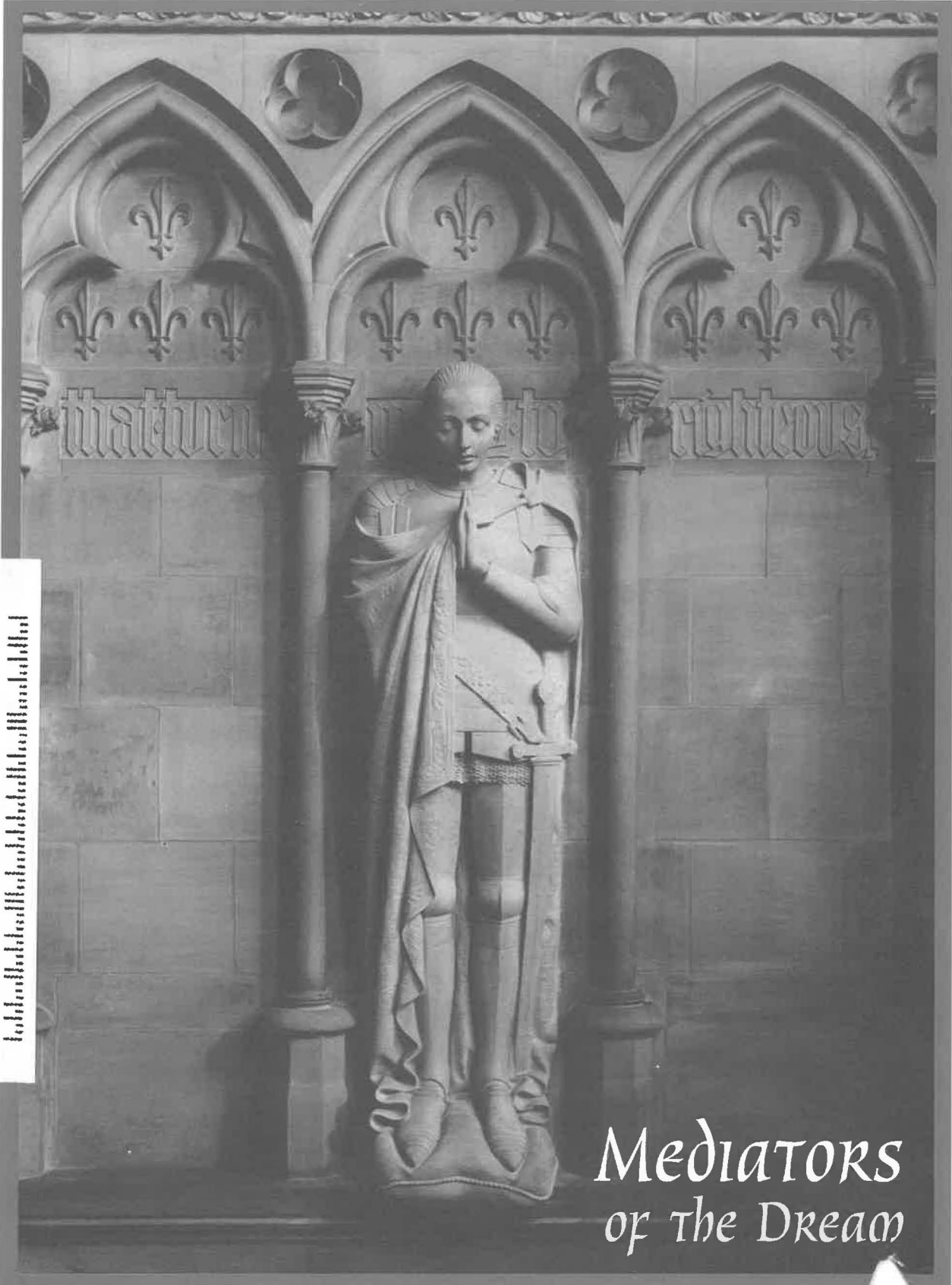


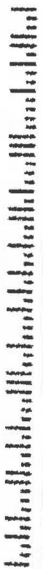
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Terwilliger: An Appreciation



The Church of the Incarnation, Dallas, Texas December 29-30, 2000

Beloved bishop, priest, and seminary professor, Robert Terwilliger, served as the fifth suffragan of the Diocese of Dallas from 1975 until his death in 1986. In his ministry as the founding director of the Trinity Institute in New York, Bishop Terwilliger inspired and touched the lives of Episcopalians throughout the Church. On the occasion of the 25th anniversary of his consecration, Bishop Terwilliger's influential ministry will be celebrated during a commemorative weekend:

Friday, December 29 Church of the Incarnation, Dallas

- 6:00 PM Solemn Evensong
 Preacher: The Rt. Rev. Michael Marshall,
 Assistant Bishop of London
- 7:00 PM Dinner in the Great Hall and Reminiscences by
 Bishop Terwilliger's friends and colleagues

Saturday, December 30 Bishop Mason Center, Flower Mound

- 9:30 AM Address: The Rev. Dr. Charles Miller, Rector
 Church of the Transfiguration, New York
- 10:30 AM Solemn Eucharist and visit to the Bishop's crypt
 Celebrant: The Rt. Rev. Jack Iker, Bishop of Fort Worth
 Preacher: Bishop Marshall

**Registration fee including dinner and all refreshments is \$25.00.
To register, contact the Church of the Incarnation (214) 521-5101.**

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General Theological Seminary photo

"We call ourselves a 'Communion.' That means we have to struggle to reach unity of heart and mind." says Archbishop Peter Carnley of Australia, in an address at General Seminary [p. 6].

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A statue of St. Joan of Arc in St. Martin's Chapel in the Cathedral of St. John the Divine, New York City

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SUNDAY'S READINGS

Mercy Our Mission

'Jesus, Son of David, have mercy on me!'

(Mark 10:47b)

The Twentieth Sunday after Pentecost (Proper 25)

Isaiah 59:(1-4)9-19; Psalm 13; Heb. 5:12-6:1,9-12; Mark 10:46-52

Most of the Old Testament prophets follow a literary pattern. Sometimes they repeat the pattern several times. Such is the case with Isaiah. Other times they use this format only once throughout the book. This is the case with Joel. The pattern goes like this: (a) The people have sinned. (b) Therefore, God will come and punish them. (c) Certainly, they will repent and God will indeed shower mercies upon his people.

The passage from Isaiah, taken in isolation, is an example of the first two steps. "... your iniquities have been barriers between you and your God, and your sins have hidden his face from you . . ." (Isaiah 59:2). "According to their deeds, so will he repay; wrath to his adversaries, requital to his enemies . . ." (59:18). This is not exactly an uplifting passage. The author of the Letter to the Hebrews tells us that we need to be reminded of "the basic elements of the oracles of God" (Heb. 5:12). A basic element is the third step of this

pattern. If we read to the end of Isaiah we see that the whole is uplifting, promising the mercies of God.

Often life seems overwhelming with financial, relational or emotional problems. This may or may not be because of our sins. Either way we are often ready for the mercies of God. Blind Bartimaeus was ready. We don't know anything about his personal life. Nevertheless, the sin of his parents was probably charged with his blindness. This was a common assumption that Jesus denies (John 9:2-3). Bartimaeus had hope in the message of the complete pattern of the Old Testament prophets. Therefore he cries out "Jesus, Son of David, have mercy on me" (Mark 10:47:b). Asking for mercy is not necessarily asking for forgiveness, although it could call for that. It is asking for God's favors. Mercy is not the same as justice. Mercy goes beyond what we deserve. This is how God operates. This is why we have the "full assurance of hope" (Heb. 6:11).

Look It Up

Not all research is electronic or hard copy. Be an investigative reporter. Look for and observe people showing mercy to others. Then with family or friends report what you found.

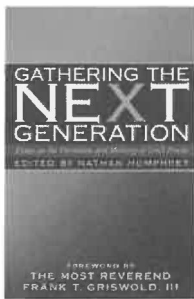
Think About It

If the oracles of God teach us that God has mercy on us, showers us with favors, what does that have to say about our mission? Are we not called to go and do likewise?

Next Sunday

Sunday after All Saints' Day

Ecclus. 44:1-10, 13-14; Psalm 149; Rev. 7:2-4, 9-17; Matt. 5:1-12



Gathering the Next Generation

Essays on the Formation and Ministry of GenX Priests

Edited by Nathan Humphrey
Morehouse. Pp. 153. \$21 paper

This book gives wonderful affirmation to the quality of our young ordained leadership in the Episcopal Church. The series of 12 essays is gleaned from a conference of GenX priests who gathered in June 1998 to address concerns particular to their young priestly vocations.

Richard Kew, a non-Xer, begins by addressing the crisis in our number of young clergy leadership and recommends an ecclesiastic equivalent of the Marshall Plan. He challenges us older Episcopalians to identify and mentor young transformational leaders of GenX so that the church can return to its primary mission — proclaiming Christ to the whole world.

What follows are essays from GenX priests who share thoughts on shaping priestly vocations. These include a revamping of the often-unwieldy discernment and ordination process, re-instituting the “curacy” model, retaining and improving campus ministries, and supporting and encouraging bivocational ministries.

The writers recognize the diversity in their group and ask that they be recognized as the changing face of the Episcopal Church.

*Sherran Lassalle
Norfolk, Va.*

The Monastic Orders in Yorkshire 1069-1215

Cambridge Studies in Medieval Life and Thought, Fourth Series, 40

By Janet Burton
Cambridge University. Pp. 352. \$69.95

The title of this book is self-explanatory. It is marked by great learning and

a very readable style. Janet Burton traces the development and flowering of monastic religion in what was, until 1974, the largest county in England, from the desolation caused by the Viking raids and settlements until 1215, when 60 to 70 monastic houses were in existence, ranging from independent abbeys to small monastic cells: Benedictines, alien priories, canons regular, Cistercians, Gilbertines, and women’s communities, these last generally smaller and poorer than the male houses, because they represented a poorer investment for the welfare of the patron’s soul.

While recognizing the existence of genuine religious vocations, Burton makes clear the element of self-interest involved in founding or patronizing a religious house, and the king’s concern to have loyal monastic communities in an area remote from royal control. She points to the agricultural development effected by the monks, especially the Cistercians, in bringing scrubland and forest into cultivation; to the cultural value of monastic libraries, with a distinctly northern orientation, indicated by the writings of Bede and Aelred of Rievaulx; and the monastic buildings, still the archaeological glory of Yorkshire.

The non-specialist reader should be warned that, despite her easy style — every Latin passage cited is conscientiously translated — Burton addresses herself in the first place to scholars, taking for granted a good deal of knowledge on the part of the reader. Moreover, working as she does mainly from official documents, charters and cartularies, episcopal registers and the like, many of the people who appear in the book are shadowy figures. See, for example the case study of the monastic benefactor Adam de Birkin (pp. 210-215). We know a good deal about his family connections and benefactions, from which we can deduce something of his piety. But the man himself remains a *Who Was Who* entry. About the ordinary monks and nuns, their feelings and their piety, we know even less. We cannot hope to provide a picture of the “typical” medieval monk. Those whom we may feel that we know, like Bernard and Aelred, are far from typical.

With this warning, Dr. Burton’s book may be warmly commended to all who, like the reviewer, love the Middle Ages.

*Gerald Bonner
Durham, England*



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Australian Primate Addresses Problems of Leadership

The Most Rev. Peter Carnley, primate of the Anglican Church of Australia, is no stranger to the problem of authority in Anglicanism.

Last year the synod of the Diocese of Sydney voted to allow lay people to preside at the Eucharist (Archbishop Harry Goodhew of Sydney vetoed it). Archbishop Carnley also served on the Eames Commission, appointed following the 1988 Lambeth Conference to help the Anglican Communion maintain the highest degree of communion in the face of disagreement over women in the episcopate.

So when he spoke at the General Theological Seminary Oct. 2 about his forthcoming book, *Progressive Orthodoxy*, he went straight to the heart of controversies in today's Communion.

"Frankly the problem for Anglicans at the universal level is the integration of leadership to achieve coherent thought," Archbishop Carnley said to nearly 100 professors and students. He referred to the 1998 Lambeth resolution that called for restructuring the four instruments of the Communion into a more integrated system.

Overwhelmingly passed at Lambeth, it called for the Anglican Consultative Council (ACC) to become a more representative Anglican Communion Council that would include a House of Primates. The Archbishop of Canterbury would remain the "spiritual leader" and the meeting of all Anglican bishops at Lambeth every 10 years would be "more connected to the life of the Communion."

"We are not just a federation of independent churches," he said. "We call ourselves a 'Communion.' That means we have to struggle to reach unity of heart and mind."

Archbishop Carnley also addressed the consecration of two American bishops in Singapore who would provide oversight of conservative parishes in the Episcopal Church.

"These so-called renegade bishops have nothing to do with canonical structures," he said. "It is a matter of discipline, and those who consecrated them should be rapped on the knuckles."

To the archbishop, Anglicans are not big on dogma but excel in worship. "Our respect for the mystery of God is expressed in worship rather than definitions or moral directives," he said. "Anchoring theology in the mystery of God means that religious truth is sufficient for the practical purposes of life but does not tell us everything."

Debra Wagner



General Theological Seminary photo

Archbishop Carnley at General Seminary

AROUND THE DIOCESES

Mission Projects

The **Diocese of Wyoming** gathered in convention Sept. 28-Oct. 1 in Cody with "Will you strive for justice and peace among all people, and respect the dignity of every human being?" from the baptismal covenant as the theme.

The Rev. Eric Law, congregational development officer of the Diocese of New Westminster (Canada), led sessions on Respectful Communications, the Iceberg Analogy of Culture, the Cycle of Gospel Living, and Making Space for Grace.

Resolutions included recommending General Convention resolution D039 to congregations for study, legislation for General Convention calling for change in the Church Pension Fund premium policy, and giving an amount equal to the amount spent on Thanksgiving dinner to Episcopal Relief and Development.

Joyce Hogg of Episcopal Relief and Development was the banquet speaker.

Ministry in the diocese and by the diocese was central to the convention. Beginning with the bishop's address, four speakers told of the work being done by congregations and the diocese. Kata Loukan Medical Missions supports medical missions in Honduras and Palestine. All Saints' Church, Torrington, provides an after school tutoring program for children whose first language is not English. St. Michael's, Ethete, offers a place for churches from other parts of the U.S. to experience worship and work on the Wind River Indian Reservation. The convention also heard a report of the Chalmecca, Honduras, Mission of Mercy.

The convention voted to use a portion of the principal of endowment funds to support the outreach ministries of the diocese, including Canterbury House and Campus Chaplaincy.

The closing Eucharist celebrated the passage of *Called to Common Mission*, with Lutheran Bishop Alan Bjornberg and Episcopal Bishop Bruce Caldwell exchanging chalices and sharing leadership of the service.

(The Rev.) Ann K. Fontaine

Service Highlights Lutheran-Episcopal Cooperation

Gloria Dei Church, Philadelphia, one of the oldest continuous congregations in the United States, and a church with common Lutheran and Episcopal roots, was the site of a celebration of the adoption of *Called to Common Mission* (CCM) Sept. 29.

Bishops of the Episcopal Diocese of Pennsylvania and of the Lutheran Synod of Southeastern Pennsylvania participated in the celebration of the document which establishes full communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). National conventions of both churches have approved CCM, which goes into effect Jan. 1, 2001.

The host congregation, also known as Old Swedes', was founded in 1642 by a Swedish Lutheran pastor. Lutherans worshiped in the current building, built in 1700, for more than a century. By 1762, use of Swedish had died out and the congregation began using the Book of Common Prayer. In 1845 it became part of the Episcopal diocese.

The two jurisdictions involved in the celebration share the same five-county regions in metropolitan Philadelphia. They have approximately the same number of congregations, and many of their churches are in close proximity to each other.

Earlier this year the diocese and



Bishop Bennison (left) and Bishop Almquist at the service in Philadelphia.

synod merged their work in public education to create the Lutheran/Episcopal Public Education Task Force. For years many Episcopal clergy have received part or all of their education at the Lutheran Theological Seminary in Philadelphia. The seminary recently designed a special curriculum for the training of Episcopal deacons.

Many Lutheran seminarians are doing their field education in Episcopal churches.

The Rt. Rev. Charles E. Bennison,

Bishop of Pennsylvania, has offered ELCA Bishop Roy G. Almquist the use of the Cathedral of the Saviour as his cathedral, and has raised the possibility that if the Episcopal diocesan staff eventually moves its offices from center city Philadelphia to the cathedral, that the Lutheran staff move there also.

At the Sept. 29 celebration, Bishop Almquist celebrated Holy Communion according to the Lutheran rite, and Bishop Bennison preached.

BRIEFLY...

The **Anglican Diocese of Jerusalem** denounced the shooting by Israeli forces at the Al Aqsa Mosque in Jerusalem, which began Sept. 28, in a statement signed by its bishop, the Rt. Rev. Riah Abu El-Assal. The statement also called upon the United Nations and its Security Council "to take immediate measures to stop the massacre of our Palestinian people."

Bishops of the Church of the Province of **Southern Africa** will

undergo a voluntary AIDS test as a sign of solidarity with those who are suffering from the disease. The bishops encouraged clergy and lay leaders in their dioceses to be tested.

Presiding Bishop **Frank T. Griswold** sent a letter to President Bill Clinton Oct. 10 concerning the violence in the Mideast. Bishop Griswold said he was "appalled" by the violence and called upon the president to take "immediate steps," including to "insist that the

safety of all the people in the area on both sides be protected and the Palestinians' right to self-determination be honored."

The Rev. Gerry Schnackenberg and more than 150 members of **St. Philip and St. James' Church in Denver** have left their parish in order to establish the Light of Christ Anglican Church. The new congregation will be affiliated with the Anglican Mission in America.

Mission to South Dakota

North Carolina church sends its young people to Cheyenne River Reservation



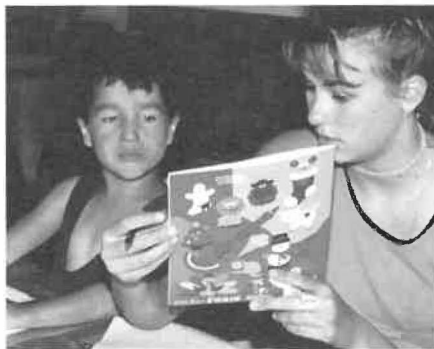
By Richard Ertel

St. Martin's Church in Charlotte, N.C., has had a relationship with the Indian reservations of South Dakota for a long time, and through the efforts of some of its parishioners, it has expanded to other parishes.

St. Martin's has sent a group of youth with adult leaders to White Horse on the Cheyenne River Reservation for 10 years — going every other year. Before that the destination had been the Pine Ridge Reservation. I had been asked to join one of the reconnaissance trips in the fall of 1995. On that trip I got to see a glimpse of what life and culture was like on a reservation.

When this summer's trip was announced in the fall of 1999, I was asked if I would be the cook on the trip. I could get time off from work (at least two full weeks would be needed) and without my usual evaluation I just said yes. As preparation (on my part — others had been working ever since the last trip) began and I started to consider how many would be at each meal — 25, 50 or maybe 100 — worry started to set in. Also, the idea of working in a place where it rains inside almost as much as outside makes coping difficult (the guild hall

Richard Ertel is an engineer who is a member of St. Martin's Church, Charlotte, N.C.



is old and you can see the sunlight through the many holes in the roof). Yet my wife, Terry, kept reminding me that I cook for Cub Scouts, so don't worry. As a reminder, she gave each team member a card that read "Do not feel totally personally and irrevocably responsible for everything. That's my job. Love, God." I kept it handy, and when things changed from the plan (while there still was a plan) it helped to read it again.

As part of the preparation we spent time together as a group (10th through 12th graders) and adults. We discovered what talents and gifts each person possessed. We learned about the culture of the Indians and some of what to expect. Some of the group helped with the gathering of food to take — a lot donated by a local food pantry and a meals-on-wheels program and by an area supermarket. Yet the group still had not jelled, and we were still working on the vacation Bible school that our youth were putting on for the children of White

Above: Emmanuel Church, White Horse, S.D.

Left: Participants in the vacation Bible school for children at White Horse.

Horse. This was the reason we needed the time in a big van with long days of travel to make us a real team.

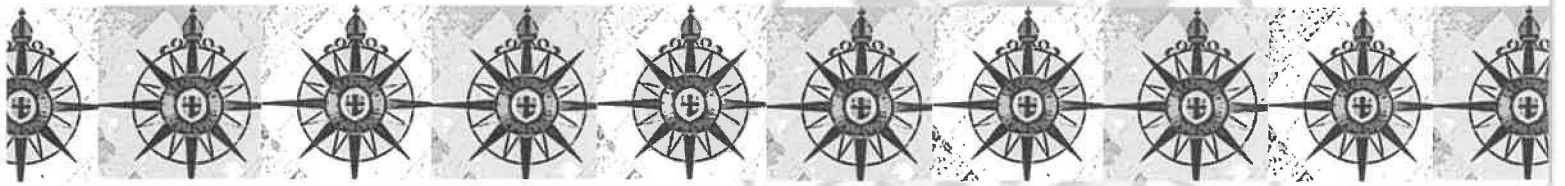
I kept feeling God's presence saying, "I will provide, trust me." For me this was the most difficult part. While we were still more than a day's journey from White Horse, we stopped for a daily luncheon picnic and received a surprise. A family from White Horse saw us, stopped and joined us for lunch. A couple of the Indian children joined our group for a game of freeze tag.

Virginia Traversie, the senior warden of Emmanuel Church, had made many preparations for our arrival. She made sure that the community knew when and why we were coming. She even traveled an hour out to Mobridge to help us with the groceries and to greet us. Virginia and Donald Metcalf had cleaned and prepared the guild hall, to the best shape it could possibly be in, and mowed the waist-high prairie clover to make us a place to pitch camp.

When we finally arrived at White Horse, it didn't take long for some of the children to make their way to the church, although it is a good mile from the town. We had much to unload, unpack and stow away. Our new

(Continued on page 17)

Who are the ANGLICANS?



There are many ways to get to know who and what the Anglican Communion is.

By Willeen Smith
(One in a series)

“Just who is this Domestic and Foreign Missionary Society?” demanded the voice leaping out of the telephone. The answer was simple: The Domestic and Foreign Missionary Society is us. It is the legal name for the way we collect as worshiping individuals, congregations and dioceses to organize as the Episcopal Church in the United States of America. Yes, it is that and more than that. Since the General Convention of 1835, every Episcopalian, by virtue of baptism, is a member and, therefore, is involved in mission. Today there are a bit more than 2 million of us.

There is not a single legal entity that is the Anglican Communion. However, the Anglican Communion is also us as we link in mission with 73 million others in more than 600 dioceses in 164 countries. Linked by bonds of affection and loyalty, we strive to uphold and proclaim the catholic and apostolic faith, based on the scriptures, interpreted in the light of tradition, scholarship and reason.

For each one of us there are many ways to get to know who and what this large and scattered Anglican Communion is.

When we are traveling almost anywhere in the world we can join our fellow Anglicans in worship. The form would be familiar. We would recognize the patterns of Morning and Evening Prayer and the Eucharist. We would recognize activities of the laity, as well as of deacon, priest and

bishop. We would recognize the friendship among people of all ages and the fellowship of food. We would understand and respect the passion for the neglected and forgotten and the desire to proclaim the good news of the gospel.

In our own churches, as we create study groups on the political situation in the Middle East or the financial crisis in Asia; as we host a Nigerian student or pray for the Martyrs of Uganda; as we plan a vacation to Spain or plan a party with a pinata, we bring alive cultures where fellow

Anglicans live and seek to follow the teachings of Jesus.

As we initiate pre-school or school or after-school programs so the church may nurture families and entire communities, we should know that Anglicans in Papua New Guinea and Guatemala come together to do the same. As we join with Presbyterians or Muslims or Jews to meet hunger in our midst, we should remember that conditions in many parts of the world keep people from living and working together so easily.

The Anglican Communion comes alive when we share stories, either individually or through organizations. Jane Fladd from the Diocese of Los Angeles, who has been a missionary in China and is now in Honduras, is one example. Bishop Simon Chiwanga of Tanzania, also chair of the Anglican Consultative Council, who has just fin-

ished graduate study in Mass-

achusetts, is another example. Half of our dioceses have a formal companion relationship. The link between the dioceses of New York and Klerksdorf, South Africa, includes 12 parish relationships within it. Organizations that we know one way may also have unrecognized connections. Daughters of the King, with whom we associate local prayer groups, also offers missionary support. Christ Church Cathedral in Indianapolis engages in covenant ministries with churches in different parts of the Communion.

The gamut of informal bonds within the Anglican Communion enriches more formal arrangements:

- The Lambeth Conference, called by the Archbishop of Canterbury
- The Anglican Consultative Council
- The Anglican Communion secretariat
- The provincial judicatories in which the Episcopal Church is one of 38
- The churches “in full communion.”

Ecumenical and interfaith relationships and endeavors are also very much a part of life throughout the Anglican Communion.

Just who is this Anglican Communion? It is us, with many faces finding many ways to remain linked in bonds of loyalty and affection. □

Willeen Smith is a member of the staff of the Anglican and Global Relations department at the Episcopal Church Center. She is United Thank Offering coordinator.



Mediators of the Dream

How the Saints Convert Us



By Brad McIntyre

In Graham Greene's espionage novel *The Human Factor*, the protagonist reflects, "There were priests I sometimes met in Africa who made me believe again — for a moment — over a drink. If all priests had been like they were and I had seen them often enough, perhaps I would have swallowed the Resurrection, the Virgin birth, Lazarus, the whole works."

This passage reminds me of Paul's words to the Philippians, "Keep on doing the things you have learned and received and seen and heard in me" (Phil. 4:9). How many priests would dare to say this to their congregations? Would I? Nevertheless, there are people today who are looking for "saints" to help them believe again or to believe for the first time, to swallow "the whole works."

Theologian Avery Dulles makes a good point in reminding us that conversion does not occur primarily through imparting information or by discursive arguments; it happens through the testimony of transformed lives (*The Craft of Theology*, p. 62). The proclamation of the gospel receives its power to convert when it is enfolded in a living person whose life has been turned upside down by Jesus Christ.

My bias as a person and a priest is this: We're all searching for something. We may not know what it is, but we know hunger when we feel it, and restlessness.

Sometimes we don't know what we want until we see it in someone else ... a richer, fuller life, contentment, serenity, purpose, love, joy, whatever.

Novelist Walker Percy said, "The search is what anyone would undertake if he were not sunk in the everydayness of his own life ... To become aware of the possibility of the search is to be onto something." My daughter worked back stage recently for Michael W. Smith, Jennifer Knapp and Third Day. Now she wants to be a Christian singer. She's onto something.

The saints are people who are onto something. They show us how to "take hold of the life that really is life" (1 Tim. 6:19). I think of St. Catherine of Siena (d. 1380), a beauty at age 15 when she cut off her golden hair in defiance of her parents, who wanted to force her into marriage when her vocation was to be a nun. That took courage. Catherine was onto something.

As Christians I think we are drawn toward individuals who are onto something, who confess Christ against the odds. We want more than church politics or the everydayness of a pointless life. We want to know what conversion looks like in the flesh, not just in the head.

It seems to me that conversion is an ongoing process. Since there are always parts of us unredeemed, we are in need of ongoing clarification and purification. "Where am I and where am I going?" This is clarification. "What hinders me?" This is purification.

Encountering the saints can help clarify where we're at in our lives and purify us little by little. St. Francis

Xavier (d. 1552) preferred a well-ordered life in Rome near his close friend, St. Ignatius of Loyola. But at a few hours notice he was sent to be an apostle to India and never saw Europe again. Did he know what he was getting into? Did he know that he would eventually die on a remote island off the coast of China with a Portuguese sailor and two slaves at his side?

I think about St. Francis Xavier's life and death while sitting at a diocesan executive council meeting where we are discussing the Church Pension Fund, a headache St. Xavier never had to deal with. Cognitive dissonance overwhelms me. I suddenly crave clarity and purification. My goodness, to

*As Christians I think we are
drawn toward individuals
who are onto something,
who confess Christ against the odds.*

die of delirium on a lonely island half a world away from home, for Christ's sake — without a pension! Hmm. So much for retirement plans when confronted with the robust demands of God's will.

And speaking of China, what about Bishop James E. Walsh (d. 1981), Maryknoll missionary to the Chinese, imprisoned for 12 years by the Communists, and finally released at age 79? How did he spend his time in prison? Praying the rosary and studying a Chinese dictionary, without too much anxiety about his pension, I would guess.

I have some issues with the Pension Fund approach to life, but I am clear



on one thing: The church is a "communion of saints" both living and dead, which mediates the dream of the kingdom of God to the world. The church isn't the only instrument for building up the kingdom, but it is the

*Encountering the saints can help
clarify where we're at in our lives
and purify us little by little.*

major instrument. The saints are mediating figures living the dream of God's will for this world. Conversion plops a person down, smack dab in the middle of a huge family. So we learn from one another what it means to be a Christian.

During a eulogy for her deceased mother, a tearful daughter says, "Mom always dressed nicely. She said, 'You must always dress well when you go out, because you never know who you will run into.'" This principle can be taken to ridiculous extremes, of course, but there is some truth in it. We never know who's watching us, who's observing from a distance our Christian way of life. We never know who needs our faithfulness, our honesty, our courage and compassion, our optimism and generosity, even our wit. Day in, day out, we all are mediating something, whether we know it or not.

And aren't we ourselves on the lookout for mediators to show us the way? On the lookout for God's handwriting in the lives of those around us, so that we might better under-

stand God's dream for us? I am reminded of Woody Allen's joke, "God is everywhere, except a few places in New Jersey." To be on the lookout for God is to squint to see God everywhere, even in New Jersey.

One never knows ...

Once upon a time, the poet Rainer Rilke went to Italy and composed a series of poems titled *Duino Elegies*. In the first elegy he wrote about the saints:

Voices. Voices. Listen, my heart, as only saints have listened: until the gigantic

call lifted them off the ground; yet they kept on, impossibly, kneeling and didn't notice at all: so complete was their listening.

To be on the lookout for God means to listen as only saints have listened, like Joan of Arc (d. 1431), who listened to the "voices" even to death. A teenager dressed in men's clothes, somewhat Maccabean in her ambitions, "the gigantic call" lifted Joan, but she kept on kneeling, impossibly kneeling, so complete was her listening. What are the "voices" saying to us today?

Saints come in all shapes and sizes. Not every saint appeals to everyone. My favorite saints are those who reflect my issues and some of the quirks of my own temperament. I think of St. John Bosco (d. 1888), a priest and street entertainer with a burden for homeless children. On Sunday mornings he entertained the poor kids in the street with his juggling, acrobatics and magic tricks, then invited them to Mass.

I like the patient ordinariness of St. Bede (d. 735), who entered a

monastery at the age of 7 and never left. Obviously not a frequent flyer, Bede managed to compose one of the best histories of the English church ever written, became a doctor of the church and was noted for his expansive insights into life and people.

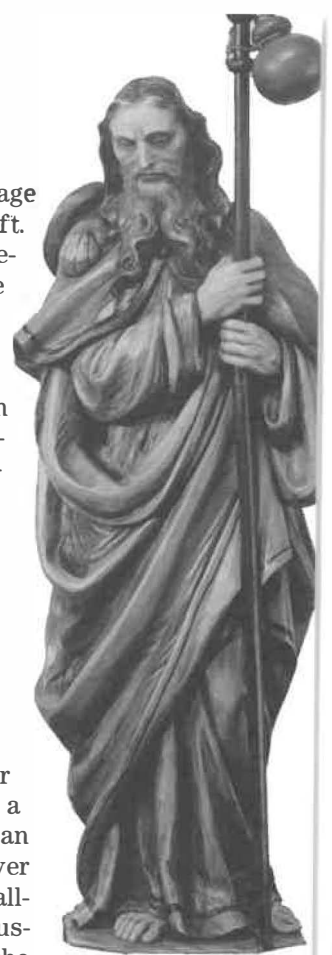
Rose Hawthorne (d. 1926), daughter of Nathaniel Hawthorne, for years was stuck in a bad marriage to an alcoholic, yet never lost her sense of calling. After her husband's death, she became a Dominican and founded the Servants of Relief for Incurable Cancer in New York City, a pioneering work in the field of "death and dying." She was in her 50s at the time.

Then there's the sad love affair between Heloise and the theologian Abelard. Heloise was his youthful, vivacious student. Abelard fell in love with her, got her pregnant, and then ... well, I won't ruin the story, but it's a fertile field for one's imagination as we contemplate the role that lost love plays in our sanctification.

And here I am, vicar of an Oneida Indian mission. Each day as I enter the church office I pass by a portrait of Jackson Kemper (d. 1870), first Episcopal missionary bishop to the "northwest," founder of Nashotah House and pastor to the Oneidas. I have my work cut out for me with him staring over my shoulder. Thank God I don't have to travel on horseback.

So pick and choose your saints, or perhaps I should say, be open to the saints who choose you.

The Rev. Brad McIntyre is the vicar of the Church of the Holy Apostles, Oneida, Wis.



*Conversion plops a person down,
smack dab in the middle of a huge family.
So we learn from one another what it
means to be a Christian.*

A Visit from Bishop Mize

I only met Bishop Robert Mize [TLC, Sept. 10] once, though we corresponded for many years. He had a strong connection with Christ Church, Red Hook, N.Y. His parents were the Rt. Rev. Robert Mize, Bishop of Kansas, and Margaret Moore. His mother was the daughter of the Rev. and Mrs. John Wells Moore, who was the rector of this parish for 24 years (1861-1885). Margaret spent her childhood through her teenage years growing up in the rectory in Red Hook.

I arrived as rector of this parish in 1976. It didn't take me long to see that there were things that needed to be fixed up around the church. Behind the parish hall there was a burial plot of a former rector of the

wanted to visit the parish of his mother's youth. He joined us for lunch, and later we went upstairs where I showed him the different rooms, among them the newly decorated bedroom. He identified this as his mother's former bedroom since she had once told her son that in her youth she engraved her name, "Margaret Moore," on a pane of window glass. It was still there. One of the more touching moments was when the bishop gently traced over his mother's name with his finger. You could sense the bond that had been established between him and his mother. I left him there, sitting on the bed looking around "his mother's room."

Later, we visited the gravesite behind the

Did You Know...

**St. Luke and St. Simon Church
Is the oldest public building
in Rochester, N.Y.**

Quote of the Week

**The Rt. Rev. Barbara Harris,
Bishop Suffragan of Massachusetts,
on General Convention:
"Well, God, here we are again at
the legislative, meditative
marathon where anyone
who ever imagined they had
an original thought other than
going to the bathroom puts it
in the form of a resolution."**



**She had once told her son
that in her youth she engraved
her name, "Margaret Moore,"
on a pane of window glass.
It was still there.**

parish and members of his family which had become a general collection of all the junk that for one reason or another had never been thrown away. Also, one of the guest bedrooms in the rectory desperately needed to be wallpapered and painted. Within two years both of these areas were cleaned up, decorated and made very attractive.

One summer day, shortly after the completion of these projects, my family and I were having lunch on the back porch of the rectory. There was a knock at the office door. My son, age 8, walked through to the front of the house to answer it. He returned to inform me that there was a "old-looking" transient at the office door asking for the rector and added, "he probably wants a handout." I went to the office and there in casual clothing was an elderly man who introduced himself as Bishop Mize. He was traveling through the Hudson Valley and

parish hall. This formerly trashed area was now clean and blooming with summer flowers. The graves of his mother's parents, two brothers and a sister are now incorporated into the parish's memorial garden. After an afternoon of conversation and storytelling with my wife and me and our children about some of his experiences in Africa, he had to be on his way. As he was leaving he wanted to let me know how grateful he was that the parish had cared so deeply about his mother's room and the family's burial site by keeping them in such wonderful condition. All I could think of was that God had blessed the parish by his not coming the previous summer.

He left with a smile and the promise to visit again when in the area. He never made it back.

Our guest columnist is the Rev. Fred C. Cartier, rector of Christ Church, Red Hook, N.Y.

Those Who Triumphed

The Feast of All Saints is one of the great joyful occasions in the church year. It is an opportunity for us to praise God in the company of the unseen host of those who have triumphed in his name. This feast is a celebration in which we should get a sense of the joy of being in the company of the saints who have gone before us — those heroes of the faith known and unknown. Many parishes will have their principal observance of All Saints' Day on Wednesday, Nov. 1. Others will do so on the following Sunday. In some places, the names of our own faithful departed will be held up to God in prayer on All Souls' Day, Nov. 2. Some congregations will include these prayers on All Saints' Day or the following Sunday.

In order to get a sense of the joy of this feast, it may be helpful to remember that we are worshiping the same Lord whom the saints through all ages worshiped. Let us join in the sacrifice of praise and thanksgiving and let us strive to become fellow citizens in the household of God, to be united in the communion of saints.

Sensitivity Toward the Sacred

Persons who pay attention to the legislative deliberations of the church can be easily perplexed over the guidance of the Holy Spirit. At General Convention, in diocesan conventions and elsewhere, contestants on each side of an argument are convinced that the Holy Spirit is on their side. In many cases, persons of strong faith on both sides of an argument engage in sincere and fervent prayer and emerge from careful study and reflection convinced that their position is of the Holy Spirit. Yet one side loses. How can this be? Sometimes when a particular piece of legislation is presented for a vote, people may take action for unspiritual reasons. For example, they may be confused by parliamentary maneuvers. Perhaps they have not seen the facts. Or maybe their vote is cast to please a colleague.

We believe it is wise to be cautious about claiming divine guidance for our particular causes. Perhaps the Holy Spirit is not so concerned with winning as we are. Isn't it possible that what is right for one group of people is not right for another body of people? In addition, we would ask church leaders to be cautious about what is put up for a vote, for some matters probably shouldn't be decided by vote. Whether to bless committed, same-sex relationships, for example, is a topic many bishops and others have insisted should not be determined by a yes-or-no vote. Putting a matter up for vote may, in some cases, imply a denial of its sacred character. Church leaders would do well to show greater sensitivity toward the sacred.

Perhaps the Holy Spirit is not so concerned with winning as we are.



About Face



This seems to be the age of “rights.”

The concept of social justice
is now front and center.

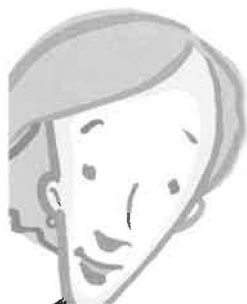
Entitlement is the new order.

Demands for respect, status and power
are driving us now. Nobody
wants to be among “the last, the least,
the lost or the little” — those to whom
the divine promise is most clear.

By Robert N. Hancock

I've changed my mind. As an orthodox Episcopalian, I planned to leave the church after the General Convention did what it did. Not now. This is no “center-aisle” capitulation on my part. I can't think that people would compromise deep-seated beliefs in the name of expediency. It is hard to watch us try to purify sin so it can be blessed. Ordained. Can we do that? A bishop writes a “Statement of Koinonia,” other bishops sign on, and sodomy and adultery become “holy” and “wholesome.” Overnight, pop culture replaces age-old belief. And those who use canonical conformance to advantage operate freely outside it to accomplish illegitimately what cannot be done legally. Incredible!

This seems to be the age of “rights.” The concept of social justice is now front and center. Entitlement is the new order. Demands for respect, status and power are driving us now. Nobody wants to be among “the last, the least, the lost or the little” — those to whom the divine promise is most clear. Women refuse to be “second-class citizens.” Gays will not be shunned and despised. I don't blame them. But Jesus ministers to the outcasts of society, then ascends, leaving us as marginal citizens still. He doesn't repair our dignity. He just leaves us in the human stew-pot with a Comforter — God the Holy Spirit.



Aren't we in the process of rejecting God's presence and telling him to get lost? “We can do it better ourselves.” In view of our deliberations and the actions that follow, all the solemn prayers for divine guidance seem, well, pharisaic. Maybe so, but it doesn't matter. We have to trust the Holy Spirit to use it all to the greater glory of God. Somehow. He will anyway, but trusting him is crucial to us.

Provisionally, perhaps, I was reading *The Astonished Heart* by my favorite theologian, Robert F. Capon, during the proceedings of the convention. Capon speaks for himself, but I read him as saying that the Holy Spirit uses whatever we do to the benefit of Christ's Church — no matter what. “God the Holy Spirit presides over the his-

Aren't we in the process of rejecting
God's presence and telling him to get
lost? “We can do it better ourselves.”

torical process mysteriously, not ham-fistedly. He lets events take their natural course and still gets the results he wants. In short, he rides the bicycle of history home no-hands.”

I know that. But somewhere along the line I get tangled up in my own ego.

I thought the future of the church was in our hands. My hands. The way out of our entanglements is probably not on the plane where the battle is being fought, but on a higher one. We have to get above this, not around it, or down the middle of it.

I know the church has had a rocky road from the beginning, but *The Astonished Heart* drags me through every foible and fumble since Abraham. We are really screwing it up these days, but it isn't the first time and it won't be the last. The church is still here, admittedly in turmoil, but strong as ever. Capon seems to think we are insufficiently astonished at our great good fortune and distracted by irrelevancies from our one and only true mission: to bring the good news of the gospel to all people.

Let's forgive each
other for all
trespasses and get
on with our faith.



Distracted also from the faith of Christianity by our propensity for "religion." His point is that the death and Resurrection of Jesus put an end to religion, once and for all.

Everything religion tries to do is accomplished. Christianity is a faith in that accomplishment. All the different religions into which that faith is splintered diminish it, turn it into competing administrative entities which develop hierarchies, creeds, doctrines, canons *ad nauseam* where none is required. We spend our energies expanding, maintaining and justifying the institution instead of just preaching the gospel.

In another wonderful book, *The Parables of Grace*, Capon uses the parable of the unforgiving servant to make the point that, "There is only one unpardonable sin, and that is to withhold pardon from others." The marvelous, astonishing gift of grace must be accepted and passed on.

So I've got a deal for you. Let's forgive each other for all trespasses, real and imagined, let the devil take the hindmost, and get on with our faith. Not our religion, mind you. Our faith. Then we can be true to our beliefs, take what happens as what happens and trust the Holy Spirit to turn it into something wonderful, no matter how ugly we made it.

Here. Let me start. I forgive you! Really. Just don't do it 236,764 times more. Or I may lose my patience. Now it's your turn.

Robert N. Hancock is a resident of Glen Allen, Va. and a member of Emmanuel Church, Richmond.

LETTERS TO THE EDITOR

An Old Argument

Cheers and boos for your Oct. 8 issue. Susan Skelton's article on Dorothy Sayers' theology and support of Christian orthodoxy was a gem, and its follow-on article by Martin Townsend dissecting the appalling Roman document *Dominus Iesus* was right on the mark.

However, guest columnist Leona Irsch's treatment of Ephesians 5:21-22, "A Subject Misunderstood," is simply beating a dead horse. Nothing new was presented that hasn't been preached by nearly every Episcopal priest for 30 years. Verse 21 simply trumps verse 22. And we've all said it over and over.

The reality, and the reason why it is a dead horse, is that wives have far more say than their husbands in the relational, emotional and economic fabric of any marriage. The BBC's Rumpole's characterization of his wife as "She Who Must Be Obeyed" is far and away the reality. Better that the author asked some husbands for their perspective on these passages. My pastoral experience, and my marriage of 31 years, demonstrate to me that husbands love their wives, and are submissive to them, far more than Ms. Irsch acknowledges, and at least as much as the other way around. Let us give up this sexist clap-trap.

*(The Very Rev.) James D. Chipps
Grace Church
Casanova, Va.*

The Rev. Leona Irsch, in her column about Ephesians 5, seems to me to fall into the same error she accuses the church of in the past, namely dwelling on verse 22 and ignoring the rest of the chapter. It is hardly the fault of either the Bible translators or St. Paul that no one reads past that 22nd verse, but the rest of the chapter has some strong things to say about the husband's duty to his wife, even urging him to imitate Christ in giving his life for his bride. I for one deeply regret that the new lectionary will deny the church this wonderful chance to reinforce the sanctity of marriage and the faithfulness demanded of both partners.

*Marion Midgley
Euless, Texas*

I much appreciated the "Editor's Choice" column, "A Subject Misunderstood." I think Leona Irsch made some very valid points. Moreover, her exposition of Ephesians 5:21-22 is right on. However, I disagree that the passage should be eliminated from the lectionary.

Every time this passage comes up I make it a point to preach on Ephesians 5:21-33. It is a great opportunity for teaching. Moreover, the responses I get from women are uniformly positive.

In fact, this column is the core of a great sermon which she should preach every time the lesson appears. For without preaching of that sort the pain is going to continue. The fundamentalists are not going to shut up.

*(The Rev.) Allan C. Parker
Seattle, Wash.*

Shamefully Biased

The editorial, "Painful Decisions" [TLC, Sept. 24], places your publication squarely in the camp of that minority in the Episcopal Church which sets itself over/against persons, congregations and

dioceses who struggle to apply the radically inclusive message of Jesus to life as it is experienced every day.

Three tactics are apparent in every move this minority makes: 1. Rejection of human experience as a category which can yield truth; 2. Inflammatory, judgmental rhetoric (“The traditional and orthodox faith of the church ... is under siege.” The rest of the church is “apostate.”); 3. Promulgation of an interpretation of Anglicanism which is neither comprehensive nor gracious.

Now TLC joins this cause, not as an example of objective, balanced journalism, but as a partisan, the propaganda arm of a minority movement set against the rest of the Episcopal Church. In this editorial, TLC clearly embraces those tactics which neither responsibly inform nor allow for informed discussion, a style of journalism which draws on and actually promotes division and fear. “Painful Decisions” is a shamefully biased, irresponsible editorial. The Episcopal Church deserves better.

*(The Rev.) Susan S. Gaumer
St. Andrew's Church
New Orleans, La.*

What Were They Taught?

In the Viewpoint article, “Getting Hired” [TLC, Oct. 1], the Rev. Leo Maxwell Brown states “the word ‘hired’ when it refers to ordained clergy has become disturbing.” He believes “to be hired implies that I can easily be fired on the whim of some important person in the system ... I discover the church feels that being a priest is just a job and not a calling.”

I totally agree with Fr. Brown on his statements regarding all the fine things the leaders of the church encourage. The problem I have is what happens to the churches which believe this and end up with a priest who does live by Fr. Brown's definition of “hired” — working set hours, not available on a day off? After coming out of such a relationship, it has been hard to understand what exactly ordained clergy have been taught as seminary students. I grew up believing priests were called to serve and that it is a 24-hour-a-day job. Did I miss something? Perhaps we should all get our dictionaries out and look up “hired” and “called.”

*Pam Briglio
Sault Ste. Marie, Mich.*

The Rev. Leo Maxwell Brown seems to believe that all the ills currently in the Episcopal Church can be wiped away if only we stop saying that clergy are hired. “The time has come for the care-

less use of the word ‘hired’ to be recognized as a dangerous enemy of the life of the church” he writes. Fr. Brown urges us to look up the word “hired” in the dictionary and suggests that by studying the meaning we will see how invidious a word that we have allowed to creep into the church. Well, I looked up the word in the dictionary and the meaning I found was “to engage the services of a person for a fee.” I found the word to be an accurate description of what we are doing now when we employ people to work for the church — both lay and clergy.

Fr. Brown asks, “Are people really thinking about Christ Jesus and about the community of faith when they so carelessly speak about hiring a priest?” I would ask that same question but another way: Is the prospective clergyperson really thinking about Christ Jesus when they negotiate with a vestry such topics as salary (or as some people like to call it — stipend), housing allowance, self-employment tax reimbursement, travel allowance, continuing education, health benefits, matching 403-B contributions, etc.? That sure sounds like a hiring to me.

*Michael J. McPherson
New York, N.Y.*

It Means Ordained

As an ELCA pastor (retired), I would share the concern about the validity of a Eucharist presided over by a lay person [TLC, Aug. 20]. Article XIV of the Augsburg Confession, which Lutherans are fond of quoting, plainly says that no one should publicly preach or administer the sacraments unless that person is properly called. If I am correctly informed, “properly called” means ordained.

In 43 years of ordained ministry, I have never personally encountered an instance of a lay person presiding at the Eucharist. It is, I hope, extremely rare. I must say that I never even heard of such a thing until the last two years, when it was raised by a few in the ELCA who wished to use it in opposition to CCM.

I am thankful that CCM has passed in both churches, and I pray that it may be a blessing to both. I would hope that we grow into full communion, and that our attention not be too distracted by such rare incidents, or by the views of an occasional far-out bishop.

*(The Rev.) Vernon Brietkreutz
Boerne, Texas*

To our readers:

Your letters to the editor are appreciated and should be kept as brief as possible.

Mission to South Dakota

(Continued from page 8)

friends pitched in and helped.

As the week went by more of the people brought things to share — a roast with prairie turnips, a tuna casserole, fry bread and wojope (a blueberry mixture to dip the fry bread in), homemade rolls, and a whole birthday meal. Our youth, who put on the Bible school, did a marvelous job. The combination of skits and crafts and modern-day examples opened up the scripture to all.

One of the sustaining forces during our stay on the reservation was the morning devotional time followed by a 30-minute "solitary journaling time," when each person sought ways to process and record his or her feelings.

Why South Dakota? Each person would have a different reason. Ask Deacon Patsy Walters about her experience with the consolation of Helen, an Indian grandmother whose husband had just died and who is the chief caregiver for her grandchildren. Or, ask Donald Metcalf, who implored us to keep coming back. Maybe ask Sam, an 8-year-old friend who took me to the graveyard to visit his grandmother, who was buried not long ago. Ask anyone involved and you will get a different reason but the same answer — to share the good news of the gospel.

While at White Horse we went to a powwow. At first we just watched; then were invited to join in the dance. We were then recognized and thanked for joining in.

When the time came to leave our new friends in White Horse, the tears and sadness felt by all told the tale. When we visited the Crazy Horse Memorial we had a new appreciation for the people who had lived in this land for so long.

Having now returned home, I have come to understand a little of what pulled at me from there. It was the way the children seemed to need contact with others. They were ready for our attention and were like containers that had been made, but not yet filled. One thing that jumped out at me was that even though they have so little, they are quick to share of their possessions. Yet as adults they are quiet, and gaining trust is a slow process — but I thank God for the opportunity. □

PEOPLE & PLACES

Appointments

The Rev. **Andrew Comeaux** is rector of St. James', Box 18066, Shreveport, LA 71138.

The Rev. **Ed Dunlap** is rector of St. Paul's-on-the-Hill, 1527 Senseny Rd., Winchester, VA 22602.

Ordinations

Deacons

Central Gulf Coast — Martha Ann Hathcock Conner, St. Jude's, 200 N Partin Dr., Niceville, FL 32578; **Terry Warner Forbes**; **Diana Burnham Freeman**, Holy Nativity, 222 N Bonita Ave., Panama City, FL 32401; **Sandra Crow Mayer**, Redeemer, 1100 S Cody Rd., Mobile, AL 36695; **Mark William McDonald**, St. Luke's, 1050 Azalea Rd., Mobile, AL 36693; **Al Pruitt**, St. Christopher's, 3200 N 12th St., Pensacola, FL 32503.

Deaths

The Rev. **Loyd Hollifield**, vicar of St. Elizabeth's Church, Culver, IN, died Aug. 20 in Plymouth, IN. He was 57.

Fr. Hollifield was a native of Chicago, a graduate of Indiana University and Seabury-Western Theological Seminary. He was ordained deacon in 1969 and priest in 1970. In 1969 and 1970 he was curate at St. Paul's, LaPorte, IN, then he was chaplain at St. John's Military School, Salina, KS, 1970-78. He served as assistant at St. Timothy's, Littleton, CO, 1978-80, and assistant at St. Thomas', Denver, 1980-82, and curate at St. Andrew's, Denver, 1982-83. He spent the rest of his ordained ministry in the Diocese of Northern Indiana, as priest-in-charge of St. Barnabas', Gary, 1983; priest-in-charge of St. Andrew's, Valparaiso, 1984-85; priest-in-charge of St. Michael and All Angels, South Bend, 1985-86; vicar of St. Elizabeth's, Rensselaer, 1986-87; rector of Holy Trinity, Peru, 1986-89, priest-in-charge of St. Mary's, Rochester, 1987-90, and priest-in-charge, then vicar in Culver from 1992 to the present. In Culver he also served at a home for developmentally disabled adults. He was the chair of the commission on ministry for a time in Northern Indiana, and most recently was chair of the committee on social outreach. There are no immediate survivors.

Next week...

All Saints' Cathedral
Albany, N.Y.

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POSITIONS OFFERED

FULL-TIME CLERGY: St. Aidan's, Hartford, WI. St. Aidan's is a loving parish with strong lay participation and leadership in a warm, growing community. Our parish is age diversified with an emphasis on youth and music ministries. We are responding to this growth by purchasing land, building a new church and engaging full-time clergy. From our beginnings in the mid-'50s, we've grown to be a self-supporting parish with a part-time priest. We feel good about how far we've come and are excited about where we will be going. Now, we're looking for a spiritual leader to help take us there. We're ready. Our community, Hartford, is a growing rural town of 10,000+, 35 miles NW of Milwaukee in the scenic glacial Kettle Moraine area. Hartford was an "All American City" finalist in 1995. It's a great place. Please send a letter of interest to: **Search Committee Chairman, Phil May, 614 Court Dr., Hartford, WI 53027, or call Phil at home (262) 673-2482 or at work (262) 673-3720.** If you prefer, you can e-mail committee member Bruce Pollock at litehaus@execpc.com. Thank you.

RECTOR NEEDED: Our spirit-filled parish in the heart of California's Central Valley is seeking a rector who has the gift of teaching and preaching the Word of God. We are a strong, fiscally sound parish with well-established programs in family and lay ministry, adult and children's Sunday school programs, and mission and outreach. Our services are a blend of both contemporary and traditional worship. The candidate should be committed to our vision that Jesus is central in our lives, that we share his love through spirit-filled worship and caring fellowship, that we are called to bring people into his church, and that we reach out with the Good News to our city and beyond. For further information contact: **Search Committee, All Saints Church, 3200 Gosford Rd., Bakersfield, CA 93309. (661) 832-8582 or startrek121440@cs.com**

ORGANIST/CHOIR DIRECTOR for Episcopal church in beautiful Salisbury, CT, with strong commitment to the music ministry. Please call: **Fr. John Carter at (860) 435-9290.** Resumes may be faxed to: **(860) 435-3577** or e-mailed to stjohns@mohawk.net

GOD HAS ASSEMBLED a creative, energetic congregation in a beautiful, historic church on a wooded hillside in northwest Illinois. It now needs a 2/3-time vicar—one who thrives on making things happen—to lead it in growth, spiritual guidance and toward parish status. For details, send letter of interest and resume to: **Grace Episcopal Church, P.O. Box 228, Galena, IL 61036-0228.**

ST. ANNE'S PARISH, in the Diocese of West Tennessee located in Millington, close to metropolitan Memphis, is seeking a priest who has a vision for growth with an emphasis on pastoral care and youth ministry. Team building skills and sense of humor essential. For profile send resume to: **St. Anne's Episcopal Church, 4063 Sykes Rd., Millington, TN 38053, Attn: Search Committee.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RETIRED BUT NOT READY TO QUIT? Bi-vocational and looking for new opportunities? Live where others only dream of vacationing. The Diocese of Michigan has several part-time shared ministry and single congregation positions available in a variety of ministry settings. To inquire, send resume and CDO profile to: **John Keydel, 4800 Woodward Ave. Detroit, MI 48201** or call (313) 833-4417.

RECTOR, Memphis, TN. Holy Communion is a thriving 2,000-plus member congregation. We share our facilities with St. Mary's Episcopal School for Girls and are located in the heart of Memphis. We have a growing commitment to Christian education for all. Our outreach programs continue to grow and evolve. To celebrate our 50th anniversary, we are building our first Habitat House. Holy Communion needs a passionate priest who will be chief preacher and leader of our Eucharist-centered worship. Our new rector must be able to work with and train lay leaders and be able to attract, recruit and lead clergy, professional and support staff. Interested candidates should send their resume and CDO profile to: **Rector Search Committee, c/o Thomas J. McQuiston, 95 St. Andrews Fairway, Memphis, TN 38111.**

RECTOR: Christ Episcopal Church, San Antonio, Texas, is conducting a nationwide search for a new rector. The prior rector has accepted a new position elsewhere, after 14 years in San Antonio. Christ Church is a large parish with average Sunday attendance of approximately 600. This Christ-centered congregation enjoys active ministries in the areas of children's education, adult education, music and youth. We have beautiful debt-free facilities. We are seeking a new rector who is a solid preacher and one who has good personal relationship skills. For further information, please contact: **Michael N. Venson, 131 Interpark Blvd., San Antonio, TX 78216.** (Chairman of Search Committee) (210) 249-2306.

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POSITIONS OFFERED

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RECTOR: Minneapolis, MN. A 500-member, vibrant, growing Episcopal parish seeks a full-time rector to sustain and guide its parish life and membership. We appreciate the highest proficiency in preaching and teaching and have a deep commitment to quality music in our liturgical life. We look for candidates seasoned in pastoral care and with a strong commitment to inclusion of children and teens in the life and mission of the congregation. We reach out to the greater community to improve the lives of people in need. Ideal candidates will have significant experience in parish ministry with the Episcopal Church and will have demonstrated strong leadership in parish growth, a compassionate, collaborative working style and administrative flexibility which maximizes lay leadership. Submit cover letter, resume and examples of experience to: **St. Luke's Rector Search Committee, 909 Parkview Terrace, Minneapolis, MN 55416.** No calls or faxed applications will be accepted. Parish information is available at **www.st-lukes.net**

ASSOCIATE RECTOR needed for sunny SW Florida corporate sized church. We celebrate the wide spectrum of Anglican worship and practice and are grounded in the Eucharist, supported by prayer and executed by the baptized. Responsibilities of the applicant include: ministry development, pastoral visitation/counseling, assist in sacramental/liturgical ministries, community/diocesan involvement. This is a vibrant growing church anticipating a budget of one-half million dollars for the year 2001. All age groups are represented with an emphasis on lay participation and outreach. Essential qualities of the applicant are: enthusiasm, team spirit, love and concern for parishioners of all ages, and a burning desire to be involved. Contact: **Selection Team, St. Hilary's Episcopal Church, 5011 McGregor, Fort Myers, FL 33901** or **sthil@worldnet.att.net**

CORPORATE SIZE, DYNAMIC Episcopal parish committed to worship, continuing education for all ages and outreach seeks an ordained priest strong in pastoral care, preaching, teaching and outreach. Responsible for leadership of major ministry areas. Need initiative, follow-through team and administrative skills. Contact: **The Rev. Dr. James A. Kowalski, Rector (203) 655-1456, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820.**

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