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St. Nicholas' Church,
Encino, Calif.

In this issue

- Come, Lord Jesus
- Books for the St. Nicholas Stocking
- The Renewal of Christmas

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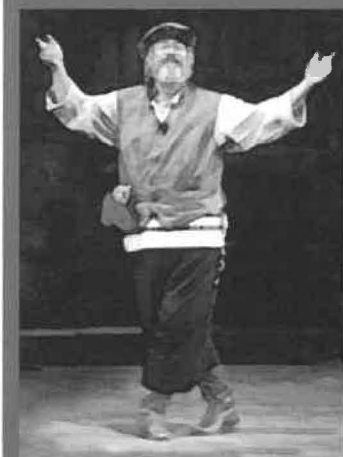
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The Cover

St. Nicholas' Church, Encino, the San Fernando Valley's first Episcopal congregation, was dedicated Jan. 8, 1939. Its California Mission architecture, remodeled in 1996, blends each element into "a statement of Christian faith and doctrine" where nothing is "simply decorative." In a greeting on the church's website, the rector, the Rev. James E. Furman, invites all to "Try it 'Our Way': an exciting tradition ... that relates ancient and modern religious insights to today's urgent concerns ... The arts play a leading role ... because they interpret the deep experiences of human life."

Abbie Rich photo

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SUNDAY'S READINGS

Come, Lord Jesus

'Oh that you would rend the heavens and come down' (Isaiah 64:1)

The First Sunday of Advent

Isaiah 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13 (24-32) 33-37

The psalmist cries, "Look down from heaven, and see; have regard for this vine." The prophet implores the Lord to rend the heavens and come down "that the mountains might quake at your presence ... and that the nations might tremble at your presence." Paul speaks to the Corinthians as those who "wait for the revealing of our Lord Jesus Christ." Mark declares that the Son of Man "will come in clouds with great power and glory."

Each passage in different ways and with different applications points to the coming of the Lord. They do it in a way that makes it hard for us to differentiate between his first coming and his second coming. Perhaps that is because the comings of the Lord are inextricably linked. What is interesting is to see how each author applies this great news. The psalmist looks to the coming of the Lord as necessary to restore fallen Israel from its apparent doom. They look to the Lord to "shine his face, that we might be saved." However, in Isaiah, the coming of the Lord will mean judgment on earth. The "mountains will quake" and the "nations will tremble." That, of course, includes Israel, leading the psalmist to pray that the Lord "be not so terribly

angry..." As we look into the New Testament, Paul simply describes Christians as people who wait for the revealing of the Lord. Christians are those who look optimistically into the future, not because of any virtue that can be claimed by humanity, but solely because of the faithfulness of the Lord.

Finally, Mark weaves signs of the Lord's first and second comings together so finely that it is nearly impossible to disentangle them. However, his teaching on the Lord's coming seems to combine elements of promise, of salvation, of hope, of mystery and of judgment. It is almost as if Mark has brought together the various elements seen in the other passages.

To say that the Christian Church believes and lives in light of the Lord's coming is to say that there is a goal toward which the Lord is leading us. The end to which the sportsman or sportswoman strives is excellence and success; the end of the soldier at war is peace; the end of the Christian life is Jesus Christ, the one in whose image we are made, and through whom we come into personal fellowship with the Father in the power of the Holy Spirit. Come, Lord Jesus.

Look It Up

With a concordance, look up the word "hope," and notice how often it is used in the New Testament.

Think About It

Paul says in Romans 8:24, "For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?" One of the great "discoveries" of the Reformation was the Doctrine of Assurance. Are we Christians looking forward to the coming of the Lord, and are we confident that when he does come, we will be with him in heaven?

Next Sunday

The Second Sunday of Advent, Dec. 8, 2002

Isaiah 40:1-11; Psalm 85 or 85:7-13; 2 Peter 3:8-15a, 18; Mark 1:1-8

For the St. Nicholas Stocking

By Patricia Nakamura



LOVE CAME DOWN: Anglican Readings for Advent and Christmas. Compiled by **Christopher L. Webber**. Morehouse. Pp. 112. \$11.95. ISBN 0-8192-1898-7.

A day-by-day compilation of meditations for Advent and Christmas similar to two recent releases by Morehouse — *Celebrating the Saints* on which Fr. Webber collaborated, and *Celebrating the Seasons*. The writings are by Anglican authors, from Lancelot Andrewes to Madeline L'Engle, and include sermons, poems, books and hymns appropriate to the two short seasons. Many of them are inspiring.

DK

SOUNDS OF THE ETERNAL: A Celtic Psalter. By **J. Philip Newell**. Eerdmans. (800-253-7521) Pp. 96. \$18. ISBN 0-8028-0513-2.

A lovely little book of morning and evening prayers and meditations for seven days. Each begins, "Silence.

Be still and aware of God's presence within and all around." The former warden of Iona Abbey, Scotland, illustrates prayers blending the mystical and the physical with images from illuminated Hebrew manuscripts from the British Museum Library. He cites the similarity between "the artwork of medieval Hebrew manuscripts and the considerably earlier illuminations of gospel texts in the Celtic Christian tradition." In Tuesday morning's opening prayer, he asks,

*In the early light of this day
In the first actions of the morning,
Let me be awake to life.*

THE CALICO BUFFALO: A Fable. By **E.J. Stapleton** with illustrations by **India Baldwin**. BOSC Publishing Co (P.O. Box 5723, New Bedford, MA 02742) Pp. 40. \$15.95 paper. ISBN 0-9710283-0-3.

A morality tale about the Buffalo Nation, in poetic stanzas best read aloud.

*They speckled the earth
with their number.
They stretched from the west
to the east.
To the last one,
every daughter,
each son,
Was a handsome,
remarkable beast.*

A new, multicolored calf upsets and divides the nation, and they decide to seek The Ancient for advice. The villain, Thorn, greedy for power, reminds one of Scar, but it is a charming tale with almost mystical illustrations.

AUNTIE CLAUS and the Key to Christmas. By **Elise Primavera**. Silver Whistle/Harcourt (800-221-2477). \$16. ISBN 0-15-2024417-7.

In this beautifully illustrated picture book, everything revolves around Christmas. Chris Kringle, a young boy who lives in New York City with his mother (who works at the Mistle-Toe-and-Nail Salon) and father (who is president of the Jingle Bell Bell Company), is having doubts about Santa Claus.

While walking through the halls of Bing Cherry Hotel, where the Kringle family resides, Chris overhears people saying there is "no such thing" as Santa. When Auntie Claus, Chris's aunt, finds out that Chris has decided to believe this gossip, she takes it upon herself to remove any doubts her nephew may have.

Auntie Claus, in her subtly snooty way, tells Chris humorous stories of why losing the Christmas spirit is "just unacceptable, darling." This story will make you laugh out loud with its imaginative twists while teaching many important lessons.

AG

A TREASURY OF SAINTS: 100 Saints, Their Lives and Times. By **Malcolm Day**. Barron's. Pp. 160. \$22.95. ISBN 0-7641-5485-0.

This is a beautiful book, listing 100 saints by, one might say, areas of responsibility. Each entry begins with

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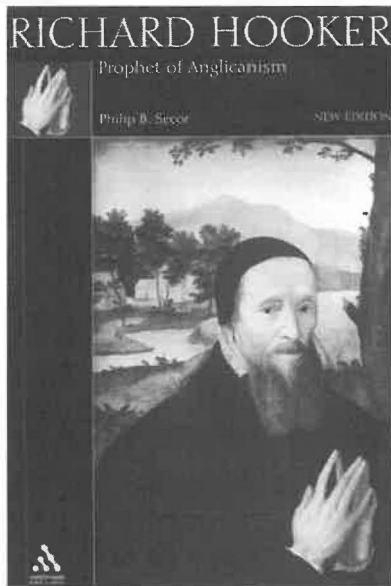
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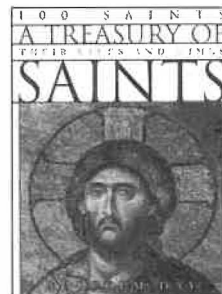
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SHORT & SHARP



a summary of feast day, symbols in art, patronage paintings, and profile, before a page-long discussion. Art is plentiful, most in color — pictures of woodcuts, paintings, stained glass. Indices include a calendar of saints, a name index, and a subject index. In this last we find, for example, that Gertrude of Nivelles is the patron of cats and of those who have a fear of rats and mice: “Commonly seen running up her pastoral staff or cloak are hopeful-looking mice representing souls in purgatory, to which she had an intense devotion.” She shares March 17 with St. Patrick, and watches over gardeners, “who regard fine weather on that day as a sign to begin spring planting.”

THE ILLUSTRATED SURVEY OF THE BIBLE.
By Derek Tidball and others. Bethany House (www.bethanyhouse.com) Pp. 256. \$18.99. ISBN 0-7642-2745-9.

Another to page through and ponder, with beautiful, sometimes unusual, pictures such as a baptism in the Jordan River, tombs along Rome's Appian Way, an artist's painting of the high priest in ceremonial dress, and musical instruments. Each book of the Bible has an outline, a summary and background, message, application, key themes; there are lots of maps and a short index. Each chapter could serve as an introduction to and discussion guide for its particular book of the Bible.



And finally...

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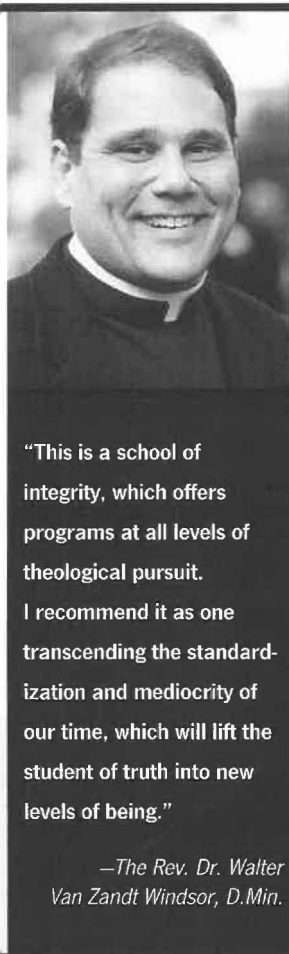
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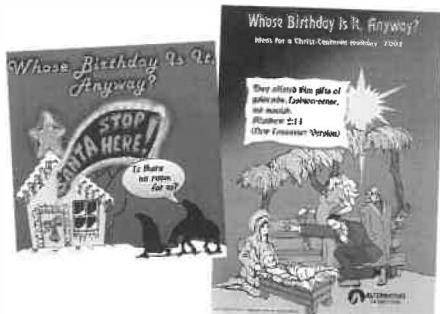
"money, time and skills." There are non-gift cards: "Buy Me Nothing. I'll Still Love You," and "We Honor Christ's Birth by Continuing his Work;" a copy of The Christmas Game, in which players sit in a circle and answer questions chosen randomly from the book: "Describe an aroma from your childhood Christmas," "Name a person whom you

Describe an aroma from your childhood Christmas.

haven't seen or spoken to in the past two years. What would happen if that person showed up on your doorstep Christmas Eve?" "You get to choose Christmas colors — anything but red and green. Which two colors do you choose?" There are "Carols with Justice," traditional carols with added verses. The second stanza of *Adeste Fideles* says, "Then go, you who love him, into every nation,/ teaching his word of love to all humankind,/ Feeding the hungry, Fighting for the

You get to choose Christmas colors — anything but red and green. Which two colors do you choose?

lowly/ Oh, come, let us obey him," (repeated). And mini-posters: They offered him gifts of goldcards, fashion-sense, and moolah. Matthew 2:11 (New Consumer Version.) It is extremely thought-provoking, and the thought it provokes is, "Could I really do this?" Yes!



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Supporters Unite for Cause of Same-Sex Unions

An unprecedented coalition of organizations that support gay, lesbian, bisexual and transgendered Episcopalians emerged united from a Nov. 7-9 conference in St. Louis around what organizers believe to be an achievable goal: General Convention approval of a liturgical rite for blessing same-sex unions.

"We are quite deliberately advocating for a rite whose use would be optional for the sake of the unity of the church we love..." said the Rev. Michael Hopkins during introductory remarks meant for the church at large. "We are compromising, moderating our position, for the sake of the church... Liberals and conservatives, progressives and traditionalists, must learn to live together in this church or there will be no church in which for us to live. But learning to live together must mean 'mutual deference,' not moratoriums or some insistence that we all convert to being 'moderates'."

Fr. Hopkins is vicar of St. George's Church in Glenn Dale, Md., and president of Integrity. He extended a public invitation to the president of the American Anglican Council for discussion on how the two political organizations can debate differences

without tearing apart each other and the church.

Soon after the introductory address, organizers distributed for feedback the draft version of a theology pamphlet which will be made available in final form to every General Convention deputy. The eight-page booklet traces the legislative evolution of what the coalition will be asking of General Convention, defines exactly what is being claimed, discusses the historical biblical implications of that claim, and provides answers to eight frequently asked questions about the blessing of relationships.

"We are blessing neither orientation nor 'lifestyle,' nor blessing particular sexual behaviors," the booklet states. "'Orientation' or 'lifestyle' are theoretical constructs that cannot possibly be descriptive of any couple's commitment to one another. And every couple works out their own sexual behaviors that sustain and enhance their commitment. We don't prescribe that behavior, whether the couple is heterosexual or homosexual, except to say that it must be within the context



Bishop Chane

of mutuality and fidelity."

On several occasions during the weekend conference, coalition organizers pointed out that if approved by General Convention, the rite would be optional and included in the Book of Occasional Services, not the Book of Common Prayer. They also admitted that many in the coalition see this as only a first step.

"We must confirm the sacramental truth of 'full initiation' for all persons,

"We must confirm the sacramental truth of 'full initiation' for all persons."

Bishop Chane

regardless of their sexual orientation into the life, death, and resurrection of the body of Christ by water and the Holy Spirit," said the Rt. Rev. John B. Chane, Bishop of Washington and keynote speaker. "This point must never be compromised because of the institutional church's assumptive need for unanimity in decision-making and its desire to avoid conflict at all costs."

During a small-group panel discussion titled "Being a Responsible Church Politician," Executive Council member and Integrity founder Louie Crew said testing ideas within a legislative community such as General Convention and a long hindsight are the two best ways to determine whether a particular piece of legislation is the work of the Holy Spirit. He admitted approval for same-sex blessings was not an immediate guarantee of its righteousness or whether it, like ordination of women before it, would first be permissible and later mandatory.

"No General Convention can bind a future General Convention," he said. "It's a legitimate question, but it is also a legitimate question of just about any other legislation that seeks change. You can't predict the long-term implications."

Steve Waring

Referendums Suggest Realignment in the Anglican Communion

Bishops and other synod leaders in a number of overseas Anglican provinces have held confidential referendums on measures which could, if implemented, lead to a major geographical realignment within the Anglican Communion. The report has been confirmed separately by two persons who said they possessed supporting documentation. Both asked that their names not be used.

The approved wording and the step-by-step process outlined reportedly differed slightly in each province, but broadly suggested a measured, incre-

mental response to any diocese or province that unilaterally approved and implemented liturgical rites contradictory to the spirit of the 1998 Lambeth Conference resolution on human sexuality. Negotiation to achieve mutually agreeable language for a common resolution continues.

Previous published statements indicate substantial agreement on a direct link between the unilateral implementation of major theological innovations and a conscious decision by that diocese or province to separate itself from the community.

'Gay Community' Remains Close to Bishop Browning's Heart

Each year since his 1998 retirement as Presiding Bishop, the Rt. Rev. Edmond L. Browning prunes a little bit more from what remains of his appointment book, but there are still some things to which he cannot say no. The "Claiming the Blessing" conference Nov. 7-9 in St. Louis was one of those exceptions. Wherever he went during the weekend, the former primate who once declared that there would be "no outcasts" was enveloped in a virtual cloud of love and gratitude by advocates of a movement that has reached political maturity within the Episcopal Church.

"I've been concerned about the gay community for a very, very long time," Bishop Browning said. "To see the spirit of love here is a great thrill for me. There is no question in my mind that they have a great sense of belonging in Christ. Hopefully I've been a help."

Bishop Browning said he believes that the Anglican Communion, like the Episcopal Church, will be able to survive any repercussions that might arise over the approval of the liturgical rite of blessing for same-sex unions that the "Claiming the Blessing" coalition will seek from General Convention next summer. He said the primates were faced with a similarly difficult decision in 1986 when it was becoming apparent that the Episcopal Church might soon elect a woman as bishop.

"I had to make that presentation," he recalls with a wry smile. "There was great diversity of opinion, but no strong tension. The decision that we made was not to elect anyone until after the 1988 Lambeth Conference. The second resolution that we made was that every province would have to discover its own way on women's ordination. I think that is a good model to follow. What that means is that you really have to share what you hope to see done and then respect what is going on in other provinces. I think in recent years the issues may have become more difficult and we may need more time to think them through, but I think there are ways to sit down and talk without fracturing or suspending communion. That would be a mistake."

During his 12 years as head of the Episcopal Church, there were some difficult periods and even a few public calls for Bishop Browning to resign. Today he looks back with mostly fond memories, however.

"The 12 years were wonderful," he recalls suddenly growing silent and reflective as he looks away. When he begins to speak again, he chooses his words carefully.

"If I had all over to do again I'd probably do a few things differently," he says, refusing to publicly second-guess himself, or speculate when asked what he thinks may happen at General Convention next summer. In any case he said he will not attend.

"I don't try to follow things too closely anymore," he said. "We have a lot of friends who come to visit and they talk about the church, but somebody else is in charge now."



Integrity photo
Fr. Hopkins presents the Louie Crew award of appreciation to Bishop Browning.

Joint Statement Asserts Resolve of Reform Groups

For years, beginning in the early 1970s, unaffiliated reform movements labored within nearly every mainline protestant denomination trying to find a calling and effective ways in which to be heard amid institutions which they believe are too quick to reject portions of scripture that clash with popular culture. Those movements have matured to the point where they produced a joint statement of purpose and held a conference Oct. 24-26 in Indianapolis at which more than 600 participants shared enthusiasm and successful strategies.

"This was a conference of the future church," Diane Knippers told United Press International. "This has been a stunning step forward."

Ms. Knippers, an Episcopalian, is president of the Washington D.C.-based Institute on Religion and Democracy. Theologians and bishops from both the Episcopal Church and its Called to Common Mission partner, the Evangelical Lutheran Church in America, were among the seven churches represented on the task force that drafted "Be Steadfast: A Letter to Confessing Christians."

"However true it may be that 'other gospels' are also heard in our midst, none of our churches has legislated against the preaching of the gospel of Jesus Christ," the document states. "In such a situation, it is unnecessary for congregations to turn their backs on their churches."

Support for the conference curriculum was not universal, however. Progressive Internet journalist Kevin Jones believes many of the tactics revealed at the conference are deceptive, and that behind the confessing movement lurks an agenda that seeks to reclaim church institutions for conservatives.

"How do they plan to gain power?" he wrote. "With unbelievable patience and through a deep analysis of how power works in the denomination, probing for the vulnerabilities and waiting to strike till they have power."

While not addressing the specific charges, Ms. Knippers said confessing Christian movements have been very open and consistent in their ambitions for their denominations.

"There is a growing realization that we all face the same kind of problems," she said. "What we seek is revival."

Steve Waring

Youth Movement

St. John Baptist Church in Thomaston, **Maine**, sent two 16-year-old deputies to diocesan convention Oct. 25-26 in Bangor. Wiley Todd and Sam Rector, introduced a resolution on the convention floor that was eventually adopted by a narrow margin.

Elected last January, the two young men decided to ask convention to oppose unilateral military action by the United States against Iraq long after the deadline for submitting resolutions had passed. The teens proved a quick study of parliamentary procedure and also received help from a number of members of the committee on resolutions, some of whom though opposed to the subject of the resolution, were willing to offer encouragement and assistance. After winning the two-third approval necessary to introduce a resolution from the floor, the vote appeared to fail to gather a majority needed for passage. A challenge for a re-vote indicated a majority, however. The resolution was to be forwarded to appropriate elected U.S. government officials.

Convention overwhelmingly passed three resolutions designed to transform the 68 congregations into something more closely resembling a mutually supportive family. One such resolution to take effect in 2003 will reduce the diocesan assessment on the first \$10,000 of parish income from 17.1 percent to 5 percent. For three congregations this will result in an immediate savings of 70 percent.

A budget of \$1.3 million was approved.

56 Years of Service

Four members of the Diocese of **Rochester** were honored for long and extraordinary work during diocesan convention Oct. 11-12 in Rochester.

Paul Brooks has been elected delegate to convention from St. Philip's in Belmont for 56 consecutive years. He

has been present and an active leader at every one of them. James Cooper has served as chair of the Human Resources Committee for 25 years. Nadene Hunter has served as lay reader, chalice, Lay Eucharistic Minister, acolyte, and Altar Guild member. Occasionally she has filled all those roles on the same Sunday. Janet



Farnsworth has served in a variety of leadership roles. Most notably she was appointed to the Standing Commission for Ministry Development where she developed a new theology of confirmation.

Convention also adopted four resolutions including ones that addressed the war on terrorists and the need for establishment of a viable Palestinian state in the Middle East. A budget of \$2.1 million was approved for 2003.

Three Principles

The "Revised Pittsburgh Resolution" received more than 75 percent approval from clergy and lay delegates when the Diocese of **San Joaquin** met in convention Oct. 25-26 at the Episcopal Conference Center in Oakhurst, Calif.

The resolution, based on similar ones adopted this year by the dioceses of South Carolina and Pittsburgh, seeks to prevent implementation within the diocese of objectionable policies on inclusive liturgical language, same-sex blessing ceremonies and coercive canons on the ordination of women that might be adopted by General Convention. The resolution in San Joaquin affirmed three principles:

- The liturgy used in the diocese will continue to proclaim the Trinity as Father, Son and Holy Spirit;
- Sexual relations are to be used by a man and a woman within an intended life-long marital covenant; and,
- The diocese remains committed to remaining within an apostolic church which ordains women to all three orders, but also respects the

New Westminster Confronts Diocese's Financial Shortage

A special synod in the Canadian Diocese of New Westminster will address a financial shortage brought on in June when synod voted to approve a rite of blessing for same-sex couples. Since then, eight of diocese's 81 parishes have been withholding their assessments in protest of the lack of adequate provision for alternative episcopal oversight. The loss in revenue is approximately 19 percent of the annual diocesan budget.

The same 400 clergy and lay leaders who were eligible to vote in June will participate in the special synod, Jan. 18. In explaining to diocesan council the reason for the synod, the Rt. Rev. Michael Ingham, Bishop of New Westminster, said the same delegates should "review the consequences of their decision."

Last month the Canadian House of Bishops issued a statement [TLC, Nov. 17] calling for reconciliation moderated by a mutually acceptable facilitator between Bishop Ingham and the eight parishes which refer to themselves as the Anglican Communion in New Westminster (ACiNW). Despite a request by his colleagues not to do so, Bishop Ingham said he will proceed to publish and implement the rite. However, after a preliminary meeting with representatives of the ACiNW, Bishop Ingham said he would not publish the rite immediately, to take pressure off the reconciliation discussions, which are expected to conclude before the Jan. 18 synod.

Meanwhile, the diocese has cut spending by reducing its contribution to the General Synod of the Anglican Church of Canada and leaving vacant a hospital chaplaincy position. The ACiNW parishes have attempted to pay the national church directly, but the national treasurer heeded a request from Bishop Ingham not to cash those checks for fear of establishing a precedent.

(Continued on page 19)



When Disney Comes to Church

By Mark Gatzka

Is your church pretty enough to be in pictures? We always thought ours was. But when we found out we were right, and that Walt Disney Pictures wanted to use our cemetery and church as a location for a film, we learned anew the truth of the line, “be careful what you pray for . . . you might get it!”

Believing that forewarned is forearmed, I offer this account of our experience with a “major motion picture” so that you might pray more carefully.

In the fall of 2000 we received a phone call from a man who identified himself as a location scout for a movie studio, wondering if he might come to Christ Church to take some pictures. He came, he oohed and ahned, he snapped, he went away. Weeks went by.

In February he called back, asking to take more shots, and to bring along the locations manager. The director had changed his mind about the cemetery they had chosen and wanted another look at ours, and how old was the church anyway? Would it be right for a movie depicting the turn of the last century? Sure, we replied. Tell us more.

The movie is based on the book *Tuck Everlasting*, by Natalie Babbitt, about a family that discovers the secret to living forever. Locations was interested in two shots. The first, a burial scene, would feature a horse-drawn hearse, Victorian widows’ weeds, and the clergyman wearing a frock coat as he recited the committal

prayers. The second was to be an encounter between the clergyman and the story’s villain, the “man in the yellow suit,” at midnight as the latter was searching for evidence — or the lack of it! — that would prove that Tuck never died. This scene, not found in Babbitt’s book, would “fill in” the antagonist’s character while taking advantage of the wonderful movie cliché of a visit to a cemetery during a dark and misty night. The book is used in almost every elementary or middle school curriculum in our part of Maryland, so the children in our congregation who had read it were the most excited of all about being hosts to a few moments of the story.

What sold the locations manager was not only our charming 1805 fieldstone church and 220-year-old gravestones, but also the capacious parish hall tucked just behind it, which would be perfect for serving the crew “breakfast” at 2 p.m. and the cast and crew “dinner” at midnight. That we were set back several hundred feet from the two highways that intersect near us; that traffic could easily be diverted around the church, and easily stopped during shooting; that there was space across the road to park the dozens of needed trailers; that we had enough “rest room capacity;” and that we were close enough to other filming locations — these turned out to be just as important as how pretty our building is.

A couple of days later, the locations manager called to say that she had talked them into giving us a location fee of \$2,000, the largest they were offering for this film, and oh, by the way, she was faxing over the standard *blah blah* contract that we needed just to sign and fax right back. Even I, a legal layperson, could tell that it afforded us hardly any protection. For example, I thought it was a bit much to ask us never to photograph our own church without Disney’s permission ever again, as one clause might reasonably have been interpreted. I would not sign the contract until I had had a lawyer in our congregation go over it, nor until it was approved by the vestry. “But we’re on a very tight schedule here. We need

I thought it was a bit much to ask us never to photograph our own church without Disney’s permission ever again, as one clause might reasonably have been interpreted.

to have this entire project wrapped up by June 30 because the Actor’s Guild may call a strike.” “No, we need to get this right.”

A flurry of faxes ensued, each new one harder to read than the last as clauses were scratched out and annotations added in several hands. When, finally, we had addressed all of our needs and settled all their concerns, the document was virtually illegible. We prayed, in all earnestness, that nothing would happen that would necessitate testing any clause of the contract.

As this process played out, I discovered that a few

parishioners thought we should have nothing to do with Disney. Didn't Disney own a studio that produced R-rated movies? Didn't they offer health care and other benefits to partners in same-sex couples? Don't they make enough money without our help? Unusually for this congregation, the discontentment stayed below the surface until the final vestry vote to proceed, which turned out not to be unanimous. Now, there are reasons, excuses and last straws, and due to whatever combination of these, and whatever else, three families, including two vestry members, ended up leaving the congregation.

Ironically, the story of *Tuck Everlasting* is, ultimately, about a threat to innocence. Is living forever unchanged a good thing if only a few receive the gift? (If you are willing to tease out the distinction between living forever and everlasting life, there's a pretty good Easter sermon here.) Though for the majority of us it felt like we were helping a wonderful — albeit secular — story to be told, for a few it felt like we were stepping away from Christ toward a corrupt culture.

With just three weeks to filming, a veritable army of specialists paraded in and out of our cemetery. Prop trees were handled by one team, shrubbery covers by another. Three artists created fiberglass headstones, painting and repainting them until they looked as stained and mildewed as the old monuments that would surround them. Some of the fake stones were simply

Though the majority of us felt like we were helping a wonderful — albeit secular — story to be told, a few felt like we were stepping away from Christ toward a corrupt culture.

covers for real ones that would have been close enough to read onscreen — something the lawyers wouldn't allow. Others were to be portable, so that the encounter scene could be filmed from three different perspectives. Our interest was to be good hosts as well as good stewards, and so hours of volunteer time were contributed to make sure that someone was always with the Disney crew.

Filming was scheduled for a Friday, to begin at 4 p.m. and end at 4 a.m. By noon the trucks and trailers began to arrive and the caterer had taken over the parish hall. At 2 p.m. sharp, breakfast was laid out, and 40 or 45 crew members began to stumble in to eat, still short of sleep from the last night's shoot. By 3pm, miles of wire and ductwork had been laid, lights had been rigged on 50-foot lifts, and sound and video stations had been erected. Director, cast and crew were all in place, blocking and rehearsing by 3:30, and the first shots were filmed on schedule. Most remarkable was the 15-foot balloon with a light inside it that floated 40 feet above the gravestones, imitating the light of that night's full

moon as the scenes were shot from different perspectives. The contract called for a representative of the church to be on site at all times during the shoot, to watch over the property, and to sign off on any changes of script or procedure. That turned out to be me.

As it turned out, they were gracious guests, and generous in letting so many parishioners and neighbors hang around to watch. Many of the crew came to us to express their thanks for letting them take advantage of the location (and their gratitude at having real restrooms!). They respected the sanctity of the setting, and many wandered over to look into the church, a few even to kneel for a quick prayer. Our fears of toppled headstones, littered grounds, or cranes bumping up against our steeple quickly melted away.

The actor playing the clergyman was especially eager to be authentic. "Is this how the collar goes?" (No, it buttons in the back!) "How do I hold my hands as I say the benediction?" When he asked what sort of prayer he should use, we took a stroll to the sacristy and retrieved a 19th-century copy of the Book of Common Prayer (left on the shelf by one of my predecessors). On the way back we found and read together the right prayers.

The night progressed, and take after take was filmed, reviewed and shot again. Dinner was served at midnight, with those few of us left welcomed to join in. The actors were especially eager, on this their only break of the evening, to talk to someone who wasn't cast or crew.

(Ben Kingsley walked up to me, stuck out his hand and said, "Hi! I'm Ben." I choked out loud as I thought to myself, no you're not, you're Gandhi!) The final "cut" came a little before 4 a.m., and "wrap" was called. By dawn every trace that they had been there was gone save for the two condor lifts to be picked up by the rental company later that morning, and a few stray cigarette butts. Oh, and one of the fake headstones which looked so real in the pre-dawn gray that they had to come back in daylight to find it. All of those names that run at the end of the movie, the grips and the gaffers — they work very hard.

We knew from the start that it was possible that the few minutes of actual film — actual storyline — which were shot at Christ Church might end up on the cutting room floor. We would have been more than disappointed, but as publicity materials began to be made available, we were delighted to see that both scenes had been included.

After all was said and done, the people of Christ Church are glad we said, "Yes, let's do this." It is good to rise to a new challenge. It is also good to live with a story for a long while, with its characters and themes popping up in all sorts of conversations. That served to remind us of how we should be living with the gospel story. And if nothing else, we all now understand more deeply the difference between living forever and life everlasting.

The Rev. Mark Gatzka is the rector of Christ Church, Rock Spring Parish, Harford County, Md.

Is War Really the Only Way?

I watched a war last night, and I saw my son die.

The battle was dreadful. There were few survivors, on either side.

His "death" as an actor in *The Red Badge of Courage* was terrible, bloody and painful. It was agonizing to watch. It was difficult to separate theater patron from mother. Yes, there were flash pots and fine acting, and a quantity of raspberry jam. But it was gruesome and horrible. Young men died in agony. Nobody won.

War is really like that. Our sons, everybody's sons — and daughters now, too — brothers and sisters, die in useless, preventable agony in war. Mothers and fathers, spouses and children, weep and grieve. Any war is like that, even a "just" war, a "necessary" war. But then the oozing red is real blood, and the screams and moans owe nothing to method acting. No need for the mind to search for motivation when a fragmentation grenade has ripped the body open.

War is like that. And though there may be a "winner," new territory, a new regime, nobody wins. Humanity's soul does not emerge intact. With every battle, every bombing, the human race becomes more barbaric. War is hell, it's been said. Can we really play Satan and rain down a living hell somewhere on earth? Do we have that right?

Modern weapons are very sophisticated. A "bouncing Betty" mine jumps up off the ground to inflict damage upon essential organs, not content with merely blowing off a foot. Bullets explode inside the body, to do greater damage. Some really bright bombs just kill people but leave buildings standing. And even these are probably old hat by now.

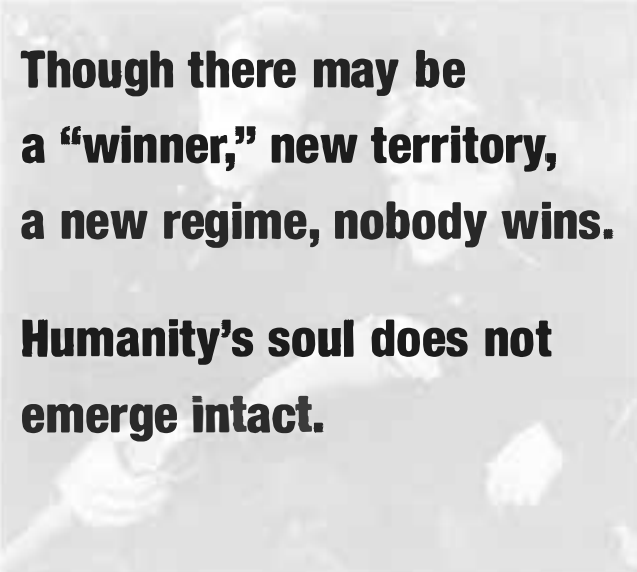
Modern weapons can kill at great remove. No need today to "see the whites of their eyes." But the ghosts of the victims and the tearing grief of those who see it happen and those who receive the telegrams — "The United States Army regrets to inform you" — are just as pres-

ent. Those who kill at a distance suffer nightmares just as do those who stared at a Vietcong and pulled the trigger first.

Now our country is talking of war again, and the rest of the world holds its collective breath. Some want to convince us that war is the only way to head off greater evil, to remove the bad people and somehow find the good people, the ones who will respect God, freedom, human rights — and us.

Let us ask those who have experienced war, maybe even just stage war, if the suffering, the destruction, the dehumanization, are truly worth whatever gain we seek.

When "Jim" pulled open his jacket to show his young compatriot the ghastly wound, a collective gasp went up from the



Though there may be a "winner," new territory, a new regime, nobody wins.

Humanity's soul does not emerge intact.

audience in the theater. Let us raise a collective shriek at the thought of creating any more such injuries.

Let us demand of our leaders and ourselves if war is really the only way. Let us ask those who demonstrate in the streets, and those who study our history and our philosophy and who teach the next generations, and those who pray in churches and synagogues, mosques and temples, if they, if we, cannot in the wisdom of ages and ages and the love of God find a better way.

*Patricia Colby Nakamura,
book and music editor*

Did You Know...

The Rev. Joan Pettit Anders, rector of Christ Church, Toms River, N.J. is the third generation of her family to serve in that position. Her father, the Rt. Rev. Vincent King Pettit, was rector there from 1981 until 1984. Her grandfather, the Rev. John Mervin Pettit, served from 1934 to 1936.

Quote of the Week

The Rt. Rev. Paul Marshall, Bishop of Bethlehem (Pa.): "One of the things I am most grateful for about my life in Bethlehem is that I have a doctor who does not consider Christianity to be a form of mental illness."

Make a New Start

One of the best things about the short season of Advent is the fact that we have opportunities to make a new start. Not only is Advent the beginning of a new year in the church calendar, we also start over in the church's lectionaries — the Sunday readings move to Year B, and the Daily Office goes back to Year One. And, most important, one of the strongest messages of Advent is for us to make a new start by repenting.

In Advent we hear the messages of the prophets — this year Isaiah — who remind us how we have turned away from God and need to change. No matter how we have lived our lives, it is never too late to repent and to begin new relationships with God and with each other. The church calls us to hear the warnings of the prophets and in the words of the collect for the Second Sunday of Advent, “to forsake our sins.”

Let us make the most of our opportunity for a new start in this new church year. As we prepare for the coming of our Lord, may these new beginnings be for us a time of spiritual awakening.

One of the strongest messages of Advent is for us to make a new start by repenting.



The Living Church Fund

We know that many persons who read this magazine are not subscribers. Some people go to their parish library each week to spend some time perusing TLC. Others receive a copy from a friend — perhaps a subscriber or someone else on a “pass-along” list of readers. Still others may find our magazine in a public library or perhaps they’ve gotten a sample copy from our office by requesting it.

Those who are not subscribers may not know about the Living Church Fund, which is our primary means of volunteer support. For many years this fund has provided essential income for publication as production and postage costs have continued to increase. The fund also has enabled us to keep our subscription price unchanged for the past 11 years.

THE LIVING CHURCH has been a dependable means of communication within the Episcopal Church each week for nearly 125 years. Published by a not-for-profit, independent foundation, this magazine is not tied to any organization or group within the church. This means we need to raise funds for our support. The fund has a goal of \$140,000. At this writing we have reached only about 47 percent of that goal. We hope our readers will recognize the importance of THE LIVING CHURCH in their lives and will want to participate in the annual campaign for the Living Church Fund. We urge those who have not participated this year to complete the form on page 2 and to respond as soon as possible. All gifts, of every amount, are sincerely appreciated.

The Renewal of Christmas

By Richard E. Wentz

A fiddler on the roof. Sounds crazy, no? But in our little village of Anatevka, you might say every one of us is a fiddler on the roof trying to scratch out a pleasant, simple tune without breaking his neck. It isn't easy. You may ask, why do we stay up there if it's so dangerous? We stay because Anatevka is our home. And how do we keep our balance? That I can tell you in a word — tradition ... Because of our traditions we've kept our balance for many, many years. Here in Anatevka we have traditions for everything — how to eat, how to sleep, how to wear clothes. For instance, we always keep our heads covered and always wear a little prayer shawl. This shows our constant devotion to God. You may ask, how did this tradition start? I'll tell you — I don't know. But it's a tradition. Because of our tradition, everyone knows who he is and what God expects him to do. ("Fiddler on the Roof," Joseph Stein, New York: Simon & Schuster 1965, pp. 3-4)

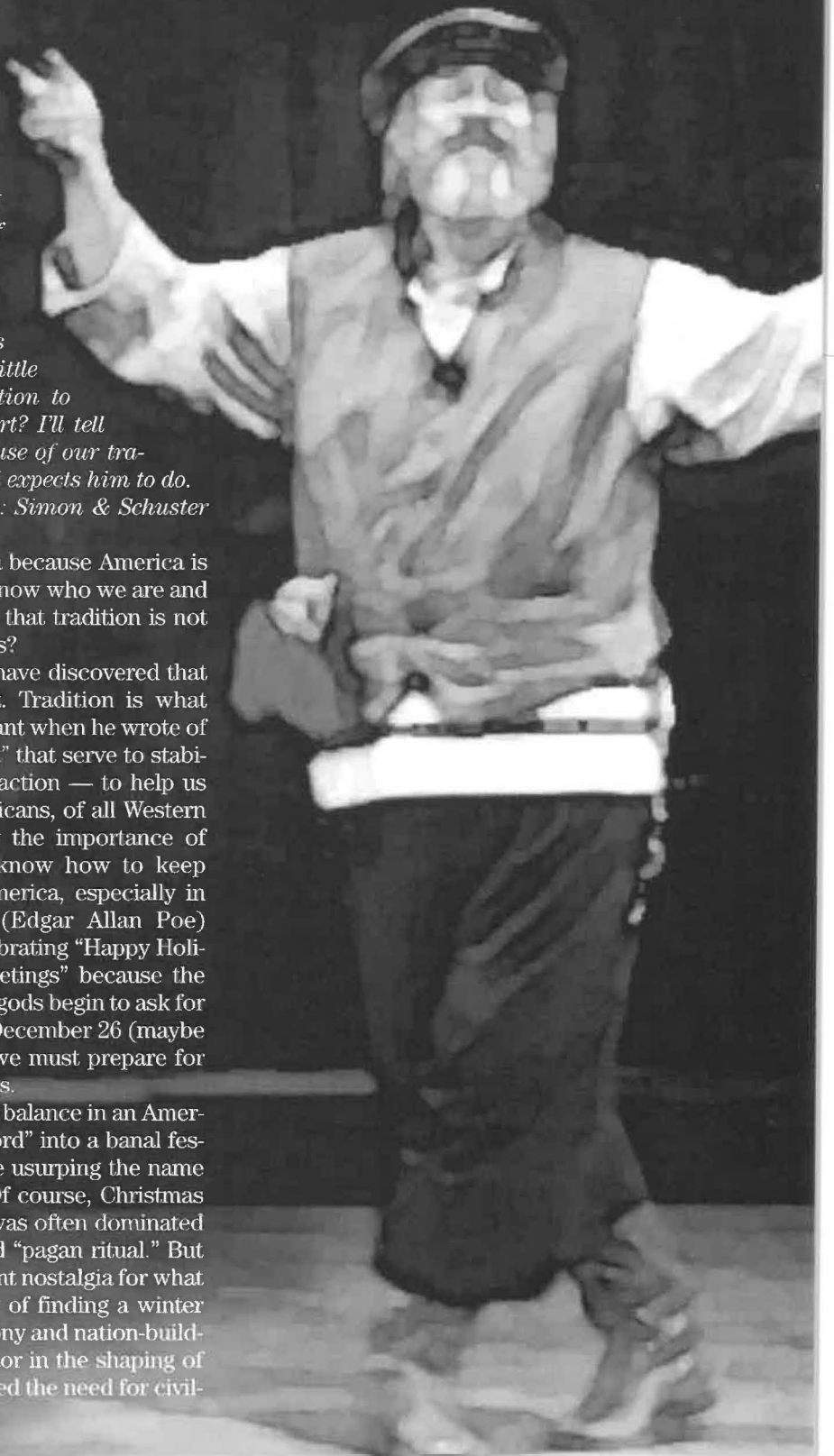
Like Tevye and his people, we stay in America because America is our home. But do we keep our balance? Do we know who we are and what God expects us to do? Do we understand that tradition is not just the trivial pursuit of old ways of doing things?

Do we understand that tradition is not just the trivial pursuit of old ways of doing things?

Tradition is a way of knowing, what humans have discovered that replaces animal instinct. Tradition is what Alexis de Tocqueville meant when he wrote of those "habits of the heart" that serve to stabilize human thought and action — to help us "keep our balance." Anglicans, of all Western Christians, should know the importance of tradition. They should know how to keep their balance here in America, especially in "the bleak December" (Edgar Allan Poe) when the people are celebrating "Happy Holidays" and "Season's Greetings" because the temples of the consumer gods begin to ask for

our offerings in October and inform us that on December 26 (maybe January 1) the "Happy Holidays" are over and we must prepare for February oblations to the god of sentimental eros.

It has been difficult for Christians to keep their balance in an America that has transformed "The Nativity of Our Lord" into a banal festival designed to be all things to all people while usurping the name of the Christ-mass out of public convenience. Of course, Christmas has always had a hard time in an America that was often dominated by Puritan and pietistic rejections of revelry and "pagan ritual." But by the time of the Civil War there seemed sufficient nostalgia for what many called "Old Christmas," perhaps as a way of finding a winter celebration to facilitate the need for social harmony and nation-building. Pluralism has always been a prominent factor in the shaping of American religion and culture. Pluralism enhanced the need for civil-





The way is now open for Christians who live here in “Anatevka” to reclaim the tradition they have lost, in order that they may keep their balance.

ity and concord, but it also tended to trivialize the tradition (evangelical protestantism) that had established our social and cultural harmony. Christian particularities had to give way to the search for common ground.

By 1920 Christmas had become a public occasion, an American holiday. There were those who had to dilute the Christian connotations in order to accept and participate in this national celebration. The entertainment world transformed the birth of Jesus into a time of wistful longing for snow, sleigh bells, homesickness, and seduction by the fireside. The chrysalis containing St. Nicholas, the Kristkind, and Father Christmas opened forth in rosy and rotund joviality as Clement Moore’s St. Nick became everyone’s tricky old drayman of gifts, with the innocent assistance of Montgomery Ward’s own red-nosed Rudolph. Now this isn’t all bad. Lord knows we need conviviality, good will, anticipation, and hope for peace on earth.

However, to use T.S. Eliot as a paraphrase, “It seems that something has happened that never happened before”; though we have a pretty good idea of when, and why, and how, and where. Just at the time when the Christ-mass was transformed into a national pluralistic celebration of opulence and good will, there were those who began to pull back and away. The Jews began to reconstruct Chanukah, the Muslims in greater numbers than Presbyterians or Episcopalians called for the solemnity of Ramadan, and African Americans began fashioning a seven-day holiday in honor of “first fruits.” Telling us their festival is non-religious, the proponents of Kwanzaa proceed to demonstrate what, for the historian of religion, are the most definite of religious characteristics. These ritual occasions help to dis-

tinguish their celebrants from the national celebration of something called Christmas.

What has happened? The national Christmas has robbed Christians of the great tradition expressed in the church year and the beauty of liturgical theology. The pluralistic common ground of 19th- and 20th-century Christmases is now rejected for pluralistic reasons, and we may see an increase in the number of entrants to the holiday calendar. However, the religious power of Wal-Mart, the great malls, television stories and commercials, and the news media with their dependence upon Christmas and “holiday” sales, represent a formidable threat to Chanukah, Ramadan, Kwanzaa, and the Nativity of Our Lord. The seemingly secularized Happy Holiday is for the time being the most authoritarian of all festivals. It tells us what we shall believe, how we shall think, and how and when we shall celebrate. It is indeed a tradition of its own.

However, the way is now open for Christians who live here in “Anatevka” to reclaim the tradition they have lost, in order that they may keep their balance. To be sure, the Anglican Communion has maintained a loyalty to liturgy and the church year. Thousands of Anglicans hear the lessons and collects of Advent, celebrate the Eucharist at midnight on the 25th of December, and try to order those days leading up to January 6 with attention to St. Stephen, St. John, the Holy Innocents, and the Holy Name. (They may even honor Richard Burton by reference to Thomas Becket.) But the people often tend to look upon these occasions as ornamental Episcopalianism — unnecessary to salvation,

in deference to the clergy. Their lives are regulated by the Happy Holidays. They start shopping when the stores put their Christmas “stuff” out. They put up their lights and their trees right after Thanksgiving; they take them down on New Year’s Day.

I propose we challenge the faithful to join in a concerted effort to reclaim the tradition and our Christian balance by:

- 1. accepting the church year as the pattern determining private and family celebration**
- 2. decorating with nativity themes and minimizing the snow, Santa, and Rudolph**
- 3. putting up lights and trees close to December 25 and leaving them until the Festival of Lights (Epiphany)**
- 4. reading the lessons and collects (if not all of Morning Prayer) for Advent through January 6**
- 5. using tasteful greeting cards that celebrate the Nativity**
- 6. maintaining a sober attitude to gift buying**
- 7. arriving at mutual decisions about curtailing gift expectations and sharing with the least of our brothers and sisters.**

Richard E. Wentz is professor emeritus in the Department of Religious Studies at Arizona State University, Tempe, Ariz.

There Were Exceptions

I share Allan Brewster King's sorrow [TLC, Oct. 27] that religion was sadly absent from the national remembrances of the first anniversary of the terrible events of 9/11. But, thankfully, at the local level, it was a very different story. I know that many churches, of all denominations, held memorial services on Sept. 11 — and some of them were open all day for folks to sit quietly and pray.

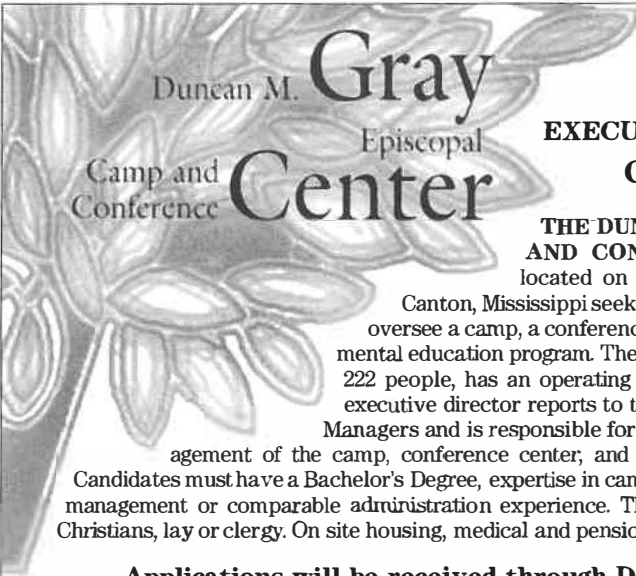
I attended a moving and beautifully conducted memorial service held by a fledgling Episcopal congregation in Florida — the Epiphany Homosassa Fellowship, which holds its worship services at the volunteer fire department in Chassahowitzka. Before and during the service, the names of all those who lost their lives as a result of the terrorist acts were solemnly recited.

Surprisingly, no liturgy for a memorial service exists in the Book of Common Prayer, so the officiant at the Chassahowitzka service, the Rev. Robert James, and the congregation, put together their own memorial service, which contained all the essential elements of Episcopal worship — psalms, Bible readings, prayers, creed, the Lord's Prayer, and hymns, culminating in a hymn written in honor of firefighters by the officiant and sung to the tune of the Navy hymn "Eternal Father strong to save". A fitting end to a memorable service.

*David Holt
Staten Island, N.Y.*

The Rev. Allan Brewster King should have been in Delaware, Ohio, on Sept. 11, 2002. His article would lead some to believe that none of us recognized the day and participated in religious services.

At St. Peter's Church we celebrated our usual 7 a.m. Wednesday Eucharist with four times the normal attendance. An interfaith prayer service was held outdoors at the time of the first crash and was attended by university stu-



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dents and townspeople. At the times when the towers came down, church bells all over town tolled. In the evening an ecumenical prayer service was held in a completely full Lutheran church.

There was probably no preacher who failed to help sort out the issues on the Sunday before or after Sept. 11.

*(The Rev.) Thomas Van Brunt
St. Peter's Church
Delaware, Ohio*

Not a Gospel Issue

I think that the "much anticipated report" on the Diocese of New Westminster's decision [TLC, Oct. 27] has it wrong.

Sexual morality has always involved local options. There is Christian polygamy in parts of Africa for pastoral reasons. Divorce is permitted in some places, but not in others. Despite disap-

proval, many couples live together before marriage. Homosexual relationships are widely accepted in much of the West, for well-considered reasons. None of this is new, and it is not a gospel issue. We do not all have to be of one mind on this matter.

The traditional disapproval of homosexuality rests on the assumption that it is a flawed moral choice. If, as research is tending to indicate, it has a genetic basis, then it is not a choice. It is part of the order of the creation, and it is appropriate to sacramentalize the relationships arising from it.

The gospel issues are lack of affection and inordinate love of controversy.

*(The Rev.) William C. Morris, Jr.
Jefferson, La.*

Tireless Efforts

As the church prepares to celebrate the feast of all holy disciples of Christ Nov. 1 [All Saints' Day], we should also give thanks for those women and men, who labor tirelessly in Christ's vineyard and are still with us. Sister Ruth Angela, S.H.N. [TLC, Oct. 27], should serve as an icon of tireless pastoral care and spiritual nurture to the church's "rank and file." Her tireless efforts at 97 put this 54-year-old rector to shame.

I remember her coming to lead a retreat weekend in my parish when I was a young rector in 1980 at Holy Trinity Parish, Skokie, Ill. We had her back several times during my years there. The congregation, young and old, blue and white collar, loved her as one who could speak in "lay terms" of the depths of the Christian life.

We will not see her likes again. "Well done, thou good and faithful servant!"

*(The Rev.) Steven M. Giovangelo
All Saints' Church
Indianapolis, Ind.*

Unfortunate Logo

In response to the Rev. Steve Secaur's letter about the Cleveland Indians [TLC, Oct. 27], perhaps the bishops while in Cleveland would have made a trip to the ballpark seem important if they had been there to protest and denounce the racist logo used by the baseball team.

*(The Rev.) Robert Two Bulls
Glendale, Calif.*



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The Rev'd Canon Dr. J. Robert Wright,
The General Theological Seminary

SESSION II

14 July - 25 July 2003

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AROUND THE DIOCESES

(Continued from page 10)

conscience of those who believe otherwise and protects those who disagree from coercive legislation.

The Rev. James Snell, rector of St. Columba's Church, Fresno, and president of the standing committee, presided over convention. The Rt. Rev. John-David Schofield, Bishop of San Joaquin, was absent after having been hospitalized Oct. 24 due to injuries to his left shoulder and knee that he sustained in a fall at Los Angeles International Airport. Surgery will be required.

In other business, a budget of \$1.4 million was approved.

(The Ven.) Donald A Seeks

Preparing for Election

Clergy and lay deputies to convention in the Diocese of **Montana** were given packets that were designed and written by the nominating committee for the election of a bishop. Convention met Oct. 4-5 in Helena.

A presentation on the election consumed the majority of business on Saturday morning. The screening subcommittee has met and discerned how best to take the suggestions that were compiled and apply the needs and questions in the next phase of this process, convention was informed. The election is scheduled for May 17, 2003.

Convention approved a \$1.1 million budget for 2003 — an increase of nearly \$300,000 over the previous year. The increase is due to the addition of several more congregations seeking support and an expected increase in compensation costs arising from the election of a bishop and perhaps additional staff positions.

Companion Relationships

The Diocese of **Indianapolis** approved a new, three-way companion relationship and spent considerable time exploring a vision for the community when it met in convention Oct. 11-12.

For a number of years, the diocese has had ongoing, informal relationships with the Dioceses of Brasilia in the Episcopal Church of Brazil and

Bor in the Episcopal Church of the Sudan. In proposing the new relationship, the Rt. Rev. Catherine Waynick, Bishop of Indianapolis, said the arrangement of three dissimilar dioceses could multiply the opportunities for sharing and exchange.

Delegates spent considerable time in small-group discussion about an evolving vision for the diocese. Bishop Waynick has resisted attempts to impose a vision, because she believes that "vision is something that emerges out of our common life and our understanding of God's call to us." The discussions were moderated by a consultant familiar with the diocese.

In other business, a budget of \$3.3 million was approved.

Sympathy and Prayers

New program priorities and the 2003 General Convention headed the pre-convention agenda in the Diocese of **Minnesota**. The Oct. 25-26 events in Minneapolis were also marked by news of the death of Minnesota Sen. Paul Wellstone, whose passing was noted in prayers and a resolution of sympathy and love for the Wellstone family.

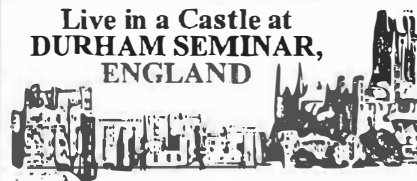
In addition to some canonical clarifications, diocesan business focused on its new vision statement: "Listen! Proclaim! Serve! Celebrate!" and its expression in seven ministry priorities for 2003 as determined by congregational vote.

A total of \$615,000 of program budget money was allocated to six areas roughly proportionate to the votes each received; congregational development (24.4 percent), faith formation (24.4%), unchurched/seekers marketing (16.3%), campus ministry (16.3%), Hispanic ministry (8.1%), affordable housing (6.5%) and environmental stewardship (4.1%).

A dinner program focused on preparations for Minnesota's role as General Convention host, with special guest the Rev. Canon Rosemary Sullivan, executive officer of General Convention, and a video greeting from the Most Rev. Frank T. Griswold, Presiding Bishop.

(The Rev.) Leonard Freeman

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PEOPLE & PLACES

Appointments

The Rev. **Charles A. Bevan, Jr.** is interim rector of Grace, 55 New Park Ave., Hartford, CT 06106.

The Rev. **David Code** is assistant at St. Stephen's, 351 Main St., Ridgefield, CT 06877.

The Rev. **Nancy Cox** is rector of St. Mark's, 42 N Eagleville Rd., Storrs, CT 06268.

The Rev. **Margaret Kay Dagg** is vicar of St.

Aidan's, 14301 S Blackbob Rd., Olathe, KS 66062-2537.

The Ven. **William F. Dopp** is archdeacon of the Diocese of San Diego, 2728 6th Ave., San Diego, CA 92103.

The Rev. **Nancy Gossling** is rector of St. James', 2584 Main St., Glastonbury, CT 06033.

The Rev. **Thomas D. Miles** is rector of St. Paul's, PO Box 1034, Manhattan, KS 66505.

The Rev. **Nicolette Papanek** is curate at

Good Shepherd, 8021 W 21st St. N, Wichita, KS 67205-1743.

The Rev. **Craig A. Phillips** is rector of St. Peter's, 4250 N Glebe Rd., Arlington, VA 22207.

The Rev. **Michael R.J. Pipkin** is assistant at Good Shepherd, 9350 Braddock Rd., Burke, VA 22015.

The Rev. **Ralph Pitman** is rector of Grace, 36200 Ridge Rd., Willoughby, OH 44094.

The Rev. **Jane D. Piver** is assistant at Pohick, 9301 Richmond Hwy., Lorton, VA 22079.

The Rev. Canon **Steven Roberts** is canon of Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, LA 70115-4498.

The Rev. Canon **Williamson Taylor** is canon for congregational development, Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Hugh Tudor-Foley** is interim pastor of Christ Church, PO Box 4125, Norwalk, CT 06855.

The Rev. Canon **Annika Warren** is vicar of St. Martin's, 290 Cornwall St., Hartford, CT 06112.

Rebecca Williamson is editor of *Church Times*, Diocese of San Diego, 2728 6th Ave., San Diego, CA 92103.

The Rev. **Stephen M. Winsett** is interim rector of Emmanuel, 412 Church St., Rockford, IL 61101.

Ordinations

Deacons

Arizona — **Christie D. Barker, Gilbert M. Haake, Ann S. Johnson, Michael W. Myers, James A. Smith, Ann P. Symington.**

Honorary Degrees

Nashotah House — The Rev. Canon **Oliver M.T. O'Donovan.**

Receptions

Arizona — **Thomas J. Buechele.**

Retirements

The Rev. **David M. Chamberlain**, as rector of St. John's, Fayetteville, NC.

The Rev. **George Crocker**, as rector of St. Paul's, Brookfield, CT.

The Rev. **Richard Van Wely**, as rector of St. Barnabas', Greenwich, CT.

Religious Communities

The **Franciscan Order of the Divine Compassion** — Br. **Charles Anthony, NFTO**, received as novice; Sr. **Elizabeth Clare, PFTO**, received as a professed tertiary; Br. **Benedict John, NFTO**, received as a novice; Br. **Charles Luke, OSF**, first profession as an oblate; Sr. **Raphaela Maria, PSC**, life profession as a Poor Sister of St. Clare; Fr. **Michael P. Szymanowski**, first profession as oblate and received under the the

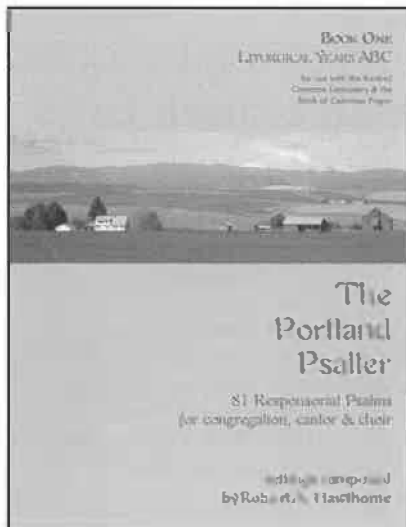
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Deaths

The Rev. **Duane Richard Steven Mills**, 67, whose ministry was devoted to serving Southeast Asians, died Aug. 4.

He was born in Olympia, WA, and earned degrees from the University of Washington and Anglican Theological Seminary in Vancouver, British Columbia. He was ordained deacon in 1962, priest in 1963, was curate of St. Elizabeth's, Seahurst, WA, 1962-64, canon-in-residence at St. Paul's Cathedral, Fond du Lac, WI, 1964-69, before becoming rector of Grace, Sheboygan, WI, where he had 50-60 Hmong families in his parish. In 1988 he moved to Fresno, CA, to work with Southeast Asians. He was rector of Church of the Holy Family, Fresno, from 1993 until retirement in 2001.

The Rev. **A. Raymond Thompson**, a deacon of the Diocese of Olympia, died Sept. 15 at the age of 78.

Born in Almira, WA, he earned a degree in engineering from the University of Washington and worked for the U.S. Army and later for Boeing until his retirement in 1980. He was ordained a local deacon in 1997. He is survived by his wife, Virginia, daughters, Sara, Cappy and Molly, son, Peter, and seven grandchildren, a sister and a brother.

The Rev. **Paul Matthew Washington**, rector of Church of the Advocate, Philadelphia, for 25 years and a leader of political causes within and outside the church, died of heart failure Oct. 7 in Philadelphia at the age of 81.

He was born in Charleston, SC, educated at Lincoln University and Philadelphia Divinity School, ordained deacon in 1946 and priest in 1947. Fr. Washington was a missionary in Liberia, 1948-54, and vicar of St. Cyprian's, Philadelphia, from 1954 to 1962 when he moved to Church of the Advocate. Called the "conscience of the city" of Philadelphia by one U.S. representative, he opened the church to meetings of the Black Panthers and other groups, fought against the Vietnam War, pushed for open housing, and lobbied for civil rights for gay and lesbian persons. He led a walkout of black clergy at General Convention in 1969 and in 1974 he opened the church for the ordination of the "Philadelphia 11." After retirement in 1987, he served Church of the Crucifixion in South Philadelphia, where he had been ordained and married. He is survived by his wife, Christine, sons Marc, Kemah and Michael, daughter, Donya, and seven grandchildren.

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YOUTH DIRECTOR: Large parish in West Texas city of 100,000 is looking for a youth director. Experience with youth, being a confirmed communicant in the Episcopal Church, and a college degree is required. Communications and administrative skills helpful. Parish has active adult volunteers and 75 7th-12th grader on the rolls. Oversee implementing Sunday school, youth confirmation, mission and ski trips, Sunday and Wednesday evening activities and include a ministry of regular visits to schools, sports activities, concerts, etc. Send letter of intent and resumé to: **Paula Howbert, 1412 West Illinois, Midland, Texas, 79701**. Phone: (915) 683-4207, Fax: (915) 683-0027, Website: www.holytrinity.org or E-mail: pflowbert@prodigy.net.

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**.

ASSOCIATE FOR YOUTH AND YOUNG ADULTS: Trinity Church in Greeley, CO; a traditional church in transition from pastoral to program, seeks a full-time assistant to work primarily with our junior and senior high students and to provide outreach to the campus of the University of Northern Colorado. The person who is called will create service projects, be involved with diocesan youth activities, organize a summer mission trip, coordinate confirmation instruction, facilitate weekly youth group meetings as well as participate in general pastoral duties and preaching. Trinity offers a worship style that includes traditional as well as contemporary music styles, an active healing ministry, and a strong commitment to prayer. This position is open to both lay and clergy candidates. If interested send resume or profile by **December 20** to: **Trinity Episcopal Church, 3800 W. 20th St, Greeley, CO, 80634** or E-mail rickkautz@aol.com. Job description is posted on our website: www.trinitygreeley.org.

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PART-TIME RECTOR: St. Andrew's Episcopal Church, Spokane, Washington. St. Andrew's is offering a three-quarters time position, yet we are anxious to move to full-time in the near future. Spokane is a mid-sized city with many cultural opportunities in art, music and drama. Located in eastern Washington State and situated on the falls of the Spokane River, Spokane offers a friendly community with a pleasant climate, close to lakes, state parks, skiing and other recreational activities, and not far from the Canadian border. Spokane is home to several colleges and has excellent medical centers. Our church is located in a residential/semi-business area just north of downtown. We are a pastoral-sized church with a friendly, lively, supporting congregation, which is active in local community outreach programs. We value inspiring sermons with teaching that we can apply to our daily lives. We are seeking a faithful, Christ-centered pastor who will care for our people and equip us for our ministries; one who will foster faith that results in action. Please submit letter, resume and CDO profile to: **Doris Brown, Search Committee, St. Andrew's Episcopal Church, 2404 N. Howard Street, Spokane, WA 99205; Telephone: (509) 327-2975, E-mail to: dorisb3@msn.com, Church office Telephone: (509) 325-5252.**

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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: **jmman@aginet.com.**

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: cwbeath@tds.net.**

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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

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Sun Eu 7:30, 9, 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

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Church DIRECTORY

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Ed 10, Sol 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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INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
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KEOKUK, IA

ST. JOHN'S 208 N. 4th St. (319) 524-4672
stjohnke@interlink.net Fax (319) 524-1116
The Rev. Bruce D. Blois, r
Sun Eu 8 & 10, Eu & healing 10 (1st Wed); Eu 10:30 (4th Tues)
River Hills Chapel; Prayer Groups Tues 6:30, Wed 9:15, A/C

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2919 St. Charles Ave.
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www.edola.org/cathedral
The Very Rev. David duPlantier, d
Sun Eu 7:30 (1928) 9, 11. Christian Formation 10:10, Daily
Eu: M and F 12:15, Tu and Th 5:30, W and S 9:30 (W: HS).

BOSTON, MA

THE CHURCH OF THE ADVENT (617) 523-2377
30 Brimmer Street Website: www.theadvent.org
Email: office@theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Benjamin J. King, the
Rev. Patrick T. Gray, c; the Rev. David J. Hogarth; Carrie
Reiger, Pastoral Asst for Youth Work
Sun MP 7:30, Ch S 10:15; Masses 8, 9 (Sung), 11 (Sol High);
Mon-Fri, MP 9; EP 5:30; Mon, Wed, Fri Mass 12:15; Tues, Thu
Mass 7:30; Wed Mass 6; Sat MP 8:30, Mass 9, C 9:30.

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes (816) 842-0985
www.stmaryskcmo.org
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat) christissavior@lvcm.com

NEWARK, NJ

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Krauss, sr c; The Rev. Park McD. Bodie, c; The Rev.
Robert H. Stafford, asst
Sun Eu 8, 9, 11, Choral Ev 4/Wkdy MP & Eu 8, Eu 12:10, EP
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30 at Eu 10:30,
Choral Eu Wed 12:10, Sat Eu 10:30

ASHEVILLE, NC

CATHEDRAL OF ALL SOULS (Biltmore Village)
2 Angle St. (828) 274-2681
mail@allsouls cathedral.org
H Eu Sun 8, 9, 11:15. Wed noon, 5:45

PHILADELPHIA, PA

CHURCH OF THE ANNUNCIATION, B.V.M.
324 Carpenter Lane (19119-3003)
The Rev. David L. Hopkins r
Sun Mass 9 (Low), 11 (High). Thurs 10 (Low)

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20th and Cherry Sts. www.s-clements.org
Fr. Robert W. Offerle, CSSS, interim r (215) 563-1876
Fr. Joshua C. Aalan, c
Sun Mass 8 & 11 (High); Matins 7:30; Sol Ev Novena & B 4
(June through Sept: 8 & 10 (High); Ev, Novena & B 4); Daily:
Low Mass 7 & 12:10 (Sat 7 & 10); Matins 6:30; Ev & Novena
5:30; C Sat 5-6 & by appt

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

SUMMERVILLE, SC

THE CHURCH OF THE EPIPHANY (843) 442-4034 (cell)
212 Central Avenue 29483
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Sun Mass 8 (Low)

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The Rev. Frank E. Fuller, asst www.cotgs.org
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Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon; Sat MP 8,
8:15 H Eu, Reconciliation of Penitents 9-10.

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5, Chapel 9, 6

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Spanish H Eu Sat noon

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Bernard Vignot, Francophone ministry the Rev. Nathaniel
Hsieh, Taiwanese ministry: the Rev. Sharon Gracen, canon
pastor
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

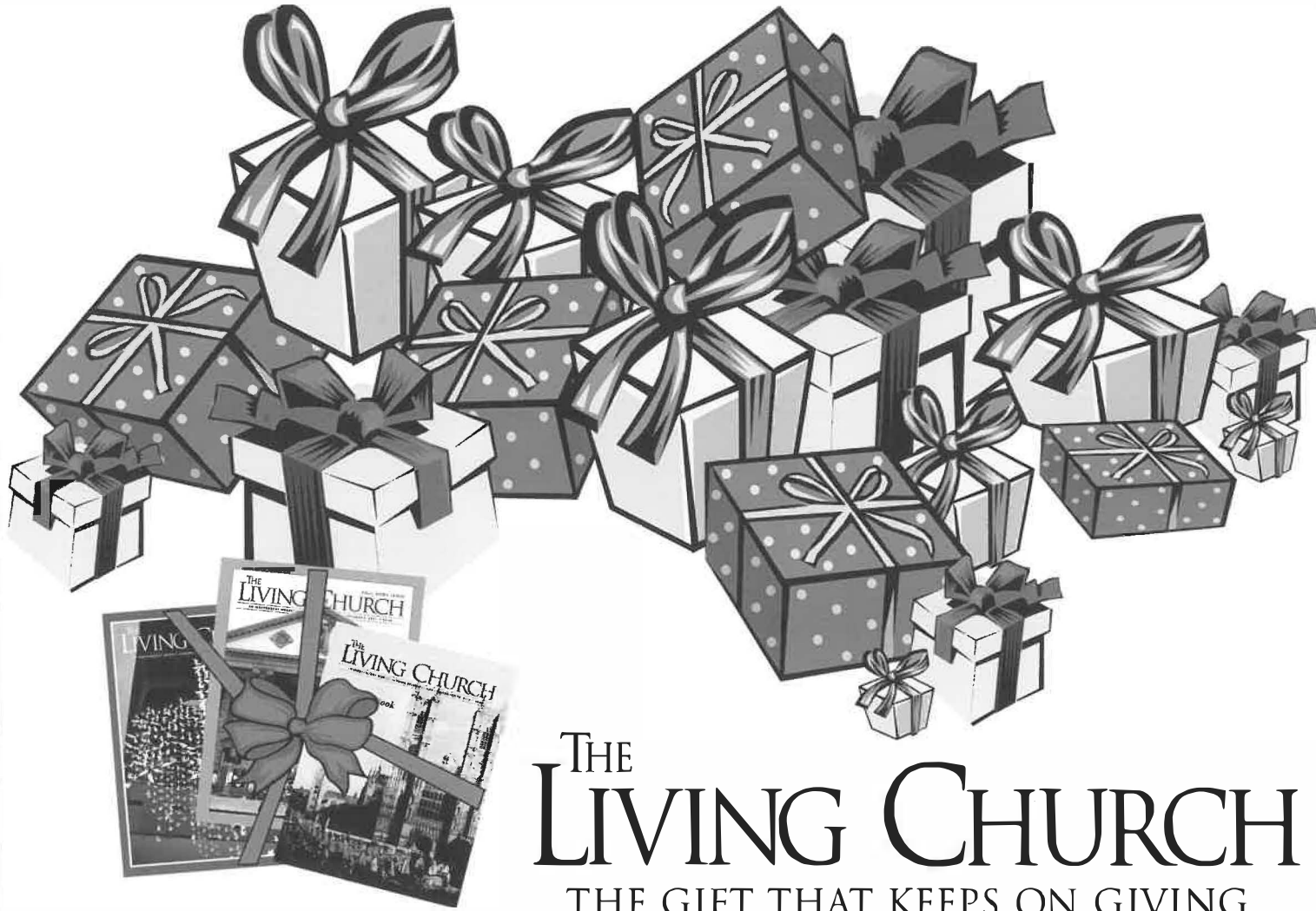
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Sun Eu 10

KEY - Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benedic-
tion; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unc-
tion; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em,
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