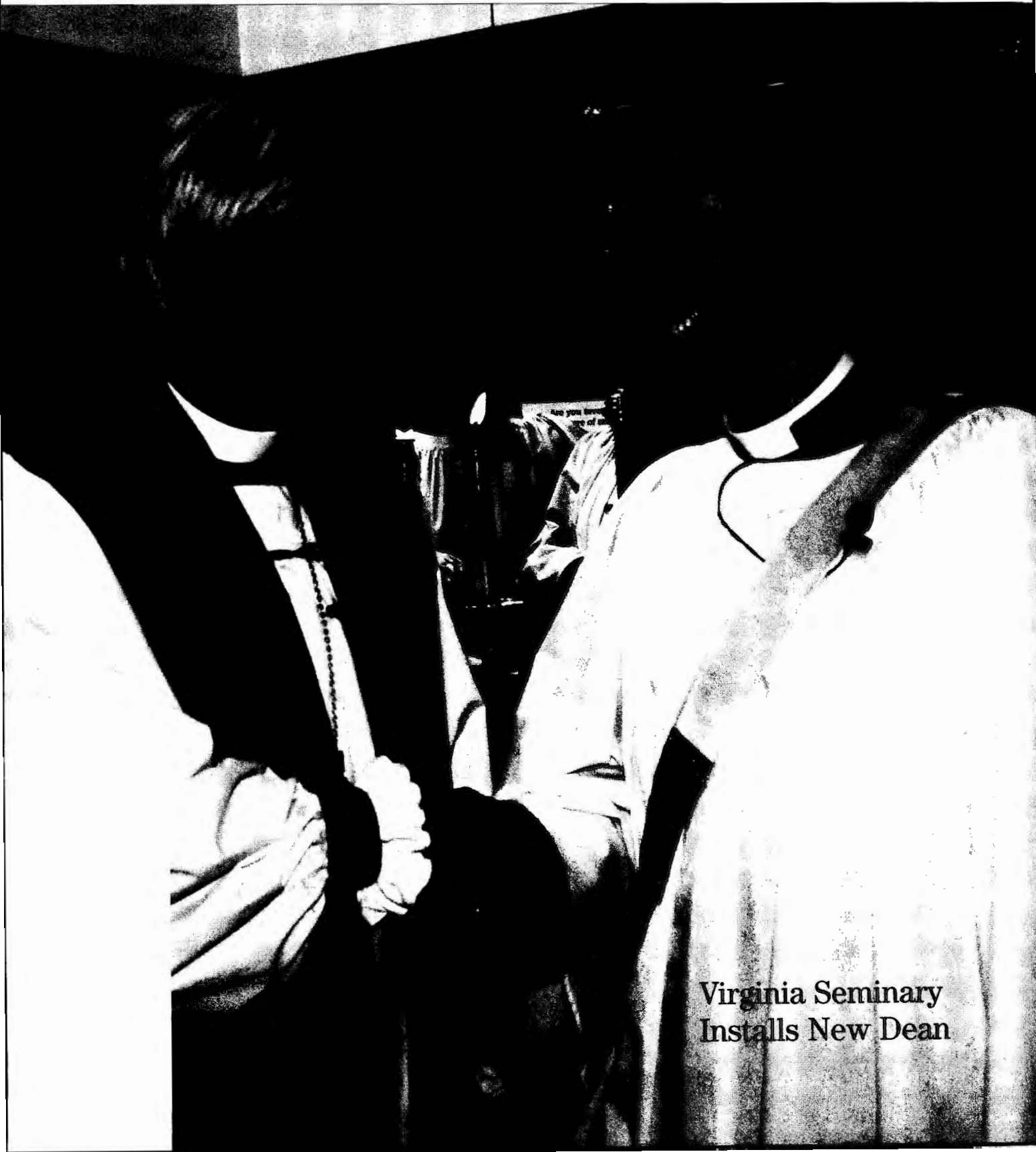
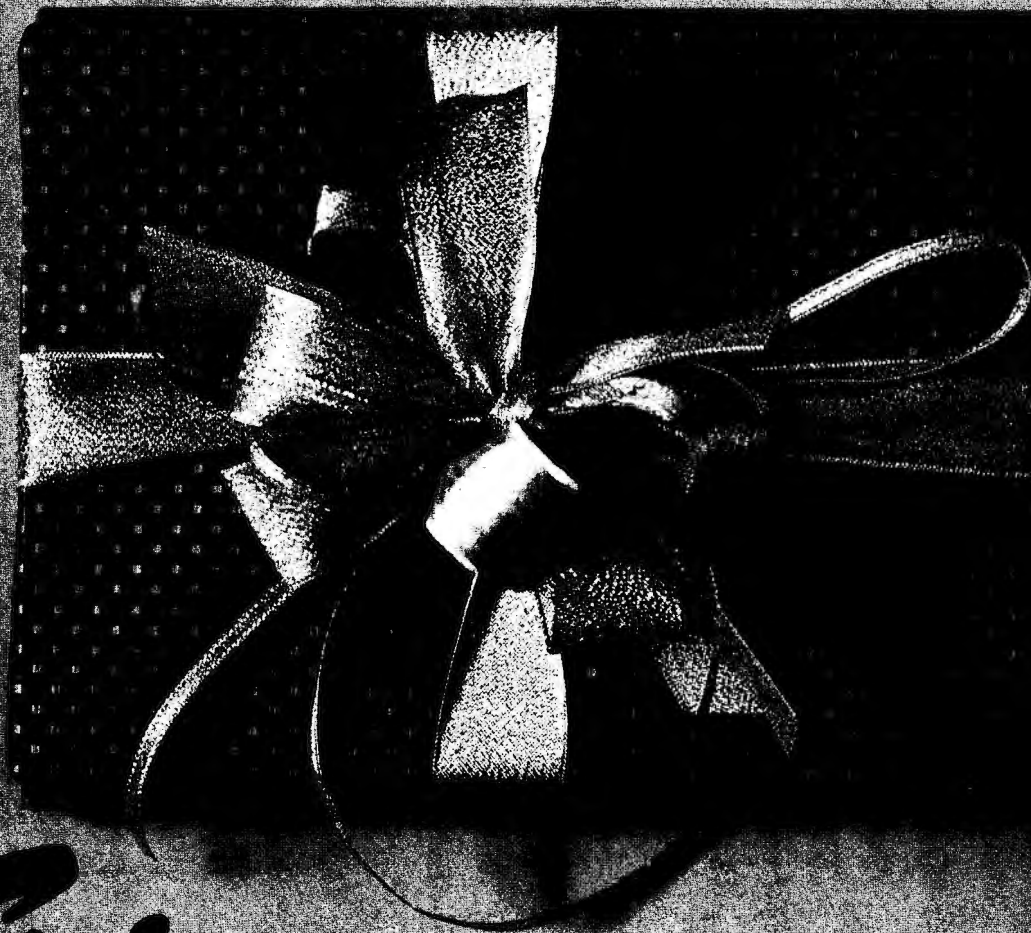


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## THIS WEEK

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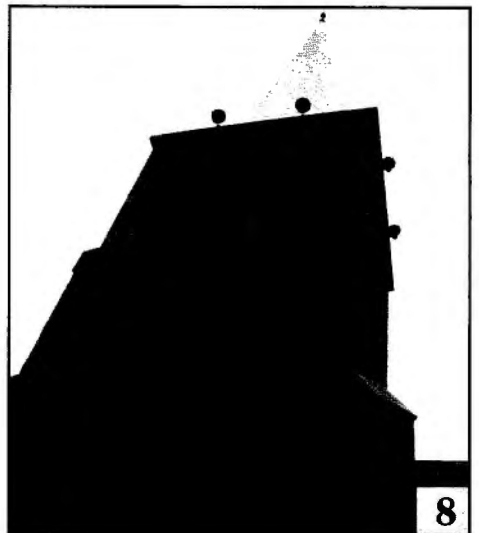
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The Rt. Rev. Peter James Lee (left), Bishop of Virginia, greets the Very Rev. Ian S. Markham at the service of his installation as dean of Virginia Theological Seminary Nov. 13.

Virginia Theological Seminary photo

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## SUNDAY'S READINGS

# Transformation

*'The root of Jesse shall come...'*

*(Isaiah 11:10 and Rom. 15:12)*

### 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

There are three magnificent stained glass windows in the west end of the nave of Chartres Cathedral in France. One of them is the famous Tree of Jesse window from the 12th century. Jesse (David's father) is found at the bottom in a reclining position; the stem of the family tree grows upward from his groin. Above him are panels representing four kings of Judah. Above them is Mary, the rod or shoot, and at the top, Jesus, the fruit or flower, surrounded by seven white doves, symbolizing the gifts of the Spirit (Isaiah 11:2). Fourteen prophets, who foretold the coming of a Messiah, flank the tree in glass half-medallions.

The white light of the afternoon sun is transformed by the pieces of stained glass into a rich tapestry of vibrant color. The symphony of color in this window has been called "visual music." One purpose of the window is to portray in picture form the prophecy of Isaiah (11:1 and 10 and quoted by Paul in Romans 15:12). More subtly, the window suggests that as the light passing through the window is transformed, so may that same light be transformed as it passes through the one viewing the window itself.

One meaning of Isaiah's prophecy is that the lineage of the Messiah ("a little child shall lead them" [11:6]) will be firmly rooted in the covenant people. Paul expands on Isaiah's words a bit by explicitly including the Gentiles (outsiders): "The root of Jesse shall come, he who rises to rule the Gentiles; in him shall the Gentiles hope" (15:14).

The gospel reading from Matthew is a less poetic prophecy. John the Baptist calls the Pharisees and Sadducees "a brood of vipers" (3:7). The children of Abraham need to repent. Otherwise "every tree that does not bear good fruit [will be] cut down and thrown into the fire" (3:10). To his credit John is clear about his own role in the divine drama: "I baptize with water for repentance, but he who is coming after me is mightier than I; ... he will baptize you with the Holy Spirit and with fire" (3:11).

Note the interesting use of a tree as a symbol (which no doubt harkens back to "the tree of knowledge of good and evil" [Gen. 2:17]). For Isaiah, the tree of Jesse brings forth Christ, the Messiah. For John the Baptist, the tree that does not bear good fruit will be thrown into the fire.

### Look It Up

When Paul proclaims that the promised salvation is also for the Gentiles, he is quoting more than Isaiah 11; see Psalms 18:49 and 117:1 and Deuteronomy 32:43.

### Think About It

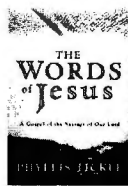
John the Baptist called the Pharisees and Sadducees, those supposedly faithful to the covenant, "a brood of vipers." How might John the Baptist characterize us today?

### Next Sunday

#### The Third Sunday of Advent (Year A), Dec. 16, 2007

**BCP:** Isaiah 35:1-10; Psalm 146 or 146:4-9; James 5:7-10; Matt. 11:2-11

**RCL:** Isaiah 35:1-10; Psalm 146:4-9 or Canticle 3 or 15; James 5:7-10; Matt. 11:2-11



# Healing Words

Among the quality books published recently are these by Episcopalians and other Anglicans:

**THE WORDS OF JESUS: A Gospel of the Sayings of Our Lord.** Reflections by Phyllis Tickle. Jossey-Bass. Pp. 240. \$22.95. ISBN 0-7879-8742-5.

Widely acclaimed author Phyllis Tickle presents reflections on the words said by Jesus in the gospels. She has organized them into five "books" or chapters, such as "The Words of Healing Dialogue." Ms. Tickle is distinctively perceptive, including this remark about our Lord: "He is not, and never has been, a systematic theologian."

**THE FORGOTTEN TOUCH: More Stories of Healing.** By Nigel W.D. Mumford. Seabury Books. Pp. xviii + 135. \$15. ISBN 1596270667.

Encouraging stories of healing written by a priest who is well known for this ministry. The book also includes some helpful chapters on how to plant a healing ministry in a parish and some practical thoughts on how to carry out

a healing service. His chapter, "When Healing Doesn't Happen" is an eye-opener.

**WISDOM FROM THE MIDDLE AGES FOR MIDDLE-AGED WOMEN.** By Lisa B. Hamilton. Morehouse. Pp. 240. \$17, paper. ISBN 978-0-8192-2237-4.

Lisa Hamilton, a priest in Connecticut, presents the wisdom of such mystics as Hildegard of Bingen, Julian of Norwich, and Catherine of Siena, whom she describes as "midwives to modern wisdom." She urges readers to treat each mystic as "a big sister who knows a lot about God."

**PILLARS OF FLAME: Power, Priesthood, and Spiritual Maturity.** By Maggie Ross. Seabury Books. Pp. 272. \$25, paper. ISBN 978-1-59627-064-0.

Originally published in 1988, this revised edition of *Pillars of Flame*

emphasizes the need for self-sacrifice. Maggie Ross is partial to the Syrian tradition of Christianity, rather than the Greek or Western. She is a professed solitary under vows to the Archbishop of Canterbury. Archbishop Desmond Tutu has written a fine foreword.

**THE INCLUSIVE GOD: Reclaiming Theology for an Inclusive Church.** By Steven Shakespeare and Hugh Rayment-Pickard. Canterbury Press. Pp. xi + 123. \$27.38. ISBN 1-85311-741-2.

Two Anglican priests in England write about what inclusive theology ought to look like when it's based on the life of Jesus. The opening sentence in the Introduction — "The Church should be inclusive because God is inclusive" — sets the tone for all that follows. The content is theological but not necessarily persuasive.

*The Living Church staff*

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## Fort Worth Passes Major Changes at Convention

By margins of more than three-to-one, the annual convention approved six significant changes to the constitution and canons in the Diocese of Fort Worth. Convention met Nov. 16-17 in Fort Worth.

Observers in the visitor's gallery outnumbered the 206 clergy and lay delegates registered to vote. Debate was extended and cordial on most of the proposed legislation, which begins to remove the diocese from the authority of General Convention. Separately, convention unanimously approved by voice vote a resolution welcoming an invitation to affiliate with the Anglican Province of the Southern Cone. The resolution calls on the bishop and standing committee to "prepare a report for this diocese on the constitutional and canonical implications and means of accepting this invitation." There were several abstentions from that resolution, however.

At a press conference at the conclusion of convention, Fort Worth Bishop Jack Leo Iker said the decisions made at this convention are preliminary and will require ratification by another convention before the diocese could break union with General Convention or vote on formal affiliation with another Anglican province.

### Historical Summary

Other bishops present included the Rt. Rev. Frank Lyons, Bishop of Bolivia in the Southern Cone, and the Rt. Rev. William Wantland, Assisting Bishop of Fort Worth. Bishop Lyons answered questions about the constitution and canons of the Province of the Southern Cone. Bishop Wantland offered a historical summary of the founding of The Episcopal Church, noting that the formation of dioceses preceded the formation of General Convention in 1789.

Bishop Wantland's remarks were offered in response to objections from several convention delegates that individuals can and do leave The Episcopal Church, but parishes and dioceses



Steve Waring photo

The Rev. Canon Robert Young, SSC (standing at podium), rector of St. Andrew's Church, Grand Prairie, Texas, introduces a resolution at convention in the Diocese of Fort Worth that welcomes an invitation to affiliate with the Province of the Southern Cone. A delegate from Trinity Church, Fort Worth, faces Bishop Jack Leo Iker as she waits at a microphone to speak against approval.

cannot. Presiding Bishop Katharine Jefferts Schori has frequently said words to the same effect in interviews and court testimony. Bishop Iker later responded to the statement.

"You will find that statement no place anywhere in the constitution and canons," he said. "That statement comes from the communications officer of [former Presiding Bishop] Frank Griswold who circulated it as a memo shortly after the 2003 General Convention. Since when does a memo from the communications officer of the Presiding Bishop set policy for The Episcopal Church?"

"It is my belief that we voluntarily form an association with the General Convention," he said. "If we decide to end that association, we shall."

Other objections dealt with the lack of a provision in the budget for the possibility of litigation by the national

church. Bishop Iker also responded to that concern.

"I wouldn't want to assess congregations for possible litigation out of the operating budget," he said. "My experience is that people don't give to budgets. They commit to mission and ministry. I am confident that if litigation arises, the people will come forward and provide assistance. Obviously we won't spend money we don't have, but we can't very well budget for the possibility of litigation."

Bishop Iker stated at the concluding press conference that "several key families in the diocese" have expressed willingness to provide financial support in the event litigation becomes necessary. "The first object is to avoid litigation," Bishop Iker said. "But if we're sued, we've got to respond."

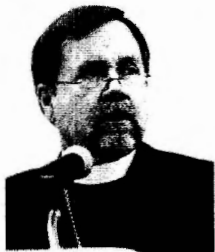
Steve Waring

## Canterbury Supportive of Southern Cone's Invitation to Fort Worth, Convention Told

Bishop Frank Lyons of Bolivia, a guest at the Diocese of Fort Worth's annual convention, told delegates and visitors that Archbishop Gregory Venables had "received a positive response" from Archbishop of Canterbury Rowan Williams last September when he informed Archbishop Williams that his province would likely extend a formal invitation to Fort Worth and other U.S. dioceses.

In advance of a possible move to affiliate with another Anglican province, the diocese bolstered its current position on women's ordination during convention, which met Nov. 16-17 in Fort Worth.

In addition to approving changes to its constitution and canons, delegates also approved two resolutions, one welcoming an invitation of temporary affiliation with the Anglican Province of the



Kevin Kallsen photo  
Bishop Lyons

Southern Cone, and another expressing gratitude to the Archbishop of Canterbury's Panel of Reference. Last January the panel affirmed continued support within the Anglican Communion for the diocese, the majority of whose leadership believes that God has not called women to the ordained priesthood or episcopacy.

During debate over the resolution on the invitation from the Southern Cone, Judy Miller from Trinity Church, Fort Worth, asked Bishop Jack Leo Iker whether the possible move to the Southern Cone would result in cancellation of canonical licenses for the half a dozen vocational deacons in the diocese who are female, either because the Southern Cone does not recognize the order of deacon as a separate ministry or because it does not permit females to serve as deacons. Bishop Lyons was invited to respond on behalf of the province. He told convention that partly because the Southern Cone was currently composed of dioceses stretching across several South American countries and cultures, the constitution and canons of the province permitted wide deference to diocesan bylaws.

"Your constitution and canons would largely govern how you function," he said.

In further debate over Resolution Two, the Rev. Fred Barber, rector of Trinity, said his parish would probably take advantage of a provision approved on first reading at convention which would permit the congregation to remain with The Episcopal Church in the event of a future split.

"We will be voting against this," he said, directing his remarks toward Bishop Iker, who was presiding. "But I want to thank you for your offer and your generousness. Our vote is not a reflection on you. We simply feel called to stay."

*Steve Waring*

## Virginia Testimony: P.B. Authorized Litigation Over Negotiation

A decision is unlikely before late January in the Virginia court case involving 11 congregations which left The Episcopal Church and formed the Convocation of Anglicans in North America (CANA), according to Fairfax Circuit Judge Randy I. Bellows.

On Nov. 19, toward the end of a six-day trial, Judge Bellows announced a schedule which calls for lawyers for CANA to submit in writing their closing brief by Dec. 21. The diocese and national church will have until Jan. 11 to respond, with lawyers for CANA submitting their reply no later than Jan. 17.

The dispute, which involves two Colonial-era churches and property worth tens of millions of dollars, began last year after the Diocese of Virginia contested a legal filing with the Commonwealth of Virginia made by the 11 CANA congregations stating that a division had occurred. Under an 1867 Virginia law, in the event of a division the local congregation is entitled to decide "by majority vote" which side they wish to join. Majorities at the Episcopal congregations had voted to leave the diocese and affiliate with the Anglican Church of Nigeria.

### Negotiated Settlement Sought

During its presentation, lawyers for the CANA congregations successfully submitted into evidence a diocesan task force report which concluded that a serious division had occurred in the diocese after the 2003 General Convention. The task force recommended a negotiated settlement.

The diocese and national church have argued that congregations never received proper authorization to leave. The case has included extensive testimony and cross examination of several witnesses, including Presiding Bishop Katharine Jefferts Schori. CANA lawyers played excerpts from her video testimony in which she revealed that she personally authorized litigation rather than a negotiated settlement.

## Five Nominees in Rochester

The standing committee in the Diocese of Rochester has announced a slate of five nominees for the Feb. 2, 2008, election of a diocesan bishop. The candidates are: the Rev. Stephen Fales, rector, St. Christopher's, Carmel, Ind.; the Rev. Bruce Gray, rector, St. Matthias, Whittier, Calif.; the Rev. Richard Murphy, rector, St. Bede's, Santa Fe, N.M.; the Rev. Robert "Odie" Odierna, rector, Good Shepherd, Nashua, N.H.; and the Rev. Prince Singh, rector, St. Alban's, Franklin Lakes, N.J.

Nominations of additional candidates by petition were accepted through Dec. 4. Assuming consent from a majority of standing committees and bishops with jurisdiction, the person elected will be consecrated at the Eastman Theater in Rochester, N.Y., on May 31.

The Rt. Rev. Jack M. McKelvey, Bishop of Rochester, has announced his intention to retire in April 2008.

## San Joaquin Bishop Commends Southern Cone Invitation

Bishop John-David Schofield of San Joaquin commended an offer extended by the Anglican Province of the Southern Cone in a pastoral letter that he directed to be read in all parishes during a Sunday service prior to a decisive vote at this weekend's diocesan convention.

"We welcome the invitation extended by the Anglican Church of the Southern Cone," Bishop Schofield said in a prepared release accompanying the letter. "This is a sensible way forward and is by no means irrevocable. During the 1860s, the Dioceses of the Southern States left the Episcopal Church and then returned after the Civil War. As the Southern Cone invitation makes clear, the diocese may return to full communion with the Episcopal Church when circumstances change and the

Episcopal Church repents and adheres to the theological, moral and pastoral norms of the Anglican Communion, and when effective and acceptable alternative primatial oversight becomes available."

### Outside the Boundaries

The Diocese of San Joaquin was founded as a missionary diocese in 1911 and became an autonomous diocese in 1961. It encompasses churches in the counties of San Joaquin, Alpine, Stanislaus, Calaveras, Mono, Merced, Mariposa, Tuolumne, Madera, Fresno, Kings, Tulare, Kern and Inyo. Among the proposed changes to the diocesan constitution is one which would enable it to welcome parishes that wish to affiliate outside these geographic boundaries.

The Diocese of Pittsburgh approved

the first reading of similar changes to its constitution Nov. 2, and Fort Worth approved the first reading of similar changes during the business session of its convention [see story pp. 6, 7]. Presiding Bishop Katharine Jefferts Schori has written letters to the bishops of Pittsburgh and Fort Worth, warning them that they would likely face disciplinary action if they continued to permit these initiatives to go forward [TLC, Nov. 25].

Bishop Schofield avoided a declaration of having "abandoned the communion of this church" in 2006. Under the procedure for declaring abandonment the Presiding Bishop must obtain the unanimous consent of the three most senior bishops with jurisdiction and it is believed that at least one bishop declined to permit the deposition to go forward at that time.

## Pennsylvania Names New Chancellor

The Standing Committee of the Diocese of Pennsylvania has named Michael Rehill chancellor of the diocese. The announcement was made at a special meeting held Nov. 11 at Church House, the diocesan headquarters in Philadelphia.

Mr. Rehill succeeds Stephen P. Chawaga, who was appointed by the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. Last month, Bishop Bennison was inhibited from all ordained ministry pending the outcome

of a presentment trial [TLC, Nov. 25]

Mr. Rehill was retained by the standing committee as its chancellor last year following a successful fund raising appeal. The standing committee has filed its own presentment complaint against Bishop Bennison, alleging financial mismanagement and failure to disclose relevant financial and legal information to the committee. The standing committee complaint does not include allegations of criminal misconduct.

## Diocese of Los Angeles Designates Pro-Cathedral

St. John's Church, Los Angeles, has been designated as the pro-cathedral of the Diocese of Los Angeles, it was announced by Bishop J. Jon Bruno.

The Cathedral Center of St. Paul will continue as a site for administrative and other functions, and St. John's will be the site of liturgical events, Bishop Bruno said. "It will be one cathedral ministry in two places," he added.

Following the demolition of St. Paul's Cathedral in 1979 because of damage caused by an earthquake, the Cathedral Center was constructed and has been the diocesan headquarters ever since.

St. John's, organized in 1890, is located near the University of Southern California. Its rector, the Very Rev. Mark Kowalewski, will be designated dean.

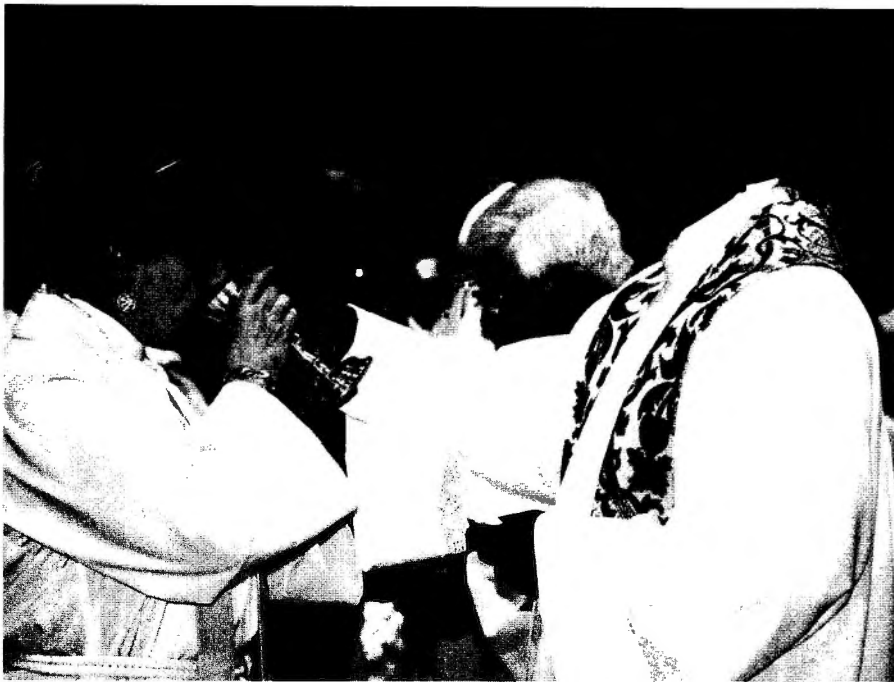


A 60-foot copper steeple with a five-foot aluminum cross at its peak was placed atop the tower at St. Paul's Church, Indianapolis, Nov. 16. The steeple addition is part of a \$14.4 million parish expansion project that began in May 2006.

St. Paul's Church photo







Julie Murray photo

The Rev. Benjamin E.K. Speare-Hardy, rector of St. Margaret's, Dayton, offers the chalice to the Rev. Jacqueline Matisse, rector of St. Patrick's, Lebanon, during the convention Eucharist in Southern Ohio.

### Space for Dialogue

The agenda and structure of the annual meeting in the Diocese of **Southern Ohio** differed considerably from past gatherings, with the intention of giving delegates the space and time to listen and engage in the spirit of discernment. The Nov. 9-10 convention in Dayton was the first at which Bishop Thomas E. Breidenthal presided.

Convention opened with a period of silence — a moment for the nearly 500 delegates to center themselves on the work and mission of the church. Taizé chants connected the silence to the business session. In addition, delegates spent an hour in small-group Bible studies, weighing the words from Ephesians 4:1-16. They also divided into break-out groups to consider the issue of formation as well as the values of transparency, leadership and connection — all of which emerged as priorities for the diocese after months of listening sessions, systemic reviews and other meetings.

Delegates considered 11 resolutions. Some passed with wide support,

including a measure calling for legislators to end the predatory practices of payday lending and another that endorsed the formation of an Ohio chapter of Interfaith Power and Light, a coalition of religious groups promoting renewable energy.

Through the resolutions, delegates voted to establish three task forces, one to explore sustainable economic development in Appalachia and other impoverished areas, and another to develop a coordinated response to assist veterans. By a margin of one vote, delegates established a third ad hoc committee, whose charge is to provide resources for congregations to develop outreach programs for pregnant women. A measure calling for members to work for immigration reform failed.

Delegates voted not to consider a resolution that asked bishops and dioceses to refrain from engaging in property disputes and to refuse from deposing orthodox clergy. A substitute resolution commended the House of Bishops and the ongoing dialogue in the Anglican Communion and endorsed the listening process, as

called for in the Windsor Report. The initial resolution had asked for the diocese to accept the Windsor Report and comply with its proposals and expectations.

Delegates approved a \$3.8 million budget for 2008, which includes the full asking for The Episcopal Church pledge.

*Richelle Thompson*

### Sharing in Practice

For the first time since the 2006 General Convention approved interim sharing of the Eucharist with the United Methodist Church, a Methodist bishop joined **Southeast Florida** Bishop Leo Frade at the altar as concelebrant during the annual convention which met Nov. 2-3 at Trinity Cathedral in Miami.

Timothy W. Whitaker, resident bishop of the Florida Council of the United Methodist Church, concelebrated Nov. 2 and also preached. Two new archdeacons for the diocese were installed during the service. The Ven. Dr. J. Fritz Bazin is archdeacon for immigration and social justice, and the Ven. Thomas Bruttell is archdeacon for deployment, the position formerly held by the Rev. Mary Gray-Reeves, who was consecrated Nov. 10 as Bishop of El Camino Real [TLC, Dec. 2].

Convention considered eight resolutions. The diocese approved a resolution acknowledging with regret the fact that it is not meeting its full asking to the program budget of the General Convention, but struck language from the original resolution calling for annual increases of at least one percent in order to bring the diocese up to the full asking no later than 2014. Convention also struck down a resolution which, among other items, requested the diocese to pursue "all means possible to create public liturgies to bless same-sex unions and establish the parameters within which such blessings may take place."

In his address to convention, Bishop Frade reported that Southeast Florida was in compliance with the Windsor Report and would remain so in the near

(Continued on page 16)

# Kansas City Parish Makes French Connections

Spanish may be the most common "second language" ministry in The Episcopal Church, but it is by no means the only one. St. Paul's Church, Kansas City, in the Diocese of West Missouri, has recognized there are other underserved language communities in the church.

On Oct. 28, St. Paul's became *l'Eglise St.-Paul* with a French liturgy. Only a few months before, Petrina Zigah, a refugee from Togo, adopted St. Paul's as her worshiping community. Having been active in a Roman Catholic parish in Togo also named St. Paul's, Mme. Zigah decided to try out the St. Paul's just a few blocks from her new Kansas City home. Coincidentally, St. Paul's recently hired a curate, the Rev. Todd Bruce, who studied French as an undergraduate.

Fr. Bruce began searching for parishioners who spoke French in order to include Mme. Zigah more fully in the community. High school students and art historians, people who lived and worked in France, and a numbers of parishioners identified themselves as having varying levels of fluency in French,

all with enough to have brief coffee hour conversations with Mme. Zigah and to help her find her way around the parish and around town.

It was not long before the rector, the Rev. Stan Runnels, and the curate realized this was an exciting possibility for liturgy and evangelism. With the bishop's permission, a Eucharist in French was scheduled. The American Cathedral in Paris assisted in creating a complete French-language service bulletin, including several hymns. Fr. Bruce and the Rev. Susan Smith, an associate of the parish who is a capa-



Stan Runnels photo

Caroline Hodge (left), a high school senior and the preacher at a Eucharist in French at St. Paul's, with Petrina Zigah, a refugee from Togo who has made the Kansas City parish her church home.

ble French speaker, led the liturgy. Several parishioners agreed to read lessons and lead the Prayers of the

*It was not long before  
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People. The Bishop of West Missouri, the Rt. Rev. Barry Howe, allowed Caroline Hodge, a St. Paul's parishioner and a high school senior already fluent in French, to preach for this special service.

Notices were sent to local schools, organizations, businesses, and area groups with French connections.

Eighty-five persons attended, more than half of them visitors. The diversity of the Francophone community was evident; Parisians sat in the pews next to refugees from West Africa and Haiti. Some members of the congregation, like Mme. Zigah, had only recently moved to Kansas City, and others were longtime residents, including one French woman who married an American serviceman after World War II.

Following the service, refreshments were served in the parish hall. The most frequently asked question by guests was when would St. Paul's again offer the liturgy in French. Besides a common language, one thing many members of the congregation had in common was that they did not regularly attend church. St. Paul's intends to schedule liturgies in French several times throughout the year, and hopes, through these liturgies, to reach out to an "under-churched" community in Kansas City.



The Kansas City church became *l'Eglise St.-Paul* in response to French-speaking residents of the area.

# The Worst Gift You Can Give

*Then God said, "Let us make humankind . . . and let them have dominion . . . over all the wild animals of the earth."  
(Gen. 1:26)*



'Tis the season to be careful what we give. C.S. Lewis once wrote that exchanging gifts at Christmas "gives on the whole much more pain than pleasure." He termed it "a nightmare" to "remember all the right recipients and to think out suitable gifts for them." Giving "an unprovoked present," Lewis complained, "is almost a blackmail" and a far cry from the spirit of a Christian festival.

We all agonize over the best presents to buy, but — quickly — what's the worst gift we can choose?

Surely it has to be the surprise gift of a live animal. December can be the cruelest month. Puppies and kittens are plucked from pet stores and packed off to a totally unprepared recipient. Yes, the kids will squeal with delight to see the pup plopped down by the Christmas tree or the

Surprise is the biggest mistake. If you are to give or to accept the gift of one of God's creatures, you have to be prepared. Plenty of guidebooks can show you how to get ready to make a safe, happy home for a new dog or cat — or a rabbit or hamster.

The giver and the recipient need time — well before Christmas — to get ready. Not only should they prepare for the needs of the pet, but they should give the whole idea honest, conscientious thought. Yes, and prayer, too. Are you or the person you are giving to really ready for this? Are you willing to back a commitment that must last as long as the life of the pet?

We are dealing here with creatures God made and so must love. By nurturing them and loving them we are doing God's will. If we fail, we are sinning. Every action we take toward any of God's creatures turns our own human souls toward him or away from him.

This takes thought and prayer. But the rewards are huge. Pets can indeed make a life-changing gift. I'm a dog person myself, and I know what they can do. You can save a life by adopting a wonderfully deserving dog from a shelter or rescue agency. Or you can cherish that puppy under the Christmas tree. The pup who licks and romps and misbehaves now, with proper care and training, will grow into a creature of God who does more than give you love. Your dog — God's own handiwork, God's messenger — will teach you how to love.

At a quiet time when you and the dog are together, you will look into those eyes and you will know. You will read there a love that surpasses the human power to love. It will be a love that gives all, asks nothing, that directs itself wholly and solely to you. For your dog you are God. So look back into those eyes. You will learn about your God, the God that made you and made your dog and made the love that makes the world go round.

Truly a wondrous gift. But be careful if you plan it for Christmas.

*Our guest columnist is Boyd Wright, a retired newspaper editor who lives in Mendham, N.J.*

## *Did You Know...*

**San Diego Padres pitcher Jake Peavy, who won the National League Cy Young Award, had a 44-1 record at St. Paul's Episcopal School, Mobile, Ala.**

## *Quote of the Week*

**Presiding Bishop Katharine Jefferts Schori in a recorded deposition given during the Virginia property dispute trial:**  
**"The Episcopal Church, for matters of its own integrity, cannot encourage other parts of the Anglican Communion to set up shop within its jurisdiction."**

## **The giving of animals is a serious business.**



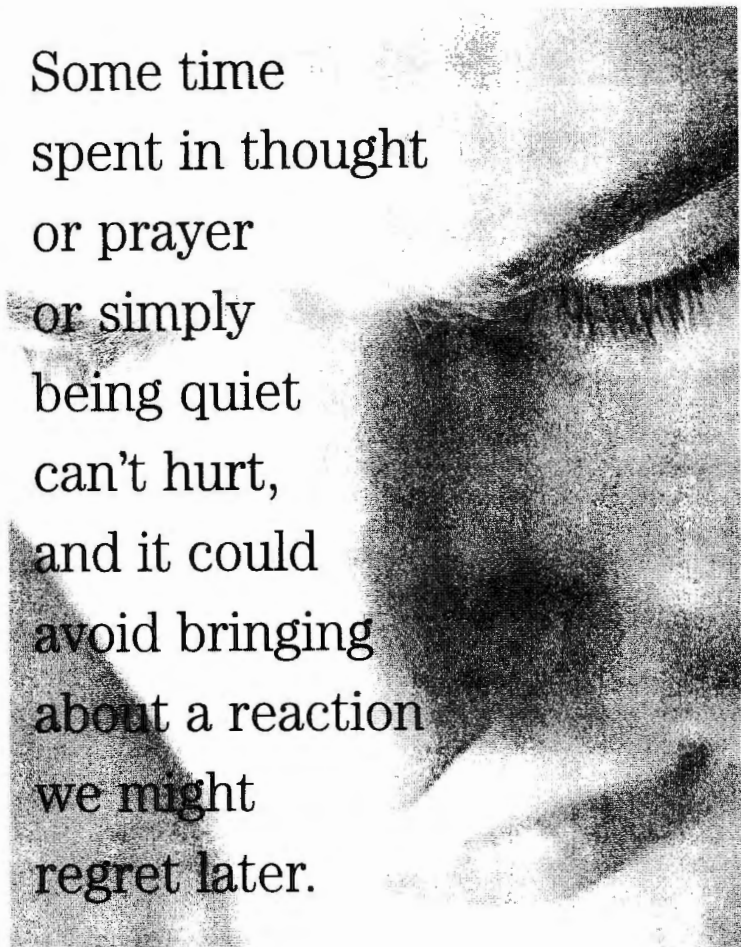
## **Surprise is the biggest mistake.**

kitty pop her head out of the Christmas stocking. Older folk, perhaps the sickly or shut-in, may thrill to the touch of a loving animal brought unexpectedly into their lonely lives.

But the merry season can end in tragedy. If anyone, young or old, is unprepared to take in a pet and care for it properly, everybody — giver, receiver and especially the animal — suffers. More dogs and cats get returned to stores or breeders, dumped at the doors of animal havens, or simply abandoned or euthanized after Christmas than at any other time.

The giving of animals is a serious business.

Some time  
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## Season for Discernment

As we have noted on previous occasions, the dissemination of news takes place these days at an astounding rate. Faxes, e-mail, text messages, and other forms of communication ensure that people in all parts of the world can find out about an event moments after it takes place. Depending on the news, it is only natural to react quickly to what we've read. If the event described affects us personally, we may respond to a blog or even to the source of the news, or we could telephone a friend with the news — again within a short time after the news has broken.

Perhaps it would be helpful for us not to react so quickly. Most of us probably can recall a time when we spoke too soon, when waiting for a while might have led to a more reasoned response. It might be helpful for us to be a bit more introspective upon learning what has happened, particularly in cases where there are developments that may reflect negatively on the church. Some time spent in thought or prayer or simply being quiet can't hurt, and it could avoid bringing about a reaction we might regret later.

Advent is a good time for us to be more quiet. As we watch and wait for our Lord to come among us, we would do well to ponder the news we hear. In doing so, we may discern something that could bring clarity to a confusing time.

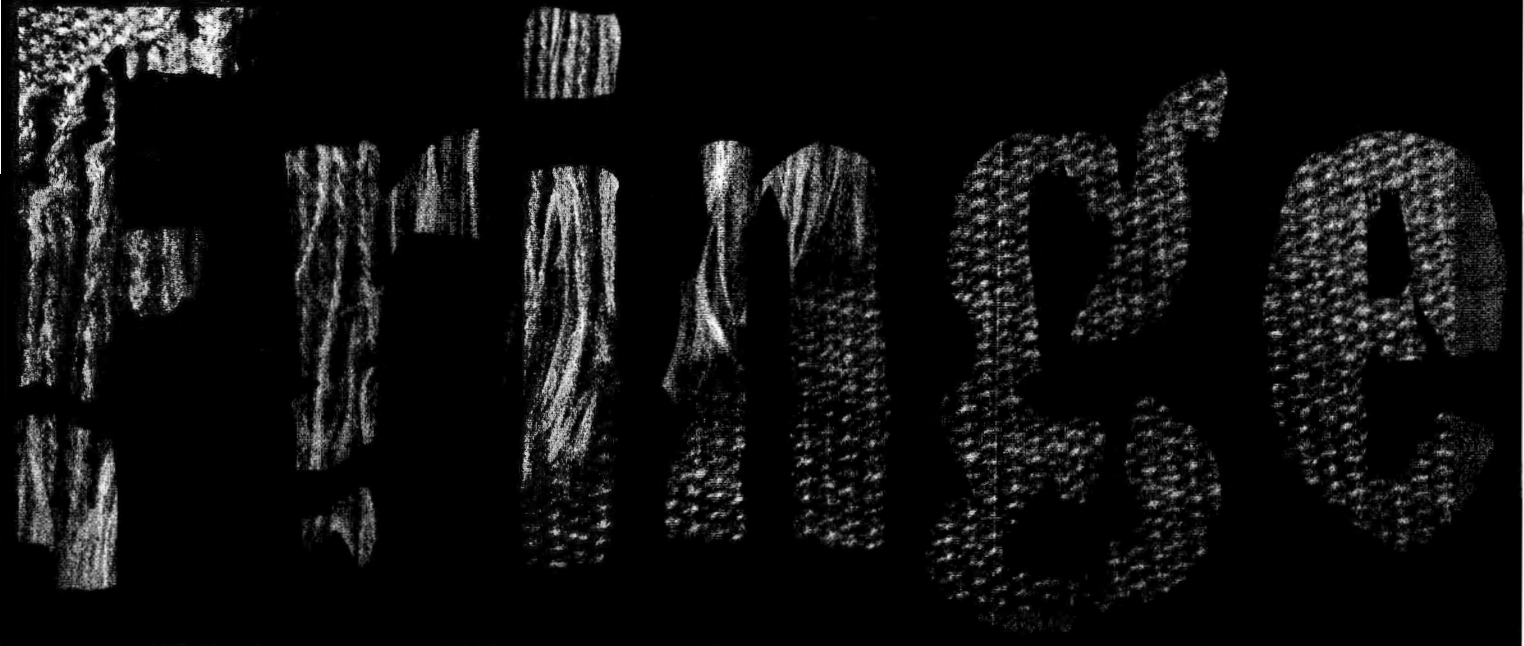
## All Gifts Appreciated

This is the time of year when many of us have full mailboxes. Not only are there Christmas cards from friends and loved ones, and annoying post cards advertising products of all sorts, there are requests from a variety of worthwhile organizations seeking financial gifts. December is a prime time for such mailings, because the deadline is near for giving to charitable institutions in order to qualify for income tax deductions. The Living Church Foundation is among those non-profit agencies that seek your gifts as we attempt to reach our goal in the annual campaign for the Living Church Fund.

Subscribers to this magazine have long been aware that this fund provides a boost for our operating budget, for they receive mailings from us three or four times a year. We realize that everyone who reads *THE LIVING CHURCH* is not a subscriber. Some people see issues in their parish libraries. Others read the magazine when it is passed on to them by a subscriber. These persons do not receive solicitations for the Living Church Fund.

We hope those for whom *TLC* is a meaningful form of communication of news of the church will want to participate in this annual campaign. Gifts of all sizes, of every amount, are sincerely appreciated and are tax-deductible.

# Christianity on the



By Steven R. Ford

Religion scholar Timothy K. Beal wrote a fascinating book recently examining what he calls “outsider religion, . . . focusing on places that most people . . . would consider aberrant forms of religious expression” (*Roadside Religion: In Search of the Sacred, the Strange, and the Substance of Faith* [Beacon Press]).

Dr. Beal chronicles how those denied a place in the American religious mainstream find purpose, meaning and a sense of belonging at places like Holy Land USA in Virginia and Golgotha Fun Park in Kentucky. For the price of admission, these shrines offer those on the fringes of “normative” religious expression a miraculous transformation into genuine spiritual “insiders.” Their lure, as judged by attendance figures, is enduring.

One hardly needs to follow Dr. Beal on a several-thousand mile road trip, however, to get a first-hand taste of fringe Christianity. A day spent off and on with an AM radio can do the trick nicely. I discovered that not long ago as I entertained myself for many hours by listening to a so-called “Christian” station.

Tired of always winding up on the losing side of mainstream theology decided by headcount? No worries! The airwaves present a world in which self-appointed “prophets” can and do receive direct

communications from God — sort of in the tradition of Joseph Smith. Here, however, “words from the Lord” tend to be surprisingly similar to secular horoscopes, in which “readings” are equally applicable to every human being who’s ever lived. “God’s telling me you’ve had some trouble in your life.” “You’ve got some doubts about your faith.” “You need more peace in your life.” Insightful stuff like that. But no matter. To the recipient, God speaks directly.

Are you put off by denominational elites “holding to the outward form of godliness but denying its power” (2 Tim. 3:5)? Well, the power of radio religion is both real and immediate. I heard a “mighty prophetess of God” find and then immediately heal a “hole in the back of [a woman’s] neck that the doctors haven’t even found yet.” Similarly, several medically undiagnosed and as yet asymptomatic cancers were miraculously cured in my hearing. And even those plagued by slow or no credit are rocketed into the spiritual center of things. Shouted a guy named Prophet Ron to a sister who called in tearfully that morning, “In the name of JEEEE-sus, I decree new furniture in your house by the time Christmas rolls around. You won’t have to buy it, ’cause God will supply it!” The trick, apparently, is to “believe God for a miracle.” Having the prophet “agree” with you

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in prayer doesn't hurt your cause in the least. Neither does sending in a "love gift."

Do you ever wonder if God's plan for you involves something other than just paying your bishop's salary and funding national church programs with which you might not agree? Then a broadcast dealing with "your place in Bible prophecy" just might be for you. Here, the faith and action of every individual believer is fundamentally important in allowing the return of Christ.

## It would serve us well as "insider" Episcopalians to recover something of our

# biblical roots

## as religious outsiders ...

And not only that, one can revel in our own country's sure and certain "necessary role in the end time."

All God's children, it seems to me, share spiritual needs of having meaning, purpose, and a sense of belonging in their lives. We all need, that is, to feel that we matter.

Our national leadership once caught a glimpse of the church's earthly function when it briefly talked about a goal of having "no outsiders" among us. But what's happened? Commenting on the stated dissatisfaction of thousands of Virginia Episcopalians with the national church, our Presiding Bishop stated: "This is a handful of congregations of a total of nearly 7,200, the vast majority of which are engaged in healthy and vital ministry." What she basically said was that these people don't count, and that their ministries are neither healthy nor vital anyway. Add to that Virginia Bishop Peter Lee's comment about "Nigerian congregations occupying Episcopal churches." We couldn't make outsiders

faster if we tried. Is it really any wonder that marginalized people are rejecting these leaders' authority out of hand?

Much has been made recently of what seems to be The Episcopal Church's position that individuals are expendable, but the property of congregations (and now, apparently, of dioceses as well) is not. And herein, of course, lies the crystal-clear message that property and assets matter infinitely more to our current leaders than do people and their spiritual integrity. This mes-

sage can't help but create new outsiders every day, forcing them to look for purpose, meaning and a personal sense of belonging elsewhere — outside of the "American [Episcopal] mainstream." And what a price of admission (or in this case, departure) we're trying to demand that they pay.

Dr. Beal concludes his book by admitting that he started out on his drive through "outsider" religion as a cynic. Somewhere along the way, however, he became struck by the radical hospitality and inclusiveness that's frequently offered by those who themselves are the most marginalized. Shrines like the Cross Garden in Alabama and Paradise Gar-

dens in Georgia are places where anyone and everyone is received as a precious child of God who truly matters. And so, I might add, is "Christian" radio, where all are allowed to be special in the eyes of God.

It would serve us well as "insider" Episcopalians, I think, to recover something of our biblical roots as religious outsiders — when "not many of [us] were wise by human standards, not many were powerful, not many were of noble birth" (1 Cor. 1:26). But then, if we continue to distance ourselves from "normative" Christianity, we'll eventually embrace the radical hospitality and inclusiveness characteristic of religious outsiders by simple default. □

*The Rev. Steven R. Ford is pastoral assistant at St. James' Church, Tempe, Ariz.*

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

# Robbers? What Robbers?

Maybe I have missed something — which is a real possibility — but the opinion written by bishops Benitez and Wantland [TLC, Nov. 18] refers to “the liberal side” calling those who leave and wish to keep church property “robbers.” I have never heard this before. I have never heard the use of the terms robbery or robbers. Who has said this, and where is it public?

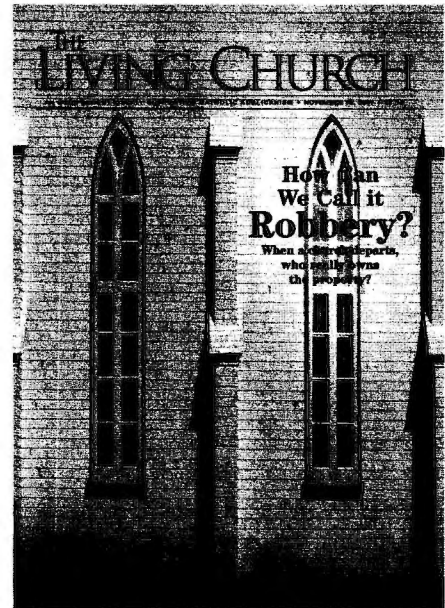
The bishops ought to be aware of our polity, since they were entrusted to guard it for so many years. In that polity, the diocese owns. That’s the way it works. There are no hidden agendas and no unknown canons. It is simply the way this branch of the Church Catholic operates.

*(The Very Rev.) Ronald H. Clingenpeel  
Christ Church Cathedral  
St. Louis, Mo.*

The several articles regarding who owns the church property when a parish leaves The Episcopal Church for another Anglican church [TLC, Nov. 18] reveal the sad spiritual state of our church today.

If we loved God more than mammon, we would work these property disputes out in a Christ-like fashion, and each side would say to the other, “Go in peace to love and serve the Lord.” Then maybe both sides could get back to the important business of telling the good news about Jesus Christ.

*(The Rev.) W. Foster Eich  
St. Bartholomew’s Church  
Florence, Ala.*



The bishops ought to be aware of our polity, since they were entrusted to guard it for so many years.

## Other Paths

Both my children, one an engineering senior in college and the other a high school senior, have told me that they will not seek an Episcopal parish when they are on their own. The older child is married, and he and his wife are attending an independent, evangelical congregation not far from where they live.

Both my son and daughter have made conscious and intentional commitments to Jesus Christ as Lord and Savior, not simply in confirmation (although that, too, was a conscious commitment) but in other settings as well. My daughter will

be attending a Christian college to study youth ministry.

Neither, however, wishes to be a member of The Episcopal Church, for they believe that it has abandoned the historic gospel of grace through faith in Jesus Christ and his cross to proclaim a new “gospel of inclusion” that is powerless to free people from bondage or to connect them to the living, triune God of scripture. (I must admit that they get little argument from me on that issue.) They compared what they saw in the larger Episcopal Church and what they knew of scripture and had experienced in Chris-

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tian camps and youth ministries, and saw a huge chasm.

Isn't it a shame to lose two young people, who had no intention of taking the so-called "obligatory" sabbatical from faithful church attendance and ministry, to other branches of the Christian Church?

*(The Rev.) Charles F. Sutton, Jr.  
Trinity Church  
Whitinsville, Mass.*

## Not the Same

My wife and I recently bought a second home in a different part of the country. As we looked for an Episcopal Church in the area, we found one that seemed about right in size for the vitality of the community and with somewhat pleasing architecture of semi-recent vintage. We arrived 5-10 minutes before the announced beginning of the late-morning service and found ourselves in the narthex with no ushers to greet us. Several persons were standing around in conversation, so we picked up a couple of service leaflets.

I estimate that the nave had a seating capacity of 250-300. However, we were the first ones seated, and it was almost the announced starting time. Eventually, the full congregation of 16 was seated. This number included us and two ushers who finally showed up. The service began seven minutes late, with no explanation why.

The service was printed on the handout and had a vague resemblance to the familiar order of service, but the language was not at all familiar. The creed was not one from the prayer book, the Lord's Prayer was awkwardly phrased, the sermon was about being persistent in obtaining what you want and not about the salvation of Jesus Christ.

Was this an Episcopal church or what? Needless to say, we were dispirited at the least. We hardly recognized where we were and did not feel in communion with these people. It appears that it is not just the national church that has walked away from Anglicanism, but some local parishes as well.

*Caroline and Frank Vaden  
Beaufort, S.C.*

## Southeast Florida

(Continued from page 9)

future, pledging not to "lose sight of the pain that the exclusion we are asked to enforce causes for many others."

Among other business, convention approved a budget of \$3.1 million for 2008.

## Pension-related Penalty

Congregations in the Diocese of Ohio that have not fully funded a pension plan for lay employees who work more than 1,000 hours per year shall receive seat and voice, but not vote at future diocesan convention, following approval of a canonical amendment during the annual convention which met Nov. 9-10 in Huron.

The amendment states that "until the delinquency is cured... there is no power entrusted to the convention or any committee thereof to waive this failure." The rationale for the resolution was based on a 1991 decision by General Convention requiring a pen-

sion plan for lay employees. Convention also approved an amendment to elect deputies and alternates to General Convention in separate years. The deputies were elected this year; alternates will be elected next year.

Convention also approved resolutions condemning slavery and human trafficking and another urging the national church's Ministries with Young People cluster "to explore and implement ways to encourage the participation of high school students in the General Convention of 2009; and ... [including] in its 2009 budget a request for funds necessary to support the attendance of 10 high school students, and two adult chaperones at the 2009 General Convention."

In his address to convention, Bishop Mark Hollingsworth highlighted some of the youth ministry activities undertaken by the diocese during the past year, including last July's "Bishop's Bike Ride" which raised enough money to fund mission trips for all interested young people of the diocese.

## Diocese Files Suit Against Savannah Parish

The Diocese of Georgia has filed litigation to regain control of Christ Church, Savannah after its rector, vestry, and a majority of members of that congregation voted to remove themselves from the diocese and from The Episcopal Church. On Oct. 1 those leaders announced they had placed themselves under the jurisdiction of the Church of the Province of Uganda.

On Nov. 14, the diocese petitioned Chatham Superior Court to declare that the former rector and vestry "may not divert, alienate, or use the real or personal property of Christ Church except for the Church's mission, as

provided by and in accordance with the constitutions and canons of The Episcopal Church and the Diocese of Georgia..." The diocese also asks the court to declare that all real and personal property of Christ Church is held in trust for The Episcopal Church and the Diocese of Georgia.

Those who voted to leave The Episcopal Church have continued to worship in the historic church, while those who decided to continue as Episcopalians have held the Sunday Eucharist in another Savannah parish under the leadership of the Rev. Canon Neal Phelps.

## Massachusetts Congregation Votes to Leave for AMiA

A small congregation in the Diocese of Massachusetts has chosen to leave The Episcopal Church and will become affiliated with the Anglican Mission in the Americas (AMiA). Holy Trinity Church, Marlborough, a congregation with about 70 active members, made

the decision to become part of the AMiA, which is overseen by the Episcopal Church of Rwanda.

Holy Trinity will not contest the Diocese of Massachusetts for its property. Instead it is renting space in a nearby Methodist church.



# PEOPLE & PLACES

## Appointments

The Rev. **Richard Alton** is priest-in-charge of St. Andrew's, 1231 Washington Blvd., Stamford, CT 06902-2402.

The Rev. **Debra Bullock** is assistant at St. Mary's, 3rd Ave. and 95th St., Stone Harbor, NJ 08247.

The Rev. **Charles Fels** is rector of Good Shepherd, PO Box 5104, Knoxville, TN 37928-5104.

The Rev. **Peter French** is associate at Grace Church, 120 E 1st St., Hinsdale, IL 60521-4291.

The Rev. **Michael Greene** is rector of St. Luke's, PO Box 494, Dixon, IL 61021.

The Rev. **Katherine Heichler** is priest-in-charge of Trinity/Emmanuel, 20 Brookdale Rd., Stamford, CT 06903.

The Rev. **Liddy Hoster** is rector of Trinity, 1 Trinity Plaza, Toledo, OH 43604.

The Rev. **Claire Keene** is rector of Resurrection, 917 Pond Rd., Loudon, TN 37774-6401.

The Rev. **Mimi Lacy** is rector of St. Timothy's, 107 Louis St., Greenville, NC 27858.

The Rev. **Peter Lane** is curate at St. Paul and the Redeemer, 4945 S Dorchester Ave., Chicago, IL 60615-2907.

The Rev. **Pamela Miller** is priest-in-charge of Emmanuel, 412 N Church St., Rockford, IL 61103-6811.

The Rev. **Paul Pruitt** is rector of St. Paul's, 1361 W Market St., Akron, OH 44313.

The Rev. **Lee Schaefer** is rector of St.

Michael's, 444 S Harbour Dr., Noblesville, IN 46062.

The Rev. **Greg Syler** is rector of St. George's, PO Box 30, Valley Lee, MD 20692.

The Rev. **Barkley Thompson** is rector of St. John's, PO Box 257, Roanoke, VA 24002-0257.

## Ordinations

### Deacons

**Connecticut** — **Patricia Cunningham, Mary Jane Donohue, Ronald Kolanowski, Ian Markham, Jose Martinez, Matthew Scott, Susan Cavanagh Wyper.**

**Eastern Michigan** — **Drew Downs, Sarah Fossati.**

**South Carolina** — **John Zahl.**

## Receptions

**Bethlehem** — **Donald Schaible**, as a priest from the Roman Catholic Church.

## Resignations

The Rev. **Barbara Johnson**, as rector of St. Peter's, Ashtabula, OH.

The Rev. **Jarrett Kerbel**, as rector of St. Mary's, Park Ridge, IL.

The Rev. Canon **Robert Miner**, as vicar of All Saints', Ivoryton, CT.

The Rev. **Mark Moore**, as rector of Grace Church, Trumbull, CT.

The Rev. **Catharine Phillips**, as vicar of St.

Benedict's, Bolingbrook, IL.

The Rev. **John Trumble**, as rector of Trinity, Tiffin, OH.

## Retirements

The Rev. **Sherman Beattie**, as priest-in-charge of St. Andrew's, Stamford, CT.

The Rev. **William Hoelzel**, as rector of St. Mary's, Crystal Lake, IL.

The Rev. **Robert Taylor**, as rector of St. Paul's, Riverside, CT.

*Clergy deaths as reported by the Church Pension Fund:*

<b>Eric B. Asboe</b>	<b>91</b>	<b>Nebraska City, NE</b>
<b>Mary L. Bretz</b>	<b>80</b>	<b>Oshkosh, NE</b>
<b>Kenneth B. Brown</b>	<b>78</b>	<b>Walnut Creek, CA</b>
<b>Keith P. Burns</b>	<b>74</b>	<b>Summerville, SC</b>
<b>William D. George</b>	<b>83</b>	<b>Baton Rouge, LA</b>
<b>Thomas M. Gibson, Jr.</b>	<b>87</b>	<b>Louisville, KY</b>
<b>Leslie D. Hallett</b>	<b>87</b>	<b>Ashland, OR</b>
<b>William L. Hodges</b>	<b>59</b>	<b>Petal, MS</b>
<b>Benjamin E. Johnson</b>	<b>59</b>	<b>Dubuque, IA</b>
<b>Pelham E. Mills, Jr.</b>	<b>82</b>	<b>Mount Pleasant, SC</b>
<b>William P. Richardson, Jr.</b>	<b>98</b>	<b>Metairie, LA</b>
<b>Kenneth E. Roush</b>	<b>76</b>	<b>Show Low, AZ</b>
<b>Patsy H. Walters</b>	<b>78</b>	<b>Charlotte, NC</b>
<b>Thomas W. Wile</b>	<b>50</b>	<b>San Francisco, CA</b>

## Next week...

## Clergy Put to the Test

"By using the Handbook, I can be certain that my music selections are supportive of the lectionary."

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

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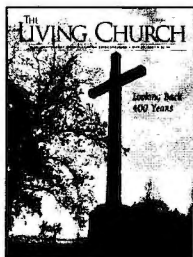
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## CHURCH FURNISHINGS

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## POSITIONS OFFERED

**FULL-TIME RECTOR:** *Calvary Episcopal Church, Rockdale, in Aston, PA*, seeks a full-time rector to guide our spiritual and physical growth. We are a pastoral-sized congregation located in historic and beautiful Delaware County, adjacent to Philadelphia.

We are a parish of loving and caring people. We seek a rector who has strengths as a preacher, teacher and crisis minister. We invite you to learn more about us by visiting our website: [calvaryepiscopalrockdale.org](http://calvaryepiscopalrockdale.org). Our parish profile is also available by e-mail request at: [mail@calvaryepiscopalrockdale.org](mailto:mail@calvaryepiscopalrockdale.org).

**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](mailto:cmaccoll@gshep.org). For more info visit [www.gshep.org](http://www.gshep.org).

**FULL-TIME DIRECTOR OF PASTORAL CARE AND SPIRITUAL FORMATION:** Experienced Anglican priest at *The Falls Church, Falls Church, VA*, inside DC beltway, to provide proactive leadership, advocacy and direction for extensive pastoral care and spiritual formation ministries, staff and key volunteers. Will ensure effective programs and ministries. Strong administrative and organizational skills; loves pastoral ministry. Contact **Martha Berg**, (703) 574-4405, or [mberg@thefallschurch.org](mailto:mberg@thefallschurch.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](mailto:stgregorysyouth@bellsouth.net).

## POSITIONS OFFERED

**MINISTRY AMONG THE ONEIDAS:** *Holy Apostles, Oneida, WI*, seeks a full-time priest to join us in growing as the Body of Christ in this place. Rich in history and tradition, we seek a dynamic, Jesus-centered preacher and loving pastor who appreciates innovative Anglo-Catholic liturgy. Christian education for all age groups is a high priority, as is strengthening and expanding our lay ministry, creating among us a greater sense of unity and reaching out to those living on the margins of society. Forward resume and CDO profile to **The Rev. Canon William Johnston, DDO Diocese of Fond Du Lac, 1051 Lyndale Dr., Ste 1B, Appleton, WI 54914** or [diofd1@diofd.org](mailto:diofd1@diofd.org).

**FULL-TIME CANON:** *Christ Church Cathedral, Indianapolis, IN*, seeks canon for innovative, energized ministry in collaborative setting. Bi-lingual downtown parish has strength in worship and outreach (local to global interests) with desire to deepen complementary spiritual practice. Candidates will have demonstrated ability as leaders and exemplify active lives of prayer. Ideal candidates will have experience as a rector/vicar and as staff member, and will manifest strong interest in ground-breaking strategies to shape Christians for a rapidly changing future. Spanish fluency is a plus. Women, minorities, and all qualified applicants are invited to apply to the **Very Rev. Stephen E. Carlsen** with resume in PDF format at [Stephenc@cccindy.org](mailto:Stephenc@cccindy.org). Rolling applications and interviews scheduled through Jan. 31. Website: [www.cccindy.org](http://www.cccindy.org).

## POSITIONS WANTED

**FULL-TIME ORGANIST-CHOIRMASTER** available 2008 for active resource parish where fine music and liturgy is central to parish life and identity. Master's degree, over 25 years' experience. Strengths include choir training (RSCM programs with treble, teen and adult choirs), service playing, liturgy, teaching, concerts, workshops, grounded in traditional Anglican music and spirituality. Organized, collegial, engaging working style. Direct inquiries to: **John W. Brooks, 9523 Treyford Terrace, Gaithersburg, MD 20886**. Phone: (301) 987-0487. E-mail: [jbrooks9523@comcast.net](mailto:jbrooks9523@comcast.net).

## TRAVEL / PILGRIMAGES

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## CHAPLAIN

Provide pastoral care, spiritual, moral, and ethical guidance to Royal Oaks residents, family members and employees. Must be skilled in crisis intervention and have excellent communication and organizational skills. Must be ordained and in good standing with a recognized faith community. Prefer Master's degree in Divinity and completion of at least one year's experience working with older adults. Fax resume to 623-815-4287, email to [lwaltz@royaloakslife.com](mailto:lwaltz@royaloakslife.com) or apply at

Royal Oaks Life Care Community  
10015 W. Royal Oak Rd., Sun City, Arizona 85351

# Church Directory



## AVERY, CA

(Calaveras Big Trees)

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

## FORT MYERS BEACH, FL

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

## STUART, FL

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

## HONOLULU, HI

**THE PARISH OF ST. CLEMENT** (808) 955-7745  
www.stclm.org stclm001@hawaii.rr.com  
The Rev. Liz Zivanov, r  
Sun H Eu 7:30 & 10:15

## ST. MARK'S

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

## CHICAGO, IL

**CUEGPIQIP** N. LaSalle Blvd at Elm  
ascensionchicago.org (312) 664-1271  
Sisters of St. Anne (312) 642-3638  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
www.stpaulsparish.org (708) 447-1604  
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar  
Sun Eu 9 & 10:30. Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt, A/C

## NEW ORLEANS, LA

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

## BOSTON, MA

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

## NEWARK, NJ

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

## PASSAIC, NJ

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

## RED BANK, NJ

**TRINITY CHURCH** 65 W. Front St.  
Website: www.TrinityRedBank.org  
The Rev. Christopher Rodriguez, r  
Sun Masses 8 & 10 (Sung), MP and EP Daily

## ROSWELL, NM

**ST. ANDREW'S** 505 N. Pennsylvania (505) 622-1353  
E-mail: standrewschurch@cablone.net  
The Rev. Bob Tally, r  
Sun H Eu 8 & 10:30; Wed. Healing Service 7, Sat. Contemp. Service 6

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
www.stbarts.org (212) 378-0222  
Sun Eu 8, 9, Cho Eu 11. Mon-Fri MP 8, Eu 12:05, EP 5:30; Thurs Eu 6; Sat MP & Eu 10. Church open 365 days 8-6

## CHURCH OF THE EPIPHANY

(212) 737-2720  
1393 York Ave @ E. 74th www.epiphanynyc.org  
Sun 8:30, 11, 6

## ST. THOMAS

5th Ave & 53rd St.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-song); Sat H Eu 12:10

## RCTKJ \*QHVTIPW[ \*EJ WTEJ

The Rev. Canon James H. Cooper, D. Min., r  
The Rev. Canon Anne Mallonee, v  
(212) 602-0800

Watch & hear our services and concerts on the Web  
www.trinitywallstreet.org

## NEW YORK, NY

VTEPW[ Broadway at Wall Street  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## LVRBCWNLU

Broadway at Fulton  
The Rev. Canon James H. Cooper, D. Min., r  
Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
Open Sun 7-4; Mon-Sat 10-6

## ASHEVILLE, NC

ECVJ GFTCNQHCNNLUWNU (Biltmore Village)  
3 Angle St. (828) 274-2681  
www.allsouls cathedral.org  
Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

## SELINGROVE, PA

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

## WELLSBORO, PA

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

## CHARLESTON, SC

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

## SAN ANTONIO, TX

**ST. PAUL'S CHURCH AND SCHOOL** (210) 226-0345  
Inclusive and Affirming Anglican Catholicism since 1883  
1018 E Grayson St., Government Hill  
Website: www.stpauls-satx.org  
The Rev. Doug Earle, r; Dr. Thomas Lee, organist/choirmaster; Kay Karcher Mijangos, school headmistress  
Sun Mass 8 (Low) & 10:30 (Sung), Ev & B as anno,  
Wed Eu & HU 10:30; C by Appt., HD as anno

## MILWAUKEE, WI

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

## LUTHERAN

## MOJAVE, CA

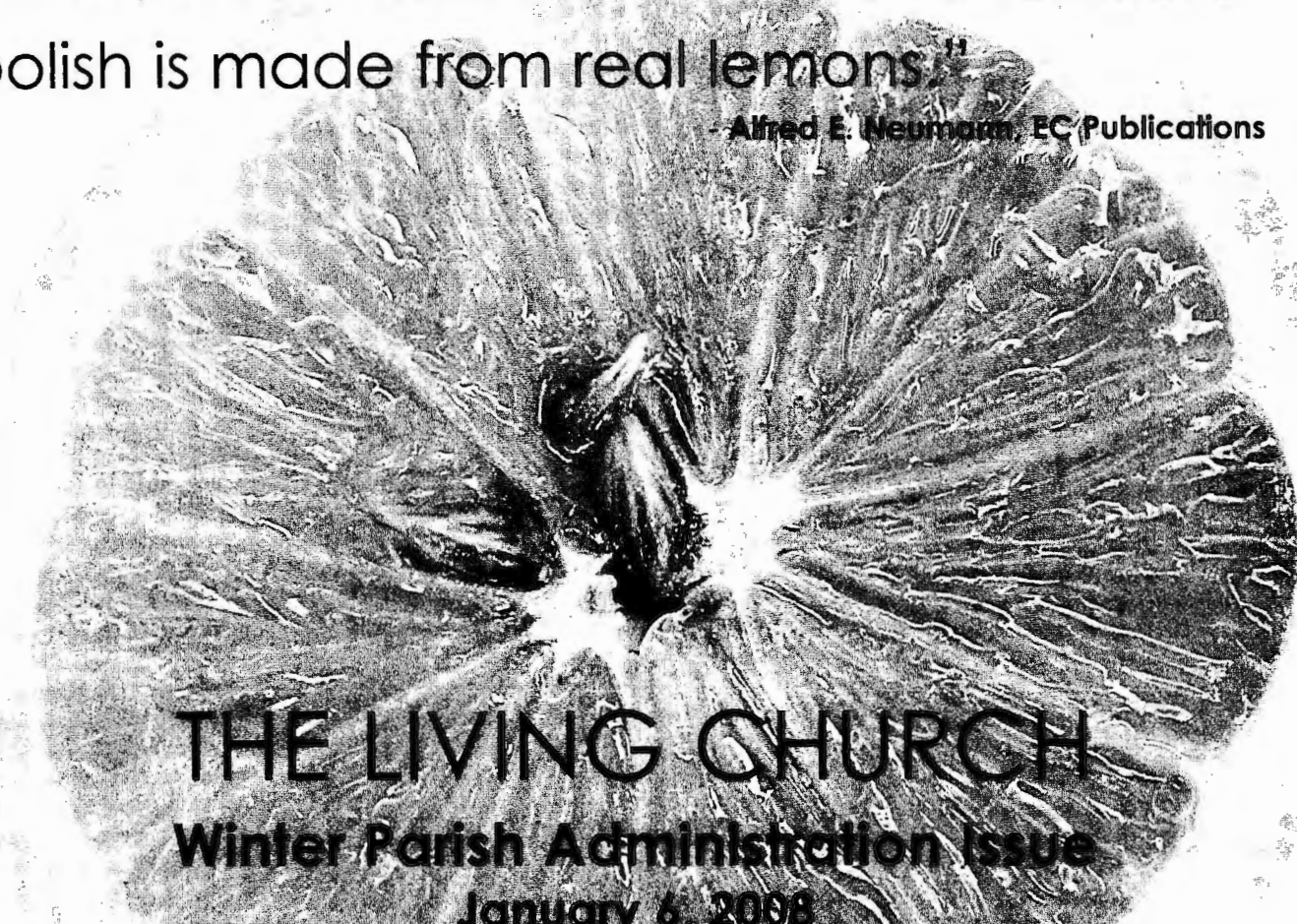
**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 10:30

## CHURCH DIRECTORY KEY

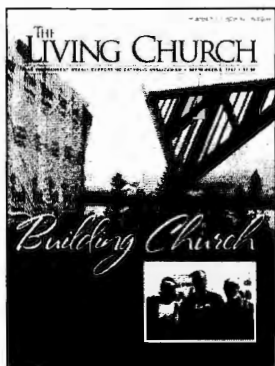
Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except;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

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