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Pumpkins for good causes [p. 3]



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

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Volume 233

Number 19

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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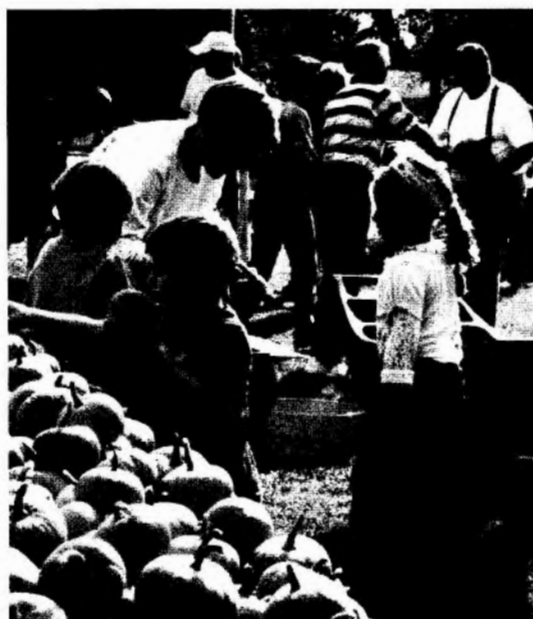


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PICK OF THE PATCH: For the 10th year, members of St. Matthew's Church, Spartanburg, S.C., sold pumpkins during October to raise funds for various charitable concerns, including a local homeless shelter, a food kitchen, and the church's mission work on the Cheyenne River Reservation in South Dakota. The church has averaged \$8,000 in charitable gifts from the sales each year. Carol Wishard photo



On the Cover: Tristen N. Davis, 2, of Spartanburg, runs through the pumpkin patch at St. Matthew's Church.

Alex C. Hicks, Jr./Herald-Journal photo

The Ultimate Calling

'Who are these, clothed in white robes?' (Rev. 7:13)

The Sunday After All Saints' Day, Nov. 5, 2006

BCP: Eccclus. 44:1-10,13-14; Psalm 149; Rev. 7:2-4,9-17; Matt. 5:1-12 or Eccclus. 2:(1-6)7-11; Psalm 149; Eph. 1:(11-14)15-23; Luke 6:20-26(27-36)

RCL: Wisdom 3:1-9 or Isaiah 25:6-9; Psalm 24; Rev. 21:1-6a; John 11:32-44

The lesson from the 44th chapter of Ecclesiasticus provides a paean of prominent figures in history as if their perpetuity depends primarily, perhaps even solely, upon their being remembered by those who came after them. Even when the certain persons have been forgotten, it is stated that their deeds will live forever.

The teaching in this lesson is not much different from secular eulogies that claim that those who loved the departed and now grieve for them "will never forget them." But in spite of the best of intentions and greatest of hopes, of course the memories of the bereaved are just as mortal as those they grieve; even the best known of personalities on earth will eventually be lost to the gnaw of time. Thank God that the continuing life of the departed does not depend exclusively on human memory.

The lesson from Revelation presents us with an image of the heavenly court, resplendent with endless life. The symbolic number 144,000 is 12 times 12 times 1,000 — the number of the people of God (the tribes of Israel and the number of the apostles) squared and then multiplied by three times 10 to suggest an uncountable myriad of the redeemed. They come from all over the earth, every age, and represent every expression of human life and culture.

In a vast and noble choir they sing the exultant praise of God, and an angel identifies them as they who "came out of the great tribulation" and are now in the place of utter delight and complete satisfaction. They are clothed in white, showing that they have been purified and made perfect, and bear palms, which is the symbol of martyrdom.

These first two lessons show us both what was and what will be. When we come to the gospel we turn to what is. We move from exalted memory to dazzling joy, and then turn to ordinary life. We see Jesus sitting simply on a mountaintop talking to merchants, farmers, and craftsmen. He begins the Sermon on the Mount with the Beatitudes — the list of those who are "blessed."

Whatever else the "tribulation" mentioned in Revelation may mean, we find evidence of it here. It must include grief, for the mournful are pronounced blessed. It must include the victims of others' sins, for the merciful are pronounced blessed. It must include war and conflict, for the peacemakers are pronounced blessed. And so we learn that, as always, it is in ordinary daily life that the pattern of the kingdom is set in us. The path to supreme exaltedness and endless joy is laid in what is ordinary and accessible to all.

Look It Up

How does the psalm apply to today's theme?

Think About It

Where is the "blessedness" in being reviled and persecuted?

Next Sunday

The 23rd Sunday After Pentecost (Proper 27B), Nov. 12, 2006

BCP: 1 Kings 17:8-16; Psalm 146 or 146:4-9; Heb. 9:24-28; Mark 12:38-44

RCL: Ruth 3:1-5; 4:13-17 and Psalm 127 or 1 Kings 17:8-16 and Psalm 146; Heb. 9:24-28; Mark 12:38-44

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The Magdalene Mystique

Living the Spirituality of Mary Today

By **Betty Conrad Adam**. Morehouse. Pp. 164, paper. \$13.95. ISBN 0819222313.

In the publishing frenzy following Dan Brown's *Da Vinci Code*, it is not surprising that Betty Adam's book about Mary Magdalene should appear. However, other than dismissing its imaginative scenario, which "tells us

more about ourselves than the historical Jesus and Mary Magdalene," this book makes no use of the dramatic theories of Dan Brown's book.

The author, an Episcopal priest, is also a member of a group of men and women in Houston, Texas, who describe

themselves as a contemporary Magdalene community. This community, inspired by the 4th-century apocryphal Gospel of Mary and the dialogue between the risen Christ and Mary Magdalene recorded in St. John's Gospel, describes itself as a "connective community seeking conversation with other spiritualities and religious traditions." They state that "while they embrace the historical and scholarly study, we recognize that Mary Magdalene is the Mystical 'something' that was left out."

The author brings a wealth of historical and scholarly study to her book (she even includes three translations of the Coptic fragment of the Gospel of Mary!). She asks the rhetorical question of why was Mary Magdalene left out? "After the fifth century, what happened to the Gospel of Mary? Why did it not win out or flow into the mainstream of Christianity ... Is it fundamentally flawed or false as an interpretation of the teaching of Jesus or is it a way of salvation known to the early years, then found wanting by the powers that be?"

The author takes us on a *tour de force*, from legendary adventure of Thecla from *The Acts of Paul and Thecla* to the Psyche legend to the excavations at Dura-Europos to Machu Picchu. The scholarship is brilliant and fascinating but this reviewer does not believe that she answers her own questions about the "demise" of Mary Magdalene posi-

tively. If Mary Magdalene was the "apostle to the apostles" as the Orthodox claim, how can a spirituality based on her memory have so little of Christ and the Trinity in it?

(*The Rev.*) **George Ross**
Pleasant Hill, Calif.

Theater and Incarnation

By **Max Harris**. Eerdmans. Pp. 150. \$18. ISBN 10 0-8028-2837-X.


Theater and Incarnation is a dense, multifaceted work that examines both the innate sensuality (in its original meaning of engaging the senses) of the theater and the innate theatricality in the incarnation. A serious, scholarly work written by someone who seems to

delight in both theater and theology, it is must reading for anyone interested in either subject.

Max Harris presents theologian Karl Barth for an examination of the nature of time, the power and chaos of live theater, the power and humor of an incarnate and living Christ, and the struggle of humans to make sense of themselves and their world though the medium of theater though the ages. This book has many excellent passages that would make a solid foundation for theological reflection. While academic in tone, it is eminently readable and highly recommended.

Kristin Fontaine
Shoreline, Wash.





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Panel Rejects Plan for Visiting Bishops

First Ruling from Appointed Body

The Canadian Diocese of New Westminster welcomed a report released Oct. 13 by the Archbishop of Canterbury's Panel of Reference. The report rejects proposals for visiting bishops to have jurisdiction over parishes and clergy unable for reasons of theological conviction to accept moves by the diocese to normalize homosexuality.

"I do hope the four parishes who have chosen not to participate in the life of the diocese will be open to full re-engagement with the Diocese and the Anglican Church of Canada," said Dean Peter Elliot in a statement published on the diocesan website. "We respect the conscientious convictions of all members of the diocese." Dean Elliot is the ecclesiastical authority until the Rt. Rev. Michael Ingham returns from sabbatical leave in December.

Archbishop Andrew Hutchison, Primate of the Anglican Church of Canada, described the report as an important contribution to the process of reconciliation in Canada.

"This is the first report the panel has issued and their diligence in seeking the truth and their concern that all voices be heard is an important model for the Communion," Archbishop Hutchison said. "I am also very appreciative of the panel's clarity over matters of jurisdiction and oversight and I am pleased that they have supported the understanding of those concepts that is shared throughout the Communion."

Appeal from Eight Parishes

In 2002, the diocesan synod in New Westminster voted in favor of blessing same-sex unions and Bishop Ingham gave his consent. Clergy and lay leadership from eight parishes in the diocese withdrew from the synod and subsequently appealed for alternate episcopal

(Continued on page 16)

Springfield Parish Requests DEPO

The vestry and rector of St. Andrew's Church, Edwardsville, Ill., have announced that they have asked the Rt. Rev. Peter Beckwith, Bishop of Springfield, to permit another bishop to make visitations to the parish under the Delegated Episcopal Pastoral Oversight (DEPO) plan agreed to by the House of Bishops.



Bishop Beckwith

"Repeated efforts by St. Andrew's rector and vestry to reconcile with Bishop Beckwith have not been successful," said a statement released by the parish leadership following a meeting Oct. 8. The statement said the bishop has refused to administer confirmation at St. Andrew's, and rescinded the licenses of all 15 of the parish's lay eucharistic ministers. Bishop Beckwith's public statements have been critical of the rector and congregation ever

since the 2003 General Convention, during which the Rev. Virginia Bennett cast her "vote of conscience" in favor of the consecration of Bishop V. Gene Robinson of New Hampshire. "Over the last 12 months, [Ms.] Bennett and the vestry of St. Andrew's have repeatedly asked the bishop to outline steps to obtaining reconciliation, but he has not responded in kind."

In its statement, St. Andrew's said it will take its appeal to the bishops of Province 5 (of which the Diocese of Springfield is a member) if Bishop Beckwith refuses to grant their request.

"The province can overrule [Bishop] Beckwith and make the DEPO appointment," the statement said.

When contacted by THE LIVING CHURCH, Bishop Beckwith disputed that the parish leadership had "gone the extra mile" and done all it could to try to reconcile and said it was regrettable the parish had now chosen to "prosecute" its appeal through the media.

Archbishop Williams Makes First China Trip

Archbishop of Canterbury Rowan Williams began a two-week tour of China Oct. 8, preaching at Shanghai's largest protestant church.

Speaking to the 500-strong congregation at Mu'en Church, Archbishop Williams invited believers to look at the world anew through the eyes of faith.

"So many people in the West and the East see only the surface," he said.

"Whether in my country or yours, many people live on the surface. They see perhaps what is comfortable today and tomorrow."

Archbishop Williams also met in Shanghai with officials of the State Administration of Religious Affairs and leaders of the government-controlled Three Self Patriotic Movement and China Christian Council.

BRIEFLY...

A fifth candidate for the election of a successor to the Rt. Rev. **Larry E. Maze**, who will retire as Bishop of Arkansas at the end of the year, has been nominated by petition. The Rev. Jo Ann Barker is rector of St. Mark's Church, Jonesboro, Ark. The diocese's special electing convention will be held Nov. 11 at Trinity Cathedral, Little Rock.

St. Peter's Church, South Windsor, and the Rt. Rev. Andrew D. Smith,

Bishop of **Connecticut**, recently formalized a DEPO (Delegated Episcopal Pastoral Oversight) arrangement for the parish. Bishop Clarence N. Coleridge, retired Bishop of Connecticut, has agreed to serve as the delegated bishop. This is the second parish in Connecticut to enter a DEPO arrangement.

The premier concert on a massive new organ was held Sept. 29 at the **Church of St. John the Divine** in Houston. The Letourneau organ contains 8,361 pipes in 144 ranks with 113 stops.



Brennan Purtzer/Molokai Island Times photo

Grace Church, Hoololehua, was one of many Hawaii churches shaken by the Oct. 15 earthquake.

Sunday Morning Earthquake Disrupts Hawaii Churches

The Diocese of Hawaii continued to assess the extent of damage caused by a 6.6 magnitude earthquake that struck on the morning of Sunday, Oct. 15. The quake knocked out power across the state and caused structural damage to many buildings. More than 50 aftershocks were felt throughout the islands in the days that followed.

Bishop Richard S. O. Chang was on the island of Maui at the time for services and confirmations at St. John's Church, Kula. Bishop Chang was outside the church preparing for the service with the Rev. Heather Mueller-Fitch, rector of St. John's, when the earthquake struck. However, that service continued as planned, as did an all-island gathering of Episcopalians with Bishop Chang after Evensong.

The Rev. Lynette G. Schaefer, vicar of Grace Church, Hoolehua, on the island of Molokai, said she received several calls at home after the first tremor asking if the congregation was planning to gather for worship.

"It seems a radio station on Maui was urging everyone to stay home to keep the roads clear for emergency vehicles, and with the electricity out their traffic lights weren't operative,"

Ms. Schaefer said. "However we don't have a stoplight on our island, so there was no excuse."

She said the service at Grace Church was held as scheduled about two hours later, and few worshipers noticed an aftershock that occurred during the service.

Willis H. A. Moore was serving as an acolyte at St. Andrew's Cathedral, Honolulu, when he noticed "a distant rumble and felt the ground shake a bit." He said the rumbling continued and the 140-year-old cathedral "began to creak, groan and growl." The Rev. Canon Timothy Sexton evacuated the cathedral for several minutes before the Eucharist resumed, only to lose electricity before the conclusion of the gospel reading. "The remainder of the rite was carried off by memory and by candlelight," Mr. Moore said.

Bishop Chang made contact with local clergy to get an assessment of the damage. The Diocese of Hawaii is comprised of more than 40 parishes on the islands of Kauai, Oahu, Molokai, Maui and Hawaii.

Episcopal News Service contributed to this report.

Province 8 Pursues Greater Cooperation

Program leaders from throughout Province 8 met in early October in Burlingame, Calif., to make plans and draft a budget for 2007. Province 8 is comprised of 14 dioceses in the western United States and Pacific Rim.

"How does the province serve the diocese, and how are you communicating what you do to the diocese?" were two of the major issues before the annual province leadership council, said the Rev. Jack Eastwood of the Diocese of California, president of the province.

The province currently has no staff, he noted, with the retirements of the Rev. Giles Asbury and the Rev. Jerry Drino. He told the program leaders that the executive board is considering hiring a half-time person who could help improve raising awareness of the provincial programs.

Provincial treasurer the Rev. Brian Nordwick asked program leaders to think about those "splash" events that they wanted to emphasize during the next year. Responses included a provincial youth event next July in Salt Lake City, development of a new curriculum for use among Native Americans, a stewardship conference in Sacramento next March, a workshop in November for diocesan contacts and others working in health ministries, and a conference for women called "Let Your Light Shine: Claiming Your Ministry."

Program Funding

The amount designated for network programs is \$53,815 for the current year and \$114,025 for next year — "a pretty significant increase," said Fr. Nordwick.

Provincial income is based largely on assessments from the member dioceses, and is subject to adjustment after the dioceses inform the province what the assessments will be.

The total budget for 2006 is projected at \$213,464, and the figure for next year is \$208,335.

(The Rev.) Dick Snyder

Challenged to Serve

A strategic plan, which includes moving the church headquarters to a central location, was approved at convention in the Diocese of **Wyoming**, Oct. 5-8 in Evanston. Now located in Laramie, the diocesan offices are likely to be moved to Casper in three years.

The Rt. Rev. Bruce Caldwell talked about promoting "an apostolic vision" for the diocese in his nine years as Bishop of Wyoming. He also stressed the commitment necessary to make change possible, such as asking larger congregations to make substantial contributions to help fund the work of the diocese.

"Hey, I know I am violating the social contract of the church which basically says if you come to church and give some money, I'll care for your soul and otherwise leave you alone. I can't do that," Bishop Caldwell said.

He continued, "Yes, I am still asking," and went on to call for approval of the strategic plan, which addresses communication and structural issues and seeks to make better use of his and other people's time within the large and sparsely populated diocese.

'Commitment to the World'

Bishop Caldwell addressed the stewardship of "close to \$80 million" in diocesan assets.

"As your leader I need to be clear — do not look to me to lead an effort to cut assessments, nor to solve problems that rightfully belong in our local congregations," Bishop Caldwell said. "Look to me to lead you into an ever-growing commitment to the world around you. I will do all that I can to see that these assets benefit Christ's mission to this broken and un-reconciled world. And I will gather up leaders who understand mission and money and how the two go together."

Among resolutions adopted, convention changed its election rules in order to permit voting for fewer than the number of open positions. The resolution was put forth because some voters felt they were being forced to



Mary Naumann photo
Two young participants at the U2charist which was part of the Diocese of Wyoming's convention.

vote for candidates not well known to them in order to complete a full ballot. The previous ballot rule was intended to prevent voters from giving an advantage to a single candidate.

In a keynote address, essayist Richard Rodriguez addressed issues of race and equality.

Among the workshops was one on Wind and Wings, a capital funds project for reaching out to young people in local communities.

A budget of \$1.37 million was approved for 2007.

Uncertain Future

The Bishop of **North Dakota**, the Rt. Rev. Michael G. Smith, told delegates to the diocesan convention Oct. 6-8 in Williston that The Episcopal Church faces an uncertain future.

At the close of a detailed summary of the international events shaping the future of the Anglican Communion, Bishop Smith stated he had cast his lot with the Windsor Report and the Archbishop of Canterbury. "I have declared my acceptance of the Windsor Report and myself as a 'Windsor bishop'," he said.

However, "it is my deepest desire for the Diocese of North Dakota to

remain in The Episcopal Church and a member of the Anglican Communion," he said, adding that this was also the "will of the vast majority of Episcopalians in North Dakota.

"As a bishop holding a moderate position in The Episcopal Church, I am trying to hold out for the middle course between the extremes of working to replace The Episcopal Church with a new Anglican province and walking apart from the rest of the Anglican Communion as an independent denomination."

Indigenous Peoples

In his convention address, Bishop Smith also summarized the work of the Reorganization Mission Task Force, highlighting the diocese's commitment to ministry among indigenous peoples. He noted that four area missionaries were in place across the diocese, a quarter-time youth and campus ministry coordinator had been budgeted for 2007, and 25 future deacons were in the ordination process.

"Just as we count on our priests to lead and coordinate the church's ministries inside the congregations, I look forward to a day when deacons will lead and coordinate the church's missions outside the congregations," Bishop Smith said.

The task force also recommended that the draw upon the diocese's endowment be reduced from 8.5 percent to 5 percent of principle, and that the fair share parochial assessment be cut from 22 percent to 10 percent of parish income.

The 2007 budget of \$670,243 that was adopted included a reduced fair share assessment of 21 percent, and an increase of \$41,000 in the diocese's grant from the budget of the General Convention.

Convention endorsed two canonical changes and two resolutions in its business session. Resolutions creating a task force on environmental stewardship and recommending the Millennium Development Goals be considered in setting future budget priorities were adopted.



St. Martin and the Beggar

El Greco, National Gallery of Art, Washington (from WebMuseum)

The 'Veteran' Saint

**The church remembers
Martin on the day of
his burial, which is also
Veterans Day.**

By Larry Harrelson

Veterans Day's origin is in World War I, "the war to end all wars." Five million Americans served during the Great War, more than 53,000 died, and about 200,000 were wounded. An armistice on Nov. 11, 1918 brought about the dreadful war's end. Armistice Day was celebrated annually thereafter on Nov. 11, until 1954, when it became Veterans Day. World War II and the Korean War necessitated the name change.

"The war to end all wars" did not live up to the hype. Only two decades later, the horrors of World War II swept across the world. The Korean War soon followed. During World War II, 16 million Americans wore their country's uniform, more than 290,000 died, and 670,000-plus were wounded. The Korean War brought

forth almost 6 million more veterans, with more than 33,000 battlefield deaths and some 100,000 wounded.

Since then, the country's veteran population has continued to expand, with the Vietnam War (1961-1975), the 1991 Persian Gulf War, and now Operation Enduring Freedom and Operation Iraqi Freedom. The country presently has about 25 million living veterans. Scarcely a family is without at least one veteran, living or dead. Nov. 11 is a holiday, a holy day, for the United States — full of gratitude, sorrow, remembrance, prayer and ceremony. We in the church on this day also look to a long-ago soldier's experience of the risen Christ.

The soldier Martin was born about 316 in

(Continued on next page)

The 'Veteran' Saint



Martin's exemplary meeting of a human need is considered a worthy symbol for logistical support soldiers.

(Continued from previous page)

what is now Hungary, but his early years were spent in Italy. His father rose through Roman army ranks to become a senior officer. As the son of a veteran officer, Martin was required by law to enlist and did so reluctantly at age 15. His inclination was toward the religious life, however. Martin already had gone against his parents' wishes and had become a catechumen, receiving instruction for Christian baptism (a lengthy process in those years). When Martin entered military service, he was not yet baptized.

The new soldier was assigned to a ceremonial cavalry unit whose main purpose was to protect the emperor. Martin was diligent in his military duties while practicing his Christian faith best as he could. Like his father before him, Martin soon advanced to officer ranks.

Around 344, Martin was assigned to garrison duty at Amiens in Gaul (France). At that location, the experience occurred that has been immortalized ever since. During a harsh winter causing many deaths, Martin rode one cold day from the garrison. Clad in his armor and a large military cloak, the young cavalry officer encountered a poor, nearly naked, shivering man. Martin pleaded with passersby to have pity on the poor man, but none did. Moved by compassion, Martin acted quickly. Unsheathing his sword, he divided his warm cloak and gave half to the freezing man.

That very night Jesus, wearing the half cloak given the beggar, appeared to Martin in a dream. The Savior spoke: "See! This is the mantle that Martin, yet a catechumen, gave me." Tradition has it that Martin was baptized the next day at the age of 18.

Martin left the army about two years later, and became a monk near Tours, France. His half of the military cloak was saved as a relic by the church. Ordained a priest sometime during 350-353, Martin made many preaching trips throughout central and western France. In 371, he was popularly acclaimed Bishop of Tours

and served with dedication, good teaching, compassion, and holiness of life. Martin died Nov. 8, 397, and was buried Nov. 11 in the Cemetery of the Poor, according to his wishes. The church remembers Martin on the day of his burial, which is also Veterans Day.

Quartermaster Corps

Because he is usually depicted on horseback dividing his cloak with the beggar, Martin of Tours is the patron saint of the U. S. Army Quartermaster Corps. Martin's exemplary meeting of a human need is considered a worthy symbol for logistical support soldiers. The Quartermaster Corps also awards the prestigious Military Order of Saint Martin in three grades. On the front of each medallion, St. Martin is depicted sharing his cloak with the poor man, and on the reverse side is the Quartermaster Corps insignia.

Martin, the Veterans Day saint, has a connection with the Chaplain Corps as well. The very words "chapel" and "chaplain" derive from St. Martin's halving of his cloak for the beggar. The full cloak was a *cappa*, a cape, but after it was halved, it became a *capella*, "a little cape." Martin's *capella* quickly became a religious symbol and often accompanied Frankish armies into battle.

The tent where Martin's "little cape" was kept, where solemn oaths were administered, and where Mass was celebrated also was called the *capella* (Latin) or *chappelle* (French), becoming "chapel" in English. The caretaker clergy of the *capella* and tent were the *capellani* (Latin) or *chapelains* (French), or "chaplains" in English.

I am grateful Veterans Day falls on St. Martin's feast. The example of Martin's faith, compassion, and service provides comfort and hope for this somber day. □

The Rev. Larry Harrelson is a retired parish priest and Army National Guard chaplain. He lives in Boise, Idaho.

The Faint Odor of Smoke

By any standard of measurement, St. Aidan's Church, Hartford, Wis., had a lot going for it. Its membership had grown steadily in recent years. It was located in a rapidly growing part of Wisconsin, a small city that was becoming a suburb. And its church was the newest in the Diocese of Milwaukee, a handsome, red-brick building with an attached parish hall and plenty of parking.

But during the early morning hours on Sept. 30 much of the optimism was shattered temporarily when fire broke out in the nave. By the time firefighters could extinguish the blaze, the building was ruined.

Never having seen St. Aidan's, I drove out to assess the damage a few days later. It was a sickening sight. The three-year-old building didn't look badly damaged from the outside. There was some charring on the roof, and some pieces of flashing along the roof flapped in the late-afternoon breeze. The interior was another matter. A yellow tape had been placed around the building, preventing entry and making it look like a crime scene. And I guess it was. Arson was suspected immediately, and at this writing no suspect has been apprehended. A sign in a window indicates that a reward of up to \$5,000 is available for someone who is able to provide facts leading to the conviction of the perpetrator.

Four days after the fire, I noticed a faint odor of smoke in the air, an unusual development for one who has for the most part lost his sense of smell.

"Smoke in my nostrils is the last thing I remember when I fall asleep at night," said the Rev. Mike Tess, priest-in-charge of St. Aidan's. "I never want to forget what this smells or feels like."

Life is hectic for Fr. Tess these days. There are more telephone calls and meetings than usual. He broke away from those who were trying to shore up a corner of the narthex so that he could talk to me.

"There's been such an outpouring of love and grace and prayers," he said. There have been other clergymen offering support and in

several cases, their churches. People whose churches have burned have called with advice. Nearby Episcopal priests offered a piano, a TV, a VCR and vestments.

"I lost all my vestments," Fr. Tess said. "They were custom made, for I'm only 5-foot-7. Last Sunday I used three different green chasubles and one dragged on the floor."

One of the offers was somewhat of a surprise. Divine Savior Lutheran Church, a Missouri Synod congregation about a half-mile away, offered its building as a site for St. Aidan's services while its church is being rebuilt. The Lutherans even changed the time of their service so that St. Aidan's could use it at 9:45 a.m.

The building will be torn down and a new church will rise on the site. "We're taking it right down to the studs," Fr. Tess said. First there was to be what amounts to a memorial service for the parish to enable members to mourn their losses.

Ironically, when plans to build St. Aidan's were being discussed, its leaders raised the possibility of protection from fire.

"We looked at sprinkler systems," Fr. Tess said. "They're really expensive — \$40,000-\$50,000." A system was never installed. "I can tell you one thing: We're going to have one when we rebuild," he added.

Fr. Tess has an idea of what may have happened. He noted that the fire occurred on the weekend of homecoming at the local high school. He speculates that a teen-ager got into the building and for whatever reason may have started the fire. And what if he could meet the arsonist?

"I would say, 'I hope you understand what you did to hurt all these people,'" he said.

Those people, the parishioners, are doing as well as can be expected, showing a wide range of emotions. The day I visited, two of them had ridden motorbikes to the site and were standing silently near the door.

"Some people can't get through a song without crying," Fr. Tess said. Others seem almost energized and show a sense of determination. "I tell them 'this is your shot,'" he said. "This is your chance to live what is preached."

David Kalvelage, executive editor



Did You Know...

During 2005, more than 1 million people went to Canterbury Cathedral.

Quote of the Week

The Very Rev. Tracey Lind, dean of Trinity Cathedral, Cleveland, Ohio, on the church of the future:

"I envision a church that is not afraid of throwing a great, big, huge party, and a church that doesn't worry so much about who's going to show up and even more, who might leave if they show up."

When Leadership Was Needed . . .

When Frank Tracy Griswold was elected Presiding Bishop at the General Convention in Philadelphia in 1997, there was reason for The Episcopal Church to have hope. Bishop Griswold was known to be a spiritual person, one who had earned the respect of most of the members of the House of Bishops during his dozen years in the episcopate. He was regarded as one who stressed the importance of reconciliation in ministry — a much-needed gift to a church outwardly at peace but inwardly apprehensive. The Most Rev. Edmond L. Browning was completing his 12-year term as Presiding

Bishop Griswold's effectiveness as primate waned following the election and consecration of a non-celibate homosexual person in the Diocese of New Hampshire.

Bishop, his “no outcasts” policy firmly in place. Bishop Griswold seemed to be just what the church needed. Instead, it received more of the same for the next nine years, embellished by his “pluriform truths,” and plagued by controversy.

Now, as he prepares to leave office, Bishop Griswold will hand over to his successor the leadership of a church in turmoil. Membership is falling, Sunday attendance is plunging, budget woes are commonplace, and Episcopalians often find themselves unable to agree with members of their own church. But as our Presiding Bishop has traveled around the church, he has proclaimed it to be healthy and vibrant — only one of a variety of behaviors that made him difficult for many people to understand.

There were his pronouncements on truth. He confused listeners at the 1998 Lambeth Conference of Anglican bishops when he referred to “pluriform truths.” By that he meant that there was no ultimate truth. Rather, there can be many truths regarding a particular matter, with one as valid as another. The Presiding Bishop was consistent with this message, delivering it all over the world and all around The Episcopal Church. It was a factor in driving a wedge between him and his followers and those on the other side of an immense theological divide.

Bishop Griswold's communications to the church were equally puzzling. While often charming in addressing various groups of Episcopalians or in preaching sermons, he spoke or wrote frequently in sentences that seemed to have hidden meanings or multiple interpretations, leaving his listeners

with a variety of opinions and sometimes confusion over what they heard.

There was the time he was followed on a Sunday morning in New York City as he walked to a Roman Catholic church and received communion. There was the instance when he told members of the House of Bishops that six Episcopalians whom he named were manipulative at the meeting of Anglican primates in Northern Ireland.

Bishop Griswold's effectiveness as primate waned following the election and consecration of a non-celibate homosexual person in the Diocese of New Hampshire in 2003. It should be pointed out that while Bishop Griswold was not responsible for what took place in that diocese, setting off the current crisis in The Episcopal Church, he was prominently involved. The Presiding Bishop had attended a meeting of Anglican primates in October that year. At the conclusion of that event, participants issued a statement which said in part that if the consecration of Canon V. Gene Robinson takes place, “...that the future of the [Anglican] Communion itself will be put in jeopardy.” All of the primates attending that meeting, including Bishop Griswold, signed that statement. But less than three weeks later, he was the chief consecrator in New Hampshire. The Episcopal Church has been badly divided ever since.



The last months of his term as Presiding Bishop have not gone well. Shortly after

adoring General Convention deputies paid tribute to him in Columbus, he engineered the adoption of an embarrassing resolution responding to the Windsor Report. He lashed out at the primates of the Global South after they released a statement last month, and he felt it was necessary to issue his own unhelpful statement in response to a group of bishops who met in Texas [TLC, Oct. 15].

Bishop Griswold is a gifted person. He is intelligent, sensitive, and pastoral. He wanted what he thought was best for The Episcopal Church and worked hard to achieve it. Unfortunately, those gifts had little or no effect when he tried to deal with the growing predicament in which The Episcopal Church found itself. His spirituality turned out to be not where most of the Anglican Communion was, and his critics questioned whether it was more New Age than Anglican. Sadly, he was unable to provide that which The Episcopal Church needed most — leadership.

We haven't agreed very often with Bishop Griswold, yet we wish him and his wife, Phoebe, a happy and healthy retirement. May their lives be filled with grace and peace, and may they discover new opportunities to serve our Lord.



Fr. Regas

It should not surprise anyone that the IRS would initiate an investigation.

Sermon Was No Help to God

By Nathaniel W. Pierce

The sermon by the Rev. George G. Regas, delivered Oct. 31, 2004, at All Saints' Church, Pasadena, Calif., has become the focus of an investigation by the Internal Revenue Service. The issue is whether a 501(c)(3) organization (the church) violated the regulations which forbid tax-exempt entities to participate in partisan politics (i.e., the 2004 presidential election).

A quite separate issue is the theological perspective of the sermon itself, the title of which was "If Jesus debated Senator Kerry and President Bush," and goes on to imagine such a debate. This in itself should give us reason to pause. In the only situation in the gospel accounts when Jesus himself might have participated in such a debate with a worldly ruler, he said to Pilate, "My kingship is not of this world" (John 18:36).

In his earthly ministry, Jesus' teachings on spiritual truths were often communicated in the form of parables. He also lived those truths in his own brief earthly life which ended on Good Friday, itself an ultimate spiritual truth when coupled with Easter. So I have a difficult time imagining Jesus saying, "President Bush, you have not made dramatically clear what have been the human consequences of the war in Iraq."

If Jesus had been asked about a war similar to our war in Iraq in his own day, I suspect he would have responded with his teaching in Matthew 25:31-46 ("Lord, when did we see you hungry or thirsty ...?") or something like that. The point is that if we are appalled by the war in Iraq (as we all should be), perhaps we should ask ourselves how we have enabled

this to happen. We could always begin with our love affair as a culture with violence (video games, the death penalty, guns, shooting school children, etc.).

But wait. There is more. "Mr. President," Jesus says in Fr. Regas' sermon, "your doctrine of pre-emptive war is a failed doctrine. Forcibly changing the regime of an enemy that posed no imminent threat has led to disaster. It will take years for the widely felt hostility in Iraq and around the world to ebb." Isn't that exactly what we want: a Jesus who really cares about pre-emptive war and how the rest of the world feels about the United States of America?

Technically Not an Endorsement

No doubt for the benefit of the IRS, Fr. Regas does explicitly state that he is not telling people in the congregation how to vote. "Good people of profound faith will be for either George Bush or John Kerry for reasons deeply rooted in their faith," he said. But the Jesus presented in the sermon is clear about how Jesus would vote, and the congregation is encouraged to "take all that Jesus means to you ... into the voting booth on Tuesday."

So from a technical perspective, the issue for the IRS is not a personal endorsement of presidential candidate John Kerry by Fr. Regas from the pulpit of All Saints' Episcopal Church in Pasadena, Calif. Indeed, Fr. Regas' defenders quote this line from his sermon: "I don't intend to tell you how to vote." But any fair-minded reading of the sermon reveals that Jesus does have an opinion on that question. Thus it should not surprise anyone that the IRS would initiate an investigation.

I could cite other examples from the sermon but I trust you get my drift. I think the sermon cheapens the spiri-

tual integrity of Jesus. It reminds me of the teenage boy who admits that he has masturbated. "What would Jesus say?" asks the scowling nun. Or the so-called pro-life demonstrators who ask the young, frightened, pregnant woman as she enters the abortion clinic, "What would Jesus say?" Or those appalled by the election of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire who ask, "What would Jesus say?" Those who ask this question already "know" the answer for sure. This "knowing for sure" is self-serving idolatry.

The conservative right wing has Pat Robertson announcing that God has departed from Dover, Pa., because the residents dared to throw out of office all the members of a dysfunctional school board who decided that "intelligent design" should be taught in science classes in the school system. The liberal left has George Regas presenting a Jesus who is concerned about pre-emptive war and cares about America's image in the world. I admit that I abhor God's word (via Robertson) and rather agree with the teachings of Jesus (via our own Episcopal priest, George Regas). Perhaps you have a different reaction.

In any case there can be no doubt that such proclamations cheapen that which is divine and holy. Let us renounce these efforts as damaging the reputation of God and Jesus. In the original meaning of the word, all of these pronouncements are nothing less than blasphemy. □

The Rev. Nathaniel W. Pierce is a retired priest who lives in Trappe, Md.

The full text of the sermon by Fr. Regas can be found at the website for All Saints', Pasadena: http://www.all-saints-pas.org/all_saints_church.htm

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

By the Orders



The article, "Four Beers" [TLC, Oct. 15], reminds me of my own alcoholism, and the lifesaving effort by persons in my parish, a Midwestern cathedral.

About 25 years ago, my addiction began to reach serious depths. One Christmas Eve, I appeared at the Midnight Mass obviously drunk. I flubbed the chanting of the psalm, which I was to lead.

I didn't realize what a complete fool I'd made of myself, and how I had torpedoed this traditional Christmas worship, until the full impact became obvious sometime later.

On Boxing Day, I received a call from the dean, who said he wanted to see me. I agreed to meet the next day.

On Dec. 27, 22 years ago, I walked into a classic alcoholic confrontation.

It was a bit humorous in retrospect. On the other side of the table with my chair facing them were: the bishop, the dean, a cathedral deacon, and the organist/choirmaster.

I thought, how "Episcopal": By the orders. The four of them patiently and firmly laid on me the fact that I was killing myself. Though I listened, I was angry that they would "embarrass" me in this way.

I left the cathedral fuming, and slipped around the corner to a local restaurant/bar to drown my sorrows. The organist followed. He noted I had ordered a martini. He enquired whether their efforts might have had any impact.

Somehow a miracle occurred. At that moment, my mind cleared and the anger disappeared. The full impact of the fact that the four of them had cared enough to confront me sank in. I was able to realize what a marvelous gift God had given me.

I didn't touch that martini, and I haven't let alcohol touch my lips for 22 years. I was pulled from the literal jaws of death, and I shall be forever grateful.

Name withheld

I found the anonymous article, "Four Beers" both honest and needed. The editorial on treating alcoholism in the same issue also was helpful.

It should be pointed out that there exists in our church an organization known as RACA (the Recovered Alcoholic Clergy Association) whose sole purpose is to provide support and assistance to members of our clergy who find themselves enslaved by this disease. It would have been a wonderful opportunity for TLC to help spread the word about us as well as those fine organizations, Recovery Ministries and Alcoholics Anonymous. RACA has some 350 members who are Episcopal and Anglican bishops, priests, deacons, religious, and seminarians, and sponsors retreats around the country at various times of the year for the purpose of mutual support. Perhaps quitting drinking would not have been so terrifying for our anony-

mous friend, had he or she heard about RACA. Our website is www.racapecusa.org.

*(The Very Rev.) Stephen M. Winsett
Christ Church Cathedral
Louisville, Ky.*

I read with interest the article, "Four Beers: The Confession of an Alcoholic." I was hoping the author would have gone further as he/she only scratched the surface of a nasty debilitating disease, one misunderstood by most.

As one goes down the slope to complete the self-destructive action of a slow suicide by using substances, he/she wreaks havoc with life in general. Not only are alcoholics filled with negative self-images, they are on a path of destruction. Relationships are in serious jeopardy and they create situations around which others think

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Unfortunately, the church, like the medical profession, doesn't much understand this disease...

they themselves are crazy. What is happening?

The alcoholic often attacks those around him/her with verbal and possibly physical abuse as well. No person or thing can stop this disease. Only entering recovery by choice, intervention, or legal action will get the alcoholic to focus on building a more healthy life.

Unfortunately, the church, like the medical profession, doesn't much understand this disease, and sometimes acts as if it doesn't care. Most bishops would prefer to get rid of the problem or send it to some abuse committee. The church needs to be more attuned to a deadly disease that affects many clergy, their families, and parishes. This disease is like a hurricane or tornado, destroying anything or anyone in its path.

AA, treatment, or other forms of recovery are the only way one can begin to get healthy again.

It is my hope that the church can become a better catalyst in recognizing, and facilitating recovery to those in the grips of this deadly disease.

*(The Rev.) Tom Gehlsen
Ankeny, Iowa*

A Spiritual Presence

The editorial, "Unhelpful Response from the P.B." [TLC, Oct. 22] ends with these words regarding Bishop Griswold: "It is encouraging for the Episcopal Church to realize we will soon be spared from this sort of rhetoric."

I find that remark deeply offensive and unnecessary. It is mean spirited. The rhetoric that has come from the so-called traditionalists and orthodox has often exceeded any sense of grace. In a meeting, my own bishop, who has sought to be a reconciler, was referred to as Satan.

I recently had the privilege of spending a brief time with Bishop Griswold when he visited a chaplain's meeting at "815." During our group's stay in New York City, Bishop Griswold was the celebrant at the noonday Eucharist, and preached two fine sermons. He was a spiritual presence during our three days of meetings. Being Presiding Bishop has got to be the toughest job in the church. Whether

one agrees with him or not, he has given nine years of leadership to our church. The comment regarding his retirement is disgraceful. If TLC wants to criticize someone's rhetoric, it should be more careful of its own.

(The Rev.) Bruce A. Gray
St. John's Church
Richmond, Va.

Reclaiming Halloween

Bishop David Gillett opines that "It's high time we reclaimed the Christian aspects of Halloween" [TLC, Oct. 15].

Our Sunday school students learn about many saints in their curricula and, early each October, each selects a particular saint for further study. On the Sunday nearest All Saints' Day, the service concludes with a parade of saints in which each student enters dressed as his or her saint carrying a symbol of that "hallowed" soul. The priest has to guess whom each pupil represents, offers the special prayers for children and for Christian educa-

tion, and the students lead the congregation processing out to "I sing a song of the saints of God" with its repeated aspiration, "I mean to be one too."

If youngsters are going to dress up for All Hallows' Eve, the church owes it to them to offer positive, godly role models whom we hope they will follow to counteract the secular monsters or celebrities we hope they will not.

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

Excitement Missing

I read the review of *My Faith, My Life* [TLC, Oct. 8] and I wondered, did the reviewer and I read the same book? The review fails to capture the excitement of finding a book specifically written for teens that has confidence in their ability to explore the questions of their time, practice spiritual disciplines, and act on their ministries in the world.

(The Rev.) Ann Fontaine
Lander, Wyo.

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Canadian Plan for Visiting Bishops Rejected

(Continued from page 6)
oversight. They were joined later by three additional congregations.

Four of the 11 parishes accepted temporary oversight from a bishop from the Anglican Mission in America (AMiA) and formed the Anglican Coalition in Canada (ACiC) in February 2004. A fifth parish subsequently left the Anglican Church of Canada and joined the ACiC. Bishop Ingham terminated the mission congregation of Holy Cross in Abbotsford, B.C., in December 2003, and removed the clergy and lay leadership from two other parishes—St. Martin's, North Vancouver, in September 2003 and Christ Church, Hope, in November 2005.

Four of the dissenting parishes are still legally part of the Anglican Church of Canada and they, along with two other congregations formerly part of

St. Martin's and Christ Church, appealed to the Panel of Reference after the panel determined that an appeal submitted by the Anglican Network in Canada (ANiC) in October 2005 could not be considered under the terms established by Archbishop of Canterbury Rowan Williams.

The panel recommended "the two congregations which are not recognized as parishes of the Diocese of New Westminster (Holy Cross, Abbotsford, and Resurrection, Hope) should be offered a context by which they may formalize their relationship with the diocese, within the provisions of the local canon law."

Steve Waring

November Meetings to Address Unfinished Business

Executive Council and most of the so-called interim committees, commissions and boards that facilitate the work of General Convention when it is not in session, this month will hold their first meeting of the new triennium.

Executive Council, which oversees the program budget of the General Convention, will meet Nov. 12-15 at a hotel and convention center in Chicago. The first meeting of many of the committees, commissions and boards will be Nov. 15-18 at the same location.

The interim bodies perform a variety of functions within The Episcopal Church. Their responsibilities include helping implement legislation approved at the previous convention and preparing draft legislation for the next.

The importance of many of these groups is expected to increase this triennium. A shorter legislative calendar as well as extended debate and procedural motions pertaining to the Windsor Report created a larger-than-usual amount of uncompleted legislation when the General Convention adjourned. Resolution D098 encourages the secretary of convention to exercise discretion in referring convention resolutions that were not finalized "to an appropriate interim body."

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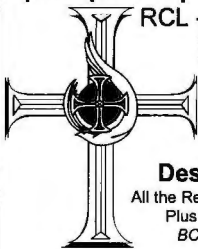
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PEOPLE & PLACES

Appointments

The Rev. **Don Brown** is vicar of St. Paul's, PO Box 386, New Roads, LA 70760-0386.

The Rev. **Joseph Chambers** is chaplain to the college community in Columbia, PO Box 76, Columbia, MO 65205.

The Rev. **Ted H. Clarkson** is rector of St. Andrew's, PO Drawer 929, Darien, GA 31305.

The Rev. **William Cox Cobb** is rector of St. Clement's, 810 N Campbell, El Paso, TX 79902-5203.

The Rev. **Michael Henderson** is rector of Nativity, 31 E 3rd St., Maysville, KY 41056.

The Rev. **Linda Kerr** is rector of St. Martin's, 400 King of Prussia Rd., Radnor, PA 19087.

The Rev. **Torey L. Lightcap** is priest-in-charge of St. Barnabas, 546 Hyland Park Dr., Glenwood Springs, CO 81601-4276.

The Rev. **Cindy Mainolfi** is rector of St. Alban's, PO Box 61, Glen Burnie, MD 21060.

The Rev. **Christopher McClaren** is assistant at St. Michael's, 601 Montano Rd. NW, Albuquerque, NM 87107.

The Rev. **John Sloan Miller** is assistant at St. James', PO Box 126, Baton Rouge, LA 70821-0126.

The Rev. **Carol Pinkham Oak** is rector of St. John's, 9120 Frederick Rd., Ellicott City, MD 21042.

The Rev. **Joseph Pagano** is rector of Emmanuel, 811 Cathedral St., Baltimore, MD 21201.

The Rev. **John Price** is interim rector of Christ Church, PO Box 3510, Greenville, DE 19807-0510.

The Rev. **James Tramel** is rector of Trinity, 1668 Bush St., San Francisco, CA 94109.

The Very Rev. **Pamela C. Webb** is director of alumni affairs and church relations at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

Retirements

The Rev. **Gene Bolin**, as vicar of The Gathring, Walkersville, MD.

The Rev. **Jane Kempster**, as rector of St. Luke's, Lincolnton, NC.

The Rev. **Michael Shirley**, as rector of St. James', Amesbury, MA.

Resignations

The Rev. **Terry Sweeney**, as vicar of Christ, Prairieville, LA.

Deaths

The Rev. **James E. Annand**, 76, dean of Berkeley Divinity School at Yale for 10 years, died Sept. 1 in Charlestown, RI.

Born in Glendale, CA, Fr. Annand was a graduate of Occidental College and Berkeley. Ordained deacon in 1954 and priest in 1955, he served as rector of Christ Church, West-erly, RI, 1958-9, then spent much of the rest of his ordained ministry associated with Berkeley. He was a trustee of the seminary, 1969-72

and 1973-75; a member of the faculty from 1974 to 1982, and dean from 1982 to 1991. In recent years he was involved in interim ministries. In the Diocese of Rhode Island he was a member of the standing committee, executive council, and was a deputy to General Convention. He is survived by his wife, Connie, and three children.

The Rev. **John A. Metzler III**, 70, associate at St. Benedict's Church, Lacey, WA, since 1989, died Sept. 4 of cancer.

He was born in Stockton, CA, and graduated from the University of California and Episcopal Theological Seminary of the Southwest. Ordained to the diaconate in 1961, he became a priest the following year. During the early years of Fr. Metzler's ordained ministry, he served congregations in the dioceses of Los Angeles and Northern California. In the 1970s he moved to Washington and was employed by the state in various positions. He was priest-in-charge of St. James', Cathlamet, WA, 1978-81, and associate at St. Luke's, Vancouver, WA, 1981-84. He is survived by his wife, Anne; three sons, Daniel, David and Stephen; and seven grandchildren.

The Rev. Canon **C. Boone Sadler, Jr.**, 92, rector of St. Luke's of-the-Mountains Church, La Crescenta, CA, for 30 years, died Oct. 5 at his home in Point Loma, CA, following a brief illness.

Canon Sadler was born in Baltimore, MD, and educated at the University of California and Episcopal Theological School. After he was ordained deacon in 1940 and priest in 1941, he spent 65 years of ordained ministry in southern California. He was assistant at St. Paul's, San Diego, 1940-42; vicar, then rector of St. Andrew's, La Mesa, 1942-53; and rector in La Crescenta from 1953 to 1983. He retired in 1983, then founded and was vicar of St. Columba's, Santee, 1985-88. Since then he had assisted at Holy Trinity, San Diego. He was secretary of the convention of the Diocese of Los Angeles for many years, and was a deputy to General Convention from that diocese. He taught at Bloy House in Claremont. Canon Sadler was active in Kairos prison ministry and was named canon missionary to the incarcerated in the Diocese of San Diego. He is survived by his wife, Mary Maud, five children and six grandchildren.

Other clergy deaths as reported by the Church Pension Fund:

Frank S. Crenshaw	70	Morristown, TN
Robert E. Long	81	Greenville, SC
J. Patrick Murphy	84	Blaine, WA
Albert E. Rust	86	Flat Top, WV
James S. Sigmann	73	Ann Arbor, MI
Robert H. Toulson	85	Wilmington, DE
William K. Williams	88	Evansville, IN

Next week...

Christmas Books and Gifts

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ANNOUNCEMENT

CLERGY SPOUSE NEWSLETTER: For more information contact: communityofspice@yahoo.com.

BOOKS

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

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POSITIONS OFFERED

PART-TIME RECTOR: Priest to serve a small, traditional parish in a university town in western Alabama. Should be interested in community and university ministry. Large rectory included. Contact: **Mr. Hiram Patrenoj**, P.O. Box 446, Livingston, AL 35470. E-mail: patrenoj@bellsouth.net or the Rev. William King, Diocese of Alabama, 521 North 20th St., Birmingham, AL 35203 E-mail: bking@diaola.org. For more information about St. James', contact: www.riosch.com.

PART-TIME RECTOR/PRIEST-IN-CHARGE: *St. Paul's Episcopal Church, Trappe, MD*, a family-sized parish, seeks a dynamic priest to help us welcome Trappe's expected tenfold population growth. We use the 1979 Book of Common Prayer (Rite II). Our laity are deeply involved in community outreach. We operate a state-approved preschool. Trappe is a historic town in Talbot County on Maryland's Eastern Shore. Our proximity to the Chesapeake Bay and its hundreds of miles of shoreline with excellent boating, waterfowl, and birding make this an ideal location for outdoor enthusiasts. Washington & Baltimore are only 90 miles away. In June 2006, we completed a new, four-bedroom rectory. Visit our website at www.saint-pauls.info. To apply write: **Dr. Granville Blades, Chair-Search Committee, P.O. Box 141, Trappe, MD 21673-0141** by November 30.

FULL-TIME RECTOR: *St. Paul's Church, Smithfield, NC*. Traditional, pastoral-sized parish. 200 communicants, strong music tradition, strong lay leadership. Parish profile available. Apply to: **Search Committee, St. Paul's Episcopal Church, 218 S. Second St., Smithfield, NC 27577** or E-mail: rwilcox@hbumc.org.

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CLASSIFIEDS

POSITIONS OFFERED

CATHEDRAL DEAN: Gethsemane Cathedral in Fargo, ND, seeks a new dean of the Cathedral with at least eight years of experienced ministry. Gethsemane is a program-sized church with a diversified membership located in a growing Midwestern community renowned for its excellent quality of life.

Gethsemane was established in 1875. The original Cathedral was on the National Register of Historic Places. This fine old house of worship, one of the few "wooden" cathedrals in the world, was destroyed by fire in 1989. Our "new" Cathedral, built in a rapidly growing area of southwestern Fargo, was designed by world-renowned architect Charles Moore to reflect our agricultural heritage, subtly evoking the image of a grain elevator and a prairie town. In addition to its dean, Gethsemane is served by four locally ordained priests and a deacon.

Simply stated, Gethsemane's mission is "Inviting people to experience a transforming relationship with Jesus Christ." Gethsemane has a strong foundation of growth and varied programming and seeks a dean to continue this positive momentum.

To learn more about this position, Gethsemane and the Fargo community, please be sure to visit our website at www.gethsemanecathedral.org.

Interested parties should send a detailed cover letter and resume to: **Richard P. Anderson, Chairman, Gethsemane Cathedral Search Committee, P.O. Box 10306, Fargo, ND 58106.** E-mail inquiries are welcome at: richard.p.anderson@hotmail.com. Applications will be reviewed immediately upon receipt. Applications accepted through January 22, 2007.

FULL-TIME RECTOR: *Trinity Church, Swarthmore, PA*, seeks an experienced, energetic leader for its program-sized parish. This mainstream congregation highly values the preaching ministry, is known for its fine music, strong education programs, and talented lay leadership. Its three services on Sunday of varying liturgical styles, from a traditional early service, to a family-oriented liturgy, and finally to a formal liturgy, attract a wide spectrum of people. Parish priorities are to foster community within the parish and to reach out to new members and to maintain its strengths. Swarthmore is a small college town in suburban Philadelphia. Interested persons should send their resume and CDO profile to **Susan H. Warren, 330 Dickinson Ave., Swarthmore, PA 19081.** To view the church's profile visit www.trinityswarthmore.org.

FULL-TIME YOUTH MINISTER AND CHRISTIAN EDUCATION COORDINATOR: *St. John's Episcopal Church in Wilmingon, NC*, a program-sized parish, is actively seeking a dynamic youth minister for an exciting youth program and an educator to lead and oversee our children's Christian Education program. At least two years teaching experience, ability to develop relationships with youth and families, and skill at recruiting and supporting Sunday school teachers expected. Full-time position; can be separated into two part-time positions, Christian Education and Youth. Contact the Rev. Robert Morrison at rmorrison@stjohnsepiscopalchurch.net or phone (910) 762-5273.

POSITIONS OFFERED

FULL-TIME RECTOR: *St. Mark's Episcopal Church, Aberdeen, SD.* A pastoral-sized congregation in a town with one college, one university, small industry, new schools, and excellent quality of life. Good liturgical space, excellent music program, regulation-sized gym, vibrant Christian youth and adult formation. Young families, long-time members, bi-cultural mix. Mutual (total) ministry involving local ordained and lay ministry development is in place. Seeking a rector for guidance in worship, pastoral care and ministry development and training. Visit www.iw.net/stmarkch. Contact: **The Rev. Canon Karen Hall, 500 S. Main Ave., Sioux Falls, SD, 57103, PH: (605) 338-9751.**
E-mail: canonkaren.diocese@midconetwork.com.

FULL-TIME DIRECTOR OF YOUTH AND FAMILY MINISTRY: *Grace Church, New York, NY*, seeks a lay person whose passion is working with youth of all ages and their families. Duties include oversight of church school, middle and high school youth groups, and programs to help parents apply the Christian faith to the joys and challenges of raising children in a vital urban area. For a full position description send inquiry to the **Rev. J. Donald Waring** at dwarding@gracechurchnyc.org.

FULL-TIME RECTOR: *St. James Church, Taos, NM.* Growing program church in Sangre de Cristo mountains seeks rector to provide leadership in a culturally diverse community with members from a wide variety of political, geographic, cultural, and economic backgrounds. \$2M expansion of church facilities currently underway, supported by pledges to cover construction expenses. Parish priorities are growth and inclusion. Strong lay involvement and leadership. Taos is a world-class vacation and ski area with a rich amalgam of cultures, extraordinary natural beauty, and a rich history of art and artists. Contact: **Search Committee, St. James Church, 5794 NDCBU, Taos, NM 87571, E-mail: wes@taosnet.com, or visit: www.stjamestaos.org.**

FULL-TIME RECTOR: *St. Luke's, Gladstone,* is a beautiful 106-year-old country church drawing 300 families from a 30-mile radius of towns and villages in bucolic Central New Jersey. Three Sunday services, professionally led choir, vibrant youth program and active, generous outreach. Liturgically center-of-the-road with rector, curate, deacon, experienced lay staff of five and two dedicated lay leadership bodies. Seeking an experienced rector who is an accomplished preacher, enjoys pastoral care, and can work closely with the parish's lay leadership. Spacious four-bedroom rectory is close to the church. Excellent schools, predominantly suburban and rural environment, with easy access to New York City, 45 miles away. Interested candidates should send resume and CDO profile by November 1 to: **The Rev. Canon Elizabeth Geitz, Episcopal Diocese of New Jersey, 808 W. State St., Trenton, NJ 08618-5326** or E-mail: egeitz@newjersey.anglican.org. See Parish Profile at www.stlukesgladstone.org.

POSITIONS OFFERED

HALF-TIME PRIEST: *Emmanuel Episcopal Parish on Orcas Island, WA*, is seeking a half-time priest. We are a small but active parish of about 120 mostly older members. Orcas Island lies in the beautiful San Juan Islands about 70 miles north of Seattle, and is served by car ferry from the mainland. The parish has active outreach and Total Ministry programs. Duties include conducting two Sunday services, doing home and hospital visits, counseling parishioners, conducting funerals, weddings and baptisms. Must be able to work with church officers and committees to support ongoing programs. Request a Parish Profile by writing to **Gil Blinn, Search Committee Chair, Emmanuel Episcopal Parish, P.O. Box 8, Eastsound, WA 98245** E-mail: emmanuel@rockisland.com.

HALF-TIME CHOIRMASTER AND ORGANIST: *Historic St. Paul's Episcopal Church, Selma, AL.* Seeking half-time choirmaster and organist for 400+ member parish church. One Sunday service plus seasonal services, weddings and funerals. Twenty-one-member volunteer adult choir. Two-manual, tracker action, Holtkamp organ. Candidates will show expertise in all styles of church music. Knowledge of Episcopal liturgy preferred. Graduate degree or equivalent with emphasis on church music preferred. Send resume to: **Music Search Committee, St. Paul's Episcopal Church, P.O. Box 1306, Selma, AL 36702-1306.** For further information (334) 874-8421 or E-mail: parish@stpaulselma.org. Applications received through November 10.

FULL-TIME RECTOR: *St. James' Episcopal Church, Lake City, FL*, is a debt-free, 136-year-old parish of 155 families. We are the only Episcopal church in our community with a campus consisting of a new Gothic style sanctuary, parish hall, historic chapel and antebellum style rectory. Our worship is focused on celebrating Eucharist, in addition to a superb music program. We seek a long-term relationship with a dynamic individual committed to Christian education and community outreach.

This is a **rare opportunity** to reside in rural north central Florida with access to national/international cultural experiences and nationally recognized hospitals. Lake City/Columbia County is proud to claim a population of 70,000, state-accredited schools, internationally recognized community college and 3.4% unemployment rate. Interested candidates are encouraged to contact: **Roni Kelly, Search Committee Chair Ph: (386) 755-5022** E-mail: tkelly@se.rr.com. Resumes and CDO profiles should be submitted to search consultant **the Rev. Lita Brown, 2358 Riverside Ave., #704, Jacksonville, FL 32204** E-mail: SaintByrd@aol.com Deadline: 11/30/06.

SPORTSWEAR

EPISCOPAL CYCLIST OR ENTHUSIAST? Cycling priests and chaplains are designing an Episcopal Church cycling jersey. Any proceeds from sale would go to Episcopal Campus Ministries. We have a need to know how many jerseys to create and print. Interested? Contact: **The Rev. Jim Strader, Acting Episcopal Chaplain - University of Arizona, Phone: (520) 623-7575, ext. 16.** E-mail: jstrader@email.arizona.edu.

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ascensionchicago.org (312) 664-1271
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E&B 4 (1S) 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

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ment of Reconciliation 1st Sat 4-4:30 & by appt, A/C

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Sat, MP 8:30, Mass 9, C 9:30

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& H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Even-
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Sun C 10:10:45 & by appt.

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The Rev. William R. Hampton, STS
Sun Eu 10:30

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appt., appointment; B, Benediction; C, Confessions;
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con, 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;
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January 7, 2007
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