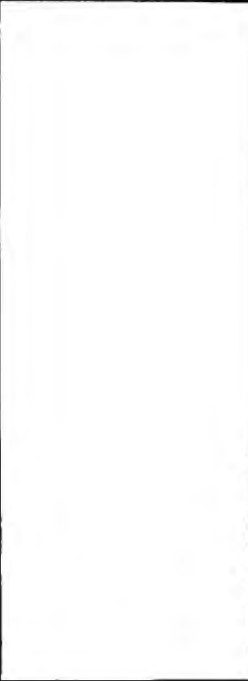




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# THE YEAR IN REVIEW 2006



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Volume 233 Number 27

**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



Christ Church, Pottersville, N.Y., was destroyed by arsonists May 30. (Maggie Hasslachter/Diocese of Albany photo)



The Diocese of Tennessee needed four tries during the year to finally elect a bishop, the Rev. John Bauerschmidt, on Oct. 28. (Charlie Appleton/Cross & Crozier photo)



General Convention participants in the exhibit hall at the Columbus Convention Center. (Jeffrey G. Smith photo)

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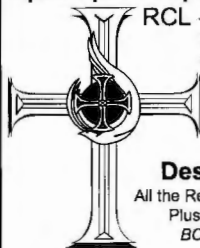
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## SUNDAY'S READINGS

# Reversal of Fortune

*'He gave power to become children of God' (John 1:12)*

**The First Sunday After Christmas (Year 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

Each lesson in today's lectionary displays astounding reversals of fortune for the people of God, from lesser to greater, even from near extinction to magnificent, unprecedented favor.

The lesson from Isaiah comes near the end of his book of prophecies. After the unheeded warnings, resultant disasters, and fearsome punishments of the first 39 chapters comes the promise of new things. At the beginning of Chapter 40 there is a declaration that restitution has been made and comfort and deliverance are at hand. In the chapters that follow, many uplifting, encouraging, and exultant prophecies are pronounced for the people of God. The one selected for today's reading speaks of weddings, gardens, and brightness before the entire world. The promise is rich not only with the vindication of a once-despised and rejected people, but with a vindication that is only complete when it is seen before the whole world. The nation whose temple had been destroyed, whose nobles and king had been led off in chains and given new names according to the culture of their pagan captors, is now restored. Once again they are given a new name, but this time not as a sign of humiliation but of a newness that is so fresh that even the old, proper names are insufficient.

The psalm speaks of the uniqueness of the people of God before all nations.

He protects and favors them, and he whose power guides even the elements gives his word to his people and to them alone.

The Letter to the Galatians contrasts law with faith, rules and behaviors with trust and love. The lesson describes how the people have progressed from the status of slave to child, and then child to heir. The change is amazing — absolutely, eternally life-changing.

Impossible as it may seem to surpass these dramatic themes, when we move to the gospel we are taken even deeper, for in this lesson the foundation of the transformation of the entire world is set forth. Cosmic themes are presented: Here light masters darkness, glory enters into ignorance and intransigence, and the will of God surpasses even the best of human will, though without violating it. The heart of the lesson is the astonishing declaration that the Word became flesh. Human flesh, subject in a sinful world to illness, indignity, and decay, becomes the dwelling of God himself. The Word, the Son of God recognized as the One who speaks and reveals, communicates the eternity of God in a human life. Thus in these lessons we pass from what is almost certainly the best-known Bible story to its dramatic meaning — that everything in the entire world is changed, and humanity may now enter the kingdom of heaven.

### Look It Up

Consider how the last verse in today's gospel reading describes the most radical occurrence of any depicted in all the lessons for this week.

### Think About It

Has there been a time in your life when you received a tremendous blessing that was completely unanticipated?

### Next Sunday

**The First Sunday After the Epiphany (Year C), Jan. 7, 2007**

**BCP:** Isaiah 42:1-9; Psalm 89:1-29 or 89:20-29; Acts 10:34-38; Luke 3:15-16,21-22

**RCL:** Isaiah 43:1-7; Psalm 29; Acts 8:14-17; Luke 3:15-17,21-22



**BISHOP COADJUTOR ELECTION**

**Southwest Florida Chooses New Orleans Rector**

The Rev. Dabney Smith, rector of Trinity Church, New Orleans, was elected Bishop Coadjutor of Southwest Florida on the first ballot Dec. 9 at St. Peter's Cathedral in St. Petersburg.

After a report from the nominating committee, six names were officially placed in nomination. Balloting began just after 11 a.m., and a winner was announced shortly before noon.

"Brothers and sisters in Jesus Christ, we have an election," announced Bishop John Lipscomb as the convention erupted into a 30-second ovation and Bishop Lipscomb attempted to gavel the room into order. Applause again broke out when Fr. Smith was announced as the person elected.

Fr. Smith, a native of Brownwood, Texas, is a graduate of the University of South Florida and Nashotah House. He and his wife, Mary, are the parents of three children.

Fr. Smith received 50 clergy votes and 133 lay votes with 45 clergy votes and 107 lay votes needed to elect. He and the Rev. Jacob W. Owensby, rector of Emmanuel Church in Webster Groves, Mo., were nominated by the search committee.

The Rev. John S. Adler, vicar of Iona-Hope Church in Fort Myers; the Rev. Canon Michael P. Durning, canon to the ordinary in Southwest Florida; the Rev. Edward J. Henley, Jr., rec-



Jim DeLa photo

The Rev. Dabney Smith answers questions at the Dec. 1 walkabout in Venice, Fla. He was elected bishop coadjutor of Southwest Florida Dec. 9.

SOUTHWEST FLORIDA						
	Adler	Durning	Henley	Lewis	Owensby	Smith
Lay	11	19	13	9	27	133
Clergy	10	8	6	7	8	50
Needed to elect: Clergy 45, Laity 107						

tor of St. Mark's, Tampa; and the Rev. Sharon L. Lewis, rector of Holy Spirit, Osprey, Fla., were nominated by petition. A third candidate nominated by the search committee, the Rev. Robert S. Dannals, rector of Christ Church, Greenville, S.C., withdrew Dec. 4. He remains a candidate for the election of a bishop coadjutor in the Diocese of Virginia Jan. 27.

The same clergy and lay delegates interviewed all seven candidates during an open forum Dec. 1, then conducted the annual meeting the following day. In an outcome which satisfied virtually no one, convention voted Dec. 2 to reduce giving to the program budget of the General Convention by more than \$200,000 in order to bring the amount in line with the biblical concept of the 10 percent tithe.

Meeting in Venice, clergy and delegates voted 149-128 to amend the diocese's \$3.1 million budget, reducing the diocesan contribution from \$529,262 to \$314,017. The motion from the floor came after a motion to allow individuals to redirect their giving away from the General Convention (as has been the practice since 2003) was ruled out of order because this year the motion was not distributed to delegates at least 30 days ahead of time.

The consecration of Fr. Smith is tentatively scheduled for May 17, pending consent from a majority of standing committees and bishops with jurisdiction. The location has not been determined. The coadjutor will serve as an assistant bishop for a maximum of three years before Bishop Lipscomb resigns.

**BRIEFLY...**

Presiding Bishop Katharine Jefferts Schori and Canadian Archbishop Andrew Hutchison will attend the metropolitan council meeting of the **Anglican Church in Cuba** Jan. 29-Feb. 1. In recent decades, the Diocese of Cuba has been overseen by a metropolitan council consisting of the Presiding Bishop, the Primate of Canada, and the Primate of the

Church of the Province of the West Indies.

After consultation with the Rt. Rev. James R. Mathes, Bishop of San Diego, the clergy at **St. Timothy's Church**, San Diego, have resigned in order to begin a new Anglican congregation to be named Resurrection Community Church in Poway, Calif. The former rector, the Rev. Russell Martin, and the assistant, the Rev. Larry Eddingfield, announced the decision to the parish

in a joint letter to parishioners as well as during services on Dec. 3.

The Rt. Rev. **Jerry Lamb** has agreed to serve as assisting Bishop of Nevada until a successor to Presiding Bishop Katharine Jefferts Schori is elected. Bishop Lamb resigned Dec. 31 as Bishop of Northern California.



Bishop Lamb

## DIOCESE OF VIRGINIA

# Episcopal Church May 'Retain Interest' in Properties

On Dec. 10, nine congregations representing about 10 percent of communicants in the 90,000-member Diocese of Virginia began voting on whether to leave The Episcopal Church. Meanwhile, previously cordial relations between the diocese and those parishes have grown acrimonious.

During the week prior to the voting, both sides traded accusations of bad faith, and it seemed likely that a Virginia court would be asked to determine who owns title. Churches that scheduled congregational votes are: The Falls Church in Falls Church; Truro and Church of the Apostles, Fairfax; St. Margaret's and All Saints',

Woodbridge; St. Stephen's, Heathsville; Church of the Word, Gainesville; St. Paul's, Haymarket; and Potomac Falls Church, Sterling.

For the past year, a larger number of congregations, representing as many as 20 percent of diocesan communicants, have been following the work of a six-member task force appointed by the Rt. Rev. Peter James Lee, Bishop of Virginia, "to help churches continuing in conflict over the decisions of the 74th General Convention in 2003 to get on with their mission in as close a union as possible with the diocese." In September, the task force released a report that

acknowledged some congregations may choose to leave, and included a protocol for doing so.

### Lease Agreement

On Nov. 9, Bishop Lee, the standing committee, the executive board, and the vestry of All Saints', Woodbridge, announced an agreement stating that if the congregation votes to leave the diocese, it will lease its current space for five years while it builds on land it owns. All Saints' carries about \$2.6 million in debt on that property and claimed that attempts to retire the debt through a capital campaign were "significantly curtailed by the actions of the Episcopal Church's General Convention."

On the same day the standing committee and diocesan council approved the tentative agreement with All Saints', the two legislative bodies also voted not to receive or endorse the task force report, but they waited to publish an announcement to that effect until after Nov. 12-13 votes recommending separation by the vestries at Truro and The Falls Church.

Then on Dec. 1, Bishop Lee wrote to every vestry member at both parishes, threatening them as individuals with personal liability, and suggesting that the national Executive Council, which oversees the work of General Convention when it is not in session, "may well wish to retain its property interests."

"The letter was an effort by Bishop Lee to make sure that those making these very serious decisions had a complete understanding of the canonical and legal picture of what the consequences might be," said Patrick Getlein, secretary of the diocese. "We have heard that the rank and file has been told that this is nothing more than taking a vote and changing the name on the sign out front. The Presiding Bishop is weighing seriously what steps she might take in retaining real and personal property."

## Voting Procedure Questioned

Members of All Saints' Church, Woodbridge, Va., voted 402-6 on Dec. 10 in favor of leaving the Diocese of Virginia, the first of nine congregations in the diocese to conclude voting at parish meetings. Voting in at least some of the other eight parishes remained open for one more week, a procedure which drew an expression of concern from a diocesan official.

"I don't see how they can keep the vote open for more than one day," said Patrick Getlein, secretary of the diocese. "Some of us [in the diocesan office] are wondering whether the results from a vote like that would be considered legitimate."

In an interview with TLC, Bishop Martyn Minns said the voting procedure employed at Truro Church in Fairfax, where he serves as priest-in-charge under license, was similar to the one typically used at diocesan convention to elect officers. The meeting will recess instead of adjourning on [Dec. 10], he said. It is scheduled to adjourn at 10 a.m. on Dec. 17 with results announced later that day. "We wanted to cast as wide a net as possible and give everyone a

chance to be heard. It is not true that we are treating this lightly."



Bishop Minns

The vote taken at All Saints' ratified an agreement the vestry negotiated with diocesan leadership last month.

Under terms of the agreement, All Saints' will rent its current building from the diocese for \$1 for five years, until the congregation completes a new 800-seat building.

In a statement released the day of the vote, Bishop Peter Lee of Virginia described the situation as delicate and said he remained concerned for all involved.

"Most especially, I am concerned for those within these congregations whose will is not to leave The Episcopal Church, who will remain Episcopalian and who, with the care and nurturing of all the faithful in the Diocese of Virginia, will form the core of The Episcopal Church in these places as we move forward," he said.



Andrea Ferreira/Pacific Church News photo

The Rt. Rev. Marc Andrus, Bishop of California, waits Dec. 7 to be arrested for blocking the main doors to the San Francisco City Hall building in protest of the war in Iraq. Some 200 persons were involved in the protest, which began at Grace Cathedral. Prior to his civil disobedience and arrest, Bishop Andrus celebrated the Eucharist on the entrance plaza.

## Not All San Joaquin Parishes Plan to Leave

At least four congregations in the Diocese of San Joaquin probably will remain with The Episcopal Church if clergy and lay delegates to the 2007 diocesan convention approve a second reading of constitutional changes that would effectively remove the California diocese from the denomination.

Holy Family, Fresno; St. Anne's, Stockton; St. John the Baptist, Lodi; and St. Francis', Turlock, have made official decisions not to leave. Other clergy and congregations in the diocese are likely to remain loyal to The Episcopal Church, but have chosen not to say so publicly, according to the Rev. Rick Matters, rector of St. John the Baptist.

"Some feel intimidated," Fr. Matters told *THE LIVING CHURCH*. "For Christians there is a unity that from my perspective a diocesan convention cannot undo. If you live in Lodi, you are automatically a resident of California and the United States. It's no different being part of this diocese and The Episcopal Church."

San Joaquin Bishop John-David Schofield has said previously, most recently at the Dec. 2 diocesan convention, that parishes unwilling to follow the majority decision are free to leave with their property [TLC, Dec. 24]. The only stipulation he has set is that the parishes may not leave the diocese with debt.

During a workshop presentation last month at a conference sponsored by an advocacy organization, Episcopal Majority, David Booth Beers, chancellor for the Presiding Bishop, said that if the leadership of a diocese were to vote to leave the denomination, the canons provide for the Presiding Bishop to remove the leaders and appoint others who will remain loyal to The Episcopal Church [TLC, Nov. 26].

For now the diocese remains a member in good standing of The Episcopal Church. Changes to the diocesan constitution require approval by two successive conventions in order to be enacted, according to the diocese's bylaws.

## Murderer of Priest May Be in Custody

Louisiana police may be a step closer to solving the 14-year-old murder of an Episcopal priest following the arrest of a self-confessed serial killer.

On Dec. 1, police in Thibodaux arrested Ronald Dominique and charged him with the 1997 and 1998 murders of two Jefferson Parish men. During interrogation Mr. Dominique admitted to raping and killing 21 other men across Louisiana. Thibodaux police Chief Craig Melancon said the accused is also suspected of murdering the Rev. Hunter Hudson Horgan III.

Rector of St. John's Church, Thibodaux, and vicar of Christ Church, Napoleonville, Fr. Horgan was found dead by the church's business manager in the parish hall on Aug. 13, 1992 [TLC, Sept. 6, 1992]. Thibodaux police reported the priest's wallet and car keys had been taken, and his car was later found abandoned a half mile from the church.

At the time of the murder, Fr. Horgan's wife and two children lived in the family home in Metairie, and were preparing to move to Thibodaux once his younger son's secondary schooling had been completed.

Mr. Dominique denies killing the priest, and unlike his confessed murder victims, Fr. Horgan was not sexually assaulted. However Chief Melancon said his office is working on the theory that Mr. Dominique may have had an unrequited love for the priest and believes Fr. Horgan may have been counseling Mr. Dominique, who worked in a flower shop across the street from the rectory.

"He was known and respected for his counseling ability. Fr. Horgan did not turn people away," the Rt. Rev. Charles E. Jenkins, Bishop of Louisiana, told Thibodaux's newspaper, the *Daily Comet*.

"Certainly clearing the air on that mystery and putting an end to the secrets would bring some peace to that congregation and Fr. Horgan's family," Bishop Jenkins said.

(The Rev.) George Conger

## Call for Nominations

In the absence of diocesan Bishop Robert Rowley, who has taken terminal sabbatical leave, the Very Rev. John P. Downey, dean of St. Patrick's Cathedral, Erie, was selected president *pro-tem* and presided over the convention of the Diocese of **Northwestern Pennsylvania** Oct. 27-28 at Gannon University in Erie.

Convention dealt with 15 resolutions, with the majority of discussion over the changing of the present voluntary pledge to a mandatory assessment. The proposal was referred to diocesan council for study.

Convention approved a canonical change to eliminate distinctions between parishes and missions and classify both as congregations. Also adopted was a measure committing 0.7 percent of diocesan income toward achievement of Millennium Development Goals and another one giving thanks for the election of Presiding Bishop Katharine Jefferts Schori and the preamble to the Constitution and Canons of the General Convention which states that The Episcopal Church is a constituent member of the Anglican Communion.

The episcopal search committee

introduced the diocesan profile and issued a call for nominations. The period for nominations closed Dec. 25. The search committee will release the names of three to five nominees during the first week of April.

The search committee profile noted that communication and greater wellness among the clergy were two of the most pressing needs and that the diocese possessed an "astounding commitment to self-awareness and the necessity for change."

## Congregational Health

The Rt. Rev. Gordon P. Scruton, Bishop of **Western Massachusetts**, has made the importance of healthy congregations his focus during his decade as diocesan. At the diocesan convention in Springfield Oct. 27-28, a canonical addition was approved in an effort to define congregational health.

The measure was controversial, and dozens of convention delegates spoke both for and against the addition, which offers standards on what makes a healthy congregation, outlines processes for aiding congregations in need, and describes the steps for closing a parish. The measure won

approval by a majority show of hands after it was understood that it will continue to be examined and fine tuned so that it will not be viewed as punitive, particularly by smaller parishes that may need more time to meet the outlined standards.

The Very Rev. James Munroe, dean of Christ Church Cathedral, Springfield, and vice president of the diocesan council, said the council proposed the addition because standards "might be helpful to parishes as they set their goals and visions." Bishop Scruton added that "we all know that there's going to be some ongoing process here. A conversation will continue in the coming year." Congregations were invited to offer recommended changes and other comments by March 31, 2007.

The 58 clergy members and 150 lay delegates learned from diocesan treasurer Bruce Rockwell that as a result of a Revisioning Summit in May, the diocese will implement major changes with budget implications for 2007. These include a conference on turnaround strategies for small churches, to be presented in April; continued growth of legacy stewardship efforts; and the development of a new Christian formation resource delivery system.

In his address to convention, Bishop Scruton said that while it may seem difficult to "give thanks in the midst of our divisions," the church is learning that "no one group has the power to control the whole church and no one group has the power to bring about reconciliation. Without the active intervention of God, we Episcopalians and Anglicans cannot resolve our differences."

## Formation Resource

The Rt. Rev. Jack McKelvey, Bishop of **Rochester**, announced the launch of *Leadings*, "an institute for spiritual formation and leadership development," at the diocesan convention Oct. 28 in the see city. Study and training opportunities through the *Leadings* program will be available to all interested persons from any church or organization.

Convention delegates also learned of



Wes Brown photo

After more than three years of planning and construction, the bishop and staff in the Diocese of Texas began moving into new quarters in downtown Houston in early December. Adjacent to Christ Church Cathedral, the complex includes an outreach center and four-story parking garage.



Bishop McKelvey's plans to retire in April 2008. In his address, he observed that "We have a roadmap for 2007 in the diocesan council's apportionment study, and I will call us to that work." This will include extensive work in stewardship, gift planning, diaconal training, and the development of Leadings as a resource for the diocese as well as other dioceses and judicatories.

Among actions taken at convention was adoption of resolutions relating to stem cell research. A task force, led by the Rev. Christopher Luedde and Dr. James Boynton, had studied the issue for a year and produced a report that included a theology statement, information about developments in the scientific community, a description of the controversial questions raised by stem cell research, and resolutions for convention to consider. The report was accepted and convention agreed to continue the work of the task force for 2007, during which time it will develop study materials to facilitate discussion in congregations and presentation of a diocesan-wide workshop.

Delegates also voted to oppose the requirements of General Convention Resolution B033, which urged bishops and standing committees to refuse to consent to the election of bishops whose manner of life offends the Anglican Communion. The adopted resolution said that the diocese would instead "faithfully adhere to Title III.1.2 [of the Episcopal Church's Canons] which states that, 'No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age.'"

*Carolyn Lumbard*

## Mission Is Primary

In his Oct. 27 address to the diocesan convention meeting at the Cathedral Church of St. Paul in Burlington, the Bishop of Vermont, the Rt. Rev. Thomas C. Ely, credited a spirit of fellowship with helping the diocese weather the



ENS photo

The first customer makes a purchase at the newly opened Good Will General Store in the Diocese of Kanyakumari, part of the United Church of South India. Self-help groups, led by women, built the store which sells food, candles and other products. Episcopal Relief and Development provided financial assistance.

controversies facing The Episcopal Church.

"I believe that one of the reasons we in Vermont have not experienced the turmoil currently embroiling The Episcopal Church and the Anglican Communion to the degree that some other dioceses have is that this spirit of *koinonia*, community, fellowship, friendship has been cultivated within the life of this diocese for a long time," Bishop Ely said. "I say that not to dismiss the differences among us, for surely they exist, but to acknowledge the gift of the 'Word of Life,' the 'Christ-life' among us."

Bishop Ely said he is convinced that The Episcopal Church and the Anglican Communion both need to "reclaim participation in God's reconciling mission as a defining mark of our ... communion and community.

"Narrowly defining what it means to be Anglican on the basis of one or two wedge issues is not the work of *koinonia*," he said. "A Communion-wide Covenant for Mission, like that proposed by the Inter-Anglican Standing Commission on Mission and Evangelism, would serve ... God's reconciling mission far better. Let mis-

sion be the agenda of the church. Let mission be our agenda."

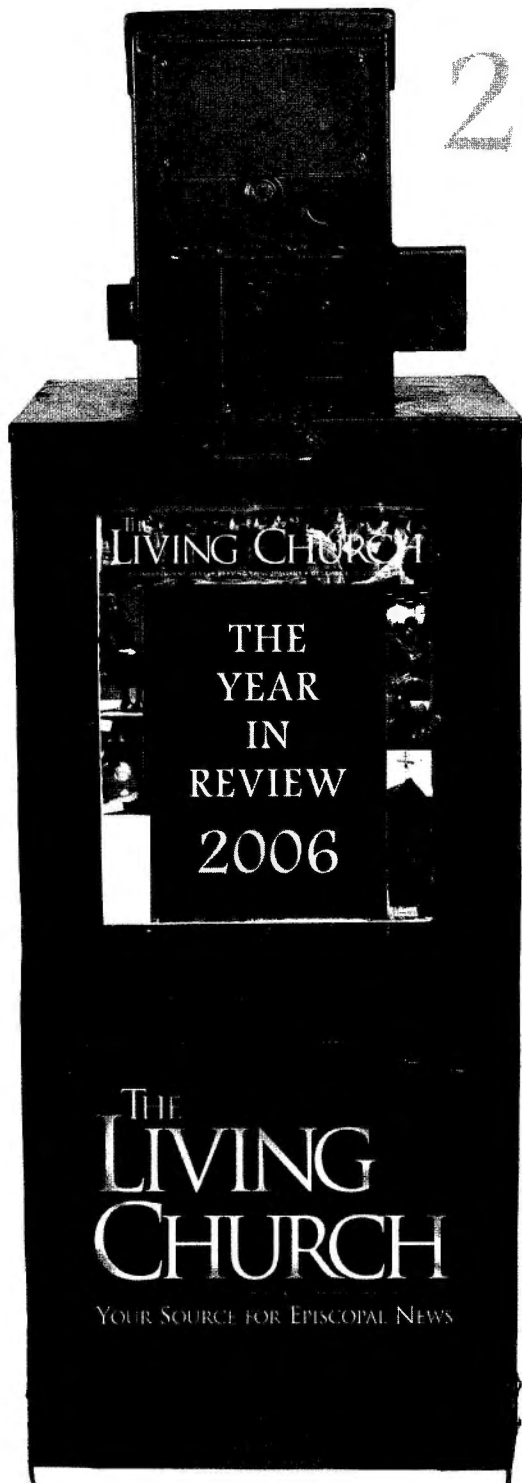
Mission was also a focus for the Very Rev. David A. duPlantier, dean of Christ Church Cathedral in New Orleans, who spoke at dinner and preached at the convention Eucharist. In describing the city's recovery from the devastation of Hurricane Katrina in 2005, Dean DuPlantier said that "as our foundations were shaken, what I was most struck by was new possibilities that emerged."

A balanced budget of \$1.1 million was adopted. The diocesan commitment to The Episcopal Church will increase 1 percent over the previous year to 15 percent, part of a determination to increase each year until the full asking of 22 percent is reached.

Total funding from congregations will remain at the 2006 level to permit a transition to a new method for calculating congregational support. A tiered method will give way to a flat asking of 15 percent from all congregations, with a 10 percent cap on increases in any given year.

*Episcopal News Service contributed to this report.*

# 2006 IN REVIEW



ety of observers thought that the decisions made in Columbus would lead to a formal division of the Anglican body in this country, but as the year wound down, such a step had not been taken.

The surprise election of the Bishop of Nevada, the Rt. Rev. Katharine Jefferts Schori, as the 26th Presiding Bishop of The Episcopal Church, turned out to be the highlight of convention. Bishop Jefferts Schori was not considered to be one of the favorites among the seven nominees because of her limited experience in parish ministry and her relatively few years as a diocesan bishop. Nevertheless, she was elected on the fifth ballot by the bishops who gathered at Trinity Church, Columbus. She was presented shortly afterward to a cheering throng in the Columbus Convention Hall. She is the first female primate in the worldwide Anglican Communion.

On the following day, Bishop Jefferts Schori alienated some Episcopalians when she referred to "mother Jesus" during her homily at the convention Eucharist. Speculation began almost immediately that she would not be welcome at meetings of the primates of the Anglican Communion, but that will be addressed when the archbishops, presiding bishops and metropolitans of the various provinces gather in Tanzania in February.

To formalize what transpired, a service of investiture was held for Bishop Jefferts Schori Nov. 4 at Washington National Cathedral, and she was seated in the cathedral the following day.

Deputies and bishops at General Convention spent considerable time talking about how the church should

respond to the recommendations of the Windsor Report, the document issued by Anglican theologians in



Jeff Smith photo  
Bishop Jefferts Schori (left), and Bishop Griswold meet the press at General Convention.

2004 in response to the consecration of a non-celibate homosexual person as the Bishop Coadjutor of New Hampshire in 2003. On June 21, the final day of legislation, following a lobbying effort by Presiding Bishop Frank Griswold and Bishop Jefferts Schori, a resolution was passed that seemed satisfactory to almost no one. Known as B033, the resolution recommends that standing committees and bishops with jurisdiction "exercise restraint by not consenting to the consecration" of openly gay persons to the episcopate.

Two other resolutions concerning the Windsor Report were adopted by convention. One supports the process of developing an Anglican covenant and the other is a commitment to interdependence in the Anglican Communion.

Some other significant accomplishments of General Convention: It adopted the Revised Common Lectionary as the official lectionary beginning in Advent 2010; it consented to the consecrations of several bishops, including the Rev. Canon Barry Beisner of Northern California, who had been divorced twice and married three times; approved July 8-17, 2009, in Anaheim, Calif., as the date and site of

**T**here is never a shortage of news in The Episcopal Church during the years when the General Convention meets. The 75th convention, held in June in Columbus, Ohio, did not reach some of the landmark decisions on human sexuality that its predecessors accomplished, but it still dominated news of 2006.

Like several conventions in recent years, this triennial gathering was predicted by many to be a watershed meeting for the church. A wide vari-



The Rev. Canon Martyn Minns is consecrated a bishop along with three Nigerian priests. Abayomi Adeshida/Church of Nigeria photo

the 76th General Convention; elected Bonnie Anderson of Michigan as president of the House of Deputies; adopted an interim eucharistic sharing proposal with the United Methodist Church, and approved for trial use various liturgies concerning rites of passage.

The day after the election of Bishop Jefferts Schori, the bishop and standing committee of the Diocese of Fort Worth announced that the diocese had appealed to the Archbishop of Canterbury to provide alternate primatial oversight (APO). During the next several months, Fort Worth was joined by Pittsburgh, San Joaquin, South Carolina, Springfield, Central Florida, Quincy, and Dallas, although Dallas later withdrew its request. By early December no action had been taken, although a proposal from the Presiding Bishop and others to offer a "primatial vicar" to those dioceses, who would be appointed by the Presiding Bishop, was not well received by the affected dioceses.

One of those dioceses, San Joaquin, took the strongest action thus far when its convention adopted a series of resolutions that would take the diocese out of The Episcopal Church. San Joaquin removed the word "Episcopal" from its constitution and replaced it with "Anglican." In order to go into effect, the resolu-

tions will have to be adopted a second time at the diocesan convention in 2007.

There were many other news developments of 2006 concerning The Episcopal Church and the Anglican Communion:

Christ Church, Plano, Texas, which had the largest average Sunday attendance in The Episcopal Church (about 2,200), decided to disassociate from The Episcopal Church following General Convention. Later its leaders announced the church would be associated with the Province of the Southern Cone (South America). Several smaller congregations, particularly in the dioceses of Florida, Virginia and San Diego, took similar steps and aligned themselves with various Anglican provinces.

The Rev. Canon Martyn Minns, rector of Truro Parish, Fairfax, Va., was consecrated a missionary bishop for the Convocation of Anglicans in North America, a missionary initiative of the Church of Nigeria, in Nigeria on Aug. 20.

Gordon-Conwell, an evangelical protestant theological seminary with headquarters in

South Hamilton, Mass., announced it will begin an Anglican degree program.

Two bishops faced charges brought by fellow members of the House of Bishops. The bishops of Los Angeles, San Diego, California and Northern California charged Bishop John-David Schofield of San Joaquin with abandoning communion, citing changes made to the diocesan constitution and canons that were not consistent with the constitution and canons of The Episcopal Church. A Title IV Review Committee ruled Bishop Schofield was not guilty. In addition, Presiding Bishop Griswold filed a formal complaint against retired Bishop William J. Cox to determine if canonical violations were committed when he ordained two priests and a deacon and confirmed others at Christ Church, Overland Park, Kan., which had left The Episcopal Church. As of early December, that matter had not been settled.

The Bishop of Milwaukee, the Rt. Rev. Steven A. Miller, also was informed of an ecclesiastical complaint against him during General Convention. Supporters of the Rev. Martha Ann Englert, rector of Grace Church, Madison, allege that Bishop

(Continued on next page)



Archbishop of Canterbury Rowan Williams (center) during a visit to the Vatican on Nov. 23. ACNS/Rosenthal photo



# 2006 in Review

(Continued from previous page)

Miller mishandled a formal complaint against her and prejudiced a diocesan review committee, prompting an ecclesiastical trial against her. She stands accused of making inappropriate remarks and disclosures about parishioners.

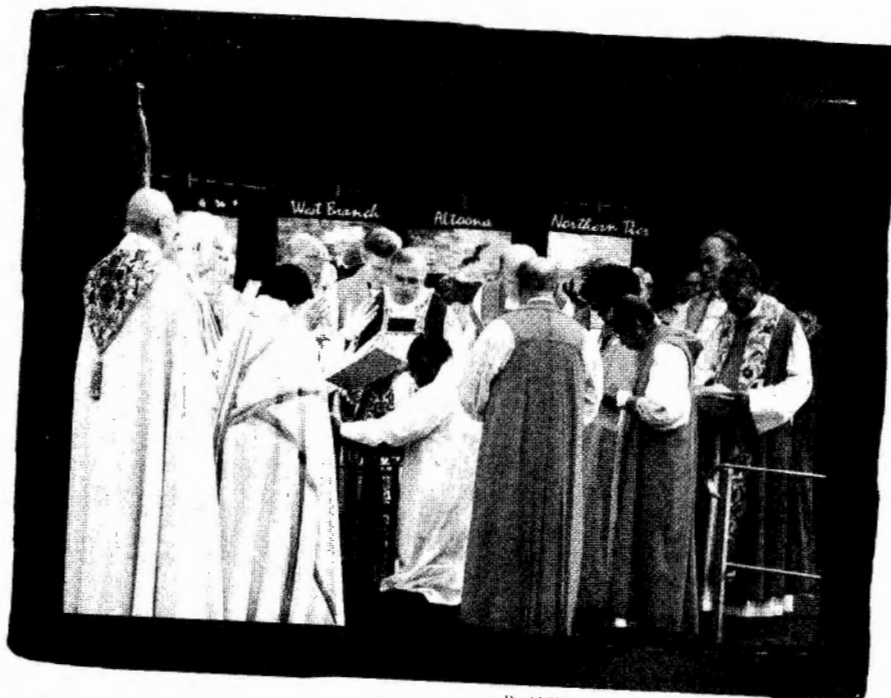
Meanwhile, an ecclesiastical complaint filed in 2005 against the Bishop of Connecticut, the Rt. Rev. Andrew D. Smith, remains under investigation by the church attorney. Bishop Smith is accused of conduct unbecoming a member of the clergy after he took control of St. John's Church, Bristol and removed the rector for abandonment of communion. Bishop Smith received some good news in August when a federal judge ruled that the plaintiffs lacked an essential element justifying a federal suit.

Twelve bishops gathered with Bishop Griswold in September at the Episcopal Church Center in New York City to discuss alternate primatial oversight. Participants were unable to reach any agreement or conclusions. A follow-up meeting was held in New York in November, but none of the bishops who requested APO participated and the primatial vicar proposal was quickly rejected.

Also in September, 22 bishops accepted the invitation of Bishop Don Wimberly of Texas to participate in a consultation at Camp Allen in that diocese. Bishop Wimberly had determined that participants must accept the recommendations of the Windsor Report. The participating bishops signed a letter that communicated with the wider church.

On the same day the Camp Allen consultation ended, leaders of the Global South coalition of Anglican provinces concluded their meeting in Rwanda and released a communiqué that said the time had come to create "a separate ecclesiastical structure of the Anglican Communion in the U.S.A."

In another meeting involving American bishops, nine of them trav-



Among persons becoming bishops in 2006 was the Rt. Rev. Nathan D. Baxter (center), Bishop Coadjutor of Central Pennsylvania. David Shively/Diocese of Central Pennsylvania photo

eled to London May 24 to meet with Archbishop of Canterbury Rowan Williams concerning the tension that currently exists in the American church.

In January, the standing committee of the Diocese of Pennsylvania voted unanimously that its bishop, the Rt. Rev. Charles E. Bennison, Jr., should retire or resign, citing issues of financial management and trust. Eleven months later, Bishop Bennison was still in office, although the standing committee took additional measures in an attempt to bring about a resignation. Pennsylvania's diocesan convention, meeting in November, did not remove him from office.

The national Executive Council held three meetings in 2006. At its meeting in Des Moines, Iowa, in January, it approved membership for The Episcopal Church in the Religious Coalition for Reproductive Choice. Meeting in Philadelphia in March, the council addressed the matter of churches leaving The Episcopal Church. And in November, the "new" council, including members elected at General Convention, met in Chicago and discussed the possibility of setting up an "Anglican regional convocation of the Americas."

The House of Bishops gathered at Kanuga Conference Center in Western North Carolina in March and discussed how the church should respond to the Windsor Report. After the meeting Bishop Griswold said he believed the house was generally of one mind.

Three churches in the Diocese of Los Angeles received a favorable ruling from an Orange County court that decided parishes can legally retain their buildings and assets if they leave The Episcopal Church. The three congregations appealed to the Province of Uganda for oversight.

The Diocese of Fond du Lac moved its offices some 45 miles north of the city for which it's named, relocating in Appleton, Wis.

The General Theological Seminary withdrew a proposal to construct a 17-story mixed use office complex in favor of new plans for a more traditional design.

In other seminary developments, the Very Rev. Martha Horne, dean and president of Virginia Theological Seminary, announced she will retire during 2007, and the Rev. Douglas Travis was elected dean and president of the Episcopal Theological Seminary of the Southwest. □



# The Church Goes On

It has been an interesting sort of week. I stand at the bedside of a faithful church member. He is dying. His wife is with him. I hold their hands and pray with them. I guess neither knows anything about Archbishop Peter Akinola or Presiding Bishop Katharine Jefferts Schori. Nor do they care. I did what I had to do.

As I have my hair cut, we talk about Christmas. "You lead a church," she says. It seemed easier to say "Yes" than go into details. She didn't know anything about The Episcopal Church, or the Methodist or Roman Catholic churches, and I doubt if she cared. She knew about the birth of Jesus and wanted to know why peace on earth was not a reality. I shared her disappointment as we talked about the world today. We did not talk about CANA, DEPO, Via Media USA, APO, AAC or AMiA. She said, "I hope I cut your hair next time." I hope she does. We had a good visit.

I share the pain of the Rotary Club. One of our members, the director of a residential home for the elderly, was shot and killed yesterday by one of the residents. We cry together. We hug one another (and I ignore the diocesan

guidelines that only "sideways" hugs are permissible). We remember. We tell stories. We laugh. One asks what place forgiveness has in the scheme of things and we resolve to address that later. No one seems to care that I belong to a church seemingly tearing itself apart over issues of sexuality. It simply is not an issue in these situations.

There is an ecumenical gathering here at St. Paul's

tonight. I haven't been here long enough to know what churches various folk come from. It won't matter. Most will not know — nor care — what the current fuss is all about in The Episcopal Church and Anglican Communion. St. Paul's Episcopal is St. Paul's Episcopal. It always has been and as far as folk here are con-

cerned, it always will be. We live with difference and rejoice in Christian fellowship, even if we do have to grit our teeth sometimes.

As a parish, we watch Presiding Bishops come and go but we don't see anything of them here. Diocesan bishops also come and go. Some we get on with and some we don't. Rectors, interims, priests-in-charge come and go. And all the while the Eucharist is celebrated, prayers are offered, pastoral visits made, healing takes place, the scriptures are studied, differences of opinions are aired — some resolved and some not. We baptize, marry and bury. We worship in a variety of styles. We share meals in a variety of sizes. We have education programs for young and old and all in between as they come and go.

We are a small church coming out of difficult times and endeavoring to be faithful to our calling as Christians of the Episcopal tradition in this place. Like many churches, we have a spread of opinion within the congregation that covers a range of issues. Yet we hold together.

I wonder sometimes if there is anyone out there who has a word of encouragement for us. Is a possible break-up the only topic of the agenda around the country? Are there other congregations simply trying to get on with their mission and ministry without pressing the self-destruct button?

I guess next week will be interesting too. I will try to do what I have to do. The people of this parish will continue to the best of their ability to walk the way of the Lord. Together we will celebrate Christmas and rejoice in all the journeys that have brought us to this moment. I will look back with great pleasure on 30 years of ministry within the Church of England and give thanks for this new adventure in ministry and for the encouraging witness of the people of St. Paul's, Klamath Falls, and St. Barnabas', Bonanza, in the Diocese of Eastern Oregon.

I am optimistic about the future for these parishes. This diocese is on the verge of a new way of being, which is challenging and exciting. I have found that moving into The Episcopal Church has been both stimulating and liberating. I am happy in the work to which I feel God has called me. Am I a lone voice?

*Our guest columnist is the Rev. Ivor Hughes, priest-in-charge of St. Paul's Church, Klamath Falls, and St. Barnabas', Bonanza, Ore.*

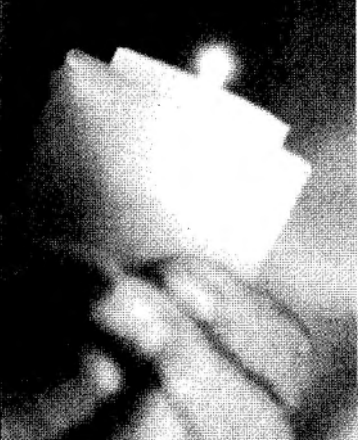
## *Did You Know...*

**Four consecutive General Conventions (1916-25) debated revision of the Book of Common Prayer, eventually approving the 1928 book.**

## *Quote of the Week*

**The Rt. Rev. John Croneberger, Bishop of Newark, in the *Chicago Tribune* on The Episcopal Church: "I really believe that the church offers a very big tent, under which a lot of different acts take place."**

**I wonder sometimes if there is anyone out there who has a word of encouragement for us.**



## Hope for More Peaceful Year

In this last issue of 2006, our 53rd of the year, we are pleased to present a review of the year in our news pages [p. 10]. No matter where one stands theologically, 2006 provided glimpses of hope within The Episcopal Church. For those who consider themselves to be involved in prophetic ministry, the election of the first female Presiding Bishop brought about an unprecedented level of excitement.

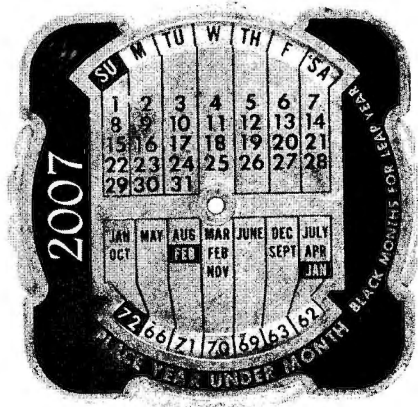
Those of a traditional bent also were hopeful about the future as they looked ahead to the possibility of assistance from Anglican primates, who will meet in Tanzania in February.

Many are looking to the new year with hope. Most of the church is hopeful that reconciliation might be achieved during 2007. However that might take place, in whatever form, an end to the controversies, infighting, and strident voices would be near the top of many a wish list.

We join with millions who hope for peace in the Middle East in 2007, for an end to war in Iraq and a conclusion to strife in the Holy Land, Afghanistan, the Sudan and elsewhere. We long for a reduction of hostility, homelessness and

hunger in our cities, for progress in combating domestic violence, and for an acceptance of a more bipartisan approach in the politics of this nation.

For all our readers, may 2007 be a time of peace and good health.



**Annual parish meetings are regarded with disdain or mistrust in many churches, but that needn't be so.**

## A Time to Be Heard

January seems to be the month when most annual parish meetings are held. We noticed some churches schedule them in December and a few were even earlier, but the majority are held during this time. It seems to us that annual parish meetings are particularly important this year. This is an unprecedented time as parishes examine their relationships with their diocese or with The Episcopal Church itself. The elections of wardens and members of the vestry, always important in parish life, could take on an added role this year as the church is especially likely to need strong leadership at all levels.

It is always discouraging to learn that annual parish meetings are not well attended in most churches. Rectors and vicars have put forth their best efforts to find times when people will participate, but it seems to make little difference. We hope that won't be so in 2007, for this is an opportunity to be heard. Persons who are dissatisfied with how things are done in their parish should attend the meeting to find out why things are taking place. Parishioners concerned about having good leadership should plan to be present to vote for those who are best qualified.

Annual parish meetings are regarded with disdain or mistrust in many churches, but that needn't be so. With some advance planning such meetings can move along smoothly and efficiently. We urge readers whose congregations hold annual parish meetings this month to make an effort to be present. It could even turn out to be a positive experience.

# So Much in a Few Words

READER'S VIEWPOINT

By James B. Simons

**Q. How many members of The Episcopal Church are there in this country?**

*A. About 2.2 million. It used to be larger percentagewise (sic), but Episcopalians tend to be better educated and tend to reproduce at lower rates than other denominations.*

*New York Times Magazine. Sunday Nov. 19, 2006*

The *New York Times* was lobbing soft balls to the new Presiding Bishop, Katharine Jefferts Schori, when this exchange took place. The more I have thought about her answer to this simple question, the more I am convinced that in a single sentence the Presiding Bishop illustrates rather dramatically the crisis that faces The Episcopal Church. She does so in three ways.

First, she confirms our sense of cultural elitism. In an essay reflecting on his short sojourn into The Episcopal Church, Garrison Keillor described us as

the "church in wing-tips, the church of the scotch and soda, worshipping God in extremely good taste."

Apparently in this case, caricature is reality. We see ourselves as better than other Christians, more privileged, more enlightened. What's even more amazing is that we are apparently willing to announce this publicly. "We're better educated than other denominations" would seem to me to be in the class of statements such as "You look pregnant." Even if it were true, why would you say it out loud, let alone to *The New York Times*? I think the answer has to do with mistaking hubris for honesty.

This statement is also a slap at our brothers and sisters in the Anglican Communion where the church is growing rapidly. The clear inference is that those in the global south are less educated and so they have more children, hence the enormous growth of those provinces. This understanding is of a whole cloth with The Episcopal Church's continued insistence that we know better than the rest of the Communion about issues of sexuality and doctrine. We can dismiss the primitive musings of an uninformed, if growing, Communion. We are, after all, better educated.

Second, the statement illustrates the enormous denial of our church leadership regarding the denomination. People are leaving congregations, congregations are leaving dioceses, and dioceses are seeking a way to be Anglican without being Episcopalian. Even a cursory reading of the pages of this publication will reveal that controversies over issues of sexuality, biblical interpretation, and doctrine are among the primary issues causing this flight. My daughter, who attends a well-respected liberal arts college, reports that when classmates find out she's an Episcopalian, the reaction is either one of raised eyebrows and awkward silence or an enthusiastic "You must be liberal." It's gotten to the point where she's reluctant to tell people.

The Episcopal Church, once the proud church of presidents and the barons of industry (oops, there's that elitism again) has become a punch line. What makes it even sadder is our inability to recognize that we have

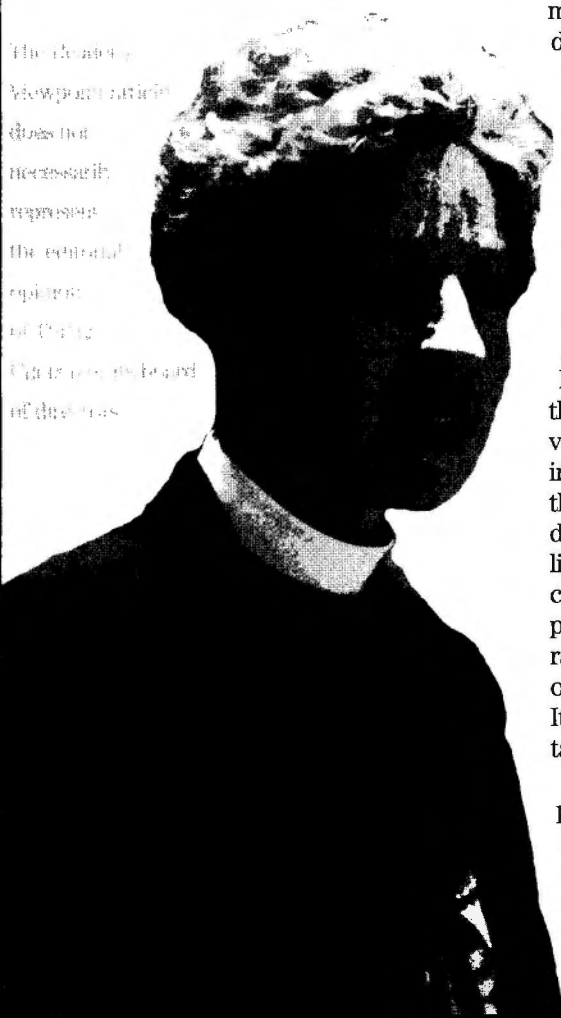
become synonymous with liberal extremism or that this might be a problem. Our refusal to affirm the basic tenets of the faith, drifting increasingly further from the rest of Christianity, is causing our diminishing size, not our failure to make enough babies. Only someone in serious denial could assert otherwise.

Third is the assumption that the denomination is somehow held captive in size to our fertility rate. What rector in his or her right mind would try to grow a parish by having the members conceive more children? Churches grow not because we have more children, but because we go out into the world and tell people about the transforming power of Jesus Christ. This is called evangelism, a concept apparently now alien to our leadership. Our failure to tell people the good news is, of course, tied to our increasing reluctance to assert the uniqueness of Jesus: If Jesus is just one of many ways to the Father, I surely wouldn't want to share my beliefs with you because your way is probably just as good as mine.

When describing the purpose of the church, the new Presiding Bishop has spoken repeatedly about clean water, the eradication of disease, and a world where no one is hungry. These are noble and good aspirations for any organization to have. However, it is difficult for me to see any distinction between the Presiding Bishop's vision for the church and Bill Gates' vision for his foundation. What I need to hear is that our desire to improve the world is tied to the transformative experience we have had with Jesus. I'm not sure that our leadership believes in such an experience, let alone wants others to have the same.

At the General Convention in Columbus, I voted to confirm Katherine Jefferts Schori as Presiding Bishop. I did so because I believed that she would, unlike her predecessors, clearly articulate who we are as a church and where we are heading as a denomination. In her answer to one simple question she has already exceeded my wildest expectations. □

*The Rev. James B. Simons is the rector of St. Michael's of The Valley Church, Ligonier, Pa.*



# Keeping Watch

I write to express my outrage, anger and disappointment over the Diocese of Dallas being placed on a list of "problem dioceses" by Bishop Sauls and his task force. [TLC, Dec. 10].

A recent survey of our leadership demonstrated that nearly 80 percent of our diocesan and parish leaders are "deeply dissatisfied with the National Church." And yet, the vast majority of our diocesan leaders, including our bishop, continue to work to build up our diocese and hold it together within The Episcopal Church. Then I discover that this group has placed us on a list of places to be watched. This action does nothing to foster reconciliation and mutual trust.

**I intend  
to wear my  
"problem diocese"  
label as a badge  
of honor.**

In response, let me say two things. First, Bishop Sauls and other progressive leaders should be thankful that there is no list of those leaders whose dioceses consistently show a decline in membership, attendance and stewardship. He and the Diocese of Lexington would be on it. If we wished to create such a list, we only need visit The Episcopal Church website and compare diocesan statistics. One cannot help but wonder if such activities as this task force are not intended to deflect attention from the appalling failure of some progressive leaders in being able to maintain the institutional viability of this church.

Second, I might hope that long before there were "problem dioceses," we would have been on our brothers and sisters' prayer list as we struggle to remain loyal to a denomination whose leaders increasingly seem to be disloyal and disrespectful to us.

Meanwhile, serving in Dallas, which remains one of the few growing dioceses of The Episcopal Church, I intend to wear my "problem diocese" label as a badge of honor.

*(The Very Rev.) Kevin Martin  
Cathedral Church of St. Matthew  
Dallas, Texas*

I find it ironic that the Diocese of Dallas has been identified as a "problem diocese" that "merit[s] special observation" because of possible property disputes.

Why did the Diocese of Dallas not merit special observation from 1982 through 2004 when The Episcopal Church lost 25 percent of its members while the Diocese of Dallas grew by 13 percent? Why did the Diocese of Dallas not merit special observation from 1994 through 2004 when average Sunday attendance (ASA) in The Episcopal Church declined by 4 percent while the ASA of the Diocese of Dallas grew 21 percent? Did anyone from the Executive Council or the task force call or visit the Diocese of Dallas to find out what we were doing right?

No. The only time Dallas seems to deserve special attention is when title to real estate is at issue.

"It's the property, stupid." That's the message being sent by the Executive Council in this instance. I suspect that the only reason the council is concerned about these "problem dioceses" is that it wants to have more churches to sell in order to finance the bloated bureaucracy of a denomination in decline.

I propose rather than making a list of "problem dioceses" because of possible property disputes, let's compile a list of "problem dioceses" that have contributed to the decline in The Episcopal Church. Then let's compile a list of the dioceses

that have been growing. You will likely find the Diocese of Lexington on the first list. You will find the Diocese of Dallas on the second list.

*(The Rev. Canon) Neal Michell  
Canon for Strategic Development  
Diocese of Dallas  
Dallas, Texas*

In the article about the House of Bishops' Task Force, Bishop Stacy Sauls is quoted as saying, "... attempting to take property held in trust for the national church." Sorry, Bishop, but like politics religion is local, and there has never been a group of faithful church members who have ever built a parish church and considered it the private property of some organization in New York (read "815"), or the diocesan office! That is why folks want to keep what they and their ancestors built, so that the historic faith will continue. Time to read up on the doctrine of the laity.

Bishop Sauls has articulated the new doctrine that has swept the House of Bishops. It goes like this: People can come and go, but the church is property and that is what is important. If "property," according to Bishop Sauls, is an unfortunate title for a committee, let's try this one instead: "Task Force on Keeping the Baptized in TEC." That makes the other title redundant.

*(The Rev.) Robert Keirseay  
San Diego, Calif.*

## Primalial Authority

An editorial [TLC, Nov. 26] points out that our new Presiding Bishop claims that she is not a primate. Why then does she referred to as "Most Reverend" and "Primate," and why does she choose to carry a primalial cross?

This seems more a case of ecclesiastical schizophrenia than of episcopal grit.

*(The Rev. Canon) John Heidt  
Fort Worth, Texas*



## PEOPLE & PLACES

### Appointments

The Rev. **Kristin Krantz** is associate at All Souls', 2220 Cedar St., Berkeley, CA 94709-1519.

The Rev. **Scott Lee** is rector of Trinity, 300 Main St., Wethersfield, CT 06109.

The Rev. **Mike Lonto** is pastoral assistant at St. Paul's, 112 N Water St., Kittanning, PA 16201-1516.

The Rev. **Kyle McGee** is priest-in-charge of St. Mark's, PO Box 4182, Bridgeport, CT 06608.

The Rev. **Melanie Mudge** is rector of Emmanuel, 2410 W Lexington Rd., Winchester, KY 40391-9522.

The Rev. **Audrey Murdock** is vicar of St. John's, 851 Stafford Ave., Bristol, CT 06010-3848.

The Rev. **Will Scott** is associate pastor at Grace Cathedral, 1100 California St., San Francisco, CA 94108.

The Rev. **Christy Shain-Hendricks** is priest-in-charge of St. John's, PO Box 2166, Breckenridge, CO 80424-2166.

The Rev. **Marian Stinson** is priest-in-charge of St. Luke's, PO Box 155, South Glastonbury, CT 06073.

The Rev. **Astrid Storm** is vicar of St. Nicholas', 37 Point St., New Hamburg, NY 12590.

The Rev. **Tim Thaden** is rector of St. John's, 13151 W 28th Ave., Golden, CO 80401-1601.

The Rev. Canon **Sylvia Vasquez** is rector of St. Paul's, PO Box 4608, Walnut Creek, CA 94596-0608.

The Rev. **David Veale** is rector of Grace, 3901 Park Ave., Union City, NJ 07087.

The Rev. **Monrelle Williams** is rector of St. Augustine's, 525 29th St., Oakland, CA 94609-3512.

The Rev. **Ben Wright** is rector of St. James', PO Box 249, Clovis, NM 88102-0249.

### Deaths

The Rev. **Rufus J. Womble**, 94, of Richmond, VA, long active in healing ministry, died Nov. 15.

Fr. Womble was born in Raleigh, NC, and graduated from North Carolina State University and Virginia Theological Seminary. He was ordained deacon in 1940 and priest in 1941, and served as priest-in-charge of St. Mark's Church, Roxboro, NC, 1940-45; rector of Epiphany, Richmond, VA, 1945-58; and rector of Christ Church, Little Rock, AR, 1958-80. He became involved in healing ministry after he was diagnosed with rheumatoid arthritis at age 39. He was a member of the Order of St. Luke and led healing missions in 38 states and 10 foreign countries. In recent years he was in charge of the healing ministry at All Saints', Richmond, and led healing services there every Thursday until the time of his death. Surviving are his wife, Jacquelyn; two children, Carol Flowers, of Little Rock, and Rufus, of Richmond; two grandchildren and five great-grandchildren.

The Rev. **Uly Harrison Gooch**, priest of the Diocese of Southern Virginia, died Oct. 19 following a short illness. He was 73.

Born in Stafford, VA, Fr. Gooch was educated at the University of Virginia and Seabury-Western Theological Seminary. He also served in the Air Force for two years. He was ordained to the diaconate in 1965 and to the priesthood in 1966 in the Diocese of Virginia and went on to serve at several congregations, including St. Luke's, Salisbury, NC, where he was rector from 1969 to 1981, and

St. Barnabas', Richmond, where he was rector from 1982 to 1984. He retired in 1994. In the Diocese of North Carolina he was a member and chair of the liturgical commission, and in Southern Virginia he served on the executive board. During retirement he was involved in interim and supply ministries.

Next week...

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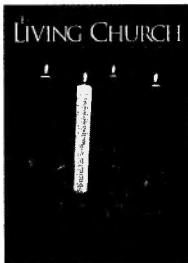


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## BOOKS

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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.gethsemanecathedral.org](http://www.gethsemanecathedral.org).

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

**PART-TIME RECTOR:** For 100-yr.-old, 70-member *St. Simeon's-by-the-Sea, North Wildwood, Cape May County, NJ.* Seeking retired, part-time priest to provide leadership as we grow and minister to the needs of our community. Spacious rectory, circa early 1900s, 3 blocks to the beach, boardwalk and bay. Compensation offered within allowable limits for retired clergy on pension. For information, please contact **Ms. Cecilia Alvarez, Diocese of New Jersey, (609) 394-5281 ext 22,** or E-mail: [calvarez@newjersey.anglican.org](mailto:calvarez@newjersey.anglican.org).

## 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 [empcnor@rcn.com](mailto:empcnor@rcn.com). Upon receipt we will send you our parish profile.

**FULL-TIME VICAR:** The Diocese of the Rio Grande seeks a vicar for a seven-year-old mission plant in the city of Albuquerque, NM. The mission is hoping to break ground for a new worship facility in the next calendar year, with diocesan support. Candidates should be interested in a biblically faithful congregation, be comfortable with an active healing ministry, be capable of guiding the construction of a new church structure with a 300-seat nave, and be supportive of the Bishop of the Rio Grande's Windsor-compliant commitment. Please send information including salary requirements to **The Rev. Harold Trott, Diocese of the Rio Grande, 4304 Carlisle Blvd. NE, Albuquerque, NM 87107-4811.**

**FULL-TIME RECTOR:** *St. James Episcopal Church, Mesilla Park (Las Cruces), NM.* *St. James Church* is seeking a full-time rector to lead our parish. Our parish is centered on Jesus Christ as Savior and Lord, and stand together in seeing the Bible as God's Word written. We seek an orthodox, experienced, spirit-led, energetic rector for our parish of approximately 400 baptized members to further develop our existing programs and our family / youth ministries. *St. James* holds two services each Sunday (Rite I 8am and Rite II 10:30am) for a combined attendance of about 200 plus a smaller Wednesday morning (10am) service. The parish is united theologically and sound financially. *St. James* is located adjacent to the New Mexico State University campus, which has historically been very involved with the parish. A summary profile of the parish is available on request. Please contact the search committee chair: **Jim Libbin, 2081 Desert Willow Court, Las Cruces, NM 88011-4990.** E-mail: [jlibbin@nmsu.edu](mailto:jlibbin@nmsu.edu).

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FOR MORE INFORMATION, PLEASE CALL  
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# CHURCH DIRECTORY

## LAKE WORTH, FL

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

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-  
coeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev.  
Jonathan Coffey, the Rev. Canon Richard Hardman, the  
Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist  
& choir dir  
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## SAVANNAH, GA

**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
2 St. Thomas Ave www.stthomasioh.org  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

## HONOLULU, HI

**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

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**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. Sacra-  
ment 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  
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## 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

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## BOSTON, MA

**THE CHURCH OF THE ADVENT**  
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Hillegas, pastoral assistant for youth  
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Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6;  
Sat, MP 8:30, Mass 9, C 9:30

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes (816) 842-0975  
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**GRACE CHURCH** 950 Broad St., at Federal Sq.  
www.gracechurchinnewark.org  
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Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

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Service 6

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Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson,  
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Onstott, c  
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Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
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218 Ashley Ave. Website: www.holycom.org  
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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 Peo-  
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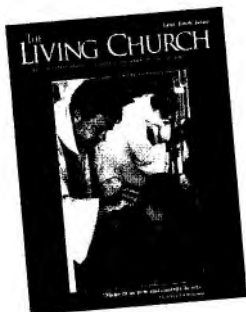
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