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Dr. Jerry Root -- with a focus on C. S. Lewis

Bishop Robert Duncan – with a focus on developments in the Anglican Communion

Canon Robert Crouse – with a focus on sacramentalism in the Church Fathers and the English Reformers

Bishop (God willing) Mark Lawrence – with a focus on the life and leadership of Charles Henry Brent

Canon Ashley Null – with a focus on Thomas Cranmer for Today

Dr. Paul Moser – with a focus on Jesus as God’s Trustworthy Word

Canon Michael Green – with a focus on “marching orders” for Anglicanism in a New Reformation

Plenary panels and small group opportunities will be interspersed throughout the conference. Networking sessions and gatherings for theological educators and bloggers will be held. Major panelists, discussion leaders and liturgical participants will include Bishop FitzSimons Allison, William Dickson, Gavin Dunbar, Lydia Evans, Leander Harding, Bishop Jack Iker, Kendall Harmon, Gillis Harp, Ann Harrington, Michael Howell, Edith Humphrey, Matt Kennedy, Torrance Kirby, Guy Lytle, William McKeachie, Joe Murphy, Daniel Muth, George Woodliff III, and many other lay leaders, clergy and bishops.

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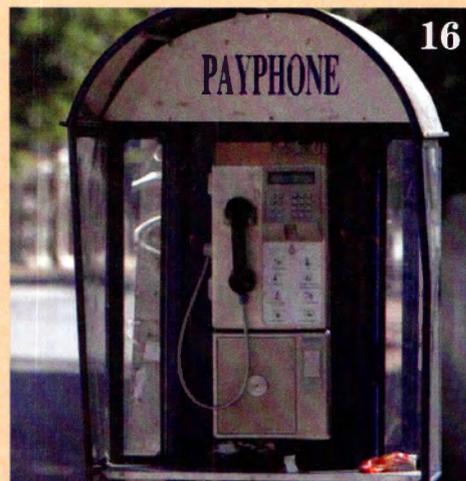
On the Cover

Mariachi Los Lagos, a local mariachi band that advertises "Música para toda ocasión — music for every occasion," performs after the consecration of the Ven Mary Gray-Reeves as Bishop of El Camino Real on Nov. 10 at St. Andrew's Church in Saratoga, Calif. Choirs from around the diocese provided music at the service.

Timothy Roberts photo



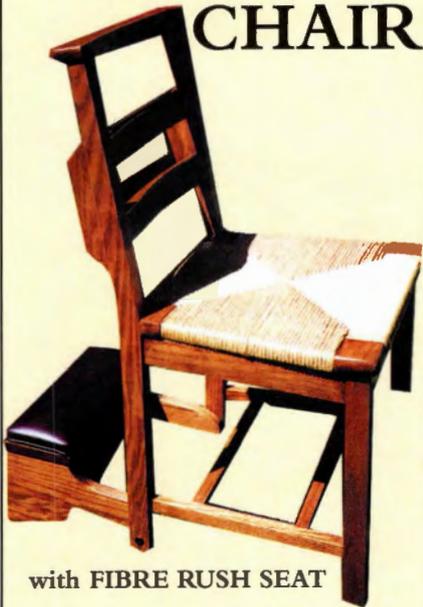
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SUNDAY'S READINGS

Ready and Waiting

'Let us walk in the light of the Lord' (Isaiah 2:5)

The First Sunday of Advent (Year A), Dec. 2, 2007

BCP: Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

RCL: Isaiah 2:1-5; Psalm 122; Rom. 13:11-14; Matt. 24:36-44

During this Advent season all four Old Testament readings are drawn from the prophet Isaiah and all four gospel readings come from Matthew. This is unique to Lectionary A and offers an opportunity on each Sunday to explore the interplay between the two readings. In Matthew's gospel, Jesus is Israel's Messiah, foretold by Isaiah and others, in whom God's purpose culminates.

Isaiah proclaims a day when "the mountain of the house of the Lord shall be established . . . and all nations shall flow to it" (2:2). Many people shall come to that mountain so that the Lord "may teach us his ways and that we may walk in his paths" (2:3). This is not presented merely as a hope or a dream, but with a voice of certainty.

When that day comes, the peoples "shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2:4). However often we sing "God bless America," that mountain seems to be barely visible over the edge of the distant horizon. One cannot help but wonder if we as a nation, now engaged in a so-called pre-emptive war,

are even moving in that direction.

The 24th chapter of Matthew's gospel is Jesus' response to this question from his disciples: "Tell us, when will this be, and what will be the sign of your coming and of the close of the age?" (24:3). Like Isaiah, the disciples believe that a new age will come. Jesus paints a grim picture of the signs: "the sun will be darkened . . . the stars will fall from the heaven" (24:9).

The passage for this Sunday speaks directly to the first part of the disciples' question: "When will this be?" The answer is simple but troubling: "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only (24:36). Watch therefore, for you do not know on what day your Lord is coming (42). [F]or the Son of Man is coming at an hour you do not expect" (44).

What Isaiah and Matthew share in common is the firm conviction that such a day of the Lord's judgment will come. The faithful are challenged "to walk in [the Lord's] paths" and to be ready. One cannot study for the final exam or practice for the big game. The Lord wants to "teach us his ways," but this is only possible if we are prepared to be among those ready to learn.

Look It Up

Isaiah 2:4 (swords into plowshares and spears into pruning hooks) is an often quoted biblical passage. For those who prefer beating plowshares into swords and pruning hooks into spears, there is always Joel 3:10.

Think About It

If somehow we were told in a definitive and authoritative way exactly when the Son of Man would come "on the clouds of heaven with power and great glory" (Matt. 24:30), what difference would it make?

Next Sunday

The Second Sunday of Advent (Year A), Dec. 9, 2007

BCP: Isaiah 11:1-10; Psalm 72 or 72:1-8; Rom. 15:4-13; Matt. 3:1-12

RCL: Isaiah 11:1-10; Psalm 72:1-7, 18-19; Rom. 15:4-13; Matt. 3:1-12

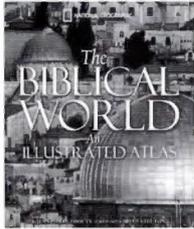
BOOKS

The Biblical World

An Illustrated Atlas

By Jean-Pierre Isbouts. National Geographic. Pp. 368. \$40. ISBN 978-1-4262-0138-7.

The first time you read this book you will want to do so by looking at the pictures. The pictures are of gorgeous *National Geographic* quality. The pagination is large size, 9½ x 12 inches.



We have here a basic history of the Bible, both Old and New Testaments. It situates this history within the commonly accepted archeological, historical, and even paleontological conclusions of today's scholars. The mythical material at the beginning of Genesis is compared with the mythical stories found in other cultures. And it is all amply illustrated.

The book is also valuable for its many maps, which locate the famous places and cities of each era. Not to be ignored are the many timelines, which connect biblical history with the history of other famous civilizations.

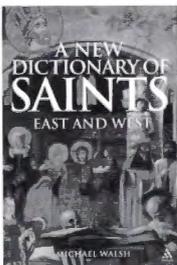
Finally, it has a few short chapters on the history of Christianity, Judaism, and Islam following the biblical record. Too often many people think that nothing of importance happened in religion for the first 15 centuries of our era. Happily this situation is rectified. This book is highly recommended for church libraries and coffee tables.

(The Rev. Canon) M. Fred Himmerich
Watertown, Wis.

A New Dictionary of Saints

East and West

By Michael Walsh. Liturgical Press. Pp. xi + 646. \$49.95. ISBN 978-0-8146-3186-7.



The author, a Roman Catholic who spent most of his career as librarian of Heythrop College, London, is also a noted author, journalist, and broadcaster,

(Continued on next page)

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UNDERSTANDING THE SUNDAY SCRIPTURES

A Companion to The Revised Common Lectionary, Year A

This commentary by the Rev. Dr. H. King Oehmig is designed for individual or group study and is perfect for lay readers, teachers, and outreach.

...Oehmig sweeps his meaning detector over packed-down texts and finds fresh treasure in them.... As faithful to the Bible as he is to human life on earth, Oehmig makes surprising connections between the two...and shows the rest of us how to do the same.

—The Rev. Barbara Brown Taylor, author of *Leaving Church*
Butman Professor of Religion and Philosophy, Piedmont College

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BOOKS

(Continued from previous page)

with columns in both the Anglican *Church Times* and the Roman Catholic *Tablet*. He is also on the judging panel of the Michael Ramsey Prize for Theological Writing. Among his many books are the *Dictionary of Christian Biography* (2001) and a revision of J.N.D. Kelly's *Oxford Dictionary of Popes* (2005), although *The Secret World of Opus Dei* (2004) may be the best seller at the moment.

Now, at the ripe age of 70 (shared by this reviewer), he has produced a monumental work whose uniqueness is suggested in the title: It lists all those canonized or beatified by churches of East or West, including the Oriental or non-Chalcedonian. (An appendix explains 14 different eastern groups.)

The 7,000 entries are concise, giving dates, locale, type of ministry, church of canonization, patronage, and feast day. All are entered by forename(s) followed by surname or descriptive phrase, if any; this may require the use of another source. (Does everyone remember the forenames of Mothers Cabrini and Seton, or the iconographer Rublev?) There are cross-references from alternate names and group names (when members are entered separately); other types would have been helpful (e.g., from Felicity to Perpetua and Felicity).

A brief bibliographical essay describes the sources, and an attractive jacket provides a montage of saints from classic works of art. There is no index or listing by category, other than a concluding list of those canonized to date by the present pope, most too late to be included in the main body of the dictionary. An impressive and useful work, despite its limitations.

(The Rev.) Lawrence N. Crumb
Eugene, Ore.

Muhammad

A Prophet for our Time

By Karen Armstrong. Harper Collins. Pp. 229. \$14.95. ISBN 0-06-059897-2.

While some Christians in the Western Hemisphere probably could come



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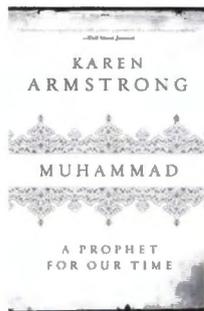
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fairly close to placing the prophet Muhammad in his correct historical period, beyond that his life and the faith that he revealed are a mystery. This is all the more surprising given the extensive historical documentation on his life.

Author Karen Armstrong draws on many of those historical sources, including the *Tales from the Arabian Nights*, for her biography on Muhammad. The approach is a helpful one for gaining a better understanding of the cultural context in which Islam was revealed. Rival nomadic clans were the predominant lifestyle on the Arabian Peninsula in the latter part of the 6th century, and much of Muhammad's life was shaped by that context. To a striking degree his early story is similar to the one of Moses in the Old Testament. Like Moses, Muhammad goes into exile from his people and returns to them after having experi-



enced a vision from God.

Ms. Armstrong reveals the surprising amount of peaceful contact and religious dialogue between Jews and Muslims during this historical period. She also does a commendable job of attempting to explain the nuanced contradictions that have

helped create a violent image of the religion of peace for many in the West.

If the book has a flaw, it is that the narrative sometimes becomes bogged down with all the descriptions of family bloodlines. They are important to the historical accuracy of the portrayal, but this reviewer frequently had to read passages several times before managing to grasp how they fit together and contributed to the biographical narrative. With some books, one can skim through sections with lots of ancestral detail, but not in this case.

Steve Waring

Journey to the Heart

Centering Prayer for Children

By Frank X. Jelenek, illustrated by Ann Boyajian. Paraclete Press. Pp. 32. \$14.95. ISBN 978-1-55725-482-5.

Frank Jelenek does a masterful job of making centering prayer accessible to children in *Journey to the Heart*. He starts by offering children the opportunity to choose a secret word that will become "a sacred key to unlock the center of your heart." He then uses rhyme to guide youngsters gently through the steps to setting aside a six-minute period of silent prayer. Ann Boyajian's illustrations have a quietness that beautifully complements Mr. Jelenek's instructions.

His book is designed for children ages 3-10. Younger children will need assistance — and lots of practice — praying silently for even a short time in a supervised group setting. But pre-teens could apply these steps inde-

(Continued on next page)

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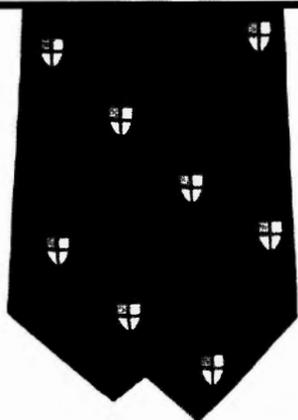
Applications are now being accepted for mission service beginning late Summer/Fall 2008. Deadline is **January 6, 2008**. For more information about the YASC program of The Episcopal Church and to read weblogs of current volunteers, visit: www.episcopalchurch.org/agr and click "Offering Our Gifts."

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The Kids Hymnal

By **Stephen Elkins**, with arrangements by **John DeVries**. Hendrickson Worship. Pp. 167. \$14.95. ISBN 978-1-59856-214-9.

The Grammy-nominated producer Stephen Elkins has assembled a collection of 80 popular hymns, "Sunday school classics," seasonal favorites, and original compositions that he chose for their ability to convey foundational Christian truths to kids ages 4-10. The arrangements are simple and lend themselves to sing-alongs. Brief notes, with kid-friendly illustrations, explain "the reason we sing" about the song's theme or key passage.

A piano accompaniment volume is available (\$19.95), as is a three-disc CD set (\$14.95) and a DVD (\$14.95), for which the lyrics to the songs are highlighted *karaoke*-style on the screen—particularly helpful for younger children and for learning the original songs Mr. Elkins contributed to this collection.

Mr. Elkins' stated intention is to "raise the bar in Christian music education," and *The Kids Hymnal* succeeds in that mission. It offers children a point of entry to some of the most beloved "grown-up" music used in worship, as well as plenty of songs that little ones will enjoy for themselves. The package will make a welcome addition to church nurseries, chapel time, or for enjoyment at home.

Michael O'Loughlin

(Continued from previous page)

pendently in their personal prayer time. A helpful book for Sunday schools and children's chapels, *Journey to the Heart* also would make an excellent gift for a child preparing to receive a sacrament or making the transition to middle school.

Michael O'Loughlin

SHORT & SHARP

Stocking Stuffers

BUMPING INTO GOD IN THE KITCHEN: Savory Stories of Food, Family, and Faith. By **Dominic Grassi**. Loyola Press. Pp. 193. \$12.95, paper. ISBN 978-0-8294-1618-3.

Engaging stories from the life of a Roman Catholic priest that will inspire a greater appreciation not only of food but, more importantly, other people. Delightfully direct, as in describing the 80-year-old cook at one parish rectory whose "skills remained remarkable, despite her love for vodka."

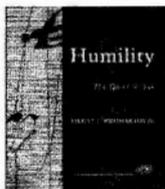


BY WAY OF THE DESERT: 365 Daily Readings. Compiled and modernized by **Bernard Bangley**. Paraclete Press. Pp. 396. \$14.95, paper. ISBN 978-1-55725-537-2.

A wide sampling of pithy sayings from the desert fathers and mothers, with the original texts having been written in Coptic, Greek and Syriac, most from oral tradition. Complementary verses of scripture precede each reading.

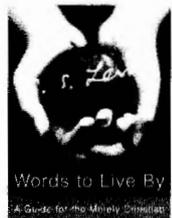
HUMILITY: The Quiet Virtue. By **Everett L. Worthington, Jr.** Templeton Foundation Press. Pp. 123. \$12.95, paper. ISBN 978-1-59947-128-0.

The author, a professor of psychology at Virginia Commonwealth University, tells the story of one "hero of humility" whose battle is against dementia. At the same time, he highlights the qualities of people of both recent and ancient history (including some fictional characters) whose lives exemplify humility.



WORDS TO LIVE BY: A Guide for the Merely Christian. By **C.S. Lewis**. Edited by **Paul R. Ford**. HarperOne. Pp. 330. \$21.95. ISBN 978-0-06-120912-3.

This selection of excerpts of writings from C.S. Lewis is arranged in alphabetical order by subject, listed in the same order in a thematic index at the back of the book. Also lists Lewis's books and other sources. Most of the topic sections contain excerpts from more than one book.



Episcopalians and other Anglicans are the authors of some recently published books. Among them:



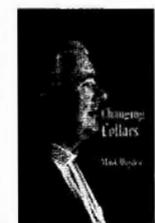
THE NEW TESTAMENT FROM A-Z: A Spirited Journey through the Christian Scriptures. By Jay Sidebotham. Morehouse. Pp. 112. \$10, paper. ISBN 978-0-8192-2274-9.

The latest collection of cartoons and rhymes by a parish priest and one-time contributor to the *Schoolhouse Rock* TV cartoon series, whose goal is to help people get started in the study of the Bible. Each entry introduces a person or concept in the New Testament in a fashion that is light-hearted without being trivial.



PRAYING WITH BEADS: Daily Prayers for the Christian Year. By Nan Lewis Doerr and Virginia Stem Owens. Eerdmans. Pp. 95. \$12, paper. ISBN 978-0-8028-2727-2.

Called an introduction to an age-old practice, each page offers weekly scripture and prayers for Morning Prayer and variations for noon and evening, and single prayers for special days. The history and use of prayer beads are explained, as are the seasons of the church year. Easy to use.



CHANGING COLLARS. By Mark Hayden. Columba Press. Pp. 96. \$22.95. ISBN 978-1-85607-572-5

Another book about an ordained person making a major change. In this one, a Roman Catholic priest becomes a Church of Ireland priest. Along the way, he becomes a husband and parent. There are some detailed offerings of seminary life and Fr. Hayden's days in a Roman Catholic parish, but very little of his time as an Anglican.



THE PRAYER-GIVEN LIFE. By Edward Stone Gleason. Church Publishing. Pp. xviii + 173. \$16. ISBN 978-0-89869-568-7.

The former editor of Forward Movement Publications uses prayers from the Book of Common Prayer—especially the Eucharist and Morning

Prayer—to develop reflections and brief stories. This is the kind of book that can be picked up and read on any page. One constant is that readers are likely to discover how prayer can catch us unaware.

ORGANIC PRAYER: A Spiritual Gardening Companion. By Nancy Roth. Seabury. Pp. 146. \$15. ISBN 978-1-59627-063-3.

Priest and author Nancy Roth



and her husband try their hand at organic gardening at their new home in Ohio. In doing so, she finds she is learning more about her relationship with God. As she meditates, she finds she is learning “organic prayer.” The book consists of short essays about gardens and prayer, each concluding with simple prayer “exercises.”

Stephen Tomkins

William Wilberforce

A Biography

“Stephen Tomkins’s *William Wilberforce: A Biography* is succinct and economical but conveys a very powerful impression of its subject.”
— PETER ACKROYD

“Tomkins presents a realistic, probing, and full-orbed portrait. It is good to have available such a solid historical account of such an important historical figure.”
— MARK A. NOLL

“In this thoroughly researched and sensitively written biography of William Wilberforce, Stephen Tomkins lays bare both the man and the institution he devoted his life to abolish.”
— HARRY S. STOUT

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Timothy Roberts photo

The Rt. Rev. Mary Gray-Reeves greets well-wishers after her consecration in San Jose, Calif.

Consecration Reflects El Camino Real's Roots

The Ven. Mary Gray-Reeves became the third Bishop of El Camino Real Nov. 10 in a service that emphasized the Hispanic roots of the California coastal diocese. Presiding Bishop Katharine Jefferts Schori began the ordination service in Spanish.

"Bendito sea Dios: Padre, Hijo y Espiritu Santo," she said. "Blessed be God: Father, Son, and Holy Spirit."

Both the Presiding Bishop and Bishop Gray-Reeves are fluent in Spanish, and the liturgy at St. Andrew's Church, Saratoga, alternated about equally between English and Spanish. The homily was given by the Rt. Rev. Leo Frade, a Cuban-American and Bishop of Southeast Florida. Bishop Gray-Reeves grew up in Miami and served, until she was called to California in June, that diocese as archdeacon of Southeast Florida.

Five of the 50 parishes in El Camino Real are Spanish-speaking, and they are the fastest-growing churches in the diocese, which includes Silicon Valley, the Salinas Valley and Monterey Bay. The 120-member Cristo Rey Church in Watsonville became a mission congregation at the diocese's annual convention last month.

Bishop Gray-Reeves said she will hold congregational development conferences to encourage concord.

"Grace will bring us together," she said in an interview after her ordination.

The diversity of the diocese includes a significant number of gay and lesbian parishioners. Integrity of El Camino Real, an advocacy group comprised of gay and lesbian Episcopalians and others, is organizing a letter-writing campaign to Bishop Gray-Reeves in which members are encouraged to describe their spiritual journey.

"She's going to be the glue that keeps it all together," said Bishop George Millard, who served as Bishop Suffragan of California from 1960 to 1976. When El Camino Real was carved out of the Diocese of California in 1980, Bishop Millard was instrumental in its creation.

The Rt. Rev. Sylvestre Romero, assisting Bishop of New Jersey, and, until the election of Bishop Gray-Reeves, the assisting Bishop of El Camino Real, served as co-consecrator. Also serving in that role were the Rt. Rev. Laish Boyd, Bishop Coadjutor of the Bahamas and The Turks and Caicos Islands, Bishop Calvin Schofield, retired, of Southeast Florida, and Bishop Onell Soto, retired, of Venezuela.

Timothy Roberts

Diocese of Chicago Elects Bishop

The Rev. Jeffrey D. Lee, rector of St. Thomas' Church, Medina, Wash., since 2000, was elected Bishop of Chicago on the second ballot Nov. 10 during the diocese's two-day annual convention in Wheeling. The day before the election, convention called on General Convention 2009 to overturn the moratorium on the consecration of partnered homosexual candidates to the episcopacy.



Fr. Lee

Needing 129 clergy votes and 179 in the lay order, Fr. Lee received 134 clergy votes and 203 lay. His nearest challenger was the Very Rev. Petero A. N. Sabune, pastor and protestant chaplain at Sing Sing Correctional Facility in Ossining, N.Y. The other candidates were: the Rev. Jane S. Gould, rector, St. Stephen's Memorial Church, Lynn, Mass., the Rev. Alvin C. Johnson, Jr., rector, St. Michael's, Barrington, Ill., the Rev. Canon Robert K. Koomson, pastor-in-residence at Seabury-Western Theological Seminary, the Very Rev. Tracey Lind, dean, Trinity Cathedral, Cleveland, the Rev. Margaret R. Rose, director of women's ministries for The Episcopal Church, and the Rev. Timothy B. Safford, rector, Christ Church, Philadelphia.

The election attracted national interest in part because of the nomination of a partnered lesbian as a candidate. In 2006, General Convention adopted a

(Continued on next page)

CHICAGO				
Ballot	1		2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect	129	173	129	179
Gould	36	43	22	29
Johnson	14	23	3	2
Koomson	3	9	0	0
Lee	96	146	134	203
Lind	39	31	7	9
Rose	5	6	0	0
Sabune	41	76	74	100
Safford	9	10	1	2

Chicago's Present and Future Bishops Talk About Character of the Diocese

During the diocesan convention at which his successor was elected, the Rt. Rev. William Persell reflected on his own contribution toward remaking the Diocese of Chicago into a place where women and homosexuals increasingly serve in key leadership positions.

In a separate interview, his successor, the Rev. Jeffrey D. Lee, rector of St. Thomas' Church, Medina, Wash., expressed belief in a church where "there is a place at the table for everyone."

The diocese's historic roots are Anglo-Catholic. It was not until 1993 that the Rev. Shawn Schreiner was called to be the first female rector. "Now one-third of our rectors and vicars are women, a huge change in a

short period of time," said Bishop Persell, who was installed in 2000. Three of the eight candidates on the ballot were women, including a partnered lesbian.

The fact that the Very Rev. Tracy Lind, dean of Trinity Cathedral, Cleveland, finished fourth, was in no way a rejection of gay clergy in the diocese, according to Bishop Persell. "This diocese has a lot of gay clergy," he said. "Some have partners and are very open about it. One of the great things about this church and diocese is that you don't always have to agree."

Prior to the election, the majority of delegates to the convention seemed aware of the potential international significance of their vote, but not awed by it. Diocesan officials actively

discouraged "electioneering." Bishop Persell said he was surprised balloting went so quickly. He described the amount of support for Fr. Lee as "stunning," and predicted great things ahead under his leadership.

Fr. Lee said he believes it is important for the "voice of The Episcopal Church, including our gay and lesbian members, to be fully present at the table" in the councils of the Anglican Communion.

"The most important thing to me is to proclaim the best news imaginable: that Jesus Christ is alive and that God's love is poured out on the world," he said. "I believe The Episcopal Church has ways of sharing that news that people are dying to hear."

Steve Waring

ELECTION

(Continued from previous page)

resolution urging standing committees and bishops with jurisdiction to exercise caution before granting consent to candidates whose manner of life might exacerbate tensions within the Anglican Communion.

Fr. Lee is a graduate of the University of Michigan and Nashotah House. He has twice been a deputy to General Convention. He was ordained deacon and priest in the Diocese of Northern Indiana in 1985. Prior to his current position, he was curate, St. John's, Elkhart, Ind. 1985-1987; canon to the ordinary in Northern Indiana, 1987-1991; new church developer, Holy Family, Fishers, Ind., 1991-1994; and rector, St. Christopher's, River Hills, Wis., 1994-2000.

The Rt. Rev. William Persell, Bishop of Chicago, congratulated Fr. Lee from the convention floor by telephone after the results were announced to delegates. Assuming a majority of bishops and standing committees consent, Fr. Lee will be consecrated Feb. 2 at House of Hope, a non-denominational church in Chicago.

During the business session, convention approved decisively the resolution on its call to General Convention to end the moratorium.

"By approving this resolution we would join a growing list of dioceses



The Very Rev. Gary Hall, dean and president of Seabury-Western Theological Seminary in Evanston, Ill., speaks in favor of a resolution calling on the 76th General Convention to review Resolution B033 when it meets in July 2009, while Connie Wilson, a member of All Saints', Chicago, speaks against it.

Steve Waring photos

who have voted to uphold the canons of our church," said the Rev. Ruth Meyers, professor of liturgy at Seabury-Western Theological Seminary.

About 15 others spoke to the motion, nearly all in favor of adoption, including the Very Rev. Gary Hall, dean and president of Seabury-Western, who described B033 as bad legislation theologically and a violation of church law. The resolution also runs the risk of politicizing the consent process, he said.

After Dean Hall spoke, the question was called. The results of a voice vote were not conclusive, so Bishop Persell asked delegates to vote by standing. Supporters of the resolution appeared to outnumber opponents by more than 2-1.

The margin for approval was closer in a vote on a resolution calling for inclusion in the *Book of Occasional Services* of a liturgy to observe the

loss of a companion animal, but the result was the same. That resolution survived a motion to table. Convention approved all six proposed resolutions. Two others pertained to clergy compensation. Another called for continued support for communities and people affected by Hurricane Katrina. The last resolution approved called for creation of a diocesan anti-racism commission.

In his final address prior to retirement, Bishop Persell said the struggle over human sexuality had consumed a considerable amount of his episcopacy. He listed a number of other objectives, such as preventing the war in Iraq, a just peace for the Palestinian people, immigration reform and global warming. He questioned whether the diocese might have been more effective in achieving other goals if it had not spent so much time debating sexuality.

Steve Waring

Bishops' Retirements May Affect Future Disciplinary Actions

The pending retirement of the Rt. Rev. Don Wimberly as Bishop of Texas in 2009 may have a significant effect on future disciplinary proceedings against members of the House of Bishops. Bishop Wimberly and the Rt. Rev. Harry Bainbridge, Bishop of Idaho, recently announced plans to call for the elections of their successors.

Under the canons, a bishop cannot be inhibited on charges of abandonment of communion without the unanimous consent of the three most senior members of the house holding jurisdiction. In addition to Bishop Wimberly, the other two senior members are Bishop Leo Frade of Southeast Florida and Bishop Peter James Lee of Virginia. Bishop Lee's successor, the Rt. Rev. Shannon Johnston, was consecrated this year, and under the canons Bishop Lee must resign within three years of the date of his successor's consecration.

The next five most senior members with jurisdiction are, in order: Bishop Orris G. Walker of Long Island, Bishop John-David Schofield of San Joaquin, Bishop John W. Howe of Central Florida, Bishop Peter Beckwith of Springfield, and Bishop James M. Stanton of Dallas. Bishop Walker has proposed a resolution calling for the election of his successor.

Bishops Schofield, Howe, Beckwith and Stanton are all members of the Anglican Communion Network. In 2006, Bishop Schofield survived charges of abandonment brought against him by bishops J. Jon Bruno of Los Angeles, William Swing of California (retired), Jerry Lamb of Northern California (retired) and James Mathes of San Diego.

Idaho Plans

The Idaho diocesan convention, on Oct. 28, approved Bishop Bainbridge's call for formation of an episcopal search committee. The tentative schedule is an election of the next bishop in June, with consecration scheduled for Oct. 11, 2008.

In August, Bishop Bainbridge informed the diocese that he had been diagnosed with stage 4 lung cancer.

Fort Worth Bishop Responds to Warning from P.B.

The public letter of warning he received from the Most Rev. Katharine Jefferts Schori, Presiding Bishop, was threatening and "highly inappropriate," said the Rt. Rev. Jack L. Iker, Bishop of Fort Worth.

In the letter issued on Nov. 8, Bishop Jefferts Schori urged Bishop Iker "to lead your diocese on a new course that recognizes the interdependent and hierarchical relationship between the national Church and its dioceses and parishes."

Delegates to the convention in the Diocese of Fort Worth were scheduled to consider several changes to their constitution when they met Nov. 16-17. The legislation could in theory permit the diocese to affiliate with another branch of the Anglican Communion.

"It is deeply troubling that you would have me prevent the clergy and laity of this diocese from openly discussing our future place in the life of the wider Anglican Communion, as we debate a variety of proposals," Bishop Iker said in his response to the Presiding Bishop. "As you well know, the polity of this church requires the full participation of the clergy and lay orders, not just bishops, in the decision-making process."

Prior to sending the letter to

Bishop Wimberly announced his intention to retire in speaking at the annual clergy conference in October. A tentative date for the special electing convention has been set for May 24. Bishop Wimberly will be 72 on June 10, 2009, the age at which the church's constitution requires a bishop to resign.

The House of Bishops is proceeding with disciplinary action against three of the six bishops who have resigned from The Episcopal Church during the past year. The bishops were briefed on active cases during an executive session of the fall meeting held Sept. 20-25 in New Orleans.

Bishop Iker, Bishop Jefferts Schori wrote the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, with a similar warning. On Nov. 2, the Pittsburgh convention approved the first reading of changes to its constitution similar to the ones contemplated by Fort Worth.

The Diocese of San Joaquin is scheduled to consider the second reading of changes to its constitution when it meets this month.

Bishop Jefferts Schori's letter noted that further steps to withdraw the Diocese of Fort Worth from the The Episcopal Church would force her to take action to bring the diocese and its leadership into line with the mandates of the national Episcopal Church.

"As you are undoubtedly aware," she wrote to Bishop Iker, "it is my view that recent amendments to your Diocese's constitution violate the Constitutional requirement that the Diocese maintain an 'unqualified accession' to the Constitution and Canons of the Episcopal Church.

"If your course does not change, I shall regrettably be compelled to see that appropriate canonical steps are promptly taken to consider whether you have abandoned the Communion of this Church — by actions and substantive statements, however, they may be phrased — and whether you have committed canonical offences that warrant disciplinary action."

An ecclesiastical trial against the Rt. Rev. William Cox is still pending, despite the fact that he transferred to the Anglican Church of the Southern Cone last March. Bishop Cox told THE LIVING CHURCH he was not aware that he was still a target of interest to the ecclesiastical court.

Bishop Cox served as Bishop Suffragan of Maryland from 1972 to 1980 and was assisting Bishop of Oklahoma, 1980-1988. He previously admitted ordaining two priests and a deacon at Christ Church in Overland Park, Kan., in 2005 after he was asked to do so by

(Continued on next page)



Bishop Iker



Lynn Anstatt photo

Bishop James J. "Bud" Shand of Easton and Presiding Bishop Katharine Jefferts Schori prepare to board an airplane for an aerial tour of the diocese Oct. 13. Bishop Jefferts Schori also dedicated Christ Church, Kent Island, Md., during a four-day visitation.

RETIREMENTS

(Continued from previous page)

the Primate of Uganda. A month later, he returned to Christ Church and led a service of confirmation.

Disciplinary investigations of the Rt. Rev. Andrew Fairfield, retired Bishop of North Dakota, and the Rt. Rev. David Bena, former Bishop Suffragan of Albany, are in process. Last June, Bishop Fairfield transferred to the Church of Uganda. Shortly before his own renunciation last January, the Rt. Rev. Daniel Herzog, former Bishop of Albany, approved the transfer of Bishop Bena's episcopal orders to the Anglican Church of Nigeria.

Like Bishop Herzog, the Rt. Rev. Clarence Pope, retired Bishop of Fort Worth, and the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, renounced orders and subsequently sought to join the Roman Catholic Church.

The canons of The Episcopal Church require bishops to receive permission to resign from a majority of bishops with jurisdiction. Bishops Herzog, Pope and Steenson did request and receive such approval. Bishops Bena, Cox and Fairfield wrote Presiding Bishop Katharine Jefferts Schori to inform her of their transfers, but they did not request approval for their actions from the House of Bishops.

Presiding Bishop Visits Asia

Expressions of friendship and hopes for close collaboration in the future marked the visit between Presiding Bishop Katharine Jefferts Schori and the China Christian Council (CCC) on Nov. 13.

The visit to Shanghai by Bishop Jefferts Schori follows one by nine primates from the Global South and the Presiding Bishop of the Anglican Church of Korea, the Most Rev. Francis Park. The Global South group was invited by Ye Xiaowen, the Minister of the State Administration for Religious Affairs, and visited the cities of Beijing, Xi'an, Nanjing and Shanghai.

Among those also meeting with the Presiding Bishop were: the Rev. Deng Fucum, residential vice chairman of the national committee of the Three-Self Patriotic Movement of Protestant Churches in China (TSPM); the Rev. Hua Yaozeng, vice chairman of the national committee of TSPM and president of the Shanghai CCC.

Traveling with Bishop Jefferts Schori were the Rev. Canon Brian Grieves, director of Peace and Justice ministries; Peter Ng, partnership officer for Asia and the Pacific; and the Rev. Canon Charles Robertson, canon to the Presiding Bishop.

Bishop Jefferts Schori was to lead a peace conference in Korea with the primates of Korea and Japan.

Global South Primates: Postpone Lambeth

The House of Bishops' statement following their meeting in New Orleans [TLC, Oct. 14] failed to answer the primates' communiqué, according to nine Global South leaders who met Oct. 25-30 in Shanghai, China.

In a statement posted on the Global South Anglican website, the archbishops wrote that The Episcopal Church's House of Bishops "has not given an unequivocal response to the requests of the primates." However, the Global South group stopped short of calling for immediate disciplinary action against The Episcopal Church.

They called for an "urgent meeting of the primates to receive and conclude the draft Anglican Covenant and to determine how the Communion should move forward," and also urged postponement of the Lambeth Conference in 2008 to a date when all of the Communion's bishops could "participate in a spirit of true collegiality and unity in the faith."

Primates present at the Shanghai meeting were Archbishops Peter Akinola of Nigeria, Justice Akrofi of West Africa, Mouneer Anis of Jerusalem and the Middle East, John Chew of South East Asia, Fidèle Dirokpa of the Congo, Ian Ernest of the Indian Ocean, Emmanuel Kolini of Rwanda, Bernard Malango (retired), Central Africa, and Henry Orombi of Uganda. The Primate of Korea, Archbishop Francis Park, was present for the consultation but did not endorse the final communiqué.

Archbishop Akinola subsequently sent an open letter to the primates of all 38 provinces of the Anglican Communion. He defended his province's decision to offer temporary oversight to parishes and individuals who have left The Episcopal Church (TEC).

"These pastoral initiatives undertaken to keep faithful Anglicans within our Anglican family have been at a considerable cost of crucial resources to our province," Archbishop Akinola wrote. "There is no moral equivalence between them and the actions taken by TEC.

"It is our earnest prayer that repentance and reconciliation will make this a temporary arrangement. One thing is clear, we will not abandon our friends."

Spiritual Roots

About 200 clergy, delegates, and visitors gathered on the campus of Howe Military School Oct. 26-27 for the convention of the Diocese of **Northern Indiana**, with St. Mark's Church, Howe, as host.

In his convention address, the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, exhorted delegates to take a "big picture" perspective of the diocese. "It is essential that we look back at our spiritual roots, that we look around us and take stock of where we are right now," Bishop Little said, "and that we look ahead and try to catch a glimpse of the journey upon which the Lord Jesus invites us to embark."

Bishop Little cited the church in Antioch as a model for today, and reminded delegates that this drive for mission and evangelism was also present at the founding of the Diocese of Northern Indiana, as "Bishop Jackson Kemper rode through these parts with a passion for the gospel and a love for the church, introducing people to Jesus and drawing people into the Christian community" in the 1840s.

Bishop Little took stock of the diocese's present, noting continuing financial stresses, a large number of parishes in search of clergy, challenges in small and rural parishes to be able to continue to support full-time clergy, but also a slight increase in average Sunday attendance, a significant number of ordinations for a diocese of its size, and a successful summer camp.

In looking ahead, he exhorted the delegates to say "Yes" to a missionary call, which echoed the sermon by the Rt. Rev. Lloyd Allen, Bishop of Honduras, at the convention Eucharist. Bishop Allen warned against trends in The Episcopal Church to treat the great commission with laxity. He stressed the "active" nature of Jesus' words as it instructs believers to "go."

Regarding the recent statement from the House of Bishops' meeting in New Orleans [TLC, Oct. 14], Bishop Little reiterated his "dual commitment to The



Joni Threikeld photo

Bishop Little urges "big picture" perspective.

Episcopal Church and to the Anglican Communion," and said that "despite the weaknesses, the statement moves in a Communion-friendly direction and recognizes that we are part of a global family of Christians." As to what the future holds, "I comfort myself with the doctrine that the church is indefectible," Bishop Little said.

Spreading Authority

The Rt. Rev. Johnny Itty, Bishop of **Oregon**, called for a "transition in episcopal authority" during the Eucharist as the diocese met in convention Nov. 8-10 in Salem.

Bishop Itty, 44, is the third-youngest member in the House of Bishops. He was 40 when he was consecrated in 2003. Prior to his election, Bishop Itty was canon residentiary of the Cathedral of the Incarnation in Garden City, Long Island.

A sampling of people contacted by THE LIVING CHURCH revealed a general consensus that the bishop's "East Coast" style of "top-down" leadership was not a good match with the more collaborative management style typically found among West Coast dioceses.

The announcement on the opening evening shaped debate on resolutions the following day. Convention adopted

a resolution submitted by the local chapter of Integrity that calls on the diocese to permit "equal access to all sacraments of the church." Convention also approved a resolution to place authority for appointments to the diocesan personnel commission with the diocesan council, despite a show of displeasure from Bishop Itty over introduction of the resolution to the legislative floor. Previously council confirmed appointments made by the bishop.

A resolution calling on convention to hire and oversee the work of an "outside management consultant to evaluate the effectiveness of the diocesan administration" was defeated, as was a proposed canonical amendment to reduce the number of incremental assessment brackets for diocesan congregations. The simplified formula was commended as a way to permit more money to be spent on mission and ministry at the local level.

In contrast to previous years, the proposed \$2.2 million budget was approved without debate.

Bishop and Assistant

The Diocese of **Long Island**, meeting in convention Nov. 9-10 in Hauppauge, N.Y., adopted resolutions calling for the election of a bishop coadjutor and another to appoint an assistant bishop.

The Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island, turned 65 last month and has served as diocesan bishop since 1991. In a presentation by the Interim Joint Oversight Committee for the calling of a coadjutor, comprised of members of the diocesan council and the standing committee, it was estimated that the timeline for planning, searching, calling and consecration of the coadjutor could take a year and a half.

Until a bishop is consecrated, Bishop Walker has requested assistance with the duties of his office, including presiding at some of the numerous agencies for which the diocesan serves as president. Earlier

this year Bishop Suffragan Rodney Michel retired.

In other actions, the convention reaffirmed its commitment to the Millennium Development Goals, voted support for the 75th General Convention's request to study new congregational development opportunities, and affirmed a resolution highlighting the importance of ministry with youth.

Heavy Debt for Camp

Unless there is an immediate increase in cash, Camp Webb in the Diocese of **Milwaukee** will close next summer and the diocese may have to make a decision about selling the property, members of the diocese learned during convention, held at a conference hall in Milwaukee Oct. 12-13.

With the camp in Wautoma, Wis., \$225,000 in debt, clergy and lay deputies were told the diocese must raise and collect \$125,000 by Dec. 15. Every check received by the diocese will be held until that date, and if the necessary funds are not received, the checks will be returned.

"One thing has become very clear to the board and Camp Webb staff," said Laxson Boyd, a member of the camp's



Diocese of Milwaukee photo

A beach Eucharist at Camp Webb, located several hours north of Milwaukee in Wautoma.

board, in an article written for the diocese's newspaper. "We cannot continue down the current path. It is poor stewardship to continue the practice of using debt to finance an ongoing operating deficit..."

Individuals and parishes will need to contribute "at least \$125,000 to \$175,000 per year to maintain [the camp] in its present form." For more

than a decade, the combination of diocesan support and donations from parishes and individuals has lagged behind the camp's operating expenses, Mr. Boyd wrote. He also noted a general decline in camp enrollment across the country.

The Rt. Rev. Steven Miller, Bishop of Milwaukee, said there were only two sources of funding for Camp Webb: appeals to individuals or a significant increase in parish assessments, an option he rejected.

"This diocese has already felt the effects and seen the result of rescuing behavior that while well-intended was simply not viable," he said.

In other business, convention approved a \$30,000 reduction in its communications budget with the switch from a monthly newspaper to a quarterly "feature-oriented" magazine. At same time, news updates will be directed to the diocese's website more frequently. A proposal to raise parish assessments in order to maintain the costs of the monthly publication was rejected.

Author Diana Butler Bass led a workshop on contemporary Christian evangelism and formation. Convention approved a budget of \$1.6 million, a slight increase from the previous year.

Methodist Pastor Concelebrates at San Jose Cathedral

In what is believed to be a first for the Diocese of El Camino Real, a United Methodist minister has taken a role in the celebration of the Eucharist. The 8 a.m. service at Trinity Cathedral, San Jose, Calif., on Nov. 11 included the installation of Canon-vicar Lance Beizer.

The Rev. Jerry Fox, pastor of St. Paul's United Methodist Church of San Jose, concelebrated and preached. His sermon was based on Luke 22, in which the disciples argue over which of them was the greatest and are told by Jesus that "the greatest among you must become like the youngest."

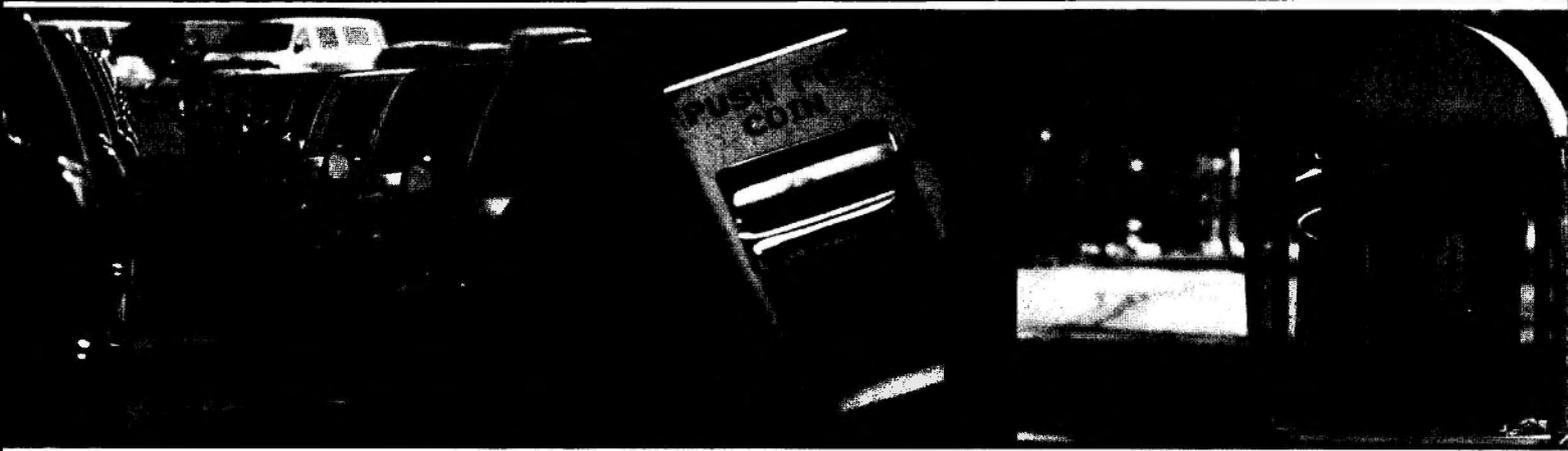
Christians, said Pastor Fox, "must

have solidarity with the most vulnerable and with the outcast ... What is most important is to be present for the least among us."

The dean of the cathedral, the Very Rev. David Bird, serves on the dialogue committee whose work with Methodists led to approval of interim eucharistic sharing with Methodists by the 2006 General Convention.

In a document titled "Make Us One," the dialogue participants concluded that they could "endorse without hesitation that both churches have maintained the apostolic faith and are members of the one, holy, catholic, and apostolic church."

Timothy Roberts



Advent *Encounter*

By Douglas M. Carpenter

On a Saturday in Advent I answered my home phone to hear an unfamiliar voice. "Hello, Father Carpenter, this is Bill Northington. I introduced myself to you in the narthex. Do you remember me?"

It was a challenge. I took pride in remembering the names of newcomers, but I had to reply, "I'm sorry, I can't remember."

He was very skillful in making me feel guilty. "But we talked for several minutes."

I didn't think I'd heard his voice before. I was not certain. "Well, what's going on with you today?" I asked, searching for a clue.

"Don't you remember me telling you about my mother?"

He must have been trained in making clergy feel guilty.

"Oh yes," I fudged. "Is she still the same?" I didn't feel comfortable pretending, but maybe he'd drop a hint that would connect.

At this point I suppose he thought he had me hooked. He began weaving a pathetic but plausible story with the conclusion that if he didn't have money to remain in Birmingham through the weekend, his efforts to be reconciled to his abusive mother would be wasted.

It was Saturday afternoon. I had a sermon to write. I wanted off the hook. His story was almost convincing, but not quite. On the other hand, I had cash

in my pocket. If he was making all this up, he had even greater need. How could I say I was too busy to respond? Especially in Advent.

I could drop off the money and be done with him. But I had a standing resolution that whenever possible, I would also give time to anyone asking for money.

It was only a 15-minute drive to Eastwood Mall, where he was calling from a phone booth. "Wait for me where you are," I said, committed now to making some appropriate response. I didn't believe his story about his mother, but he was someone's child. Some parent out there might give a month's pay to spend a few minutes with her lost son. Anyway I had said "yes," and he was giving me instructions on where to find the phone booth across from the mall.

When I drove into the parking lot, I spotted him immediately. As I got out of the car, I could see he was checking me out. Clearly, I didn't look to him like someone who would be "Father Carpenter," and he began pacing back and forth in front of the phone booth.

I walked toward him and spoke the name he had given over the phone. He rushed toward me. "Now you remember me."

I knew I had not seen him before, but I was ready to enter into his history if he would allow it.

He was uncomfortable with my offer to have a cup of coffee. He sat fidgeting at a table. I used all the skill I had to convince him I wanted to do more than

give him money. "Would it be helpful if I were with you when you talk to your mother?"

"I don't know," he mumbled, looking out the window.

"Does she live nearby?"

"She lives on Rock Ledge Road." He even gave me a house number. I had a friend on that street and knew the numbers didn't run that high.

Suddenly, he jumped and ran for the door.

By the time I got to the parking lot, he was running across Crestwood Boulevard, dodging heavy traffic. When I got across the street, he was far down into the mall parking lot. I'd never catch him on foot, so I went back for my car.

I drove through the parking lot, hoping he would see I was willing to help. I saw him dart behind a van. I never saw him again.

I think of "Bill Northington" each Advent, hiding from me as he darted between cars. When I seek for Jesus this season, will I run from him if he offers to come closer? Will I dodge him in all the activity of the holidays? Will he pursue me only to find me darting from here to there in endless activity, not ready for a close encounter and a call for change or a shift in priorities?

Do I want a quick fix as Bill did, or am I prepared for far more? □

The Rev. Douglas M. Carpenter is a retired priest of the Diocese of Alabama. He lives in Birmingham, Ala.

Sad, if Not Surprising

As predicted, news in the Anglican world breaks frequently these days. Sometimes it's difficult to keep up with it. Some thoughts on recent developments:

Refuge in the Southern Cone – Until now, the only cone I've been interested in has had mint chocolate chip on top of it. Now we have this strangely named Anglican province in South America making news by offering North American dioceses a place of refuge within the Anglican Communion. This shouldn't be a surprise to those who have followed Anglican developments during recent months, for Presiding Bishop Gregory Venables of the Southern Cone has been one of the most outspoken primates about the strife in The Episcopal Church. While no diocese has taken up the offer yet, it's only a matter of time before one does. What might the expenses be for deputies from, say, Pittsburgh, to participate in the annual synod in Tierra del Fuego? Let's get used to having the Southern Cone in our news for awhile.

Letters from Katharine – Presiding Bishop Katharine Jefferts Schori is refreshingly direct. Unlike her predecessors, the American primate says or writes what's on her mind and then moves on to something else. Take her recent letter to the Bishop of Pittsburgh. She told him that he'd better bring his diocese into compliance with the Constitution and Canons of The Episcopal Church or else. I'd call that a threat. Bishop Robert Duncan responded with his own direct correspondence which didn't indicate that he was losing any sleep over this. A few days later, the P.B. wrote a similar letter to Bishop Jack Iker of Fort Worth. Nor did he seem to be trembling in his sanctuary slippers. I would be surprised if Bishop Jefferts Schori does not follow through on her threats.

From the Global South – Just when you thought the primates of the Global South had been awfully quiet lately, along comes a communiqué from, of all places, Shanghai. In this document, the primates say that the

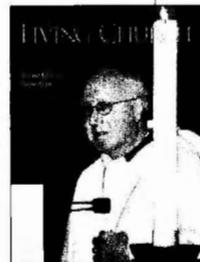
House of Bishops did not respond adequately to the primates' requests, that the Lambeth Conference in 2008 should be postponed, and that the primates should meet soon. It is signed by nine primates including some of the usual suspects (Nigeria, Uganda, Rwanda and Central Africa). How come we never get to hear from the Archbishop of the Indian Ocean? Or for that matter, wouldn't you like to know how the Archbishop of Myanmar is coping (no pun intended) during this difficult time in his country? Whether you agree with them or not, you have to admit these guys are relentless.

A Sad Debacle — The inhibition of Bishop Charles E. Bennison, Jr., in Pennsylvania is one of the saddest events in recent memory. The bishops of New Jersey and El Camino stepped aside in recent years, but it didn't take an ecclesiastical trial to do it. Now it would seem that's where this stalemate is headed. From his early skirmishes with the "seven sisters" parishes in Philadelphia to the closing of St. James' Church and School, right up to the accusations of financial mismanagement this year, it's been painful to watch this unfold. Druid priests, strange theological pronouncements, battles with the standing committee, it has been an episcopate of turmoil. And as bad as it may look for the bishop right now, don't be surprised if he emerges from all this relatively unscathed.

By the Numbers – When The Episcopal Church released its attendance and membership figures for 2006, those numbers should not have surprised anyone. I had figured the losses were going to be even larger, but we should remember that in some dioceses, churches that have left have not been officially removed, probably inflating the numbers a bit. There is some encouragement to be found in the report. That is that despite lower attendance and membership, plate and pledge income rose 2.5 percent. That seems to indicate that the faithful who remain may be increasing their financial commitment to the parish.

David Kalvelage, executive editor

Did You Know...
The Diocese of Idaho was once known as the Diocese of Boise.



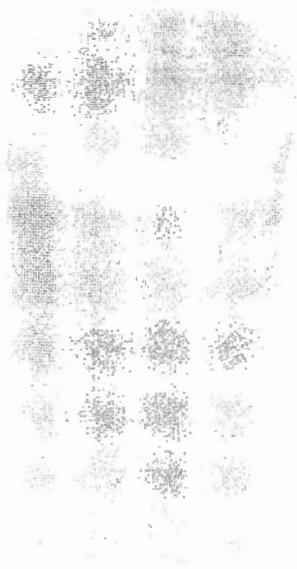
Quote of the Week
The Rev. Jeffrey Lee, bishop-elect of Chicago, on the need to find a place for everyone in The Episcopal Church: "... the church has to catch up with God's vision."



Southern Cone Offers Safe Haven to Traditionalists
The Anglican Southern Cone province has offered a place of refuge to traditionalists who have been expelled from the Episcopal Church in North America. The province, which covers South America, has a long history of being a haven for those who disagree with the more liberal stances of the main body of the church.

Around the DIOCESES
Presiding Bishop's Warning to Pittsburgh Reported
The Episcopal Church's Presiding Bishop, Katharine Jefferts Schori, has reportedly warned the Bishop of Pittsburgh, Robert Duncan, to bring his diocese into compliance with the Constitution and Canons of the Episcopal Church. The warning is seen as a direct threat to Duncan's position.

GLOBAL SOUTH ASSEMBLY
The Anglican Communion's Global South Primates' Meeting has concluded in Shanghai. The assembly, which was the largest ever, focused on the challenges facing the church in the developing world and the need for greater unity and cooperation.



*Advent is a brief season
of preparation,
not only for Christmas,
but also for the final
coming of Christ in glory.*

New Season of Change

There's something different about this Advent, although most church-goers may not realize it for awhile. The First Sunday of Advent marks the start of the Revised Common Lectionary (RCL) as the official choice of readings from scripture in The Episcopal Church for the Sunday Eucharist. After several years of trial use, the RCL was adopted by General Convention in 2006 to start in 2007 at the beginning of the liturgical year. Advent marks that beginning, although many churches will continue to use the lectionary found at the back of the Book of Common Prayer. The resolution adopted last year allows congregations to continue to use the BCP lectionary for one more liturgical cycle. That means those churches will not make the switch to the RCL until 2010.

The two lectionaries are nearly identical during Advent of Year A. In fact, it is not until the long season after Pentecost that the RCL differs significantly from the BCP. The readings from the Old Testament will be different during that season, frequently with an option. For the most part, people in the pews will be unaware that the readings have changed until they hear a lector proclaim something unfamiliar.

Advent is a brief season of preparation, not only for Christmas, but also for the final coming of Christ in glory. Many of our churches will have Advent wreaths bearing four candles which represent the four weeks of the season. As one of the candles is lighted each week, they symbolize the expectation of our Lord's birth. The light from the candles represents the light that enters our dark world. May this new season be a time when we "cast away the works of darkness and put on the armor of light" [BCP, p. 211], a time to prepare for the glory that shall be revealed.

Clergy Compensation

In recent months we have been made aware of several congregations that have tried to solve their budget problems by reducing or manipulating clergy salaries. In one case, the rector declined a budgeted increase in stipend when it was revealed that parish income would fall short of what was expected. In another, the priest approved a reduced stipend for a two-year period provided that the parish would make up the amount of lost salary.

These and other similar arrangements often have additional negative consequences. Reductions in stipend affect a priest's pension, and may mean a lower benefit when it is time to retire. Some churches, especially smaller ones, also may find a steady drain of resources when such unforeseen expenses as building maintenance, increased diocesan assessment, or additional insurance costs are presented.

In this time of lower membership, reduced pledges, and increased costs, congregations will need to put additional emphasis on stewardship. Most clergy work hard in their ministry, and they deserve to receive fair compensation that falls within diocesan guidelines. Reductions to clergy salaries are not the answer.



On the DECLINE

What Attendance Numbers Say about the CHURCH'S FUTURE

READER'S VIEWPOINT

By Kevin Martin

The Episcopal Church has placed information on recent membership and attendance trends on its website. This information was taken from the parochial reports over the past five years, and gives us a good snapshot of the present condition of our congregations.

Kirk Hadaway, who serves as director of research for the congregational development department, does a good job of interpreting this information. He tries to put the positive trends — and there are some — toward the forefront. However, I served on the 2020 task force and can explain this information, and what it means for us, in a bit more straightforward way. I would say that this most recent information contains the good, the bad, and the distressing.

The Good News

There are three pieces of this information that bode well for us. In stewardship, the

average giving is up. This continues a long-standing trend that shows giving actually running ahead of inflation. Fewer and fewer Episcopalians are stepping up to the plate to support their local congregations. Those who do should be commended for this support. Without it, we would find ourselves in financial peril.

22%
of congregations
are showing
numerical
growth
in attendance
over the past
five years.

Next, 22 percent of our congregations are showing numerical growth in attendance over the past five years. I have heard Mr. Hadaway point out that these congregations have a lot to teach us about doing ministry and mission in our current context. In our study for preparing the 2020 Report, we found this extremely important. Many of these congregations have discovered how to reach new people in an increasingly unchurched population.

(Continued on next page)

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Third, membership of Asians and Hispanics is on the rise. These two groups are the two fastest-growing segments in this country, and, for a church that values diversity and inclusiveness, this growth is a positive trend.

The Bad News

There is some sobering information in the statistics, too. The first of these is that the median Episcopal congregation has 70 people present on any Sunday. This means that about half of our approximately 7,200 domestic congregations are very small, and fit into what consultants call the "family" size. This is a drop from 80 in 2000. This reflects a long-standing trend that the family-sized congregations are growing while the number of larger, pastoral-sized churches is declining.

We should notice that most of these smaller congregations would not be able to afford a full-time clergy person. This trend toward smaller congregations has serious consequences for many aspects of the church's life, a major one being the training and deployment of clergy.

Next, the information shows that the average congregation has 172 members. This is bleak when we remember that only around 35 to 40 percent of members attend church on any given Sunday. This number also shows us that The Episcopal Church is becoming more and more a community of smaller congregations. Even with the increased stewardship noted above, it is clear that many of our congregations have few resources to fund ministry beyond basic survival.

Third, we have lost another 50,804 members during the past year, but even more distressing, Sunday attendance dropped by 21,945. The next time you hear a church leader say that the unhappy people in The Episcopal Church represent only one half of 1 percent, remember that this refers to a group of dioceses that have not yet left The Episcopal Church. By the way, the number of those who have left the church during the past year is about four times the size of our Presiding Bishop's former diocese. In other words, we lost the equivalent of four Dioceses of Nevada. Maybe our 50,804 brothers and sisters were not dissidents, but they were not happy enough to stay with us.

Membership and attendance continue the 40-year decline of around 1.5 to 2 percent a year. If the Episcopal Church were a company, this would not be an institution in which you would want to buy stock. But the worst news of all is the current 11 percent decline in

average Sunday attendance since 2002. This represents a reversal in what had been a five-year growth trend in attendance and membership, the only mainline denomination to do so during that period. When asked if the current conflict related to human sexuality has affected our situation, the resounding answer must be "yes!" It has contributed to returning us to a very disturbing 40-year decline.

Also of concern are the 50 percent of our congregations showing a five-year trend of decline in membership and the 41 percent showing decline in attendance. The declining congregations outnumber growing ones by almost a 2-to-1 ratio.

What about our growth in diversity? While growth among Asians is up, the current percentage of Asian members is so small that the increase is misleading. Further, growth among Hispanics looks good only if we ignore that we count in these numbers Province 9 (Latin America), and that our percent growth is small compared to the immense growth of Hispanics and Latinos in the U.S.

Distressing

In summary, what does this information show us? When we combine our congregational information with the demographics of our people, we find that The Episcopal Church is largely a declining denomination made up of smaller, steadily declining congregations of older people. There are notable exceptions to this, of course, but the overall trends are bleak.

What is distressing in this information for me is the painful truth that our national leadership, including our House of Bishops, has no sense of urgency or any plan to deal with these trends. Most of their energy seems to be spent in either spinning these sad numbers in positive ways, or carrying out lawsuits (or threatening to do so) in order to keep property. Why not spend their time planning a way to keep the hearts of their fellow members, and devising a plan to win the hearts of those who have no community of faith? □

The Very Rev. Kevin Martin is dean of St. Matthew's Cathedral, Dallas, and the author of two books on leadership and congregational development.

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

**35-40%
members who
attend church
on any given
Sunday.**

**Energy seems
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sad numbers
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... instead of
devising a
PLAN.**



Other Novelties

The editorial, "Realignment Underway" [TLC, Oct. 21], notes that recent developments, if predictable, are "disappointing and discouraging" to those who have worked hard for restoring unity in the church. It is with the editorial's conclusion that I have trouble: "those seeking alternate arrangements are simply trying to practice their faith as they were taught ... is a vivid reminder of how far apart the two sides of the current conflict have grown."

Underlying those differences is how Anglicans view the issue of sexuality: the appropriateness of ordination and consecration for gay clergy with partners and the blessing of same-sex unions. Surely whatever view Anglicans take, the acceptance of homosexual persons as full members of the church via baptism (who may be called to the priesthood or seek the church's acknowledgment of their committed relationships) is not a matter of doctrine if its acceptance as practice may be "novel." But every bit as novel is the violation of provincial and diocesan autonomy and the sending or making bishops from jurisdictions outside the U.S. for congregations and dioceses of these foreign jurisdictions within the geographic boundaries of The Episcopal Church.

A commitment to listen, not only to those on the opposite side of this divide but also to the despised outsiders in our midst (our gay and lesbian brothers and sisters) would seem a prerequisite for any healing of that branch. What is so "disappointing and discouraging" is the seeming lack of commitment to that task.

*(The Rev.) Arthur S. Lloyd
Madison, Wis.*

It's Already Happened

Regarding the articles on developments in the dioceses of Central Florida and Quincy [TLC, Nov. 11], these efforts at "disaffiliation from The Episcopal Church" are a reprise

(Continued on next page)

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LETTERS TO THE EDITOR

(Continued from previous page)

and all but literal re-enactment of the Donatist schism that began in Africa over the consecration of Bishop Caecilian for Carthage in 311. The "disaffiliates" considered Bishop Felix, the presiding bishop at the consecration, a traitor because of his alleged apostasy during the Diocletian persecution. Therefore he was unworthy to be a bishop and all his sacramental acts were invalid, especially his consecration of the new bishop. A rival bishop was consecrated whose successor, Donatus, became so identified with the schism that it is called by his name.

Today as then the Donatist party is rigorist, "holding that the Church ... must remain 'holy,' and the sacraments conferred by [the unworthy] are invalid" or, at best, tainted. Today as then it is the rigorists who are leaving the Church catholic to become a Christian sect because of their claim to a moral purity and perfectionism that isn't consonant with the gospel portrayal of Jesus. He was, after all,

the man who called and ordained the characterologically challenged Simon to be his Petros, the one who numbered a collaborationist tax collector and a Zealot with blood on his hands among the twelve. Today as then it is the separatists and not the rest of The Episcopal Church or Ecclesia Anglicana who are charting a course declared heretical by the Church catholic since 411.

(The Rev.) D. David Clemons
Yucca Valley, Calif.

Early Factions

The article, "Scrutinized to Death" [TLC, Nov. 11], was interesting. I have been blessed by the ministries of women throughout my Christian life (not priests but ministers). However, I see the "new" Anglican move a bit differently. I have seen a lot of Christianity over the years and studied a lot about the history and doctrines of the Church.

There is another way of looking at the various groups within the Anglican



Communion. Through the first 1,000 years of the Church there were different factions (not considering the heretical groups) that followed the customs of the area where they lived, the liturgies were even somewhat different, even though the main parts were there in each one. They seemed to have unity accepting in general their different ethnic nuances and customs. They had the same faith. The one thing I do not see in that historical search is female priests.

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

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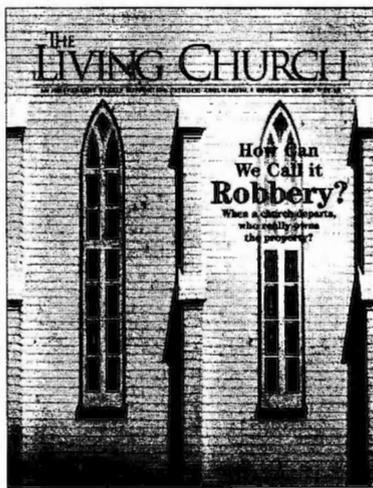
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Let us see what God does with the new groups. They may bring a renewal to the Anglican Communion that will bring many souls into the kingdom of God, which is the whole purpose of the Church anyway, isn't it? As for female priests, there is obviously a difference of opinion, but as long as the idea is allowed there will be no Christian unity with the two largest churches in the world, the Roman Catholic and the Orthodox.

*(The Rev.) Jim Obermeyer
Phoenix, Ariz.*



Whose Ownership?

"How can we call it robbery?" [TLC, Nov. 18]. I don't know if that is the most reconciling title I've read lately, but the recent Reader's Viewpoint article raised some interesting questions about ownership and investment in

My guess is that God despairs all of this litigation over something that is God's anyway.

property. In this season of traditional stewardship, and especially financial stewardship, I couldn't help but think about whose property the church really is.

It seems to me that the property, just as everything we claim to "own,"

is God's. My guess is that God despairs all of this litigation over something that is God's anyway. Hopefully, all we give to the "church," we give out of thanksgiving to God and in glory to God and we relinquish any sense of ownership. Surely all faithful parties involved can agree on that premise and then maybe the process can embrace some grace, a term we throw about so easily these days. Is it bad stewardship to work toward an amicable determination of ownership and use as long as it is ultimately to God's glory?

*(The Rev.) Bo Townsend
Austin, Texas*

Shameless Leaders

I am aghast at the prosecution of the three bishops — Cox, Fairfield and Bena [TLC Online, Nov. 7]. This must count as one of the most vindictive and shameless acts of persecutory aggression against godly men.

I think immediately of the martyrdom of bishops Cranmer, Latimer and Ridley at the hands of the evil Queen Mary. This current church administration has neither shame nor grace. Rather than admit their own errors, they seek to make scapegoats of these good men of God.

Rather than listen to the voice of God, who speaks through these men, who speak on behalf of the oppressed in The Episcopal Church, these "leaders" become more and more intemperate. I suppose their shamelessness might at last get the attention of the Archbishop of Canterbury. May God have mercy!

*(The Rev.) Ian Montgomery
Menasha, Wis.*

Shallow Theology

Some Episcopalians seem to be like the small child who dipped a finger in the ocean surf and told all his classmates that he had been swimming deep in the ocean. Strangely, most of the classmates believed him because they had never even seen the ocean and had no idea what the ocean was like.

(Continued on next page)

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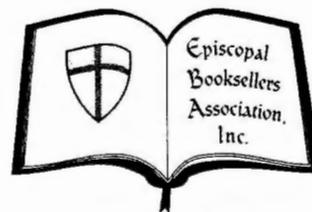
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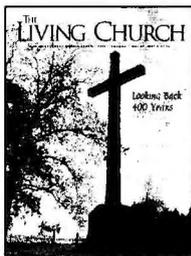
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LETTERS TO THE EDITOR

(Continued from previous page)

When reading letters to the editor, this often becomes poignantly clear. The "Anglican tradition" seems to have so many definitions it's ridiculous. The same for the words "catholic" or "orthodox." Many of these wild statements come from people with single-issue agendas looking for something to blame. But some are completely out of the Anglican essential teaching, such as the difference between a common meal and the sacramental "Lord's Supper." The letter writer in that case signed in as a priest. Is it any wonder that those who would follow The Episcopal Church leadership (because it claims to be The Episcopal Church) against the dictates of holy scripture and do not know either tradition or reason to support their choice are so clueless when they encounter that vast ocean we call theology?

(The Rev.) James Graner
Larned, Kan.

Sometimes Hateful

Given the tone and content of some of the letters printed by TLC, which seem to be, at least to this reader, either sarcastic or arrogantly dismissive, not to mention completely uninformed regarding some of the challenging theological issues of the day, may I suggest a change in editorial

policy? For example, one online service does not print any letter which is "anonymous, hateful or illiterate..." While occasional anonymity may be necessary and illiteracy forgiven, hateful discourse in a Christian context is neither necessary nor easily forgivable.

(The Rev.) Carlton Kelley
Richmond, Ind.

Theological Shift

I note with sadness the continuing numerical decline of The Episcopal Church, losing an average of 1,000 members per week during 2006 [TLC, Nov. 18]. At the same time, its increasing reliance on legal threats and court action in the service of polity suggests a fundamental theological shift from grace toward law. I wonder if there might be some connection.

(The Rev.) Steven R. Ford
St. James the Apostle Church
Tempe, Ariz.

Episcopal Version

Based on an old joke, a proposed new canon required of all Episcopalians: If you are stranded on a desert island, build two Episcopal churches — the one you will attend and the other you would not be caught dead in.

(The Rev.) Robert Russell Smith
St. Mark's Church
Perryville, Md.

The Returns of Love

*There is such generosity in love it will not fit
Within a modest box with corners and a key
But what if I may offer more than I receive? If
My love's largesse, though open, unencumbered, free,
And furnished without stint to all my friends and foes,
Vanishes in the void, is spent, and lost to me?*

*Then I remember — love, not cramped in where it goes,
May be reversed, enlarged by love's complicity,
Its give and take, The sumptuous fragrance of a rose
Accepts no close confinement or captivity,
The tide that outward ebbs, turns then and inward flows,
And what I offer you, you'll multiply for me.*

— Luci Shaw
Bellingham, Wash.

PEOPLE & PLACES

Appointments

The Rev. **Nature Johnston** is rector of Nativity, 2175 Broadway, Grand Junction, CO 81503-1086.

The Rev. **Gary H. Jones** is director of chaplaincy services at St. Luke's Episcopal Hospital, 6720 Bertner Ave., Houston, TX 77030.

The Rev. **Kelly Koonce** is assistant at Good Shepherd, PO Box 5176, Austin, TX 78763.

The Rev. **Jerome Kuehn** is deacon at Christ the King, Sturgeon Bay, and Holy Nativity, Jacksonport, WI; add: PO Box 215, Sturgeon Bay, WI 54235.

The Rev. **Kelli Grace Kurtz** is vicar of St. John's, 4745 Wheeler Ave., La Verne, CA 91750-1960.

The Rev. **Andrea Maier** is priest-in-charge of St. Andrew's, 409 Topa Topa Dr., Ojai, CA 93023-3233.

The Rev. **Jeanie McLaren Martz** is rector of Trinity, 2400 N Canal St., Orange, CA 92865-0879.

The Rev. **Tom Mathews** is rector of St. Luke's, 500 Hillcrest Blvd., Phillipsburg, NJ 08865.

The Rev. **Kendra McIntosh** is rector of St. Thomas', 300 Forest Ave., Lyndhurst, NJ 07071-2330.

The Rev. **Jill McNish** is priest-in-charge of Trinity, PO Box 31, Swedesboro, NJ 08085-0031.

The Rev. **Thomas Murphy** is curate at Grace, 4 Madison Ave., Madison, NJ 07940-1498.

The Rev. **Joshua Ng** is vicar of St. Thomas', 15694 Tetley St., Hacienda Heights, CA 91745-4599.

The Rev. **Andrew O'Dell** is rector of St. Matthew's, PO Box 804, Darlington, SC 29540.

The Rev. **Margaret Otterburn** is rector of Messiah, 50 Rte. 24, Chester, NJ 07930.

The Rev. **Paul Price** is rector of St. George's, 950 Spruce St., Riverside, CA 92507-2503.

The Rev. **Darrel D. Proffitt** is rector of Holy Apostles, 1225 W Grand Pkwy S, Katy, TX 77494.

David M. Rider is president and executive director of Seamen's Church Institute, 241 Water St., New York, NY 10038.

The Rev. **E.J. Rivet** is priest-in-charge of All Saints', PO Box 6206, Battlement Mesa, CO 81636.

The Rev. **Martha Rogers** is vicar of Resurrection, 420 Simpson St., PO Box 852, Lafayette, CO 80026.

The Rev. **F. Stuart Shelby** is associate at

St. Martin's, 717 Sage Rd., Houston, TX 77056.

The Rev. **Nora Smith** is assistant at Intercession, 550 W 155th St., New York, NY 10032.

The Rev. **Steven R. Smith** is mission consultant to the Trinity Grants Program, Trinity Church, 74 Trinity Pl., New York, NY 10006-2088.

The Rev. **Willie Smith** is rector of Trinity, 555 Palisade Ave., Cliffside Park, NJ 07010.

The Rt. Rev. **Andrew St. John** is rector of Transfiguration, 1 E 29th St., New York, NY 10016.

The Rev. **Donald Sullivan** is vicar of St. Peter's, 800 Center St., Key West, FL 33040.

The Rev. **Bill Waltz** is priest-in-charge of Good Samaritan, Gunnison, and All Saints', Crested Butte, CO; add: PO Box 701, Gunnison, CO 81230-0701.

The Rev. **Alfred T.K. Zadig, Jr.** is rector of St. Michael's, 14 St. Michael's Alley, Charleston, SC 29401.

Ordinations

Priests

Bethlehem — Donna Kiessling.

Fond du Lac — Daniel Repp, vicar, St. Paul's, 312 E Main St., Plymouth, WI 53073; **Deborah Woolsey**.

Georgia — Charles Wallace Marsh IV, associate, St. Paul's, 212 N Jefferson St., Albany, GA 31701.

Deacons

Colorado — Theodore Brigham Howard, William Harvey Kendel, Jr., George Peter Magnuson, Benjamin Randall Thomas, Eric John Zubler.

Los Angeles — Giovan Venable King.

South Carolina — Mark Dean Cooke, pastoral assistant, Cathedral of St. Luke & St. Paul, 126 Coming St., Charleston, SC 29403.

Honorary Degrees

Church Divinity School of the Pacific — The Rev. **Grant S. Carey**, the Rev. **Gordon Kwong-Sum Lau** and the Rev. **Frances Cromwell Tornquist**.

Resignations

The Rev. **Marsha Bacon Glover**, as rector of St. Peter's, Westchester Sq., New York, NY.

The Rev. **Gaylord Hitchcock, Jr.**, as rector of St. Ignatius', New York, NY.

Retirements

The Rev. **Ken Guy**, as rector of St. Peter's, Ripon, WI.

The Rev. **Frank Huber**, as rector of St. Joseph's, Lakewood, CO.

The Rev. **Bruce Moncrieff**, as priest-in-

(Continued on next page)

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PEOPLE & PLACES

(Continued from previous page)

charge of All Saints', Battlement Mesa, CO.

The Rev. **Rod Moore**, as rector of St. Stephen's, Aurora, CO.

The Rev. **William M. North, Jr.**, as director of chaplaincy services at St. Luke's Episcopal Hospital, Houston, TX.

The Rev. **Donald Sullivan**, as rector of St. Faith's, Cutler Bay, FL.

Deaths

The Rev. **John W. Barkley**, 79, of Kimball, NE, died Oct. 3 in Kimball.

Fr. Barkley was a native of Pierre, SD. He graduated from the University of South Dakota and Seabury-Western Theological Seminary, then was ordained deacon in 1966 and priest in 1967. He was vicar of St. Matthew's, Rapid City, SD, 1966-69; rector of Calvary, Hyannis, and vicar of St. Joseph's, Mullen, NE, 1969-73; vicar of Christ Church, Lead, and rector of St. John's, Deadwood, SD, 1977-79; rector of Trinity, Winner, SD, 1979-87; and rector of St. Thomas', Rawlins, WY, 1987-92. Fr. Barkley is survived by his wife, Gloria;

two daughters, a son, seven grandchildren, seven great-grandchildren, and a sister.

The Rev. **E. Dudley Colhoun**, rector of St. Paul's Church, Winston-Salem, NC, for 31 years, died Sept. 22. He was 80.

A native of Lynchburg, VA, he was a graduate of the University of Tennessee and Virginia Theological Seminary. In 1953, he was ordained deacon and priest. Fr. Colhoun was rector of St. Peter's, Altavista, and St. Stephen's, Forest, VA, 1953-56; rector of St. Anne's, Atlanta, GA, 1956-61; and rector in Winston-Salem from 1961 until 1992, when he retired. He was an advocate for the homeless in Winston-Salem, and opened the church to allow homeless people to sleep there during the winter. He is survived by his wife, Sarah; a daughter, Sally Engram; three sons, Ed, Chuck and Tom; and nine grandchildren.

The Rev. **Francis P. Davis**, 96, retired rector of St. John's Church, Lansdowne, PA, died Sept. 11 in Penn Hall, Chambersburg, PA.

Born in Coatesville, PA, he was educated at Dickinson College and Drew University. He

was ordained to the diaconate and priesthood in the Diocese of Central Pennsylvania in 1943 and served there as rector of St. John's, Bellefonte, 1943-44, and rector of Trinity, Williamsport, 1944-53. He moved to Lansdowne as rector in 1953 and remained there until 1976. In the Diocese of Pennsylvania, Fr. Davis was a member of the Department of Christian Education, the board of examining chaplains, and the commission on ministry. He is survived by three sons, R. Neal, of Bethlehem, PA, Vincenti, of Chambersburg, and Francis, Jr., of State College, PA; 11 grandchildren and 12 great-grandchildren.

The Rev. **Josephine Anne Demby**, deacon of the Diocese of Pennsylvania, died Sept. 14, at Havertown, PA. She was 68.

Deacon Demby was a native of Philadelphia. She graduated from Cheyney University and the University of Pennsylvania and studied at the General Theological Seminary and the Diaconate School of Pennsylvania before being ordained in 1991. She served from 1991 to 1995 at Church of the Holy Apostles and the Mediator, Philadelphia, and in 1995 she moved to St. Mary's, Ardmore.

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The Rev. **James D. Marrs, Sr.**, of Rapid City, SD, died Oct. 1 in Rapid City Regional Hospital. He was 78.

Fr. Marrs was a South Dakota native, having been born in Yankton. He graduated from Yankton College, Bexley Hall Divinity School, and earned graduate degrees from the University of South Dakota and the University of Missouri. He was ordained deacon in 1954 and priest the following year, and went on to serve a number of congregations in the dioceses of South Dakota, Iowa, Nebraska and Minnesota. Among his positions was rector of Trinity Church, Winner, SD, 1963-67, and priest-in-charge of St. Paul's, Sioux City, IA, 1976-80. He retired from active ministry in 1992. In recent years he was involved in supply ministry. Fr. Marrs was a veteran of military service. In the Diocese of South Dakota he was active on a number of committees. Survivors include his wife, Jean; two daughters, Sophie Two Hawk, of Rosebud, SD, and Kathy Marrs-Hines, of Fort Collins, CO; a son, James, Jr., of Rapid City; and six grandchildren.

The Rev. **Philip E. Perkins, Jr.**, rector emeritus of St. Paul's Church, Riverside, CT, died Sept. 14 in Osprey, FL, where he had resided in recent years. He was 77.

Born in Sanford, FL, Fr. Perkins was a graduate of Oberlin College, Berkeley Divinity School at Yale, and Pittsburgh Theological Seminary. Following ordination as a deacon in 1955 and priest in 1956, he was curate at St. John's, Waterbury, CT, 1955-58; rector of Trinity, Trumbull, CT, 1958-65; rector of Grace Church, West Palm Beach, FL, 1965-80, and rector in Riverside from 1980 until 1991. He is survived by his wife, Delno, and two children.

The Rev. Canon **Everett Davis Simson**, 82, priest of the Diocese of Los Angeles, died Sept. 28 in Santa Barbara, CA, where he resided.

Canon Simson was born in New York City. He graduated from Springfield College and the Episcopal Theological School, then was ordained deacon in 1961 and priest in 1962 in the Diocese of Southern Ohio. He was assistant at St. Paul's, Dayton, OH, 1961-65; associate at Christ Church Cathedral, Cincinnati, OH, 1968-73; dean of St. Paul's Cathedral, Los Angeles, 1969-74; and rector of St. Luke's, Monrovia, CA, 1979-89. He retired in 1989 and later was named honorary canon of the Cathedral Center in Los Angeles. During retirement, Canon Simson provided spiritual direction to many and visited prisoners in a federal penitentiary. He served in the Army during World War II in Germany and Belgium. He was active in the dioceses in which he served, and was an associate of the Order of the Holy Cross. Surviving are his wife, Mimi; a daughter, Shelley; three sons, Michael, Alexander, and John; six grandchildren and one great-grandchild.

The Rev. **Alice R. Stroud**, 79, died Sept. 16 at Lankenau Hospital, Wynnewood, PA. She was a deacon of the Diocese of Pennsylvania.

Deacon Stroud was born in Roanoke, VA, and graduated from the College of William and Mary, the University of Pennsylvania, and Seabury-Western Theological Seminary. She was ordained in 1991 and was involved in ministry at St. James' Church, Perkiomen, PA, and later at St. Francis in-the-Fields, Sugartown, PA. Surviving are her husband, Ira, and two sons, Clifton and Harold.

The Rev. **Robert M. Sutherland**, 83, retired priest of the Diocese of Western New York, died Sept. 26.

Born in Oneida, NY, he served in the Army Air Force during World War II as a radio operator. He graduated from Harper (NY) College and Berkeley Divinity School at Yale. In 1959, he was ordained deacon and in 1960 priest. Fr. Sutherland was rector of St. Mary's, Gowanda, NY, 1963-68, and assistant at Trinity, Hamburg, NY, 1970-78. He went on to serve as rector of St. Peter's, Westfield, NY, retiring in 1989. After he retired, Fr. Sutherland went to Belize as a missionary, and became the first vicar of St. Ann's, Belmopan. He also was the founder and director of the Anglican Theological Institute, which trains local clergy. In retirement he became involved with Habitat for Humanity. Fr. Sutherland is survived by his wife, Jane; three sons, John, of Monterey, CA, Robert, of Brooklyn, NY, and William, of Gowanda; five grandchildren and nine great-grandchildren.

The Rev. Canon **Edmund R. Webster**, 98, of Waupaca, WI, died Nov. 11.

Canon Webster was born in West DePere, WI, a member of the Oneida tribe. He graduated from Lawrence University and Nashotah House, and was ordained in the Diocese of Fond du Lac as deacon and priest in 1950. He was vicar of St. Boniface Church, Chilton, WI, 1950-57; rector of St. Paul's, Plymouth, 1953-57; rector of St. Mark's, Waupaca, and vicar of St. Olaf's, Amherst, 1957-75. He was a supply priest in many congregations during his retirement, and also served as chaplain at the Grand Army Home in King, WI, for four years. Canon Webster is survived by two children, E. Lee Webster and Barbara Munson; six grandchildren and 14 great-grandchildren.

Other clergy deaths as noted by the Church Pension Fund:

Mary S. Martin	67	Port Hueneme, CA
William J. Marvin	81	Philadelphia, PA
John E. Taylor	82	Chocowinity, NC
Elwood B. Trigg	67	Whittier, CA
George W. Truitt	77	Laurel, DE

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FULL-TIME DIRECTOR OF YOUTH MINISTRY: *Good Shepherd Episcopal Church, Centennial, CO*, seeks an experienced, engaging and team-oriented individual to help grow our active youth program by building relationships with youth and their families, sharing faith, leading and overseeing weekly youth programs, and planning local outreach events and summer mission trips. College degree and previous youth ministry experience preferred. Competitive salary and compensation package based on experience. E-mail resumes to: **The Rev. Craig MacColl** at cmaccoll@gshep.org. For more info visit www.gshep.org.

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.

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. Visit us at 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 stgregorysyouth@bellsouth.net.

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@diocesefl.org.

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.

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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THE LIVING CHURCH FOUNDATION

THE LIVING CHURCH ♦ ILLUMINATIONS ♦ THE EPISCOPAL MUSICIAN'S HANDBOOK ♦ THE LIVING CHURCH NEWS SERVICE



Greetings from Milwaukee

It is a pleasure to greet you in this resumption of the Living Church Foundation's newsletter.

Many people are surprised to learn that we are able to publish *THE LIVING CHURCH* and our other two publications with a very small staff. There are only 11 staff members in our office – three of whom work part time. Publishing a weekly magazine, our quarterly *Illuminations*, and our annual edition of *The Episcopal Musician's Handbook*, along with maintaining and updating our website can be an enormous task, but our staff people are committed to producing quality publications for The Episcopal Church and the wider Anglican Communion, and they do it week after week.

Our office is located in Milwaukee, Wis. The Living Church Foundation leases space from All Saints' Cathedral on the second floor of its historic Guild Hall building on the east side of the city.

The foundation, which is the governing body of *THE LIVING CHURCH*, held its annual meeting recently in Milwaukee. It is comprised of 23 members following elections at the annual meeting. Its board of directors, currently with 10 members, meets two or three times a year.

The new members of the board 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. Elected to the foundation at the annual meeting were the Rev. Charles Henery, professor of church history at Nashotah House, and the Rev. Canon Mark Stevenson, canon to the ordinary in the Diocese of Louisiana.

THE LIVING CHURCH is observing its 129th anniversary this month. This independent publication is the oldest magazine in Wisconsin. We value our independence and are proud to proclaim that we are not connected to any organization or diocese or individual. Of course, that also means that we receive no funding from The Episcopal Church or from any group associated with it. We obtain income from the sale of subscriptions and advertising, but it is also necessary for us to generate contributions from subscribers and friends.

As we move farther into the 21st century, our board of directors has spent some time planning for the future. Like most weekly magazines, we find that people's reading habits have changed, and they have turned to the internet as their prime source for news and information. In the months ahead, *THE LIVING CHURCH* will increase its internet presence, taking advantage of the advanced technology that is now so accessible.

We recognize these are difficult days for those who serve The Episcopal Church. The current turmoil that has divided much of North American Anglicanism affects our ministry of producing quality publications just as it prevents others from doing business as usual. Through it all, our commitment to supporting catholic Anglicanism remains unchanged. We look forward to serving you 52 weeks a year.

— David Kalvelage, Executive Editor



Top photo (l to r) – David Kalvelage, Executive Editor; Steve Waring, News Editor; Amy Grau, Graphic Artist; John Schuessler, Managing Editor
Center photo – Thais Jackson, Circulation Fulfillment Manager
Bottom photo (l to r) – Renee Weber, Marketing/Promotion Director; Michael O'Loughlin, Director of Associated Publications

THE LIVING CHURCH FOUNDATION

THE LIVING CHURCH • ILLUMINATIONS • THE EPISCOPAL MUSICIAN'S HANDBOOK • THE LIVING CHURCH NEWS SERVICE

Amber Joins TLC Staff



Amber Muma,
Advertising Associate

The Living Church Foundation's advertising department grew this year as Amber Muma joined Tom Parker, our Advertising Manager, as Advertising Associate. In the newly created position, Amber's focus is on classified advertising and the church services directory sales. This allows Tom to concentrate on new business, display and online advertising sales.

Explains Amber, "I want to build our classified advertising base by putting together custom plans for our advertisers and encouraging them to upgrade to display ads whenever possible and profitable for them."

Married with a 2-year-old son, Amber liked the idea of working part-time while still pursuing her advertising career. She has a Fashion Marketing degree from Milwaukee Area Technical College. In her spare time, Amber loves reading, spending time with her family, attending Milwaukee Brewers, Wave, and Bucks games, and feeding her magazine-reading habit.

"I'm a magazine junkie!" Amber confessed. "I have subscriptions to about 10 magazines. That's why working for a magazine is so fitting. In fact, that's what initially attracted me to the job."

We at THE LIVING CHURCH are glad she is here helping our independent non-profit company continue to grow by building up advertising revenue.

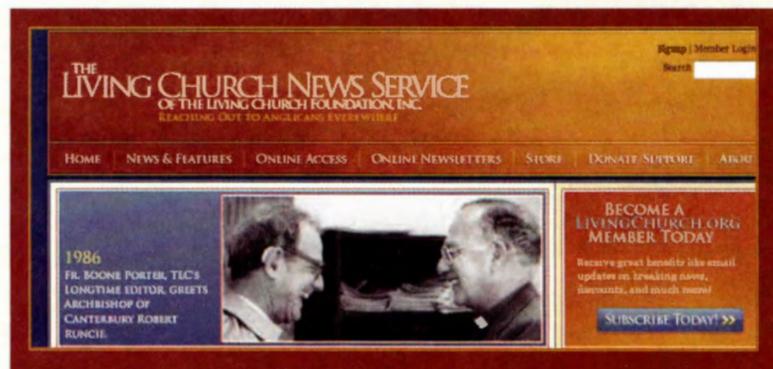
Online News Service Expands Coverage

The Living Church News Service, the foundation's fully redesigned website, made its Internet debut in mid-November. The Foundation's board of directors chose to rename the website, and introduce the tagline "Reaching Out to Anglicans Everywhere," to focus on the site's expanded and enhanced news coverage of the Anglican Communion.

The Living Church News Service continues to be located at the www.livingchurch.org web address. THE LIVING CHURCH staff worked closely with a team of technology professionals to ensure that visitors to the website will find it easier to keep up with breaking news, locate archived articles, order subscriptions, and make secure online donations to the foundation.

Some familiar features of the foundation's website, such as the popular Sunday's Readings meditations, have been retained. Among the site's new offerings will be online classified and display advertising, an online resource guide of products and services, and web-exclusive feature articles.

"Our intent is that The Living Church News Service offer news and other resources that truly will appeal to Anglicans everywhere," said Mike O'Loughlin, director of associated publications. "We listened to what site visitors told us in a mid-year survey and have responded to better meet their needs and interests."



The 'new look' of the TLC homepage — www.livingchurch.org.

"Our intent is that The Living Church News Service offer news and other resources that truly will appeal to Anglicans everywhere."

— Michael O'Loughlin,
Director of Associated Publications



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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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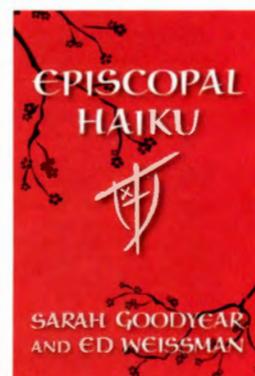
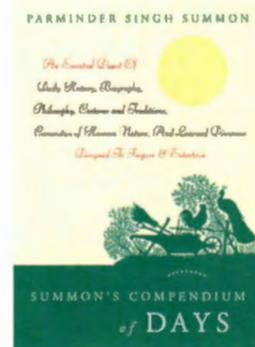
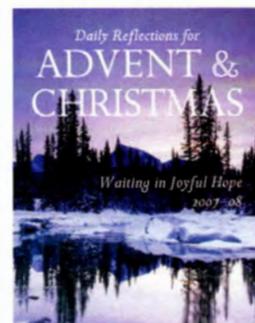
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