



THE
LIVING CHURCH

AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM

THE YEAR IN
REVIEW 2009



Orthodox Tours

is pleased to announce:

"In the Footsteps of the Forgotten English Saints"

A HISTORIC, RELIGIOUS PILGRIMAGE THROUGH THE BRITISH ISLES

September 6 - 18, 2010

Orthodox Tours is proud to offer this fantastic religious pilgrimage to the shrines of the early English saints that will also include visits to the most important historical and monastic sites of the ancient Anglo-Saxon church. Our pilgrimage offers a rare glimpse into the often misunderstood and marginalized history of the unique development of Christianity on the British Isles.

During our pilgrimage we will visit many unique places, among them traditional pilgrim destinations at St. Alban's, Canterbury, and Lindisfarne, the cities of London, Winchester, York and Durham, the painted churches of the southern English counties, and countless other sites and monuments scattered throughout the British provinces from the English Channel to the Scottish border.

We will be accompanied by Dr. Paul Cavill, professor of Old English Literature at the University at Nottingham and author of several books on Anglo-Saxon Christianity. This will largely be a religious, all-inclusive tour.

This tour includes:

- 12 nights at Premier Inns or B/B, all rooms with private bath or shower
- Full English breakfast daily (on the day of services B. may be substitute by Lunch)
- 9 Dinners and 2 Lunches
- Entry tickets for the visits as per itinerary
- Motorcoach with two drivers
- Service charges and taxes at existing rates
- Guest lecturer with academic qualifications for presentations
- Local historic guides

COST: \$3,000 US Dollars **not** including airfare (based on double occupancy)

For more information please contact:

Fr. Ilya Gotlinsky,

PH: (607)-797-1085

E-mail: ortours@gmail.com

Visit our website for full itinerary and details:

www.orthodoxtours.com

Please Note: The price might change based on the actual exchange rate or number of participants.

THE LIVING CHURCH

this week | December 27, 2009



news

- 4 Los Angeles Elects
Two Bishops; One Draws
Pointed Responses

essay

- 5 Peril and Promise
of Anglican Communion
A look back at the news of 2009



column

- 9 The Movement of Unity
BY CHRISTOPHER WELLS

catholic voices

- 10 Think, and Act, Globally



letters

- 11 True Shepherds

other departments

- 12 Sunday's Readings
15 People & Places

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

**SOCIETY OF KING CHARLES
THE MARTYR
ANNUAL MASS**



REMEMBER!
Founded 1894

**SOLEMN PONTIFICAL MASS
OF SAINT CHARLES**

11 a.m., Saturday 30 January 2010

Grace & Saint Peter's Parish, Baltimore
The Rt. Rev'd John L. Rabb,
Suffragan, Maryland

The Rev'd Frederick S. Thomas, SSC, Rector
Preacher, The Rev'd Canon W. Gordon Reid,
Rector of S. Clement's, Philadelphia

W. A. Mozart, *Missa brevis* in G, [K. 104]
John M. Marks, Organist & Choirmaster
Grace & Saint Peter's Choir with Orchestra

Followed by LUNCHEON

Reservations \$15 per person by 18 January.
Make check payable to "GASP" - Memo line "SKCM"

Send to:

Grace & St. Peter's Office
707 Park Ave., Baltimore MD 21201
General information: www.skcm-usa.org

Membership information:

J. Douglass Ruff
5500 Friendship Blvd., Ste. 2009 N.
Chevy Chase MD 20815-7212
douglassruff@aol.com

news

Los Angeles Elects Two Bishops

The Rev. Canon Diane M. Jardine Bruce, rector of St. Clement's by-the-Sea Church in San Clemente, Calif., was elected Dec. 4 as the first woman to serve as a bishop in the Episcopal Diocese of Los Angeles.

Canon Bruce, 53, recently underwent chemotherapy treatment in a successful battle against breast cancer. In a video statement to the diocese, she wore a scarf over her head and immediately assured the diocese that she was fully recovered from the cancer.

On Dec. 5, the next day, the Rev. Canon Mary Douglas Glasspool became the second woman elected as a suffragan bishop for the Diocese of Los Angeles. Pending consents by a majority of bishops and standing committees, she could become the second bishop of the Episcopal Church who is open about living in a same-sex partnership.

Delegates took seven ballots to elect Canon Glasspool, beginning with three ballots on Dec. 4. The bishop-elect, canon to the bishops of the Episcopal Diocese of Maryland since 2006, led from the first ballot, but there was also growing support for the Rev. Irineo Martir Vasquez, vicar, St. George's Church, Hawthorne, Calif.

Fr. Vasquez peaked on the fifth ballot, when he had won a majority in the lay order but still trailed among clergy.

Canon Glasspool completed a bachelor of arts degree at Dickinson College in 1976 and a master of divinity at Episcopal Divinity School in 1981.

She has served as rector of St. Margaret's Church, Annapolis, Md., 1992-2001; rector, St. Luke's and St. Margaret's Church, Allston, Mass., 1984-92; and assistant, St. Paul's Church, Philadelphia, 1981-84.

Other nominees were:

- The Rev. Zelda M. Kennedy, sen-



Don Anderson photos

Canon Diane Bruce (left) and Canon Mary Glasspool were elected as suffragan bishops.

ior associate for pastoral care and spiritual growth, All Saints' Church, Pasadena, Calif.

- The Rev. John L. Kirkley, rector, St. John the Evangelist Church, San Francisco. Fr. Kirkley withdrew from the slate after the second ballot.

- The Rev. Silvestre E. Romero, rector, St. Philip's Church, San Jose, Calif. Fr. Romero withdrew after the third ballot.

Canon Glasspool's Election Draws Pointed Responses

Responses were swift and vigorous to the election of the Rev. Canon Mary Douglas Glasspool as a suffragan bishop of the Episcopal Diocese of Los Angeles.

The Archbishop of Canterbury issued a statement on Nov. 6, one day after Canon Glasspool's election.

Canon Glasspool's election "raises very serious questions not just for the Episcopal Church and its place in the Anglican Communion, but for the Communion as a whole," Archbishop Rowan Williams wrote. "The election has to be confirmed, or could be rejected, by diocesan bishops and diocesan standing committees. That decision will have very important implications."

"This decision represents an intransigent embrace of a pattern of life Christians throughout history and the world have rejected as against biblical

(Continued on page 13)

MULTI-TASK!

Reach more than
50,000 online
readers with
your web ad...
and drink your
coffee too!



www.livingchurch.org

Contact: (414) 276-5420
ext. 16
tparker@livingchurch.org

PERIL AND PROMISE OF ANGLICAN COMMUNION

A look back at the news of 2009

Communion was on the minds of many Episcopalians and other Anglicans throughout 2009, and some appreciable advance in articulated unity was made, looking to a final draft of the Anglican Covenant. Continued disputes, and acrimony, also dogged the Anglican family, however, with little or no end in sight.

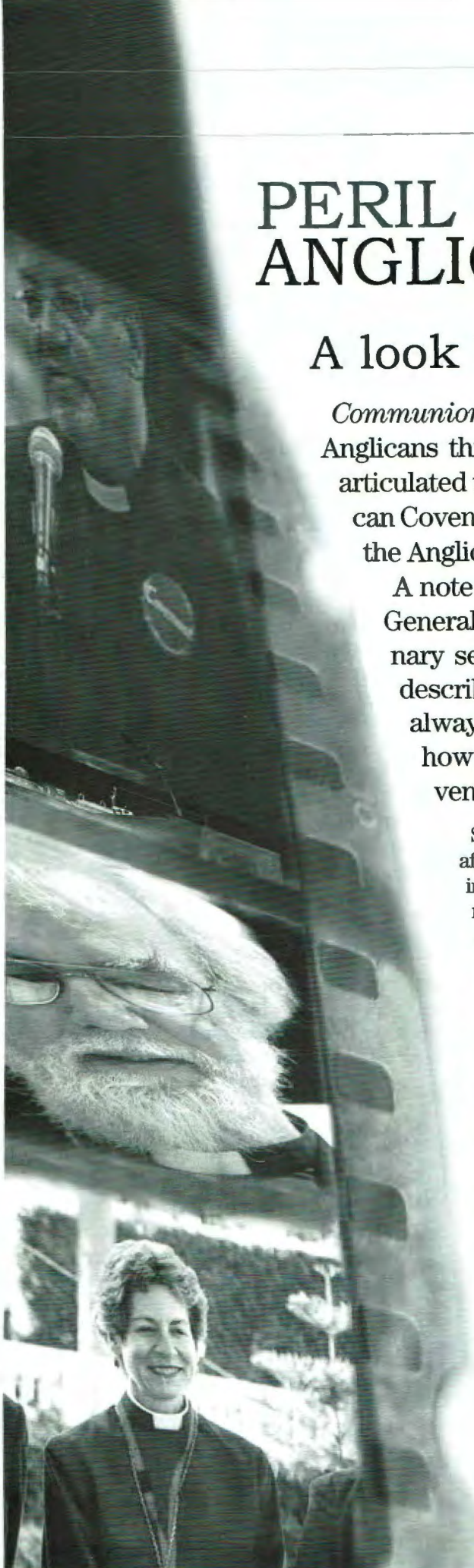
A note of caution was sounded from the start of the 76th General Convention in Anaheim, Calif. During the first plenary session, Presiding Bishop Katharine Jefferts Schori described the convention as facing a crisis point. "Crisis is always a remarkable opportunity," she said July 7. "That's how Christians are meant to engage crisis. General Convention is always a time of critical decision-making."

Sexuality issues were the focus of intense interest before, during and after convention. The House of Deputies got things rolling by approving Resolution D025, a composite of resolutions seeking to modify, repeal or update Resolution B033. That controversial resolution, approved at General Convention in 2006, called on "standing committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate whose manner of life presents a challenge to the wider church and will lead to further strains on the communion." The House of Bishops adopted an amended version of D025 the next day, affirming God's call to gay and lesbian persons in all orders of ministry. Archbishop of Canterbury Rowan Williams had urged the House of Bishops to reject the measure.

Resolution C056, a resolution that called for the church to collect and develop "theological resources and liturgies for the blessing of same-gender relationships," was also adopted by wide margins in both houses. The resolution permits bishops, particularly those in states where same-sex marriage or civil unions are legal, to "provide a generous pastoral response" that could include pastoral rites for the blessing of same-sex unions.

In response to these resolutions, nearly 30 bishops endorsed the "Anaheim Statement." Those bishops pledged to honor requests made by the Archbishop of Canterbury, the 2008 Lambeth Conference, the primates' meetings, and the Anglican Consultative Council to observe the Windsor Report's moratoria on same-sex blessings, cross-border interventions, and the ordination of gay and lesbian people to the episcopate. They also reaffirmed their "commitment to the Anglican Communion covenant

(Continued on next page)



(Continued from previous page)

process currently underway, with the hope of working toward its implementation across the Communion once a covenant is completed." Several bishops added their names later. The letter's signatories included several bishops who voted in favor of D025 or C056.

The three-year budget presented to an emotional joint session of deputies and bishops by the Program Budget and Finance Committee represented a \$12-million reduction compared to the budget approved for the 2007-09 triennium, and \$20 million less than the amount approved by Executive Council in January. The depth of cuts proposed in the budget came as a shock to many. The austerity budget "reflects the scarcity that we are experiencing across the church," Bishop Jefferts Schori said.

At a news conference, Bishop Jefferts Schori discussed the \$141 million budget by saying that "death" was reflected in it: death of programs and reductions of staff. The reductions include elimination of 37 of 180 positions at the Episcopal Church Center in New York City, leaving virtually no support staff and no program development at the national level for ministries such as mission, evangelism, stewardship or education.

Among more than 400 pieces of business, General Convention also endorsed a denomination-wide health insurance plan; invited dioceses to "consider the Anglican Covenant proposed draft as a document to inform their understanding of and commitment to our common life in the Anglican Communion"; and overwhelmingly approved a partnership agreement with the Northern and Southern Provinces of the Moravian Church, setting the basis for full communion between the two churches.

Strained Moratoria

General Convention's actions guaranteed that sexuality-related issues would remain a focus for the Episcopal Church, and consequently a flashpoint of contention throughout the Anglican Communion.

Prior to General Convention, Bishop Alan Scarfe of Iowa said he would not permit clergy to sign marriage licenses for same-sex couples, despite an Iowa Supreme Court ruling that found unconstitutional a state law limiting marriage to a man and a woman. After the convention, bishops in Southeast Florida, Southern Ohio and Bethlehem (Pa.) authorized their clergy to provide blessings for same-sex couples. The Diocese of Massachusetts went one step further in late November when Bishop M. Thomas Shaw, SSJE, announced that clergy may now celebrate same-sex marriage ceremonies, including the practice of signing marriage certificates.



Rick Wood photo

Deputies at General Convention.

The February primates' meeting thanked the Episcopal Church for not consecrating any additional openly gay bishops. But within weeks of Resolution D025's passage, the dioceses of Minnesota and Los Angeles challenged that practice.

In Minnesota's election, a lesbian nominee, the Rev. Dr. Bonnie Perry, rector of All Saints', Chicago, withdrew after the third ballot and the Rev. Brian Prior, vice president of the House of Deputies, emerged as the bishop-elect. But just a few weeks later the Rev. Canon Mary Glasspool, a partnered lesbian, became the second woman elected as a suffragan bishop for the Diocese of Los Angeles in as many days.

The Archbishop of Canterbury responded to the election with speed and frankness that surprised many observers, saying Canon Glasspool's election "raises very serious questions not just for the Episcopal Church and its place in the Anglican Communion, but for the Communion as a whole."

Councils and Covenant

In a remarkable year for Communion-wide and ecumenical relations, the primates' and Anglican Consultative Council meetings took significant actions to shape the Communion's future. The Windsor Continuation Group (WCG) prepared a final draft of its report for the primates to review at a February meeting in Alexandria, Egypt. The Archbishop of Canterbury chartered the group to advise him on the "implementation of the recommendations of the Windsor Report, how best to carry forward the Windsor Process in the life of the Communion, and to consult on the 'unfinished business' of the report."

The WCG report described the Episcopal Church's response to moratoria on same-sex blessings as incomplete, and warned of the likely consequences to the Communion if General Convention were to change



George Conger photo

The Rev. Canon Kenneth Kearon, the Anglican Consultative Council's secretary general, at the ACC meeting in Kingston, Jamaica, in May.

the Episcopal Church's commitment to "gracious restraint."

While the primates' meeting produced no decisive resolutions, it did shed light on the primates' work toward reaching a global understanding of what constitutes an appropriate level of mutual accountability in a communion of autonomous churches. Participants hailed a renewed determination to work within the existing framework of the Communion until a strategy is devised that can begin to restore trust. The Most Rev. Gregory Venables, presiding bishop of the Southern Cone, said "something like the freshness of the Holy Spirit" descended upon the meeting.

At the close of the gathering, Archbishop Williams acknowledged "deep division" within the Communion but said the way forward was to adhere to the Windsor Process and work toward an Anglican covenant. He cautioned that "unless the covenant is robust and accepted, the federal model is on the horizon" for the Communion.

Drawing upon comments received from more than 20 provinces, the 2008 Lambeth Conference, and elsewhere, the Covenant Design Group released the third draft of the proposed covenant April 8. The text re-presented the first three sections with little change, save for a consolidation and extension of "ecumenical" and "catholic" emphases—affirming, for instance, "the ecumenical vocation of Anglicanism to the full visible unity of the Church" (2.1.5). In this context of a call to penitent "reconciliation and shared mission with the Church throughout the world," an original section four, on adoption and maintenance of the covenant and dispute resolution, began from the premise of the freedom of each church of the Communion to adopt the covenant, or not, "according to its own constitutional procedures" and without prejudice to its "autonomy of governance." Moreover, in a hotly debated sentence, the Covenant Design Group wrote: "It shall be open to other churches to adopt the Covenant" (4.1.5).

A few weeks later, the Anglican Consultative Council began its meeting wrestling with questions about the scope and process of implementing the proposed covenant, and the recommendations contained in the WCG's final report. During a May 5 presentation, Archbishop Rowan Williams said there "may or may not be lasting division" in the Communion, "but before we do say goodbye to each other in the Communion, we owe it to the Lord of the Church to have those conversations and to undertake that effort at listening to one another and taking one another seriously in the gospel."

At the conclusion of often confusing debate and parliamentary maneuvering in which Archbishop Williams personally intervened four times, the ACC postponed sending the third draft of the covenant to the Communion's provinces for adoption. The ACC had been asked to send the entire text to the provinces for ratification, and by large majorities approved three of the document's four sec-

tions. However, some members raised objections to the processes outlined in section four, regarding dispute resolution. After much procedural mayhem, a resolution was adopted (by the narrowest of margins) asking Archbishop Williams "to appoint a small working group to consider and consult with the provinces on Section Four and its possible revision, and to report to the next meeting of the Joint Standing Committee" of the primates and the ACC Dec. 15-18 in London, and asked the committee to approve a final form at that meeting.

During his presidential address, Archbishop Williams addressed the confusion and controversy that surrounded the process and urged Anglicans not to "put off discussion of the covenant simply because of that detail we are finalizing."

Following General Convention, Archbishop Williams wrote a long pastoral letter to the Communion that argued for the continued pertinence, and evangelical fittingness, of the Windsor Report's moratoria on same-sex unions and same-sex partnered bishops, in the absence of "a strong level of consensus and solid theological grounding" for a change of teaching, either among Anglicans or in the larger "Church Catholic." And he tied continued disagreement about these matters to the need for "structures that will express ... mutual recognizability, mutual consultation and some shared processes of decision-making," such as envisioned in the covenant. The prospect that not all Anglicans may choose to adopt the covenant, however, suggests again (as the archbishop said in 2006, after the previous General Convention) "that there is at least the possibility of a twofold ecclesial reality in view," namely, "a 'covenanted' Anglican global body, fully sharing certain aspects of a vision of how the Church should be and behave, able to take part as a body in ecumenical and inter-faith dialogue; and, related to this body, but in less formal ways with fewer formal expectations, there may be associated local churches in various kinds of mutual partnership and solidarity with one another and with 'covenanted' provinces."

Seven American bishops, belonging to the Communion Partners coalition, met with Archbishop Williams in September and issued a statement urging widespread support for the proposed covenant and reiterating their commitment to constituent membership in communion with the See of Canterbury. The seven asked "bishops, priests, deacons and laypersons of the Episcopal Church who support the adoption of the Anglican Communion covenant to record such endorsement on the Communion Partners' website." Seventy-four priests affiliated with Communion Partners later pledged to fulfill the requests made by the bishops.

The Episcopal Church's Executive Council weighed in with a 1,700-word response to the Ridley Cambridge draft of the proposed covenant. The document included a sum-

(Continued on next page)

(Continued from previous page)

mary report of 34 responses to the draft from individuals and diocesan deputations to General Convention.

Relations with Rome

Relations between the Anglican Communion and the Roman Catholic Church made headlines several times in 2009, with a groundbreaking papal initiative, followed by a fascinating conversation on the future of Anglican-Roman Catholic dialogue.

To the surprise of many, Vatican officials announced October 20 that Pope Benedict XVI had agreed to create Personal Ordinariates for Anglicans, both clergy and laity, who wish to become Roman Catholics; and the text of his apostolic constitution, released several weeks later, laid out the details of what this means: that “Anglican patrimony” may properly find a permanent place within the Roman communion, marked by distinctive traditions of liturgy, pastoral oversight, synodical order, and seminary formation, as well as married clergy.

The pope’s initiative was taken in response to “many requests that have been submitted to the Holy See from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion,” as the Vatican explained. But the Vatican and the Archbishop of Canterbury also emphasized that the development followed from years of ecumenical dialogue, demonstrating “the substantial overlap in faith, doctrine and spirituality between the [Roman] Catholic Church and the Anglican tradition.”

About 10 days later the archbishop traveled to Rome to speak at a conference in honor of the late ecumenical leader Johannes Cardinal Willebrands. His characteristically creative, and uncharacteristically blunt, presentation focused on three neuralgic areas of continued tension between Roman Catholics and Anglicans, and attempted to resituate these in a larger context of shared agreement about the Church as a trinitarian communion. In this way the archbishop usefully framed the principal questions that will occupy the third round of international Anglican-Roman Catholic dialogue, ARCIC III.

Back Home in TEC

When the Diocese of Northern Michigan sought a new bishop, a search committee nominated a single candidate, the Rev. Kevin Thew Forrester. He was elected at a February diocesan convention. THE LIVING CHURCH reported that the bishop-elect’s congregation often used locally written Eucharistic rites rather than those in the Book of Common Prayer or the supplemental liturgical texts authorized by General Convention. Also widely commented upon in the religious and secular media was the

degree to which Fr. Forrester’s practice of Buddhism informed his Christian teaching.

Many bishops took the unusual step of publicly revealing their decision on granting or withholding consent to the election. By July, Fr. Thew Forrester had not received sufficient consents from bishops and standing committees for the diocese to proceed with consecration. The diocese’s standing committee asked the Rt. Rev. Thomas Ray, bishop of the diocese from 1982 to 1999, to return and serve as an assisting bishop. It also announced that there would be multiple nominees in its next episcopal election.



Fr. Thew Forrester

In other news, the Diocese of South Carolina met in special convention on Oct. 23 to withdraw the diocese from “all bodies of governance of TEC that have assented to actions contrary to Holy Scripture” and the church’s received doctrine, discipline and worship “until such bodies show a willingness to repent of such actions.” Delegates also affirmed the Ridley Cambridge draft of the covenant.

The Episcopal Church and a number of its dioceses continued to be involved in property ownership disputes with departing parishes and dioceses from coast to coast. In most instances to date TEC and dioceses remaining loyal to it have retained ownership, but many cases are still being argued or appealed; and larger, unresolved questions about the nature of TEC’s “hierarchical” structure, the nature of the episcopate, and the proper bounds of communion in “this church” linger over the proceedings.

Delegates to the organizing assembly meeting of the Anglican Church in North America (ACNA) convened June 22-25 in Bedford, Texas, where they approved a constitution and canons and elected eight new bishops. The Rt. Rev. Robert Duncan, Bishop of the Anglican Diocese of Pittsburgh and moderator of the Common Cause Partnership, was elected to a five-year term as Archbishop of the ACNA.

Envoi

Anglicans everywhere will, in the coming year, have a renewed opportunity to offer themselves to each other, to the wider body of Christians, and to the world, in obedience to our Lord’s command that we love one another. Let us do so with joy!

Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. Amen. (American BCP, p. 816) ■TLC

The Movement of Unity

I had the honor of serving last academic year (2008-2009) as a missionary of the Episcopal Church — first in Dallas, believe it or not, where I taught about the Anglican Communion and the Christian Church; and then in Grahamstown, South Africa, where I taught about sacraments at the single Anglican seminary of the province. Before that I was a doctoral student in South Bend; and right after returning from Africa I headed to Anaheim, before finally moving to Milwaukee to take up my present post.

Unlike our Lord I blessedly had a place to lay my head in each place. But my particular vantage of inter-Anglican itinerancy lent itself to reflection upon the *movement*, often paradoxical, that is intrinsic to the gospel — Christmas, Easter, and Ascensiontide in a single sweep: God's descent to us, in order to make possible our rising up and return, even from the dead, back to God.

"I waited patiently upon the LORD; he stooped to me and heard my cry. He lifted me out of the desolate pit, out of the mire and clay; he set my feet upon a high cliff and made my footing sure" (Psalm 40:1-2).

If we are to rise to God, and so be lifted high, it always follows on God's first having come down to us: "He stooped to me," says the psalmist, anticipating Paul's classic reflection on the Incarnation in Philippians 2. And God's elevating — sanctifying — "word" in Christ implies and necessitates our living in the unity of love shared by the Father and the Son (John 17:21-23; cf. 17:14-19).

The movement of unity — communion — into and within God, our return to him, accordingly calls forth a longing for unity with one another, and a determination to make it so.

I found in the used bookstore of St George's Cathedral in Cape Town one of several books jointly written by the former Anglican bishop and the former Roman Catholic Archbishop of Liverpool, David Sheppard and Derek Worlock: *Better Together: Christian Partnership in a Hurt City* (1988). These two bishops found that they were able, in the context of a friendship over many years, to reach out together, harnessing all the resources of their respective churches to face into the "sectarian loyalties and bitter deprivation" of Liverpool at a time when it was close to bankruptcy. "Working together as Anglican and Roman Catholic, the two bishops found a void at the heart of the city..., a gap that had to be bridged by hands reaching not only across the torn community but also upwards to God."

This is good news: the "upward" call of God to unity as practiced by two leaders who couldn't help but coop-

erate with each other, notwithstanding very real divisions. Their mutual affection drove them to acknowledge that they were, in fact, "better together."

The notion is surely challenging: that we are better Christians when we live and work in a visible communion of love with all our siblings in the faith; that we are closer to God's will for our lives when our divisions, and excuses, are renounced — "thrown down" (Mark 13:2) — in favor of the simple path of obedience.

Jesus also prays for our unity "in order that the world may believe" our "word" about him (John 17:20-21). By implication, if we are *not* visibly one, our divisions become a counter-witness, an anti-gospel, that effectively broadcasts to all who pass by: We have found it too difficult to love one another, so don't bother trying.

Reflecting on the arc of John 17:15: "I do not ask that you take them out of the world, but that you keep them from the evil one," Brother Roger wrote in the "Rule" of Taizé in 1952: "Never resign yourself to the scandal of the separation of Christians, all so readily professing love for their neighbor, yet remaining divided. Make the unity of Christ's Body your passionate concern."

To be sure: "From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity, Good Lord deliver us" (Great Litany; American BCP, p. 149)! And yet these sins all too often characterize our inter- and intra-denominational divisions. They are the "old leaven ... of malice and evil" rather than "the unleavened bread of sincerity and truth" (1 Cor. 5:8).

If we wish to make the unity of Christ's Body our passionate concern, Anglicans in particular now have an opportunity to take some steps forward in the basic, Christian virtues of the pilgrim way: "faithfulness, honesty, gentleness, humility, patience, forgiveness, and love itself, lived out in mutual deference and service" (from the Introduction of the covenant text, para. 3). If we choose to do this — "renewing in a solemn way our commitment to one another, and to the common understanding of faith and order we have received" — we will be deciding "to reflect, in our relations with one another, God's own faithfulness and promises towards us in Christ" (para. 5).

Let us do just "one thing," as Paul says: "forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil 3:13-14).

Christopher Wells

catholic voices

Editorial

Think, and Act, Globally

Soon after the Episcopal Church's General Convention adjourned in July, many bishops assured their people that two resolutions, one regarding ordained ministry and the other regarding blessings for same-sex couples, had changed nothing and were merely descriptive of the Episcopal Church's daily reality.

Bishops suggested that the test of Resolution D025 would not center on the election of another openly partnered gay or lesbian bishop, but on whether that person received sufficient consents to be made a bishop.

By the words of these bishops, then, the test begins even now, before the first paperwork arrives in the hands of bishops and standing committees regarding the election of the Rev. Canon Mary Douglas Glasspool as a suffragan bishop for the Diocese of Los Angeles.

The Archbishop of Canterbury has made no secret of what he hopes those bishops and standing committees will remember.

"The election has to be confirmed, or could be rejected, by diocesan bishops and diocesan standing committees. That decision will have very important implications," he wrote within a day of the election. "The bishops of the Communion have collectively acknowledged that a period of gracious restraint in respect of actions which are contrary to the mind of the Communion is necessary if our bonds of mutual affection are to hold."

Leaders of the Episcopal Church have heard, and disregarded, such warnings before. They were warned in 2003 that their consecration of an openly partnered gay man would tear at the very fabric of the Anglican Communion, and they did it anyway.

Six years later, after pleading ignorance of how much one decision could affect the rest of the Anglican Communion, the Episcopal Church has arrived at a similar moment of decision.

What has changed in the meantime is that a slow and deliberate process has brought about an embryonic covenant, in which the provinces of the Anglican Communion would commit themselves to due consultation and mutual accountability.

The Archbishop of Canterbury, primates, Lambeth Conference, and Anglican Consultative Council have all supported this covenant as the best way for Communion-minded Anglicans to make clear their commitments to one another's well-being. Some Anglicans have sought not merely a crib

death for the covenant, but instead a late-term abortion of it.

"Demonstrating that Gene Robinson's election was not a fluke will send the message to the Anglican Communion that our commitment to the gospel, as we understand it, is more important than indulging the prejudices of the Nigerias and Ugandas of the Communion," blogger Lionel Deimel wrote on the same day as Canon Glasspool's election. "Consenting to the consecration of Mary Glasspool, as we must do, will create facts on the ground that will make acceptance of a covenant like the one presented to the Anglican Consultative Council last spring impossible to accept."

Leaders of the Episcopal Church who give the matter two moments' thought will realize that being in spiritual communion with Nigeria and Uganda, or with Jerusalem and Indonesia, has precious little to do with indulging anyone's prejudices. Instead, it means having our own prejudices challenged. It means giving more than mental assent to the notion that we may be wrong about something. It means treating fellow Anglicans like brothers and sisters in Christ, rather than the objects of our pity or of our vain efforts at cultural engineering. It means behaving like the Anglican Christians we claim to be.

The Archbishop of Canterbury said it well in July, in the reflection he called "Communion, Covenant, and our Anglican Future":

When a local church seeks to respond to a new question, to the challenge of possible change in its practice or discipline in the light of new facts, new pressures, or new contexts, as local churches have repeatedly sought to do, it needs some way of including in its discernment the judgment of the wider Church. Without this, it risks becoming unrecognizable to other local churches, pressing ahead with changes that render it strange to Christian sisters and brothers across the globe.

As Episcopalians we pretend to have sought the judgment of the wider Church. We assume poses of moral indignation when our fellow Anglicans say we have not, in fact, sought their judg-



ment, or given it serious consideration.

Bishops and standing committees of the Episcopal Church have a clear choice before them. We say this with penitent hearts: Leaders who care about the future health of the Anglican Communion, and about their own place in that Communion, must withhold their consent to an election that will further tear apart an already torn fabric.

Koinonia or Independence?

By Brian Crowe

The Diocese of Los Angeles has elected the Rev. Canon Mary Glasspool as a suffragan bishop, “the second woman to be elected a bishop in the diocese’s 114-year history, [and] also the first openly partnered lesbian to be elected a bishop in the Episcopal Church,” according to the diocese’s website.

Other dioceses now need to consent to the election. Consents are not a *pro forma* routine. Earlier this year a candidate for bishop of Northern Michigan, who had heterodox views on the Trinity and salvation, failed to receive sufficient consents and was not consecrated.

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, has, however, stated, “to not consent in this country out of fear of the reaction elsewhere in the Anglican Communion is to capitulate to titular heads..”

Notice the politicized language and assumptions. Nationalism — “in this country” — has no place in the Christian conception of *koinonia*. Lambeth, the other Instruments of Communion, and Anglicans across the globe are not “titular heads” — this is not how Anglicans refer to their pastors or brothers and sisters. Bishop Bruno’s invocation of the spirit of 1776 signifies something of the cultural conformity in parts of TEC far more significant than differences over same-sex relationships.

Perhaps Los Angeles should be thanked. The diocese has now forced TEC to reflect on whether *koinonia* or independence is of greater significance. The forthcoming consent process is not about differences over pastoral approaches to and theological understanding of same-sex relationships. It is, put simply, about whether TEC’s view of *ecclesia* is shaped by national independence or *koinonia*.

The Rev. Brian Crowe is a priest in the Diocese of Connor (Church of Ireland).

True Shepherds

Although Bishop Burt [TLC, Nov. 22] was not my bishop, several of my classmates at Seabury-Western Seminary during the early ’70s were from Ohio. I recall that each of them spoke highly of Bishop Burt; each had experienced the grace, care and concern he gave to his seminarians and new clergy regardless of their theology or churchmanship.

Once at a General Convention as a visiting seminarian, I was privileged to be introduced to him by one of my classmates. He engaged me in conversation for nearly 15 minutes, which surprised me considering that I was just “another seminarian” among many (at least in those years) and I was not even from his diocese.

His care for his younger clergy and his hospitality as a bishop as testified by my fellow seminarians at Seabury-Western paralled my own experience as a young priest in Chicago during the episcopate of James W. Montgomery, John Burt’s contemporary. Thankfully, Bishop Montgomery is still with us.

We will rarely if ever see the likes of these men again who were true shepherds to their clergy and dioceses and are among some of the great bishops in the Episcopal Church.

*(The Rev.) Steven M. Giovangelo
Indianapolis, Ind.*

Word Introduced

I am very curious. Are there any readers of THE LIVING CHURCH who didn’t have to look up “propaedeutic” in the dictionary [“Cross as Curriculum for Catholic Unity,” TLC, Nov. 29]?

*Laura Rico
Los Banos, Calif.*

Correction

THE LIVING CHURCH regrets that it did not offer Mike Watson, author of the cover essay in the December 6 issue, timely review of revisions that led to several problems in the text. At the author’s request, we have replaced the online version of the essay with his original manuscript. It is available as a PDF at <http://tinyurl.com/Watson-TLC>.

Everything is Changed

“You shall be called by a new name” (Isaiah 62:2)

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

This Sunday's lessons tell how everything in the world has been powerfully and fundamentally altered because Jesus has come into it. The images in Isaiah begin with that of a bridegroom decked with a garland and a bride adorned with jewels. For both, life is changed in every way on that day. The other images in this lesson are indicative of new life (“the earth brings forth its shoots”) and celebration visible to all (“the nations shall see your vindication”).

The lesson from Isaiah describes an exultant, celebratory way of life, full of beauty, rejoicing, and public declaration that one is favored by God, and even includes the profound assurance that summarizes the overall theme: “You shall be called by a new name which the mouth of the Lord will give.”

The selection from the Psalms likewise speaks of God's irresistible power to transform the world and bless his people. Snow, frost, hail, wind, and waters become homely images of breadcrumbs and wool, showing that for God the heavens themselves are as available as basic home life. The psalm goes on to apply this measureless power of God to the faithful: “He declares his word to Jacob ... he has not done so to any other nation” (Psalm 147:20-21).

The lesson from Galatians speaks of freedom from confinement under the Law and the ensuing ability to address God as “Abba,” a term of astonishing intimacy probably impossible to overestimate. Those who can pray to God at this level of familiarity are indeed people who have been rad-

ically changed. Jubilant as these lessons are, apart from the gospel they are mostly general good news repeated and emphasized, but without specifics.

The grounding is found in the gospel. The other lessons swirl around this one momentous proclamation that roots prophecy into timely fact: “The Word became flesh and dwelt among us, full of grace and truth” (John 1:14). The Incarnation of the Word puts every human being to the test. Many reject him, but to those who receive him, “he gave power to become children of God.” The consequences of this stunning proclamation: “From his fullness we have all received, grace upon grace” (John 1:16) and “No one has ever seen God,” but the one closest to the Father's heart “has made him known” (John 1:18).

Look It Up

Consider Revelation 21:5 — “Behold, I am making all things new.” How and when do “all things” become new? At the Incarnation? The Crucifixion? The Resurrection? The end of time?

Think About It

When things in one's life suddenly become different, even if the difference is good and welcome, do we always fully appreciate the change? How long does it take fully to recognize the blessings of what is new?

Next Sunday The Second Sunday after Christmas (Year C), Jan. 3, 2010

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

THE LIVING CHURCH

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

Volume 239 Number 26

Editorial

Dr. Christopher Wells
Executive Director (ext. 15)
John Schuessler
Managing Editor (ext. 11)
Michael O'Loughlin
Director of Associated Publications (ext. 14)
Douglas LeBlanc
Editor at Large (ext. 22)
Amy Grau
Graphic Artist (ext. 13)
Business and Fulfillment
Betty Glatzel
General Manager (ext. 17)
Thais Jackson
Fulfillment Manager (ext. 21)
Advertising and Marketing
Tom Parker
Advertising Manager (ext. 16)
Amber Muma
Advertising Associate (ext. 12)
Renee Weber
Marketing/Promotion Director (ext. 19)

BOARD OF DIRECTORS

The Rev. Thomas A. Fraser
Riverside, Ill. (President)
Miriam K. Stauff
Wauwatosa, Wis. (Vice President)
Daniel Muth
St. Leonard, Md. (Secretary)
Howard M. Tischler
Albuquerque, N.M. (Treasurer)
The Rt. Rev. Bertram N. Herlong
Franklin, Tenn.
The Rev. Jay C. James
Raleigh, N.C.
The Rt. Rev. D. Bruce MacPherson
Alexandria, La.
Richard Mammana, Jr.
New Haven, Conn.
Thomas Riley
Vienna, Va.
Miss Augusta D. Roddis (emerita)
Marshfield, Wis.

Editorial and Business offices:

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

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year.
POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible. ©2009 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

(GLASSPOOL, from page 4)

teaching,” said the Rev. Dr. Kendall Harmon of the Diocese of South Carolina. “It will add further to the Episcopal Church’s incoherent witness and chaotic common life, and it will continue to do damage to the Anglican Communion and her relationship with our ecumenical partners.”

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, said it would “be a violation of the canons of this church” for bishops and standing committees to deny consents to Canon Glasspool because of her sexual orientation.

Lionel Deimel, a founder of Progressive Episcopalians of Pittsburgh, cast the election in strategic terms.

“Demonstrating that Gene Robinson’s election was not a fluke will send the message to the Anglican Communion that our commitment to the gospel, as we understand it, is more important than indulging the prejudices of the Nigerias and Ugandas of the Communion,” he wrote. “Consenting to the consecration of Mary Glasspool, as we must do, will create facts on the ground that will make acceptance of a covenant like the one presented to the Anglican Consultative Council last spring impossible to accept.”

Global Commission Backs Canterbury

The Inter-Anglican Standing Commission on Unity Faith and Order has joined the Archbishop of Canterbury

in asking that the Episcopal Church show restraint in considering the election of the Rev. Canon Mary Glasspool as a suffragan bishop for the Diocese of Los Angeles.

The commission met Dec. 1-8 in Canterbury, England. In a maiden communiqué issued Dec. 8, the commission quoted the Archbishop of Canterbury’s remarks that “the bishops of the Communion have collectively acknowledged that a period of gracious restraint in respect of actions which are contrary to the mind of the Communion is necessary if our bonds of mutual affection are to hold.’ The Commission expressed the fervent hope that ‘gracious restraint’ would be exercised by The Episcopal Church in this instance.”

The commission, established by the Lambeth Conference, the Primates’ Meeting, and the Anglican Consultative Council, consists of 22 members from across the world.

Bishop Doyle of Texas Won’t Give Consent

The Rt. Rev. C. Andrew Doyle has become one of the first bishops of the Episcopal Church to say publicly that he will decline consent to the Rev. Canon Mary Douglas Glasspool’s election as a suffragan bishop.

Bishop Doyle made that commitment in a letter to the people of the Diocese of Texas diocese that appeared on Kendall Harmon’s weblog, TitusOneNine, on Dec. 8.

“We cannot isolate ourselves by listening only to the voices of any one province, or even the voices of any one diocese within our province,” the bishop wrote. “In the Diocese of Texas we are interested in our relationships locally and abroad, believing we are stronger when we listen to and partner with diverse cultures around the world.

“As bishop of the Diocese of Texas I will continue to honor the request of my brothers and sister bishops across our province and the Communion, and the leadership of the Archbishop of Canterbury, and will not consent to the Rev. Glasspool’s election.”

Carol Barnwell, communications officer of the diocese, confirmed the letter’s authenticity and said the bishop declined an opportunity to discuss it with THE LIVING CHURCH.

The bishop’s letter also emphasized the theological and social diversity of the diocese.

“We have many gay and lesbian members across the diocese and week after week they join with the rest of our Church as faithful communicants to worship and work on behalf of Jesus Christ,” he wrote. “We acknowledge the blessing of diverse opinions on scripture and sexuality, while as a whole the Diocese of Texas has continued and continues to offer a clear response to the wider Communion through a traditional teaching on marriage and ordination.”

He also joined Presiding Bishop

(Continued on next page)

Diocese of Los Angeles Elections

Ballot (Election 1)	1		2		3	
L = Laity; C = Clergy	C	L	C	L	C	L
Needed to Elect	132 202					
Bruce	102	178	127	207	134	237
Glasspool	92	105	115	121	115	127
Kennedy	30	45	14	28	6	17
Kirkley	12	21	2	9	0	2
Romero	8	19	5	12	3	2
Vasquez	23	40	12	24	4	15

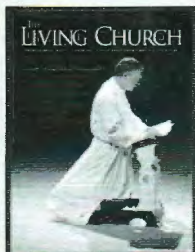
Ballot (Election 2)	1		2		3		4		5		6		7	
L = Laity; C = Clergy	C	L	C	L	C	L	C	L	C	L	C	L	C	L
Needed to Elect	123 193													
Glasspool	113	143	128	170	149	188	134	159	134	175	144	185	153	203
Kennedy	46	65	29	53	9	24	6	7	8	9	8	6	3	3
Kirkley	15	33	4	8	0	4	0	3	withdrew	-	-	-	-	-
Romero	22	34	8	14	2	7	1	2	1	0	-	1	withdrew	-
Vasquez	64	124	94	155	102	173	100	209	107	214	91	186	87	177

Are you reading
a borrowed copy of
THE LIVING CHURCH
weeks or even months
after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all,
we'll send
THE LIVING CHURCH
directly to you
every week.



Order with MC/VISA
Toll-free at 1-800-
211-2771 or by sending in the form
below. Foreign rates and sample copies
also available.

- HALF-YEAR Subscription**
- \$26.00 (26 issues)
- ONE-YEAR Subscription**
- \$45.00 (52 issues)
- TWO-YEAR Subscription**
- \$85.00 (104 issues)

Name _____

Address _____

City _____

State _____ Zip _____

Phone(____) _____

Email _____

Make checks payable to:
The Living Church Foundation
P.O. Box 514036
Milwaukee, WI 53203-3436

Check MC/VISA

Card # _____

Exp. Date _____

Signature _____

news

(TEXAS, from previous page)

Katharine Jefferts Schori in expressing opposition to proposed anti-homosexuality laws in Uganda.

"While I will not vote to consent to this election, I am unified with others throughout the Anglican Communion around the issues of safeguarding human rights everywhere," he wrote. "We reject the pending Ugandan legislation that would introduce the death penalty for people who violate portions of that country's anti-homosexuality laws."

He is among the bishops who signed on to the Anaheim Statement after General Convention in July.

Bishop Doyle discussed his thoughts on sexuality, and his leadership of the diocese, in an August interview with Evan Smith of *Texas Monthly* magazine.

Mr. Smith asked the bishop if he would lead differently on the issue if his diocese were less conservative.

"Your question misses the very deepest understanding of the vocation that I have as bishop," the bishop responded. "I am the individual called forth by the community to guard and protect the faith and to hand the faith on as I have received it."

"So your personal point of view doesn't really matter," Mr. Smith said. "Exactly."

Douglas LeBlanc

Lexington Dean Elected Bishop of Louisiana

The Episcopal Diocese of Louisiana has elected a former Southern Baptist pastor as its 11th bishop. The Very Rev. Morris Thompson, Dean of Christ Church Cathedral in Lexington, Ky., was elected on the third ballot.

Dean Thompson led from the first ballot in both the clerical and lay orders. The dean is a 1983 graduate of The Southern Baptist Theological Seminary in Louisville, Ky. He was ordained as a Baptist pastor in 1981. He later took courses in Anglicanism at

the University of the South. He was ordained an Episcopal deacon in 1990 and priest in 1991.

He has been dean in Lexington since 1997. He also served as an associate at St. James's Church, Jackson, Miss., in 1992-97 and an associate at Calvary Episcopal Church, Ashland, Ky., in 1991-92.

In his profile for the election, he repeatedly emphasized love.

"God calls us into relationships of joy, not duty," he wrote. "When I was growing up my maternal grandfather's love for me was so tangible that I could feel his desire for me to be around him. He looked forward to my arrival and enjoyed my going to work or church with him, tagging along as if his life wasn't complete without me. This degree affection is how I understand God's desire to know the world and me."

In writing about the three most significant issues facing the Episcopal Church, Dean Thompson identified them as fear, purpose and leadership.

Only two of the six nominees — the Rev. Ken Ritter of Baton Rouge, and the Rt. Rev. Michael Smith, Bishop of North Dakota and assisting bishop of Louisiana — referred to the Anglican Communion's proposed covenant.



Dean Thompson

LOUISIANA

Ballot	1		2		3	
C = Clergy; L = Laity	C	L	C	L	C	L
Needed to Elect					51	65
Dunkle	7	29	5	18	0	7
Elliott	5	7	2	1	0	0
Johnson	9	9	3	1	0	0
Ritter	13	22	14	18	10	17
Smith	27	30	30	36	29	31
Thompson	40	31	47	54	62	73

people & places

Appointments

The Rev. **Mary Bonner-Stewart** is chaplain at St. Mary's School, 900 Hillsborough Rd., Raleigh, NC 27603.

The Rev. **Elizabeth S. Caffey** is priest at All Saints', 634 W Peachtree St. NW, Atlanta, GA 30308.

The Rev. **Carol Gadsden** is interim rector of St. David's, PO Box 29102, Philadelphia, PA 19127.

The Rev. **Gary R. Hall** is rector of Christ Church, PO Box 801, Bloomfield Hills, MI 48303-0801.

The Rev. **David G. Hamilton** is rector of All Saints', 1250 Spear St., South Burlington, VT 05403.

The Rev. **Frisby Hendricks** is rector of All Saints', 2303 NE Seaview Dr., Jensen Beach, FL 34957.

The Rev. **Robert O. Lundquist** is rector of Holy Family, 419 Turnpike Rd., Mills River, NC 28759.

The Rev. **Valori Sherer** is rector of Redeemer, 502 W Sumter St., Shelby, NC 28150.

The Rev. **John Tidy** is rector of All Souls', 4025 Pine Tree Dr., Miami, FL 33140.

Ordinations

Priests

Tennessee — **William Barton**, vicar of three missions in Southeastern Tennessee Episcopal Ministries, 328 Bob Stewman Rd., Sewanee, TN 37375; **William Dennler**, Holy Trinity, 615 6th Ave. S, Nashville, TN 37203.

Retirements

The Rev. **Lisa Cole**, as deacon at St. Paul's, Jackson, MI.

The Rev. Canon **H. Neal Phelps**, as canon to the ordinary in the Diocese of Georgia.

The Very Rev. Dr. **Ronald W. Summers**, as dean of the Cathedral of St. George the Martyr and rector of St. Andrew's, Fort Thomas, KY.

Correction

The Rev. **Erin S. Hensley** is now canonically resident in the Diocese of Southwestern Virginia where she is associate at St. John's Church, PO Box 257, Roanoke, VA 24002.

Send your clergy changes to People and Places:

p&p@livingchurch.org
P.O. Box 514036, Milwaukee, WI
53203-3436 Fax (414) 276-7483

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. **Anthony J. Burton**,
Dallas, Texas

The Rev. **Thomas A. Fraser**, Riverside, Ill.

Mrs. John M. Hayden, La Crosse, Wis.

The Rev. **Charles Henery**,
Delafield, Wis.

The Rt. Rev. **Bertram N. Herlong**,
Franklin, Tenn.

Jordan Hylden, Durham, N.C.

The Rev. **Jay C. James**, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

David H. Keller, Greenville, S.C.

The Rev. **Steven J. Kelly**, Detroit, Mich.

The Rt. Rev. **Edward Little II**,
South Bend, Ind.

The Rt. Rev. **D. Bruce MacPherson**,
Alexandria, La.

Richard Mammanna, Jr.,
New Haven, Conn.

The Rt. Rev. **Steven A. Miller**,
Milwaukee, Wis.

Daniel Muth, St. Leonard, Md.

The Rev. Canon **Michael Perko**,
Albuquerque, N.M.

Thomas Riley, Vienna, Va.

Ethel Ripley, Mt. Pleasant, S.C.

Miss Augusta D. Roddis (emerita),
Marshfield, Wis.

Miriam K. Stauff,
Wauwatosa, Wis.

The Rev. Canon **Mark Stevenson**,
Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait,
Atlantic Beach, Fla.

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers.
Saratoga Springs, NY. (518) 587-7470.
AnglicanBk@aol.com/www.AnglicanBooks.klink.net

CHURCH FURNISHINGS

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

FREE PRAYER RESOURCES

INTRODUCING "The Daily Office Daily". Read the Daily Office every day this year with an online community! "The Daily Office Daily" is a free e-mail with prayer resources, lectionary readings, comment, and music. Prayer requests are sent and received daily. Perfect for personal, small group and even church-wide use. An outreach of St. Andrew's Episcopal Church, McKinney, Texas. For more information or to sign up, e-mail **The Rev. Mike Michie** at prayer@standrewsonline.net.

POSITIONS OFFERED

FULL-TIME ASSOCIATE RECTOR: *St. Andrew's Episcopal Church, Collierville, TN (Diocese of West Tennessee)*, seeks a full-time associate rector for pastoral care, outreach and small group ministry. We are a traditional worship community, ASA 240, committed to pray-work-study as we grow in discipleship. Currently half of our annual budget is spent on outreach ministries. We focus on healing and spiritual growth in holiness as well as outreach. Ideal candidates are committed to Jesus, orthodox in their theology, and desire to serve both inside and outside the church. Interested candidates are welcome to e-mail the Rector at jeff@standrewscolliville.org or visit our website at www.standrewscolliville.org.

FULL-TIME RECTOR: *St. John's Episcopal Church, Johnstown, NY*. Medium-sized parish located in upstate New York, foothills of the Adirondacks, is seeking rector who possesses a sense of the beauty and majesty of traditional liturgy. We require an energetic individual, committed to pastoral care and passionate about Christian education for youth and adults. We seek a leader to help us grow in numbers and stabilize pledge income. Preferred candidate should have prior experience as a full-time rector. Competitive compensation and benefits package offered. Send request for parish profile and resume to: **Search Committee, P. O. Box 280, Johnstown, NY 12095** or email: hollycny@nycap.rr.com.

PART-TIME RECTOR: *Ascension Church, Amherst, VA*. Ascension Church seeks a part-time rector to provide leadership and guidance. We are willing to be quite flexible about the work schedule. We seek candidates who can be available for Sunday worship on a regular schedule, and the occasional wedding, baptism or funeral. The position is available immediately. We are looking for someone who has good communication skills and can provide parish leadership and community outreach. Ascension Church is a small but active and generous parish that includes a deacon and three lay assistants with several community outreach programs. Please send resume to the search committee by addressing it to: **Edgar Kinnier, P.O. Box 766, Amherst, VA 24521, (434) 946-9064** or eokhokie@earthlink.net.

TRAVEL/PILGRIMAGES

Worldwide Pilgrimage Ministries is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: wwpil3@aol.com; Website: www.worldwidepilgrimage.com.

**MORE CLASSIFIEDS
AVAILABLE ONLINE**

CHURCH DIRECTORY

SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.
 Website: www.allsaintschurch.org (619) 298-7729
 Fr. Tony Noble, **SSC**
 Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;
 Thurs 6; Fri 9:30; Sat 9

FORT MYERS BEACH, FL

ST. RAPHAEL'S 5601 Williams Drive (239) 463-6057
www.saint-raphaels.org info@ saint-raphaels.org
 The Rev. Alice Marcrum, pastor
 Sun H Eu 9, Contemplary 11, Sun School 11; Tues Taize 7
 Thurs Rosary 4 (chapel)

HONOLULU, HI

ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
 539 Kapaehulu Ave. (#13 Bus end of line from Waikiki)
 Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

CHICAGO, IL

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

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; 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
 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

NEWARK, NJ

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

PASSAIC, NJ

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

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
 Website: www.TrinityRedBank.org
 The Rev. Christopher Rodriguez, r
 Sun Masses 8 & 10:15 (Sung), MP and EP Daily

NEW YORK, NY

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

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

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

WELLSBORO, PA

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

CHARLESTON, SC

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

MILWAUKEE, WI

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

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

NEW FOR 2010!

Include your parish in our
 2010 Church Directory for at least
 13 weeks and your listing will also
 run on our website
 (www.livingchurch.org)
 in our **NEW** Online Church
 Directory for **FREE!**

For more information, or to place
 a Church Directory listing,
 contact **Amber Muma** at
amber@livingchurch.org

TLC

Call 1-800-211-2771 today or order online at
www.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; 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.