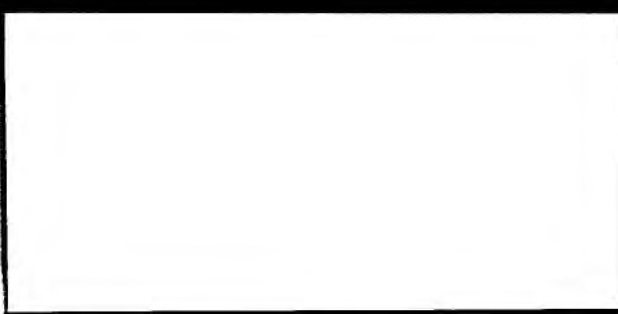


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Editorial and Business offices:

816 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 2

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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Bruce Fort photo

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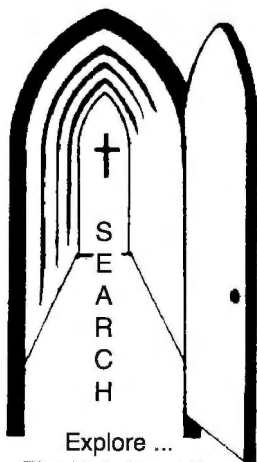
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SUNDAY'S READINGS

A Glimpse of Supernatural Truth

'Jesus ... revealed his glory...' (John 2:11)

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

The gospel and other readings continue the Epiphany theme of the surprising revelation of God in the works of Jesus. With the Christmas holiday over and its memories fading from our minds, we come upon a story about a wedding feast at which the wine never runs out.

In a way John's portrayal of Jesus' first miracle might be seen as provocative for the stodgy at heart. It presents us with a Jesus, and a God, who are concerned about people's joy, and who participate in it. Jesus does not appear here as an ascetic, shunning celebration, feasting and sociability. One might say he contrasts sharply with the figure of John the Baptist, out in the desert, away from society, eating only the simplest of wild foods. Jesus is always going to dinner, always in the midst of a crowd.

Psalm 36 reminds us that it is God who is the fountain of life, and who provides us with a river of delights. The coming of the Lord is the time of gladness, rejoicing, exultation, and joy (vv. 8-9). We see evidence of this also in Psalm 96:11-13. The relationship between God and his people, or between Christ and the Church, is often compared in the Bible to a marriage relationship.

Isaiah 62:4-5, in this week's readings proclaims that God "delights" and "rejoices" in this relationship. This is why the season of Epiphany is so

important in the life of the church: It keeps that relationship close and warm with the many "signs and wonders" that emanate from God.

Of course, it is important that we not dwell too intently on merely the events of the wedding feast, but look broadly and carefully to where Jesus' actions point. For example, the wedding feast is one of only two occasions where we meet Jesus' mother in John's gospel, the other being at the foot of the cross (Chapter 19). It is worth noting this because Jesus' strange remark in verse 4, "My hour has not yet come," looks on, through many other references to his "time," until at last the time does come and the glory is revealed fully, as he dies on the cross. For John, this is when heaven and earth come together.

Events like that in Cana point beyond themselves to something larger. The wedding feast is a foretaste of the great heavenly feast in store for us. The water jars, used for Jewish purification rites, are a sign that God is doing a new thing from within the old Jewish system, bringing purification to Israel and the world in a new way. The transformation from water to wine is, of course, meant by John to signify the effect that Jesus can have, even in these ordinary days removed from Christmas. He came that we might have life in all its fullness (10:10), and for us that need not be restricted to just high holy days, but it continues throughout the new year.

Look It Up

For those who are married or contemplating marriage, take time to read *The Blessing of the Marriage* (BCP, p. 430) and pray about why God has brought you together and how Jesus brings joy into your lives.

Think About It

What is John hinting at when he says that all this took place "on the third day"?

Next Sunday

Third Sunday After Epiphany (Year C), Jan. 21, 2007

BCP: Neh. 8:2-10; Psalm 113; 1 Cor. 12:12-27; Luke 4:14-21

RCL: Neh. 8:1-3, 5-6, 8-10; Psalm 19; 1 Cor. 12:12-31a; Luke 4:14-21

Dorothy Day

Portraits by Those Who Knew Her

By **Rosalie G. Riegler**. Orbis. Pp. 212. \$18.
ISBN 1-57075-664-3.

From Union Square to Rome

By **Dorothy Day**. Orbis. Pp. 177. \$15.
ISBN 1-57075-667-8.

The author describes *Dorothy Day: Portraits by Those Who Knew Her* as a "verbal family album." It is based on 134 interviews with people who knew Dorothy Day in a variety of settings throughout her life. Family, friends, co-workers, admirers and critics offer personal stories of their relationships with her. They give the reader a fully dimensional look at this most amazing and passionate woman.

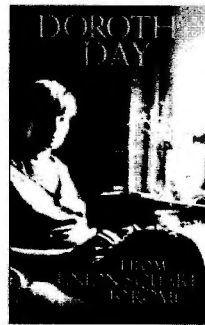
Dorothy Day and the Catholic

These personal stories give the reader a fully dimensional look at this most amazing and passionate woman.

Worker influenced the Roman Catholic Church and many other churches to see social justice and peacemaking as a major part of their mission. Reading the book reveals a lay woman who was determined to live her faith among the "least of these" as well as a woman who loved to spend time at the beach on Staten Island.

Combined with her "letter to her brother," *From Union Square to Rome*, the reader can encounter the internal thoughts and hopes of Dorothy Day up to her conversion to Christianity and baptism in the Roman Catholic Church.

In this book, first published in 1938 and now in its second revised edition,



Dorothy Day relates her journey in faith from the first stirrings as a child

until the day of her baptism with all the detours along the way. The birth of her child was the final impetus toward baptism although it meant leaving the relationship with the child's father. She will most likely be declared a saint by the Roman Church at some time.

These books will continue to keep her memory grounded in the fullness of her real life even as her legend grows.

(The Rev.) Ann Fontaine Lander, Wyo.

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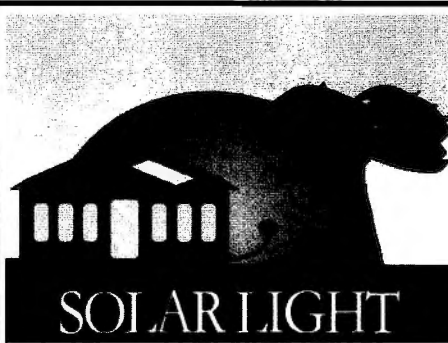
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Archbishop Sets Time for Primates to Hear from P.B.

The Archbishop of Canterbury is proposing to invite "two or three other contributors" from The Episcopal Church to join with Presiding Bishop Katharine Jefferts Schori at a session to take place before the formal business of the meeting of Anglican primates in Dar es Salaam, Tanzania, next month.

The Most Rev. Rowan Williams explained his rationale for extending a primates' meeting invitation to Bishop Jefferts Schori in a Dec. 18 letter to the primates in which he also apprised them of other ongoing preparations for the Feb. 14-19 primates' meeting and developments leading to the Lambeth Conference of bishops in 2008.

"The Episcopal Church is not in any way a monochrome body, and we need to be aware of the full range of conviction within it," Archbishop Williams

wrote. "I am sure that other primates, like myself, will welcome the clear declarations by several bishops and diocesan conventions (including those dioceses represented at the Camp Allen meeting earlier this year) of their unequivocal support for the process and recommendations of the Windsor Report. There is much to build upon here. There are many in TEC who are deeply concerned as to how they should secure their relationships with the rest of the Communion; I hope we can listen patiently to these anxieties."

Although The Episcopal Church voluntarily agreed to remove itself from certain representative Anglican bodies until Lambeth 2008, "questions remain to be considered," Archbishop Williams said, "about The Episcopal Church's relations with other provinces (though some provinces have already made

their position clear). I do not think it wise or just to take any action that will appear to bring that consideration and the whole process of our shared discernment to a premature end."

Trust among Communion partners needs to be rebuilt, Archbishop Williams said, and he promised to "seek the advice" of the primates on invitations to the Lambeth Conference. He also cautioned against allowing the "acute dissension" within The Episcopal Church to paralyze other promising advancements throughout the Communion, mentioning ecumenical relations by example.

Archbishop Williams mentioned that he had accepted a steering committee recommendation to invite the Archbishop of York to the February meeting in order to represent the interests of the Church of England.

Council Presidency Surprises Bishop MacPherson

Bishop D. Bruce MacPherson of Western Louisiana was so surprised by his "raising up" as president of the Presiding Bishop's Council of Advice that he asked for time alone to pray before consenting to the nomination. The newly constituted council met with Presiding Bishop Katharine Jefferts Schori Dec. 4-6 in Weehawken, N.J.

"That was not what I expected when I went to New York that week," Bishop MacPherson told THE LIVING CHURCH. "One of the important things to bear in mind is that I differ somewhat in my support of the Windsor Report. I want [The Episcopal Church] to stay in the Anglican Communion and to follow the Windsor Report. I talked to the [council] about that fact. I wanted them to have clarity and understand where I'm coming from."

The council is comprised of bishops who are either presidents or vice presidents of the nine geographic Episcopal Church provinces. Bishop MacPherson, who was elected to a second three-year term as president of Province 7, which includes the dioceses in Texas and surrounding states,

said Bishop Jefferts Schori may make some changes to the way council functions. Bishop Frank Griswold, her predecessor, used the council as somewhat of a listening post to understand how national and international issues were affecting individual dioceses and provinces.

According to a Dec. 19 report by Episcopal News Service, the council endorsed the concept of a primate vicar, a proposal which had been rejected immediately by Bishop Jack Leo Iker of Fort Worth. At its annual convention in November, the Diocese of Fort Worth announced its withdrawal from Province 7 and endorsed a request for alternate primate oversight made during the 75th General Convention by Bishop Iker and the diocesan standing committee.

The council also discussed "moves within some dioceses toward disconnection from the life and work of The

Episcopal Church," and also discouraged the Archbishop of Canterbury from inviting to the Feb. 14-19 primates' meeting "additional 'dissenting' bishops from this Church."

Bishop MacPherson said it would be "premature" to offer any insights into Bishop Jefferts Schori's leadership style after having had the opportunity to observe her for just one short meeting in her new role.

"Paramount in all this is that the positions that I've taken on the defense of the gospel, the Anglican Communion, the Windsor Report, and the orthodox faith remain unchanged," he said. "I will not compromise my relationship with Jesus Christ. There has been no movement on that and there will be no movement from that."

"That has been my position since coming out of General Convention in 2003 and my support for those people [who have embraced the Windsor Report as the way forward for the Communion] remains unchanged," he said. "Ending up in this capacity [as president of the council] was the furthest thing from my mind."



Bishop MacPherson



Rosenthal/ACNS photo

Craig E.F. Alston (left), rector's warden; the Rev. Canon H. Gregory Smith, rector; and Patricia C. Smith, accounting warden, of St. Luke's Church, Philadelphia, hold candles from the Church of the Nativity in Bethlehem, as the three pray for peace on Christmas Eve.

Bishop Frade Calls for Action on Darfur

The Rt. Rev. Leo Frade, Bishop of Southeast Florida, was one of six members of the clergy who joined U.S. Rep. Kendrick Meek (D-Fla.) as speakers at a "Darfur Interfaith Awareness Gathering" Dec. 18 at Temple Emanuel, Miami Beach.

"We gather here to challenge our conscience and the conscience of our community," Bishop Frade said. "We gather as one people to cry in outrage for the horrible and barbaric killings taking place in the area of Darfur in Sudan."

Bishop Frade also emphasized the responsibility of governments for the situation in Darfur, saying, "We know that the Darfur genocide is no accident ... [it] is the devilish and brutal product of those in power, the National Islamic Front regime in Khartoum..."

"But I am also afraid that the genocide is also due to the negligence of the present administration of the United States for not really caring for a group of people that were also cre-

ated in God's image as we are."

Bishop Frade cited the position of The Episcopal Church on Darfur, which calls for such measures as expansion of the African Union security force authorizing "if necessary an international intervention in Darfur that includes troops from outside Africa as well as within" and "the prosecution of the perpetrators of the Darfur tragedy."

"Let our voice rise as one cry demanding justice," he concluded. "Let us pledge ourselves to this holy cause until justice and peace are restored."

Sponsored by the Miami Coalition to Save Darfur, a project of the Jewish Community Relations Council of the Greater Miami Jewish Federation, the rally to raise awareness of the Darfur genocide was scheduled to be held in the symbolic setting of the Miami Beach Holocaust Memorial, but was moved to the temple because of rain.

Mary Cox

Environmental Abuse Compared to Slavery

The abuse of the environment is as great an evil as was the slave trade, the Rt. Rev. James Jones, Bishop of Liverpool, said during a visit to two congregations in the Diocese of Colorado. The trip was part of a larger effort to garner support for a "green agenda" in the Anglican Communion.

Future generations of Anglicans will equate our indifference to the environment to prior generations' indifference to slavery, Bishop Jones said.

"We look back and ask, 'How could people have done that, tolerated slavery?' The question is, will they be saying to us in 200 years time, 'Did they know they were ruining the planet?'," he told the *Rocky Mountain News*.

'Operation Eden'

Speaking before a congregation of 200 at St. John's Cathedral, Denver, Bishop Jones described the work of the Diocese of Liverpool's "Operation Eden," a multi-faith, community-based environmental program. He highlighted more than 100 environmental projects undertaken by the organization since 2004, and encouraged the cathedral congregation to adopt an environmentally friendly agenda.

Bishop Jones' trip to Denver was organized jointly by the British Consulate and St. John's. Greg Movesian, canon steward at the cathedral, noted the consulate likes "to work with local partners in the community, and we have developed an especially strong relationship because of the Abrahamic Initiative," an ongoing interfaith program located at St. John's.

The Bishop of Liverpool also spoke at Grace and St. Stephen's, Colorado Springs, on "Biblical Call to Stewardship of the Earth."

"Bishop Jones is trying to develop a worldview from a biblical perspective that considers this an issue that is our duty and responsibility to address," said the Rev. Don Armstrong, rector.

(The Rev.) George Conger

Dallas Will Wait for Guidance from Primates

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.

Bishop Beisner Prepares to Take Charge in the Diocese of Northern California

The Rt. Rev. Barry Beisner, who will be installed as Bishop of Northern California Feb. 2, was consecrated a bishop in September [TLC, Oct. 22] after extensive confirmation hearings during the 75th General Convention, particularly over the fact that he was divorced twice before his current marriage.

Bishop Beisner, who is succeeding the Rt. Rev. Jerry Lamb, responded to questions put to him recently by a reporter for *THE LIVING CHURCH*.

"I know the job well from working closely with Bishop Lamb for the past four years, and yet things seemed different during two visitations," Bishop Beisner said. "I'm in a different role now and even people who know me very well behave a little differently. I'd like to think that this is due to a new sense of grace within me because of ordination. Certainly enough people prayed that I might receive the gift of renewed grace."

Bishop Lamb has been one of the most vocal supporters of communion of the unbaptized. Bishop Beisner noted that "at this moment in our Church there are two seemingly contradictory principles" in play on this topic. "On the one hand we are seeking to strengthen the understanding of our baptismal covenant and on the other we want to practice open commonsality. I don't believe these two need to be in conflict.

"Under our existing canons, it is very clear that communion of the unbaptized is prohibited," he continued. "Many of our ecumenical agreements also are predicated on that understanding. This is an instance where my personal views may not be in complete agreement with the majority sentiment in the diocese. It will not be my practice as bishop to invite the unbaptized to the table, but I am not going to begin an extensive

policing policy for our clergy. The community needs to undertake a serious conversation and by that I do not mean just the Diocese of Northern California. This is a matter of importance for the whole church."

Reflecting on the scrutiny he received during his confirmation hearings in June, Bishop Beisner said that "some people tried to make my confirmation into a political issue, but I felt very supported throughout. I was sustained by the prayers of so many people.

"It really was not an anxious time for me because this was not something that I felt I needed to do," he said. "I tried to be faithful in response to God's call. From a larger view, it's no surprise that I came under increased scrutiny given the current level of anxiety in the system."

Described as both a liberal and neo-conservative, Bishop Beisner noted that "the label that I put on myself during the diocesan walkabouts was 'radical moderate.'" Pointing to Archbishop of Canterbury Rowan Williams as one of his heroes, he said, "I hope I have a pastoral heart for all the people of God. One of the things that attracted me to Anglicanism during college was its comprehensiveness."

Bishop Beisner said he was invited to attend the Camp Allen meeting of bishops [TLC, Oct. 15], but was unable to attend because of circumstance. "I continue to assert that the Windsor Report represents the best way forward for us as a Communion," he said. "I want to know more. My concern has to do with radical patience. We need to be careful that we don't prematurely separate ourselves into enclaves that further division. I want to be in close conversation with those bishops who were at Camp Allen. I wish more bishops had attended."

Steve Waring



Bishop Beisner

Parish Connection

Delegates to the annual convention in the Diocese of **South Carolina** affirmed a previous request made by the standing committee and bishop for an "alternative primatial relationship." The Nov. 10-11 meeting at the North Charleston Convention Center also was a chance to welcome bishop-elect Mark Lawrence and to say goodbye to retiring Bishop Edward Salmon, who has served since 1989.

Bishop-elect Lawrence preached a homily at the opening Evening Prayer service. In his last convention address, Bishop Salmon emphasized the importance of the episcopal office as a means of connecting the parishes.

Three resolutions were considered by delegates. One on alcohol and drug abuse was tabled, and another which would have changed the voting eligibility requirements for retired clergy living in the diocese was defeated.

Convention endorsed overwhelmingly a previous decision by Bishop Salmon and the standing committee requesting from the Archbishop of Canterbury an alternate primatial relationship.

In a state of the church message delivered on the first day of convention, Elizabeth Pennewill, consultant for congregational leadership, commended the diocese for its record of growth during a time when the majority of dioceses were experiencing decline. "While our denomination is suffering serious decline in members and income, we're bucking the trend," she said. "And, our diocese is blessed with cohesiveness and unity among clergy and laity as evidenced in the 2005 Diocesan Profile as well as the election of Bishop-Elect Lawrence on the first ballot in September."

No Slowing Down

In his address to the diocesan convention, the Rt. Rev. William Persell, Bishop of **Chicago**, vowed that there will be no slowdown during this year of transition. Convention met Nov. 10-11 in at a hotel convention center in



David Skidmore/Anglican Advance photo
Musicians from the Diocese of Chicago participate in the Nov. 10 service at convention.

Wheeling, dispatching 18 resolutions and welcoming retired Presiding Bishop Frank Griswold, who served as Bishop of Chicago from 1987 to 1998.

"This coming year in some ways will be a time of transition as our Search Committee continues its work of finding appropriate candidates for the 12th Bishop of Chicago," Bishop Persell said. "If you think that this year will be a time of slowing down or waiting for things to happen, I would disabuse you of that idea. Bishop [Victor] Scantlebury, our diocesan staff, and I are committed to keep moving full steam ahead. One requirement for my successor might well be a certain nimbleness of foot and the capability to hop onto a moving train."

Among approved resolutions were several dealing with Millennium Development Goals, anti-racism and campus ministry. Delegates also adopted resolutions setting clergy compensation and insurance coverage minimums, called for prayers and peace in the Holy Land, and adopted a resolution calling for a minimum standard of universal health care for all Illinois residents.

The only resolution to be defeated

was one titled "Mutual Accountability in Giving." The Diocese of Chicago does not presently have a mandatory assessment system. The proposed resolution, which was defeated 264-133, sought approval to develop a plan for approval at the 2007 convention which would include consequences for parishes which do not meet their fair share asking.

Heated Debate Needed

In his address to diocesan convention, the Rt. Rev. C. Wallis Ohl, Bishop of **Northwest Texas**, said the Anglican heritage is to "debate and disagree as heatedly as we can until we come to the Lord's table." Convention met Oct. 27-29 in Abilene.

Bishop Ohl told delegates he attended the September meeting of bishops organized by Bishop Don Wimberly of Texas because he believes continued dialogue is necessary [TLC, Oct. 15]. He bemoaned what he sees as "those at both ends of the theological and political spectrum" who intend to "close off conversation and expel from The Episcopal Church or the Anglican Communion all who are not of the one mind that they dictate.

"To require that all everywhere adhere to a single understanding is simply not Anglican," he asserted. He said that Christians have often been "embroiled in controversy over the interpretation of scripture" in ways that threaten the church's unity. "Western Christians have made fracturing unity into an art form.

Bishop Ohl challenged diocesan representatives to undertake evangelism, particularly in Latino communities and among the many unchurched persons in the diocese, and to establish a ministry presence on every college campus, saying it was "an investment in the future of The Episcopal Church." He also set as a goal a renewed attempt to rework the diocese's assessment structure, but a resolution on apportionment was defeated.

(Continued on next page)

NORTHWEST TEXAS

(Continued from previous page)

Delegates did adopt resolutions calling for an ad hoc reconciliation committee which will work to increase "understanding and communication within the diocese regarding ongoing divisive issues." Convention also pledged study and support for the Millennium Development Goals.

A resolution was defeated which would have permitted parishes and individuals to divert or reallocate the portion of their diocesan assessment that funds the diocesan contribution to the General Convention budget.

Episcopal News Service contributed to this report.

Stem-Cell Debate

The value of stem cell research, both embryonic and adult, was affirmed at the convention of the Diocese of **West Missouri** in Kansas City Oct. 27-28. After much debate, a resolution was approved that reflects restrictions set by the 2003 General Convention, prohibiting the fertilization of eggs solely for research, as well as buying or selling human eggs, and requiring all research to meet legal and ethical standards. Language was removed that had referred to a specific amendment on the ballot in Missouri's November elections.

"The convention modeled what has too often been missing in the political debate concerning stem cell research, and speakers refused to demonize those with whom they disagreed even as they spoke passionately about their views," said the Rev. Fred Mann, rector of St. Andrew's Church, Kansas City.

In his convention address, the Rt. Rev. Barry Howe, Bishop of West Missouri, said that although some growth has taken place, the diocese has "not done well with the goal of increasing the number of members in our congregations." He stressed the importance of a plan and ongoing program for evangelism, which includes a resource booklet pro-



Episcopal Student Center photo

The Rt. Rev. John B. Chane, Bishop of Washington, dedicates the new student life center at the University of Maryland in College Park on Dec. 10. Up to four student residents will pay reduced rent and participate in Christian prayer and community life. The building was formerly used as the rectory for St. Andrew's, College Park. The parish continues to support the campus ministry.

duced by the diocesan communications committee that has "many helpful ideas and suggestions for welcoming and incorporating members into our communities."

The bishop talked about disunity in the House of Bishops and throughout the church. He commended those in the diocese who "rise above such condemnation and disunity" to do "the mission and ministry of Jesus Christ."

In other business, delegates approved resolutions calling for studies to identify strategies for increasing membership across the diocese, as well as a budget increase for communications initiatives.

Among topics in educational sessions on the first day of convention, Jim Hill, diocesan foundation executive director, discussed stewardship and outlined trends in giving across the diocese from 1995 to 2005, which showed slight increases in plate collections and slight decreases in pledges by baptized members. His

greatest concern, however, was the lack of children, youth and young couples.

Convention also passed the first reading of an amendment to the diocesan constitution revising the article regarding how membership is counted to determine the number of delegates to convention. The change of "adult communicant" to simply "communicant" would allow young people and children to be counted. The resolution requires approval by two successive annual conventions in order to be enacted.

In presenting the 2007 budget, provost Jon Yeager noted a 2.3 percent increase in expenditures and a projected 3.3 percent increase in income. Increasing medical insurance costs is a continuing concern, he said. A budget of \$1.7 million was approved.

During convention, the Youth Action Council led a two-day Diocesan Youth Event (DYE) at Grace and Holy Trinity Cathedral, Kansas City.

Looking West

The story of the Epiphany is a beautiful one. Many of us were fascinated by it as children. As adult Bible readers, we have read it many times, and as worshipers we have heard it read over and over. Most of us have heard it explained as illustrating the revelation of the Savior of the world to the whole world which he died to save.

I belong to a fraternal organization of men and women which pays special attention to this event. Its words and rituals reflect the Bible account and the recollection of the event is indeed cherished among the members.

Unfortunately, a huge majority of Christians and of the members of that organization hold on with all their might to one of our favorite inaccuracies.

Hymn 109, The first Nowell, is well known everywhere. The second verse begins by relating that "They looked up and saw a star shining in the east beyond them far..." How vigorously we voice those words. Do you believe this? I do not. Allow me to explain.

Matthew 2:1 informs us that when Jesus was born there came wise men from the east to Jerusalem. A glance at the map of the Middle East shows us that it is not far from Jerusalem westward to the sea, but to the east lie hundreds of miles of territory from which these strangers could have come. They were therefore traveling in a westerly direction. That they were led by a magnificent heavenly display is beyond question. The words of Hymn 126, We three kings, have it right. It says of the star, "westward leading, still proceeding."

Matthew 1:9 tells us that the star went before them. Thus the star was not in the eastern sky but in the west! Were the star in the east, how could it possibly have led them? If you think about it, something or someone who leads us is in front of us, not behind us.

What then are we to make of the words in Matthew 2:2 and 2:9, which describe the heavenly sign as the star they saw in the east?

The ancient languages often omitted details which readers were to supply. Thus

in many Bibles there are words in the text printed in italics. Those words were not in the original language, but were supplied by the translators in order to provide the readers with a smooth and understandable text.

Suppose we supply words which correspond to the common reading of these texts. The verses will say, for example, the star which they saw when it was in the east. This promotes the common inaccuracy. But suppose instead we supply the words *when they were* in the east...



At this point, the text satisfies the events recorded in scripture, the geography of the area, and the sign which God placed in the heavens. But it was not the star which was in the east. It was the people!

A final word. The heavenly sign has been a source of speculation for centuries.

Was it a planetary conjunction, a nova, an asteroid, or whatever else? We do not know. It might be worthwhile to suggest that there is a trickle of inspiration in a popular Christmas song which speaks of a star "with a tail as big as a kite." A comet? Why not? In the first place, we know of many comets which come only once. They are attracted by the gravity of the sun, and are then hurled out into space, following parabolic orbits, never to return again. This jibes with the assertion that the birth of God's Son is a unique event in time. When we look at the planets, their "apparent motion" along the zodiac proceeds in one direction, but may stop and turn around. The effect, known as retrograde motion, is known to all astronomers. A comet might appear to remain in the western sky for an extended period, and then, as is recorded in Matthew 2:9, appear to move until directly over the place where the infant Jesus lay. Perhaps one did.

Whatever it was and wherever it happened, we have seen his star with the eyes of faith and we have come to worship him.

Our guest columnist is the Rev. Charles L. Wood, a retired priest of the Diocese of Michigan who is vicar of St. Luke's Church, Yanceyville, N.C.

Did You Know...

The Episcopal Theological Seminary of the Southwest's Online School is offering a course exploring humans' relationships with their pets.

Quote of the Week

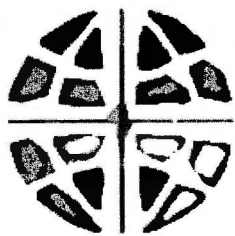
Presiding Bishop Katharine Jefferts Schori, interviewed on National Public Radio, on the timing of her vocation: "Well, in the mid '80s, the federal research priorities had changed significantly and it was becoming apparent to me that it was going to be something different if I wanted to continue in oceanography as a research oceanographer."

Ecumenical Successes

Despite the tension that prevails in much of The Episcopal Church, it is heartening to see that ecumenical relationships between Episcopalians and other Christians continue to flourish in some places. Diocesan newspapers and parish newsletters continue to present reports of partnerships of various sorts, and some bishops told their diocesan conventions stories of successful developments.

In recent weeks we have noticed various accounts of Episcopalians and Lutherans taking the *Called to Common Mission* covenant seriously. There are Episcopal priests filling interim positions in the Evangelical Lutheran Church in America (ELCA) and vice versa along with merged congregations involving the two churches, and Episcopalians and Lutherans sharing the same facilities. The Diocese of Southern Ohio has a thriving Episcopal-Presbyterian congregation, and there continue to be instances in which Roman Catholic and Episcopal churches and cathedrals are renewing covenants signed years ago. Episcopal churches are home to some congregations of various Orthodox churches that do not have their own buildings, and Episcopalians continue to work in a wide variety of outreach ministries with others, especially providing hurricane relief along the Gulf Coast.

The Week of Prayer for Christian Unity, Jan. 18-25, is a fine time for churches to recognize and celebrate the relationships they have with other Christians. The Lambeth Conference of Anglican bishops recommended in 1878 that an "observance of a special season for [prayer for reunion]" take place. It has been widely observed for more than a century. Even if our parish is not involved in a formal relationship with others, let us make the most of this opportunity to pray, "beseeching thee to inspire continually the Universal Church with the spirit of truth, unity and concord" (BCP, p. 329).



It is heartening to see that ecumenical relationships between Episcopalians and other Christians continue to flourish in some places.

Costly Losses in Virginia

During the past year, we have witnessed an unprecedented exodus of nearly 10,000 Episcopalians from the Diocese of Virginia. On a December Sunday, sizable majorities of eight congregations voted to leave the diocese and The Episcopal Church [TLC, Jan. 7], joining four others that previously had made similar decisions. The strategy, while not entirely unexpected, nevertheless created a stir in The Episcopal Church and the Anglican Communion. Most likely, there will be other congregations, both in Virginia and elsewhere, joining these churches, with others waiting to see what the primates of the Anglican Communion do when they meet next month. The departures lead to the obvious question, what happens now?

One step already has been taken, and that is for the congregations that voted to leave to become affiliated with another jurisdiction. All of the churches that voted on Dec. 17 will be part of the Convocation of Anglicans in North America (CANA), a missionary effort of the Church of Nigeria. Next comes the matter of property, an issue that will not be resolved easily. Two of those churches — Truro Parish and The Falls Church — occupy historic, well-maintained buildings on prime locations in suburban Washington, D.C. The departing congregations voted to retain their properties, but should expect resistance from the Diocese of Virginia. A "standstill agreement" in which the diocese and the departing congregations agreed not to initiate litigation for 30 days is currently in effect and should allow both sides to consider their options, but a long court battle seems likely.

Most of those who left, largely evangelicals, have been concerned with the direction of The Episcopal Church for many years. The New Hampshire consecration was an impetus for many to head elsewhere, but the erosion of the authority of scripture, and the growing leftward leanings of the church's leaders were also responsible. The Episcopal Church has lost some bright clergy, a solid cadre of lay leadership, and many faithful Anglicans.



GROUND ED IN HISTORY

By Michael L. Vono

The Scottish philosopher David Hume once said, "Truth springs from argument amongst friends." These days in the international city of Rome, Italy, I am finding myself engaging more and more in critical discussions and debates about the theological truths taught in the holy seasons of Christmastide and Epiphany, in which the Church encourages us not only to be observant of our present age and more conscious of living out our faith, but also to be anticipating and preparing spiritually for the coming of God in Christ.

In the seasons of Christmas and Epiphany we focus on two events: We relive time of preparation for the first coming of Christ in celebrating his appearance at Bethlehem, and we reawaken our expectation of Christ's second coming at the end of time. Reginald Fuller, my favorite New Testament scholar, is keen to say in his commentaries about these holy seasons that the importance of our belief and anticipation that God *is*, and that God takes action in our world and lives, lies in the fact that human beings cannot produce their own

salvation. Looking closely at human history, one clearly sees that the resources for salvation do not ultimately lie within the possibilities of humanity's genius. They come, mysteriously, from outside our human limitations. Neither the incarnation nor the *parousia* (end-time) can be thought of as products of human evolution. Christmas and Epiphany then are the realization and acknowledgement that the Incarnation puts the mystery of God's presence into our human hands. Handling mystery is not easy or unchallenged. Today, and indeed in ages past, scientists and popular best-selling authors are challenging the religious truths held by Christians and others of faith and hope.

For people of religious belief and faith, the wider secular context challenging the Christmas and Epiphany message is represented by two people in particular: the popular pre-eminent scientist presently at Oxford University, Richard Dawkins, who has recently published a book titled *The God Delusion*, and the author of *The Da Vinci Code*, Dan Brown. I identify these two individuals because their publications are currently best sellers in the U.S. and have caused much public debate and con-

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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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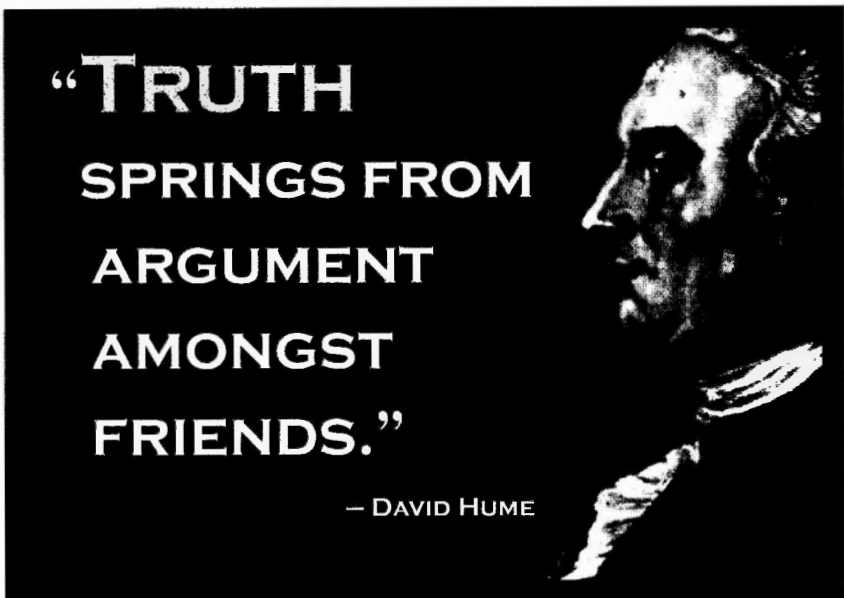
fusion within Christian and other religious circles. Common to these publications is the suggestion that humanity has been subject to an intentional conspiracy by those in religious authority who obscure the "truth," that there "really is no God." For Dr. Dawkins this is a scientific truth; and for him, because there is no empirical data supporting the reality of God, belief in God is irrational, and has led him to conclude the supreme improbability of the supreme Being.

Nevertheless it is worth remembering that science has its own set of laws and parameters of deduction, logic and beliefs which in fact sometimes do transcend reason. Today scientists acknowledge that parts of quantum physics transcend the laws of reason and logic, and many experiments are undertaken upon a pre-suppositional basis of belief. For example, the splitting of the atom, which cannot be seen by the naked eye, and the quarks and gluons, locked up in protons and neutrons, found in the cold universe, are real by scientific assumption and deduction and not by seeing or the proof of empirical data. You see, even the laws of science demand a bit of faith as we progress in knowledge.

For Dan Brown, who is not an atheist, the conspiracy, also identified as originating from those religious authorities who have wielded power throughout the centuries, literally arises from a mixture of biblical history and literary fiction. Time and time again Mr. Brown has publicly said that *The Da Vinci Code* is not based on historical or biblical fact but is pure literary fiction, yet his writing intentionally misuses and disregards sacred tradition and religious faith as if they were unhistorical, unreal, untrue and improbable, and also presents fiction as if it were fact. A good story is a good story only if it is a believable story. For most fictional literature the story line may be believable, but the reader is inevitably aware that what he is reading is fiction. In *The Da Vinci Code*, however, the mix of factual biblical history, uncensored critical false assumptions, and conclusions fostered by doubt leads some people to believe the supreme improbability of the supreme Being, albeit within the genre of literary fiction. So even the genre of literary fiction, when deceptively mixed with biblical history, can distort truth and impede progress in theological knowledge and understanding.

Where does all this leave a believer in this 21st century? Where does this leave the Church? What needs to be acknowledged among people of faith is that religious experience and faith-history also have their own set of laws which transcend empirical knowledge and data, reason and logic. Why would divine knowledge not be as valid as scientific knowledge, since both disciplines adhere to uniquely and necessarily different epistemologies?

Christmas reminds us that faith's pre-suppositional basis is evidenced in Christian history as well as tradition and that the Incarnation of God in Christ Jesus puts the mystery of God's presence, the mystery of God's reality, into our human hands. In other words, it is as valid and true for faith to claim the improbable as it is for science. Nothing that results in human progress is achieved by unanimous consent, and this is true for all the scientific disciplines, including theology, which addresses the mysteries of life, change, death, what is seen and what is unseen. Interestingly, it is evident that even in the sciences there are individuals like Dr. Dawkins who hold extremist views of exclusivity, skewing the universality of uncertainty, of wonder, inquiry and improbability. Christmas reminds all of us



that in approaching the unimaginable, the profound uncertainties of birth, this life and reality, we also approach the mystery of what is unseen, the mystery of all Being, the center of all reality and the mystery of eternity.

Humanity is not an end in itself, since if it were there would be no death, but rather our humanity points to the greater reality of becoming and being. Because we are, and have the capacity for mystery and inquiry, we can deduce and have faith in the supreme Being. This proposition is in the end a profound mystery beyond all the knowledge of our human sciences. God *is*. Christian faith concludes that we are becoming what we are created to be, but are as yet unable to fully comprehend. To those who say that there is no common ground between science and religion, I say with philosopher David Hume, "truth springs from argument amongst friends." I for one am willing to argue God's existence.

The Rev. Michael L. Vono is the rector of St. Paul's Within the Walls, Rome, Italy.

An Aging Church

I would like to respond to the Reader's Viewpoint about the demographics of The Episcopal Church [TLC, Dec. 31].

Although it is true that our numbers have decreased, the reason is not simply (as our Presiding Bishop has suggested) that our members are more highly educated and therefore have

One need only look at membership data that compares baptisms to burials to see [that we are an aging church].



fewer children, but rather that we are an aging church. One need only look at membership data that compares baptisms to burials to see that this is the case.

Although I believe that the church must be fully committed to social issues and justice issues, I also believe that we must be equally committed to our traditions of faith and belief, because it is our theological foundations that support our social concerns. We don't generate a theology to support our social mission.

Why are we not attracting new members? My thought is that it is because in large measure we are trying to draw people into a body of believers that is not clear about what it believes.

In the past, the strength of The Episcopal Church has been in its nurture of its people in their knowledge of God, in study of scripture, in growth in the spiritual life, in excellence in preaching, and in its great liturgical tradition. This is what we call "pastoral care" — that is, the formation of communities in which people are being given the tradition in such a way that they experience growth as Christians. I worry that the many dedicated members of The Episcopal Church are not being

given this kind of care and nurture. They deserve it.

*(The Rt. Rev.) Richard F. Grein
Bishop of New York, retired
New York, N.Y.*

Incarnation Denied

The fact that the Rev. John Fuller defines God to be "unlimited" and is "One never to be represented in any physical way" [TLC, Dec. 17] is truly a limitation in itself.

In putting forth such a definition, Fr. Fuller denies the Incarnation of Jesus Christ. Jesus fulfilled the prophecy of Isaiah where "the Virgin will be with child and will give birth to a son, and they will call him Immanuel, — which means, 'God with us'" (Matt. 1:23 NIV).

Paul concurred with this when he said that "in Christ all the fullness of the deity lives in bodily form" (Col. 2:9), and that our attitude should be the same as Jesus — "Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!" (Phil. 2:6-8). Fr. Fuller has denied one of the basic tenets of the Christian faith as well as his ordination vows.

Second, when Fr. Fuller states that "God is not limited by the written word, nor by holy tradition" and that "we must never forget that God's revelation of himself to his people today is not limited to God's revelation of himself found in scripture and tradition of yesterday," he leaves me with the queasy feeling that God is doing a new thing today through the Holy Spirit and he is going to ignore his word written because it was written so long ago. God is not going to do anything today that is in direct contradiction to what he has revealed to us in scripture.

*Rob Kirschner
Lakeville, Mass.*

Appointments

The Rev. **Kristin Neily Barberia** is associate at St. James', 3903 Wilshire Blvd., Los Angeles, CA 90010-3212.

The Rev. **James Benbrook** is vicar of Good Shepherd, 806 Concordia Ave., Vidalia, LA 71373.

The Rev. **Enrique R. Brown** is priest-in-charge of St. Mark's, 33-50 82nd St., Jackson Heights, NY 11372.

The Rev. Canon **Denis C. Brunelle** is director of the George Mercer, Jr. Memorial School of Theology, 65 Fourth St., Garden City, NY 11530-4435.

The Rev. **Elizabeth Shows Caffey** is associate at All Saints', 634 W Peachtree St. NW, Atlanta, GA 30308-1925.

The Rev. **Julie Calhoun-Bryant** is priest-in-charge of St. Alban's, 1308 Meadowbrook Dr., Syracuse, NY 13224.

The Rev. **Eva Cavalieri** is assistant at Trinity, 1500 State St., Santa Barbara, CA 93101.

The Rev. **James H. Cirillo** is rector of Grace, 5108 Weston Rd., Casanova, VA 20139.

The Rev. **John Conrad** is rector of All Saints', 3847 Terracina Dr., Riverside, CA 92506-1195.

The Rev. **Susanna DesMarais** is rector of St. Paul's, 200 Jefferson Ave., Endicott, NY 13760.

The Rev. **Ron Dybvig** is pastor-in-charge of St. Paul's, 117 N 7th St., Santa Paula, CA 93060-2615.

The Rev. **Clarke French** is rector of Trinity, 227 Sherman St., Watertown, NY 13601.

The Ven. **Mary A. Garde** is archdeacon of Suffolk, Diocese of Long Island, PO Box 2016, Miller Place, NY 11764.

The Rev. **Ken Pepin** is rector of St. Timothy's, PO Box 1027, Perrysburg, OH 43552.

Ordinations

Priests

Long Island — **Brian D. Blayer, Robert Picken, Paul Songling Xie.**

Resignations

The Rev. **James E. Byrum**, as rector of St. John's, Huntington, NY.

Retirements

The Rev. **Lawrence A. Britt**, as rector of St. Mary's, Morganton, NC.

The Rev. **Keith Lewis**, as rector of St. Mary's, Jasper, AL.

The Rev. **William J. Turner, Jr.**, as priest-in-charge of St. Francis', Cherokee, NC.

Deaths

The Rev. **Harry Evans Allen**, 76, of Lubbock, TX, died Nov. 4 in Lubbock following a long illness.

Fr. Evans was a native of Nashville, TN,
(Continued next page)

PEOPLE & PLACES

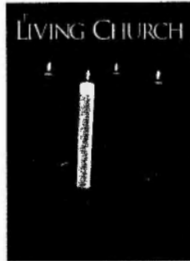
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and a graduate of Peabody College of Vanderbilt University and the University of the South. He was ordained deacon in 1958 and priest in 1959 in the Diocese of Tennessee and led the following congregations: vicar of St. Mark's, Copenhill, TN, 1959-61; priest-in-charge of St. Andrew's, Clinton, LA, 1963-69, and rector there, 1969-83. He was active in the Diocese of Louisiana, having been a member of the Department of Christian Social Relations, Department of College Work, bishop's council, as well as headmaster and chaplain of St. Patrick's School, Zachary, LA, delegate to Province 4 synod, and dean of the Baton Rouge Convocation. In recent years he was an interim rector in several dioceses. Fr. Allen is survived by his wife, Vivien, and three children.

The Rev. **James A. Callahan**, priest-in-charge of Church of the Messiah, Heflin, AL, died Nov. 1 in Carrollton, GA, where he resided. He was 77.

Born in Athens, GA, Fr. Callahan was educated at the University of Georgia and Candler Theological Seminary. He was ordained in the Diocese of Atlanta, as deacon in 1977 and priest in 1978. He was priest-in-charge of St. James', Cedartown, GA, from 1978 to 2000. He and his wife, Peggy, are the parents of four children.

The Rev. **John R. Campbell**, retired priest of the Diocese of North Carolina, died Nov. 9. He was 81.

He was born in Valparaiso, IN, and graduated from Wake Forest University, Virginia Theological Seminary, University of Virginia, and Lancaster Theological Seminary. Ordained deacon in 1955 and priest in 1956, Fr. Campbell served as priest-in-charge of St. Stephen's Church, Forest, VA, 1956-58, and rector of Christ Church, Pulaski, VA, 1958-68.

The Rev. **George C. Kershaw**, 88, retired priest of the Diocese of Fort Worth, died Oct. 29 in Bonham, TX.

A native of Dallas, he served in World War II with the Army Air Corps in the Pacific. He was awarded the Legion of Merit for his military service. After working as a chemical engineer, Fr. Kershaw attended the Episcopal Theological Seminary of Kentucky. He was ordained to the diaconate in 1963 and to the priesthood in 1964. He served congregations in Mesquite and Grapevine, TX, then was priest-in-charge of Holy Trinity, Bonham, TX, from 1982 until 1988 when he retired. Surviving Fr. Kershaw are his wife, Peggy; a son, Chris, of Dallas; and grandsons Clayton Kershaw, of Dallas; Michael Brockman, of Phoenix, AZ, and Matthew Brockman, of Denver, CO.

The Rev. **Robert Scoon**, longtime assistant chaplain at the Kensington (The Episcopal Home) in Alhambra, CA, died recently while visiting his family cottage

in Oliphant, Canada. He was 78.

Fr. Scoon was born in Burns, WA, and educated at Wittenberg (OH), University of Western Ontario, University of Wyoming, and University of Southern California. He was ordained deacon in 1956 and priest in 1961 in the Diocese of Huron of the Anglican Church of Canada. He served at Grace Church, Orange, NJ, 1961-62; Our Savior, San Gabriel, CA, 1967-77; and in the chaplain ministry from 1978 until 2002. He is survived by his wife, Carole, of Arcadia, CA; a daughter, Kathryn Nichols, of San Ramon, CA; sons Craig, of Pasadena, CA, and Mark, of Altadena, CA; and nine grandchildren.

The Rev. **Jose de Jesus Vega**, 95, prominently involved in Hispanic ministry in the Diocese of Arizona for many years, died Oct. 23 in Phoenix from complications arising from Parkinson's.

Born in Mexico, Fr. Vega was educated at Arizona State University and the University of Arizona and a Roman Catholic theological seminary. After being received from the Roman Catholic Church, he was priest-in-charge of Church of the Holy Family, McKinney, TX, 1950-53, then he assisted at St. Mary's and later All Saints' churches in Phoenix. He also was the vicar of San Pablo Mission, Phoenix, for many years. Dr. Vega taught at Arizona State and at Phoenix College for many years, retiring in 1976. His work in establishing child care for children of migrant workers in Texas was recognized by *Time* magazine in 1951. He is survived by his wife, Maria Luisa; three sons, Jose, Jr., Luis Alfonso, and Carlos Alberto; four grandchildren and eight great-grandchildren.

Other deaths of clergy as noted by the Church Pension Fund:

Leslie B. Bear	70	Little Eagle, SD
Harry L. Biggs, Jr.	85	Galena, MO
Janet R. Brocklesby	74	Lincoln Park, NJ
Frederick M. Brooks	94	Philadelphia, PA
Duane V. Fifer	80	Palm Beach, FL
Richard S. Hall	80	Fredericksburg, TX
Winthrop E. Jackson	84	Winthrop, ME
Charles E. Johnson, Jr.	80	Anniston, AL
Robert H. Kluckhorn	80	Spokane, WA
Alfred T. Knies, Jr.	82	Wimberley, TX
Hayward L. Levy, Jr.	80	Raleigh, NC
Laurence W. Reynolds	76	Ontonagon, MI
Harris C. Shelbert, Jr.	88	Chagrin Falls, OH
Irwin L. Simon	88	Cape May Court House, NJ
Wilbur M. Sims	93	Cascade, VA
Charles E. South	72	Birmingham, AL
Robert J. Stewart	74	Batavia, IL
Albert K. Van Etten	80	Lacey, WA

Next week...

Lutheran
and Episcopal

CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS: Scholarly, out-of-print. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. PH: (518) 587-7470. E-mail: AnglicanBK@aol.com. Visit www.anglicanbooks.klink.net.

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

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

FULL-TIME RECTOR: *St. Thomas Church, Windsor, NC*. A community of Christians who are called through prayer and study to worship God, care for others and reach out to the world is searching for an energetic leader to spiritually guide our growing parish. Our new rector will possess strong preaching, pastoral and organizational skills, a passion for Christian teaching and the ability to relate to all segments of the church and local community. Leadership is key for our chosen rector as he or she will guide us in achieving our goals and vision for St. Thomas. Windsor is a charming, northeastern town nestled between the Roanoke and Chowan Rivers, about 40 miles north of Greenville. An outdoorsman's paradise offering sailing, hunting and other cultural activities, Windsor is also a short drive to the Outer Banks! If you have Carolina on your mind, we encourage you to contact our Search Committee, **St. Thomas Episcopal Church, P.O. Box 400, Windsor, NC 27983** or E-mail: billhazelgrove@yahoo.com.

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 addiction 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@educ.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 résumé 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**.

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.

HEAD OF SCHOOL, JULY 2007: *Christ Church Episcopal, Greenville, DE*. Christ Church Christiana Hundred, a large dynamic parish near Wilmington, DE, is seeking a dedicated, child-loving leader to lead our new preschool. In September 2006, we welcomed 81 children ages 18 months to 5 years into morning, half-day and all-day programs. Christ Church is located on a lovely 22-acre campus set apart from the business of Wilmington. We have a unique space, which includes a beautiful children's chapel and ample classroom space. We have a vision of a school that is an integral part of our parish, which promotes a sense of continuity among church, school and family, and where children are honored and nurtured in the Episcopal tradition. A competitive compensation package is offered. Contact: **Maryann D. Younger, Board Chair, Christ Church Episcopal Preschool, P.O. Box 3510, Greenville, DE 19807** Ph: (302) 655 3379 x238 Fax: (302) 655 2259 Website: www.christchurchde.org/preschool E-mail: cchpreschool@aol.com Application deadline is March 1, 2007. Christ Church Episcopal Preschool is an Equal Opportunity Employer.

CLASSIFIEDS

POSITIONS OFFERED

DIRECTOR OF YOUTH AND FAMILY MINISTRY: Are you tired of church as usual? Looking for something new, creative and rewarding? Want to be part of a faith community that is growing and focused on mission? The role of the director of youth and family ministry at **Christ Church, Hudson, OH**, is to help individuals develop stronger, Christ-centered relationships with their families, with God and with the church, to develop a strong and vital church family, and to generate opportunities for spiritual development for all ages, with a special focus on youth and young adults. We are looking for a team player to join an energetic and motivated staff. A sense of humor and entrepreneurial spirit is a must. Competitive salary and benefits. For a complete job description, please visit our website: www.christchurchhudson.org. Send resume and expression of interest exclusively to brian.suntken@christchurchhudson.org.

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 client served by the center. Interested persons should send their resumes to Sylvia Pecaro@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. St. 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*, is seeking a new rector. 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.

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: embodges@hotmail.com.

FULL-TIME RECTOR: *St. James Church, Taos, NM*. Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Contact: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571**. E-mail: wes@taosnet.com, or visit: www.stjamestaos.org.

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.

THE EPISCOPAL DIOCESE OF FLORIDA IS LOOKING FOR a few good retired but still energetic priests looking to relocate to North Florida to help rebuild Episcopal churches in a wonderful Episcopal diocese. Loving congregations need loving priests. Compensation up to \$30,499. Contact: **The Rev. Canon Kurt H. Dunkle, Episcopal Diocese of Florida, 325 Market Street, Jacksonville, FL 32202**.

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. Justyn Terry, Trinity School for Ministry, Ambridge, PA 15003**, or at jterry@tesm.edu by **January 27, 2007**.

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www.standrewslw.net www.IntegrityPalmBeach.org
The Rev. Paul A. Rasmus, p-r; the Rev. B. Patricia Masterman, d; the Rev. Canon Richard T. Nolan, Ph.D., ret. p-r
Sun. H Eu 7:30 & 10; Wed. H Eu & H 10; Sat. 6 (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. CLEMENS (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
Sisters of St. Anne (312) 642-3638
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, 8:20 (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 Johnston St. (337) 232-2732
1/2 block North of ULL www.ascension1030.org
Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets
Sun, gratis supper and H Eu 6

NEW ORLEANS, LA

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Mass: M-F 12:15, Sat 9:30

BOSTON, MA

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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
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LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland (702) 735-7655
1 mile off strip christissavior@lvcm.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. (973) 241-1111
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

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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.

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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evensong); Sat H Eu 12:10

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ASHEVILLE, NC

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www.allsouls cathedral.org
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

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

CHARLESTON, SC

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

CORPUS CHRISTI, TX

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

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CHURCH OF THE ASCENSION (713) 781-1330
2525 Seagler Westheimer at Beltway 8
Website: www.ascensionchurch.org
The Rev. Dr. Walter L. Ellis, r
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Wed Eu & HU 10:30; C by Appt., HD as anno

EAU CLAIRE, WI

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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

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (809) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 10:30

CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch-S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; L.O.H., 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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