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Editorial and Business offices:

16 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53203-3436

Telephone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Volume 224 Number 1

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

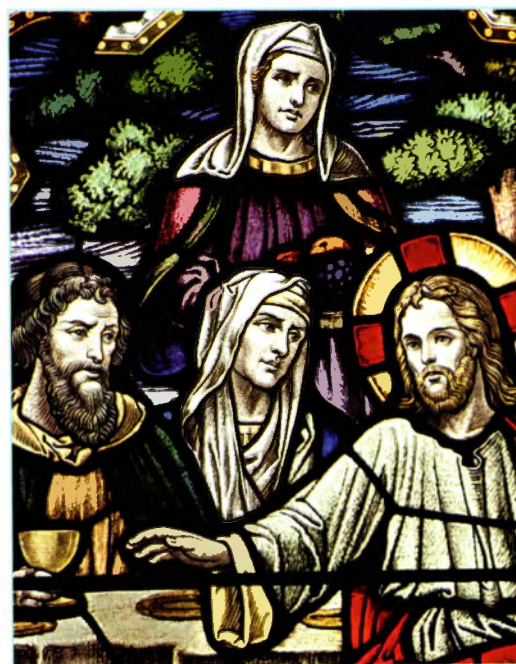
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SUNDAY'S READINGS

A Call to Identity and Purpose

'You are my Son ... with you I am well pleased' (Luke 3:22)

First Sunday After Epiphany: The Baptism of Our Lord, (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

If the congregation has not had a service for Epiphany Day, people may need to be reminded of the theological significance of the Epiphany. They also might need to familiarize themselves with the main theological themes of the Sundays after the Epiphany, e.g., reflection on the manifestation of Jesus, the gospel embracing the gentiles. The place to begin this theme, as well as the new year, is with the baptism of Jesus. Preachers can help the congregation consider how their baptisms bestow identity and purpose for the coming months and, in the larger picture, explore the mission of Jesus and the church.

The epiphany we focus on today comes in the baptism of Jesus at the hands of John the Baptist. According to Luke and the other synoptic gospels, Jesus' baptism is an occasion on which God testifies to Jesus and expresses approval of him. Leaving aside the historical question of why Jesus was baptized, the profound theological answer has been that his baptism is the beginning of Jesus' identification with sinners for their salvation. To ask why Jesus submitted to baptism, a ritual intended for sinners, is the same as asking why he submitted to the cross, a death marked for sinners. Jesus' acceptance of baptism may be understood as his acceptance of his

God-given mission, and thus it brings God's words of approval. God was not just trying to boost his self-esteem, but to empower him for the ministry that he was about to begin, and, at the same time, reveal his love for sinners in the work of salvation which Jesus begins at the moment of his baptism. In the same way, God's grace and forgiveness, the divine love and acceptance in each of our lives, is not ultimately about our individual psychological well-being. By our baptism with water and in the Spirit, we too are empowered for ministry.

The other readings for this Sunday hint at the universal scope of this mission of salvation. It is revealed to be for all peoples, beginning with Peter's words in Acts 10. Elsewhere, in words echoed in Luke 3:22, God says in Isaiah 42:1, "You are my Son, the Beloved; with you I am well pleased." In Isaiah 43:5-6 we read, "Do not be afraid, for I am with you; I will bring your children from the east and gather you from the west. I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring my sons from afar and my daughters from the ends of the earth." This revelation of the worldwide reach of God's love and salvation continues a theme seen on Epiphany itself, when the Gentile Magi, visitors from afar, are privileged to be invited to see the newborn King of the Jews.

Look It Up

Note the inclusiveness and worldwide reach of the Baptismal Covenant (BCP, p. 304). If no baptisms are scheduled, consider reading or reciting this covenant aloud as an act of renewal for the new year.

Think About It

How do you express your faith through the articles of the Baptismal Covenant? How do you make the baptismal vows real in the presence of children or non-Christians?

Next Sunday

Second Sunday After Epiphany (Year C), Jan. 14, 2007

BCP: Isaiah 62:1-5; Psalm 96 or 96:1-10; 1 Cor. 12:1-11; John 2:1-11

RCL: Isaiah 62:1-5; Psalm 36:5-10; 1 Cor. 12:1-11; John 2:1-11

BOOKS

Reaching Up to God

The Story of St. Martin's Episcopal Church

By Lee Adcock Hunnell. St. Martin's Episcopal Church. Pp. 255. \$59.95. ISBN 0-9785986.

In 1959, St. Martin's Church, Houston, Texas, opened its new edifice, which was large enough for the needs of a 2,000-member church. Forty years

later, leaders of St. Martin's determined that a new church was necessary, for the congregation had grown to more than 7,000 members. In 2004, St. Martin's opened its stunning new building, an impressive Gothic-

style structure on the west side of the city. *Reaching Up to God* is the story of that endeavor.

This coffee-table-sized book contains breathtakingly beautiful photographs, particularly the details of the 36 stained glass windows. There are descriptions for each window and biblical citations for what is pictured. As the rector, the Rev. Laurence A. Gipson, points out in the Foreword, you can see details in the photographs that you could never see in an in-person tour of the building, simply because of its immense size.

The exterior of the "new" St. Martin's is an interpretation of St. Elisabeth's Church, Marburg, Germany, completed in 1283. The interior is patterned after the well-known Cathedral of Notre Dame in Chartres, France. The windows include Christian symbols, major events in the life of Christ, familiar figures of the Old and New Testaments, and others, including, of course, Martin, Julian of Norwich, Samuel Seabury, and Bishop Alexander Gregg, first Bishop of Texas. The photos include the designs on the needlepoint cushions along with a description, and very detailed shots of the massive organ. There is also a brief history of the Anglican Communion (but not The Episcopal Church).

The first section of this book is a history of St. Martin's. Even though the parish is a relatively new one, having been founded in 1952, its history, especially for a congregation which has pro-

(Continued on next page)

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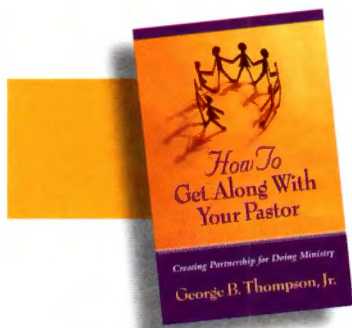
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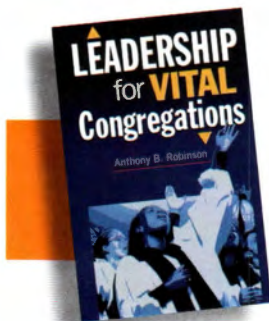
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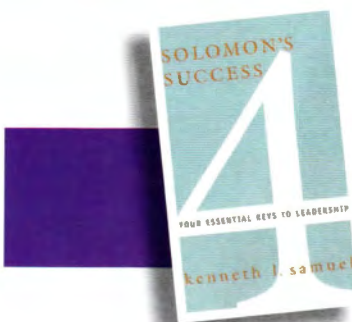


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BOOKS

(Continued from previous page)

duced a president of this country and a secretary of state, seems brief. Some anecdotes about its rapid growth would have been welcome. But the book is intended to be about the building of St. Martin's new church, and this stunning volume does it well. It is available from the St. Martin's Bookstore and Gift Shoppe, 713-985-3840, or giftshoppe@stmartinsepiscopal.org.

David Kalvelage

Remember the Future

By Jerry Keucher. Church Publishing. Pp. 175.
\$15. ISBN 089869518X.

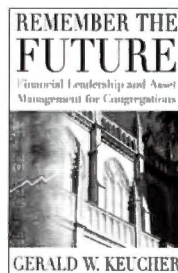
Jerry Keucher's new book, *Remember the Future*, is about managing church assets for future generations. He writes with wisdom, humor and hope. The book is concise and well organized. The author, who is controller for the Diocese of New York, reminds us that as hopeful people we have a duty to prepare for the future, especially in the way we use our assets. We and our problems are not the end of the Christian story.

We should prepare for those who will follow us in the church.

A few cautions: 1. Chapter 3 on investments is long. Those whose churches have wisely delegated the management of assets to objective professionals can skim this chapter for principles to use in evaluating their managers. 2. The section of Chapter 4 titled "Replacement Insurance Cost" could lead to confusion between "replacement" cost and "reproduction" cost. Historic buildings might require "reproduction" insurance. 3. Policies should include provisions for rebuilding to modern building codes.

This is an important book. Clergy would do well to consider it for an adult education course. It should be must reading for clergy and lay leaders.

(The Rev. Canon) William F. Geisler
San Anselmo, Calif.

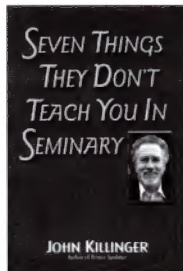


Seven Things They Don't Teach You in Seminary

By **John Killinger**. Crossroad. Pp. 192. \$16.95.
ISBN 0-8245-2392-X.

John Killinger believes the church's theological seminaries have let down nascent pastors by failing to teach some deep truths about the work of parish ministry. *Seven Things* is offered to complete that education, though Killinger warns at the outset of the book that he cannot fix the problems he identifies, and will rather offer his readers the comfort of knowing that "somebody else has been miserable before."

The truths enumerated in *Seven Things* are all negative assertions about the institutional church and the people who work and worship in church communities. They include such verities as "To most churches,



appearances are more important than reality," and "There is a meanness in some church members that is simply incredible." Killinger has led a long and distinguished career as pastor, professor and author across several denominations, and has collected innumerable, colorful anecdotes to make his case.

No doubt the issues Killinger raises are real and meaningful impairments to the healthy practice of ministry in the church. It may be that for some readers his stories of corrupt vestrymen, befuddled clergy, and a hidebound institutional church will be real eye-openers: a pulling back of the curtain that is long overdue. But to most readers, Killinger will sound like a person who took a long time to discover his true calling — professor/author/speaker — and who's never quite gotten over the time he wasted

trying to do a job that was driving him crazy.

Killinger says he's in the midst of a "lovers quarrel" with the church. I believe it. Like any spouse who's been burned, he is passionate, angry, a little bit hopeful ... and able to see only his own side of the story.

(The Rev.) *J. Scott Barker*
Warwick, N.Y.

Hands and Hearts Intergenerational Activities Throughout the Church Year

By **Lois Johansson**. Morehouse. Pp. 116.
\$9.95. ISBN 0-8192-2208-9.

In her introduction, author Lois Johansson points out that sports fans are always eager to pass along their enthusiasm and knowledge to the next generation. Why should it be any different when it comes to Chris-

(Continued on next page)



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tians sharing the gift of faith with those we love?

To help faith communities accomplish this sharing, Ms. Johansson has assembled *Hands and Hearts*. This step-by-step book includes instruc-

tions for activities and events that allow children and adults to join together and share their faith in enjoyable ways. Tied to the church's liturgical year, all the activities are Bible based—a crucial foundation, Ms. Johansson notes, because it lays the groundwork for all the other

steps of the project.

Ms. Johansson is a Christian education curricula developer who has facilitated intergenerational events as well as workshops on the topic. As a result, the templates, materials, lists, and instructions she has provided for each activity are meticulous and logical. A leader's guide also is included for each section.

The activities themselves are varied and should appeal to many people. Parishioners are invited to create ornaments for an Advent "waiting tree," to carol together (indoors) and perform skits during Christmastide, and re-enact the magi's journey for Epiphany. There are crossword puzzles for Lent, a surprise party for Pentecost, and, for ordinary time, banners that celebrate the great cloud of witnesses that can inspire our own faith.

At first, I was disappointed to read that the activities are designed to involve children only when they reach school age, thus leaving out preschoolers who have a natural zeal for spiritual expression. But on closer examination, I believe that with some creativity and extra caution, parents, grandparents, and Christian educators could adapt many of these activities to include younger children in an age-appropriate way.

Hands and Hearts is a practical way for congregations, as well as families, to inject fun and fellowship into their faith lives.

Michael O'Loughlin



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Growing Leaders

Cultivating Discipleship for Yourself and Others

By James Lawrence. Hendrickson. Pp. 274. \$16.95. ISBN 1-56563-997-9.

James Lawrence, an Anglican priest, and others believe contemporary churches are plagued by a dwindling base of qualified leaders. His work with the worldwide Arrow Lead-

ership Program makes him well qualified to tackle a subject like this. He also has experience with Springboard, the archbishops of Canterbury and York's evangelism initiative.

Lawrence wants readers to look beyond their experiences with Christian leadership and to consider that leaders might be found in some out-of-the-norm places. He approaches his tasks theologically, shown vividly in

his section on God's call.

While this book is not directed toward Episcopalians and Anglicans, Mr. Lawrence's clear presentation should be helpful in any setting.

David Kalvelage

Educating Clergy

Teaching Practices and Pastoral Imagination

By Charles R. Foster, Lisa E. Dahill, Lawrence A. Golemon and Barbara Wang Tolentino. Jossey-Bass. \$40. ISBN 0-7879-7744-6.

The Carnegie Foundation has studied professional schools for a century now, but never before has it included seminaries among those analyzed. The reasons are obvious enough. That was partly because professionals were defined as those who rendered services for a fee and even more because professional knowledge was understood so exclusively on a scientific model.

It is now recognized, however, that the training of professionals must be not only cognitive and practical, but normative as well. Sad experience has taught the world that professions need to be practiced ethically, and the schools of the other professions have not focused as much attention on this issue of formation as seminaries have. Because of the experience of seminaries in the normative formation of their graduates, the Carnegie Foundation has not only included seminaries in this series on the Advancement of Teaching's Preparation for the Professions for the first time but has published this study first.

The focus of the Carnegie series is

(Continued on next page)

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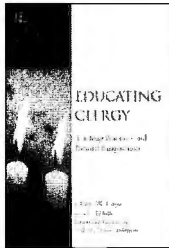
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BOOKS

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on how professional schools prepare their graduates for the practice of their professions. Thus the overarching question answered by this book is: "What classroom and communal pedagogies do seminary educators employ as they seek to foster in their students a pastoral, priestly, or rabbinic imagination?"



As this question indicates, the seminaries studied include a wide range of traditions, including Roman Catholic, Orthodox, Anglican, "mainline" protestant, and evangelical Christian; Conservative and Reformed Jewish, and university-based seminaries and divinity schools. The goal of seminary education stated in the question is the development of a pastoral imagination, a term borrowed from Craig Dykstra of the Lilly Foundation that co-sponsored this study. By that he means "a way of seeing into and interpreting the world that, in turn, 'shapes everything a pastor thinks and does.'"

The study recognizes four ways in which seminarians are prepared for their future ministries, identified as pedagogies of interpretation, formation, contextualization, and performance. Interpretation is concerned with the faith traditions of the religious communities, especially their sacred writings.

There is not space to list all the aspects of this excellent study. It resonated with much of my experience in seminary teaching and administration, and also introduced me to ways of teaching I have never observed that would be challenging to try. Everyone connected with the training of future clergy would profit from reading this marvelous study.

Finally, let me point with pride to one of our own. The Church Divinity School of the Pacific was one of eight seminaries chosen for a site visit. Rebecca Lyman's introductory course in church history and Donn Morgan's for the Old Testament are observed, analyzed, and highly praised. And CDSP's chapel is seen as not only the

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*(The Rev.) O.C. Edwards, Jr.
Weaverville, N.C.*

Is There A God In Health Care?

By William Haynes, Jr. and Geoffrey Kelly.
Haworth Pastoral Press. Pp. 222. \$24.95
paper; \$39.95 hardcover. ISBN 0-7890-2867-0.

A retired internist and the chairperson of the Department of Religion at La Salle University have co-authored this study about the interface between religion and health care. Haynes, a cardiologist known for praying with his patients, gives evidence from his clinical practice how prayer and faith make a difference in people's lives when they are ill. Kelly, the theologian, also gives his perspective and

interpretation of each case. The book shares the belief that prayer can be a powerful resource in dealing with illness. The authors examine how personal faith can enhance the immune system, how a spiritual outlook can help those who bear suffering and grief, and how forbearance and forgiveness are crucial in maintaining a healthy life.

*(The Rev. Dr.) Joanna Seibert
Little Rock, Ark.*

Choosing a Bible

For Worship, Teaching, Study, Preaching and Prayer

By Donald Kraus. Seabury. Pp. xiii+96. \$12.
ISBN 1-59627-043-8.

Throughout her distinguished career as an editor and director of publishing, Cynthia Shattuck has acquired a well-deserved reputation for giving to the church books that are both timely and useful for clergy and laity alike. Here is an excellent example.

From his vantage point as editor for Bibles at the Oxford University Press, Donald Kraus is in a fine position to write this guide to the many different translations of the Bible that are available to us. Choosing a Bible is harder

(Continued on next page)

FLEMING RUTLEDGE at Kanuga, Feb. 25-28



Photo by Ian Campbell

The Rev. Fleming Rutledge

One of the first women ordained to the priesthood, Fleming Rutledge served for 14 years at Grace Church, New York City. A native of Virginia, she lives in Rye Brook, N.Y., and is writing her sixth book, about the meaning of the Crucifixion. Her web site is www.generousorthodoxy.org.

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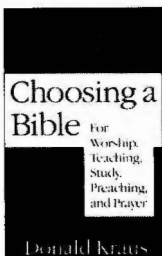
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GARDENS AND GRACE, May 27-31 - With Philip Roderick, Terry Hershey, Barbara Crafton

BOOKS

(Continued from previous page)

than one might think — especially those of us who made a prejudiced choice years ago, and have stuck with the same translation through thick and thin. No single translation, he reminds us, is a tabernacle for everlasting.



No fewer than 24 translations and their revisions are noted here, from the King James Version to *The Message*, and Kraus is meticulous and even-handed. By its very nature, all translations of the Bible are going to have both strengths and weaknesses, and Kraus helps us to weigh their merits.

People often ask the clergy, "What Bible should I buy?", and this book will help everyone make an appropriate decision. But professionals need to be reminded of all the important issues that Kraus raises. This book

should be in the library of every clergy person and every parish library.

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

Resurrecting Excellence

Shaping Faithful Christian Ministry

By L. Gregory Jones and Kevin R. Armstrong.
Eerdmans. Pp. 196. \$15. ISBN 0-08028-3234-2.

The word "excellence" doesn't seem to fit well in describing Christian ministry, but in their Introduction, the authors explain that it's "an important and life-giving notion, so long as the primary reason for excellence is God." With that in mind, Jones and Armstrong offer portraits of clergy and lay leaders as well as congregations that exemplify "a more excellent way."

The vignettes are grounded in theology with such giants as St. Jerome, Desmond Tutu, Pope John Paul II, Henri Nouwen and St. Teresa of Avila cited.

The value of leaders spending time

apart from their faith communities is examined, particularly the benefits of solitude. "Wise pastoral leaders understand that solitude is an antidote for, and not a cause for, loneliness," the authors point out, and they illustrate the importance of silence and solitude in order to care about the community and "the particularity of its members."

This is a book that could be enjoyed by anyone involved in ministry, whether a newly confirmed lay person or a veteran member of the clergy.

David Kalvelage

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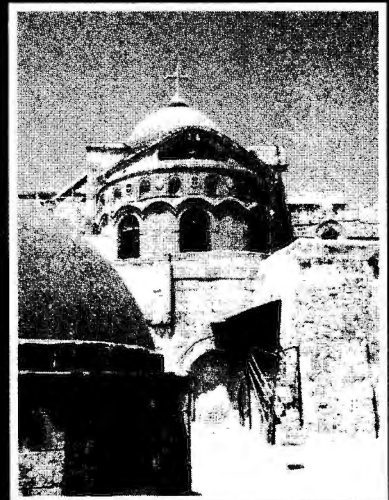
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Guidance for Parishes

HOW TO HIT THE GROUND RUNNING: A Quick-Start Guide for Congregations with New Leadership. By Neal O. Michell. Church Publishing. Pp. 150. \$22. ISBN 0-89869-475-2.



A handbook for clergy, vestries, and others in leadership positions that addresses the first 18 months of new leadership in congregations. The author, canon missionary

for strategic development in the Diocese of Dallas, addresses parochial matters with practical advice and sound ideas.

SECULARITY AND THE GOSPEL: Being Missionaries to Our Children. By Ronald Rolheiser. Crossroad. Pp. 237. \$18.95. ISBN 0-8245-2412-8.

In four symposiums held from 2002 to 2004, Fr. Rolheiser, a Roman Catholic theologian, and others sought to determine why the church

is losing so much ground so quickly to secular culture. "For the most part," he writes in his introduction, "we lack the very concept for being missionary in the so-called first world." The fruits of those conversations are found in this book. Essential reading for those interested in evangelism, church growth, and Christian education.



COMPASSION AS A SUBVERSIVE ACTIVITY: Illness, Community, and the Gospel of Mark. By David K. Urion. Cowley. Pp. 178. \$14.95. ISBN 1-56101-279-3.



The author, a pediatric neurologist, presents stories of people dealing with neurological disorders, and how compassion and acceptance can lead to healing, not necessarily physical healing. Each of

the stories is accompanied by an account of healing from Mark's gospel. Dr. Urion is a member of St. Anne's in-the-Fields Church in Lincoln, Mass.

GO BIG: Lead Your Church to Explosive Growth. By Bill Easum and Bill Cornelius. Abingdon. \$15. ISBN 0-687-33442-X.



The authors draw on their years of first-hand experience in ministry to encourage clergy to stop making excuses and start dreaming big to build a large and vibrant congregation. Its peppy tone may be a turn-off to some, but the authors enthusiastically share examples of their own risks, leadership styles, challenges, failures and successes.

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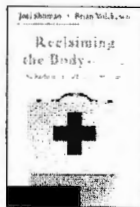
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up to explore the relationship between Christianity and medicine, asking the reader to look past personal biases to consider health and wellness from a theological perspective. This book is recommended for anyone with a serious interest in healthcare ministry.

WITH BURNING HEARTS: Welcoming the Word in Year C. By Verna A. Holyhead. Liturgical Press. Pp. 218. \$19.95. ISBN 0-8146-1834-0.

An Australian Roman Catholic nun relates the Sunday readings to contemporary concerns. Verna Holyhead's reflections are a bit longer than those found in other books of this kind, but they're worth it. Toward the back of the book, she presents short "conversations" between the Sunday lectionary and the Rule of St. Benedict. Insightful.

GRACE ON THE GO: 101 Quick Ways to Pray. By Barbara Bartocci. Morehouse. Pp. 128. \$9.95. ISBN 0-8192-2230-5.

Pumping gas, walking the dog, thanking a store clerk, writing a check — Barbara Bartocci offers pithy insights on how to acknowledge God in these and 97 other daily occasions. Not for those with a rigorous prayer life, but this book may be helpful to someone who often feels too frantic to pray.



THE FRIENDSHIP OF WOMEN: The Hidden Tradition of the Bible. By Joan Chittister. Blue-bridge. Pp. 89. \$14. ISBN 1-933346-02-7.

Joan Chittister observes that the scriptures contain numerous examples of how the qualities that women value in friendship have shaped the Judeo-Christian tradition. Lydia's self-confidence, Prisca's independence, Queen Esther's leadership, and Elizabeth's understanding presence are highlighted, along with meditations on Ruth, Miriam, Mary Magdalene, and others.

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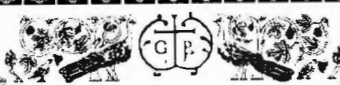
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The Rector's Tasks

The job of a rector, as unpopular as it may be at times, is to maintain the center.

The Rev. John Martiner retired as rector of Christ Church Christiana Hundred, Wilmington, Del., in 2006. He wrote this article before he retired.

By John Martiner

As you might expect, I am doing a fair amount of reflecting these days as I prepare to retire. One piece of this is to look at the "job" I have been doing for about 37 of my more than 40 years in the ordained ministry — the job of a rector.

One of the things I am sure of is that there are more expectations of a rector by a congregation than even Jesus himself could meet. Piled up, these expectations are excessive and can be burdensome. For example, many feel a rector should be a crackerjack administrator, a financial wizard, a great orator and teacher, the life of any party, devoted to children and the elderly, but paying special attention to large contributors.

The list goes on — a rector should be a counselor, building superintendent, expert on music and the arts, well read, a visitor in homes, a theologian who makes things simple, a non-judgmental lover of all kinds of behavior, an inspiring leader in worship, involved in many community organizations, while at the same time being at the end of the phone for every need. The rector should be a sociologist, a psychologist, a source of all kinds of personal information, a visionary (who never changes things), a person

of prayer who is a "regular guy," someone who is always nice, never tired, spends total time on parish events, and has a perfect family life. A rector is to like and be liked by everyone. A disclaimer: This is but a partial list.

Since no human being could ever meet these expectations, what is the job of a rector?

The first two categories I have borrowed from a book by Gordon Lathrop, *Holy People*, although they certainly had resonance with me. The

There are more expectations of a rector by a congregation than even Jesus himself could meet.

third is mine, but probably not all that original. The first task of a rector is to keep the doors open. I mean this metaphorically. Many congregations settle into the routine of really welcoming to worship and fellowship only those who "fit" with them

socially, politically, or economically. Sometimes this has racial overtones. Let's face it — we are the most comfortable with people like us. Trouble is, this is not the church of Jesus Christ.

The church must be an open door, and the rector's job is to insist on that and enable the congregation to act on it. In our years together, we made special efforts to welcome the less ambulatory and the elderly; we broadened the congregation geographically, ethnically, racially, in terms of sexual orientation and religion. On behalf of the congregation, I tried to call on all newcomers because I wanted them to know that the door of Christ Church was truly open, and we wanted them to pass through it and become full participants in its ministry. Deep beneath everything a rector says and does, there must be a vision of the outstretched arms of Jesus, including all within the reach of his saving embrace.

The second task is to maintain the center. The very center of an Episcopal church is our relationship to Jesus as expressed in the liturgy — the way we worship. Of course, there can be many styles and varieties of ritual, but understanding the importance of the center is the task of a rector. If The Episcopal Church has had and continues to have something special, it is the form and dignity of its worship. Everything we do emanates from that center. Everything has cohesion only as it connects with the breaking of the bread and with the prayers. This center involves far more than preaching. It is the way lectors proclaim the word of God, the way acolytes assist at the altar; it is the way we sing, the way we weep and rejoice with each other, the way we receive the bread of life and the cup of salvation.

Oftentimes, maintaining the center creates conflict between what people think they want and what the church,

to be faithful, must express. Thus, at a funeral, the central message is the resurrection; at a wedding, it is agape love expressed in Jesus Christ; at a baptism, the central message is the free gift of new life. To focus on anything else, for whatever reason, is to violate the center of who we are. The job of a rector, as unpopular as it may be at times, is to maintain the center. No one else can do that, and without the center, nothing holds.

Finally, a rector must challenge the culture. OK, this is a hard one to understand. Everyone wants a rector who "understands us." On the other hand, a rector who just fits in and blesses the status quo, in my opinion, is not doing the job. The values of the kingdom of God constantly challenge us to change, to be more open, more loving, more fearless. I am thankful for a number of events over the past 10 years which challenged the culture at Christ Church. □

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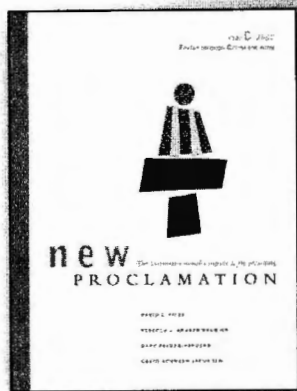
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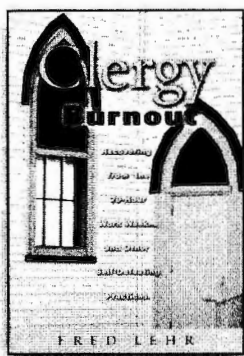


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Building Dynamic Youth Ministries

Requirements to encourage youth to live out their faith

By Benjer McVeigh

There was a time when any person in the church with a love of young people and a little bit of goofiness qualified as a "youth group leader." Increasingly, however, churches are wanting a different sort of youth minister in order to build dynamic ministries that encourage youth to live out their faith in middle school, high school, and beyond. Each church ought to seek a youth minister who best fits its needs and culture, but a few requirements are non-negotiable. The following are three of the most important:

A Love of God and Teenagers

Without a dynamic, growing faith in Jesus, a youth minister will soon burn out and might take down the ministry as well. Knowing that God loves us

unconditionally allows us to love teenagers with that same love.

The ability to relate to teenagers is certainly an important skill. By the time they reach high school, many kids have learned to distrust adults. Before they'll open up, they need to know that they are safe and cared for. Furthermore, teenagers can sometimes be apathetic or react negatively to your best intentions to love them. To continue to care for a teen even when everything in his words and actions screams "Get away from me, I'm fine!" requires deep, unconditional love.

A Vision for Youth Ministry

Ministering to adolescents requires learning about and interacting with a whole new culture. A youth minister doesn't need to be "cool" or young and

fit in with the culture, but must be willing to adapt. Preaching the gospel is always done in a particular context. It's the job of the youth minister to team with the leadership of the youth ministry and of the church to discern God's vision for that youth ministry. A background in biblical studies, theology, and youth development and culture is very helpful. Furthermore, someone with vision can get a church excited about youth ministry and rally people to support that vision.

A Leader Among Leaders

It is time to dispel the myth that it is the youth minister's job alone to minister to the youth of the church. Recruiting, training, and leading a team of volunteers are important parts

**We expect our priests
to have a certain
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**We should also have
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to the youth.**

of parish youth ministry. A talented youth minister might be able to keep a number of kids entertained and engaged, perhaps even enough to keep the rector and vestry happy. But a thriving ministry that not only entertains youth but also makes an impact in their lives for the sake of Jesus Christ needs a team of adults who are mature in their faith and in their love of teenagers.

Episcopal youth ministers who strive to embody the qualities

listed above do so in the face of obstacles. First, job opportunities in Episcopal churches are often fewer when compared to some protestant churches. Lay Episcopalians who feel called to youth ministry do not always find positions in The Episcopal Church and sometimes go elsewhere to find work. Of course, smaller churches and missions may not be able to afford to pay a full-time youth minister. In this case, creating a part-time position or teaming with other churches in the area to fund a community youth ministry is a wise investment for a parish.

Second, youth ministers often have limited access to training and education. Most Episcopal seminaries do not provide the opportunity for a candidate for ministry to earn a degree with an emphasis in youth ministry. Few dioceses offer youth ministry training opportunities, and many churches that do have youth ministers do not provide a budget for continuing education. Taking a course at a Christian college or seminary or attending a youth ministry conference such as the Youth Specialties National Youth Workers Convention is important to keep a youth minister learning and excited about ministry.

In The Episcopal Church, we expect our priests to have a certain level of education and to exhibit a certain level of spiritual maturity. We should also have expectations for those who are charged with leading a ministry to the youth. By working to raise up and encourage youth ministers — ordained or lay — who have a heart for God and for teenagers and who can inspire and empower others in ministry to youth, we will help our youth to have a dynamic faith in Jesus during their teenage years and beyond. □

Benjer McVeigh is the youth director at the Church of the Holy Spirit, Highlands Ranch, Colo., and a student at Denver Seminary in Littleton, Colo.

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Eight Virginia Parishes Vote to Leave Diocese

Seven parishes, comprising 10 percent of the active communicants of the Diocese of Virginia, announced Dec. 17 they were leaving the diocese and placing themselves under the oversight of the Church of Nigeria's Convocation of Anglicans in North America (CANA). The announcements came after congregational votes.

The Church of the Apostles, Fairfax; Church of the Word, Gainesville; Potomac Falls Episcopal Church, Sterling; St. Margaret's, Woodbridge; St. Stephen's, Heathsville; The Falls Church, Falls Church; and Truro Church, Fairfax, announced their withdrawal at a news conference at Truro following Sunday services. An eighth church, St. Paul's, Haymarket, announced its majority decision to leave Dec. 18.

Communicants at the eight parishes were asked to vote on two resolutions. In the first, voters were asked whether the congregation "shall sever its denominational ties with The Episcopal Church and the Diocese of Virginia and affiliate with the Anglican District of Virginia, an association of churches under the ecclesiastical jurisdiction of the Convocation of Anglicans in North America, a branch of the Anglican Communion."

If the parish endorsed the first resolution and if it held title to its property, a second resolution asked whether the "real and personal property of [the parish] should be retained by the majority of the congregation."

Heavy Majorities

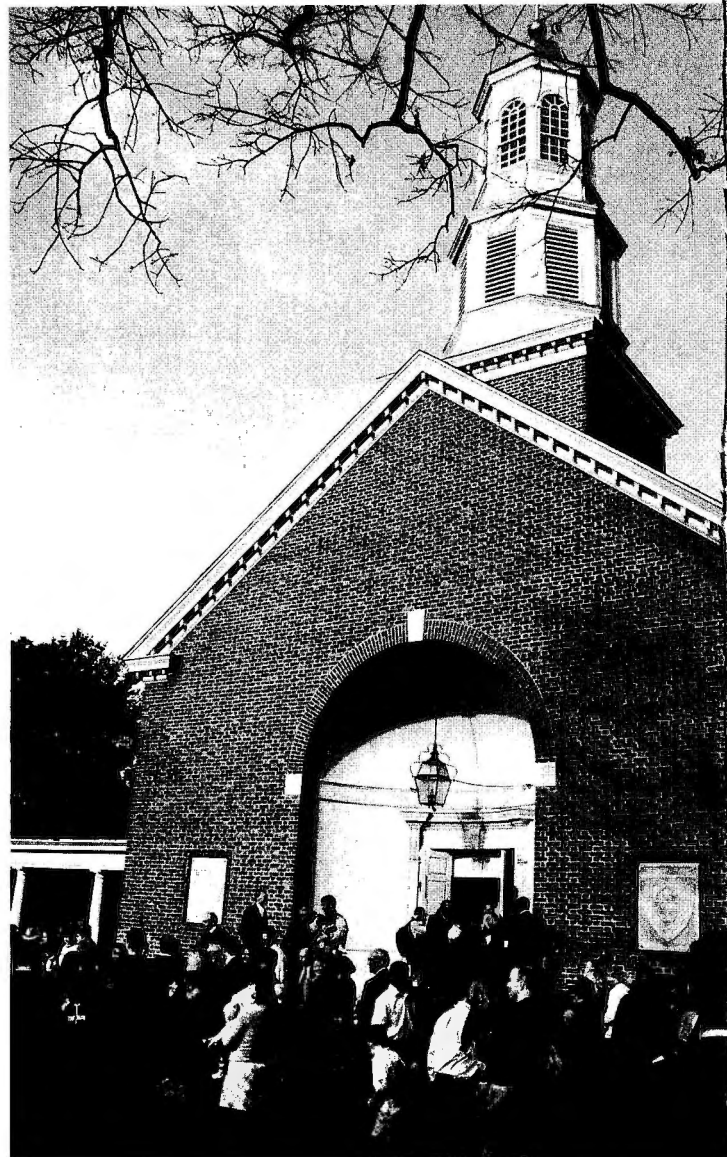
In each case the vote was overwhelmingly in favor of secession and for keeping the property, the Rt. Rev. Martyn Minns, rector of Truro and Bishop of CANA, reported. The lowest margin in favor of withdrawal came at St. Stephen's with 75 percent favoring withdrawal. At Truro the vote in favor of secession was 1,010 in favor, 85 opposed, while at The Falls Church the result was 1,228 in favor, 127 opposed.

Jim Oakes, senior warden at Truro, believed the results signified a desire by the congregations to move forward, "to enable us to expand our ministry, mission and outreach in ways we have never been able to do."

"This whole situation isn't about us. It's about the next generation and the next and the next," the Rev. John Yates, rector of The Falls Church, told his congregation. "For the sake of the children, we must be faithful to Christ."

The vote would "in no way exclude" diocesan loyalists from the ministries of the parish, Fr. Yates said, as they remained "well-loved" members of the congregation.

Five other Virginia congregations have previously voted to withdraw from the diocese. All Saints', Woodbridge; Christ Our Lord Church, Lake Ridge; Holy Spirit, Ashburn; and South Riding Episcopal Church, Fairfax, have affiliated with the Church of Uganda, while Christ the Redeemer Church, Centreville, which voted in September to withdraw



Katie Falkenberg/The Washington Times photo. Used by permission.

Members of the congregation gather outside Truro Church Dec. 17 following the announcement on votes to leave the Diocese of Virginia.

from the diocese, voted Sunday to join CANA.

Two other congregations have announced plans to hold parish votes on withdrawing from the diocese: Epiphany, Herndon, and Our Saviour, Oatlands.

Bishop Minns told the Truro press conference that it was CANA's desire to "stay close and work it out" with Bishop Peter J. Lee of Virginia, and avoid protracted litigation. He also differentiated CANA from the Anglican Mission in America (AMiA), which in 2000 received a number of congregations and clergy from The Episcopal Church under the oversight of the Province of Rwanda.

CANA had been "established very publicly as an action in response" to the actions of The Episcopal Church over the past few years and had a "different kind of DNA" than the AMiA. "We see ourselves as a building block," Bishop Minns said, for "what the primates and the Global South have identified as a new need to build a new structure in the U.S."

He noted that following Sunday's vote, CANA now comprised some "25 to 30 congregations and 45 to 50 clergy." While these numbers might seem small, Bishop Minns

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(VIRGINIA - Continued from previous page)

noted, CANA's average Sunday attendance was larger than 50 U.S. Episcopal dioceses.

In a statement released after the vote, Bishop Lee said the diocese had "labored for three years to seek another course that would have maintained the integrity of the church and the spirit of inclusiveness that has been a hallmark of the diocese." Sunday's votes "have compromised these discussions and have created Nigerian congregations occupying Episcopal churches."

Bishop Lee announced a special meeting of the diocesan executive board and standing committee for Dec. 18 to "consider the full range of pastoral, canonical and legal obligations of the Church." The diocese, he added, would vigorously defend its "canonical and legal rights" over the departing parishes' properties.

(The Rev.) George Conger

Virginia Will 'Assert' Rights to Property

Following a joint meeting of the executive board and standing committee Dec. 18, the Diocese of Virginia began the process of sorting through options to recover the property of churches where the majority voted to leave.

"As I have said previously, our polity maintains that all real and personal property is held in trust for The Episcopal Church and the Diocese," the Rt. Rev. Peter J. Lee, Bishop of Virginia, stated in a release. "As stewards of this historic trust, we fully intend to assert the Church's canonical and legal rights over these properties. The members of the Property Commission are charged with addressing those matters on behalf of the Diocese on a case by case basis."

In consultation with the executive board and standing committee, Bishop Lee appointed seven members to a new committee charged with addressing questions concerning real and personal property on behalf of the diocese. According to the release, the property committee will meet with departing members and will make recommendations to the standing committee, executive board and bishop for their consideration.

Bishop Lee, the executive board and standing committee also have agreed to a "standstill agreement" with the leadership of the departing congregations in which neither side will initiate litigation for a period of 30 days. As part of that agreement, leaders of those churches have agreed not to attempt to transfer property.

"The 'standstill' agreement is designed to lower the temperature," Bishop Lee told THE LIVING CHURCH. "It is designed to help us avoid litigation and to explore other ways forward. The possibility of it being renewed exists.

"We are still talking about a 10-12 percent defection. The great majority of the rest of our congregations are engaged in mission and don't want our differences to be a cause of separation among us. Traditionally, respectful diversity has been one of the great strengths of Anglicanism. I wish they had stayed."



Rosenthal/CTE photo

The four presidents of Churches Together in England (CTE) prepare for a Dec. 20-23 pilgrimage to the Holy Land by praying for peace at Lambeth Palace. They are Bishop Nathan Hovhannisian, Primate of the Armenian Church of Great Britain (left); the Rev. David Coffey, Moderator of the Free Churches; Archbishop of Canterbury Rowan Williams and Roman Catholic Cardinal Cormac Murphy-O'Connor. The pilgrimage is in response to an invitation by Christian churches in the Holy Land.

Temporary Property Agreement Reached in Diocese of Olympia

The bishop and standing committee in the Diocese of Olympia have reached an agreement which respects the independence of two congregations that voted to leave in 2004 and allows them to remain in their buildings for the next seven years without paying rent or assessments.

"We have all tried to take a gospel approach," said Canon Betsy Greenman, canon to the ordinary. "Everyone involved tried to approach this from a perspective of remaining in relationship. It was a faith journey for everyone involved."

A preamble states that the agreement has been undertaken in a "spirit of reconciliation and to provide a time for the worldwide Anglican Communion to address serious issues over which its members are not in agreement. It is the intention of all parties to remain members of the Anglican Communion."

Under terms of the covenant, St. Stephen's Anglican Church in Oak Harbor, Wash., and St. Charles' Anglican, Poulsbo, will maintain their current worship schedules. St. Stephen's Episcopal Church will have use of the property occupied by St. Stephen's Anglican for Sunday worship at a mutually agreed upon time. The covenant also provides for a means of resolving potential disputes.

"In the event of an allegation of material breach of this agreement, both parties will follow the process of conferring," the covenant states. "If the effort to confer is unsuccessful, the parties will take the matter to the Rt. Rev.

(Continued on next page)

Arson During Sunday Service Damages San Diego Cathedral

Worshippers at St. Paul's Cathedral, San Diego, were forced from the building in mid-service Sunday, Dec. 17, after a fire was discovered in the undercroft. The Very Rev. Scott Richardson, dean, noticed a peculiar odor just as 300 people prepared to receive Holy Communion at about 11:30 a.m., and an assistant discovered the source was a fire in the women's vesting room.

Dean Richardson informed the congregation of the need to evacuate the nave because of a fire. Clergy and eucharistic ministers exited after the congregation, and continued distributing communion outdoors.

Fire department officials are pursuing an arson investigation following the discovery of a pile of burned cassocks and surplices.

Dean Richardson praised the quick response by the San Diego Fire Department. The fire was extinguished within 10 minutes. In addition to the destruction of vestments used to start the fire, there was also deliberate damage done in the women's rest room in the vesting area and in two other public rest rooms on the other side of the building.

A member of the staff identified a man thought responsible and his description was given to the authorities, according to Dean Richardson.



St. Paul's Cathedral photo

Vestments that were destroyed by a fire at St. Paul's Cathedral in San Diego Dec. 17.

The preliminary damage estimate is \$100,000, Dean Richardson said.

As a result of the fire, the cathedral lost power on one of the most active program weekends of the year. However, all the scheduled events for the day went forward. The cathedral's "Mesa en Espanol" was held at 1 p.m. in the church, and the final performance of "Amahl and the Night Visitors" was offered in the Great Hall at 2:30. The annual Christmas Lessons and Carols service was held as scheduled at 4:30. Martin Green, canon for music, made some last-minute changes to sing a full a cappella version. About 400 worshippers gathered by candlelight for the service. Power was restored the following morning.

(Canon) Andrew Rank

Canon Greenman said negotiations between the diocese and leadership at the two parishes has been ongoing since shortly after the 74th General Convention in 2003. Olympia Bishop Vincent Warner consulted with the Presiding Bishop throughout the process and the final agreement had been shown to Presiding Bishop Katharine Jefferts Schori prior to its implementation. The diocesan standing committee has also been consulted and approved it.

"The agreement provides for St. Stephen's Episcopal Church to once again worship in its church," Bishop

Bishop Lipscomb Takes Medical Leave

The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida since 1997, has placed himself on short-term medical leave effective Dec. 12. Bishop Lipscomb said he hoped to return to work in 6-12 months, and he intends to participate in the 2008 Lambeth Conference of bishops in England.

"Since my diagnosis of Parkinson's disease in 2002, and malaria in Africa in 2004, I have experienced a continued decline in my health with a concurrent decline in my ability to fulfill my responsibilities as the Bishop of Southwest Florida," he said in a statement published on the diocesan website. "During my hospitalization in November, my physicians strongly encouraged me to take a short-term disability leave."

"We were blessed on December 9 with the election of the Rev. Dr. Dabney Smith as our bishop coadjutor," Bishop Lipscomb said [TLC, Dec. 31]. "I will be regularly available to him for consultation as necessary and appropriate."

Warner said in a statement. "The agreement provides a number of years in which no action will be taken regarding property. The essence of the agreement is to provide space and time for the worldwide Anglican Communion to address the issues it faces and for the people in our congregations to be at worship with their friends and neighbors, building and rebuilding relationships." He added that putting the emphasis on the values of relationship and ministry has helped find a way to build an agreement based on faith and trust rather than litigation and judgment.

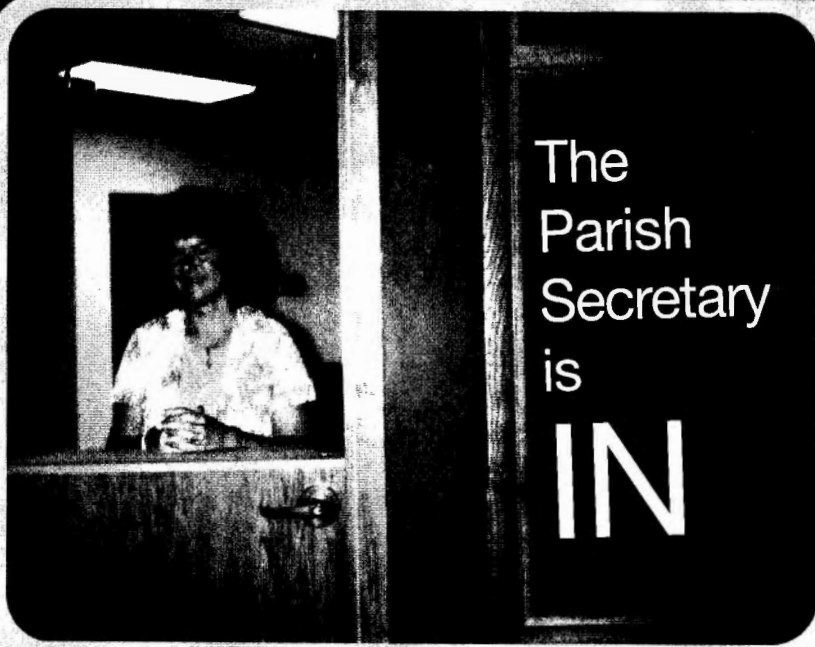
OLYMPIA

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Edward S. Little II, Bishop of Northern Indiana, or if unavailable, someone mutually agreed to by the parties."

Bishop Little and Judge Terrence Carroll, retired Washington State Superior Court judge and a member of the Judicial Dispute Resolution Center in Seattle, helped to draft the covenant during two days of mediation talks last July. Publication of the covenant had been delayed until now in order to allow time for the relevant governing bodies to study the document and approve it.

More News
begins on page 37



The Parish Secretary is IN

Susan, at the office Dutch door at Family of Christ Church, Kearney, Neb.

IN PRAISE OF PARISH SECRETARIES

By Nancy G. Westerfield

"Well, it's not bankers' hours. Not during Holy Week." Susan, arriving at 8 a.m. from her rural commute, gets the coffee perking, turns on the computer and the copier, checks for messages, including any note from the rector: "This needs to be done, this is what's happening today."

Actually, I'm with Susan on a Friday well past Holy Week, and Friday is the rector's day off. But Friday is Sunday bulletin day — not Thursday any longer. "Too much comes in overnight," says Susan. At 8:15, the first telephone call: The parish golf tournament insert for the bulletin. The 40 bulletins for the 8 o'clock Eucharist will have two inserts. The 95 bulletins for the 10:30 Eucharist will have three or four. The folding machine will trigger out bulletins like bullets firing 70 per minute. At 10 a.m., a retired city clerk, a skilled and reliable volunteer, will come to stuff bulletins. Maybe there will be a few others.

"What's the primary requisite for today's parish secretary?" I asked the rector. The unhesitating answer: "Technical expertise." Susan and Betty, her counterpart at Family of Christ (ELCA), just down the street from St. Luke's Episcopal, meet the criterion. "I need to know a fair variety of software programs," says Betty, business manager as well as secretary

for her congregation, half the size of St. Luke's. Her work experience includes both Campus Lutheran and big First Lutheran, a 300-bulletin church. A young widow aiming at an M.A. in Counseling and Guidance, Betty was on intern duty last night at one of three group homes for patients of Developmental Services of Nebraska. Five nights a week from 10 p.m. til 8 a.m., plus Sunday hours, leave her one free night for homework. Soft-spoken and patient under her pressures, she values her quiet, sunlit office and the flexible 15 hours per week in a "controlled" setting. Like her popular mission-pastor, who "signs" his own Saturday evening service for the hearing impaired, Betty models a ministry of openness and compassion.

But their jobs depend upon the strict observance of privacy: for him, the public leader, and for all the information they have in their databases. Betty can pull up not only clip art to enhance the newsletter, but also the

pledging records of the congregation. Susan hears "a lot of things I can't take out of here," but "things that can help him, that I can pass on." After the initial year that it takes to get to know the people and "all the little stuff," the parish office refines common clerical skills into pastoral skills.

Mere screening of clergy telephone calls becomes a judicious weighing of questions that "I can answer." Mere office chit chat with drop-ins can become opportunities to give the grace they came for, the reassurance of being part of the community of faith. Betty carries out to the troubled in those group homes where she serves her love of Bible stories and the hope in their message. "I can pray for people," Susan says. "I have learned to love everybody for what they are. It's grown my own faith a lot, getting attached to these people." Betty shares a joint enthusiasm for the youth of the church, to whom the group home residents are still so close in age. Mothers themselves, they work to incorporate them into the life of the church family.

In the church of the past, the office of porter, or doorkeeper, was one of the minor orders of the clergy at the Franciscan friary in my hometown. A hushed bell brought a brown-cowled and sandaled brother to usher me in to soft voices and muted conferences. The porter today is a lady in modern dress, maybe Friday casual, greeting you against the clatter of the computer communicating directly into the copier. But the order is the same: one of service and welcome at the entrance to the house of the Lord. □

Nancy G. Westerfield is an occasional contributor to TLC who lives in Kearney, Neb.



L to R: Betty on the computer, Susan at her desk, Betty at the reference files.

Controlling Church Energy Costs

A zoned hot water heating system increases energy efficiency at Christ Church, Austin, Minn.

(Christ Church photo)

CHURCHES ARE TAKING THE LEAD IN CONSERVING RESOURCES

By Michael O'Loughlin

Any vestry facing a budget crunch that could mean cuts in ministry or programs might consider turning out the lights — or at least replacing them.

According to the U.S. Department of Energy, if the 300,000-plus houses of worship in the United States reduced energy use by 25 percent, they would save nearly \$500 million that could be used more productively for their mission priorities.

The time for annual parish meetings and budget decisions is also the season of high energy bills in many parts of the country. Fortunately, congregations struggling with high facility energy costs now have numerous resources and models they can use as they develop an energy savings action plan.

Those who attended the Worship

Facilities Conference and Expo held in Dallas in November had the opportunity to hear Bob Adams outline steps that congregations can take to upgrade existing facilities and improve operations and maintenance. Mr. Adams is a certified church consultant with J. H. Batten, Inc., of Walkertown, N.C., and a member of the National Association of Church Design Builders.

Mr. Adams advised that congregations should start by conducting periodic evaluations to determine whether their building equipment and systems are being used as they were designed, and whether they continue to meet the congregation's current needs. The next step, he said, should be to install energy-efficient lighting systems and controls that improve light

quality and reduce heat gain.

"Putting in compact fluorescent light bulbs everywhere possible in a parish is the best and fastest way to save money," agreed the Rev. Sally Bingham, an Episcopal priest and executive director of the San Francisco-based Regeneration Project.

That was the approach taken at St. John's Church, Royal Oak, Mich. "We have been changing the incandescent bulbs in our church since 2004 and we

Maintenance can reduce heating costs by as much as 20 percent.

are more than two-thirds done," said Julie Lyons Bricker, a parishioner who has been active in the church's energy-saving project. "The actual savings is

nearly impossible to calculate for the church on a whole because these lights are on at different times and for varied amounts of time, but we have made a reduction in potential wattage available by about 25,000 watts. What we can calculate is the 2006 average electricity usage, and we are seeing a reduction of between 8 and 9 percent. Even though the savings looks small, the strides have been great."

In addition to installing more efficient lighting, Mr. Adams noted that congregations can reduce energy consumption by purchasing Energy Star-labeled office

equipment, installing window films, and adding insulation or reflective roof coating. Savings can also be realized by upgrading a facility's heating, ventilation and air-conditioning (HVAC) system. This may include purchasing new boilers, replacing chlorofluorocarbon chillers, and retrofitting or installing energy-efficient systems that more appropriately meet the plant's reduced cooling loads.

St. John's made these improvements a part of its plan. "We have had our old boiler tuned up and have made it a little more efficient with some computer automation," said Ms. Lyons Bricker. "We replaced an old window air conditioner with an Energy Star-rated model, and we replaced windows in the offices, the used items store, and on the entire third floor." She said that although a savings calculation has not been done for these upgrades, there has been a reduced need to run the hot water pumps that heat these areas.

Stephen Michalski, an expert in risk management with the Church Insurance Agency Corporation, said that this type of maintenance can reduce heating costs by as much as 20 percent. He also recommends reducing heat when the building is unoccupied and, if possible, zoning the HVAC system by utilizing

separate thermostats for each area of occupancy and using a timer to control heat levels during times of non-occupancy.

Zoning was part of a phased, multi-year plan that Christ Church, Austin, Minn., completed last year to help manage its energy usage and costs.

"We re-plumbed our hot water heating system and divided the church facility into nine separate heating zones," explains the Rev. Scott Monson, rector of Christ Church. "Each zone is independently controlled by its own thermostat, which is programmable by day and time. With this system, only the portions of the facility that are in use are heated. For example,

our Sunday school classrooms can be heated to 60° on weekdays and 70° on Sunday mornings. Our sexton programs the thermostats by day and time each week to heat spaces as needed for our programs."

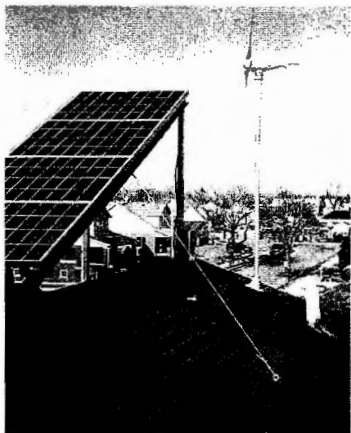
The second phase of upgrades at Christ Church involved replacing all the windows in the 1952 parish hall and education wing. "The modern, energy-efficient windows greatly reduced our heating and cooling costs, and the vinyl frames and sashes are maintenance free," Fr. Monson said. "Lastly, we augmented the existing insulation in our attic and installed ceiling fans in our nave."

Work with Utilities

When Groth Design Group, a Cedarburg, Wis.-based architectural firm specializing in church design, begins working with a congregation interested in upgrading an existing facility, it starts with information gathering that often includes an energy audit.

"In colder climates that means finding where the heat is escaping, possibly through the use of infrared cameras and other technology," said Mike Groth, AIA, principal with the firm. "This information is invaluable in creating a comprehensive plan to address the leaks."

(Continued on page 47)



(St. Elizabeth's Church photo)
The rectory roof harnesses solar and wind power at St. Elizabeth's Roman Catholic Church, Wyandotte, Mich.

Steps to Savings

The Rev. Scott Monson shares four energy- and money-saving tips that have worked at Christ Church, Austin, Minn.:

Turn down the water heater. We have one large water heater for our entire facility. We keep it on the lowest setting except when we need high-temperature water for washing dishes at large receptions and dinners. We also installed a five-gallon, under-counter water heater in our guild hall kitchenette that provides hot water for coffee hour clean-up, smaller receptions and week-day needs. This has saved us a lot of money.

Shut off cooking gas when not needed. Our commercial ranges have 12 pilot lights, each of which burns constantly. By shutting off the gas, we save a lot of natural gas that otherwise went to waste. It only takes our sexton a few minutes to turn on the gas and light the pilot lights when we need the ranges. We have an electric range in the guild hall kitchenette that can handle food preparation for all but the largest dinners and receptions.

Turn down the heat in the nave. In the cold weather, most people wear long-sleeved garments, sweaters and/or jackets to church anyway. We keep our nave at 62° seven days a week. An energy audit (see below) revealed that it costs less to heat it at a constant temperature than to try to bring it way up for Sunday morning. Body heat raises the temperature during worship: Before the first service actually begins, the room temperature has usually already risen several degrees. We keep the chancel even cooler. Choir and acolyte robes and clerical vestments keep us quite comfortable.

Get an energy audit from your local utility provider. Our local utility was happy to do a no-cost energy audit of our facility. That audit resulted in our enacting most of these cost-saving measures.

Energy Star, a joint program of the Department of Energy and the Environmental Protection Agency, offers more energy-saving tips and resources for congregations at its website: www.energystar.gov/congregations.



Gravely Misunderstood

The Rt. Rev. Rodney Michel, Bishop Suffragan of Long Island, told a great story when he addressed his diocesan convention recently. Bishop Michel plans to retire in 2007, and reminisced a bit about his early days of ordained ministry in Nebraska as reported in the diocesan publication, *The Dominion*:

"... I was asked by a funeral director to conduct a graveside service for a homeless man from the area. The burial was to be at a cemetery way back in the country, and this man would be the first to be laid to rest there. I was not familiar with the outback, and many of you know how I am with directions. Well, I got lost, and being a typical man, I did not stop for directions. I finally arrived an hour late, bedecked in full sartorial splendor, and saw the crew eating lunch, but the hearse was nowhere in sight.

"I apologized to the workers for my tardiness, and stepped to the side of the open grave, where I saw the vault lid already in place. I assured the workers I would not hold them long, but this was the proper thing to do. The workers gathered around, still eating their lunch. Well, I poured out my heart and soul and closed the lengthy service with a blessing and walked to my car. I felt I had done my priestly duty for that poor soul, and that the crew would leave with a renewed sense of purpose and dedication, in spite of my tardiness. As I was opening the door and taking off my *cappa negra* and biretta, I overheard one of the workers saying to another, "I have never seen anything like this before ... and I've been putting in septic tanks for 20 years."

*

The *Journal News*, a New York newspaper, presented an article about an unusual sermon at Grace Church, Nyack, N.Y. Grace's rector, the Rev. Richard Gressle, donned a "full-body" cow costume, complete with udders and flanked by two live pygmy goats, and was introduced to the congregation as "Ms. Moo," a heifer who

can "plow fields and give milk to families that don't have it."

He told the newspaper that he wore the costume to exemplify the benefits of the Heifer Project, a non-profit organization that raised funds to purchase and distribute livestock to disadvantaged families.

Fr. Gressle described the event as "a very moo-ving experience."

*

The bovine suit may have been outdone at the Donahue Family Church in Pineville, La., where the pastor had 240,000 pounds of snow shipped in Dec. 15-16 to get people in the mood for Christmas.

"We do big events like 'Real Snow' for one purpose — and that is to win people to Jesus Christ," said the Rev. Keith Dickens to *The Town Talk* of Pineville.

OK then, but what about this Donahue family? Troy Donahue? Elinor Donahue? Terry Donahue? I haven't a clue.

*

One of the strangest and saddest stories in recent weeks involves the Bishop of Southwark (England), the Rt. Rev. Tom Butler. It seems the bishop does not remember what happened after he attended a reception at the Irish Embassy in London.

When he showed up the following day to officiate at a service of institution for new priests in his diocese, which covers the south bank of London, he couldn't wear his mitre, because he had a bump on his head and had "apparently been mugged," according to *The Independent* of London.

Following the reception, the bishop reportedly climbed into the back seat of a stranger's parked Mercedes and started throwing children's toys out of the vehicle. When confronted by the owner, he was reported to have said, "I'm the Bishop of Southwark. It's what I do." He refused medical treatment and walked away, but the following day Bishop Butler had a black eye and a bump on his head and said he had no recollection of what happened the previous evening.

David Kalvelage, executive editor



Did You Know...
According to *Sports Illustrated*, former pro tennis star Andrea Jaeger is now an Anglican Dominican nun.

Quote of the Week
Stephen Feldstein, senior vice president of 20th Century Fox's home entertainment division, on the potentially lucrative Christian film market: "God's enjoying a renaissance in Hollywood."

Peaceful Agreement in Olympia

An agreement in the Diocese of Olympia announced recently could provide hope to other churches that find themselves in theological quarrels with their bishops. The Olympia agreement involves two congregations that severed their relationships with The Episcopal Church in 2004 and aligned with the Diocese of Recife (Brazil). St. Charles' Anglican Church, Poulsbo, and St. Stephen's Anglican, Oak Harbor, Wash., will be able to maintain their ministries in their current locations — churches in which they used to worship as Episcopalians. In addition, St. Stephen's Episcopal, comprised of those who did not leave that congregation in 2004, will be able to return to the same facility, sharing space with the Anglican parish. The agreement will be in effect until June 30, 2014, providing time to address the issues dividing the Anglican Communion.

The Olympia agreement is an encouraging development at a time when litigation, separation, and discord seem to be the norm. It is especially gratifying to observe that the agreement was achieved without representatives of the national Episcopal Church becoming involved. Bishop Vincent Warner and others in Olympia have shown the church a way to move forward. We hope others take notice.

Sad Day for *The Witness*

We note with sadness the recent demise of *The Witness*, a venerable magazine that served The Episcopal Church for some 90 years. For the past three years, *The Witness* had existed only as an online publication, having ceased publication of its printed magazine.

The Witness proudly proclaimed it was a journal that upheld the liberation perspective. For that reason, its editorial stance was often in conflict with the position of this magazine. Yet we could agree with that publication in promoting peace, opposing the death penalty, and speaking out against racism. We send our commiseration to the staff and board of directors of *The Witness*. It will be missed.

The Year Ahead

We greet all our readers with this first issue of the new year, especially those who are new to the magazine and those clergy who have received a complimentary copy of this issue. This Parish Administration Issue, one of four we publish each year, is sent to all active clergy of The Episcopal Church who do not subscribe to our magazine. This special issue contains articles and advertising that should be helpful to clergy and others involved in the day-to-day administration of parishes and mission congregations.

As we head into 2007, we note the uncertain future of this church and ponder what might be in store for it. Will the primates of the Anglican Communion offer recommendations or assistance to their Anglican member when they meet in Tanzania next month? Will the recommendations of the Windsor Report have any effect on The Episcopal Church as it goes about its business? Can reconciliation be achieved within The Episcopal Church? How will the Revised Common Lectionary be received in our congregations? How will a still-new Presiding Bishop be received by the primates? These and many other questions will be addressed on our pages as 2007 unfolds. It ought to be an eventful year.



The Witness served
The Episcopal Church
for some 90 years.



Not Familiar to Everyone



The church can do better regarding newcomers at our liturgies.

By Robert M. Ross

Many pundits have offered solutions to counteract the declining membership of The Episcopal Church. I want to suggest that one of the solutions may be as simple as a page number.

When I arrived at the new clergy training in the Diocese of Virginia, I met a man who had

been hand picked for the leadership position by Bishop Peter Lee because he possessed a great track record for accomplishing church growth. One of the cornerstones to church growth in his eyes was the officiant of the service announcing the page numbers in both the prayer book and hymnal.

His theology on this matter was quite clear. If we are to attract new members,

we are going to have to make people feel welcome, not just by the ushers or the greeting committee, but also by the officiant. He reminded us that well before coffee hour a parish has had numerous chances to make a positive or negative impression on its newcomers or visitors. "What better way to show your newcomers they are welcomed," our trainer told us, "than by

helping them through our complicated prayer book."

I started to imagine an even more complicated scenario. Imagine if you are using Eucharistic Prayer C with the Form Three Prayers of the People and you are reading from the King James Bible and singing out of both the 1982 Hymnal and *Lift Every Voice and Sing*, Vol. 2. Once the priest begins to say the proper preface, elsewhere in the prayer book, the newcomer's ability to find her or his way is lost.

Our trainer went on to say that The Episcopal Church had a nationwide reputation of being somewhat "club-ish" and announcing page numbers was a great way to prove that we weren't. The only way around announcing page numbers is to reproduce the prayer book and hymns in one big booklet each week and that can be labor intensive and expensive.

At my first rectorship there didn't seem to be much pushback from my policy that stated all page and hymn numbers would be announced. It was a fairly new parish and there weren't a lot of liturgical traditions. However, my next call more than made up for it. I thought my first Sunday went well. I made a point of announcing all the pages in the prayer book and hymnal. No one said a word about it during coffee hour. On Monday morning, slipped under my door, there was an unsigned typed note that said "Why do you violate the sanctity and solemnity of our service by announcing page numbers? We all know the page numbers!" I was shocked, but for the next six years I plugged not only saying the page numbers when I officiated, but I insisted that my assistants do the same.

For me, the entire parish benefited from my announcements because even though people knew the page numbers, they could see that their clergy were showing hospitality to the stranger and modeling a form of openness and welcome that everyone found compelling. How many of us take our familiar service for granted? We have been balancing the prayer book, hymnals, Bibles, and bulletins for years and we surely have learned all the page numbers. But most of our newcomers haven't. If we continue to

have clergy who fail to recognize that our service can sometimes be hard to follow, we will surely continue to be in decline.

I have heard all the excuses for not saying page numbers, and I don't buy them. The first is "we have a bulletin with all the page numbers in them and a hymnal rack on the wall." In order for that to be a good rebuttal, a church would have to have its ushers grab newcomers and show them how the bulletin numbers correspond to the different pages in the various books in the pew rack and then point to the hymn rack and walk them through the two hymnals we use. In reality, most of our ushers simply hand out bulletins.

The next excuse is "we rely on our current parishioners to notice a newcomer struggling to make sense of the service, and they scoot over to help the poor soul." In my 15 years of ordained ministry I have only seen some attendees at the 8 a.m. service who have been so observant. Perhaps it is

because those services are usually smaller. But how can you successfully spot every person struggling through the books and offer assistance?

This problem involves a few important questions that leaders of every church must ask. Are we a church or are we an exclusive club? Do we really want newcomers? What are we prepared to do to welcome them and make them feel wanted at our services? Have we put ourselves in the shoes of our newcomers? If we answer these questions by proclaiming that we are a church, we do want newcomers and we are prepared to do a lot to welcome them, then we must make our liturgies reflect hospitality to the stranger, for we never know when we will be entertaining angels in our midst. □

The Rev. Robert M. Ross is the chaplain at Wooster School, Danbury, Conn.

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



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LETTERS TO THE EDITOR

A Vision of Ecumenism

Fr. Estes' essay [TLC, Nov. 26] was quite correct in describing some sense of the great distance between understandings of the Christian faith within The Episcopal Church. However, I believe great care should be taken in assuming that there are simply two Episcopal churches under one roof. A similar assumption was made about red states and blue states, and the last election opened the eyes of many to the complexities of that situation. The same is true in The Episcopal Church.

In addition, Fr. Estes states that "the only way to resolve the conflict is through reformation." In his encyclical on ecumenism, *Ut unum sint*, the late John Paul II wrote that there is a clear connection between reform and conversion, and that "the commitment to ecumenism must be based upon the conversion of hearts and upon prayer." This new vision of ecumenism, one based on conversion and centered in the broken body of Christ, is also the same hope for unity within our own small piece of Christ's one church. Ecumenism, rather than "reformation," is the model we must set before us if we have any hope of recovering both unity and a common proclamation of the truth of the gospel.

While it called the Church to account for particular obfuscations of the gospel, most can agree that the reformations of the 16th century have resulted in a proliferation of divisions rather than a clarity in gospel proclamation. Let us pray that we might "hear the serious dangers we are in by our unhappy divisions," and pray and work earnestly that we might be one, even as our Lord and the Father are one, that the world might see and believe.

*(The Rev.) Matthew S.C. Olver
Church of the Incarnation
Dallas, Texas*

Judgment Inappropriate

The Rev. John Fuller, in his Guest Column [TLC, Dec. 17], makes much

I can dream

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

His protestations are based upon the Ten Commandments' proscription

appropriate to the scriptural specifics he presents.

But what about the "without limits" statement? Is God truly "without limits"? Of course not! God is limited by his own choice to be precisely, absolutely, and eternally himself. To

and the life, and our traditional scriptural guidance, are the product of spiritual depravity or ignorance.

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

Is God truly "without limits"? Of course not!

not to make any graven images ... thou shalt not bow down to them or worship them. He then takes that theme and applies it to the word of God, which is totally unreasonable for Christians and not germane to the point he tries to make. He jumps from the specific to the conceptual (in his eyes) that people trying to follow the scriptures faithfully and referring to them as their justification is a form of idolatry. What's to argue? That is a conceptual judgment, but it is not

decide what thoughts in scripture I feel compelled to accept and follow, they must pass this test: "Is it true? Absolutely true?" If I cannot find that it is not true, in all humility, I feel compelled to follow it. That is how I understand that God is indeed limited ... because he is unable to be untrue to himself and his word.

I am convinced that the recent theological decisions by the General Conventions of The Episcopal Church that dismiss Jesus as the way, the truth,

A Wide Divide

I note with interest that our Presiding Bishop, the Bishop of San Diego, and most recently the Bishop of Virginia have proclaimed themselves hell-bent on taking their "dissident" sisters and brothers into secular court to pursue their property "interests." It's the "high road," according to them. On the other hand, the bishops of San Joaquin and Pittsburgh assure "dissident" congregations in their own jurisdictions (remember when TEC used to argue in court that "the diocese is the basic unit of the Church"?) that they are free to leave and to take the assets for which they have paid along with them.

Yes, there's a great theological divide

(Continued on next page)



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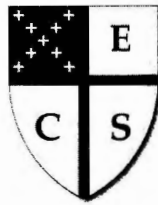
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LETTERS TO THE EDITOR

(Continued from previous page)

which separates us as Episcopalians. There's an equally wide divide, however, which separates us on the basic issue of Christian charity. It's the latter which really concerns me.

*(The Rev.) Steven R. Ford
St. Mark's Church
Mesa, Ariz.*

Promising Remarks

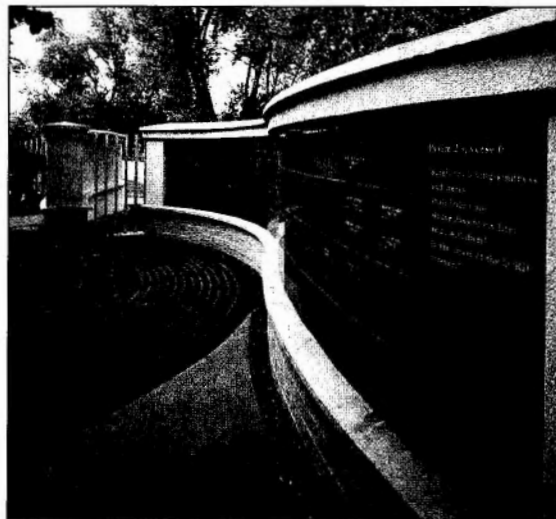
Apropos of the delicately phrased editorial, "When Leadership Was Needed ... [TLC, Nov. 5], permit me to suggest that The Episcopal Church has shot itself in both feet by our last two Presiding Bishops.

First, there was Bishop Edmond Browning. He promised there would be no outcasts in our church, but then he consistently denied the requests of traditional Episcopalians for use of

**Traditional Episcopalians,
having endured more than
two decades of ridicule
and denial of their requests
to hold services from
the 1928 BCP pray God
they will be included
in [Bishop Jefferts Schori's]
policy of reconciliation.**

the 1928 Book of Common Prayer. During his term our pseudo-liberal hierarchy scorned Episcopal tradition and gleefully encouraged feel-good doctrines and Rotarian fellowship.

At his investiture, Presiding Bishop Frank Griswold tacitly acknowledged The Episcopal Church was in trouble, if not turmoil, when he said, "Help me rebuild our church." Bishop Griswold, like his predecessor, was a master of rich, beautiful phraseology, but both



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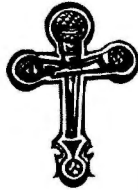
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(Continued on page 34)

Thank You & Big Ups to the Episcopal Church



from Hip Hop E Mass
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And It Just Don't Stop! Episcopal News Service

THE BISHOP'S BALL + THE DIOCESE OF NEW JERSEY
Trinity Cathedral, Trenton + Friday, January 27, 2006

Not Your Mother's Mass! WABC-TV, NYC

ABSALOM JONES CELEBRATION + ST. MARTIN'S & TEXAS SOUTHERN
HOUSTON + Saturday & Sunday, February 18 & 19, 2006

It Is Rich. It is Beautiful. It is of God. Poppa T in THE NEW YORK TIMES

HIP HOP EMASS WORKSHOPS & CELEBRATION + DIOCESE OF NEWARK
St. Paul's, Paterson, New Jersey + Saturday, March 25, 2006

SUPREME! God Did It! Freestyle King, MC D.O. (Defy the Odds)

HIP HOP NIGHT PRAYERS + PINEY WOODS SCHOOL WITH OFFICE OF
BLACK MINISTRIES, THE EPISCOPAL CHURCH
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CHRIST IS BACK! Touching the Soul of Hip Hop Generations. OUT MAGAZINE

EASTER + RESURRECTION TOUR + CHAPEL HILL, DURHAM &
CHARLOTTE, NORTH CAROLINA + HENRICO COUNTY & RICHMOND,
VIRGINIA + Friday-Monday, May 5-8, 2006

One Mic, One Cross, One Love! Acts 2:1-11

St. Paul's Chapel Exploded with the Holy Spirit! Becky Garrison, Author

ST. PAUL'S CHAPEL + TRINITY WALL STREET + NEW YORK
THE DAY OF PENTECOST + Sunday, June 4, 2006

The Lord Is All That, I Need for Nothing. 23rd Psalm HIP HOP PRAYER BOOK, NEWSWEEK

HIP HOP JERUSALEM + CELEBRATING THE FOUNDERS OF HIP HOP
HIP HOP EMASS STREET REVIVAL + TRINITY AT 166TH
BRONX, NEW YORK + Sunday, July 2, 2006

Powerful Worship! RICHMOND TIMES-DISPATCH

The Congregation Roared Its Enthusiasm THE LIVING CHURCH

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The Rappers Were Stunning! A Quote in MOUNTAIN ECHO, Diocese of Vermont

HIP HOP EARTH MASS IN DA BIG GREEN OF VERMONT
DIOCESAN YOUTH & DISMANTLING RACISM COMMITTEE
Friday & Saturday, November 10 & 11, 2006

I Can Envision Young People Drawn to Christ through the Experience of a Hip Hop Mass.

David Kalvelage, Executive Editor, THE LIVING CHURCH

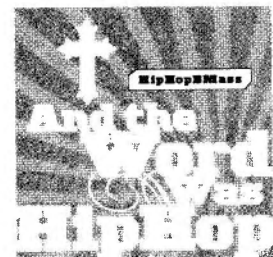
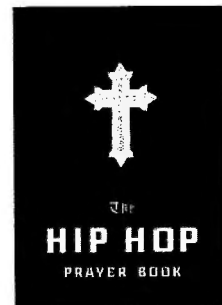
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Ya'll!

(Continued from page 32)

men failed to provide constructive leadership to restore the church's strength in this age of galloping secularism.

Now we have a new Presiding Bishop. Her early remarks are not

unlike her predecessors — rich, beautiful and promising. Bishop Jefferts Schori has stated that reconciliation will be at the center of her ministry. Traditional Episcopalians, having endured more than two decades of

ridicule and denial of their requests to hold services from the 1928 BCP, pray God they will be included in her policy of reconciliation.

*Joseph W. De Bragga
Islip, N.Y.*

Lives Transformed, Periphery Activated

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

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

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

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

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

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

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Concerned by Advice

Chancellor David Beers' advice to the church, the bishops and dioceses implies a new element in the polity of our church, especially coming from one whose office is quite new and only optional [TLC, Nov. 26]. A reading of Canon I.2.5 tells me that the chancellor is to counsel the Presiding Bishop "in matters relating to the office and the discharge of the responsibilities of that office," not to the rest of us. Let us hope a new version of the canon is not now upon us.

*(The Rt. Rev.) Milton L. Wood
Elberta, Ala.*

Sense of Mystery

I recently participated in "The Medieval Mass" at the Church of the Resurrection, New York City, as part of a nearly packed church on the occasion of the Feast of the Immaculate Conception. In addition to reminding me of my adolescence, it evoked a deep sense of dignity, mystery, sensuality (all five, including incense) and otherworldliness — things often sadly lacking in some of the flying circuses, unrehearsed things one sees too often today. It wasn't my favorite style of music but David Enlow brought the Middle Ages right into Manhattan with perfect taste and authenticity with his directing.

Sorry that Medieval Masses didn't ordinarily include sermons. Fr. Swain's sermons — typically not too long, not too short and something one remembers long afterwards — are always a plus, but his hand-out explaining the occasion was the equivalent to a full course in medieval church liturgics. Overall, a wonderful experience indeed!

*Robert F. Dorum
Poughkeepsie, N.Y.*

Limit Not Needed

Presiding Bishop Katharine Jefferts Schori [TLC, Dec. 3] is quoted as saying she "wonders if Episcopal polity needs a 'limit to how long authority should be exercised,' particularly if it is not exercised appropriately."

My question: In whose opinion?

In our fragmented province, it seems such a change would be even more divisive, rather than a tool for building a better church.

*Edgar H. Markham
Hollister, Calif.*

Not So Clear

In his letter [TLC, Dec. 24], F. Carter Philips comments that "it is very clear from the circumflex accent on the final syllable that the name refers not a Junia but to a Junias ..." However, the standard Greek lexicon for the New Testament (*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., U. of Chicago Press, 2000) says, "But the accented form ... (with the circumflex) has no support as such in the ms. tradition." Therefore, Mr. Philips' "proof" really has no validity. It does seem that the majority of translators today would see this as referring to a woman.

*(The Rev.) R. W. McCandless
Parsons, Kan.*

The True Goal

I was glad to see the reminder in the editorial [TLC, Dec. 10] that the seven aims of the Millennium Development Goals adopted by General Convention, fine though they are, are not the church's primary mission nor the gospel. It's too bad that the seven goals were not preceded by strong mention of Christian gospel outreach, the church's true primary goal.

*(The Rev.) Warwick Aiken, Jr.
Eden, N.C.*

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Mothers Left Behind at Kanuga

By Joanna J. Seibert

We are at the Bowen Conference during Lent at one of our favorite retreat centers, Kanuga, in the western hills of North Carolina. Bea comes to the table and immediately we know this is a special woman. Does Bea mean beautiful? Maybe, but I think the name is short for Beatrice which means blessed.

She is from Beaumont, Texas, but does not have a Southern accent. She was born in Germany. Her parents were Jewish, but not practicing. She is a Holocaust survivor. She escaped from Germany, lived in Belgium and France, where she was helped by the French underground. There she met her future husband, Henry Buller, a Mennonite, who was a conscientious objector doing relief work in unoccupied France and later in England and Germany. She came to this country when she was in her 20s. Is she now 70 or maybe even 80 years old? Actu-

ally, she is 84. She is articulate and knowledgeable and an interesting conversationalist. She became a Mennonite but now attends a Disciples of Christ church because there is not a Mennonite congregation in her town, but she says, "I will always be a Mennonite."

Kathryn comments on her unusual oriental necklace. "I do not like living alone," Bea says. "It was a gift several years ago from Chinese graduate students who lived with me." Bea notices my husband's bronze star label pin. She asks how he was awarded it. "I served in Vietnam," he replies casually. There is a brief silence. She then responds.

"My son, Rene, was killed in the Vietnam War. He was 20. He was a medic and had been in Vietnam for only two weeks. He was killed trying to care for a wounded soldier. His death was such a waste." Tears fill her eyes. "My son was born on the same day as Prince Charles of Eng-

land, and whenever I see the prince, I think, this is the age Rene would be. Rene died 30 years ago. He would now be in his 50s, but I can only see him as 20 years old."

We go back to our room in the Kanuga lodge. I have ridden in its slow but steady elevator many times. Today I see the plaque on the elevator wall. "This elevator given in memory of Reginald Hudson Bedell, RAF bomber pilot, killed in action December 19, 1942. Born February 13, 1920. Given in memory by his mother, Edna Woods Buist."

Reginald was 22. If he were alive today, he would be 85, a year older than Bea. But to Edna Woods Buist and to all of us who ride the elevator at Kanuga, her son, Reginald, will always be 22.

The Rev. Joanna J. Seibert is a deacon of the Diocese of Arkansas and a pediatric radiologist at Arkansas Children's Hospital, Little Rock.

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Jerusalem Bishop Accused of Corruption

The Bishop in Jerusalem, the Rt. Rev. Riah Abu al-Assal, has been accused by a diocesan review panel of financial misconduct in steering diocesan business contracts to his relations.

"There was no doubt that the bishop's tactics and behavior" displayed a "dramatic combination of nepotism and violation of trust," concluded the 35-page report prepared by a six-member diocesan review panel.

An internal investigation was initiated in June after rumors began circulating that Bishop Riah had influenced the selection of a Nazareth insurance agency to underwrite coverage for church schools in Jerusalem and Nazareth. Half of the commission for the transaction reportedly was kicked back to the bishop's son-in-law, Ayoub Kandaleft, who has had financial difficulties.

The panel reported that it had been

"fully convinced" the kick-back scheme had "the prior knowledge and approval of the bishop" and that nepotism ran rampant throughout the diocese. However, the report found no intent to defraud or to inflate the cost of the contract to the diocese.

The findings came after a four-month investigation which included 60 hours of public testimony. In his statement to the panel, Bishop Riah defended his actions, saying he was motivated by humanitarian concerns over his son-in-law's debts.

"My records over many years are full of aid to those in need, and what I did for others in need, I did for [my son-in-law] Ayoub," he testified to the panel.

Bishop Riah told the *Telegraph* newspaper in England the situation had been "blown out of proportion." He is scheduled to retire at the end of March.

(The Rev.) George Conger

Dallas Seeks Leadership from February Primates' Meeting

The Diocese of Dallas will not consider any new applications by congregations desiring to leave until after the Feb. 14-19 meeting of the primates of the Anglican Communion. The Rev. Ed Monk, rector of St. John's Church, Corsicana, Texas, and president of the standing committee, informed the clergy of the decision following a regularly scheduled meeting of the standing committee Dec. 12.

"Bishop Stanton has done everything he can to hold us together up to now," Fr. Monk told THE LIVING CHURCH. "It's out of his hands now. Our belief is that this primates' meeting is going to be an 'either or' moment. Either The Episcopal Church will be disciplined or it won't. If it is not, then everyone will have to make their own decision about their future."

In September, Christ Church, Plano, Texas, the largest Episcopal congregation in the United States in terms of average Sunday attendance, voted to leave and affiliate with the Province of the Southern Cone. Unlike the majority of other bishops, Bishop Stanton has not deposed clergy who have left

The Episcopal Church and sought to remain within the Anglican Communion. He has also offered financial settlements to congregations which have desired to purchase their church buildings.

Diocesan bylaws require the standing committee to concur with the bishop before clergy can be released and property transferred. The standing committee must issue a recommendation to diocesan convention as to whether differences are irreconcilable before the Episcopal parish is dissolved, and it is those three decisions upon which the bishop and standing committee will not act before April, Fr. Monk said.

There is one parish whose application to be released from The Episcopal Church had already been received, according to Fr. Monk, who said the standing committee will probably make a decision on that application next month. He said he is aware at present of fewer than six of the 70 congregations that might leave, but that number could change depending on what happens at the primates' meeting.

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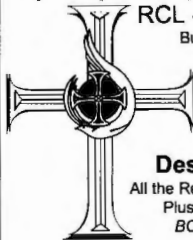
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AROUND THE DIOCESES

Farewell to Bishop

The annual convention in the Diocese of **Olympia**, held Oct. 27-28 at Seatac Conference Center, honored members of St. Paul's Church, New Orleans, and bid farewell to the Rt. Rev. Vincent Warner, who after 12 years will step down as diocesan bishop before the next convention.

In his final address to convention, Bishop Warner reflected on the values of servant leadership that he has tried to instill.

"Some said that's no leadership at all if you're a servant leader and you turn the triangle upside from hierarchy," Bishop Warner said. "The values of servant leadership, which are what I have asked you to look at, call us out of our promise of our baptism to walk with people, not to walk over them; to share the resources and the power we possess in ways that will encourage and empower those we are called to minister to, not impose power on others. Some questioned if one could be a servant and a leader. That's the faithful way to lead, I believe; it's gospel stuff."

Members of St. Paul's, New Orleans, were welcomed to convention as part of the diocese's partnership in the "We Will Stand With You" project which seeks to raise \$500,000 to assist St. Paul's and to develop a long-term partnership with its members. More than half that amount has been raised, and a check for \$100,000 was presented to the New Orleans guests at convention. The church and school reopened in August with about half the members and students they had before Hurricane Katrina.

Convention addressed 14 resolutions, approving one to restore grants to congregations to 2006 budget levels. Significant debate occurred before approval of a resolution which calls upon the bishops and standing committee of the diocese to "affirm the full inclusion in all areas of the life of the Episcopal Church of our otherwise qualified brother and sister Christians who are single or partnered heterosexual gay, lesbian, bisexual or transgendered persons, and those who are in non-celibate heterosexual

relationships and those who are divorced, as well as the full inclusion of the Episcopal Church in the full life of the Anglican Communion."

Shaping the Future

Delegates to the annual convention of the Diocese of **Western New York**, meeting Oct. 27-28 in Cheektowaga, received an update on the diocese's efforts to understand its present and plan for its future.

A diocesan Futures Committee was appointed by the Rt. Rev. J. Michael Garrison, Bishop of Western New York, and began its work early in 2005. The committee presented five listening events, followed by a day-long diocesan discussion that attracted nearly 200 participants. Using the information gained from these events, the committee developed a draft vision statement, mission statement, and mission goals that were presented to delegates. Delegates were asked to take lead roles in involving their respective congregations in the ongoing development and implementation of the committee's work.

"I ask that you who are leaders of this diocese to engage the leadership of your congregations in discussion of [the goals] and in the development of an action plan," Bishop Garrison said in his convention address.

The drafted statement defined the diocese's vision as "a communion of congregations in which Christ is known, hearts and minds are inspired, and where God's work is reflected in our daily lives." Its mission is "to foster deeply connected congregations that are visible and inclusive places of worship that promote growth and outreach and that make us agents of change in Western New York."

Convention considered 18 resolutions proposed by the Constitution and Canons Review Task Force. This group was charged by the bishop with updating the diocesan constitution and canons so that they are consistent with both national and diocesan practice and the Constitution and Canons of The Episcopal Church. All but one of these resolutions was adopted.

Changes to the diocesan constitution require passage by two successive conventions. Among the changes approved on second reading was one clarifying that the convention and not diocesan council makes final decisions regarding the eligibility of congregational delegations at convention.

Other resolutions addressed the diocese's ongoing support of the Millennium Development Goals.

Episcopal News Service contributed to this report.

New Church Plants

Spiritual and numerical growth of congregations in the Diocese of Arizona was the primary concern of diocesan convention, held Oct. 20-21 in Phoenix. In his address, the Rt. Rev. Kirk S. Smith, Bishop of Arizona, considered the blueprints and foundations of the work that has already begun since his installation as diocesan in 2004, when he announced his vision of having the resources of the diocese directed toward parish growth.

Bishop Smith celebrated the creation of four new church plants during the past year. They are: Prince of Peace, North Peoria; San Andres, Tucson; Nativity, Desert Ridge/Northeast Valley; and St. Paul's Sudanese Church, Phoenix. A slide show was presented to highlight progress at the churches. The bishop also commemorated the progress of the new program groups and mission groups that were established during the past year to allow for greater involvement in various areas of ministry, as well as the launch of the new website (www.azdiocese.org) and a new format for the diocesan newspaper, *ArizonaLife*.

Delegates adopted resolutions encouraging parishes to make an annual contribution to a new fund to help prospective ordinands meet the expense of seminary education; urging study of border and immigration issues; and establishing a companion diocese relationship with the Diocese of Dar es Salaam in Tanzania. Convention passed a budget for 2007 with total

(Continued on next page)



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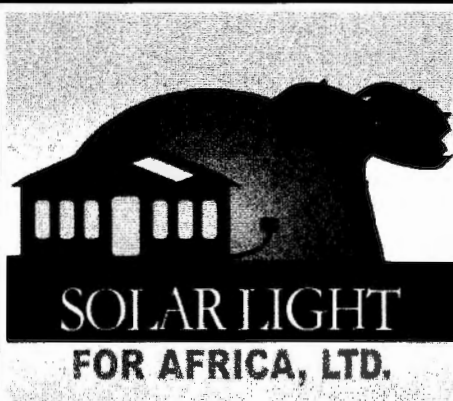
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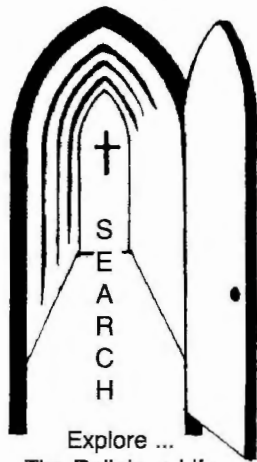
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ARIZONA

(Continued from previous page)

expenditures of just over \$2.8 million. Delegates and visitors participated in seven workshops offered on Friday afternoon, and then heard from the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, who was the keynote speaker for the Friday night dinner and preacher at the Saturday Eucharist.

Mark R. Towsley

Church Not Alone

The Episcopal Church has nothing to fear, even from "those who have been the most critical of us within the Communion," Bishop Catherine Waynick of Indianapolis told delegates to the annual convention of her diocese Oct. 19-20 in the see city.

"The Episcopal Church is not alone," Bishop Waynick said in her address to convention. "We have many friends and allies within the Communion, and the overwhelming majority of our own bishops, even in our disagreements, are determined to maintain a shared identity as Episcopalians and members of the worldwide Anglican Communion. How that identity will be articulated in the future we cannot know, but we are secure in our identity as servants of the risen Christ."

Bishop Waynick added that "if the work of crafting an Anglican covenant is rooted in prayer and theological reflection, we may find the holy patience to discern what God wants of us."

Toward that goal, convention adopted a resolution urging diocesan clergy to "take leadership in committing to a process of study and discernment as to the nature and unity of the Church, and to pursue a common life of dialogue, listening, and growth formed and informed by the baptismal covenant and Eucharistic fellowship." The resolution also commended "To Set Our Hope on Christ," the report prepared by members of The Episcopal Church in response to Paragraph 135 of the Windsor Report, for "study and discussion as part of the listening process."

Fifth Year in Plan

In 2002, Bishop Wendell Gibbs inaugurated a five-year plan to undergird the work of diocesan convention and the year ahead in the Diocese of **Michigan** with a specific theme drawn from the five promises of the baptismal covenant. Marking the fifth year, convention, held Oct. 27-28 in Dearborn, was anchored by the question, "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

"I am one who believes that if the heart does not strive to 'respect the dignity,' nothing else will," Bishop Gibbs said in his convention address.

Michigan adopted a \$2.8 million budget for 2007, marking the second straight year that substantial reductions buffeted the diocesan ministry and led to the elimination of two-and-a-half program or support staff positions. A \$188,250 addition to the draft budget prepared by diocesan council proposed using money from a special ministry fund. In recent years, revenue shortfalls have been made up by drawing down the special ministry fund, a practice that council advised against continuing.

Lay delegates and the clergy from 93 congregations and several university chaplaincies heard reports from a sampling of social service ministries of the diocese, notably the free health clinic at St. Peter's Church, Hillsdale, and the 12-year-old Bound Together ministry at All Saints', Pontiac, that is dedicated to after-school and neighborhood outreach. The two programs are in the heart of a rural and an urban environment, respectively, both hard hit by economic strain.

The 50-plus youth delegation that spent a week in July rebuilding Mississippi neighborhoods also gave a rousing report to 300 following the convention banquet.

Herb Gunn

Two Sessions

The decision to move the annual convention of the Diocese of **El Camino Real** from January to October presented a

(Continued on next page)



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The Venerable Christopher Hewetson: Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

Mr. Ian Boxall: Mr. Boxall is Senior New Testament lecturer at St. Stephen's House and a member of the theology faculty at Oxford University.

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EL CAMINO REAL

(Continued from previous page)

challenge because under canon law, there can be only one annual meeting. To avoid a conflict, the January 2006 meeting was designated as diocesan convention, Session 1, which went into recess and the one held Oct. 20-21 in San Luis Obispo was designated as Session 2 and adjourned.

During the business portion of Session 2 on Oct. 21, convention approved a new budget and funding formula as well as other changes consistent with an ongoing structural evaluation and review of diocesan polity. The \$1.5 million amount approved under the new budget formula may result in a reduction of more than \$400,000 in income from the budget in 2006.

Convention approved a proposed collaborative model for diocesan structure. Also chosen was a funding model which calls for each parish and mission to contribute 10 percent of the first \$178,000 of net budgeted disposable income and 20 percent on anything in excess of that amount. Another resolution addressed issues of fair share payment due dates, shortfall consequences as well as consequences for parishes and missions which do not file a parochial report.

An amendment to reinstate the full contribution to the program budget of the General Convention failed. Mission contributions beyond the diocese are expected to decrease from \$349,200 in 2006 to \$172,462 for 2007.

An approved resolution concerning the search for a diocesan bishop requested the search committee to "give equal consideration to all qualified candidates without regard to their sexual orientation."

CORRECTION

The Very Rev. John P. Downey is dean of St. Paul's Cathedral in Erie, Pa. An article on the convention of the Diocese of Northwestern Pennsylvania [TLC, Dec. 31] incorrectly listed the name of the cathedral and the fate of two proposed resolutions. A resolution which sought to lower significantly the percentage of net disposable income assessed by the diocese of congregations and another which would have eliminated the distinction between parishes and missions were both referred for further study.

PEOPLE & PLACES

Appointments

The Rev. **Bob Blackwell** is rector of Grace, 305 Arnold St. NE, Cullman, AL 35055.

The Rev. **Walter B. A. Brownridge** is associate dean for community life at the School of Theology of The University of the South, Sewanee, TN 37383-0001.

The Rev. **David Halt** is rector of St. James', PO Box 223035, Westwood, OH 45211-2024.

The Rev. **Jodene S. Hawkins** is rector of St. Elizabeth's, 720 N King St., Honolulu, HI 96817.

The Rev. Canon **Michael C. Hunn** is canon for the ordinary for pastoral and program ministry, Diocese of North Carolina, 200 W Morgan St., Raleigh, NC 27601.

The Rev. **Carol Jablonski** is curate at St. Stephen's, 82 Kimberly Dr., Durham, NC 27707.

The Ven. **William H. Joyner, Jr.** is archdeacon of the Diocese of North Carolina, 200 W Morgan St., Suite 300, Raleigh, NC 27601.

The Rev. **Thomas Padraic Murray** is associate at St. Paul's, 520 Summit St., Winston-Salem, NC 27101.

The Rev. **Kevin Nichols** is rector of St. Andrew's, 354 Main St., Hopkinton, NH 03229.

The Rev. **S. Paul Rowles** is rector of St. Peter's, 8400 St. Peter's Ln., New Kent, VA 23124.

The Rev. **Stacy Salles** is rector of St. Paul's, PO Box 148, Romeo, MI 48065-0148.

The Rev. **John Paul Thompson** is interim rector at St. Matthias, 2310 Skyland Blvd. E, Tuscaloosa, AL 35405.

Ordinations

Deacons

Los Angeles — **Patricia Dugan Blanco, Sarah June Coffey Card, Karen Sue Chavez, Jamesetta Cheryl Glosson Hammons, Walter Steve Johnson, Margaret Hudley McCauley, Christine Marie Nevarez, Andrea Lee Paddock, Samuel H. Pillsbury.**

Louisiana — **Ann Benton Fraser, William Walter Summerour, George Nelson Tennison.**

Honorary Degrees

Church Divinity School of the Pacific — **Margaret Elsemore Sipple.**

Resignations

The Rev. Canon **Marie Fleischer**, as canon for pastoral and program ministry in the Diocese of North Carolina, Raleigh, NC.

The Rev. **Rob Viggiano**, as rector of Grace, Georgetown, TX.

Retirements

The Rev. **Fiona Bergstrom**, as rector of St. Stephen's and vicar of St. Cyprian's, Oxford, NC.

The Rev. **Perry Kingman**, as rector of

Reconciliation, Webster, MA.

The Rev. **James M. Sigler**, as rector of Emmanuel, Grass Valley, CA.

Corrections

The Rev. Canon **Wallace Adams-Riley** is canon vicar at St. John's Cathedral, 256 E Church St., Jacksonville, FL 32202.

The Rev. Canon **Gina Adams-Riley** is canon for pastoral care at St. John's Cathedral, 256 E Church St., Jacksonville, FL 32202.

The Rev. **Stephen Bergmann** is pastoral assistant at St. Peter's, 110 N Warson Rd., St. Louis, MO 63124, where the Rev. James H. Purdy is rector.

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

The Rev. **John W. Price** is assistant at Palmer Memorial; add: 23 12 Steel St., Houston, TX 77098.

The Rev. **John R. Price** is interim rector of Christ Church, PO Box 3510, Greenville, DE 19807-0510.

Deaths

The Rev. **Harold F. Elsner**, retired priest of the Diocese of Southeast Florida, died Oct. 10 at Kate B. Reynolds Hospice Home in Clemmons, NC. He was 74.

Born in New York City, Fr. Elsner was educated at Nassau Community College, the George Mercer, Jr., Memorial School of Theology, and the General Theological Seminary. He served in the Army during the Korean War. In 1969, he was ordained deacon and the following year priest in the Diocese of Long Island. He was curate at St. Paul's Church, Glen Cove, NY, 1969-71; rector of Grace, Whitestone, NY, 1971-78; associate at St. George's, Flushing, NY, 1978-81; associate at Trinity, Bay City, MI, 1981-88, and rector of St. Margaret's, Hialeah, FL, 1988-98. Fr. Elsner is survived by his wife, Alice; daughters Diana Anderson of Arizona, Eileen Martin of Mocksville, NC, Maggie, of Winston-Salem, NC; sons Michael of Pfafftown, NC, Robert of Due West, SC, Kristen of Rowlett, TX, and Eric of Hurst, TX; 14 grandchildren and three great-grandchildren; and two brothers, Donald of Ansted, WV, and Steve of New York.

Mary Jane Herron, a canon in the Diocese of Los Angeles, died Sept. 10 of cancer following a long illness. She was 84.

Canon Herron was born and raised in Los Angeles. She was manager of the main office of Vons grocery company, retiring in 1986. Following retirement she became active in Altar Guild and she served as the diocesan directress from the early 1990s until her death. She was named an honorary canon of the Cathedral Center in Los Angeles in 1998. Through the years she was a member of sev-

(Continued on next page)



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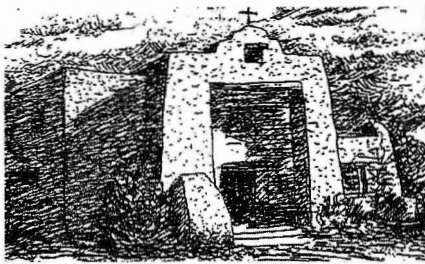
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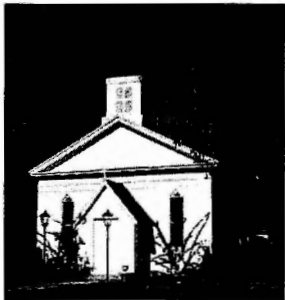
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(Continued from previous page)

eral parishes in the Los Angeles area. Occasionally she was the organist at Holy Communion, Gardena, and while at St. Cross by-the-Sea, Hermosa Beach, she served on the vestry. She is survived by three daughters, a stepson, and several grandchildren and great-grandchildren.

The Rev. **Reginald George Rosson**, 82, rector of All Saints' Church, Watsonville, CA, for nearly 20 years, died Oct. 28 in Claremont, CA.

A native of Birmingham, England, Fr. Rosson emigrated to the United States with his family and studied at Boston College and Episcopal Theological School. He was ordained deacon in 1939 and priest in 1940. He was assistant at Grace and St. John's, Buffalo, NY, 1939-42; assistant at Trinity Cathedral, Phoenix, AZ, 1942-44; vicar of St. Stephen's, Tiburon, CA, 1944-45; rector of Christ Church, Las Vegas, NV, 1945-51; rector in Watsonville from 1951 to 1970; vicar of St. Joseph the Worker, Milpitas, CA, 1970-71; and rector of St. James', Oakland, CA, 1972-76. He is survived by three children.

The Rev. **Charles F. Schreiner**, 85, rector emeritus of St. John's Church, Gig Harbor, WA, died Nov. 25 of a heart attack.

Dr. Schreiner was born in Blades, DE. He served in the Marines as a bombardier-navigator during the 1940s. He graduated from Kenyon College and Bexley Hall Divinity School. Ordained deacon and priest in 1950 in the Diocese of Delaware, he served as canon residentiary at the Cathedral of St. John, Wilmington, DE, 1950-51; rector of St. James', Newport, DE, 1951-53; rector of Christ Church, Winnetka, IL, 1953-61; vicar of St. Bede's, Port Orchard, WA, 1973-74; and rector in Gig Harbor from 1973 to 1985. He was the author of several books, including two on the Diocese of Olympia. In addition, he was the chaplain of the Marine Corps Support Group in Seattle. Dr. Schreiner is survived by his wife, Ada; two sons, Page and Steven; a daughter, Leslie Brooke, and seven grandchildren.

The Rev. **Donald Wayne Sower**, 81, pastoral associate at St. Michael's Cathedral, Boise, ID, died Nov. 8.

Fr. Sower was born in Caldwell, ID. He was a graduate of the College of Idaho and Yale Divinity School. He was ordained in the Diocese of California, as deacon in 1960 and priest in 1961. Fr. Sower was vicar of St. Bartholomew's, Livermore, CA, from 1960 to 1966 before moving to Idaho. In that diocese he was a former member of the standing committee, diocesan council and commission on ministry. He is survived by his wife, Eileen, and four children.

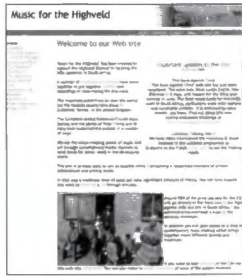
Next week...

Prayer for Christian Unity



By Richard J. Mammana, Jr.

http://www.kwase-kwaza.org



MUSIC FOR THE HIGHVELD

<http://www.kwase-kwaza.org/>

Visited Aug. 20, 2006

The 1988 and 1998 Lambeth Conferences both passed urgently worded resolutions on HIV/AIDS, calling on the member churches of the Anglican Communion to develop local strategies to prevent the spread of the disease and to attend to the pastoral needs of those whose lives are impacted in any way by it. The 1988 resolution on AIDS called in particular on “bishops to accept their responsibility to witness to Christ’s compassion and care in response to this crisis.”

The Diocese of the Highveld, located in eastern South Africa, has taken these directives to heart in developing a program known as Music for the Highveld. (In rural parts of the diocese, HIV/AIDS infection rates have reached 56 percent.) Kwase-kwaza.org is the online presence of Music for the Highveld, which raises money for the diocesan commission on HIV/AIDS through concerts in England and Africa and the sale of CDs. (*Kwase kwaza* means “the dawn has come” in Zulu.) The site includes video interviews of people involved in this ministry, as well as samples of the CDs in .mp3 format, ordering information, and detailed documentation of the diocese’s activities in HIV/AIDS-related programs.

An important focus of this ministry is support for orphans and what it calls “child-headed households” in Anglican parishes. For this group of very young people affected by the pandemic, the website provides an accountable, transparent and informative introduction to a source of funding for food aid, assistance in purchasing school uniforms, teacher training, and other essential resources.

The site also details home-based care

and education projects sponsored by the Diocese of the Highveld. According to the statistics on the site, Kwase-kwaza.org — along with the Highveld Anglican Board of Social Responsibility and the diocesan Bishop of the Highveld himself — is directly responsible through this program for food and medical care for hundreds of families, and pastoral care for tens of thousands of individuals.

The music is enjoyable, the site is well organized and updated regularly, and Kwase-kwaza.org provides an attractive, effective online presence for a ministry responding directly and responsibly to extraordinary challenges. □

Richard J. Mammana, Jr., of Stamford, Conn., is a frequent contributor to THE LIVING CHURCH.

muse

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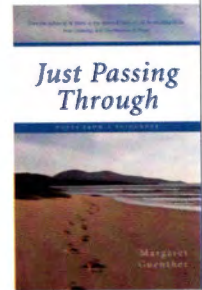
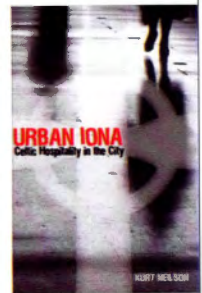
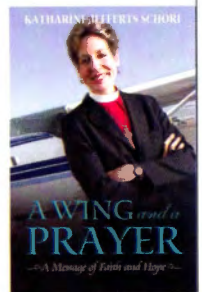
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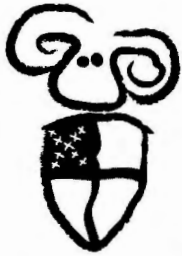


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Atlantic Beach, Fla.



Controlling Church Energy Costs

(Continued from page 25)

Mr. Groth recommends checking with local energy utilities to see if they offer assistance and financial incentives for upgrading.

"Your utility may have programs to help with window replacements, weather stripping, insulation, light bulb replacement, motion sensing light switches, higher efficiency furnaces and water heaters, and HVAC control systems that allow you to time your energy use," he said. "Another strategy includes purchasing natural gas at auspicious times and as part of a joint purchasing agreement with others."

Fr. Monson said, "The uncertainty of energy rates is the biggest challenge we face. Fortunately, we have a locally managed municipal utility that is able to lock-in prices well in advance of the heating and cooling seasons. They also are very willing to share proposed utility rates with us and work with us to help estimate our probable energy usage and seasonal costs. This is a great help in budgeting."

Locating a new church in an area served by public transportation also has long-term potential for energy savings, Mr. Groth noted. Location was a consideration for St. Francis-in-the-Redwoods Episcopal Church as the parish constructed its new building in Willits, Calif. Rather than relocating to a lot on the outskirts of town that would have offered plenty of parking space, the congregation chose to build its new, environmentally friendly facility adjacent to its centrally located existing building so that it could continue to serve the community most effectively.

Congregations that are planning new facilities can take advantage of the most opportunities to apply sustainable design strategies, Mr. Groth said.

"These include configuring the building to gather and store solar energy during cooler months while shedding radiant energy and maximizing natural ventilation when the weather is hot," he said. "As energy costs rise, clients are embracing sustainable design principles, many of which are more easily adopted during new construction."

The William and Mary Swing Hospitality Pavilion at the Diocese of California's retreat and conference center,

Bishop's Ranch in Healdsburg, Calif., took this approach to minimize the need for fossil fuel consumption. Windows were placed to maximize exposure to natural light, and the building is set on a hillside to take advantage of natural convection for cooling.

When considering efficiency options, planners should take into account that

not every energy strategy is ideal in all parts of the country.

St. Elizabeth's Roman Catholic Church in Wyandotte, Mich., which like St. John's is a member congregation of the ecumenical group Michigan Interfaith Power and Light, recently undertook a number of renovations in the interest of energy savings and sustain-

(Continued on next page)



FACULTY POSITION IN ETHICS AND THEOLOGY

The School of Theology of the University of the South in Sewanee, Tennessee, an accredited seminary of the Episcopal Church, invites applications for a full-time position in Christian Ethics and Theology to begin in July 2007. The University provides equal employment opportunity to all employees and applicants for employment. No person shall be discriminated against in employment because of race, color, sex, age, national origin, sexual orientation, disability, veteran's status, or religion (except for those positions in the School of Theology and the chaplain's office where religious affiliation is a necessary qualification).

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

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

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

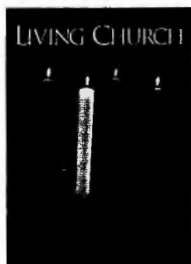
Send letter of nomination or application to: **The Rev. Dr. Donald S. Armentrout, School of Theology, University of the South, 335 Tennessee Avenue, Sewanee, TN 37383-0001.**

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Solar panels and a rooftop turbine help St. Elizabeth's Roman Catholic Church reduce its annual energy bills by \$20,000. (St. Elizabeth's Church photo)

(Continued from previous page)
ability. Some were as simple as replacing light bulbs; other changes were more dramatic: changing boilers, installing wind turbines, and placing solar panels above the church entrance. But while some of these investments may seem daunting at first, the results are impressive. The more than 100 Michigan Interfaith Power and Light member churches are saving \$81,000 a year on their utility bills.

Congregations that join the group receive a number of benefits, starting with a low-cost energy audit of the physical plant. According to the organization, this audit provides "the baseline information to develop a strategic energy plan for your facility for the next year to five years." A technical expert is available to help the congregation interpret the results and implement changes.

Member churches can purchase energy-saving systems at 30 percent off retail cost, and by participating in a customer electric choice program, congregations can save 15 percent on their electric bill. The organization even offers an energy education event at churches, where parishioners can learn how to help the church save money, and cut their own energy costs by making their homes more energy efficient.

Electricity usage at St. John's is now "on a steady downward trend," Ms. Lyons Bricker said. "The next project we aim to tackle is to tighten up the building envelope and reduce our natural gas usage. Some of our 'wants' for the near future are to insulate the ceilings, retrofit the old windows, and learn to use the boiler system more efficiently."

Even little things can add up, says Mr.

Michalski of the Church Insurance Agency Corporation.

"Open the refrigerator and freezer and check the contents," he suggests. "Churches typically require a refrigeration unit only during planned events; turning the appliance off and restoring power prior to planned usage will greatly reduce the unit's energy consumption. Is this appliance being used 24 hours a day, 365 days a year, to cool a jar of mayonnaise?"

"We started with small, quick pay-back projects," Ms. Lyons Bricker said. "When these beginning projects are fully implemented and we see savings, our committee will request funding from the vestry for bigger projects. Anyone can afford the initial energy saving measures we have done." □

For More Information

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The Regeneration Project
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MUSIC POSITIONS

FULL-TIME ORGANIST & CHOIRMASTER: *Trinity Episcopal Church, Southport, CT*, seeks a full-time organist and choirmaster for September, 2007. Trinity has a much appreciated musical tradition with strong adult and children's choirs, as well as a community chorale. We require an organist and choirmaster with energy, focus, creativity and vision to develop the existing program. Trinity is a healthy, growing, program-sized parish with 330 families and a budget of \$925,000. In addition to regularly scheduled services and holy days, the incumbent will plan, rehearse, play and conduct funerals, weddings, and the Trinity Chorale and Orchestra concerts. Other special events include the Christmas pageant, Mardi Gras party and adult and children's musicals. Possible housing for candidates with two or fewer dependents. Compensation, with housing included, meets AGO standards. Submit CV and cover-letter to **Whitney Biggs, Chairperson, Music Search Committee, Trinity Church, P.O. Box 400, Southport, CT 06890**. Please visit Trinity's website at www.trinitysouthport.org to obtain specific information concerning the parish, this position, the organ and the music program.

POSITIONS OFFERED

FULL-TIME ASSOCIATE RECTOR: *Christ Church, Grosse Pointe, MI*, seeks a priest with gifts for ministry in the following areas: parish life, Christian formation, new member incorporation and evangelism. Excellent preaching skills, excitement for worship, and a compassion for persons of all ages are qualities we desire. This priest will participate fully in all areas of pastoral care and worship. Christ Church is a resource-sized parish continually growing with outstanding resources and facilities. Come and join a newly developed team of committed persons who are excited about their vocations and the beautiful surroundings in which they do their work. A beautiful 4-bedroom house is provided along with very competitive salary and benefits. Women are particularly encouraged to apply. **Position is available January 1, 2007**, and will be filled upon finding appropriate candidate. Please send a resume with references and any other helpful information to the rector, **the Rev. Brad Whitaker at bwhitaker@christchurchgp.org** Phone: (313) 885-4841, ext. 106. Website: www.christchurchgp.org

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.

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

FULL-TIME DIRECTOR OF PASTORAL SERVICES: Internationally recognized for excellence in addition treatment **Caron Treatment Centers, Wernersville, PA**, is seeking a new director of pastoral services. Caron Treatment Centers embraces the 12-step program of recovery from alcoholism and drug addiction. The 12-step program promotes spiritual development. Spirituality takes on a unique and special mission at Caron. Our nondenominational Sunday chapel service combines the best elements from recovery fellowships with liturgical principles to produce a multi-denominational experience of caring and sharing. In this key position, you will ensure quality pastoral services are provided by supervising pastoral staff and participating in direct care services. More specifically, you will provide spiritual guidance and assistance to staff, patients, or families of patients, deliver lectures, provide 5th step services, coordinate related renewal weekends, accept public speaking engagements, participate in Sunday services.

We offer an excellent benefits package and competitive salary including relocation assistance. Please send your resume to: **Caron Treatment Centers, Attn: HR, PO Box 150, Galen Hall Road, Wernersville, PA 19565**. Fax: (610) 678-8583. Email: recruiter@caron.org or apply online at www.caron.org.

FULL-TIME RECTOR: *The Episcopal Church of the Ascension in Seneca, SC*, is looking for a new rector to help us fulfill our mission: "Disciples of Christ, called to serve neighbors near and far." We are interested in a rector who has strong communication skills and who will inspire us through sermons, classes and other educational opportunities. Our vibrant congregation is committed to community outreach, and we have a dedicated lay ministry. We are sponsoring one seminarian and have two more persons in the discernment process. We are a financially sound congregation that has a balanced budget and meets all commitments including the diocesan pledge. We are located in the golden corner of South Carolina that enjoys moderate year-round climate, magnificent lakes, beautiful mountain views, and a moderate cost of living. Our parish is in the Diocese of Upper South Carolina. To read our parish profile, go to www.ascension-seneca.org. For further information contact Canon to the Ordinary: **The Rev. Mark Clevenger, Diocesan House, 1115 Marion Street, Columbia, SC 29201**, Ph: (803) 771-7800. E-mail: mclevenger@edusc.org.

POSITIONS OFFERED

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.

CATHEDRAL DEAN: *The Cathedral Church of St. John in Albuquerque, NM*, seeks a priest with a strong personal faith in Jesus Christ, who has energy, vision, and a willingness to make a long-term commitment as dean and rector. The new dean will be responsible for working with the Bishop of the Diocese of the Rio Grande to forge an expanded ministry as the mother church of a diocese that reaches into two states. As rector of the cathedral parish s/he will be responsible for the leadership and care of a large and diverse urban parish. The strengths of the cathedral parish include beautiful liturgy in the English cathedral tradition, offered in a splendid church building and supported by a dynamic music program; extensive outreach among our downtown neighbors; and a multi-use facility where a variety of organizations are welcomed by the parish. The challenges that face us include the revitalization of the ministry of Christian education for all ages, growth in stewardship, and the updating of beautiful but aging facilities.

Further information about the cathedral and the position of dean and rector is available online at: www.stjohnsabq.org. Nominations and letters of interest from potential candidates must be accompanied by a current resumé and the names and contact information of no fewer than three references, including a bishop, a priest, and a layperson, as well as any other pertinent information the nominator or potential candidate may wish to provide. Send to: **The Cathedral Chapter, c/o The Diocese of the Rio Grande, 4304 Carlisle Blvd. N.E., Albuquerque, NM 87107-4811**.

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.

FULL-TIME ASSISTANT TO THE RECTOR: *Christ Church, Charlottesville, VA*. Seeking a Biblically orthodox priest with strong liturgical background who is pastorally gifted and experienced with young adult, children's, and small-group ministries. Full job description at: www.christchurchinfo.org. Resumes to: dwhitt@covenantsschool.org.

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DIRECTOR OF YOUTH AND FAMILY MINISTRY:

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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 clientel 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.

FULL-TIME RECTOR: *Bainbridge Island, WA.*

Barnabas' Episcopal Church, located on **Bainbridge Island, WA** (35 minutes by ferry from downtown Seattle), is seeking a full time rector to work with our growing congregation in carrying out an ambitious ministry within and outside our parish community. We seek an inspiring homilist with a love of music (new pipe organ just installed), who is respectful of traditional forms of Episcopal worship and approachable by all members of the congregation from young families to seniors. A parish profile is available (see www.stbbi.org). Please e-mail resume to sbcallcom@earthlink.net or mail to: **Ken Fox, Call Committee, 14100 Madison Ave. NE, Bainbridge Island, WA 98110**.

FULL-TIME RECTOR: *Emmanuel Church, Chestertown, MD.*

Emmanuel is an active parish of about 400 communicants situated in a beautiful historic college town on Maryland's Eastern Shore approximately 1.5 hours from Washington, Baltimore and Philadelphia. Spiritual life and worship are core values of our parish and are supported by a wonderful music program. We are seeking a rector with strong spiritual, liturgical and preaching skills to lead our church in its efforts to maintain its present active programs and lead us into the future as we grow and change. Please visit our website at www.rlk.net/emmanuel and contact us at: **Search Committee, Emmanuel Church, P.O. Box 113, Chestertown, MD 21620**.

PART-TIME RECTOR: *St. Paul's Episcopal, Brookings, SD.*

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

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@rcn.com. Upon receipt we will send you our parish profile.

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA.*

seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our day school and for ministry to older adults with a nearby adult living facility. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshipping in a contemporary building. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Venerable Howard Stringfellow, The Episcopal Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015**.

FULL-TIME RECTOR: *St. Peter's Episcopal Church, Washington, NC.*

A program-sized parish in a historic (1776) river town on the Inner Banks of North Carolina. Excellent quality of life, good schools, many water sports, good local hospital. Twenty miles from East Carolina University and Medical Center. Multi-generational church, major additions and renovations to historic building in past 2 years. Looking for rector with strong skills in preaching and liturgy, pastoral care, education and formation, stewardship and leadership development. Visit our website for profile: www.saintpetersnc.org. Contact: **Ed Hodges (Search Chair), 101 E. Tenth St., Washington, NC 27889** or E-mail: emhodges@hotmail.com.

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**.

POSITIONS OFFERED

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.

SEMINARY POSITIONS

PROFESSOR OF CHURCH HISTORY: *Trinity School for Ministry, Ambridge, PA.*

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

SCHOLARSHIPS

SCHOLARSHIP OFFER: Individuals, lay or ordained, studying for vocations in the ministry of the Episcopal Church or larger Anglican Communion, may apply for the Holy Trinity Centennial Scholarship. For application forms write **Scholarship Selection Committee, Holy Trinity Parish, 515 E. Ponce de Leon Ave., Decatur, GA 30030** or E-mail: lrpickens9@bellsouth.net, or from www.htparish.com (select "forms"). **Completed applications must be received by March 31, 2007.**

TESTIMONIALS

SPECIAL REQUEST: Bishop **JAMES A. PIKE** was at one time among the most interesting characters in the Episcopal Church. Those of us who knew him are now getting on in age. Can you help preserve his memory? If you have an anecdote, a vignette, a story of an encounter with him, please send it. If anything is published and your story is included, you will be credited. We expect no profit, but in the event of a miracle proceeds will be given to Episcopal Relief & Development. Reply: **The Rev. William B. Easter, 594 East Lake Dr, SE, Rio Rancho, NM 87124**, or E-mail: paques@mindspring.com.

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FOR MORE INFORMATION, PLEASE CALL
OUR BUSINESS OFFICE AT 414-276-5420, EXT. 17.



CHURCH DIRECTORY

AVERY, CA

ST. CLARE OF ASSISI (Calaveras Big Trees) Hwy. 4
The Rev. Marlin Leonard Bowman, v (209) 754-5381
Sun MP (Sung) w/High Mass 9

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 Masterman, 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. 8 (variety of traditional 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 Francoeur, assoc r; the Rev. Holly Ostlund, asst r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, organist & choir dir
Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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

SPRINGFIELD, IL

CATHEDRAL CHURCH OF ST. PAUL
Website: www.stpaulspringfield.com
E-Mail: stpaulepca@insightbb.com
The Very Rev. Robert E. Brodie, dean
Sun 8 & 10:30; Wed. 7; M, Tue, Th & Fr 12:15

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 & 5:30. 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 Johnstn 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
2919 St. Charles Ave.
On the street car line at the corner of 6th St.
Please join us for our bicentennial events
Website: www.ccnola.org
The Very Rev. David duPlantier, dean
Sun Mass 7:30 (1928), 10:30 (Choral H Eu), 6 (Rite II). Daily
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@ivcm.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
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St. www.stbarts.org (212) 378-0200
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Cho Eu 6; Sat MP & Eu 10. Church open 365 days 8-8 (Sun 8-9). For tours call 378-0265. Cafe open for breakfast, lunch & dinner Sun-Fri. Book & Gift Shop open daily.

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5th Ave & 53rd St. www.saintthomaschurch.org (212) 757-7013
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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The Rev. Canon Anne Mallonee, v (212) 602-0800
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ST. PAUL'S

Broadway at Fulton
The Rev. Canon James H. Cooper, D. Min., r
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
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ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Blitmore Village) 3 Angle St. (828) 274-2681
www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

PHILADELPHIA, PA

S.CLEMENTS Shrine of Our Lady of Clemency 20th and Cherry Sts. (215) 563-1876
Website: www.s-clements.org
Canon W. Gordon Reid, r; the Rev. Richard Wall, c
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena & B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues, Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30; Sun C 10-10:45 & by appt.

SELINGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
Sun Mass 10 (Rite I). Weekdays as announced (Rite II)
Sacrament of Penance by appt.

WELLSBORO, PA

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

CHARLESTON, SC

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

CORPUS CHRISTI, TX

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

HOUSTON, TX

CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
Sun H Eu 8, 9:30 & 11; Tues EP 6; Wed HS 5:30; Classes Sun 9:30 & 11; Breakfast every Sun

SAN ANTONIO, TX

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The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choirmaster; Kay Karcher Mijangos, school headmistress
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno, Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

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

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau www.ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

SAN MIGUEL DE ALLENDE

GUANAJUATO, MEXICO

ST. PAUL'S Calle del Cardo 6 52 (415) 152-0387
www.stpauls.org.mx info@stpauls.org.mx
The Venerable Michael R. Long, r; the Rev. Sibylle van Dijk, d asst; the Rev. Dean Underwood, r-em
Sun H Eu 9, H Eu 10:30 (Sung), Wed H Eu LOH 9:30

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, Arite-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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