms. Pederson quotes a number of theologians and scholars, including N.T. Wright, the Bishop of Durham, who wrote in *Paul for Everyone* that "She has the same status as all the other apostles, including Paul himself."

The author is convinced that Junia began to disappear because of the work of a 13th-century archbishop named Giles, whom, she writes, was determined to preserve the sanctity of the Church by keeping women "at arm's length."

Apparently, the Orthodox know about Junia. The book shows an icon of Andronicus and Junia with Athanasius, and Ms. Pederson points out that the Orthodox observe the feast of Andronicus and Junia on May 17. Several books on saints in our office do not list Junia, but they don't include saints of the Eastern Church.

I still don't know whether it's Junia or Junias or whether there was a 13th apostle or a female apostle. If you read this book, neither will you.

David Kalvelage, executive editor



Quote of the Week

Archbishop Terance Finlay, retired Bishop of Toronto (Canada), on being admonished by the current diocesan bishop for officiating at a same-sex marriage: "He was quite right to call me on the carpet and to admonish me. I officiated at the wedding of a same-sex couple even though the wedding took place in a United Church."

The Kingdom Is Near

A recent editorial looked at the importance of waiting [TLC, Nov. 12]. With the beginning of Advent, we have an opportunity to be more intentional about waiting.

The early Christians awaited the return of Christ, the second coming, and the establishment of God's eternal kingdom. As time unfolded, it eventually became clear that God's plan for the arrival of Jesus was different from those who waited. Watching and waiting for the revelation of God's kingdom was an exercise in patience, for the Church is still longing for the fulfillment. As a result, many Christians have tired of waiting and have turned their concerns to worldly matters rather than the establishment of God's kingdom.

As we move into a new liturgical year, Year C in the lectionaries, we find the readings for the First Sunday in Advent reassuring us of the truth of God's promises and of his fidelity to them. We're even told to watch for signs so "you know that the kingdom of God is near" (Luke 21:31). Advent is a time of spiritual awakening, a time to pay attention to these signs of the nearness of God's kingdom. Last Sunday we heard that Christ is already a king. As we watch and wait, may we recognize him as the sovereign Lord of our lives.

Respecting One Another

Now that the election season is over, it is pleasant to be able to watch television or listen to the radio without having shrill voices directed at us, spewing forth vile comments about "the opponent" in the election. Those comments seemed especially strident this year, at least in the state in which this magazine is published. The name calling, accusations, and negative statements were tiresome and tested the patience of even the most ardent political observers.


With that sort of behavior seemingly ubiquitous in the media, is it any wonder that it spills over into the church? The mean-spirited arguments, thoughtless observations, and other un-Christian behavior exhibited by representatives of both sides of the current tension in the church are very similar to the political campaigns. Surely those of us who are members of Christian faith communities ought to be able to soften our stances a bit. After all, those on the other side are not enemies, but fellow members of the body of Christ. Let us be more mindful of the need to treat each other with respect.

Chinese symbol for patience.

With the beginning
of Advent, we have
an opportunity to be
more intentional
about waiting.

Helpful Strategy

Almost overlooked in recent weeks is the establishment of plans for episcopal pastoral oversight arranged by the bishops of four dioceses. Under the arrangements, a designated bishop from another diocese will provide sacramental ministry in a congregation which is in conflict with the diocesan bishop. While this strategy is a temporary solution to the stalemate that exists in many dioceses, it also provides a way to move forward while others attempt to achieve a lasting resolution. The bishops of Arizona, Connecticut, Hawaii, and Washington deserve plaudits for their willingness to try such experiments.



By Nicholas M. Beasley

Each year clergy are tempted to start their small wars over Christmas, decrying the ever-earlier onset of a season that now runs from at least late November until the actual Feast of the Nativity.

Some of us relish the opportunity to quash caroling events planned for December 10. We snatch red bows off of wreaths, correct the visitor who wishes us "Merry Christmas" on Advent 4, and preach fulsome denunciations of the materialism and commercialization of Christmas when all else fails. In trying to stop the advance of the world's Christmas machine, we rightfully hope to re-establish the integrity of an Advent season of serious preparation and eschatological hope. And yet we often fail to note how the worldly, commercialized, month-long Christmas season actually provides Christians with the authentic spiritual landscape of Advent.

There is no better place to experience the spirit of Advent than in the midst of the world's bizarre and Christ-less Christmas. For Episcopalians, prayer book worship is the first bulwark of the season against an encroaching Christmas. As long as we follow the lectionary, read the collects, and preach carefully, we will not forget that Advent is the strangest season in the life of the church, a season nearly without Jesus Christ. We seem to live almost without him for the four Sundays that lead us toward the Christmas feast. Like every Sunday of the church year, we read the gospel accounts of Jesus' life but somehow we only glimpse him there. Instead of a head-on encounter with Jesus, lectionary planners have given us opportunities to hear of John the Baptist. Instead of Jesus, we are left with a cryptic wild man, who only hints that someone better come along. Jesus' absence in Advent is meant to be palpable.

In non-liturgical churches, sermons soon after Thanksgiving will, however, take the Christmas bait,

READER'S VIEWPOINT
ADVENT

calling forth great guilt as preachers remind congregations of the One who is "the reason for the season," as the slogan says. Such preaching makes a homiletic mistake, moving too quickly to fill the pregnant silence that the Advent turn-away from Jesus has offered us. The intentional forgetting of Jesus in the lectionary is, in fact, the essential discipline of Advent, and we need to go with its flow.

The great gift of the Jesus-less Sundays of Advent is a chance to experience the hunger, the yearning of a people who thought themselves abandoned, a people who wondered if God still cared. We step back something more than 2,006 years every Advent and invite congregations to ask how long God will leave them comfortable. We help them to ask God how much longer the darkness must be endured, how much longer we must wander.

A basic goal is to endure, in our liturgical imaginations, what the Hebrew people endured in the centuries before Jesus' birth. Slavery in Egypt was only the beginning of a long struggle. They spent generations in the wilderness, seeking God and experimenting with idolatry along the way. Eventually they were led to a promised land, one as full of temptation as it was full of promise. They decided they needed a king, because God's rule was too remote, too inaccessible. Kings they got. Be careful what you wish for, the people Israel learned. They figured out that their little stamp of holy real estate lay among Assyria, Egypt, and Babylon. Indeed, all the great powers of the ancient world rolled over them as the generations passed. Israel was conquered, dispersed, held captive. The best Advent experience con-

nects our largely comfortable people to those long centuries of suffering and wondering.

If we are paying attention, that feeling of desperation may not be entirely alien. We live in a nation at war, and our national conversations about that war are getting louder and more shrill. The Holy Land still drips in blood. We can find no solution to the problem in Darfur and have no appetite for the news of massacres and rape that fill our morning newspapers. For many, the Christmas season brings on new despair, with bitter-sweet, or just bitter, memories of all we have lost. Preachers and planners of liturgy may not have to work hard to summon the emotional weight of those thousand years of hoping and despairing, of wondering if God would do a new thing, feeling that we are at the end of our rope.

Our four weeks of waiting and yearning are nothing in comparison to those generations of waiting. But every Advent is a chance to stop taking Jesus for granted, a chance to realize that he is not part of the furniture of the universe. In seeking to remember a time before the Incarnation began, we can realize anew what the Father has done in Christ Jesus, drawing our humanity into the closest possible relationship to the divine nature. It is in Jesus' Advent absence that the inestimable worth of Jesus' presence can be felt. The proclamation of that absence is essential to a holy Advent.

And yet if worship leaders fail to underline the loss of Jesus we experience each Advent, we can be sure that the Spirit will still provide wilderness experiences of Advent in the midst of the world's Christmas. On a Saturday last Advent, I tried and failed to be a good husband and help

with Christmas shopping. I only made it to one store. In the bustle of Christmas shoppers, I had that terrible feeling of being surrounded by hundreds of people and feeling utterly alone. I realized in a moment that the world's Christmas begins at about same moment as our Advent, on the weekend after Thanksgiving. Thus the world's Christmas and the church's Advent share the same period of time; indeed the world's Christmas and church's Advent both end with the feasting on December 25. But beyond the same period of time, the world's Christmas and our Advent also share the absence of and longing for Christ.

There is no place for the simple man from Galilee at newly expanded and ever more luxurious malls of our prosperous suburbs. We will not find the One who became poor for our sake amidst the consumer bustle of the world's Christmas. And that makes it a great place to learn of Advent's yearning. Send people to the mall and the frantic rounds of parties, ask them to listen for the voice of God in the clatter of cash registers and credit card receipt printers. In the excess of the world's Christmas, in the feeling of isolation that intensifies for many around Christmas, in the sudden sharpness of the usually dull pain of estranged families that Christmas brings on, we can feel Advent's power. Rather than denouncing the world's Christmas, parish leaders need to hold it up for what it really is — a powerful experience of divine absence and human yearning for redemption. Drawing out the paradoxical, providential gifts of the world's tragic Christmas offers the church opportunities to experience the blessed emptiness of Advent and the fullness and joy of a true Christmas feast. □

The Rev. Nicholas M. Beasley is a postdoctoral fellow in Religious Practices and Practical Theology at Candler School of Theology, Atlanta, Ga.

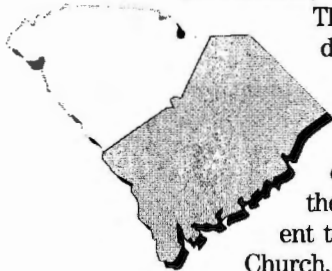
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We will not
find the One
who became
poor for our
sake amidst
the consumer
bustle of
the world's
Christmas.



Disqualifying Statements

As the author of the four-page essay on the South Carolina episcopal election, "No Consents: A Critical Test for The Episcopal Church," sent with the Via Media USA (VMUSA) letter to bishops and standing committees, I was disappointed that the editorial, "The Political Way" [TLC, Nov. 19], criticized this effort.



The editorial implies that VMUSA is hypocritical for trying to deny South Carolina its choice of bishop, whereas, in 2003, New Hampshire was allowed to consecrate its choice. VMUSA made no such argument in 2003, as it had not yet been formed. The situations are not comparable because of the disqualifying statements made by Bishop-elect Mark Lawrence. To the Diocese of South Carolina, he suggested that he was indifferent to — possibly even eager for — a breakup of The Episcopal Church. In his article, "A Prognosis for this Body Episcopal" [TLC, June 11] he was also disdainful of our church's polity. How can a person who has advocated that the autonomy of The Episcopal Church summarily be surrendered to the Anglican primates be expected conscientiously to take a vow to uphold the faith and order of The Episcopal Church?

I am distressed that VMUSA somehow loses its legitimacy for "trying to get its own way" when "there are enough support groups already in place." VMUSA raised issues that were not being discussed, speaking out against positions destructive of the comprehensiveness that is the traditional Anglican middle way. If my support of The Episcopal Church as the American expression of that tradition is considered unseemly advocacy, then I will wear my scarlet "A" unabashedly.

*Lionel E. Deimel
Pittsburgh, Pa.*

Grace and Compassion

The editorial, "When Leadership Was Needed..." [TLC, Nov. 5] made me wonder if the writer had ever met or heard the Presiding Bishop about whom it was written with such disdain.

Bishop Griswold has led The Episcopal Church with grace and compassion during the most difficult of times. There are those, of course, who refused to hear his call stressing the importance of reconciliation in ministry. They probably would not have heard it from anyone. His gifts may have little effect on those whose minds were already made up, yet his gifts have had a profound effect on the larger church. The Episcopal Church has experienced a falling off of attendance before, yet as Presiding Bishop John Hines said in a former generation, evangelism has

more to do with being faithful to the gospel than simply increasing in numbers. When the church is faithful, there will be some who, because they can't agree, feel they must leave.

Our church may become a bit smaller for a time, but it may be that more are involved in deeper ways than ever before, and the church will emerge ever stronger and more faithful. It may well be that history will treat the term of Bishop Griswold

with gratitude for what he has given to The Episcopal Church and the larger Anglican Communion. He has represented the very best of what the Anglican tradition has to offer the larger community in the world as well as in the church itself.

And now, with Presiding Bishop Katharine Jefferts Schori, The Episcopal Church continues in good hands, guided by the Holy Spirit. The investiture of the 26th Presiding Bishop at Washington National Cathedral [TLC, Nov. 26] gave strong

**He has represented
the very best
of what the Anglican
tradition has to offer.**



evidence that Episcopalians are hopeful, even joyful about what lies ahead for us all in mission and ministry.

*(The Rev.) David H. Knight
St. Michael and All Angels' Church
Dallas Texas*

It's About Authority

The Rev. James Williams comments [TLC, Nov. 12] about the use of the Gnostic "Gospel of Mary" being used as a gospel reading during Mark Andrus' installation as the Bishop of California. He writes, "better a little heresy than schism!" and goes on to say that "in most heresies there is a nugget of truth." Perhaps, but then again the same thing could be said of most lies.

Although both heresy and schism rend the church asunder, I would argue to let the church split before we embrace heresy and spread it as truth to the people. I am not speaking of our current struggles over who should or who should not be ordained. Rather, I refer to populist theologies that ignore orthodoxy and lend themselves more to what the comedian Flip Wilson used to refer to as the "Church of What's Happening Now."

However, the original discussion over the Gospel of Mary may have more to do with authority than it does either heresy or schism. The canons of the Old and New Testaments and certain Apocryphal books are authorized by the church for our use. Many writings may be inspirational, but are clearly not for use within the church. The only gospel accounts accepted by the church as gospels are Matthew, Mark, Luke and John.

*(The Rev.) Scott A. Arnold
St. Mark's Church
Prattville, Ala.*

Trying to Help

D.O. Smart [TLC, Nov. 12] seems to have all the answers. No, I would say in evangelizing we are not trying so much to "change" people as to help them understand and appreciate the gifts of the Spirit that are so important to us: love, joy and peace. I do not find those reflected in his description of where he stands — nor from my experiences

with him for some 15 conventions in the Diocese of Kansas. One hopes he has found a more congenial community in a diocese halfway around the world.

Far from believing I have all the answers, I welcome the concept that I am engaged with others in a life-consuming journey to find them. And, yes, from scripture. For me the basic learning from the Bible is not to be judgmental — to leave that to heaven, to love my neighbor as myself, to be humble and love justice.

*Winnie Crapson
Topeka, Kan.*

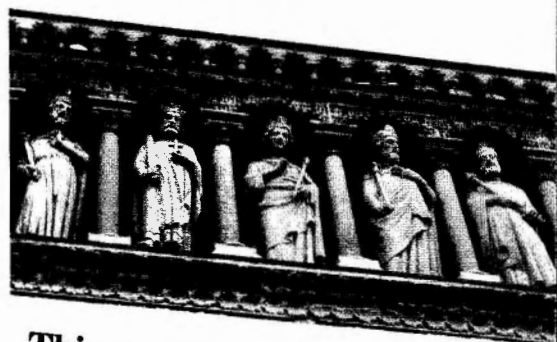
Keeping the Laws

In his letter [TLC, Oct. 22], the Rev. John R. Bentley, Jr., writes that Jesus doesn't say anything about homosexuality because it is in the Old Testament. He then quotes Matthew 5:17-18 which says, "Think not that I have come to abolish the law and the prophets ... For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished."

I assume from this in the context of his argument that Fr. Bentley keeps all the laws of Kashrut (food dietary laws), doesn't use electricity or do any work on Saturday, and that he believes in the death penalty for rebellious teenagers. He also presumably believes that a man can divorce a woman any time for any reason but a woman never has the right to divorce a man. There are 613 primary commandments in the Old Testament, and these are just a framework for more rules and regulations. Fr. Bentley is proposing a system where we are better off going to Yeshiva than seminary because we have a lot of learning to do since none of these laws is being removed. However, most Christians don't keep the laws of the Old Testament and think that they are justified in not doing so.

*David Kempster
Brooklyn, N.Y.*

To Our Readers: We appreciate your letters to the editor. Letters may be sent to tlc@livingchurch.org. Please limit your letters to 300 words or fewer and include name and address.



This recent All Saints' Day afforded all of us to honor the saints who nurtured and molded us.

Honoring the Saints

Privileged to be a member of the Board of Directors of the Living Church Foundation, I participated in the Eucharist during the annual meeting as executive editor David Kalvelage slowly and deliberately read the names of those memorialized during the Prayers of the People. Again and again I was flooded with faith-filled memories of these men and women who gave of themselves to our church. Why don't we do more of this in our churches and ministries? Why not take more time to lift up the names of these saints: wardens and Sunday school teachers, directors of the Altar Guild, rectors and deacons and choir members?

That experience in Milwaukee has prompted me to carve out time to name, in prayers of thanksgiving, those who have touched and influenced my life through the years. This recent All Saints' Day afforded all of us an opportunity to break away from today's frenzied environment to honor the saints who nurtured and molded us, but it would be good if we were given more occasions to do so — preferably aloud. Our children and grandchildren need to be told these character-building stories.

*Thomas G. Riley
Vienna, Va.*

PENNSYLVANIA

(Continued from page 13)

convention, one call for the bishop's resignation occurred during the Holy Eucharist. Priests came forward two by two, then took turns announcing their parish's name after dropping the church's financial pledge into an offering envelope.

As the Rev. Marek Zabriskie announced his parish of St. Thomas', Whitemarsh, he added that the pledge included "a letter of deep concern about your leadership, Bishop."

Both Bishop Bennison's opponents and his supporters drew vigorous applause from a divided convention. The Rev. Pamela McAbee Nesbitt, a deacon at St. Andrew's, Yardley, was the first person to call on the bishop to resign during the business session of the convention. Her call prompted a few shouts of "No!"

When convention voted on the

amendment to hold the bishop accountable and it narrowly failed, several people began applauding. "Please, no applause, no applause," the bishop said. "This is a very serious matter."

Douglas LeBlanc with Steve Waring

More Study on Marriage

The Diocese of **Massachusetts** approved three marriage-related resolutions when it met in convention Oct. 27-28 at Trinity Church, Boston.

The most controversial of the resolutions, which garnered national media attention, would have expressed the convention's sentiment "that beginning January 2008, Episcopal marriages be presided over by an agent of the state" and that the clergy's role "be limited to the blessing of the union as a holy act." That resolution was replaced by a substitute that called for the diocese to engage in

"study and dialogue about the nature of Christian marriage and civil marriage in order to clarify and articulate our understanding of the theology and ethics of Christian marriage."

In presenting the substitute, the Rev. Margaret "Mally" Lloyd of Christ Church, Plymouth, who was one of five clergy who submitted the original resolution, said that after listening to much pre-convention discussion generated by the original resolution, its sponsors realized "more listening and theological debate in different forums" was necessary before decisive action could be taken.

Delegates also adopted a resolution asking the General Convention to authorize rites for same-gender marriage in civil jurisdictions where it is permitted and to amend the church's marriage canons accordingly. Such an action, wrote its sponsor, the vestry of Emmanuel Church, Boston, would "give same-sex couples the same



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access to the church's marriage rites as heterosexual couples, and end this disturbing exclusion of same-sex couples from the church's sacramental life." Same-gender marriage is legal in Massachusetts, but clergy of the diocese may not solemnize those marriages, and delegates voted to urge the Massachusetts Legislature to defeat an upcoming ballot initiative that would amend the state constitution in 2008 to ban same-gender marriage.

The convention endorsed a set of mission strategy goals that included planting new worshiping communities and campus ministries, sending clergy assistants to urban congregations, creating a program to fund capital campaigns, continuing AIDS prevention and relief work in Africa, and advocating for social and economic justice.

A balanced budget of \$7.5 million for 2007 was also approved.

Episcopal News Service contributed to this report.

Interdependent Church

Helping smaller and poorer congregations to thrive was among the concerns of the Rt. Rev. Joe G. Burnett, Bishop of **Nebraska**, in his address to the annual council of his diocese, Oct. 27-29 in Omaha.

Bishop Burnett used the reading for the day from Ephesians 4 ("There is one body...") as he talked about the interdependence of all congregations, such as when a young person is nurtured in a rural congregation then moves away. "Simply put, small congregations and rural congregations in Nebraska have historically been one of the main sources of growth for congregations in the cities and urban areas," he said, adding that the larger should assist the smaller in difficult times.

Delegates heard a report on the diocesan capital funds campaign, which since 2004 has generated \$2.5 million in seed money for new ministry and mission initiatives. They also heard from the Rt. Rev. Duncan Gray, Bishop of Mississippi, on rebuilding efforts following Hurricane Katrina. Following his talk, Bishop Gray was given a check for \$10,000 from the

Alleluia Fund, with a promise to match other funds donated by individuals from around the diocese up to a total of \$20,000.

A budget of \$675,000 for 2007 was approved.

Episcopal News Service contributed to this report.

Committed to Staying

Secession is not a strategy for the reform and renewal of The Episcopal Church, the Rt. Rev. James M. Stanton, Bishop of **Dallas**, told his diocesan convention Oct. 20-21 at Southfork Ranch.

"Let me be blunt," Bishop Stanton

(Continued on next page)

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the Deep, Still Places

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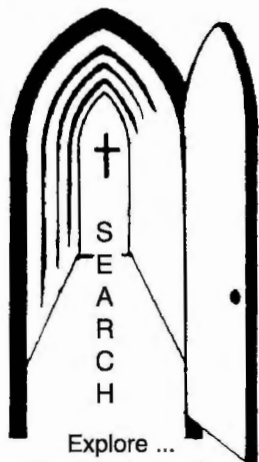
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DALLAS

(Continued from previous page)

said. "Separation is not a strategy. Where would we go? And what would be the result of a departure?"

Separation from The Episcopal Church over the actions of the 74th and 75th General Conventions would serve only to "increase the tensions within the Anglican Communion" and undermine the work of Archbishop of Canterbury Rowan Williams in introducing a "robust" Anglican Covenant to provide structure and order to the Communion, Bishop Stanton told nearly 400 delegates.

In plenary session, convention learned the results of a poll of diocesan clergy and lay leaders that underscored the diocese's alienation from the recent actions of General Convention. More than 70 percent of survey respondents stated the course taken by General Convention "was not consistent with their Christian beliefs," while only 10 percent felt "aligned" and 9 percent "mostly aligned" with recent actions.

Delegates to convention honored Bishop Stanton's call to hold fast and turned aside resolutions calling for the withdrawal of the diocese from the General Convention.

Resolutions adopted endorsed the September Camp Allen statement signed by Bishop Stanton; recommitted the diocese to mission and evangelism; affirmed the spiritual and pastoral leadership of Bishop Stanton; and endorsed an Anglican Covenant.

Apron Strings Untied

In response to the address delivered by their bishop, the Rt. Rev. James M. Adams, Jr., delegates to the annual convention of the Diocese of **Western Kansas** adopted a resolution to "affirm and engage the Windsor Report as the way forward for our Communion and for our province." Convention met Oct. 20-21 in Salina.

In the same resolution, delegates committed the diocese to "know and communicate the story of God as articulated in the Holy Bible, specifically through the practice of Bible study in each congregation;" to

"remain true" to the Episcopal Church and the Anglican Communion; and to recommit to decisions the diocese has already made "so that we might continue to grow God's Kingdom."

Bishop Adams noted that the diocese had been denied national church base budget support through the Domestic Missionary Partnership, and would adjust its financial planning accordingly.

"Since we were unwilling to make things up but tried to make our case that we are moving ahead to engage mission in many ways, and that our base budget support goes mostly to helping our missions in the diocese, we were judged not in line with the new guidelines and denied any DMP funds this year," he said. "We will overcome the deficit that this puts us in. Blessings come in many ways and I believe we have been blessed with the apron strings being untied."

Bishop Adams acknowledged that the diocese has lost members for seven of the last 12 years, a trend experienced in many parts of The Episcopal Church, but said that "it is never too late to start being the Church instead of just going to church."

Windsor Compliant

Delegates to the annual convention of the Diocese of **Western Louisiana** Oct. 13-14 in Alexandria adopted two resolutions that firmly position the diocese as "Windsor compliant," a status which has been sought by diocesan Bishop D. Bruce MacPherson.

The stronger of the two resolutions adopted, among five sent to the convention floor by the convention resolutions committee, was submitted by the vestry of Grace Church, Monroe, and states the diocese "fully accepts and endorses the Windsor Report as has been delivered to us by the Anglican Consultative Council and the Archbishop of Canterbury." The resolution further supports the position of Bishop MacPherson, who is a declared "Windsor bishop."

Also adopted was a resolution proposed by St. Mark's Cathedral, Shreveport, which affirmed the Windsor Report "not as a judgment but as part

of a process with goals of healing and reconciliation as its basis." The resolution also said the diocese will "commit ourselves to the process outlined in the Windsor Report as the way forward."

Before the start of deliberation on the proposed resolutions, delegates approved voting by orders using secret ballots. The first resolution was approved with the clergy voting 34-20 in favor; the lay vote was 99-37. The second resolution passed 30-22 among clergy and 76-61 among lay voters.

Since General Convention, Bishop MacPherson has strongly urged the adoption of a position identical to that stated in the Grace resolution. He has said that such a position is needed "in order for Western Louisiana to participate in the process of going forward on the relationship of The Episcopal Church to the rest of the Anglican Communion."

Robert Harwell

Visioning Summit

Approval of a new diocesan constitution and changes to diocesan canons took a back seat to the "visioning summit" that was the primary focus of the Diocese of **Eastern Oregon** convention, Oct. 13-15 in La Grande.

Participants in the guided enquiry process were asked to prayerfully consider parish, convocation, and diocesan priorities, and to commit "to assist in making the visions reality," according to a diocesan press release. This process was complemented by a "Networking Bazaar" that highlighted areas of need at all three levels of life in the diocese.

The theme of diocesan vision also was sounded by the Rt. Rev. William Gregg, Bishop of Eastern Oregon, in his charge to the diocese. He invited delegates and visitors to reaffirm their support for diocesan priorities established as "most important things" at the 2004 convention, and to participate in the

"Where Our Heart Is" legacy campaign.

Convention approved on second reading a new diocesan constitution that changed the diocese's organization as a corporate sole to an Oregon religious non-profit corporation. Delegates also approved changes to the diocesan canons to bring them into proper relationship with the diocesan constitution, and with the constitution and canons of The Episcopal Church.

After a brief budget discussion, delegates approved three priorities for diocesan council in determining 2007 allocations. These included hiring a professional webmaster, offering training for regional trainers, and expanding the scope of youth ministry to include those up to age 30.

Members of a "spirituality team" formed this summer at the diocese's continuing education camp offered their support to the convention's proceedings through a prayer vigil, liturgical art, and a designated prayer space.

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PEOPLE & PLACES

Appointments

The Rev. **John Bailey** is rector of St. Andrew's, 1090 Edgewood Rd., New Kensington, PA 15068.

The Rev. **Heather Voss Barta** is rector of Christ Church, 120 Goodhue St., Owosso, MI 48867.

The Rev. **Emil Belsky** is rector of St. Paul's, 261 South 900 East, Salt Lake City, UT 84102-2308.

The Rev. **Robert Franklin Browning, Jr.** is vicar of St. Andrew's, 2067 5th Ave., LaGrangeville, NY 10035.

The Rev. **Sandra Castillo** is rector of Advent and vicar of Nuestra Senora de las Americas; 2610 N San Francisco Ave., Chicago, IL 60647.

The Rev. **Joshua Tomas Condon** is assistant at Christ and St. Stephen's, 120 W 169th St., New York, NY 10023.

The Rev. **Robert Corley** is curate and chaplain at St. John's, 848 Harter Rd., Dallas, TX 75218.

The Rev. **Gary Cox** is assistant at La Iglesia Senora de Guadalupe, 2415 N Butrick, Waukegan, IL 60087.

The Rev. **Joshua Walters** is curate at Christ Church, 470 Maple St., Winnetka, IL 60093-2652.

Ordinations

Priests

Southwest Florida — Ornelo Surgeon.

Deacons

Hawaii — David J. Gierlach.
Rio Grande — Cynthia Anderson, Thomas Arrowsmith-Lowe, Robert Bailey, Daniel Cave, Maurice Geldert, Randall Lutz, Bill McKay, Daphne Orgeron, Alicia Pope, Patricia Soukup.
Western North Carolina — Michael Snider.

Resignations

The Rev. **Oliver Lee**, as associate at Trinity, Lawrence, KS.

Retirements

The Rev. **Gordon Bardos**, as rector of St. Thomas' and Grace, Brandon, VT.

The Rev. **Morley Frech**, as rector of Trinity, Kihei, Maui, HI.

The Rev. Canon **Ed Morgan**, as canon to the ordinary for the Diocese of Colorado, Denver, CO.

The Rev. **Howard W. White, Jr.**, as rector of Grace, Waynesville, NC.

Deaths

The Rev. **John Elwyn Burton Blewett**, 69, retired rector of Trinity Church, New Castle, PA, died Sept. 25 at his home in New Castle.

He was born in Highland Park, MI, and graduated from Wayne State (MI) University and Bexley Hall Divinity School before being

ordained deacon and priest in 1962 in the Diocese of Michigan. He was curate at All Saints', Detroit, MI, 1962-64; vicar of St. Michael's, Lansing, 1964-68; rector of St. David's, Garden City, MI, 1968-70; rector of Trinity, Alpena, MI, 1970-81; and rector in New Castle from 1981 until 1999. In recent years Fr. Blewett was involved in interim ministry in the Diocese of Northwestern Pennsylvania. In that diocese he was an instructor in church history for the Diocesan School of Ministry, dean of the Southwest Deanery, chairman of the personnel committee, and member of the executive council and examining chaplains. He is survived by his wife, Helen; two daughters, Margaret Riggans and Kathleen Meeks, both of New Castle; two sons, Christopher, of Lubbock, TX, and the Rev. Michael, of St. Louis, MO; 15 grandchildren; and a brother, the Rev. William, of Dallas.

The Rev. **Robert A. Burch**, of Williamsburg, VA, who has served as development officer for various not-for-profit institutions, died Oct. 17 at Hospice House in Williamsburg. He was 73.

Born in Rochester, NY, he was educated at the University of Rochester and Episcopal Theological School and ordained deacon and priest in 1958. He was vicar of Church of the Incarnation, Penfield, NY, 1958-63, rector there, 1963-65, and rector of St. Martin's, Providence, RI, 1973-77. Among his development positions, he was head of economic development for Church World Service in Greece and Taiwan, and director of development and church relations at Virginia Theological Seminary. He retired in 2002. Surviving are his wife, Isabel; daughters Linda of San Francisco, Annlee of Santurce, PR, and Patricia of Madison, WI, and 14 grandchildren.

The Rev. **Leslie B. Jenkins**, rector emeritus of Church of the Holy Redeemer, Lake Worth, FL, died Aug. 30. He was 89.

Fr. Jenkins was born in Pontypool, Wales, and grew up in Canada. He graduated from Huron College (Canada) and was ordained in the Diocese of Huron, as deacon in 1944 and priest in 1945. In 1960 he became the founding vicar of Holy Redeemer and five years later was named rector. He remained in that ministry until 1984, when he retired. When the Diocese of Southeast Florida was formed, Fr. Jenkins served on its first executive board. He was also a past dean of the South Palm Beach Deanery and a member of the examining chaplains. He is survived by his brother, Robert Jenkins, of Barrie, Ontario; and a sister, Edith Thompson, of Peterboro, Ontario.

The Rev. **Alan P. Maynard**, 81, a priest of the Diocese of Rhode Island for 50 years, died Sept. 7.

Fr. Maynard was a native of Waterbury, CT, and a graduate of Brown University and the General Theological Seminary. In 1955 he was

ordained to the diaconate and the following year to the priesthood in Rhode Island. He served a number of churches in New England, including St. John the Evangelist, Newport, RI, where he was rector 1957-60, and St. Alban's, Cape Elizabeth, ME, 1960-61. He assisted at and was involved in interim ministry in several churches, particularly St. Stephen's, Providence. He was also director of financial aid at Brown University for many years.

The Rev. **Frances E. McGinnis**, deacon of the Diocese of New York, died July 30 in New Paltz, NY. She was 91.

Deacon McGinnis was a native of Painesville, OH, and a graduate of Cleveland College. She was ordained in 1989, and assisted at St. George's and Christ Church, Bradenton, FL, 1989-90, and St. Andrew's, New Paltz, 1991-2001. She is survived by three children.

The Rev. **Wiley W. "Jack" Merryman**, 86, of New York City, died Sept. 10 following a long illness.

Fr. Merryman was a native of Lynchburg, VA, and a graduate of Lynchburg College, Columbia University, and Union (NY) Theological Seminary. In 1955 he was ordained deacon and priest in the Diocese of New York. He served congregations in the dioceses of New York, Southwestern Virginia, Chicago, Long Island, and Newark, and also was involved in supply and interim ministry in and around New York City. He was on the staff of the American Bible Society in New York City and served as a chaplain at St. Luke's Hospital there. He is survived by his wife, Barbara, and two children.

The Rev. **J. Barton Sarjeant**, 67, rector emeritus of St. John's Church, Ross, CA, died Sept. 14 following a long illness.

Born in Bell, CA, he was a graduate of Long Beach State University and the Church Divinity School of the Pacific. He was ordained deacon in 1965 and priest in 1966 and assisted at St. Martha's, West Covina, and then St. Mark's, Palo Alto, CA. In 1969, Fr. Sarjeant became rector of Christ Church, Sausalito, where he remained for nine years. He was called to Ross as rector in 1978 and stayed until 2001 when he retired. Following retirement, he wrote two books and assisted at Holy Innocents', Corte Madera. In the Diocese of California, he was a former member of the standing committee and its president for a time, and also served in the Department of Missions. Fr. Sarjeant is survived by his wife, Bev; a son, Greg; a daughter, Michelle; two grandchildren; a sister, Geraldine Bark; and two brothers, Carl and Jim.

The Rev. **M. Camille Sawaya**, deacon of the Diocese of Utah, died of cancer Sept. 21. She was 53.

Deacon Sawaya was born and raised in Abilene, TX. She was employed by a recruiting firm for more than 20 years, then was

ordained to the diaconate in 1998. She was associated with St. James' Church, Midvale, UT. Surviving are her mother, Marilyn Cheadle; a daughter, Cheryl; a son, Keith; six grandchildren; three brothers, Edward, Arthur, and Finney; and two sisters, Debbie and Nancy.

Recent deaths of other clergy as reported by the Church Pension Fund:

John G. Arthur	77	Naples, FL
Carl W. Bell	58	Goshen, IN
Richard J. Bowman	77	Apopka, FL

Rex A. Broyles	74	Tumacacori, AZ
Judson Calhoun	84	Bullhead City, AZ
Stephen D. Carter	79	Columbus, MS
Lewis F. Cole	79	Bel Air, MD
Patrick Connor	80	Cornwall, England
Gerald M. Cover	80	Colorado Springs, CO
James W. Curtis	85	Fennville, MI
Robert A. Gendreau	75	Wilmington, NC

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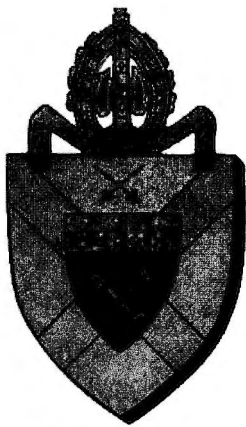
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Interested parties should send a detailed cover letter and resume to: **Richard P. Anderson, Chairman, Gethsemane Cathedral Search Committee**, P.O. Box 10306, Fargo, ND 58106. E-mail inquiries are welcome at: richard.p.anderson@hotmail.com. Applications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

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Sun Eu 10:30

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



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