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ACNS/Tumilty photo

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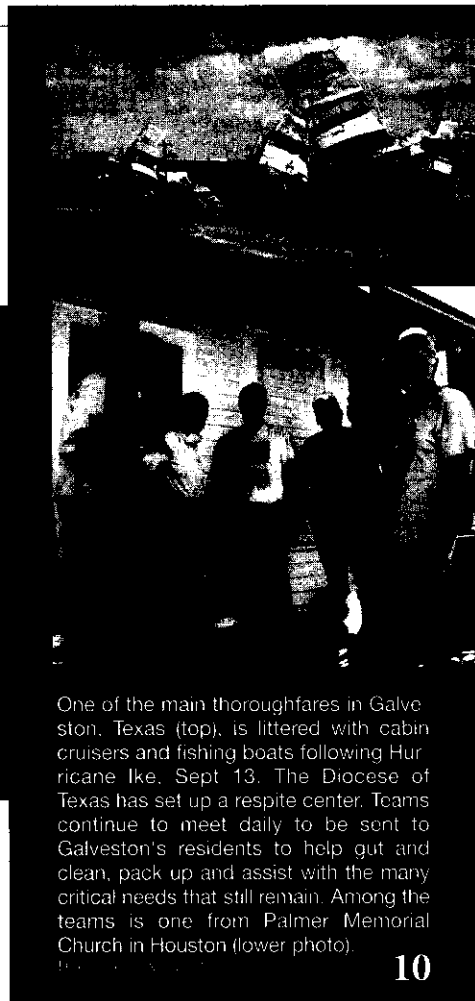
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One of the main thoroughfares in Galveston, Texas (top), is littered with cabin cruisers and fishing boats following Hurricane Ike, Sept. 13. The Diocese of Texas has set up a respite center. Teams continue to meet daily to be sent to Galveston's residents to help gut and clean, pack up and assist with the many critical needs that still remain. Among the teams is one from Palmer Memorial Church in Houston (lower photo).

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## SUNDAY'S READINGS

# The Holy Family

*'... power to become children of God' (John 1:12)*

**The First Sunday after Christmas Day, Dec. 28, 2008**

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

Nearly all of us are the products of families of various sorts, and many of us continue to be sustained by the presence in our lives of live-in relatives. The incredible diversity of what we call families, however, makes for a rather bewildering array of "family values" we've come to espouse.

Discounting the full third of all American households which consist of a single person, only half of those remaining comprise a mom, a dad, and kids. And a growing number of those are so-called "blended" families. A fair percentage of us come from and live in single-parent households, and many of us spend much of our adult lives as couples.

Some of our family structures subliminally teach that commitment is temporary and conditional. Others provide ideal venues for arbitrary and despotic leadership. And still others seem to function as support systems for shared bigotry and the judgment of outsiders.

This Sunday's readings provide us with a rather different perspective on family than the many which are put forth by our culture. "God sent his Son, born of a woman," Paul tells us, "so that we might receive adoption as children. And because you are children," he continues, "God has sent the Spirit

of his Son into our hearts ... So you are no longer a slave but a child, and if a child then also an heir, through God" (Gal. 4:4-7).

We hear much the same thing from John: "But to all who received [Christ], who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God" (1:12-13). For all of us who have been baptized in the Lord's death and resurrection, our true family is now the body of Christ.

The values espoused and taught by our Christian family are precisely those we have espoused in our Baptismal Covenant. Our common calling is to "seek and serve Christ in all persons, loving [our] neighbor as [ourselves]." It teaches compassion and mercy to all in any need. And it urges our continuous striving "for justice and peace among all people, and respect[ing] the dignity of every human being" (BCP, p. 305). There's no room in any of that for prejudice or discrimination in any form. We're taught to serve Christ in every person.

No matter how bizarre the ethics espoused by secular families, our own holy family, the body of Christ, unites Christians through teaching the clear values of the coming kingdom.

### Look It Up

How does Galatians 5:13-26 relate to the Baptismal Covenant?

### Think About It

In what practical ways do I respect the dignity of those with whom I disagree?

### Next Sunday

**The Second Sunday after Christmas, Jan. 4, 2009**

**BCP and RCL:** Jer. 31:7-14; Psalm 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 or Luke 2:41-52 or Matt. 2:1-12

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## Conference Supports Case for Anglican Covenant

Episcopal scholars and clergy sought at a Dallas conference on Dec. 6 to kindle support for the proposed Anglican Covenant that is expected to take final shape early next year.



Prof. Radner

With the Rt. Rev. James M. Stanton, Bishop of Dallas, and the Rev. Ephraim Radner, author and professor of historical theology at Wycliffe College at the University of Toronto, as featured speakers, the conference brought scholarship and wit to bear on the question of how 21st-century Anglicans might live with diversity



William Murchison photos

Bishop Stanton: "... fallen, broken humanity."

and yet commitment to a common life grounded in "continuity and consonance with scripture and the catholic

and apostolic faith, order, and tradition." The group also has created a website, <http://covenant-communication.com>, as a resource for interested parishes and clergy.

Organizers of the one-day conference at the Church of the Incarnation, view the occasion as "sort of a prototype" for use in other dioceses prior to the General Convention, said Christopher Wells, a website organizer presently serving as scholar-in-residence in the Diocese of Dallas.

Prof. Wells said principals in the new website who are active in various Episcopal dioceses hope the General Convention next July will not only respond to the covenant draft, but also retain support for a 2006 resolution that calls for "restraint" in the consecration of bishops "whose manner of life presents a challenge to the wider church."

## Quincy's Cathedral Parish Won't Join Southern Cone

Members of the Cathedral Church of St. Paul, Peoria, Ill., the cathedral of the Diocese of Quincy, voted Dec. 4 to remain part of The Episcopal Church. Parish members voted 181-35 not to be aligned with the Anglican Church of the Southern Cone.

In November, the annual synod of the diocese voted overwhelmingly to remove The Episcopal Church from the accession clause of the diocesan constitution and to join the South American province [TLC, Nov. 30].

"This vote demonstrates that when people have an opportunity to study the facts, they realize that the information disseminated by the ultra-conservative leadership of the diocese



The Cathedral Church of St. Paul, Peoria, Ill.

was misleading," said the Very Rev. Robert Dedmon, the cathedral's dean, on a website established by a group working to reorganize the diocese within The Episcopal Church. "Now this parish must get on with our Christian mission and ministry."

## Special Convention for Alaska Election Postponed

The standing committee of the Diocese of Alaska has postponed the special convention to elect a diocesan bishop that had been scheduled for Jan. 22-25 because of the withdrawal of one of the two candidates nominated by the search committee before the names were announced publicly. The new date will be Oct. 8-11, 2009.

"It is important to say that the reasons for this withdrawal have nothing to do with the Diocese of Alaska, nor

with information in the candidate's background check," said the Rev. Dawn Allen-Herron, standing committee president, in a letter to the diocese. "Unexpected life circumstances made the decision clear, if painful for the candidate."

The delay increases the interim between bishops. Visiting bishops will perform confirmations, ordinations, and other sacramental functions.

## Remaining in Episcopal Church

Backers of the proposed Anglican Covenant, whose roots lie in the 2004 Windsor Report, say they are committed to remaining in The Episcopal Church despite recent votes in four dioceses to leave and affiliate with the Anglican Province of the Southern Cone, based in Argentina.

Prof. Radner, one of 10 members of the group drafting the proposed Anglican Covenant, recognized that division is an enduring reality in the church's life. He called unity a thing not to be "cleansed of division," but rather emanating from "the blood of the cross, from which there is no escape. We are called to be one," he said, "but our soul depends on the sharp sword of division."

Bishop Stanton, billing his talk "a report from the front lines in the struggle for a Communion Covenant," took issue with too-easy attempts to define the Greek word *koinonia* as mere "fellowship," when the "*koinonia* of God through Christ — his entering into flesh and blood" in fact brings unity through restoration of "fallen, broken humanity."

William Murchison



Kara Plannery photo

Members of the Fire Department of New York and the New York City Police Department at the service of rededication at the Cathedral Church of St. John the Divine, New York City.

## N.Y. Cathedral's Pipe Organ Restored

Presiding Bishop Katharine Jefferts Schori joined Bishop Mark Sisk of New York and the Very Rev. James A. Kowalski, dean of the Cathedral Church of St. John the Divine, New York City, Nov. 30, for a service of rededication of the cathedral's 8,500-pipe great organ.

The instrument was played for the first time publicly since a six-alarm fire in December 2001 crippled it and destroyed the north transept of the massive building.

"You've probably heard your fair share of 'wows' and 'oh my Gods,'" said Dean Kowalski at the start of his sermon, as quoted by *The New York Times*. "This may be the longest Advent on record if you count all seven years of waiting."

With a 601-foot center aisle, St. John

the Divine claims to be the fourth largest church in the world. It was dedicated in 1941, and remains unfinished 116 years after construction began. Although the cathedral reopened for worship within days of the fire, the cleaning and restoration required more than five years to complete.

Several firefighters who helped battle the fire seven years ago participated in full dress uniform in the procession. Later in the service, several on-duty firefighters, dressed in full gear, joined Dean Kowalski at the altar. The congregation rose in applause when the dean thanked the firefighters for saving the cathedral.

Cardinal Edward M. Eagan, the Roman Catholic Archbishop of New York, also processed, along with other ecumenical religious representatives.

## Man Shot to Death at Guildford Cathedral

The Very Rev. Victor Stock, dean of Guildford Cathedral in the Church of England, was critical of the training and tactics used by police, who ordered the cathedral closed without consulting the dean, and the police then shot and killed a 39-year-old man in the cathedral amidst a number of nearby visitors and staff.

The shooting ended a standoff in which two police vehicles responded to an incident in which a man in the vicinity of the cathedral had said that he had a gun and that he intended to

kill people. The gun turned out to be a replica capable of firing only blanks.

During the shooting, bullets penetrated the walls of the cathedral crèche and then passed through the area where the cathedral docents normally gather. Although there were no children near the crèche at the time, there had been several visitors and staff in the cathedral.

In an interview with the *Church Times*, Dean Stock said police had shown little understanding of the function of a cathedral or of its place as sanctuary or sacred space.

## Louisiana Bishop Plans to Retire in a Year

The Rt. Rev. Charles Jenkins, Bishop of Louisiana, has announced plans to retire at the end of 2009. He informed the diocese's standing committee of his decision Dec. 4.

"This move is based on issues of health and a concern for the mission strategy of the diocese," Bishop Jenkins wrote in a letter published on the diocese's website. "To



Bishop Jenkins

that end, I now call for the election of the 11th Bishop of Louisiana."

He said the decision, and the timing of the announcement, "are not what I had hoped.

"As we struggle with the new realities of our life in common for 2009 and beyond, I thought it best that I make this announcement now rather than continuing my discernment," he said. "A healthy bishop, fully engaged with the needs of the diocese and one who has the confidence of the clergy of the diocese, will better lead us through this challenge and into the future."

Bishop Jenkins said he has struggled with health issues since Hurricane Katrina, and that his post-traumatic stress disorder "was exacerbated by the experience of the mandatory evacuation in Hurricane Gustav" earlier this fall. "After talking with various health professionals, it seems best for me that I take a significant rest, which means an absence from the stress and strains of the episcopate."

A timetable for the election will be released in early January, he said.

## BRIEFLY...

Two small fires Dec. 7 at the **Cathedral Church of St. Paul**, the seat of the Diocese of Massachusetts, and a landmark on Boston Common, have been ruled arson, fire and church officials said. A fire department spokesman said the minor blazes appear to have been more acts of vandalism than deliberate plots to destroy the church.

## Restraint Removed

With Presiding Bishop Katharine Jefferts Schori in attendance as a guest of honor, delegates to the convention of the Diocese of **Los Angeles** approved overwhelmingly a resolution asking the 2009 General Convention to rescind Resolution B033, the controversial legislation that calls for "restraint" in consenting to the consecration of persons engaged in same-sex relationships.

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, also announced a new diocesan policy extending the same ceremonial and sacramental privileges available to homosexual couples that are now reserved exclusively for heterosexual couples. Convention met Dec. 5-6 in Riverside.

The vote was preceded by debate. The Rev. John Saville, rector of St. John's Church, Corona, Calif., told delegates he had come to the convention prepared to vote in favor of lifting the moratorium, but he told the *Press-Enterprise* of Riverside that after reading that Presiding Bishop Katharine Jefferts Schori questioned whether trying to reverse the moratorium was wise, he said he would abstain.

Bishop Jefferts Schori invited the gathering to embrace transition and to be willing "to dream God's dream for a world where the poor and weak receive justice and equality.

"We are people of the future," Bishop Jefferts Schori said in her sermon as quoted by *Episcopal News*, of the Diocese of Los Angeles. "We are all together, part of that ministry of John the Baptist's — making straight for God's coming kingdom ... The road we are meant to build is supposed to be available to all of God's children — to folks in wheelchairs and strollers as well as those who have a vigorous and lengthy stride."

This was Bishop Jefferts Schori's



Bishop Bruno

first official visit to the Los Angeles area since she was elected Presiding Bishop at the 75th General Convention in 2006. During her appearance in Los Angeles, she gave the inaugural address of the Margaret B. Parker Memorial Lection. She also addressed the convention.

Among other business, convention approved a proposed budget of \$6.9 million.

## Challenge and Opportunity

The convention of the Diocese of **Chicago** drew more than 1,000 people to a suburban hotel Nov. 21-22 for learning, networking, worshiping, reflecting, sharing and decision making. It was the first convention since the Rt. Rev. Jeffrey Lee was consecrated Bishop of Chicago 10 months ago.

The church, like the wider society, finds itself in a shifting post-modern era where all manner of relationships—social, cultural, political, spiritual—are being redefined, said Bishop Lee in his address. "This shift, this reformation we're in poses great challenges, but also great opportunities," he said. "At each of these 500-year junctures, the church has gone through conflict and division, yes, but it has also experienced expanded mission and arguably a more diverse and vigorous faith. I believe our diocese is uniquely gifted and situated to benefit from this re-formation, and be a model and resource to the wider church.

"We are awash in resources — few dioceses have such a concentration of talented, dedicated and discerning lay and ordained ministers; few have such an active and effective network of social service agencies as we have in Episcopal Charities and Community Services; few have the extensive lineup of formative and transformative programs — this convention being a prime example; and few have a staff and corps of volunteers that are as committed and hardworking as those I work with every day. In short

(Continued on next page)

## Seamen's Church Institute Addresses Threat of Piracy

Douglas B. Stevenson, director of the Center for Seafarer's Rights at the Seamen's Church Institute (SCI), recently helped craft a resolution with the International Christian Maritime Association (ICMA) that includes a pledge from ISMA and its member organizations to cooperate in accomplishing anti-piracy initiatives. It includes SCI's and other maritime ministries' promise to support seafarers and families affected by piracy.

Currently 280 merchant mariners from 14 ships are being held hostage by pirates off the coast of Somalia. Between January and September of this year, 581 merchant mariners have been taken hostage and nine killed by pirates worldwide.

"Although the [United Nations] has passed several resolutions on piracy, up to this point they have not included much discussion on the effects of piracy on merchant mariners," Mr. Stevenson said. "We urge governments and organizations to take a strong stance to deter acts of piracy and also to provide care and assistance for the victims of these assaults."

The Seamen's Church Institute, an ecumenical mariners' agency affiliated with The Episcopal Church, has worked on issues of piracy for more than two decades — recording cases, providing assistance to victims and advocating for international organizations to implement tough standards to reduce instances of hijacking. It remains deeply committed to doing whatever it can to eliminate the frightening and challenging threat, including raising awareness of the issue and working in partnership with the industry to ensure that the welfare of seafarers is protected, Mr. Stevenson added.

**Correction:** The former governor of New Jersey was misidentified in the Editor's Column [TLC, Nov. 2]. His name is James McGreevey.

Bishop Jeffrey Lee leads prayer at the front during convention in the Diocese of Chicago.

David Skidmore photo



## Chicago

(Continued from previous page)

we have a lot going for us. And I believe, I am convinced, we are going to continue to be a powerful voice and force in advancing God's mission in this time and in this place."

Clergy and lay delegates considered 11 resolutions and adopted nine. They included one that dealt with audit guidelines for small- to medium-sized congregations. Resolutions on renouncing preemptive war, and another on clergy continuing education were tabled.

The 2009 diocesan budget of \$6.9 million includes an increase in revenue based on a projected 1.2-percent increase in congregation pledges, proceeds from the sale of church properties, and inclusion of event fees, investment returns and dividends which had not been in previous budgets. The budget was adopted by Bishop and Trustees, the diocesan budget authority, Oct. 28.

*David Skidmore*

## Fresh Start

"Becoming a Prophetic People" was the theme for the convention of the Diocese of **Oregon**, Nov. 6-8 at the Salem Conference Center.

Reflecting on his first seven months as assisting bishop in the diocese, the Rt. Rev. Sanford Hampton said he has experienced "faithful and dedicated clergy as well as lay persons who are excited about their local congregations and thankful to be part of The Episcopal Church, even as we find ourselves in the midst of controversies — local, national and international — within the Anglican Communion."

Bishop Hampton challenged the diocese to "rededicate ourselves to inviting others to know Jesus Christ through The Episcopal Church, and engage ourselves in serious strategizing about where an Episcopal Church presence would be helpful in moving the kingdom of God forward." He noted that in the past year two developing congregations closed, and sev-

eral long-existing ones are "hanging by a thread. As far as I know there is no new work on the drawing board.

"My remarks are particularly directed toward larger congregations," he said, "that you might be encouraged to begin new work based out of your congregations without necessarily waiting for the diocese to take the initiative."

The diocese has an opportunity for a fresh start, Bishop Hampton concluded. "God has given us a tremendous responsibility to witness to the light, to move forward in mission and ministry as we prepare for the election of the next bishop."

Delegates adopted resolutions endorsing the Genesis Covenant to reduce carbon emissions; convocation dialogue on same-gender blessings; a peaceful resolution to the wars in Iraq and Afghanistan; repatriation of Native American artifacts; and seeking General Convention support for funding of theological education.

A balanced budget of more than \$2.1 million was approved for 2009, a decrease of \$74,000 from 2008. Some \$37,000 in budget support requests went unmet, and because the diocese will be without an elected bishop in office during 2009, it will not receive more than \$123,000 in support from the Episcopal Endowment Fund in the coming year.

## Holding Back in Budget

The Rt. Rev. J. Neil Alexander, Bishop of **Atlanta**, had words of encouragement on the economic downturn in his address to the annual council meeting of the diocese Nov. 14-15 in Decatur, Ga.

In light of economic challenges throughout the world, Bishop Alexander held back on launching new initiatives and instead recommitted to those introduced a year ago. The council, meeting at a hotel convention center in suburban Atlanta, welcomed two congregations, bringing the total for the diocese to 95. Christ Church, Lilburn, an international congregation, was recognized as a worshipping com-





Wesley Duffee-Braun photo

Bishop G. Porter Taylor of Western North Carolina (center) introduces Presiding Bishop Katharine Jefferts Schori to Asheville Mayor Terry Bellamy. They toured Church of the Advocate, the diocese's ministry to Asheville's homeless, which meets at Trinity Church.

munity, and St. Benedict's, Smyrna, which already has opened a day school, as a parish.

Other council business involved approving what Bishop Alexander called "an essentially flat" \$4.9-million diocesan budget for 2009, which included limiting benefit options for the diocesan staff, changing the way retired clergy are insured, and holding or reducing nearly all program lines.

The council handled seven resolutions. Two of them send a message to the 76th General Convention next summer that the Diocese of Atlanta supports "development of appropriate rites for the celebration and blessing of sacred unions for gay and lesbian persons," and the repeal of General Convention Resolution B033, which, authors said, had "run its course" and brought pain to the gay community. Hearings held on both matters revealed few objections, and the resolutions were adopted without floor discussion by substantial margins.

Another resolution did solicit debate and passed narrowly. R08-2, asking that the poor be placed at the top of the agenda of every church

meeting, was sponsored by five members of the clergy. Some opponents said they believed such a request is unnecessary because the poor are inherently at the heart of all ministry.

Other resolutions that were adopted recommended:

- a Sunday in Lent promoting Episcopal Relief and Development in local congregations and churchwide,
- a review of diocesan canons for the election of bishops,
- the appointment of parish Creation Keepers for the Task Force on Environmental Stewardship, and
- creation of a Commission on Disability Accessibility.

Nan Ross

## Frontier Spirit

The Episcopal Church is a gift to the Anglican Communion that the Communion doesn't yet know how to receive, Presiding Bishop Katharine Jefferts Schori told the convention of the Diocese of **Western North Carolina**, held Nov. 13-15 at Kanuga Conferences, near Hendersonville.

Bishop Jefferts Schori reminded

some 450 delegates and guests that the church began as the Domestic and Foreign Missionary Society (still the church's official name), and how in the frontier years early Episcopalians understood themselves to be missionaries. She said that same spirit prevails today, and in a broader sense includes alleviating poverty here and abroad as well as getting more comfortable about evangelizing and telling the church's story.

"When one part of the body hurts, we all do," the Presiding Bishop said, emphasizing the church's two-pronged approach in dealing with dioceses in physical and spiritual distress. For example, the church is partnering with Episcopal Relief and Development (ERD) in Louisiana "to help people back into livable housing," (physical distress), and in assisting Episcopalians faithful to the church after their leaders vote to align with other provinces in the world, the Southern Cone of South America and in Africa (spiritual distress.)

Bishop Jefferts Schori touched on commitments and ministries in all 110 dioceses in The Episcopal Church, on the energy of the emerging church that hones in on young people hungry to talk about their experiences with God, and on the seventh Millennium Development Goal that calls for the church to offer careful solutions to protect the environment from "uneven distribution of resources."

During the convention's business session, delegates adopted, following some spirited debate, a resolution titled "Dismantling Discrimination." The resolution calls upon the next General Convention (meeting in Anaheim, Calif., in 2009) "to enact legislation to ensure that sexual orientation ceases to be a barrier for full inclusion in The Episcopal Church." Convention passed three other resolutions with minimal debate.

The convention also heard an update on the diocese's five-year strategic plan, which is nearing completion, and passed a 2009 budget of \$1.7 million, an increase of 5.1 percent over 2008.

Eugene Willard

# Pulling Apart      Coming Together

## 2008 IN REVIEW

The ongoing realignment and unraveling of The Episcopal Church (TEC) continued at a stunning pace during 2008, highlighted by a majority of members of three dioceses voting to leave.

In December, plans were announced by the leadership of the Common Cause Partnership (CCP) to form a province in North America to attract Anglicans who have left or are in the process of separating from TEC. The new province, tentatively named the Anglican Church in North America, consists of 11 founding entities: the American Anglican Council, the Anglican Coalition in Canada, the Anglican Communion Network, the Anglican Mission in the Americas, the Anglican Network in Canada, the Convocation of Anglicans in North America, Forward in Faith - North America, the Missionary Convocation of Kenya, the Missionary Convocation of the Southern Cone, the Missionary Convocation of Uganda and the Reformed Episcopal Church.

Leaders of the new entity then began what they hoped would be eventual recognition as a separate province of the Anglican Communion.

The conventions of the dioceses of Pittsburgh, Quincy, and Fort Worth took action at their conventions to become part of another Anglican province. All three decided to join San Joaquin, which became part of the Anglican Church of the Southern Cone a year ago.

The three dioceses, which have long felt alienated by the leftward drift of The Episcopal Church, now are part of the South American province, and still within the Anglican Communion. Like San Joaquin, a remnant of loyalists to The Episcopal Church continues in each diocese.

At issue is whether the new province will become a member of the Anglican Communion. Archbishop of Canterbury Rowan Williams did not



**Top:** Worshippers sign in support of a new province at the Dec. 3 service in Wheaton, Ill. Kim Johnson photo. **Bottom:** Bishops Ackerman (left) and Iker were among the bishops participating in the Wheaton service. Peter Frank photo.

issue an immediate reaction to the development, but seemed content to wait until meetings of the primates of the Anglican Communion and the Anglican Consultative Council in 2009 address the matter.

Two of the bishops who led their dioceses out of The Episcopal Church, were deposed by the House of Bishops for their actions. The Rt. Rev. John-David Schofield, Bishop of San Joaquin, and the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, were deposed but continued to function as the ordinaries of their "new" dioceses in the Southern Cone. Bishop Jack Iker of Fort Worth was inhibited by

Presiding Bishop Katharine Jefferts Schori following Fort Worth's convention, and Bishop Keith Ackerman of Quincy resigned shortly before Quincy's annual synod.

A number of congregations rescinded their affiliations with The Episcopal Church, and several of them wound up in litigation with their dioceses. Long-awaited decisions in court cases involving Episcopal churches were pending in California and Virginia, and squabbles over church properties took place in other communities. Those churches, along with the aforementioned dioceses and many individuals, were awaiting developments

Presiding Bishop Katharine Jefferts Schori administers communion Nov. 16 at the *Cathedrale Sainte Trinite* (Holy Trinity Cathedral) of *l'Eglise Episcopale d'Haiti* in Port-au-Prince, Haiti.

Mary Frances Schjonberg photo



regarding the new province in North America as 2008 concluded.

Realignment among Anglicans in the United States and Canada was on the minds of many who attended two major conferences in 2008. The Lambeth Conference of Anglican bishops took place in Canterbury and managed to avoid being consumed by the controversy. Bishops gathered daily in *indaba* groups and generally were positive about the experience.

Lambeth, which meets every 10 years, concluded that a "season of gracious restraint" may be the best way to resolve disagreements among Anglicans, but the uninvited presence of Bishop Gene Robinson of New Hampshire created an undercurrent of tension between those who resented and those who rejoiced at his witness.

Discussion also took place on a proposed Anglican Covenant, but at press time the document was in circulation within the various provinces. The Presiding Bishop said she did not believe it would be appropriate for the General Convention to reach a decision on a proposed covenant when it meets in July in Anaheim, Calif. Bishop Jefferts Schori said there was not enough time for deputies and bishops to make an informed decision.

A large number of bishops from the "Global South" chose not to participate in the Lambeth Conference, but instead took part in a new Global Anglican Future Conference in Jerusalem in June. Participants, largely African and Asian, were joined by some other bishops from North America and elsewhere in what was termed by many as an "alternative" to Lambeth.

The events of 2008 were helpful in giving Anglicans a preview of how the long-expected realignment might come about, but important gatherings in 2009 seem more likely to determine the eventual outcome.

**As in most years, there were changes in the House of Bishops. The following bishops (and bishops-elect) were involved in changes of status during 2008:**

## 2008 House of Bishops

### Elected

Herman Hollerith IV	Southern Virginia
James S. Mayer	Northwest Texas

### Consecrated

Dan Edwards	Nevada
John M. Sloan	Alabama, suffragan
Mark Lawrence	South Carolina
Jeffrey Lee	Chicago
Paul Lambert	Dallas, suffragan
Stephen Lane	Maine
Prince Singh	Rochester
Eugene Sutton	Maryland
Brian Thom	Idaho
C. Andrew Doyle	Texas, coadjutor

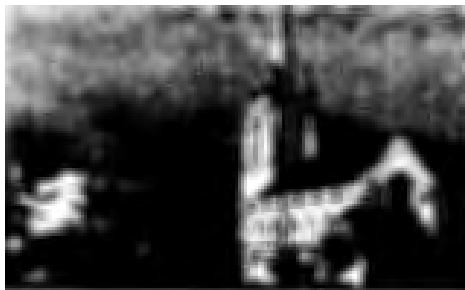
### Resigned

Terence Kelshaw	Rio Grande
Keith Whitmore	Eau Claire (to Atlanta)
Henry Scriven	Pittsburgh, assistant
Keith Ackerman	Quincy

### Deceased

Clarence Hobgood	Armed Forces, suffragan
Robert Spears	Rochester
Frank Vest	Southern Virginia
Jose Gonzalez	Cuba
Joseph Heistand	Arizona
Francisco Reus Froylan	Puerto Rico

# DIFFICULT YEAR in Many Other Ways



Seminaries scale back: From left, Seabury Western Theological Seminary in Evanston, Ill.; Episcopal Divinity School, Cambridge, Mass.; the satellite campus of Bexley Hall Seminary in Rochester, N.Y.

Bexley Hall photo

Matters of realignment may have dominated the news during 2008, but there were plenty of other developments.

Three theological seminaries announced they were scaling back on their current programs. Seabury-Western, in Evanston, Ill., announced it will “suspend recruitment and admissions to all degree and certificate programs” while it considers its future. Later, it gave notice to all of its faculty members and eliminated nine staff positions. Bexley Hall, which has operated at sites in Columbus, Ohio, and Rochester, N.Y., announced it will close its Rochester campus and operate entirely in Ohio. And Episcopal Divinity School (EDS), in Cambridge, Mass., revealed it will share its campus with Lesley University under terms of a condominium agreement.

A change of leadership took place at Trinity School for Ministry, where the Very Rev. Justyn Terry took over as dean and president. At EDS, the Rt. Rev. Steven Charleston resigned as dean and president and later became an assisting bishop in the Diocese of California.

The House of Bishops held two meetings — in March at Camp Allen, Texas, and in September in Salt Lake City. The

bishops spent considerable time at each gathering discussing whether to depose members of their house. Bishops Robert Duncan of Pittsburgh and John-David Schofield of San Joaquin, who led their dioceses out of The Episcopal Church, were deposed. In addition, the Rt. Rev. William Cox, resigned Bishop Suffragan of Maryland and assisting bishop in Oklahoma, was deposed for confirming and ordaining at a church in Kansas affiliated with the Church of Uganda.

The Bishop of Pennsylvania, the Rt. Rev. Charles E. Bennison, Jr., spent much of 2008 in litigation. A church court found him guilty on two counts of conduct unbecoming a member of the clergy. As of press time, the sentencing board had not accepted the recommendation of the court that Bishop Bennison be deposed. In another case, Bishop Bennison was cleared of charges of financial mismanagement, and in a different matter, a court found that the bishop did not commit fraud when he deposed the Rev. David L. Moyer, rector of Good Shepherd, Rosemont, in 2002.

Many churches experienced weather-related problems during the past year. Hurricane Gustav in September caused

damage in the dioceses of Louisiana and Western Louisiana, and later Hurricane Ike hit the Texas Gulf Coast, wreaking havoc in the Diocese of Texas and to a lesser extent in Western Louisiana. Galveston, Texas, was hit particularly hard by the storm.

The Midwest also encountered difficulties. Heavy rains during June caused widespread flooding, especially in Iowa, Wisconsin, Illinois and Indiana.

The national Executive Council, which conducts the business of The Episcopal Church between sessions of General Convention, met three times during 2008 — in Ecuador in February, Albuquerque, N.M., in June, and Helena, Mont., in October. The council has worked with Presiding Bishop Katharine Jefferts Schori in moving some of the church's business from its headquarters in New York City to regional offices. Four offices were opened in recent months — in Atlanta, Ga., Los Angeles, Omaha, Neb., and Seattle, Wash. The council also learned of the Presiding Bishop's plan to designate *ubuntu* as the theme of the 76th General Convention, which will take place in Anaheim, Calif., in July.

The Presiding Bishop was a busy traveler in 2008. Besides the Lambeth Conference, in Canterbury, Bishop Jefferts Schori visited Jerusalem and Sweden. She also was a participant in the meeting of the Joint Standing Committee of primates and representatives of the Anglican Consultative Council in London in November. Bishop Jefferts Schori also spent time in a number of American dioceses, speaking at conventions, preaching in churches, and meeting with people in various venues.



One of the main thoroughfares in Galveston, Texas, is littered with cabin cruisers and fishing boats following Hurricane Ike, Sept. 13. The storm left thousands on the island and along the Texas Gulf Coast without electricity for weeks, and many families were wiped out, as the storm surge washed through homes, carrying belongings into the the sea and leaving black mold growing up walls. Diocese of Texas photo

# By the Numbers

In my last column of 2007, I wrote that I was going to try to be less negative in 2008. That didn't mean, of course, that everything I wrote had to be, as the late Al McGuire used to say, "seashells and balloons," but the idea was to try not to dwell on negative aspects of subjects I addressed. Needless to say, I didn't do very well. A few readers were quick to remind me of my New Year's "resolution" when I wrote something they perceived as negative.

Unfortunately, unless one adjourns to a cave for several months, it is difficult to avoid topics related to The Episcopal Church (TEC) that might be considered "negative." Take, for example, the statistics released recently by TEC. Based on the parochial reports of 2006 and 2007, they are not encouraging. Nevertheless, for those who are interested or concerned about such numbers, they are capable of providing food for thought. Here are some of the things I learned from poring over the statistics:

- In seven domestic dioceses, at least 50 percent of the clergy are female. Eastern Oregon is highest at 77.8 percent, and Utah, Oregon, Rochester, Washington, Spokane and North Dakota, are also on the list. Massachusetts leads in number of female clergy with 73.

- During the last five years (2003-2007) not one domestic diocese had an increase in average Sunday attendance. Overall, domestic dioceses in TEC lost 12 percent of their average Sunday attendance during that period. Eight dioceses lost at least 20 percent of average Sunday attendance. Florida, which has lost more than a dozen congregations during that time, is highest at 29 percent.

- In the one-year period 2006-2007, average Sunday attendance in the domestic dioceses dropped 5 percent. Ten dioceses lost at least 10 percent, topped by Spokane at 19 percent.

- The average annual pledge in TEC is \$2,191. In seven dioceses the average pledge is larger than \$3,000, led by West Tennessee with \$3,838. That's a weekly pledge of \$73.82. The other dioceses with average pledges above \$3,000 are Alabama, South Carolina, Tennessee, Dallas, Texas, and West Texas. There are more pledging units in Virginia (18,936) than any other dioceses, but

most likely that figure was reached before congregations there began to depart. Overall, TEC had a 5-percent increase in average pledge from 2006 to 2007, and an increase in operating revenue. The improved financial picture doesn't seem to jibe with the reduced membership and attendance figures, but here are possible explanations: Either those who have left were not major givers, the parochial reports do not yet reflect current giving, or those who remain have been taught well how to give.

- Some other findings from the parochial reports: New York had the largest number of congregations (197), Haiti the largest number of active baptized members (82,905), Texas the largest number of communicants in good standing (67,103) and largest average Sunday attendance (1,603). Texas also had the largest number of baptisms (1,603) and confirmations (611), Virginia the largest number received (356), New York the most marriages (534), and Massachusetts the most burials (1,189). Texas and Virginia

were 1-2 in average Sunday attendance, well ahead of the other dioceses.

There's a cliché about making numbers do whatever you want them to do. Most likely, those who work at the Episcopal Church Center in New York City will put a positive spin on these statistics. The larger issue is whether our church leaders are concerned about them. People far more cynical than I seem to think that membership numbers are of no concern to those at "815," for they are more interested in what the church will look like after this business of realignment is complete. My guess is that they will be much more satisfied after the bothersome "riff-raff" has gone, and the church has been cleansed of those who don't buy into their "prophetic" leadership. It will be a smaller church, but one which will be able to go about its mission without interference.

Let's not read too much into these numbers. They are not encouraging, to be sure, but there are all sorts of factors that may have caused them, and many of them may not be accurate, for the landscape has changed a great deal since those parochial reports were completed. But more than likely, they are a fair reflection of The Episcopal Church.

*David Kalvelage, executive editor*

There's a cliché  
about making  
numbers do  
whatever you  
want them to do.

## *Did You Know...*

**Trinity Church, Buffalo, N.Y., offers a weekly "Trinity @ 7" service, advertised as "an encounter with God without all the religion."**

## *Quote of the Week*

**The Rt. Rev. Frank Griswold, former Presiding Bishop, at the conference of the Modern Churchpeople's Union, on the Holy Spirit: "The Holy Spirit can do different things in different places."**

## Open the Bible

Questions about the meaning of the Bible for the church have arisen for centuries, and they continue to be raised frequently by people of faith. In recent years, the interpretation of scripture has become one of the major factors dividing Episcopalians and other Anglicans. The word of God challenges, informs, condemns and comforts people of different ages and different backgrounds in different ways. Similarly, it speaks differently to different individuals with their different needs. God knows our strengths and weaknesses, and he tempers his message to us accordingly. How are we to know what that message is?

The perennial task of biblical interpretation is confused these days by two particular factors. On one hand, there are some in the church who do not regard holy scripture as having a great or overriding authority. On the other hand, there is a multitude who simply have little or no acquaintance with the contents of the Bible.

Few of us would be so arrogant as to claim that we know the totality of the biblical message. Yet the church might properly hope that most of its members would know the main drift of the scriptures regarding a variety of important topics. Sadly, though, this hope is far from realization. Such ignorance opens the door to bizarre and destructive interpretations, and to the total disregard of "hard sayings," which people do not welcome.

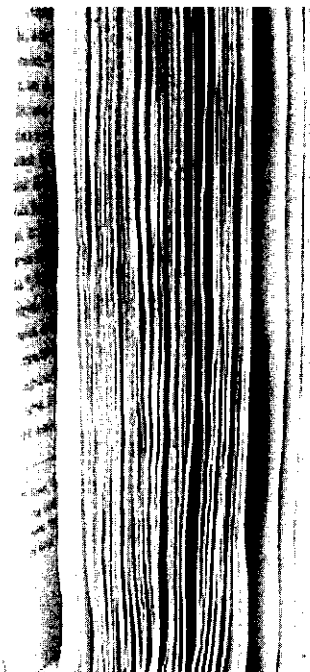
Educated and active church members ought to know how to look up something in the Bible, and how to find and use an English language commentary in a library. If a broad base of church members do not have such knowledge, we have no defense against individuals or elected bodies propagating error. We all have access to the Bible. We all have, or certainly should have, Bibles in our homes. We have Bible study groups in many of our churches, and programs are offered in many places that can be helpful to us in interpreting scripture. If the teaching of the Bible is being disregarded, denied, or distorted in the church, we have only ourselves to blame.

## An Essential Ministry

No sooner had the editorial on layoffs been published [TLC, Dec. 21] when we learned that two dioceses of The Episcopal Church had decided not to continue to fund communications persons in their budgets for 2009. Developments like these are not new. We are aware of other colleagues in religious communications who have lost their jobs in recent months. It is unfortunate that some competent professionals are out of work, and it is also disappointing to see what is happening to the ministry of communications at the diocesan level.

Thankfully, some dioceses recognize the importance of communications in the overall strategy of their mission. But others have relegated it lower on the priority scale. When the time comes for a diocesan budget to be trimmed, communications is among the first to go. A monthly diocesan newspaper becomes a quarterly, an occasional publication is produced on the internet. As a result, fewer people are needed for communications. Some dioceses have done a good job with fewer people involved in communications, but in other places, the ministry has either been neglected or is non-existent.

We urge those who are responsible for producing or maintaining diocesan budgets to think twice before eliminating or reducing their communications expenses. In order for members to be supportive or active in the church, they need to know what's going on. Communications professionals can make that happen.



The interpretation  
of scripture  
has become one  
of the major  
factors dividing  
Episcopalians  
and other  
Anglicans.



# An Unclean Spirit

## Ten reasons to keep alcohol away from church functions

READER'S **VIEWPOINT** By Elizabeth Beasley

Wherever there are four Episcopalians, there's a "fifth" — of alcohol. So the popular joke goes. We're not Episcopalians; we're "whiskey-palians" — or so my husband's Southern Baptist grandmother called our church members.

As a priest, I have been excluded from search processes for rector once I voiced my opinion that alcohol should not be served on church grounds or at church functions (other than the sacramental wine served in the Eucharist). Alcohol is the prevailing, but unspoken, sin of The Episcopal Church.

I should say that I do not drink, not because I am an alcoholic

(Continued on next page)



# An Unclean Spirit

(Continued from previous page)

(though it is part of my heredity) but because years ago I made a conscious decision not to drink. I have been accused of trying to force my personal practice on others. I have not done that. Alcohol at church functions is not a personal matter. What we do in church tells the world what we believe is important.

So here are my top 10 reasons against churches serving alcohol at church functions, listed from the most practical to the most sublime:

**10.** Serving alcohol is an insurance liability. Imagine the church serves wine at a dinner one evening. Mr. Smith, who has a few glasses of wine, gets into an automobile wreck on the way home. Could the church be held liable?

**9.** Mr. Smith's wreck is not only an insurance liability, it is a liability to the church's image.

Say Mr. Smith runs off the road and crashes into someone's house, or worse yet, kills someone. Splashed all over the morning paper will be that alcohol "was a factor" in the crash and that Mr. Smith was coming from an event at St. Swithun's Church. How will St. Swithun's be viewed in the community then?

**8.** Speaking of the community, many churches serve as meeting places for Alcoholics Anonymous.

Churches consider such groups part of their "community outreach." Yet it is hypocritical and sends a mixed message if our churches are hosts to 12-step groups and then serve alcohol at our own functions. Double standard, anyone?

**7.** People can say that serving alcohol at a church function is just "harmless social drinking."

But how do we know that Mr. Smith is drunk? How do we tell Ms. Anderson that she has had too much to drink? Who would have the courage to speak or act? Would anyone even notice?

**6.** Say Ms. Anderson, one of our church members, is an alcoholic and is trying to stop drinking.

Is her recovery compromised when she encounters alcohol at a church function? I have seen an alcoholic trying to stay sober go back to drinking after consuming beer at a church party. People in recovery are told that they have to change the crowd with whom they associate. How sad that the church would be "the crowd" one must avoid. We would rather have Ms. Anderson leave our church than make our events alcohol-free? The church should be supporting people who need to stop drinking.

**5.** Ms. Anderson might be delighted to have a

drink at our fellowship dinner; maybe she isn't serious about giving up the bottle.

But what about those who care for her: her husband, perhaps; her children, parents, or best friend? These people should be able to count on the church to support someone who's trying to go sober, not be an agent of their undoing.

**4.** We tell children and youth, "Don't do drugs."

Alcohol is a drug: a mind-altering substance, one with the potential to wreck lives. Kids note the hypocrisy. Years ago I led the youth program at a summer family church camp. I told my staff that they could not drink during the week, even when they were "off duty." I then wondered why this injunction shouldn't apply all the time. It was a major factor in my deciding not to drink. We are always serving as models for our youth. And it is not the responsibility of the church (as some have tried to argue with me) to model "responsible drinking." That's a parent's responsibility, if the parent so chooses.

**3.** Drinking at church functions tells our children that it is impossible to have fun without some mind-altering substance.

Many perceive that alcohol allows them to have fun because it lowers inhibitions and it anaesthetizes pain. But shouldn't we be teaching that joy in life comes not from spirits in a bottle but from the Holy Spirit? Isn't the role of the church to show people how Christ, not alcohol, can help them deal with the pain of life? The means of altering our minds that we should be teaching is prayer.

**2.** Alcohol has a negative dulling effect on one's spirit.

The other reason I quit drinking was that alcohol kills my prayer life and my discernment. Clarity of mind and heart disappear. The Anglican Divine Jeremy Taylor wrote in *Holy Living*, "[Drunkness] extinguisheth and quenches the Spirit of God, for no man can be filled with the Spirit of God and with wine at the same time."

**1.** Such an effect is not just on the individual, it is also on the church.

Alcohol has a negative, dulling effect on a place. (Think of the atmosphere of a bar.) I believe that there is a spirit associated with alcohol that fosters a multitude of negative effects. Such a spirit does not belong in a church. Indeed, it is the very antithesis of the church.

So, in summary, serving alcohol is an insurance liability, damaging to our image in the community, hypocritical, bad pastoral practice to alcoholics and those who love them, and counterproductive to the very life of the Spirit. Why, then, should we continue to supply alcohol at church functions? What do we hold to be important?

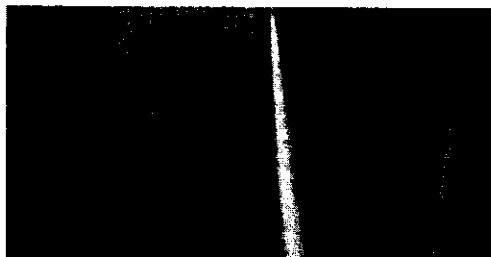
*The Rev. Canon Elizabeth Beasley is canon for ministry development in the Diocese of Hawaii.*



# Historic Preservation

The celebration of the 130th anniversary of THE LIVING CHURCH [TLC, Nov. 2] is a reminder of the important place of this journal not only in the life and witness of The Episcopal Church, but also in the larger narrative of the Christian experience in the United States. To this end it is imperative that this resource be digitized and that an electronic version be made available to scholars and researchers. Over the last decade, many periodicals of a scholarly nature have been made accessible through electronic resources, the most prominent such database being American Periodical Series, which includes many 19th- and 20th-century journals, both secular and religious, published in the United States.

I request that the Living Church



THE LIVING CHURCH is a reminder of the important place of this journal not only in the life and witness of The Episcopal Church, but also in the larger narrative of the Christian experience in the United States.

Foundation, the Episcopal Church Foundation, or an endowed parish subsidize the cost of this endeavor. In addition, these groups might also wish to support the digitization of *The Churchman*, a 19th-century publication in the high-church tradition, which, like TLC, provided news, commentary, and analysis of the odyssey of Anglicanism in the United States.

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

## Core Tenets

I must agree wholeheartedly with the Rev. Charles Sutton in his letter to the editor [TLC, Nov. 30]. Focusing on what we share won't solve anything unless we actually recognize what we share. And the most basic beliefs we should share, the ones we must share to function properly as a church, are an unshakable theological foundation that

(Continued on next page)

"The Handbook has been a treasured resource for me for many years. The inclusion of RCL texts, with suggested hymns, is most helpful."

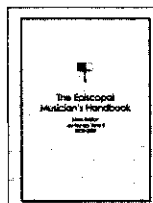
—Janette Fishell, Distinguished Professor of Music, East Carolina University  
Director of Music/Principal Organist, St. Paul's Church, Greenville, N.C.

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## LETTERS TO THE EDITOR

(Continued from previous page)

faith in Jesus Christ is the only way to salvation and that scripture is indeed "God's authoritative revelation by the Holy Spirit to us." In this age when religion is increasingly relativist and social activism trumps solid teaching, we are neglecting to reaffirm these core tenets of our faith. And if we can't agree on the most basic fundamentals of Christianity, then what are we?

*L. A. McDonald*  
Norfolk, Va.

### Remnant to Persevere

While it may be commendable for the writer of the editorial, "They Will Be Missed" [TLC, Dec. 7] to extend

**The 20 clergy and 28 laity  
who voted against  
realignment in the Diocese  
of Fort Worth will be  
the remnant of the diocese  
after the majority go  
the Southern Cone route.**



"good wishes to those who have felt they can no longer remain in The Episcopal Church," I wish he had extended good wishes to the 20 clergy and 28 laity who voted against realignment in the Diocese of Fort Worth. They will be the remnant of the diocese after the majority go the Southern Cone route.

I am in full agreement with our Presiding Bishop when she affirms that individuals can leave the church, but a diocese cannot. What is clear is that the Diocese of Fort Worth, in full communion with The Episcopal Church, will persevere with new leadership, and I am sure I am not alone in extending to them my prayerful good wishes.

*(The Rev.) Lewis W. Towler*  
Ann Arbor, Mich.

### Great Representative

Thank you for publishing the sad news about the death of the great Joe Irion Worsham [TLC, Nov. 16]. Joe, as we knew him, was a towering figure in the Executive Council and General Conventions of the church. His voice was always a measured one that engendered respect in all quarters. Long may he be remembered! In this day and time of clerical dominance, Joe was a great representative of the laity in the highest councils of the church. I and countless others are indebted for his example and Christian commitment.

*Walker Taylor III*  
Wilmington, N.C.

### Changes Made

A recent correspondent wrote that the present Episcopal Church is no longer TEC we once knew. I agree, and I'm glad. Just as I'm happy not to have to lick postage stamps or drive a car without power steering or power brakes, so I'm happy that we are beyond BCP 1928 and Hymnal 1940. Thanks be to God that TEC is struggling to become more what God intends us to be.

*(The Rev.) Richard Guy Belliss*  
Santa Clarita, Calif.

### Forever Lost?

Pondering our Anglican DNA [TLC, Nov. 23] is an interesting exercise, but more to the point in this day and age is the issue of whether The Episcopal Church is not only denying but discarding the DNA of the one, holy, catholic and apostolic church. It seems to some of us that we are close to the tipping point at which it may be forever lost by TEC as an institution.

*(The Rev.) Elmer L. Sullivan*  
Ewing, N.J.

### A 1-2 Punch

Bishop Adams' letter [TLC, Nov. 23] followed by Fr. Cato's review of Christine Wicker's book, *The Fall of the Evangelical Nation*, was a 1-2 punch. Thank you for printing both. Can any amount of shaking wake up those who are asleep?

*(The Rev.) Donald H. Langlois*  
Chandler, Ariz.

# PEOPLE & PLACES

## Appointments

The Rev. **Barney Gordon** is deacon vicar of Trinity, 102 E Waverly St., Norton, KS 67654.

The Rev. **Loren Hague** is assistant/youth minister at Good Shepherd, 2230 Walton Way, Augusta, GA 30904.

The Rev. Canon **Rebecca McClain** is canon missionary at St. Mark's Cathedral, 1245 10th Ave. E, Seattle, WA 98102.

The Rev. **Randy McIntosh** is deacon vicar of Incarnation, 639 N Max St., Salina, KS 67401.

The Rev. **Doug McKinney** is priest-in-charge of St. Joseph's, 8300 Valley View St., Buena Park, CA 90620.

The Rev. **Nancy Mills** is vicar of Good Shepherd, 515 Oak St., Thomasville, GA 31792.

The Rev. **John Mitchell** is rector of Advent and St. John's Chapel, Cape May, NJ; add: 612 Franklin St., Cape May, NJ 08204.

The Rev. **Jorge Pallares** is vicar of Ascension, 10154 Mountair Ave., Tujunga, CA 91042.

The Rev. **Ellen Richardson** is assistant at Christ Church, 611 E Bay St., Savannah, GA 31401.

The Rev. **Chris Royer** is associate at Church of the Cross, 495 Buckwalter Pkwy., Bluffton, SC 29910.

The Rev. **Frank St. Amour III** is rector of St. Stephen's, 3900 Mechanicsville Rd., Whitehall, PA 18052.

The Rev. **Albert Scariato** is rector of St. John's Georgetown, 3240 O St. NW, Washington, DC 20007.

## Ordinations

### Priests

**Arkansas** — Christine Beebe, Teresa Daily.  
**Bethlehem** — Dolores Evans, Hillary Rain-ing.

**Central Gulf Coast** — William Bell, Norman Bray.

**Los Angeles** — Rene Barraza, David Miller, Ada Yuk-Ying Nagata, Thomas Hui Liang Ni, Karen Tieg.

**Mississippi** — Jeremy Blauvelt.

**North Dakota** — Jo Smith.

**Southeast Florida** — Anne Harris.

### Deacons

**Central Pennsylvania** — Janis Yskamp.

**Eau Claire** — Jacalyn Broughton.

**Kansas** — Phillip Hubbard, Sarah Knoll-Williams, Laurie Lewis, Paul McLain III.

**Los Angeles** — Michael Archer, Judy Ming Lin.

**Michigan** — William Fineout.

**Oregon** — Kelly Beth Carlson.

**San Joaquin** — David Pina.

**Southern Virginia** — Catherine Bakely, David Smith.

## Resignations

The Rev. **John Henry**, as priest-in-charge of St. Andrew's, Livonia, MI.

The Rev. **Karen Henry**, as priest-in-charge of Holy Cross, Novi, MI.

The Rev. **Bill Potter**, as rector of St. Luke's, Hope, NJ.

The Rev. **Lois Schembs**, as rector of St. Martin's, Maywood, NJ.

The Rev. **Kathleen West**, as priest at St. Mary's, Provo, UT.

## Retirements

The Rev. **Liam Collins**, as rector of St. Mark's, Brunswick, GA.

The Rev. **Kenneth Near**, as rector of St. Paul's, Englewood, NJ.

The Rev. **Ron Southerland**, as rector of Annunciation, Vidalia, GA.

The Rev. **Mark Starr**, as priest-in-charge of St. Matthew's, Mobile, AL.

The Rev. **Gene Wallace**, as rector of Transfiguration, Arcadia, CA.

The Rev. **Konrad White**, as rector of St. Mark's, Upland, CA.

## Deaths

The Rev. Canon **William S. Bennett**, canon for administration and finance for the Diocese of Atlanta, died Nov. 7 in his sleep at home. He was 56.

Canon Bennett was born in Columbia, SC. He was a graduate of Davidson College, Stanford University, and the General Theological Seminary. After a career with various telecommunications and media companies in New York City, he pursued holy orders. He was ordained deacon and priest in 1983. He was assistant at Christ Church, Oyster Bay, NY, 1983-84; assistant at Ascension, Brooklyn, NY, 1984-87; assistant at St. Luke and St. Matthew, Brooklyn, 1987-92; associate at St. John's, New York City, 1992-99; and rector of St. Mary's, Asheville, NC, 1999-2003. Canon Bennett was a monk in the Order of the Holy Cross from 2003 through 2007. He became canon in Atlanta in 2007. He is survived by his sister, Emmy, of Chester, SC.

The Rev. **Michael Edward Di Pietro**, 94, retired priest of the Diocese of Los Angeles, died Nov 13.

Born in Brooklyn, NY, he earned three degrees from New York University, and was one of the first two graduates of the program that eventually became the Episcopal Theological School at Claremont. He was ordained in Los Angeles, as deacon in 1961 and as priest in 1963. Fr. Di Pietro assisted at St. James' Church, South Pasadena, 1961-78, at St. Luke's, Crescenta, 1978-83, and at St. George's, La Canada, 1983-92. He retired in 1992. He served in the Army during World War II, and attained the rank of major. Later he was an education consultant for the Los Angeles County Superintendent of Schools. Fr. Di Pietro is survived by his daughter, Christine Abbott, and two grandchildren.

## Next week...

## Parish Administration Issue

# CLASSIFIEDS

## BOOKS

**ANGLICAN BIBLIPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

## 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. Paul's, Albany, NY*, a 181-yr-old parish in the capital of New York, Diocese of Albany, philosophically consistent with the national church, seeks a full-time rector. Prayer-book based, primarily Rite II; 125 communicants; high-quality, traditional Anglican music. Seeking liturgically strong, dynamic preacher and caring pastor. Competitive compensation package. Contact **Beth Strickland, Deployment Officer, Diocese of Albany** at [estrickland@albanydiocese.org](mailto:estrickland@albanydiocese.org). Send resume to **St. Paul's Search Committee, 21 Hackett Blvd., Albany NY 12208** or [ML325@aol.com](mailto:ML325@aol.com) by January 16. Website: [www.stpaulsplace.org](http://www.stpaulsplace.org).

**FULL-TIME ASSISTANT/ASSOCIATE RECTOR:** *St. Paul's Episcopal Church in Akron, OH*, is an energetic and growing corporate-sized parish in need of a priest to take responsibility for pastoral care and ministries related to it, while sharing in teaching, preaching, and liturgical duties. We seek a warm, loving, and experienced priest who loves to be with people and will work well on a large church staff. A solid prayer life, confidence in the gospel, and a thoughtful grounding in the faith are all essential. Please contact the **Rector, The Rev. Mark Pruitt**, for details at [markpruitt@verizon.net](mailto:markpruitt@verizon.net) or (330) 836-9320. Resumes will be received by **Ms. Marcheta Scott** at [msscott@stpaulsakron.org](mailto:msscott@stpaulsakron.org) or **St. Paul's Episcopal Church, 1361 W. Market St., Akron, OH 44313**. Position will remain open until filled.

## SOFTWARE

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# Church Directory



## FORT MYERS BEACH, FL

**ST. RAPHAEL'S** 5601 Williams Drive (239) 463-6057  
[www.saint-raphaels.org](http://www.saint-raphaels.org) info@saint-raphaels.org  
 The Rev. Alice Marcrum, r  
 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](http://www.stmarys-stuart.org)  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Stephen Regeau, the Rev. Canon Richard Hardman, Dr. Allen Rosenberg, organist & choir dir  
 Sun H Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

## MACON, GA

**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
 582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
 "The first church of Macon; established 1825"  
 The Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, assoc; the Rev. Kathy Kelly, d.  
 Sun H Eu 8, Children's Eu 9, Sun School 10, Choral Eu 11; Wed. HS/LOH 12:05

## HONOLULU, HI

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

## CHICAGO, IL

**ASCENSION** 1133 N. LaSalle Blvd. at Elm  
[www.ascensionchicago.org](http://www.ascensionchicago.org) (312) 664-1271  
 Sisters of St. Anne (312) 642-3638  
 The Rev. Gary P. Fertig, r; the Rev. Kurt Olson  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, E&B 4 (1S, Oct-May) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd.  
[www.stpaulsparish.org](http://www.stpaulsparish.org) (708) 447-1604  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Dalry, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.  
 Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)  
 Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt., Rosary (4th Tues) 8:45, 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](http://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 [www.theadvent.org](http://www.theadvent.org)  
 E-mail: [office@theadvent.org](mailto:office@theadvent.org)  
 The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; 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.  
 Website: [www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## PASSAIC, NJ

**ST. JOHN'S** Lafayette and Passaic Avenues  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
 The Rev. William C. Thiele, p-i-c [frthiele@gmail.com](mailto: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](http://www.TrinityRedBank.org)  
 The Rev. Christopher Rodriguez, r  
 Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## NEW YORK, NY

**PARISH OF TRINITY CHURCH**  
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 The Rev. Canon Anne Mallonee, v  
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[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

## 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

## ST. THOMAS

5th Ave & 53rd St.  
[www.saintthomaschurch.org](http://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 & Thurs Choral Evensong); Sat H Eu 12:10

## WELLSBORO, PA

**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
 The Rev. Gregory P. Hinton  
 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](http://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)

## DALLAS, TX

**CHURCH OF THE HOLY CROSS** 4052 Herschel Ave.  
 The Rev. Will Brown, r  
 Best little choir in Texas!  
 Sun Mass 8:30 & 10:30 (Sung)  
 Call (214) 528-3855 for daily masses.

## MILWAUKEE, WI

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

## OTHER ANGLICAN

### MINNEAPOLIS/ST. PAUL, MN

**THE ANGLICAN CHURCH OF ST. DUNSTAN**  
 Anglican Church in America/FIFNA  
 1928 BCP/Anglican Missal  
[www.stdunstananglican.org](http://www.stdunstananglican.org) (952) 920-9122  
 Sun H Eu 8 & 10  
 Traditional Worship/Eternal Truths

## LUTHERAN

### BORON, CA

**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd.  
 Sun Eu 8

### MOJAVE, CA

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

To place a church directory listing,  
 contact Amber Muma at  
[amber@livingchurch.org](mailto:amber@livingchurch.org)

## 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; CP, Contemplative/Centering Prayer; 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; SD, Spiritual Direction; Sta, Stations; V, Vespers; v, vicar; YA, Young Adult; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.