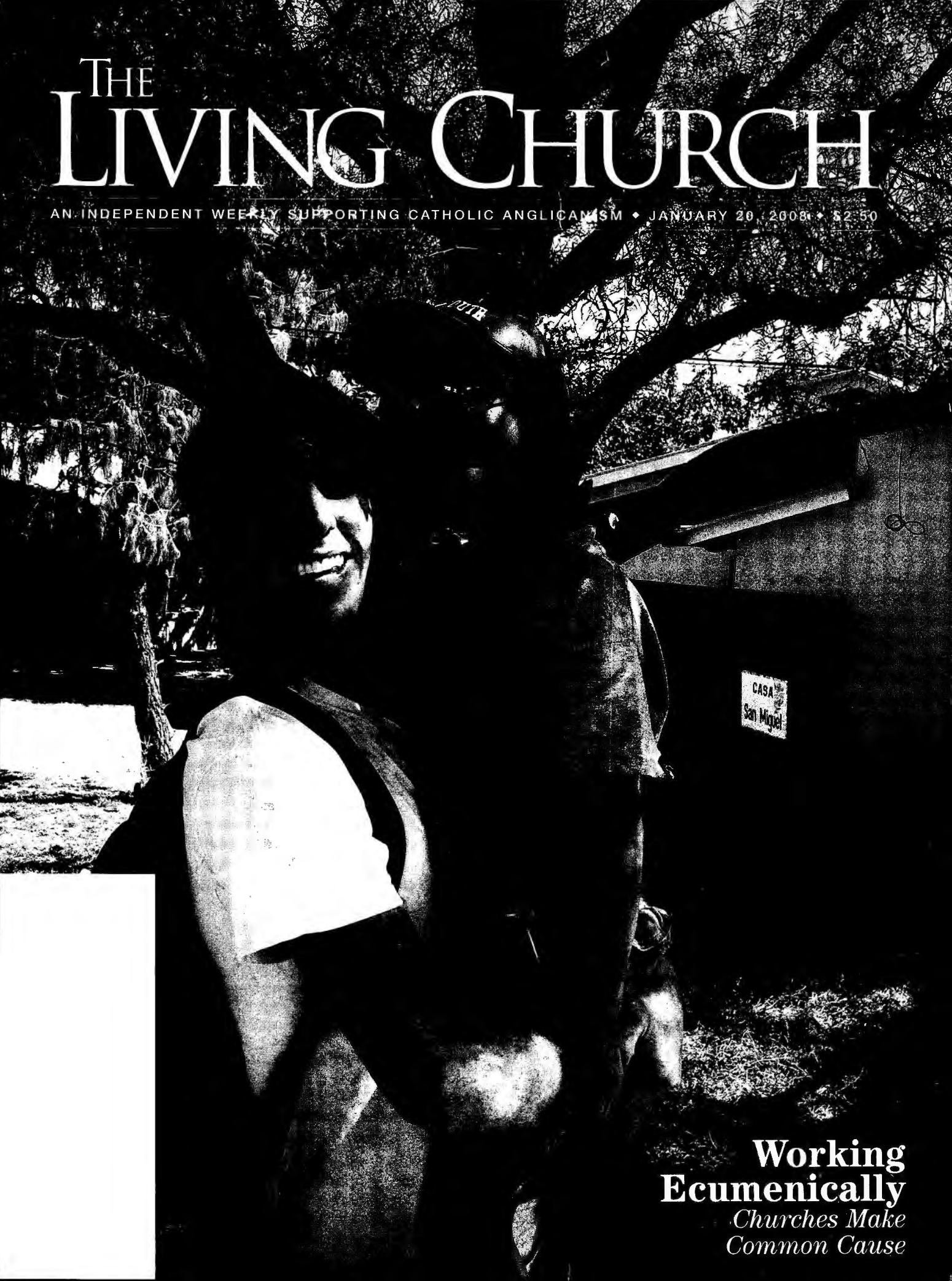


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— Allyn Landon, Director of Music, Trinity Church, Williamsport, Pa.

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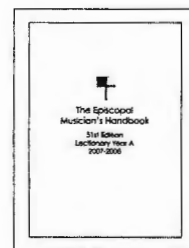
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Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

www.livingchurch.org

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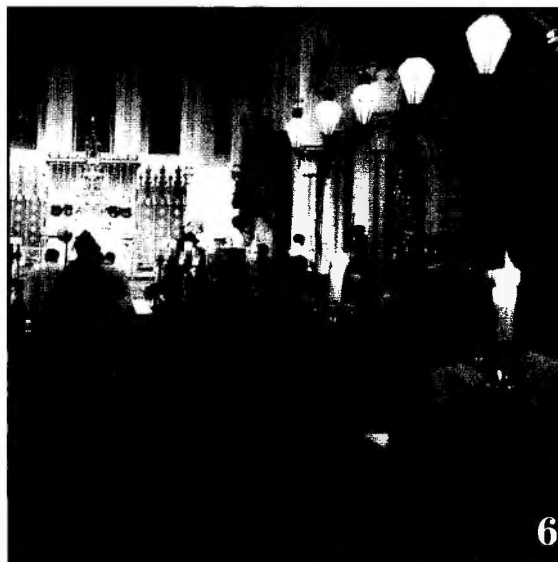
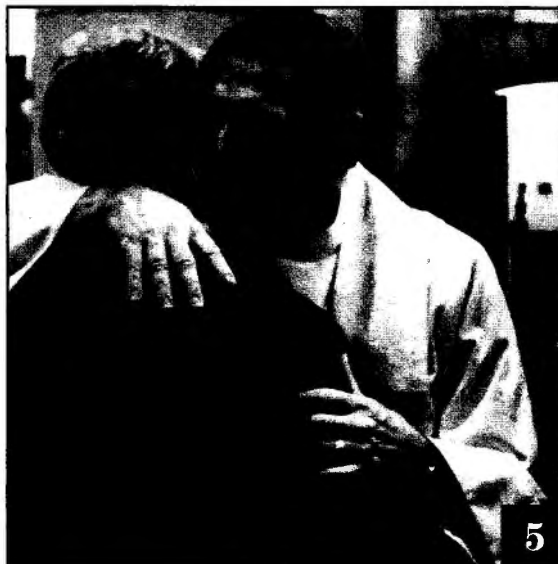
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Christ Church, Ponte Vedra Beach, Fla., supports numerous interfaith ministries, including the Amistad Mission to meet the needs of orphans and other impoverished Bolivians.

Christ Church photo

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SUNDAY'S READINGS

Good, but not Enough!

'I will make you a light to the nations!' (Isaiah 49:6)

The Second Sunday after the Epiphany, Jan. 20, 2008

BCP: Isaiah 49:1-7; Psalm 40:1-10; 1 Cor. 1:1-9; John 1:29-41

RCL: Isaiah 49:1-7; Psalm 40:1-12; 1 Cor. 1:1-9; John 1:29-42

On bookshelves, alongside all the heavy commentaries on the Gospel of John, belongs a thinner volume titled *Readings from St. John's Gospel*. This book, by Archbishop William Temple, has jewels throughout its pages. One of the more famous ones is his comment of Andrew bringing Peter to Christ: "Who shall say that Peter himself did more for His Lord than Andrew who brought Peter to Him?" So it is with effective evangelism.

This focus on evangelism, however, does present a problem. We shower so much attention on bringing friends and family to Jesus that we lose sight of the larger picture. That would be our participation in God's global plan of world evangelization.

John the Baptist had it right. "Behold the Lamb of God who takes away the sin of the world." Unfortunately, what he said became such a cliché that we miss its intended meaning. He didn't say that he took away our sin, or the sin of Christians, or the sin of the world we know. He died for all the sins of the entire population of the whole world.

Isaiah had it right, and Christopher Columbus believed him. The admiral took seriously that God had people in "the coastlands." He believed his voyage would bring Christianity to them.

Paul had it right. The Jews in Psidian Antioch had refused him permission to address gentiles in their synagogue (Acts 13:14-52). He was faced with choosing to evangelize the Jews or to teach pagan gentiles.

At that point Paul quoted — actually he paraphrased — the climax of the Second Servant Song of Isaiah (Isaiah 49:6). Today a paraphrase might go like this: "It is too small a thing that we merely evangelize our neighborhood, or plant yet one more church in the newest housing development. God calls us to go to the nations whom the Church has avoided. That would be places like Yemen and Myanmar. He died for their sins too, you know!"

The collect for the day has it right. We Christians are to be so radiant that our light will shine "to the ends of the earth."

Today those places are not so far away. They come to us in news, travels, and students. *National Geographic* this month highlights the world's largest Muslim country — Indonesia. The Anglican Communion touches most of the non-Christian world. Connections from us can lead to connections among them. Archbishop William Temple said of John 1:36: "They will follow Jesus because of what they heard another say."

Look It Up

After every concert, U2 sings Psalm 40. Is this not what David calls for — that the church be radiant?

Think About It

Is there a "strange" nation to which you or someone in your congregation have ties? How could you begin to make significant connections?

Next Sunday

The Third Sunday After the Epiphany, Jan. 27, 2008

BCP: Amos 3:1-8; Psalm 139:1-17 or 139:1-11; 1 Cor. 1:10-17; Matt. 4:12-23

RCL: Isaiah 9:1-4; Psalm 27:1, 5-13; 1 Cor. 1:10-18; Matt. 4:12-23



Chris Varian/New Hope Church photo

The Rev. Allyn Benedict, rector of Christ Church, Watertown, Conn., greets Kristin Quinn after the final service Dec. 30 before turning over title to the Diocese of Connecticut.

Connecticut Church Exits at Year's End

Unable to go "further in a church that continued in a false gospel," the congregation of historic Christ Church, Watertown, Conn., left The Episcopal Church at the end of the year. Title to deeds and property worth an estimated \$7 million was deposited with the Diocese of Connecticut Dec. 30 following the final service.

Christ Church was founded under the Church of England in 1764. In recent years, its rector, the Rev. Allyn Benedict, and parish leaders were part of the "Connecticut Six" group of congregations which clashed with Bishop Andrew D. Smith of Connecticut over interpretation of scripture.

Those six churches have ended a

protracted legal battle with the bishop and diocese. Christ Church became the fourth of the six congregations to leave.

The former members of Christ Church, who reorganized as New Hope Anglican Church, soon learned they were still not free from the conflict which they claim drove them away from their former denomination.

New Hope had received permission to hold worship services around the block from Christ Church at the Thomaston Savings Bank, but on Jan. 2, the bank manager informed a member of the congregational leadership team that the bank was withdrawing its invitation because it did not wish to be seen taking a public stand on the "issues."

Fire Damages Historic Queens Church

St. Paul's Church, considered to be the first church in Woodside, N.Y., was heavily damaged by a two-alarm fire Dec. 26. No one was injured in the blaze, which destroyed the building's eight stained glass windows.

Two walls of the wood-frame, "carpenter Gothic" structure, built in 1874, were reported to be badly scorched by the fire, according to the New York

Daily News. Fire officials believe the blaze started in the space between the building's rafters and roof. It did not appear to be of suspicious origin.

"We were so shocked and horrified," the Rev. Anandsekar Manuel, the parish's priest-in-charge, told the *Daily News*. "It could have been worse. Thank God there are no human casualties, so that is a consolation."

Jerusalem Bishop 'Deeply Troubled' by Conference

The Rt. Rev. Suheil Dawani, Bishop of Jerusalem, warned organizers of the Global Anglican Future Conference [TLC, Jan. 13] against importing more conflict into a volatile region.

In an undated statement published on the diocesan website, Bishop Dawani said it was regrettable he had not been consulted in advance.

"I am aware that the post-Christmas announcement that this conference is to be held here has excited considerable interest around the Anglican Communion, and has become the subject of online discussion," Bishop Dawani said. "Yet we Anglicans who minister here have been left out in the cold."

Details of the June 15-22 conference were made public on Christmas Eve. While not intended as a specific challenge to the Lambeth Conference later in the summer, the announcement stated that the gathering is intended "to provide opportunities for fellowship and care" for those who have decided not to attend Lambeth.

"I am deeply troubled that this meeting, of which we had no prior knowledge, will import inter-Anglican conflict into our diocese, which seeks to be a place of welcome for all Anglicans," Bishop Dawani said. "It could also have serious consequences for our ongoing ministry of reconciliation in this divided land. Indeed it could further inflame tensions here."

Bishop Dawani also noted that meeting planners ignored the wishes of the Most Rev. Mouneer Anis, President Bishop of The Episcopal Church in Jerusalem and the Middle East.

The Most Rev. Peter Akinola, Primate of Nigeria, is one of the leading proponents of the Jerusalem conference. At recent primate meetings, Bishop Anis has been part of a majority-voting bloc of traditionalist-minded primates which has enabled Archbishop Akinola to keep the attention of the Anglican Communion focused closely on The Episcopal Church.



Bishop Joe Burnett of Nebraska in procession at the service on Christmas Eve for the victims of a mass murder Dec. 5 at a mall in Omaha. The Eucharist brought to a close a period of grieving and reflection for members of Trinity Cathedral and others in the community.

Bruce Henricks
Trinity Cathedral photo

Mall Shootings Prompt Omaha Cathedral to Reach Out

The community of Omaha was rocked at the beginning of Advent by a horrific multiple murder-suicide at a shopping mall on Dec. 5.

While no families from Trinity Cathedral were directly affected, many members were acquainted with some of those who died, said the Very Rev. Ernesto Medina, a San Diego native who recently accepted a call as dean for urban mission at the cathedral. "I've been told there are only two degrees of separation between every-

one in Omaha," Dean Medina said.

Two days after the shootings, the cathedral held a liturgy of lament for business and religious leaders of Omaha.

"Too often we reach too quickly for the 'feel good' part of religion," Dean Medina said. "That was not a 'fix-it' service. We needed to gather first and tell the truth about the pain.

"I really feel horrible about what has happened, but we are also becoming aware of the fact that 40 other peo-

ple were murdered by gunfire in Omaha in 2007. Many of them were children."

The period of grieving officially ended at the cathedral with special prayers for the shooting victims during services on Christmas Eve. The dialogue between local business and religious leaders has continued, according to Dean Medina.

"The prospect exists in Omaha for the community to speak with one voice against gun violence," he said.

Furnishings Will Assist Church in Neighboring Diocese

For a couple of years, longtime senior warden Maureen Riley wondered whether the church she had attended since she was 4 years old would survive.

In January 2007, after working through the annual budget, Ms. Riley knew it was time to close the doors of St. Margaret's, Hazel Park, Mich. The church was founded in 1927. Throughout 2007, members prepared for the end of their congregation, sometimes staying after the Sunday service to clean out closets and pack boxes.

Word of St. Margaret's pending closure reached members of St. James', Albion, in the neighboring Diocese of Western Michigan. Parishioners were intrigued. St. James' had sustained significant damage in a fire on April 10.

Last month St. James' received the organ, the piano, the altar rail, all the vestments, silver, the bishop's chair, a computer and children's chairs from the Hazel Park church.



Herb Gunn/The Record photo

A pew from St. Margaret's, Hazel Park, Mich., is loaded for delivery to St. James', Albion, Mich., which lost most of its furnishings in a fire last April.

Working for Understanding and Unity

Many Episcopal churches cooperate with other faith communities

This week, churches around the world are observing the 100th anniversary of the first Christian Unity Octave, now known as the Week of Prayer for Christian Unity. The theme for this year's observance is "Pray without ceasing," based on 1 Thessalonians 5:17.

Episcopal churches will be among those participating in special events and observances during the Week of Prayer, and many more are involved in events and programs throughout the year that strengthen common bonds between Christian denominations, and with other faith traditions. In response to an invitation from THE LIVING CHURCH, a number of Episcopal congregations shared the following examples of their ecumenical ministries:

Hoboken, N.J.

For 25 years All Saints' Church,



All Saints', Hoboken, participates in Communities of Faith for Housing, which runs The Hoboken Shelter.

Hoboken, has been a founding member of an ecumenical partnership that runs a homeless shelter. The 24/7 operation shelters 50 people and feeds 100 people a day, along with providing a number of support services and programs. We lift approximately 35 people a year from homelessness back into residential living in our community.

The partnership also includes St. Matthew/Trinity Lutheran Church, St. John the Baptist Lutheran Church (where the shelter is located), Hoboken United Synagogue, Ss. Peter and Paul Roman Catholic Church and

Our Lady of Grace Roman Catholic Church. These congregations formed a non-profit housing corporation called Communities of Faith for Housing, Inc., which oversees this ministry. Each year we conduct an ecumenical service to celebrate the anniversary of our work together, and we also conduct an interfaith Thanksgiving service.

*(The Rev.) Geoffrey B. Curtiss
Rector, All Saints' Church*

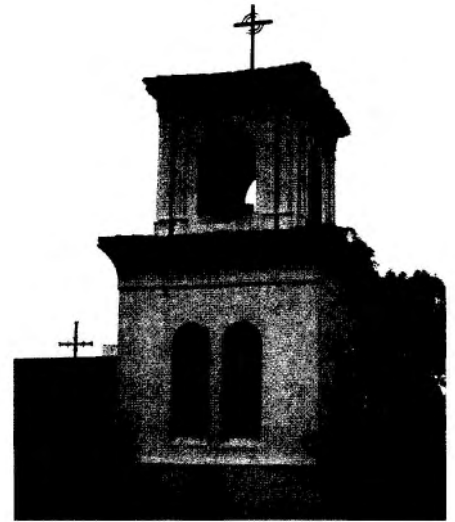
Whittier, Calif.

St. Matthias' Church has for many years been the home of both ecumenical and interfaith work in Whittier. I serve as president of the Whittier Area Interfaith Council, the activities of which include offering a cold weather shelter every winter with 12 churches and a synagogue participating. We also organize community programs on local issues such as the needs of poor families, and bring together members of various faith communities to learn about and discuss one another's faith traditions. St. Matthias' members have learned how to cook kosher meals as an act of hospitality for local Jews and Muslims, and the synagogue makes a point of hosting the cold weather shelter on Christmas so that Christians can fully celebrate our feast day.

*(The Rev.) Bruce W. Gray
Rector, St. Matthias' Church*

Little Rock, Ark.

September 25 marked the 50th anniversary of the integration of Little Rock's historic Central High School. In 1957, clergy of Little Rock met at Trinity Cathedral on October 4 to respond to the Central High School crisis, and the group called



The tower of St. Matthias' Church, a hub of ecumenical life in Whittier, Calif.

the faith communities of the city to a day of prayer on October 12. In recognition of these significant events, Trinity Cathedral and Bethel A.M.E. Church held two services. The first was a forum to discuss what the church did and did not do to promote reconciliation at that time and how we can promote reconciliation today. Participants included members of the Little Rock Nine and their families, former students at Central High, and representatives of the faith communities.

The second event was a citywide ecumenical Evening Prayer service to pray for reconciliation and forgiveness, where a covenant between Bethel and Trinity was renewed, and all in attendance were called to renew a covenant of reconciliation. The Rt. Rev. Larry Benfield, Bishop of Arkansas, presided at the Oct. 11 prayer service, and an address was delivered by peace and human rights advocate Naomi Tutu, daughter of

(Continued on next page)

(Continued from previous page)

Archbishop Desmond Tutu. Trinity Cathedral and Bethel A.M.E. are to be awarded the Marie Award from the Little Rock Jewish B'nai Israel Temple this spring for their ecumenical response to the anniversary of the Little Rock school crisis.

*(The Rev.) Joanna Seibert
Deacon, Trinity Cathedral*

Livonia, Mich.

Members of Church of the Holy Spirit, Livonia, volunteer at the cathedral's outreach to the homeless and hungry in Detroit two Sundays a year and for extra activities, as do many Christian churches. Crossroads volunteers usually feed between 750 and 850 people on a given Sunday, and for the Crossroads Christmas Dinner on Dec. 23, Holy Spirit planned to donate 75 pumpkin pies. The congregation pays for the food when we volunteer; some parishioners come in on Saturday morning to cut up 95 pounds of beef and chop vegetables to make 100 gallons of beef vegetable soup. We also make 1,700 bologna sandwiches. About a dozen parishioners go to Crossroads on Sundays and bring friends of other denominations along to help, and the youth also are beginning to volunteer.

*(The Rev.) Barbara Cavin
Priest-in-Charge, Church of the
Holy Spirit*

Hope, N.J.

An interfaith "think tank" in New Jersey represents a dream of what could be if Christians, Muslims and Jews learned to work together and share their common values in an environment of mutual respect. It began in 1996 when St. Luke's, Hope, was host to its first interfaith Seder. The Seder was led by Marvin Fish, a local Jewish attorney, and me. Following the terrorist attacks of 9-11, when I served as an emergency chaplain at Ground Zero in New York City, I reached out to the Islamic Center of



Crossroads photo

Church of the Holy Spirit parishioners assist at Detroit's Crossroads Soup Kitchen.

Passaic County in Paterson, N.J., and invited them to join this interfaith Seder.

Soon Congregation Beth Shalom in Pompton Lakes, N.J., became involved in what has now become an annual celebration. The jointly authored *haggadah* (liturgy), "The Journey to Freedom," shares what Jews, Muslims and Christians hold in common in the Exodus deliverance from Egypt story. It contains elements of the Jewish Passover Seder, the Christian Last Supper and the Muslim Day of Ashouraa. The liturgy involves reading from both the Bible and Qur'an. Readings, prayers and songs are in English, Hebrew and Arabic. In sharing what each faith group holds in common, the sponsoring congregations hope to bring greater understanding among the faith traditions and further the cause of world peace. This year "The Journey to Freedom" was hosted by Congregation Beth Shalom with Christ Episcopal Church, Pompton Lakes, also sponsoring the event. More than 100 were in attendance.

Rabbi David Senter of Congregation Beth Shalom, Imam Mohamed Qatanani of the Islamic Center of Passaic County, and I, along with members of our congregations, are now meeting regularly to identify areas of common concern and initiate projects that allow Christians, Jews and Muslims to work side by side and address human suffering on these shores and abroad.

*(The Rev.) William A. Potter
Rector, St. Luke's Church*

Milwaukee, Wis.

St. James' Church, Milwaukee, will be participating in a pulpit exchange with other central city churches on Jan. 20 as part of the Week of Prayer for Christian Unity. St. James' is a constituent member of the Milwaukee Central City Churches (CCC) organization. The CCC, as a separate 501(c)(3) entity, works to improve the lives of people in the poorest zip code in the state of Wisconsin. Other CCC member congregations are Roman Catholic, ELCA Lutheran, United Methodist and Presbyterian. We support a large outreach center which provides emergency services to guests from the neighborhood; the largest food pantry in Milwaukee; a clothing ministry located at St. James'; an outreach ministry to the elderly poor in the neighborhood; and a ministry of distribution of sundries, also through St. James'.

*(The Rev.) Debra Trakel
Rector, St. James' Church*

Ponte Vedra Beach, Fla.

The Christ Episcopal Church Outreach Ministry is committed to Christ's clarion call to feed the hungry, heal the sick and take care of the poor. Upon these fundamental principles, we are a mission church that reaches our hand to meet those in need. In the last 10 years alone, Christ Church has committed more than \$2.5 million in direct financial support and millions more in-kind gifts of time and talent. Just a few of the ecumenical ministries the parish supports are Helping Hands Ministries of Atlantic Beach, Habitat for Humanity, a vacation Bible school, the Prisoners of Christ ministry to recently released prisoners, the Amistad Mission to meet the needs of Bolivian orphans, and through donations to the St. Mary's Mission food and clothing distribution center.

*Carol Childers
Director of Communication
Christ Church*

(Continued on page 10)

Growing in Partnership

Two churches are one in Christ Jesus, despite many differences

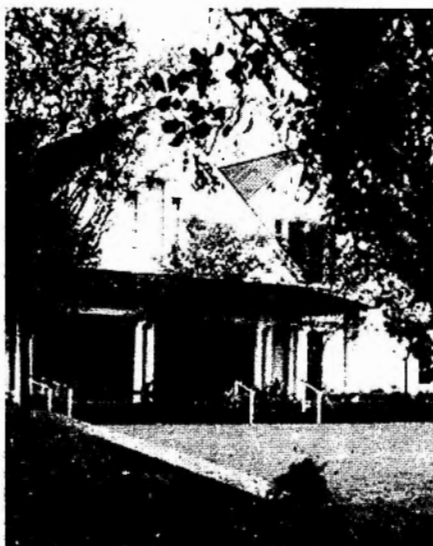
By B. Frederic Berkaw, Jr.

In the 1990s, God placed a call on my heart through discussions with people where I worked and a chance encounter with the book *There is a River* by Vincent Harding, a history of the African American struggle for freedom from the early 1600s to the present day. My wife and I were returning from a celebration of new ministry for our former rector at Christ Church, Charlottesville, Va. We had plenty of time to return to our home in South Carolina, so when we saw a sign on the road pointing to the birthplace of Booker T. Washington, we followed the sign.

We drove a very long way on secondary roads to find this location. This was no "Tara," but a farm with red dirt in the central part of Virginia. It was at the National Park bookshop that is attached that I discovered Dr. Harding's book and a history that I was unaware of as a white American. The history was so interesting it helped hook me into a life of ministry. This God-given call was to the ministry of racial reconciliation, which is also crossing of denominational lines.

Reconciliation Workshop

As a member of the Diocese of South Carolina's Race Relations Committee, I was in charge of registration for a workshop on racial reconciliation titled "Isn't It Good When Brothers Live Together in Unity?" based on Psalm 133. The Cathedral of St. Luke and St. Paul in Charleston, S.C., was host to the conference. The keynote speakers were Dr. Cleveland Sellers and Bishop Peter Story of the United Methodist Church. Dr. Sellers, a professor of African American Studies at the University of South Carolina, is an



St. Paul's Church photo

Parishioners have worshiped at St. Paul's Church's Summerville location since 1857.

Episcopalian and was the only person found guilty (and later pardoned) in connection with the Orangeburg Massacre at South Carolina State College in 1969, in which three protesting students were shot and killed by local police. Bishop Story was a fighter against apartheid in South Africa. An interracial, interdenominational ministry started in the community of Summerville, S.C., from the words given by the participants at this workshop.

Our meetings include a program to create discussion. Churches that have participated are the Church of the Epiphany and St. Paul's, both Episcopal churches in Summerville; the Stallville, Bethany and Murray United Methodist churches (UMC), and Brownsville Community Church of God. Other attendees include Christians of other denominations, Jews, and a Muslim.

We started these meetings in 1999, but a special relationship is growing between Murray UMC and St. Paul's. We are two churches that are quite

different but are one in Christ Jesus. St. Paul's is an in-town church, the oldest in the community, and has a membership that is mostly European American. The members of Murray UMC, located on the outskirts of our growing community, are mostly African American. At one time the church was located in a rural, farming area. Now the only ones growing are children in subdivisions. The churches are trying to discern how they can use their buildings and property to be a positive influence in their locations.

Initial steps were taken by individual pioneers who would go to the other church with a friend for the Feast of Lights service or a Black History Month program. Then a cooperative ministry developed, with St. Paul's starting the Fishes and Loaves Ministry in which members bring foodstuffs on the first Sunday of the month to donate to Murray UMC's God's Kitchen food pantry, which feeds the hungry in our community. The food is collected in a red wagon and rolled up the center aisle and blessed at the Offertory in the Eucharist.

Next, our music ministers put their heads together, and the two youth choirs have sung together several times at both congregations. The music director at St. Paul's is now singing with the men's chorus at Murray UMC.

Plans for the future are to have a combined vacation Bible school in the summer of 2008 and a combined men's group. We wait for other ideas to come from the Father on how we need to grow together in his grace. □

The Rev. B. Frederic Berkaw, Jr., is deacon at St. Paul's Church, Summerville, S.C.

(Continued from page 8)

Missouri City, Texas

Each year for the past seven years, St. Catherine's Church has held a service of Lessons and Carols at the outdoor amphitheatre in our new, fast-growing suburban community, Sienna Plantation. We started when, as a young church plant, we were having Sunday services in a storefront some distance from our neighborhood and have continued it even though we moved into our first building on our land in Sienna more than a year ago. It's become a neighborhood tradition.

Last year was the fourth Christmas that we've co-sponsored the service with other Christian churches that are being planted in the area. We've had Southern Baptist, United Methodist, Evangelical Lutheran, and non-denominational pastors and their congregations take part. Every year we've had at least three denominations represented and sharing equally in the liturgical leadership of the service. Since all these churches will eventually build in Sienna, I think it's exciting that we're setting such a precedent for collaborative ministry.

*(The Rev.) Stacey Fussell
Vicar, St. Catherine's Church*

The Dalles, Ore.

The Rev. Alison M. Dingley, interim rector of St. Paul's, The Dalles, will join with the United Church of Christ, Zion Lutheran Church (ELCA), First United Methodist Church, and Gateway Presbyterian Church in celebrating the Week of Prayer for Christian Unity. It is a longtime tradition in The Dalles to offer daily noontime services, held in the United Church of Christ, where the Rev. Karl Vercooteran is pastor. Each of the five sponsoring congregations and clergy offer a daily liturgy, music, and sermon. In previous years attendance has been significant.

There is an active fellowship of churches in The Dalles, a small, his-



Christ Church photo

Young participants with their teachers at the summer vacation Bible school held at Christ Church, Ponte Vedra Beach, Fla.

toric city located on the Columbia River at the site of a traditional Native American trading and ceremonial center. The Episcopal, Lutheran, and UCC clergy meet weekly for lectionary study, since all use the Revised Common Lectionary in their worship. The musicians of the various churches cooperate to provide community musical concerts such as the recent "Messiah Sing-a-long."

*Willis H. A. Moore
Convener, Centennial Committee
Diocese of Eastern Oregon*

Passaic, N.J.

St. John's Church, Passaic, has had an ecumenical and interfaith presence in the community for about 25 years. In addition to our interfaith Thanksgiving service in November, which also includes a Reform Jewish temple, we have been celebrating an annual service of prayer and observance of the Week of Prayer for Christian Unity every January. On Jan. 20, we will offer prayers at Our Lady of Mount Carmel Church in Passaic. This was initiated by a group of Lutheran, Roman Catholic and Episcopal clergy and over the years has expanded to include the Polish National Catholic, Eastern Orthodox, Byzantine Greek Catholic and Protestant churches. The hosting of these

services rotates among the participating congregations and choirs from various houses of worship unite in song.

The most amazing result of these ecumenical services has been that we find ourselves ahead of the curve when it comes to immigration and changing demographics. We have been able to establish relationships with ethnically diverse groups, including Latino, Asian, Polish and Slovak, and are welcomed to their parish and community-wide events. Thanks to the Week of Prayer for Christian Unity, we are blessed with linguistic and cultural diversity.

St. John's Church

Ossining, N.Y.

Last summer three chaplains spent time in prisons in Rwanda working with prisoners and pastors on forgiveness and reconciliation. On Wednesday during the Week of Prayer for Christian Unity at Sing Sing Prison, the Rev. Ron Lemmert and I will lead a session at the prison's Chapel of the Redeemer on the Lord's Prayer as a place of unity: "Forgive us our sins as we forgive those who sin against us."

*(The Rev.) Petero A. N. Sabune
Pastor and Protestant Chaplain
Sing Sing Correctional Facility*

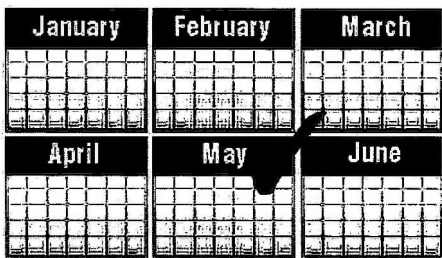
After 37 Years...

Betcha I can make you happy by printing only four words. Ready? Here goes ...
I'm going to retire.

Wooo hooo! Huzzah! Thanks be to God!

Now that the din from the celebrations has subsided a bit, an explanation is in order. It's not going to happen right away. Sorry if I disappointed you. In fact, it won't occur until sometime after May 1.

Several months ago, I decided I would retire when I qualified for full Social Security benefits. That would be May 1, 2008. The board of directors of this foundation, to whom I report, and I worked out an agreement in which



I will begin to work four days per week instead of five. I agreed to stay on through the 76th General Convention in 2009 if a successor is not found in the meantime. The board has begun to search for my successor. When that person is found, I'll be moving on, as long as it's after May 1. So you're stuck with me for at least awhile.

Don't worry, this is not going to be a sappy, sentimental sort of piece. I'll save that for later. Instead, I want to relate an interesting question that came up recently. I was telling the TLC staff about my retirement plans. One of them asked a fairly innocuous question. That is, does the current condition of The Episcopal Church have anything to do with your retirement?

I responded quickly, almost thoughtlessly. "Very little," I said, and I meant it. A substantial list of things I want to do when I retire whirled through my brain at that moment, making it easy for me to answer the question.

Since then, I've thought about that question several times and now would admit that perhaps the state of the church has more to do with my decision than I realized. Maybe the daily exposure to the fighting and foibles in The Episcopal Church and the Anglican

Communion have begun to take a toll.

Being a catholic Christian, I admit that every time I learn about a development that fractures further what little unity remains in The Episcopal Church and the Anglican Communion, it gnaws at me. Lawsuits, "border crossings," depositions, departures of parishioners, unauthorized liturgies, name calling, and other depressing occurrences may indeed affect my ability to carry out my duties, even though I haven't realized it fully.

On a brighter note, the primary reasons for this decision are simply that 37 years as a journalist are probably enough, I want to be able to see my grandchildren more

frequently, there are places I've never seen, baseball parks I've never visited, and lots of other things I want to do before my health prevents it.

So you'll have to put up with me for a while longer, but cheer up. The end is in sight.

*

Time magazine's 10 Biggest Religion Stories of 2007 includes "The Slow-Motion Episcopal/Anglican Train Wreck" as No. 5. The description mentions "the ongoing defection of conservatives over the church's positions on gays..." I hope someone lets *Time* know that's not the reason for the "train wreck."

*

In a survey of more than 100 members of the Church of England Synod, the Most Rev. John Sentamu, Archbishop of York, was named Anglican of the year.

*

Headline spotted in *The West Missouri Spirit*: "St. George plans to decorate tree."

*

When the weblog Stand Firm in Faith asked its visitors what was the most outrageous news story in The Episcopal Church during 2007, the first 36 respondents selected some 20 different stories.

David Kalvelage, executive editor

Did You Know...

The Rt. Rev. Peter Rowe, first Bishop of Alaska, served in that ministry for 47 years.

Quote of the Week

The Rt. Rev. Graeme Knowles, dean of St. Paul's Cathedral, London, in an interview with *Church Times* on the role of cathedrals: "If a cathedral ever loses track of its primary spiritual function, it can become severely unstuck."

**Those who participate in
Jerusalem will gather
with other like-minded
Christians to make plans
for the future.**

Global Meeting's Possibilities

Plans for the long-rumored alternative to the Lambeth Conference of Anglican bishops were announced in late December, even though it's not being billed as an alternate Lambeth Conference. Known as the Global Anglican Future Conference, it will take place June 15-22 in Israel, a month prior to the gathering of bishops in England. While plans were vague at this writing, it is clear that the event is being called by eight Anglican archbishops and other leaders, including the Bishop of Pittsburgh.

The scheduling of the event, so close to Lambeth, leads one to ask whether this is intended to compete with Lambeth, especially considering the fact that some archbishops have said they and their fellow bishops will not attend the once-a-decade conference in Canterbury. At issue is the fact that the North American bishops, with whom they have declared themselves out of communion, have been invited to participate at Lambeth. Conference organizers are billing the event as a pilgrimage to a land "whose heritage we all share," in hopes that it will strengthen participants spiritually for the days ahead.

The scheduling may set up a difficult situation for bishops who consider themselves as centrists. If they go to Jerusalem, can they afford to go to Lambeth?, and vice versa. No doubt there will be some bishops who will attend both events and probably others who will go to neither one.

It is encouraging to note that it is hoped the Holy Land conference will attract not only bishops and spouses, but also other clergy and lay people, and particularly "the next generation of young leaders." The voices of priests, deacons and laity are not heard at Lambeth, so a gathering like this ought to be taken seriously, even if it is not considered an "official" Anglican event.

Those who participate in Jerusalem will gather with other like-minded Christians to make plans for the future. There is nothing suspicious or divisive about aims like that. If it presents an opportunity for Anglicans from all over the world to renew their faith, it ought to be a worthwhile event.

Jesus the Helper

Until a few years ago, this magazine usually published the Christmas messages of the Presiding Bishop and the Archbishop of Canterbury. Many Episcopalians and other Anglicans looked forward to words of hope from their ecclesiastical leaders, and their communications were often well received. In recent years, these messages, and those written at Easter, have not been published, simply because advances in various forms of communications have made it possible for such correspondence to be released only a few days before Christmas. That is too late for *THE LIVING CHURCH*, which needs to go to press in time for the magazine to be delivered to subscribers. Perhaps this occurrence is fortuitous.

Presiding Bishop Katharine Jefferts Schori took a different approach in her Christmas message. Instead of words of hope for a badly divided church, or an attempt to illustrate the mystery of the Incarnation, Bishop Jefferts Schori refers to Jesus as "that helper for all," and asks where we might meet Jesus at Christmas. She is hopeful that people who read the letter might be transformed in how we see those around us. Rather than being a message of hope, the letter reads more like an expression of pity. There is, of course, nothing wrong with the primate's approach. It is consistent with her theology and it portrays appropriate behavior for a Christian. It's just that a few days before Christmas, some of us were looking for something more.



Matthew Davies/ELO photo

At a press conference during the House of Bishops' meeting in New Orleans are from left: Bishops Nathan Baxter of Central Pennsylvania, Frank Brookhart of Montana, Michael Curry of North Carolina, Katharine Jefferts Schori (Presiding Bishop), Tom Ely of Vermont, Chilton Knudsen of Maine, and M. Thomas Shaw, SSJE, of Massachusetts.

God's Gift and God's Command

By Richard A. Best, Jr.

A good number of traditionalist Episcopalians appear to believe that The Episcopal Church is a lost cause and are "swimming the Tiber" or seeking to transfer membership to Anglican dioceses in various parts of Africa or South America. Their sense of alienation is deep, and they see no point in remaining in communion with those who are unlikely to change their views on the important question of same-sex relationships which, traditionalists believe, scripture, tradition, and reason have definitively addressed.

From a different traditionalist perspective, however, this willingness to break ties may be mistaken. Many traditionalists hardened their views during the months from the equivocal conclusion of the 2006 General Convention to the House of Bishops' meeting in New Orleans last September. There

was a pervasive concern (heightened by the Executive Council's declining in June 2007 to participate in the Anglican primates' Pastoral Scheme) that the U.S. church would, indeed, walk apart from the Anglican Communion. Various plans were made with the encouragement of some overseas bishops.

The New Orleans meeting may represent a turning point that future historians will recognize as having led to a more cohesive Anglican Communion.

Unexpectedly, however, the American bishops did not cross the Rubicon at New Orleans. Unambiguously, they proclaimed their "passionate desire" to remain part of the Anglican Communion, fully aware of what this would entail, and they took meaningful steps to demonstrate their changed attitude. The implications of this shift have not

been fully taken into consideration by all traditionalists. The bishops reaffirmed, almost unanimously, the

(Continued on next page)

READER'S VIEWPOINT

(Continued from previous page)

previously controversial resolution B033 of the 2006 General Convention to "exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion."

Not ducking the issue, the bishops added: "The House acknowledges that non-celibate gay and lesbian persons are included among those to whom B033 pertains." Their commitment not to authorize public blessings of same-sex unions also implies that The Episcopal Church does not support the movement in the United States to remove the special status that marriage between a woman and a man has been given in law. In retrospect, it is apparent that the House of Bishops acted upon its understanding of the widespread loyalty to the Anglican Communion, and its action will command respect from the broad center of The Episcopal Church.

Undeniably, some liberal bishops were unhappy about taking this position. The commitment to withhold consent to a future bishop-elect living in a relationship unacceptable to the rest of the Communion stands in marked contrast to the ready acceptance many gave to the Bishop of New Hampshire. A number of dioceses have subsequently voted to dissociate themselves from the approach reflected in B033 and the New Orleans response. In some dioceses, "unauthorized" blessings of same-sex relationships continue to be conducted. Many traditionalists see these attitudes and actions as "more of the same," and conclude that nothing in The Episcopal Church has changed.

But New Orleans did signify a change. If the decisions taken there are not overturned, it means that The Episcopal Church will in the future make fundamental decisions on doctrine and practice within a larger Anglican context in which a more conservative adherence to scripture and tradition is influential. The New Orleans meeting may represent a turning point that future historians will recognize as having led to a more cohesive Anglican Communion in which national churches are truly mutually responsible and interdependent. That turn will not happen, however, if traditionalists depart in large numbers or remain in sullen silence.

The New Orleans response does provide liberals with an opportunity to ensure that the Anglican Communion's efforts to deal with homosexual attraction are informed by the experience and lessons of the secular Western democracies. Ultimately a better pastoral response to persons having same-sex attractions may



Episcopal Life Online photo

Archbishop of Canterbury Rowan Williams addresses the bishops in New Orleans.

result from the controversies that swirl about us now. Potentially there may be an eventual consensus that traditionalists could endorse.

In the words of the Windsor Report, communion is "God's gift as well as God's command." The way ahead will not be easy. Strong leadership, discipline, charity, and a willingness to act on Christian hope will be required for both liberals and traditionalists. Those who bemoan the challenges should, however, reflect on the plight of their fellow Anglicans for whom the cost of discipleship may often be neither the denial of episcopal office nor the loss of a church building, but real persecution and even martyrdom. □

Richard A. Best, Jr. is a member of St. Paul's Church, K Street, Washington, D.C.

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

Struggling to Survive

In an Editor's Column [TLC, Jan. 13], David Kalvelage noted that, "Perhaps the most optimistic aspect of the (Interim Report of the Committee on the State of the Church) is that within our congregations, giving per member continues to increase or remain steady."

The committee also pointed to this trend as a sign for optimism. It is not. This trend is symptomatic of declining churches and it will continue until the congregation can no longer afford full-time clergy or they max out their financial resources. After that point, congregations are pretty much doomed to limp along with part-time clergy (usually for quite a long time). I have witnessed this trend in my diocese, and it is a clear sign of congregations struggling to survive. The stress level in local congregations identified by the IRCSC because of declining attendance and financial resources gives the proper context for interpreting statistics on increased giving.

(The Rev.) Bennett Jones
Munster, Ind.

Remain Faithful

Regarding the editorial, "Sad Day for the Church" [TLC, Dec. 30], how is it "untenable" for a diocese to separate from a national ecclesial body which persists — over generations — in "upholding and propagating" something other than "the Faith and Order of the One, Holy, Catholic, and Apostolic Church," when this is precisely what the Anglican community came in to existence to "uphold and propagate"? The Episcopal Church shows no sign of willingness to repent of its break from the historic order of catholic Christianity, its toleration for false teaching, or its widespread support for immorality, let alone its just plain meanness toward the "little ones" (as I think of the faithful remnant left in TEC).

It was found to be necessary to separate in the 16th-century Church of England to uphold the "truth of the gospel," even if Roman ecclesiology was shattered. How can it now be held "untenable" for a diocese claiming to be made up of "catholic Anglicans" to separate from a province with no such claim? Ought they not to remain faithful with their faithful bishop?

For a diocese to agree to be accepted into a province which continues to uphold "the faith once delivered to the saints" seems to be a very

catholic and (in the present crisis) Anglican thing to do. Would that more dioceses would do so soon.

Finally, I am puzzled by the meaning of TLC's expressed desire to "promote and support Catholic Anglicanism within the Episcopal Church," when remaining within TEC seems a *de facto* declaration that one is a part of something that is demonstrably not Catholic Anglicanism. It seems impossible to have it both ways. Unless, that is, one defines "Catholic Anglicanism" as whatever one wants. This latter stance is, of course, how the leadership of TEC brought us here in the first place.

(The Rev.) Jon Shuler
Jacksonville, Fla.

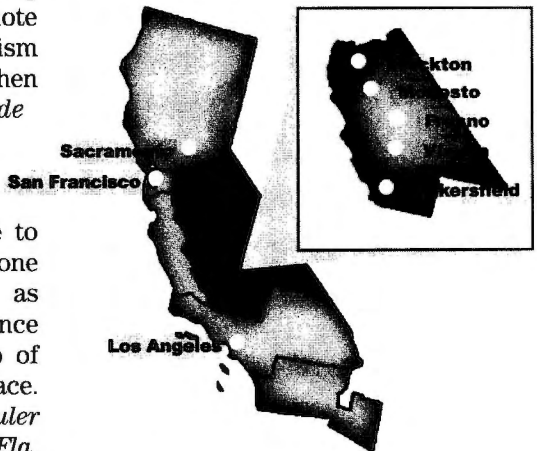
You bet it's a sad day, but I believe the editorial got the blame game backwards. Bishop Schofield saw it and recognized it for what it is. The Episcopal Church denied its fundamental *raison d'etre* and lost its claim for membership in the Anglican Communion and the Christian Church.

That the Archbishop of Canterbury is caught between a financial and logistical rock and a hard place and procrastinated on taking appropriate action is the real break in catholic ecclesiology. Dumping on Bishop

(Continued on next page)

This trend is symptomatic of declining churches...

Diocese of San Joaquin



LETTERS TO THE EDITOR

(Continued from previous page)

Schofield is inappropriate as the cause of all the disruption mentioned in the editorial. That responsibility belongs squarely on the General Convention, House of Bishops, and the Archbishop of Canterbury. The fallout is truly untenable as the editorial mentioned but get your cause analysis straight. I usually accept TLC's editorializing attempts, but this one was way off.

*(The Rev.) James Graner
Larned, Kan.*

The editorial did not say Bishop Schofield was the cause of the disruption. Ed.

The editorial said of the Diocese of San Joaquin's votes to transfer from The Episcopal Church to the Southern Cone that "Anyone who values catholic ecclesiology should find a fracture like this untenable." Presumably this means that the entire Anglican enterprise since 1532 has been and remains untenable.

*(The Rev.) Elijah White
Church of Our Saviour
Oatlands, Va.*

Agree to Disagree

I can't believe the number of people and churches, and even a whole diocese [TLC, Dec. 30] who wish to dissociate themselves from The Episcopal Church. Why is everything disintegrating? Why can't we agree to disagree about observances, even theology, and still be part of the same church?

There is no iron set of beliefs in our church after accepting the centrality of Christ, tradition, and the Bible which we do not take to be inerrant since it was written by men in response to their relationship to God, affected by their time and place. We are in a different time and place. Our world is different and our faith and practice of it need to reflect here and now.

Society moves on, yet it keeps the core of the message that God loves us, forgives us, and wants us to create the kingdom of God here on earth. How

can we do that when people are so self-righteous and condemning fellow Episcopalians who interpret God's expectations of them differently?

Let's agree to disagree and keep on worshiping God together. There is no need to join with African churches. Let's get to work and spread the kingdom of God and make it happen here on earth in our time and where we live. We can stay in The Episcopal Church to do so.

*Evelyn Brush
Mills River, N.C.*



'Projecting Power'

I find the comments about the Archbishop of Canterbury in the editorial, "Unhelpful Remarks" [TLC, Dec. 16], to be a bit churlish. The archbishop was not criticizing American foreign policy as the editorial alleges; he was merely stating the obvious.

We are in fact the only "global hegemonic power." We boast of it when we describe ourselves as the only remaining superpower. We are trying to accumulate power and control. It is our policy as a country, and we call it "projecting power." We have long felt as a country, and more so in the last seven years, that God has endowed us with special rights and responsibilities. Just listen to our president's speeches.

I urge the editor to leave his office and to spend a little time in foreign

countries, talking with their citizens and reading their newspapers.

*Brett Donham
Cambridge, Mass.*

Matter of Priorities

Regarding the article, "Church turnaround strategy needed" [TLC, Dec. 23], in view of the cost of the litigation to enforce the "Dennis canon," it seems obvious that The Episcopal Church has plenty of money to spend on what it chooses to spend it on. Any programs that suffer will be the result of budgetary priorities, which, I have always contended, reveal what churches really believe.

*Warren Shaw
Orange, Va.*

What Shall We Sing?

In response to Herbert Guerry's Quote of the Week [TLC, Dec. 23], "Stop worrying about doctrine and sing," I heartily agree. Now what shall we sing?

Apparently "Row, row, row your boat" is just as good as "Lift High the Cross." According to Mr. Guerry's sentiment, we should care neither about the substance of the song nor to whom it is addressed. What matters is that we sing. As long as everyone joins in and feels included and sings loudly.

For what it's worth, the substance of the song does matter. I am sorry that so many would rather hear voices singing "something" rather than being concerned that what we are singing actually constitutes Christian worship.

*(The Rev.) Patti Hale
Whitman, Mass.*

I Sang It My Way

In response to the reference in David Kalvelage's column [TLC, Dec. 30] about verse 2 of "I sing a song:" "And one was a soldier and one was a beast, and one was slain by a fierce wild priest..." I've been singing it that way all my life.

*(The Rev.) William S. J. Moorhead
Trinity Church
Iowa City, Iowa*

PEOPLE & PLACES

Appointments

The Rev. Canon **Dennis McManis** is canon for mission and outreach in the Diocese of Southwest Florida, 7313 Merchant Ct., Sarasota, FL 34240.

The Rev. **David Keith Ottson** is rector of St. Peter's, PO Box 937, Brenham, TX 77834-0937.

The Rev. **Jerry Rogers** is curate at St. Matthew's, PO Box 568, Houma, LA 70361-0568.

The Rev. **Allan Sandlin** is associate at Holy Trinity, 515 E Ponce de Leon Ave., Decatur, GA 30030-1941.

The Rev. **Gerald Sevick** is rector of Trinity, 3901 S Panther Creek Dr., The Woodlands, TX 77381.

The Rev. **David Stringer** is rector of St. Patrick's, 4755 N Peachtree Rd., Atlanta, GA 30338-5812.

The Rev. **Lee Winter** is rector of Resurrection, PO Box 1566, Starkville, MS 39760-1566.

The Rev. **William Wolff** is rector of St. Peter's, 306 W Euclid St., Pittsburg, KS 66762-5106.

Resignations

The Rev. **Heather M. McCain**, as vicar of Holy Spirit, Greensboro, NC.

The Rev. **Charles L. Wood**, as vicar of St. Luke's, Yanceyville, NC; add: Penick Village #24, PO Box 2001, Southern Pines, NC 28388.

Deaths

The Rev. **Verna Graves**, priest of the Diocese of Minnesota, died Dec. 5 in Bemidji, MN. She was 76.

Born and raised in Red Lake, MN, Ms. Graves graduated from Bemidji State and had a career in teaching at schools in Minnesota, Illinois, Nevada, and California. She was ordained deacon and priest in 2000 in Minnesota. She served several terms as member and chairperson of the Flandreau Indian School Board, and was a member of the Minnesota Indian Scholarship Committee, the National Indian Health Scholarship Committee, and was a tribal delegate to many national Indian conferences. Surviving are her sons, Stuart and Jay, of Bemidji; a daughter, Wendy; a grandson, and many nieces and nephews.

Barbara Ann Pizzino, 61, circulation manager of THE LIVING CHURCH for nearly 20 years, died Dec. 27 of leukemia in West Bend, WI, where she resided.

Mrs. Pizzino was employed by the magazine from 1985 until 2004. She is survived by her husband, Timothy; a son, Anthony; and a daughter, Michele, all of West Bend; two brothers, Richard and Terry Ameen; and a sister, Kathy Grimm.

Next week...

The Presentation of Our Lord

THE LIVING CHURCH

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The Living Church, the only national weekly magazine serving The Episcopal Church and Anglican Communion, has begun a search for an Executive Editor. Our incumbent will retire soon, and we need to find an experienced Episcopal or Anglican journalist who will be responsible for our three publications, our website, and provide leadership for a staff of 12. Must be committed to Catholic Anglicanism and be willing to work in our Milwaukee office. Send cover letter and resume to:

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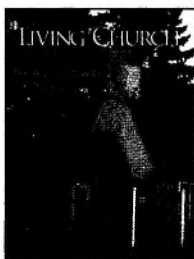
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ASSISTANT CHAPLAIN INTERNSHIP: *Washington University Episcopal Campus Ministry, St. Louis, MO*. Are you looking for a way to develop your skills for ministry after graduation? Do you like working with college students as they work to live out their faith? Then we're looking for you! The ECM at Washington University in St. Louis has an opening for a full-time assistant chaplain for the 2008-2009 academic year. This 40-hour a week, yearlong internship carries with it housing, a \$1,000 a month stipend, and full medical benefits. To find out more about WUECM, check out our website: www.diocesemo.org/rockwellhouse or e-mail: brother.benko@gmail.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Boniface, Mequon, WI*. Established suburban parish outside of Milwaukee, Wisconsin, seeks full-time rector. We offer Sunday worship in contemporary praise, Rite 2 with traditional choir, and Rite 1 styles. We have strong lay-led youth and adult Christian formation. If interested, contact search@saintbonifacechurch.com or (262) 242-2994.

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, P.O. Box 1559, Estes Park, CO 80517**, or e-mail office@stbartsestes.org. Website: www.stbartsestes.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.

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Website: www.stlukeprescott.org
The Rev. Mark Moline, r
Sun Eu 8 & 10; Sat Eu 5:30; Wed HS 10; Thurs MP 8:30

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 I) 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 Marcrum, r; the Ven. Richard Palmer, assist. priest
Sun H Eu 9; Tues Taize 7; Thurs Rosary 4 (Chapel)

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Stephen Fregeau, 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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CHRIST CHURCH (1 min off I-75) (478) 745-0427
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Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

SAVANNAH, GA

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

HONOLULU, HI

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

ST. MARK'S

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

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(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.gracechurchnewark.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

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www.saintthomaschurch.org (212) 757-7013
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Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & H Eu 5:30 (Tues, Wed & Thur Choral Even-song); Sat H Eu 12:10

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ASHEVILLE, NC

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

SELINGSGROVE, PA

ALL SAINTS 129 N. Market (570) 374-8289
The Rev. Robert Pursel, Th. D., r
Sun Mass 10 (Rite I); Wed Mass & Healing 1; 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)

GRACE CHURCH 98 Wentworth Street (843) 723-4575

Website: www.gracechurchcharleston.org
The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choirs; Jimmy Hartley, youth & young adults
Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral), 6; Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
The Very Rev. Warren H. Raasch, dean
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

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

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