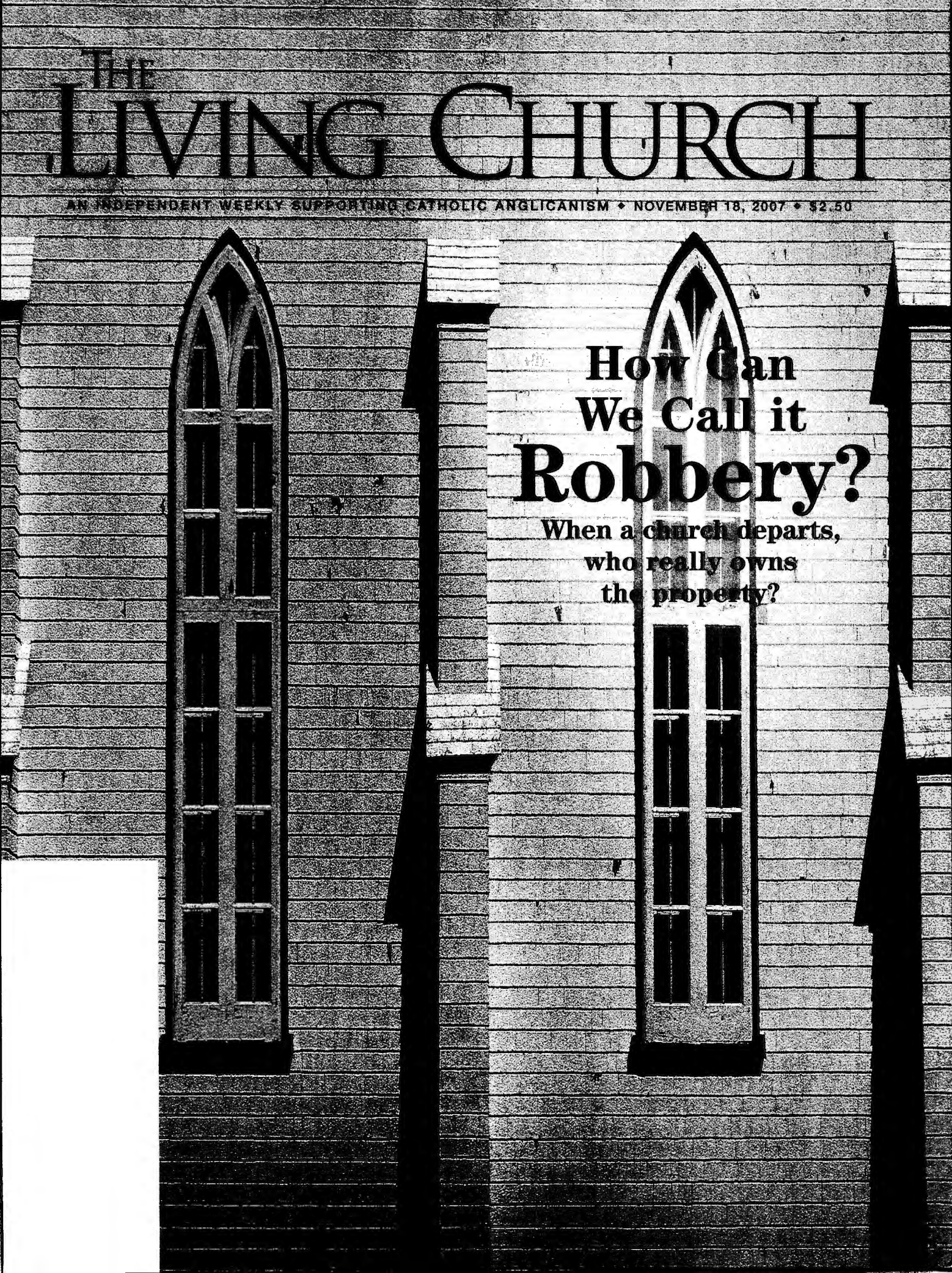


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Number 21

## THIS WEEK

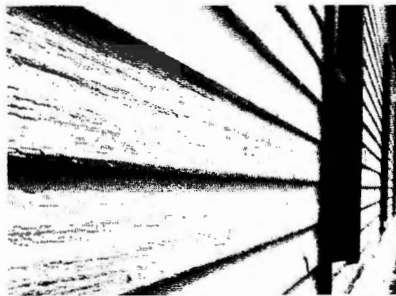


Herb Gunn/The Record photo

Bishop Wendell Gibbs of Michigan welcomes Presiding Bishop Katharine Jefferts Schori to the annual diocesan convention. Bishop Jefferts Schori was in Michigan for Executive Council, which met Oct. 26-28 in Dearborn. The diocesan convention met Oct. 26-27 in Lansing.

### Opinion

- 10 Editor's Column  
All About Property
- 11 Editorials  
Further Blows to Unity



- 12 Reader's Viewpoint  
How Can We Call it Robbery?  
BY MAURICE M. BENITEZ  
AND WILLIAM C. WANTLAND

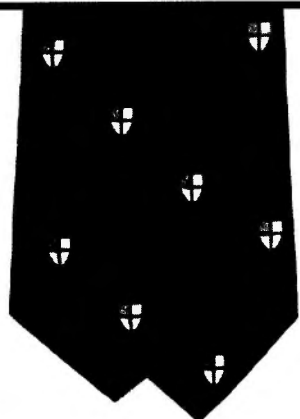
- 14 Letters  
Backward or Forward?

### News

- 6 Presiding Bishop Challenges Council to Critique Itself
- 7 Budget Cuts Anticipated

### Other Departments

- 4 Sunday's Readings
- 5 Books
- 17 People & Places



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## SUNDAY'S READINGS

# A Day of Reckoning

*'... the sun of righteousness shall rise with healing in its wings' (Mal. 4:2)*

**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

Over the past century astronomers have learned much about the universe, which began some 13.7 billion years ago. The first stars lighted up just 200 million years after the cosmos was born at the moment of the "big bang." Our sun, which is classified as a yellow dwarf, was born about 5 billion years ago and is expected to "live" another 5 billion years.

Toward the end of its life, when the hydrogen at the core is almost exhausted, our sun will evolve into a red giant. The huge increase in volume will swallow up Mercury and Venus. It is not clear whether the same fate awaits Earth and Mars. However, we do know that the significant increase in heat felt on the earth's surface will incinerate all living creatures.

The next stage will be that of a white dwarf, during which the sun will cool over billions of years. It will then become an exhausted white dwarf, also known as a black dwarf. The outer planets in our solar system will orbit this lifeless black dwarf forever.

Needless to say, the prophet Malachi knew nothing about these scientific discoveries 2,500 years ago. But the correlation is uncanny: "For behold, the day comes, burning like an oven" (4:1). "But for you who fear my name the sun of righteousness shall rise,

with healing in its wings" [says the Lord of hosts] (4:2). There will be a day of reckoning, and a sun (not son) of righteousness shall rise.

In today's gospel, Jesus warns of the coming destruction of the temple (Luke 21:6), and "great earthquakes and terrors and great signs from heaven" (Luke 21:11). Then, as now, people want to know: "Teacher, when will this be?" (21:7). Even though we know the scientific answer to that question, does it make any difference? Jesus warns his disciples not to follow those who preach "the time is at hand!" (21:8), a teaching ignored in some Christian traditions.

Both Malachi and Jesus identify the key issue for the faithful: "... a book of remembrance was written; ... they shall be mine" (Mal. 3:16-17). "But not a hair of your head will perish; by your endurance you will gain your lives" (Luke 21:18-19). Whether one speaks of the second coming of Christ or the cosmological end of the planet earth (might they be the same event?), the point is that God will be present as mass is converted to energy.

"Sing to the Lord a new song," proclaims the psalmist (98:1). We can only see through a glass darkly; the melody is beyond our understanding. But the important thing will be to sing.

### Look It Up

The book of remembrance (Mal. 3:16) is a recurring theme in the Bible; see Exodus 32:32-34; Psalm 69:28; Isaiah 3:3, 65:6 Rev. 20:12, 21:27.

### Think About It

Note the poetic way in which Charles Wesley incorporates "the sun of righteousness shall rise, with healing in its wings" (Mal. 4:2) into the third verse of the Christmas hymn 87 (Hark! the herald angels sing).

### Next Sunday

**The Last Sunday after Pentecost (Proper 29C), Nov. 25, 2007**

**BCP:** Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or 19:29-38

**RCL:** Jer. 23:1-6; Canticle 4 or 16 or Psalm 46; Col. 1:11-20; Luke 23:33-43

## BOOKS

### Judas

#### The Definitive Collection of Gospels and Legends about the Infamous Apostle of Jesus

By **Marvin Meyer**. HarperOne. Pp. 181. \$22.95. ISBN 978-0-06-134830-3.

Imagine a General Convention a century or more in the future when together with other liturgical churches, The Episcopal Church would modify its prayer book calendar of saints' days to allow a celebration of St. Judas, apostle and martyr. Incredible? Unthinkable?

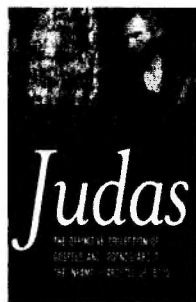
Well, maybe for now, but a preliminary rehab of the Iscariot's evil reputation is percolating around some sections of the scholarly world. The most well-known of this was John Spong's suggestion in his 1996 book, *Liberating the Gospels*, that Judas was a legendary creation of Christian anti-Semitism.

The recent rediscovery, restoration, translation and publication of the Gospel of Judas have added fuel to this controversy. Marvin Meyer, one of

the translators and a leading authority on Gnosticism has brought together in this slim, accessible book both a translation (from the Coptic version in which the 3rd-century original had been found in Egypt) and a brief but

to hand him over to the Jewish authorities so that by being crucified Jesus will escape the burden of his fleshly imprisonment.

Thus, even though the other apostles and we, their successors, think



The recent rediscovery, restoration, translation and publication of the Gospel of Judas have added fuel to this controversy.

illuminating explanation of the gospel together with a variety of other ancient texts that also refer to Judas.

In the Gospel of Judas, Judas is portrayed as the most faithful of Jesus' apostles and the one to whom Jesus imparts the higher, secret truth (the gnosis) about himself and the true God (who is unknown to the other apostles.) He enlists the help of Judas

that Judas was traitor, in reality he was a hero! Not quite like Andrew Lloyd Weber's version in "Jesus Christ Superstar," but close.

The book makes interesting bedside reading, but I would be careful about referring to it from the pulpit — at least for a century or two!

*(The Rev.) George Ross  
Pleasant Hill, Calif.*

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— M. Jason Abel, Organist and Choirmaster, Christ Church, Alexandria, Va.

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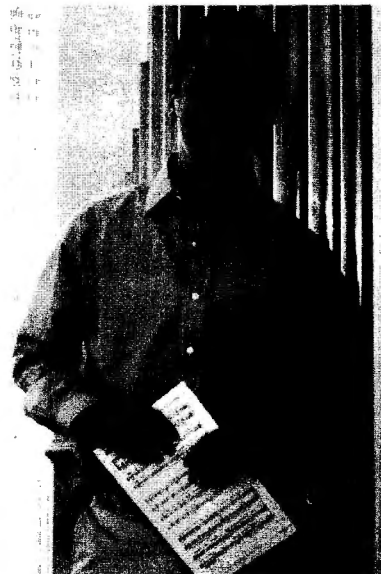
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## P.B. Challenges Council to Critique Itself

Presiding Bishop Katharine Jefferts Schori challenged Executive Council to undertake a critical self-review and offered a possible role in a review of her own performance Oct. 28 during closing remarks of the council's meeting in Dearborn, Mich.

"I have structured my ordained life around ministry review," she said. "I don't know if that has ever been done before for the Presiding Bishop."

Bishop Jefferts Schori encouraged the group to "strengthen itself as a board," mentioning continuing education of members and more effective ways of communicating with a wider audience.

"I would also challenge this board how it might do better structurally," she said, inviting members to review whether the current committee system best accomplishes council priorities.

### Reorganization Endorsed

The closing remarks followed nearly an hour of debate before council endorsed Bishop Jefferts Schori's proposed reorganization of the Episcopal Church Center, including "reallocation of up to \$550,000 for 2008, not currently identified in the 2007-9 triennial budget approved by the 75th General Convention." The reorganization also was discussed for more than four hours during the two previous days by council members appointed to the Administration and Finance Committee.

Some of the concerns expressed by council members during the closing plenary centered on whether the reorganization constituted a new spending item not previously authorized by General Convention. The discussion included a cordial exchange of views in which Bonnie Anderson, president of the House of Deputies, questioned whether council's role as overseer of the General Convention was being honored sufficiently in the decision-making process.

"My understanding is that it is the



Steve Waring photo

Presiding Bishop Katharine Jefferts Schori and House of Deputies President Bonnie Anderson confer during the closing plenary session of Executive Council, Oct. 28, in Dearborn, Mich.

Presiding Bishop's responsibility to staff the Church Center in line with priorities approved by General Convention," Bishop Jefferts Schori said. "We do expect you to ask hard questions, but in order to fulfill that responsibility I need to be able to retain that authority."

As agent of General Convention when it is not in session, Executive Council exercised its prerogative to be briefed in private session on the latest parochial report data before it was released to the public. Council also used private time to draft responses to the Archbishop of Canterbury's proposed Anglican Covenant and the House of Bishops' statement to the Anglican Communion following their September meet-

ing in New Orleans. Those two resolutions were approved without debate during the closing plenary.

The meeting ended on a somber note after it was announced that the Rt. Rev. Miguel Paredes Yamoyam, provincial secretary of the Episcopal Church in the Philippines, had suffered a cerebral hemorrhage and was expected to undergo surgery. The Most Rev. Ignacio Capuyan Soliba, Prime Bishop and Moderator, said that Bishop Yamoyam was conscious, but unable to speak after he became ill and was rushed to the hospital.

The Philippine church and four other covenant partners were invited by Council to observe and to report on Anglican mission and ministry.

Steve Waring

# Church Membership, Attendance Down Fourth Straight Year

Membership in The Episcopal Church declined by 50,804, and average Sunday attendance decreased by 21,945 during 2006, the fourth straight year in which both membership and attendance have decreased, according to figures compiled by the congregational development department at the Episcopal Church Center.

Membership declined by 2 percent in 2006, the same percentage as the previous year. The decline in average attendance increased from 2 percent in 2005

to 3 percent in 2006. Roughly half of the decline in average attendance was attributed to three dioceses: Dallas, Florida and Virginia. All three recorded departures and/or splits at some of the largest Episcopal churches in the U.S.

Kirk Hadaway, director of research and development in the Congregational Development office, attributed the decline to a variety of factors, including fallout from the 2003 General Convention. Mr. Hadaway said demographics and cultural changes are also factors.

Fewer Americans in general are actively involved in a church, he added. The decline among youth involved in church is particularly sharp. Episcopalians tend to be disproportionately older than the general population, Mr. Hadaway said. "That means a higher death rate and a lower birth rate. We are not replacing those members who are dying," he said. During the past five years, membership has declined 7 percent. The five-year decline in average Sunday attendance is 11 percent.

Year-to-year losses were recorded in virtually every attendance and membership category, including the number of churches experiencing growth in attendance and membership. The one bright spot was a 2.5 percent increase in plate and pledge income, the same as the previous year after taking into account the rate of inflation.

"We need a cultural change across the church to place a greater emphasis on evangelism, church planting and church growth if we are going to reverse this decline," said Executive Council member Ted Mollegen of Connecticut.

*Steve Waring*

## Lower Revenue Will Lead to Budget Cuts

About \$1.8 million will need to be trimmed from the 2008 budget when the national Executive Council meets in Quito, Ecuador, in February.

The deficit, which includes up to \$550,000 in additional expenses for staff reorganization, was discussed during meetings of Executive Council's Administration and Finance Committee Oct. 26-28 in Dearborn, Mich.

The majority of the deficit is due to an updated forecast of revenue about 2 percent less than the \$50.4 million approved in the budget by the 75th General Convention in 2006. The remainder is due to additional estimated expenses of \$444,000 attributed to the Church Center staff reorganization.

Treasurer Kurt Barnes said some of the lower-than-expected revenue would be offset by applying money available from lower-than-budgeted expenses this year. He expects similar savings on expenses in 2008, but that amount is

set by General Convention until expenses are realized.

Expenses tied to the reorganization would be ongoing to fund the regional satellite offices and staff salary increases commensurate with greater managerial responsibilities at the regional centers. During the Adminis-



*Steve Waring photos*

Linda Watt, chief operating officer of The Episcopal Church, addresses Executive Council.

tration and Finance Committee meetings, Mr. Barnes and Linda Watt, chief operating officer, said the reorganization would update Church Center management structures previously unchanged for decades and ultimately result in significant savings.

Presiding Bishop Katharine Jefferts Schori said New York City's relatively high cost of living could be turned to The Episcopal Church's advantage by reassigning staff to areas of the country where the cost of living is lower, and perhaps leasing more floor space at its headquarters, prime Manhattan real estate near the United Nations.

Bishop J. Jon Bruno of Los Angeles supported the regional satellite office concept. This will enable The Episcopal Church to extend its reach beyond Wall Street, he said on several occasions, including the closing plenary on Sunday.

*Steve Waring*

## South Carolina Bishop-Elect Receives Necessary Consents

The Diocese of South Carolina announced Oct. 29 that a majority of bishops with jurisdiction and a majority of standing committees have consented to the election of the Very Rev. Mark Lawrence as the 14th Bishop of South Carolina.

"A consecration is planned for Saturday, January 26, 2008," according to the diocesan statement. "The diocese looks forward to a continued vigorous mission under its new bishop."

The diocese re-elected Fr. Lawrence as its bishop Aug. 4. He was previously elected by the diocese in September 2006, but that election was invalidated by Presiding Bishop Katharine Jefferts Schori in March.



Mr. Barnes

# Bishop Bennison Inhibited

The Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania, was inhibited by the Presiding Bishop, it was announced on Oct. 31 as *THE LIVING CHURCH* was going to press. The inhibition was made pending a judgment of the Court for the Trial of a Bishop.

The Title IV Review Committee issued a two-count presentment on Oct. 28 for conduct unbecoming a member of the clergy. The two counts are based on accusations involving the bishop's brother, who was serving as an assistant at the California parish where Bishop Bennison was the rector. Bishop Bennison was rector of St. Mark's Church, Upland, Calif., in 1973, and his brother, John, then a lay person, was a youth minister in the parish. John Bennison, who was married at the time, was accused of having an affair with a 14-year-old member of the parish's youth group.

Accusations were made against the bishop that he did not take steps to end the affair, that he did not provide proper pastoral care to the girl, that he did not investigate whether she needed medical care, that it took three years to notify the girl's parents, and that he did not investigate whether his brother had relationships with any other members of the parish.

In the second count, Bishop Bennison is accused of continuing to fail in his duties until the fall of 2006. He is accused of not preventing his brother's ordination and of failing to prevent his application to be reinstated as a priest after he had renounced his orders in 1977. When news of the abuse became public in 2006, John Bennison did renounce his orders a second time.

Bishop Bennison's inhibition was to go into effect on Nov. 4.

# Maine Elects Bishop Coadjutor

The Rev. Canon Stephen Lane, canon for deployment and ministry development in the Diocese of Rochester, was elected Bishop Coadjutor of Maine during the annual convention, which met in Bangor Oct. 26-27.

Canon Lane was elected on the first ballot from a field of three. The other nominees were: the Rev. Linda L. Grenz, publisher of *Leader Resources*, and the Rev. Debra J. Kissinger, missionary to children in the Diocese of Bethlehem.



Canon Lane

Canon Lane was rector of Zion Church, Palmyra, N.Y., from 1985 until he accepted the diocesan position in 2000. He is a graduate of the University of Rochester and Bexley Hall Divinity School. He has been a seven-time deputy to General Convention, and in 2006 completed a six-year

term as member of the national Executive Council. Assuming a majority of standing committees and bishops with jurisdiction consent to his election, Canon Lane will become bishop upon the retirement of the Rt. Rev. Chilton Knudsen sometime in 2008.

MAINE		
Ballot	1	
C=Clergy; L=Laiety	C	L
Needed to Elect	63	111
Grenz	26	42
Kissinger	2	38
Lane	96	140

# Around the DIOCESES

## Reasons for Hope

The Diocese of **El Camino Real** adopted its 2008 budget Oct. 27 by unanimous voice vote, a turn of events that was a pleasant surprise to those who recall past annual conventions at which every line item was cause for debate.

Bishop-elect Mary Gray-Reeves, who has been in the office for six weeks, attributed the unanimity to the amount of money available.

"We don't have a lot of money," she said in an interview during a break in the convention.



Timothy Roberts photo

It was the first budget for full implementation of a new fair-share funding plan that shifts money and responsibility for programs and ministries to parishes. As a result, the diocese has cut its annual spending from \$1.9 million in 2006 to \$1.5 million for the fiscal year that begins Jan. 1.

The plan, says diocesan treasurer Ed Markham, "gives parishes some relief and more control over ministries."

Bishop-elect Gray-Reeves was elected June 16 and was to be consecrated Nov. 10 at St. Andrew's Church, Saratoga, Calif. Among her first decisions was to make no change to the diocese's position to allow private celebrations of same-sex unions. She also says she does not want to see the breakup of the Anglican Communion.

The diocese has been riven by disagreement in recent years, and many see the budget change and the devolution of responsibilities to the parishes as the first steps toward healing and regaining trust.

In hopeful signs about the future of the diocese, two congregations improved their status. St. Stephen's in-the-Fields, San Jose, moved from a mission church to a full parish, and Cristo Rey, Watsonville, became a full mission parish.

The Rev. Kenneth Wratten, St. Stephen's rector, said this was the third attempt for the mission to become a full, self-supporting congregation. The challenges the congregation had to overcome included a fire caused by arson in 1999. Fr. Wratten has used his business experience in Silicon Valley technology companies to focus the efforts

(Continued on page 16)



A sign expresses appreciation for emergency workers.

Diocese of San Diego photo



# Rapid Response

*Episcopal Churches in San Diego Escape Flames, Rise to Help Those Who Did Not*

The week of Oct. 21 was a time of flames, ashes, loss and blessings for the people of San Diego. Fueled by the hot, dry desert winds known as "Santa Anas," and dry vegetation caused by drought, a number of large wild fires devastated Southern California.

At one point, eight separate fires were burning in San Diego County. By the time all of the fires were contained, they had burned more than 450,000 acres, including approximately 1,500 houses, plus businesses and other properties. At the high point of the evacuations, at least a half million people were displaced from their homes. Eight people were killed by the fires and many more were injured.

Among those places where evacuation took place were six Episcopal churches: St. Bartholomew's, Poway; St. Timothy's, Rancho Peñasquitos; St. Mary's in-the-Valley, Ramona; St. Francis', Pauma Valley; St. John's, Fallbrook, and St. Peter's, Del Mar. Church staff packed up the best silver, vestments, the altar, if it could be transported, and the record books and headed for other locations outside the fire zones. At the same time, countless parishioners were being evacuated.

One of the blessings was that the recently implemented reverse 911 system worked well and most people in harm's way were notified of evacuation orders in a timely manner. Large evacuation centers were established at Qualcomm Stadium, normally the home of the San Diego Chargers football team, and at the Del Mar fairgrounds, normally home to thoroughbred racing.

Many Episcopalians were among the volunteers who served at these shelters. Smaller shelters were established at other locations, including several Episcopal churches. St. James by-the-Sea, La Jolla, opened its doors to those needing a place to sleep or to get out of the smoke. It served one of its own clergy members, the Rev. Eleanor Ellsworth, and her husband, the Hon.

Robert Ellsworth, former U.S. ambassador to NATO. Churches that did not have the capacity to shelter people quickly contributed needed items such as bedding and food. Individuals took in family members, friends, and strangers.

The diocese and the Cathedral Church of St. Paul used their websites to match people with housing, food or other items. Others opened their doors to the pets that were not permitted in many of the shelters. Throughout the city it was common to have households suddenly increase from two to 14 or 20 as people stretched to accommodate as many as possible.

Many families and most of the churches were back in their homes within a day or two, and most were back in place within a week. By that time, the fires were still burning but had moved away from population cen-

ters and were controlled or contained. Another blessing emerged: No Episcopal churches or other property were destroyed or damaged, though most required some level of cleaning.

Churches close to the fires and those that housed preschools needed special cleaning attention. At least 15 families in five parishes lost their homes, including the rector of St. Mary's, Ramona, the Rev. Leland Jones. St. Mary's was especially devastated by this fire. A fire in 2003 also had destroyed the homes of many parishioners, and the church served as a long-term fire recovery center for more than a year. Camp Stevens, which had been severely damaged by a fire in September, escaped with only the need to evacuate and a temporary loss of electric power.

As things began to return to normal,

(Continued on page 17)



St. Paul's Senior Homes and Services photo

Residents of Mt. Miguel Health Center in San Diego leave St. Paul's Villa several days after having been brought to the Episcopal assisted living facility. Beginning Oct. 22, St. Paul's Senior Homes and Services made space available for displaced seniors at its skilled and assisted living facilities.

# All About Property

## *Did You Know...*

**In a recent wedding at St. John's Church, Ogdensburg, N.Y., the bride was 87 and the groom 84.**

## *Quote of the Week*

**Archbishop Desmond Tutu at an interfaith service in Calvary Church, Pittsburgh: "Can you imagine that there are those who think God is a Christian? Can you tell us what God was before he was a Christian?"**

Somehow, we knew it was going to come down to this, didn't we? Long after the battles over theology, social justice, sexuality, and ecclesiology have been forgotten, we're going to be involved in hassles over property. It's already begun, of course. We have bishops and dioceses suing parishes, parishes suing dioceses, and even some vestry members are being sued. I can't think of any instances of parishes suing parishes, but it's only a matter of time. How depressing.

Some observers of The Episcopal Church who are far more astute than I have been telling us for years that all our squabbles eventually would devolve into matters of litigation. The issues are, of course, far more complicated than a parish not agreeing theologically with its bishop. Now it's a matter of a majority of members of a congregation deciding that they're going to leave The Episcopal Church, and they want to continue to worship in the same church where they've always gathered. Good luck. Instead, those people are being told that it's all right for individuals or groups of people to leave the church, but not OK for a parish (or a diocese), and they will have to leave their church buildings and other properties behind. That includes cemeteries, schools, courtyards, gardens, prayer books, vestments, and whatever else has belonged to that parish.

A few weeks ago, the Rev. Jack Estes [TLC, Sept. 23] wrote that parishioners who have been supporting a church for years should be the rightful "owners" of the congregation, so if a church decides to leave, the parishioners, not the diocese, should have control of the parish properties. Most of the courts have not agreed. In this issue [p. 12], two retired bishops take a more moderate stance and point out that there ought to be a way that these property disagreements can be worked out to the satisfaction of both sides.

Backing up the opposing position is something that has come to be known as

the "Dennis Canon," named for the late Bishop Walter Dennis, who proposed the legislation. It states that all "real and personal property held by or for the benefit of any Mission, Parish or Congregation is held in trust for this Church and the Diocese thereof" where the church is located. In other words, while the people can align themselves to another religious body, the property remains with the diocese.

This has been a much bigger issue than I had anticipated. Yes, I know of the emotional attachment people have to their church buildings. I've seen this in every church where I've been a member. Sometimes I've sensed that people have had a greater love for their church building than they've had for their Lord, but that is a matter for another day.

It seems to me that if a congregation has really had it with The Episcopal Church and feels a genuine call to go elsewhere, those people should be willing to move anywhere,

whether it's the basement of a nearby Lutheran church, or a vacant room in a strip mall, or the rec. room in the basement of the junior warden's home. Let the property remain with the diocese. If a handful of people are left, eventually the diocese will have to sell the building, and perhaps the congregation will be able to buy it back. While I don't agree with their decision, I admire the commitment of those who have gone this route.

This brings up a sticky issue. The Presiding Bishop says these buildings should not be sold to former Episcopal churches or other Anglican bodies. What difference should it make whether a Presbyterian church or one from the Church of the Province of Uganda should buy it? If we don't want it, why prevent other Christians from making good use of it?

My guess is that by the time these property issues are settled, every person reading this magazine will have gone to their reward. In the meantime, it's not going to be pleasant reading.

*David Kalvelage, executive editor*

**If a handful of people are left, eventually the diocese will have to sell the building.**

## Further Blows to Unity

In recent weeks one American and two Canadian dioceses have adopted legislation to approve rites for the blessings of same-gender couples. The Diocese of California adopted a resolution to approve three rites on a trial basis. And in the Anglican Church of Canada, the Diocese of Ottawa, and later Montreal, voted in their diocesan synods to join the Diocese of New Westminster in allowing parishes to offer same-gender blessings.

The action taken by these dioceses is unfortunate, for it will lessen the already slim chances of maintaining unity in the Anglican Communion. In the case of The Episcopal Church, California's legislation ignores the intent of Resolution B033 of the 2006 General Convention. And all three dioceses have disregarded the recommendation of the Windsor Report that such services not be held. The progressive action by North American dioceses continues to show Anglicans in other parts of the world that these dioceses value autonomy more highly than unity.

## Reducing Stress

A recent study made by the American Psychological Association revealed that 48 percent of Americans say they're more stressed now than they were five years ago. The study of more than 1,800 people nationwide was conducted online and involved interviews.

These results probably will not be surprising to most readers. Most of us, if we are not feeling stressed ourselves, know of family members, friends or co-workers who may be feeling anxious or overwhelmed. Some of us have encountered clergy or active lay persons stressed out by any number of factors. We know that stress can be a major factor in our health, and it has known to send people to alcohol or drugs or even food in efforts to escape their symptoms. Our spiritual health also can be affected negatively by stress and anxiety.

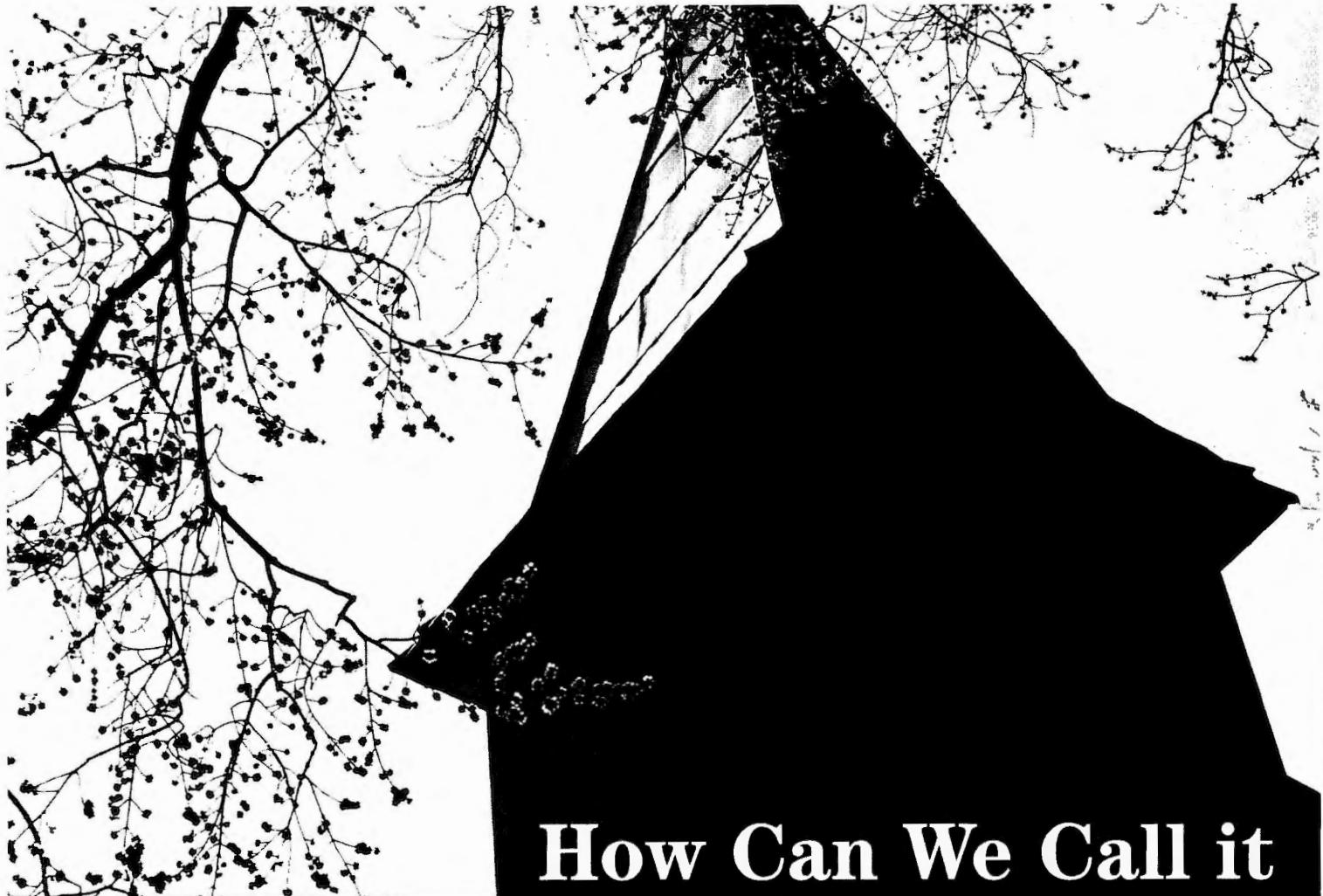
Prayer can be an antidote for anxiety. Several of the psalms urge us not to be anxious, and there are many scriptural directives not to worry. While serious cases of stress may need medical attention, we can take steps to reduce levels of stress. Prayer and the study of scripture may well be of help along with exercise, reading or resting. As people of faith, we should be more intentional about living less stressful lives. Our health may depend upon it.

## Many Reasons to Give Thanks

As people gather with family members and friends all over this country on Thanksgiving Day, there should be no shortage of things for which to give thanks. Our health, those family members and friends with whom we gather, our homes, jobs and possessions are good places to start. We would be wise to give thanks for our churches, for the faith that has nourished us through the years. No doubt there will be places where there is no thanks rendered. For many, this will be simply a national holiday on which to eat good food and to watch football games. Let's remember to give thanks to God, who has provided all we have and continues to sustain our lives, for his mercy endures for ever.



**As people of faith, we should be more intentional about living less stressful lives.**



# How Can We Call it Robbery?

*Do those who depart from The Episcopal Church have some right to retain their property?*

By Maurice M. Benitez  
and William C. Wantland

Many of those on the liberal side of The Episcopal Church (TEC) have called those who have chosen to depart from TEC, and who feel they have some right to retain their property, to be “robbers,” and that their actions amount to “thievery” and “stealing.” We wish to make the case that those who feel that TEC has moved on and left them, because this church has departed in significant ways from the doctrines of the One, Holy, Catholic, and Apostolic Church, are not bad people. They are not criminals, nor any worse sinners than the rest of us. They have been our brothers and sisters, and we need to let them go graciously.

We still believe that reasonable and godly folk can find equitable solutions to these kinds of problems that are fair to TEC, to bishops and dioceses, to those congregations that are separating to another Anglican jurisdiction, as well as to those who are staying where they are.

We begin by asking how can it be robbery for those

congregations to retain their property in cases where the congregations have full title to the property, if neither their dioceses nor TEC have ever invested anything in the purchase of the real property of those congregations and in the construction and maintenance of the improvements on the property? Even in those cases where their dioceses have title to the properties, a case can be made that the congregations that built the buildings and maintained them over the years have at least some rightful interest in the property.

In cases where the current congregation has inherited from those who preceded them valuable historic property, it needs to be fully considered. Likewise, when the current congregation has, through its sacrificial stewardship, invested significantly in building a magnificent plant, that also should be considered. If the time comes when those congregations choose to separate from TEC, and would like to retain at least some of their interest in the property, it may be unfortunate and painful for all concerned, but it hardly can be called “robbery.”

It is our contention that reasonable and godly Christian people, through deliberation, and perhaps through a mediation process, can arrive at reasonable solutions that are equitable to all parties, such as possibly leasing, or even selling the property to the congregation that is becoming a part of a different Anglican jurisdiction. Such financial payments, whether through paying on a lease or a mortgage, could at least partly make up for the lost income incurred by the diocese in the departure of most or many in the congregations.

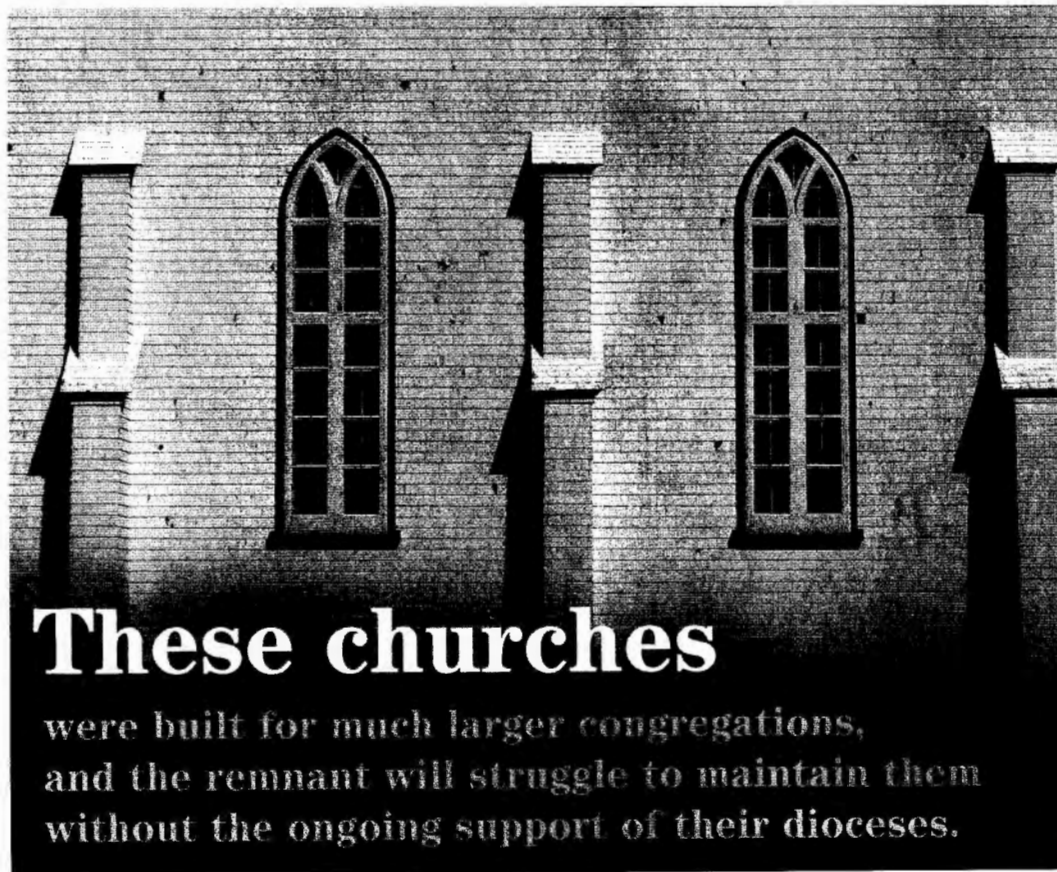
Certainly such a process has to be preferable to what is happening now. What is the merit in TEC and its dioceses, by litigation, driving congregations completely off the properties in which they have at least some interest, requiring them to purchase other properties, and to build anew, with TEC, as it did in 2006, according to the treasurer, spending \$900,000 more than was budgeted for such litigation? This does not take into account the resources that the dioceses are expending for this litigation — funds that were given by faithful church members for the doing of the business of the church, the winning of more people to Christ, and the planting of new churches.

How does it further the kingdom of God to relegate the smaller remnant congregations that are left after the majority are gone and have vacated the church to those all but empty church buildings? These churches were built for much larger congregations, and the remnant will struggle to maintain them without the ongoing support of their dioceses. And how does it further the kingdom for the dioceses, even if they win all of their litigation, to gain back all but empty church buildings for them to maintain, for the new, smaller congregations? They might even be faced in the future with a financial requirement that they sell the property to someone else.

And who is to blame? One side says it is the other side that has departed from some of the historic teachings of the apostolic Church and the authority of holy scripture. The other side declares that it is those who are walking out of TEC who are to blame. To argue this way is like two young boys arguing after a fight over who started it. It does not matter at this stage! What

matters now is attempting through reasonable negotiations to find an equitable solution — one that will best serve all parties, including TEC, to get out of the lengthy and expensive litigation. What matters is getting all parties back to using their resources, money and energy for the furtherance of God's kingdom. Just think how many new churches could have been planted by even a fraction of what is being consumed by lawyers' fees and court costs for this extensive litigation.

We return to the original question, "How can you call it robbery?" We humbly suggest that no robbery has been, or is being committed. We specifically note suc-



cessful cases of balanced response in past years in Oakland (Diocese of California), Tulsa (Diocese of Oklahoma), Plano (Diocese of Dallas), and Overland Park (Diocese of Kansas), to name a few such cases. Finally, can we comply with the request of the primates at Dar es Salaam and end litigation as a tool of repression? We think so. □

*The Rt. Rev. Maurice M. Benitez is the Bishop of Texas, retired, and the Rt. Rev. William C. Wantland is the Bishop of Eau Claire, retired.*

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

# Backward or Forward?

I read with great interest the article, "Bishop Jefferts Schori: We're Not Going Backward" [TLC, Oct. 21]. What is characteristic of our era is that so many do not value clarity of communication and seeking understanding. What does the Presiding Bishop mean by going backward? What does that look like for her?



Her great hope is "universal inclusion," but what does that mean? She is clear that it means for her, "Gays and lesbians deserve the fullest regard of the church." Does that include lesbians who claim women

make better bishops than men? For me it is not a gender issue. Some women are excellent bishops and some are not. Some men are excellent bishops and others are not. It is bad judgment to dismiss 50 percent of the population.

If we do not fault gender bias and prejudice, "moving forward" is oppressive indeed. That was the reality in the 1960s and 1970s, when we had to fight such prejudices against women by so many men — clergy and laity.

Going forward can be really going backward if we now have sexism against men by some

women. If gays and lesbians deserve the fullest regard of the church — and indeed they do — so do heterosexuals — women and men. All the bases need to be covered as we go forward into the future. This means clear communication that is understood by everyone.

*(The Rev.) Walter C. Simmons  
Portland, Maine*

## Bound to Continue

I have followed with sadness the stories of congregations and dioceses leaving or planning to leave The Episcopal Church. In most cases, these groups intend to take "their" property with them. I have also followed the various legal opinions expressed on each side of the issue of property ownership. I am saddened and disappointed by the entire mess.

I am not an attorney or canon lawyer, but I do have an opinion. Four generations of my family have worshiped in our home parish. My grandfather was one of the founding members as well as the first senior warden. Four generations of my family have been baptized, confirmed, married, and buried in and from this parish.

Four generations of my family have pledged their time, talent, and treasure to our home parish. It seems outrageous that one generation can claim ownership over any other generation or fail to recognize the ownership of future generations. Regardless of how the title to the property appears on the legal documents, the current generation has a moral and ethical responsibility to continue and pass along the work started by all those who have gone before. For one generation to assume that it has the right to take an Episcopal church out of The Episcopal Church is arrogant if not outright unethical and immoral. If the people want to leave, that is their right, but it is not their right to take property that others, who may no longer be able to speak for themselves, have supported with their stewardship.

Each year The Episcopal Church becomes smaller as a percentage of the entire population of this country. As we become smaller, we become more irrelevant. As we split into competing factions and fight over property, we become even more irrelevant.

I weep for the church.

*(The Rev. Canon) John E. Day  
St. Maries, Idaho*

## Market Protection

Delicious ironies indeed [TLC, Oct. 28]. The increasing howl of "re-asserters" over property disputes from the advent of diocesan lawsuits is incredulous in its logic and utter nonsense in their understanding of canon law.

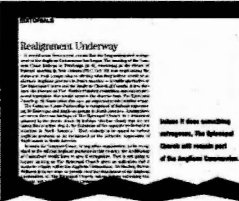
If I open a Kentucky Fried Chicken franchise in my hometown with some capital of my own and financing from others in the forms of land leases, company mortgages, and perhaps even municipal tax abatements, I am obligated to operate that store per the requirements of the franchisor. If as a store manager, I have a problem with, let's say, a new recipe ("Extra Inclusive Free Range Organic Chicken" or "Millennium[ly] Developed Mashed Potatoes"), and refrain from offering these items in my marketing area, while at the same time collect a salary as I withhold revenue royalties to the franchisor, the result will be swift and predictable. Going the next step and

slightly altering the facade "to satisfy local customer wishes" while still using the building and claiming tenuous links with another branch manager from across the globe would certainly bring about charges of fraud and theft.

To deny that market protection exists in religion is American naivety at its worst, and it demonstrates a religious historical deficiency that will be the ultimate undoing of any "Anglican" presence on our shores, be it Episcopal or any alien concoction thereof.

The need for salvation of souls is closely followed by the need for possession of souls in the religion business. The real question that needs to be asked is who are we giving ourselves to? And if we are so sure of the answer to that question, then what is the reason and/or motivation for our faith?

*Bradley T. Upham  
Lakewood, Ohio*



**I tried very hard, given what has already happened, to think of something which could be accurately called "outrageous." I failed.**

## It's Confusing

I'm confused. I was accepted into ECUSA several years ago and enjoyed living and worshiping with other Anglicans, both here in the States and in England. When I attended Mass in England, after the service the priest would usually ask where in America I resided and comment that he was always pleased to see Episcopalians at the service. Attending Mass in the Church of England had something of the flavor of being in the home church for me. After all, the Archbishop of Canterbury was the head of our church.

But now it seems that many things have changed. I am told that I belong to The Episcopal Church, not ECUSA, and that it will soon be determined if it is or is not a member of the Anglican Communion. Also, I recently saw a quote in which the archbishop said he didn't have the power to make any churches do anything, and now I'm wondering what it means to be the head of this Communion if he has no authority. It was a church that knew the truth and handed it down to succeeding generations.

Now the model appears to be one in which there are more-or-less independent churches which have agreed to be "in communion" with one another and no one is in charge of the whole thing. Many of the churches appear to believe quite different things. Am I missing something here? Am I still an Anglican American, as I was comfortable being, or am I an American who chooses to attend The Episcopal Church, much like friends who choose to attend a church because they like the style of the service, the minister, or just the convenience?

*Gary Meunier  
Fort Myers Beach, Fla.*

## It's Outrageous!

Good grief! In an editorial [TLC, Oct. 21], it says, "Unless it does something outrageous, The Episcopal

Church will remain part on the Anglican Communion."

On the following page, an article notes the Executive Council's recommitment in 2006 to partial-birth abortion. What could be more outrageous? The editorial might have said, "Unless it commits some *new* outrage."

*Wally Spaulding  
McLean, Va.*

The comment in the editorial, "unless it does something outrageous," was mind boggling. What, exactly, did you have in mind?

I tried very hard, given what has already happened, to think of something which could be accurately called "outrageous." I failed.

Perhaps the answer lies in the supermarket checkout line, in the vivid prose on the covers of "celebrity" magazines and the tabloids. What I see there represents, for now, about the only thing left — but because I haven't actually read them, I don't know.

*(The Rev.) Douglas Buchanan  
Trinity Memorial Church  
Lone Pine, Calif.*

## Solution Can be Found

In response to the questions raised by Bonnie Anderson [TLC website, Oct. 26], why can't the conflict involving those who disagree on the issue of gays and lesbians be treated in the same way as the ones involved in the ordination of women?

I know this is a deep and complicated issue, but I want to believe that there are enough people in the church who want to keep us together as a family that a solution can be constructed. Why can't the ones who feel they must leave be given the status of synod and keep the family talking? I am not naive about the complicated process these questions raise. However, what is more important — staying together as a family or being in conflict with each other? A kingdom

divided against itself will not stand. I believe we all want to keep our church in a place that includes everyone and will do anything it takes to keep it in the same house.

*(The Rev.) Carol A. Spangenberg  
St. John's Church  
Charlotte, Mich.*

## Either Way Awkward

An article on TLC's website [Sept. 24] states: "Liberals have solid support overseas as well. Recently the primates of Ireland, Scotland and Wales have expressed strong reservations about singling out The Episcopal Church for punishment. It is by no means certain that the majority of bishops from their provinces would be willing to attend the Lambeth Conference of bishops next year if invitations to the House of Bishops of The Episcopal Church were withdrawn, for example. This would create the embarrassing spectacle of Archbishop [Rowan] Williams serving as host to a meeting in which bishops from just one-fourth of the United Kingdom would be present."

Is it less embarrassing for the archbishop to be host to a Lambeth with only one-fourth of U.K. bishops present, or one in which bishops from only one-third of the Anglican Communion are present? It would seem he is stuck between upholding his own convictions and those of the liberal minority of the Communion or offending his fellow elitists to quiet the conservative majority. Either way ends in schism.

Eternally speaking, he'd be better off repenting of his own apostasy to stand with the courageous primates of the Global South in truth rather than compromise. If he doesn't, his little Lambeth with the liberal bishops of North America and the U.K. will be as irrelevant to the kingdom as his leadership has been to the Anglican Communion.

*Chris Diffenderfer  
Colorado Springs, Colo.*

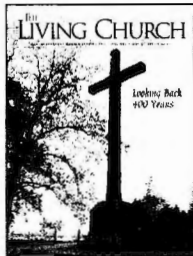
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## Around the DIOCESES



Herb Gunn/The Record photo

Participants in a summer youth mission join the Rev. Geoffrey Piper, associate rector at Christ Church, Detroit, and the mission leader, for a report to Michigan's convention. Two dozen young people and seven adults worked for a week with Habitat for Humanity on Detroit's east side.

### Disagreement with B033

The Diocese of Michigan expressed "strong disagreement" with General Convention Resolution B033 during its diocesan convention Oct. 26-27 in Lansing.

Introduced by the Rev. Dan Appleyard, rector of Christ Church, Dearborn, the resolution titled "Concerning the Election of Bishops" affirms a precedence for the anti-discrimination provisions in the canons of The Episcopal Church, which state that "No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age."

Bonnie Anderson, president of the House of Deputies and the chair of the Michigan deputation to General Convention in 2006, agreed that Resolution B033 was "disappointing and disagreeable," noting that the resolution appro-

priately expressed disagreement rather than dissent. Delegates also adopted a resolution affirming that same-sex domestic partners should be entitled to the same rights, protections, and benefits as heterosexual couples.

In his address, Bishop Wendell Gibbs defended the statement the House of Bishops produced during their meeting in New Orleans [TLC, Oct. 14].

"Those who were dissatisfied with Resolution B033 for going too far or not going far enough will be equally dissatisfied with the statement that came out of the New Orleans meeting," he said. "However, what we have said as Bishops of the Church arises in the context of renewed hope for continued conversation with Anglicans worldwide; conversation that honors all constituent members of our Church. I am encouraged by this hope. I pray that all members of the church, particularly our gay and lesbian brothers and sisters will also find some level of optimism in this."

### El Camino Real

(Continued from page 8)

of his parishioners "and getting them all working on the same goal," he said. Over five years, average Sunday attendance has risen from 45 to 90.

Cristo Rey is one of five Spanish-language congregations in El Camino Real, and Bishop-elect Gray-Reeves says that the Latino population will be important to the diocese's growth, as will the large, predominantly Viet-

namese Asian population centered in San Jose. She spoke in both Spanish and English at the convention.

Cristo Rey has grown from 10 people in 2003 to 120 members currently, says the vicar, the Rev. Mario Hauttecoeur.

"We are growing and preaching the faith," he said. "We are letting the Spanish-speaking people know they are accepted in The Episcopal Church."

*Timothy Roberts*



## PEOPLE & PLACES

### Appointments

The Rev. **Alan Gates** is rector of Holy Trinity, 1956 Main Rd., Tiverton, RI 02878-4698.

The Rev. **Scott Gunn** is priest-in-charge of Christ Church, PO Box 245, Lincoln, RI 02865-0245.

The Rev. **Donald Hall** is rector of St. Andrew's, Canfield, and St. Luke's, Niles, OH; add: 3755 S Raccoon Rd., Canfield, OH 44406.

The Rev. **Anthony Kowbeidu** is vicar of St. Mary's, PO Box 1118, Goose Creek, SC 29445.

The Rev. **Robert M. Lewis** is vicar of All Saints', 329 S Plum Ave., Morton, IL 61550.

The Rev. **Errol L. Montgomery** is priest-in-residence at Christ Church, PO Box 52, Bastrop, LA 71221.

The Rev. **Elizabeth R. Ratcliff** is priest-in-charge of Calvary, PO Box 679, Bunkie, LA 71322-0679.

### Ordinations

#### Priests

**Kansas** — **Betty Glover**, priest-in-charge, Trinity, Arkansas City, and Grace, Winfield, KS; add: PO Box 544, Arkansas City, KS 67005-0544.

**Ohio** — **Judith Alexis, Jeremiah Williamson.**

#### Deacons

**Kansas** — **Matthew Buterbaugh**, curate, St. David's, 3916 SW 17th St., Topeka, KS 66604-2438; **Zane Wilemon.**

**Ohio** — **Jeffrey J. Baker, Elizabeth A. Scriven.**

**South Dakota** — **Kay Jennings.**

### Resignations

The Rev. **Stephanie Pace**, as rector of New Life, Uniontown, OH.

## Southern California Fires

(Continued from page 9)

special church services were held throughout the area on Sunday, Oct. 28. St. Paul's Cathedral, in its role as the "cathedral for the city," invited all impacted by the fires to worship. St. Mary's, Ramona, held a special healing service.

Episcopal Relief and Development (ERD) was involved with the fire relief and recovery effort from early in the first day of the fires. Rich Ohlsen, ERD's director for domestic response and preparedness, was in San Diego by Oct. 29 and conducted a two-day training session for clergy and others on providing pastoral care in a crisis situation.

### Retirements

The Rev. **William Baldrige**, as rector of St. David's, Rayville, and St. Columba's, Winnsboro, LA.

The Very Rev. **Conrad Ciesel**, as dean of the Yankton Mission in the Diocese of South Dakota.

The Rev. **Don C. Leger**, as deacon at St. Barnabas', Lafayette, LA.

The Rev. **Lynn C. McCallum**, as rector of St. Andrew's, Toledo, OH.

The Rev. **Richard Morgan**, as vicar of St. Matthias', Coventry, RI.

The Very Rev. **Warren Shoberg**, as vicar of Holy Apostles, Sioux Falls, SD.

### Deaths

The Rev. **Luther Oliver Ison**, 90, retired priest of the Diocese of San Diego, died Oct. 17 in Vista, CA.

Fr. Ison was born and raised in Baker, OR. He was educated at Reed College, the University of the South, and the General Theological Seminary. He was ordained deacon in 1945 and priest in 1946, then served in the following ministries: vicar of St. Matthew's, Gold Beach, and St. Timothy's, Brookings, OR, 1945-49; rector of St. Mary's, Napa, CA, 1949-57; rector of Trinity, Escondido, CA, 1957-71; and rector of St. Mark's, Van Nuys, CA, 1971-87. Fr. Ison retired in 1987 and became president of the Board of Americas Foundation, an organization that builds schools and clinics in Tijuana, Mexico. In 1993 he had a stroke, which left him paralyzed. He is survived by five children, Todd, Eric, Tawnya and Jeana Ison, and Angela McCabe; five grandchildren and one great-grandchild.

### Next week...

## Pennsylvania Convention

By Oct. 29, as the lingering smell of smoke began to dissipate, plans were being set in motion for the long-term recovery of the area. With nearly 1,500 residences destroyed, there will be much to rebuild. The diocese has started a fund to assist those who were uninsured or underinsured. San Diego contains a large population of migrant workers, undocumented workers, and families already squeezed by the high cost of living in the area.

Many in the Diocese of San Diego are going about the painful task of rebuilding their homes and their lives. But the final blessing of this disaster has been that so many others stand willing and able to help.

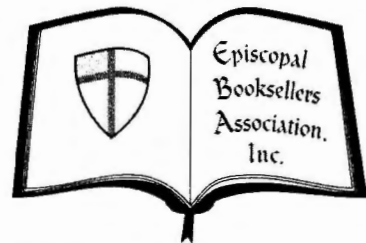
*Rebecca Williamson*



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

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## MUSIC POSITIONS OFFERED

**FULL-TIME MUSIC DIRECTOR:** *St. Paul's Parish - K Street, Washington, DC.* Seeking experienced organist/choirmaster, beginning July 2008, for full liturgical schedule in Anglo-Catholic tradition throughout the year. Adult, men & boys, and girls choirs. Schoenstein organ; half-time assistant organist. Compensation and benefits package in line with AGO/AAM guidelines. *Applications accepted through December 31, 2007.* E-mail inquiries and resumes to: [organistapplication@stpauls-kst.com](mailto:organistapplication@stpauls-kst.com).

**PART-TIME ORGANIST:** *St. Paul's Episcopal Church, Duluth, MN.* One service, one rehearsal (rehearsals weekly during school year), plus additional services at Christmas, Lent, Easter, confirmation. Liturgy and music planning, and staff meetings as well, up to 18 hours/week total. Weddings and funerals provide additional fees with right of first refusal. Competence and interest in vocal and/or bell choir conducting could lead to additional duties and salary. Well-designed, well-maintained III/34 Moller, recently rebuilt console with multi-level SSL memory system. Position open as of January 1, 2008. Letter of application and resumes to **Organ Search Committee, St. Paul's Episcopal Church, 1710 E. Superior St., Duluth, MN 55812**, or e-mail: [kbconsulting@mehsi.com](mailto:kbconsulting@mehsi.com) by December 1, 2007. Detailed specification of the organ available upon request. Website: [www.stpaulsduluth.org](http://www.stpaulsduluth.org).

## POSITIONS OFFERED

**FULL-TIME ASSISTANT RECTOR:** *St. Catherine's, Marietta, GA*, a program-sized parish in suburban Atlanta, is seeking a full-time assistant rector. We are a growing community with exciting ministries serving our congregation, our neighbors, and the world. You will join a vibrant partnership between our clergy and lay leadership, and participate in all areas of our life together with a particular focus on pastoral care and Christian formation. We desire an energetic and faithful leader who will be a friend and companion in our journeys. Please send your resume and CDO profile to: **The Rev. Jim Nixon, St. Catherine's Episcopal Church, 571 Holt Rd., Marietta, GA 30068**, or [fatherjim@bellsouth.net](mailto:fatherjim@bellsouth.net). Visit us at [www.stcatherines.org](http://www.stcatherines.org).

**FULL-TIME DIRECTOR OF YOUTH MINISTRY:** *St. Gregory's Episcopal Church, Boca Raton, FL.* Are you a person with an active, life-giving faith in Jesus Christ? Are you eager to share the Holy Spirit with young people? Are you called by God to youth ministry? Would you like to work within walking distance of the beach? Consider *St. Gregory's* in Boca Raton, Florida. Our growing parish, with a vibrant 1,000-plus members, has a strong commitment to youth ministry. For more information and the full job description, please contact **Joani Bogus** at [stgregoryyouth@bellsouth.net](mailto:stgregoryyouth@bellsouth.net).

**PART-TIME VICAR:** *St. Mark's Episcopal Church, Kimberling City, MO.* seeks part-time retired priest as vicar. *St. Mark's* is located in the Ozark Mountain area of southwestern Missouri on beautiful Table Rock Lake, a popular retirement area, near Springfield and Branson. Parish priorities are growth and outreach. Visit: [www.stmrks.com](http://www.stmrks.com), or contact **Bishop's Warden Alice Williams**. E-mail: [abwillyums@fastmail.fm](mailto:abwillyums@fastmail.fm) Phone: (417) 739-5008.

**PRIEST WANTED:** *Church of the Holy Spirit, Battle Ground, WA.* Church in SW Washington state, with new building located in one of the fastest-growing areas in the U.S., needs energetic, entrepreneurial priest. Solid core group wants consistent, passionate leadership to help us build the church, work with young people, and lead our lively worship services. Call **Paul Rettinger, Senior Warden**, at (360) 687-1707 or e-mail: [hpauliii@mindspring.com](mailto:hpauliii@mindspring.com).

## 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](mailto:woods469@bellsouth.net).

**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 is 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](mailto:ajrneale@aol.com) or (215) 567-1267.

**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](mailto:MinistryOpenings@episcopalhawaii.org), or call **Canon Liz Beasley** at (808) 536-7776, ext. 326.

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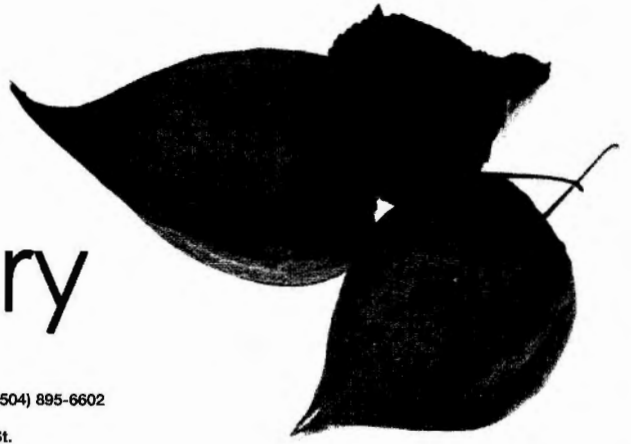
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# Church Directory

## PRESCOTT, AZ

St. Luke's 2000 Shepherd's Lane (928) 778-4499  
Website: [www.stlukesprescott.org](http://www.stlukesprescott.org)  
The Rev. Mark Moline, r  
Sun H 8 & 10; Sat Eu 5:30; Wed HS 10; Thurs MP 8:30

## FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-8057  
[www.saint-raphaels.org](http://www.saint-raphaels.org) [info@saint-raphaels.org](mailto: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](http://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

## MACON, GA

CHRIST CHURCH (1 min off I-75) (478) 745-0427  
582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
"The first church of Macon; established 1825"  
The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.  
Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

## SAVANNAH, GA

ST. THOMAS - ISLE OF HOPE (912) 355-3110  
2 St. Thomas Ave [www.stthomasioh.org](http://www.stthomasioh.org)  
Sun 8 & 10 H Eu, 9 Chr Ed; Mon HS 6; Wed HS 10

## HONOLULU, HI

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

## ST. MARK'S

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

## CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm  
[ascensionchicago.org](http://ascensionchicago.org) (312) 664-1271  
Sisters of St. Anne (312) 642-3636  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
ST. PAUL'S PARISH 60 Akenside Rd.  
[www.stpaulsparish.org](http://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. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## NEW ORLEANS, LA

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](http://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](http://www.theadvent.org)  
E-mail: [office@theadvent.org](mailto: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](http://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](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, p-i-c [frthiele@gmail.com](mailto: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](mailto: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](http://www.holyfaithchurchsf.org)  
The Rev. John Onstott, c; the Rev. Duncan Lanum, asst.; the Rev. Joan Garcia, d; Mr. Jerome Nelson, music director; Mr. Mark Childers, organist  
Sun H Eu 8:30 (Sung), 11 (Choral), Christian Ed 10.

## NEW YORK, NY

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
[www.stbarts.org](http://www.stbarts.org) (212) 378-0222  
Sun 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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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-song); Sat H Eu 12:10

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## ASHEVILLE, NC

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

## SELINGROVE, PA

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

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719  
818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## CHURCH DIRECTORY KEY

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

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