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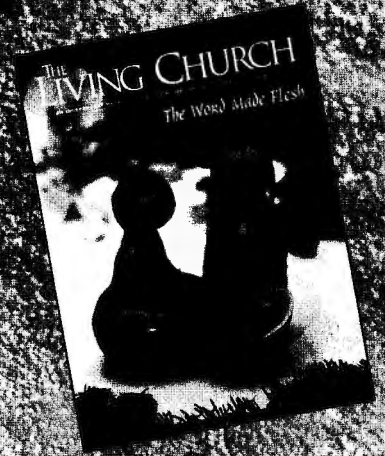


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Editorial and Business Offices:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53204-3436

Telephone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Volume 233 Number 26

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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The Advent wreath at
Christ Church Cranbrook,
Bloomfield Hills, Mich.

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SUNDAY'S READINGS

Little Things

'Blessed are you among women' (Luke 1:42)

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)

Advent begins with the thunder and power of cosmic prophecies of judgment, but always ends with a reflection on the birth of the Messiah and the pivotal role of a young Israelite virgin. From forceful and compelling prophecies that use images of mountains and valleys changing shape and skies that roll up like curtains, we come at the end of Advent to the simple account of Mary visiting her kinswoman Elizabeth.

Throughout today's lessons we recognize that the portentous messages of the previous weeks are by no means diminished. On the contrary, they become even more significant as they are packaged in what is small and ordinary. The lesson from Micah begins by stating that a small, backwater village will be the birthplace of one whose origin is from ancient days and who is destined to be "great to the ends of the earth." In the lesson from Hebrews we read a prophecy from the psalms, interpreted to show that the entire sacrificial system of the temple is summed up and fulfilled in One who shall himself be the sacrifice in his own body, a "once-offered" sacrifice that will be effective for all time.

In the lesson from Luke, the mother of the Messiah greets the mother of his forerunner. In this event, the news of

the Messianic age is first addressed in human conversation. The mothers of two sons who will die by violence when they are in their early 30s begin the sharing of the good news with thrilling words. When Mary exulted with Elizabeth over her calling, she sang, "all generations shall call me blessed." She sang in jubilation over the fulfillment of the holy promise of God to his people and all the world that was being achieved in her. Our first mother came to be called "the mother of all living," even after she fell into sin and disgrace and brought all our race that followed into a place of hopeless grief.

In that dismal place Mary became our second mother when she said to the angel of the annunciation, "behold the handmaiden of the Lord." As her Son is the second Adam who bore our nature into the realm of death and then lifted it to the right hand of the Father, so her obedience reversed the disobedience of our first mother. Like her, Mary is also "the mother of all living." Mary is even her mother. In the face of all our race's failures, rebelliousness, and atrocities, if humanity has any reason to boast to the universe, surely that boast would be Mary — the first, greatest, and deepest lover of God. Her exultant words before Elizabeth are about the mightiest of cosmic events.

Look It Up

Reflect on Psalm 40, the source of the quotation in the lesson from Hebrews.

Think About It

Jesus said to his disciples on the night he was betrayed, "Whoever has seen me has seen the Father." But his human body that was soon to be offered as that sacrifice mentioned in Hebrews came from his mother alone. Since he is true Man as well as true God, surely whoever sees him sees also his mother.

Next Sunday

The First Sunday After Christmas Day (Cycle C), Dec. 31, 2006

BCP and RCL: Isaiah 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18



Matthew Davies/ENS photo

Margaret Larom, director of Anglican and Global Relations for The Episcopal Church, presents a "harmony bowl" as a gift to Bishop K. H. Ting, president of Nanjing Union Theological Seminary, during a recent visit to the seminary in China. Ms. Larom was part of a delegation with Bishop David J. H. Lai of Taiwan, who was making his first official visit to mainland China Nov. 29.

San Joaquin Paves the Way for an Exit

The Diocese of San Joaquin has approved overwhelmingly four constitutional amendments designed to make it easier to divorce itself legally from The Episcopal Church. The changes, adopted during the annual diocesan convention at St. James' Cathedral in Fresno, Calif., Dec. 1-2, were described as historic by San Joaquin Bishop John-David Schofield and deplorable by Presiding Bishop Katharine Jefferts Schori.

"The Episcopal Church labels us as divisive simply because we would rather remain faithful Anglican Christians instead of complacently accepting the new religion which the General Convention has created," Bishop Schofield said in his address.

"This initial vote does not separate us from The Episcopal Church, but positions us to respond positively to the primates. It leads the way for other like-minded dioceses to become part of a structure that remains true to all that The Episcopal Church has received in the past and which, tragically, the present institution and its leadership have chosen to walk apart from."

Clergy and lay delegates received language for the proposed constitutional amendments in their convention packets which differed somewhat from what had been published previously on the diocesan website. Bishop Schofield said the substitute language independently developed by three rural deans more closely responded to recommendations made by several Global South primates to Bishop Schofield and nine other Anglican Communion Network leaders during a mid-November meeting in Virginia.

Article 1 of the proposed amendments permits the diocese unilaterally to redefine its geographic boundaries. Article 2 replaces all language describing the diocese as a member of The Episcopal Church with language defin-

(Continued on next page)

APO Dioceses Reject Proposal

Bishop Jefferts Schori Would Appoint a Primatial Vicar

A proposal by a group of bishops, including Presiding Bishop Katharine Jefferts Schori, in response to the requests articulated in "An Appeal to the Archbishop of Canterbury," was received with cautious encouragement by the Archbishop of Canterbury but was rejected by the bishops of dioceses who wrote the appeal.

The proposal, drafted at a Nov. 27 meeting in New York, would provide for the appointment by the Presiding Bishop, in consultation with the Archbishop of Canterbury, of a primatial vicar as the Presiding Bishop's designated pastor to bishops and dioceses that have requested such oversight. A primatial vicar in episcopal orders could preside at consecrations of bishops in those dioceses.

Accountable to Bishop Jefferts Schori, the primatial vicar would report to an advisory panel that would include the designees of the Archbishop of Canterbury, the Presiding Bishop, the president of the House of Deputies, and a

bishop of The Episcopal Church selected by the petitioning dioceses. The arrangement would be provisional, beginning Jan. 1, 2007, and continuing for three years. The bishops present asked the Presiding Bishop to monitor its efficacy, and to consult with the House of Bishops and the Executive Council regarding the arrangement and possible future developments.

No bishop who has requested alternate primatial oversight (APO) was present at the New York meeting, which was proposed by Virginia Bishop Peter Lee. In a Nov. 21 reply to an invitation from Bishop Lee, Fort Worth Bishop Jack Leo Iker declined to attend, writing that "our position has been the same since the last day of our New York meeting back in September. We will not attend another meeting 'to continue the conversation' unless there is a specific proposal on the table to provide APO."

In addition to bishops Iker and Lee, the original list of participants to the

(Continued on page 7)

Nothing Personal

South Carolina Bishop-elect sees broader context for resistance to his election

The Very Rev. Mark Lawrence, rector of St. Paul's Church, Bakersfield, Calif., recognizes that he is in a difficult position. Elected Bishop of South Carolina Sept. 16, Fr. Lawrence must receive consent from a majority of standing committees and bishops with jurisdiction within 120 days from the date of notification to them in order for the consecration to proceed.

Some Episcopalians note that Fr. Lawrence has supported the Diocese of South Carolina's decision to request alternate primatial oversight (APO) and are concerned he will attempt to lead the diocese out of The Episcopal Church. Others have not forgotten that he helped write the minority report recommending against the New Hampshire consecration during the 74th General Convention in Minneapolis. Two groups have written to the standing committees and bishops expressing reservations.

"I don't take this personally," Fr.

Lawrence said in a recent interview. "This whole question about consent has never been about Mark Lawrence. It's about APO. It's about uniformity. It's about what boundaries we will accept as Episcopalians."

Fr. Lawrence said he has responded to everyone who has contacted him seeking clarification of his views, but he admits he has struggled with what to say.

"I don't want to needlessly inflame the situation or hedge who I am," he said.

At the age of 23, Fr. Lawrence "stumbled into" St. Paul's, the church where he has served as rector for the past nine years. For the first time since he had given his life to Christ two years earlier, he felt he had found a spiritual home. He fell in love with The Episcopal Church, its structured liturgy, its historic



Fr. Lawrence

catholicity and its passion for scripture.

"It spoke to the depth of my soul as a sinner and yet saved," he said. "It began to answer for me the question, 'How do I know I am part of the one, holy, catholic and apostolic faith?'"

Most of the questions he has been asked by those charged with granting consent aren't about what drew him to The Episcopal Church or why he continues to love it. Instead he said he is usually asked for promises that he will remain true to his ordination vows.

He resists being drawn into canonical "what if" questions posed to him by a reporter. During 26 years as a priest, Fr. Lawrence said he has always obeyed the discipline of The Episcopal Church and if granted consent to be consecrated, he said he would continue to do so as bishop.

However, "it serves none of us well to ignore the developing crisis and take refuge in polity which is proving to be no longer sufficient for the challenges we presently face," he said. "I've sought, however inadequately, in several of my writings not only to identify the problem, but to go beyond merely admiring the complexity of the crisis.

"I should also continue to be cognizant that upholding the doctrine, discipline and worship of The Episcopal Church includes the essential fact of it remaining a constituent member of the Anglican Communion. No one knows where we will end up. Anglicanism is in a profound state of transformation right now.

"The people of South Carolina followed the process, and I was overwhelmingly elected on the first ballot. Does anyone really think by rejecting me as bishop that they can force Episcopalians in the Diocese of South Carolina to choose someone more to their liking? Is that going to help convince the people of South Carolina that they are still respected and their voice listened to by the majority?"

Steve Waring

SAN JOAQUIN

(Continued from previous page)

ing it as a "constituent member of the Anglican Communion and in full communion with the See of Canterbury." Article 3 of the constitution defines the ecclesiastical authority, noting that in the absence of a bishop or bishop coadjutor, the standing committee is the ecclesiastical authority. The proposed change to Article 12 would declare the bishop the trustee of the diocesan corporation and vest fiduciary responsibility for all diocesan trust funds to his office.

Clergy and lay delegates also adopted a resolution calling on Bishop Schofield to appoint a task force to "assess the meaning of our affiliation with a recognized ecclesiastical structure of the Anglican Communion" and submit "a detailed plan for the preservation of our relationship within the Anglican Communion."

In votes by orders, all four constitu-

tional amendments were approved by more than three-fourths. In order to become operative, the amendments must receive two-thirds approval at the next convention. The vote to create a task force was nearly unanimous after it was pointed out that nothing prevented the task force from recommending that the diocese remain a constituent member of both the Anglican Communion and The Episcopal Church.

"While it is clear that this process is not yet complete, the fact that the bishop and convention have voted to remove the accession clause required by the Constitution and Canons of The Episcopal Church would seem to imply that there is no intent to terminate this process before it reaches its full conclusion," said Bishop Jefferts Schori. "I deeply lament the pain, confusion, and suffering visited on loyal members of The Episcopal Church within the Diocese of San Joaquin."

Planning for Change

With a severe windstorm bearing down on the state, Bishop Chilton Knudsen gave a brief state-of-the-diocese address so that delegates to the Diocese of **Maine's** convention could return home as soon as possible. Delegates and visitors met at a Bangor convention center Oct. 27-28.

"The mission of the church, here and abroad, keeps calling to us, even as the church also continues to struggle with controversy," she said. "As I travel around the diocese I see youth ministry, campus ministry, Hispanic ministry, prison ministry and ministry among the aging."

Bishop Knudsen has announced plans to retire in 2008, and members of the diocese's bishop search committee presented their timeline for the search process to elect her successor. Their report included a skit, led by the Rev. Carolyn Metzler of St. Thomas' Church, Winn, which offered a light-hearted look at how a diocese might have unrealistic expectations about how perfect its next bishop should be.

Among resolutions adopted was a

measure that made the diocese one of the first in The Episcopal Church to set a minimum hourly wage for lay employees — \$8.50 for employees who work at least 250 hours a year. Convention also encouraged congregations to "study and reflect on the history, heritage and ecclesiology of the Episcopal Church and the Anglican Communion as a way of continuing both the Windsor Report study process urged in Resolution 5 of the 186th Diocesan Convention and of reflecting on decisions made at General Convention 2006."

The diocese also affirmed the Millennium Development Goals, urging the diocese, congregations, and individuals to meet the 0.7 percent income standard toward international development funding. Delegates rejected a resolution, presented by the Maine Chapter of the Episcopal Peace Fellowship, which recommended an effort to support establishment of a



Lloyd Day/The Northeast photo

The Rev. Carolyn Metzler's production about searching for the perfect bishop brings laughter from standing committee president the Rev. Nancy Moore (left), Bishop Knudsen, and chancellor Joe Delafield.

U.S. cabinet-level Department of Peace.

A 2007 diocesan budget of just above \$1.95 million was adopted.

A Place for All

In his address to the Diocese of **Kansas** convention, the Rt. Rev. Dean E. Wolfe, Bishop of Kansas, noted that the doctrine of the Trinity shows that

(Continued on next page)

PRIMATIAL VICAR

(Continued from page 5)

second meeting was to have included the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, the Rt. Rev. John Lipscomb, Bishop of Southwest Florida, and the Presiding Bishop. The Sept. 11-13 meeting also included bishops Robert O'Neill of Colorado, acting South Carolina Bishop Ed Salmon, James Stanton of Dallas, and Mark Sisk of New York. Bishop Don Johnson of West Tennessee was not present in September but was in November.

"Imaginative Proposals"

In a Dec. 1 statement, Archbishop of Canterbury Rowan Williams neither endorsed nor condemned the proposal, but offered support and gratitude for the willingness of the Presiding Bishop to continue the discussion over the disputes dividing The Episcopal Church.

"The meeting in New York to con-

sider the questions raised by requests for 'alternative primatial oversight' has produced some imaginative proposals which represent, potentially, a very significant development," he said. "I am glad to see these positive suggestions and shall be giving them careful consideration."

Archbishop Williams added that he offered his "hope that they will mark a step forward in the long and difficult process of working out future relationships within The Episcopal Church and the Anglican Communion in a manner faithful to the gospel requirements of forbearance and generosity."

Writing on behalf of the Anglican Communion Network of which he is moderator, Bishop Duncan noted that the new proposal appeared to be less than what was offered and rejected at the meeting in New York in September. Neither the new proposal nor the one in September adequately addressed the

needs of Network parishes located in non-Network dioceses, he said.

Bishop Iker, in an e-mail published on the internet, said that while he is grateful for the efforts of those who crafted the proposal, "I find it unacceptable and unworkable in its present form.

"Perhaps it needs to be clarified that we have not requested someone to serve as 'the Presiding Bishop's designated pastor' to us; we have appealed for an alternative primate," Bishop Iker wrote. "Nor has this appeal been made to the Presiding Bishop, but to the Archbishop of Canterbury and the primates of the Anglican Communion. We expect a suitable response from them at the primates' meeting in February.

"In addition, the provisional nature of the proposal does not meet our needs for a long-term solution to our irreconcilable differences," he wrote.

(The Rev.) George Conger
and Steve Waring

KANSAS

(Continued from previous page)

the Christian faith is one of complexity, since "the central metaphor for God for Christians is a diversity, encapsulated within a unity," he said.

He continued, "In this diocese, as long as I am your bishop, there will be a place for conservative Christians. In this diocese, as long as I am your bishop, there will be a place for liberal Christians. In this diocese, as long as I am your bishop, there will be a place for all of us who find ourselves somewhere in between and haven't the foggiest notion what to call ourselves."

Delegates to convention, meeting Oct. 20-21 in Overland Park, adopted a canonical amendment clarifying that changes to governing documents for any parish or subsidiary organization require the prior approval of the bishop and the council of trustees in its capacity as the standing committee.

A proposed budget of \$1.6 million was adopted, a 16-percent increase from 2006. Parish income has risen, allowing for increased income to the diocese without a change in parish apportionments.

Parishes were asked for their participation in local food pantries, hurricane recovery efforts along the Gulf Coast, mission efforts overseas, and increased cooperation in outreach with ecumenical partners.

All convention business was completed the first day, leaving Saturday for the convention Eucharist and workshops on evangelism, outreach, stewardship, and ministry to young adults.

'Health Eroding'

The annual synod of the Diocese of Springfield was held in Alton, Ill., Oct. 27-28, with St. Paul's Church as the host.

In his address, the Rt. Rev. Peter H. Beckwith, Bishop of Springfield, talked about "the fallout from the 75th General Convention" in Columbus.

"Our national leadership seems to have no intention of taking the Windsor Report seriously and to change direction," Bishop Beckwith said. "As a

result, the health of The Episcopal Church continues to erode not because it is progressive and inclusive, but because we have adopted secular values which reject orthodox Christian theology and its understanding of morality and sin.

"It would be serious enough if the consequence of this position and direction simply threatened the relationship of our province with the rest of the Anglican Communion, which it does. But what's worse is it challenges the appropriateness of The Episcopal Church to claim the title of Christian."

The bishop noted that baptized membership in the diocese declined more than 19 percent from 1995 to 2005 — from 7,300 to 5,900, with a steeper decline since 2002, when there were 6,800 baptized members. He said two congregations recently suspended operations and eight others may have to do the same.

An amendment to the budget, to reduce an increase in the bishop's compensation from 8 percent to 3.3 percent, was defeated after much debate.

A 2007 budget of \$899,791 was approved.

Youth Movement

The Diocese of Spokane held its annual convention Oct. 20-22 at the Cathedral of St. John the Evangelist in Spokane, Wash.

The Rt. Rev. James E. Waggoner, Jr., Bishop of Spokane, announced a number of initiatives, including a recommitment to establishing Jubilee Centers, and the creation of commissions on outreach and social ministry and on youth and adult ministry. Two recent college graduates were appointed to one-year terms on diocesan council and a college sophomore was elected to the standing committee. Also, a 16-year-old was seated at convention upon adoption of a required change to the constitution.

The bishop also said the diocese's companion relationship with the Diocese of Belize was being revitalized.

Convention affirmed its support of the Millennium Development Goals and approved the creation of the Growth

and Development Committee which will approve grants for ministry not normally supported by general operating funds.

Convention was shown a proposed budget of \$993,458, which was to be approved by diocesan council at a later meeting. However, convention did approve the congregational askings of \$887,254, which comprises 92 percent of the proposed budget.

Grow, Give, Serve

Bishop Mark Hollingsworth challenged delegates attending the convention of the Diocese of Ohio, held Oct. 27-28 at Trinity Commons, Cleveland, to "grow, give, and serve."

The Bishop of Ohio described the three-prong plan as growing in faith, numbers, and resources for mission; giving sacrificially; and serving the world together as the risen body of Jesus Christ.

"Our challenge is to seek together what God is imagining us to be tomorrow, and to begin growing into that today," he said. "It means having the humility to accept that how we have been the church up until now might not be what God needs of us in the years ahead."

Speaking of conflicts in the diocese, Bishop Hollingsworth said that he continues to work to find a "generous and reasonable resolution" in response to congregations that have disassociated from the diocese and The Episcopal Church.

Convention adopted a resolution calling for a strategy and a model to be used in planting or restarting congregations that "preach the message of the gospel and evangelize among economically and socially marginalized communities across lines of race and class" to acknowledge their unique financial challenges. Convention also encouraged the use of diverse worship resources in diocesan worship and the expansion of languages beyond English in diocesan liturgies.

Episcopal News Service contributed to the three preceding reports.



A church nestled in the old city of Amman as viewed from the Temple of Hercules located atop the Citadel. Despite the city being under Muslim rule for more than 1,500 years, church bells continue to ring in Amman on Sunday, the first day of the new work week in Jordan.

Debra Wagner photo

Christmas in Jordan

Jordanian Christians celebrate within societal restrictions

By Debra A. Wagner

Inside Christian churches throughout Jordan, Christmas will be celebrated again this year with prayers, carols and liturgies. This living witness has continued for 2,000 years and has endured a multitude of political regimes. In recent years, however, life for Jordanian Christians has become defined by territorial, legal and cultural boundaries.

"We Christians who are close to the Holy Land in Israel realize how inaccessible it is for many Arab Christians," said the Rev. Malcolm White, minister to the English-speaking congregation at Church of the Redeemer in Jordan's capital of Amman. "Christmas for us is not a cozy comfort. It challenges us to renew the face of humanity despite this reality."

Arab Christians strive to maintain their traditions as they dwindle into statistical insignificance while at the same time militant Islam in the region grows stronger politically. The struggle is made more difficult by two separate but related issues. Although the Jordanian government officially protects Christians and their worship, Jordanian Christians must face the realities of Middle East politics and an increasing secularization of Christmas.

"Although we are only a half-hour drive to Bethlehem, we feel as separated as you do in America," said the Rev. Canon Victor Diab, the long-time rector of the Arabic congregation at Redeemer. As a Palestinian refugee born in Jaffa prior to 1948, Canon Diab cannot travel to Israel despite

the fact that the see of his diocese is located in Jerusalem.

Even with these constraints and limitations, Christian worship and witness continues, especially in Jordan's modern-looking capital city. Anglicans in Jordan will celebrate Christmas in ways that are familiar to Episcopalians.

On Dec. 22 (in many Muslim majority countries the Sabbath day is Friday), the 1,500-member church planned to celebrate a carol service in three languages — Arabic, English, and German — with the resident English-speaking congregation. This congregation holds a traditional midnight Christmas Eve service. Canon Diab said Arab Christians traditionally spend Christmas Eve feasting and visiting with family. On Christmas Day, Canon Diab anticipates a total of about 600 worshipers spread evenly between two Arabic services.

This year the season and the "Anglican welcome" (the 60-member English-speaking congregation has members from eight different countries) is further complicated by politics. This will be the second year that members of Church of the Redeemer will visit and provide care to displaced Iraqi Christians in nearby Mahatta.

Over and above the impact of the various political factors is the fact that these Christians exist as a minority in a Muslim country. According to the Jordanian government's Royal Institute for Inter-Faith Institute Studies, the Christian population, estimated to have peaked at about 5 percent, is declining because of conversion to Islam and emigration.

Since 1994, the institute, under the



Debra Wagner photo

Baker M. al-Hiyari, deputy director at the Jordanian Royal Institute for Inter-Faith Studies.

patronage of Jordan's reigning royal family, provides a venue for the interdisciplinary study of religion, particularly as it relates to Arab and Islamic society, with special concentration on Christianity in the Arab world.

Staff members at the institute document Arab Christians in recognized denominations that include Maronite, Coptic, Latin Rite, Greek Orthodox, Syrian Orthodox, Arab Latin, Anglican, and Lutherans. The institute also seeks to educate the Muslim majority on the importance of Christians to the Jordanian cultural identity.

The ancient Orthodox churches as well as the relative newcomers like the Anglican Church are well known — and respected — by the Muslim majority. Anglican outreach programs like the Holy Land Institute for the Deaf grow in size and stature with support from Christians and the government.

"Our friendly indigenous churches provide many good services," said Baker M. al-Hiyari, the institute's deputy director. "From schools to hospitals, Christians help all people. Unlike some international aid, Christian development and charity [come with] no strings attached. No harm is intended and no conversion is required. Many Muslims benefit from Christian charity."

But they do not benefit from Christianity's proclamation of salvation in Christ. Muslims are prohibited by law to change religion.

"For us, Islam is like the highest level of software. Judaism is 1.0, Christianity is 2.0 and Islam is 3.0 — the highest level. It is much easier in our society for Christians to upgrade."

"Christians are not allowed to go out and convert people to Christianity," said Mr. al-Hiyari. "For us, Islam is like the highest level of software. Judaism is 1.0, Christianity is 2.0 and Islam is 3.0 — the highest level. It is much easier in our society for Christians to upgrade. We Muslims are brought up to believe that we received the final message. Why would we want to downgrade?"

The government protects minority worship and then spurs the economy by

encouraging a secular way to recognize a religious holiday. Perhaps Santa may become the recognized Christmas symbol in this part of the Holy Land that includes places that Jesus visited, the Jordan River where John the Baptist preached, and Mt. Nebo where Moses first saw



Iraqi children perform a Christmas pageant at Mahatta, a Jordanian city near the Iraqi border. In recent years, members of Church of the Redeemer have provided pastoral support and fellowship to these displaced Christians.

the Promised Land.

"There is an increasing temptation to commercialize Christmas. Like everywhere, people are busier. Santa and gift-giving are becoming more prominent," said Canon Diab. Amman's streets at Christmas are decorated with Christmas lights. Many Christians report that Muslims are tolerant and even join in a secular Christmas that features a gift-giving Santa Claus.

"Muslims congratulate and celebrate Christmas with Christians," said Ali Abu Shakra, a guide with the Jordanian Tourism Board. "Muslim children stop to talk with Santa Claus. Christian houses are decorated with lights and churches can have outdoor crèches."

The current "street-level" Jordanian attitude toward Christmas and Christianity, one of toleration if it is practiced on Muslim terms, and a growing militant form of Islam in surrounding countries, make it difficult for Christians to celebrate their faith in traditional ways outside the walls of their church buildings.

One Christian in a Jordanian village said, "I don't believe there will be Christians here in 50 years. In the 1950s we had Christmas and Easter in the street. Now we are only able to celebrate these feast days in the church. Why? We fear provoking 'the other part of the country.' It feels like they are doing us a charity to allow us to have our worship."

Despite the restrictions, Jordanian Christians speak passionately about their ability to provide Christian witness. Church bells will ring on Christmas Day in Amman. The government will not allow fanatics to destroy the church buildings or curb the legal right to worship freely. Jordanian Christians will provide aid and comfort to embattled Christians in places such as Iraq, the West Bank and Lebanon. It is how they live the gospel in a Muslim land. □

Debra A. Wagner, a member of Trinity Church, Whitehall, N.Y., is director of communications for the Seamen's Church Institute of New York and New Jersey.

Year Ending Restlessly

Considering the date on the cover of this magazine, I intended to write something about Christmases past. But things are happening so quickly around the Anglican Communion that I'd be (even more than usual) a candidate for ridicule if I ignored all this. A brief look at developments is in order:

The Situation in San Joaquin —When its diocesan convention voted to change its constitution [p. 5], the delegates cleared the way for San Joaquin to leave The Episcopal Church. "You can't do that!," canon lawyers are screaming. "Only the General Convention can do that." That, of course, will lead to some fascinating arguments and discussions about authority. For now, the diocese is still part of The Episcopal Church.

The action was preceded by an exchange of letters between the Presiding Bishop and the Rt. Rev. John-David Schofield, Bishop of San Joaquin. First Bishop Katharine Jefferts Schori sent a firm and somewhat threatening letter to Bishop Schofield in which she said she hoped that he wouldn't do anything foolish such as to allow his diocesan convention to make it easier to leave. Bishop Schofield responded with a strong letter of his own. While Bishop Schofield makes his position perfectly clear, he did not close the door entirely on the possibility of achieving reconciliation in the future.

Next? It doesn't seem far fetched to believe that if a second reading of the resolution is approved at the next diocesan convention (or even sooner) that the Presiding Bishop will declare the See of San Joaquin vacant, and plans will be made for the election of a bishop. Then we get past the name-calling stage.

The Proposal to Provide Oversight — On the last day of November, details were

released of a proposal made by several bishops in response to the "Appeal to the Archbishop of Canterbury" [p. 5]. It refers to the request made by bishops of eight dioceses that alternate primatial oversight be provided for them. In other words, those bishops want someone other than Bishop Jefferts Schori to be in charge. The proposal consists of five points and has all sorts of problems.

For one thing, under the proposal, the Presiding Bishop would appoint a "primatial vicar" in episcopal orders to stand in for the P.B. in those dioceses. As long as the appointment is made by the Presiding Bishop, the plan will not be acceptable to these dioceses, for her ministry is one of their objections.

This plan resembles one that was discussed when a group of bishops gathered in New York in September. It was, I recall, then-Presiding Bishop Frank Griswold who rejected the idea.

It also seems strange that although the eight American dioceses appealed to the Archbishop of Canterbury, it is the Presiding Bishop and four or five of her supporters who are responding to the appeal.

Consents in South Carolina — In order to consecrate its bishop-elect, the Very Rev. Mark Lawrence, as its next bishop, the Diocese of South Carolina has to obtain consents from the bishops and standing committees of other dioceses. There has been considerable lobbying going on to prevent consents from being given [TLC, Nov. 19], based to a large extent on an article the bishop-elect wrote for this magazine [TLC, June 11]. Via Media USA, the organizer of the drive to prevent consents, accuses Fr. Lawrence (ironically, from San Joaquin) of being willing to take South Carolina out of The Episcopal Church.

If South Carolina does not get enough consents for its consecration to take place, watch for a likely consecration anyway with foreign bishops performing the laying on of hands. (Shades of the Philadelphia 11!) And you think we've got a mess now?

There are news events occurring almost daily — even at a time when the church normally enters a period of rest. By the time you read this, we could be looking at entirely new developments. Hopefully, they will not distract everyone from having an enjoyable Christmas.

David Kalvelage, executive editor

Did You Know...

The Anglican Parish of the Falkland Islands is not affiliated with any diocese.

Quote of the Week

Thomas Merton in *The Westminster Collection of Christian Quotations*, on Christmas: "There were only a few shepherds at the first Bethlehem. The ox and the ass understood more of the first Christmas than the high priests in Jerusalem. And it is the same today."

Things are happening quickly around the Anglican Communion.

**“The light
shines
in
the
darkness
and the
darkness
has never
overcome it”**

(John 1:5)

Headed for Departure

We should not be surprised at the action taken by the Diocese of San Joaquin at its convention [p. 5]. In adopting a series of resolutions that prepare the way for its departure from The Episcopal Church, the California diocese acted ahead of some of its more-publicized cohorts that seem headed in the same direction. In addition, as the presentment charge against its bishop revealed a few months ago, the changes to its diocesan canons have been planned for some time.

Just where the 10,000-member (8,300 communicants) diocese will wind up is anyone's guess. At the diocesan convention delegates voted to remove references to “Episcopal” and to replace them with “Anglican.” That most likely indicates that San Joaquin intends to remain within the Anglican Communion but within the jurisdiction of a foreign province rather than the American church, just as a growing number of congregations have done in recent years.

San Joaquin was one of eight dioceses to request alternate primatial oversight from the Archbishop of Canterbury not long after the 75th General Convention. So far all it has received is an offer to accept a “primatial vicar” appointed by the Presiding Bishop. With no acceptable plan on the horizon, the diocese decided to try something else.

Those who are concerned about the future of The Episcopal Church ought to find San Joaquin's separation strategy a bitter pill to swallow. Knowing that other dioceses are likely to take similar action makes it all the more difficult. The people of San Joaquin on both sides of the issue at hand have shown extraordinary patience in waiting for something to happen. Now that the diocesan convention has acted, all members of that diocese, no matter where they stand, will need the prayers of the rest of the church.

Breaking through the Darkness

At some point during the Christmas season we are likely to hear the familiar words of John's gospel, “The light shines in the darkness and the darkness has never overcome it” (1:5). We are emerging from Advent with its frequent references to darkness at a time of year in this hemisphere when we encounter the greatest amount of darkness. For Christians, there is an ongoing struggle between darkness and light. We proceed in hope in the certainty that the light of a new day will arrive. We believe the darkness will never overcome the light.

At Christmastime, many people symbolize the birth of Christ with light. We light candles, and we place artificial candles in our windows. Yet there are many who wait in darkness for light to shine into their lives. The homeless, the hungry, the lonely, victims of domestic violence, and casualties of war need to have light brought into their lives. May the birth of our Lord and Savior Jesus Christ, the Light of the world, illumine the lives of those you love and those who dwell in darkness during this Christmas season.

Prayer Book Revision in Theory and Reality

We cannot change the form and expect the content to remain unchanged.

By Federico Serra-Lima

I am grateful to the Rev. Canon Gregory M. Howe for his timely concerns about the next revision of the Book of Common Prayer [TLC, Oct. 22]. The BCP is the embodiment of the ancient principle of *lex orandi lex credendi* — our beliefs shape our prayers. In other words, our liturgical language expresses our faith.

The radical departure of The Episcopal Church from traditional Christianity makes mandatory the *aggiornamento* (bringing up to date) of its prayer book. Right now, TEC's *orandi* is out of step with the *credendi*. The net result is a falsified liturgical experience: What is said does not necessarily represent what The Episcopal Church actually believes. Quite an unhealthy state of affairs, and quite contrary to Canon Howe's hopeful aspiration for "a more authentic worship experience."

The suggestions made for the updating of the BCP are based mostly on the liturgical expertise of Bishop Donald Trautman. In spite of impressive credentials, the value of the advice given is more theoretical than practical. For instance, according to Bishop Trautman, form is mutable and content is not. Obviously, he proposes to change only the form while keeping the content intact. This, of course, is unrealistic. For some good reason the expression "Translator, traitor" was coined. Every new translation is always a new original. Only in the abstract can mutability or immutability be ascribed to form or to content. They are not discrete categories but a continuum. In the real world, form and content interact in such a fundamental way that the one determines the other. We cannot change the form and expect the content to remain unchanged. Even in the case of synonyms, we find differences by virtue of their own peculiar nuances. Take, for example, the verbs "substantiate" and "corroborate." Although synonymous, they are only somewhat similar rather than identical.

Contemporary culture and modern sociology are behind what propels Bishop Trautman and the International Commission on English in the Liturgy. Theology and literary style are in front suffering the consequences. Here is an example taken from the revised *Sacramentary*: In a communion antiphon, "Follow me, and I will make you fishers of men" became "Follow me, and fish for people." That change could drive some literally minded worshipers to jump in the lake in search of fish to feed the hungry. Oftentimes, the appealing simplicity of dynamic translations simply leads to utter confusion.

Canon Howe assures us that his suggestion to have less literal translations was not motivated by ideology nor by political correctness. However, Dr. Ken Larsen, a key translator of the Roman Missal, candidly admits that "the translators have been very meticulous in keeping to the principle of inclusive language." Far from being strange bed fellows, dynamic equivalence and political correctness have proven to be hail fellows well met.

(Continued on next page)



READER'S VIEWPOINT

(Continued from previous page)

The assessment that the powerful "sacred language" of the King James Bible and the Book of Common Prayer can be detrimental to "full, conscious and active participation" in the liturgy runs contrary to the empirical evidence. Peter Kreeft, Boston College professor of philosophy and prolific Roman Catholic writer, wrote the following in the April 2000 issue of the *New Oxford Review*:

"Until new Bible translations came out, the King James Version shaped Western literature, culture, and education as no book except the Koran has ever shaped a culture. Everyone knew it. It was familiar, it was memorable, and it was memorized because it was so memorizable. Paradoxically, it was the very unfamiliarity of the KJV language that made it strikingly familiar. It stood out, like a giant in a crowd of dwarfs. We now have 50 times more versions, and 50 times less biblical literacy."

The Slavonic, the Old Greek and other similar high-brow translations of the unchanging liturgies of St. John Chrysostom and St. Basil have never been found worship hindrances. Like Islam with its unchangeable Koran, the Orthodox Church with its unchanging liturgies continues to flourish.

Comes to mind a personal story told some time ago and on more than one occasion by a diocesan bishop of my acquaintance. When he was a seminarian, he said, he was surprised by the familiarity of everything he was being taught. Later he realized that such familiarity came from having been taken regularly to church by his parents when he was a child. In those days, The Episcopal Church was using the 1928 BCP. This true story seems to belie the bishop's perception, and prove the benefit of accurate theological language in the liturgy.

Another objection raised by Bishop Trautman has to do with the use of "exaggerated transcendence." His point of view, however, contradicts holy writ. Ecclesiasticus 43:30 admonishes us to exaggerate as much as we can when speaking of God: "Let your praise exalt the Lord as best you can, he is greater than you could even express. Honor him with all your strength and do not tire, for you can never praise him enough."

The dispute between the advocates of formal equivalence and those of dynamic equivalence is reminiscent of the famous *Querelle des Anciens et des Modernes* in the 17th century. Two prominent members of the Académie Française, Boileau and Perrault, were involved for years in a bitter confrontation: the former preaching complete adherence to the classical literary models and the latter proclaiming the need for more contemporary and imaginative forms of expression. The classical spirit and the romantic spirit are both part of the human spirit. Their lusting against each other is a fruitless striving, a never-ending saga with neither victors nor losers. Like the French usually say, "The more things change, the more they remain the same." From well-intentioned changes, deliver us good Lord!

Personally, I believe that dynamic equivalence is a colorful and invigorating approach to everyday conversation. However, the purpose of liturgical language differs radically from a friendly chat with family or neighbors. Perhaps we should imitate the Romans of old, who used vulgar Latin [call it dynamic equivalence] at home and in the marketplace, and reserved classical Latin [call it formal equivalence] for loftier occasions. □

The Rev. Federico Serra-Lima, SSC, is a retired priest of the Diocese of Albany. He lives in Chatham, N.Y.

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

LETTERS TO THE EDITOR

MDGs Are Byproducts

I commend TLC for a well-written editorial, "Important but not Primary" [TLC, Dec. 10].

I do not attack the Millennium Development Goals developed by the United Nations in 2000. We pray sincerely at St. Alban's in the Ozarks each week that we can join in meeting these goals. But I agree wholeheartedly that those goals, as admirable as they are, are not the primary focus of the worldwide Church of our Lord and Savior.

The goals could have been developed by any well-meaning organization, i. e., health groups, civic groups, political groups. As one, holy, catholic and apostolic church, we should make our No. 1 goal that of spreading the gospel of our Lord. John 3:16 is our text. It is my belief that, as we learn to love God more and more, we will be responsive to the needs of our fellow human beings.

The MDGs are and should be byproducts of our Christian living. May God forgive us for our apathy in not recognizing such goals as an important part of living out the gospel.

*(The Rev.) Ruth E. West, deacon
Bolivar, Mo.*

'Prophetic Leadership'

The editorial, "When Leadership Was Needed..." [TLC, Nov. 5], concerning the ministry of Frank Griswold as Presiding Bishop, did a disservice both to him and to The Episcopal Church.

Bishop Griswold was a prophetic presence at a time when prophetic leadership was needed more than anything else. His calling was not to be popular, but to stand up for what he heard God beckoning him and the church to do. Prophets are not only without honor in their own country and among their own kin, but often in their own time.

If The Episcopal Church is in turmoil, it is a sign of the times. Caught between fundamentalism and secularism, it is trying to forge a path that remains faithful to the gospel and yet minister to the spiritual hungers of 21st-century people. It is bound to be chaotic at times and offensive to many. But to follow Jesus is to bring not peace but a sword.

Bishop Griswold tried to walk the fine line between prophet and reconciler, attempting to lead the church on a journey of deepening inclusion, which means holding open a path for all who wish to join the pilgrimage. His use of language is particularly engaging and as the edito-

rial suggested, leaves room for multiple interpretations. So does scripture, and that is part of its value. A narrow message which excludes those who feel otherwise is not helpful and runs counter to the mission of this church to "restore all people to unity with God and one another in Christ" (BCP, p. 855).

I for one am grateful that the church had the leadership of Bishop Griswold at a critical time in its history.

*(The Rev.) William E. Hardwick
St. George's Church
Middlebury, Conn.*

Another Reason

The Rev. Jack Estes, in his essay "Irreconcilable Differences" [TLC, Nov. 26], has drawn a line in the sand. He goes to great lengths to explain the reason that although we "speak the same language," there can be no reconciliation between "conservative Anglicans

and liberal Episcopalians."

He failed to mention one other reason for the current division, however – misrepresentation. He has implied that only conservatives base beliefs (and morality) on an objective reading of scripture, look to Jesus as the "means of salvation," and know that we are to bring others to Christ. According to him, all I believe in is inclusiveness, peace, justice, and accepting other faiths, (although equality, peace, and justice seem like qualities Jesus would embrace).

I am constantly told that the conservative viewpoint is "Bible based." Well, so is mine – and I'm not particularly conservative. The Jesus I have found is not one who limits because of gender or sexual orientation, but one who celebrates and encourages the gifts of each individual. The commandment I try to follow is to love my neighbor. And I know that Jesus told us to preach the gospel. The Rev. Estes is only fueling

the fire to suggest otherwise.

Divisionists need to be called on their rhetoric and tactics. Taunting the "other side" is bullying, plain and simple.

*Melinda Hill
Wofford Heights, Calif.*

Embracing Diversity

The editorial criticizing Via Media for opposing the confirmation of South Carolina's bishop-elect, Mark Lawrence [TLC, Nov. 19] is based on faulty assumptions. Via Media USA believes that it is our Christian duty to speak out on issues critical to the life of the church. Since its founding in 2004, Via Media USA has defended the church's via media heritage which embraces diversity within unity.

Our opposition to the Rev. Mark Lawrence's consecration as Bishop of South Carolina is a step in defense of that diversity. Mark Lawrence's state-

(Continued on next page)



Top row, from left: Renee Weber, Thais Jackson, Meghan Shawlin, Steve Waring.
Bottom row, from left: John Schuessler, Betty Glatzel, David Kalvelage, Tom Parker, Michael O'Loughlin, Amy Grau.

**Best wishes for a blessed
Christmas from all of us
at THE LIVING CHURCH.**



(Continued from previous page)

ments raise serious questions about his commitment to the unity of The Episcopal Church. For TLC to contend that because some people claimed in 2003 that a diocese's choice should not be challenged, Via Media USA has no right to do so in 2006 is unwarranted. Via Media did not participate in the 2003 discussion. We believe that the consent process in the church's constitution and

canons is one of the checks and balances that are integral to the church's polity, and not pro forma.

We believe that Bishop-elect Lawrence's words reveal a rejection of the via media and the polity of this church. Standing committees are free to decide for themselves whether we have proved our case. TLC would have served its readership better by examin-

ing our message rather than attacking the messenger.

*Christopher Wilkins
Bethel Park, Pa.*

Apostle is a He

I read with great interest the Editor's Column [TLC, Dec. 3] concerning whether Romans 16:7 refers to a female Junia or a male Junias as a notable apostle. There was no reference there to the text, only to translations of the text and secondary sources. By the text, of course, I mean the Greek text in which the Letter to the Romans was written. There it is very clear from the circumflex accent on the final syllable that the name refers not to a Junia but to a Junias, a name as masculine as the identical form for the apostle Thomas. There is one papyrus in which the name is written Julia, but otherwise the witnesses offer only Junias, not Junia.

The source of the error is easy to guess — an early English translation such as the King James Version. This passage seems to be based not on the Greek but on Jerome's Latin Vulgate, where the accusative case (required in both Greek and Latin) would lack a visible accent and appear as Juniam. A lack of full understanding of the subtleties of Greek accentuation would not be surprising for the 16th century, when the King James Version was translated.

In the absence of substantial Greek confirmation, the name to which Paul refers must be understood as Junias.

*F. Carter Philips
Vanderbilt University
Nashville, Tenn.*

Seeing and Learning

The first words of David Kalvelage's column [TLC, Nov. 26], "If I've learned..." stood out in boldface to me. The following words I found on a plaque in St. Philip's Church, Charleston, S.C. in 1911 have become a breastplate for me. Written by Ralph Waldo Emerson, it is a wonderful amplifier of those first words: "All I have seen [and learned] teaches me to trust the Creator for all I have not seen."

Keep seeing and learning.

*Jim Newman
Austin, Texas*

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PEOPLE & PLACES

Appointments

The Rev. **Peter D'Alesandre** is vicar of Grace, PO Box 126, Yantic, CT 06389-0126.

The Rev. **John DeBonville** is priest-in-charge of Good Shepherd, PO Box 483, West Springfield, MA 01090-0143.

The Rev. **Shawn Doubet** is vicar of St. John's and Transfiguration, 801 3rd St., Henry, IL 61537.

The Rev. **Ronald Drummond** is rector of St. George's, 231 E Carroll St., Macomb, IL 61455.

The Rev. **Penelope Duckworth** is vicar of Christ Church, 2140 Pierce St., San Francisco, CA 94115-2214.

The Rev. **John Edwards** is rector of St. John's, 8 Sunnyside Ave., Pleasantville, NY 10570.

The Rev. **Nancy Elder-Wilfred** is associate at All Saints', 10 Irving St., Worcester, MA 01609-3229.

The Rev. Canon **Alan Godfrey** is sub-dean and vicar of the Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025-1798.

The Rev. **Michael Greene** is curate at Grace, Galesburg, and Zion, Brimfield; add: 151 E Carl Sandburg Dr., Galesburg, IL 61401.

The Rev. Canon **Mary Haddad** is canon pas-

tor at Grace Cathedral, 1100 California St., San Francisco, CA 94108.

The Rev. **William Hardwick** is vicar of St. George's, PO Box 162, Middlebury, CT 06762.

The Rev. **Paul Hunt** is interim priest at St. Dunstan's, 179 S Hillside Ave., Succasunna, NJ 07876.

The Rev. **Lois Keene** is priest-in-charge of Grace, Union Park at Mott Ave., Norwalk, CT 06850.

The Rev. **Ellen Kennedy** is vicar of Trinity, 1734 Huntington Tpke., Trumbull, CT 06611.

Deaths

The Very Rev. **John Bernard Haverland**, dean emeritus of the Cathedral of St. John, Albuquerque, NM, died Nov. 25. He was 84.

Born in Quincy, IL, he was a graduate of Quincy College, Golden Gate University, and Church Divinity School of the Pacific. He was ordained deacon in 1953 and priest in 1954, then served in the following churches: assistant at St. Paul's, Oakland, CA, 1954-5; rector of St. Christopher's, Hobbs, and St. Mary's, Lovington, NM, 1955-57; vicar of St. Mark's, Santa Clara, CA, 1957-59; rector of St. Peter's, Redwood City, CA, 1959-71; and dean in Albu-

querque from 1971 to 1989. After he retired in 1989, Dean Haverland served in several ministries, including executive to the Bishop of the Rio Grande, and interim dean of cathedrals in Indianapolis and Albuquerque. During his time as dean, he oversaw expansion of the cathedral and established an endowment fund. In the Diocese of the Rio Grande, he was a member and president of the standing committee, deputy and alternate deputy to General Convention, chair of the commission on aging, a founder of Episcopal Charities, and chairman of the retired clergy. Dean Haverland was the chair of the North American Cathedral Deans for 10 years, and a member of the Board of Directors of the Episcopal Theological Seminary of the Southwest for eight years. He was also active in ecumenical and community activities. He is survived by two daughters, Joy Cowan, of Odessa, TX, and Susan, of Corrales, NM; two sons, Robert, of Dalton, GA, and Ronald, of Franklin, KY; five grandchildren and three great-grandchildren.

Next week...

The Year in Review

"The short introductions can help focus the congregation's attention on the lesson, and do not add wordiness to the Word of God."

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

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

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

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

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

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.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. James', Prospect Park, PA*, celebrating our centennial this year, is seeking a rector to lead us in expanding our small, but totally committed parish. St. James' is located approximately 13 miles from Philadelphia in suburban Delaware County. We are seeking to return to our Anglican Catholic roots and we are a traditional suburban parish with ethnic, economic and age diversity. We seek a Spirit-led, energetic rector to enhance our existing programs and provide new approaches in developing a youth program. Interested parties may send a copy of their resume and C.D.O. form to: **Mr. James Cheezum, Chair of Discernment, St. James' Episcopal Church, P. O. Box 64, Prospect Park, PA 19076**, or via e-mail to emtpcnor@ren.com. Upon receipt we will send you our parish profile.

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 clientele 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.

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The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun MP (Sung) w/High Mass 9

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ST. ANDREW'S 100 North Palmway (561) 582-6609
www.standrewslw.net www.IntegrityPalmBeach.org
The Rev. Paul A. Rasmus, interim r; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, ret. p-i-r
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (variety of traditional 1979 BCP services) Handicapped accessible

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ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
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Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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THE PARISH OF ST. CLEMENT (808) 955-7745
www.stclem.org stclem001@hawaii.rr.com
The Rev. Liz Zivanov, r
Sun H Eu 7:30 & 10:15

ST. MARK'S

(808) 732-2333

539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm (312) 664-1271
ascensionchicago.org (312) 642-3638
Sisters of St. Anne
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

ST. PAUL'S PARISH 60 Akenside Rd. (708) 447-1604
www.stpaulsparish.org
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar
Sun Eu 9 & 10:45. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.cccindy.org
The Very Rev. Gary Goldacker, interim dean and rector
Sun H Eu 8, 9 & 11 (English); 1 (Spanish) Christian Formation 10
Service times September to mid-May. Wkday service online.

LAFAYETTE, LA

ASCENSION 1030 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets
Sun, gratis supper and H Eu 6

NEW ORLEANS, LA

CHRIST CHURCH CATHEDRAL (504) 895-6602
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Mass: M-F 12:15. Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street 02108
www.theadvent.org Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray; Eric Hillegas, pastoral assistant for youth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0975
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol. Call for schedule.

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcn.com
Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

ROSWELL, NM

ST. ANDREW'S 505 N. Pennsylvania (505) 622-1353
E-mail: standrewschurch@cableone.net
The Rev. Bob Tally, r
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

SANTA FE, NM

HOLY FAITH 311 E. Palace (505) 982-4447
Website: www.holyfaithchurchsf.org
The Rev. Canon Dale Coleman, r; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist; The Rev. John Onstott, c
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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave.
Website: www.holycom.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Francis Zanger, assoc.
Sun Mass 8 (Low) 10:30 (Solemn High)

CORPUS CHRISTI, TX

CHURCH OF THE GOOD SHEPHERD (361) 882-1735
700 S. Upper Broadway www.cotgs.org
The Rev. Ned F. Bowersox, r; the Rev. Frank E. Fuller, asst;
the Rev. Jay Burkardt, asst
Sun 8, 9, 11:15 & 6

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CHURCH OF THE ASCENSION (713) 781-1330
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Wed Eu & HU 10:30; C by Appt., HD as anno

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

MILWAUKEE, WI

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818 E. Juneau www.ascathedral.org
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Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

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

CHURCH DIRECTORY KEY

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

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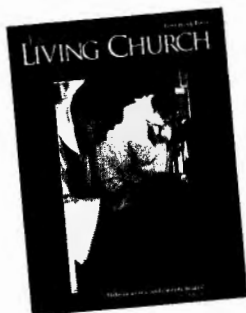
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