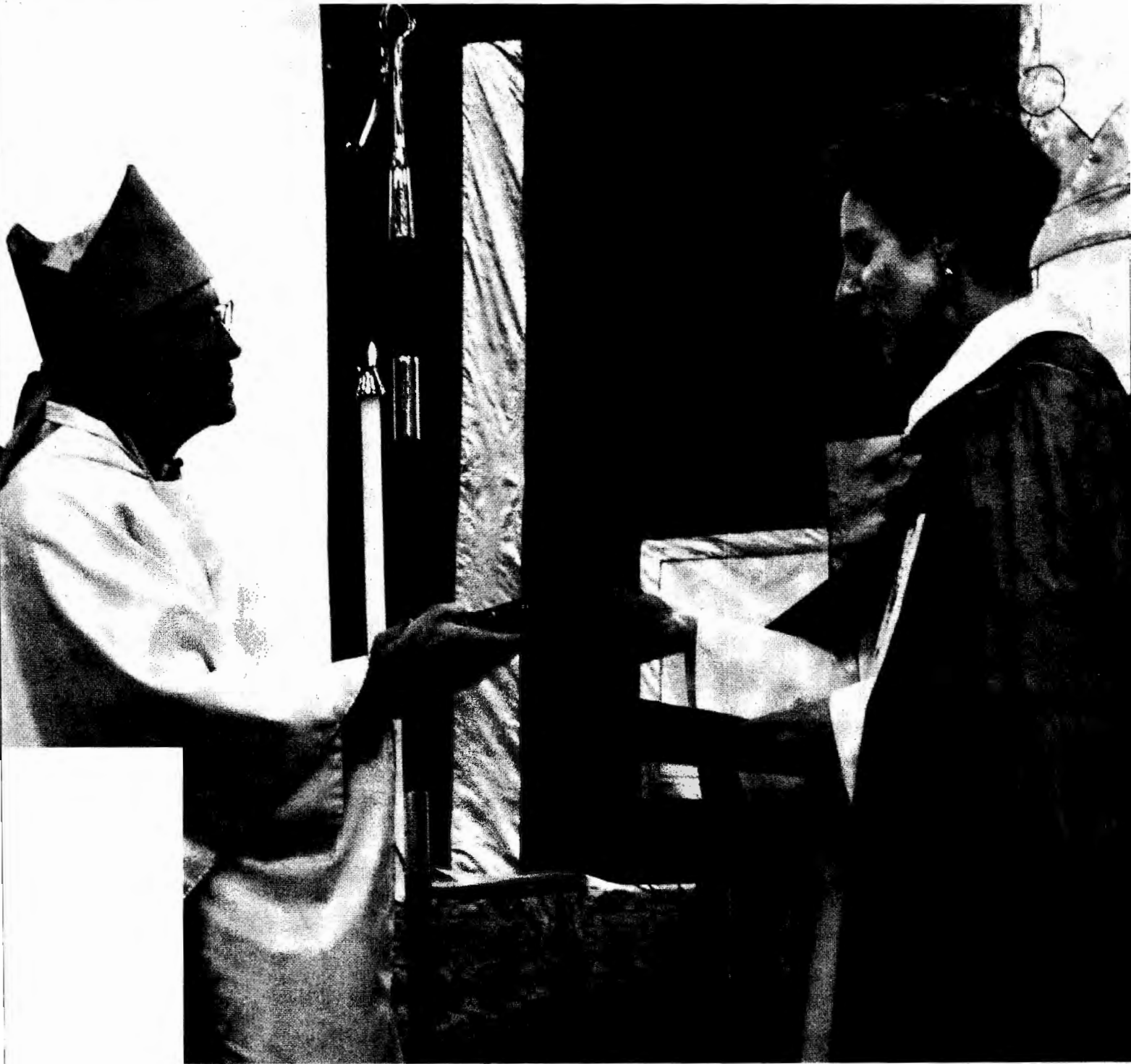


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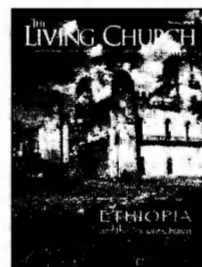
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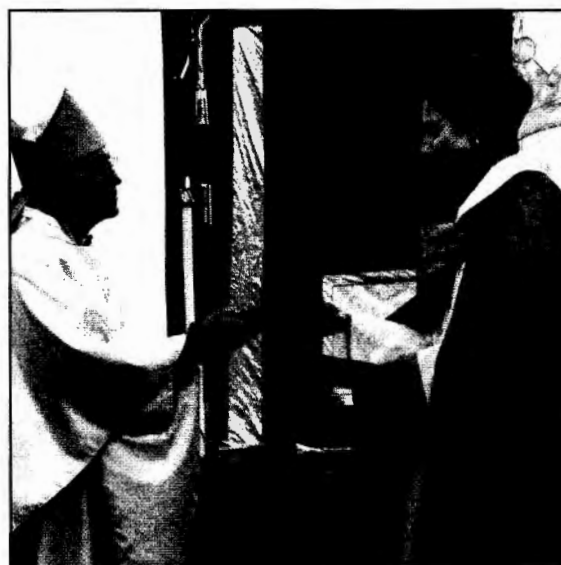
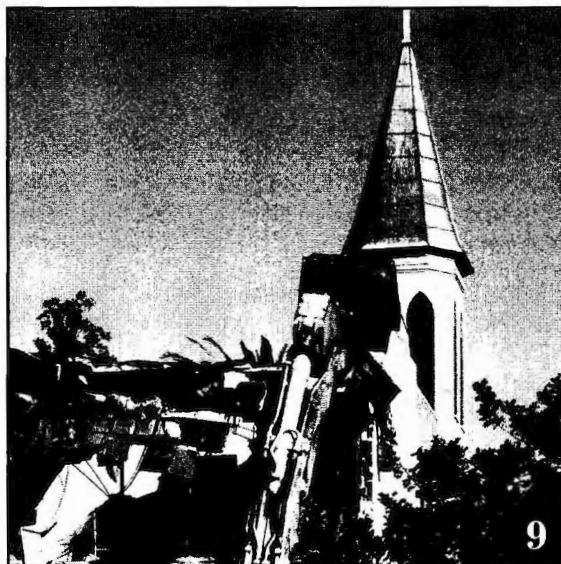
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On the Cover

At the service of his consecration as Bishop of Nevada, the Rt. Rev. Dan Thomas Edwards receives the holy scriptures from his predecessor, the Most Rev. Katharine Jefferts Schori, Presiding Bishop [p. 6].

Dick Schori photo

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SUNDAY'S READINGS

Backwater or Crossroads?

'Land of Naphtali and Zebulun, Galilee of the Nations' (Isaiah 9:3)

The Third Sunday After the Epiphany (Year A), 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

Location, location, location! What else do we think about when we move? Forget the bathroom fixtures and the shrubbery. Does the location suit the circumstances and direction of our lives at this point?

That is exactly what must have been on the mind of Jesus after John's arrest. Where should he move? What location best suited the overall purpose of his ministry? Where should he plant the locus of his ministry? Where should he recruit and train his disciples?

Jerusalem would be the logical place — if his intent were only to revitalize Judaism. But his ministry had a larger scope — a global scope. So he relocated to the land given to Naphtali, the land of Zebulun, the backwater of the northern reaches of Palestine, far from central Judea, "Galilee of the nations."

Yes, the backwater of the land of Israel, but the very center of the world's travels. Three miles north of Capernaum was a road connecting to the Grand Trunk Road that went from Damascus to India, Afghanistan, and China. Along the coast beside the Mediterranean Sea was the Via Mares, "The Way by the Sea," connecting Cairo and Asia Minor.

This was the crossroads of the world. This was the place that Jesus chose to launch his ministry and train his disciples.

Maybe some of those structures still standing in Capernaum were B&Bs. Maybe the wife of Zebedee ran one to augment the income from fishing. Maybe the brothers heard stories from traders from Kabul. Perhaps they were friends with colonels from Rome, and debated with teachers from Athens. Why not? Something like that had to explain how this "simple fisherman" named John could write the profound prologue to his gospel, steeped in Greek philosophy.

Just a few miles away from Capernaum was the Roman town of Bethsaida, the town where Jesus recruited Peter and Andrew. There the brothers mixed with the non-Jewish world, befriending many and knowing well their languages and cultures. They also would know well their spiritual hunger. What better way to prepare Peter for inaugurating the gentile mission at the home of Cornelius?

The right location for the global scope of his ministry, and for disciples who fully grasped his commission to the church — Galilee, land of the nations.

Look It Up

Get a visual sense of this geography through a good atlas. Check out the roads, the connections, the pivotal situation of Capernaum.

Think About It

Is your home or your church so strategically located? Do you have an airport nearby? International students? Refugee communities? Can you connect to the Internet? Then is your ministry as global as Jesus intended it?

Next Sunday

The Last Sunday After the Epiphany (Year A), Feb. 3, 2008

BCP: Exodus 24:12 (13-14) 15-18; Psalm 99; Phil. 3:7-14; Matt. 17:1-9

RCL: Exodus 24:12-18; Psalm 2 or 99; 2 Pet. 1:16-21; Matt. 17:1-9

Rome and Canterbury

The Elusive Search for Unity

By **Mary Reath**. Rowman & Littlefield. Pp. 160. \$19.95. ISBN 0-7425-5278-0.

In 2006, on the feast of the Conversion of St. Paul, I had the privilege of attending Vespers at St. Paul's Outside the Wall, Rome, where His Holiness Pope Benedict XVI was presiding over the conclusion of the Week of Prayer for Christian Unity. The splendid liturgy of that evening seemed like an open door between Rome and Canterbury, and in that moment one

might have forgotten into which room we were looking. The liturgical movement does appear to have brought our respective churches so close to each other, but is it in fact an optical illusion?

Mary Reath doesn't think so, and argues that our world is about to be transformed by an astonishing ecumenical breakthrough. "Most Americans have no idea of the work and actual progress that the Ecumenical Movement and the search for Christian unity have made and how it might affect their lives someday," she writes. "Ecumenism is the future of Christianity." And so she launches forth with this idiosyncratic account of the work of the Anglican Roman Catholic International Commission (ARCIC), which emerged from the Common Declaration signed by Pope Paul VI and Archbishop Michael Ramsey in 1966, committing their churches to seek "unity in truth."

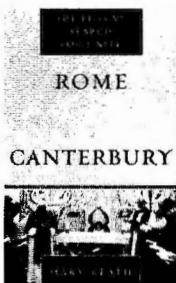
There are truly remarkable accomplishments in the nine agreed statements from ARCIC, even though its methods have been criticized for promoting unity at the expense of truth. Many have blamed the Vatican's Congregation for the Doctrine of the Faith and Benedict himself for impeding ecumenical progress. Unfortunately, Reath tends toward this view and naively downplays the effect of recent developments in the Anglican Communion. The truth,

however, is that the texts of ARCIC are better known and appreciated in the Roman Catholic world than in the Anglican these days.

That is why this book, as imperfect as it is, is worth commending to Anglican readers, who are in danger of forgetting the enormous investment Anglicanism once made toward the healing of the Western schism.

"So Near and Yet So Far" was the title of Bishop Hugh Montefiore's 1986 study of the reception of ARCIC's early phase. The gulf has only widened over the years, but one is glad for the hopeful work of Mary Reath and the Anglican Centre of Rome (of which she is a governor).

*Jeffrey Steenson
Albuquerque, N.M.*





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Nevada Bishop Plans Revision of Same-Sex Blessing Policy

Despite blizzard conditions which forced closure of some airports in the northern high desert country, the Very Rev. Dan Thomas Edwards, rector of St. Francis' Church, Macon, Ga., was consecrated Bishop of Nevada Jan. 5 before a capacity crowd of 650 at a hotel convention center in Las Vegas.

With an average Sunday attendance of 180, St. Francis' is one of the smaller parishes among the 93 in the geographically compact Diocese of Atlanta. It would be among the largest of the 35 sprawled across Nevada. Bishop Edwards is confident that he will adjust quickly to his new diocese. He converted to The Episcopal Church more than 20 years ago while practicing law in Idaho, a regional ministry partner with Nevada and similar in composition to his new see. He assumed administrative responsibilities in mid-December.

In an interview with a reporter from *THE LIVING CHURCH* the day after his consecration, Bishop Edwards praised his predecessor, Presiding Bishop Katharine Jefferts Schori, for bequeathing him a "very healthy" diocese. Bishop Jefferts Schori served as chief consecrator of Bishop Edwards, who said he came away

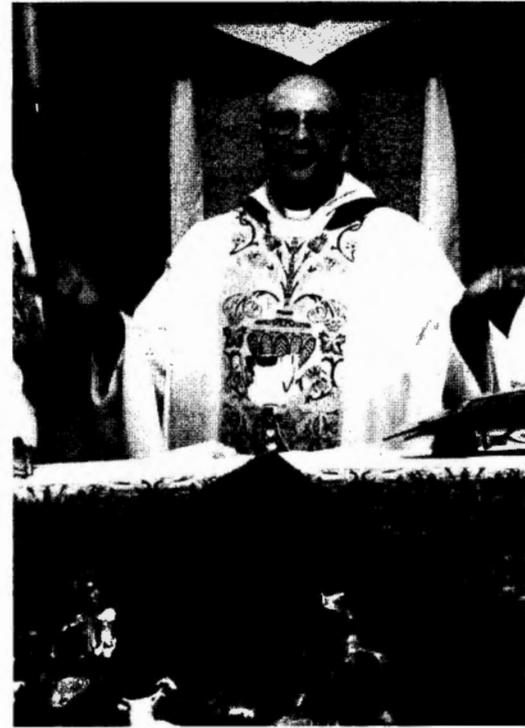
even more impressed with her leadership skills as he has gotten to know her and her staff better since his Oct. 12 election.

No Consensus

Under Bishop Jefferts Schori, who was Bishop of Nevada from 2000 until her installation as primate in November 2006, parishes were free to conduct same-sex blessings if the rector and vestry consented. Bishop Edwards said he believes the Anglican Communion has not come to consensus on whether to invoke a blessing in the name of the church on a same-sex union. He said his policy will be similar to one commended by the House of Bishops of the Anglican Church of Canada, which said that anything short of a liturgical blessing was appropriate at this time.

"It is not appropriate for us to proclaim that blessing without consensus," Bishop Edwards said. "We are free to pray for each other and to invite God's grace on their behalf — anything that does not constitute a blessing in the name of the church."

Bishop Edwards said he was comfortable identifying himself as a "Windsor bishop," as described in Archbishop of Canterbury Rowan Williams' Advent letter to the pri-



Dick Schori photo

The Rt. Rev. Dan Thomas Edwards presides at the Eucharist after being consecrated Bishop of Nevada.

mates. He is adamantly opposed to the first draft of the proposed Anglican Covenant.

Locally, Bishop Edwards predicts that geography and demographics will prove to be bigger challenges than his planned modification to diocesan policy on same-sex blessings. Founded as a missionary endeavor to Chinese immigrants who helped build the first transcontinental railroad in North America in the 1870s, nearly a third of the diocese's parishes are located in the cities of Reno and Las Vegas. Nevada was an early pioneer in the ordination of non-seminary-trained clergy, and Bishop Edwards said he enthusiastically embraces what is now called Total Ministry in The Episcopal Church.

"I am passionately committed to it as an excellent way to help people grow in the faith, especially in a place like Nevada," he said.

Steve Waring

Four Nominees Announced in Maryland

The standing committee of the Diocese of Maryland has announced a slate of four candidates for the election of a successor to the Rt. Rev. Robert W. Ihloff, who retired as Bishop of Maryland last April. The candidates are:

The Very Rev. Peter D. Eaton, dean of St. John's Cathedral, Denver; the Rev. Jane Soyster Gould, rector of St. Stephen's Memorial Church, Lynn, Mass.; the Rev. John C.N. Hall, rector of St. Matthew's, Chandler, Ariz.; and the Rev. Canon Eugene Taylor Sutton, canon pastor and director of the Cen-

ter for Prayer and Pilgrimage at Washington National Cathedral.

Additional names may be submitted by petition. The special electing convention is scheduled for March 29 at St. James', Baltimore.

The Rt. Rev. John L. Rabb, Bishop Suffragan of Maryland, was named bishop-in-charge of the diocese by the standing committee following Bishop Ihloff's retirement. He will resume his previous position following the installation of the new bishop. A tentative consecration date of June 28 has been announced.

Churches of England and Ireland Respond Positively to Proposed Covenant

In contrast to the response offered by the Executive Council of The Episcopal Church, the Church of England and the Church of Ireland recently released responses to the Archbishop of Canterbury's proposed Anglican Covenant that are largely positive.

All Anglican provinces have been invited to comment on the text prepared by the Covenant Design Group, chaired by the Archbishop of the West Indies, the Most Rev. Drexel Gomez. The Church of England's 22-page response was preceded by a General Synod debate of the covenant last July.

"We commit ourselves to accept the patterns of discipline involved in being part of the Anglican Covenant," the Church of England response states. "In the most extreme circumstances, where member churches choose not to fulfill the substance of the covenant as understood by the Instruments of Communion, we will consider such churches to have relinquished for themselves the force and meaning of the covenant's purpose, and we accept that a process of restoration and renewal will be required to re-establish their covenant relationship with other member churches."

Response from Ireland

Although considerably shorter and prepared by a smaller representative group, the Church of Ireland's response is similar to the Church of England's on the matter of discipline.

The Executive Council response [TLC, Nov. 18] states with respect to discipline that The Episcopal Church is "not of a common mind regarding the authority granted by Section 6 to the various Instruments of Communion, and in particular the Lambeth Conference and the Primates Meetings. Many if not most of our members have serious reservations about what we perceive as a drift towards a worldwide synod of primates with directive power over member churches."



Holy Cross Church photo

The majority of members of Holy Cross Church, Murfreesboro, Tenn., have left The Episcopal Church.

Two Partings in the Diocese of Tennessee

The clergy, paid staff, and vestries at two parishes in the Diocese of Tennessee announced plans to leave The Episcopal Church on Jan. 7 and invited members of those congregations to join them in planting new Anglican congregations under different episcopal authorities in the same areas.

"I suspect there will be a few who may want to stay [with The Episcopal Church], but certainly less than 10 and probably more like four or five," said the Rev. Frederick Richardson, who served as rector of Church of the Holy Cross, Murfreesboro, from the founding of the parish in 2000 until he faxed his resignation to the Rt. Rev. John C. Bauerschmidt, Bishop of Tennessee, on Jan. 6. He reported average Sunday attendance of about 75. The new congregation, to be under the Anglican Church of Uganda, will be named Faith Anglican Fellowship. Fr. Richardson said the leadership team decided to affiliate with the Church of Uganda after consulting with the Anglican Communion Network.

Holy Cross was one of eight new congregations planted by Bishop Bauerschmidt's predecessor, the Rt. Rev. Bertram N. Herlong, during an 11-year period that concluded in 2006. Between 1996 and 2006, the Diocese of Tennessee grew in average Sunday attendance by 29 percent, Holy Cross is the third new church plant to close

or split during the past year.

The Rev. William Midgett and the rest of the former leadership team at Trinity Church, Winchester, will reform as Christ the King Anglican Church as part of the Convocation of Anglicans in North America (CANA), a missionary outreach of the Anglican Church of Nigeria. Trinity was founded in 1859. It reported average Sunday attendance of 118 in 2006.

Fr. Midgett said his decision to leave was not based on theological differences with Bishop Bauerschmidt, but rather innovations to church teaching on sexuality initiated by General Convention.

In a statement published on the diocesan website, Bishop Bauerschmidt said pastoral care will continue at the two congregations, and that the leadership defections occurred without any prior consultation with him.

"I was not offered an opportunity to confer with parish leadership at either Holy Cross or Trinity Church about these weighty matters," he said.

Bishop Bauerschmidt said he personally remains committed to "the Camp Allen principles of compliance with the recommendations of the Windsor Report," a document delegates to diocesan convention endorsed last year.

Steve Waring

Assistant Appointed

By standing ovation, delegates to the Diocese of **Bethlehem's** convention authorized the position of assistant bishop and the appointment of Bishop John Croneberger, retired Bishop of Newark, to fill the position. Approximately 400 clergy, lay delegates and visitors from congregations in eastern and northeastern Pennsylvania met recently at the Cathedral Church of the Nativity, Bethlehem.

"By God's goodness, Bethlehem is the diocese where anything can happen and frequently does," Bishop Paul Marshall told delegates in his convention address. "I continue to be grateful to God for the surprises the Spirit brings us as we strive to learn and do the work of Jesus."

Reflecting on the September House of Bishops' meeting in his address, Bishop Marshall said, "I believe we have held together as a diocesan community during a turbulent three decades not because our range of opinion and conviction is narrower than that found elsewhere in The Episcopal Church. We have held together because of discipline, the tough discipline we practice of keeping our focus on Christ rather than ourselves ... of genuinely honoring the conscience of every member of this diocese, and welcoming the gifts the Holy Spirit bestows on the Church."

Among the guests at convention was Bishop Anthony Poggo of the companion Diocese of Kajo-Keji in southern Sudan. Bishop Poggo addressed delegates and preached at the convention Eucharist.

"Your brothers and sisters in Kajo-Keji have asked me to say thank you for your partnership in the ministry of the gospel," Bishop Poggo said. He thanked the diocese for the more than \$400,000 that Bethlehem has contributed toward advancements in health care, education, agriculture, and in life-saving emergency famine relief.

Among resolutions adopted was one, approved unanimously, in support of the House of Bishops' September state-

ment offering "unequivocal and active commitment to the civil rights, safety and dignity of gay and lesbian persons," inviting all baptized persons to "fully participate in the life of the church" and continuing the "listening process" throughout the diocese.

In addition to setting the 2008 mission agenda, a mission and ministry budget of more than \$1.7 million was adopted, as was an assessment rate of 12 percent, the same as 2007. Delegates also passed unanimously a clergy salary structure that includes a 3-percent cost-of-living increase.

Missions Celebrated

The celebration of three new mission congregations, including the first free-standing Sudanese mission in the United States, was one of the highlights of the recent convention of the Diocese of **Arizona** at a hotel convention center in Phoenix.

In addition to St. Paul's Sudanese Mission, Phoenix, the congregations of Prince of Peace, Peoria, and Church of the Nativity, Phoenix, were celebrated. These are the first missions to start in the diocese in more than 10 years, and many people spoke during the breaks about the joy and enthusiasm that could be felt and heard at convention. They said that while it was business-like, it was also infectious and they could not wait to share what was learned with their home parishes.

The service of ordination of Licia Baldi Affer and Susan Elizabeth Wilmot as transitional deacons was another highlight of convention. Bishop Kirk Smith of Arizona also bestowed honorary canon status to the Rev. Frank Clark, rector of All Saints of the Desert, Sun City, and Russ Smith of St. Mark's, Mesa, in



Diocese of Arizona photo

The ordination of two transitional deacons highlighted convention in the Diocese of Arizona.

recognition of dedicated service.

Delegates were challenged by several guest presentations. The Rev. Mike Kinman, executive director of Episcopalians for Global Reconciliation, addressed delegates about the Millennium Development Goals (MDGs). The Rt. Rev. Lino Rodriguez-Amaro, Bishop of Western Mexico, spoke about his diocese and its desire to be a companion diocese to Arizona.

Delegates adopted unanimously a resolution selecting Western Mexico as a companion diocese, joining Dar es Salaam, which Arizona had previously selected as a companion diocese. After some debate, delegates also passed a resolution encouraging parishes to start contributing 0.7 percent of their annual budgets for international outreach efforts within one year.

Greta Huls

Discernment Process

The convention in the Diocese of **Northern Michigan** was a time of remembrance as well as looking forward. Delegates who gathered in Sault Ste. Marie recalled the life and ministry of Bishop James Kelsey, who was killed in an auto accident last June [TLC, June 24] and began charting the course of future ministry, including the election of a bishop early in 2009.

Linda Piper, president of the standing committee, presented a report on

Cathedral Makes Room for New Complex

the leadership of the diocese following Bishop Kelsey's death, offering particular thanks to the Rt. Rev. Tom Ray, retired bishop of the diocese, who has performed sacramental ministry in the interim.

"Since the day after Jim died, the leadership groups of the diocese have been working to do the business of the diocese," Ms. Piper said. "There is a great depth of leadership here. It hasn't been easy, it hasn't been simple, but we have never left you rudderless."

Election Timeline

Ms. Piper also presented a timeline for the discernment process of electing a bishop. She noted that the standing committee and other diocesan leadership groups are committed to working together in a collaborative process that she said is reflective of the diocese. Formal discussions began convention weekend, and a discernment committee is expected to be formed next month. The electing convention is scheduled to be held Jan. 10, 2009.

Addressing delegates the following day, Franciscan Brother Thomas Carey challenged listeners to reflect on the convention theme of "Proclaiming the Good News of God in Christ."

"How does our story, our life preach to us?" Br. Carey asked. "How does what we have gone through ... preach to us? Not just the good stuff, but the hard points too. Think of Jim Kelsey, the way he lived and the way he died. How does that preach to you?"

In small group discussions, self-care of leadership emerged as a common area of concern, as was a continuation of the diocese's commitment to mutual ministry. Informational forums also were offered, focusing on the 2008 budget, the diocese's Trust Association, and on the ministry of the Franciscans.

Delegates approved a 2008 budget that, had a bishop's position been budgeted for the year, would have resulted in a large shortfall. Delegates were challenged to think creatively about identifying the resources needed to accomplish the diocese's vision.

Demolition of office buildings next door to St. Peter's Cathedral, St. Petersburg, Fla., began last month. Three buildings will be demolished as part of a long-planned \$4.2 million expansion.

Demolition is scheduled to be concluded in February, then a complex with 18,000 square feet of office and meeting space will be constructed. The majority of the project cost has been raised by donations from parishioners of the Southwest Florida cathedral and others.

It has been nearly 10 years since expansion plans were first explored. The cathedral congregation has overcome a number of obstacles, including zoning and landmark preservation permits as well as financing complications. The idea of an expansion appeared doomed for a while in 2005 after a developer unexpectedly withdrew its support from a 20-story mixed-use project.

The cathedral hopes to have the project completed by the spring of 2009. Parish offices have temporarily been relocated across the street.



Jim DeLa photo

St. Peter's Cathedral has begun an expansion project scheduled for completion in the spring of 2009.

BRIEFLY...

Plans by traditionalists to hold the **Global Anglican Future conference** in Jerusalem a month prior to the Lambeth Conference [TLC, Jan. 13] do not signal disloyalty, according to Archbishop of Canterbury Rowan Williams. Archbishop Williams noted that the conference would not, however, have any official status as far as the Anglican Communion was concerned.

The Most Rev. **Joseph Marona** retired as Archbishop of Juba and Primate of The Episcopal Church of the Sudan effective Dec. 31. Archbishop Marona made the announcement of his intentions during a meeting of that

church's House of Bishops in late December. The retirement, said to be due to ill health, is two years ahead of schedule, according to the *Church of England Newspaper*.

Archbishop Desmond Tutu began meeting with Kenyan politicians, including opposition leader Raila Odinga, on Jan. 3 as unrest continued a week after the country's disputed presidential election. Peace talks with the South African archbishop began in hopes of ending the violence that has resulted in more than 300 deaths and an estimated 75,000 people displaced, according to the Kenyan government.

THE BOOK OF KELLS

THE LEGACY OF THE GUARDIANS OF THE GOSPELS

By Peggy Eastman

On a recent trip to Ireland I fulfilled a personal dream: to see the Book of Kells, the large, copiously illustrated Latin manuscript of the gospels kept opened in the Trinity College Library in Dublin. The Book of Kells was written and illustrated by monks, probably in the early 9th century — either in Kells, in Ireland's County Meath, or on Iona, a monastic island settlement off Mull in western Scotland. The manuscript was housed in Kells to protect it from Viking raids.

Viewing the Book of Kells, even under glass, is sobering. That it survived at all carefully protected by monks is remarkable. There is a lesson for us in the faithfulness with which these monks guarded the gospels.

We know from photographs of its contents that the Book of Kells contains remarkably detailed full-color illustrations of Jesus, the Virgin Mary, the cross, symbols for Christ and the Eucharist, animals, angels and the evangelists. The illustrations were not just artistic extras. They served to augment the Latin words for those who could not read and who spoke the common language, Gaelic. The book is written on vellum, animal skin treated to serve as a kind of paper. It is the most lavishly illustrated of the gospel manuscripts produced between the 7th and 9th centuries, when Irish Christian culture flourished.

Promoted as "Turning Darkness into Light" at Trinity College, the Book of Kells did exactly that. It kept the light of Christ shining in a country beset by pagan invaders — the Vikings and Normans — who destroyed whatever they could, including sacred texts. These invaders pillaged, burned and robbed, by all accounts practicing a wantonness in their destruction. The green slopes of Ireland are strewn with the ruins of churches and monasteries that fell to their hands.

Who wrote the Book of Kells? In the middle ages it came to be known as the gospel book of the beloved Irish monk St. Colum Cille (St. Columba), founder of Iona, but this cannot be documented. It is likely that more than one scribe and illustrator worked on the manuscript. Imagine sitting for hours on a hard bench or chair drawing an elaborate initial letter of a gospel verse and continuing slowly with the gospel words, using a calligrapher's artistry.

Monasteries were orderly, quiet, structured places that afforded time for concentrated effort. Imagine the spiritual as well as physical discipline of working on the Book of Kells: as one's hand formed the words over hours and hours of close work, there was an opportunity to internalize the message of love and forgiveness the words conveyed. Most of the biblical words in the Book of Kells were written with a brownish ink, probably made from a mixture of vegetable matter, and the



Above: An enlarged illustration from the Book of Kells on a sign outside the Trinity College Library in Dublin.

Peggy Eastman photo



monks probably used quill pens or pens crafted from reeds. So one dipped and wrote, taking time to achieve letters of precision, taking time to ponder the words. The monks had no typewriters, computers, printers or copying machines. If they made a mistake on the vellum, they had to remove the mark with a knife and begin again. Carbon paper was unknown; each page was an original creation, a piece of art.

St. Patrick, a Briton who had been a prisoner in Ireland, returned as a

bishop to help Christianity spread during the 5th century. By the mid-6th century the entire Christian church in Ireland was monastic. It produced missionaries who spread Christianity to other countries. It is not an exaggeration to say that Irish monks became guardians of the gospels. It is they who preserved the word of God from the raiders of darkness.

It might not be such a far-fetched idea to emulate the Irish monks who worked on the Book of Kells and

spend some time painstakingly copying out the gospels in English, not Latin. In doing so, we might concentrate our minds on the words that express what Jesus clearly meant for us to be doing: working toward a world of peace, unity, justice and love for all. □

Peggy Eastman is a member of All Saints' Church, Chevy Chase, Md., and the author of Godly Glimpses: Discoveries of the Love That Heals.

Speaking Her Mind

Did You Know...

St. Mark's Cathedral, Salt Lake City, is the oldest continuously used religious building of any kind in Utah.

Quote of the Week

The Rt. Rev. Mark Hollingsworth, Bishop of Ohio, on problems of division in the church:
"Far too much time, money and energy is being spent on internecine struggles over property and assets that ought to be employed in the godly service of healing the creation."

During the past year, there have been several instances in which this publication complimented Presiding Bishop Katharine Jefferts Schori for speaking directly. This will not be one of those times. In fact, this time some remarks made by the Presiding Bishop in an interview with a British radio reporter need to be scrutinized.

The interview with a reporter from BBC 4's PM Programme had gotten into the topic of what fallout from the consecration of Bishop V. Gene Robinson in New Hampshire had meant for The Episcopal Church and for Bishop Robinson. It went like this:



BBC: It must be a pretty lonely place to know that no one quite like you is now going to be elected to be a bishop.

Bishop Jefferts Schori: Well, perhaps not in the immediate future. But he is certainly not alone in being a gay bishop. He is certainly not alone in being a gay partnered bishop. He is alone in being the only gay partnered bishop who's open about that status.

BBC: In your own church?

Bishop Jefferts Schori: Within our own church and within the Anglican Communion as a whole.

She called that arrangement a "double standard," and that's not all. The Presiding Bishop also said services of same-sex blessings continue to take place both in The Episcopal Church and the Church of England:

"Those services are happening in various places, including the Church of England, where my understanding is that there are far more of them happening than there are in The Episcopal Church."

When she was asked whether she thought The Episcopal Church was paying the price for such an honesty, she replied, "There's certainly a double standard."

OK, so what's really going on here? Is the Presiding Bishop tossing out some "bait" to see who in the Church of England might take it? Is she hoping to be chal-

lenged to identify homosexual bishops? Is she trying to bring about a confrontational situation?

She acknowledges, apparently intentionally, that same-sex blessings continue in The Episcopal Church despite General Convention resolution B033, the communiqué from Tanzania, and the Windsor Report. Such acknowledgment amounts to tacit approval and raises the question, apparently directed at the Church of England, that might go something like this: We have these services, and you have even more of them, so what are you going to do about it? Bishop Jefferts Schori makes

no attempt to criticize the American churches where same-gender blessings continue to take place, and why would she? She has made it clear from her days as Bishop of Nevada that she is supportive of these services. She is simply stating the prevailing opinion in The Episcopal Church these days.

A short time after the BBC interview, an American blogger apparently was so inspired by what the Presiding Bishop said, and anxious to prove her point, he "outed" an English bishop. Thankfully, the repercussions so far have been minor.

Bishop Jefferts Schori's point about a double standard is well taken, but it's nothing new. Yes, The Episcopal Church has gay clergy. Most of us are acquainted with some of them. Yes, The Episcopal Church has gay bishops, and it has had them for years. As the Presiding Bishop points out, they haven't been willing to be as open about their lifestyle as the Bishop of New Hampshire has been.

Again, one can't fault Bishop Jefferts Schori's candor. There is no double talk, no spin, as some of her predecessors have used — just telling it as she sees it. Such directness will make her a popular interview as she travels around this country and the Anglican world. I just hope she's careful when she returns the smoking gun to its holster.

David Kalvelage, executive editor

Only So Wide

The author of a letter to the editor [TLC, Jan. 20] mourned the fact that people are leaving The Episcopal Church, and asked why members of the church couldn't simply agree to disagree. Our correspondent is not the first Episcopalian to pose that question. Bishops, other clergy and lay leaders all over the church have made similar remarks as the struggle continues. While the question may be appropriate, there are not easy answers.

The *via media* position of the Anglican way is an admirable stance, but there are occasions where it simply is not able to be reached. For example, much of the current turmoil in the church is over the authority of scripture. Is the Bible the authoritative word of God, or is it a book of nice stories? Or, to use an example argued in some diocesan conventions in recent years, Is Jesus the way to the Father or is Jesus a way to the Father?

Finding the middle ground between such disparate, strongly held positions is a tall order. Sometimes it may not be possible to reach it. Most of those involved in contemporary ecclesial battles do not seem willing to look for a strategy of co-existence, but rather are insistent they should have their way, even to the point of being willing to be involved in litigation. Rather than trying to find a typically Anglican solution to a major problem, many of us have turned to name calling or dogged insistence on having our way. Our arguments have deteriorated into either/or propositions, and reasonable solutions would seem to be out of reach.



Finding the middle ground between such disparate, strongly held positions is a tall order.

Giving Ourselves

Until the arrival of the 1979 Book of Common Prayer, The Episcopal Church observed the Feast of the Purification of the Virgin Mary on Feb. 2. According to the Law of Moses, 40 days after the birth of the first-born son, his parents took him to the temple in Jerusalem, presented as an offering to God. The mother must be purified from the alleged defilement of childbirth.

The feast is now known as the Presentation of Christ in the Temple even though it continues to celebrate both the presentation and the purification. And in some churches, the day is observed with a third title — Candlemas, an event observed since the fourth century by blessing candles and carrying them in procession.

Regardless of the title, the feast continues to have significance for us today. We have much to present to God. We can present to him, in the words of the Rite I liturgy, “our selves, our souls and bodies.” We can present our thoughts, our prayers, our lives — gifts that fall far short of a worthy offering. On this day let us present ourselves to God “with pure and clean hearts” (BCP, p.187, 239), that we may be a gift worthy of his reception.



When Geography Matters Little

In search of a creative response
to fractures in The Episcopal Church

By George Clifford

The Anglican Communion's organizational paradigm is shifting. For most of its history, in the Anglican Communion, like in the Roman Catholic Church, geography determined structure. The church divided land into provinces, provinces into dioceses, and dioceses into parishes. In missionary areas, the church reversed the process, but the principles remained intact: Missions grew into parishes, parishes united to form dioceses, dioceses united to form new provinces. Units at each level in the structure abutted one another but did not overlap or intrude upon the other's jurisdiction.

Over the last couple of centuries, that organizational paradigm slowly atrophied. In the United States, for example, few parishes ever had geographic boundaries. Communicants choose a parish based on factors such as programming, friendships, and clergy as well as proximity. In England, some missionary-minded parishes now plant missions within the geographic boundaries of another parish. Ease of travel, greater personal freedom, and electronic communica-

tion all contribute to this paradigm shift.

Debates about blessing same-sex unions and non-celibate gay clergy are accelerating this paradigm shift. Several provinces have sent missionaries, without an invitation from The Episcopal Church (TEC), into this province to form parishes and dioceses. Concurrently, a number of clergy and parishes have requested reception into another province of the Communion, generally without seeking permission from the cognizant Episcopal authority. One measure of the paradigm shift is that the Convocation of Anglicans in North America (CANA) has about 60 congregations, 100 clergy, and an average Sunday attendance of 8,600. These numbers mean that CANA is now larger than 70 percent of Episcopal dioceses. The Anglican Communion's organizational paradigm shift further accelerated when the Diocese of San Joaquin voted to withdraw from The Episcopal

Church and to affiliate with the Province of the Southern Cone [TLC, Dec. 30].

As one firmly committed to the Anglican expression of Christianity and to its American branch, CANA's growth and San Joaquin's vote sadden me. From my perspective, those moves express a narrow understanding of God's love and further divide an already badly fractured Christianity. The paradigm shift is real and presently irreversible. How should TEC respond?

My answer to that question does not rest upon the careful study of canon law. The authors of the canons surely did not envision a diocese voting to secede. The Bible does not provide specific guidance on church organization. Instead, scripture calls those of us who wish to live in community as God's people to emulate what God did in Jesus.

First, the church must respond in love. Neither those who voted for or

against secession are any less of a Christian because of how they voted. Likewise, clergy and parishes who have aligned themselves with CANA or another province are no less Christian than those who remain. Nor is membership in the Anglican Communion or one's beliefs about sexuality a litmus test of Christian identity. The church should act toward those who wish to leave with every good grace and Christian charity.

Second, TEC should respond creatively. Filing a lawsuit to retain control of property represents a business-as-usual approach, with expensive legal fees for the plaintiffs and defendants that divert substantial funds from the real work of the church. The publicity that such suits invariably attract erodes the image of both groups as pastoral and inclusive, leaving an image of denominations that prioritize property over people. Regardless of what the courts decide, both plaintiff and defendant lose when measured against the standard of Christ's love. Suing to retain control of property or organizational structures ignores the shift in the Anglican Communion's organizational paradigm.

Arguments about donor's intent with respect to the disposition of property and endowments given by previous generations seem irresolvable. Few donors would have ever imagined dioceses (or parishes) trying to secede. Similarly, attempting to predict how those donors might have felt about the biblical and theological issues that now divide the church is largely an exercise in projecting one's own views upon the deceased. Perhaps the only safe conclusion is that most donors would be sorely disappointed to find their precious gifts expended on legal fees instead of literally and metaphorically feeding the hungry.

The real reason that we need a creative response is that the old paradigm of geography defining jurisdiction within the Anglican Communion has fractured. Arguably, those who have left remain in communion with the Archbishop of Canterbury, the very definition of who is an Anglican. Jesus

The time has come to devise protocols for transferring property and organizational structures from one province to another.



taught that people are more valuable than property. Therefore, clergy are of more value to the church than buildings or funds. Since the Anglican Communion allows for the orderly transfer of clergy from one province to another, the time has come to devise protocols for transferring property and organizational structures from one province to another.

Developing such protocols is a task for the Anglican Communion. The Archbishop of Canterbury's Advent letter [TLC, Jan. 13] recognized the need for changes within the Communion. The American church does not own that problem and cannot unilaterally solve it. In the difficult and messy interim until such protocols are agreed, TEC, emulating Jesus' sacrifi-

cial love, should recognize the pain of all involved and honor the truth that those who depart move to another part of the Anglican Communion. Finally, TEC should do something new. Parishes and dioceses that wish to withdraw represent a unique opportunity to develop new forms of ministry to provide pastoral and episcopal ministry to those who wish to remain. Talk of reconstituting the Diocese of San Joaquin requires investing considerable time and dollars in staffing an episcopate. How can new forms of ministry, not dependent upon resource intensive infrastructure, be used to serve those left behind when a parish or diocese realigns with another province?

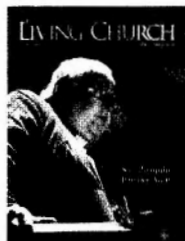
From national and global perspectives, TEC is a relatively small organization, with a membership that only slightly exceeds 1 percent of the U.S.'s population. Those who have left, or will do so in the next decade, will probably total less than 10 percent of the church's membership. The parable of the shepherd who leaves the 99 to find the one lost sheep is irrelevant to this situation. Those 10 percent are not lost; they have simply moved to another part of the pasture. In a post-Christian world, we may lament further disintegration of Christian unity but the 10 percent who move further afield are not the ones to whom TEC should devote 80 percent of its time and resources. The mission and ministry to which God calls the church and its members are to the hungry, thirsty, and sick. This requires The Episcopal Church to develop a loving, creative, and new response as the Anglican Communion's organizational paradigm irreversibly shifts. □

The Rev. George Clifford is a retired priest of the Diocese of North Carolina.

Impetuous Action

My brave, if impetuous, Confederate ancestors would be delighted to learn of their rehabilitation by Bishop Schofield of San Joaquin. The bishop recently commented that his action attempting to lead his diocese out of The Episcopal Church (we'll see) was the same as the southern dioceses' attempted exit from the church in 1861.

As a young man, I learned that the "War of the Northern Aggression" was about states' rights and an agrarian way of life. It was certainly not about slavery! Of course, we knew better, but we pretended we didn't. The Protestant



Dare I propose that the Diocese of San Joaquin will one day find its action not about the rights of dioceses ...

Episcopal Church in the Confederate States of America was not without accomplishment, including an eloquent 1862 pastoral letter, but in the end, the cause was lost and, thanks to the Bishop of North Carolina and

others, the church never actually divided during the war because the northern church refused to acknowledge our exit, and was quickly healed after the end of the conflict. Other denominations were not so fortunate, especially the Baptist, Methodist and Presbyterian churches.

Dare I propose that the Diocese of San Joaquin will also one day find its action impetuous and not about the rights of dioceses, but of bigotry as well? I pray that when the people of that diocese discover their cause lost as well, they will be welcomed back graciously ... as a community of faith that has much to teach the rest of us, but one that is stronger and holier as a part of the larger church.

*(The Rev.) J. Kenneth Asel
Jackson Hole, Wyo.*

Loose Cannons

Regarding the Global Anglican Future Conference [TLC, Jan. 13] slated for Jerusalem in June, the conference organizers planned and announced the event without asking and involving Bishop Suheil Dawani of Jerusalem. In fact, Bishop Dawani learned of the conference scheduled in his jurisdiction when he read the organizers' press release — just like the rest of the public. Understandably troubled that he was not consulted, Bishop Dawani published his own statement on his diocesan website, voicing his concerns about bringing a conflicted Anglican Communion to Jerusalem, which could have serious consequences for the Jerusalem church's "ongoing ministry of reconcil-

iation in this divided land."

In Jerusalem, Hebrew-speakers call this chutzpah!

What neighborhood loose cannons (no pun!) would book a neighbor's house for a block party without asking the neighbor first?

The usual suspects of jurisdictional gate-crashers are among the conference's organizers. The list is headed by Archbishop Peter Akinola, and includes Bishop Martyn Minns of CANA, Bishop Bob Duncan of Pittsburgh, and Bishop Greg Venables of the Southern Cone and now Diocese of San Joaquin — where the loose cannons have already opened fire on those who wish to remain Episcopal!

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

'Win-Win' Solution

Recent articles about congregational/diocesan departures from The Episcopal Church and the dilemma over property ownership (though courts generally decide "in favor" of the existing diocese or national church) have been on my mind lately. I believe I have arrived at a win-win solution for all parties: A 99-year lease.

The diocese and/or national church can develop a contract where the "departing" diocese/parish become "tenants," using the buildings, contents and fixtures of the properties, and the amount of the lease will be determined by taking their current diocesan/national church assessment (assuming it is being paid) and increasing it annually over the 99 years by the United States Department of Labor's cost of living formula, which most businesses also use.

The diocese/national church continues to get its money. The dissenting party gets to "stay home," not move elsewhere, and can align itself with whatever province on earth it decides. It need not worry about how the landlord is spending its money, as no tenant ever does either.

My guess? When the leases expire in 99 years, whoever is in power on both sides of the table will be saying, "How did we get in this type of arrangement?" They will then either reconcile, or renew the lease, or formally part company without much drama. My bet is on reconciliation (which historically is God's *modus operandi*), though I hope I will be viewing the outcome from a different vantage point ... just like the rest of us.

*(The Rev.) Robin Courtney, Jr.
Nashville, Tenn.*

Borne Alone

In response to Bishop Hampton's prayer for the president [TLC, Dec. 23], here is a prayer for the Bishop Suffragan of Olympia, retired:

*Almighty God, hear our prayers
for your servant Sanford, guide him
into all truth, that he may see and*

PEOPLE & PLACES

know the lawful provisions of the Constitution of our blessed republic. Make him ever mindful of the sacrifices which are given by the military servants of our country. Help him to support the democratic will of the people of this republic, and save him and all other bishops of this church from the presumption of straying into the complexities of American foreign policy, for which they were neither trained nor elected to execute, which burden is borne alone by the President of the United States and Commander-in-Chief. All this we pray through Jesus Christ our Savior, who looks over and defends the military of the United States of America.

(The Very Rev.) Robert Dedmon
St. Paul's Cathedral
Peoria, Ill.

Man to Man

Once again I have been displeased to sing "Hark! The Herald Angels Sing" in the current hymnal version. I refer to the line "Pleased as man with us to dwell."

The original, "Pleased as man with man to dwell," has both the poetry of repetition and a solid grounding in the doctrine of the Incarnation. Since "man" without any article is almost always generic in traditional English, the author clearly intended to say that Jesus was pleased to dwell with humans as a human. Changing the second "man" but not the first implies that the first is masculine, which is neither doctrinally sound nor the author's intention.

Inclusive language in hymns can be a good thing when done with sensitivity to both meaning and literary style, and there are some good examples in the hymnal. In this case, a better revision would have been "Pleased in human form to dwell." Now that would be both doctrinally and politically correct!

(The Rev.) Lawrence Crumb
Eugene, Ore.

Appointments

The Rev. **Stuart A. Bates** is rector of St. Francis', 345 Piney Pt., Houston, TX 77024.

The Rev. **Frank Earl Fuller** is rector of St. Mark's, 680 Calder Ave., Beaumont, TX 77701-2398.

The Rev. **Alan Gibson** is rector of St. Andrew's, 306 N Division St., Ann Arbor, MI 48104-1497.

The Rev. **Anne Hodges-Copple** is rector of St. Luke's, 1737 Hillandale Rd., Durham, NC 27705.

The Rev. Canon **Stephen Holmgren** is rector of Grace Church, 1815 Hall St. SE, Grand Rapids, MI 49506.

The Rev. **Henry Hudson** is rector of Trinity, 1329 Jackson Ave., New Orleans, LA 70130-5198.

The Rev. **Michael Jonah Kendall** is rector of St. Philip's, 403 E Main St., Durham, NC 27702.

The Rev. **Christy Laborda** is deacon at Iglesia El Buen Pastor, 1852 Liberty St., Durham, NC 27703.

The Rev. **Nancy Malloy** is associate at Emmanuel, 498 Prince Ave., Athens, GA 30601-2449.

The Rev. **Cheryl Parris** is rector of St. Matthew's, 1401 Martin Luther King, Jr. Blvd., Savannah, GA 31401.

Ordinations

Priests

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

Vermont — **Scott B. Neal**, rector, St. James', PO Box 25, Arlington, VT 05250.

West Missouri — **Cynthia Howard, Anne Hutcherson, Jason Lewis.**

West Tennessee — **Kevin S. Brown**, Grace Church, 103 S Poplar St., Paris, TN 38242; **Donald M. Smith III**, All Saints', 1508 S White Station Rd., Memphis, TN 38117.

Deacons

Louisiana — **Giuliana Cappelletti, Elaine Clements, Edward Gleason, Mark Hudson, Joyce Jackson, Charmaine Kathmann, Priscilla Maumus, Phoebe Roaf.**

Deaths

The Rev. **Thomas Franklin Mathews, Jr.**, 82, of Gulf Shores, AL, died Nov. 16 at his home.

Fr. Mathews was born in Tampa, FL, and educated at the University of Alabama and Virginia Theological Seminary. He served in World War II in Guadalcanal. In 1953, he was ordained deacon and priest in the Diocese of Alabama. He was curate at the Cathedral of the Advent, Birmingham, 1953-

(Continued on next page)

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55; rector of St. Paul's, Selma, 1955-71; rector of Trinity, Florence, AL, 1971-73; rector of St. Barnabas', Roanoke, AL, 1980-84; and rector of St. Philip's, Fort Payne, AL, 1984-94. In 1994, he retired and moved to Gulf Shores, and has served in supply ministry in the Diocese of the Central Gulf Coast. Fr. Mathews was a former member of the executive council of the Diocese of Alabama, and was the secretary of that diocese from 1987 to 1991. Surviving are two sons, Thomas III and Virgil, and two grandchildren.

The Rev. **David Salmon**, priest and first traditional chief of the Athabascan people, died Oct. 11 of cancer in Chalkyitsik, AK. He was 95.

A native of Salmon Village, AK, he was ordained to the diaconate in 1957, and served at St. Stephen's Church, Fort Yukon, AK. He was ordained priest in 1962. In 2003, he was named first traditional chief, an honorary, non-political position. Fr. Salmon was widely known for his ministry and counsel.

The Rev. **Joan C. Peterson**, 61, priest of the Diocese of North Dakota, died Nov. 4 at Trinity Hospital, Minot, N.D., of cancer.

A native of Plenty Wood, MT, Ms. Peterson was raised as a Lutheran. She became an Episcopalian in 1990 at St. Peter's, Williston, ND. She studied for local ordination in North Dakota, and was ordained deacon and priest in 1999. As priest, she served St. Peter's, Williston, and St. Michael and All Angels', Cartwright. Surviving are her husband, Del, of Williston; a daughter, Linea, of Williston; two brothers, Leonard Smolak, of Billings, MT, and Rick Smolak, of Salt Lake City, UT; and a sister, Barbara Ferguson, of Plenty Wood, MT.

Deaths of other clergy as noted by the Church Pension Fund:

Nicholas Abraham	88	Sulphur, LA
Lester Angwin	79	St. Petersburg, FL
William Anthony	96	Jamaica Plain, MA
Alice Bicking	63	Hedgesville, WV
Michael Bishop	80	Norfolk, England
Joseph Domago	57	The Philippines
Oscar Eddleton	89	Richmond, VA
Clyde Everton	89	Boise, ID
James Grosso	94	Chula Vista, CA
Daniel Hardy	77	Salisbury, CT
Lawrence Prast	66	San Francisco, CA
Thomas Sargent	80	Virginia City, MT
Kathleen Wakefield	57	Juneau, AK

Next week...

Lent Begins

CLASSIFIEDS

BOOKS

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

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Stephen's Episcopal Church, Whitehall, PA*, seeks an energetic priest with skills in pastoral care, visitation, spiritual development of adults and youth, stewardship and outreach (local and abroad). Opportunities abound for ministry to children through our Day School and for ministry to older adults with a nearby adult living facility. We are a higher, more orthodox, Forward in Faith-affiliated parish using the Anglican Service Book and worshiping in a contemporary building. We are located in the Lehigh Valley and have easy access to New York City and Philadelphia. Visit us at: www.ststephenepiscopal.org. Send cover letter, resume and a list of references to **The Ven. Howard Stringfellow, The Episcopal Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015**.

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.

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 St., Charleston, SC 29401**.

POSITIONS OFFERED

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.

YOUTH MINISTER: *The Church of the Good Shepherd, Augusta, GA*, is seeking a trained, preferably experienced person for this full-time position. We are an active congregation, average Sunday attendance of 530, situated in a vibrant neighborhood. For information or to send a resume, contact **Robert Fain, 2230 Walton Way, Augusta, GA 30904**, (706) 738-3386 or e-mail rdfain@goodshepherd-augusta.org.

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.

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Fort Lauderdale, FL*, is a vibrant, multi-cultural Episcopal community that is dedicated to the service of Christ through a wide variety of ministries, the largest of which is St. Mark's Episcopal School. The congregation consists of approximately 250 individuals and families characterized by cultural and ethnic diversity. The school, pre-K 3 through Grade 8, has an enrollment of over 500 students. The school is renowned nationally for excellence in education. We are seeking a new rector to continue a revitalization campaign to enable the church and school to better fulfill their vision and mission. The new rector, amongst other responsibilities, will be chiefly responsible for spiritual leadership, congregational development and corporate administration. Three major challenges will face the new rector: parish growth including membership in view of an aging congregation, stewardship and ministry rejuvenation resulting in a greater number of parish members serving spiritually as well as financially, and greater integration between the church and school communities. Position available immediately. Competitive salary. Please visit the St. Mark's website, www.stmarksepiscopal.net, for more information about the church and school, and the New Rector Search Section for instructions on how to apply.

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PRINT OR ONLINE,
CONTACT AMBER MUMA AT
amber@livingchurch.org
(414) 276-5420 ext. 12

Church Directory



FORT MYERS BEACH, FL

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

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
Website: www.stmarys-stuart.org
The Rev. Thomas T. Pittenger, r; the Rev. David Fran-
coeur, 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

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)

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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

NEW ORLEANS, LA

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

BOSTON, MA

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

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
www.gracechurchinnewark.org (973) 779-0966
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
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.

NEW YORK, NY

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

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

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

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

ASHEVILLE, NC

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

PHILADELPHIA, PA

S.CLEMENT'S Shrine of Our Lady of Clemency
20th and Cherry Sts. (215) 563-1876
Website: www.s-clements.org
The Rev. Canon W. Gordon Reid, r; the Rev. Richard Wall, c
Sun Mass 8 & 11 (High); Matins 7:30; Sol Vespers, Novena
& B 4 (June thru Sept); 8 & 10 (High); Daily: Low Mass: Tues,
Wed & Fri 7, Mon & Thurs 12:10, Sat 10; Ev & Novena 5:30;
Sun C 10-10:45 & by appt.

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) (Solemn High)

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

LUTHERAN

MOJAVE, CA

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

TLC

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CHURCH DIRECTORY KEY

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

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