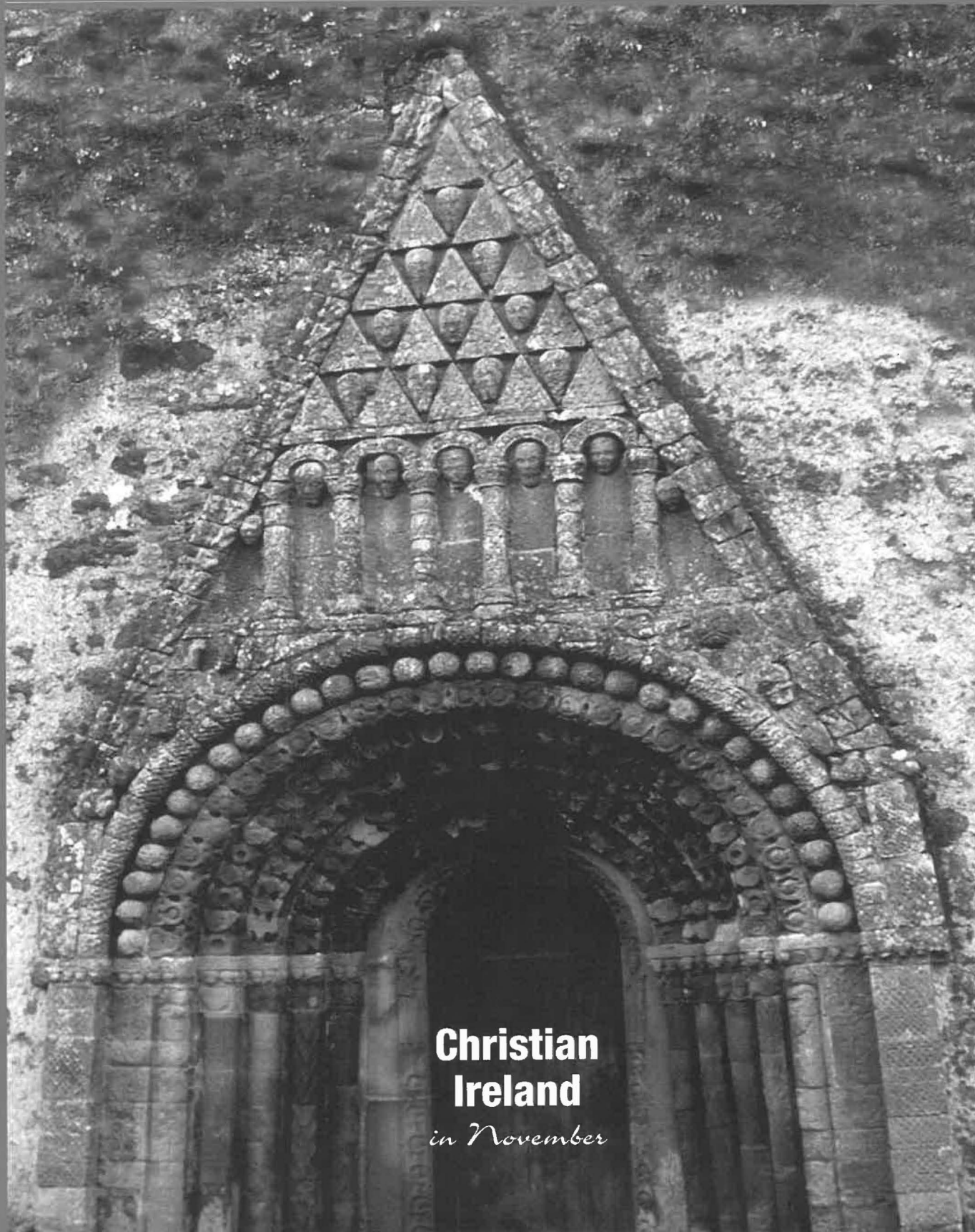


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*The mission of The Living Church Foundation is the promotion and support of orthodox, catholic Anglicanism within the life of the Episcopal Church.*

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Photographs by John Rose

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**SUNDAY'S READINGS**

**The Wrath of God**

*'The noise of the Day of the Lord is bitter!'* (Zeph. 1:14)

**The 26th Sunday after Pentecost, Nov. 17, 2002**

Zeph. 1:7, 12-18; Psalm 90 or 90:1-8, 12; 1 Thess. 5:1-10; Matt. 25:14-15, 19-29

A recurring objection to the lectionary is its deliberate lopping off of texts expressing the wrath of God. Somehow this week Zephaniah on the wrath of God slipped through. For those awaiting a text on God's wrath, this is the week.

Indeed the lectionary for today goes both ways — we have the lesson highlighting the wrath of God from Zephaniah, but we also have the omission of the last verse of the parable of the talents. You guessed it — that verse tells us how Jesus describes the dreadful fate of those who squander their talents. (You can read about it in the 30th verse of the 25th chapter of Matthew, but be warned about letting it be read aloud before the congregation! Hint — this verse could just be the original source of the expression, "There they will find weeping and gnashing of teeth.")

What is it about the wrath of God and our allergic reaction to it? Probably three things, each of which has its antidote in the lectionary for today.

First, the reaction, "You've got to be kidding! You expect us to buy into this today? We have outgrown such images of God." Our temptation is to find ways to supercede and repudiate those things of God which trouble us. How curious that this issue arises at the same time as the reading of what is perhaps the greatest collect of

Thomas Cranmer. In it he reminds us that all holy scripture has been written for our learning. On what authority, then, do we claim a higher reading of the ways of God? Whatever answer might be posed sounds flat and arrogant alongside the words of the one who has eternal life.

Second, the objection that this is an Old Testament take on the Day of the Lord, a description which would never arise in the New Testament. Now that is a problem because our Lord gives us metaphors and analogies of the judgment of the Lord far surpassing the descriptions of any prophet of the Old Testament. Besides the metaphor in the verse lopped off this week's gospel, he also talks in this chapter about eternal punishment, everlasting fire prepared for the devil and his angels (25:41,46). And there is more.

Third, the statement, "My God would never do that!" Of course this is blatantly fashioning God in our own image. As we face up to wrath and judgment in our God, we exercise our option to delete. No wonder so many opt for universalism, even when the God who would judge says otherwise.

Cranmer has it right. Mature spirituality faces these perplexities before God's self-revelation. Then as we embrace them, we find a faith that gives us our blessed hope of everlasting life.

**Look It Up**

What does the Lord hope to see on the Day of the Lord?

**Think About It**

What might it be to "enter into the joys of your Lord" (Matt. 25:21,23)?

**Next Sunday**

**The Last Sunday after Pentecost**

Ezek. 34:11-17; Psalm 95:1-7; 1 Cor. 15:20-28; Matt. 25:31-46.

## BOOKS

### The Celtic Soul Friend

By Edward C. Sellner  
Ave Maria Press, Pp. 254, \$15.95 paper  
ISBN 0-87793-967-5.

"Anyone without a soul friend is like a body without a head," St. Brigit once said. What was true for Brigit in 5th-century Ireland is all the more true for us in the complex and increasingly cynical world of the 21st century. To be a soul friend, the author reminds us, "is to provide a place of sanctuary to another where, through our acceptance, love, and hospitality, he or she can grow in wisdom, and both of us in depth." With deep personal conviction and lively scholarship, Sellner describes the history of the "anamchara" or soul friend and the early Celtic church out of which it arose.

He leads us on a lively exploration of the ancient Druids and early desert monks of Egypt, whose traditions and practices were the foundation of soul friendship. He shares with us the unique qualities of soul friendship in the lives of great saints and offers a

profound portrait of Celtic spirituality out of which the "anamchara" emerged. The book is a lively and informative read for anyone interested in the rich tradition of spiritual direction and companionship, as well as the roots of mentoring and support groups. Edward C. Sellner is a professor of pastoral theology and spirituality at the College of St. Catherine in St. Paul, Minn., and a popular speaker, retreat and workshop leader, and lecturer on Celtic spirituality.

### A Holy Island Prayer Book

By Ray Simpson  
Morehouse Publishing, Pp. 168, \$11.95 paper  
ISBN 0-8192-1935-5.

Holy Island is the birthplace of the Lindisfarne Gospels off the Northumberland coast of England and one of the world's most sacred places.

The author is an Anglican priest and guardian of the Community of Aidan and Hilda, which has a retreat house on Holy Island where he lives. He has written a number of other books on Celtic spirituality.

This pocket- or purse-sized paperback may be used as a daily prayer book, once, twice or three times each day in a monthly cycle, or it may be used as an occasional resource. I have found it valuable for use as Matins on a busy day. The days of the week are grouped together for five weeks and a reflection introduces each of the seven days' themes: Sunday, New Life; Monday, Creation; Tuesday, Peace; Wednesday, Mission; Thursday, Community; Friday, The Cross; Saturday, Sinners and Saints. Each midday prayer also has a short reflection based on a geographical feature of the island (i.e. "midday Reflection at the Boiler-House Chapel"). Also included is an emphasis on the world and its need for peace and healing, making this a versatile resource for worship as well as a personal prayer guide that will help cultivate a simple and natural way of daily prayer.

*(The Rev.) Martyme J. Seymour  
Elkhorn, Wis.*



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## Bishop Gross of Oregon Dies

The Rt. Rev. Hal R. Gross, 88, who upheld traditional theological beliefs throughout his life, died Oct. 12. He retired in 1979 as Bishop Suffragan of Oregon. Bishop Gross was known for his unusual sense of humor and an ability to connect with people across the spectrum of theological belief. He spent his entire ordained ministry in Oregon.

A Requiem Eucharist for Bishop Gross, celebrated by the Rt. Rev. Robert L. Ladehoff, Bishop of Oregon, Oct. 19 at St. Mary's Church in Woodburn, filled the church, according to the Rev. Edwin Shackelford, interim rector at St. Mary's. Fr. Shackelford said after the service, he met one man in his late 90s who had recommended Bishop Gross for seminary at Church Divinity School of the Pacific in Berkeley, Calif. He graduated in 1946.

"He never missed a Sunday," Fr. Shackelford said. Sometimes the presence of a retired bishop in a congregation can be intimidating, but "the only thing he ever did was encourage me."

Recently as his eyesight and health began to fail, Bishop Gross donated most of his personal library collection



Bishop Gross

of theology and canon law books to St. Mary's. At the time of his death, the congregation was within days of completing a small library for Bishop

Gross to dedicate.

Before seeking ordination, Bishop Gross was a lawyer, with a degree from Willamette University. Prior to his election as bishop, he served as assistant at St. Mary's in Eugene for one year, then rector of St. Paul's, Oregon City, from 1947 to 1961. He served as archdeacon of the diocese from 1961 to 1965.

Bishop Gross is survived by his wife, Evelyn (Billie), a daughter, Patricia Simmons, and an extended family of grandchildren and great-grandchildren.

## Family Appointment Divides Sydney Cathedral

The controversial appointment last month of the Very Rev. Phillip Jensen as dean of St. Andrew's Cathedral by his brother, the Most Rev. Peter Jensen, Archbishop of Sydney, has divided the congregation of the mother church in the largest province of Australia, according to *The Sydney Morning Herald*. A third family member, Michael Jensen, who is the son of the archbishop, is chaplain of the attached college, St. Andrew's Cathedral School.

"This appointment, which brings three men of one family into key positions in this cathedral, is absolutely medieval," Joe Pilone told the *Herald*. Mr. Pilone, 85, and a cathedral member for 22 years, said he will not return.

General anger over a lack of consultation in the administration of the cathedral came last May when the congregation attempted a vote of no confidence in the cathedral chapter. The

crisis was reportedly averted only after Archbishop Jensen called a meeting to address the concerns which led to the vote of no confidence.

Disenchanted members claim that as far back as 1995 the cathedral has been moving away from its Anglican liturgical roots in favor of a less traditional, evangelical style. They trace the beginning of their discontent to a decision by the cathedral chapter at that time to ban the choir from singing in Latin, old English, or any other language deemed incomprehensible to the average Australian. On at least one occasion this year a hymn was removed in mid service.

"The choir is a focal point of the cathedral. It's vital to worship," cathedral warden Sue Southgate told the *Herald*. "Backpackers and tourists enter a cathedral and expect a cathedral-style service. They don't expect to get happy clapping."

## Bishop Ingham: Blessings Will Take Place Despite What Canadian House Says

The Rt. Rev. Michael Ingham said neither he nor the Diocese of New Westminster will honor an agreement by the Canadian House of Bishops which calls for individual dioceses to refrain from making unilateral decisions on same-sex blessings until the entire province discusses the matter at its next General Synod in 2004.

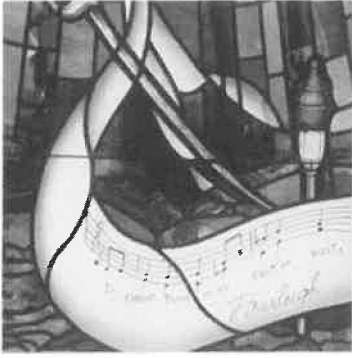
"There are couples waiting and we are proceeding," Bishop Ingham told *Anglican Journal* at the conclusion of the meeting of the bishops, Oct. 25-29 in Mississauga, Ontario. The event was dominated by the controversial subject which took place during three days of debate that was closed to visitors and the media. Following the private discussion, a six-member subcommittee was authorized to draft the statement.

"Before the fracture widens we urge all involved to engage in a process of reconciliation on the basis of the general principles passed by the Diocesan Synod in June 2002," it said in part.

The fracture was precipitated in June when 63 percent of the synod in New Westminster voted to develop and implement a rite for same-sex blessings. Following the vote, clergy and deputies from approximately 25 percent of the diocese declared themselves "out of communion" with synod and called for alternative episcopal oversight.

"We are unable to speak with a unanimous voice on this issue of national concern, especially with regard to the subject of homosexuality in the light of scripture," the statement said. The bishops went on to state that until General Synod resolves the matter, all members of the house should "uphold" guidelines on human sexuality which were developed in 1997.

The bishops also were unable to agree on a specific solution to the immediate problem in New Westminster. They called on all involved to submit to mediation led by a "mutually agreed-to facilitator" and left the precise terms of the conversation to be determined within the diocese.



A new window in the Cathedral of St. Paul, Erie, Pa., was dedicated Nov. 1. It commemorates three persons who came from the cathedral in the 19th century. They are: Strong Vincent, a Union officer in the Civil War who was killed at Gettysburg; his brother, Boyd, who became Bishop of Southern Ohio; and Harry T. Burleigh, an African American musician who adapted the historic spirituals, as in the tune for the hymn "In Christ there is no East or West" (hymn 529, the Hymnal 1982).

## AROUND THE DIOCESES

### Different Cultures

The Rev. Eric H.F. Law of Los Angeles gave a challenging presentation on living a life of grace in a pluralistic society during convention in the Diocese of **Northwest Texas**, which met in Odessa Oct. 25-27. Fr. Law was the keynoter and principal presenter. The theme of the convention was "A New Creation in Christ."

Fr. Law, who is a consultant, teacher and trainer in building inclusive community as well an author, composer and adjunct faculty member of Seabury-Western Theological Seminary, walked participants through exercises designed to help those persons gain a better understanding of cultures and cultural differences. He also focused on communication styles and perceptions of power and its effect on building inclusive communities.

A lay leader from the Episcopal Church in Spain, Jose Quesada Blanco, brought greetings from the companion diocese, and youth representatives reported on a recent mission trip to Spain.

Sister Brigit-Carol, S.D., a solitary religious who has just taken up residence in the western plains of Texas, reported on her ministry of prayer. A \$1.3 million budget was approved for the coming year.

*(The Rev. Canon) David L. Veal*

### All the Baptized

Delegates from 22 congregations gathered in the Winter Olympics site in Park City under the theme of "Mission Communities: Grounded in Faith, Moving in Hope, Living in Love" for the convention of the Diocese of **Utah** Oct. 4-5. It recognized the century-long mission status of the diocese until 1971, when the Rt. Rev. Otis Charles became the first bishop elected by Episcopalians in Utah.

Resolutions reflected the continued structural transformation of the dio-

cese from that of a mission to a transparent, self-governing entity. One urged continued work on development of a diocesan council to help direct and coordinate program. Much of that is now done by standing committee, diocesan or parish staff.

Also passed were revisions to the canons pertaining to the commission on ministry. Its mission will now expand beyond those seeking ordination to empowering the ministry of all the baptized. A mutual ministry review resolution was heavily debated. As adopted, it calls for setting up norms to review the ministries of vestries, rectors, vicars, committee members, diocesan staff and the bishop.

The Rt. Rev. Robert Anderson, former dean of St. Mark's Cathedral, Salt Lake City, now assisting in Los Angeles, came back to Utah to be keynote speaker. He donned a Native American headdress given him by two tribes at an ordination service when he was Bishop of Minnesota.

"They wanted to give me this special bonnet that day because of their time of reconciliation," he told convention. "It was a great day of reconciliation between these two tribes," and he went on to tell how these tribes had been archenemies for as long as people could remember.

A diocesan budget is being prepared for standing committee approval later this year.

*(The Rev.) Dan Webster*

### Mission Imperatives

Seven "mission imperatives" were adopted by the convention of the Diocese of **Spokane** Oct. 18-20 at the Cathedral of St. John the Evangelist.

The imperatives were developed by a Committee on Mission and

*(Continued on page 14)*



Bishop Anderson



# Christian Ireland

## *in November*

By Ann Rose

Why Ireland in November? Why anytime but summer? In summer the weather is sunny and mild, the daylight lasts until 10 p.m., and the word green becomes inadequate to describe the brilliant color of everything.

My husband, John, and I discovered the unlikely time of November for exploring Christian Ireland by accident in 1999, but after we repeated Thanksgiving week in Ireland in 2000, we became convinced that November does work. We had begun our Ireland ventures on the southwest coast in the summer of '98, taking the archaeological tours out of Dingle and bouncing out into the Atlantic on a small trawler to the amazing ancient monastery (dating back to the 6th century) 600 feet up on the rocky island of Skellig Michael.

Realizing after our first summer that we had barely glimpsed one small part of Christian Ireland (and had not yet found the 9th- and 10th-century high crosses or round towers), we decided to take a few years to investigate one geographical section of the country at a time. We made plans to return in the summer of '99 and work our way south from Dublin, then west, across the middle of Ireland, a route that would take in Glendalough and Clonmacnoise, two of the most famous of the ancient Celtic monasteries. Four hours before our departure from Miami, however, a medical emergency with one of our daughters bumped Ireland off the summer agenda.

Perhaps our enthusiasm for Thanksgiving week is partly explained by the fact that while South Florida weather sounds like heaven on earth to most people, we get tired of the monotony of bright, sunny, warm-to-hot days. Dark, gray, cold, misty, windy November weather in Ireland sounded wonderfully seasonal.

But even if you have to endure the weather instead of celebrating it, what November offers is lower plane fares, lower accommodation expenses, and no crowds. True, the monasteries were built for communities, but those Celtic monks valued quiet and solitude within those communities — and so do we.

To give some examples of the wonderful solitude we have found in November — in '99 we and two other people had the entire Glen-



dalough monastery to ourselves on the Monday before Thanksgiving. And on Thanksgiving Day, John and I were the only people at Clonmacnoise. Clonmacnoise — its high crosses, round towers, little chapels; the place where Alcuin studied before he returned to York to be recruited by Charlemagne to start the palace school at Aachen — Clonmacnoise was all ours to wander in and feel as if we were back in the 6th or 7th or 8th century.

I have one qualification to my enthusiasm for exploring Ireland in November — people go on those summer tour buses partly because the historical sites in Ireland are spread out and not easy to find. We were amazed at the “adventure” involved in locating the Moone High Cross, the Clonfert Cathedral, and the Ahenny crosses.

With the focus on Christian Ireland, which for most people means the thousand-plus years from pre-St. Patrick days to the Reformation — staying in Dublin for two nights to start with is an excellent plan. Leaving Miami on Friday night and changing planes in Heathrow, we arrived in Dublin at noon on Saturday. Since we stayed in a hotel in Old Dublin, we were within walking distance of Christ Church Cathedral which has 5 p.m. Evensong on Saturday (Christ Church Cathedral is a 12th-13th-century Norman structure with probably the largest crypt in England or Ireland). On Sunday morning, St. Patrick’s Cathedral (the lovely 13th-century cathedral where Jonathan Swift served as dean in the early 18th century) has a Sung Eucharist at 11:15 a.m. You need to buy the pamphlets at both to discover why Dublin has two Anglican cathedrals, and moreover, in walking distance of each other. The National Museum of Ireland, in the same hub of “city centre,” is closed on Mondays but has Sunday afternoon hours. The treasury section has the finest medieval ecclesiastical treasures in the country. Trinity College is also there, and its Library has the Book of Kells.

The itinerary that we have dubbed “ideal” now, is to spend the two weekend nights in Dublin, and then take off from Dublin around Monday noon in a rental car.

One route that works for the rest of the week is to head south to Glendalough (the monastery founded in the 6th century by St. Kevin), then west to the Moone High Cross,

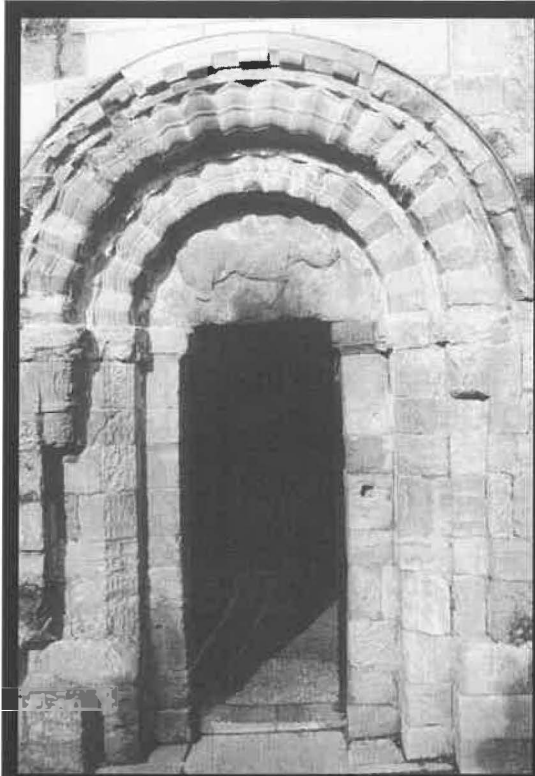
the Castledermot High Crosses, the Clonfert Cathedral (founded by St. Brendan in the 6th century and eventually exhibiting the most brilliant of 12<sup>th</sup>-century Irish Romanesque architecture), Clonmacnoise (the monastery founded in the 6th century by St. Ciaran), and finally the Cliffs of Moher. In ’99, we stayed south of Dublin in County Wicklow for a couple of nights and visited Glendalough from there. The coastal villages in that area have their own charm, and we wanted to putter around the villages as well as wander through the ruins.

During our second Thanksgiving week in Ireland, we stayed on the east coast, going first from Dublin down to Waterford. The town of Waterford, the Waterford Crystal Factory, the Tintern Abbey of Ireland (sister abbey to the one in Wales that Wordsworth’s poem is about), and the Rock of Cashel (with ties to St. Patrick that eventually resulted in a high cross, a round tower, a Romanesque chapel, and a Gothic cathedral) are all in that area. After a couple of nights in the southern part, we drove north, stopping at the Ahenny High Crosses and various monastery ruins, to the Cooley Peninsular (north of Dublin). From there we could visit the high crosses of Monasterboice and Kells, the archaeological wonder of Newgrange (older and just as exciting as Stonehenge), and the Cistercian abbey ruins at Melforte.

Some people dismiss Celtic spirituality because things Celtic are somewhat trendy at the moment. But there is tremendous history, depth, richness, and faith to be encountered through Irish saints, stories, art, and ecclesiastical ruins. It’s not a bad idea to read Thomas Cahill’s *How the Irish Saved Civilization*, and then go and walk in the steps of Patrick, Brendan, Kevin, Ciaran, Brigid, Columba, and others, seeing the natural world they saw, wandering around on some of the actual monastery grounds that they helped to start.

From year to year we will choose different sections of the country to target, but in general we know that it works well to begin with Evensong at Christ Church Cathedral in Dublin on the Saturday before Thanksgiving, and then attend the Sung Eucharist at St. Patrick’s Cathedral the following day. On Monday, it’s time to be driving out of Dublin and heading to another part of Ireland, to spend five short, dark, windy, misty and glorious days. □

*Ann Rose is a free-lance writer in Miami, Fla. She is a member of St Thomas’ Church.*



Above and opposite page: Rock of Cashel.  
Photographs by John Rose

**There is tremendous history, depth, richness, and faith to be encountered through Irish saints, stories, art, and ecclesiastical ruins.**

# We're Only Human Beings ...

Clergy who are thinking about moving to a new ministry might want to consider the Diocese of Southern Virginia. The Rt. Rev. David Bane, bishop of that diocese, makes it sound pretty appealing in his column for the diocesan newspaper, *The Jamestown Cross*.

"In the Diocese of Southern Virginia the clergy are happy, healthy, fulfilled in their ministries, and take two days off each week for rest and recreation," he writes. "They are encouraged to be pastors, preachers, teachers, and prophets, and not expected to work as administrators, managers, or CEOs.

"Clergy and vestries are very intentional about developing ways of supporting one another, working together, and truly 'being Christ' to one another. Communication among all of them is open, honest, vulnerable and loving.

"Regular clericus meetings are rich and rewarding, as clergy are intentional about making them a priority for their own health and mutual support. The bishops attend at least one clericus meeting in every convocation annually, for the sake of sustaining healthy relationships."

From the website of the Church of the Ascension, Silver Spring, Md.:

Three pastors in the South were having lunch in a diner.

One said, "Ya know, since summer started I've been having trouble with bats in my loft and attic at church. I've tried everything – noise, spray, cats – nothing seems to scare them away."

Another said, "Yes, me too. I've got hundreds living in my belfry and in the narthex attic. I've even had the place fumigated, and they won't go away."

The third said, "I baptized all mine, and made them members of the church. Haven't seen one back since!"

The website of St. Luke's, Southport, England, carries this one sent by a vicar:

"I was taking the wedding for a vicar who was indisposed. The verger handed me a list of hymns. Instead of 298 he had transposed the last two digits to hymn number 289, which I, of course, announced.

"So instead of singing 'Praise my soul the King of Heaven' we all launched with gusto (and to the consternation of the vicar's wife)

into 'Soon will you and I be lying – each within our narrow bed' – a hymn from the funeral section of the hymn book."



Subscriber Ed Wall of Orland Park, Ill., thinks perhaps everyone's trying to get into the act. "The mail brought an ad from Orland Park's new Corner Bakery," he wrote. "It says: Bring this coupon in for redemption."

Along the same lines, the Rev. Sid Ellis, of Panama City, Fla., notes the following heavy matters from St. James' Church, Port St. Joe, Fla., where he sometimes supplies:

Have you ever wondered ...  
 "If it is true that we are here to help others, then what exactly are the others here for?"

John Speller, a member of St. Mark's Church, St. Louis, mentions that the ELCA church down the road had, during a spell of hot weather, the following message on its illuminated sign: "Be thankful. There's somewhere else that's hotter." The message at St. Mark's read "Come inside. Our church is really cool."

Thanks to all who have shared their own tales of visits with Sr. Ruth Angela, S.H.N. [TLC, Oct. 27]. They could make quite a collection.

Among the license-plate watchers: I saw PRAYZ and EPHS2 38, which is odd because Ephesians 2 has only 22 verses. David Bull, Jr., of Alva, Fla., saw SAVED – RU, Marshall Pepper of Pewaukee, Wis., spotted PRAYN 4U, and Marvin Lett, of Mt. Pleasant, Mich., submitted VIP2GOD.

Note to the person who slammed the phone down in my ear before I could respond to her comment: We really do try not to make any mistakes, but as long as human beings are working for this magazine...

*David Kavelage, executive editor*

## Did You Know...

**The Rt. Rev. M. Thomas Shaw, S.S.J.E, Bishop of Massachusetts, on the possibility of war in Iraq: "If the 20th century taught us anything, I would think it was that war solves no fundamental problems."**

## Quote of the Week

**The Rt. Rev. Bullen Dolli, Bishop of Lui (Sudan), confirmed more than 22,000 persons in 2001.**

## Giving Back to God

It would not be surprising to hear that parish treasurers are having a difficult time of it these days. If being a treasurer isn't a thankless enough job, then trying to balance parish budgets and planning stewardship campaigns may make the task nearly impossible. The state of the economy in recent months has had a major effect on parish budgets, endowment funds, and other investments. Trying to figure out what may take place during the next year in the midst of an unstable economy is a challenging assignment. Add to that the usual difficulty some church leaders have in talking about money to their parishioners, and the tasks at hand become increasingly demanding.

Pledge income may be particularly difficult this year. Church members too may find themselves in a precarious financial position. Parishioners' retirement funds and other investments may have taken a beating during the past year while expenses have increased. Some persons may have lost their jobs or be fearful of being terminated. Others may feel strongly that a share of their pledges and tithes should not go to the diocese or the national church because the church at those levels may have made decisions with which they do not agree.

The picture doesn't have to be bleak. In recent years, many churches have reported increased stewardship when they emphasize giving out of gratitude rather than in support of an institution. Giving to God in thanksgiving for all the blessings one has received helps us to focus on giving back to God what rightfully belongs to God. Our time, talent and treasure should be used for the carrying out of the mission of the church, even in difficult times. We should settle for nothing less.

## Bible and Daily Life

On Nov. 17, the 26th Sunday after Pentecost, the collect of the day is a familiar one. It addresses the importance of the holy scriptures in our lives. In that collect, used by Anglicans for more than 400 years, we pray that we may "read, mark, learn, and inwardly digest them." The prayer is based on Romans 15:4, which states, "For all the ancient scriptures were written for our own instruction. . ." At a time when the primacy of scripture is being challenged by many persons, both inside and outside the church, the words of this prayer may help to remind us that God continues to speak to us through the Bible.

Episcopalians are exposed to considerable amounts of scripture — perhaps more than we realize. The eucharistic liturgy includes two or three lessons from scripture, a portion of the psalms and a homily usually based on scripture. Most of our music has at least scriptural references. May this collect help to remind us that the holy scriptures are the revealed word of God, the ultimate standard of our faith.

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## VIEWPOINT

**A**s the Episcopal Church continues to struggle with diverse issues of sexuality and authority, what it means to be part of the worldwide Anglican Communion, and how best to interpret and proclaim the gospel to a world which joins with Pontius Pilate in asking the question “What is truth?”, the question of the basis of our unity is coming increasingly to the fore. What does it mean to be an Anglican Christian? What does it mean that we in the Episcopal Church are part of that Anglican Communion? Finally, what is the basis of unity when we are “not a confessional church” as many have said, nor do we all begin our worship services on the same page?

When the House of Bishops adopted the Chicago Quadrilateral in 1886, it was stating (in the words of the Rev. Robert Prichard) “the four basic elements that the Episcopal Church would expect in any national church it helped to create.” Subsequently, the Lambeth Conference of 1888 adopted the four principles, stating that they were the “basis on which approach may be by God’s blessing

**The principles in the Chicago-Lambeth Quadrilateral define us as Anglicans.**

made towards Home Reunion” (BCP, p. 877). It is my belief that in an age dominated by issues, litmus tests for bishops, and win/lose arguments, those four

# Our Only Unity?



**The question of the basis of our unity is coming increasingly to the fore.**

By Tom Sramek, Jr.

principles are, frankly, just about the only thing that holds the Anglican Communion together. They are:

**The holy scriptures of the Old and New Testaments, as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith.** In all of the various interpretations of scripture, from the historically based interpretations of the Jesus Seminar to the more conservative view of the Bible as the infallible and inerrant word of God, no one has suggested tossing the Bible out as the basis for Christianity. All ordained persons in the Episcopal Church must sign a declaration and make a vow that they believe scripture to be “the word of God, and to contain all things necessary to salvation.” I would submit that few Anglicans would argue that while Jesus Christ is the “chief cornerstone,” the Bible forms the foundation and starting point for our faith.

**The Apostles’ Creed, as the bap-**

**tismal symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.** We may not be a “confessional” church, but we do affirm these historic creeds. It is interesting that the Nicene Creed is proclaimed as the “sufficient statement of the Christian faith.” We may note that it says nothing about the ordination of women, sexual preference, or even the hallowed “inclusivity” of church and language. There is nothing else required for membership in the Episcopal Church than to be baptized and to have such baptism registered. As such, there is no doctrinal statement or position on an issue or issues that forms any sort of basis for unity. The creeds are sufficient.

**The two sacraments ordained by Christ himself — baptism and the Supper of the Lord — ministered with unfailing use of Christ’s words of institution, and of the elements ordained by him.** While a seminary classmate of mine once

**In spite of the fact that we often treat the Episcopal Church as a franchise ... , we are a church in which final authority rests in our bishops, for good or ill.**

inquired (tongue in cheek) if beer and pretzels would be valid or efficacious if used in communion, there has been little recent controversy regarding baptism and Eucharist. We may quibble about exactly what happens in and through those sacraments, but we believe that something happens that is vital to our lives as God's children. With the 1979 Book of Common Prayer now the norm in most Episcopal congregations, the Eucharist especially forms the center of who we are as the body of Christ. The church is a eucharistic community.

**The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.** In spite of the fact that we often treat the Episcopal Church as a franchise in which we pay fees to put the sign with the shield out front, we are a church in which final authority rests in our bishops, for good or ill. As has been and continues to be demonstrated, bishops are by no means perfect, but in our church they are charged with both the power and the responsibility to "guard the faith, unity, and discipline of the whole church" (BCP, p. 855). As a priest, I have sworn to "respect and be guided by the pastoral direction and leadership" of my bishop — whether I agree with him (or her) or not. Without bishops, we are a congregational church with vestments.

Even if we cannot agree on blessing of same-sex unions, ordination of homosexual persons, ordination of women, or the "correct" way to interpret scripture, the above principles, I submit, are what define us as Anglicans. No more or less should be required. □

*The Rev. Tom Sramek, Jr. is the vicar of St. Alban's Church, Albany, Ore.*

## LETTERS TO THE EDITOR

# Canons or Faith?

My friends John Frizzell and Peyton Craighill write cogently [TLC, Oct. 20] regarding the canons under which David Moyer is obligated. What is missing in their logic is the question of the Christian faith. When canons and faith are in conflict, as was the case with Athanasius under Arianism, it would be idolatrous to forfeit the faith for the canons.

Bishop Bennison's claim, that his authority over territory is without regard to theology, creed, scripture and

**The serious question that is posed by this conflict is whether the unity of the Episcopal Church is founded on canons or on the Christian faith.**

tradition, is simply and demonstrably false. It is an ominous assertion that his authority is higher than the Christian faith.

As to waiting for the House of Bishops to resolve theology issues, one needs to read Philip Turner's article in *Pro Ecclesia* (Vol. 8, No. 1) in which he shows that the house has been unable to deal with matters of faith since the censure of Bishop Pike. Pike was censured not for the substance of his denial of the Trinity and Christology but for his "tone and manner."

The following quote from Richard Hooker shows how far we have departed from the faith "as this church has received" it.

Laws touching Matter of Order are changeable by the Power of the Church, Articles concerning Doctrine not so. We read often in the Writings of Catholic and Holy men touching matters of Doctrine. This we believe, this we hold, this the Prophets and Evangelists have declared. This the Apostles have delivered. This the Martyrs have sealed with their Blood, and confessed in their Torments, to this. We cleave as to the Anchor of Our

Souls; against this, though an Angel from Heaven should Preach unto us, we would not believe. But, did we ever in any of them read touching Matters of mere Comeliness, Order and Decency, neither Commanded nor Prohibited by any Prophet, any Evangelist, and Apostle.

Although the church wherein we live do ordain them to be kept, although they be never so generally observed, though all the churches in the World should Command them, though Angels from Heaven should require our Subjection thereunto, I would hold him accursed that doth obey? (Bk. 5, Chap. 8).

Fr. Moyer and Bishop Duncan are clearly in the company of Athanasius and Hooker. The serious question that is posed by this conflict is whether the unity of the Episcopal Church is founded on canons or on the Christian faith.

*(The Rt. Rev.) C. FitzSimons Allison  
Bishop of South Carolina, retired  
Georgetown, S.C.*

## Not Provided

The letter from the Rev. Bonnie Shullenberger [TLC, Oct. 13] must not go unchallenged. She repeats the widely held misconception that Planned Parenthood "is an abortion provider." Planned Parenthood does not provide abortion. What it does provide is counseling for women facing an unwanted pregnancy, as well as information about pregnancy prevention and planning. As I understand it, Planned Parenthood does not even actively recommend terminating pregnancy, except possibly in cases where the woman's health would be endangered by continuation to term. If, after counseling, the woman decides that abortion is her best choice, then Planned Parenthood is prepared to direct her to a competent and qualified practitioner.

*George L. Trigg  
New Paltz, N.Y.*

## Depth Unmatched

This is in reference to the article about the Seabury Institute written by Anne Little [TLC, Oct. 13].

As a member of the class that was in session the day Ms. Little was at Seabury, I take exception to conclusions made at the end of the article. Like Bob Wyatt, I too have participated in both the CDI at Sewanee and the Seabury Institute. My experience however is that the Seabury program has a depth that is unmatched by CDI.

Whereas the CDI talks about the groundbreaking work of Arlin Rothauge, at Seabury Rothauge himself leads the discussion. Many other authors on the cutting edge are available as lecturers and mentors.

The CDI does focus on moving a congregation forward by problem solving, but Seabury moves far beyond that by visioning new untested ways to be the church in the 21st century. Even though Seabury urges us to think outside the box when it comes to congregational development as well as liturgy, there is never doubt of the importance of staying grounded "in the Episcopal Church's standard liturgical practice" which Robert Gallagher urges also. Seabury challenges us to see the church through new eyes. It is an exciting program and I recommend it to anyone ready to work hard and be changed while being a catalyst for change.

*(The Rev.) Jo Ann Barker  
St. John's Church  
Harrison, Ark.*

## No Oppression

I am a member of a Forward in Faith Parish in Omaha, and serve as the organist/choirmaster of a second Forward in Faith parish here. Perhaps the Rev. Sarah Brockmann [TLC, Oct. 20] does not understand, or does not wish to understand, but the belief in the male nature of the priesthood has nothing to do with oppressing women. Women obviously have many gifts and ministries to give to the church. In both our parishes here, women serve and have served as wardens and in other leadership positions. We believe however,

that Christ established the catholic priesthood to be male, that holy scripture supports this, that 2,000 years of catholic practice confirms this, and that the Lambeth Conference of 1998 still confirms this is a valid position for faithful Anglicans.

If, as she writes, that the church we belong to disappeared 25 years ago, then why are we not allowed to depart in peace? Why are most attempts by our catholic parishes to depart met with vicious lawsuits which take our church buildings? If our church ceased to exist 25 years ago, then it seems to me that all that business about being "held in trust" which is used to seize and close our churches is malarkey.

The only oppression going on at the moment is the oppression and strangulation of traditional Anglican parishes. There seems to be a conformity being required not dissimilar to Henry VIII's time. The only difference is that instead of conform or die as in those days, it is now conform or get out — but make sure you leave your property and money behind. Are God and his church being well served?

*Nick F. Behrens  
Omaha, Neb.*

## Not Quite Right

I was delighted to read the article about the creative program the Diocese of Olympia has launched to encourage shy Episcopalians to invite a friend to join them in worship [TLC, Oct. 13]. But I was chagrined that the name of my good friend, Carl Knirk, was misspelled.

*Bruce A. Rockwell  
Springfield, Mass.*

## Worthy of Coverage?

Thanks for giving us a report of what the House of Bishops did not do at its recent meeting [TLC, Oct. 20]. What an embarrassment. I read three national newspapers and two weekly news magazines and didn't see one reference to the meeting in Cleveland. What does that tell us about the state of our church?

*(The Rt. Rev.) Milton L. Wood  
Elberta, Ala.*

## Involve Younger Members

## Invitar A Los Jovenes

A banner at the Spokane convention.

*(Spokane - continued from page 7)*

Structure that gathered information from around the diocese and were introduced on large banners in English and Spanish that were carried into the great hall to fanfares.

"The mission imperatives put before us will be challenging, daunting, perhaps disturbing and unsettling. They are big and they are bold. If not, why bother?" said the Rt. Rev. James Waggoner, Bishop of Spokane. "We already know that God never allows us to stay where we are. As with Abraham and Sarah, the prophets, Jesus and his followers, we are always being beckoned to become more of who we are called to be."

One imperative called for an intentional effort to include others in the community. Ministry to youth and Latinos are specifically addressed in succeeding directives along with a call for making Christian education and formation a priority for all ages.

In other developments, treasurer David Walker reported that council has approved a feasibility study as a first step toward a major capital campaign to fund mission imperatives and capital improvements throughout the diocese. Peter Moye, chair of the Foundation Exploration

Group, also reported steps toward establishing a foundation to strengthen stewardship, manage investments, and provide funds for new ventures in ministry. A budget of \$918,550 was approved for 2003.

The Rt. Rev. Jon Bruno, Bishop of Los Angeles, was banquet speaker and guest preacher for the Sunday Eucharist.

*(The Rev. Canon) Kristi Philip*

## Confess and Forgive

"My name is Bob, and I am a recovering stingy person." With that humorous remark, the Rt. Rev. Robert R. Gepert began his personal testimony at the convention of the Diocese of Western Michigan.

It was Bishop Gepert's first diocesan convention since he became the eighth Bishop of Western Michigan, and it was as very different convention from those of the previous decade.

"It was a joy to be together as the diocese without much business," said the Rev. Mark Rutenbar, rector of St. Luke's Church, Kalamazoo. "There was a joyful and prayerful spirit, and I enjoyed it."

The convention, Oct. 11-12 at St. Paul's, Muskegon, began with small-group Bible study focused on forgiveness. That led to a special confession rite at the Eucharist in which all present were given stones and asked during an examination of conscience to place whatever they needed to confess onto the stones, which were then brought in procession to the baptismal font, where they were washed symbolically before the absolution was given.

The only substantive resolution to come before convention called upon President George W. Bush to refrain from any first strike military action by our country and from any direct or covert efforts to assassinate the leaders of Iraq. It was adopted by an overwhelming majority.

Delegates heard four witnesses on tithing. "When we see a 10 percent off sale advertised, we hardly feel motivated to go," said Netty Cove, of St. Andrew's, Big Rapids. "Why is it so dif-

ficult, then, to see 10 percent giving as such a challenge?"

The proposed budget of \$912,000 was adopted.

*(The Rev.) Joseph C. Neiman*

## Search for Bishop

The Diocese of Colorado cleared its convention agenda this year in order to focus on the episcopacy as the diocese begins its search process for a coadjutor. Convention met at a Denver hotel Oct. 4-5.

With an election scheduled for June


21, 2003, and his planned retirement announced for January 2004, the Rt. Rev. William (Jerry) Winterrowd attempted to leave a clean slate for his successor by reflecting back on the journey he and the diocese have made together and speculating on what the future may hold.

A diocesan profile was released prior to convention which revealed substantial diversity in the diocese regarding various "hot-button" issues found throughout the Episcopal Church.

There was strong agreement, how-



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ever, that the next bishop should “be focused on Christ.”

A \$2.1 million budget was approved for 2003.

## Election in May

Two resolutions got much of the time and attention from delegates to the Diocese of **Milwaukee's** conven-

tion Oct. 12 at Grace Church, Madison, Wis. A resolution that the diocese should affirm that same-sex marriages or unions should not be blessed generated considerable debate. It was finally defeated when it was noted that the resolution stated what was already the policy of the Episcopal Church.

Considerable time also was spent

on a resolution proposing an alternative assessment proposal for 2003. It also was defeated.

In other business, the convention set May 31 for the election of a successor to the Rt. Rev. Roger J. White as Bishop of Milwaukee. A resolution to establish rules of order for the election was adopted. The election will be held at All Saints' Cathedral.

Seven resolutions on constitution and canons were proposed and six were adopted, as was the budget for 2003.

## Nominees in Costa Rica

The Diocese of Costa Rica, part of the autonomous Anglican Church of Central America (IARCA), has released a slate of three bishop candidates, all of whom have strong connections to the Episcopal Church. They are the Rev. Boanerges Rosa, a Honduran native canonically resident in Honduras, who is serving as the head of the IARCA seminary program in San Salvador; the Rev Héctor Monterroso of Guatemala, executive secretary of IARCA, and who until a few months ago held the same position for Province 9 of the Episcopal Church; and the Rev Henry Atkins of New Jersey, chaplain of the diocesan Hispanic Committee. The election was to be held Nov. 16.

## Three Elected to TLC Foundation

Three new members were elected when the Living Church Foundation held its annual meeting Oct. 21 in Milwaukee.

The Rt. Rev. Bertram N. Herlong, Bishop of Tennessee; the Rt. Rev. Keith B. Whitmore, Bishop of Eau Claire; and the Rev. Kenneth C. Kroohs, vicar of St. Christopher's Church, High Point, and St. Paul's, Thomasville, N.C., were elected to three-year terms on the foundation. Foundation members also re-elected six current members and all eight members of the board of directors.

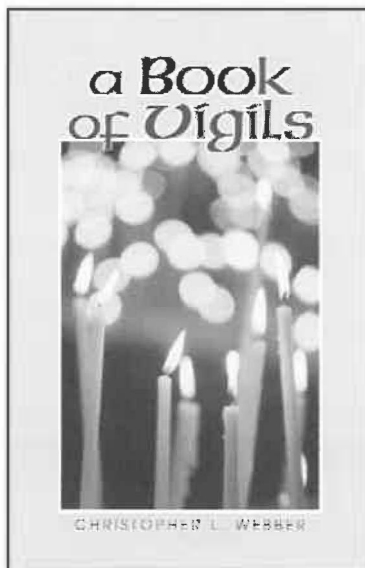
During the board meeting which followed, all four officers of the board were re-elected to one-year terms. The board also decided to return to its practice of meeting three times per year.

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### Appointments

The Rev. **Oliver Viotor** is assistant at St. Paul's, PO Box 37, Ivy, VA 22945.

The Rev. **Rae Wake** is rector of St. Mary's, PO Box 641, Provo, UT 84603.

The Rev. **Gretchen Weller** is rector of St. Bartholomew's, 435 Som Center Blvd., Mayfield Village, OH 44143.

The Rev. **R. Ellen White** is assistant at St. Andrew's, 4000 Lorcom Ln., Arlington, VA 22207.

### Resignations

**Scot McComas**, as chaplain of Palmer Trinity School, Miami, FL.

The Rev. **Terry Sweeney**, as vicar of Church of the Cross, Charlottesville, VA.

The Rev. **Nicholas B. White**, as rector of St. Paul's, Cleveland Heights, OH.

The Rev. **Robert G. Windsor**, as rector of St. John's, Newtonville, MA.

### Deaths

The Rev. **James Robert Titcomb**, 72, died Sept. 23 in Green Valley, AZ.

Born in Nogales, AZ, he graduated from the University of Colorado, and, after serving in the Navy, the Church Divinity School of the Pacific. He was ordained deacon and priest in 1958. In Arizona, he served churches in Holbrook, McNary and Winslow, then became canon at Trinity Cathedral, Phoenix, 1965-67, and associate at All Saints', Phoenix, 1967-79. He was rector of Holy Trinity, Sunnyside, WA, 1979-86, and rector of Sts. Peter & Paul, El Centro, CA, from 1986 until his retirement in 1995. Fr. Titcomb is survived by his wife, Dorothy, four children and seven grandchildren.

The Rev. **Robert Marshall Wainwright**, rector of St. Paul's, Rochester, NY, for 25 years, died Aug. 23 in Centerville, MA. He was 72.

Born in Brooklyn, NY, he graduated from Brooklyn College and Union Seminary. He was ordained deacon in 1954 and priest in 1955. He was curate at St. Paul's, Chestnut Hill, PA, for two years, then rector of Messiah, Gwynedd, PA, 1957-67, and archdeacon of the Diocese of Pennsylvania until moving to Rochester in 1970. Among many responsibilities in diocesan, national and international affairs, he was deputy to General Convention from 1969 to 1994, a member of the national Executive Council, the Presiding Bishop's Council of Advice, the Nominating Committee for the Presiding Bishop, and chairman of the Coalition for Human Needs aiding churches in third world countries. Fr. Wainwright is survived by his wife, Nancy, sons John of Saratoga Springs, NY, Andrew of Hamilton, MA, Timothy of Rochester, NY, and four grandchildren.

### Next week...

## Keeper of World Peace

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**FULL-TIME RECTOR:** We are a small, family-oriented, traditional church in Marlborough, MA. We are looking for an energetic pastor who is comfortable with people of all ages and nationalities. Please send resume and CDO profile to: **Search Committee, Church of the Holy Trinity, PO Box 65, Marlborough MA, 01752**, or via E-mail to [sswalker@attbi.com](mailto:sswalker@attbi.com).

**ASSOCIATE PRIEST OR DIRECTOR OF CHRISTIAN EDUCATION POSITION** at Lake Tahoe, with special focus on working with young families and children of all ages. Contact the **Rev. Jim Thompson, St. Patrick's Episcopal Church Phone: (775) 831-1418** or E-Mail: [tahoej@usa.net](mailto:tahoej@usa.net)

**RECTOR:** A partnership of two family-sized congregations in the Diocese of Eastern NC, Grace Church, Plymouth, and St. Luke's/St. Anne's, Roper, is seeking a priest to serve both congregations on a full-time basis. We are looking for a person with strengths in worship and pastoral care, which will support congregational vitality; education for all ages, which will support congregational ministry and growth; congregational outreach that will build up the local community, and physical and spiritual growth of the two congregations. Plymouth, the county seat, is the largest town in Washington County and Roper, eight miles away, is the second largest town. Both congregations have been in existence since the early 1800s with historic church structures. A rectory, and parish hall with class and meeting rooms are part of the Grace Church campus. We offer a unique opportunity to serve and work with two distinct congregations who have chosen a partnership relationship in order to enlarge the Episcopal presence in western Washington County. If you are interested in exploring this opportunity please submit your resume and CDO profile to: **Mr. John Brinson, 78 Brown Street, Plymouth, NC 27962.**

**RECTOR:** All Saints' Church, in the Kitty Hawk area of coastal North Carolina (a short distance from Norfolk, VA) is searching for a new rector for a growing and dynamic church family. We seek a skilled preacher, liturgical leader, spiritual guide and teacher who will help our congregation expand and develop into the parish God has called us to be. To apply, please submit resume and CDO profile to **Mr. Jack Mann, Chair, Search Committee, 40 Pintail Trail, Southern Shores, NC 27949, PH: (252) 255-3296** or E-mail: [jmann@agnet.com](mailto:jmann@agnet.com).

### POSITIONS OFFERED

**FULL-TIME RECTOR:** St. Andrew's is located in Rapid City next to the scenic and tranquil Black Hills of South Dakota. It is the bridge to some of the most intriguing, beautiful and famous attractions in America, including the inspirational Mt. Rushmore, our Shrine of Democracy. Our diverse membership values liturgy, music and tradition. We have a vibrant church family, a strong diaconate and an active lay ministry. The ministry specialties of the ideal candidate are preaching, youth work, crisis ministry, pastoral care, administration and spiritual guidance. We seek a rector who will proclaim the Good News, support our many active ministries and guide us in our spiritual and numeric growth. For more information about St. Andrew's, visit our web site at [www.standrewsepisopalchurch.org](http://www.standrewsepisopalchurch.org). Please send letter, CDO Profile and resume to: **Mr. Wiley Cress, Search Committee, c/o St. Andrew's Episcopal Church, 3435 West South Street, Rapid City, SD 57702.**

**RECTOR:** St. Luke's Episcopal Church, Buffalo, Wyoming. Historic, self-sufficient church in beautiful setting. Nestled at the base of the Big Horn Mountains. Eucharist-centered with strong laity, outreach & music. Seeking Christ-centered preaching, whole parish involvement and to attract young families and expand youth programs. Friendly hometown community offers excellent medical care, schools, and much recreational variety. Interested clergy please send CDO Personal Profile and a letter stating the reasons for your interest. Mail to: **Diocese of Wyoming, Deployment Officer, 104 South 4th St. Laramie, WY 82070-3162.**

**PART-TIME PRIEST:** Come share with us in seeking God's presence in South Central Michigan. Two friendly parishes with solid core congregations are seeking a part time priest, with the ability to assist us in increasing our presence in our communities. We can offer a lovely four-bedroom home in a picturesque country setting with all utilities paid. A car allowance and salary commensurate with activities and experience. We are within one hour of several major private and public colleges and universities. Send letter of interest and resume to: **Search Committee, Christ Church and St. Aidan's, c/o Sr. Warden, 9900 North Meridian Rd., Pleasant Lake, MI 49272.**

**PRIEST DEVELOPER:** St. Mary's, a family-sized parish of mixed ages and backgrounds, is looking for a priest who will help us grow spiritually and numerically. We pray for a priest who is oriented to pastoral concerns within a small parish, to formation, to evangelism and a potential building plan to meet the growth that will occur in Waukesha County.

At present we have a historic church building (1871) and a parish hall we have outgrown. Our worship consists of a traditional Rite II Eucharist on Sunday mornings, Morning Prayer and Eucharist on Wednesdays and an alternative non-liturgical service two Saturday evenings a month. We are situated in beautiful "Lake Country" in southeastern Wisconsin between Madison and Milwaukee. The area surrounding our church is on the precipice of much development. We pray our visions for growing will come together with the leadership of the right priest. Please send resumes and inquiries to: **Search Committee, St. Mary's Episcopal Church, P.O. Box 126, Dousman, WI 53118.**

**RECTOR:** A predominantly African-American pastoralized, urban parish in beautiful Jacksonville, Florida, seeks an energetic and compassionate priest. St. Philip's Church desires a dynamic spiritual leader, who with vision and creativity can encourage and help equip our members for their own ministries. We are looking for someone to help us grow. We want a dedicated pastor, who loves people, and who has strengths as a teacher and preacher. Are you the one we're looking for? If so, direct resumes/CDO and inquiries to **Deborah Jackson, Calling Committee Chairperson, 5620 Columbia Place, Jacksonville, FL 32210**; or E-mail: [jack393@bell-south.net](mailto:jack393@bell-south.net); or contact **The Rev. Lila Byrd Brown, Diocese of Florida, (904) 356-1328. Applications will be accepted through November 29, 2002.**

# CLASSIFIEDS

## POSITIONS OFFERED

**ASSISTANT YOUTH MINISTER:** Saint Michael and All Angels, a vibrant parish located in the heart of Dallas, seeks a full-time assistant who loves youth, is self-motivated, creative, and wants to be part of a team ministry. The person who is called to this position will oversee our web-site, create service project opportunities, organize trips for our youth, lead Bible studies, and create a new worship service for the youth of our parish. This is an outstanding opportunity for the right person. Great salary and benefits. Please send your resume to: **The Rev. Robert Sherman, 8011 Douglas Ave., Dallas, TX 75225.** E-mail: [rsherman@saintmichael.org](mailto:rsherman@saintmichael.org). Phone: (214) 369-4904.

**FULL-TIME RECTOR:** St. John's in Jackson Hole, Wyoming, is a growing and energetic parish in an area of awesome beauty and wonder. We seek to enhance our local and global outreach programs, while encouraging the supportive, generous community that has characterized our historic ministry in Jackson Hole. We worship with many visitors, and our parish family consists of a wonderful mixture of fulltime, seasonal, and recently arrived members. A love and appreciation of Rocky Mountain winter and summer outdoor activities is a plus!

We are seeking an individual of broad intellectual interests, well read, who enjoys being with all kinds and conditions of people. That person should be mature, have a strong sense of identity and confidence, a good sense of humor and be open to a variety of opinions and ideas.

We are a growing parish, with more programs and a larger budget and staff than our average attendance would suggest. Thus our rector needs to be capable of delegating responsibilities, with a knack for encouraging accountability. He or she should have good business sense, be a leader and developer, not just a simple doer — someone who will be excited about and support all sorts of lay ministry.

We are searching for a person with spiritual depth and strength, rooted in the Episcopal tradition and able to minister to a congregation made up of individuals of many denominations. All of this should be powerfully evident in preaching, liturgical leadership, outreach and warmth of personality. Contact: **Search Committee, St. John's Episcopal Church, P.O. Box 1690, Jackson, WY 83001.** **Applications accepted through December 31, 2002.**

**HALF-TIME OR BI-VOCATIONAL RECTOR:** We seek a rector for Saint Stephen's Episcopal Church, Winston-Salem, NC, to lead us in our spiritual journey through effective preaching and liturgy, teaching the Scripture, deepening spiritual discipline in outreach, youth ministry, intensified lay training in pastoral care, and helping to make disciples. Our parish is pastoral sized in an urban setting in a vibrant university city. Our strengths include an active lay ministry and being a welcoming congregation. Send CDO Profiles and resumes to: **Gertrude Murchison, 3025 Airport Rd, Winston-Salem, NC 27105-4058 by December 7, 2002.**

**RECTOR:** Pastoral-sized stable parish located on Anna Maria Island in the Sarasota/Bradenton area; west coast of Florida on the Gulf of Mexico. Rectory is located one short block from beautiful gulf beaches. We seek a mature and experienced leader to preach, teach and nourish a primarily mature, educated adult congregation. Parish is financially stable with involved community, two Sunday services most of the year and three in the winter. Attendance averages 118. Detailed "parish brochure" on CD available on request. Please direct resumes and requests for information to Ms. Joan Oster, c/o MRC Group, 3655 Cortez Road West, Suite 90, Bradenton, FL 34210-3147; Phone: (941) 756-3001; Fax: (941) 756-0027; E-mail: [joanio@mrfllorida.com](mailto:joanio@mrfllorida.com).

**SEEKING A RECTOR:** St. Matthew's Episcopal Church, Lisbon Falls, Maine. St. Matthew's is a small, Spirit-filled, eucharistic community that gathers to celebrate the Lord in contemporary, joyful worship. We believe in the healing power of the Holy Spirit and minister to each other through fellowship and prayer and respond to the Great Commission through involvement in mission and outreach. Responses should be directed to: **Brian Stowell, St. Matthew's Episcopal Church, P.O. Box 879, Lisbon, Maine 04240.**

## POSITIONS OFFERED

**ASSISTANT RECTOR:** Church of the Holy Spirit, Orleans, MA. With specialization in Family Life Ministries. This is a full-time position for an ordained Episcopal clergyman, and includes (but is not limited to) the following ministries: A. Coordination of our Education for Christian Living Program: planning for our Church School and our "Godly Play" curriculum (including teacher training, lesson plans, curriculum review, attendance, and follow-up); recruiting teachers, children and families; First Holy Communion and Confirmation Programs; Adult Education (Alpha Coordination and Personal Discernment Ministries); Speakers Forum; Youth Group Coordination.

B. Assistance to the rector and to the lay liturgical assistants, as needed. We are a parish of about 900 baptized members, with a geographical area extending from Chatham to Dennis, from Barnstable to Truro. We are located on Cape Cod, Massachusetts. We are a welcoming congregation, and our liturgies range from Anglo-Catholic to evangelical. **Our Parish Mission Statement is:** We proclaim Jesus Christ as Savior and Lord, welcome all people, and serve one another with love. Salary and benefits are commensurate with experience. Contact E-mail: [holyspirit@c4.net](mailto:holyspirit@c4.net) Ph: (508) 255-0433 Website: [www.holyspiritorleans.org](http://www.holyspiritorleans.org).

**PART-TIME RECTOR:** St. Mark's Episcopal Church, Woodbine, GA, a quiet country town near the Atlantic coast between Brunswick, GA, and Jacksonville, FL. St. Mark's is a small rural church with a beautiful historic sanctuary and a friendly family-oriented congregation. We seek a vicar to lead worship, counsel parishioners, encourage growth, and expand community outreach. Address inquiries to **Clark Heath, 674 Plantation Point Road, Woodbine GA 31569,** Phone: (912) 576-1162, E-mail: [cwheath@tds.net](mailto:cwheath@tds.net).

**EXECUTIVE DIRECTOR: THE DUNCAN M. GRAY CAMP AND CONFERENCE CENTER** located on 750 acres north of Canton, Mississippi, seeks an executive director to oversee a camp, a conference center, and an educational environmental program. The facility, which can house 222 people, has an operating budget of \$900,000. The executive director reports to the Gray Center Board of Managers and is responsible for all aspects of daily management of the camp, conference center, and environmental program. Candidates must have a Bachelor's Degree, expertise in camp and conference center management or comparable administration experience. The candidates should be Christians, lay or clergy. On-site housing, medical and pension benefits are provided. **Applications will be received through Dec. 31, 2002.** Send resumes and requests for further information to: **The Rev. Scott Lenoir, Search Committee Chairman, St. Pierre's Episcopal Church, 4412 Gautier-Vanceave Rd., Gautier, MS 39553.** Phone: (228) 947-9819. E-mail: [www.graycenter.com](http://www.graycenter.com). Visit our website at [www.graycenter.com](http://www.graycenter.com).

**FULL-TIME RECTOR:** Is God calling you to St. John's in Clearwater, Florida? We are a welcoming parish on Florida's diverse Suncoast. Seeking an experienced priest with vision, pastoral skills, exciting liturgies, and preaching talents. Are you the one to help us grow? Send resume and CDO profile to: **St. John's Search Committee, 1373 Fairfax Road, Clearwater, FL 33764,** E-mail: [stjohnssearch@ij.net](mailto:stjohnssearch@ij.net).

## FOR SALE AND RENT

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (850) 562-1595.

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# Fall CHURCH DIRECTORY

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[www.allsaints.org](http://www.allsaints.org) email: [cblack@allsaints.org](mailto:cblack@allsaints.org)  
(602) 279-5539 Fax: (602) 279-1429  
Fr. Lierle, interim r; Bishop Burrill, Bp-in-Res; Fr. Monson, assoc.; Fr. Mitchell, assoc.; The Rev. Charlene Miller, assoc.; T. Davidson, dcn; Dr. Plotkin, Rabbi-in-Res; S. Youngs, Dir. Mus; J. Sprague, Yth; K. Johnstone, v; E. Young, Head of School.  
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 T, Th, F; LOH: Sun 11:10 & Wed 7 & 10; Ev: 7 1st Sun Oct — Apr

## AVERY, CA

**ST. CLARE OF ASSISI** (Calaveras Big Trees)  
The Rev. Marlin L. Bowman, v Hwy. 4  
Sun Mass 9 (Sung) (209) 795-5970

## HOLLYWOOD, CA

**ST. THOMAS THE APOSTLE** (Hollywood Bl. & Gardner)  
<http://www.saintthomashollywood.org> (323) 876-2102  
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, asst priest; The Rev. Brian D. Johnson, asst priest  
Masses: Sun 8 (Low) 10:30 (High), Mon — Thurs 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

## SAN DIEGO, CA

**ST. PAUL'S CATHEDRAL** Fifth Ave. & Nutmeg  
[www.stpaulcathedral.org](http://www.stpaulcathedral.org) (619) 298-7261  
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, 5 Eu 12, 5:30, Sat MP 8:30 Eu 12.

## ASPEN, CO

**CHRIST CHURCH** (970) 925-3278  
Corner of 5th & W. North Street in the West End  
The Rev. Jeffrey C. Fouts, r Christchurchaspenco.org  
Sun 8, 10

## HARTFORD, CT

**CHRIST CHURCH CATHEDRAL**  
Corner of Church & Main Sts. (860) 527-7231  
<http://www.cccathedral.org>  
The Rev. Canon Anne Maloney, Interim d, the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Spiers, c; James R. Barry, Canon Precentor  
Sun Eu 8, 10. Daily Eu 12 noon

## WASHINGTON, DC

**CHRIST CHURCH, Georgetown**  
Corner of 31st & O Sts., NW (202) 333-6677  
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r  
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May), Daily Eu (Wed 7:45), HS & Eu (Fri 12:10), Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

## ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus  
[www.stpauls-kst.com](http://www.stpauls-kst.com)  
The Rev. Andrew L. Sloane, r; the Rev. Edwin W. Barnett, c  
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30. C 5-5:30, MP 6:45 (ex Sat), EP 5:45. Sat MP 9:15, EP 5:4

## STUART, FL

**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri. Eu 12:10; H.D. 9:40 Mat. 10 Eu

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