

THE LIVING CHURCH

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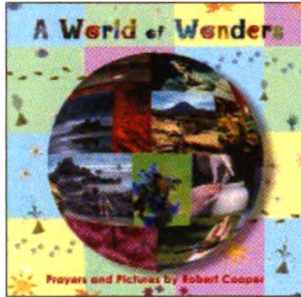
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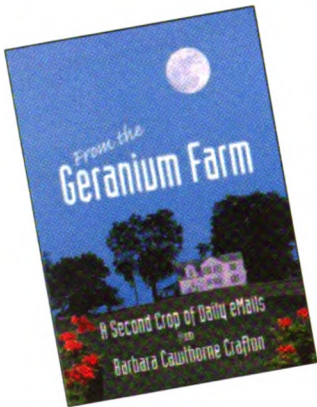


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From the Geranium Farm

A Second Crop of Daily eMails from

Barbara Cawthorne Crafton

A second book of "mostly reverent" email meditations on leading a life of faith.

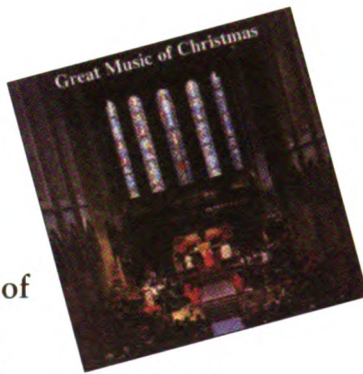
Paper | 6 x 8 | 256 pp | \$14.95

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Barbara Allen

One person's spiritual journey from a rigid, fundamentalist upbringing to a generous, loving Christianity.

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- | | |
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| 5. Away in a Manger | 18. Nova, Nova |
| 6. While Shepherds Watched Their Flocks | 19. In the Bleak Midwinter |
| 7. A Child is Born in Bethlehem | 20. On This Day |
| 8. The Angel Gabriel | 21. A Stable Lamp is Lighted |
| 9. The Snow Lay on the Ground | 22. Now Greet the Swiftly Changing Year |
| 10. A La Ru | 23. Silent Night |
| 11. From Heaven Above Earth I Come | 24. Good Christian Friends, Rejoice |
| 12. 'Twas in the Moon of Wintertime | 25. What Child is This |
| 13. Angels We Have Heard on High | 26. O Come, All Ye Faithful |



Echoes of St. Hildegard

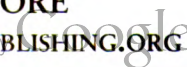
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|---|--|
| 1 *Verbum Bonum, Convent of Las Huelgas Ms. | 9 Sometimes I Feel Like a Motherless Child, African American Spiritual |
| 2 *Phos Hilaron, Sr. Elise, CHS | 10 O Nata Lux, Deborah Lutz |
| 3 Joshua Fit de Battle of Jericho, arr. Marylou India Jackson | 11 Casitatis thalamum, Convent of Las Huelgas Ms. |
| 4 *O Holy Spirit, Root of Life, Sharon Hershey | 12 The Angel Gabriel, trad. Basque carol |
| 5 *Media Sida, from Liturgy of South Ghana | 13 *Mary, When the Angel's Voice, Piae Cantiones |
| 6 Ave Maria, Deborah Lutz | 14 Esther, Premiere Cantate, Elizabeth-Cloude Jacquet de la Guerre |
| 7 Kyrie, Hildegard of Bingen | 15 *Nunc dimittis, Sr. Elise, CHS |
| 8 *Laus Trinitati, Hildegard of Bingen | |

* Selections contained in the new hymnal, *Voices Found: Women in the Church's Song*, available from Church Publishing.

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

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On the Cover

Cover art from *The Bedford Hours* (ca. 1423)

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SUNDAY'S READINGS

Don't Believe It

'Look, there he is' (Mark 13:21).

The 23rd Sunday after Pentecost, Nov. 16, 2003 (Proper 28B)

Dan. 12:1-4a (5-13); Psalm 16 (or Psalm 16:5-11); Heb. 10:31-39; Mark 13:14-23

We have apocalyptic literature confronting us here. We are forced to ask a question. Are these passages speaking of the end times which Christians believe will be characterized by the second coming of Christ; or are they speaking of difficult times that emotionally seem like the end? Daniel tells us that even though it will be a time of deliverance, it will not be a pleasant time. When Michael comes we will have a time of anguish (Dan. 12:1). There will be more suffering in those days than ever before (Mark 13:19). All this seems like the end. The letter to the Hebrews says things that resonate with this theme. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Yet it tells us not to abandon confidence (Heb. 10:35).

Jesus speaks of a sign of these times as "the desolating sacrilege set up where it ought not to be" (Mark 13:14). This is not the first time "a desolating sacrilege" is set up. There are four other references to it (Dan. 11:31; Dan. 12:11; 1 Mac 1:53; 2 Mac. 6:2). In each case it is some kind of desecration of the temple. It is in Maccabees that we have our clearest understanding what this might be. An altar to Olympian Zeus was set up in the Jerusalem temple and perhaps a statue to him. This made the Jews feel the end had come.

But in each case it was not the end.

So maybe these passages are not about the end times but about hard times. Another indication that this is the case is that Jesus tells us that in those days people will say the Messiah is here or there. He tells us not to believe it (Mark 13:21). When the end comes we are supposed to see the Messiah. The end will come but that will be later. The conclusion is that if the Messiah is not to come in these days of desolating sacrilege then this is not the end.

Many people in the Episcopal Church interpret the decisions of the recent General Convention as a desolating sacrilege. Many see the decisions as messianic vindication. However, these are hard times for both sides. As Jesus warns us, let's not be so quick to see the Messiah here or there. This is not the end. We have had times like this before and there will be times like this again. Even though Christ is not coming now, in the sense of the second coming at the end, he does come daily. He especially comes as we celebrate Eucharist where around the table people from both sides gather in love. The advice of Jesus is not to separate from each other but to "be alert" (Mark 13:23). We never know what God has in store for us. We never know. We do not lose confidence. Let's be alert.

Look It Up

Look up someone who disagrees with you about the decisions of General Convention and express your Christian unity with him or her.

Think About It

Call to mind some event in your life that at the time seemed devastating to you. What grace came from that situation? How did God use it for good?

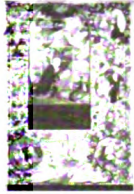
Next Sunday

The Last Sunday after Pentecost, Nov. 23, 2003 (Proper 29B)

Dan. 7:9-14; Psalm 93; Rev. 1:1-8; John 18:33-37 (or Mark 11:1-11)

Beautiful, Thoughtful Books for the Christmas Stocking

By Patricia Nakamura



A MEDIEVAL CHRISTMAS. Frances Lincoln and Ignatius Press in association with The British Library. Unpaginated. \$16.95. ISBN 0-89870-991-1.

The Christmas story in the words of the RSV, illustrated with miniatures from various Books of the Hours from the 15th and 16th centuries. An index of the manuscripts is included. This gorgeous book fairly glows.

THE MIDWIFE'S STORY: Meditations for Advent Times. By Nancy Reeves. Woodcuts by Margaret Kyle. Northstone. Pp. 47. \$14. ISBN 1-896836-59-3.

This book offers two meditations for each week of Advent, based on a poem by Nancy Reeves. The poem is written in the first person by a fictional midwife present at the birth of Christ but not mentioned in the gospels. Attractive woodcuts break up the text, and the author offers suggestions for meditation on scripture, and on the themes of the poem itself.

Richard Mammana



ADVENT and CHRISTMAS with the SAINTS. Compiled by Anthony F. Chiffolo. Ligouri. \$9.95 paper. ISBN 0-7648-0993-8.

A scripture quotation, a selection from the day's saint, and a prayer for the day for the days of the Advent and Christmas seasons. From Day 1: "The time is surely coming, says the Lord, when the one who plows shall overtake the one who reaps," from Amos, and a reading from Julian of Norwich: "For by the great deed that our Lord shall do He shall save His word in all things and He shall make well all that is not well ..."

COME, LORD JESUS: Daily Readings for Advent, Christmas, and Epiphany. By Geoffrey Rowell and Julien Chilcott-Monk. More-

house. Pp. 176. \$11.95 paper. ISBN 0-8192-1964-9.

A reading, a reflection, the sequence, and then a fictional peek into the thoughts of Mary, for each day. Day 37 is the slaughter of the innocents from the Gospel of Matthew. And Mary thinks, "As we prepare again to leave the Temple



with, I think, a reluctant son, I wonder why children had to die to satisfy the anger of a king ..."

CELEBRATE SIMPLY: Your Guide to Simpler, More Meaningful Holidays and Special Occasions. By Nancy Twigg. Counting the Cost (www.countingthecost.com). Pp. 182 paper. \$12.95. ISBN 0-9728396-0-7.

"The bottom line is simple: What do

(Continued on next page)

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(Continued from page 5)

you really want out of your celebration and what do you need to do to see that you and your family get it?" And this book will show you how, with chapters such as Meaningful Gift Giving, Simplifying the Christmas Celebration, on through birthdays



and anniversaries. "Experiencing Christmas joy is easier than you think when you keep your priorities in perspective."

ALLELUIA: Words of Praise. Thomas Nelson Publishers. Pp. 84, each with illustration. \$24.99 ISBN 0-7852-7339-5.

Michael Podesta turns words into art. He has made the title word into a sunburst, "every good gift" (James 1:17) into a Christmas tree, and Psalm 150 into a trumpet fanfare. Makes one see, and hear, the messages in a new way.

THE GIFT of TIME
Calendars for the New (Church) Year

From Morehouse Publishing (800-877-0012), two charming **Advent calendars**. (Many others in its catalogue and at www.morehousepublishing.com.) The first, CA586 (\$6.95), is a tri-fold that will stand on a table or shelf. It features a collection of lovely animals beyond the usual stable inhabitants: a peacock and a woodpecker, a mallard and a mole, a goat and kid, mama duck with ducklings, and a couple of sweet cats (cats often aren't allowed into manger scenes — a sad omission). Behind each numbered tab is a picture of a gift or a Christmas treat. Look for the plum pudding.



The second, CA543 (\$4.95), comes with a red mailing envelope. Shepherds and kings and animals, including a rejoicing rooster, a fox, a cat on the thatched roof, and the sweetest-faced camel you've ever seen, gather around to adore the Baby.

Little fingers will need some assistance to open the windows on these.

Margaret Landis and NEHA (National Episcopal Historians and Archivists, 509 Yale Ave., Swarthmore, PA 19081) delight year after year with two calendars.

The **Historic Episcopal Churches Engagement Calendar** is a spiral-bound desk book, with one week on the right and church pictures and descriptions on the left. Many of the images make you want to set out on a road trip to visit; this year's cover, St. James', Taos, N.M., will have you saddling your horse to gallop off to the beautiful Spanish pueblo mission-style building under a brilliant blue sky. (\$14.95)



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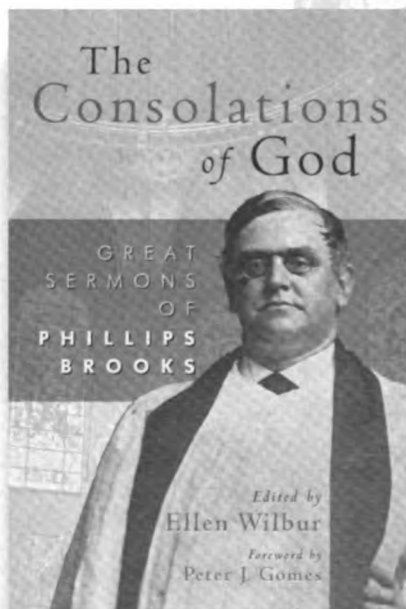
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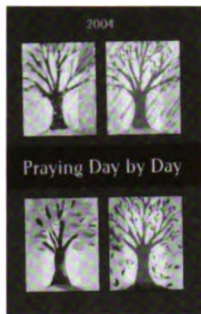
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Her other offering is more an invitation to curl up by the fire with your favorite feline. The 2004 Episcopoc Calendar has a year's worth of those mysterious creatures. The elegance of January's Wise Cat and the wistful kitten in her Easter bonnet, all the lovable, are well worth the \$7.95 pittance. (Yes, this one goes above my desk.)



Another desk calendar come from Forward Movement Publications (www.forwardmovement.org): **Praying Day by Day**. (\$15) It has tabs for each month, and a prayer for each day, with space for appointments (write small) by the month and notes, numbers, meditations by the day. At the back are cal-



endars through 2006, dates of next year's holidays, and a five-page address section. Keep this next to your morning coffee mug. In 10 minutes you'll be refreshed and organized.

This one takes a bit of study. University Hill Congregation's **Salt of the Earth Christian Seasons Calendar** "subverts the twelve months of the secular year to the distinctive rhythm of the seven seasons of the Christian year." Beginning with Advent 1, Nov. 30, 2003, and running through Nov. 27, 2004, the small wall calendar unfolds to a single month for Advent, a two-week page, Dec. 25-Jan. 5, for Christmas, to three double pages for the season after Pentecost. Each block has a



scripture quote and a picture of a relevant piece of art: a stained-glass panel, a wooden bowl and comforter, a plaster mask of Mary Magdalene for Easter (\$10; www.thechristiancalendar.com).

Here's an idea other parishes could well use. The **Church of the Resurrection**, in New York City, (www.resurrectionnyc.org) has produced an ordo calendar using pictures of its own crèche, altar of repose, and historic photos. All feast days are noted, and the church's service schedule and contact information appear on the last page.



Patricia Nakamura

Christmas as it used to be . . .

**families and friends—toddlers-up—gathered for eventful days of anticipation...daily activities enjoyed by all ages*

**a visit from Santa*

**carriage and antique car rides*

**Mollie Cooper's afternoon English teas*

**the joy of delivering presents and food to less fortunate neighbors*

**an escape from commercial Christmas*

**full days to enjoy with Kanuga doing the cooking and cleaning*

**ventures into the woodsy winter of Kanuga returning to a welcoming fireside*

**a festive Christmas Eve Eucharist*

**a wide-eyed child's Christmas morning*



Christmas at Kanuga, December 20-26

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THE ADVENT ADVENTURE

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0-281-05159-3 • 128 pp • \$9

In this unusual series of Advent meditations, David Rhodes uses stories and experiences from the streets of the inner city to help readers rediscover the startling message of the Gospel.



A HERALD VOICE

The Word of God in Advent and Christmas

Martin Dudley

0-281-05280-8 • 160 pp • \$12

In this unusual and beautifully written companion to Advent and Christmas, Martin Dudley draws readers into a deeper understanding of the riches of the liturgy and the traditional readings of the season.

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Pictures to Tell the Story

One of the joys of looking at and reading children's books is the shared experience. We asked young and old to review some recent books for children, then combined their voices below, including those of a mother, her 8-year-old son and a TLC editor.

The Beginning of the World. Illustrations by Masahiro Kasuya, quotations from the NRSV. Pilgrim. \$14. ISBN 0-8298-1512-0.

I liked the pictures, very pretty, on strong paper. Every page has a picture of what God created, what happened before. And you learn that God created you and me and everything.

Beautiful impressionist paintings of the First Seven Days.

The Moses Basket. Story by Jenny Koralek; pictures by Pauline Baynes. Eerdmans. \$16. ISBN 0-8028-5251-3.



The story of Moses set adrift on the Nile by his mother and sister, rescued by the Egyptian princess, with lush pictures filled with birds and fish.

The Lord Is My Shepherd. Illustrations by Anne Wilson. Eerdmans. \$16. ISBN 0-8028-5250-5.

The 23rd psalm with pictures, maybe for 3- and 4-year-olds, because it uses big letters.

The text is the King James, but the pictures are modern and bright. The artist "uses experimental techniques combining collaged papers, carefully mixed colors, and a range of printing methods." The "cup runneth over" with brilliant streamers.

Jonah and the Big Fish. Story and pictures by Sekiya Miyoshi. Pilgrim. \$14. ISBN 0-8298-1511-2.



It's hard to see what the pictures are. They're sort of fuzzy. The colorful fish saw [Jonah] on the hill and followed him around, even on the ship to Tarshish. The moral is that God cares about all of us.

The big colorful fish swallows Jonah, but watches over him, too. Marvelously tempestuous storm paintings.

Shout for Joy and Sing. Psalm 65 for Children. Text by Christopher L. Webber, illustrations by Preston McDaniels. Morehouse. \$16. ISBN 0-8028-5251-3.



A gentle retelling of the psalm, with joyful, mischievous paintings by the artist who illustrated several favorite hymns.

"The things we do wrong make us sad, but you will help us do better." Just wait 'til their mother sees that kitchen!

A Is for Altar, B is for Bible. Art and text by Judith Lang Main. Catechesis of the Good Shepherd. \$10. ISBN 1056854-458-8.



A picture on one page, facing a large capital letter, and a relevant scripture verse: L is for light; I am the light of the world. John 8:12.

Gives parents an opportunity to delve deeper, to explain some of the pictures and the stories about them.

A World of Wonder. Prayers and pictures by Robert Cooper. Church Publishing. ISBN 0-89869-434-5.



This is illustrated with photographs: a waterfall, red tulips, a potter's hands working. "Unkind words are like thorns. They stab and prick. Today, God, please help me not to say cruel things that get under people's skin. Amen." Facing this prayer, a stick full of very cruel thorns.

I BELIEVE: The Nicene Creed. Illustrations by Pauline Baynes. Eerdmans. \$16. ISBN 0-8028-5258-0.



Pauline Baynes did the original line illustrations for *The Lord of the Rings* and *The Lion, the Witch, and the Wardrobe*. Her illustrations of the articles of the creed are modern illuminations, with wonderful plants and animals — a lion, a mole, a parti-col-

(Continued on page10)

Advent and Christmas Gifts and Resources from MOREHOUSE PUBLISHING

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Christopher L. Webber provides
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Let Every Heart Prepare
Barbara Cawthorne Crafton
offers meditations based on
the beautiful, beloved hymns
of the season.
paperback 96 pages \$8.95



**Teach Us to Number
Our Days**
Barbara Dee Baumgarten explains
the symbols of the Advent calen-
dar and provides patterns and
instructions.
paperback 160 pages \$16.95



Stations of the Nativity
Raymond Chapman leads individ-
uals and groups through the Sta-
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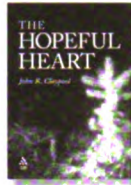
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McConney explores the mystery
that is Incarnation.
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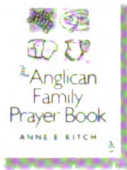
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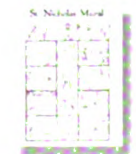


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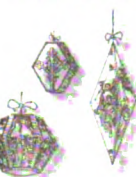


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ures depicted in the mural, which describes Jesus' ancestry and the events
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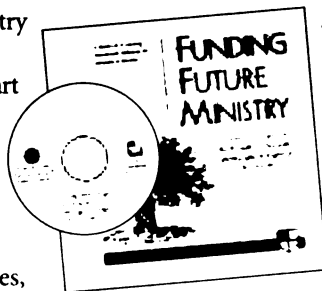
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CHILDREN'S BOOKS

(Continued from page 8)

ored cat, a fire-breathing dragon — and evocative colors. "And crucified also for us," in dolorous lavender and sage and gray; the Holy Ghost a glorious blue and white bird.

A good memorization tool for children, with an article per page.

Bless This Way. By Anne E. Kitch. Illustrated by Carolyn Digby Conahan. Morehouse. \$9.95. ISBN 0-8192-1917-7.

I liked the cute pictures. I enjoyed the book.

Poem-prayers based on psalms, with lively pictures of kids and animals. They're even having fun cleaning up the house.

ME & GOD. A Book of Partner Prayers. By Deb Lund. Illustrated by Carolyn Digby Conahan. Morehouse. \$9.95. ISBN 0-8192-1911-8.

Children can easily learn their prayer refrains as you read the prayer. Wonderfully active illustrations of children and adults and nature. I like the scripture references at the bottom showing the basis of the prayer.

"I'm tired, God, you understand. Will you please stay and hold my hand?"

"Good night, God."

I will lie down in peace and sleep, for God will keep me safe. Psalm 4:8

Thanks for the Rocks. By Esther Bender. Illustrated by Mary Anne Lard. Morehouse. \$14.95. ISBN 0-8192-1902-9.

God had a reason to make things — even rocks. The farmer and his family use the rocks he didn't like in his garden for a fence and to build a house. Every day they work more, and the farmer thanks God for more — the rocks, the strong house, better crops, his wife's singing. This was the best book.

The Life of Jesus. By Sally Grindley. Illustrated by Chris Molan. DK. \$17.99. ISBN 0-7894-8884-1.

This can be read to, or by, children, in short paragraphs each with a clear picture of the event from the Annunciation through the Ascension and including some of the parables. Has a topic index and an explanatory People of the Bible index, from Andrew to Thomas.

Me & G



Bless This



SHARPS, FLATS & NATURALS

Small Wonder

Christmas at Saint Paul's K Street

Saint Paul's Parish Choir and Choristers.
Jeffrey Smith, music director, Thomas Joyce,
organ, Lisa Kadala, clarinet.
Pro Organo CD 7190

This is lovely and absorbing, beginning with the familiar Once in Royal David's City in an arrangement that emphasizes harmonies and inner voices. The (almost) title cut is No Small Wonder, by Paul Edwards. Special delights are George Malcolm's Missa ad Praesepe (Mass at the Crib) and Stephen Jackson's arrangement of Noël Nouvelet. Here the rather Middle Eastern treatment of the tune (Now the green blade riseth) adds depth to the medieval carol.

One of my favorite Christmas songs is the Shaker Lord of the Dance. John Bertalot's arrangement, with its bleak presentment of the cross, gave me a particular chill up the spine with a treble note that hangs into silence, before returning to the triumphant dance.

Jeffrey Smith's inventive improvisations add other colors to the choral program, and twice serve as prelude to the carol, with Lo, how a rose and the lovely closing Silent Night.

Beautiful music! Listen carefully.

Patricia Nakamura

Magnificat

Organ Music and chant in honor of the Blessed Virgin Mary

Robert Benjamin Dobey, organist. The Schola Cantorum. Wayne Wildman, conductor. The Shrine of Our Lady of Walsingham, Grace Church, Sheboygan, Wis. Pro Organa CD 7151

What more fitting place than the Shrine of Our Lady of Walsingham in Sheboygan, Wis., to record a compact disc featuring choral and organ music in honor of the Blessed Virgin Mary? Organist Robert Benjamin Dobey and the Pro Organo label have produced a beautifully sung and played tribute which includes

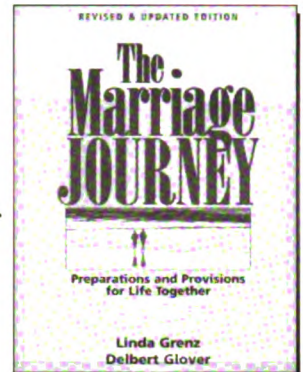
(Continued on next page)

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Linda Grenz is an Episcopal priest and executive director of LeaderResources, an Episcopal consulting and publishing company. Delbert Glover, her husband, is a lay leader in the Episcopal church and a retired vice president of the DuPont company.

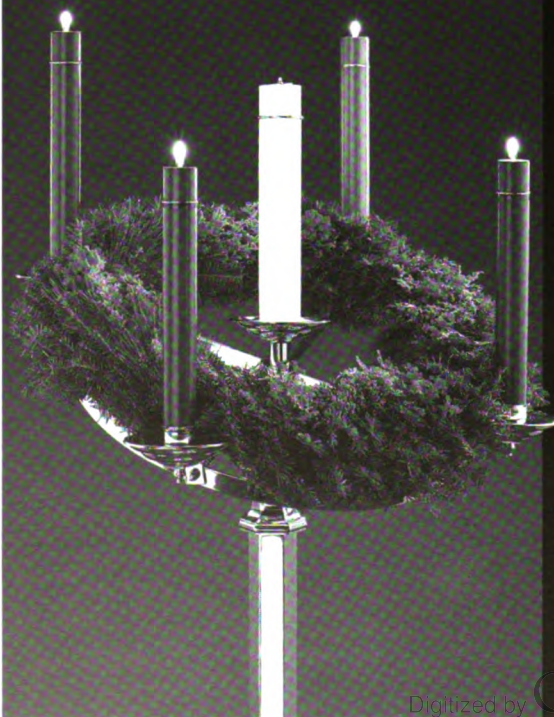


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SHARPS, FLATS & NATURALS

(Continued from previous page)

music from the 17th-century "Ave Maris Stella" of Jean Titelouze to Mr. Dobe's own impressive setting of the Magnificat, written in 1998.

The male voices of the Schola Cantorum conducted by Wayne Wildman alternate with the Schoenstein organ in a beautifully conceived tribute to the Blessed Virgin. Also included on the CD are several chorale preludes by Bach as well as selections from Marcel Dupre's *15 Versets pour le Vespres du Commun des Fetes de la Sainte Vierge, Opus 18*, and compositions by fellow French composers Charles-Marie Widor and Jean Langlais.

The Schoenstein pipe organ is small (23 ranks) but convincing and the acoustic in the nave of the church is ambient enough to provide the spatial atmosphere which the compositions on this recording require.

The compact disc concludes with Mr. Dobe's own setting of the Magnificat with verses on the organ alternating with the chants sung by the Schola. This is beautifully crafted music, inspiringly performed.

*Keith Shafer
Augusta, Ga.*

Wolcum Yule

Celtic and British Songs and Carols

Anonymous 4 (Susan Hellauer, Jacqueline Horner, Marsha Genensky, Johanna Maria Rose) with Andrew Lawrence-King, harpist. Harmonia Mundi HMU 907325

Anonymous 4 aren't anonymous at all. With at least 14 CDs out, they've almost cornered the market on four-voice, pre-15th century polyphony. And that's not to mention the hundreds of pages of medieval codices they've sung — in unison or with modern harmonizations.

The four ladies' latest Christmas recording focuses on songs and carols from the westernmost provinces of early Roman Christianity — the Celts, Picts and Saxons. Culled from various collections in the



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The St. Bartholomew's Boy and Girl Choristers have released their second CD on the Pro Organo label. Highlights include *O sacrum convivium* by Kenneth Leighton, *Christchurch Mass* by Malcolm Archer, and excerpts from *A Ceremony of Carols* by Benjamin Britten, with harpist Anna Reinersman.

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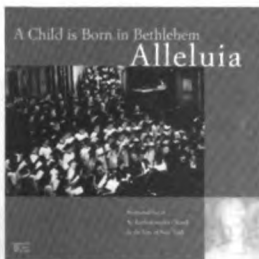
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A Child is Born in Bethlehem, Alleluia

The American Boychoir, directed by James Litton, and St. Bartholomew's Choir, directed by William Trafka, recorded this collection of favorite Christmas music and carols during a live Christmas season concert. This CD features such favorites as *A Child is Born*, *I Saw Three Ships*, and *Hark! The Herald Angels Sing*.

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(Continued from page 12)

hands of English musicians from the 19th century on, the 19 selections run the gamut of solos, and simple, strophic part songs with refrains, to short, through-composed epics. Versatile harpist Andrew Lawrence-King provides beautiful and imaginative accompaniments.

Anonymous 4 also included three 20th-century compositions, two of

which (Geoffrey Burgon's "A god and yet a man?" and the group's commission, Peter Maxwell Davies' "A Calendar of Kings") are here recorded for the first time. The texts for most of the compositions are as old and worn as the Highlands, handed down in spoken form long before they were inked onto some starchy parchment. Davies, however, chose a modern poem for his

tale of the journey of the three Magi, a poem by George Mackay Brown, written in 1996.

These two modern pieces, plus John Tavener's famous Lamb, showed off the group's inherent delicacy. Singing as many as 38 concerts (in a tour everywhere from New York to Pasadena from September 2003 to May 2004) must give them plenty of time to listen, tune and adjust to one another. The pleasant, medieval Christmas carols ("Holly and the Ivy," "Grene growth the holly," "Wassail," among others) are fun and charming, (especially with the modern touch of adding voices in the refrains) but the group's accuracy and interpretation of the modern pieces can't be outdone.

*Gary Freeman
Danvers, Mass.*

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Ave Rex

From Advent to Candlemas

The choir of Christ and Saint Luke's Episcopal Church, Norfolk, Va. Allen Shaffer, organist-choirmaster. Henry Faivre, assistant organist. Pro Organo CD 7192.

This collection for Christmas also includes music for the next two celebrations on the liturgical calendar — Epiphany and Candlemas.

Director Allen Shaffer skillfully constructs a well-balanced program of a *capella* choral gems. Several newer works (Bob Chilcott, William Mathias, and new arrangements of classics) join time-honored favorites (Palestrina, Vaughan Williams, Eccard, Healey Willan). The 41 listed voices of the parish choir are richly blended and superbly recorded by Frederick Hohman, giving a top-notch performance of each of the 13 choral selections. Organist Henry Faivre contributes three favorites on the Casavant organ, including a rousing finale of Karg-Elert's Improvisation on "In dulci Jubilo."

Trained musicians and aficionados alike will appreciate the enlightening-yet-succinct program notes, which, like the CD itself, and the beautiful stained-glass windows on the cover,



allow the beauty of the music to shine through.

*Paul Cunningham
Goldsboro, N.C.*

Weihnacht Der Romantik (Romantic Christmas Songs)

RIAS-Cammerchor. Uwe Gronostay, director.
harmonia mundi.

Because there are literally thousands of impressive Christmas recordings available, this reviewer begs forgiveness for being somewhat jaded in considering the need for more. After listening to the RIAS-Kammerchor under the direction of Uwe Gronostay sing unusual repertoire from the compositions of the Romantic period, however, my cynicism has been convincingly refuted. This is incredibly beautiful singing by a mixed-voice chorus of 35 professional singers whose blend, diction, and musicality breathe life into the less than well-known repertoire featured on this recording.

Accompanied by a 38-page booklet with complete texts, translations, and notes, this production by harmonia mundi in conjunction with Deutschland Radio would be a valuable addition for your collection of Christmas recordings. From the opening selection, Eduard Karl Nössler's *Opus 39, Tröstet mein Volk*, to the concluding *O du fröhliche* by Hermann Riedel, the season of Christmas is celebrated in all its musical variety. There are many familiar Christmas carols arranged by less celebrated composers such as Albert Becker, Friedrich Silcher, and Robert Fuchs, yet works by Max Reger and Felix Mendelssohn-Bartholdy are also represented. And while all of the music is sung *a capella*, the lack of instrumental accompaniment is overcome by the stylistic versatility of this magnificent choir. Director Uwe Gronostay is to be congratulated for the creative genius displayed in both repertoire and performance

*Keith Shafer
Augusta, Ga.*

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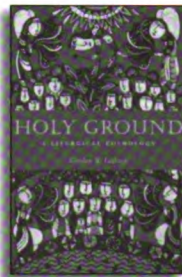
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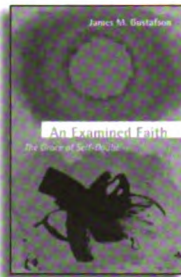
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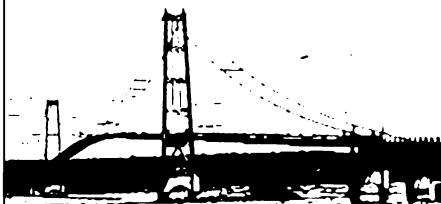


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BOOKS

Warriors of the Lord

The Military Orders of Christendom

By Michael Walsh. Eerdmans. Pp. 208.
Illustrated w/colored plates. \$30.
ISBN 0-8028-2109-X.

The notion of a religious order of monks who are also fighting knights seems to be an oxymoron. As it happens, this experiment was indeed tried with the ardent support of no less illustrious a monastic figure than St. Bernard of Clairvaux. The results of the experiment offer us an interesting chapter in church history.

Before embarking on the emergence of the military orders, Walsh sketches the main outlines of the Church's reflections on war and peace.

A particularly interesting policy that developed in monastic circles during the Middle Ages is the "Truce of God" which strictly limited the days on which one could fight (not in Lent, not on feast days, etc.) and prohibited injuring civilians and their property. In this context, the military orders were the most far-reaching attempt to domesticate violence perceived as necessary in the cause of Christ.

The first group of military orders was organized as a response to the Crusades in the Holy Land and was devoted to fighting the Moslems over the holy places and protecting pilgrims there. It is these first orders which received such a precious boost from St. Bernard of Clairvaux, who wrote a famous treatise *In Praise of the new Knighthood*. The Cistercian Order sustained an interest in the military orders with strong ties throughout their years of existence. Walsh goes on to recount the involvement of the military orders in the Crusades up to the final loss of the Crusader States to the Moslems.

It is impressive that these knights performed a full seven-fold monastic office whenever their military duties permitted it. Very little of any of the personalities involved come through in this book, and I am sure it is not for lack of colorful characters. For those who are curious about the phenomenon of military orders, this book gives us a good introduction to the historical impact of these orders.

(The Rt. Rev.) Andrew Marr, OSB
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Words of Support for P.B. from the Executive Council

Following a regularly scheduled meeting in Lake Geneva, Wis., Oct. 24-27 which was devoted primarily to new member orientation and community building, Executive Council gave an unqualified endorsement to the Presiding Bishop for his "calm and steady" leadership during difficult times. There was no public discussion of the recently concluded Lambeth meeting or the impending consecration of the Bishop Coadjutor of New Hampshire.

The Most Rev. Frank T. Griswold did brief members privately on those two and other potentially communion-rendering topics for more than three hours on the opening day, and council acknowledged that the meeting occurred "amidst currents of joy and distress set in motion by decisions of the General Convention." Council committed itself to continued dialogue ... and to speak with respect and charity.

"[Bishop Griswold] has encouraged us to engage one another and the wider world prayerfully, thoughtfully and patiently," council said. "We



Bishop Griswold

fully support his efforts to provide episcopal pastoral care for all members of the Episcopal Church according to the guidelines developed by the House of Bishops in 2002."

During his opening comments Bishop Griswold referred to the collect for the day from the Book of Acts about bearing fruit. Acts is the story of the unfolding of mission of the church, Bishop Griswold said. The work of restoration doesn't come easily, he added. Referring to the current divisions within the Church over the actions of General Convention, Bishop Griswold concluded that "The Holy Spirit has a bad habit of producing fruit in surprising situations."

Council approved the appointment of N. Kurt Barnes as treasurer and chief financial officer. Mr. Barnes, who is currently chief financial officer for a social service agency, Hale House Center, Inc., is a life-long Episcopalian, born and raised in Washington, D.C. He is expected to begin work at the Episcopal Church Center by the end of this month. The post has been vacant since the unexpected resignation of Ralph L. O'Hara shortly before General Convention last summer.

In other business, council assigned members to committees and announced the chair for each. The Rev. Cynthia Black of Western Michigan will chair the Congregations in Ministry Committee; Russell Palmore of Virginia will chair Administration and Finance; the Rt. Rev. Catherine Roskam of New York will be chair of the International Concerns Committee, and the Rev. Kwasi Thornell of Southern Ohio will chair National Concerns.

Steve Waring

Commission Named

The Most Rev. Robin Eames, Primate of Ireland, will chair a new 17-member commission created by the Archbishop of Canterbury in order to deal with the legal and theological implications arising from recent human sexuality innovations. Committee membership includes one Episcopalian, the Rt. Rev. Mark Dyer, and one Canadian, the Rev. Canon Alyson Barnett-Cowan. The panel also includes two of the Episcopal Church's most outspoken critics: the Most Rev. Bernard Malango, Primate of Central Africa, and the Most Rev. Drexel Gomez, Primate of the West Indies.

Pittsburgh Lawsuit Aims at Property Ownership

In a case which will be closely watched by bishops and dioceses throughout the Episcopal Church, the rector and senior warden of a Pittsburgh congregation have sued their diocesan leadership. The complaint asks the Allegheny County Court of Common Pleas to compel the bishop, assistant bishop, and elected trustees to uphold canons regarding diocesan property. It was filed not against the diocese, but rather against the leadership on behalf of the members of the diocese.

"This is not, No. 1, an *ad hominem* attack on the bishop or anyone else," the Rev. Harold Lewis, rector of Calvary Church, told *The Pittsburgh Post-Gazette*. "And this has nothing to do with Gene Robinson; this is not about homosexuality."

Fr. Lewis and many members of his parish are part of a coalition of alienated clergy and laity in the Diocese of Pittsburgh who strongly objected to a series of resolutions successfully placed before an extraordinary convention in Pittsburgh in September [TLC, Oct. 19]. The final resolution passed called for a policy of releasing diocesan control of property to any congregation which sought to disassociate from the diocese in the future. A national church canon holds that property and buildings are held in trust by congregations on behalf of the diocese.

The outcome of this case is much less certain than a property dispute between a parish and a diocese and could have significant implications for other dioceses seeking to disassociate from recent General Convention actions to condone same-sex blessings and consent to the consecration of a non-celibate homosexual person as Bishop Coadjutor of New Hampshire.

The Rt. Rev. Robert W. Duncan, Bishop of Pittsburgh, told the *Post Gazette* he regretted the lawsuit, calling it premature. "What we have done is try to protect all the churches' property," he said.

P.B.'s Chancellor Clarifies Legal Options in Dioceses

Opposition to two controversial General Convention votes on sexuality will probably fade much the same way that it previously did over ordination of women and prayer book revision. Should that prove not to be the case, the Episcopal Church has a formidable array of legal options at its disposal along with the means and will to deploy them, according to David Booth Beers, chancellor for the Presiding Bishop, who has been summarizing recent case law for selected audiences this fall, including the Oct. 24-27 Executive Council meeting in Lake Geneva, Wis.

Individuals may leave the Episcopal Church, but if there is a remnant within a diocese who wish to remain, they will retain title to church property for the diocese, said Mr. Beers, who added that the Episcopal Church Center has

already been contacted by remnants from the dioceses of Pittsburgh and South Carolina.

According to three bishops who were present during a Province 4 meeting of bishops and chancellors Oct. 2-4 at the Summit Conference Center in Browns Summit, N.C., Mr. Beers emphasized on at least four occasions that he was presenting legal theory not national church policy. A third meeting is scheduled with selected diocesan chancellors only to be present

The legal conclusion Mr. Beers draws about parishes being bound to a diocese is correct, but his theory that a diocese has a similar fiduciary duty to the national church is unproven, according to the Rt. Rev. William C. Wantland, retired Bishop of Eau Claire and a canon law expert. Bishops hold great power over clergy through their

ability to license, Bishop Wantland explained, but the ties which bind a diocese to the national church are much weaker. He said congregations seeking to leave a diocese with their property intact have almost always lost in court, but there is no legal precedent to apply national church canons regarding property to an entire diocese. In fact, there is a substantial body of common practice which assumes financial autonomy in the conduct of diocesan business. Unlike some congregations, for instance, dioceses are not canonically required to seek national church approval before disposing of property, Bishop Wantland noted. A number of dioceses have also reached amicable separations with congregations in the past without being challenged by the national church, he said.

Focus on Anglican World Mission

Bracketed between the American Anglican Council gathering in Texas a few days earlier and the meeting of Anglican primates the following week, the 34th convention of the Diocese of Southeast Florida, held at St. Paul's Church, Key West, Oct. 10 and 11, was marked by a focus on mission — and a lack of controversy.

World mission, and in particular, the relationship of mutual ministry among the world's 73 million Anglicans, was a primary theme. The convention welcomed the Bishop of the Dominican Republic, the Rt. Rev. Julio Holguín, and adopted a resolution establishing a companion relationship between his diocese and Southeast Florida. Bishop Suffragan Gilbert Thompson and Archdeacon Ranfurly Brown of the Diocese of Nassau and the Bahamas, with which Southeast Florida has had an ongoing companion relationship since 1986, were also present. The hope is that the three dioceses will now share resources and work together on mission and outreach pro-

grams in all three countries.

The preacher for the convention Eucharist was the Rev. Canon John L. Peterson, the secretary general of the Anglican Communion, who was unable to speak because of severe laryngitis. In his sermon, read by Archdeacon Paul Rasmus, Canon Peterson said that his work around the world has taught him to look at priorities. He cited such ills as poverty, violence, hunger, the HIV/AIDS pandemic, and abuse of children as some of the priorities for "the work we need to do ... as a global family," commanded to "love one another."

A budget of more than \$2.7 million for 2004, barely \$10,000 more than actual diocesan expenditures last year, passed with discussion on only one item—a reduction to 15 percent from the 21 percent assessment the national church recommends. Concern was expressed that this might be interpreted as something other than an economic decision.

A resolution was adopted asking



Mary W. Cox photo

Bishop Holguín in Southeast Florida.

that in the event of any budget surplus at the end of fiscal year 2004, the Executive Board of the diocese be urged to make up "all or any of the shortfall" to the national church.

Mary W. Cox



House Blessing in Lexington

Communicants of the Diocese of Lexington fill the rooms and yard of their new "home" Sept. 26 for a house blessing and the first Eucharist to be celebrated at Mission House, the new diocesan headquarters in downtown Lexington, Ky. The house was built on 13 acres of land in the early 1840s in the Greek Revival style, and was remodeled in 1905 by a prominent Lexington physician. It was preserved and maintained by a direct descendant of Henry Clay during the majority of the last century. During the late 20th century, the house was subdivided into apartments, with the first floor rented for family gatherings and receptions, but it had fallen into a state of disrepair and was largely vacant when the diocese began looking for a new location.

Kay Collier McLaughlin

Diocese of Nevada

Same-Sex Blessings May Proceed

After substantial debate, clergy and lay deputies at convention in the Diocese of Nevada overwhelmingly approved a resolution to permit same-sex blessing ceremonies to occur at interested diocesan congregations. The 33rd annual convention was held at the Santa Fe Hotel and Casino in Las Vegas Oct. 9-12.

Submitted prior to General Convention because of the diocesan convention timeline, the resolution states that the diocese desires "to support relationships of mutuality and fidelity which mediate the grace of God between those persons for whom the celebration and blessing of a marriage is not available ..." It was offered by Susan Craw, convener of the diocesan chapter of Integrity.

Diocesan Bishop Katharine Jefferts Schori noted in her convention address that if the resolution were passed, it would not be enacted in any parish until 1. a parish policy was adopted, 2. the priest consented and 3. there was a Christian community which could also bless the relationship.

Debate and small-group discussion about the measure occurred on Saturday. After amendments were defeated to table the resolution and then to require a year of dialogue about it, the resolution passed by a margin of 113 to 58. In a separate resolution, the convention delegates committed the diocese to a year of study and dialogue about issues of human sexuality.

In response to another General Convention resolution, the delegates also voted to challenge all congregations to contribute 0.7 percent of their annual budgets to fund international development programs, and committed the diocese to achieving that goal.

A budget of \$588,556 was approved for 2004.

Dick Snyder

• More News, page 34 •

Arab and Christian

The Bishop of Jerusalem talks about being a 'bridge' in his homeland.



Pamela H. Davidson photo

Bishop Riah has responsibilities for 31 congregations in the Middle East.

By Clark Groome

The Rt. Rev Riah Abu El-Assal, Bishop of Jerusalem, describes himself as an Arab Palestinian Christian Israeli. Bishop Riah was in the United States recently, brought here by the Rev. Marek P. Zabriskie, rector of suburban Philadelphia's St. Thomas' Church, Whitmarsh, where he spoke and preached as part of the parish's year-long focus on reconciliation.

Being the Bishop of Jerusalem "is not a picnic," he said of the diocese that covers most of the Middle East, namely Palestine, Israel, Jordan, Lebanon and Syria. He has responsibility for 31 congregations and some 7,500 parishioners. A Christian of Arab heritage who is an Israeli citizen, the bishop has strong views about what needs to be done to bring peace to the region. He believes that he is uniquely qualified to help with that process.

"The majority of our diocese is Arab Palestinian," Bishop Riah said. "In the minds of many people all Arabs are Muslims, which is not true. I am an Arab who is not Muslim but I share with Muslims my Arab identity. "I continue to believe that I can be a bridge being where I am. As an Arab, I can speak to the Arab nation better than any Jew in the world. As a Palestinian I can speak to the Palestinian leadership and people better than any Israeli. As a Christian I can speak to the Israelis and the Jews better than any Palestinian or Arab because I live there. I know their language. I know how they feel. I know their fear. I appreciate their difficulties.

"The root cause of all of [the fighting] is the Israeli occupation of the West Bank

and the Gaza Strip,” he continued. “We need to put an end to the occupation. We need to expel the occupiers from the occupied territories if we mean business with peace, with settlement, with security, with harmony, with reconciliation among the conflicting parties and securities for all peoples of the world.” He reports that at an Arab summit held in Beirut that he attended, “There was a unanimous vote ready to normalize relations with Israel provided Israel withdraws from the West Bank and the Gaza Strip.”

Bishop Riah finds it difficult at times to be the bridge he wants to be because “I don’t receive the necessary support from the Christian community in the world to help me stand on my feet and contribute to this dialogue between Arabs and Jews, Muslims and Jews, Christians and Muslims, Christians and Christians. Making peace requires two parties. Peace comes only among enemies. There is a role for the Christians. Whether or not it’s recognized by Israel is another story.

“If the [United States] administration were to say to Israel, ‘I’m ready to support you. I’m ready to protect you provided you come back to the boundaries of the 4th of June, 1967, right before the Six-Day War,’ Israel will then comply. The Americans have that power. The United States is viewed as the great friend of the Israelis. Friends should advise friends on what is best for them. In the long run, irrespective of how strong Israel is, the demography of the area and the fact that other nations are building up themselves and finding ways to produce weapons of different kinds, Israel will pay dearly.”

When asked what advice he would give President Bush, he said, “In the first place to be a broker of peace I need to recognize the enemy. I can no more say ‘I’m ready to work with ‘A’ but not with ‘B.’ I will work with both parties. Now for peace to become a reality in the Middle East, Israel must withdraw to the boundaries of the fourth of July, 1967.

“Second,” he said, “All those settlements built on the West Bank and the Gaza Strip either be given to the Palestinian refugees or be dismantled. Eighty to 85 percent of all the settlers would leave without even being asked. They’d just go. Then the two states will have to be [established] side by side within those boundaries.”

Bishop Riah believes the deal must include the establishment of Jerusalem as an international

city with a “governing body that is representative of the three monotheistic faiths of Arabs: Christians, Moslems and Jews. Jerusalem [should] not have a political identity [but] a spiritual identity. The emphasis is on how to bring harmony between the children of Abraham.”

He spoke strong words to the American Jew-



Pamela H. Davidson photo

Bishop Riah celebrates the Eucharist at St. Thomas’ Church with Fr. Zabriskie.

ish community: “Wake up, before it’s too late. Tell Israel to stop doing in your name what in no way serves the interests of Judaism. I want the Jewish people to go back and implement the mind of Elijah. The Jewish community in the United States of America can do a lot.”

The bishop feels that Americans have only heard half the Middle East story. He said all Americans should know that “The [Christian] church is under the obligation to help reconcile partisan conflict, be it political conflict or religious conflict, in the Middle East or anywhere. This is the mission of the church. I in no way set aside the search for justice. On the contrary, justice must be the basis for reconciliation. Truth must be another foundation for reconciliation. Compensating for the harm done to this party or that party must be part of the healing process.

“I want people to know there is a way to peace. There is a way to healing. There is a way to reconciliation, provided people are committed not only to the principles that make for peace [but also] to being a part of a collective common sense to make those principles become incarnated.” □

Clark Groome is a free-lance journalist and a member of St. Paul’s Church, Chestnut Hill, Philadelphia.



By Rita B. Nelson

One of the most successful stewardship campaigns I ever saw was a non-event. There was no theme, no witnessing, no begging, no “thermometer of giving” going up week after week, and no every-member canvass.

There was only one letter from the vestry sent to every member. There wasn't even a pledge card enclosed. The letter outlined the needs of the church for those three “Ts” — time, talent and treasure — and then simply pointed out that what you gave of each of them was entirely between you and God. That's all. No follow-up phone calls, no follow-up letters. The giving that year was substantial. It covered all expenses and all needed human resources. I imagine that happened because the people of God were responsible only to God.

In the 1950s and '60s, mainline churches experienced a spurt of growth. The post-war economy was in full bloom and suburban sprawl began. From 1946

to 1964, a baby boom spurred the buying and building of new and larger homes. Churches flourished, and in order to accommodate burgeoning attendance and the many parish life events that mushroomed during this period, new churches were built and smaller churches were expanded. Churches thrived. The needs for time, treasure and talent were spread among many people, and were met without a second thought.

But things have changed. Today many older communities are not growing, but are stable. Many churches built to accommodate growth are experiencing a drop in attendance both for Christian education and for worship. At some point closing some of these churches is being, or has been, looked at seriously. Many churches have some difficult decisions to make with respect to the use of endowment funds and stewardship in general.

Traditionally we seem to look at time and talent separately from treasure. But this is a changing

world. There is no longer the vast body of available volunteers called "housewives" that the church has had for centuries. Sixty percent of all women are now in the work force, which means that they are simply not available to volunteer. Furthermore, those who now opt to stay home and raise a family are facing pressures that weren't even considerations 40 to 50 years ago. Moms are chauffeurs, coaches, den leaders, school aids, mentors, and a myriad of other things for their children and families. They don't have time to volunteer.

When a source of volunteer resources is not available for whatever reason, people often pay money to obtain those services. Two-income families often have cleaning services, daycare to watch their children, and home food delivery, or they eat out. Dad may be a genius of a handyman, but his 60-hour work week, soccer games and practices, and any kind of quality time with his family may dictate that he hire a handyman to keep up with home maintenance.

At the same time that volunteerism is declining, churches are facing the prospect of supporting physical plants that may be too big for worship and classrooms that are not big enough for Sunday school. Parents expect large, bright and cheerful classrooms for their children, whereas the norm was traditionally small, drab rooms, often in undercrofts, abandoned rectories, or parish halls partitioned off. Parish halls are empty much of the time, but still have to be lighted and heated. Offices are cramped into inadequate quarters without room for copiers, computers, scanners or volunteers. Communication costs have soared.

Churches are facing the need for increased treasure for expenditures on aging plants, equipment needs and staff. All of this is happening in a troubled economy where many have lost thousands of dollars in savings and investments. Most endowment funds have lost considerable value during the past two years. Some people have lowered their commitments to financial support (pledges). Others are not able to meet their commitments, and many who did not commit but were faithful to a plate offering are not giving as much. All of our resources are dramatically diminished. You could say this is a scary time.

We are facing an increased need for time and talent in this declining pool of volunteers. Families with children are also looking to churches for parish life activities that involve the whole family. However, a great many of our volunteers are well over the age of retirement and want to take a break. But when asked, the younger people simply do not make a commitment of their time and talent. It isn't that they don't want to, they can't. So what do we do?

If time and talent aren't available, then perhaps churches will need to pay for services that were once considered volunteer jobs. We do it now with our

nursery staff, sexton, and secretary, although it has been a long time since the sexton and parish secretary were volunteer jobs. Directors of Sunday school and youth group leaders are routinely paid staff now. Churches could even need to be looking at paying for

The future of every church is in our hearts, our hands, and, yes, our pocketbooks.

someone to head the Altar Guild, the property committee, or the women's guild. Perhaps we may even have to hire counters in the future, or a vestry clerk or treasurer. What do we do then?

The choices are clear:

- We decrease our contributions of time and talent and increase our contributions of treasure so we can hire the help.
- We increase our contributions of time and talent so we don't have to hire the help.
- We plan to close the church.

Churches can't continue to want more, and give less. In fact, most churches can't continue at current levels without more of something. When no one wants to head the Altar Guild, should we stop having communion? When no one wants to count, shall we stop counting our offering? When no one wants to head Christian formation, shall we stop teaching our children and adults? At my church, we have already stopped having goodies at coffee because no one wants to do the work or spend the money, and our maintenance and landscaping is falling behind for lack of leadership, volunteers and funds.

In a Spirit-led community, perhaps these are signs of our time and signal the need for re-examination. Maybe coffee hour is not so important now, what with soccer games, Little League and all the other things we want to do.

What you give, whether it is time, talent or treasure, is truly between you and God. Whether churches survive, grow or die is up to you. What does it mean to you to be the body of Christ in your community, and out in the world? What is God saying to us? What is God calling us to be? What is God calling your church to be? The answers are between each of us and God. The future of every church is in our hearts, our hands, and, yes, our pocketbooks. □

The Rev. Rita B. Nelson is the rector of the Church of the Ascension, Claymont, Del.

Crossroads of the Past



Lambeth Palace

Did You Know...

Archbishops of Canterbury have lived in Lambeth Palace for more than 900 years.

Quote of the Week

The Rev. Robert W. Cromeey, retired rector of Trinity Church, San Francisco, in *The Examiner*, on writing his memoir: "After 17 months working on my memoir, I must say I am so bored with my life, I can't stand it."

A woman in Massachusetts was kind enough to send to me an article taken from a magazine called *The American Mercury*. Even though it was published in 1926, the article was in amazingly good condition, with some yellowing of pages its only detraction. The article is titled "The Episcopalians," and is written by Grant Morgan, identified in handwriting by the sender's mother as an ex-clergyman. She also wrote her impression of the article at the top of the page: "Rather flippant, but interesting, I think."

Even though it was written 76 years ago, parts of the article sound like the church of today. A considerable portion of the nine pages dwells on in-fighting among Episcopalians, especially involving high church vs. low church. It acknowledges a sizable broad church contingent but the author isn't sure what makes its followers broad church.

"To the outsider, the prospect that a Church so constituted can long endure seems impossible," Mr. Morgan wrote.

"As regularly as, and perhaps more frequently than, the occurrence of a financial panic the cry goes up that the old Protestant Episcopal Church has reached the cross-roads, that a house divided against itself can no longer stand..."

Does this not sound like 2003?

*

I have discovered through the years that there is a hard-core contingent of episcopal election watchers out there. They're after us if we leave something out or make a mistake, and they're often happy to share their opinions. There is also an unorganized group who can't understand why we bother to report it when a diocese elects a bishop.

For those who do care, a veteran election watcher gave me some interesting advice. Watch for how the laity goes on the first ballot, he said. That's how the election will be decided.

How accurate is this sage? Ten of the last 11 I've seen, although it's possible I missed one or two.

*

When the people gathered in Trinity

Cathedral, Trenton, N.J., for the consecration of the Bishop of New Jersey [TLC. Nov. 9] were invited to greet their new bishop, they responded with a one-minute standing ovation. The Rt. Rev. George Councell then cracked, according to the *Newark Star Ledger*, "This isn't the Academy Awards."

*

A reader in the Diocese of Los Angeles wrote to describe a recent visit to a church in her diocese. "Liturgically, it wasn't my cup of tea, but I could handle it," she wrote. "But when it came time for the Peace, I almost lost it. It lasted 17 minutes! Every person had to exchange the Peace with every other person, and in many cases it was not the Peace they were exchanging, but just visiting with people they hadn't seen all week. Can anyone top this?"

My guess is yes. I've heard of the Peace including a coffee break at the back of the church, and another where parishioners extend the Peace out the door and into their neighborhood, but I have to admit 17 minutes is excessive.

*

Richard Mammana, of East Stroudsburg, Pa., sent a photo of a signboard he saw outside an Anglican church in southern Manitoba, Canada.

"Drive carefully," the sign reads. "You might hit an Anglican."

*

From the website of St. Luke's Church, Southport, England:

A high churchman was in the habit of sending letters to his bishop titled "St. Athanasius' Day," "the Assumption of Our Lady," etc. The bishop, a mild man of low-church persuasion, was becoming irritated by this. Finally, on receiving a letter titled "Holy Innocents' Day," he replied in his letter, "Washing Day, the Palace."

*

Note to Louise, whose letter is post-marked "West Jersey P&DC": My opinion is that the primates' letter, and whatever they do or say next, will be ignored by the Episcopal Church.

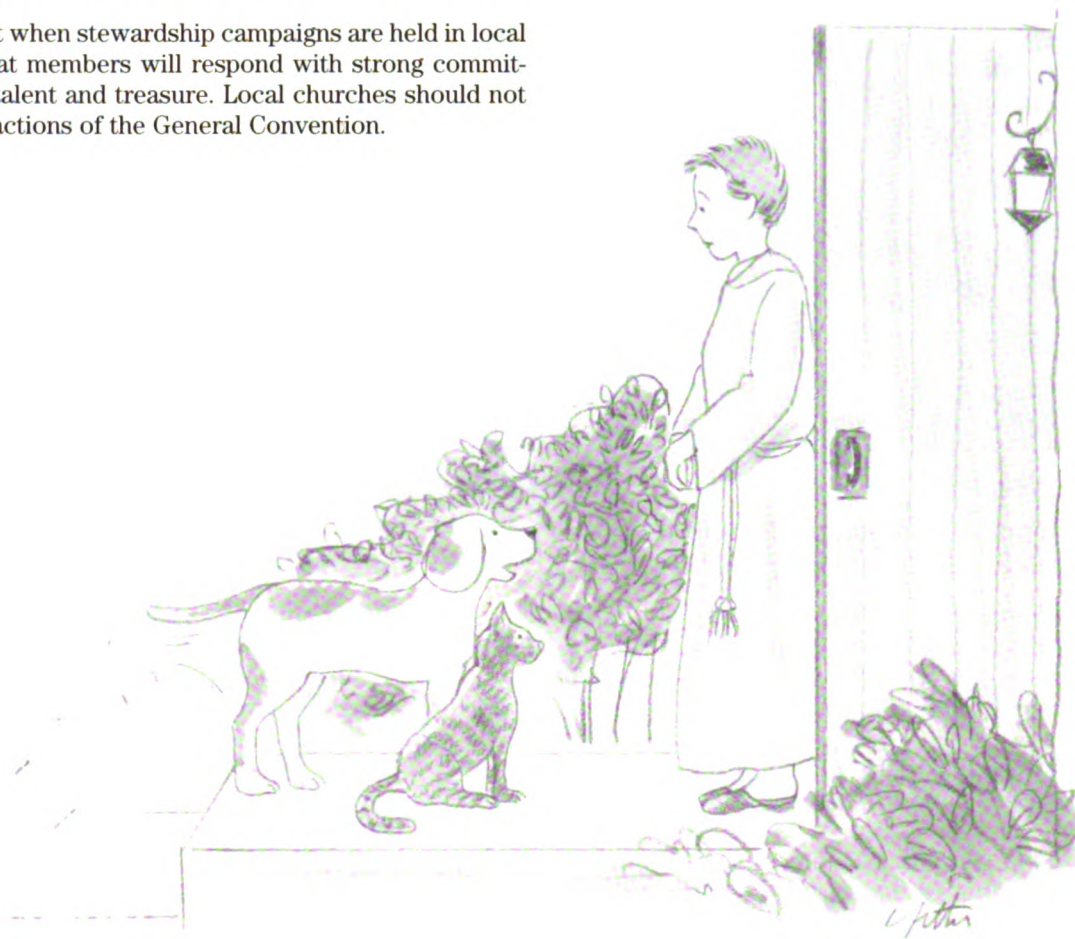
David Kalvelage, executive editor

Support for Stewardship

Parish treasurers, stewardship chairs, and rectors may have a more difficult time than usual as they conduct their stewardship campaigns this year. The strategies by some church members of designating their pledge to certain ministries, or to reduce the amount of their giving, may have an effect on the local congregations. For the most part, the withholding of funds is aimed at the national level of the Episcopal Church. Some Episcopalians who are unhappy over the decision by General Convention to consent to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire are insisting that their entire pledge be used for local ministry. Some dioceses have taken the same strategy. Other persons have either reduced or eliminated their pledges altogether.

Strategies like this have the potential to cause great harm to local congregations. The work of the local church goes on, regardless of what's happening in New Hampshire. Bills and salaries need to be paid, funds targeted for various outreach ministries need to be distributed, and supplies must be ordered. Unless the parish is blessed with sizable funds in reserve, there is potential to cripple the local congregation.

We are hopeful that when stewardship campaigns are held in local churches this fall, that members will respond with strong commitments of their time, talent and treasure. Local churches should not be penalized for the actions of the General Convention.



We met at the blessing of the animals last year.
Now we're here to have our relationship blessed.



READER'S VIEWPOINT

INTINCTION *Is It Safer?*

(Second of two parts)

By Alvin F. Kimel, Jr. and David Gould

*Whate'er my God ordains is right:
His loving thought attends me;
No poison can be in the cup
That my Physician sends me.*

Thus goes an old Lutheran hymn. Surely Episcopalians must agree, yet given the popularity of intinction across the country, one wonders. Increasingly, intinction is being adopted as a way to avoid drinking from the common cup. This practice is fueled, of course, by the fear of infectious disease. Twenty years ago we became aware of AIDS. Now there is SARS. Other diseases

abound. And so we find more and more Episcopalians intincting. But all of this is happening contrary to sound scientific evidence. We have surrendered to paranoia and fear. What is the truth?

Under normal circumstances, partaking of the common cup poses less a danger to one's personal health than most other forms of human intercourse.

The common cup has been studied for more than a century and has never been identified as responsible for the communication of disease. In 1943, W. Burroughs and E. Hemmens reported:

"Experiments on the transmission of organisms transferred from one person to another by common use of the chalice showed that 0.001% of the organisms transferred even under the most favorable conditions and when conditions approximated those of actual use, no transmission could be detected." In 1967 Betty Hobbs and team concluded that the risk of transmission of disease via the cup was probably much smaller than "other methods in any gathering of people." In 1973 Dr. Edward Dancewicz of the Centers for Disease Control confirmed that the risk of contracting disease through the chalice is minute. The number of bacteria on a person's lips is small, and the chance that there are pathogens among them is not great. Moreover, "even if pathogens are present, the risk of ingesting them is small." In 1985, Dr. David Ho verified that the AIDS virus is not spread through common eating or drinking utensils. In 1988, after an extensive study, Dr. O. N. Gill concluded: "Currently available data do not provide any support for suggesting that the practice of sharing a common communion cup should be abandoned because it might spread infection." In 1997, after studying 681 individuals over a 10-week period, microbiologist Anne LaGrange Loving reported that she observed no differences in illness rates between those who communed from the chalice on a daily basis and those who never attended church.

And so in 1998 the Centers for Disease Control issued a letter stating that while there exists a theoretical risk for the transmission of infectious diseases by the use of a common communion cup, "the risk is so small that it is undetectable." Moreover, this risk, the CDC says, is even further diminished if the community practices certain safeguards, such as wiping the chalice after each communicant. Experimental evidence shows that wiping the chalice with the purificator reduces the bacterial count by 90 percent.

There are a number of general principles which govern the transmission of infection. Exposure to a single virus or bacterium cannot result in infec-

tion. For each disease there is a minimum number of the agent (generally in the millions) that must be transmitted from person to person before infection can occur. Our defenses against stray bacteria are immense and can only be overwhelmed by very large numbers of the infective agents. Thus, while research has confirmed the presence of mouth organisms on the rim of the cup and in the wine after communal drinking, there is no evidence of the transmission of disease from one communicant to another through the common cup.

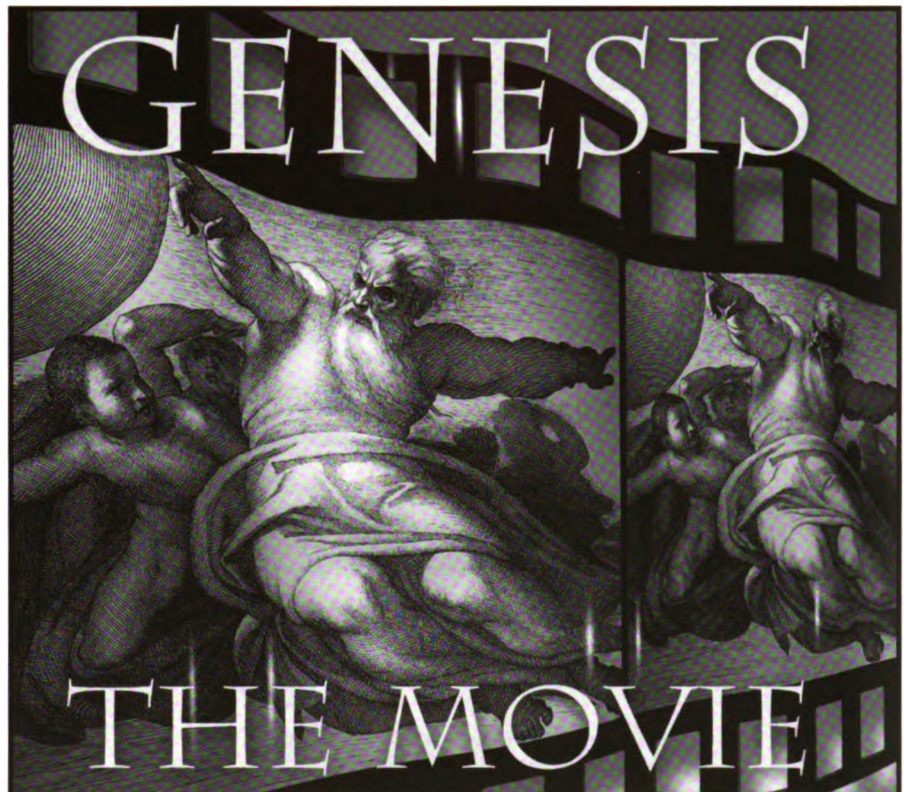
But what about intinction? Is it safer or more hygienic? The answer is no. Not only does intinction not protect the individual communicant from whatever germs might be present in the sacred wine, but it is probably the best way to contaminate the wine with germs. Why? Because hands are a primary repository of infectious agents. Pathogens are transferred to the wafer by the Altar Guild member who puts them into the ciborium, by the priest who distributes the sacrament, by the communicant in whose palm the consecrated wafer is placed. The communicant then dips the host into the chalice, thus completing the transmission of pathogens to the sacred wine — sometimes in the process even plunging his or her fingers into the species. All of which provides a strong reason to proscribe the practice of intinction within the public liturgy of the church; but when we remember that intinction is a clear departure from the Supper's dominical mandate, then its proscription becomes compelling.

Life in society is risk. We risk airborne infection whenever we gather with a group of people, especially in a closed room. We risk infection whenever we shake hands — or exchange the peace! — with another. We risk infection whenever we touch a door-knob or a tabletop or an altar rail. We risk infection whenever we go to a restaurant and order a meal. Drinking from the common cup is less risky than most forms of social intercourse that we accept every day of our lives; but we irrationally fear and dread the cup. Yes, it is possible, no matter how unlikely, that one might

catch a cold from the chalice; but one might just as easily catch a cold standing in line at the movie theater. "If Christ makes us brothers and sisters in the cup," theologian Robert Jensen writes, "then sharing one another's human messiness belongs to the humiliation we thereby assume." Jesus commands us to drink his precious blood. Faith is trusting that the Lord wills our good; faith is overcoming those fears and apprehensions that would alienate us

from the blessings of his holy chalice. Be reassured. We need not fear the cup our Physician sends us. □

The Rev. Alvin F. Kimel, Jr. is the rector of St. Mark's Church, Johnstown, Pa. David Gould is a cardiologist and director of critical care at the Sault Area Hospital in Sault Ste. Marie, Ontario. He is also the author of the Anglican Church of Canada report, "Eucharistic Practice and the Risk of Infection."



ROBERT FARRAR CAPON

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The creation story stands as one of the most famous and familiar in Scripture. But, says best-selling author Robert Farrar Capon, most of us misconstrue it. The reason? We have fallen into the habit of reading Genesis the way we read all of Scripture — as a manual of religious instructions. To break this (bad) habit, Capon here offers a whimsical yet wonderfully fruitful approach — *watching* the Bible as a historical movie whose director is God.

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LETTERS

War of Words

I am reluctant to add more words to a topic about which too many already have been written and reluctant, too, to knock anyone seeking middle ground.

However, the Rev. Leander Harding, in his commentary [TLC, Oct. 26], seems to me to begin in the wrong place. When he seeks the "cause" of homosexuality, he already frames the issue in a way that assumes heterosexuals are born that way and homosexuals are somehow perversions of normal heterosexuals. This strikes me as a variation on the history-is-written-by-the-winners theme.

Why not begin with a different question: How are heterosexuals, as well as homosexuals, made? The fact that heterosexuality is the more frequent orientation does not make homosexuality abnormal, any more than the greater number of right-handed people in our culture makes left-handed people abnormal.

Indeed, my son who is left-handed may have a better future in youth baseball than my right-handed son. Both are very good pitchers, but southpaws are more valued than righties. In the Church, I hope we can soon move past this terrible war of words and come to a point where we value everyone equally. Benedict, of course, told his monks that each person who comes to them carries Christ and should be so greeted. Would that we could do the same — whether our guests are gay or AAC.

(The Rev.) Stephen Martz
St. Nicholas' Church
Elk Grove Village, Ill.

Other Issues

After reading the article by Christopher Webber [TLC, Oct. 26] it was all I could do not to stand up and applaud! Having stated in my own Viewpoint article nearly a year ago [TLC, Nov. 17, 2002] that the Chicago-Lambeth Quadrilateral might well be the one unifying force in the Anglican Communion, I am pleased to see the impli-

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cations of that viewpoint so well articulated.

Issue-specific churches rarely thrive, and few even survive past the lives of their original founders. Many of us liken the current conflict to a messy divorce in which we are the children who just want the fighting to stop. I hope and pray that we can move past the admittedly important issue of sexuality and deal with those institutional and core value issues that are essential to a compelling gospel witness. Perhaps rather than shifting our gaze from our navels downward we should be shifting it upward to our hearts, since that's where God's gaze is already fixed.

*(The Rev.) Tom Sramek, Jr.
St. Alban's Church
Albany, Ore.*

It's Inclusive

I disagree with some of the ideas expressed by the Rev. James E. Flowers Jr., in his Viewpoint article, "A Firm Foundation" [TLC, Oct. 19]. He wrote, "If anything, the gospel of Jesus Christ is exclusive, i.e. you must believe and/or do certain things in order to be included." As an example he used the story of "the rich young ruler."

I do not believe the man was excluded. Mark's gospel clearly mentions that Jesus "looked at him and loved him." Whatever Jesus was addressing in his comments to the man when he said "you lack one thing," there is hardly any reason to think that Jesus was judging the man and finding him unworthy. Perhaps the man excluded himself, but in no way does Jesus reject him. I think it is appropriate to look at Jesus' command to "sell what you own and give it to the poor" as a new standard. On the one hand, this would simply replace one law with another, and on the other, it posits a new law that I suspect no one has ever been able to follow completely.

No, it wasn't a standard. It may even have been hyperbole. But it definitely was Jesus talking personally to an

(Continued on next page)

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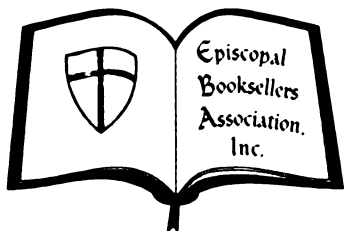
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LETTERS

(Continued from previous page)

individual. It was Jesus addressing one person's inner issues. It was one tragedy. The point is that we cannot save ourselves, but thanks be to God, are all saved through the passion and resurrection of Jesus. It is this that is, in fact, quite inclusive.

*(The Rev.) Michael E. Bartolomeo
St. James' Church
St. James, N.Y.*

Thanks to the Rev. James Flowers for his clear-headed article on the current popular use of the terms "diversity" and "inclusivity" which, while appearing to be kind, in effect devalues a significant part of a person's discretionary spiritual currency, free will.

*(The Rev.) Robert Carroll Walters
Worcester, Mass.*

An Important Question

The letter from Stephen Fiess [TLC, Oct. 5] states that "there are only two laws: 'Love the Lord your God,' and 'Love your neighbor as yourself.'" The problem with Mr. Fiess' argument is that, though he used the right answer, he clearly failed to read the question.

Matthew 22:35-40: "Then one of [the Pharisees], which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Please note that Jesus was not asked to give his listeners an exclusive and exhaustive list of all of the rules they were to obey, but rather to explain which of the various rules was the most important.

*Catherine S. Salmon
St. Louis, Mo.*

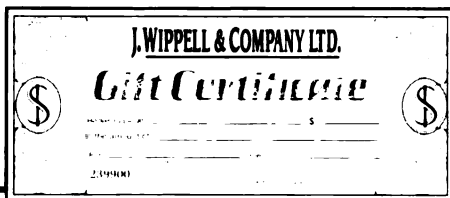
About Liturgical Space

Regarding the review by Bishop Shippo of *Searching for Sacred Space* [TLC, Sept. 7], one has to wonder why



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so many intelligent people, including bishops and authors of books on church architecture, often have such poor ears for language and the ways in which it is used, and why they think that using five syllables where one will do enables them to say something new, interesting, or illuminating.

“Liturgical space,” indeed. Shall we go all the way, ladies and gentlemen? How about these? “The Altar Guild will meet Saturday morning to clean the liturgical space.” “The Little Liturgical Space Around the Corner.” “I like to visit ancient liturgical spaces when I’m in Europe.” “The Old North Liturgical Space.”

Sounds stupid, doesn’t it? It is. Distinct but related meanings of the kind Bishop Shippo doesn’t like are common. The “Elks Club” can be the building or the members. A “university” can be either the buildings and grounds or the people who study and teach there. The bishop rather unhelpfully defines “church” as “*ecclesia*,” a Greek word which originally meant “gathering,”

While we fight our internecine battles, the mission of Jesus Christ suffers.

but which in modern Greek means either “church, the building” or “church, the people.”

No one is confused by this sort of thing except those who listen to tin-eared linguistic meddlers.

*Dale E. Elliott
Lovington, Ill.*

Mission Suffers

I write in response to Dean Philip Linder’s Viewpoint article, “Called to One Table” [TLC, Oct. 5]. Dean Linder writes that the actions of the 74th General Convention “have threatened our being all at table together.” He is right in this, and his subsequent concern about the result of some leaving the Episcopal Church is also correct: “We will never again be quite the same.” He also surmises that for

“those who stay, or those who leave . . . we will be diminished.” This is not necessarily true.

I cite the experience of the Presbyterian Church as an example of how separation led to enlargement, not diminishment, of one of the parties, and the church as a whole. In December 1973, because of the liberalizing trends in the church, a group of Presbyterians began a new work that is now known as the Presbyterian Church in America (PCA). While the largest body of Presbyterians continues to decline, the PCA is one of the fastest-growing denominations in the United States.

While we fight our internecine battles, the mission of Jesus Christ suffers. For those who believe that those battles are about the mission of Jesus

(Continued on next page)

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(Continued from previous page)

Christ, maybe it's time that we formally acknowledge the two churches within the Episcopal Church that Bishop MacNaughton wrote about in these pages in 1995, and go our separate ways. I don't believe that we can "show forth anew God's power among all peoples," as Dean Linder suggests, as we limp along with two versions of the gospel hindering our mission.

(The Rev.) M. Anthony Seel, Jr. Vestal, N.Y.

A Sad End

In 1570, the first of my ancestors became Anglicans. Every generation since that time has been Anglican. I am sad that the problems which are theological and global, but most important, biblical, have forced me to go home to Rome.

I studied for awhile at an Episcopal seminary and we learned that the chief pastor (the Presiding Bishop) and all bishops and priests on the day of their consecration or ordination affirm that they believe the words of the Bible and of the Book of Common Prayer. We also learned that the priest/bishop should be an outstanding example for others to follow. I am sure that the Rev. Canon Gene Robinson is a good enough fellow, but does he fit into the directives that the BCP and the Bible lay down? All things must come to an end, but why such a sad end? When my ancestors were converted from Catholicism after hiding out in France, so that the early Tudor rulers would not kill them, they surely would have never thought that the church that was born in England would become one of schism.

J. Robinson Tinsley Shreveport, La.

Beyond the Law

Fr. McCandless [TLC, Oct. 12] concedes the fact that homosexuality is not a major issue in the New Testament. That was what I meant to establish. And because it is not, it cannot be said to be "dogma," "permanently necessary assertions about the Christian faith." And if it is not



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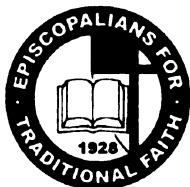
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“dogma,” then it is mere “doctrine.” And doctrines have throughout Church history been modified, dropped, or revived by duly constituted ecclesiastical authority, following the example of the first recorded Church council [Acts 15] when one segment of the faithful demanded a continuation of the received tradition of circumcision for Christian converts. At the council, St. Peter and the other apostles considered it nearer the mind of Christ to dispense with it on the grounds that we are saved by faith in the Lord Jesus rather than by the Law of Moses.

As for the law, the Episcopal Church’s teaching series I, *The Holy Scriptures* (1950) states: “That it is the special service of St. Paul to have shown that the Law has no longer any claim upon Christians” [Gal. 2.16.]. Those laws [in Leviticus, Numbers, and Deuteronomy] are now for the most part merely of

antiquarian concern.

Even those laws of a moral nature are valid for Christians only if they pass the final standard of the mind of Christ.

*(The Rev. Canon) A. Pierce Middleton
Sykesville, Md.*

Beyond Friendship

In reference to the editor’s column in which he commented on the Forward Day-by-Day article of Sept. 8 [TLC, Oct. 5] in which readers made implications of Jesus having sex with Mary Magdalene, this is a classic example of one having to read a text closely. I think that we have been inundated in our society with so many sitcoms that if we see the word “sex” or hear of two people having a relationship that goes beyond friendship, then we think they have to be jumping into the sack.

The author of Forward said that it

raised the question of Jesus as a sexual being. I would think that if Jesus was truly fully human as we claim he was, then he was a sexual being. As the late Urban T. Holmes wrote in his book, *Spirituality for Ministry*, “Sexuality encompasses a person’s mind, spirit, and emotions, as well as his or her body. It is impossible for us to meet someone else except as a sexual person, just as we cannot meet another person except as a spiritual person.” The Forward author never indicated a genital relationship between Jesus and Mary Magdalene, just one that went beyond friendship.

I think all of us can point to times in our lives where we have had relationships that went beyond friendship and encompassed the whole of our being, but did not require genital sex with the other person.

*(The Rev.) John W. Clark
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Diocese of Bethlehem Fiscal Reform Pursued

Clergy and laity in convention from the Diocese of Bethlehem endorsed a series of non-controversial resolutions modeled upon initiatives taken by the 74th General Convention and defeated a call for censure of the 74th General Convention's consent of the Rev. Canon V. Gene Robinson. The 300 clergy and lay delegates and visitors, assembled at the Cathedral Church of the Nativity in Bethlehem, Pa., Oct. 17-18, spent a majority of the meeting implementing a series of fiscal reforms designed to strengthen financial transparency and reporting.

Two canons were unanimously adopted requiring "each parish, mission or congregation" to hold an annual meeting "at which a report of its finances shall be given," including income statements and balance sheets detailing all subsidiary, trust and endowment income/expense. A second canonical amendment called for "a financial report" to be given "at each regular meeting of the vestry or executive committee." After the financial statements were approved, "the report shall be made available to members of the congregation by publicly posting or otherwise."

In a bid to strengthen parochial audit requirements, the delegates adopted several additions to the canons and proposed one constitu-

tional change strengthening audit enforcement provisions. The canonical amendments were adopted without opposition on this its canonically required second reading.

Delegates adopted a 1.8 percent cost of living salary increase for clergy in 2004. They also unanimously endorsed a call for "each congregation [to] explore the appropriateness of some merit increase for clergy and laity employed in our parishes." A \$1.46 million budget based upon an 11 percent parochial assessment was also passed by convention.

Five resolutions were adopted that were based upon initiatives of the 74th General Convention. They ranged from a call for "every member of the diocese to be able to articulate his or her faith story..." to endorsement of some General Convention program initiatives, including the general aims of the 20/20 initiative encouraging "well-organized ministries with children, youth and young adults in every congregation where appropriate; and campus ministries in colleges and universities where appropriate."

A resolution offered from the floor which sought to "repudiate and disassociate" from the actions of General Convention was defeated. It was modeled upon similar resolutions adopted in several other dioceses.

Alternative Court for Disputes Between Christians

The vice chancellor for the Diocese of Albany has created an alternative venue for Christians who need help resolving disputes. The Christian Elder Dispositions Arbitrations and Reconciliation Court (CEDAR) recently heard its first case.

"I got tired of seeing Christians beating up themselves in regular courts," John Bruner told Reuters. "I believe it is the only court of its kind in the country."

The interdenominational court is sponsored by the New York State Family Policy Council, a conservative lobbying group. Mr. Bruner said inspiration for the court came to him after reading Corinthians, where the apostle Paul urges Christians to resolve

problems among themselves. Mr. Bruner serves as mediator for the court in the event of a deadlock.

The first case involved a homeowner and a contractor who had battled for two years over work done on the house. Each side paid a \$400 fee for a three-hour court session presided over by a three-judge panel. Both sides were allowed to select one judge and agreed to obey the ruling. Both sides must also agree to forgive one another. The first case was decided in favor of the homeowner, who was awarded \$3,000. In civil court, each side would have paid as much as \$5,000 just in legal fees and the case might not have been heard for more than a year, according to Mr. Bruner.

Choosing Sides in Canada

The acrimonious division over sexuality continued to dominate news from the Anglican Church of Canada amid reports that members of the House of Bishops were beginning to stake out opposing positions after the Diocese of New Westminster announced it had filed ecclesiastical charges against seven of its clergy whose congregations oppose the blessing of same-sex unions. These charges came in the same week as that diocese announced plans to "terminate" a mission congregation after its members refused to support the bishop's plans for blessing same-sex unions.

Charges of schism, scandalous conduct, and disobedience to lawful ecclesial authority, contemptuous conduct, and "offenses against the lawful authority of the bishop" were filed Aug 28, and made public Oct 15. If found guilty, the seven priests, all members of the Anglican Communion in New Westminster [ACiNW], could be deposed.

Earlier last month the New Westminster diocesan council voted to "terminate" the Church of the Holy Cross, a diocesan mission, and place its vicar, the Rev James Wagner, on unpaid "leave with permission to officiate." Neale Adams, communications director for the diocese, stated Mr. Wagner was not being disciplined, merely that his position had "disappeared" after funding was discontinued. The decision to terminate Holy Cross now goes to the Rt. Rev. Michael Ingham, Bishop of New Westminster, who may choose to accept or reject the move.

Bishop Ingham's policy has not gone down well with portions of the Canadian House of Bishops. The Synod of the Diocese of Athabasca passed two resolutions offering support and encouragement to the ACiNW, and a second commending Bishop Terry Buckle of the Yukon for extending episcopal oversight to the ACiNW. The Metropolitan of British Columbia and the Yukon, Archbishop David Crawley, has threatened Bishop Buckle with an ecclesiastical trial for violating the territorial integrity of Bishop Ingham's diocese.

(The Rev.) George Conger

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One Gift for the Church this Christmas

By Patricia Nakamura

Various people were asked to respond to this question:

If you could give this Christmas one gift to the Episcopal/Anglican Church, what would it be?

Here are their answers:

To have all the members in our Church understand that our similarities are stronger than our differences; to allow differences and yet remain one beautiful whole. To have people understand that sexual orientation does not make anyone a lesser Christian, that things like charity and gentleness and faith are so far more important — and acceptance.

*Stephanie Cowell,
novelist, New York, N.Y.*

The knowledge that God is sadly laughing at our petty squabbles

*Sonya Sutton,
organist/choirmaster,
Washington, D.C.*

I would give the descent of angels — real angels — singing in such beauty that all political nonsense would be like specks of dust on a fly's wing.

*Suzanne Sklar, Blake scholar,
Oxford, England*

My gift would be the healing of the potential split over the consecration of the gay bishop, and other gay issues.

*Adrienne McGrath, writer,
North Barrington, Ill.*

My one Christmas gift for the Episcopal/Anglican Church would be the freeing grace to identify ourselves by what we are "for" rather than by what we are "against."

*Br. Robert Hugh SSF,
San Damiano, Calif.*

It would be the gift of music that might lift the spirits of everyone.

*Jonathan Willcocks,
composer/conductor, Chichester,
West Sussex, England.*

Charity, I suppose — no, make that a sense of humor.

*Raymond Wentworth, former TLC
news editor, Chicago, Ill.*

I pray steadily for church unity in this broken time — feeling heartsick at our unhappy divisions. So my gift would be tolerance and compassion in all and to all.

*Sister Cintra Pemberton, OSH,
Augusta, Ga.*



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The Rev'd Dr. Daniel A. Westberg, Nashotah House

SESSION II

19 July - 30 July 2004

The Practice of Divine Love:

Sharing the Experience of Our Spiritual Forebears

Dr. E. Rozanne Elder, Institute of Cistercian Studies

Christianity and The Old Testament

The Rev'd Dr. G. Thomas Osterfield, Nashotah House

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PEOPLE & PLACES

A recognition that our love of God and our spiritual faith are greater and infinitely more important than the very human elements which threaten to divide us.

Connie Matzat, Madison, Wis.

The one I pray for on a daily basis is mutual love and unity.

*Sr. Brigit-Carol,
Solitary of DeKoven,
Santa Anna, Texas*

The gift of humility? We are a far cry from the servanthood we are called to.

The gift of forgiveness? — “forgive us our trespasses as we forgive those...”

The gift of submission? — to God who reigns — who is in charge!

The gift of repentance? for not seeing Christ in each other.

The gift of unity of purpose? so strong the communion will not be broken and living out the Great Commandment would be paramount.

The gift of patience? I think that would be my one gift. Patience with each other and in our lives and ministries.

*The Rev. Julia Philips,
Panama City, Fla.*

A bunch of door hangers with service times for [parishioners] to go out in a 12-block radius around their church and invite their neighbors to join them for fellowship.

*Matthew Payne,
canon for administration
and youth ministry,
Fond du Lac, Wis.*

A year's total silence before God.

*The Rev. John Marshall,
Gloucester, England*

My wish for this Christmas is that the present difficulties of the Episcopal Church and the Anglican Communion can be resolved in such a way that we can all stay in full communion with each other.

*The Rev. J. Robert Wright,
The General Theological Seminary*

To live in harmony with each other, and to walk with God in beauty.

*The Rt. Rev. Steven Plummer,
Bishop of Navajoland*

Appointments

The Rev. **Gail Abbott** is deacon at Holy Family, 18501 NW 7th Ave., Miami, FL 33169.

The Rev. **Lucy S.L. Amerman** is assistant at St. Peter's, 4250 N Glebe Rd., Arlington, VA 22207.

The Rev. **David Anderson** is assistant at St. Stephen's, 600 Grove Ave., Richmond, VA 23226.

The Rev. **Holly Lyman Antolini** is assistant at St. Paul's, 815 E Grace St., Richmond, VA 23219.

The Rev. **Gary Baldwin** is rector of St.

Stephen's, 1510 Escambia Ave., Brewton, AL 36426.

The Rev. **Leslie C. Barker** is missionary of All Souls', 5 Coland Ct., Columbia, SC 29223.

The Rev. **Nathan D. Baxter** is rector of St. James', 119 N Duke St., Lancaster, PA 17602.

The Rev. **Ellis Tucker Bowerfind** is rector of St. Luke's, 8009 Fort Hunt Rd., Alexandria, VA 22308.

The Rev. **Ella Breckenridge** is associate at Trinity, Box M, Florence, AL 35631-1912.

The Rev. **Ray Bronk** is priest-in-charge of

(Continued on next page)

HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

The Historical Society of the Episcopal Church seeks to encourage scholarship and to generate and sustain greater interest in Anglican and Episcopal history among the widest possible audience.

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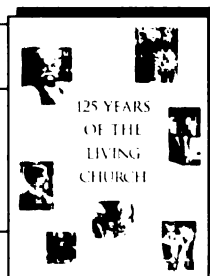
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PEOPLE & PLACES

(Continued from previous page)

Grace, 1926 Virginia Park, Detroit, MI 48208.

The Rev. Canon **Ora Calhoun** is canon for mission and ministry at St. Francis Academy, PO Box 1340, Salina, KS 67402-1340.

The Rev. **Cricket Cooper** is rector of St. Andrew's, 15 Gould Rd., New London, NE 68257.

The Rev. **Joseph Daly** is rector of St. Andrew's, PO Box 1523, Douglas, GA 31534.

The Rev. **Bill DeForest** is rector of St. John's, 815 S Broadway, La Porte, TX 77571.

The Rev. **Bryant Dennison** is interim pastor of Cross of Glory Lutheran, Detroit, MI; add: 420 Rivard Blvd., Grosse Pointe, MI 48230.

The Very Rev. **Zachary Fleetwood** is dean of the American Cathedral in Paris, 23 av. George V, F-75008, Paris, France.

The Rev. **Sarah Gaede** is rector of St. Bartholomew's, Box 936, Florence, AL 35631 0936.

The Rev. **Mariano Gargiulo** is rector of St. James', 514 Abbott Ave., Ridgefield, NJ 07657.

The Rev. **Earnest Graham** is assistant at St. Francis', 9220 Georgetown Pike, Great Falls, VA 22066.

The Rev. **C. Thomas Hayes III** is priest-in-charge of Little Fork, PO Box 367, Rixeyville, VA 22737.

The Rev. **David Hermanson** is priest-in-charge of St. Thomas', 300 Forest Ave., Lyndhurst, NJ 07071.

The Rev. **C. Thomas Holliday** is priest-in-charge of Cunningham, PO Box 153, Millwood, VA 22646.

The Rev. **Geoffrey E. Howson** is rector of Grace, PO Box 1776, Kingston, PA 18704-0776.

The Rev. **Jamie Jones** is rector of St. Paul's, 708 Harrison St., La Porte, IN 46350.

The Rev. **Frederick Mann** is rector of St. Andrew's, 6401 Wornall Ter., Kansas City, MO 64113.

The Rev. **Dan Matthews, Jr.**, is rector of St. Luke's, 435 Peachtree St., NE, Atlanta, GA 30308.

The Rev. **Paul Meglathery** is priest-in-charge of St. James'/St. George's, 398 Washington Ave., Jermyn, PA 18433.

The Rev. **Alice J. Morse** is rector of Trinity, PO Box 1536, Monroe, MI 48161.

The Rev. **Jesse Neal** is rector of Christ Church, PO Box 8, Chaptico, MD 20621.

The Rev. **Eric Shoemaker** is deacon at Christ Church, PO Box 760, La Plata, MD 20646.

The Rev. **Ray Waldon** is rector of Holy Cross, 7979 N 9th Ave., Pensacola, FL 32514.

The Rev. **Elliott Waters** is priest-in-charge of Holy Cross, 2455 Gallows Rd., Dunn Loring, VA 22027.

The Rev. **Paul Wehner** is rector of Grace, 1115 36th St., Galveston, TX 77550.

Ordinations

Priests

Georgia — Jeff Jackson, Stephen Norris.

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Requires B.A. or B.Mus (graduate degree preferred), excellent choir-training and organ skills, experience in a large professional program including children, knowledge of Anglican liturgy and tradition, and ability to communicate strong Christian faith. Salary dependent on qualifications and includes health and pension benefits.

Send application with references, current choir's repertory for one year, and recent CD or tape (non-returnable) to: Music Committee, Trinity Church, 33 Mercer Street, Princeton NJ 08540

APPLICATIONS WILL BE ACCEPTED UNTIL 1 JANUARY 2004.

New York — John F. Beddingfield, Kenneth Hoffman Brannon, Robert Daniel Flanagan, Hilario Alejandro Albert Mercer, Allison Read.

Newark — Helen O. Harper, assistant, St. Paul's, 113 Engle St., Englewood, NJ 07631.

Puerto Rico — Ivette Linares, Sergio Rojas, Carla Roland.

Southeast Florida — Drew Bunting.

Springfield — Thomas A. Davis, Charles L. Walthall.

Deacons

Atlanta — James Lander.

Central Gulf Coast — Donna Lockett, St. Mark's, 401 W College St., Troy, AL 36081.

Kansas — Patricia Ann Minx, St. Luke's, 5325 Nieman Rd., Shawnee, KS 66203; Robert Shawn Streepy, St. Luke's, 5325 Nieman Rd., Shawnee, KS 66203.

Louisiana — Margaret Dawson, Howard Gillette, Cindy Obier, Deborah Scalia, Jim Tomkins.

Michigan — Helen Brewster, Christine Hoebmann, Keith Mackenzie.

Newark — William Albinger.

Springfield — Rebecca Crummey, Thomas D. Patton.

Receptions

Louisiana — The Rev. Reese Wiggins, from the Roman Catholic Church.

Religious Communities

Order of St. Helena — The Rev. Claire Lofgren, received as a postulant.

Resignations

The Rev. Sarah Bennett, as vicar of St. Martin's, Copperas Cove, TX.

The Rev. Steve Capper, as rector of Redeemer, Houston, TX.

The Rev. Charles D. LaFond, as associate at Our Saviour, Charlottesville, VA.

The Rev. Joan Peacock, as rector of Holy Cross, Dunn Loring, VA.

The Rev. Jane C. Smith, as curate at St. John's, Wichita, KS.

Retirements

The Rev. William Gannon, as rector of St. Andrew's, Harrington Park, NJ.

The Very Rev. Donald Krickbaum, as dean of Trinity Cathedral, Miami, FL.

The Rev. John Merchant, as headmaster of St. George's School, Milner, GA.

Deaths

Sonia Francis, a member of the staff at the Episcopal Church Center for 37 years, most recently as the Presiding Bishop's executive director of program,

(Continued on next page)

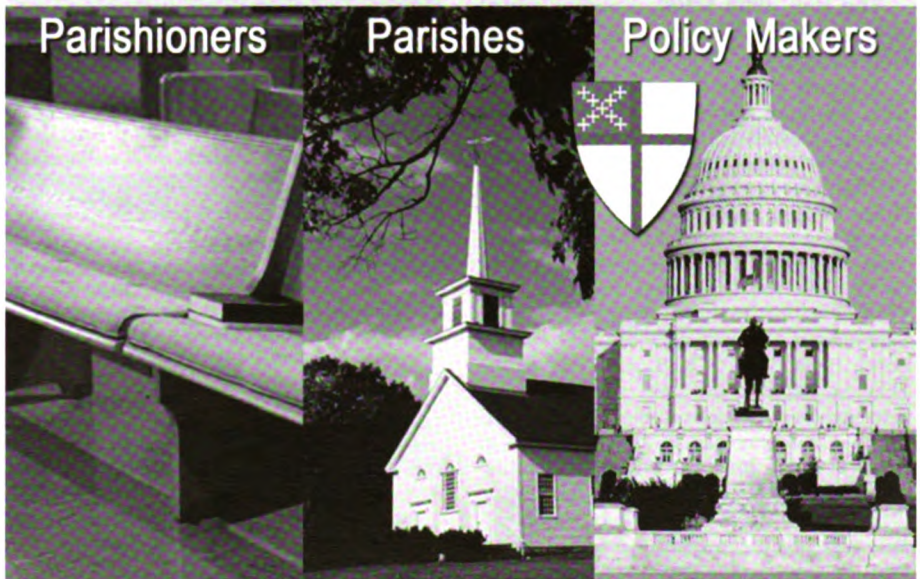
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Register at <http://episcopal.grassroots.com/ge2003>

(Continued from previous page)

died of heart failure at her home in New York on Oct. 16. She was 61.

Born in Honduras to Jamaicans, she graduated from an English-speaking boarding school in San Antonio, Texas, then served in the Women's Army Corps (WAC) from 1960 to 1965. She was also a professional performing artist in voice, drama and dance. Her career at the church center began in 1966. In 1971 she helped establish Episcopal Communicators. After serving as a radio and television specialist, she was appointed executive of the communications office in 1983 and was instrumental in the planning and launching of *Episcopal Life*, the church's national newspaper, in 1989. In 1995 she was appointed director of program. She remained involved in religious communication within the Episcopal Church, the Anglican Communion and wider ecumenical circles. In her work experience and study at the State University of New York, she specialized in documentary film and the emerging video technology. She served on various committees of the National Council of Churches, including broadcasting operations, and held positions with the World Association for Christian Communication, the National Academy of Television Arts and Sciences and the Religious Public Relations Council. She retired in March after a leave of absence, during which time she was hospitalized and treated for multiple myeloma.

The Rev. **John Mann**, assisting priest at St. Peter's Church, Seaview, WA, died Oct. 13 following a stroke. He was 80.

A native of Mineola, NY, he graduated from the State University of New York and Berkeley Divinity School following service in the Navy. He was ordained deacon and priest in 1951 and served as priest-in-charge of Grace Church, Huntington, NY, 1951-56. He was priest-in-charge of St. Mark's, Montecano, WA, 1956-58; a canon at the Cathedral of St. John the Evangelist, Spokane, WA, 1958-66; canon pastor at Trinity Cathedral, Sacramento, CA, 1966-68; vicar of St. John's, South Bend, WA, 1976-88; and vicar of the Seaview church in 1988 and 1989. He returned there to assist in recent years. During the 1970s Fr. Mann was a counselor at Southwest Washington Alcohol Rehabilitation Foundation and director of the Pacific County Alcoholism program in Raymond, WA. Surviving are his wife, Joan; a son, John; two daughters, Victoria Hauer and Aileen; and four grandchildren.

Next week...

Scalpel or
White Blood Cells?

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470. AnglicanBk@aol.com.**

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CONFERENCE CENTER

EXECUTIVE DIRECTOR: DuBose Episcopal Conference Center, Monteagle, TN (near Sewanee). Anyone interested in applying or needing further information, contact the Board President, **Bob Puckett, (901) 685-8536. Fax: (901) 685-8285. E-Mail: puckettb@aol.com**, or send a resume to the Search Committee (Mr. Gareth Aden, 6000 Jocelyn Hollow Road, Nashville, TN 37205, or E-mail to: gaden@gzrm.com).

PILGRIMAGES

Holy Sites of Celtic, Viking, and Anglo-Saxon Britain: May 28th-June 10th, 2004. Cost \$2799.00 incl. air from Chicago. For detailed itinerary and further information contact leader **Fr. Arnold Klukas** at **Nashotah House (262) 646-8941 or arnold@klukas.net.**

POSITIONS OFFERED

FULL-TIME RECTOR: St. Margaret's Church and rectory, located on eleven beautiful acres on the North Shore of Long Island, is seeking a rector with the ability to preach clearly and effectively, with a comprehensive understanding of Christian theology and an ability to make the gospel relevant to parishioners of all ages. We are a small yet vibrant congregation, committed to supporting our new rector who will lead us in spiritual growth and understanding. Our Parish Profile is available upon request. Please send your resume and CDO profile to: **Chair Search Committee, 1000 Washington Ave., Plainview, New York, 11803. E-mail: saintmargaretschurch@juno.com.**

FULL-TIME RECTOR: Faint of heart - Read no further. If congregational development is your strength - Read on! Have a good sense of humor? Deliver inspiring and meaningful sermons? Have the ability to instill the desire for lay ministers? Good Shepherd wants you! In historic Riverside area of Jacksonville, FL, our traditional parish seeks a spiritual leader with vision and creativity to attract newcomers. We seek someone gifted in inspiring stewardship as a way of life, committed to growing a children/youth program and able to build on a strong outreach program. Contact the Rev. Canon Lila Byrd Brown, (888) 763-2602, lbrown@dioceseff.org or Search Committee Chair, Davis Ely at (904) 346-5533, dely@rtlaw.com.

POSITIONS OFFERED

FULL-TIME RECTOR for an active Wyoming congregation — for a partnership in our continuing spiritual journey. Looking for an energetic leader who welcomes challenges and challenges us. Our lay ministry is extremely active while facilitating successful outreach programs. Holy Trinity is in a growth mode, and our parish is looking to build or expand to a new facility. Join us in Gillette, between the Black Hills and Big Horn Mountains, in a youthful, vibrant & growing community. www.holytrinity.wyn.com. Applications close November 20. For information or to apply: **The Rev. Gus Salbador, 104 S. 4th St. Laramie, WY 82070-1362 E-mail gus@wydiocese.org.**

PRIEST-IN-CHARGE: LIVINGSTON, MONTANA in the heart of the Yellowstone Country just above the north entrance to the Park is clustered with two other nearby Parishes and seeks a full-time Priest-in-Charge. We offer our own brand of Western hospitality along with a strong spiritual foundation in the midst of the Rocky Mountains where a "River Runs Through It." We have spirit, warmth, outreach and growth; all that is missing is a rector. Please send inquiries to **Roger K. Lewis, M.D., P.O. Box 44 Emigrant, MT 59027 or E-mail lizlewis10@aol.com. EOE.**

YOUTH DIRECTOR: St. Luke's, Atlanta, is searching for a Youth Director/Young Adult Leader. St. Luke's is a downtown urban parish with approximately 1,200 families from throughout the city. Competitive compensation. Send resumes, Attention: **The Rev'd. Benno D. Pattison, St. Luke's Episcopal Church, 435 Peachtree St. N.E., Atlanta, Georgia, 30308.**

SEEKING RECTOR: Historic 231-year-old parish in northeast Philadelphia is seeking a rector after the loss of our pastor with over 40 years of service. We are a stable, mature, and financially sound parish of approximately 400 members. Located near transportation and schools, the church has an excellent music program with a pipe organ, day school building, chapel, and a parish hall. A parish profile is available. For information contact **Robert Honer, All Saints' Episcopal Church, 9601 Frankford Avenue, Philadelphia, PA 19114. Web Site: www.allsaintstorresdale.homestead.com.**

CHRISTIAN EDUCATION DIRECTOR (FULL OR PART-TIME): St. Michael and All Angels Episcopal Church in historic Savannah, GA, seeking someone to coordinate our Christian Education program for children and adults; to create and implement events and programs that will benefit the members of our parish family. Church is approximately 200 members. Located in Midtown Savannah. Seeking to increase outreach program. Send inquiry or resumé to **3101 Waters Avenue, Savannah, GA 31405. E-mail: smangels@bellsouth.com or call (912) 354-7230.**

FULL-TIME CLERGY WANTED: Must speak both Spanish and English fluently. We are willing to pay the right clergyperson \$20,000 more than you are now earning, plus parsonage, utilities, automobile and moving expenses. Our church, which is more than half a century old, needs a pastor for a new Spanish church being planted in Houston, Texas. We are seeking a caring, compassionate, and enthusiastic pastor with a sense of humor, and who is committed to pastoral care. This person must have the quality of being a loyal team member of a church staff. Our church is an ecumenical and evangelical church that worships in the fifteen-hundred-year-old Anglican tradition, but reaches out to the entire community. Please send your resume to: **Candis Darken, Search Committee, Saint Matthew's, Ecumenical Evangelical Church, 459 Columbus Avenue, # 234, New York, NY 10024.**

CLASSIFIEDS

POSITIONS OFFERED

FULL-TIME PRIEST: St. Paul's Episcopal Church of Montrose, CO, is seeking a full-time priest for a spirited-worshiping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado – a small, aggressive, growing community. Please e-mail questions to jdsmith@montrose.net. Please send resume to: **St. Paul's Episcopal Church, 2900 Sunnyside Road, Montrose, CO 81401.**

FULL-TIME PRIEST: North Platte Valley Cluster in western Nebraska is seeking full-time priest to continue programs in spiritual renewal and congregational development, and to minister to needs of individuals in the two parishes. Located on the Oregon Trail, four hours from Denver, CO, with excellent local schools and hospital. Located ten miles apart, Holy Apostles, Mitchell, and St. Timothy's, Gering, are both active, involved parishes, working together since 1993 to serve Christ in this beautiful valley of the North Platte River. Send inquiries to **Ms. Julie Fancher, 1918 Mockingbird Dr., Scottsbluff, NE 69361; E-mail: jf94107@alltel.net.**

STEWARDSHIP AND DEVELOPMENT OFFICER: St. Margaret's Parish in Palm Desert, CA, is seeking an experienced person to develop and lead a year-round Christian stewardship program, and to organize and arrange for long-term financial development through wills, trusts, grants and other instruments. The parish has approximately 1,000 member households. Send resume and cover letter to **The Rev. Robert G. Certain, Rector; St. Margaret's Episcopal Church, 47535 Hwy 74; Palm Desert, CA 92260.** E-mail inquiries to rgcertain@stmargarets.org.

FULL-TIME RECTOR: Church of the Good Shepherd, Canajoharie, is located 50 miles west of Albany at exit 29 of the NYS Thruway. We are the only Episcopal church in a 20-mile radius in the beautiful, historic and rural Mohawk Valley of New York State. Established since 1852, we are a small mixed congregation of young families, middle aged and retired disciples looking to make additional disciples with the right leader who will help us develop our vision. We want our focus to be on spiritual development through the scriptures with application to our lives, opening our doors and growing. A rectory is available with an office on the premises.

If you are interested in joining us as our priest, please send a letter of interest, your CDO Profile and resume to: **Canon Kay C. Hotelling, Canon for Deployment, Episcopal Diocese of Albany, 68 South Swan Street, Albany, New York 12210. PH: (518) 465-4737; Fax: (518) 434-3296; E-mail: kchotelling@albanydiocese.org; Website: www.albanyepiscopal-diocese.org**

COLLEGE CHAPLAIN: Saint Paul's College, founded in 1888, is a small liberal arts college affiliated with the Episcopal Church and located in Lawrenceville, Virginia. Official transcripts of all graduate and undergraduate schools are required before contracts are offered. A criminal history check will also be required. The Chaplain is appointed by the President and approved by the Episcopal Church. He is the campus chief spiritual leader and ministers to the spiritual needs of the College community. The Chaplain is the Priest-in-charge of Saint Paul's Memorial Chapel. He serves as the liaison between the College and the community and handles all ecumenical affairs. The Chaplain is also a member of the faculty and is assigned a faculty course load commensurate with his teaching abilities.

Application Procedure: Send a letter of interest; curriculum vitae; and the names, addresses, and telephone numbers of three references to: **Saint Paul's College, Office of Personnel, Alta M. Thomas, Director, 115 College Drive, Lawrenceville, VA 23868** Email: athomas@saintpauls.edu, Phone: (434) 848-1805 Fax: (434) 848-6411 **APPLICATIONS WILL BE RECEIVED UNTIL THE POSITION IS FILLED. An Equal Opportunity/Affirmative Action Employer**

POSITIONS OFFERED

CANON TO THE ORDINARY, Diocese of Rhode Island: We are looking for a priest with excellent administrative and communication skills. Experience in at least one of the following would help to further our mission goals: camp and conference ministry, congregational development, stewardship, and Hispanic Ministry. A mature and continually unfolding faith in Christ and commitment to his mission is the foundation upon which the ministry of the staff and diocese is being built. Please send resume and references to **The Rt. Rev. GERALYN WOLF, Diocese of Rhode Island, 275 North Main Street, Providence, RI 02903,** or E-mail: bishop@episcopalri.org.

ASSOCIATE RECTOR: Saint Luke's Parish, a corporate-sized Episcopal church, is seeking two full-time Associate Rectors. A new rector is forming a clergy team with wide-open potential in a highly engaged parish. **One Associate will primarily oversee pastoral care,** coordinating multiple lay ministries. The successful candidate will love developing a community where the baptized care for one another. **The other Associate will primarily oversee children and youth ministries,** encouraging and supporting our full-time Director of Children's Ministries and full-time Director of Youth Ministries. The successful candidate will be a strong advocate for the full inclusion of young people in the life of the baptized. Both associates will offer leadership in other aspects of parish ministry—from education, and outreach to men's and women's ministries—and will share fully in the preaching and liturgical life of a vital congregation. Send your resume to: **The Rev. David R. Anderson, Saint Luke's Parish, 1864 Post Road, Darien, CT 06820** or E-mail: david.anderson@saintlukesdarien.org.

FULL-TIME YOUTH MINISTER: The Episcopal Church of the Good Shepherd, Corpus Christi, TX, seeks a self-motivated team player to nourish and grow the total junior and senior high youth ministry program in cooperation with the youth and adults of our parish. Primary responsibilities include the development of weekly junior high and senior high programs implemented with a leadership team (including youth and adults) and continuing our tradition of mission work, both locally and abroad. For more details of this job description, please access this link: <http://www.cotgs.org/youth/youthministerjobdescription.pdf>

The Church of the Good Shepherd is one of the largest congregations in the Diocese of West Texas. Located on the bluff, overlooking Corpus Christi Bay, the magnificent view is surpassed only by our membership's dedication to supporting each other and our community. The strength of our interest is a genuine love for our kids and a true desire to incorporate them into the life and ministry of the parish. If you feel this is your calling, reply to nelsonbh9@aol.com. If you have more questions about us, visit our website at www.cotgs.org. Contact: **The Rev. Ben Nelson, Church of the Good Shepherd, 700 S. Upper Broadway, Corpus Christi, TX 78401. PH: (361) 882-1735.**

POSITIONS WANTED

"RETIRED BUT NOT TIRED" priest seeks part-time pay position (small salary, pension, housing) Curious? E-mail: frwally@favoravi.com.

REAL ESTATE

RENTAL PROPERTY: Winter months. Two bedroom house. Lake Weir, Florida. 60 miles north of Orlando. Call (239) 596-6070 or E-mail: asremr@aol.com.



MUSIC POSITIONS OFFERED

FULL-TIME ORGANIST/CHOIRMASTER: Saint John's Episcopal Church, Memphis, TN. Full-time organist/choirmaster to continue a long-standing tradition of excellence in music for a vital and growing corporate parish of approximately 900 members. Current music program includes a traditional adult choir, a children's choir and the widely known Memphis Boy Choir. St. John's also offers a contemporary service at 8:40 a.m. each Sunday with its own musical director and instrumentalists. Plans include working with the new rector for innovative and creative expansion of all music programs. The candidate must be a very proficient organist and choral director. A working understanding of Episcopal / Anglican liturgies is a must. **III/40 Reuter installed in 1990.** Send resume to **The Rev. John W. Sewell, 3245 Central Ave., Memphis, TN 38111. Phone: (901) 323-8597.** The deadline for resumes is *15 November 2003*

DIRECTOR OF MUSIC: The Episcopal Church of the Transfiguration, located in Dallas, Texas, is seeking a full-time Director of Music who is an experienced organist with competency in choral technique and organ repertoire. The Church of the Transfiguration has more than 1,900 members and has been selected as one of 300 churches of Excellence in America. The Director of Music will be responsible for all of the music programs of the church which include management of adult, youth and children's choral and hand bell programs. Accountabilities include program development and execution and management of paid music staff.

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San Joaquin	Duke Golden	(559) 244-4828	May 13-14
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The Rev. Frank E. Fuller, asst www.cotgts.org
The Rev. Ben Nelson, asst
Sun 8, 9, 11:15 & 6

DALLAS, TX

INCARNATION
3966 McKinney Ave. (214) 521-5101
The Rev. Larry P. Smith r; the Rev. Frederick C. Philipurt v; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
Sun Eu 7:30, 9, 9:15, 11:15, 7. M/W/Th H Eu 12 noon. Tues/Fri H Eu 7, Wed H Eu w/healing 12 noon, 6; Sat MP 8, 8:15 H Eu, Reconciliation of Penitents 9-10.

HOUSTON, TX

PALMER MEMORIAL
Across from the Texas Medical Center and Rice University
6221 Main Street (77030) (713) 529-6196
Fax: (713) 529-6178 www.palmerchurch.org
The Rev. James W. Nutter, r; the Rev. Kenneth R. Dimmick; The Rev. Kit Wallingford
Sun Eu 7:45, 9, 10:15, 11, 5, 6; Ch S 10

SAN ANTONIO, TX

ST. PAUL'S, Grayson Street 1018 E. Grayson St. www.stpauls-sabx.org
The Rev. Doug Earle, r
Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

CHRIST CHURCH

Just north of historic downtown 510 Bellknap Pl. (210) 736-3132
www.cecca.org
The Rev. Chuck Collins, r; the Rev. Eric Fenton, asst; the Rev. Dan Lauer, c; the Rev. Bob Carabin; the Rev. Norman Row, asst.
Sun Eu 7:30, 8:30, 11:00

MILWAUKEE, WI

ALL SAINTS CATHEDRAL (414) 271-7719
818 E. Juneau ascathedral.org
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted.

LUTHERAN

MOJAVE, CA

HOPE CHURCH K and Inyo Streets (909) 988-3317
The Rev. William R. Hampton, STS
Sun Eu 10

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Diocese(s)	Contact	Phone	2004 Dates
Alaska	Suzanne Krull	(907) 452-3040	January 29-31
Idaho	Carrol Keller	(208) 345-4440	February 6-7
Maryland	Evie Wagner	(410) 467-1399	March 18-19
Wyoming	Gail Faulkner	(307) 742-6606	March 26-27
Rio Grande	Lisa Katz-Ricker	(505) 881-0636	April 16-17
Newark	Michael Francaviglia	(973) 622-4306	April 30-May 1
San Joaquin	Duke Golden	(559) 244-4828	May 13-14
Texas	The Rt. Rev. Rayford High	(713) 520-6444	May 21-22
Eastern Oregon	Diane Adams	(541) 298-4477	June 11-12
Montana	The Rev. Brady Vardemann	(406) 442-2230	June 19-20
Michigan	Jo Ann Hardy	(313) 833-4422	September 10-11
Kentucky/Lexington	Donavan Cain	(859) 252-6527	September 17-18
Eastern Michigan	Barbara Meikle	(989) 752-6020	October 4-5
Georgia	The Rev. Sanford Ulmer	(912) 236-4279	October 15-16
Central Gulf Coast	Vince Currie	(850) 434-7337	November 12-13

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