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Volume 234

Number 5

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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Right cover of the Freer Gospels (Codex Washingtonensis), painted with the figures of St. Mark and St. Luke Egypt, 7th century. Encaustic painting on wooden panel. Freer Gallery of Art, Smithsonian Institution.

See book review of *In the Beginning: Bibles Before the Year 1000*.

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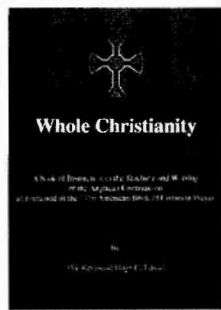
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SUNDAY'S READINGS

Sin, Forgiveness, and Mission

'The Lord will make good his purpose for me' (Psalm 138:9)

Fifth Sunday After Epiphany (Year C), Feb. 4, 2007

BCP: Judges 6:11-24a; Psalm 85 or 85:7-13; 1 Cor. 15:1-11; Luke 5:1-11

RCL: Isaiah 6:1-8(9-13); Psalm 138; 1 Cor. 15:1-11; Luke 5:1-11

Sin involves all of us, as "all have sinned and fall short of the glory of God" (Rom. 3:23). Sin turns us away from God and from our true selves, leaving us less able to answer God's call and to serve. Sin obstructs our vision, and clouds our judgment. We get used to our sins, which become patterns and habits of behavior. But God's presence in our lives can help us to wake up to the reality of our situation, and see how we need to change.

When Isaiah sees the vision of divine glory, his first response is to say, "Woe is me! I am lost, for I am a man of unclean lips ..." (Isaiah 6:5). And when Simon Peter sees the amazing catch of fish after Jesus' command for the fishermen to let down their nets for a catch, he falls down at Jesus' knees and says, "Go away from me, Lord, for I am a sinful man!" (Luke 5:8). Isaiah and Peter see themselves clearly in God's presence.

God's glory is manifested in many ways throughout the scriptures — a vision, a star, a miraculous healing, even an incredible catch of fish after a night of wasted effort. In all these epiphanies, God's presence is revealed in a way that changes lives and points to faith. Our exaltation is found in God, not in our isolated selves, and facing our limitations and failures is a first step for transformation. As we draw closer to God and share the divine

glory more completely, we become increasingly aware of our need for God's love and forgiveness.

In the collect we ask God to set us free from the bondage of our sins and to give us "the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ" (BCP, p. 216). As we open our hearts to change, we can be transformed and renewed by the glory of God in us.

Forgiveness is not the only gift God offers us. He will make good his purpose for us (Psalm 138:9). God's love endures for ever, and he will not abandon us. After Isaiah's guilt is cleansed, the Lord asks, "Whom shall I send, and who will go for us?" And Isaiah responds in faith, "Here am I; send me!" (Isaiah 6:8). God sends Isaiah to serve after he is forgiven, so that God's purpose for Isaiah will be fulfilled.

In a similar way, Jesus does not turn away after Peter humbles himself and admits that he is a sinful man. Instead, Jesus gives him a new vocation in faith, so that "from now on you will be catching people." Peter's new mission is to share God's glory in the world, and many will share the transformed life that Peter has come to know in Christ. We can also know the divine glory as we receive God's forgiveness and fulfill God's purposes for us in the world.

Look It Up

In the Baptismal Covenant (BCP, pp. 304-305), the people promise that with God's help they will persevere in resisting evil, and they will repent and return to the Lord whenever they fall into sin.

Think About It

Have you ever experienced an epiphany? How has God's glory been revealed to you? What difference did this make to you? Did it change the way you saw yourself or your community?

Next Sunday

Sixth Sunday After Epiphany (Year C), Feb. 11, 2007

BCP: Jer. 17:5-10; Psalm 1; 1 Cor. 15:12-20; Luke 6:17-26

RCL: Jer. 17:5-10; Psalm 1; 1 Cor. 15:12-20; Luke 6:17-26

The Stockholm Codex Aureus. Greater Mercia, Kent, southern England; mid-8th century Latin; ink and pigments on parchment 39.5 x 31.4 cm Royal Library, Stockholm

In the Beginning

Bibles Before the Year 1000

Edited by **Michelle Brown.** Smithsonian. Pp. 360. \$45. ISBN: 1-58834-240-9.

A century ago, Charles Lang Freer gave a large collection of Asian and American art to the people of the United States. This collection, including the very important Washington Codex of the Gospels (fourth or fifth century), was housed in the Smithsonian Institution. To commemorate this gift, the Smithsonian mounted an international exhibition of biblical manuscripts in December 2006, collaborating with the Bodleian Library at Oxford.

In the Beginning is the magnificent catalog of this exhibition. It includes 74 color plates illustrating the manuscripts, with several paragraphs of annotation for each one, as well as scholarly essays, chronology, glossary, bibliography and index.

The illustrations are in a sequence that follows the order of the essays. Ann Gunter describes briefly Freer's acquisition of these four manuscripts. Then a two-page chart lays out the chronology of the Bible's text up to the Reformation, followed by a two-page map of the ancient Mediterranean. Harry Gamble, a biblical scholar at the University of Virginia, provides a substantial and very readable essay on the development of both formats (scroll and codex) and canons (Hebrew and Greek). Monica Blanchard (Catholic University) writes on the Christian East. The general editor and curator of the exhibit, Michelle Brown, has a fascinating essay on the spread of the Bible outward from the eastern Mediterranean. Each of these excellent



essays is accompanied by black-and-white illustrations.

But of course it is the beautiful color plates that are the highlight of the volume. (Given today's book prices, *In the Beginning* is a bargain at \$45.) These Bible manu-

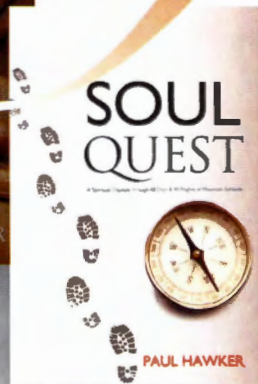
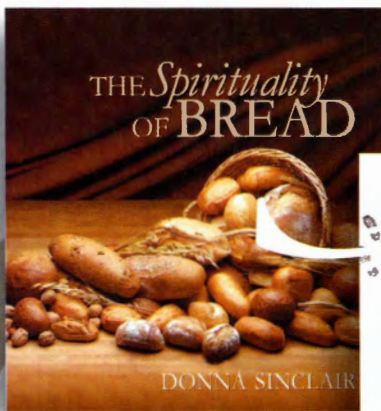
scripts are important as scholarly evidence for the development of biblical texts, but they are also significant cultural artifacts and, often, stunning works of art in themselves. The care with which they are executed reflects the care for the scriptures in the communities that gathered about them.

Cultural History

Freer is a signal example of the many industrious (and fortunate) collectors of the past two centuries who

(Continued on next page)

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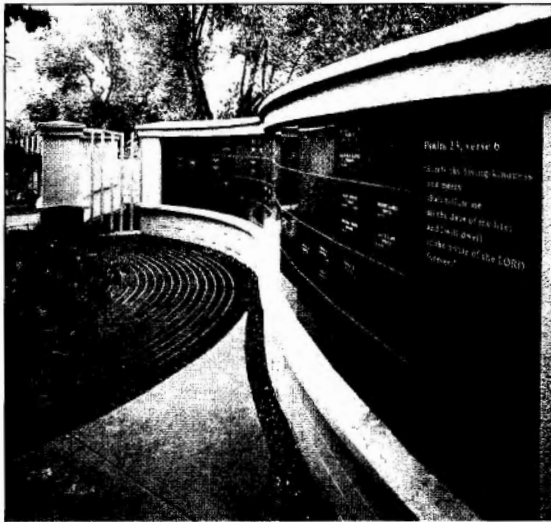


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BOOKS

(Continued from previous page)

amassed art objects and salvaged artifacts to the enrichment of both scholarship and wider cultural awareness. The many institutions whose possessions make up this exhibit have benefited enormously from such collectors. Yet each item is also a part of the cultural history of some modern nation as well as the religious history of Jews and Christians worldwide.

Who, then, "owns" these materials? This question bedevils museum curators now more than ever, as some countries have begun to reclaim items taken away in earlier years. Because manuscripts are portable, the "ownership" question is even more vexing than with regard to holy sites. Sorting out legal questions can be tedious, but museums are learning rapidly to do so with great care, an added burden to already overtaxed staffs.

In the past, many such objects would not have survived in their "home" countries, which lacked proper facilities for keeping them, a situation now happily improving. However eventual "ownership" gets decided, we owe a huge debt of thanks to the collectors, curators, scholars, photographers, and technicians who have preserved the vast manuscript corpus of which this exhibit is representative, so that it can "belong" to the whole world.

*James Dunkly
Sewanee, Tenn.*

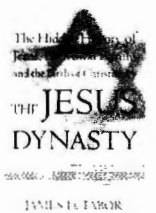
The Jesus Dynasty

The Hidden History of Jesus, His Royal Family, and the Birth of Christianity

By **James D. Tabor**. Simon and Schuster. Pp. 384. \$27. ISBN 0743287231.

In claiming to be researching and writing unbiased, scientific history, Tabor is establishing his clear bias. One can hardly, as this book illustrates, do both theology and history. It

bothers the author that the church adapted the stories of Jesus as it found need. The church calls that the action of the Holy Spirit. Religion has



to do with spirit and things that make the human spirit soar and be fully human. How God does that is difficult to research scientifically.

Most biblical and theological writing is poetry and metaphor — hardly the grist of scientific research. A clear example is Tabor's initial statement about the Resurrection, that since it is scientifically impossible, it did not happen. Of course it happened in the heart and soul of his followers. The proclamation that evil and death will not have the final word is a powerful proffer of hope. It has nothing to do with biology.

Tabor concludes that his secularizing and humanizing of Jesus can "open new avenues for thinking about the significance of the most influential figure in human history." Jesus got to be that way because Paul and others were able to cast the work of God in Jesus into a faith system which works for billions of people. This perspective

of faith gave us a huge improvement over the fiery message of John the Baptizer, specifically the new powers of forgiveness and hope.

The Jesus of the Church empowers us to be and to do exactly what the authentic words of Jesus (that Tabor accepts) call us to be and to do. Without that added power, Jesus becomes irrelevant.

*(The Rev.) Heyward Macdonald
Charlottesville, Va.*

The Freedom of a Christian

Grace, Vocation, and the Meaning of Our Humanity

By Gilbert Meilaender. Brazos Press. Pp. 192. \$22.95. ISBN 58743-193-9.

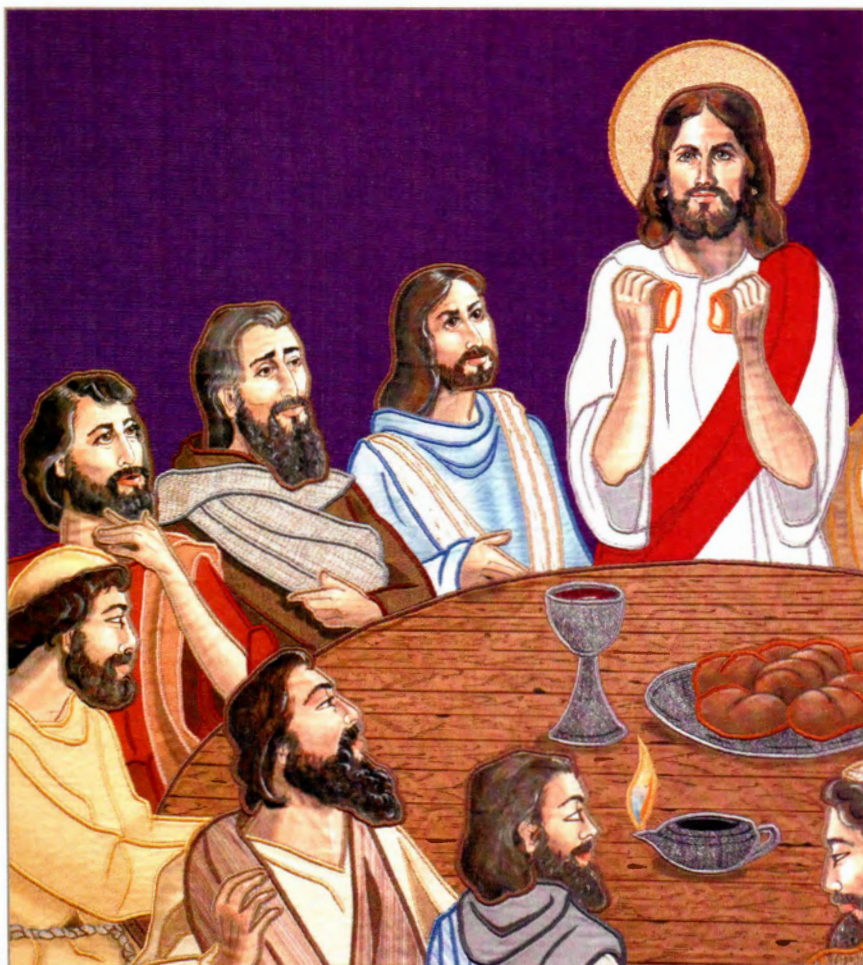
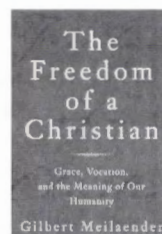
Gilbert Meilaender has been writing theological ethics for more than 30 years. In describing him as theological, I in no way use that designation as a limitation; indeed, quite the opposite. Theocentric is not limiting in his

hands, but a grounding force from which to explore God's work in the world through God's people in the world. A good theological ethic would always be incarnational.

In these essays Meilaender explores what Christian freedom means. The more we think that freedom is not a problem for the Christian, the more we need to read these essays. "Jesus is certainly a friend of sinners, but do we continue to sin that grace may abound?," he writes. "We can do nothing apart from God, but we do have choice, don't we?"

Meilaender takes us through the theological ages and across the theological spectrum as he explores various topics. In one subsection he draws upon Jesus, Augustine, Paul, Robert Merrihew Adams, Luther, Dorothy Sayers, Niebuhr, and the Council of Trent to

(Continued on next page)



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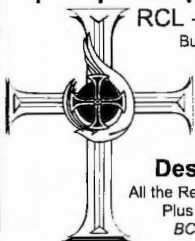


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BOOKS

(Continued from previous page)

explore what "apart from me you can do nothing" might mean for our lives.

These essays are heady at times, but are also worth the effort to stay with them. Meilaender never fails to inform, infuriate (sometimes), and invigorate my thinking on what it means to be human made in the image of God.

(The Rev.) Anthony Petrotta
Wilsonville, Ore.

Scenting Salvation

**Ancient Christianity and the Olfactory
Imagination**

By Susan Ashbrook Harvey. University of California Press. Pp. xviii + 421. \$49.95. ISBN 0520241479.

Recent scholars of early Christian history have paid increasing attention to the role of the senses in the first centuries of the Church. In 2000, Georgia Frank's *The Memory of the Eyes* examined the role of sight and pilgrimage in early Christianity. Last year, Michael Philip Penn's *Kissing Christians: Ritual and Community in the Late Ancient Church* took up the tactile sense in his fascinating examination of kissing in ancient Christian history and liturgy. In Susan Ashbrook Harvey's new *Scenting Salvation*, the importance of fragrance in the first seven centuries of Christianity joins these earlier explorations. The book is written for an academic audience and makes extensive use of patristic examples, but it does not assume a large amount of background knowledge. (Nor should anyone be turned off by the sheer size of the book; the last 200 pages are endnotes and bibliography!)

The large body of evidence brought together here shows that Christians around the Mediterranean understood many aspects of their lives in terms of scent: sacrifices, martyrdom, holiness, prayer, danger, virtue and death were all associated with specific fragrances. Ashbrook Harvey examines the use of incense in liturgical prayer, too, finding a

steady growth in its use after Constantine, and a broad range of understandings of the meaning of fragrance in worship. Holy oil and incense "set the events and activities of daily life into a liturgical frame of reference" ... "linked the biblical world to the present and future lives" and "served, further, as continual reminders that the present life, the present world, was not the believer's final home. As such, they were reminders not of death, but of life."

Richard Mammanna
Stamford, Conn.

Out of Control

Finding Peace for the Physically

Exhausted and Spiritually Strung Out

By Ben Young and Samuel Adams. Nelson. Pp. 215. \$14.99. ISBN 0-7852-1193-4.

The Rev. Ben Young and Dr. Samuel Adams have indicted widespread emotional stress, physical exhaustion, and spiritual depletion as perpetrators of our frenzied lifestyles. These authors cite cell-phones, instant messages, and express lanes among the carriers of a highly disabling neurotic plague infecting our multi-tasking society. In this vein, Young and Adams have packed this readable dissertation with examples of situations with which many of us will identify. However, *Out of Control* not only classifies identifiable problems, but offers sane and effective godly alternatives.

In addition, authors have presented an "Out of Control Self-Inventory." This may prove valuable to most readers for discerning whether life has gone into a tailspin mode. The text offers specific solutions to modern tensions. For example, Young and Adams offer plenty of hope from *The Message*, a unique and heartwarming biblical translation. You may delight in Christ's words found within Matthew 11:28-30: "... Learn the unforced rhythms of grace ... Keep company with me and you'll learn to live freely and lightly."

(The Rev.) Edward F. Ambrose, Jr.
Phoenix, Ariz.



The Seed of God

By **Genelda Woggon**, illustrated by **Alicia Jewell**. Center for Children and Theology (www.cctheo.org). Five-book boxed set, each 24 pp. \$30. ISBN 978-0-9789088.

When friends saw the handmade baptismal books that Genelda Woggon created for her grandchild, they wanted copies for themselves. Those requests were the catalyst for *The Seed of God*, a collection of five books that present the essence of the gospel in a simple, clear way for children ages 3 to 7.

Mrs. Woggon demonstrates her experience as a certified leader in the Catechesis of the Good Shepherd in the Diocese of Western North Carolina by her effective use of a

few words to convey deep meaning to young children. She begins with the parables of the mustard seed and the Good Shepherd to describe God's work and presence in our lives. With remarkable brevity she describes the good news in *Jesus is Risen! Your Baptism* continues the story by helping a child and parents to understand the meaning of the sacrament, and the final book focuses on how a child of the Light can grow closer to God every day.

Each book includes English text side by side with a Spanish translation by Maria Ludlow. Alicia Jewell's detailed illustrations are a simple but beautiful complement to Mrs. Woggon's text. The books are designed to be small but sturdy enough for young children to hold themselves. In addition to the boxed set, books may be purchased separately.

With this collection, Mrs. Woggon has skillfully combined sound theology with delightful presentation. In addition to its usefulness as a parish resource, *The Seed of God* is suitable for godparents, grandparents, or churches looking for a meaningful gift to families of children receiving the sacrament of baptism or deepening their understanding of Holy Communion.

Michael O'Loughlin



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"Chester Johnson has crafted these poems—over years and miles—with a precision and economy one might not expect in poems that also sing so beautifully."
—Barbara Crafton,
Episcopal priest and author

"St. Paul's Chapel," signature poem from the volume, is on exhibit in the Chapel at Ground Zero.

Author was one of two poets on the drafting committee for the retranslation of the *Psalter*, now contained in *The Book of Common Prayer*.

Lenten Companions

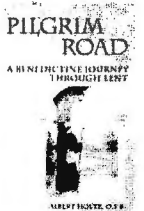
With Lent rapidly approaching, it is a good time to be looking for some seasonal reading. As many Christians take on a Lenten discipline of extra reading, there are plenty of offerings:

PILGRIM ROAD: A Benedictine Journey Through Lent. By Albert Holtz, O.S.B. Morehouse. Pp. 178. \$10.95. ISBN 0819222518.

A Roman Catholic Benedictine

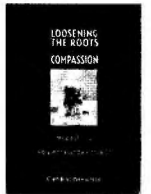
monk presents what amounts to a spiritual travelogue, with 40 meditations based on his visits to memorable places all over the world. From Ash

Wednesday in Canterbury to Holy Saturday in the Abbey of Saint Martin du Canigou, France, readers are led on a pilgrimage to holy places.



LOOSENING THE ROOTS OF COMPASSION: Meditations for Holy Week and Eastertide. By Ellen Bradshaw Aitken. Cowley. Pp. 122. \$12.95. ISBN 1-56101-244-0.

An unusual book of meditations in that it includes Easter Week. The author is an Episcopal priest who teaches at McGill University, Montreal. The meditations are based on sermons she delivered during Holy Week and Easter Week over the 10-year period. A scholarly offering.



THE MAGDALENE MYSTIQUE: Living the Spirituality of Mary Today. By Betty Conrad Adam. Morehouse. Pp. 165. \$13.95 ISBN 0-8192-2231-3.

There are many books about Mary Magdalene on the market, but this one uses a different approach. The author, canon theologian at Christ Church Cathedral, Houston, is spiritual director of the Magdalene Community there. Based on the Gnostic Gospel of Mary, she sets out to re-discover and re-imagine her.



TENEBRAE: Holy Week After the Holocaust. By Theresa Sanders. Orbis. Pp. 222. \$19. ISBN 1-57075-685-6.

Following a visit to mass execution sites in Poland, Theresa Sanders, a member of the theology faculty at Georgetown University, felt challenged by the Holocaust. She uses the words of theologian Karl Rahner, who



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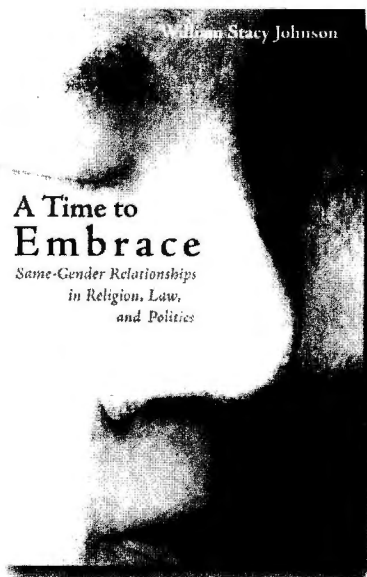
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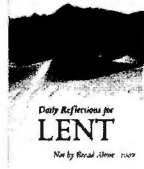


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called Holy Week "a festival of holy pain," as the basis for this book of meditations.

NOT BY BREAD ALONE: Daily Reflections for Lent 2007. By Sherri L. Vallee. Morehouse. Pp. 100. \$2. ISBN 0-8192-2208-9.



Short daily reflections based on desert experiences, each accompanied by a meditation, prayer, and readings from scripture. The author reminds readers that joy can be found on a Lenten journey, even in the desert.

ORGANIC GOD: Lenten Meditations on the Words of Jesus. By Kate Moorehead. Cowley. Pp. xi+162. \$12.95. ISBN 1-56101-283-1.



The rector of St. James' Church, Wichita, Kan., offers daily meditations, each of which focuses on a single image used by Jesus.

The images come from nature, e.g., "I am the vine, you are the branches," from the Third Sunday in Lent. Thoughtful and well written.

LENT WITH LUKE: Meditations for Busy People. By Frank E. Fortkamp. Xlibris. Pp. 110. \$20.99. ISBN 1-4257-0961-3.

Based on the Gospel of Luke, Fr. Fortkamp writes a daily meditation which he calls Something to Think About, accompanied by a short prayer and suggestions for good works which range from throwing away junk to reading a chapter from a book by John S. Spong. The author is the rector of Grace Church, Brunswick, Md.



BLESSED IS SHE: Living Lent With Mary. By Tim Perry. Morehouse. Pp. 96. \$10.95. ISBN-0-8192-2233X.

Devotions to the Blessed Virgin Mary for each week of Lent based on Luke's gospel. The author, a priest of the Anglican Church of Canada, bases his book on a series of sermons he delivered. There



seems to be little emphasis on Mary during Lent, but it all seems most appropriate.

A SEASON OF REBIRTH: Daily Meditations for Lent. By Marc Foley. New City. Pp. 160. \$12.95. ISBN 1-56548-256-2.

Daily reflections for Lent based on the Roman Catholic lectionary. Par-



ticularly thought-provoking is the meditation for Friday during the Second Week of Lent, in which the author raises the mystery that even though God does not cause evil, he can use it in his plan of salvation.

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Cowley Publications Sold, Name Will be Retained

The Society of St. John the Evangelist, an Episcopal monastic community for men located in Cambridge, Mass., has sold Cowley Publications to Lanham, Md.-based Rowman & Littlefield Publishers, Inc., which will retain the Cowley name as a separate imprint.

“What we bought were the rights to the published books, the inventory and the right to license the Cowley name in the future,” said Jonathan Sisk, Rowman & Littlefield’s publisher. “The Society of St. John the Evangelist will continue to have a say in the future. They want to be sure that anything published under their venerable name reflects their heritage.”

The sale became effective Jan. 1,

“What attracted us to Cowley is that they had a wonderful backlist. That is gold to a publisher.”

- Jonathan Sisk

according to Mr. Sisk, who declined to reveal the purchase price. Rowman & Littlefield publishes academic and general interest books. Their list of religious book titles has been growing in recent years, Mr. Sisk said. In 2002 the company purchased Sheed and Ward, which was previously published by a Roman Catholic monastery. The company added Jason Aronson, a publisher of Jewish religious works, in 2004.

Rowman & Littlefield’s sister



Fr. Hackett

company, National Book Network, is the nation’s second largest distributor of independent trade presses and generates more than \$40 million in annual sales to book chains and independent bookstores.

“We have been very good stewards of their religious traditions and I am confident we will do the same with Cowley,” Mr. Sisk said. “What attracted us to Cowley is that they had a wonderful backlist. That is gold to a publisher.”

Cowley’s publisher, the Rev. Kevin Hackett, SSJE, in an interview with *Publishers Weekly*, characterized the sale and licensing as being “part of the ebb and flow” of the community’s life.

Title IV Review Committee Exonerates Bishop of Milwaukee

The Rt. Rev. Steven A. Miller, Bishop of Milwaukee, has been cleared of charges that he mishandled a formal complaint made by several parishioners against the Rev. Martha Ann Englert, rector of Grace Church, Madison [TLC, Dec. 17].

A formal complaint was filed against Bishop Miller last June. Fourteen lay Episcopalians and two clergy alleged in their complaint to Presiding Bishop Frank Griswold that Bishop Miller improperly influenced the diocesan review committee in order to

ensure that the complaint against Ms. Englert would result in a presentment, the ecclesiastical equivalent of an indictment by a grand jury.

Ms. Englert, who has been inhibited from functioning as a priest pending the outcome of her case, is accused of making inappropriate remarks and disclosures about Grace Church parishioners. The final day of testimony in her ecclesiastical trial was held Jan. 14 at Good Shepherd, Sun Prairie. If found guilty, punishment ranges from admonishment to permanent removal from the ordained ministry. Under the procedure specified by the canons of General Convention, it is unlikely that a verdict will be made public for several months.

In a Dec. 30 letter to Bishop Miller, the president of the Title IV [disciplinary] Review Committee informed him that even if the charges alleged against him were true, they did not constitute a presentable offense. The clergy of the diocese were notified of Bishop Miller’s innocence in a letter sent Jan. 10.

Following ancient custom, Bishop Steven Todd Ousley (center) repeats the liturgical responses during his Jan. 7 investiture as Bishop of Eastern Michigan held at St. Paul’s Church in Flint. Formed out of the Diocese of Michigan in 1994, the Diocese of Eastern Michigan is one of a handful in The Episcopal Church without a cathedral.



J. Thomas Downs/
Anglican Connections photo

South Carolina Consecration Postponed

The Feb. 24 consecration of the Very Rev. Mark Lawrence as Bishop of South Carolina has been postponed until after Easter because of unanticipated delays in the mailing of consent requests to diocesan bishop and standing committees, according to an announcement by the Rev. J. Haden McCormick, rector of St. Philip's, Charleston, and president of the standing committee.



Fr. Lawrence

"This deferment is necessary because of unanticipated delays in the mailing of the consent requests to diocesan bishops and standing committees which did not occur until the second week of November," Fr. McCormick wrote. "We look forward to setting a date certain for Fr. Lawrence's consecration in the near future after consultation with the Presiding Bishop's Office of The Episcopal Church."

In order to be valid, consent forms must bear a postmark date no later than March 9, the announcement stated. Fr. McCormick noted that bishops and diocesan standing committees can legally change their vote up until that expiration date. All responses are forwarded to the Presiding Bishop's office for certification.

Fr. McCormick told THE LIVING CHURCH on Jan. 16 that the diocese had received responses from slightly more than half of the 110 dioceses of The Episcopal Church, but he declined to reveal how many standing committees and bishops have consented to the consecration. "I am trying not to add to the hysteria," he said.

Fr. Lawrence, who already has postponed moving his family to South Carolina twice, has continued to serve as rector of St. Paul's, Bakersfield, Calif., since he was elected on the first ballot in September.

Diocese of Pennsylvania Convention Trims Budget, Clarifies Canons

Faced with a revenue shortfall and dissatisfaction with Bishop Charles E. Bennison, Jr., delegates to the continuation of the annual convention in the Diocese of Pennsylvania trimmed 19 percent from the 2007 operating budget and moved to prevent the diocesan council from working in opposition to the will of convention in the future.

The meeting Jan. 6 at Philadelphia Cathedral completed work begun Nov. 11. A densely packed agenda and unscheduled debate over a call for the resignation of Bishop Bennison prevented convention from completing its work that day [TLC, Dec. 3].

Bishop Bennison has been increasingly criticized over his spending priorities, his unwillingness to share relevant financial records with the diocesan standing committee, and for his role in a possible cover up of sexual misconduct charges when he was serving as rector of a California parish during the 1970s and his brother John was serving as an assistant. John Bennison has admitted guilt in the matter.

Trust Funds

Bishop Bennison has also faced criticism for going to diocesan council, which meets more often than convention, for approval to increase the drawdown on diocesan trust funds in order to make up revenue shortfalls. Convention delegates clarified the diocesan canons to prevent that practice from happening again.

"There is no more room for interpretation," said the Rev. Mary E. Laney, pastoral associate at St. Christopher's, Gladwyne, and vice president of the standing committee. "They [diocesan council] are there to carry out the will of convention."

Ms. Laney, whose term on the standing committee ended after 10 years at the conclusion of the special

convention, said the moves to restrain council from acting in opposition to the will of convention were even more significant than the budget cuts. She said many delegates wanted to discuss restrictions on additional spending for Camp Wapiti, but the time allotted for debate on the budget ran out and a vote to extend it failed.

State Investigation

According to the Rev. William Wood III, standing committee president, the diocese has recently come under investigation by the state of Maryland in part over allegations that it is attempting to increase the assessed value of the land where the camp is located at the expense of Maryland taxpayers. The diocese is in negotiations to sell future development rights on about half of the 600-plus acre parcel of land to the state.

A preliminary \$3.45 million budget approved last November was based on the assumption that parishes would voluntarily pledge \$1.65 million to the diocese. By the time convention opened Jan. 6, the diocese had received pledges amounting only to \$1.2 million, causing the program budget committee to recommend that a previous 2007 budget, controversially approved during the closing minutes of the Nov. 11 convention, be reworked. Among items trimmed or eliminated were \$237,000 from the contribution to the program budget of the General Convention, \$108,000 to support mission churches and aided parishes, and \$108,000 to fund a canon to the ordinary.

Convention also created a separate corporation to manage medical benefits for clergy. The board members of that corporation will be elected by convention and its assets will not be included in the diocesan operating budget, Fr. Wood said.



Ken Elder/Churchwork photo

Louisiana Bishop Charles E. Jenkins III marches for peace in New Orleans with representatives of Central City churches Jan. 11. General Theological Seminarians Deacon Mari Clair Partee and Rick Robyn carry the Episcopal banners behind the bishop along with Ben Taylor of the diocesan office. The march was organized as a demonstration of anger and sorrow over the high murder rate and the inadequate response by local government officials.

Meet House of Bishops, Bethlehem Bishop Tells Canterbury

The Episcopal Church deserves better than it has received from the Archbishop of Canterbury, according to Bethlehem Bishop Paul V. Marshall, who challenged Archbishop Rowan Williams to share his thoughts on the future of the Anglican Communion in person with the House of Bishops.

"I am sadly impressed that ... [Pittsburgh Bishop] Bob Duncan, and a few of his supporters, have had more time with Rowan Williams than has our entire House, or even our church gathered in convention," Bishop Marshall wrote on the diocesan website.

"The situation of the shunning of North American bishops would be painful under any circumstances," Bishop Marshall continued. "The pain is more intense here because it comes from the withdrawal of a human who was friend, teacher, and colleague to many in this church — with no notice that either his opinions or commitments were in flux."

An explanation accompanying the letter on the Diocese of Bethlehem website states that Bishop Marshall circulated a "discussion starter" message by e-mail on Jan. 12 to members of the House of Bishops. After receiving a number of requests from colleagues to share it more broadly, Bishop Marshall

expanded and revised the original.

Bishop Marshall listed a number of incidents that have contributed to the growing distance between the Archbishop of Canterbury and The Episcopal Church since 2001, most recently the appointments to the Covenant Design Group [TLC, Jan. 28], a collective body which Bishop Marshall described as "a virtual lynch mob."

"Our relationship to the one who is expected to be first in a world-wide college of bishops is distant, confused, and multiply-triangulated," Bishop Marshall wrote.

"We are ceaselessly told by those who would destroy our church that the [Archbishop] endorses this or that crudely divisive action or position. ... Can the Archbishop of Canterbury not come to meet us just once at a regular or special meeting in any city he would care to name?"

"I do not ask that he endorse the actions of this church, even if they can claim that they were to some extent his idea," Bishop Marshall concluded.

"He doesn't have to receive communion. He doesn't have to eat or hang out with us. He certainly ought to meet us face to face and accept accountability for his breathtaking words and actions toward us."

Diocese Endorses Primate Vicar Plan

The executive council and standing committee in the Diocese of Upper South Carolina have endorsed the proposal for a primate vicar that was developed in November when Presiding Bishop Katharine Jefferts Schori met with several other bishops in New York City [TLC, Dec. 24].

In their statement, the two diocesan organizations described the primate vicar proposal as a "reasonable" response to the request for alternate primate oversight and said they wanted "go on record with the Archbishop of Canterbury" via this resolution as supporting the proposal developed last November as a "way that moves the discussion in a positive direction."

The proposal was made in response to a request for alternate primate oversight made last June by seven dioceses following the election of Bishop Jefferts Schori during General Convention. The Diocese of Upper South Carolina is not among the petitioning dioceses.

Under the proposal, the primate vicar would be accountable to Bishop Jefferts Schori and report to an advisory panel that would include the designees of the Archbishop of Canterbury, the Presiding Bishop, the president of the House of Deputies, and a bishop of The Episcopal Church selected by the dioceses petitioning for pastoral care by the primate vicar.

Within days the proposal was rejected as insufficient by the seven dioceses requesting alternate primate oversight. Speaking on behalf of the Anglican Communion Network of which he is moderator, Pittsburgh Bishop Robert Duncan said the proposal appeared to be less than what was offered and rejected at the meeting in September, and neither the November proposal nor the one in September adequately addressed the needs of Network parishes located in non-Network dioceses.

Streamlined Gathering

Meeting for a streamlined one-day convention at St. Paul's Church, Concord, on Nov. 11, delegates from throughout the Diocese of **New Hampshire** expressed solidarity with a number of General Convention's actions, applauded the election of the Presiding Bishop, and affirmed their commitment to the Anglican Communion. The diocese also affirmed that gay, lesbian, bisexual and transgendered people are "expected to exercise individual baptismal ministries at all levels of our common life in this diocese."

With little discussion and only a minor adjustment, delegates passed a 2007 budget of more than \$1.6 million. A clergy compensation schedule passed easily, as did a resolution commending skill-building to equip members of the diocese to become "effective agents of reconciliation and active nonviolence." Delegates also voted to make the Millennium Development Goals a priority, with a 0.7 percent giving level to be achieved by the diocese, congregations and individuals by July 2007.

The legislation that sparked the most discussion resulted in an amended resolution charging the Alcohol and Drug Use Subcommittee of the diocese's Human Needs Consultation to develop an educational workshop on substance use and abuse, and encouraging congregations to make use of those resources.

In his address to convention, Bishop V. Gene Robinson said he was proud that in the diocese, "the gospel is being preached and heard without the kind of rancor and conflict so evident in other places."

In contrast to "a church that too often feeds on the bread of anxiety," Bishop Robinson said clergy in his diocese "have relationships of respect and deep affection for one another I see nowhere else in the Church. Our congregations are engaged in outreach efforts that make my heart sing."

Bishop Robinson has asked all clergy and lay delegates to return May 19 for a continuation of convention.

The *New Hampshire Church News* reported that gathering will focus on "community-making and doing the other important work of the diocese, away from budgets and resolutions, focusing on ministries and service."

(*Episcopal News Service contributed to this report.*)

Funding for Reconciliation

Meeting Nov. 17-18 at St. Benedict's, Plantation, clergy and lay delegates to the annual convention in the Diocese of **Southeast Florida** approved a 2007 budget of \$3.4 million, which includes a \$20,000 line item, or 0.7 percent, for "Global Reconciliation." This funding supports a commitment to the Millennium Development Goals approved at last year's diocesan convention. Southeast Florida Bishop Leo Frade challenged each congregation to establish its own fund that would set aside 0.7 percent of the parish budget for ministries that support the MDGs.

Convention also recommended criminal sex offender background checks for all members who work with youth. Some delegates objected to background checks in principle, while others questioned their effectiveness. The wording of the approved resolution states that the diocese "suggests" that every parish "complete a criminal sex offender status background check for every person, whether paid staff member or volunteer, who works or intends to work with children or youth on behalf of that parish on an ongoing basis."

In a convention address accompanied by slides showing Southeast Florida parishioners serving their neighbors in a variety of ways, Bishop Frade highlighted the work of more than 35 parish and/or deanery-based ministries that provide assistance for the homeless, food for the hungry, and care for children and the elderly. Through these ministries, Bishop Frade said, the diocese is fulfilling the second part of Christ's Great Commandment: "Love your neighbor as yourself," the theme for this year's convention.

Bishop Frade noted that churches in



Mary W. Cox/The Net photo

Bishop Coadjutor Laish Boyd of the Bahamas (right) discusses familiar places and mutual friends with Juanita Miller (left) of Holy Family, Miami Gardens, and Sharon Ferguson of St. George's, Riviera Beach during the annual convention of the Diocese of Southeast Florida held at St. Benedict's in Plantation.

the diocese provide nearly half a million meals per year, adding that "our ministry is not only local but also national and international." He cited mission trips to the Gulf Coast after Katrina, and ongoing relationships of mutual ministry between Southeast Florida congregations and churches in the companion dioceses of the Bahamas and the Dominican Republic, as well as Navajoland, Honduras, Jamaica, Madagascar, Kenya and most recently, Cuba.

Inclusion Affirmed

Support for the inclusion and ordination of gay and lesbian persons in the church was reaffirmed at convention in the Diocese of **New York**, meeting Nov. 10-11 in Tarrytown. Delegates narrowly defeated a second resolution which would have urged bishops to ignore

(Continued on page 25)

What Dr. Fuller IS DOING NOW

The Rev. Reginald H. Fuller was at his home in Richmond, Va., when the Rev. Charles Hoffacker interviewed him by phone for TLC.

Dr. Fuller, who are some of the teachers and preachers who influenced you?

At Cambridge I studied the New Testament with Edwin Clement Hoskyns. He was a Prayer Book Catholic who discovered the Reformation. Michael Ramsey was Hoskyns' first student; I was his last.

I spent the year 1938 to 1939 in Germany where I was profoundly impressed by the German church struggle then underway. There I learned that true preaching requires both sound exegesis and relating the Word to the church today.

My favorite preachers include Lancelot Andrewes; Phillips Brooks; Hensley Henson, Bishop of Durham; and Theodore Ferris, who like Brooks was rector of Trinity Church in Boston.

How did you happen to write your commentary on the lectionary, which is such a valuable resource for Episcopal, Lutheran, and Roman Catholic preachers?

It happened quite by surprise. One day in New York City I was walking from Union Theological Seminary to the Cathedral of St. John the Divine. Along the way I encountered Fr. Marx, the editor of *Worship*, who proposed that I prepare three months' worth of commentaries for his publication. From there the project expanded to cover the entire three-year cycle including the variations in different versions of the lectionary.

Do you currently have some projects in the works?

Yes. I'm preparing an article for the *Sewanee Theological Review* and also a preface for the new edition of my book on the Resurrection.

You serve as priest in residence at Emmanuel, Brook Hill in Richmond. What is that parish like and what does your ministry there involve?

I enjoy my affiliation with Emmanuel very much, especially the college of about five retired clergy associated with the parish. Emmanuel was founded by Richard Hooker Wilmer. Later he became the only bishop ordained in the Protestant Episcopal Church in the Confederate States of America. Emmanuel follows the example of its founder's namesake by adhering to the classic Anglican model of Scripture, Tradition, and Reason.

My ministry there includes assisting on Sundays, preaching every few months, occasional presentations at the Sunday forum, and regular presiding and preaching at the Wednesday healing service. I am also very involved with educational programs and pastoral visitation at Westminster Canterbury Richmond, the large continuing care retirement community where my wife Ilse and I have our home.



The Liturgical SERMON

Looking back on the 50th anniversary
of Reginald Fuller's book,
What Is Liturgical Preaching?

By Charles Hoffacker

In *A History of Preaching*, published in 2004, O.C. Edwards devotes a chapter to the sermon as an element of worship in 20th-century English-speaking Christianity. Within that chapter he briefly addresses "The Anglican/Episcopal Experience," in particular how the parish communion movement promoted the Holy Eucharist as the central act of Christian worship.

The parish communion movement influenced what happened in the pulpit as well as what occurred at the altar. Edwards notes that "Anglican preaching got a new lease on life from the parish communion, at which priests felt it necessary to teach about the liturgy, especially the seasons of the church year, and about the bib-



Dr. Fuller speaking at Virginia Theological Seminary.



Alexandra Dorr, Virginia Theological Seminary photos

lical lections that were read to proclaim the mighty acts of God on which the calendar was based." The need for such reform was dire indeed. Edwards laments that "in spite of occasional great preachers who were exceptions to the rule, Anglican preaching stood in real need of being rescued by the liturgical movement."

Prominent among those who came to the rescue was Reginald H. Fuller, an English scholar associated with the biblical theology movement. He published a brief and influential book titled *What is Liturgical Preaching?* This year marks the 50th anniversary of its appearance. When looked at superficially, this work appears dated, irrelevant perhaps to The Episcopal Church in the 21st century. However, Fuller's basic assertions remain valid, and deserve the attention of both those who preach and their listeners.

Fuller warns that sermons without liturgy degenerate into intellectualism, moralism, or emotionalism. The problem with all three of these directions is that, whatever they do for individuals, they do not produce a church, but leave people in their isolation. What Fuller is criticizing is not preaching aimed at the unconverted, but a church service where the congregation does not respond to the proclamation of the Word by engaging in the Eucharist. He cautions as well against liturgy without preaching,

The prime reason
for a liturgical sermon,
Fuller claims, is not
to explain the meaning of
difficult scripture passages.

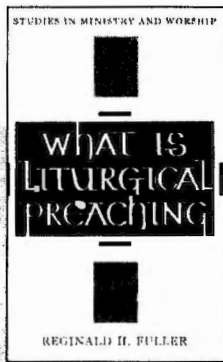
a practice once common at the early Sunday celebration.

The prime reason for a liturgical sermon, Fuller claims, is not to explain the meaning of difficult scripture passages. It is not to meet the individual needs of the listeners. Nor is the liturgical sermon intended simply to express "the religious experience already latent in the congregation," so that the preacher becomes the people's mouthpiece. Instead, it fulfills an essential function as a bridge uniting other elements in the liturgy. A sermon "must bear an integral relation both to the reading of the scriptures which precedes it, and to the Eucharistic offering which follows it." What Fuller advocates, then, is not simply lectionary preaching derived from the assigned scripture passages, but liturgical preaching that sets forth a connection between scripture and sacrament.

Fuller does not, however, claim that the liturgical sermon is the only type of Christian proclamation. He recognizes at least three types of ministry of the word in the New Testament: *kerygma*, preaching to the unconverted; *didache*, ethical and doctrinal instruction of both baptismal candidates and those already baptized; and *paraklesis*, the renewal and deepening of the basic gospel message in people already converted.

Liturgical preaching is *paraklesis*. The purpose of such a sermon, Fuller writes, "is to extract from the

(Continued on next page)



Selected Writings OF REGINALD H. FULLER

The Mission and Achievement of Jesus: An Examination of the Presuppositions of New Testament Theology (1954)

What Is Liturgical Preaching? (1957)

The Foundations of New Testament Christology (1965)

The New Testament in Current Study (1962)

The Foundations of New Testament Christology (1965, 2002)

The Formation of the Resurrection Narratives (1971, 1980)

He That Cometh: The Birth of Jesus in the New Testament (1990)

Christ and Christianity: Studies in the Formation of Christology (1994)

Preaching the Lectionary: The Word of God for the Church Today, 3rd ed., with Daniel Westburg (2006)

Dr. Fuller also did English translations of works by Dietrich Bonhoeffer, Gunter Bornkamm, Rudolf Bultmann, Joachim Jeremias, and Albert Schweitzer.

(Continued from previous page)

scripture readings the essential core and content of the gospel, to penetrate behind the day's pericope to the central act of God in Christ which it contains, in order that the central act of God can be made the material for recital in the prayer of thanksgiving." This holds true, Fuller claims, regardless of where in scripture a passage comes from, and what literary genre it represents.

Over the past half century, The Episcopal Church has largely come to accept that the Holy Eucharist is, as the prayer book states, "the principal act of worship on the Lord's Day and other major feasts." We are now, in a more thorough sense than before, a eucharistic community. Similarly, those who preach generally understand that the liturgical sermon should take into account the proclamation contained in the readings. However, the connection between scripture and sermon on the one hand, and eucharistic action on the other is often not made, not even implicitly. And how often do sermons make explicit reference to the sacred action which priest and people will undertake a few minutes later?

In the preface to his 1984 work, *Preaching the Lectionary*, Fuller makes no reference to connecting the sermon to the eucharistic action. Instead, he discusses exegetical method, the church year, and the movement from exegesis to preaching. This movement involves two poles: the original message of the scripture reading as identified through exegesis, and the current situation of the congregation as discerned through pastoral activity and awareness of contemporary culture.

O.C. Edwards claims that the approach that Fuller set forth earlier in *What is Liturgical Preaching?* "has been the basic form of preaching" in the Anglican Communion ever since the parish communion became the norm. I must respectfully question whether this sweeping statement is accurate. It seems to me that the form described in *Preaching the Lectionary* is more commonly offered as a model for preachers, whether they adhere to it closely or not.

What fascinates me, however, is a third possibility combining both approaches outlined by Reginald Fuller. Nothing prevents the preacher from doing exegetical justice to scripture, recognizing the circumstances of the congregation, and linking the biblical proclamation to the eucharistic action.

These three features will not be equally apparent in every sermon. As in other ways, here also a single episode of preaching cannot contain everything the preacher might want to say. What matters is that each of these three features appears frequently in any course or series of sermons. Christ is alive and active in and through scripture, sacrament, and assembly — thus the crafting of sermons needs to take all of them into account. □

The Rev. Charles Hoffacker is priest-in-charge of St. Peter's Parish, Poolesville, Md.

Much to Learn About Bishop Jefferts Schori

Most of us have spent the past six months or so learning about the Presiding Bishop. When the Rt. Rev. Katharine Jefferts Schori was elected in June, many of us knew little about her except that she was the Bishop of Nevada. Along with everyone else, I've been observing her from a distance, pondering what she says and writes, and I still feel as though she's a stranger.

That's changing rapidly. I've been reading her book, *On a Wing and a Prayer: A Message of Faith and Hope*, published last month by Morehouse, and finally I have a better idea of who she is. I present 10 things I've learned about the Presiding Bishop:

1. She loves to use the word "shalom." You knew that, didn't you? Bishop Jefferts Schori uses it in her sermons and her writing (even e-mails), and it appears in the title of Part Two of the 167-page book: "Shalom, Everybody — The Vision of Peace." She explains that the word "is a continuing verbal symbol and a reminder of what it is I'm supposed to be about..." Why not just use "peace" like most folks do? She says "shalom" is a "far richer and deeper understanding of peace than we usually recognize."

2. She's traveled a lot. The P.B. has been to Turkey and Israel and Australia and Kenya and Mexico. She seems very aware of her surroundings, for she is able to recall details from those visits.

3. She stresses the need for tolerance. She mentions that as Anglicans and Episcopalians, "we have always held up the idea that there has to be room for those who disagree." Hurray!, I say, but then I remember her chancellor moving in on congregations that don't walk the party line, or the frequency with which litigation is used as a weapon or a threat, and I wonder.

4. She refers to Jesus frequently. This surprised me, for many of those who share her theological beliefs don't do that. On the other hand, when one figures her book is based to a large extent on sermons she's delivered, perhaps it's no surprise. I did not find any references to "Mother Jesus."

5. She likes to go backpacking. I may have read this elsewhere, but she and her husband are serious about it. No wonder she

doesn't want to hang around "815." Has anyone ever tried to backpack on the Cross Bronx Parkway? She says she always takes kippers for lunch when she backpacks.

6. She's got a nice sense of humor. Bishop Jefferts Schori doesn't take herself too seriously. "My name is Katharine, and I'm a recovering scientist," she writes. Elsewhere she mentions the comic strip *Sally Forth*.

7. She did not plan on being ordained. Three people in her congregation asked her if she'd ever thought about ordination, at about the same time. I suspect few subscribers have had similar occurrences.

8. She admits to disunity in the Anglican Communion. Not only will she admit all is not well, she hints at who might be at fault: "... with primates lobbing fiats of disfellowship, edicts of impaired communion, and, when all else fails, intercontinental ballistic bishops."

9. The Millennium Development Goals are a high priority item. We all knew this. Bishop Jefferts Schori calls the MDGs "a concrete image of healing in this world," and she believes "extreme poverty" can be eliminated.

10. She is a person with many interests. We knew she is intelligent, but she is also able to write about a variety of subjects. Total ministry, flying, Eldad and Medad, AIDS and squids are all topics for the primate.

Some other things I learned about Bishop Jefferts Schori in this book:

- Her family usually eats salmon for Easter dinner.
- She used to teach a class on world religions at Oregon State University.
- Winter squash is not one of her favorite foods.
- Her family kept goats for more than 20 years in Oregon.

All in all, I got more out of the book than I had expected. I suspect Bishop Jefferts Schori and I would agree on little theologically, but we probably could carry on an interesting conversation on lots of topics. And perhaps others need to familiarize themselves with her also. The publicity folder that contained the review copy of her book spelled her name "Jefferts-Schori."

David Kalvelage, executive editor

Did You Know...

Joe Rowland Home for Boys in Grenada, Miss., which equips homeless youth with skills for life, is named after the former rector of All Saints' Church who died in 1996 at age 45.

Quote of the Week

Lionel Deimel, a Progressive Episcopalians of Pittsburgh board member, writing on his weblog: "We have no hope of finding ourselves in a satisfactory Anglican Communion as long as we are unwilling to walk away from the Anglican Communion as it presently is."





The Archbishop of Canterbury will need to use all the leadership skills he possesses in order to prevent the Tanzania gathering from disintegrating.

Difficult Position

The Most Rev. Rowan Williams, Archbishop of Canterbury, is in a nearly impossible position. Episcopalians in this country and Anglicans in other parts of the world are looking to the archbishop to provide clarity or even relief from the current tensions plaguing the Anglican Communion. Unfortunately, the archbishop does not have the authority to do much more than express his opinions about these matters, and he seems to be increasingly frustrated that he can't provide more help. As a result, he is sometimes accused by partisans on both sides of the strife as being a weak leader.

In a recent television documentary, Archbishop Williams admitted that he is concerned about losing control of the current situation. "Because I am an ordinary sinful human being, I fear the situation slipping out of my control," he said. "I fear schism, not because I think it's the worst thing in the world, but because at this particular juncture, it is going to be bad for us. It's going to drive people into recrimination and bitterness."

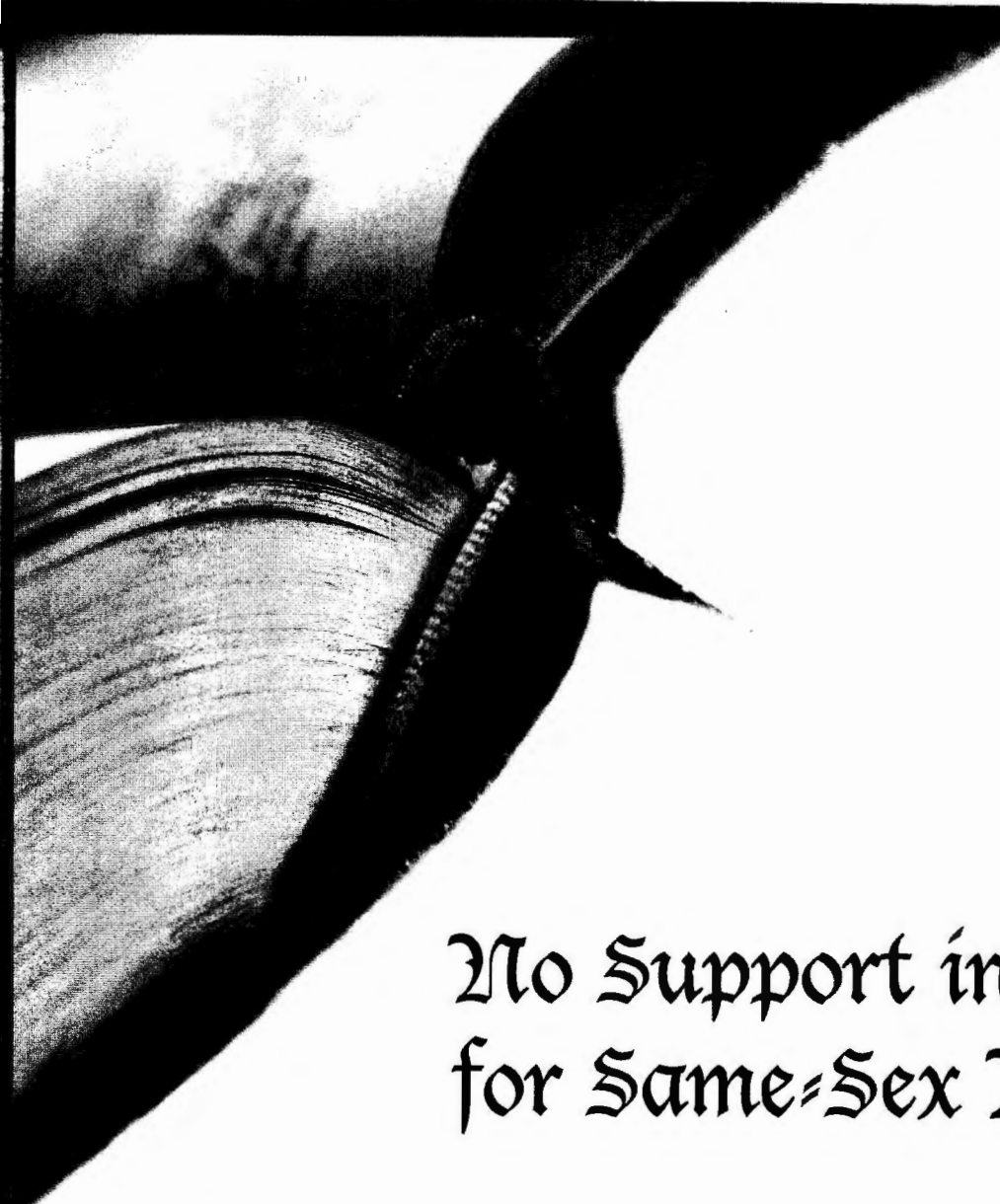
The archbishop's remarks seemed surprisingly forthright, especially since they were made only a few weeks before the primates meet in Tanzania. He will need to use all the leadership skills he possesses in order to prevent that gathering from disintegrating. Prayers for Archbishop Williams would be especially appropriate in the days leading up to the primates' meeting. His guidance and wisdom will be badly needed during what could become a stressful time.

Lenten Reading

Traditionally, Lent has been a season when Christians spent time reading books. As part of the Lenten discipline of doing something extra during that season, finding an appropriate book to read was a simple exercise. The emphasis of Lent may have shifted a bit over the years, but the idea of reading during that 40-day period has not been lost.

Publishers continue to release books specifically for Lent or to take advantage of additional readers. There continue to be a variety of books of meditations, offering one for each day of Lent, or longer writings that cover a week or the season. Other topics also are appropriate for Lent. With the increased interest in spirituality in recent years, publishers continue to turn out a wide range of books on spiritual matters. Books about church history, biographies about the saints or well-known church personalities are always available, and stores and libraries usually offer plenty of volumes on such topics as theology, liturgics, and parish development.

Unlike past years, this Lenten Book Issue is being published in advance of the season so that those who are looking for a good book may have plenty of time to find it. Clergy and spiritual directors usually can recommend appropriate books for Lent, and the advertisers in this issue should have plenty of reading material available. We hope that whatever you decide to read during Lent, that it may have a positive impact on your lives.



No Support in Scripture for Same-Sex Marriage

By Maurice M. Benitez

In recent years I have heard a number of people raise the following question: "Where in the Bible does Jesus Christ, our Lord and Savior, say that homosexuality is a sin?" And over the years, I have also heard sermons in three different parishes where the preacher declared categorically that Jesus never said anything about homosexuality.

I would hope that those who raise this question do not believe that the only passages in the Bible that are authoritative are those spoken by our blessed Lord. However, those who have asked the question are entitled to an answer, so here is the response I would give them.

Some years ago, I made a study using two different Bible concordances, in which I counted about 110 different verses in scripture, where there is a prohibition or a condemnation of sexual relations outside of the bonds of marriage, including adultery and fornication, along with those verses specifically addressed to having sexual relations with those of one's own sex. Clearly these passages are saying that sexual relations outside of the bonds of marriage are wrong in the sight of God and contrary to his will.

In holy scripture, whenever there is an admonition, or something is commanded, by only a single verse, or even by just a few passages, we may well question and wonder whether that is validly God's will for us. However, when the admonition or commandment is supported by the full weight of scripture in numerous places in the Bible, we are compelled at least to consider that we are hearing God's holy will for us.

Of course, basic to the study, indeed the heart of it, are those familiar verses in Chapters 1 and 2 of the Book of Genesis: "And God created humanity in his image, male and female He created them, And God blessed them and God said to them, 'Be fruitful and multiply, and fill the

I would hope that those who raise this question do not believe that the only passages in the Bible that are authoritative are those
spoken by our blessed Lord.

earth and subdue it ...' ", And: "Therefore a man shall leave his father and his mother and become attached (or

(Continued on next page)



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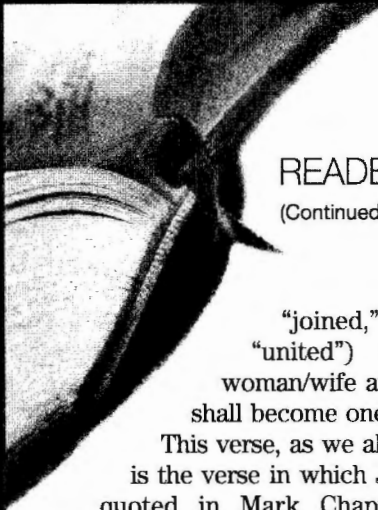
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READER'S VIEWPOINT

(Continued from previous page)

"joined," or "united") to his woman/wife and they shall become one flesh."

This verse, as we all know, is the verse in which Jesus is quoted in Mark Chapter 10, wherein he in his teaching was upholding the sacredness of marriage.

In these verses of holy scripture, there is clearly no open door that God has given for sexual activity outside of marriage. God did not place two males, or two females, in that Garden of Eden and call on them to simply enjoy their fulfillment in becoming "one flesh" with their partner.

Perhaps the most interesting of such passages noted in the study is in Acts Chapter 15, wherein the apostles, in a

All Christians are called
by God to abstain
from sexual relations
outside of the
bonds of marriage.

meeting sometimes referred to as the first General Council of the Church, gathered to debate and decide on whether Gentiles could be baptized and admitted into Christian communities. In that passage, the apostles declared clearly that Gentiles, in order to be accepted into the Christian congregations, were required to refrain from "unchastity," which can well be translated "sexual relations outside of the bonds of marriage."

At this point, some who might argue with my premise could say, referring to Acts 15, "Well, what about the eating of food sacrificed to idols, and food which has been strangled, and the eating of food with blood in it, which also were proscribed by the apostles in that same passage?"

To me the distinction between the two situations in those requirements laid down by the apostles is clear. In the

years following that meeting described in Acts 15, the apostles, and the Fathers of the early church, along with the leaders of God's Church, through the ages, for 2,000 years, in their teaching and preaching have omitted any concern about food sacrificed to idols, about eating what is strangled, or about blood in the meat we eat. Nearly all of them have regarded these matters, food sacrificed to idols, or blood in our meat, as having no bearing on Christian living. Of course, these are our illustrious forbears from whom we, in our ordination vows, declare that "we in this Church have received the doctrine, discipline and worship of Christ."

On the other hand, those same leaders of God's Church through the ages, in their teaching, and in their interpretations of holy scripture, have emphatically and almost unanimously declared that all Christians are called by God to abstain from sexual relations outside of the bonds of marriage. This is the same conviction that is strongly upheld today by probably 95 percent of Christians worldwide, and is what holy scripture has to say on the subject, namely that all Christians are called by God to abstain from sexual relations outside of the bonds of marriage.

Of course, there are those today who protest this teaching because homosexual persons are not granted the right to marry. However, my answer is that there are no passages in holy scripture that remotely support same-sex marriage. Furthermore, same-sex relations are clearly contrary to what holy scripture says, and the introduction of same-sex marriage would change the nature of marriage (which is the bringing together of male and female for unity and procreation), and so change the nature of marriage beyond recognition. □

The Rt. Rev. Maurice M. Benitez is the Bishop of Texas, retired.

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

It's Greek to ...

The Guest Column by the Rev. Charles L. Wood [TLC, Jan. 14] suggests correcting the illogical translation of Matthew 2:2 "for we have seen his star in the East" by supplying italics to make better sense, and completely reverse the meaning of the text. He cites the practice of other translators, notably those of the King James or Authorized Version, as the reason for doing so.

The italics supplied by the translators of the Authorized Version did not completely reverse the meaning of a translated text, but rather supplied words necessary for English coherence — such as James the "son" of Zebedee at Matthew 3:21. The text at issue in Matthew 2:2, however, is really a matter of different manuscript traditions. The NRSV correctly translates "at its rising" but notes that other manuscript traditions have the illogical "in the East," which, suggests the eminent biblical scholar Raymond E. Brown (*The Birth of the Messiah*), probably was supplied by the scribe under the influence of Matthew 2:1. The Authorized Version chose (or may have only had access to) the reading "in the East," and our favorite hymns are based on the translation the hymn writers knew best. A small point perhaps: The matter rests in Greek on the inclusion or omission of the article. But no need to add a slew of italics to make sense of the mysteries of the heavens.

(The Rev.) Mary Elisabeth Rivetti
St. James' Church
Pullman, Wash.

He Could Have Said...

Bishop Beisner is quoted as saying, "... it's no surprise that I came under increased scrutiny given the current level of anxiety in the system" [TLC, Jan. 14]. You know, he might have said, "... given that I'm on my third marriage."

(The Rev.) Ted W. Duvall
Greenville, S.C.

A Life of Healing

I write as the Episcopal burial rite is being read for the 38th president of the United States, Gerald R. Ford, at Washington National Cathedral. Gerald Ford was a faithful Episcopalian throughout his long life of service to our nation.

Since President Ford's death, many expressions of admiration have been voiced by previous and current national leaders. And the citizenry who have waited in line to pass by his casket have voiced praise and thanksgiving for the healing presidency of Gerald Ford, for his oneness with the

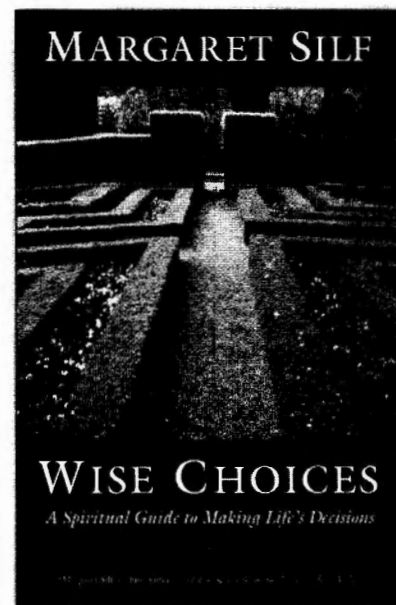
people, and his openness to embrace all manner of folk. He was open, accepting and inclusive.

I believe President Ford was a product of his faith. The president learned throughout his life that for a free people to remain one people there must be "unity with diversity." From his faith he gained a forgiving heart that was willing to risk the ire of many "law-and-order" people to pardon a fellow president and thereby spare the nation more pain. He knew that living in faith forfeited certainty, and called for risk and courage to do the perceived "right thing." He always put the well being of others before personal ambition. His Episcopal heritage shaped the legacy he left all the rest of us. We Episcopalians need to offer heartfelt thanks for the life of our brother in Christ.

At a time when there are many voices speaking of the disintegration of The Episcopal Church, we should recall the healing qualities of President Ford. We too are a people who

(Continued on next page)

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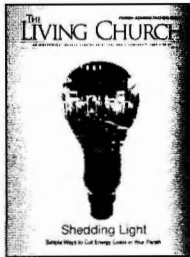
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LETTERS TO THE EDITOR

(Continued from previous page)

proclaim a "unity with diversity," an openness to all sorts and conditions of people, the humility to know that we need God. If we can live out our heritage, we will remain united, strong and alive.

*(The Rev.) Bob Layne
Newton, Kan.*

Distractions Unhelpful

Robert Ross's article, "Not Familiar to Everyone" [TLC, Jan. 7], may seem to be addressing a question as weighty as which way one hangs paper towels.

Nonetheless, he is speaking to an ambience of worship that some of us find unhelpful in its distractions. We are seeking in worship an entrance for a short while into the solemn, i.e. transcendent, mystery of God's presence, not an extended coffee hour that begins with "Good morning" and passes through an extended chat time at the Peace.

To use words from a letter on p. 34 of the same issue, we are helped by an evocation "of a deep sense of dignity, mystery, sensuality and otherworldliness." One solution to consider would be to stick with the BCP and hymnal for the main Sunday services and leave *LEVAS* et al for other times.

*(The Rev.) Robert Carroll Walters
Worcester, Mass.*

A Perfect Choice

After the election of Bishop Katharine Jefferts Schori, and especially after her first sermon to the convention, I joined those who believed she was a poor choice for the post of Presiding Bishop. I've since modified my position. I now believe she is perfect for the job.

She is a woman of no particular accomplishment or experience in the church (The Barak Obama syndrome). After all, it was time for a woman, wasn't it?

From what I can gather, Bishop Jefferts Schori appears to have little

respect for biblical theology and for obedience to God's plan and order. Nor does she care for the traditions of the Church. She is a social activist, more interested in conquering poverty, for example, than in repairing the crumbling church around her, whose decline she refuses to acknowledge. These attributes mark her as a thoroughly contemporary Episcopalian.

As the Rev. James B. Simons pointed out [TLC, Dec. 31], she is a cultural elitist, considering herself and others like her to be superior to Christians who do not share her views.

Bishop Jefferts Schori has embraced the culture of the world and, thus, is fully qualified for her new post. Plus the *New York Times* seems to like her.

*Edward A. Watkins
Decatur, Ga.*

If the actions of a General Convention are so important to the leadership of The Episcopal Church ... then why is the Church Center still in New York?

Time to Move?

As we move into the new year, I have to ask: If the actions of a General Convention are so important to the leadership of The Episcopal Church, and binding upon all others, then why is the Church Center still in New York? Didn't a General Convention almost two decades ago direct church leadership to seek a new home for the Church Center in a mid-America city with a hub airport? Have Bishops Browning, Griswold, and (now) Jefferts Schori not shown that General Convention actions are only important when they are in line with what they (PBs) want to push in the first place?

*(The Rev.) Richard A. Swan
Eldorado, Ill.*

NEW YORK

(Continued from page 15)

General Convention's moratorium on the election of bishops "whose manner of life presents a challenge to the wider church and will lead to further strains on the communion."

Convention approved a variety of resolutions, including support for Millennium Development Goals projects, recognition of the 231st birthday of the Marine Corps, and a call for Turkey to cease curtailing religious liberties of the Eastern Orthodox Church. An \$11.9 million diocesan budget was approved, which included a \$125,000 increase in funding the program budget of the General Convention.

Among many other topics touched on in his address, the Rt. Rev. Mark Sisk, Bishop of New York, explained an effort to promote constructive conversation through the Public Voice Project, "our ongoing attempt to bring to bear, on the wider public consciousness, the concerns of the Christian community as expressed from the point of view of the broad, moderate, Christian center, rather than the current dominant and strident voices that have achieved such popular prominence." The diocese will work with the Cathedral of St. John the Divine in this effort, which includes retired Presiding Bishop Frank Griswold serving as the cathedral's canon for International and Inter-faith Ministry.

Among the guests attending convention was the Rt. Rev. Mdimi Mhogolo, Bishop of Central Tanganyika in the Anglican Church of Tanzania.

Middle Ground Sought

Delegates to the Nov. 11-12 convention of the Diocese of **Eau Claire** defeated a number of controversial resolutions and voted instead to "position the diocese in the central, moderate spectrum of historic Anglicanism."

Five of the resolutions were put forward by St. Paul's Church, Hudson. They included resolutions affirming that sexual relations are reserved for the context of marriage, and that same-sex unions are contrary to the witness of scripture and apostolic tradition; expressing confidence in the supreme authority of holy scripture;

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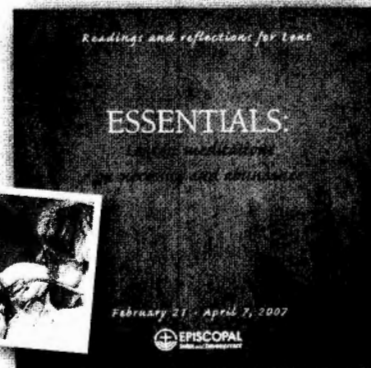
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Washington Bishop Sees Hope in Iran

The Rt. Rev. John B. Chane, Bishop of Washington, recently returned from a three-day trip to Iran convinced that the intense series of conversations with a number of that country's top political and religious leaders had been "fruitful and friendly."

"At the moment, it may be unrealistic to expect that the political leaders of our country to engage in dialogue," Bishop Chane wrote in his January column for the diocesan newspaper, *Washington Window*. "There is much that divides us, and the political stakes for both nations are frighteningly high. But citizens of these two deeply religious countries may be able to advance the prospects of peace by coming to appreciate the holy books and sacred traditions of the three monotheistic faiths that grew from the soil of the Middle East, with a particular emphasis on how the collective wisdom of these traditions can help us create a more peaceful and secure world."

Bishop Chane traveled to Iran with

the Rt. Rev. Pierre Whalen, Bishop in Charge of the Convocation of American Churches in Europe; the Rev. Canon John L. Peterson, director the Washington National Cathedral College's Center for Global Justice and Reconciliation; and Evan Anderson, the center's deputy director, at the invitation of former Iranian President Mohammed Khatami and the Organization of Culture and Islamic Relations.

"The recent victory of reform-minded candidates in Iran's municipal elections, coming on the heels of the Iranian government's reprehensible conference for Holocaust deniers, neatly symbolizes that country's complex and confounding nature. Which event tells us most about that nation's future course?" Bishop Chane wrote.

"I believe Americans and their religious leaders can help shape the answer to this question by establishing relationships with moderate religious leaders in the Islamic republic."

EAU CLAIRE

(Continued from previous page)

affirming that Jesus is Lord; affirming the uniqueness of Jesus as Savior; and disassociating from actions of General Convention that do not comply with the Windsor Report. After a motion to table those resolutions, plus an additional sixth resolution, and refer them to executive council was defeated, the diocesan convention passed only the resolution affirming Jesus as Lord.

Delegates passed the sixth resolution, presented by the vestry and deputation from Grace Church, Rice Lake, which set as an "official directive" the diocesan convention's desire to seek a moderate position. The resolution affirmed that "the Holy Spirit continues to guide and be present in abundance with the Episcopal Church," and expressed the desire to "affirm the classical 'middle way' of Anglicanism in order to avoid extreme positions or actions of any kind which would limit or foreclose rational debate and deliberation."

A diocesan press release said the defeated resolutions failed "after spir-


ited, well-mannered discussion and debate" and concluded that the vote reflected "the unwillingness of the diocese to adopt policy statements of a theological nature in contradiction to standard Anglican teaching with respect to scripture, tradition and reason, as well as on items perceived to be redundant, out of local competence, and forestalling prematurely the tensioned debate currently underway."

The convention adopted a resolution on the Millennium Development Goals, challenging the diocese and its members to meet the 0.7 percent budget goal starting in 2008. Bishop Keith Whitmore was to charge the diocesan executive council to request recommendations about the disbursement of the money, and communicate the recommendations to congregations, and all congregation members were to contact elected representatives to urge them to ensure that the federal government meets its commitments to fund international development aid.

(*Episcopal News Service contributed to this report.*)



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Primate of Kenya Hears Request for U.S. Diocese

During a mid-January visit to the United States, the Archbishop of Kenya heard a request from nearly 20 U.S. congregations under his care to establish a diocese in America.

The request came during a Jan. 12-13 meeting between the Most Rev. Benjamin Nzimbi and congregations that have left the Episcopal Church in the past few years. The gathering was held at St. Peter's Anglican Church in East Memphis, Tenn.

The Rev. Ruth Urban of All Saints Anglican Church, Jackson, Miss., described the meeting as the first to gather Kenya-affiliated churches from Florida, Mississippi, Missouri, North Carolina, and Tennessee.

Ms. Urban said she had prepared a written request for a diocese, as had another participant in the meeting. She said meeting participants agreed without dissent to make the request of Archbishop Nzimbi. "It came out of a discussion about how we would all work together as Kenyans in diaspora," she said.

In response, Archbishop Nzimbi said he would need to discuss the request with his fellow bishops in Kenya, and discuss it further with his fellow primates when they meet in Tanzania in February.

As part of the same trip, Archbishop Nzimbi may have become the first among Global South primates to ordain an American woman to the priesthood. He ordained the Rev. Lynne Ashmead, a longtime deacon, as a priest on Jan. 14 in Jacksonville, Fla. Ms. Ashmead works as executive assistant to the Rev. James McCaslin, dean of the Anglican Communion Network's Southeastern Convocation.

Friendship in Minnesota

Archbishop Nzimbi also planned to visit Messiah Church in St. Paul, Minn., but Bishop James Jelinek of the Diocese of Minnesota ordered the Rev. John Newton, rector of Messiah Church, to cancel plans for Archbishop Nzimbi to speak at the church. Archbishop Nzimbi instead spoke at Bethel Christian Fellowship.

Fr. Newton told THE LIVING CHURCH that Archbishop Nzimbi is a longtime friend of the parish, which he attended while doing graduate studies in 1998

Tennessee Gathering held in East Memphis

and 1999 at Hamline University in St. Paul. Archbishop Nzimbi travels to Minnesota at least once a year to visit a daughter who lives west of Minneapolis, Fr. Newton said.

He said his parish did not intend to pick a fight with the diocese by inviting Archbishop Nzimbi to speak there, but that it was important for parishioners to hear his perspectives.

"We walked into this unawares," Fr. Newton said. "We're certainly not looking to him to be our new bishop."

Douglas LeBlanc

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.

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PEOPLE & PLACES

Appointments

The Rev. **Martha Anderson** is vicar of Trinity St. Paul's, 311 Huguenot St., New Rochelle, NY 10801.

The Rev. **Jeanie Beyer** is deacon at Redeemer, 7110 Highway 9 N W, Kansas City, MO 64152-2930.

Aimee Bostwick is youth coordinator of the Diocese of Southwestern Virginia, PO Box 2279, Roanoke, VA 24009-2279.

The Very Rev. **Mark A. Bourlakas** is dean of Christ Church Cathedral, 421 S Second St., Louisville, KY 40202.

The Rev. **Ellis Clifton** is rector of St. Clement's, 4300 Harrison Rd., Inkster, MI 48141-2963.

The Rev. **Jonathan Coffey** is rector of St. Mark's, 4129 Oxford Ave., Jacksonville, FL 32210.

Max Dershem is executive director of the DeKoven Center, 600 21st St., Racine, WI 53403.

The Rev. **Kurt Dunkle** is rector of Grace Church, PO Box 1, Orange Park, FL 32067-0001.

The Rev. **John Franklin** is rector of St. Stephen's, PO Box 436, Hamburg, MI 48139.

The Rev. **Adele Dees Hatfield** is associate at Iona-Hope, 9650 Gladiolus Dr., Fort Myers, FL 33908.

The Rev. **Jennifer Highsmith** is deacon at King of Peace, PO Box 2526, Kingsland, GA 31548.

The Rev. **Andy Jones** is rector of St. Andrew's, 1833 Regent St., Madison, WI 53726.

The Rev. **Sue Lederhouse** is rector of St. James', 2 Chapel Rd., Orono, ME 04473-1503.

The Rev. **Shannon MacVean-Brown** is rector of St. Matthew's and St. Joseph's, 8850 Woodward Ave., Detroit, MI 48202.

The Rev. **John Mennell** is rector of St. Luke's, 73 S Fullerton Ave., Montclair, NJ 07042.

The Rev. **Tim Murphy** is vicar of Holy Nativity, St. Simons Island, and St. Richard of Chichester, Jekyll Island, GA; add: PO Drawer 21680, St. Simon's Island, GA 31522.

The Rev. **Jane Butterfield Pressler** is interim at Grace, 33 Church St., White Plains, NY 10601.

The Rev. **Matt Rowe** is rector of Nativity, PO Box 1006, Greenwood, MS 38935-1006.

The Rev. **Robert C. Schwarz** is interim at St. Ignatius', 552 W End Ave., New York, NY 10024.

The Rev. **Robert Shearer** is interim of Christ Church, 43 S Broadway, Tarrytown, NY 10591.

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

Ordinations

Priests

Florida — Mark Atkinson, Beverly Berry.
Georgia — Craig A. Dolack.

Iowa — Martha Kester.
Michigan — Marianna Gronek, Diane Tomlinson.

Mississippi — Bill White.
Southeast Florida — Matthew Cowden.
Vermont — Keri Aubert.

Ordinations

Deacons

Central Florida — Paula Beikirch, Anne Hague, Mike Matheny, Pat Roberts, Liz Tucker, Stacey Westphal, Fred Wilcoxon.

East Tennessee — Lani Hubbard, Amy Morehouse.

Iowa — John Horne, Jan Horne, Elizabeth Poppellwell, Sallie Verrette.

Los Angeles — Scott Denton, Jamesetta Cheryl Glosson Hammons, Jane Meyers.

Michigan — Ron Byrd, Ian Reed Twiss.
Newark — Karen A. Eberhardt, Paul Fitzpatrick, Jeanette Hile, Hal O. Hurley, Joanne Rita Carbone O'Neill, Linda Phillips, Thomas Piccate.

South Dakota — Judy Hollingsworth-Graves, Charles King.

Southeast Florida — Susan Bruttell, Mary Ellen Cassini.

Vermont — Regina Christianson, Scott Neal.

Deaths

The Rev. **Linas H. Brown**, 90, retired priest of the Diocese of Chicago, died Dec. 18 at his residence at Reba's Place in Evanston, IL. He had been in hospice care there since last summer.

Born in Laurium, MI, Fr. Brown was a graduate of Purdue University and Seabury-Western Theological Seminary. He was ordained in the Diocese of Chicago in 1964 to both the diaconate and priesthood. His first cure was at St. Simon's, Arlington Heights, IL, 1964-66, followed by St. Ann's, Woodstock, 1966-69. He then served as counselor at Cathedral Shelter in Chicago until retiring in the early 1970s. He and his wife, Virginia, were the parents of five children.

The Rev. **Donna Beatrice Hart**, deacon of the Diocese of Southern Ohio, died Dec. 20. She was 74.

Deacon Hart was born in Paterson, NJ. She was ordained in 1999 and assisted at Christ Church, Springfield. She was the executive director of Project Woman, and a member of the Neighborhood Housing Partnership of Springfield. Surviving are a daughter, Ellen Hart-Shegos; two sons, James and David; and three grandchildren.

The Ven. **Morris Hollenbaugh**, 83, retired archdeacon of the Diocese of Southern Ohio, died Dec. 18.

Born in Mount Gilead, OH, and raised in Delaware, OH, Archdeacon Hollenbaugh served in the Marines in the Pacific during

World War II. Following time in a business career, he pursued holy orders and graduated from Bexley Hall Divinity School. He was ordained to the diaconate and the priesthood in 1963, then served as curate at St. Andrew's, Dayton, OH, 1963-65; rector of St. Paul's, Greenville, OH, 1965-69; and rector of Trinity, Hamilton, OH, 1969-86. He became archdeacon in 1987, serving until 1990. During that time he created a partner diocese program with dioceses in the West Indies and New Zealand. Following retirement he moved to Aspen, CO, and helped to establish a new church in Basalt, CO. Archdeacon Hollenbaugh is survived by his wife, Phyllis; a son, Todd; a daughter, Leslie Ross; and four grandchildren.

The Rev. **William James Clague**, retired priest of the Diocese of New York, died Dec. 17 in Zephyrhills, FL. He was 81.

Fr. Clague was born in New York City and educated at Hobart College and Berkeley Divinity School. Ordained to the diaconate and priesthood in 1953, he served four congregations in the Diocese of New York. He was vicar at Holy Trinity, Pawling, 1953-56, and rector there 1956-59; rector of Christ Church, Patterson, 1953-57; priest-in-charge of All Saints', Staten Island, 1959-68; and rector of St. Mary's, Scarborough, 1968-81. He retired in 1981. He is survived by his wife, Mary, and two children.

Other clergy deaths as reported by Church Pension Fund:

Donald O. Doritty	79	Ontario, Canada
Henry B. Getz	90	Scottsdale, AZ
Roy F. Kephart	79	Towson, MD
Robert W. Locke	68	Fort Myers, FL
Jack Malpas	90	Sykesville, MD
Edmund C. Mayo, Jr.	82	East Greenwich, RI
Edith M. Orr	83	Manistique, MI
Ronald P. Prinn	76	Claremont, NH
John A. Scantlebury	93	Essexville, MI
Bancroft P. Smith	88	Asheville, NC
Leland F. Smith	60	Wytheville, VA

The Living Church publishes obituaries of members of the clergy and well-known lay persons when they are submitted in a timely manner. Death notices may be sent to our office by mail, fax or e-mail, and should arrive no later than 60 days after the time of death. Obituaries should include the date and place of death along with biographical information and names of survivors.

We urge persons who know of the deaths of clergy and prominent lay persons to send notices to us as soon as possible.

The Living Church, PO Box 514036, Milwaukee, WI 53203-3436; Fax 414-276-7483; E-mail: tlc@livingchurch.org.

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The Rev. **Jay C. James**, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

David H. Keller, Greenville, S.C.

The Rev. **Steven J. Kelly**, Detroit, Mich.

The Very Rev. **Gary W. Kriss**,

Albuquerque, N.M.

Philip W. Le Quesne, Boston, Mass.

The Rt. Rev. **Edward Little II**,

South Bend, Ind.

Sharon Lundgren, Taylor, Texas

The Rt. Rev. **D. Bruce MacPherson**,

Alexandria, La.

Richard Mammana, Jr., Stamford, Conn.

The Rt. Rev. **Steven A. Miller**,

Milwaukee, Wis.

Daniel Muth, Prince Frederick, Md.

Thomas Riley, Vienna, Va.

Miss Augusta D. Roddis, Marshfield, Wis.

Miriam K. Stauff,

Wauwatosa, Wis.

The Rt. Rev. **Jeffrey N. Steenson**,

Albuquerque, N.M.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,

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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

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CLASSIFIEDS

POSITIONS OFFERED

EXECUTIVE DIRECTOR: *Episcopal Charities, New York, NY* seeks a transformational leader to advance the organization to its next level. Episcopal Charities supports community service programs operated by congregations in the Diocese of New York. Since 1995, \$6 million has been provided for 90 local programs serving 200,000 people annually. A dynamic and collaborative leader will provide vision, strategic direction, increased visibility, and greater contributed income from diverse sources. Candidates should have ten years of senior leadership experience, a flair for major gifts fundraising, familiarity with public relations and marketing, knowledge of New York City's social services and experience with boards of directors. For more information, visit www.episcopalcharities-newyork.org. Full job description at www.drgnyc.com. Resumes to ssapiro@drngnyc.com.

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 Cleverger, Diocesan House, 1115 Marion Street, Columbia, SC 29201**. Ph: (803) 771-7800. E-mail: mclevenger@edusc.org.

INTERIM PRIEST POSITION: Dynamic resource-sized Episcopal Church in Murfreesboro, TN, seeks trained interim priest for 12 to 18-month tenure. For complete job description, call (615) 893-3780.

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.

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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, 3600 25th St. S, Fargo, ND 58104**. E-mail inquiries are welcome at: richard.p.anderson@hotmail.com. Applications will be reviewed immediately upon receipt. **Applications accepted through February 18, 2007.**

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FULL-TIME RECTOR: *St. Paul's Church, Smithfield, NC*. Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available. Apply to: **Search Committee, St. Paul's Episcopal Church, 218 S. Second St., Smithfield, NC, 27577** or E-mail: rwilcox@hbunc.org.

POSITIONS OFFERED

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SEMINARY POSITIONS

DIRECTOR OF THE LIBRARY: Trinity School for Ministry is seeking a full-time Director of the Library. The Librarian, who holds faculty rank, should seek to encourage learning in an environment of biblical theology and Christ-centered faith in this Anglican Evangelical seminary. Applicants should have or be pursuing an MLS/MLIS and an advanced degree in theology or related field. Further information and a job description available upon request. Please send CV and references to the **Librarian Search Committee, Trinity School for Ministry (Attn: H.L. Thompson), 311 Eleventh St., Ambridge, PA 15003** or lthompson@tesm.edu by March 1.

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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.
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www.saintthomaschurch.org (212) 757-7013
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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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The Rev. Canon Anne Mallonee, v
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Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

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Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30
Open Sun 7-4; Mon-Sat 10-6

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore 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.

SELINGSGROVE, 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
Website: www.stpaulswellsboro.org
The Rev. Gregory P. Hinton, r
Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION (843) 722-2024
218 Ashley Ave. www.holycom.org
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

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Inclusive and Affirming Anglican Catholicism since 1883
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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, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/V, air-conditioned; H/A, handicapped accessible.

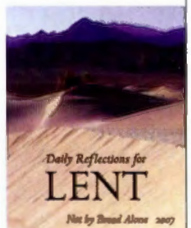
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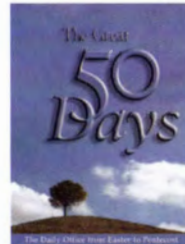
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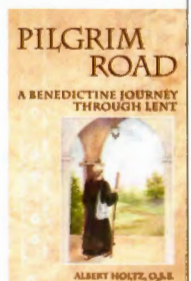
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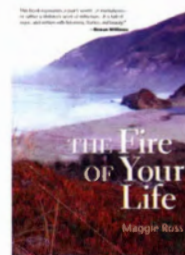
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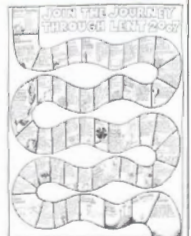
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