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— Mark Twain,
American Humorist & Writer



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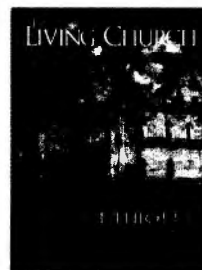
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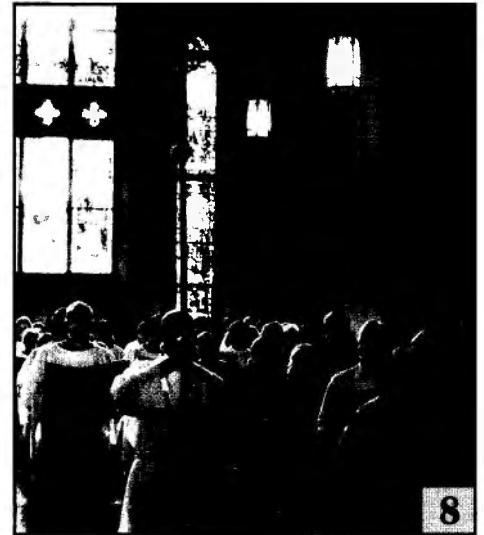
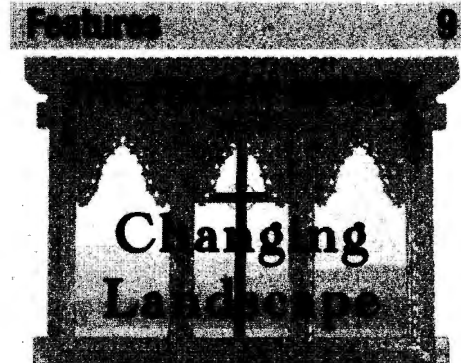
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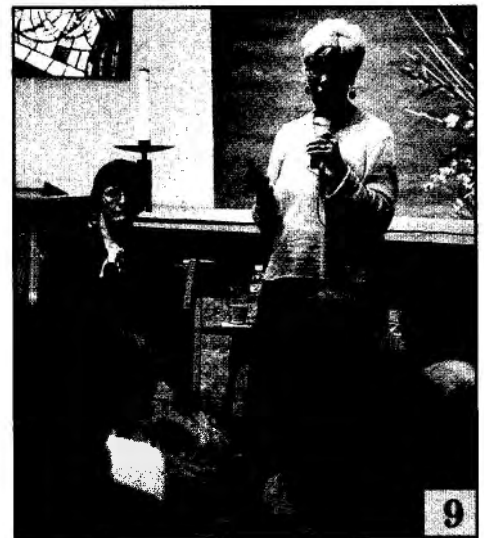
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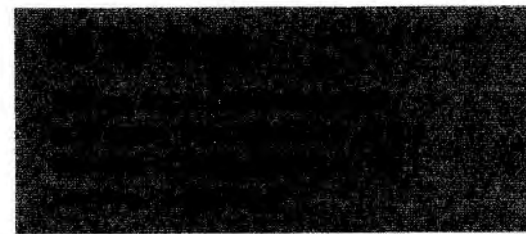
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SUNDAY'S READINGS

Reaching Maturity

'In the beginning was the Word' (John 1:1).

The First Sunday after Christmas (Year A), Dec. 30, 2007

BCP and RCL: Isaiah 61:10-62:3; Psalm 147 or 147:13-21; Gal. 3:23-25; 4:4-7; John 1:1-18

Liturgically speaking, the Christmas season is the shortest of the year, almost as short as the days of special discounts at your local shopping mall. There can be as many as two Sundays, but this year there is only one.

All of the Old Testament readings during Advent, and indeed for Christmas Day, were taken from the book of Isaiah. He prophesied that God's kingdom will come (Advent I) led by God's chosen one (Advent II), and presented a vision of that future (Advent III) sustained by an optimism about the divine purpose (Advent IV). Thus it is fitting that Isaiah's triumphant words begin our day: "... all the kings [shall see] your glory; and you shall be called by a new name which the mouth of the Lord will give" (62:2).

The passage from Paul's Letter to the Galatians interprets the coming of Christ in the context of the Mosaic law. The word "custodian" (3:24) is more accurately translated as "tutor" and refers to the custom of assigning a male slave to look after boys between the ages of 6 and 16. The tutor's job was to guide the growing child and help him to avoid evil ways. Thus, the presence of the slave became a symbol of minority age and immaturity. "So, the law was our custodian (tutor) until Christ came, that we might be justified by faith" (3:24).

Now that Christ has come, we may

"receive adoption as sons" (4:5); "you are no longer a slave but a son, and if a son than an heir" (4:7). The Old Testament prepared us much as the tutor prepares a young boy. Now that we have reached maturity, "when the time had fully come" (4:4), "God has sent the Spirit of his Son into our hearts" (4:6).

The prologue of John's gospel sets the birth of Christ in a truly cosmic context. "In the beginning was the Word, and the Word was with God, and the Word was God." The Word (Greek "logos") means much more than simply speech; it is God in action: creating, revealing, and redeeming. It is the invisible God incarnated in action.

Verses 6-8 are clearly a digression and perhaps even an insertion. There were some who claimed for John the Baptist a position superior to that of Christ. The purpose of these verses is to clearly state the Baptist's function as one who "came for testimony, to bear witness to the light" (1:7), a point reaffirmed in 1:15: "John bore witness to him."

The selection concludes with the same point made in the Letter to the Galatians: "For the law was given through Moses; grace and truth came through Jesus Christ" (1:16). In addition to "grace and truth," Paul probably would add "freedom."

Look It Up

The concept of custodian or tutor is also presented by Paul in 1 Corinthians 4:14-21, in which Timothy is cast in the role of the tutor guiding those not yet mature in their faith.

Think About It

Reread John 1:1-18, substituting the phrase "the creative power" for "the Word."

Next Sunday

The Epiphany, Jan. 6, 2008

BCP and RCL: Isaiah 60:1-6, 9; Psalm 72 or 72:1-2, 10-17; Eph. 3:1-12; Matt. 2:1-2

San Joaquin Leaves The Episcopal Church

California Diocese Accepts Invitation from the Province of the Southern Cone

When the time finally came for the convention of the Diocese of San Joaquin to decide whether to leave The Episcopal Church, there was no doubt about the outcome. Meeting at St. James' Cathedral, Fresno, Calif., Dec. 8, delegates voted overwhelmingly to adopt a constitutional amendment to depart. Convention then accepted an offer to affiliate with the Anglican Province of the Southern Cone.

The vote followed an impassioned plea the previous day by Bishop John-David Schofield, who urged listeners to seize the opportunity to leave before it was lost. Legally there is nothing to prevent the diocese from seeking primate oversight outside The Episcopal Church, Bishop Schofield said. He added that in all likelihood, General Convention will amend its constitution and canons to prevent dioceses from breaking union with it. Since changes to the San Joaquin diocesan constitution require approval by two consecutive diocesan conventions, there probably will not be time to try again before the window of opportunity is closed, he said.

"For those of us who are facing the unknown, provinces and property seem to be among the top concerns," Bishop Schofield said. "As bishop, I would like to suggest to you that a 'no' vote at this convention will not provide the imagined protection needed to get on with our lives uninterrupted. Many do not realize that for 40 years, with the first 20 under Bishop Victor Rivera, and now nearly 20 years with me, as bishops we have been able to provide a buffer for our people from the innovations that abound in dioceses all around us. A quick trip north, south, east or west is all that it takes



Bishop John-David Schofield (left) with Kevin Gunner, co-chancellor, and Rusty VanRozeboom, chancellor, during the San Joaquin convention.
Kevin Kallsen/Anglican TV photo

Diocese of San Joaquin



to wonder if we're in the same church with those folks."

Soon after the legislative session began, an amendment to the language of the proposed constitutional amendment was moved for consideration. If adopted, it would have negated the first reading of the vote last year. The amendment failed.

Debate on all of the remaining motions was fairly short. Several times during the day Bishop Schofield and diocesan chancellor Rusty VanRozeboom urged delegates voting with the majority to show compassion and respect toward those who did not

want to leave The Episcopal Church. Subdued applause followed the announcement that the canonical amendment to accept the invitation to join the Southern Cone had passed.

A vote by orders took place on whether to leave The Episcopal Church. Delegates passed between pairs of tellers who were stationed at both sides of the room — one side for those in favor and the other for those opposed. Bishop Schofield referred to this process several times during the day as "London Bridge" voting because of its resemblance to the children's nursery rhyme game.

The vote was 70-12 in the clergy order and 103-10 by the laity.

The unprecedented decision by an Episcopal diocese to affiliate with another province undoubtedly will have significant implications for the future of the Anglican Communion. Primates and provinces await a decision by Archbishop of Canterbury Rowan Williams about whether or not to withdraw Bishop Schofield's invitation to the Lambeth Conference.

Archbishop Williams was briefed on the invitation by the Southern Cone in September during a meeting in London with Presiding Bishop Gregory Venables. As of Dec. 13, he had not

(Continued on next page)



Kelly Oliver, CRC Public Relations photo

Archbishop Akinola addresses the four bishops-elect during the consecration portion of CANA's annual council meeting Dec. 9 at Church of the Epiphany in Herndon, Va.

CANA Seeks to Reconcile Two Sides

There needs to be freedom for the Convocation of Anglicans in North America (CANA) to take a different direction on ordination of women from its Nigerian sponsor, according to Bishop Martyn Minns, who announced the formation of a task force during his address on the first day of the annual council meeting Dec. 6 in Herndon, Va.

"We will keep our promise to honor both integrities within CANA and fulfill our commitment to the full participation of women in the life and leadership of the church," Bishop Minns said. "We will seek to do so in

such a manner that both those who are unable to support the ordination of women and those who embrace it will know that their position has been honored."

CANA was formed last year after 11 congregations left the Diocese of Virginia and The Episcopal Church.

The council meeting concluded Dec. 9 with the consecration of four bishops for CANA. Two of the candidates are former Episcopalians — the Rev. Canon David Anderson, president and CEO of the American Anglican Council, and the Rev. Roger Ames, former rector of St. Luke's Church, Akron, Ohio.

San Joaquin Joining Province of Southern Cone

(Continued from previous page)
issued a public statement.

Convention's decisions may bring about legal complications. Some congregations and clergy in San Joaquin do not want to leave The Episcopal Church, and it appears likely that Presiding Bishop Katharine Jefferts Schori will attempt court enforcement to ensure that all property and other assets remain with the loyal minority. During convention a lay person announced that those who want to remain with The Episcopal Church would meet immediately after convention at Church of the Holy Family, Fresno.

Just how complicated the legal entanglements are likely to become was highlighted toward the end of convention during debate over a

motion to permit Holy Family to begin the process to file incorporation paperwork with the State of California. One of the chancellors left the convention podium and from one of the microphones set up for delegates inquired whether the convention had the authority to grant the parish's request given the fact that Holy Family already had stated that it wished to incorporate as an Episcopal parish.

Despite some misgivings that approval of the request would add to the complex legal situation the votes had created, delegates approved the request after delegates were reminded that Bishop Schofield had previously said both he and the diocese would do all in their power to assist any parish or member of the clergy who wanted to remain with The Episcopal Church.

Five Retired Bishops Repeat Request for Financial Data

Five retired bishops chided two members of Executive Council whom the bishops said "carefully failed to give us the information we requested." In a brief letter sent recently, the bishops repeated their request for the amount of money spent on property disputes and the source of the funds.

"We are concerned that there could be a violation of federal pension fund laws," the Rt. Rev. William Wantland, retired Bishop of Eau Claire, said. "If they are using endowment funds, some of those are restricted.

"Are we seeing Executive Council in the act of 'pulling a Charles Bennison' on the church?" Bishop Wantland asked. "Bishop Bennison was brought up on charges by his standing committee for refusing to disclose full financial information. No one is saying Executive Council is using money illegally, but how do we know? We need assurances that the gifts of faithful Episcopalians in previous generations are being used for the purposes for which they were originally intended."

Pension Funds

Last summer four bishops — the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina; the Rt. Rev. Maurice Benitez, retired Bishop of Texas; the Rt. Rev. Alex Dickson, retired Bishop of West Tennessee, and Bishop Wantland wrote to Executive Council, asking if any of the \$25,000 that the Church Pension Fund had contributed to the House of Bishops' task force on property disputes had been expended. They also sought the total amount of money expended on property disputes in 2006 and whether any endowment funds had been used to fund litigation.

In responding to the bishops [TLC, Dec. 23], council members Josephine Hicks and John Vanderstar declined to give any financial data, but assured the bishops that the church was receiving extraordinary value for the funds it had expended.

Steve Waring

Buddhist Monks Construct Mandala at Sacramento Cathedral

Buddhist monks are renowned for lives of austerity and meditative prayer, but even they rely on networks, and the Very Rev. Brian Baker, dean of Trinity Cathedral, Sacramento, Calif., is part of it.

About 18 months ago, Dean Baker left St. Thomas' Church in Sun Valley, Idaho, to accept the call to Sacramento. He already enjoyed good interfaith relations with the local Buddhist community in Sun Valley and the monks there put Dean Baker in touch with their colleagues in the Sacramento area.

Those contacts helped the congregation at Trinity Cathedral to undertake what Dean Baker describes as a bold experiment in evangelism: The cathedral opened its doors to the community Dec. 6-9 while two Buddhist monks from Tibet constructed an intricate sand mandala in an alcove near an empty manger awaiting its nativity figures. A mandala has many uses in Buddhism but is frequently a tool of meditation in which elements of the design represent symbolically the objects of worship and contemplation.

"We're trying to reach out to

younger, progressive folks who may have left church 20 years ago," Dean Baker said. "We're trying to promote a church that people wouldn't expect, and getting good traffic."

Some 2,500 persons visited the cathedral during the four days of public viewing hours. Average attendance at the three main services on Sunday morning is typically around 500. On the day the mandala was disassembled, Dean Baker said some 900 attended. Many of the additional people on Sunday, Dean Baker said, reported coming back to the cathedral as a result of having seen the Buddhist sand mandala.

Dean Baker believes that the gesture of hospitality and understanding between two faiths was particularly appealing. He said several people wept openly during an interfaith service on Saturday that was led by Tibetan monks.

"We drew people into the church," he said. "It was a great evangelism



Trinity Cathedral photo

Dean Brian Baker admires a sand mandala completed at the cathedral by two Buddhist monks.

tool. A lot of people who don't attend church are very curious about Buddhism. Something like that can wash the bad taste from previous experience out of their mouth."

Steve Waring

Rector Defends Seattle Parish's Decision to Offer Astrology Workshop

A three-session course titled "They Followed a Star: Astrology and Christianity as Allies on the Journey" is being taught at St. Andrew's Church in Seattle this month.

The Rev. Peter Strimer, rector of St. Andrew's, said he has previously referred people to Dan Keusal, a licensed counselor and astrologer in private practice in Seattle with good results. Mr. Keusal, who holds a degree in theology from the University of Notre Dame and worked for years as a parish and campus minister, is teaching the workshop. The first session was Dec. 3.

"Of the 35 people signed up for the class, nearly half have not been in our church or any church before," Fr. Strimer said. "We are using Raymond Brown's *The Birth of the Messiah*."

Fr. Strimer described the course as "a fun, captivating approach to the Christmas story" which draws upon Mr. Keusal's training in Roman Catholicism and astrology.

Fr. Strimer sees this class as being no different than having a Muslim or Jew come to the church to explain those faiths. He said that everyone from all religious backgrounds is welcome at St. Andrew's, including traditional Anglicans.

In a brief description of the course located on an internet website he maintains, Mr. Keusal describes his workshop as a way to "look at how astrology can support and deepen our journeys as men and women of faith."

"Just as the Magi followed a star to find Jesus, we can look to the stars for help in discerning 'Spirit's' plan for

us," Mr. Keusal writes on his website.

Bishop Gregory Rickel of Olympia did not comment directly on the class at St. Andrew's when contacted by a reporter.

"If our faith is strong, we should have nothing to worry about in sharing it, and in putting it up against some other paths in which others claim to find their salvation," he said. "If we are not willing to engage them, we will miss a chance to share the good news we do have."

Bishop Rickel added that "our salvation can never be found through karma, or any other philosophy, scientific or otherwise. Not being God, I can't explain it all, but I know Christ is our Messiah and that is where I put my hope and my salvation."

Robert R. Chapman, Jr.



J. Thomas Downs/Anglican Connections photo

The convention Eucharist in the Diocese of Eastern Michigan at St. John's, Saginaw.

Pastoral Challenges

Only courtesy resolutions were considered during the annual convention of the Diocese of **Eastern Michigan**, which met Oct. 19-20 at St. John's Church, Saginaw. It was the first at which Bishop S. Todd Ousley presided for the entire meeting.

In his address to convention, Bishop Ousley reflected on the results of his "season of listening," which occurred during visits to the 50 congregations of the diocese. During his convention sermon, he said the most significant challenge in the coming years will likely involve "providing pastoral leadership in creative ways, particularly in small congregations and in congregations serving marginalized populations."

He praised the spirit of innovation. "As a diocese, we may be young and we may be small, but we are recognized as a pioneer and leader in exploring the frontier and boundaries

of pastoral leadership provision," he said.

Convention received a 2008 budget of \$983,689. The amount is more than \$120,000 greater than the figure approved for 2007, and includes a projected surplus of about \$17,000.

Planning for Election

The Diocese of **South Dakota** began the process of electing a bishop coadjutor during its recent convention at a resort and convention center in Oacoma.

The resolution approved by convention stipulates that the date of the election is to be determined by the diocesan bishop in consultation with the standing committee.

During his address, the Rt. Rev. Creighton Robertson, Bishop of South Dakota, spoke at length about the House of Bishops' meeting in New Orleans [TLC, Oct. 14]. He read an extended section from a document he and several bishops who are lawyers wrote that stated "the issue is not about human sexuality or even provincial misbehavior. The issue is the Anglican identity defined by the Anglican Constitution. That cannot be radically replaced or altered."

Convention also adopted the first reading of a resolution permitting vocational deacons to serve for election to the standing committee as well as resolutions to designate the Sunday morning offering at the closing Eucharist to a Sudanese school project and encouraging all parishes to undertake a three-step process of reflection, education and action recommended by the Episcopal Ecological Network.

New Priorities

For the first time since 2003, delegates to convention in the Diocese of **Southwest Florida** rejected a resolution which would have allowed congregations to redirect apportionment payments away from the program budget of the General Convention.

Similar resolutions had passed at

the 2003-2005 conventions. Last year, a procedural error kept the resolution from being considered, but diocesan council approved a mechanism to implement the procedure anyway.

Bishop Dabney Smith used his Oct. 20 convention address, his first as diocesan, to steer a new course for Southwest Florida, one with an emphasis on mission, outreach and young adults. He also elaborated on a line item in the budget providing for an assistant bishop. Bishop Smith said he has not asked anyone to serve in that capacity. The line item simply makes funding the position possible, he said.

Bishop Smith, who was invested as the fifth bishop of the diocese a month earlier, announced a reorganization of the Congregational Development Committee, the appointment of the first full-time Episcopal chaplain to the University of South Florida's main campus in Tampa in a decade, and the appointment of a new commission on young adult and higher education ministry.

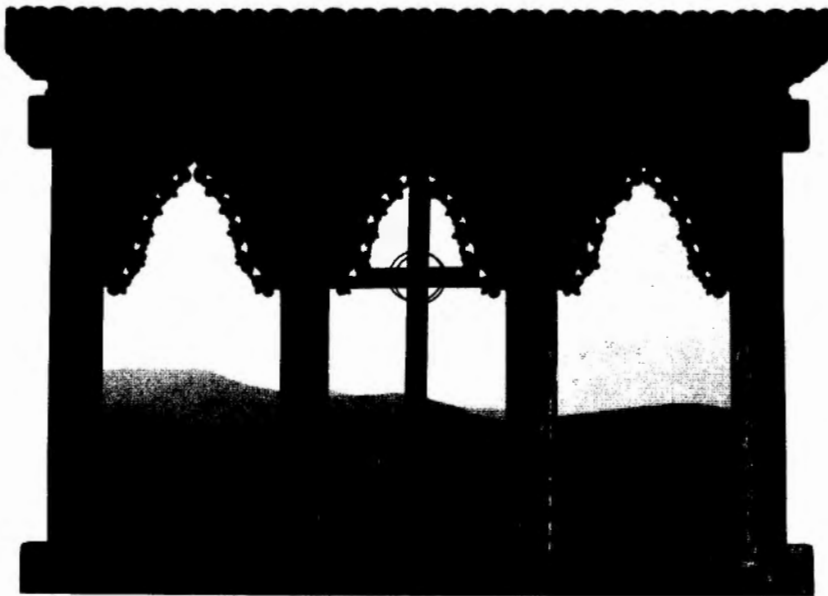
Convention adopted a resolution to form a task force to begin the process for The Episcopal Church to include the Rev. John Edwin Culmer, an African American priest who championed social justice reform in South Florida in the 1920s to 1940s, in the calendar of *Lesser Feasts and Fasts* to be commemorated June 19. Convention also approved a 2008 budget of \$3.1 million.

BRIEFLY...

Bishop **Robinson Cavalcanti**, along with the congregations and clergy of 44 parishes of the Diocese of Recife in northeastern Brazil, were received recently by Presiding Bishop Gregory Venables as an extra-territorial diocese of the Church of the Province of the Southern Cone. The reception marks a shift in the status of the Brazilian congregations from a personal prelature of Bishop Venables over individuals in Recife to a formal ecclesial entity within the province.

THE YEAR IN REVIEW

Changing Landscape



The long-anticipated realignment of the Anglican Communion seemed to be gathering momentum as 2007 drew to a close.

Bishops were consecrated by overseas Anglican provinces with the intention of serving churches in the United States. Dioceses went to court in attempts to regain control of properties claimed by departing congregations. Churches and even an entire diocese decided to leave The Episcopal Church for a variety of new Anglican "homes," and as the year wound down, there were dioceses attempting to affiliate with other Anglican provinces. These developments along with many others made for a busy, eventful year of news reports.

The year got off to a rocky start in the Diocese of Virginia when eight churches that previously had decided to leave The Episcopal Church announced they would be part of the Convocation of Anglicans in North America (CANA), a missionary endeavor of the Church of Nigeria. The group included two large, historic congregations — Truro Church, Fairfax, and the Falls Church. Later the group was joined by three other Virginia churches.

The Virginia congregations were in the news for much of the year. A month after they announced they were leaving, the Rt. Rev. Peter J. Lee, Bishop of Virginia, inhibited 21 members of the clergy from those churches, and they made headlines again when litigation was brought against them by The Episcopal Church to prevent them from continuing to worship in the church properties.

In November, a trial was held in Fairfax, but a circuit judge's decision was not expected until early in 2008. As witnesses were being called in Virginia, another Anglican province announced it would welcome North American dioceses that were in theological disagreements with the leadership of their churches. Presiding Bishop Gregory Ven-

ables said the Province of the Southern Cone (South America) would provide a safe "haven" for dioceses in the United States and Canada. San Joaquin was the first diocese to accept the invitation. Two retired Canadian bishops said they were transferring to the Southern Cone following Bishop Venables' announcement.

Meanwhile, there were additional defections by churches during 2007, continuing the slow departure of Episcopal congregations since 2003. Christ Church, Savannah, Ga., the Pro-Cathedral of St. Clement, El Paso, Texas, and a sizable portion of Grace and St. Stephen's, Colorado Springs, were among the most prominent.

Many of the churches that left have affiliated with Anglican provinces in Africa. In order to provide episcopal leadership in this country, five Americans were consecrated as bishops: the Rev. Bill Atwood and the Rev. William Murdoch, in Kenya, the Rev. John Guernsey, in Uganda, and the Rev. Canon David Anderson and the Rev. Canon Roger Ames, in Nigeria.

Another event that has affected the realignment took place in New Orleans in September when the House of Bishops met. A highlight of that meeting was the appearance of Archbishop of Canterbury Rowan Williams, who spent two days listening to the bishops express their concerns. The archbishop was accompanied by members of the Joint Standing Committee of the Primates and the ACC.

As the bishops concluded their meeting they released a response to questions and requests that had been made by the primates of the Anglican Communion when they met in Tanzania in February. At that time a draft version of a proposed Anglican Covenant was revealed, but by

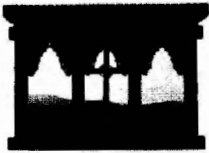


George Conger photo
Bishop Venables speaking at the ACN conference in Fort Worth.

(Continued on next page)



Bishop Lee



THE YEAR IN REVIEW
Changing Landscape



Steve Waring photo

Bishop Jefferts Schori and Archbishop Williams at the House of Bishops' meeting in New Orleans Sept. 21.

(Continued from previous page)

the end of the year most provinces had not addressed the matter.

During the House of Bishops' meeting, the Rt. Rev. Jeffrey N. Steenson, Bishop of the Rio Grande, told the house he was planning to resign and would join the Roman Catholic Church. He was one of four Episcopal bishops to make that move during 2007. Bishops Dan Herzog, retired, of Albany, and Clarence Pope, retired, of Fort Worth, returned to the Church of Rome, and in November, Bishop John Lipscomb, who retired this year as diocesan of Southwest Florida, said he was leaving.

Three other American bishops transferred to other Anglican provinces during the year. The Rt. Rev. David Bena, retired Bishop Suffragan of Albany, transferred to

the Church of Nigeria. The Rt. Rev. Andrew Fairfield, retired Bishop of North Dakota, joined the Church of Uganda, and the Rt. Rev. William Cox, former assisting bishop in Oklahoma and retired suffragan of Maryland,



Bishop Steenson: moving to the Roman Catholic Church.

moved to the Southern Cone.

Members of the American House of Bishops received invitations from the Archbishop of Canterbury to participate in the Lambeth Conference of Anglican bishops in July 2008. The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, was not invited.

An unusual situation developed in the Diocese of South Carolina, where the Very Rev. Mark Lawrence had been elected bishop in 2006. As the diocese was finishing the process of accumulating consents for his consecration from diocesan bishops and standing committees, Presiding Bishop Katharine Jefferts Schori invalidated the process. Later it became known that some standing committees had not used the correct method in returning their consents. In June, South Carolina held another election, Fr. Lawrence was elected again, and a sufficient number of correct forms was received. He is scheduled to be consecrated January 26.

The Diocese of Los Angeles and four of its former congregations were involved in protracted litigation as the year came to an end. After one court

ruled that the church properties belonged to the congregations, an appellate court decided the diocese should have those properties. An appeal is now before the California Supreme Court by the departing congregations.

Seven diocesan bishops joined 43 other Anglican bishops to form the Common Cause Council at a meeting in Pittsburgh in September.

At about the same time, 12 bishops were nominated as "episcopal visitors" by Bishop Jefferts Schori. They will be available to make episcopal visits to congregations that are in theological disputes with their diocesan bishops. To date no such visits have been announced.

A new organizational plan for the staff at the Episcopal Church Center in New York City was announced by the Presiding Bishop. A feature of the revised structure will be the relocation of some staff members to regional offices in four parts of the United States, including Los Angeles.

The General Theological Seminary opened its Desmond Tutu Education Center in September. The \$27 million project will be chiefly a conference center and is part of an \$88 million



GTS photo

Archbishop Tutu at General Seminary.

Steve Waring photo
 John Vanderstar and Sandra McPhee of the national Executive Council, which rejected the pastoral plan proposed by the primates of the Anglican Communion.

expansion that will provide additional residential and administrative space at the New York seminary.

In other seminary developments, the Rev. Ian Markham became the dean and president of Virginia Theological Seminary, the Very Rev. Doug Travis is now the dean and president of the Episcopal Theological Seminary of the Southwest, and the Very Rev. Paul Zahl resigned as dean and president of Trinity School for Ministry.

The Diocese of Western Michigan was without a cathedral following the sale of the Cathedral of Christ the King, Portage, to a non-denominational church. Meanwhile, Los Angeles has a new cathedral with St. John's Church, Los Angeles, having been designated a pro-cathedral by Bishop Jon Bruno.

The Bishop of Pennsylvania, the Rt. Rev. Charles E. Bennison, was inhibited by the Presiding Bishop Oct. 28 for conduct unbecoming a member of the clergy. Bishop Bennisson, who had been at odds with Pennsylvania's standing committee over various financial matters, was disciplined in a sexual abuse case in which his brother, John, was charged. The case will be heard by an ecclesiastical court.



Bishop Bennisson

The national Executive Council met three times during 2007, in Portland, Ore., Parsippany, N.J., and Dearborn, Mich. Among the council's accomplishments was voting to reject the pastoral plan proposed by Anglican primates.

A priest in Seattle created a stir when she said she was a practicing Muslim in addition to being an Episcopal priest. The Rev. Ann Holmes Redding, former member of the staff at St. Mark's Cathedral, Seattle, was inhibited for a year by her bishop, the Rt. Rev. GERALYN WOLF, Bishop of Rhode Island.

Episcopal churches and clergy figured prominently in the funerals for two well-known Americans. Funerals for former President Gerald Ford were held at St. Margaret's Church, Palm Desert, Calif., Washington National Cathedral, and St. Mark's, Grand Rapids, Mich. The interim and former rectors of St. Barnabas' Church, Fredericksburg, Texas, took part in former first lady Lady Bird Johnson's funeral in Austin, Texas. Another well-known Episcopalian, author Madeleine L'Engle, died at 88 following a long illness, and Bishop James Kelsey of Northern Michigan was killed in an automobile crash June 3.

The House of Bishops underwent considerable change, which has been the norm in recent years. Bishops who were elected in 2006 and consecrated during 2007 were: Larry Benfield, Arkansas; Mark Beckwith, Newark; John Bauerschmidt, Tennessee; Dabney Smith, Southwest

Florida; Robert Fitzpatrick, Hawaii; and Thomas Breidenthal, Southern Ohio.

Elected and consecrated during 2007 were the following: Shannon Johnston, Virginia; Laura Ahrens, Connecticut suffragan; Edward Konieczny, Oklahoma; Gregory Rickel, Olympia; Sean Rowe, Northwestern Pennsylvania; and Mary Gray-Reeves, El Camino Real.

Those elected in 2007 but not yet consecrated: Jon Sloan, Alabama suffragan; Mark Lawrence, South Carolina; Dan Edwards, Nevada; Stephen Lane, Maine; and Jeffrey Lee, Chicago.

Bishop Mark MacDonald resigned his ministry as diocesan in Alaska to become National Indigenous Bishop in the Anglican Church of Canada. He will remain as Bishop of Navajoland. The Rt. Rev. William O. Gregg resigned as Bishop of Eastern Oregon and has become assistant bishop in North Carolina.

The House of Bishops mourned the loss of eight of its retired members: William Weinhauer, Western North Carolina; Robert Wolterstorff, San Diego; Stephen Jecko, Florida; Fred Putnam, Navajoland; Ted Jones, Indianapolis; Albert W. Hillestad, Springfield; Donald Davis, Northwestern Pennsylvania; and William Wolfrum, Suffragan, Colorado.

In November, membership statistics for 2006 were released by The Episcopal Church, and most of the numbers were not encouraging. Figures compiled by the Office of Congregational Development showed that membership in the church nationally declined by more than 50,000 during 2006, and average Sunday attendance dropped by just under 22,000.



ENS/Brian Winters photo
 House of Deputies president Bonnie Anderson speaks June 30 at St. Michael and All Angels' Church, Albuquerque, N.M., at a meeting sponsored by Episcopals for the Future in the Diocese of the Rio Grande.



Timothy Roberts photo
 Bishop Gray-Reeves; among those elected and consecrated during 2007.



Thinking Positively

Unlike many Americans, I haven't gotten into the practice of making New Year's resolutions. It's not that I haven't felt the need for them; rather, it's a matter of being able to keep them. I'm about to change that. I'm going to make a resolution for 2008. I share it with readers because hopefully you'll notice it on these pages. I resolve to be less negative during 2008.

That's a tall order for someone who's become more cynical as the years race by, but I'm going to take a stab at it. First, a couple of disclaimers. Negativity is in the eye of the beholder. Thus, it's possible that I'll write something that you may feel is negative but I don't. Second, that doesn't mean there won't be anything negative in the magazine. We can't possibly keep news articles that are not positive out of the magazine. We would quickly lose our credibility. And sometimes I may comment on a news story that we would agree is negative, but it may not be possible to keep the commentary positive when the subject is negative. Got all that?

I know you, the readers, will let me know when I have failed (and I will) to avoid negativity. But nonetheless I'm going to give it a try.

Several readers challenged the idea of transferring the Feast of All Saints to the following Sunday as mentioned in the commentary on Sunday's readings [TLC, Nov. 4].

The Very Rev. John H. Park, dean of the Cathedral of the Good Shepherd in Lima, Peru, wrote, "The celebration of the principal Feast of All Saints on the following Sunday is not a 'transfer,' but rather a 'repetition'." He points out that a paragraph on Page 17 of the Book of Common Prayer states that it is permissible for major feasts to be transferred, but it continues, "This provision does not apply to Christmas Day, the Epiphany, and All Saints' Day."

So it's all right to observe the Feast of All Saints on the following Sunday as long as there is a celebration of the feast on All Saints' Day. If a parish does not observe All Saints' Day, the rubric says there is no permission to celebrate it on the following Sun-

day. This ought to send the liturgical police scurrying.

According to *The Missionary*, newspaper of the Diocese of Northern California, St. Nicholas' Church, Tahoe City, had, until a few months ago, a porcupine named Marvin as "a delightful member of the congregation." The newspaper reports that Marvin, "accompanied by his person," came to church most Sundays and "would listen attentively to the homily — making little snuffling sounds as commentary." Alas, Marvin died of liver cancer in September.

When the profession of the life vow of Sister Linda Ann Elston, OSH, took place recently at the Order of St. Helena's convent in Augusta, Ga., there was an unusual recessional — the Pointer Sisters' "Jump for My Love," which featured dancing by the participants.

The service leaflet for the liturgy on the Sunday after All Saints' Day at a Texas congregation had the words of the well-known hymn, "I sing a song of the saints of God" printed. From verse 2 was the following:

And one was a soldier and one was a beast, and one was slain by a fierce wild priest...

The person who sent this item reported that most of the congregation missed it and sang right along nevertheless.

From an ad for a parish church spotted in *Church Times* (England): 6 p.m. choral mass for young professionals followed by trip to local pub.

Headline from an unidentified newspaper sent by one of our readers: Episcopalians Decide to Divide.

Another reader reports he visited an Episcopal church recently and heard a sermon that lasted 43 minutes. Can anybody top that?

To Mike "near Cleveland": We should care what African archbishops think because as Anglicans we are supposed to be in communion with them.

David Kalvelage, executive editor

Did You Know...
Organized in 1816, St. Peter's Church, Ashtabula, Ohio, is the oldest regularly organized congregation west of the Allegheny Mountains.

Quote of the Week
The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, in a talk at Nova Southeastern University in Miami on same-gender unions becoming legal in New Hampshire: "I always wanted to be a June bride."

Sad Day for the Church

When the Diocese of San Joaquin took the unfortunate steps of removing itself from The Episcopal Church and deciding to become part of the Anglican Province of the Southern Cone (South America), it created a predicament that probably won't be resolved for many years. San Joaquin, the diocese that covers most of the Central Valley of California, approved at its convention the second reading of a constitutional change that removes the word "Episcopal" and replaces it with "Anglican." At the same convention, San Joaquin accepted the invitation from the Southern Cone to become part of its province.

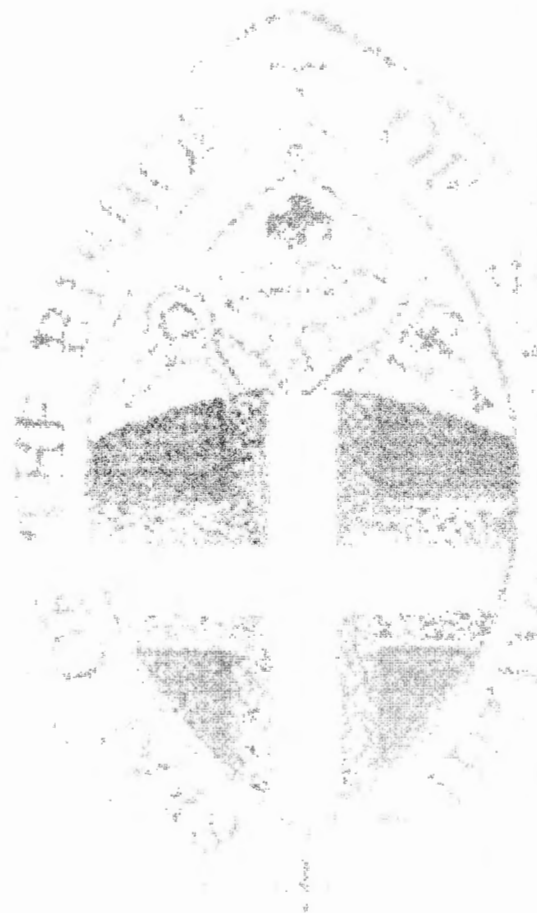
While it is tempting to commend San Joaquin for standing up to The Episcopal Church and declaring "enough is enough," we are unable to do so. Anyone who values catholic ecclesiology, as we know many in that diocese do, should find a fracture like this untenable. When one considers our Lord's desire that we all may be one, the departure becomes even more difficult to justify.

Unfortunately, there are no winners in this action with the exception of a few attorneys. The Episcopal Church loses because some 7,000 of its members have departed, and it will continue to receive negative publicity when secular media outlets report additional developments. The diocese is a loser because it no longer is its own American entity but rather part of another province with a different culture in another part of the world — a place sometimes difficult and expensive to reach. Bishop John-David Schofield of San Joaquin will be among the losers, for surely presentment charges will be brought against him for the second time. Those congregations that leave are losers, because the community they built in various cities and towns is shattered. There will be separating of friends, sometimes with hard feelings. The members of the congregations that remain in The Episcopal Church are losers, for they are now a tiny diocese with few resources, few members, and like those who left, fractured communities.

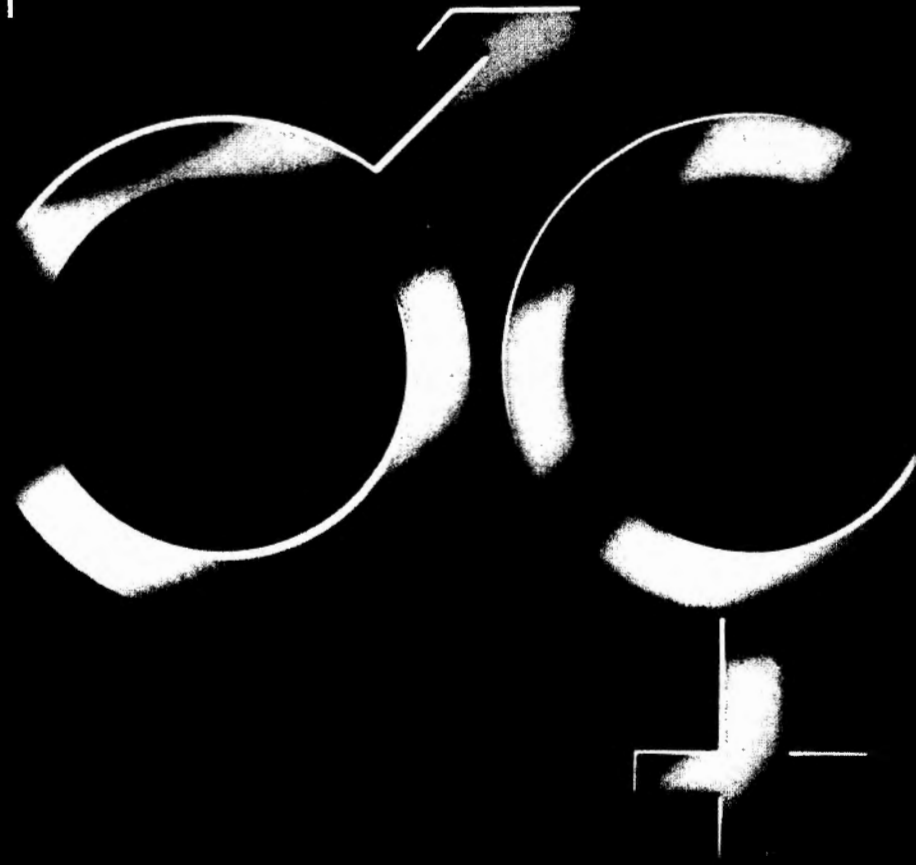
Prayers for those in San Joaquin, on both sides of this issue, are appropriate. In praying for those who have left, we should give thanks for their witness in the diocese and to the rest of the church, and we should be thankful that not only did they receive what they have sought for many years, they also will remain as brother and sister Anglicans, in union with Canterbury. The days ahead will be difficult for those who have committed to remain in The Episcopal Church. The five or six congregations that indicated immediately a desire to stay along with an undetermined number of individuals will need prayers for determination and faithfulness as the reconstruction of the diocese takes place.

Amid all the losers will be a small group of lawyers who stand to make great amounts of money as litigation unfolds over properties. No doubt the national Episcopal Church will attempt to retain the properties currently occupied by the departing congregations. While in most parts of the country it is fairly certain that such disputes side with the dioceses, in California it is not a sure thing, as we have seen in lawsuits involving parishes that have left The Episcopal Church. Lawsuits are likely to proceed through California's legal system at a snail's pace, meaning that the protracted litigation is likely to take years before it is resolved.

San Joaquin will be watched closely by other dioceses that are likely to take similar steps. The conventions of the dioceses of Pittsburgh and Fort Worth already have approved similar constitutional changes, and will face another vote in 2008. Another five or six dioceses are moving more slowly but will be interested in how this turns out. In the meantime, all the litigation and strategizing are limiting the church's effectiveness in having its members share the gospel with others. That is the most tragic result of all.



Anyone who values
catholic ecclesiology
should find a fracture
like this untenable.



By J. Douglas Ousley

After the House of Bishops' meeting in September, representatives of Episcopal traditionalist groups met with representatives of conservative groups that already had left our church. A document issued at the end of the meeting [TLC, Oct. 21] announced that a "lead bishops roundtable" would convene to discuss, among other things, "How we will live together with bishops and congregations and dioceses that do ordain women and others that do not ordain women, affirming that we will not violate anyone's conscience on this matter."

The meeting indicates that some traditionalists are now willing to consider the ordination of women as a matter of conscience instead of a contravention of immutable dogma. This change of heart seems to reflect a more general mellowing of the male-female conflicts that were so prominent in the churches in the '70s.

This easing of tension in the church could reflect gains women have made in secular society. Girls do better than boys in the classroom from kindergarten

to graduate school. Perhaps the most important sign of progress is no one argues anymore whether women should receive equal pay for equal work.

Tensions may even be diminishing in the home. Many couples who get married are discovering they will have to "order their common life," as the Book of Common Prayer says, or they will have problems. Many married men and women have even found that the negotiations involved in figuring out how to share household responsibilities give them good practice for mediating larger issues than who washes the dishes. While fights over responsibility and credit and power and prestige continue to have a gender component, we may be reaching the point where we can see that they are human issues where men and women work together to reach common goals.

Of course, feminists haven't won all of their battles. Outside the U.S., women face terrifying threats like sex trafficking, genital mutilation and forced abortions. Even within our supposedly more civilized society, there are always new reports in the media of ex-boyfriends who kill their girlfriends before committing suicide. In these cases, the battle of the sexes endures with a vengeance. Yet this isn't a male-female issue as far as the debate is concerned. The vast majority of men — traditionalist as well as progressive — would be as alarmed as women about anti-female violence.

It is no wonder, then, that within liberal church enclaves like the Diocese of New York, male-female

The vast majority of men would be as alarmed as women about anti-female violence.

conflict is a mere shadow of its former self. The right of female ordination is not questioned, a female bishop is the second highest authority, and a number of diocesan officials and senior clergy in the diocese are female. Women constitute half the membership of most commissions and committees.

So, too, in the larger Episcopal Church, male-female conflicts are no longer at center stage. Even the election of a female Presiding Bishop seems not to have raised much controversy.

I admit that my perspective may be colored by my own location in a diocese where women have made substantial gains. A broader survey of the Christian world beyond the Episcopal Church in America would acknowledge that Roman Catholics, the Orthodox, many conservative protestants, and even many Anglicans refuse to permit equal ministry of women in the church.

Yet even in these institutions, it is possible to detect signs of change. If things are not perfect for women, they are better than they were not too long ago. Traditionalist churches have in recent years become flexible enough to accept more women in subordinate leadership roles (like the nuns in Roman Catholic parishes who, in the absence of resident priests, are *de facto* pastors.)

I would grant that my ability to make a general analysis of this issue within our church is also limited by the fact that I see things from the male point of view. However, if I compare the personal views about female rights that I hear expressed to me today when I am with other men with comments I listened to 30 years ago, the change is extraordinary. I no longer hear the casual sexist remarks that used to be so commonly expressed when males (including conservative male clergy) got together.

Despite this progress though, potential conflicts between the sexes remain. The Episcopal Church is still run largely by men. Even in the Diocese of New York, most of the senior rectors are male, as is the dean of the local seminary.

Women also suffer from the lack of recognition of their ministries. As a former colleague of mine, the Rev. Sheryl Kujawa-Holbrook, (who holds a chair in feminist pastoral theology and church history at Episcopal Divinity School) noted in a recent lecture, "Though women now participate to some degree on all levels of church governance, the patterns of institutional support for the vocations of women have not significantly changed over the past century."

Still, enough progress has been made that the time may have passed for national organizations and commissions that have the sole purpose of encouraging women's ministries. While these efforts may once have encouraged the participation of women, even feminists might argue that such efforts now can make women appear weak and in need of "support" that men don't need.

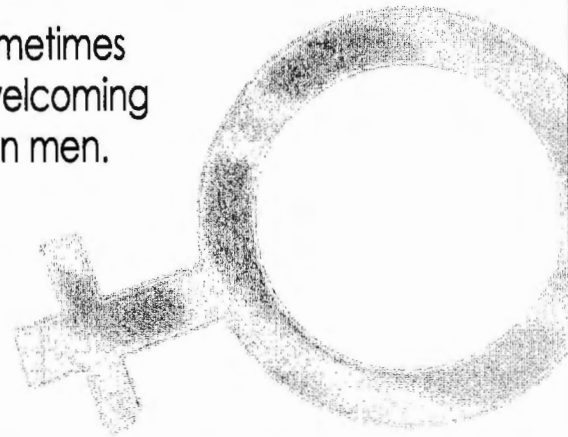
Another, rather different battleground lingers. The church sometimes seems more welcoming to women

than men. Male and female theologians call this phenomenon "the feminization of the church." The hugs within and after services, the prayer circles, the sharing groups, the shawl ministries: these aspects of the modern church seem more likely to repel than to attract males.

Yet here, too, tensions have ebbed; some males might even detect some benefits to feminization. Some men have felt strengthened and renewed by opportunities to express their feelings. I think that was why my father's experience of the renewal program *Cursillo* was so positive that he eventually became a member of its national board. He had been a lieutenant colonel in the Marine Corps, and I'm sure the hugging and sharing of the renewal movement in The Episcopal Church was new to him. The feminized church allowed my father to open up emotionally without diminishing his sense of himself as a man.

Finally, as a postscript, I would note the possibility the experience of women anticipates the experience of gays and lesbians. Our church has begun to assimilate

The church sometimes
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women into its leadership — not perfectly and not completely, but significantly. Although the ordination of women and the ordination of homosexuals are very different issues, it seems possible that lesbian and gay clergy will become merely a matter of conscience and choice in 30 years time — and then, in two generations, completely acceptable.

Women already have traveled a long way down this road to normal congregational life. More and more, the reasons why women feel they can't "have it all" are reasons why human beings are unable to get everything we want in life — which is, of course, why we need the Church of Christ in the first place. □

The Rev. J. Douglas Ousley is the rector of the Church of the Incarnation, New York City.

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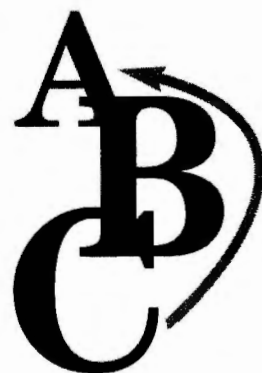
LETTERS TO THE EDITOR

Pertinent Issues

In his Guest Column [TLC, Nov. 4], Msgr. Daniel S. Hamilton discusses several theological issues confronting the contemporary Anglo-Catholic witness.

I would suggest that his lucid and cogent analysis is applicable not only to that movement, but also to the entire Episcopal Church and Anglican Communion. Msgr. Hamilton moves beyond the unbalanced and unwarranted focus by some Anglicans on gay and lesbian issues, and explores a wide range of issues that merit attention by Anglicans of all theological and political stripes. Unlike the so-called traditionalists who are obsessed with one issue, he places it in the context of more significant matters such as re-marriage after divorce (now widely accepted in The Episcopal Church although it was forbidden before 1973 in that church and was rejected throughout the Anglican Communion until recently), abortion (accepted in some circumstances), and birth control (once rejected, but now accepted and even condoned).

If theological position A is superseded by position B, can Anglicans then move on to position C or even return to position A?



In addition, the author raises the salient issue of doctrinal development, a matter of importance in Anglicanism where there is no central authority and no magisterium. If theological position A is superseded by position B, can Anglicans then move on to position C or even return to position A? Who decides and what are the criteria for change? And, equally important, why is this issue not discussed at Anglican conferences and synods? This is linked to the problematic relationship with the Lutherans wherein The Episcopal Church temporarily suspended the preface to the Ordinal thereby allowing Lutheran clergy not episcopally ordained to celebrate at our altars.

We are indebted to Msgr. Hamilton's insights. I hope they receive a suitable hearing in Anglican circles.

*(The Rev.) Warren C. Platt
New York, N.Y.*

Just Stay Put

I am a cradle Episcopalian who enjoys TLC each week even if I don't always agree with what I read. Like many who seem to be a minority these days, I am horrified at the goings-on in the church.

In the Book of Common Prayer, on Page 873, there is a solution for many who are unhappy with the current state and direction of The Episcopal Church. They don't have to leave, just stay put and let the Holy Spirit take care of things. In the Articles of Religion, number XXVI, "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments," this

article protects the laity from not only immoral, but also, by implication, heretical clergy. If I attend a Eucharist celebrated by an apostolically ordained priest, using the words of the BCP, and using bread and wine, I have been to a valid Eucharist, regardless of what the celebrant thinks or advocates. This is not magic, but simply the work of the Holy Spirit.

So stay, brothers and sisters. Drive the heretics to distraction by not disappearing. As a youth I belonged to a King Arthur-type group that had a motto that still stands: "For Christ and the Church."

*William A. Nickolds
Sanibel, Fla.*

A Futile Effort

I cannot understand what on earth makes folks think they can leave The Episcopal Church and keep the property.

Will the people who witness these things be inspired to put their trust in Jesus Christ as they watch these legal things unfold? I would think they would grow in their cynical anti-church posture and write us all off ... and the data supports this. The diocese and denomination have a fiduciary responsibility to do what they are doing and they will surely win, as courts cannot overrule the canons and constitution of the church or the Constitution of the United States for that matter.

It is a futile effort and a great waste of resources which could be used for life-changing ministry. Agree to disagree for goodness sake and get on with it. Either leave the property or get on board with the denomination which embodies a theological diversity and be the salt and light you feel God is calling you to be. We need you and you need us, whichever side of this mess you are on.

*(The Rev.) B. Kris Kramer
Alexandria, Va.*

Nearer to God

When I first read Michael Petty's article on eucharistic adoration [TLC, Nov. 25], I thought the idea sounded ridiculous. Worshipping a piece of bread? Absurd!

After further consideration, I wondered why this should be any more bizarre than venerating a crucifix or an icon. Why shouldn't an object be an avenue to God if approached with that expectation? The bread (and for that matter the wine) encompasses the elements that produced it: sun and rain, earth and air. These are gifts with which he has provided us. As for the host, God's presence in it is promised explicitly in the Eucharist and in the words of Jesus at the Last Supper. By reflecting on this sacrament and its manifold attributes and mysteries, I can come closer to experiencing him.

Of course, seen in this light, any object, religious or otherwise, becomes suitable for veneration. A simple stone

embodies unsurpassed wonders, revealing glimpses of geological time and planetary forces that dwarf our mortal senses.

At the end of this veneration, however, the object must return to the ordinary world. It is only an object, after all, a vehicle to bring us nearer to God, and not in itself divine. It is only a stone, a leaf, a piece of bread, to be used and cast aside when its purpose is fulfilled. To regard it as innately holy is to make an idol of it, a stumbling block on our way to him. We must not remain attached to mere objects, however consecrated, that we use in our efforts to encounter God more fully.

He is the ultimate goal, not to be trapped within the finite limits of his creation, however glorious. The quest is to know something of him, within and yet beyond the confines of this world.

*Douglas Clark
Albuquerque, N.M.*

About the 'Robbery'

This is in response to Dean Clingenpeel's comment regarding the term "robbery" [TLC, Dec. 9].

The good dean must not be a member of the House of Bishops/House of Deputies electronic mailing list, for if he were, he would know that the term "robbers," or similar words conveying the same meaning, were used frequently on that list this past summer and fall to describe those congregations that were leaving TEC to affiliate with other Anglican provinces, and were seeking to persuade their dioceses to be open to negotiations for a mutually equitable division of the property.

*(The Rt. Rev.) Maurice M. Benitez
Bishop of Texas, retired
Austin, Texas*

Letters can be sent to
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CLASSIFIEDS

Deaths

The Rev. **Eileen C. House**, assistant rector at St. James' Church, Lothian, MD, died Oct. 9 at University of Maryland Medical Center of Wegener's Disease. She was 51.

Ms. House was born and raised in Baltimore and was educated at Loyola (MD) College and Yale Divinity School. She was a respiratory therapist before her ordination as deacon in 1990 and as priest in 1991. She had been assistant at St. James' ever since.

The Rev. **Robert Keith**, 70, of Tiger, GA, died Oct. 20 in Clayton Hospital. Fr. Keith was a priest of the Diocese of West Texas and a former missionary in Uganda.

He was born in Gowanda, NY, and graduated from Southwest Texas State University and the Episcopal Theological Seminary of the Southwest. Fr. Keith was ordained in the Diocese of Texas, as deacon in 1982 and as priest in 1983. He was assistant at Christ Church, San Antonio, 1982-85, and rector of St. John's, New Braunfels, TX, 1985-96. In recent years he has been involved in supply ministry. Fr. Keith is survived by his wife, Portia.

The Rev. **W. Wayne Price**, 68, ordained in The Episcopal Church after serving for many years as a minister in the Baptist Church, died Oct. 1.

A native of Covington, KY, Fr. Price graduated from Carson-Newman College, University of Kentucky, Southern Baptist Theological Seminary, and Lexington Theological Seminary. He served Baptist churches in Kentucky, Tennessee and Virginia before joining The Episcopal Church in 1998. He was ordained in the Diocese of Southern Virginia, as deacon in 1999 and as priest in 2000. He was assistant at Grace Church, Yorktown, VA, from 1999 until 2006, when he retired. Fr. Price is survived by his wife, Joanna, and two children.

The Rev. **Dan B. Treece**, of Bluff, UT, died Oct. 7 of Alzheimer's in Mancos, CO. He was 76.

Fr. Treece was born in Alva, OK. He served in the Korean War, graduated from the University of Oklahoma, then was involved in the oil business. He graduated from Nashotah House and was ordained to the diaconate in 1965 and to the priesthood in 1966. He served in a variety of ministries, including being vicar of St. Christopher's, Bluff, UT, 1981-83, and St. Paul's, Central City, OK, 1983-89. In the Diocese of Oklahoma, he was a youth adviser and a member of the communications committee and the committee on race relations. Fr. Treece is survived by his wife, the Rev. Jean; three daughters, Terry, Sandra Harnois and Mary Ann Braklow; two sons, David and Kent Huff; and six grandchildren.

Next week...

Parish Administration Issue

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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 diofdl@diofdl.org.

HALF-TIME VICAR: *St. Stephen the Martyr, E. Waterboro, ME*. Pastoral-sized church in growing southern Maine seeks a priest to guide our growth and stewardship in this congregation known for local outreach. Preaching, pastoral care and liturgy skills a plus. See website at www.ststephenwaterboro.org and contact CDO at **Diocese of Maine, 143 State St., Portland, ME 04101, 1-800-244-6062**, or e-mail Vicki Wiederkehr, vwiederk@episcopalmaine.net.

FULL-TIME RECTOR: *The Anglican/Episcopal Church of Christ the King, Frankfurt, Germany*, and **Bishop Pierre Whalon, Bishop to the Convocation of American Churches in Europe**, wish to call a new full-time rector. This welcoming, caring and lively English-speaking international church is seeking an energetic priest with strong pastoral gifts who will help it grow in study and outreach, interpret scripture in a changing and contemporary world, and support and develop the active ministries within the parish such as music, Christian education and youth work. He or she should relate well to people of every age from many nationalities, traditions and backgrounds, be open to offering new patterns of worship within the Anglican tradition, and speak some German. Please visit our website at www.christ-the-king.net to read the parish profile. All inquiries and applications to search@christ-the-king.net by January 25, 2008.

Love Working With Children? *Grace Episcopal Church, Charleston, SC*, a corporate-sized ECUSA parish in historic downtown Charleston seeks a full-time **Director of Children's Ministries**. The ideal candidate will enjoy working with children and their parents, be able to lead a creative, dynamic and fun children's program at a large church, and have the desire and the ability to share their faith with children. Visit www.gracesc.org for a full job description. Send cover letter, resume and list of references by January 10, 2008 to: **The Rev. Kirtley Yearwood, M.D., Vicar at vicar@gracesc.org** or **Grace Episcopal Church, 98 Wentworth Street, Charleston, SC 29401**.

POSITIONS OFFERED

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.

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: hpaulill@mindspring.com.

HALF-TIME YOUTH MINISTER: *St. Bartholomew's Episcopal Church, Estes Park, CO*, seeks an energetic youth minister to help us reach out with the love of Christ to the middle school and senior high youth of Estes Park, gateway to Rocky Mountain National Park. We're looking for a spiritually prepared individual who is authentically eager to share the faith of Christ in the heritage of the Episcopal Church with teenagers in and outside our church, able to organize programs and activities, connect with other youth ministries and youth venues, willing to be responsible to the rector and make collaborative use of a supportive group of volunteers. Two years of college, references, criminal background check required. Continuing training in budget. Spanish fluency a plus. Contact with resume: **St. Bartholomew's, Youth Ministry Committee, office@stbartsestes.org, P.O. Box 1559, Estes Park, CO 80517**. Website: www.stbartsestes.org.

POSITIONS WANTED

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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 823 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

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SAVANNAH, GA

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

HONOLULU, HI

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

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

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ascensionchicago.org 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, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
 Rosary 9:30 Sat

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ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN) 60 Akenside Rd. (708) 447-1604
www.stpaulparish.org
 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

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CHRIST CHURCH CATHEDRAL (504) 895-6602
 2919 St. Charles Ave.
 On the street car line at the corner of 6th St.
 Website: www.cccnola.org
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 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 8; Sat, MP 8:30, Mass 9, C 9:30

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 The Rev. William C. Thiele, p-i-c frthiele@gmail.com
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

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www.allsouls cathedral.org
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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 (843) 722-2024
 218 Ashley Ave.
 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)

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

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 Sun Eu 10:30

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