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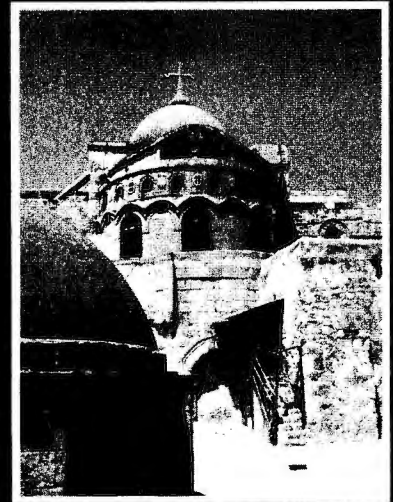
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Volume 234

Number 7

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

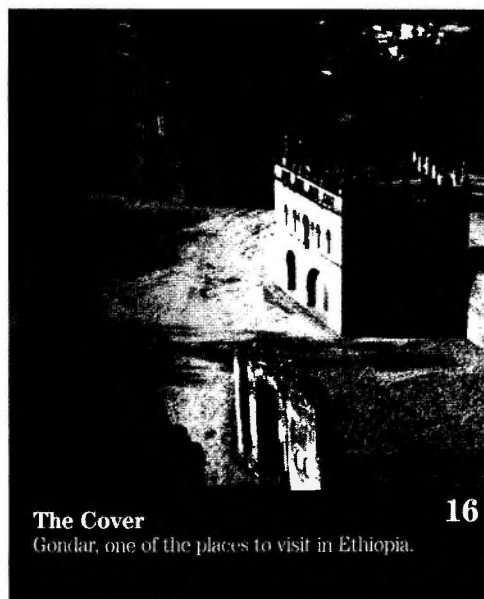
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SUNDAY'S READINGS

Glory and Transformation

'All of us ... are being transformed into the same image'
(2 Cor. 3:18)

The Last Sunday After the Epiphany (Year C), Feb. 18, 2007

BCP: Exodus 34:29-35; Psalm 99; 1 Cor. 12:27-13:13; Luke 9:28-36

RCL: Exodus 34:29-35; Psalm 99; 2 Cor. 3:12-4:2; Luke 9:28-36(37-43)

Sometimes a magnificent mountain is covered by fog, and a visitor can assume there is nothing out of the ordinary to be seen. No mountain is visible until the fog lifts. But the mountain was present even when it was obscured. The visitor may be delighted when the mountain can at last be seen.

God's glory has always been present to us, but we do not always see it. We do not always recognize God's presence, and we are not always available to God's love. But Christ is the Son of God and the divine glory is visible in him. The transfiguration of Jesus on the mountaintop (Luke 9) added nothing to his divinity, but it revealed his glory to Peter, John, and James — and to us. Jesus' glory is shown dramatically, and in that light his close friends come to know more fully the truth of his life and what that means for them. Jesus is the Son of

God, the chosen one, but now they see him clearly. He surpasses and fulfills the law and the prophets of their faith. He is God visible in the world, and seen in the clear vision of the transfiguration.

The vision of God is transformative for us. Jesus' transfiguration on the mountaintop points to what is possible for us in him. His glory makes us new people as we share the light of transfiguration. His light is for us.

Paul tells the Corinthians that in Christ the "veil" of separation from God is removed (2 Cor. 3:16). We can be transformed as we turn to the Lord, seeing the divine glory without hindrance, "with unveiled faces." And we see God's glory plainly, "as though reflected in a mirror." This vision transforms us into the image of God's glory, setting us free to become new people. In this light, "we do not lose heart" (2 Cor. 4:1).

Look It Up

A collect at the Easter Vigil prays that God may "let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made," Jesus Christ (BCP, p. 291).

Think About It

What does it mean to "walk in the light"? How will our lives and choices be different if we are "transfigured" in Christ?

Next Sunday

The First Sunday in Lent (Year C), Feb. 25, 2007

BCP: Deut. 26: (1-4)5-11; Psalm 91 or 91:9-15; Rom. 10:(5-8a)8b-13; Luke 4:1-13

RCL: Deut. 26:1-11; Psalm 91:1-2, 9-16; Rom. 10:8b-13; Luke 4:1-13



Clergy and lay persons in the Diocese of Renk in Sudan have welcomed their companion relationship with the Diocese of Chicago.

Mallory Holding photo

The Gift of Mutuality

Companion dioceses enrich local ministry worldwide

Companion relationships offer dioceses opportunities to engage in mission activity and offer mutual support to other dioceses, most often internationally. According to The Episcopal Church Office of Anglican and Global Relations, these relationships bolster an understanding that "each part of the worldwide church also carries responsibility for mission in every other place."

Though not required, the national Executive Council offers formal recognition of companion diocese relationships at the request of the participating dioceses. An initial partnership may be an agreement of as long as five years, with the option for mutually agreed extensions.

THE LIVING CHURCH recently asked a number of dioceses participating in companion relationships with African dioceses to reflect on the most valuable ministry opportunities that have resulted.

Missouri (Companion: Lui, Sudan)

It has been our joy to travel to Sudan in communion with the Moru people in Lui and to share the mutuality of vision, knowledge, wisdom, expertise, and resources. We have built meaningful relationships among congregations, clergy, and lay people, bringing a new awareness to the Diocese of Missouri of the challenges facing the southern Sudanese Christians who are trying to restore their region

(Continued on next page)

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The Gift of Mutuality

(Continued from previous page)

devastated by two decades of warfare.

Meanwhile, we share with the Diocese of Lui the challenges facing God's people in the American Midwest, as we strive to live the gospel imperative in a society that struggles with materialism and consumerism. This relationship serves to affect a deeper understanding of our opportunity and our responsibility as members of the global Anglican community, to help in meeting the world's needs.

Sandra Coburn

Fort Worth

(Companion: Northern Malawi, Central Africa)

We were blessed to have been invited into a companion relationship with the Diocese of Northern Malawi when it was founded 10 years ago. Our projects with the Malawians have included famine relief, literacy programs, AIDS education, agricultural initiatives, medical aid, clergy education and compensation, church and school building projects, and the establishment of Christian formation and renewal programs.

If we began with any pride concerning our call to relieve the burdens of fellow Christians in the third poorest nation in the world, we certainly have discovered a truer treasure waiting for us in the hearts of these precious Malawian brothers and sisters. We have given to them from our abundance, and they have responded with their first fruits. We have sent them bushels of corn, and they have covered us with songs of joy rising to our Lord and Savior. Their witness to the presence and saving grace of God has cleared away our "sacred cobwebs" of comfortable worship and arm's-length outreach, renewing our faith and appreciation of God's goodness.

Some of us have gone on short-term missions to Malawi. Some of them have come to us to share their faith. But not all are called to go. We establish bonds through newsletters, parish-to-parish links, sending teams, and daily prayer so that our Lord hears us calling one another's names in charitable love from both sides of the Earth.

Suzanne Gill



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Bethlehem

(Companion: Kajo Keji, Sudan)

A Diocese of Bethlehem mission team of four recently returned from Kajo Keji in southern Sudan. They visited six schools, an orphanage, a displacement camp, the site of the proposed center of the diocese which will house the cathedral, the Bible college, the bishop's house, an agricultural center, and a primary and secondary school. They also met with local officials and clergy, teachers, representatives of the Mothers' Union, and heard them talk about their priorities and dreams.

During the late summer of 2004, in response to Bishop Paul Marshall's emergency call to local congregations, our diocesan community raised \$80,000 to have food delivered by trucks to some 157,000 starving refugees in Sudan. "What the Diocese of Bethlehem has done," wrote a correspondent in Sudan, "will enter the history books of Kajo Keji. Their actions have given our people hope that they are not alone."

Members of our diocesan Episcopal Church Women work with the Mothers' Union of Kajo Keji to sell crafts made by Sudanese artisans. The money earned supports the Mothers' Union ministry with orphans and widows. Over the past few years, we have raised and contributed more than \$300,000 to fund scholarships, buy agricultural tools and oxen, adopt schools and stave off starvation in Kajo Keji.

The Rev. Canon Bill Lewellis

Alaska

(Companion: Maseno North, Kenya)

As a child there were two places on Earth that captivated my imagination: Alaska and Africa. I came to Alaska in the summer of 1991 and met Jesus on the north bank of the Yukon River. In 1998 I went to Kenya to assist in providing Women of Vision training to the Kenyan Anglican churchwomen. I saw Jesus again. In 2003, the Rt. Rev. Simon Oketch visited the Diocese of Alaska. Again, I saw Jesus.

That's what our ministry together is all about: seeing Jesus in the faces, the

(Continued on next page)

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The Gift of Mutuality

Shared Vitality

The parish where I am rector, Church of Our Saviour, Elmhurst, Ill., is slowly emerging from a period of financial and membership decline that nearly closed the parish. With the help of diocesan support over several years we were able to bring ourselves back to financial stability. Two years ago we prayerfully considered entering into a companion relationship with a parish in the Diocese of Renk. It was an invitation to look beyond our own financial struggles and fears and take a leap of faith toward a relationship that could help us to grow deeper in our spiritual lives.

We made the commitment to help financially support St. Mark's, Jelhak, financially for three years. We have traded letters and phone calls, gifts and prayer requests. We have heard the stories of the civil war in Sudan and the deep and abiding faith and hope of the Christians there. These stories have inspired and challenged us — we who are so apt to become very complacent in our faith in the cozy and comfortable confines of the western suburbs of Chicago. We are called to wonder how strong our faith would be if we were to face similar circumstances.

Our Sudanese visitors have shared with us the vitality and joy of their faith in a way that is real and tangible and that has been contagious and a true blessing to those in our congregation.

The Rev. Suzann Holding

On a 2005 visit, a Chicago diocesan delegation was given the gift of a goat by Fr. Tito, the priest at St. Mark's, Jelhak, in the Sudanese Diocese of Renk. Joining him are (from left) the Rev. Bob North, Grace, Galena; the Rev. Matt Gunter, St. Barnabas', Glen Ellyn; youth representative Mallory Holding, St. Mark's, Glen Ellyn; and Connie Wilson, All Saints', Chicago.

Mallory Holding photo



(Continued from previous page)

prayers, the songs, the drums and the lands. Our relationship has helped us to better see God's abundance in both of our dioceses. When you see God's abundance at work, imaginations are unleashed to live fully into the gospel.

The Rev. Canon Ginny Doctor

Chicago

(Companion: Renk, Sudan)

The dioceses of Chicago and Renk share a cycle of prayer for each other, visiting on an annual basis, developing spiritual and physical activities across dioceses, and establishing communication links for exchange of information and feedback. Churches in Chicago are linked with parishes in the Diocese of Renk, which strengthens and deepens mutual understand-



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ing within the worldwide Anglican Communion.

Since joining together as companion dioceses, Chicago and Renk have benefited from a closer walk on this kingdom trek. Eleven Chicago parishes are closely linked with parishes in Renk, which had never before had support. Two teams from Chicago, representing companion parishes, have traveled to Renk and met their partners, offering encouragement and solidarity. Several exchanges have come from Renk to Chicago and partner churches, sharing the gospel and news about conditions there.

The awareness of each other as one people of God; our growing appreciation for the role each plays in strengthening the worldwide Anglican Communion; and the strength each gives to the other for mission by building a relationship in which each partner is both giver and receiver gives us a glimpse of God's kingdom every day.

Canon Jack Kraus

Indianapolis

(Companion: Bor, Sudan)

Our mission relationship with the Diocese of Bor has provided all of us with the opportunity to continually learn what it means to be truly faithful in the midst of enormous challenge. For example, a couple of years ago, when I was coordinating a large shipment of relief items collected by our parishes for Sudan, I had a real "aha!" moment when it was suggested that I use a wooden shipping container the Sudanese could keep. I was surprised to learn it was quite common for them to use the wood from large shipping crates to actually construct a church. It was a very grace-filled reality check for those of us who tend to be grounded in our own parishes and think about things like how to get a capital construction project off the ground, or find the money to install energy-efficient windows and doors.

A real gift of our partnership with Bor is the gift of mutuality. By just being who they are, they can give so much to us in so many ways.

Kathy Copas

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AMERICAN PILGRIMAGE: Sacred Journeys and Spiritual Destinations. By Mark Ogilbee and Jana Riess. Paraclete Press. Pp. 207. \$16.95, paper. ISBN 1-55725-447-8.

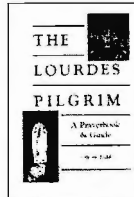
This book was written with the understanding that "pilgrimages don't have to be far-off ordeals," and that for Americans "many remarkable places are available right in our own backyards." Nearly a dozen diverse places



of pilgrimage are featured for pilgrims of all persuasions. The stories include the national shrine of the patron saint of lost causes, St. Jude, in the blue-collar neighborhood of south Chicago; several Benedictine retreat centers; and a chapter on finding grace in Graceland. An engaging book that can take a reader on a pilgrimage without having to leave one's home.

THE LOURDES PILGRIM: A Prayerbook and Guide. By Oliver Todd. Paraclete Press. Pp. 302. \$14.95, paper. ISBN 1-55725-494-X.

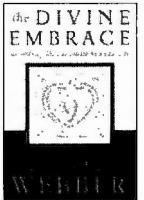
Millions of pilgrims continue to visit Lourdes each year. This volume, first published in Great Britain, begins with the life of Bernadette who as a teenager saw the apparitions of Mary at Lourdes. A wealth of other informa-



tion follows, such as a basic list of French words and phrases and a guide to people, places and services around Lourdes. The next section concerns the Eucharist, penance and anointing of the sick. Communal and private prayer are then addressed, and the book concludes with a mix of hymns and songs.

THE DIVINE EMBRACE: Recovering the Passionate Spiritual Life. By Robert E. Webber. BakerBooks. Pp. 282. \$16.99. ISBN 0-8010-6555-0.

A scholarly presentation about spirituality from an evangelical perspective. Mr. Webber challenges the thought that spirituality is a matter of one's individual prayer life and emphasizes instead the need for friendship and community. Mr. Webber is especially adept at identifying Christian spirituality in the midst of popular or New Age spirituality.



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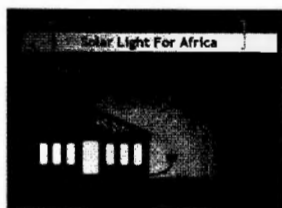
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By Richard J. Mammama, Jr.



Solar Light for Africa

<http://www.solarlightforafrica.org/>
Visited Jan. 28, 2007

One of the most striking and important Anglican travel-related websites is about the mission-centered travel of a 10-year-old organization known as Solar Light for Africa.

Founded in 1997 by retired Bishop Alden Hathaway, Bishop of Pittsburgh from 1981 to 1997, this non-profit religious group facilitates solar electrification projects with a stated goal "to transform lives and empower the people of East Africa by providing light and energy using the natural power of the sun." Its primary means of accomplishing this goal is by installing clean, renewable sources of electrical power during mission trips up to three weeks in length each summer. The staff who bring this about are volunteer American and African young people who in their concentrated efforts together have already managed to accomplish an astonishing amount of tangible work:

- The provision of light and power to more than 2,000 facilities, such as medical clinics, orphanages, schools, churches, and private homes located in rural regions of East Africa.
- The provision of clean water to three hospitals and an orphanage.
- Reducing environmental and human degradation by providing a clean energy source, replacing the noxious fumes of kerosene lanterns that shorten people's life spans.
- The aiding in economic development by providing light after the sun goes down for increased productivity and the enabling of students to study at night.
- The facilitating of young people's access to 21st century technology by providing solar power for computers and televisions, enabling global education and internet connection through satellites for more than 15 schools.

• The creating of goodwill ambassadors for "two-track diplomacy" through the organization of annual youth missions involving American and African high school and college-aged young people who live together for three weeks as they work in teams installing solar units.

Through its website launched in 2004, SLFA provides a strong point of contact with potential volunteers and

donors, along with a close look at its activities going back several years. Solar Light for Africa's website is well designed, easy to navigate, attractive in its presentation, and a credit to the impressive organization that it represents to an online audience.

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



**FINDING THE THIRD WAY:
A NATIONAL TRAINING EVENT IN
RECONCILIATION**

MAY 23-25, 2007 ■ LOS ANGELES

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Come get the vision, principles, skills and lexicon to empower people to become reconcilers. Learn tools to create the conditions for healing relationships, building bridges, resolving conflicts and transforming hearts. The present conflicts in The Episcopal Church and The Anglican Communion will be our raw material.

Register Online: WWW.Reconcilers.Net/Registration.php
Cost: \$195, includes meals and materials, not lodging.
Location: St. James in the City (WWW.saintjamesla.org)

REGISTER EARLY--ATTENDANCE WILL BE LIMITED.



Steven A. Boston/Diocese of Newark photo

Bishop Beckwith at the examination portion of the consecration service in Newark (story at right).

Bishop of Newark Consecrated

The Rt. Rev. Mark M. Beckwith was consecrated Bishop of Newark Jan. 27 at the New Jersey Performing Arts Center before a congregation of more than 2,500. Bishop Beckwith, who has been serving as acting bishop since Jan. 2, succeeds the Rt. Rev. John P. Croneberger, who has retired.

Presiding Bishop Katharine Jefferts Schori was preacher and chief consecrator at the service. In her sermon, she compared Bishop Beckwith to the Rev. Martin Luther King, Jr., and St. John Chrysostom, who denounced the abuse of authority in Church and government while serving as Bishop of Constantinople in the late fourth and early fifth centuries.

Co-consecrators were: the Rt. Rev. Robert Anderson, assistant Bishop of Los Angeles; Bishop Croneberger; the Rt. Rev. Carol Joy Gallagher, assistant Bishop of Newark; the Rt. Rev. Gayle Harris, Bishop Suffragan of Massachusetts; the Rt. Rev. Gordon Scruton, Bishop of Western Massachusetts; and the Rt. Rev. John S. Spong, retired Bishop of Newark.

In finding a successor to Bishop Croneberger, the Newark search committee said it was looking for someone with success in fostering church growth. A week before the consecration, deputies to the annual convention approved a budget that was 7 percent less than the previous year. Diocesan membership has decreased by nearly 40 percent since 1972. Bishop Beckwith, who was elected last June, presided over a membership increase of nearly 30 percent while serving as rector of All Saints' Church, Worcester, Mass., from 1993 to 2006.

In an interview with the Newark *Star Ledger*, Bishop Beckwith said he could not promise any quick solutions. He acknowledged that some of his future decisions on church mergers and closings may not be immediately popular.

"The church needs to decide who they are demographically, what's our passion, what's our call, and then to develop a strategy out of that," he said.

Archbishop Akinola: Resolve Sexuality Issues Before Lambeth

The issue of homosexuality and the Anglican Communion must be resolved before the 2008 Lambeth Conference if the Church of Nigeria is to participate, according to the Most Rev. Peter Akinola, Archbishop and Primate.

In a Jan. 14 interview with the *Guardian* newspaper of Lagos, Archbishop Akinola, who leads the Communion's largest province, said sending more than 100 Nigerian bishops to Lambeth would not be an act of prudent stewardship if the conference was simply going to be an expensive episcopal jamboree.

"A Lambeth Conference that will not be able to guide the church in a way that the church will embrace" and "comply" is "not worth attending," the archbishop said. The Church of Nigeria would be a "bad steward, to use God's resources and waste it on jam-

boree. God will hold me responsible and accountable for spending money in that way."

The Lambeth Conference "does not legislate," nor can it tell "any diocese or province" what to do, Archbishop Akinola said. However, "as a result of the fellowship, praying together, studying the word of God together," the bishops at Lambeth come to a "consensus of opinion, which we now commend to the provinces for further actions."

No decision as to whether the Nigerian bishops would attend Lambeth has yet been reached, Archbishop Akinola told the *Guardian*.

"We are hoping that after the primates' meeting in Tanzania, we will have a clearer vision of what we have. If the Lambeth Conference is worth attending, we must put this problem behind us," he said.

Mississippi Rector Elected Virginia Coadjutor

After electing the Very Rev. Shannon Johnston as Bishop Coadjutor, the annual council meeting of the Diocese of Virginia on Jan. 26 followed a path of genteel centrism in the resolutions it approved.

Bishop-elect Johnston, rector of All Saints' Church, Tupelo Miss., is the president of the standing committee in the Diocese of Mississippi and a convocation dean. He has served his present cure since 1994. A native of Florence, Ala., the bishop-elect has earned degrees from the University of the South and Seabury-Western Theological Seminary. He also attended Westcott House at Cambridge University.

The election took three ballots. Following the third ballot Bishop Peter Lee

spoke with his successor by telephone.

"I have spoken to the Rev. Johnston and he has accepted the election," Bishop Lee announced. Delegates stood for their most boisterous standing ovation of the day.

The other candidates included the Rev. Robert S. Dannals, rector of Christ Church, Greenville, S.C.; the Rev. Gay Clark Jennings, associate director of CREDO Institute Inc., Memphis, Tenn.; the Rev. Canon Irwin M. Lewis, Jr., canon to the ordinary in the Diocese of Southern Virginia; and the Very Rev. Caroline Smith Parkinson, rector of Grace Church, The Plains, Va.

The tentative date for the consecration is May 26 at Washington National Cathedral. Bishop Lee has not



Dean Johnston

announced a retirement date, but by canon he must retire within three years of the consecration of a coadjutor.

In the case of three of nearly 20 congregations in which the majority recently voted to align with other provinces of the Anglican Communion, persons who wish to remain with The Episcopal Church elected and sent delegates to the council. The start-over congregations are: St. Stephen's, Heathsville; St. Margaret's, Woodbridge; and The Falls Church. Many of the 1,000 delegates and visitors present gave a standing ovation when Bishop Lee announced that both the standing committee and the executive board of the diocese voted unanimously to take legal action over property ownership in the departing parishes [TLC, Feb. 11].

The resolutions most likely to divide the council were softened into substitutes by committee, and the council adopted most of them in nearly unanimous numbers.

A resolution calling for Bishop Lee to return to the negotiating table with departing Episcopalians was withdrawn by its authors.

After a letter in which Bishop Martyn Minns protested that the diocese's refusal to allow COBRA health coverage for departing clergy appeared uncharitable, treasurer Michael Kerr said that he had approved extending the medical benefits of departing clergy through the end of January, prompting another standing ovation from the council.

Council approved a balanced budget of \$4.5 million, an increase of more than \$239,000 over the previous year.

Douglas LeBlanc



Bishop Weinbauer (center), in a recent photo, with the current Bishop of Western North Carolina, the Rt. Rev. G. Porter Taylor (left), and the Rt. Rev. Robert H. Johnson, retired bishop.

Diocese of Western North Carolina photo

Bishop Weinbauer of Western North Carolina Dies

The Rt. Rev. William Gillette Weinbauer, Bishop of Western North Carolina from 1975 to 1990, died Jan. 26 in Asheville, N.C., his home for the past 34 years. He was 82.

Bishop Weinbauer was active in ecumenical ministry, serving for 10 years as a member of the Anglican-Roman Catholic dialogue in the United States (ARC-USA). He was also co-chair of the Lutheran-Episcopal Dialogue from 1976 to 1991.

Bishop Weinbauer was born and raised in New York City. He received a bachelor's degree from Trinity College in 1948, and went on to earn three degrees at the General Theological Seminary.

He served a number of congregations in the dioceses of Long Island and New

York after his ordination to the priesthood, and in 1956 he became professor of New Testament at St. Andrew's Theological Seminary, Quezon City, Philippines. In 1961, he accepted a New Testament teaching assignment at GTS, becoming a full professor in 1964.

In 1970, he became rector of Christ Church, Poughkeepsie, N.Y. He was elected Bishop Coadjutor of Western North Carolina in 1973.

After retiring from full-time ministry in 1990, Bishop Weinbauer served as visiting professor of religion at Western North Carolina University and as adjunct professor at Seabury-Western Theological Seminary.

Bishop Weinbauer is survived by his wife, Jean; three daughters, two granddaughters and a brother.

Ballot	1		2		3		
	C	L	C	L	C	L	
Needed to Elect						128	135
Dannals	39	52	25	34	11	14	
Jennings	60	30	71	36	74	34	
Johnston	73	110	123	160	159	210	
Lewis	36	40	18	22	withdrew		
Parkinson	49	34	24	19	11	11	

Pittsburgh Preparing Defense of APO Request

The Diocese of Pittsburgh has released a document detailing how its request for alternate primatial oversight (APO) fits its long-term strategy, which includes having the "alternative primate convene an organizing convention for the purpose of forming a permanent constituent Anglican body in the U.S." The document was given to several Global South primates and discussed during a November meeting in Virginia with several bishops and other leaders of the Anglican Communion Network.

"As we await clarity regarding the consequences of the recent theological disputes between much of The Episco-

pal Church and the Anglican Communion, all in the diocese need to know that we will remain who we are and where we are," said the Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, in an article published on the diocesan website. "We have no plans to be anything but the Episcopal Diocese of Pittsburgh as we seek spiritual oversight from a primate committed, as we are, to the historic faith and order of the church catholic."

In a separate pastoral letter to the diocese, Bishop Duncan wrote that the diocesan standing committee has concurred with his decision to mount a



Bishop Duncan

"vigorous defense" to the lawsuit reopened by the rector and wardens of Calvary Church, Pittsburgh. The Rev. Harold Lewis and others at Calvary contend that the request for APO vio-

lates terms of a settlement agreement reached between Calvary and the diocese. A Pennsylvania state court judge recently ordered the diocese to turn over by Jan. 31 a number of documents requested by Calvary, including virtually everything produced and discussed during the November meeting.

"The matters in play are theological and ecclesiastical," Bishop Duncan wrote. "They have nothing to do with the property of the diocese. The property of the Episcopal Diocese of Pittsburgh will continue to be held and administered for the beneficial use of the parishes and institutions of the diocese. It is our continuing commitment to protect the interest the diocese has in its property—indeed to protect all that it is steward over—against any who would attempt to usurp that role, either from below (minority parishes) or above (national church)."

Three Bishops Join P.B. in Tanzania

Three members of the House of Bishops have been invited by the Archbishop of Canterbury to address an extra-curricular session of the meeting of Anglican primates in Tanzania.

The Rt. Rev. C. Christopher Epting, the Presiding Bishop's deputy for Ecumenical and Interfaith Relations and retired Bishop of Iowa, joined the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, and the Rt. Rev. D. Bruce McPherson, Bishop of Western Louisiana and president of the Presiding Bishop's Council of Advice. They were to speak with the primates about the state of The Episcopal Church, according to sources in London and the U.S. who spoke with reporters.

The three bishops were to join Presiding Bishop Katharine Jefferts Schori, Archbishop Williams, Archbishop of York John Sentamu, and the 36 other primates at a hotel near Dar-es-Salaam for a session on Feb. 14.

The session was not part of the primates' meeting itself, a spokesman for the Anglican Consultative Council noted. The primates' meeting was to go into recess in order to hear the presentations from the three bishops, and reconvene at the close of the hearing. The American bishops were guests of Archbishop Williams and not of the collegial gathering, the spokesman said.

In his Dec. 18 Advent letter to the primates, Archbishop Williams wrote that "given the acute dissension in the Episcopal Church," he was "proposing to invite two or three other contributors from that province for a session to take place before the rest of our formal business, in which the situation [within The Episcopal Church] may be reviewed."

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

The Presiding Bishop has been allotted two sessions during the meeting to describe The Episcopal Church's response to the Windsor Report, according to a draft agenda proposed by Archbishop Williams for the Feb. 14-19 meeting. Bishop Jefferts Schori was expected to face tough questioning from the primates and was likely to outline what steps The Episcopal Church has taken in response to the Windsor Report.

Other sessions were to focus on the "listening process" envisioned by the 1998 Lambeth Resolution 1.10, the proposed Anglican Covenant, and the Archbishop of Canterbury's Panel of Reference, as well as social and development issues.

(The Rev.) George Conger and Steve Waring

BRIEFLY...

The Most Rev. Rowan Williams is scheduled to make his first visit to **Canada** since he became Archbishop of Canterbury in 2002. He plans to lead a full-day retreat for the Canadian House of Bishops April 17.

Meeting at St. Patrick's Cathedral in Dublin on Jan. 10, the bishops of the **Church of Ireland** elected the Rt. Rev. Alan Harper, Bishop of Connor, as Archbishop of Armagh and Primate of All Ireland. Born in Tamworth, Staffordshire, England, Archbishop Harper became the 104th in the succession of abbots, bishops and archbishops of Armagh since St. Patrick.

'Gender, Not Theology'

Citing reports that "some of her peers will refuse to meet with her," delegates to the annual convention of the Diocese of **Washington** approved a strongly worded resolution Jan. 27 directing the primates of the Anglican Communion to "graciously welcome" Presiding Bishop Katharine Jefferts Schori to her first primates' meeting scheduled to begin Feb. 14 in Tanzania. Another resolution that chastised Archbishop of Canterbury Rowan Williams was tabled.

In introducing the resolution on the Presiding Bishop, the Rev. Frank H. Wade said it was disingenuous to reject Bishop Jefferts Schori based on her views, "because her view is the same as that of her two predecessors. I think the issue is gender and not theology."

Communion Beneficial?

The tabled resolution on the Archbishop of Canterbury was drafted during convention and called for a "commission to examine whether continued membership in the Anglican Communion is any longer beneficial" to The Episcopal Church. It also called for

the Diocese of Washington to "express its extreme displeasure and firm disapproval of the action of the Archbishop of Canterbury, Rowan Williams," in inviting the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and moderator of the Anglican Communion Network, to attend the primates' meeting. To invite Bishop Duncan "diminishes the importance of the presence of our Presiding Bishop," the resolution stated. It also said, "The Archbishop of Canterbury continues to find ways to slight our Presiding Bishop and to lend support to those who would undermine not only her authority, but her equality, among the Primates of the Anglican Communion."

Before the vote on the tabled resolution, the Rev. Phillip C. Cato, the retired priest who introduced it, told THE LIVING CHURCH, "This is not a resolution dissing the Archbishop of Canterbury. I'm a great admirer of his scholarship, [but] not his leadership. The Episcopal Church is being chastised and marginalized ... and I don't like it."

In his address to convention, the Rt. Rev. John B. Chane, Bishop of Washington, commended the decision to reduce convention to one day and proposed

holding another one-day diocesan gathering focused on church growth around the middle of the year. "It is important that such a gathering helps us all discover a common language for defining what it means for congregations and the diocese to be mission driven during these times of great challenge and change within the life of our diocese, and The Episcopal Church," Bishop Chane said.

Peggy Eastman

Capital Shortage

The Diocese of **Northern California** recognized the Rt. Rev. Jerry Lamb for more than 15 years of service and formally bid farewell to the diocesan bishop and his family during the annual convention Nov. 10-11 at a convention center in Redding.

In his address to convention, Bishop Lamb, who retired Dec. 31, expressed confidence in his successor, the Rt. Rev. Barry Beisner. On a point of personal privilege, Bishop Lamb urged the diocese to reinvigorate its summer youth camping program, and he called for better diocesan funding.

"Our diocese has developed solid programs that are being undercut because of a lack of income through apportionment to deliver the programs that are requested," he said. "Look at the apportionment figures and you will see that some congregations are not carrying their share of the costs of maintaining the programs of the diocese."

"I believe that the diocese needs to undertake the capital funds drive that we contemplated four years ago. Everyone in this room, and every congregation in this diocese, needs to seriously address the issue of stewardship both in direct giving and planned gifts for the future use of the church."

Convention adopted two resolutions: one affirming a diocesan commitment to Millennium Development Goals and another affirming the value of youth and campus ministries.

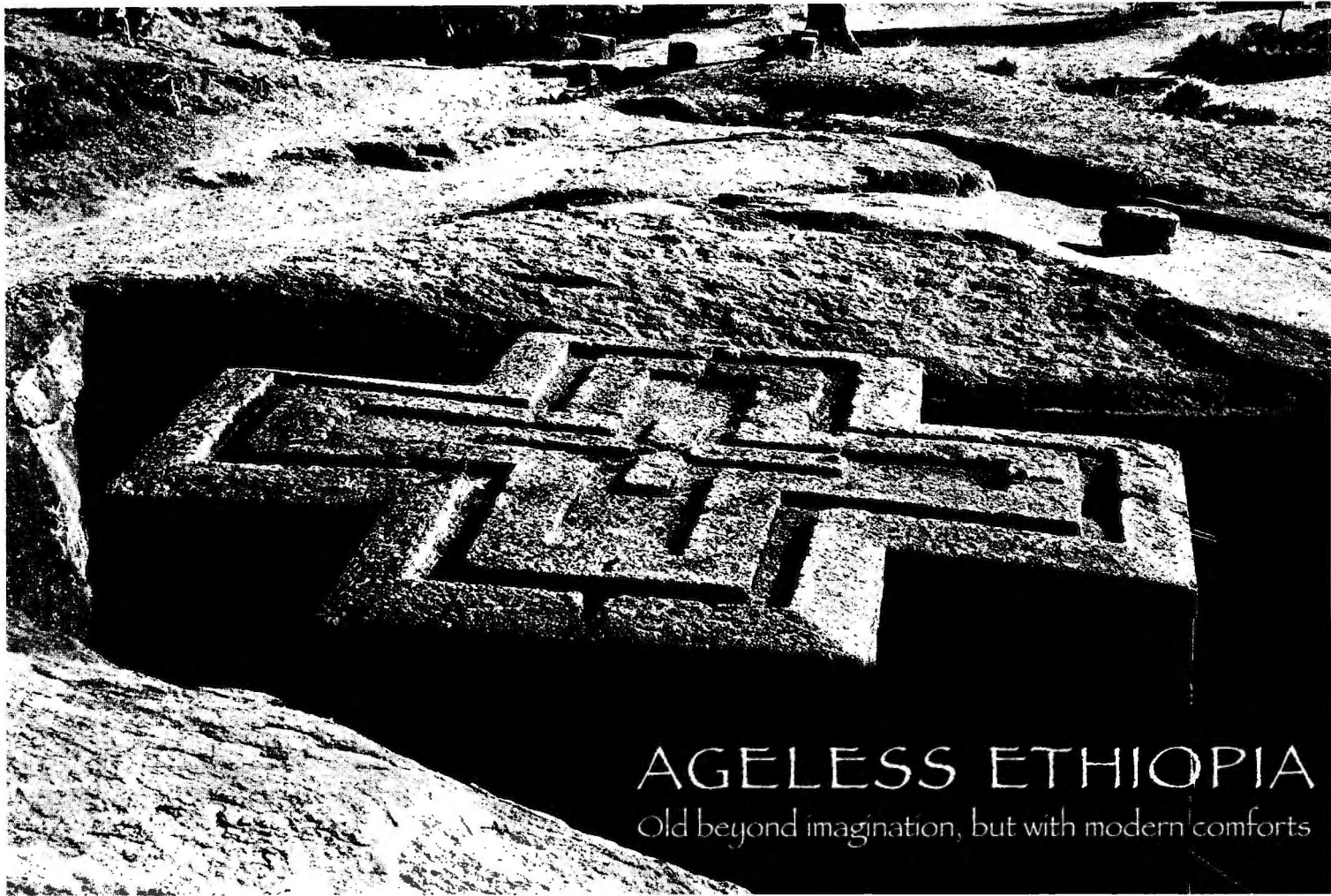
In brief remarks, Bishop Beisner

(Continued on page 23)

The Rt. Rev. Victoria Matthews, Bishop of Edmonton in the Anglican Church of Canada, delivers the annual William Reed Huntington sermon Jan. 24 at St. Peter's Lutheran Church in Manhattan. Fr. Huntington was rector of Grace Church, Manhattan, from 1883 until his death in 1909. Widely respected in his time as a preacher and ecumenist, he is best known as author of the Chicago-Lambeth Quadrilateral, which sets forth four essential points as a basis for church reunion, and which was adopted in 1888 as the official position of the Anglican Communion. The event was co-sponsored by St. Peter's, the New York Episcopal Diocesan Ecumenical and Interfaith Commission, and The Anglican Society.



Kara Flannery/
Diocese of New York photo



AGELESS ETHIOPIA

Old beyond imagination, but with modern comforts

By Nick Mancino

Ethiopia is one of the poorest countries in the world and yet Ethiopian culture and heritage are rich and diverse. The country is old beyond imagination, home of “Lucy,” our supposed 3-million-year-old human ancestor, but it also offers many modern conveniences for visitors.

Although it is close to the equator, Ethiopia's mountains, rivers and lakes give it a mild climate year-round. Unique among African countries, Ethiopia was never colonized and has enjoyed a long history of independence. Its traditions remain rooted in history and religion. The population today is about 67 million, of which 40 million follow the Christian faith. Ethiopia is mentioned more than three dozen times in the Old Testament in the books of Amos, Genesis and Numbers, and it is also mentioned in the New Testament in the book of Acts.

Addis Ababa

The country's capital, Addis Ababa, was founded in 1886 by Emperor Menelik's consort Queen Taytu, who chose the location for a house in the foothills of the Entoto

Mountains. Today it is a city that is home to 3.5 million people, the secretariat of the African Union and the United Nations Economic Commission for Africa, as well as many U.N. organizations and non-government organizations. Addis Ababa is host to more foreign embassies and international missions than any city except Washington, D.C. Surrounded by mountains and with parks and museums, this appealing city offers a mix of older buildings, such as its railroad station, and contemporary architecture.

An April 2004 visit included attendance at a four-hour Sunday service at Holy Trinity Cathedral, an Ethiopian Orthodox church. Hundreds of white-muslin-wrapped worshipers huddled beside pillars and prostrated themselves on small rugs, kissing the cold stone floor, all facing east toward Jerusalem. During the last hour of the service the proceedings were very active, with priests, deacons and monks dancing and processing with a replica of the Ark of the Covenant to the accompaniment of chanting, drums and other musical instruments. All were barefoot. We



The Rev. Canon Peter Golden (right), rector of St. Paul's Church, Brooklyn, N.Y., visits a school in Addis Ababa.

Nick Mancino photo

were in awe as we observed the parishioners who seemed very devout and very committed to prayer, kiss-

ing the ground repeatedly. During the service our group also had the pleasure of witnessing a wedding ceremony.

As we left the cathedral, I noticed a group of women outside clutching their prayer books and bowing repeatedly against the stone walls in the same fashion as Jews davening at the Western Wall in Jerusalem. Our guide told us these women were praying outside because they were in the middle of their menstrual cycles and not allowed to enter the cathedral. The sight was a visual reminder of the deep connection between Judaism and the Ethiopian Orthodox Church.

St. Matthew's, a pristine, English-looking Anglican chapel, at first seems out of place in the center of Addis Ababa. The Rev. Andrew Proud serves as vicar at the chapel, the main purpose of which is to assist expatriates, but which through the years also has provided education and care to orphans. Today, poor Ethiopian parishioners are taking care of even poorer Sudanese refugees. Anglicans in Ethiopia are part of the Episcopal Diocese of Egypt and North Africa, within the Province of Jerusalem and the Middle East.

Many churches in this region are decorated in a distinctive style. The most famous of these is the Debre Birhan Selassie, which features beautifully ornate murals. On the ceiling is a depiction of the head of St. John the Baptist with wings. It was inspired by the legend that after he was decapitated, the saint's head traveled throughout the Holy Land preaching Jesus' teachings.



Gondar, with castles inspired by the Portuguese. It was once the capital of Ethiopia.

Bahar Dar

Bahar Dar is located on the southern shores of Lake Tana, the source of the Blue Nile and the exciting Blue Nile Falls. This location offers access by boat to a number of historic lakeside churches and monasteries, most of which date from the 17th century and have beautifully decorated walls and ceilings.

On a visit to the Maria Asua monastery, the monks told us the history of the church and offered insights into the daily life of a monk. Our guide explained that the churches are designed with three circles. The innermost circle is where a replica of the Ark of the Covenant is located and only monks and bishops may pray there. The second circle is where priests and participants in the service pray, and the outermost circle is where the parishioners pray.

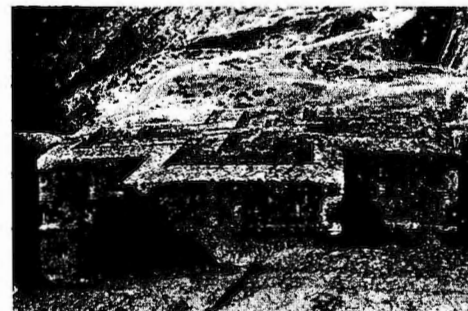
Lalibella

Lalibella, designated by UNESCO as a world heritage site, is home to 11 rock-hewn monolithic churches built by King Lalibella in the 11th and 12th centuries. Each is a unique church still in use today, and some are decorated with fascinating paintings.

Legend has it that King Lalibella received a vision from God in which he was commanded to build churches similar to the ones in Jerusalem, and even given the building design.

Ethiopia is a beautiful, rugged land that offers unforgettable travel experiences. □

Nick Mancino is president of Journeys Unlimited, New York, N.Y.



St. George's Church in Lalibella, one of 12 churches carved out of rock. Nick Mancino photo

Axum

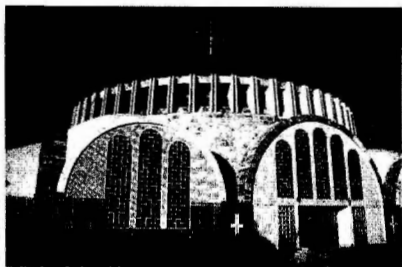
Frequently referred to as the sacred city of the Ethiopians, Axum was the capital of the Axumite kingdom which dominated the vital crossroads between Africa and Asia about

1,000 years before the birth of Christ. Once reputed to be the home of the legendary Queen of Sheba, Axum was established by immigrants from Southern Arabia and was well known to Greek traders. It is home to the Church of St. Mary of Zion where, according to legend, the biblical Ark of the Covenant was placed. It is also famous for its seven mysterious monolithic stele, hewn from single pieces of solid granite. They were originally built as tombs for kings and queens, but now they seem less like prayers of stone than like lightning rods to heaven.

While our group was visiting the stele, a bridal party arrived for picture taking. The bride and groom invited us to join them for their evening celebration, held in the courtyard of a private home.

Gondar

With its graceful medieval castles inspired by the Portuguese, Gondar is called the Camelot of Africa. Emperor Fasilidas founded the city in 1635, and it served as the country's capital for more than 200 years. In addition to the castles, visitors can tour the emperor's Bathing Palace.



St. Mary of Zion Church in Axum.

Nick Mancino photo

It's Who You Know

Did You Know...

The Rev. Matt Young, rector of St. Paul's Church, Newport, Ky., is a referee of high school and college football games.

Quote of the Week

The Rev. Timothy Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y., writing in *Trinity News* on John the Baptist: "There's good reason he's not known as John the Episcopalian."

I am a lifelong history buff, so the opportunity to travel to Britain and visit its cathedrals and churches was a dream come true. The remarkable architecture and beautiful settings proved to be all that I'd imagined and then some, but looking back on the trip now, some years later, I am struck by the lasting impressions that the people my wife and I met made on us.

Hours after landing at Heathrow, we arrived, jetlagged, in Wells. I'll never forget the moment that the bus came over a hill and I laid eyes on the enormous stone cathedral, seemingly plunked down at random in the countryside of Somerset. I was delighted to find that our ancient bed-and-breakfast was literally in the cathedral's shadow. Mrs. Wood, the owner of the B-and-B, was happy to talk about her Christian faith, which was of a charismatic variety. She said she attended prayer meetings in people's homes and spoke of a very personal relationship with Jesus. We got the impression that the soaring magnificence of the cathedral outside her door left her spiritually cold.

Our location made it convenient for us to participate in the daily life of the community, and what a life it was. Considering that the building has elements dating back a thousand years, we found it to be a lively and inviting place at all hours. There was a good-sized group that gathered for the morning Holy Communion service, docents offering guided tours throughout the day, a bustling business in the refectory at lunchtime, and a good turnout for Evensong.

On the last day of our visit, we attended an evening organ recital and at the reception afterwards, the dean remarked that he'd seen us several times and that he was glad we'd been able to

sample some of what the cathedral community offered each day. It was at that same reception that we met Roderick, a gregarious middle-aged lay leader at St. Cuthbert's parish church. Even though it was getting late, he insisted on taking us to the historic church of which he was justifi-

ably proud, unlocking the place and giving us a quick guided tour.

Venturing to the northern Lake District, we visited Grasmere, the stomping grounds of

William Wordsworth and Beatrix Potter. The charming town, a favorite of tourists and visiting students, boasts an attractive parish church with a nave that dates from the 13th century. St. Oswald's Church was an easy walk from our bed-and-breakfast, and we enjoyed our first opportunity to participate in a Sunday service using the English prayer book. Returning to our lodgings for breakfast, we compared notes with several other guests whom, we discovered, also had started their day by attending the early service.

Slipping over the Welsh border for a day trip, we took a cab outside the town of Llangollen to visit the ruins of Valle Crucis, a Cistercian abbey founded in the 13th century. Perhaps inspired by Christian charity, our taxi driver took pity on a couple of American pilgrims bearing heavy luggage and offered to keep our bags in the "boot" while we spent the afternoon poking around the ruins. Although we later wondered if we'd ever see the driver or our bags again, he arrived right on schedule, with our bags intact, in time to get us to the train station.

Canterbury was one of the final stops on our trip, and we celebrated the Ascension with a morning service in a crypt chapel. After touring the cathedral, we made our way to the ruins of St. Augustine's Abbey and St. Martin's Church, which has been in continual use since 597, making it the oldest such church in England. The elderly lady at the ticket booth seemed to draw inspiration from her surroundings, and after asking about our itinerary, she invited us to have tea.

Before our visit to Bath Abbey, we paid a visit to a friend-of-a-friend who ran a stall in a local antique market. Although we could stay for only about an hour for tea before continuing our travels, Peggy has since become a very dear "honorary auntie" who has shared in our joys and sorrows and offered her own spiritual insights in the many correspondences we've had since the day we met.

As a child, I used to grouse about my parents' insistence that my siblings and I had to be assembled before they'd take any snapshots of monuments or landmarks. Dad's contention is that creating your own postcard is not the point of taking pictures on vacation. Now I have a better appreciation for his logic, realizing that it's the people we are with, and those we encounter along the way, that make our travels special.

Michael O'Loughlin, director of associated publications



St. Oswald's Church, Grasmere, dates from the 13th century.

The Panel's Report

Highly charged opinions have been expressed by people on both sides of the issue of ordination of women since the Archbishop of Canterbury's Panel of Reference issued its report on the appeal by the Diocese of Fort Worth [TLC, Jan. 28]. Some responses have been predictable while others are surprising.

The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, was jubilant, saying the ruling gives traditionalists "the moral high ground." Some progressive interest groups, including the Episcopal Women's Caucus and Integrity, expressed distress and charged that the panel had failed to consult and research adequately the effectiveness of the "Dallas Plan" before commending it. Under that plan, female candidates for ordination from the Diocese of Fort Worth are referred to the Diocese of Dallas.

Presiding Bishop Katharine Jefferts Schori issued a brief statement that simply acknowledged that the Dallas Plan "seems to address the intent" of the 1997 amendment to the Constitution and Canons, which made access to ordination mandatory for women in all dioceses. But House of Deputies president Bonnie Anderson wrote a pointed letter to the archbishop and members of the panel [TLC, Feb. 11]. The underlying message to the panel was clear: Back off, and next time do your homework. Mrs. Anderson's later assertion in an interview that the question of ordination of women is "settled," at least in her mind, seems to supersede the opinion of former Presiding Bishop Frank Griswold, who said the canon on ordination gave leeway to dioceses like Fort Worth, even after passage of the 1997 amendment.

As progressives have been quick to point out, the Panel of Reference is a non-canonical body and its actions are non-binding. Yet the speed and vociferousness with which Mrs. Anderson and others asserted the primacy of national church polity over international opinion does not bode well for those who pray for the unity of The Episcopal Church and the Anglican Communion.

The underlying message to the panel was clear: Back off, and next time do your homework.

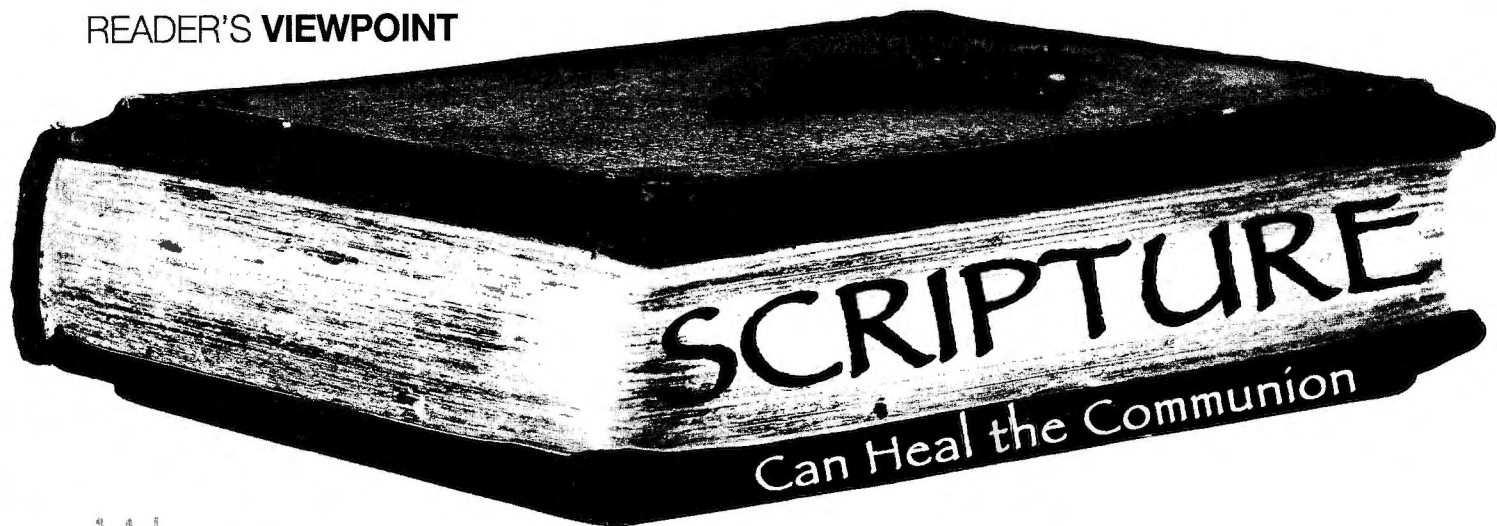
Good for What Ails You

The English theologian and hymn writer Frederick William Faber (perhaps best known for "Faith of Our Fathers") referred to Lent as "the season, wisely long ... when ailing souls grow well and strong."

As we begin the season of Lent, we might do well to consider what will help our own "ailing souls" grow strong. For many people, taking a more contemplative approach to each day, often including the reading of scripture or spiritual classics, brings a sense of quiet and healing. Consciously slowing down and setting aside time for private devotion and meditation may help us appreciate our lives from a new perspective.

The sacramental rite of Reconciliation of a Penitent offers another opportunity for healing and wellness. Although the number of parishes offering this sacrament on a regularly scheduled basis is regrettably small, clergy should make their parishioners aware of its availability by appointment. Likewise, all Christians should consider the spiritual benefits of participating in this rite, as described in the Book of Common Prayer (pp. 447-452).

While we may not share Fr. Faber's lyrical view that our Lenten practice will be "undoing all our evil years," we might well pray, as he did, "Father, in the multitude of thy compassions, hear!"



We are
all called
to bear
the good
news.

By Patrick Augustine

By now most Christians, especially Anglicans, are aware of a growing tension affecting the churches in the West and in Africa. While there are many factors that contribute to this strain, the matter of interpretation and authority of scripture is paramount.

The Anglican Communion, particularly The Episcopal Church, is experiencing the effects of this debate in such events as the secession of churches in the Diocese of Virginia [TLC, Jan. 7]. The Most Rev. Benjamin Nzimbi, Archbishop of Kenya, has pointed out that the Africans' understanding of the Bible is so different from the West that "we are two churches." The question before us is: How is the Bible authoritative in our lives today?

The church in the West would argue the need to interpret the Bible in the light of modern scholarship and contemporary experience. In the West we often experience problems with authority and its association with power, subordination and oppression. In a democratic society, we do not generally vest power in one person or source, but rather legislate its distribution among commissions and committees and come to decisions by majority vote or consensus. For us, this question becomes: How can there be such a thing as an authoritative Bible?

On the other hand, the African and Asian churches interpret scripture quite literally. Africans would express their complete confidence in the clear words of scripture. Philip Jenkins, in *The New Faces of Christianity: Believing the Bible in the Global South*, writes:

"For the growing churches of the Global South, the Bible speaks to everyday, real-world issues of poverty and debt, famine and urban crisis, racial and gender oppression, state brutality and persecution. The omnipresence of poverty promotes awareness of the transience of life, the dependence of individuals and nations on God, and the distrust of the secular order."

In contrast to the Jews, for whom the Torah and the Talmud are designed in word and spirit to be rule books for their community, Christians see the Old and New Tes-

If the church itself does not have peace within, how can we be credible bearers of *shalom* in a world torn by war, religious hatred, racial divisions, disease and poverty?

taments not as rule books but as narratives of God's interaction with the daily life of human beings. The Bible gives a picture of a personal God. His authority is invested in the scripture from the beginning of time and in the New Testament, we discover that full and ultimate authority is vested in Jesus Christ. Through his proclamation of mission, Jesus passes on his authority to his followers.

Biblical scholar Karl Barth says that in scripture we read about the “divine-human encounter” and its impact, how it changed the world around it. The human encounter with God’s sustaining power continues in the 21st century, as I have witnessed with Sudanese people in exile facing hunger and homelessness. They have experienced the risen Christ’s presence with them in their sufferings. Today, this church is known to be the fastest-growing church in the Anglican Communion. The figures in other parts of Africa are similarly startling. Between 1900 and 2000, the number of Christians in Africa grew from 10 million to more than 360 million, from 10 percent of the population to 46 percent.

Conceivably, the richest Christian harvest of all might yet be found in China, a nation of inestimable political importance in coming decades. Some project that by 2050, there will be about 3 billion Christians in the world, of whom only one fifth or fewer will be non-Hispanic whites. By that time, China may contain the second-largest population of Christians on the planet, surpassed only by the United States. This is evidence of God’s dynamic power working in areas which a few years ago we considered mission fields.

In his book *The Last Word: Beyond the Bible Wars to a New Understanding of the Authority of Scripture*, Bishop N.T. Wright argues that if the mission of God is not in the center of the church’s agenda, then all debates are secondary and deplete the church’s energy for mission. Bishop Wright notes that both liberal and conservative Christians have misused scripture to advance their agendas, but the only agenda for the authentic church is that of Jesus Christ:

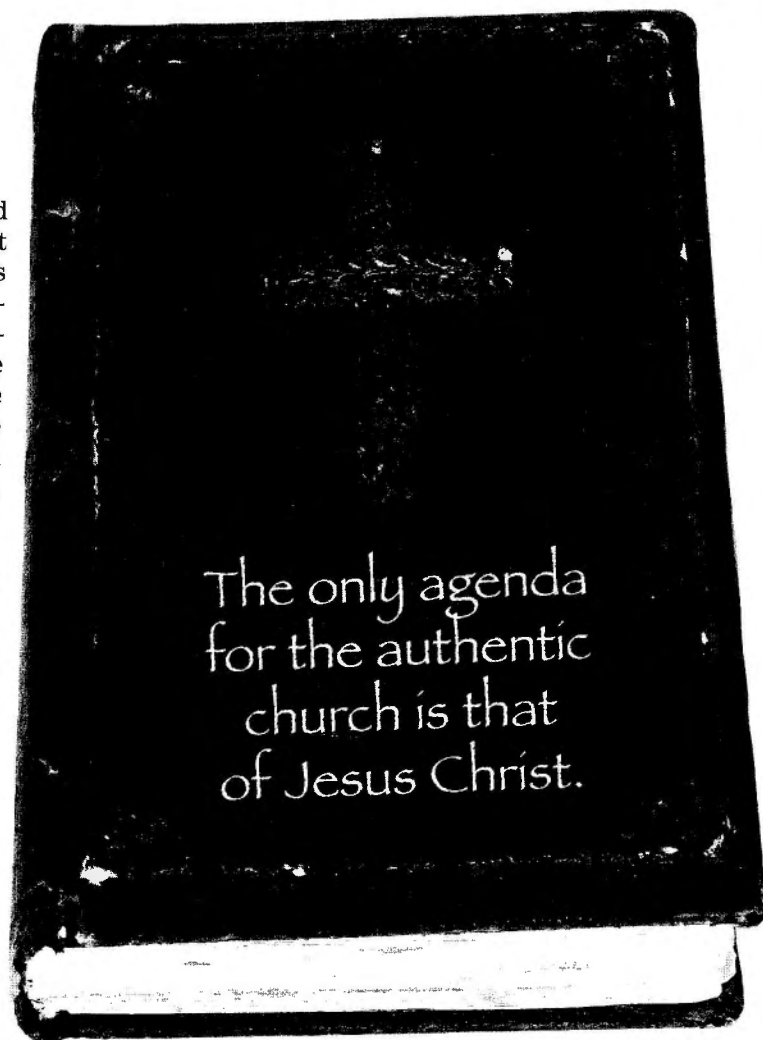
“... the authority of ‘scripture’ is most truly put into operation as the church goes on to work in the world on behalf of the gospel, the good news that in Jesus Christ the living God has defeated the powers of evil and begun the work of new creation. It is with the Bible in its hand, its head and its heart — not merely with the newspaper and the latest political fashion or scheme — that the church can go to work in the world, confident that Jesus is Lord and Caesar is not.”

If taken seriously, this powerful statement could be a bridge between the factions within the Anglican Communion. As people with missionary vision, all of us could participate in a common quest for the kingdom of God. If the church itself does not have peace within, how can we be credible bearers of *shalom* in a world torn by war, religious hatred, racial divisions, disease and poverty?

We need to work together with the rest of the Anglican Communion as the Archbishop of Canterbury has suggested, moving ourselves toward consensus while we maintain unity and fellowship. I pray for our churches to trust the primates and bishops at the Lambeth Conference in 2008, to give them leeway to work through these differences or, when they seem irreconcilable, prayerfully set them aside, agree to disagree, and get on with the church’s mission.

The world desperately needs to hear the good news of the gospel of Jesus Christ. The Church needs to call sinners to repentance and to carry the good news, to be the herald of the gospel of peace, reconciliation, and healing of the nations. Let us carry the authority of God as St. Paul wrote: “You yourselves are our letter, written on our hearts, to be known and read by all; and you show that you a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God” (2 Cor. 3:2-3). We are God’s letters, bearers of the good news of the gospel of Jesus Christ to every community at every time and in every place.

The Rev. Canon Patrick Augustine is the rector of Christ Church, La Crosse, Wis.



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

Who's Really Inclusive?

A recent letter writer [TLC, Jan. 28] refuses to acknowledge that the current defections are caused by such things as the erosion of the authority of scripture, leftward leanings of the leadership, or the New Hampshire consecration. Instead, the writer attributes the current exodus "to an unwillingness [of the orthodox] to belong to an inclusive church."

The writer evidently is unacquainted with his opposition. The orthodox voices of our day are even more diverse than they were at the Reformation. On the other hand, the liberals of my acquaintance cannot subscribe to the second article of the creed without serious qualifications. Two of our seminaries are committed to teaching the historic faith, and the graduates of these seminaries have long been barred from working in many of our dioceses. This did not begin with the New Hampshire consecration, but decades before.

The barricade is even stronger today. The enemies of "inclusiveness" have not been the orthodox.

Why are the orthodox being charged with the responsibility for today's polarization? Orthodox bishops, who in conscience cannot ordain female candidates, facilitate their ordination at the hands of bishops who are willing to ordain them. Orthodox bishops are not refusing to receive into their dioceses anyone who subscribes to the historic faith. Priests who received their holy orders from the Anglican Communion and are unwilling to transfer their loyalty to the General Convention are not being ostracized by orthodox bishops. Orthodox bishops are not seizing the properties and endowments of revisionist parishes.

Please, let us have no more crocodile tears from the "inclusive" party.

*(The Rev.) A. Orley Swartzentruber
Sarasota, Fla.*

Information Needed

The dearth of Letters to the Editor remarked upon by David Kalvelege [TLC, Jan. 28] might be explained by the article in the same issue by the Rev. George Conger regarding the Covenant Design Group.

While it might be riveting for those in the "in group" to know who had been appointed to the Archbishop of Canterbury's committee,

his article falls short of satisfying those of us who are not. Mundane questions such as "What is the

Covenant Design Group?" and "What is its purpose?" come to mind. If Mr. Conger were to be jailed for breaking four of the five rules of good journalism, such a sentence might go a long way toward offending enough of your readers to prod us to a flurry of letter-writing action.

*Marcia M. Ransom
Topeka, Kan.*

Politically Motivated

Why is it that some evangelical Episcopalians think it necessary to present resolutions that "Jesus is Lord?" at diocesan conventions [TLC, Feb. 4]? The dogma of The Episcopal Church very clearly states the lordship of Christ, and we affirm it as much in the creeds and worship of our church.

Of course, the truth is that such resolutions are nothing more than political gesturing. Diocesan conventions are not called upon to consider or change the dogma of the church. Many conventions reject such a resolution, which then gives those who present the "Jesus is Lord" resolution exactly what they want, which is the opportunity to go out and say that the church stands for nothing and cannot even affirm the lordship of Christ. Surely our Lord has a dim view of such pharisaical practices.

*(The Rev.) Scott A. Arnold
St. Mark's Church
Prattville, Ala.*

Other Sheep

As always, Dr. Petty has written an exquisite theological piece [TLC, Jan. 21]. And while I agree with what he says, I do wonder if it has occurred to him that "Just because we believe something, even believe it with every fiber of our being, that don't make it so" (sic)?

With all our faith and belief, God still has the final say, and might tell us at the last day that we misunderstood his Word, that he loves others just as much as he loves us, and that he "saves" whom he will. John 10: "I have other sheep that are not of this fold; I must bring them also."

*(The Rev.) Tom Weller
Panama City, Fla.*

Additional Resource

Bishop Reed's article [TLC, Jan. 28] omitted mention of the publication of a complete 2007 Anglican Communion Cycle of Prayer by *Anglican Episcopal World* in its Michaelmas 2006 issue. Editor Jim Rosenthal said in that issue he realizes "full well that by the time these prayers are said in many places there will be needs for updates." Published by the Anglican Communion Office, this list provides a continued prayerful connection to our sisters and brothers throughout the world.

*(The Rev.) Michael Hartney
Watkins Glen, N.Y.*

Limit to Inclusiveness

In Dean Whittemore's letter about the Virginia losses [TLC, Jan. 28], he says that the exodus is "an unwillingness to belong to an inclusive church." He is right. Many traditional Episcopalians are indeed unwilling to belong to a church whose inclusiveness embraces heresy, revisionist theology, and moral values that contradict those of the Holy Bible. I am not one who has left, and I will remain as long as I believe that The Episcopal Church can be healed from within. Unless we traditionalists remain and resist, however, the church's "inclusiveness" will have only one group left that it refuses to tolerate: traditionalists.

*(The Rev.) Richard R. Losch
St. Paul's Episcopal Church
Greensboro, Ala.*

While it might be riveting for those in the "in group"...

English Archbishops Defend Conscience for Traditionalists

The civil rights of gay and lesbian couples cannot be afforded privilege over the rights of conscience of traditionalist Christians, the archbishops of Canterbury and York stated in a Jan. 23 letter to British Prime Minister Tony Blair.

While the letter was issued in response to a domestic political dispute over the proposed Equality Act (Sexual Orientation) Regulations, or SORs, the arguments proffered by the archbishops track closely those made by the Panel of Reference and its support of the Diocese of Fort Worth [TLC, Jan. 28]. Archbishop of Canterbury Rowan Williams has not responded to the panel's recommendations, or the subsequent objections offered by the President of the House

of Deputies, Bonnie Anderson [TLC, Feb. 11], but his refusal to privilege legislation over the right of conscience has been seen by some observers as an indication of his likely actions.

The SORs would forbid discrimination against gays and lesbians by providers of goods and services.

The archbishops urged the prime minister to take care in the way the new regulations prohibiting "discrimination on the basis of sexual orientation" were introduced so that "conditions are not inadvertently created which make the claims of conscience an obstacle to, rather than the inspiration for, the invaluable public service rendered by parts of the voluntary sector."

(The Rev.) George Conger

Northern California

(Continued from page 15)

urged listeners to "focus on the mission; stay together; and keep moving forward, in the name of Christ."

El Salvador Commitment

Delegates to the annual convention in the Diocese of **Central New York** approved resolutions supporting Millennium Development Goals and continuation of the companion relationship with the Diocese of El Salvador.

Another resolution, which sought transfer of a parish to a more theologically compatible diocese was ruled canonically out of order. Convention met Nov. 17-18 in Syracuse.

Central New York began a companion relationship with El Salvador in 1993. After allowing it to expire in 1998, the relationship was reinstated in 2003. The approved resolution calls for continuing the relationship through 2009. The Rt. Rev. Martin Barahona, Bishop of El Salvador and Primate of the Anglican Church of Central America, was a guest of convention.

A resolution sponsored by the Rev.

M. Anthony Seel, Jr., rector of St. Andrew's Church, Vestal, noted that the parish was in a 40-day period of discernment over its future. In the resolution, Fr. Seel asked convention to permit the parish "to become an extra-territorial parish of another diocese of The Episcopal Church, should that be the course chosen by the parish." After the committee on resolutions determined that the resolution as written was "not in canonical order," the committee proposed "formation of a special committee for the purpose of future study of this issue, reporting to the 2007 Convention with its recommendations and findings." The proposal was approved.

In his address to convention, the Rt. Rev. Gladstone B. "Skip" Adams, Bishop of Central New York, said it grieved him that there were parishes and people who had chosen to absent themselves from convention and the common life of the diocese.

"We must refuse to isolate ourselves from one another and patiently live in time as the parables of the growing seed and mustard seed call us," Bishop Adams said. "Stanley Hauerwas says that the name we give to that refusal is 'communion'. We don't create it, it is a gift of God. Neither can we in the end destroy it for it comes from God."

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Washington Bishop Sees Iranian Meetings Bearing Fruit

Washington Bishop John B. Chane participated in three days of talks with senior Iranian religious and political officials in the capital of Tehran as guests of Muhammad Khatami, the country's former president, in early December. Later he spoke about the visit in person with President George W. Bush.

Bishop Chane was accompanied on the Dec. 5-7 visit by the Rt. Rev. Pierre W. Whalon, Bishop in Charge of the

Convocation of American Churches in Europe; the Rev. Canon John Peterson, canon for global justice and reconciliation at Washington National Cathedral; and Evan Anderson, deputy director, International Reconciliation and Peacekeeping, Center for Global Justice and Reconciliation at the Cathedral College.

Bishop Chane spoke with President Bush for about 20 minutes prior to the start of the Jan. 2 memorial service for former President Gerald Ford. He said

President Bush was very pleased the visit had been so productive.

"It's a fascinating journey that's been started," Bishop Chane said. "I've been accused of being a dupe for Iran. They never tried to manipulate us or control our movements. One request we made was to say that we did not want to talk to the press while we were there. The press did try to contact us once during a tour, but our hosts cleared them out."

The group spent time discussing Israel and Palestine, the nuclear proliferation issue and Iraq, but the primary purpose was not political, Bishop Chane said.

"We did not go over there as part of second- or third-tier diplomacy," he noted. "This was a continuation of the interfaith dialogue we established during President Khatami's visit to Washington National Cathedral last September."

The fruit of the meeting, according to Bishop Chane, was an expansion of the interfaith dialogue that has begun.

Steve Waring

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Jerusalem Bishop Responds to Charges

The Rt. Rev. Riah Abu el-Assal, Bishop of Jerusalem, has denied the veracity of misconduct charges leveled against him by a diocesan review committee. He told THE LIVING CHURCH he will file a libel suit against his accusers.

In a statement given to TLC, Bishop Riah defended his conduct, noting the panel's report had cleared him of wrongdoing [TLC, Jan. 7].

"All members of the investigation committee are totally convinced that Bishop Riah did not receive a penny to his own pocket," that statement said. "Rather than stopping at that point, which was the main reason for Bishop Riah's calling the investigation, the panel went beyond their mandate and manufactured the genius idea of nepotism, accusing also the Diocese of Jerusalem at large of nepotism."

The diocesan standing committee initiated an investigation June 29 into allegations of corruption and a six-member panel was formed to investigate the circumstances surrounding the awarding of an insurance contract at two church schools.

Rector in Diocese of Milwaukee Resigns, Receives Settlement

The Rev. Martha Ann Englert accepted a \$236,000 severance package and resigned effective Feb. 1 as rector of Grace Church, Madison, Wis. Ms. Englert has been inhibited by the Diocese of Milwaukee since May 2006, pending the outcome of a presentment trial. She stands accused of making inappropriate disclosures and remarks about Grace Church parishioners. The settlement has no impact on the trial outcome.

"During this past nine months, Martha Ann often asked the wardens about how the people of Grace were doing overall," stated a letter to the parish written by the wardens and posted on the Grace Church website. "Reports of even isolated instances of discord among the members ... threats to leave Grace, or reductions in giving of time, talent and treasure to Grace as a means of protest, troubled her deeply." Those feelings factored into her decision to reach a settlement with the wardens, the letter said.

Legal Bill Covered

The settlement included one year's salary, pension, benefits and taxes, plus a \$120,000 payment toward Ms. Englert's remaining legal defense bill. The wardens noted that the vestry considered the possibility that if the case is appealed, the parish could have been required to pay another year's salary and benefits before a final verdict is reached. The vestry concluded that potential financial risks and long-term damage "in lost pledge income, further endowment reduction, and potential difficulty in attracting new clergy" were greater than the cost of the settlement.

Also receiving a severance package was the Rev. Roman Shemayev, assistant rector. The vestry granted him six months' salary, pension, benefits and employer-paid payroll taxes.

When the ecclesiastical court completed trial testimony on Jan. 13, it announced that final deliberations would begin March 10; the court did not state when it would render a decision. Ms. Englert is canonically forbidden from seeking other employment until the case is resolved.

PEOPLE & PLACES

Appointments

The Rev. **Robert Clements** is vicar of Trinity, 484 Lime Rock Rd., Lime Rock, CT 06039.

The Rev. **Jay Croft** is priest-in-charge of St. Mark's, PO Box 180068, Mobile, AL 36618-0068.

The Rev. **Sealy Cross** is vicar of Ascension, 183 Fork Bixby Rd., Advance, NC 27006.

The Rev. **D. Rebecca Deinsen** is priest-in-charge of St. John's, 700 High St., Worthington, OH 43085-4137.

The Rev. **Frank Edmands** is priest-in-charge of St. Andrew's, 8630 Refugee Rd., Pickerington, OH 43147-9509.

The Rev. **Donald Hassemer** is involved in team ministry at Trinity, 3900 Trinity Dr., Los Alamos, NM 87544-1871.

The Rev. **Lisa Keppeler** is rector of Emmanuel, 560 S Main St., Quakertown, PA 18951.

The Rev. Canon **Erik Larsen** is canon for transition ministry in the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105-2295.

The Rev. **Paul Lautenschlager** is missionary at Sangre de Cristo, 1300 Washington St., Denver, CO 80203.

The Rev. **Dan Layden** is rector of St. Alban's, 7308 St. Joe Rd., Fort Wayne, IN 46835-1596.

The Rev. **Michael M. Moulden** is rector of St. Francis', 3506 Lawndale Dr., Greensboro, NC 27408.

The Rev. **Robert Mundy** is vicar of St. Matthew's, PO Box 2489, Los Lunas, NM 87031-2489.

The Rev. **Kirtley Yearwood** is vicar of Grace, 98 Wentowrth St., Charleston, SC 29401.

Resignations

The Rev. **Fred Cryslar**, as rector of Christ Church, Sharon, CT.

The Rev. **Richard Mallory**, as priest-in-charge of Trinity Emmanuel, Stamford, CT.

The Rev. **Dan Mattila**, as vicar of St. John's, Sandy Hook, CT.

The Rev. **Charles Ransom**, as extended supply at St. Matthew's, Ashland, OH.

The Rev. **Craig J. Welbaum**, as rector of All Saints', Roanoke Rapids, NC.

Retirements

The Rev. **Howard G. Backus**, as rector of St. Timothy's, Winston-Salem, NC.

The Rev. Canon **Brian C. Hobden**, as rector of St. James', Mesilla Park, NM.

The Very Rev. **Ann E.P. McElligott**, as dean of St. Andrew's Cathedral, Honolulu, HI.

The Rev. **Eugene Wise, Jr.**, as rector of St. Paul's, Murfreesboro, TN.

Next week...

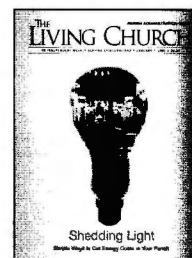
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FULL-TIME ORGANIST & CHOIRMASTER: *Trinity Episcopal Church, Southport, CT*, seeks a full-time organist and choirmaster for September, 2007. Trinity has a much-appreciated musical tradition with strong adult and children's choirs, as well as a community 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 RECTOR: *St. Stephen's Episcopal Church and Renewal Center in Phoenix, AZ*, seeks a full-time rector to pastor our congregation and help us grow. We are Eucharist-centered in worship and wish to grow spiritually while continuing to support our youth programs and other ministries. We are very diverse in age, education, and income, with some ethnic diversity as well. Our vision is to accept all persons in the love of Jesus Christ and to respect the dignity of all persons. Our parish profile and contact information can be found on our website: www.ststephens.org. We are accepting applications through February 25.

POSITIONS OFFERED

FULL-TIME DIRECTOR OF YOUTH MINISTRIES: *St. Peter's Church, Morristown, NJ*, a large historic parish 25 miles from New York City, is looking for a full-time Director of Youth Ministries to oversee and grow the Rite 13, J2A and YAC programs. The youth director will be an integral part of the ministry team and work closely with parents, mentors and clergy. There is an excellent compensation package based on experience. Please E-mail resume to: gnicolosi@stpetersmorristown.org.

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

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

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

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

Interested parties should send a detailed cover letter and resume to: **Richard P. Anderson, Chairman, Gethsemane Cathedral Search Committee, 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.**

FULL-TIME RECTOR: *Christ Episcopal Church, Pottstown, PA*. Traditional, program-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available at www.christpottstown.com. Apply to: **Discernment Committee, Christ Episcopal Church, P.O. Box 252, Pottstown, PA, 19464** or E-mail: andrudsm@ix.netcom.com. Applications must be received by March 31, 2007.

DIRECTOR OF OUTREACH AND DEVELOPMENT: *All Angels' Church, New York, NY* seeks Director of Outreach and Development, a new position whose role is to provide leadership in areas of spiritual development and evangelistic outreach. Contact us at jobs@allangelschurch.com or (212) 362-9300 for complete job description.

POSITIONS OFFERED

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

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

SEEKING FULL-TIME RECTOR: *St. Matthew's Episcopal Church, Lisbon, Maine*. St. Matthew's is a spirit-filled, Eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit, minister to each other through fellowship and prayer, and respond to the Great Commission through involvement in mission and outreach. St. Matthew's is an orthodox, conservative church and is a member of the Anglican Communion Network. Please send CDOs and resumes to: **Linton Studdiford, Clergy Deployment Officer, Diocese of Maine, 143 State St., Portland, ME 04101**; E-mail: lstuddif@episcopalmaine.org; Phone: 1-800-244-6062.

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. 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@hbumc.org.

TRAVEL / PILGRIMAGES

PILGRIMAGE to the West of Ireland, Sept. 9-20, 2007. A contemplative journey to the wild and beautiful West, the most purely Irish area of Ireland. Sites we'll visit: Dingle Peninsula, Aran Islands, Clonmacnoise, the Burren, and many more. Contact: **Therese Elias, OSB, 4220 Mercier, Kansas City, MO, 64111**; Phone: (816) 561-6855; E-mail: tmelias@lvnworth.com; or visit our website: www.celticpilgrimage.org.

CELTIC PILGRIMAGE TO BRITANNY FRANCE with the Rev. Marcus Losack, author of *Glendalough, A Celtic Pilgrimage*. **May 6 - May 16, 2007**. Highlights include Chartres Cathedral, Mont St. Michel, megalithic wonders at Carnac and picturesque Candes St. Martin. Lectures and prayerful meditations guide our days. Website: www.sapira.com or E-mail Regina at rgroman@sapira.com. Call (703)-535-1114.

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 2 St. Thomas Ave www.stthomasioh.org
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HONOLULU, HI

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

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

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ascensionchicago.org
 Sisters of St. Anne (312) 642-3638
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham
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 Rosary 9:30 Sat

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www.stpaulsparish.org
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 E-Mail: stpaulpeca@insightbb.com
 The Very Rev. Robert E. Brodie, dean
 Sun 8 & 10:30; Wed. 7; M, Tue, Th & Fr 12:15

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 1/2 block North of ULL www.ascension1030.org
 Sun H Eu 8, 10:30, 6; Wed H Eu 6; Canterbury Club meets Sun, gratis supper and H Eu 6

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www.stmaryskcmo.org
 Masses: Sun 8 Low; 10 Sol. Call for schedule.

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 1 mile off strip christissavior@lvc.com
 Sun H Eu 8, 10:30, 6, Sat 5, Daily H Eu (ex Sat) 12:05

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www.gracechurchinnewark.org
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 E-mail: standrewschurch@cablone.net
 The Rev. Bob Tally, r
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www.allsouls cathedral.org
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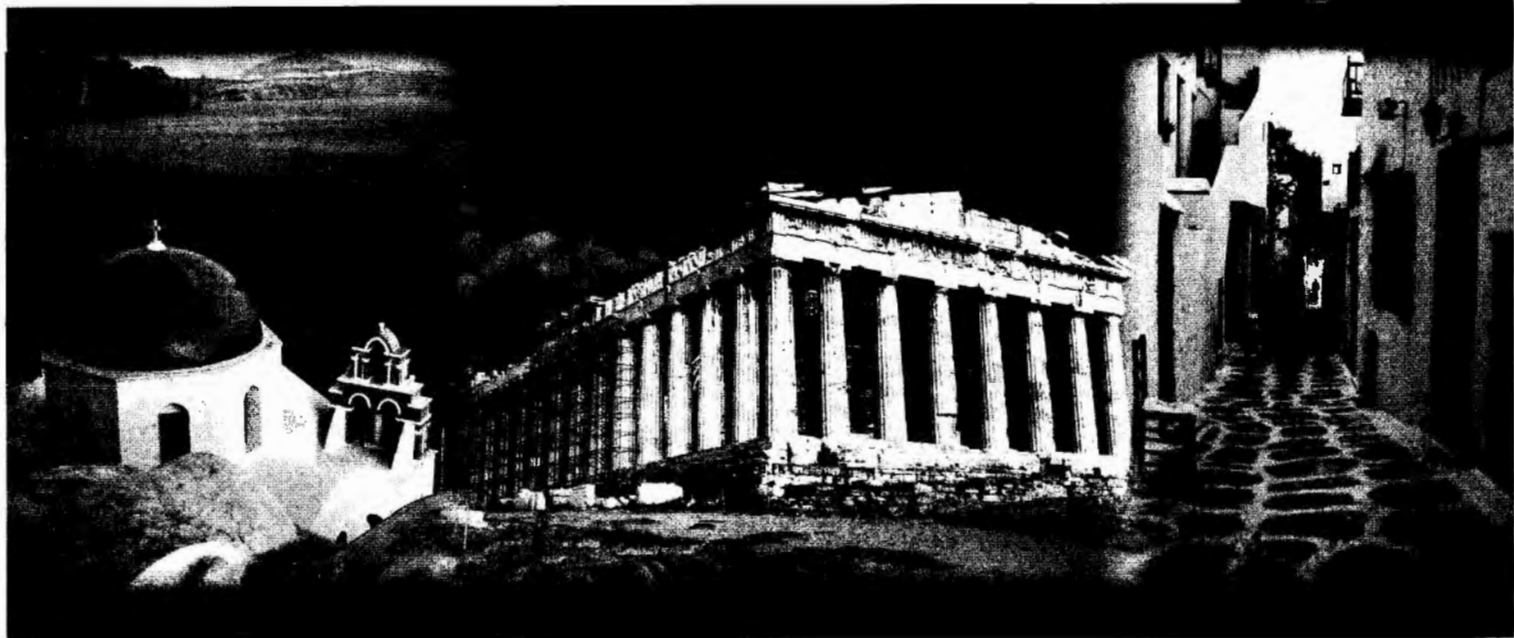
CHURCH DIRECTORY KEY

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

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