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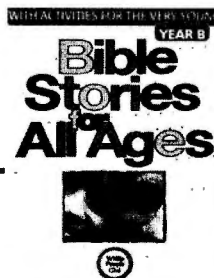
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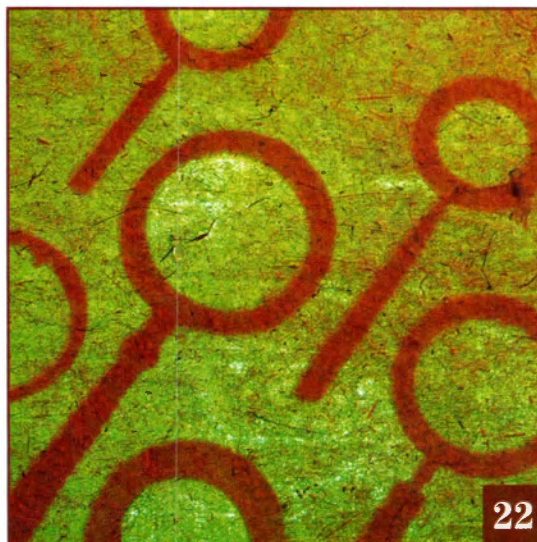
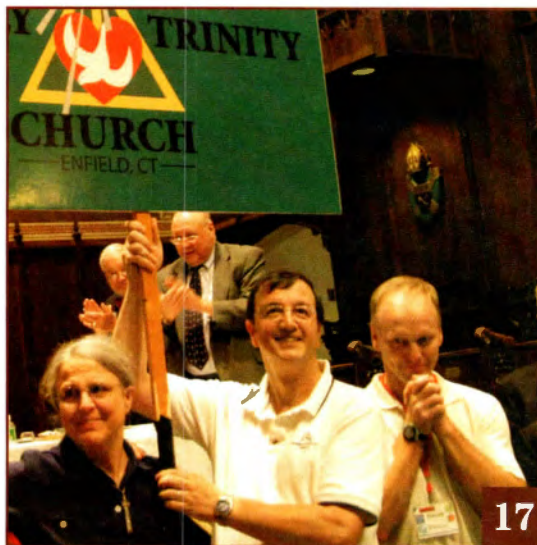
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An icon by Louise Shippo presented to St. Paul's Church, Savannah, Ga., in thanksgiving for the ministry of her husband, the Rt. Rev. Harry W. Shippo, retired Bishop of Georgia.

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SUNDAY'S READINGS

Thy Kingdom Come

'... they are equal to angels and are sons of God ...'
(Luke 20:36)

The 24th Sunday after Pentecost (Proper 27C), Nov. 11, 2007

BCP: Job 19:23-27a; Psalm 17 or 17:1-8; 2 Thess. 2:13-3:5; Luke 20:27(28-33)34-38

RCL: Haggai 1:15b-2:9 or Job 19:23-27a; Psalm 145:1-5, 18-22 or Psalm 17:1-9; 2 Thess. 2:1-5, 13-17; Luke 20:27-38

The last three Sundays of the liturgical year are now upon us. The journey which began with the expectation of Advent, the birth of Christ — the light of the world (Epiphany), the inward soul searching of Lent culminating in the joy of Easter followed by the gifts of the Spirit during Pentecost, now comes full circle to the coming of God's kingdom.

The book of Job does not attempt to explain the mystery of suffering, but rather probes the depths of faith which can be revealed in the midst of such suffering. Verses 19:25-27a are one of the timeless affirmations of hope to be found in scripture. The liturgy for the burial of the dead in the Book of Common Prayer (Rites One and Two) includes this passage as an option for the opening anthem: "I know that my Redeemer lives; ... I shall see God."

That is really all we can say about the journey ahead. We cannot know the details of what life will be like after we die. It is this very issue which is at the heart of the trick question the Sadducees pose to Jesus in today's gospel.

The Sadducees were biblical literalists who maintained "that there is no resurrection" (Luke 20:27). Thus it is

ironic that they of all people should ask the question about the poor woman who ended up marrying seven brothers (as required by the law of Moses), all of whom died without fathering a single child. Not surprisingly, "the woman also died" (20:32). So, ask the Sadducees, in the resurrection, "whose wife will the woman be" (20:33)?

Jesus responds that life after death will be different than what we have known on earth. Those who have died "neither marry nor are given in marriage ... because they are equal to angels and are sons of God" (20:36).

For some this lack of specificity is troubling, a blank canvas on which some picture must be painted. But as our relationship with God (i.e. our faith) deepens over the years, perhaps we will be able to come to that place where the visions of Job and Jesus are enough: We will be a person equal to the angels who will see God as a friend and not as a stranger. Everything else is irrelevant.

Only the RCL includes the key verse of 2 Thessalonians: "... a letter purporting to be from us, to the effect that the day of the Lord has [already] come" (2:2). Thus Paul writes to correct this erroneous teaching.

Look It Up

In response to the question from the Sadducees, Jesus makes the same point in Matthew (22:15-22) and Mark (12:13-17) but in somewhat different language.

Think About It

When you reflect on your own journey of faith after death, are the words of Job and Jesus enough for you?

Next Sunday

The 25th Sunday after Pentecost (Proper 28C), Nov. 18, 2007

BCP: Mal. 3:13-4:2a, 5-6; Psalm 98 or 98:5-10; 2 Thess. 3:6-13; Luke 21:5-19

RCL: Isaiah 65:17-25 or Mal. 4:1-2a; Canticle 9 or Psalm 98; 2 Thess. 3:6-13; Luke 21:5-19

CHILDREN'S BOOKS

Gifts for Young Readers

WHY CHRISTMAS TREES AREN'T PERFECT. By Richard H. Schneider. Illustrated by Elizabeth J. Miles. Abingdon. \$18. ISBN 978-0-687-45363-4.



All the trees in the pine forest want to stay perfect, so they keep the animals away. But one little pine tree lets the animals feed on it and find shelter under it. When the queen arrives to select the best Christmas tree, she orders the ragged little tree to be cut down and discarded. But in seeing that it was a haven for the animals, she instead pays it honor by taking it to the palace to be decorated. Effective in showing that living for others is what makes us beautiful in God's eyes.

MARY AND HER MIRACLE: The Christmas Story Retold. By Barbara Cawthorne Crafton. Morehouse. Pp. 100. \$18. ISBN 0819221481.



This retelling of the Christmas story introduces characters not mentioned in the Bible, such as Mary's mother and Joseph's first son, James. The shepherds have names and stories as well. A book to read to younger children, but also for older children who read confidently. And at 100 pages, it will provide bedtime stories through a whole season of Advent or Christmas.

ANGELS AMONG US. By Leena Lane. Illustrated by Elena Baboni. Eerdmans. \$17. ISBN 978-0-8028-5321-9.



An exploration of Bible stories that includes angels, with scripture reference listed below each title. Beautiful, expressive illustrations complement the engaging text that is written for children ages 5 to 10. Among the angels are those in the stories of the Garden of Eden, Gideon, Elijah, Daniel and Christmas.



CUPS HELD OUT. By Judith L. Roth. Illustrated by Brooke Rothshank. Herald Press. \$12.99, paper. ISBN 0-8361-9316-4.

(Continued on next page)

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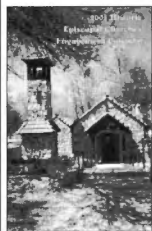


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CHILDREN'S BOOKS

(Continued from previous page)

A girl and her dad travel from San Diego to Mexico. The last time the father had visited the country he was not prepared to see all the beggars and poverty, but this time they are ready with money to fill the cups of the poor. The young girl considers how she can personally help the poor the next time they travel. A discussion starter on how we think about and care for the poor.

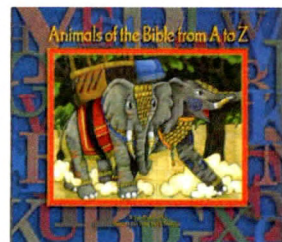
MORE SAINTS: Lives & Illuminations. By **Ruth Sanderson**. Eerdmans. \$20. ISBN 978-0-8028-5272-4.



Introduces readers of all ages to more than 30 saints and explains the process of canonization. Each page contains the saint's story, date of birth, feast day, and patronage. A brief glossary is found at the end of the book to explain terms that may be unfamiliar (e.g. ecstatic, mystic). Serves nicely as a supplemental tool as children study world history.

ANIMALS OF THE BIBLE FROM A TO Z. By **Alice Camille**. Illustrations by **Sarah Evelyn Showalter**. ACTA Publications. \$16.95. ISBN 0-87846-331-7.

A fun book for young readers in which the pictures tell more than the words. All the animals are related to Bible stories, such as the pigs running off a cliff to a camel that can't fit through a narrow place in a wall. An opportunity for adults to go deeper with children who will no doubt want to know more about the stories behind the pictures.



SLEEP IN PEACE. By **Ingrid Hess**. Herald Press. \$12.99, paper. ISBN 978-0-8361-9381-7.

Readers and listeners are introduced to children in places all around the world as they head off to sleep — from the cold mountains to the desert; during a thunderstorm or on a moonlit night; in an igloo or on a houseboat. After a few pages, the listener will join



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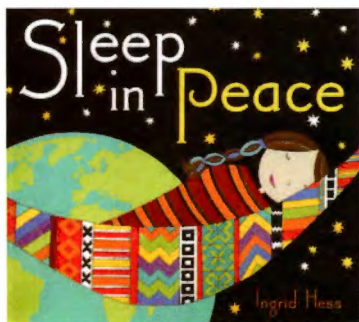
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in the familiar chorus, "God loves you, sweet child. Sleep in peace." Colorful illustrations hold the child's attention.

O COME, ALL YE FAITHFUL. By Peg Augustine. Illustrations by Patricia Ludlow. Abingdon. \$18. ISBN 978-0-687-64304-2.

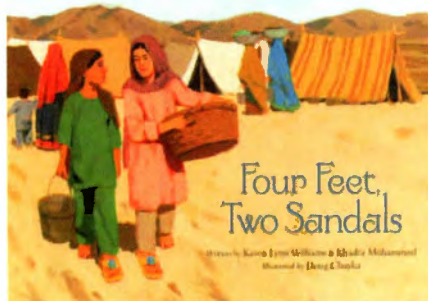
The lyrics of the familiar hymn and scriptures pertaining to the journey to Bethlehem and the birth of Jesus are weaved together with the hymn composer John Wade's own story of writing verses of the hymn over time.

Children will have an easier time with Mary, Joseph and Jesus' story than with Wade's, but a wonderful book to read and discuss during Advent and Christmas.



FOUR FEET, TWO SANDALS. By Karen Lynn Williams and Khadra Mohammed. Illustrated by Doug Chayka. Eerdmans. \$17. ISBN 978-0-8028-5296-0.

Here's a heart-warming story about two girls living in a refugee camp. They meet and become friends through sharing a pair of sandals. By the end of the story the two girls are as close as sisters. They learn that each sandal means more as mementos of their love than as much-needed footwear. The story is a gentle intro-



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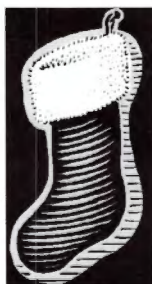
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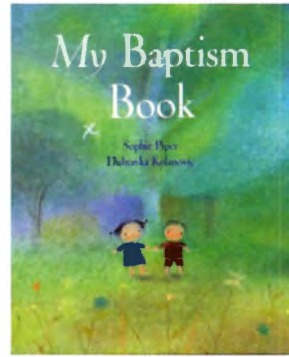
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(Continued from previous page)

duction to current events, including war and the struggles of people affected by war. Speaks to the reader about the ability of people to overcome hardships, continue to hope, and to form strong bonds. Appealing illustrations lead the reader further into the reality presented.

MY BAPTISM BOOK. By Sophie Piper. Illustrated by Dubravka Kolanovic. Paraclete Press. \$14.95. ISBN 978-1-55725-535-8.

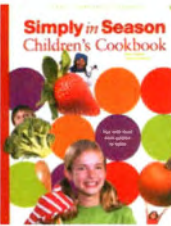
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lection of verses and Bible stories, psalms and sayings of saints, coupled with the lovely, child-like illustrations, will be enjoyed by children and make a wonderful keepsake.

SIMPLY IN SEASON CHILDREN'S COOKBOOK. By Mark Beach and Julie Kauffman. Herald Press. \$21.99. Hardcover with wire binding. ISBN 0-8361-9336-9.

Recipes are arranged in categories according to the four seasons. Explanations are given about the produce and procedures of each season, with excellent photographs. Meal prayers are also included. Instructions for an herb garden are presented with a page for documenting the success of your project.



SOMETIMES SMART IS GOOD. By Dena Fox Luchsinger. Illustrated by Karen A. Jerome. Eerdmans. \$16. ISBN 978-0-8028-5215-1.

This book will help children identify traits that are good and tell them why. When we are big and strong we can keep others safe and build things, and when we are smart we can make others feel better. But even those who may not be smart are still good because they teach us other truths like kindness, helpfulness and patience. A reminder that every person is important as God's creation.




THE SUDAN PROJECT. By Melissa Leembruggen. Abingdon. \$10. ISBN 9780687650507.

A portion of the proceeds from the sale of this book will go to The Sudan Project. This book uses the alphabet to organize information about the Sudan and its people. It includes a unit study plan and glossary and resources for becoming involved in relief for this area of the world. This project can be used in classrooms or at home.



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MUSIC

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Martingale Music, whose president, Eric Wyse, is also the music director at St. Bartholomew's Church, Nashville, Tenn., has released three Christmas offerings for holiday use.

The first project, titled *Come, Emmanuel* (\$10), features Paul Nelson playing cello and Mr. Wyse on piano. While this is technically billed as a solo album by Mr. Nelson, the content is more a collaboration and partnership between the two instruments and their players. Sometimes one can get the sense with recordings that the soloist is making an album *despite* the other instruments involved. The opposite is true here. Piano and cello blend together as if it were inevitable. Each compliments the other in a most gentle and friendly way – like stilton and port. Play it at a Christmas party or as the backdrop to an evening in front of the holiday hearth with family and a warm mug of grog.

Carols of Christmas (\$7.98), also by Mr. Wyse, is similarly useful. He has repackaged the habitual sounds of the holiday in a pleasant and

amiable manner. His style is gentle and sensitive, while his playing is assertive and confident. As for stylistic nuance, Mr. Wyse does the right thing by leaving the familiar pretty much alone. This does not mean, however, that he is bland. At one point this reviewer pondered to himself whether he wasn't even hearing the ever-so-slight echoes of Vince Guaraldi. That would be a compliment. One nice feature of this project is the liner notes (MP3 purchasers take heed!) Each song comes with a brief paragraph of interesting background material highlighting its history or origin, forcing us to remember that Santa Claus did not in fact write *Away in a Manger* or *What Child is this?*

Caroling! Caroling! (\$7.98) by the St. Paul Singers, under the direction of Barbara Gibson, is a useful recording, perhaps even encouraging, for those

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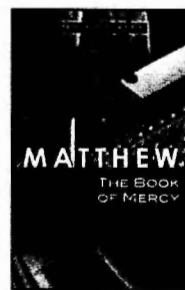
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MUSIC

(Continued from previous page)

who work musically with children, but whose efforts to get that English boy choir timbre fall flat. The St. Paul Singers produce an accessible and healthy sound, mostly because they maintain a strict unison or at most two parts. Thus they focus more on blend and vocal production than on musical severity. The accompaniment is slightly overproduced and makes overuse of a rather annoying flute — but nothing better or worse than most recorded music for children. And that may be the proof of the pudding. Children will love this disc. It sounds like Christmas, and it sounds like them.

For ordering information, contact Martingale Music (615-507-1577).

(The Rev.) Scott Seefeldt
Racine, Wis.



He Has Heard My Voice

Psalms of Faithfulness and Hope

Glorïæ Dei Cantores. \$18.95.

ISBN 9781557255471.

When I listen to Glorïæ Dei Cantores, I always think that must be what heaven sounds like. Now here they are with a new recording in the Anglican tradition, "He Has Heard My Voice: Psalms of Faithfulness and Hope."

The psalms are a twice daily part of my life thanks to the prayer book, which has them divided into Morning and Evening Prayer for 30 days, so each month for many years now I have been praying all 150. They are my friends, my comforters, my sources of strength.

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tores give radiant voice to the words I love so much. This group trained in England in its formative years. According to a press release, chanting psalms is at the heart of their worship, and members engage in personal study of each text.

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Retta Blaney
New York, N.Y.



THE CAMBRIDGE SINGERS AND THE ROYAL PHILHARMONIC ORCHESTRA
CONDUCTED BY JOHN RUTTER

Messiah

The Complete Work

The Cambridge Singers and The Royal Philharmonic Orchestra, John Rutter, conductor. Hendrickson CD 5557773568. \$24.95.

I admit that I take a "guilty until proven innocent" attitude to each recording I encounter. When I saw yet another recording of Handel's famous piece, *Messiah*, I was doubly skeptical.

I first encountered the *Messiah* as a

14-year-old girl growing up in a small town in Wisconsin. Every year, the local high school would perform portions of the *Messiah*, with our high school orchestra, augmented with local amateur musicians, the combined choirs, and the best singers in school at the time. The piece was a revelation to me. My own budding spirituality, nurtured by the church since I was a little girl, was affirmed by the beautiful wedding

of scripture and music.

When I listened to the recording made by John Rutter, the Cambridge Singers, and the Royal Philharmonic Orchestra, I was again filled with the inspiration that I felt 28 years ago in our high school gymnasium.

This recording vindicated itself in the first few measures of listening and continued to the entire time I listened to it. In the liner notes, Mr. Rutter states his intention of the recording is "to try to be faithful to Handel's vision ... [and] to keep the drama and the meaning of the text constantly in our minds and to allow it to speak to the listener." He and his collaborators did just that.

I recommend this recording without hesitation. It is as accomplished and spirited and sincere as any I have ever encountered.

Karen Beaumont
Milwaukee, Wis.



Photo (left): Laura Ellen Muglia, Photo (right): Harvey Wang

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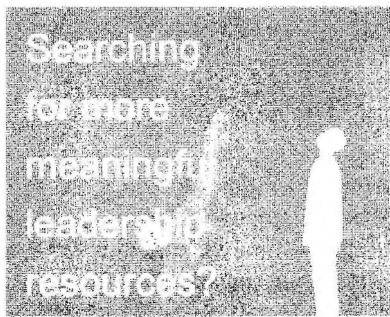


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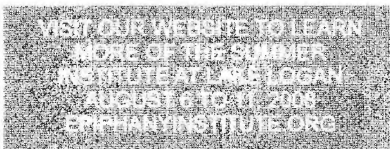
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A Deadly Thing, They Say
By Leslie Williams

P.D. James comes to Mitford in this fast-paced murder mystery, set in the powerful Episcopal Diocese of Austin.

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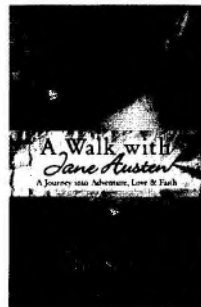
BOOKS

A Walk With Jane Austen

A Journey into Adventure, Love & Faith

By **Lori Smith**. WaterBrook Press. Pp. 218. \$13.99 paper. ISBN 978-1-4000-7370-2.

Jane Austen is famous as one of the English language's best (and certainly most beloved) authors and as a shrewd observer of human folly. Her unmarried status, in an age when marriage was most women's first and only goal, is also part of the Austen icon — especially standing in contrast to her novels, which all end in marriage. She is less famous as a woman of deep and abiding faith.



Lori Smith set out to walk, quite literally, in Jane Austen's footsteps. Starting in Oxford, where Jane's parents met, she traced the landmarks of Austen lore — Steventon, Bath, Chawton, Winchester. Her journey was born partly out of love for Austen's writing and partly to connect with a kindred spirit. Like many Austen devotees, Ms. Smith sees something of herself in Jane. A writer, single and beginning to worry about it, she went in search of Austen's England, and perhaps a bit of Austen-style romance.

The narrative of the journey is threaded through with the author's own internal discoveries, as interactions with Austen spark new insights and questions. Ms. Smith writes with rapid-fire energy, and often vulnerable honesty, and the reader quickly becomes confidant and confessor. Thoughts tumble fast as the narrative flows from the landscape of Bath to themes in Austen's *Persuasion* to the author's confusion about a budding romance.

As the quest for Austen becomes a quest for self-understanding, an evolving relationship with God becomes the most engaging aspect of the narrative. Over the course of Ms. Smith's journey, and through a serious illness after her return home, her almost child-like faith gives way to a more mature perspective as she learns the delicate balance of standing on her own while trusting in God. It's a balance that Jane Austen, who lived the last years of her

short life with serious illness, could well appreciate.

By the last page, Lori Smith's walk with Jane Austen has become a closer walk with God, and it's a walk well worth taking.

(The Rev.) **Aaron Orear**
Oakville, Ontario, Canada

Divine Landscapes

A Pilgrimage Through Britain's Sacred Places

By **Ronald Blythe**. Canterbury Press. Pp. 254. £17.99. ISBN 978 1 85311 773 2.

If there is an Anglophile on your Christmas gift list, buy this book. It's a stunning collection of photographs and stories about "sacred places" in Great Britain in its third printing. Earlier volumes were released in 1986 and 1998.

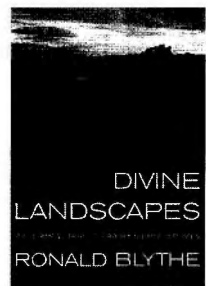
In his introduction to the 2007 version, the author, who may be recognized as a novelist, writes that his walks to places that have inspired people of faith are limited "to my most personally understood territories, those of men and women who have sought for God with a pen in their hands."

The photographs, all in black and white, present a dazzling variety of sacred places, from Durham Cathedral to a simple Friends meeting house. There is a beach, included because Dame Julian referred to it; a field where George Herbert might have played as a youth; Lindisfarne, Iona and Whitby along with other holy sites.

The execution of Rowland Taylor, which the author describes as "one of the crucial scenes in the life of the English Church," is recalled, and the common where it took place in 1535 is photographed.

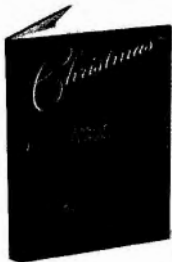
Those who love the hymns of The Episcopal Church and Anglican Communion should enjoy the chapter "Singing the Scene," in which Blythe presents stories and anecdotes of Charles Wesley and John Mason Neale among others, accompanied by lovely photos.

David Kavelage



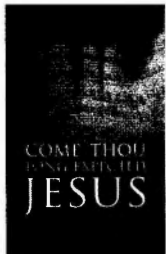
SHORT & SHARP

CHRISTMAS: A Candid History. By **Bruce David Forbes.** University of California Press. Pp. 179. \$19.95. ISBN 978-0-520-25104.



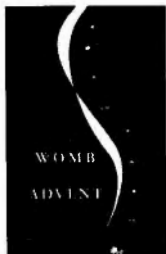
A breezy, informative sleigh ride through the history of Christmas, examining its origins both pagan and Christian, its development in the Roman Catholic and Orthodox world, suppression by protestantism, re-emergence in Victorian England and America, and gradual commercialization, with some exploration of commercialization as an expression of spiritual hunger. Santa Claus' development from protector through disciplinarian to giver of gifts is examined.

COME THOU LONG EXPECTED JESUS: Advent and Christmas with Charles Wesley. By **Paul Wesley Chilcote.** Morehouse. Pp. 112. \$13. ISBN 978-0-8192-2250-3.



Meditations for the Advent and Christmas seasons built around a small (one per day) selection of Charles Wesley's hymns, this in celebration of the 300th anniversary of Wesley's birth. *The Hymnal 1982* versions are provided where possible; other Wesley hymns are unrevised. The meditations tie the hymns to a daily scripture reading. Forms for Morning and Evening Prayer adapted from the BCP are included. Worth the price for the unfamiliar Wesley hymns, but the concern for "inclusive language" gets annoying.

THE WOMB OF ADVENT. By **Mark Bozzuti-Jones.** Church Publishing. Pp. 114. \$13, paper. ISBN 978-0-89869-567-0.



A priest at Trinity Church, Wall Street, directs his readers through Advent by having them reflect on life as it develops in the womb. Each day presents a "mantra" to repeat, spiritual exercises that focus on the scripture for the day, and questions and suggestions

for prayer and application. He writes of Mary's intimate connection to Jesus before his birth, "Imagine how much of her trust she puts in God, whom she also cannot see."

FLYING SAUCERS AND CHRISTMAS. By **Leander S. Harding.** iUniverse. Pp. 44. \$9.95. ISBN 0-595-41751-5.

This little book is made up of



sermons delivered at Christmas by the author while he was rector of St. John's Church, Stamford, Conn. When they are read, sermons never make the impact they make upon hearing them. Nevertheless, there are some good messages here worth pondering at Christmastime.

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Parishes Prepare and Celebrate

Many Episcopal churches schedule concerts and other special events during the Advent and Christmas seasons. Following is a selection of events reported to THE LIVING CHURCH that will be held around the country in the coming weeks. Please contact the parish for more details and to confirm seating availability. These and more events may be viewed at www.livingchurch.org.

Friday, Nov. 30

Bloomfield Township, MI Nativity at Nativity

The eighth annual Nativity at Nativity from 6 p.m. to 8 p.m., and on Saturday from 9 a.m. to 4 p.m. More than 100 tellings of the Nativity story from around the world will be displayed, along with Advent art, and an opportunity to craft the manger scene in our Hands-on Center. 21220 W 14 Mile Rd. \$3. Contact: The Rev. Julia Dempz, rector, 248-646-4100. www.nativityepiscopalchurch.org

Saturday, Dec. 1

Terrace Park, OH Advent Lessons and Carols

The 5 p.m. service will be followed by a potluck and Advent wreath making. St. Thomas' Church, 100 Miami Ave. Contact: Michael Hrivnak, director of music ministries, 513-831-2052, ext. 13. www.stthomasepiscopal.org

Manchester, NH Christmas Fair

A luncheon, white elephant sale, crafts, baked goods and a gift-basket raffle at St. Andrew's Church, 9 a.m. to 1:30 p.m. Contact Pat Koller, 603-488-5007. www.standrewsmanchester.com

Houston, TX Three Sopranos Concert

A concert with Nancy Curtis, Leigh Shipman and Ana Treviño-Godfrey. \$15 in advance, \$20 at the door. 5 p.m. Church of St. John the Divine, 2450 River Oaks Blvd. Contact: John Gearhart, director of music ministry, 713-354-2243. www.sjd.org

Columbus, NE Advent Quiet Day

"Living with Hope" will be the theme for the Advent quiet day at Grace Church, sponsored by the Northeast Deanery and led by the Julian of Norwich Chapter of the Daughters of the King. Open to anyone. Five meditations will be offered, with time for reflection and prayer. 9 a.m. to 3 p.m. \$10 includes lunch and printed material. 2053 23rd Ave. Contact the church at 402-564-0116. graceepiscopalchurch@neb.rr.com

Sunday, Dec. 2

Germantown, TN Advent Lessons and Carols

A service of Advent Lessons and Carols will be presented by the Rhodes Singers, the concert choir at Rhodes College, Memphis, under the direction of Dr. Tim Sharp. St. George's Church, 2425 Germantown Rd. 5:30 p.m. Free. Contact: Dr. Angela Saunders, director of music, 901-754-7282. www.stgeorgesgermantown.org

Hendersonville, NC Advent Lessons and Carols

Advent Lessons and Carols, with the St. James' Choir and Montreat Scottish Bagpipes, will be held at St. James' Church, 766 N Main St., at 5 p.m. An offering will be received. Contact: Bradford Gee at bradfordgee@yahoo.com or 828-694-6925. www.stjamesepiscopal.com

Friday, Dec. 7

San Antonio, TX "Sounds of the Season"

Sounds of the Season at St. Luke's Church. A portion of the proceeds are designated to the Good Samaritan Community Services, the Episcopal School of Texas, and St. Luke's Friends of Music. The concert is at 7 p.m., 11 St. Luke's Ln. Contact: David D. Eaton, director of music, 210-828-6425. www.saintlukesepiscopal.net

Saturday, Dec. 8

Largo, FL Madrigal Dinner

A Madrigal Dinner will be held in the parish hall of All Saints' Church, 10888 126th Ave., at 6 p.m. Roast beef dinner includes gathering time, with wine and cheese. Period costumes, audience participation, and wassail are part of the evening entertainment. Proceeds go to the Largo High School Music programs. Cost: \$25 per person by reservation only. Contact: The Rev. Ed Sellers, rector, 727-581-1435. www.stdunstansfl.com

(Continued on page 28)

No New Policy, Archbishop Says

The Archbishop of Canterbury's widely publicized letter to Bishop John W. Howe of Central Florida was not a statement of Anglican Communion policy but a particular response to a local situation.

In a formal statement released on Oct. 23, Archbishop Rowan Williams said the letter "was neither a new policy statement nor a roadmap for the future but a plain response to a very urgent and particular question about clergy in traditionalist dioceses in TEC who want to leave TEC for other jurisdictions," a response reiterating a basic presupposition of what the Archbishop believes to be the theology of the Church.

"The primary point was that — theologically and sacramentally speaking — a priest is related in the first place to his/her bishop directly, not through the structure of the national church; that structure serves the dioceses. The diocese is more than a 'local branch' of a national organization," the statement noted.

Archbishop Williams responded to a note from Bishop Howe concerning strife within the diocese. Nine congregations have entered into formal seces-



Steve Waring photo

One-and-a-half-year-old Katharine Marie Scalisi joins Bishop Keith L. Ackerman of Quincy for concluding announcements after a banquet during the annual synod Oct. 19-20 in Moline, Ill. Her father, the Rev. Joseph Scalisi, is curate at Church of the Redeemer, Sarasota, Fla., but his canonical residence remains in his sponsoring diocese. [Convention report, next page]

gations have entered into formal secession talks with Bishop Howe in response to what they see as The Episcopal Church's rejection of traditional Anglican doctrine and discipline.

Archbishop Williams told Bishop Howe traditionalist secessions from conservative dioceses were misguided.

quarters in Orlando. The meeting was scheduled after Fr. Curran approached Bishop Howe on behalf of the group. Under terms agreed to during the meeting, each parish will submit a proposal for consideration by the bishop.

In addition to Fr. Curran, the other rectors present for disaffiliation talks were: the Rev. Paul W. Young, rector, Gloria Dei, Cocoa; the Rev. Kevin G. Holsapple, rector, St. Anne's, Crystal River; the Rev. John P. Nyhan, rector, Good Shepherd, Maitland; the Very Rev. Woodleigh H. Volland, rector, St. Edward's, Mount Dora; the Rev. Lorne Coyle, rector, Trinity, Vero Beach; and the Rev. Andrew S. Doan, rector, Holy Cross, Winter Haven.

Steve Waring

Central Florida's place within the Communion was not at risk, he said.

"Any diocese compliant with Windsor remains clearly in communion with Canterbury and the mainstream of the Communion, whatever may be the longer term result for others in The Episcopal Church," Archbishop Williams wrote. "Those who are rushing into separatist solutions" were "weakening that basic conviction of Catholic theology and in a sense treating the provincial structure of The Episcopal Church as if it were the most important thing."

"Dr. Williams is clear that, whatever the frustration with the national church, priests should think very carefully about leaving the fellowship of a diocese," according to the latest statement. "The provincial structure is significant, not least for the administration of a uniform canon law and a range of practical functions. Dr. Williams is not encouraging anyone to ignore this, simply to understand the theological priorities which have been articulated in a number of ecumenical agreements, and in the light of this not to increase the level of confusion and fragmentation in the church."

(The Rev.) George Conger

'No Change' for Nine Churches in Central Florida

A letter from Archbishop Rowan Williams to Bishop John W. Howe of Central Florida has changed nothing for the rectors and wardens of seven parishes and two church plants in that diocese, said a group spokesman.

"We remain committed to disaffiliation from The Episcopal Church and continue in discussion with Bishop Howe over that process," said the Rev. Don Curran, rector of Grace Church, Ocala, and president of the standing committee. "We want to handle this as expeditiously as possible, but there is no established deadline."

Fr. Curran said he and the other clergy were shown Archbishop Williams' letter by Bishop Howe during a meeting Oct. 18 at the diocesan head-

Realignment Postponed

With Bishop Keith L. Ackerman unable to preside, delegates to the annual synod in the Diocese of **Quincy** did not consider resolutions that would sever the diocese's affiliation with General Convention. A final decision will be made within the next 12 months, according to an amended substitute. Synod met Oct. 19-20 at Christ Church, Moline, Ill.

"Far from being a retreat, these decisions give us flexibility," said Tad Brenner, diocesan chancellor. "We simply made a judicious decision about timing. The original resolution was premature. The circumstances don't justify it at this time."

As worded, the resolution not considered would have immediately ended the

diocese's submission to "the authority or governance of the General Convention of the Episcopal Church."

Another resolution, prior to being amended, appealed to "Provinces of the Anglican Communion outside of North America to prayerfully consider receiving the Diocese of Quincy into their Province on an emergency, pastoral and extra-provincial basis." Instead, delegates approved substitute language for the second resolution calling for further study and recommendations by the Bishop and standing committee. A final decision on affiliation will be determined later.

Several delegates said they wanted more information about the proposed destination before leaping into the unknown.

"When I get in my car in the morning I usually know where I am going," said Crystal Pottoff, of Zion Church, Brimfield, Ill. "In all of this, we have never said where it is we are going." Delegates spent considerable time debating whether to set a time limit on a decision before eventually settling on "the next synod."

Quincy will have to call a special synod meeting no later than June if it intends to send a deputation to the next General Convention. National church canons call for the secretary of convention to be notified of the diocesan deputation at least 12 months before the start. Quincy is not scheduled to meet again in synod until October 2008, less than nine months before the start of the 76th General Convention in July 2009.

The synod did elect a slate of two clergy and two lay delegates plus alternates to the Anglican Communion Network. It also approved payment to the Network of a 10-percent tithe of monthly diocesan assessment income and made several changes to its constitution that, if carried on the required second reading, "would allow the synod to realign provincial membership by a single concurrent vote at a single synod."

Early on in the business sessions on both Friday and Saturday, Bishop Ackerman "exercised a point of personal privilege" and relinquished presiding because of high blood pressure, which was made worse by stress, according to a doctor who monitored the bishop's condition throughout the meeting and updated synod members shortly before the meeting's conclusion on Saturday.

Bishop Ackerman did deliver his address as scheduled during Evensong on Friday. He also presided at all the liturgies during the synod.

Steve Waring

Three New Members Elected to TLC Board

Members of the Living Church Foundation elected three new members to its board of directors during the annual meeting of the foundation Oct. 17 in Milwaukee.

The foundation noted the resignations of two of its board members — the Rt. Rev. Jeffrey N. Steenson [TLC, Oct. 14] and the Very Rev. Gary W. Kriss — and then elected the three new members. They are: the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana; the Rev. Jay James, rector of St. Timothy's Church, Raleigh, N.C.; and Richard Mammana, of Stratford, Conn. They were elected to one-year terms on the board along with seven other board members.

Seven foundation members were re-elected and two new members were elected to three-year terms. Joining the foundation are the Rev. Canon Mark Stevenson, canon to the ordinary in the Diocese of Louisiana, and the Rev. Charles R. Henery, professor of church history and homiletics at Nashotah House.

The annual Requiem Eucharist was celebrated at All Saints' Cathedral by the Rev. Thomas Fraser, of Riverside, Ill., president of the board. During the Prayers of the People, the names of those persons for whom memorial gifts



Amy Grau photo

Shirleen Wait reads a lesson during the Eucharist.

have been given to the Living Church Fund were read. Bishop Edward Little II of Northern Indiana delivered the homily.

In other business, foundation members heard plans for the restructure and redesign of TLC's website, which will feature additional news coverage, and of the retirement of executive editor David Kalvelage, which will take place at an undetermined date after May 1, 2008. Fr. Fraser announced the appointment of a committee to search for Mr. Kalvelage's successor.

More Hospitality

The Bishop of **Connecticut** may exercise a newly approved veto over parishes seeking to hire an assistant rector that do not pay their full 12½ percent diocesan assessment quota, following approval of a canonical

(Continued on next page)



Karin Hamilton photo

Clergy and lay members of the newly formed Holy Trinity Church, Enfield, are welcomed into union with the Diocese of Connecticut during the annual convention. The new parish is a combination of two parishes in Enfield and one in nearby Suffield.

Connecticut

(Continued from previous page)

amendment by delegates during the annual convention Oct. 19-20 at Christ Church Cathedral, Hartford.

In contrast to conventions of the past four years, which had moments of rancor over the public insistence on alternate episcopal oversight by the so-called "Connecticut Six," convention featured a group of 10 greeters from St. Paul's Church, Norwalk, who were invited to provide hospitality and directions to delegates and visitors. With events scheduled at two buildings across the street from one another in downtown Hartford, greeters directed people to the convention and to the cathedral, helped people cross the street, find the registration tables and ballot boxes, workshops and meals, and chatted with convention members.

The Rt. Rev. Andrew D. Smith, Bishop of Connecticut, reflected on the improved relations with four of the six estranged clergy and congregations during his address to convention.

"Even though, as some clergy have said, there is no guarantee about the future, in the case of each of these latter four parishes the situation has changed," he said. "The season of litigation is over, and in each of these relationships we now are engaged in conversation face to face. For this progress I give thanks to God. Please

let's all continue to hold hope and offer prayer."

All nine resolutions passed largely without debate, including ones strongly encouraging "our Bishop and Standing Committee to consent to the consecration of all qualified candidates duly elected to the episcopate" and another urging all U.S. government leaders "to do all in their power to commence immediately a withdrawal of U. S. occupying forces from Iraq and to set a definite time table for completion."

Same-Gender Unions

Delegates to the annual convention of the Diocese of **California** approved overwhelmingly a resolution calling on Bishop Marc Handley Andrus to permit trial use of three rites as resources for formalizing the blessing of same-gender unions. Convention met Oct. 19-20 at Grace Cathedral, San Francisco.

The trial liturgies, which were developed by a task force approved by convention two years ago, were published in the convention delegate journal. The journal is available in electronic form on the diocesan website.

"I think the resolution properly augments my pastoral goal of caring alike for all of the people of the diocese, not reinforcing damaging distinctions,"

(Continued on page 27)

Forensic Audit Faults Diocesan Investigation

The Rev. Don Armstrong did not intend to violate or evade tax laws, according to the results of a forensic audit undertaken at the request of a lawyer retained by Fr. Armstrong.

The 40-page report, which was presented during a press conference Oct. 23 at the parish where Fr. Armstrong serves as rector, concluded that parish auditors failed to advise the vestry properly about regulatory issues and certain accounting functions of the parish, but in sworn depositions vestry members stated that they were informed about and approved of Fr. Armstrong's compensation and benefit package on an annual basis. A parish trust fund which the Diocese of Colorado accused Fr. Armstrong of improperly using to pay for his children's college education "is whole and no funds have been distributed from the trust since 2000," the report stated.

In August, an ecclesiastical court found Fr. Armstrong guilty of financial misconduct [TLC, Sept. 2], including failing to maintain proper church financial records and diverting church endowment money to himself and his family. Upon the advice of legal counsel, Fr. Armstrong did not cooperate with the diocesan investigation or attend the ecclesiastical trial. He and a majority of the parish left The Episcopal Church and joined the Convocation of Anglicans in North America last March.

"While mistakes were made, there is no support for the public accusations of fraud and theft leveled against Fr. Armstrong," said the Rt. Rev. Martyn Minns, missionary bishop of CANA. "I am reassured by these findings and also by the willingness of the church's leadership to acknowledge their own culpability and complete whatever changes necessary to their operating system recommended by this report."

A statement released Oct. 23 by the diocese said Bishop Robert O'Neill would pronounce ecclesiastical sentence the following week and has reported the results of the diocesan investigation to the appropriate legal authorities. He "expressed his confidence that the criminal justice system will respond appropriately."

Steve Waring



GIVING HOPE

Diocese of Bethlehem's Capital Campaign Targets Sudan

By Bill Lewellis

Five years ago, Bishop Paul Marshall of Bethlehem asked Charlie Barebo to help develop a capital campaign for a camp and conference center for the diocese.

"A funny thing happened," said Mr. Barebo. "I woke up one morning [in January 2007] in the Sudan."

A parishioner at St. Anne's Church, Trexlertown, Pa., and global traveler as CEO of Otterbine Barebo, Inc., Mr. Barebo said it was a "life-changing event that has deepened my faith and forever altered my outlook on this world."

A few months later, he accepted the bishop's invitation to lead the "New Hope for Sudan and the Needy in Pennsylvania" campaign.

We decided to do "something unique," said Bishop Marshall: "a capital campaign for others. We intend to raise significant funds in order to give them away. Our diocese, institutionally, will not benefit from this effort. That by itself sets this effort apart."

Approximately 75 percent of the \$3.6 million goal will help the destitute in Sudan. The remaining 25 percent will provide grants to enable parishes in the Diocese of Bethlehem to expand projects and develop new initiatives to serve the poor.

The advance gifts phase of the campaign began a few months ago. Parishes throughout the 14-county north-eastern Pennsylvania diocese launched New Hope's general phase during late September. More than \$2 million already has been raised.

Kajo Keji County is 7,000 miles away in southernmost

Sudan on the northern Ugandan border. It is roughly one-third the geographical size of the Diocese of Bethlehem.

"We are responding to the request of the Diocese of Kajo Keji for assistance in building the educational and organizational centers that will allow them to provide for their own future," Bishop Marshall said. "Through revolving micro-finance funds, enterprising individuals, largely women, will be able to make a new start in a war-torn country."

Funds from the New Hope campaign for Kajo Keji have been designated generally as follows, in line with priorities and requests developed by the leadership there:

- \$1.1 million to build and support a theological college in Kajo Keji that will feature a seminary and a teachers' college as well as teach business and vocational skills.
- \$1.1 million to build five and support eight primary schools and one secondary school in Kajo Keji, touching the lives of more than 2,000 young Sudanese each year.
- \$250,000 to fund a micro-finance program to help a failed economy in Kajo Keji. Micro-finance programs make small loans to families and have resulted in success stories around the globe in developing countries.
- \$250,000 to help hire an administrator in Kajo Keji to audit and insure financial propriety.
- Additionally, \$900,000 has been designated to seed social ministry projects in Pennsylvania

parishes, starting with a homeless shelter in Scranton.

Diocesan trustees will publish a grant procedure and distribute it to the Diocese of Kajo Keji and the parishes of the Diocese of Bethlehem.

The campaign will extend over a five-year period. During the previous five years, Mr. Barebo wasn't the only one who found his priorities shifting away from diocesan financial needs.

"I was describing my enthusiasm for and commitment to the New Hope campaign recently," Bishop Marshall said, "when someone said to me, 'Well, of course, that's your job,'

"The fact is, it isn't my job, but it is my passion. My transformation in this matter has required the re-ordering of personal and professional priorities. My financial commitment to the project means, among other things, that I will need to postpone my planned retirement date by two years and that we will have altered our standard of living. That is how seriously we take this effort at our house."

Bishop Marshall's passion for Africa began in 2000 when he visited there for the first time.

"When we accept Jesus' discipline of looking beyond ourselves, we change," he said. "When each of us sees ourselves as having a part in Christ's mission in life, much around us changes. Our diocesan family has affected its neighbors unforgettably. In the last six years, our relatively tiny diocese has given over \$800,000 to relief for Africa, for tsunami victims and for hurricane relief. And that is just the money we know about because it flowed through us to Episcopal Relief and Development. Certainly there has been more."

Over the past few years, the people and churches of the Diocese of Bethlehem have raised and contributed more than \$400,000 to fund scholarships, buy agricultural tools and oxen, adopt schools and stave off starvation in Kajo Keji.

During the summer of 2004, in response to the bishop's emergency call to local congregations, Bethle-

WILL YOU SUPPORT NEW HOPE FOR KAJO KEJI?

\$1.1 million to build, equip, staff, and support eight primary schools.

\$250,000 to help families start small business projects and parishes to take on larger projects to increase agriculture production.

\$1.1 million to complete, equip, and provide future support for the Bishop Beretti Pogo Bible College and diocesan center.

\$250,000 for administrative support to provide transparent accountability and efficient use of all monies.

Cuelbo
Yambio
Ibb
Ma
Mundri
Lul
Yei
Lainya
Rokon
Kajo-Keji

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Join us to

HELP BUILD A NEW SUDAN

For more information about the New Hope Campaign, contact the New Hope Campaign coordinators in your parish or call the Diocese of Bethlehem at 610-661-5655.

A poster to promote the project in the Diocese of Bethlehem.

hem quickly raised \$80,000 to have food delivered by trucks to some 157,000 starving refugees. "What the Diocese of Bethlehem has done," wrote a correspondent in Sudan at that time, "will enter the history books of Kajo Keji. Their actions have given our people hope that they are not alone."

Bethlehem has had a partnership relationship with Kajo Keji for the past seven years. Ten missionaries have been deeply affected by their visits with sisters and brothers in southern Sudan.

"Since 2000, I and others from our diocese have gone to Africa several times to seek a vision for Bethlehem among the suffering and those who care for them, in a place where the Holy Spirit can work," said Bishop Marshall.

Archdeacon Howard Stringfellow was one of four, including Mr. Barebo, who woke up one morning in January 2007 in the Sudan. "While I have known people in my native Tennessee and in rural South Carolina who had not either running water or electricity, I have never lived in those circumstances before this trip," said Archdeacon Stringfellow. "The people of Kajo Keji do not have those benefits or any that accompany them in first- and second-world countries, such as means of communication and transport." □

The Rev. Canon Bill Lewellis is editor of Diocesan Life in the Diocese of Bethlehem.



A mother and child (opposite page) and children (above) in the Diocese of Kajo Keji, the southernmost diocese in the Episcopal Church of the Sudan. (Diocese of Bethlehem photos)

Speaking of Bologna . . .

One of my weaknesses involves surveys. I'm the kind of person the marketing types want, for I'll fill out surveys and questionnaires upon request. The subject doesn't matter. Political candidates, favorite brands, environmental concerns, oil filters, it doesn't matter. Bring 'em on!

Most likely, the warden who forwarded a survey to me the other day didn't realize this malady. I went after it like a one-eyed dog in a meat market. The survey is titled "Episcopalian & Anglican Choices: A Survey of Laity in The Episcopal Church." Oh boy, I thought, here's one I know something about, unlike a recent questionnaire I completed on what I like about ring bologna.

The survey comes from an organization called The Anglican Laity Fellowship U.S.A. On the cover of a booklet apparently sent to every congregation, it states "Attention: Parish Laity and Wardens," as if wardens aren't really lay persons. The Anglican Laity Fellowship (I'll call it Alf) lists what must be a motto of Truth + Courage + Clarity. It seems as though there ought to be an = sign at the end. (Perhaps that's part of the survey and we're supposed to complete the equation, or maybe it's an unpublicized contest that awards exciting prizes). Inside, there's an explanation that Alf was formerly known as "Lay Episcopalians for the Anglican Communion," another group unfamiliar to me.

One soon realizes that the booklet is not the survey. The booklet consists of a narrative of the sort of hand-wringing that some of the authors of letters to the editor of this magazine might submit. While I agree with most of what I read there, it's not new. A page at the back of the booklet could have come right out of TLC. "Did you know?" it says at the top of the page, just like the little feature we run every week. I have to admit that ours are better, for ours don't say things like "Episcopalian churches" or make claims like "Except for those in some 10 dioceses, conservative TEC parishes are prevented by TEC from hiring clergy of their own choosing." That simply is not true.

The survey is smaller than the booklet, which tells me Alf is trying to mess with our minds before we take the survey. There are only 10 "questions" and a place to add comments. After I identified my role as a "regular layperson," I was asked how much do mem-

bers of my parish know about seven problems in The Episcopal Church. In three or four of these instances, fellow parishioners probably know little or nothing.

Then participants are asked how strongly they agree with three statements, i.e. Jesus is the only way to the Father, whether they are ready to choose between Episcopalian and Anglican alternatives (aren't Episcopalians still Anglicans?), how we think our vestry and other laity would vote on whether to remain in The Episcopal Church, what our rector favors, what I will do personally, and some demo-

Did You Know...
More than 500 Episcopal clergy served as chaplains during World War II.

Quote of the Week
The Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town (South Africa), to the convention of the Diocese of California on the divided church: "I am sure that through the current turbulence we shall emerge, refined by fire, and renewed for ministry and mission with a fresh zeal."

This is a survey of The Episcopal Church for Laity only. Do not complete if you are not a member of an Episcopalian parish. Do not complete if you are a member of the clergy. All answers will be handled confidentially.

1. Identify your PERSONAL role in the parish.

Warden
 Vestry Member
 Regular Layperson

2. How much do members of your parish know about these problems in The Episcopal Church?

	Knows something	Knows a lot	Knows enough	Knows a bit	Knows nothing
Episcopalian/Anglican controversies over theology and doctrine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Misconduct by bishops and priests in financial matters	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parishes that challenge Episcopalian authority in matters of conscience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Do you PERSONALLY agree or disagree with these statements?

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
Holy Scriptures is the Inspired Word of God, containing all things necessary for salvation. It is the final authority and unchangeable standard for Christian faith and life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Are you PERSONALLY ready to choose between Episcopalian and Anglican alternatives?

I have already made up my mind
 I am almost ready to choose
 I need more information before choosing
 I don't care what happens

graphic information. Then we are asked to identify the name of our parish.

We are supposed to send the completed survey to an address in Waxhaw, N.C., a community where there is no Episcopal church.

As much as I enjoy surveys and polls and questionnaires, this one leaves a bad taste in my mouth. Sort of like the ring bologna. This is largely because of a question in the accompanying brochure, "Why should you take this survey?" Alf has provided the answer: "Because it is time to choose." No. It is not time to choose. I'll know when it is time to choose.

The brochure lists the names of people who are identified as Alf's steering committee. They are from the dioceses of Washington, North Carolina, Western Louisiana and South Carolina. It also states that Alf can do a customized survey of your parish. Thanks, but no.

Like most surveys, I'll be interested in seeing how this one turns out, but I think I have a fairly good idea of what it'll look like.

David Kalvelage, executive editor

Much Speculation

Those who have observed the Most Rev. Rowan Williams in his ministry as Archbishop of Canterbury know that he is not always easy to "read" when he issues public statements or gives addresses. And so, when the archbishop gave a response to a concern of the Bishop of Central Florida through a personal letter that wound up in public distribution [p. 16], many people weren't certain of what the English primate was saying.

The letter came about when Bishop John Howe of Central Florida wrote to Archbishop Williams, apparently to inform him that seven parishes and two church plants in his diocese were preparing to leave The Episcopal Church. The archbishop replied and told Bishop Howe he could share the letter with the clergy of his diocese.

Archbishop Williams said that he won't make a personal response to the American House of Bishops' meeting [TLC, Oct. 14] until he gets the views of the other Anglican primates. He added that any diocese which agrees with the contents of the Windsor Report remains clearly in communion with Canterbury, and that the bishop and diocese are the organ of union with the wider Church rather than the "provincial structure."

Some readers may be surprised to note that the archbishop seems to be clarifying that he will be the one to make the determination about the status of The Episcopal Church. At other times, some observers have misunderstood him to be leaning toward the Anglican Consultative Council or the Anglican primates as the ones who would determine the status of the American church.

And in the past he has not always made clear that he believes that the bishop, gathered with the clergy and laity of the diocese in the Eucharist, is the "primary locus of ecclesial identity" rather than what has come to be known as the "national church." That is an important statement for the archbishop to make, for it emphasizes that if a diocesan bishop is in communion with Canterbury, then it follows that the people of that bishop's diocese are also in communion with Canterbury.

We would like to think that this stance might have influence in keeping traditionalist parishes from their plans to withdraw from Windsor-compliant dioceses. After all, as long as their bishop is in communion with Canterbury, why should conservative congregations need to align with a different province in order to remain authentically Anglican?

By mentioning "dioceses that are compliant with Windsor," Archbishop Williams is likely to confuse still others. When the Joint Standing Committee of the Anglican Consultative Council and the Primates said The Episcopal Church "has clarified all outstanding questions" directed explicitly to its bishops in the Windsor Report [TLC, Oct. 21], it seemed to say that the American church, through its bishops, has complied with the Windsor Report. Ever since publication of the Windsor Report, Archbishop Williams has said he believes that document offers guidance for the Anglican Communion to resolve the current crisis, but many Episcopalians feel the Windsor Report has taken on greater importance than it should.

Archbishop Williams' letter makes for interesting reading, and it has led to widespread speculation. But because it was written as a response to one American bishop, it should not be treated as a policy statement. The church should wait for an official announcement.

14 October 2007

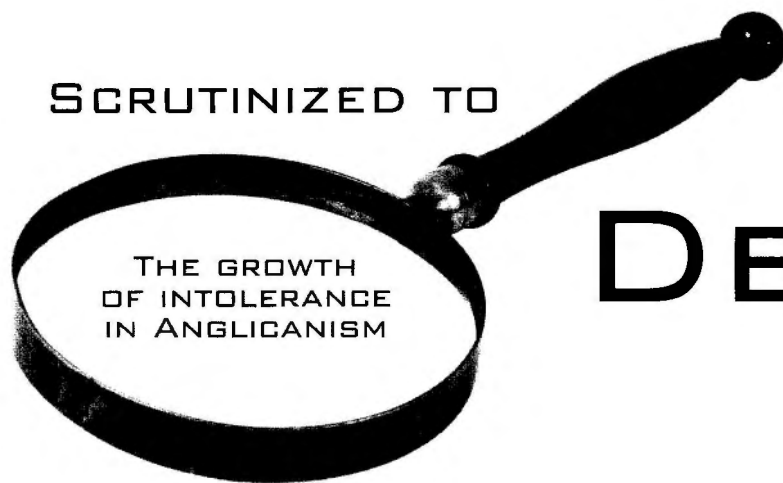
Dear John,

I've just received your message, which weighs very heavily on my heart, as it must — though far more so — on yours. At this stage, I can say only two things. The first is that I have committed myself very clearly to awaiting the views of the Primates before making any statement purporting to settle the question of The Episcopal Church's status, and I can't easily short-circuit that procedure. The second is that your Rectors need to recognize that this process is currently in train and that a separatist decision from them at this point would be irresponsible and potentially confusing. However, without forestalling what the Primates might say, I would repeat what I've said several times before — that any Diocese compliant with Windsor remains clearly in communion with Canterbury and the mainstream of the Communion, whatever may be the longer-term result for others in The Episcopal Church. The organ of union with the wider Church is the Bishop and the Diocese rather than the Provincial structure as such. Those who are rushing into separatist solutions are, I think, weakening that basic conviction of Catholic theology and in a sense treating the provincial structure of The Episcopal Church as if it were the most important thing — which is why I continue to hope and pray for the strengthening of the bonds of mutual support among those Episcopal Church Bishops who want to be clearly loyal to Windsor. Action that fragments their Dioceses will not help the consolidation of that all-important critical mass of ordinary faithful Angloicans in The Episcopal Church for whose nurture I am so much concerned. Breaking this up in favour of taking refuge in foreign jurisdictions complicates and embitters the future for this vision.

Do feel free to pass on these observations to your priests. I should feel a great deal happier, I must say, if those who are most eloquent for a traditionalist view in the United States showed a fuller understanding of the need to regard the Bishop and the Diocese as the primary locus of ecclesial identity rather than the abstract reality of the 'national church'. I think that if more thought in these terms there might be more understanding of why priests in a diocese such as yours ought to maintain their loyalty to their sacramental communion with you as Bishop. But at the emotional level I can understand something of the frustration they doubtless experience, just as you must.

With continuing prayers and love,
Rowan

SCRUTINIZED TO



THE GROWTH
OF INTOLERANCE
IN ANGLICANISM

DEATH?

By Jeffrey A. Mackey

□ In a recent Sunday, I worshiped in a parish served by a faithful and good priest — a woman. Normally I do not have any reaction to such a reality since long ago I settled in my own mind and heart that “faithful and good” were the adjectives I wanted to apply to a priest, and that gender was insignificant to any discussion of call and integrity. My convictions have not changed. But my perceptions are changing in light of the multiplication of “Anglicanisms” in the world. I fear I must be honest, for there are many faithful and good female priests.

I used to joke with my Baptist friends that they belonged to the “Heinz 57 Variety Denomination.” There were Southern, Northern, American, Missionary, Independent, Fundamental, Free-Will, and seemingly infinite other numbers of Baptists. I have many Baptist friends, and when we are together, we agree to drop the modifiers. Now Anglicanism is giving our Baptist brothers and sisters a run for the money. There seems to be a new acronym weekly. We have CANA, AMiA, REC, CAC, AAC, CCAC, ad infinitum. Each of these factions — and let’s be honest, they are factions — has its own position on catholicity, scripture, ritual, gender, et al. And no one knows all the nuances of all the factions.

I remember being an Independent Baptist for 14 months. It was a fearful thing, for one night at about bedtime, several deacons appeared at our door to determine if Mrs. Mackey, my wife, was wearing pajamas with “legs in them.” For anything with legs was, of course, meant for men! She was safe, I assure you, and we were allowed to

remain undisciplined in the church.

I am fearful that we may be on the verge of vigilante tactics in the church as various groups will not tolerate certain ritual, certain clergy dress, certain scripture translations, certain genders to do sacerdotal ministry. Might it happen? It already is happening. In parish churches, institutions, and other church-related organizations, people are being put under severe anti-Christian scrutiny. I fear for many.

But I digress. Back to the wonderful priest a few Sundays ago. I looked at her doing her ministry, fulfilling her calling. She wore an alb and chasuble, read the morning lessons from the New International Version of the scriptures. I prayed that some of the acronym-hungry Anglicans were not present, for there was a real sense that where this woman was as a priest and leader of a congregation was due precisely to the actions and vision of those who would not be part of the acronym groups that are generally out of step with The Episcopal Church. I thought, “You are in a precarious place, dear priest and pastor.”

First, many of those who have found that they cannot continue in The Episcopal Church are people who find much catholic ritual, including vestments, unacceptable. The so-called “low-church” view of ritual and vesting is sufficient and the regalia of catholicity is anathema to many of the acronym-related crowd. I hoped there were no spies in church that Sunday. Had it not been for the progressive liturgical movement, the priest would not have been so arrayed that Sunday morning.

Then I knew that she had employed the New International Version for scripture readings. The very fact that this is

allowed rubrically over the historic King James is a sign that The Episcopal Church progressives sought to broaden our experiences in hearing the scriptures.

Finally, a woman at the altar was a testimony that progressive visionaries reread the scriptures and found that indeed Paul may have just meant that in Christ there “is no male or female.”

And so I fear for all my female priest friends, that they may find themselves the focus of inattention at best and defrocking at worst as much of emerging Anglicanism is not favorable to female priests. It happens, I know, for an ordained Southern Baptist friend of mine was recently sent a letter telling her that her ordination from some 20 years ago was no longer valid.

And I fear as well that those who are faithful saints in the acronym crowd will not succumb to the works-centered righteousness of fundamentalism. New-found power can corrupt just as much as long-held power. And those who think they stand may need to watch, lest they fall. So my fear is for those who have reaped the benefits of progressive visionary thinking and praying and acting as well as for those who, ignoring previous progressive visionary thinking and praying and acting, are acting out of a non-Anglican ethos and are falling headlong into an individualistic congregationalism with bishops. □

The Rev. Jeffrey A. Mackey is a priest in the Diocese of New York and is canon theologian of the Anglican Order of Preachers.

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



Different Events

The Rev. Tom Weller's approval of "open" communion [TLC, Oct. 21] misses some important key points.

First, he states that the "gospel feedings included everyone." I'm assuming that he is referring to the feeding of the 5,000 and 4,000 people in Mark 6 and 8. These events are entirely different from the Lord's Supper.

When one reads the gospel accounts, one will find that the Lord's Supper was shared by Jesus and his disciples, not just anyone off the street. Disciples are defined as followers of a teacher. Jesus, as the teacher, commanded his disciples to continue sharing in this meal "in remembrance of me" (1 Cor. 11:24-25). He did not ask this of the crowds who followed him from town to town.

Second, in reading Paul's directives on the Lord's Supper in 1 Corinthians 11, we need to remember to whom he wrote: "To the church of God in Corinth, to those sanctified in Christ Jesus, and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ..." He is writing to people who believed in Jesus as their Lord and Savior. Only they are to partake in the sharing of the Lord's Supper, as "anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself." (1 Cor. 11:29).

Those who espouse "open" communion, should "examine themselves" (1 Cor. 11:28) and ask whether or not they are bringing about God's judgment upon poor, unsuspecting people who do not believe in Jesus. This sin, of knowingly giving communion to someone who does not believe, is worse than the first.

*Rob Kirschner
Lakeville, Mass.*

Of 'the Church'

The Rev. Susan B. Snook is not quite correct when she writes of "the Church" [TLC, Sept 30]. In the 1662 Book of Common Prayer, still our stan-

dard here in the Church of Australia, "Church" usually refers to the Church throughout the world. Sometimes it refers to a particular assembled congregation, and occasionally to a national church, the Church of England (both latter meanings in the Preface to Confirmation). In Article 18, there is reference to other particular churches such as those of Jerusalem, Alexandria, Antioch and Rome.

However, the prayer book does use the word "Church" of the building, notably in a rubric before the Holy Communion.

And, even more significantly, the whole of the authorized 13th Homily is concerned with the Church as "the House of God" and the "Temple of the Lord" and the great reverence with which we should enter it – a message I think needed very much today.

The very word "church" (or *kirk*) comes from a Greek word meaning that which "belongs to the Lord." The church as the local congregation, the church as a national body, the Church as a body larger than the C. of E., and the Church as worldwide and catholic, in all these instances primarily involves people who indeed belong to the Lord. But a church building, especially when it is free from debt and thus able to be consecrated, also belongs to the Lord and is rightly honored as such.

*(The Rev.) John Bunyan
Campbelltown North
New South Wales, Australia*

An Active Force

Thank you for the article, "Restoring Health and Freedom" [TLC, Sept. 30].

(Continued on next page)

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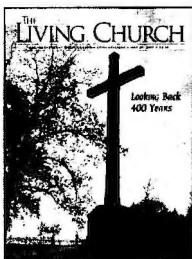
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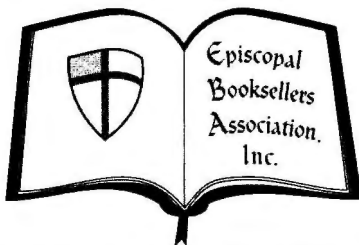
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LETTERS TO THE EDITOR

(Continued from previous page)

30] and for the mention of the North
Conway Institute which my father, the
Rev David Works, led for 40 years.
While he was the catalyst for this min-
istry, it would not have been possible
without the support of countless other
Episcopalians who should be
acknowledged, especially Bishop
Charles F. Hall of New Hampshire,
Bishop Roger Blanchard of Southern
Ohio, Dr. Ebbe Hoff and his wife,
Phoebe, of Virginia, Helen Turnbull,
Howard Harper, and the Rev. John
Soleau, to name a few.

Mrs. Stromberger and Recovery
Ministries continue to bring this pas-
toral and educational ministry to the
forefront of The Episcopal Church
and I am grateful for their ministry.

*(The Rev.) Betty Works Fuller
Corpus Christi, Texas*

Prayers for All

In regard to the Bishop of Arkansas
and restraint [TLC, Oct. 28], it is a
good thing that bishops and priests are
acknowledging that each going his/her
own way in regard to liturgy does not
make for common prayer, nor does it
evince much humility. It is really just
our job to employ and celebrate the rich
resource of the BCP which, as we have
it, has prayers broad and deep enough
for any and all.

I am surely more than privileged to
be one who is simply trying to do what
he ought to be doing without launch-
ing out on my own and thus offending
the conscience of my brother or sister,
whether or not I deem their perspec-
tive all that I might wish it to be or
become. St. Paul has much to say
about vain idols and meat sacrifices in
this vein as well, I believe.

*(The Rev.) Jess Reeves
St. Thomas' Church
Orange, Va.*

What Was Condemned

This letter is in response to Eddie
Jones' letter, "A Slippery Slope," [TLC,
Oct. 14].

As a cradle Episcopalian, I don't
remember from my Bible study Jesus
specifically condemning homosexual-

ity; immorality and fornication, yes; homosexuality, no.

However, Jesus does specifically condemn adultery. In the King James Bible, he says: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" [Matt. 5:32].

So my question is, Where is the condemnation of church staff (especially clergy, youth workers, and teachers) who are remarried divorced women or are married to them? To paraphrase Mr. Jones: "Ordination of [adulterous, that is, remarried divorced] persons condones sin."

We've come a long way in our understanding of our humanity and to deny our homosexual (or divorced) brothers and sisters full participation in the church is insupportable.

*Rosser Bobbitt
Virginia Beach, Va.*

Avoid Extremes

I agree with Ms. Forney [TLC, Oct. 21] that The Episcopal Church should not be a member of any pro-choice organization. By the same token, I believe that TEC should not support any so-called right-to-life organization. Too many times such organizations on



Too many times such organizations on both sides of the issue become extremist in their views and wind up harming others who disagree with them.

both sides of the issue become extremist in their views and wind up harming others who disagree with them. Witness the bombing of abor-

tion clinics and murder of surgeons who perform abortions. I believe the role of the church is to promote a lifestyle that would preclude unwanted pregnancies and to provide counseling and comfort for those women who find themselves in that predicament.

*Henry Arnold
Lago Vista, Texas*

Glossed Over

It was noted again that Bishop V. Gene Robinson is trying to slip his foot in the door of Anglican leaders by his "love of scripture that has saved my life" [TLC, Sept. 30].

There have been many letters pro and con in TLC regarding the election and consecration in New Hampshire that gave us Bishop Robinson. It is an attempt to gloss over that event by requesting that he be allowed to be a full member of the Lambeth Conference. (Bishop Robinson's claim that scripture saved his life is not unusual. Most good church people could vouch for that in their own lives.) It seems to be a matter of wanting the slate washed clean of the greater problem that has caused The Episcopal Church to suffer because of his lifestyle.

It seems to have been forgotten that we have accepted gay persons as members of the church and also in the ministry. Had the process stopped there, Bishop Robinson could have maintained his position as canon to the ordinary in New Hampshire, and there would have been no problem.

Not understood by many people in the church is the fact that one goes through extensive scrutiny when we elect our bishops. There are certain requirements that he/she would be a role model in the diocese, as well as meeting other requirements. The love we may have for a candidate should not be a deciding factor when a nominee is selected.

Bishop Robinson's request that he be accepted by the Anglican Communion because of his "love of scripture" does not erase the rest of the equation. It seems that he wants redemption

(Continued on next page)

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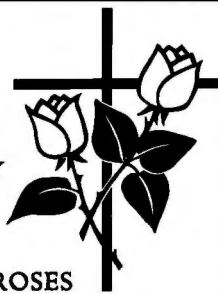
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LETTERS TO THE EDITOR

(Continued from previous page)

without giving up that part of his life that has fractured the church, piece by piece. Will the Anglican Communion accept it? I don't think so.

*Norma C. Marrs
Bellingham, Wash.*



No Big Deal

I write regarding the letter about naked baptism written by Mary Jane Van Deusen TLC, Oct. 7].

I am a retired doctor of medicine. During the course of my training I had the privilege and blessing of delivering many babies. Instead of immersing them (male or female), I took them out of the water which in this case was amniotic fluid. We did not make a big deal about whether the child was male or female nor did we make a big deal whether the doctor was male or female. In all cases the infants were naked.

I think that it is a wonderful thing to put those being baptized back into the water of God just as they came into the world.

*Vincent J. Molina
St. Andrew's Church
Fort Pierce, Fla.*

Back in those benighted days, there was a robust sense of heresy, so rather than poach upon the territory of the diocese of the offending bishop, one denounced him as a heretic and replaced him. But there is another reason: Again in those far-off days, Christianity in the form of the Church claimed the territory for Christ. Nowadays, especially in the United States, every church is a "gathered church." What began as an example of American exceptionalism has now, with the decline of established or state churches, gone beyond the normal pattern. Heaven knows how many Bishops of New York (in the apostolic succession to limit it) there are (either by title or by jurisdiction): Episcopalian, Roman Catholic, Maronite, Melkite, Ukrainian Uniate, the variety of Orthodox, Coptic, Armenian, etc. — *ad nauseum*.

It really is a non-issue.

*(The Rev.) Joseph P. Frary
St. Andrew's Theological Seminary
Manila, Philippines*

Why It Doesn't Belong

May I suggest that the Rev. Jack Estes [TLC, Sept. 23] listen — I mean really listen — to what he is saying?

I presume that he may, at one time or another, have celebrated the Eucharist, and I must therefore presume that he may have received and elevated the elements with the words "All things come of thee, O Lord, and of thine own have we given thee." How does he (or anyone else) get from there to "of thee, O Lord, and of thine own have we given thee"? How does he (or anyone else) get from there to "of my own"?

Understanding this concept is the beginning of understanding why a church building does not belong to the communicants currently occupying the pews, or the vestry positions, or any other position in the worship or temporal affairs of that particular group of people. A congregation is an entity after all, only when its members are in communion with one another.

*Clara M. Hewis
Pensacola, Fla.*

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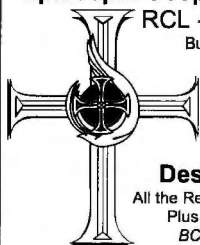
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Territorial Integrity

I wonder if anyone besides me finds the very reverent and pious attitude toward the ancient councils' decisions on territoriality of dioceses by the leadership of The Episcopal Church while having a blithely cavalier attitude toward the doctrinal issues deliberated upon by those same councils rather comic. Even reading the statements from the leadership, one begins to think that one must remove one's hat and bow one's head.

Around the DIOCESES

California

(Continued from page 17)

Bishop Andrus said in his address. "I also think, at the same time, that the resolution writers have honored the spirit of the Windsor Report and subsequent requests from the primates of the Communion to not develop 'public rites'."

The resolution on blessings was one of nine adopted by convention. The resolution garnering the most debate was one proffered by the standing committee calling for "the creation of the position of assistant bishop" and authorizing "the Bishop of California to appoint a bishop for that position, whose appointment is subject to the consent of the Standing Committee of the Diocese of California."

Another resolution calling on each diocesan congregation and organization with a building to change at least one regular light bulb to a compact fluorescent one during the coming year prompted considerable discussion after it was pointed out that some compact fluorescent light bulbs contain traces of mercury, which is classified as a hazardous waste and subject to special waste disposal regulations.

Convention also approved a resolution offered from the floor in response to the House of Bishops' statement at the conclusion of its meeting in New Orleans [TLC, Oct. 14]. The resolution reaffirmed the diocese's opposition to Resolution B033 from the 75th General Convention and called on the Presiding Bishop to establish a Listening Process within The Episcopal Church.

Forum on Homosexuality

Some 80 persons crowded into a hearing room for an open forum where delegates, youth and visitors to the convention of the Diocese of **Spokane** discussed the issues of homosexuality and what it means for the church in terms of membership and notions of marriage.

Delegates received, but otherwise took no action, on the 30-page report which prompted the hearing. It recommended that the diocese should "seek a format that will recognize the reality of committed same-sex relationships." Convention met Oct. 19-20 in Post Falls, Idaho.

Although acknowledging that some



Kristi Phillip photo

Spokane delegates present loaves of bread during the annual convention.

format to recognize same-sex blessings was desirable, the group did not reach a consensus on whether that format should be called marriage. Much of the conversation centered on what it meant to love others and what it meant to allow others to love, according to Ron Large, task force chair, who described the conversation as very thoughtful and helpful.

Bonnie Anderson, president of the House of Deputies, was the guest speaker and preacher for the convention. She addressed delegates twice on the importance of mission. She also led workshops with delegates, preached at the convention Eucharist, met with newly elected General Convention deputies and alternates, and with youth. Mrs. Anderson also led a plenary conversation on issues in the wider Episcopal Church with Bishop James Waggoner of Spokane.

In his address, Bishop Waggoner built on the convention theme: "Becoming Bread for the World." He drew an analogy between the process of making bread and becoming involved in Christian ministry.

"To get into the mix - to become bread - we will and can lose ourselves," he said. "To become bread is to be blessed, broken and distributed. It calls us to exchange our own agenda for God's. That can be scary and even painful. To become bread is to be kneaded, stretched, rolled, reshaped."

Among resolutions adopted, delegates urged ratification of the United Nations Convention on the Rights of the Child by the United States Senate.

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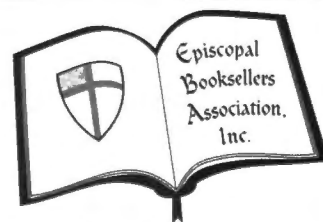


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Parish Celebrations

(Continued from page 14)

Sunday, Dec. 9

San Antonio, TX Solemn Evensong

St. Mark's Church in downtown San Antonio, 315 E. Pecan St., will present a Solemn Evensong for Advent II at 4 p.m. with the parish choir and guest organist/conductor, Dr. Gerre Hancock. Contact: Edwin Rieke, director of music, 210-226-2426.

www.stmarks-sa.org

Sunday, Dec. 16

Columbia, SC Christmas Around the World

Christmas Around the World and a Service of Lessons and Carols at St. Michael and All Angels' Church, 6408 Bridge-wood Rd. Contact: Sherwood Williams, 803-782-8080.

www.stmichaielepiscopal.org

New York, NY "A Ceremony of Carols"

The Boys' and Girls' Choirs of Grace Church, with the ladies from the Adult

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www.gracechurchnyc.org

Houston, TX Service of Compline

Compline with the St. John's Schola, sung around the altar in the candlelit church with the aroma of incense. The Church of St. John the Divine, 2450 River Oaks Blvd. Contact: John Gearhart, director of music ministry, 713-354-2243.

www.sjd.org

Branchport, NY Celtic Christmas

A Celtic Christmas Concert, featuring the St. Luke's Choir, harp, recorder, and bagpipes will be held at 3 p.m., at St. Luke's Church. Contact: Trudy Moon, organist/choir director, 315-536-3129.

Sunday, Dec. 23

Ossining, NY Advent Lessons and Carols

The Service of Lessons & Carols offered by the clergy and combined choirs of The Landmark Parishes of villages of

Ossining (All Saints', Briarcliff Manor; St. Mary's, Scarborough; St. Paul's on-the-Hill, Ossining; and Trinity, Ossining). 4 p.m. at Trinity Church, 7 S Highland Ave. Free. Reception follows with wassail, egg nog, "smoking bishop" and hors d'oeuvres. Contact: Bill Cruse, 914-941-0806.

www.trinityossining.org

St. Paul, MN Lessons and Carols

Christmas Lessons and Carols at St. John the Evangelist Church, 60 Kent St., at 4 p.m. An offering will be received. Off-street parking available. Contact: Jim Frazier, 651-228-1172.

www.stjohnsepiscopal-stpaul.org

Tuesday, December 25

Truth or Consequences, NM Christmas Day Luncheon

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PEOPLE & PLACES

Appointments

The Rev. **Thomas Allen** is rector of Holy Cross, Stateburg, SC; add: 335 N Kings Hwy, Sumter, SC 29154.

The Rev. **Gus Calvo** is rector of St. John's, Stockport; add: PO Box 114, Columbiaville, NY 12050.

The Rev. **Jane Clark** is rector of St. Andrew's, 31 Park Ave., Grayslake, IL 60030-2334.

The Rev. **Verna Fair** is rector of St. John's, 750 W Aurora Ave., Naperville, IL 60540-6276.

The Rev. **Sarah Fisher** is rector of St. Peter's, 621 W Belmont Ave., Chicago, IL 60657-4510.

The Rev. **David Hedges** is priest-in-charge of St. Peter's, 218 Somonauk St., Sycamore, IL 60178-1845.

The Rev. **Ellen Neufeld** is vicar of St. Luke's, 12 Woodbridge Ave., Chatham, NY 12037.

The Rev. **Shawn Schreiner** is rector of Grace, 924 Lake St., Oak Park, IL 60301-1204.

The Rev. **James Shevlin** is vicar of St. Paul's, Sidney, and St. Paul's, Franklin; add: PO Box 72, Franklin, NY 13775.

The Rev. **Pamela Sten** is rector of St. Paul's, 914 Lane Dr., St. Joseph, MI 49085.

The Rev. **C. Steven Teague** is rector of St. Paul's, 914 E Knapp St., Milwaukee, WI 53202.

The Rev. **John Taliaferro Thomas** is head of St. Andrew's-Sewanee School, 290 Quintard Rd., Sewanee, TN 37375-3000.

Ordinations

Priests

Georgia — **Ben Rockwell**, St. Barnabas', PO Box 3226, Valdosta, GA 31604-3226.

Deacons

Chicago — **Katie Wright**.

South Carolina — **Fred Berkaw, Mark Chaplin, Kay Fryman, James Howard, Brian McGreevy, Hiram Moseley, Dawn Rider**.

Receptions

Utah — The Rev. **Dan Herron**, from the Roman Catholic Church.

Resignations

The Rev. **Rebecca Crise**, as curate at Christ Church, Waukegan, IL.

The Rev. **Randall Haycock**, as rector of Holy Trinity, Belvidere, IL.

The Rev. **Tom Scott**, as rector of St. Mark's, Evanston, IL.

The Rev. **Jason Wells**, as assistant at Grace Church, Manchester, NH.

Retirements

The Rev. **Richard Emrich**, as rector of Christ Church, River Forest, IL.

Next week...

Executive Council Report

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FULL-TIME RECTOR: *St. Alban's Episcopal Church, McCook, NE.* Tired of the big city life with its positives AND negatives? Well-established, beautiful church in southwest Nebraska needs an energetic rector. He or she must have strengths in leading our church in growth, ministry with youth, spiritual guidance, pastoral care, Christian education and providing down-to-earth sermons relating to everyday life from within scripture. Our community offers an excellent hospital and medical clinic, superior schools with proven athletic programs. The area presents exceptional hunting, fishing, golf and the great outdoors, with spectacular sunrises and sunsets. Quality of life at its best. Send inquiries to **The Rev. Canon John Schaefer, Diocese of Nebraska, 109 N. 18th St., Omaha, NE 68102.**

FULL-TIME RECTOR: *Christ Episcopal Church, Covington, LA.* We are a vibrant, energetic, established mid-sized church seeking a like-minded and spirited rector. Our parish includes a day school (Pre-K-8th grade) and Christwood Retirement Community. Position available immediately. Salary competitive. Submit inquiries to **David Lynd, Chairman, Search Committee, 47 Dogwood Lane, Covington, LA 70435.**

FULL-TIME ASSOCIATE RECTOR required in city center church, downtown Philadelphia. Opportunities for leadership within context of collegiality. Experience in and/or enthusiasm for young adult ministry and evangelism will be especially cherished. Contact the rector, **The Rev. Alan Neale** for details, etc., at ajrneale@aol.com or (215) 567-1267.

FULL-TIME RECTOR: *St. John's Church, Sonora, TX.* Loyal church family is seeking a traditional, dynamic, special person to join us as our priest, spiritual leader and friend to share our mutual vision for growth. Our children want someone to show an active interest in their activities and instill their souls with a spiritual agenda. Our elderly need spiritual reassurance. The "betweens" need someone to lead in love and growth of our faith, church life and community service. St. John's offers a beautiful house in the best neighborhood, excellent parish hall, and the most beautiful rock church, columbarium and grounds. Rich in history, in ranching, and nestled in the Hill Country on Interstate 10 between San Antonio and San Angelo, our town has an exceptional 2A school system, doctors, dentists, a small, well-run hospital, active Lions Club, and a strong ministerial alliance of all the churches. For more information contact: **Janet Andrews, P.O. Box 1123, Sonora, TX 76950** or e-mail: janetpandrews@aol.com.

FULL-TIME PRIEST: *Trinity Episcopal Church, Melrose, FL.* We are a small, family church with a big footprint in our rural lakeside community in north central Florida. Trinity is a diverse and multi-talented congregation that emphasizes worship, fellowship, outreach and pastoral care. We seek a preacher of strong faith who will help us grow spiritually and bring the gospel to our everyday lives; a skilled leader who is approachable, sincere and good-humored; a pastor to nurture, minister to and counsel our parishioners; a teacher who is committed to Christian Formation and will lead us to a deeper spiritual life; an ecumenical leader who will help us broaden our outreach mission, and a community builder who will help our church grow. Reply to **Search Committee, P.O. Box 1463, Melrose, FL 32666**, visit us at www.trinitymelrosefl.org, or e-mail gsilver@dioceseff.org.

POSITIONS OFFERED

Need a break this winter? Part-time interim priest wanted for small-town family church on Florida Panhandle's Emerald Coast. Newly renovated apartment. Beautiful beaches and golf courses, great fishing. Call Sr. Warden for info before this job gets away. **Beth Woods, (850) 450-6637** or woods469@bellsouth.net.

DIRECTOR OF CHILDREN'S EDUCATION: *Grace Cathedral, Topeka, KS.* seeks full-time director of children's education to oversee growing nursery, preschool, and children's (K-5) programs. Experience in children's formation and excellent communication and leadership skills required; education degree helpful but not mandatory. Professional position with competitive salary and benefits. For immediate consideration, submit letter of interest, c.v., and a list of three professional references to **The Rev. Andrew Grosso, Canon Residentiary, Grace Episcopal Cathedral, 701 SW 8th Ave., Topeka, KS, 66603**, or to atgrosso@gracecathedraltopeka.org.

HALF-TIME VICAR: *St. Jude's Episcopal Church, Ocean View, HI.* Southernmost Episcopal church in the U.S. in remote part of the island of Hawaii (the Big Island) seeks priest with strong faith, entrepreneurial spirit, and leadership skills able to channel abundant energies of small (ASA 25) congregation. Church is a central point of outreach in community of 4,800 people and growing. Priest asked to be involved in local community. Located near southern tip of island of Hawaii, in dry area near volcano and coffee-growing region, with abundant outdoor activities. Brand new 3-bedroom vicarage provided. Send resume to **MinistryOpenings@episcopalhawaii.org**, or call **Canon Liz Beasley** at (808) 536-7776, ext. 326.

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ST. CLARE OF ASSISI Hwy. 4
 The Rev. Marlin Leonard Bowman, v (209) 754-5381
 Sun High Mass 9 (Rite 1)

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
 www.saint-raphaels.org info@saint-raphaels.org
 The Rev. Alice Marcrum, r; The Ven. Richard Palmer, assist. priest
 Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
 Website: www.stmarys-stuart.org
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir
 Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

HONOLULU, HI

THE PARISH OF ST. CLEMENT (808) 955-7745
 www.stclern.org stclern001@hawaii.rr.com
 The Rev. Liz Zivanov, r
 Sun H Eu 7:30 & 10:15

ST. MARK'S

(808) 732-2333
 539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
 Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

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ASCENSION N. LaSalle Blvd at Elm
 ascensionchicago.org (312) 664-1271
 Sisters of St. Anne (312) 642-3638
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 E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10
 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
 Rosary 9:30 Sat

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 www.stpaulsparish.org (708) 447-1604
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC,
 parochial vicar
 Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
 ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

SPRINGFIELD, IL

CATHEDRAL CHURCH OF ST. PAUL
 Website: www.stpaulspringfield.com
 E-Mail: stpaulpcpa@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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CHRIST CHURCH CATHEDRAL (504) 895-6602
 2919 St. Charles Ave.
 On the street car line at the corner of 6th St.
 Website: www.cccnola.org
 The Very Rev. David duPlantier, dean
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass:
 M-F 12:15, Sat 9:30

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
 30 Brimmer Street Web: www.theadvent.org
 E-mail: office@theadvent.org
 The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, c; the Rev. Andrew C. Blume c; the Rev. Daphne B. Noyes, d; Eric Hillegas, pastoral assistant for youth
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30.

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
 www.gracechurchinnewark.org
 The Rev. J. Carr Holland III, r
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
 Website: www.stjohnschurchpassaicnj.org (973) 779-0966
 The Rev. William C. Thiele, p-i-c frthiele@gmail.com
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

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. John Onstott, c; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music direc-
 tor; Mr. Mark Childers, organist
 Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

NEW YORK, NY

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 www.stbarts.org (212) 378-0222
 Sun H Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30;
 Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

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 song); Sat H Eu 12:10

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

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 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
 218 Ashley Ave. (843) 722-2024
 Website: www.holycom.org
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc.
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 Wed Eu & HU 10:30; C by Appt., HD as anno

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 818 E. Juneau Ave. www.ascathedral.org
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 The Rev. William R. Hampton, STS
 Sun Eu 10:30

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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/C, air-conditioned; H/A, handicapped accessible.

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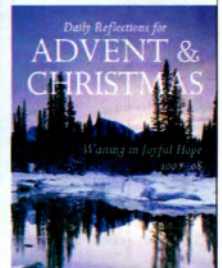
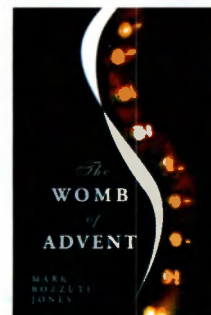
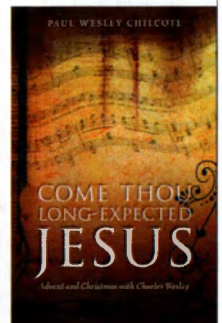
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