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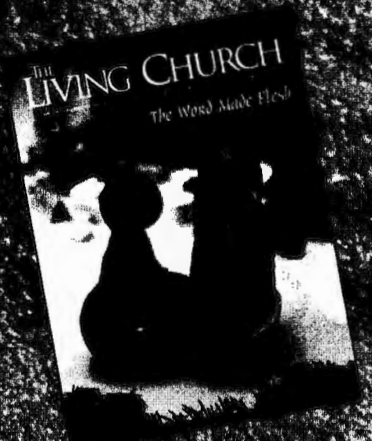
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The Pope and Archbishop Meet in Rome



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

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Volume 234 Number 25

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

THIS WEEK

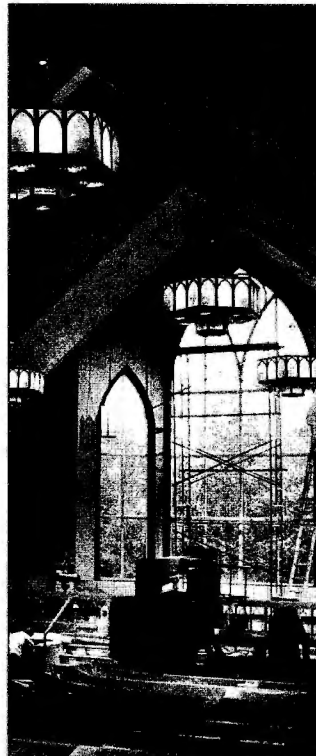


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Pope Benedict and Archbishop Rowan Williams prior to their private meeting in the Vatican Nov. 23.

ACNS/Rosenthal photo



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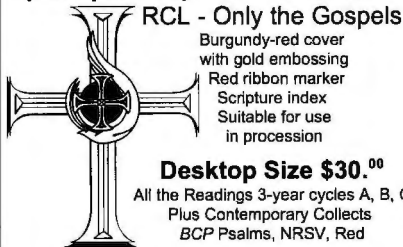
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SUNDAY'S READINGS

Entering into Joy

'Bear fruits that befit repentance' (Luke 3:8)

The Third Sunday of Advent (Year C), Dec. 17, 2006

BCP: Zeph. 3:14-20; Psalm 85 or 85:7-13 or Canticle 9; Phil. 4:4-7(8-9); Luke 3:7-18

RCL: Zeph. 3:14-20; Isa. 12:2-6; Phil. 4:4-7; Luke 3:7-18

At first glance, it may appear that the gospel lesson is jarringly out of place when considered in the context of the other lessons. Zephaniah provides an exultant promise to the people of God that their hard days are over. The time of retribution for their ancestors' heinous sins has been completed, and the day of reconciliation has come. The psalm, in only a few verses, speaks of "salvation," "peace," "glory," "mercy," "truth," and "righteousness." The lesson from Philippians calls for jubilant rejoicing, bids the people set aside any anxiety, and promises peace beyond all understanding.

In the gospel, John the Baptist addresses his hearers as a "brood of vipers" and foretells a divine "wrath to come." Yet a little reflection on this lesson reveals that it also fits the theme of deliverance and coming joy. John includes in the message of salvation even those who have the least likelihood of taking it seriously. John's preaching, no doubt with a vehemence that was an integral part of the message, called all hearers to the same dependable joys the other lessons present.

In spite of the bluntness of his style, at the end of the lesson his words are called "good news," and it is evident

that John was extremely popular. Perhaps he alone, at that time, was able to bring all strata of his society together with a message of coming deliverance and the repentance that was essential for receiving it. The "multitudes" (presumably run-of-the-mill Jews), "tax collectors" (Jewish collaborators with the foreign government), and "soldiers" (presumably Romans) are all mentioned in this lesson.

In other New Testament passages, we learn that representatives of the Jewish ruling parties also attended him. Severe as the Baptist's words are, his counsel is easy and accessible. Tax collectors are not commanded to turn from tax collecting to be saved, but rather to be honest. Soldiers are not ordered to renounce their ties to Rome or even their profession. They are urged to be content with their pay. Even the "multitudes" are counseled merely to practice simple generosity.

John's words show that anyone may enter into what the other lessons promise by simple acts in ordinary life. He provides the electrifying message that the long-awaited, eagerly sought Messiah is indeed at hand. Thus the prophesied age of deliverance is poised to turn from vision to concrete fulfillment.

Look It Up

What is it that makes possible the elation of the promises to the people of God in the lesson from Zephaniah? The answer is found in verse 3:15.

Think About It

C.S. Lewis suggested that the New Testament command to "rejoice," as in today's epistle, is the least obeyed of the commands. What makes "rejoicing" so difficult, even for believers?

Next Sunday

The Fourth Sunday of Advent (Year C), Dec. 24, 2006

BCP: Micah 5:2-4; Psalm 80 or 80:1-7; Heb. 10:5-10; Luke 1:39-49(50-56)

RCL: Micah 5:2-5a; Luke 1:47-55 or Psalm 80:1-7; Heb. 10:5-10; Luke 1:39-45(46-55)

'Beyond Theological Dialogue'

Archbishop and Pope Look to Expand Ecumenical Relationship

The Anglican Communion and the Roman Catholic Church will begin a new phase of ecumenism which "goes beyond theological dialogue," according to a joint statement issued Nov. 23.

The visit to the Vatican by Archbishop of Canterbury Rowan Williams marked the 40th anniversary of a meeting during which Archbishop of Canterbury Michael Ramsey and Pope Paul VI sought to heal a 400-year-old breach among Christians.

"Since that meeting, the Roman Catholic Church and the Anglican Communion have entered into a process of fruitful dialogue, which has been marked by the discovery of significant elements of shared faith and a desire to give expression, through joint prayer, witness and service, to that which we hold in common," the statement said. "True ecumenism goes beyond theological dialogue; it touches our spiritual lives and our common witness. As our dialogue has developed, many Catholics and Anglicans have found in each other a love for Christ which invites us into practical co-operation and service."

The visit included a 25-minute private audience for Archbishop Williams in Pope Benedict's study, a 40-minute general audience, and a joint worship service of midday prayers with psalms sung in plainsong. Also attending the service were senior Anglicans including Archbishop Peter Carnley and Bishop David Beutge and senior Vatican representatives, including Cardinal Walter Kasper and Cardinal Cormac Murphy O'Connor.

The joint statement suggests that both Archbishop Williams and Pope Benedict want to expand the ecumenical relationship and move beyond theological differences. Without mentioning by name problematic issues such as the doctrine of papal infallibility for Anglicans or the ordination of women and openly homosexual persons into apostolic orders for Roman Catholics, the statement acknowledged that there



ACNS/Rosenthal photo

Archbishop Williams (left) with Pope Benedict at the Vatican Nov. 23.

remained "serious obstacles" to ecumenical progress and that continued dialogue on those issues was a matter of "urgency." The statement also said it was important that the ecumenical dialogue not become fixated upon them.

Among areas meriting closer co-operation, the statement mentioned "the pursuit of peace in the Holy Land and in other parts of the world marred by conflict and the threat of terrorism; promoting respect for life from conception until natural death; protecting the sanctity of marriage and the well-being of children in the context of a healthy family life; outreach to the poor, oppressed and the most vulnerable, especially those who are persecuted for their faith; addressing the negative effects of materialism; and care for the creation of our environment;" and inter-religious dialogue "through which we can jointly reach out to our non-Christian brothers and sisters."

Missionary to Haiti Released Two Days After Kidnapping

A lay missionary from the Diocese of Upper South Carolina has been released unharmed after he and four nurses were kidnapped on Nov. 23 in Haiti.

Charles Warne, a communicant at Christ Church, Greenville, S.C., was seized outside Port-au-Prince by an armed gang and held captive for 48 hours, according to the parish rector, the Rev. Robert S. Dannals.

For more than 20 years Christ Church has supported the ministry of The Episcopal Church in Haiti and has funded the purchase of a 60-acre agricultural station in Cagne in the northeast of the country. The parish also supports a medical clinic, vocational and elementary schools, as well as the ministry of the local parish, Fr. Dannals said.

Mr. Warne's wife, Elaine, a horticulturalist, was working at the station when he flew out to join her for the Thanksgiving holiday. An engineer by trade, Mr. Warne has assisted the agricultural station with its irrigation and water resources.

A delayed flight into Port-au-Prince caused Mr. Warne and four Haitian nurses from the Boston-based Partners in Health to begin the three-hour trip to Cagne as night fell.

'Harrowing Experience'

Just outside of the city their car was stopped and Mr. Warne, the nurses and their driver were taken captive by a band of approximately 50 brigands. In an email sent after his release, Mr. Warne described the "harrowing experience" to the *Greenville News*.

"The 48 hours from start to finish happened so quickly and yet so prolonged when you are held in the scrub bound and blindfolded for the most part," he wrote. "We were con-

(Continued on next page)

MISSIONARY

(Continued from previous page)

tinually moved from one camp to another by foot and blindfolded so that we had no idea where we were. We were herded together — that is the six captives — and were allowed minimum communication.”

A ransom of \$500,000 was demanded for the release of the captives. However, the circumstances of Mr. Warne's release remain unclear.

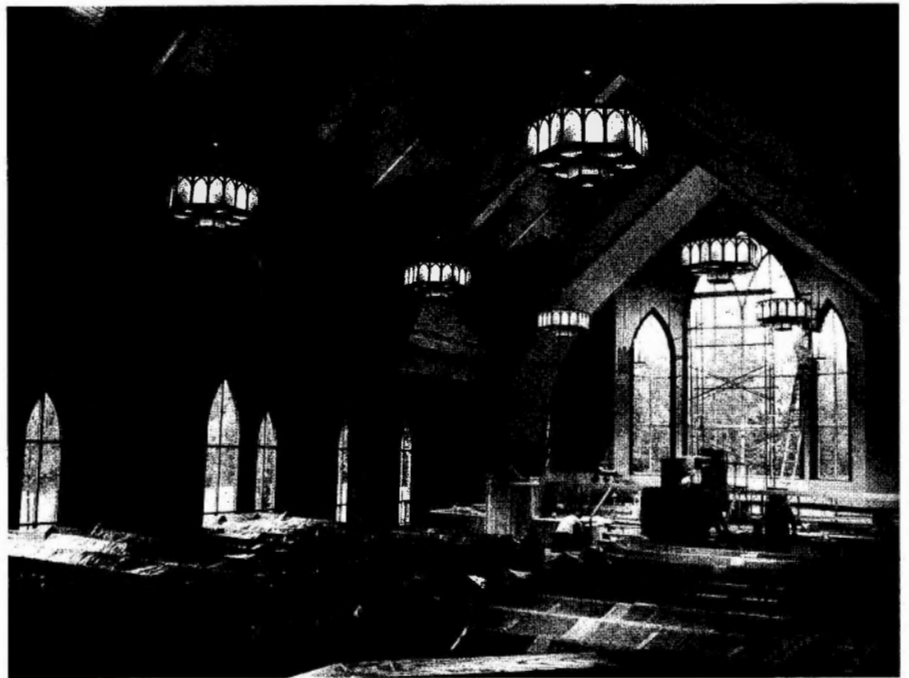
On June 7, 2005 the Rt. Rev. Jean-Zache Duracin, Bishop of Haiti, wrote to Presiding Bishop Frank T. Griswold, urging The Episcopal Church not to send short-term volunteers to the island due to the rising tide of lawlessness. “We are all targets, including our visiting mission groups. No one travels safely in Haiti today,” Bishop Duracin said.

The incident will “prompt the vestry” to rewrite its travel guidelines and be as “security conscious as we can,” Fr. Dannels said, adding that he hoped “it doesn't diminish the work of a lot of Episcopal churches in Haiti” who continue to need the support of their American partners.

(The Rev.) George Conger

Correction

When he made a workshop presentation to the Episcopal Majority David Booth Beers, chancellor for the Presiding Bishop, did not suggest motives for hypothetical actions that Archbishop of Canterbury Rowan Williams might make with regard to the future status of The Episcopal Church within the Anglican Communion, nor did he list possible Communion-funding sources or mention the Compass Rose Society by name. Comments to that affect were made during the conference at St. Columba's Church in Washington, D.C., Nov. 3 by Bishop J. Jon Bruno of Los Angeles among others. An article titled “Chancellor: Episcopal Church Will Prevail in Communion and Courts” [TLC, Nov. 26] incorrectly included Mr. Beers among those other persons.



Christi Shaw/Church News photo

Construction workers complete detailing in preparation for the Dec. 2 dedication of the new 320-seat Church of the Holy Apostles in Collierville, Tenn. It is the first new church to be built in the Diocese of West Tennessee in 15 years [TLC, Sept. 12]. The all-brick church building features a 70-foot-tall neo-Gothic steeple and belfry. Along with a new parish hall, the completed buildings comprise 13,000 square feet. Three rows of cathedral chairs from the previous church are included.

Formal Complaint Filed Against Milwaukee Bishop

A formal complaint has been filed against the Rt. Rev. Steven A. Miller, Bishop of Milwaukee. The complaint appears to have met the number of signatories stipulated by the Canons of the General Convention.

Under the lengthy process set in motion after the filing of a formal complaint, if the Presiding Bishop determines that the charges are credible and serious, a presentment will be issued. In the event a presentment is issued, a review committee is required to conduct a formal investigation and to make a recommendation whether to hold an ecclesiastical trial. If the ecclesiastical court issues a guilty verdict, punishment ranges from admonishment to deposition (removal from the ordained ministry).

Notarized signatures were received from 14 lay Episcopalians and two clergy in June and the complaint was filed with Presiding Bishop Frank T.

Griswold. The Presiding Bishop and others involved in the ecclesiastical process are canonically prevented from commenting publicly on any aspect of a complaint until after a decision on whether to go to trial has been reached by the review committee. In some cases this can be more than 18 months after the complaint is filed.

The complainants allege that Bishop Miller mishandled a formal complaint and prejudiced the diocesan review committee against the Rev. Martha Ann Englert, rector of Grace Church, Madison.

The ecclesiastical trial against Ms. Englert was scheduled to resume Dec. 2 at Good Shepherd Church in Sun Prairie. She stands accused of making inappropriate remarks and disclosures about parishioners at Grace Church. If found guilty under the disciplinary canon, the range of punishment is the same as that for a bishop.

'Deed-Based Evangelism'

Presiding Bishop Defends Emphasis on Millennium Development Goals

With initiatives to help organize a new convocation of Anglican provinces in the Americas and more closely monitor property issues within domestic dioceses [TLC, Dec. 10], Presiding Bishop Katharine Jefferts Schori delegated authority confidently during meetings in Chicago Nov. 12-17 with Executive Council and a number of other organizations that carry out the work of General Convention when it is not in session.

During her opening address to Executive Council, and later during a Nov. 14 homily at the nearby headquarters of the Evangelical Lutheran Church in America (ELCA), Bishop Jefferts Schori called for greater accountability of bishops and spoke of her vision to make The Episcopal Church more conscious of "deed-based evangelism" opportunities such as the Millennium Development Goals (MDGs).

Admitting that the concept of term limits for bishops might be a sticking point for many Episcopalians, Bishop Jefferts Schori said one of the challenges during the negotiations over *Called to Common Mission* with the ELCA had to do with a different understanding of the sacramental nature of the episcopacy. ELCA bishops are elected for a specific term.

"There would have to be a broad theological discussion and more broadly a sacramental one before The Episcopal Church considers a change like that," she told *THE LIVING CHURCH*.

Won't Interfere

A number of Episcopalians have questioned publicly whether bishop-elect Mark Lawrence will receive consents to his consecration as Bishop of South Carolina from a majority of standing committees and bishops with jurisdiction in other dioceses. Some advocacy groups have lobbied openly for denial of his consent. Bishop Jefferts Schori said she had not seen the request for consent prior to her resignation as Bishop of Nevada, and she will "not interfere in the process, nor do I believe my predecessor did [to influence outcomes either way]."

Some have criticized Bishop Jefferts Schori for an excessive emphasis on MDGs. She said "deed-based evangelism," a phrase she used during her Nov. 12 address to council, is consistent with one of the baptismal vows found in the Book of Common Prayer.

"We proclaim by word and example the good news of God in Christ," Bishop Jefferts Schori said. "There are people in such dire straits that the moral word does not penetrate. If you are starving, food must

come first in the same way that Jesus often fed people before he taught them. The MDGs are our opportunity in this age."

Bishop Jefferts Schori said she was learning more about the Council of Anglican Provinces of the Americas and Caribbean — an organization announced last year by the Most Rev. Drexel Gomez, Archbishop of the West Indies, with essentially the same membership and purpose as an Anglican Convocation of the Americas initiative approved by Executive Council [TLC, Dec. 10].

"The president of the House of Deputies, Bonnie Anderson, and I will ask a task force to work on it," she said.

Bishop Jefferts Schori also declined to go into specifics about the House of Bishops' task force on property disputes, which received and endorsed a report by Bishop Stacy Sauls of Lexington that identified eight problem dioceses.

"The group reports to me and David Booth Beers as chancellor," she said.

The Presiding Bishop said there was no message to read in the number of diocesan bishops who were not present for her Nov. 4 investiture. Bishop Jefferts Schori said she believed the number of bishops not present was relatively small and that many of them had contacted her beforehand to let her know they had "other commitments."

In his brief investiture greeting, Archbishop of Canterbury Rowan Williams said that Bishop Jefferts Schori was assuming office during "the most challenging of times." Bishop Jefferts Schori offered the same assessment of Archbishop Williams, and said during an Oct. 27 meeting in London she offered to help him.

"He is in a very hard position," Bishop Jefferts Schori said. "He is the spiritual head of a fractious Communion. I don't think it is radically different than some of the sibling rivalries we find in the Bible. I asked him what I could do to make his job easier; perhaps I could be of assistance as the Church of England debates women in the episcopate."



Steve Waring photo

Bishop Jefferts Schori following the investiture service Nov. 4 at Washington National Cathedral.

Steve Waring

Minority Positions

Meeting in convention at the parish of St. Peter and St. Paul in Arlington, Texas, Nov. 17-18, clergy and lay delegates debated a number of difficult issues in an atmosphere of civility and forbearance that manifested itself in a resolution recognizing that those who disagree "remain valued members of the Episcopal Diocese of **Fort Worth**."

With an officer of the Anglican Communion Network looking on, delegates drew up a plan which allows parishes to renounce affiliation with the network. Convention also confirmed the appeal for alternate primatial oversight (APO) made last June during the 75th General Convention by Fort Worth Bishop Jack Leo Iker and the standing committee. Convention also confirmed a previous decision to withdraw its consent to membership in Province 7 and adopted a canon prohibiting clergy from blessing same-sex unions.

Emotions ran high at times during the debate, with long lines forming behind the "pro" and "con" microphones on the convention floor. Yet the delegates listened respectfully to each speaker in the spirit encouraged by Bishop Iker in his convention address:

"Surely we will want to find a way to recognize and honor the minority position of our brothers and sisters in Christ in this diocese," he said. "All baptized believers are valued and loved members of the family of God and are welcome in our fellowship."

Bishop Iker dismissed, however, the notion that a "listening process" was needed to achieve pastoral support for gay and lesbian people. "Careful listening to one another is an attitude" and a "way of life," he said. "But it is not a six-week program or a carefully orchestrated 'process' of open hearings and the like. Nor is it the task of a commission or committee.

"I certainly want to commit myself to ... listening and openness of spirit as chief pastor of this diocese and to minister with compassion and concern for all our people."



Suzanne Gill photo

Clergy and lay delegates wait in line at convention behind the Rev. V. Stanley Maneikis to speak in favor of a resolution requesting alternate primatial oversight for the Diocese of Fort Worth.

Referring to the Archbishop of Canterbury's proposal for two tiers of membership in the Anglican Communion, Bishop Iker said, "We as a diocese will remain a constituent member of the Anglican Communion." The convention went on to approve a \$2 million budget, with a 0.5 percent decrease in assessment on the first \$50,000 of income.

Suzanne Gill

Withdraws from Province

Convention delegates in the Diocese of **Pittsburgh** withdrew that diocese's consent to membership in Province 3 of The Episcopal Church and passed a 2007 budget that directs its Province 3 dues to the Network of Anglican Communion Dioceses and Parishes. The diocese also continued its refusal to contribute financially to the program budget of the General Convention.

Meeting Nov. 3-4 at Trinity Cathedral in Pittsburgh, delegates supported, with the same resolution, a previous request by their bishop, the Rt. Rev. Robert Duncan, and the diocesan standing committee for alternate primatial oversight (APO). Bishop Duncan said approval of the measure would confirm "the propriety of an appeal," and it passed by wide margins in both the lay and clergy orders.

In his convention address, Bishop Duncan said that how APO will be

implemented is "out of our hands, and into God's. The appeal for another primate to fulfill the duties of our Presiding Bishop, under our Constitution, until such time as the status of the majority of The Episcopal Church and the status of our new Presiding Bishop shall finally be determined by the Communion, is admittedly a novel way forward."

Article 7 of The Episcopal Church's Constitution notes that "no diocese shall be included in a province without its own consent. But Canon I.9.2 makes no provision for withdrawal from the provincial system altogether, only for transferring a diocese to an adjoining province.

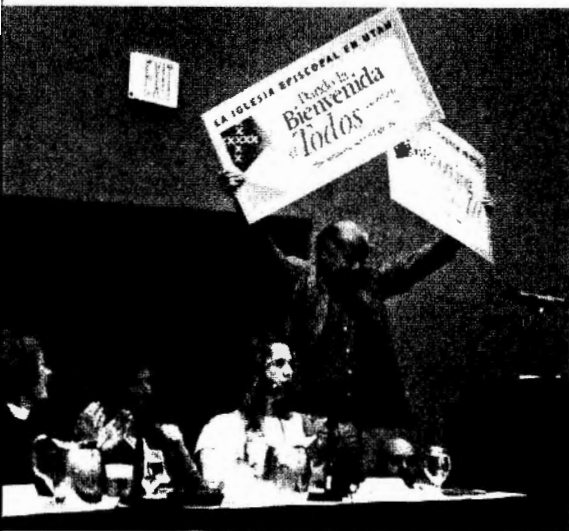
On the convention's second day, the Rev. David Wilson, rector of St. Paul's, Kittanning, offered a resolution from the floor that called on Bishop Duncan and the diocesan council to accommodate the congregations that do not agree with the diocese's stance. It passed unanimously on a standing vote. Progressive Episcopalians of Pittsburgh, a group that opposed the APO and Province 3 resolution, also criticized the convention's refusal to allow congregations that do not support the diocese's stance to avoid supporting the Network of Anglican Communion Dioceses and Parishes through their diocesan assessment.

Episcopal News Service contributed to this report.

Focused on Joy

Representatives of congregations attending the Diocese of Utah's annual convention, held Oct. 27-28 at the Davis Conference Center in Layton, had a chance to participate in a variety of workshops on convention's opening day.

Sessions included an overview of lifelong learning opportunities, parish hospitality, and environmental care, specifically focusing on global warm-



Dick Snyder photo

Bishop Carolyn Tanner Irish (left) watches while Craig Wirth displays material to mark the 140th anniversary of Episcopal Church presence in Utah.

ing. That workshop was led by two Utah mayors, Rocky Anderson of Salt Lake City and the Rev. Dave Sakrison who, in addition to being the mayor of Moab, is an Episcopal priest serving at St. Francis' Church. The session culminated in the creation of an Inter-faith Power and Light chapter in Utah.

In her convention sermon, the Rt. Rev. Carolyn Tanner Irish, Bishop of Utah, told delegates and guests to seek out joy and wonder in their faith journeys. "Joy comes when we live in right relationship with our creator and with creation," she said.

The Rt. Rev. William Swing, retired Bishop of California, was the convention's keynote speaker. He said The Episcopal Church is "going through some bumpy times, and some talk about leaving. But there are only nine

or 10 [bishops] in that camp; 110 others will not budge." He added that there is an overwhelming sense of unity among the members of the House of Bishops.

The actions of The Episcopal Church have found some opposition among some members of the Anglican Communion, he admitted, "but the [Episcopal Church] is as close to being in the 21st century as it can be, and more than anyone else. God has called us to do a very specific thing, and by God, we're doing it," he said to thunderous applause.

Among the resolutions passed by delegates were those expressing "disappointment" with the passage of Resolution B033 at General Convention; requiring anti-racism training for every member of every commission, committee and task force of the diocese; approving a companionship relationship with the Diocese of Mexico; and calling for a resolution at the next General Convention which would ask the Standing Commission on Liturgy and Music to develop prayers of thanksgiving for the life, and to observe the loss, of a companion animal. A resolution that would have limited deputies to General Convention to being elected to no more than three consecutive terms was defeated. Delegates reviewed a budget of approximately \$5.3 million for 2007.

Dick Snyder

Goodbye and Hello

The convention of the Diocese of Eastern Michigan was an opportunity to celebrate the ministry of the retiring bishop and welcome his successor. Convention was held Oct. 20-21 at St. Mary's (Roman Catholic) Cathedral in Gaylord.

The Rt. Rev. Ed Leidel, the first Bishop of Eastern Michigan, who has served in that capacity since 1996, instructed the diocese in how to care for the next bishop, the Rt. Rev. Todd Ousley, bishop coadjutor. Bishop Lei-



Anglican Connections photo

Bishop Leidel (left) and his successor, Bishop Ousley, at convention in Eastern Michigan.

del will retire at the end of the year. Bishop Ousley's investiture is Jan. 6.

In a convention address, Bishop Ousley talked about how his concepts of ministry have been shaped "in the midst of family.

"As a eucharistic people, we are shaped by regular gathering at God's holy table and by regular gatherings for family meals. These occasions of communal sharing mold us into the people that God would have us to be — people sent forth to proclaim the good news of Jesus Christ."

The Rt. Rev. Sadock Makaya, Bishop of Tabora in the Province of Tanzania, was guest at convention. Eastern Michigan is exploring the possibility of a companionship relationship with the Tanzanian diocese.

Convention reaffirmed the diocese's commitment to using at least 1 percent of annual income "to serve the needs of an indebted poor nation." In previous years most of these funds have been given as part of a companionship relationship in Uganda.

A 2007 budget of \$917,478 was presented to convention, having been approved by the standing committee.

Exercising Caution

Concern over the future of the Diocese of the Rio Grande as a constituent member of The Episcopal Church and the Anglican Communion dominated the annual convocation which met

(Continued on next page)



Morris Southward/Together photo

Clergy and lay delegates prepare to vote by praying during a 10-minute recess after debate on the resolutions presented to the annual convocation in the Diocese of the Rio Grande.

RIO GRANDE

(Continued from previous page)

Oct. 13-14 in Carlsbad, N.M.

In his address to convention, the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, said being part of the Anglican family and the universal church involved holding fast to scripture and tradition as these are held and understood. At the same time, he cautioned against moving too quickly in trying to resolve tensions within parishes, the diocese and The Episcopal Church.

"It is my concern that in trying so hard to be Anglican we do not inadvertently lose what is quintessentially Anglican, especially in its pastoral generosity and its openness to goodness wherever it may be found," he said.

Clergy and lay delegates appeared to heed Bishop Steenson, rejecting resolutions aimed at providing a specific template for negotiating the sale of church property to groups wishing to leave the diocese and another resolution which would have sought to eliminate sending a deputation to the 76th General Convention in Anaheim, Calif. Delegates did adopt a resolution advising the bishop and diocesan council to monitor events within the Anglican Communion and to take appropriate action when necessary. The convocation also approved resolutions in support of an Anglican

covenant, endorsing moratoriums on authorization of same-sex liturgical blessings as well as consent to the election of any candidate to the episcopate who is living in a same-gender relationship. The convocation also approved an amendment to its canons stating that ordained clergy and those considering ordination in the diocese "are to abstain from sexual relations outside of Holy Matrimony."

Also approved were resolutions authorizing a contribution of 0.7 percent of yearly income in support of Millennium Development Goals as well as one endorsing a resolution calling on the diocese to "endorse, ratify and implement" a resolution stating there should be equal participation of women and men on all decision-making bodies under the authority of the Anglican Consultative Council.

Transformation Underway

Retiring Bishop Richard S. O. Chang of Hawaii told participants at the annual convention of his diocese that with the diocese in the third year of its five-year strategic plan, transformation is already well underway.

"Increases in average Sunday attendance, new families, larger Sunday school enrollment, and ministries of service addressing community issues of homelessness, hunger, and youth,

have been transformational experiences in numerous congregations," Bishop Chang said, but he noted that much remains to be done. "The challenge, individually and as a diocese, will be our willingness to be transformed by the risen Christ."

Meeting Oct. 20-21 at St. Andrew's Cathedral, Honolulu, the convention elected the diocese's canon to the ordinary, the Rev. Canon Robert Fitzpatrick, on the ninth ballot to succeed Bishop Chang [TLC, Nov. 12].

The convention has a tradition of offering a response to the bishop's address, and in this year's response, the committee pledged to continue the transformation of the diocese. Delegates also passed a resolution to explore a companion diocese relationship, with initial consideration given to a Maori region of Aotearoa, New Zealand. A clergy compensation and benefit policy for 2007 was also adopted.

Episcopal News Service contributed to this report.

Camp Oversight

The Diocese of Idaho held its convention Oct. 20-22 at a convention center in Boise.

Resolutions that were approved did the following:

- urged persons in positions of leadership to attend the anti-racism training sessions to be offered in 2007.
 - urged members of the diocese to commit themselves "to the conscientious study and practice of reconciliation."
 - brought the camp, Paradise Point, under the direction of diocesan council rather than a board of directors in an effort toward greater accountability. The camp's executive director will be a diocesan employee supervised by the bishop and a committee of the council will assist the executive director.
 - supported the Millennium Development Goals.
- A budget of \$682,000 was passed.

Without Limits

One of the most provocative ideas expressed in modern hymnody is the renewal movement song, "God Unlimited." What a profound idea, and in just two words. Think about it.

One of the commandments of Hebrew scriptures proscribes any creation of a likeness of God. We reiterate it in our Book of Common Prayer. "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth, thou shalt not bow down to them, nor worship them." This "Second Commandment" directly follows the "First Commandment," which includes the statement,

If we affirm that God is an invisible, immortal, spiritual Being, and One never to be represented in any physical way, then God is truly unlimited.

"Thou shalt have none other gods but me."

The followers of Islam are bound to the requirement that, like the "Second Commandment," there shall not be any physical representative of the Almighty. So all three "peoples of the book" understand that the "Immortal, invisible, God only wise" is a spiritual being who cannot be represented as an image to be worshiped. In the beginning of our catechism (BCP, p. 845), we are instructed that to be created in the image of God means we are free to make choices to love, to create, to reason, and to live in harmony with creation and with God.

If we affirm that God is an invisible, immortal, spiritual Being, and One never to be represented in any physical way, then God is truly unlimited. And yet, that must mean that God cannot be limited by the inspired words of a Bible created by a people in a culture of the ancient Near East, over a thousand-year period,

from the ninth century B.C. to the early second century of the Common Era. If we believe that the scriptures are a record of how God revealed his thoughts to the children of God over that time frame, then we must believe that God reveals himself to his people in a way that the people of that time can understand.

Most Christians believe that Jesus was a perfect revelation of God, and his teachings were God's teaching appropriate for the people of the first century in the Holy Land. If God is unlimited, then the "Gift of the Holy Comforter," the Holy Spirit, is the way God has revealed himself since the risen Jesus ascended into heaven. Since God is outside of time and space, God has continued to reveal himself appropriately for the people of whatever time and culture.

God is not limited by the written word, nor by holy tradition. Remember how we appraise the infallibility of the bishops of Rome? Later bishops have found themselves in a real bind when infallible statements of predecessor bishops become untenable in the moment. The same caution applies to the infallible word of God in holy scripture.

God really is unlimited. The way for God's people to seek God's guidance and will, at

whatever time in whatever culture, is to congregate in his Name, and to earnestly and with deep sincerity pray for the Holy Spirit to lead whence God wishes. And then we must trust in that guidance. It should be no surprise that God encounters his people where they are, in whatever circumstances.

If the commandments require that we worship only God, and not any image or likeness of anything else, then we must not worship "the Word of God," nor the tradition of God's holy Church. If we are to be guided by scripture, tradition and reason, as many believe, we must never forget that God's revelation of himself to his people today is not limited to God's revelation of himself found in scripture and tradition of yesterday. Is that not reasonable?

Our guest columnist is the Rev. John P. Fuller, a retired priest who lives in Oxnard, Calif.

Did You Know...

Among the animals blessed at Church of the Messiah, North Woodstock, N.H., was a black bear.

Quote of the Week

Ronald Boyd-MacMillan, author of the book, *Explosive Preaching*, in *Church of England Newspaper* on interviews with people who listen to sermons: "It was amazing to so many listeners that most preachers talk about the most thrilling news in the world with all the passion of a dead haddock."

Progress with Rome

When the Archbishop of Canterbury and Pope Benedict XVI met in Rome last month [p.5], they were able to gain some measure of hope despite some significant differences. Although Archbishop Rowan Williams' visit did not create the excitement generated by the visit to Rome of Archbishop Michael Ramsey 40 years ago, when his meeting with Pope Paul VI was considered a breakthrough in ecumenical relations, the two leaders were hopeful about relationships between the two churches.

In a common declaration released following their time together, the pope and the archbishop were able to celebrate the accomplishments made in ecumenical dialogue that have taken place during the past 35 years, and they pledged themselves to "fervent prayer" and "continuing dialogue." At the same time, they acknowledged "the challenge represented by new developments which, besides being divisive for Anglicans, present serious obstacles to our ecumenical progress."

Relations with the Roman Catholic Church have been one of the major casualties of the turmoil within the Anglican Communion, but it is hopeful to note that the archbishop and the pope believe the problems need not be prohibitive to further progress. They mentioned that the two churches can work together in witness and service, and they cited contemporary secular issues that could be addressed in partnership.

Those who have longed for full communion or even reunion with the Church of Rome may be discouraged by recent developments in The Episcopal Church, but there is reason to be encouraged by the meeting in Rome. As long as our leaders are committed to engage in ecumenical dialogue to recognize the gospel imperatives shared by the two churches, and to emphasize the need for healing and reconciliation, there is a glimmer of hope.

Leaders pledge
to continue
to be involved
in partnership.

Short Season of Advent

It may be easy to lose track of the days of Advent this year, with Christmas Eve falling on a Sunday. Advent is six days shorter than it was last year. For all practical purposes, this third Sunday of Advent begins the season's final full week.

On this Third Sunday of Advent, John the Baptist calls us to repent in order that we may greet with joy the coming of our Lord and Savior. John proclaims the impending arrival of the One who can set us free from our dependence on all the material pleasures of the world and lead us to a transformed life.

We urge readers to take time to prepare for Jesus' birth before time gets away.

Consider a Gift Subscription

As we move rapidly toward the Christmas season, many of us find ourselves asking what sort of gift we might find for a loved one or a friend. Why not consider a gift subscription to THE LIVING CHURCH? Some readers have provided gift subscriptions for others year after year. What better way to ensure that a fellow Episcopalian stays on top of the news and issues? For information, or to subscribe, call our subscription office toll free at 1-800-211-2771.

The Weapon of Forgiveness



READER'S VIEWPOINT

By Marek P. Zabriskie

One of the most memorable assignments I had as a journalist was to spend a fall day visiting a Mennonite community in rural Tennessee. I discovered a closed society akin to the Amish, where everyone is closely related and children do not go off to college. Life is simple, slow-paced and free of technology. I watched the fathers and sons making sorghum molasses using a wooden press powered by a horse.

I shall never forget walking down a dirt road past a one-room schoolhouse located on a hillside and watching children of various ages playing together. They ran up and down the hillside, wearing plain black, brown, grey and white clothes, cut from 16th-century patterns. No designer labels or fancy shoes. No iPods, cell phones or computers. Just boys and girls holding hands, strung out like a chain of paper dolls, playing games — innocent, simple and pure. This is a memory I cherish.

Paradise, Pa., is home to a similar Amish community. Here, inside the one-room schoolhouse in West Nickel Mines, childlike innocence and a world that seemed to belong to another century recently met the face of modern evil. What followed was a week of front-page news that left us shaking our heads and wondering — Why? How could this happen? What next? It was a moment that reminded all of us that we share a world where many suffer and where suffering is often inexplicable.

We live in a generation immersed in evil. The daily news connects us with victims and victimizers around the world. The German philosopher Hannah Arendt said evil "has spread like a fungus on the surface of the world." This recent tragedy unfolded less than 90 minutes away from where my children and children in our church attend school. Many Americans who heard about this tragedy immediately thought about the security of their own children and grandchildren. My first thought was of the world in which our sons and daughters are growing up. I marveled at how we have allowed our world to spiral down into a place where boys and men — almost always males — can arm themselves like

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commandos and terrorize the innocent.

My mind flashed back to a gun show that I covered as a newspaper reporter, where gun dealers were eager to unload their weapons to men who were eager to shop. As I looked at a machine gun, a dealer said, "It's only semi-automatic, but a man here sells kits that can make it fully automatic." Another dealer tried to interest me in a grenade launcher that could be fitted to the end of a rifle. I wondered, "Why on earth does anyone in America need these weapons? What would Jesus do with an assault rifle?"

The sad fact is that while polls show that two-thirds of Americans favor stricter gun controls, our politicians fear the gun lobby more than they fear their conscience. Of the nation's 10 most populous cities, Philadelphia

We who struggle
to forgive someone
for slighting us
can learn
a lesson here.

had the highest proportion of murders by gun — 82 percent, the year that the National Rifle Association held its annual convention in that city near where I live. Each year more than 400 people are gunned down in the City of Brotherly Love.

Every two years more Americans die from handgun murders, suicides and accidents than died during the entire Vietnam War. In Colorado, one in five adolescent deaths is due to firearms. Gun homicide is the leading cause of death for black males aged 15-34 and the second-leading cause of death for all Americans of that age group. The rate of murders committed by teenagers doubled from the mid '80s to the mid '90s and keeps climbing.

Sadly, violence sells. We pay to see violent films, buy our children violent games, and purchase books laced with violence. We are fascinated by murder and death. When we participate in a violent culture like this, we tacitly condone the very thing that we claim to fear and despise. Our baptismal covenant calls us to care for all the children in the world, those being raised in nice suburbs and rural areas like Paradise, Pa., and cities like Baltimore, Baghdad, Bangkok and Bombay. We Episcopalians have failed to be leaders in the campaign for gun control to ensure a safer world.

By midweek after the shooting in Amish country, however, the story of the tragedy took an unusual twist. As the funerals took place for five girls killed from gunshot wounds, the Amish stood firm in their belief that "unless you forgive, you won't be forgiven." Forgive everything and everyone. We who struggle to forgive someone for slighting us can learn a lesson here. How do we forgive someone who has done something unforgivable?

As media around the world reported the story, they told how the Amish created a bank account to collect funds for the family of the man who took their children's lives. Members of the Amish community met with the killer's family to extend their forgiveness and to let the gunman's wife and children know their community prayed for them and cared for them. They spoke about the Amish belief in a divine plan, a larger picture than we can comprehend now.

The Amish have a message for all of us who seek to live by faith and not by sight alone. Their strong sense of faith was clearly displayed when members of the Amish community spoke with reporters following the schoolhouse shooting and said, "The parents who lost their children knew that their children were either safe on earth or in the arms of Jesus." What courage and faith they possess and display. As Joseph said at the end of his tale told in the Book of Genesis, "Even though you intended to harm me, God intended it for good..." (Gen. 50:20).

The Amish are confident that God will redeem this evil and bring good from it. No doubt they are right. As a member of the Pennsylvania Amish community wrote to *The Philadelphia Inquirer*, "I wish yet to say that with God all things are possible and that in heaven the Lion and the Lamb shall lie down together." Truly with God all things are possible. In the meantime, The Episcopal Church can do far more than it is doing to end gun violence in our country. □

The Rev. Marek P. Zabriskie is the rector of St. Thomas' Church, Fort Washington, Pa.

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



Humility Needed

I am grateful for the clarity with which Jack Estes lays out the "great divide" lurking beneath the surface of a shared liturgical language in our common worship [TLC, Nov. 26]. It is helpful, and rare, to have the two current Anglican profiles presented with such precision — and confidence.

I see no reason, though, to insist that these two contemporary faces of the faith should be granted the kind of ultimacy that Fr. Estes ascribes to them. Both are in some measure products of a particular historical era — our own — and bear the imprint of cultural as well as theological insights. Surely no serious Christian dares claim to "possess" the faith in its fullness or as it unfailingly must apply universally across time and geographic space.

Thus I do see every reason for calling proponents of both these versions of the gospel to attend to the ample scriptural warnings against judging (Matt. 7:1; Rom. 14:13) and over-confidence (1 Cor. 10:12), and to recall St. Paul's reminder that our vision is at best imperfect (1 Cor. 13:12), a reminder that may well have influenced Elizabeth I when she sagely observed, "We do not make windows into men's souls." A decent humility on all hands might allow all of us to continue to worship with integrity, using our beloved common language and trusting God to do the judging.

*(The Rev.) Joan E. Fleming
New Brunswick, N.J.*



"The sons of this world are more shrewd in dealing with their own generation than the sons of light."
Luke 16:1-9

I disagree with the title of Jack Estes' essay, "Irreconcilable Differences." What he cites as differences in the Anglican Church is true, and has been true since Elizabeth I decided that the church in her realm would not be catholic or protestant, but would be both catholic and protestant. Indeed, "differences" have been true since the beginning of the Christian Church, when it was still a Messianic sect within Judaism.

Reactionary James and conservative Peter and liberal Paul and radical Apollos did not agree because of "differences," but were all followers of Jesus, who was also a Jew, and whom they recognized as the long-promised Messiah. They also acknowledged, in spite of treason, that Jesus was Lord and Savior and not the emperor who claimed both of those titles as his own alone.

Today there is pressure toward homogenization so that everyone must think alike in spite of the Anglican claim of "not compromise for the sake of peace, but comprehension for the sake of truth," where people may not agree but can learn from each other's perspective, insight and interpretation and understanding of scripture. I have just finished reading the Evening Office on St. Hugh's Day, and the gospel appointed at Evening Prayer is Luke 16:1-9, where it states that "the sons of this world are more shrewd in dealing with their own generation than the sons of light." We need to meditate on why this is true — especially today in which so many claim to be enlightened.

*(The Rev.) George H. Brant
Bordentown, N.J.*

Occasional Use

I am the canon precentor at Grace Cathedral, San Francisco. I read with interest and general agreement the article by the Rev. William D. Oldland [TLC, Oct. 12], in which he cites and comments upon an element sometimes used in our Sunday worship. I realize the example was used almost in passing as part of a larger discussion, yet I would like to rectify some of the assumptions I believe were made in that essay.

(Continued on next page)

LETTERS TO THE EDITOR

(Continued from previous page)

The rubrics of the Book of Common Prayer are clear that the Nicene Creed is a fixed part of the eucharistic liturgy on Sundays and other major feasts. The text cited by the author, used here on occasion in place of the Nicene Creed with our last bishop's permission "as an experiment," is not approved for use in The Episcopal Church.

However, it is an official liturgical text of the Church of England, approved by the Archbishop of Canterbury's Council for use with the promulgation of *Common Worship*. It is based upon Chapter 3 of the Epistle to the Ephesians. We discerned that this text might challenge our believing community to see expanded implications of the creed, which we have not "gutted"

or "changed." The creed remains intact and is used on many Sundays. The text might prove to be less of an obstacle to some worshipers than the largely philosophical and non-biblical elaborations, resulting from bitter controversy, which helped shape the language of the Nicene Creed.

It would not be an exaggeration to say that the Nicene Creed is not the principal affirmation of faith. The Great Thanksgiving, with the sweeping narration of salvation history culminating in the Incarnation and the paschal mystery of Jesus Christ, is the primary outline of faith at every celebration of the Eucharist.

The living liturgy of the living church has always had room for considered, faith-filled and fresh expressions of the community's ancient faith.

*(The Rev. Canon) Mark E. Stanger
Grace Cathedral
San Francisco, Calif.*

Missed Opportunity

The sermon given by the Rev. Michael T. Flynn at the consecration of the Very Rev. Bill Love as Bishop Coadjutor of Albany [TLC, Oct. 8] was a missed opportunity to promote unity.

Although I agree with Fr. Flynn that "liberals should not be the lord of conservatives in The Episcopal Church," and vice versa, I thought the content of his sermon was divisive. Fr. Flynn encouraged listeners not to judge, because God is the judge. I thought he contradicted himself when he began to judge others and their lifestyles. Further, I believe it was inappropriate for him to say, "If there are any liberals here, God bless you." That statement lacks compassion and mercy – two things Jesus taught us to have.

*Dennis Wisnom
Schenectady, N.Y.*

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PEOPLE & PLACES

Appointments

The Rev. **Robert Bosworth** is rector of Ascension, PO Box 482, Frankfort, KY 40602-0482.

The Rev. **Sandy Boyd** is priest-in-charge of St. Barnabas', 1280 Vine St., Denver, CO 80206-2912.

The Rev. **Susan Butler** is interim priest at Epiphany, 55 George St., Allendale, NJ 07401.

The Rev. **Joseph J. Campo** is priest-in-charge of St. Andrew's, 101 N Central Ave., Hartsdale, NY 10530.

The Rev. **Michael Carney** is rector of St. Timothy's, 1401 E Dry Creek Rd., Centennial, CO 80112-2750.

The Rev. **Norman Catir** is priest-in-charge of St. John's, 61 Poplar St., Newport, RI 02840-2434.

The Very Rev. **Anthony P. Clark** is dean of St. Luke's Cathedral, PO Box 2328, Orlando, FL 32802-2328.

Ordinations

Priests

Newark — Ruben Jurado.

Rio Grande — Randy Balmer, Rick Milliron, Larry Mote, John Onstott, Raymond Raney.

Deacons

Newark — Jeremiah Williamson.
Northern Indiana — John William Houghton.

Resignations

The Rev. **Marilynn Gilbert**, as assistant at Christ Church, Norwich, CT.

The Rev. **Marsha Hoecker**, as missionary of the Middlesex Area Cluster Ministry, Hartford, CT.

The Rev. **Terry Matthews**, as vicar of St. Anne's, Block Island, RI.

Retirements

The Rev. **Amy Egan**, as vicar of St. Andrew's, Marblehead, CT.

The Rev. **Jeanne Hendricks**, as vicar of Grace, Port Jervis, NY.

The Rev. **H. Gaylord Hitchcock, Jr.**, as rector of St. Ignatius', New York, NY.

The Rev. **Horace Johnson**, as assistant at Trinity, Hartford, CT.

The Rev. **Dwight Neglia**, as rector of St. Agnes, Little Falls, NJ.

The Rev. Canon **David Seger**, as canon to the ordinary in the Diocese of Northern Indiana.

The Rev. **Ann Staples**, as deacon at Sts. Thomas and Luke, Patton, PA.

Deaths

The Rev. **Charles Edward "Ned" South**, of Birmingham, AL, a priest for 25 years, died Oct. 9. He was 72.

Born in Glen Ridge, NJ, and educated at Wabash College and the School of Theology of the University of the South, he was ordained priest in 1971, serving until 1996 when he retired. During that time he served at Grace Church and at St. Mary's, Birmingham; St. Stephen's, Huntsville, AL; and St. Andrew's, Mentor, OH. He retired in 1996, and two years later he became Roman Catholic. For the past six years he has been program acquisitions manager for EWTN Global Catholic Network. He is survived by his wife, Lee; sons Chris and David; daughters Melanie, Megan and Kathryn; and 11 grandchildren.

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

| | | |
|--------------------|----|------------------|
| Rufus L. Simons | 88 | Indianapolis, IN |
| Alfred B. Starratt | 91 | Penobscot, ME |
| William D. Winn | 86 | Griffin, GA |

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— The Rev. Michael Rasicci
Rector, Calvary Episcopal Church
Batavia, Ill.

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POSITIONS OFFERED

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

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

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

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

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

CONFERENCE CENTER EXECUTIVE DIRECTOR:

The James L. Duncan Conference Center, located in beautiful **Delray Beach, Florida**, seeks an experienced, energetic leader for its executive director. The James L. Conference Center (Duncan Center) is a sanctuary for all, and the executive director must possess the entrepreneurial spirit to manage all aspects of the center's operations to meet the goals and objectives approved by the Bishop of Southeast Florida and the Board of Directors. The executive director should be an active Episcopalian and maintain the Episcopal identity of the Duncan Center while broadening and diversifying the cliental served by the center.

Interested persons should send their resumes to **Sylvia Pecaro** at Specaro@bellsouth.net by January 15, 2007. For more information regarding the Duncan Center, please visit our website at www.duncancenter.org.

PART-TIME RECTOR:

St. Paul's Episcopal, Brookings, SD. Parish of 40+ families in university community, with strong lay ministry and values, Anglican traditions and adult education. Small classes of youth; kindergarten to Canterbury Club. Parish goals are: growth, lay ministry development, and pastoral care. Bi-vocational opportunities at South Dakota State University (www3.sdstate.edu) possible. Rector's compensation includes rectory adjacent to historic church and pension contributions. Contact: **The Rev. Canon Karen Hall, DDO, South Dakota**, PH: (605) 338-9751, or E-mail: canonkaren.diocese@midconetwork.com by January 15, 2007. For more information, visit: www.swifetel.net/~spaulep/.

POSITIONS OFFERED

VISIONARY SPIRITUAL LEADER: St. Christopher Camp and Conference Center announces the opening for a new Visionary Spiritual Leader to oversee all facets of the ministry. Included in this role are maintaining and promoting relationships within the diocese, overseeing 60+ staff members, summer camp ministry, Barrier Island Environmental Education Program, and the conference center. The search committee welcomes interested persons to inquire by emailing Shay Gaillard at frshay@bellsouth.net.

SEMINARY POSITIONS

FACULTY POSITION IN ETHICS AND THEOLOGY: *The School of Theology of the University of the South in Sewanee, TN*, an accredited seminary of The Episcopal Church, invites applications for a full-time position in Christian Ethics and Theology to begin in July 2007.

The university provides equal employment opportunity to all employees and applicants for employment. No person shall be discriminated against in employment because of race, color, sex, age, national origin, sexual orientation, disability, veteran's status, or religion (except for those positions in the School of Theology and the chaplain's office where religious affiliation is a necessary qualification).

Responsibilities will include teaching required and elective courses in Christian ethics and moral and systematic theology for the M.Div. and M.A. degrees, with participation in other degree and lifetime education programs. The position also brings with it the range of engagement in the worship, work, and witness of the seminary community that accompanies faculty ministry. Courses in ethics and theology at Sewanee seek to give an account of Christian faith and the ethos and mission of the church in thoughtful interaction with Scripture and tradition on one hand and, on the other hand, with the cultural situations of the modern world. The successful candidate will demonstrate commitment to preparation for parish ministry.

Qualifications for the position include demonstrated professional competence in teaching theology and active commitment to the mission of the church. Preference will be given to candidates who have a Ph.D. or Th.D., thorough knowledge of and training in ethics, moral or systematic theology, Christian social ethics, and experience in teaching in those fields. A knowledge of and appreciation for Anglican tradition is expected.

This is a tenure track appointment. Applications from Anglicans and members of ecumenical partners of The Episcopal Church are encouraged. Salary and rank will depend on experience and qualifications. A letter of application, a full curriculum vitae, a writing sample, and three letters of reference should be received by **March 1, 2007**. Letters of reference should be sent directly to the person named below.

Send letter of nomination or application to: **The Rev. Dr. Donald S. Armentrout, School of Theology, University of the South, 335 Tennessee Ave., Sewanee, TN 37383-0001.**

PROFESSOR OF CHURCH HISTORY:

Trinity School for Ministry, Ambridge, PA, is seeking a professor to teach courses in Church History with an excellent teaching and publication record who will fit in with the evangelical Anglican ethos of the seminary. We are seeking an Anglican with a doctorate in Church History or Historical Theology who is able to teach a full range of courses in Church History, including Anglican History and Global Christianity. Applicants from the non-Western world are encouraged to apply. Send a CV and three recommendations to **Rev Dr. Justyn Terry, Trinity School for Ministry, Ambridge, PA 15003**, or at jterry@tesm.edu by **January 27, 2007**.

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CHURCH DIRECTORY KEY

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

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