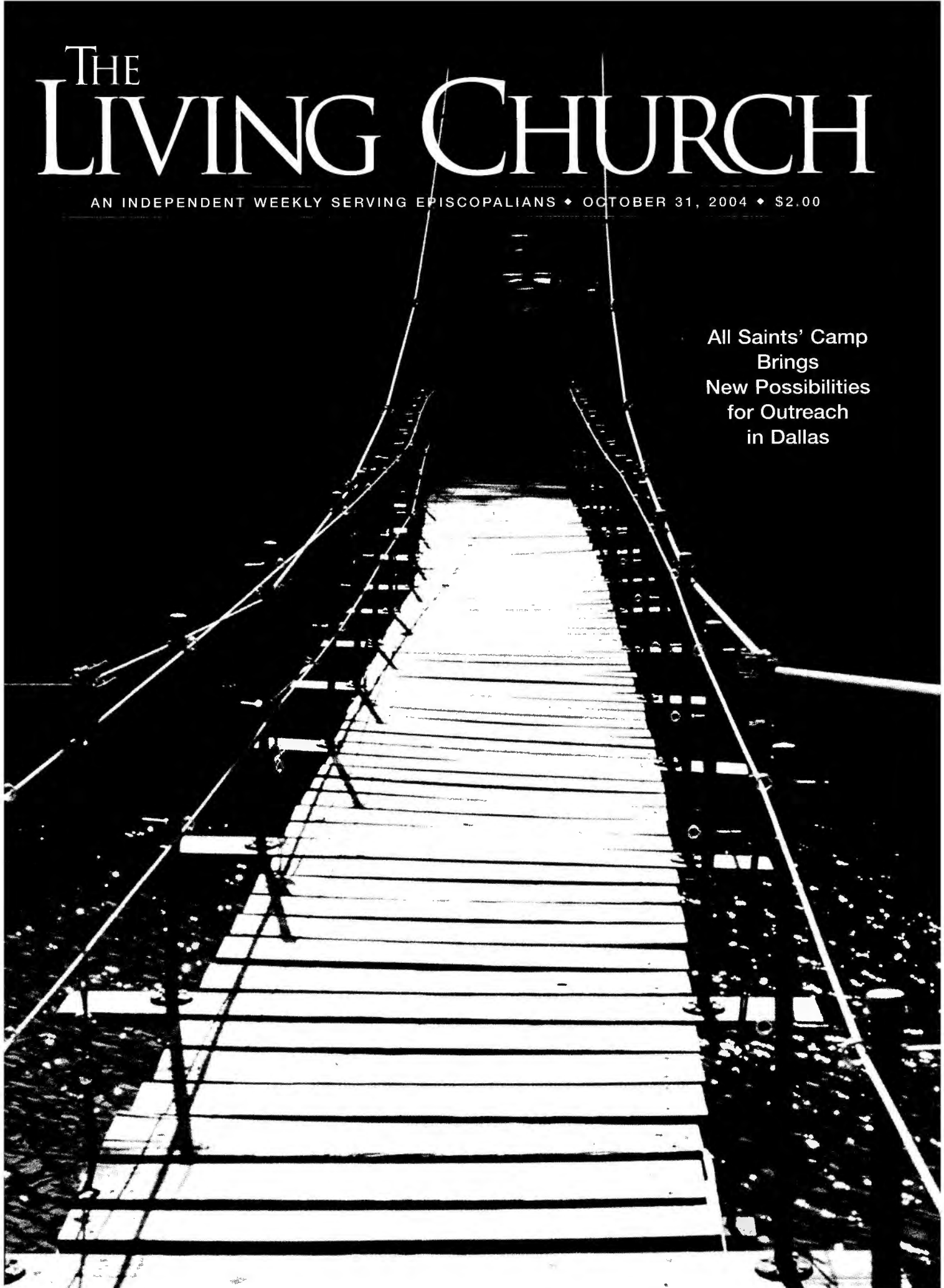


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*The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.*

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### On the Cover

A footbridge across Lake Texoma built by members of a Lutheran Boy Scout troop connects two peninsulas at the 600 acres of shoreline property that the Diocese of Dallas recently purchased for \$825,000 from the Evangelical Lutheran Church in America [p. 7].

Jim Goodson photo



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**SUNDAY'S READINGS**

# From Guilt to Repentance

*'Cease to do evil; learn to do good' (Isaiah 1:16c-17a)*

**The 22nd Sunday after Pentecost (Proper 26C), Oct. 31, 2004**

Isaiah 1:10-20; Psalm 32 or 32:1-8; 2 Thess. 1:1-5(6-10)11-12; Luke 19:1-10

As a result of our fallen nature, most of us go through life as though the world existed for our own benefit. We focus on seeing that our needs are met, and when people in our lives let us down on that score we simply dump them. We concentrate on fulfilling our desires, and anyone who stands in the way is readily expendable. We aim to ensure our own comfort and security, even if we have to take advantage of others to do it. We deserve to be happy, after all. That's what life is all about.

If we think too much about it, though, our headlong pursuit of selfishness can cause us occasional pangs of guilt. That's because, unless we're total sociopaths, there's some degree to which God's law is written in our hearts. That is, we have a conscience. In our rush toward relationships which meet our needs and fulfill our desires, we end up leaving figurative widows and orphans in our wake. In our lust to gain the things of this world as cheaply as possible, we lay waste to the earth and condemn many Third World people to a life of near slavery.

What do we do at those times when we rightfully feel guilty about our actions? Usually we engage in little rituals in an effort to make ourselves feel

better. We tell ourselves that we don't have any choice in the way we live – but we know deep inside that all of our actions spring from choices. We try to convince ourselves that the needy and the hurting of the world aren't really our responsibility – that somehow they deserve their fate. But that hardly rings true. Or we cross ourselves during the absolution at the Sunday Eucharist, and hope that therein it no longer matters to God. But it does.

Today's readings make it clear that the only way to deal with a guilty conscience is through true repentance. And, no, it isn't a mental exercise or the mere participation in some ritual. It means changing our decisions and our lives. Isaiah calls us to "learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow." Our Lord, in the gospel, calls us to share what we have with the poor, and to pay back with usurious interest all that we have gained through oppressing others. It is only when we radically change our lives in these ways that our guilt miraculously disappears. For in so doing, God fulfills in us "every good resolve and work of faith," and the Lord Jesus is glorified in our actions.

## Look It Up

What, according to James, is the proper relationship between Christian faith and the works of mercy? (James 2:18-20).

## Think About It

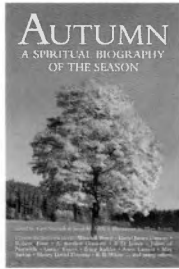
How might both our personal and our collective lives be better if we embraced this Sunday's reading's call to true repentance?

## Next Sunday

**The 23rd Sunday after Pentecost (Proper 27C), Nov. 7, 2004**

Job 19:23-27a; Psalm 17 or 17:1-8; 2 Thess. 2:13-3:5 Luke 20:27(28-33)34-38

## BOOKS



### Autumn A Spiritual Biography of the Season

Edited by Gary Schmidt & Susan M. Felch, with illustrations by Mary Azarian. SkyLight Paths ([www.skylightpaths.com](http://www.skylightpaths.com)). Pp. 299. \$22.99. ISBN 1-59473-005-9.

*Autumn* is framed with the story of Ruth and Naomi, as metaphor, perhaps, for both change and constancy. Containing stories and essays and poems, it is the perfect book to take on a ramble in the woods; David Kline's "October" from *Great Possessions: An Amish Farmer's Journal*, for example, is just long enough to read on that secret bench down an overgrown path by a pond. The noisy geese perfectly accompany Julian's essay from *The Showings of Divine Love*, in a sunnier spot.

The section "A Gathering of Prayers and Hymns" holds a Vedic harvest prayer — *Brimful of sweetness is the grain, brimful of sweetness are my words* — and evangelistic hymns — *Sing to the Lord of harvest, sing songs of love and praise*. There is grief, beyond the melancholy yearly evoked by fall, in "A Gathering of Poems and an Essay from World War I" and "A Gathering of Poems after September 11, 2001," and great beauty, with Frost and Keats and Thoreau, P.D. James, and even A. Bartlett Giamatti.

My favorites are the poems of Hahn Dong-seon, professor emeritus at Chung Ang University in Seoul:

*The cosmos are out along  
the field-paths.*

*The noon light that falls  
on the petals in October*

*Clears its throat when  
the clouds pass over.*

*Flying in from who knows where  
a worn out honeybee*

*That could likely not buzz  
another ten li ...*

*Its breath is like moonlight  
on a knife-blade.*

As Lauren Springer writes, in "The Arrival of Fall" from *The Undaunted Garden*, "Autumn has become my favorite time of the year."

Patricia Nakamura



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## New Aid Fund Launched

In the aftermath of a recent exchange of public letters in which the Anglican Church of Uganda reaffirmed its intention not to accept any more grant aid from the Episcopal Church [TLC, Sept. 19], a new organization affiliated with the Anglican Communion Network said it would provide a way for Episcopalians and others to give financial assistance to Anglican provinces in the Global South that will not accept funds from organizations administered by the national Episcopal Church.

Anglican Relief and Development (ARD) will parallel Episcopal Relief and Development (ERD) and United Thank Offering (UTO), according to the Rt. Rev. Robert Duncan, Bishop of Pittsburgh and network moderator, who announced the new fund.

ARD's patron will be the Primate of Nigeria, the Most Rev. Peter Akinola, and among its trustees are the Primate of Southeast Asia, the Most Rev. Yong Ping Chung; the Primate of the West Indies, the Most Rev. Drexel Gomez; the Primate of Uganda, the Most Rev. Henry Orombi; and the retired Primate of Kenya, the Most Rev. David Gitari. The Very Rev. Peter Moore, retired dean of Trinity Episcopal School for Ministry, will serve as chairman of the board.

Geneva Global, a suburban Philadelphia venture capital fund and management firm, will administer the fund assets, Dean Moore stated. Dean Moore added that Geneva had pledged \$500,000 to the fund and has promised to match the first \$2 million raised by ARD.

At their meeting in Spokane, Wash., last month, the House of Bishops received advance word of the new relief agency and said that careful clarification would be necessary in the future to distinguish the identity of ERD, with its 60-year record of service, from the similarly named ARD. "Giving to ERD is up by 40 percent over last year even before adding the recent outpouring of support for hurricane response," Bishop Harry Bainbridge III of Idaho, chairman of ERD's board of directors, told the bishops. ERD's total expenditures in 2003 were \$7.9 million; expenditures are projected at \$8.5 million for 2004.



Marjie Smith photo

The Very Rev. Paul F. Zahl receives applause from a congregation of 600 at Trinity Cathedral in Pittsburgh shortly after he was introduced as the fifth dean and president of Trinity Episcopal School for Ministry during a service of installation held Oct. 9.

## Traditional Stances Upheld in Anglican Church of Australia

Evangelicals and Anglo-Catholics in the Anglican Church of Australia put aside long-standing differences to defeat proposals at the Church's General Synod allowing for the consecration of women bishops, another permitting same-sex blessings, and a third calling for the ordination of non-celibate homosexual clergy.

Meeting in Freemantle, Western Australia, Oct. 2-8, General Synod addressed a spectrum of issues ranging from the child abuse scandals

whose mishandling had brought down two archbishops to a covenant with the Lutheran Church. The emotional center of the week-long meeting, however, focused on the human sexuality and female bishop debates.

The vote by secret ballot on Oct. 5 to allow for female bishops failed to reach the required two-thirds supermajority in the House of Laity and Clergy: 67-39 in the lay order and 63-43 in the clerical order. The measure passed in the House of Bishops, 17-6.

On Oct. 7, the synod passed three motions, voting not to allow the blessing of same-sex relationships or to ordain people in "open, committed, same-sex relationships." Christians of homosexual orientation are expected to remain celibate, as are non-married heterosexual Christians, synod stated.

A proposal introduced by the Diocese of Sydney to request study of the question of lay presidency of the Eucharist was amended and passed as a condemnation of the practice.

# 'God Sort of Dropped This in Our Laps'

## Diocese of Dallas Gets New Camp at Fraction of Price Expected

About 350 people attended a diocesan-wide picnic Sept. 25 at the mammoth new All Saints' Camp and Conference Center that straddles the border between Texas and Oklahoma at Lake Texoma. The picnic is the latest in a series of events in which the 600-acre site literally fell "into the laps" of the Diocese of Dallas, which has long wanted a camp it could call its own.

"We used to call our camping ministry the 'U-Haul ministry,'" said the Rt. Rev. James M. Stanton, Bishop of Dallas, describing the tractor-trailer rig youth ministers used to haul camp equipment from one rented facility to another. Then last summer, just prior to General Convention, the diocese learned that Lutherans were interested in selling the former Texoma Lutheran Camp in order to concentrate on funding other Lutheran camp facilities.

"It's amazing how God sort of dropped this in our laps," Bishop Stanton said. "It's the answer to a lot of prayers and a lot of legwork by a core of volunteers who have been working for a long time to develop a first-class



Jim Goodson photo

camp and conference center." More than 350 members of the Diocese of Dallas gathered to celebrate the Eucharist Sept. 25 at All Saints' Camp, the diocese's new 600-acre waterfront property. The Rt. Rev. James M. Stanton, Bishop of Dallas, and the Rev. Canon Paul Lambert, canon to the ordinary, presided.

camp and conference center."

The original plan was to raise \$10-12 million to turn the virtually structureless Episcopal Recreation Center (ERC) nearby at Lake Texoma into such a camp and, maybe some day, a conference center. But in the late fall of 2003, the ERC board was contacted by North Texas Lutheran church leaders, who wanted to know if Episcopalians

were interested in acquiring the Lutheran camp, located on the southwest side of Lake Texoma a few miles from the ERC.

The ERC board investigated the site, studied the financial details, then contacted Bishop Stanton, who visited the site the day after Thanksgiving. "The Lutherans wanted this to continue to be a Christian camp," Bishop Stanton said. "And the neighbors didn't want it to be developed either. So it's a win-win-win situation for all of us."

Situated on rolling bluffs that overlook Lake Texoma with five miles of shoreline, the current camp far exceeds anything possible in the original plan, for a total cost of \$825,000.

"God is focusing us our mission — to develop disciples of Jesus Christ," Bishop Stanton said. "Having an outstanding camp and conference center gives us a great tool to reach more people."

A detailed year-by-year program to establish the camp and conference center as a site for both secular environmental camps and religious retreats has been developed.

Jim Goodson

## Kentucky Church Reaches Out to Public School

Just about everyone acknowledges the importance of supporting local schools, but few people are willing to turn words into action the way Karen Whitacre, a member of St. Alban's Church, Fern Creek, Ky., did recently.

Working with the rector and other church leaders, she helped launch a new community outreach project whereby St. Alban's has adopted Fern Creek Elementary School, donating school supplies such as crayons, paper and pencils to needy students in every homeroom as well as holding a non-denominational teacher blessing service on Aug. 28.

"We're doing it because the teachers

aren't publicly lifted up spiritually," Ms. Whitacre told *The Courier-Journal* of Louisville. "They are major aspects of our children's lives, and we want to pray for them, and we want them to know we are praying for them."

Although St. Alban's is a relatively small congregation with slightly more than 100 baptized members, the teacher blessing and school supply program were not aimed at attracting new members, according to the Rev. Elizabeth Hasen, rector.

"It's a way for us to be the small Episcopal church that we are but reach out to people of all faiths," she told the *Courier-Journal*.

## Call for a Coadjutor

In front of a diocesan convention that included Presiding Bishop Frank T. Griswold as a special guest, the Rt. Rev. John Lipscomb, Bishop of Southwest Florida, called for the election of a coadjutor in 2006 and announced plans to retire in 2009. The Oct. 6 announcement was part of a busy weekend that also included approval of a resolution permitting individuals to withhold financial support to the national church and the tabling of two resolutions on human sexuality.

Bishop Lipscomb's call for an election came near the end of his address to convention at St. Stephen's School in Bradenton. He said he would like to see a bishop coadjutor consecrated before the 2006 General Convention in Columbus, Ohio. In response, convention delegates adopted a resolution calling for deaneries to elect members to a nominating committee by Nov. 1. Under a timeline laid out by a resolution in response to the bishop's address, the committee would have until December 2005 to produce a final list of candidates, with an election set for January 2006.

During a town-hall style meeting at St. Wilfred's Church, Sarasota, the day



Jim DeLa photo

Presiding Bishop Frank T. Griswold (left); junior warden Victor Russea; the Rev. Cesar Olivero, minister-in-charge of St. James', Port Charlotte; and the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, inspect restoration work being done to the parish chapel on Oct. 8. In addition to attending the annual convention in Southwest Florida, Bishop Griswold also brought encouragement to the recovery effort underway in many of the areas of Florida damaged by recent hurricanes.

before, Bishop Griswold gave a brief talk on listening and then answered questions from members of the audience. Some asked about diversity and ways to attract more youth into the Church, but questions about human sexuality dominated the two-hour discussion. In answer to a question whether there would be any more ordinations or blessings of men who are homosexual, Bishop Griswold was quoted by the *St. Petersburg Times*

saying: those decisions had traditionally been made at the diocesan level. "I have a sense that at this point, that will not continue," he added.

In the business sessions, delegates agreed to extend for another year the option for congregations and individuals who do not wish to support the national church to ask the diocese to redirect their money to other missionary work. Last year all redirected funds went to the Dominican Republic. The amended resolution that was adopted divides the money evenly between the Dominican Republic and the Diocese of Haiti.

Delegates were unable to find common ground, however, on two other resolutions, one defining the sacrament of marriage as a lifelong union between a man and a woman and another which said that single people should practice abstinence.

Both resolutions were tabled indefinitely. Some delegates questioned the wisdom of trying to come to agreement over theology at a time when political division in the Church was high. Others expressed doubts about the need for a common statement of belief on the subject. Motions to table both resolutions indefinitely were offered from the floor and were approved by voice vote.

*Jim DeLa and Steve Waring*

## Funds Withheld from Diocese of Recife

In addition to imposing alternative episcopal oversight at the request of 14 "liberal" parishes [TLC, Oct. 10] the Anglican Province of Brazil has also begun to withhold funds to the Diocese of Recife. The provincial council of theological education redirected the \$3,000 monthly payments to the suffragan bishop, according to a press release signed by the Rt. Rev. Robinson Cavalcanti, Bishop of Recife, and the Rev. Mauricio Coelho, president of the diocesan council, among others.

"This decision was understood by the clergy and people of the Diocese of Recife as a retaliation against the evangelical advance which has so marked it and brought it recognition in the wider Anglican Communion," the release said. Last March, Bishop Cavalcanti,

along with five retired Episcopal bishops, participated in an unauthorized confirmation service in the Diocese of Ohio [TLC, April 4]. The Primate of Brazil, the Most Rev. Orlando Santos de Oliveira, attempted to discipline Bishop Cavalcanti at a subsequent meeting of the Brazilian House of Bishops, but the effort came to naught because no canon had been violated in the episcopal crossing of international boundaries.

In remarks to the American House of Bishops in Spokane, Wash., last month, Bishop Oliveira confirmed the existence of the dispute, but denied that evangelicals were being mistreated by other Anglicans in Brazil, and accused Bishop Cavalcanti of "trying to start a holy war" within the province.



# At Home in a Foreign Land

By Martin Dodge

In the beautiful colonial city of San Miguel de Allende, México, St. Paul's Episcopal Church is gathering in sheaves in the form of donated, clean plastic bags. These will be stuffed into home-made mattress covers so that soon some local people will not have to sleep on worn mats of woven reeds or threadbare blankets spread on the cold, hard ground.

Located high in the mountains of central México, some 185 miles north of México City, this city of 130,000 is home to at least 15,000 expatriates, mostly Americans and Canadians, many of them retired seniors.

For many of the people born here, the expatriates seem rich beyond measure, even though they may actually be squeaking by on government pensions that go not much further in México than they do at home. Unemployment is high among Mexican citizens, and wages are low for those who do work. The cost of living increases at a steady pace, so poverty is widespread and visible.

But what even the poorest expatriates have is a wealth of talents and the time to share them, making San Miguel de Allende the perfect setting for a church that wants to do good deeds. Partly by default, but more by desire, St. Paul's is such a church.

Part of the Anglican Church of México, St. Paul's is one of a handful of religious bodies serving the expatriate community, but the only one that has its own building and permanent, full-time priest. The Rev. Michael Long, 56, is the rector. He has become, in his words, "chaplain to the expatriate community," on call to all the town's émigré residents, no matter what their faith. Of those who regularly attend Sunday services, Fr. Long estimates probably a third or more are not actually Episcopalians.

Fr. Long, his wife, Cheri, and their two children, already bilingual, were attracted here when the church post became available six years ago. They had, like so many others, already fallen in love with México, this town, and its people. The deciding factor for relocating here from Illinois, he says, was a

combination of "our lifelong quest for adventure" and the "overwhelming spirit of the parish, which is toward community outreach."

He attributes this spirit to parishioners with a "broadened vision of the world and its needs. These are the kinds of people adventurous enough to make a new, permanent home in a foreign, non-English-speaking country."

Then, too, Fr. Long points out, "It's a lot easier to make stuff happen here than in the United States. The need is greater, and there are not as many regulations to get in the way of activism." Also, given the local wage structure, more local people can be employed in charitable programs with fewer costs involved.

What kinds of programs?

**Mattresses.** This program has been such a success that the organizers were invited by the government to show others how to set up clones throughout the state.

**Feed the Hungry.** Thousands of Mexicans go without meals each day simply because they have no food. The Mexican infant death toll from malnutrition is staggering. This, the largest of St. Paul's programs, began 15 years ago when the church's small kitchen began feeding a few Mexican families. Now 20 kitchens around the city daily feed what is often the only meal of the day to more than 2,000 children and homeless people. "Now one of the premier charities in the entire country," says Fr. Long, it has been lauded by many, including México's president.

**Centro de Infantil San Pablo.** This has grown from a late founder's preschool serving 15 children to a program with a budget of \$12,000 a year serving 45 children from impoverished families. It now closely resembles Head Start. Volunteers provide healthy meals, stories, music, field trips and arts enrichment. All children are developmentally

tested and provided special help, if needed. All costs are borne by the church, including classes for mothers in such subjects as proper nutrition.

**Community of Hope,** begun at St. Paul's, organizes visits to shut-ins.

**Medical Lending Program.** As a retirement destination, San Miguel de Allende sees an abundance of infirmity. Many older expatriates and most senior natives cannot afford to buy wheelchairs, walkers or braces. St. Paul's recycles such equipment that is no longer needed by its owners, lending it out to those in need.

Creative fund raising has been employed to bring in the necessary dollars. Once a year around Halloween, for instance, St. Paul's charges visitors from the U.S.A. and Canada a fee to stay in parishioners' homes and take "Day of the Dead" tours of the city.



The Rev. Michael Long accepts a Christmas card made by children at the Centro Infantil Preschool, which is sponsored by the church located in San Miguel de Allende, México. The children are costumed for a posada ceremony. Watching are parishioners Chaffin Walters (left) and Kristin Lathrop.

There is also a strong church commitment to the arts. The church is a community center for the entire English-speaking population. Pro Musica, a low-admission classical concert series, and The Playreaders, a group that performs oral interpretations of published plays, are two of its activities. San Miguel being an artist colony, St. Paul's also regularly exhibits and sells works by local artists. □

*Martin Dodge is a freelance writer who lives in San Antonio, Texas.*

# Census for the Homeless in Midtown Manhattan



Jay Smith, Ian Montgomery, Hector Rivera, Clare Nesmith and Mary Jane Boland are the members of the team from St. Mary's Church, New York City. John Beddingfield photo

By Patricia Nakamura

New York, the song says, is a city that never sleeps. As part of Common Ground, five members of the Church of St. Mary the Virgin, with their priest, the Rev. John Beddingfield, combed eight square blocks of the midtown area one night recently, looking for homeless persons.

St. Mary's, fondly known to lovers of incense as "Smoky Mary's," is in the Times Square theatre district, a neighborhood favored by many who sleep there for the relative safety of its light and activity. Twice yearly the consortium hits the streets to assess the numbers in 250 midtown blocks. Common Ground's Street to Home program seeks to place homeless persons not in shelters but in real housing. To that end, it has rehabbed old hotels and apartment buildings into low-income housing with various social services available on site. To members, "getting one person into housing is huge."

That Monday, from 11 p.m. to 4 a.m., the St. Mary's team located 20 people. Most were asleep — and the cardinal rule is, don't wake them. Most were men. But one woman was awake: "Perhaps 30, tiny, blonde, crumpled against a Seventh Avenue storefront with a hand-lettered sign explaining her need for food," said MaryJane Boland. "John talked with her. He made eye contact. You could see she was frightened. She said she'd been homeless for four months, and she didn't want help.

"He has a knack for this. He talked to her as a friend would. I can't get her out of my mind's eye," she said.

The six divided into two teams. Was she scared? "No," Ms. Boland said of her first time counting. "New York is very safe these days, well lit."

Assistance is always available. "Another group found an older woman. They were very concerned about her and they sent for a professional to help her."

Fr. Beddingfield was taking part in his seventh

count. "There are 1,100 soup kitchens in New York City," he said. "We do what Christians can: Offer the love of Christ, establish relationships, call in Common Ground with its network of social services. They are trying to overcome some of the built-in resistance to working together.

"It's unrealistic to ask someone to clean up his or her addiction, get a job, all that, before getting into an apartment. Our church is home to several AA meetings a day, and these are people with good jobs, houses, trying to beat addiction. How can homeless people do it?"

St. Mary's keeps its doors open from 7 a.m. to 7 p.m. each day. People frequently sleep inside. Recently a student sat in the church all day and kept a tally. In the 12-hour period 546 people came inside; 195 sat in a

**"It's unrealistic to ask someone to clean up his or her addiction, get a job, all that, before getting into an apartment."**

— *The Rev. John Beddingfield,  
Church of St. Mary the Virgin, New York*

pew and seemed to pray or meditate, 97 people lit candles. Six homeless persons slept in the church that day (undisturbed, as is the custom at St. Mary's.)

"Our sextons are the front line of pastoral care," Fr. Beddingfield said. "They're gentle with folks on hard times here."

One of the team, Hector Rivera, was homeless himself for 17 years. He is now an outreach worker for the church.

Ms. Boland is ready for the next count in February, and she will involve herself with Jacob's Tents, St. Mary's new ministry to the homeless, in which the church takes responsibility for its neighborhood.

"I look at these people sleeping on the sidewalk and think, 'You can't give up one night's sleep?'"

# Ghosts of the Past

It's been awhile since I've heard a good ghost story. Sure, we see a lot of kids in scary costumes this time of year. And Halloween brings out witches, ghosts, and goblins of all shapes and sizes. But there's something about sitting around a campfire telling ghost stories that transcends even the most frightening holiday decorations. Being scared out of your wits while toasting marshmallows is a summer camp rite of passage. And it's been a few years since I was last a camper.

Perhaps the closest thing the Church comes to ghost stories are the post-resurrection appearances found in scripture. Luke tells us the disciples were frightened when the risen Jesus suddenly appeared in their midst. "They were startled and terrified, and thought that they were seeing a ghost" (Luke 24:37). And the closest thing the Church comes to gathering around a campfire takes place at the Easter Vigil when the new fire is kindled. However, unless we experience a dramatic liturgical and theological shift, it's doubtful that s'mores will become part of the Easter Eve experience.

One of the hallmarks of the Halloween season is the haunted house. Some community and civic groups go to great lengths to decorate houses with gory detail (ketchup for blood, peeled grapes for eyeballs). All in the spirit of fun, of course. Victorian houses traditionally serve as the best venues, far outpacing any attempts by well-intentioned dwellers of 1960s ranch-style homes. And in church circles, there are plenty of rectories whose current occupants feel decidedly haunted by the ghosts of rectors past. Some evangelical churches now sponsor haunted houses each October to frighten people into behaving like good, upstanding Christian citizens. And using the fires of hell to literally scare the "bejesus" out of people is, unfortunately, not a new tactic.

But if a haunted house is a place where the presence of something other than ourselves exists, then maybe our own churches

are the ultimate haunted houses. This goes way beyond bats in the belfry. For in these sacred spaces dwells a divine presence, always reminding us that we are not alone in this world and that there is a force outside of ourselves to which we are beholden. It is sometimes mysterious, sometimes frightening, but always loving and always seeking to know us in ever-deepening ways. And this is the incarnational reality of our faith.

To be haunted by the presence of God is an unusual concept. Yet it is ultimately comforting to know that Christ is present with us at every moment. It is a haunting of love, not fear. It is a haunting of presence, not alienation.

Of course, Jesus is not a ghost and the gospel is not a ghost story. It's not the supernatural at work but the divine hand of God.

The resurrected Christ lives not to haunt but to redeem. But there is a parallel between being haunted by Jesus and recognizing his loving presence in our lives. In this sense, we don't allow ourselves to be haunted enough by Jesus. If you're haunted by a ghost, at least you recognize a presence beyond your own. If there's not full belief in this unknown force, there is at least a tangible awareness of its existence; a recognition that something or someone else is out there, something larger than life, something out of our control.

Your own parish church may well be haunted by the living presence of Jesus Christ. And thanks be to God for this. When you go to church around Halloween, your organist may not play Bach's famous Toccata and Fugue, the liturgical costumes of the clergy and acolytes may lack green and red face paint, but if we view churches as the ultimate haunted houses, they become for us places where we feel and know the presence of Christ. And we become further convinced that there is something at work in our lives that is greater than ourselves.

*Our guest columnist is the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y.*



## *Did You Know...*

**Among the creatures blessed at the blessing of the animals service Oct. 3 at the Cathedral of St. John the Divine in New York City were cockroaches in a plastic container.**

## *Quote of the Week*

**The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire, on how gay and lesbian people need to reclaim the Bible: ...the Old Testament book of Exodus is the "greatest coming-out story in the history of the world."**

## Ordinary Saints

When we think about All Saints' Day, our minds naturally conjure up names of some of the great saints of the past – Peter and Paul, Augustine, Stephen, Mary Magdalene, Francis and Clare, Luke, John Chrysostom and Teresa of Avila. We sometimes overlook the fact that All Saints' Day is about ordinary people too, people we love who have gone before us. They come from every parish church, cathedral, monastery and school. They teach Sunday school, wait on tables, serve in hospitals, work in nursing homes, provide care for the homeless, rescue others from fires, fly airplanes, tutor children. All Saints' Day celebrates a victory for the ordinary people of God who led exemplary lives on earth and have joined the company of heaven. These ordinary people are saints even though a day hasn't been set aside to commemorate them and their accomplishments. Let us remember them with joy on this All Saints' Day, giving thanks for those who answered the call of our Lord and received the grace to become his saints.

## The Need to Vote

A longtime observer of the Episcopal Church was ruminating the other day about the highly contentious presidential election facing this nation. "This election," he said, "is almost as political as an election for bishop in the Episcopal Church." While we believe his remark was made with tongue firmly in cheek, there is a bit of truth in the observer's statement. Unlike an episcopal election, the presidential contest is one in which all of us are able to participate. Some of us may have strong feelings about a presidential candidate while others may be unimpressed, but at the very least, all of us should vote in the Nov. 2 election, even if we're offended by the partisan politics and mudslinging that has characterized this campaign. In order for the democratic process upheld in this country to be successful, we all need to vote.

## Premature Action

Anglicans all over the world have been asked by their primates not to take precipitous action before the Lambeth Commission on Communion issues its report [TLC, Oct. 17]. While there have been scattered reports of clergy leaving or portions of congregations aligning themselves with some other Anglican body, for the most part, Episcopalians have been patient in awaiting the report, which was due to be released Oct. 18. Unfortunately, Archbishop Peter Akinola of Nigeria seemed to be unwilling to heed the advice of fellow primates when he announced the formation of the Church of Nigeria in America (CONA) [TLC, Oct. 24].

According to the archbishop, the 250,000 Nigerian Anglicans in this country have found the Episcopal Church "theologically and morally unacceptable," and have sought other places to practice their faith. So the Nigerian Church, largest of the Anglican Communion's 38 provinces, has responded by setting up its own "convocation" of congregations in the United States.

While the action by the Nigerians is not a surprise, the timing is noteworthy. Rumors about a possible network of Nigerian Anglican churches have been tossed about for months, but the inauguration of such an arrangement taking place less than two weeks before the Lambeth Commission report was made public is unfortunate. It would be discouraging to see Nigerians leave our churches, for there are many instances of them being dynamic members of our congregations. In addition, for the influential Nigerian archbishop to make such a move against the wishes of the other primates shows a possible lack of unity among conservative leaders.

Finally, there is the matter of Archbishop Akinola claiming to have the support of Archbishop of Canterbury Rowan Williams in the forming of the CONA. A short time after the announcement, a spokesman for Archbishop Williams clarified matters, explaining that the Nigerian primate had not been given approval, but had been told the proposed endeavor should be affiliated with the Anglican Communion Network of Dioceses and Parishes. Major differences of opinion between two of the most prominent Anglicans on the eve of the issuing of the Lambeth report does not look good to the rest of the Church.

The Church of Nigeria's incredible growth has been an inspiration to Anglicans everywhere. Its adherence to the "faith once delivered" has been a powerful witness to the rest of the Communion. It could have set a much better example to the other provinces if it had waited a few weeks to make this announcement.

# Ordination Has Lost Meaning

By Claudia C. Kalis

I entered seminary in 1977 with no expectation of ever being ordained to the priesthood. I went to seminary to grow in my knowledge and love of my Lord and Savior Jesus Christ. I longed for my life to be more fully molded and shaped into my Lord's image and to grow in my willingness and ability to surrender and submit all that I am and all that I have to his call upon my life.

My bishop at the time was supportive of ordination of women. I was not. For me, ordination was not, and never was, meant to be about the ordinand as much as it was and continues to be about Jesus. What was true about one's gender was very secondary, if not totally subservient, to the truth that had been implanted into the hearts, minds and souls of those who would be set apart to proclaim, protect, guard and witness to the gospel.

During the early years when women were being ordained to the priesthood, I had grave problems with what I saw emerging. I felt, and continue to believe, the Church's historic and traditional understanding of the ordained ministry as being a response to the call of Jesus upon one's life was suddenly being invaded and distorted by radical feminism and gender politics. Our understanding and appreciation of ordination as the claim of Jesus upon one's life, accompanied by a sacred responsibility to guard the faith, was being redefined as a civil entitlement accompanied by human privilege. The very primacy of Jesus and his gospel, which lies at the heart of ordination, was trumped. What was once "a sacred call" was now a civil right. What was once understood to be a sacred responsibility was now being set forth as human privilege.

The call to serve our Lord and Savior in total and complete abandon and submission to him in humbled awe and adoration was gone. Sacrificial living,

submission and obedience to the Word of God were among the first things to be sacrificed in our understandings of ordination. Ordination was becoming a "right," an "entitlement" to be claimed by human endeavor rather than a response to the powerful and sanctified movement of the Spirit of God upon one's life. The will and purposes of our Lord were being upended by some who were resolute in promoting the will and purposes of their gender politics beyond all else.

Although I was ordained to the priesthood in 1984, I continue to struggle with the injurious effects of many ordained women (although most certainly not all) upon our Church's understanding of ministry and ordination. Radical feminism and gender politics opened the way to gross distortions in the Church's understanding of the ordained ministry. Once ordination was cast as a human right, it was inevitable that anyone under any circumstances could be, and in fact should be, ordained. It should come as no surprise that as we altered our understanding of sacred responsibility and obedience into human privilege and licensure, the doors of revisionism, hedonistic narcissism, and human eroticism would be opened wide. Our Lord Jesus Christ was now to be adored as the One who would guard and protect our civil liberties and narcissistic pleasures, not the one who died because of them.

I recoil at any and all gender references, for ordination ultimately is not about what is true about my or anyone's gender (male or female), but about what is true about that which lies within the hearts and souls and minds of those whose lives our Lord has claimed. He has called us to lay down our lives — our personal socio-political agendas, our hedonistic pleasures, our

narcissistic desires and conduct, our intellectual pomposity — and to take up his cross in total abandon, surrender, and obedience to him and to the truth he reveals. This is what ordination is all about, or should be.

While many women helped to nullify this understanding of ordination, their mournful success has now so infiltrated our Church that we are past a discussion of whether women should be ordained. Rather, we are being confronted anew with the need to totally re-examine the entire meaning of ordination, irrespective of gender.

As both men and women in the ordained ministry have betrayed Jesus and his truth through their lives and in

## Ordination

**was becoming a "right," an "entitlement" to be claimed by human endeavor rather than a response to the powerful and sanctified movement of the Spirit of God upon one's life.**

their witness, it is my hope and prayer that we, as a Church, can reach beyond gender and resolve the question of who should or should not be ordained upon the truth of the One who is to be proclaimed and the preparedness of Christ's servants to proclaim, guard and live into that truth.

What may have begun and/or rapidly flourished with the onset of ordination of women is no longer just about women. It is about multitudes, men and women, who are betraying Christ as a result of their grossly distorted understandings and practice of the ordained ministry. □

*The Rev. Claudia C. Kalis is the vicar of St. Bartholomew's Church, High Springs, Fla.*



# Far Greater Sin

On and on in the letters to the editor and articles go the arguments and the rebuttals. If, as the Bible says, Jesus wept over Jerusalem, how he must weep over the Episcopal Church today. Our divisions, brought by one-sided interpretations of scripture, result in sin far greater than that perceived in those persons holding a different perspective.

We have become like the Pharisees. Many of them were good people. Their flaw was an inflexibility concerning the law. They could not see that Jesus strove to restore the spirit of the law rather than its letter. The greatest thing tearing us apart these days is, of course, homosexuality. As a straight Christian, there is no way I can understand the emotions or needs of the homosexual person. But as an educated Christian, I can understand the underlying biological cause of their orientation and can accept not only the person but also God's calling of him or her.

Only a few hundred years ago, when the body was not understood as it is today, left-handed people were believed to be possessed by demons. I wonder how many of them were denied God's calling to serve. Must we continue to live in the dark ages when responding to a physical difference is seen as sin?

If only we could put aside our hubris, study God's word in a scholarly way, worship quietly together, and let God take charge.

*Harriet Kinberg  
Sitka, Alaska*

**We have become  
like the Pharisees.  
Many of them  
were good people.  
Their flaw was  
an inflexibility  
concerning the law.**

## Unfortunate Leap

San Francisco author Richard Rodriguez challenged the House of Bishops to "think brown," pointing to church history as a melding of cultures and blending of traditions. His perspective is timely, positive, and thoroughly Christian.

But Mr. Rodriguez grounded his argument on an unfortunate theological leap. "There is nothing browner in the history of time than the mystery of the incarnation," he said, suggesting that our model for healthier relationships is a kind of melding or blending of the divine and human natures of Christ.

In seminary, I resented a requirement to memorize the Chalcedonian Definition and Athanasian Creed. Finally, I appreciate the exercise. A red light goes on in the back of my brain when contemporary rhetoric glides too smoothly through that ancient terrain. "Two natures, without confusion, without change ... the distinction of natures in no way annulled by the union."

The hope for our brown world does not rest on a compromise, but on the mystery that one of us was lifted into Godhead. In Jesus, a man of the thoroughly syncretic Middle East, we experience the fullness of our self-giving God. How extraordinary!

Let's hope for the kinder world Mr. Rodriguez envisions — and for the right reason.

*(The Rev.) John A. Shaffer  
Oswego, N.Y.*

## Beauty and Spirit

Fr. Hammond spoke for me when he told [TLC, Oct. 3] of those who claimed the Bible belonged only to those who agreed with their point of view. Interpretation apparently is now a dirty word. And the letter from the Rev. Wesley W. Hinton in the same issue was an epistle of beauty and Spirit. His reference to the holy gift of hospitality should lead us all to reflection.

Extremists indulging in bitter controversy is nothing new for us older folk. Liberals and Anglo-Catholics were equally odd minorities in the South in the

1940s. They enjoyed calling each other heretic just as much as we do today. I remember hearing a sermon on Pentecost Sunday in which the Holy Spirit was never mentioned.

I've been reading TLC since my college days, Sewanee 1949, and while it has provoked varying emotions, it has always kept me *au courant* with our Church. And it has provided me much nourishment as well as information. I compliment TLC for its continuing attempt to give coverage of all sides of our current situation while remaining true to its stated mission. May it continue to go from strength to strength.

*(The Rev.) George D. Young, Jr.  
All Saints' Church  
Jacksonville, Fla.*

## The Only Alternative

I found David Kalvelage's column, "Strange Developments" [TLC, Oct. 3] to be profoundly unfair to Bishop Jon Bruno of Los Angeles.

Mr. Kalvelage criticized Bishop Bruno for filing lawsuits against the persons who are making use of Episcopal Church buildings and facilities in Newport Beach, Long Beach, and North Hollywood. He led readers to believe that the bishop's actions represented a lack of pastoral response, conversation and dialogue.

Evidently, Mr. Kalvelage is unfamiliar with the circumstances of the situation. Bishop Bruno had been in conversation with representatives of the three congregations, seeking to reach a mutual understanding acceptable to all. In the midst of that process, representatives of the congregations suddenly and unexpectedly informed the bishop that they had rejected both his pastorate and the Episcopal Church – *a fait accompli*.

Subsequently, when Bishop Bruno appealed to the congregations to reunite with the Episcopal Church, the congregations disregarded his overtures. Thus the actions of the congregations substantially narrowed the alternatives the bishop had remaining.

I believe that bishops of the Episcopal Church are under a certain obligation to ensure that the buildings and

facilities of Episcopal churches remain available for use by faithful Episcopalians, not by people who have decided en masse to become Mormons, Buddhists, Southern Baptists, or members of a church in a foreign land because they are displeased with the judgments arrived at by the properly constituted authorities of the Episcopal Church.

Litigation, I agree, is a terrible way to resolve conflicts within a community of faith. However, when people spurn the rooted and accustomed processes of church governance, they invite exactly such undesirable consequences.

*Richard S. Kimball  
Highland, Calif.*

**When people spurn the rooted and accustomed processes of church governance, they invite such undesirable consequences as litigation.**

## Perhaps a Statement?

In response to Bishop Burgreen's disdain for the absence of diocesan clergy from among those nominated for Bishop of San Diego [TLC, Oct. 10], it is sad to see how quickly we abandon the language and theology of "call" when individuals selected do not suit us.

We believe that God's Holy Spirit works through a body of gathered Christians engaged in prayerful discernment. Having grown up and served in the Diocese of San Diego, I agree with the bishop. There are many worthy and capable priests in the diocese. In addition, I would add that there are many worthy and capable female priests and priests of color who were also not nominated. The role of the nominating committee, however, is more than the selection of worthy and capable candidates. Its members are called to nominate those who are worthy, capable, and who God might be calling to be bishop of this particular diocese at this particular time.

I would invite the bishop and others

to reconsider the possibility that this slate of nominees might well be a statement, if not indictment, by the Holy Spirit that the Diocese of San Diego is currently so fractured that it will take a white male priest/bishop from outside the diocese to lead and hold it together.

*(The Rev.) Alan C. James  
Cleveland, Ohio*

## Be There!

As usual, I enjoyed David Kalvelage's column, "Unexcused Absences" [TLC, Oct. 10]. I'm sure he'll get many more "excuses" from those of us in the field. As a bit of a corrective, I have belonged to Rotary Clubs all over the

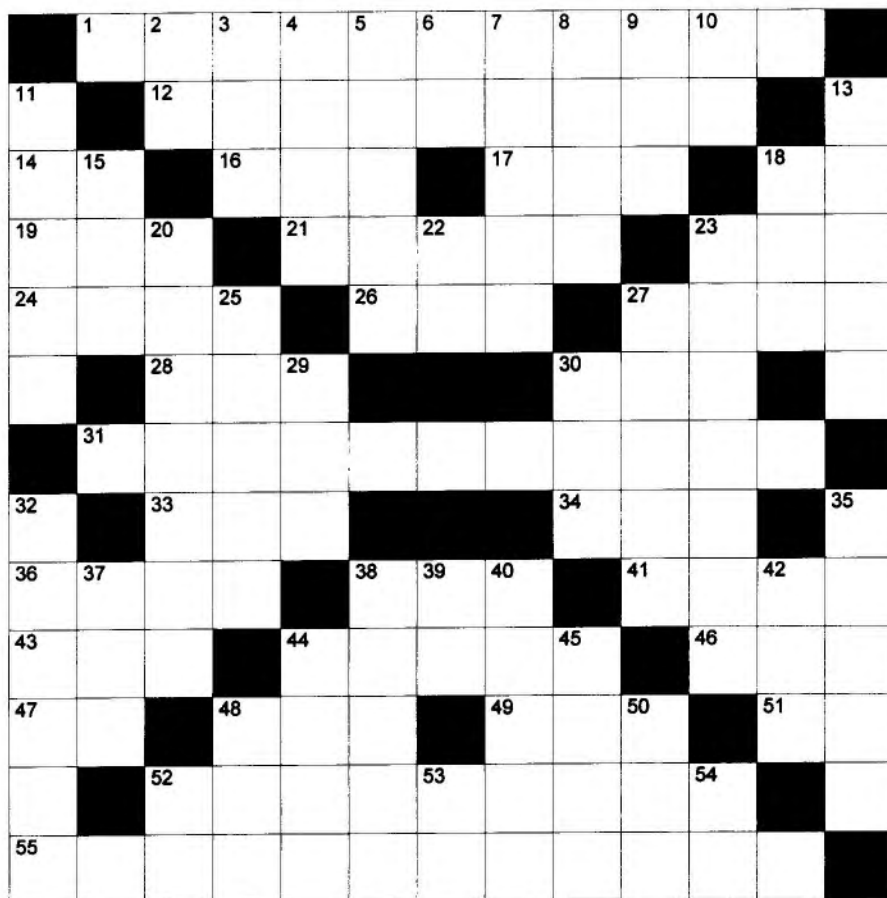
country for more than 30 years. When a member misses a meeting, there is a clearly stated expectation that that meeting will be made up at another club, preferably within the same week. I have also paid "fines" for missing meetings and having flimsy excuses.

*(The Rev.) Gary W. Goldacker  
St. Stephen's Church  
Richmond, Va.*

## Welcome is Needed

The visit of Archbishop Carey to Truro Parish will truly be what an editorial called "a shining example of Anglican tolerance" [TLC, Oct. 10] when the Bishop of New Hampshire is similarly welcomed into a parish of the Church of England whose members are uncomfortable with the ministry of a bishop unsympathetic to the concerns of God's gay children.

*(The Rev.) Robert A. Winter  
Christ Church  
Warren, Ohio*



## Beginnings

### ACROSS

1. Beginning malady
12. Betrothed one
14. Hymn: "\_\_\_ watchers and..."
16. Cain's mother
17. Norse god
18. Rapper Cool J
19. Clerical title with 'the' (abbrev.)
21. Arkansas city
23. First Sergeant, informally
24. St. \_\_\_, Northfield, MN college
26. IM acronym
27. Abel's other brother
28. Foot part
30. Festering ooze
31. Beginning harvest
33. Chalice
34. Thermal unit (abbrev.)
36. First man
38. Episcopal insurance umbrella org.
41. First place
43. Oxford inhabitant, perhaps
44. Anarchy
46. Confess
47. NT's first book
48. Gov't. spy group
49. German city
51. Cummings, informally
52. Famed cathedral (2 wds.)
55. Beginning witness

### DOWN

2. Gridiron pos.
3. Vex
4. Go's partner, on the court
5. Flawless
6. State abbrev.
7. "No problem \_" (2 wds.)
8. Fail
9. Mom & pop's goat agency
10. That is
11. English poet
13. Greek letter
15. Moray
18. His wife became pillar of salt
20. Pope's home
22. Artificial language
23. Roman shield
25. Roman assembly
27. Hotel rooms
29. Divining ability (for short)
30. Alehouse
32. Lunatic
35. Nouwen's "The \_\_\_ Voice of Love"
37. Email address part
38. Burns
39. Sound system (abbrev.)
40. Dutch cheese
42. Ram's mate
44. Quote chapter and verse
45. Dunk type
48. Simple bed
50. French Mrs.
52. Compass pt.
53. Abbreviated alien
54. French preparation

One in a monthly series by the Rev. Timothy E. Schenck, rector of All Saints' Church, Briarcliff Manor, N.Y. Answers to appear next week.

## Appointments

The Rev. **Timothy Fountain** is rector of Good Shepherd, 2707 W 33rd St., Sioux Falls, SD 57105.

The Rev. **Eldred George** is priest-in-charge of St. Elizabeth's and Santa Teresa's, 6201 S St. Louis Ave., Chicago, IL 60629.

The Rev. **Mary Hauck** is rector of St. Michael's, 2140 Mission Ave., Carmichael, CA 95608.

The Rev. **Michael Heidt** is rector of St. John's, 23 E Airy St., Norristown, PA 19401.

The Rev. **Suzann Holding** is rector of Our Saviour, 116 E Church St., Elmhurst, IL 60126.

The Rev. Canon **Anne Mallonee** is vicar of St. Paul's Chapel, 209 Broadway, New York, NY 10007.

The Rev. Canon **Debra Metzger Shew** is canon for community ministries in the Diocese of Atlanta, 2744 Peachtree Rd. NW, Atlanta, GA 30305.

The Rev. **William G. Stroop** is rector of St. George's, 1024 SE Cass Ave., Roseburg, OR 97470.

The Rev. **Brian Sullivan** is rector of Incarnation, PO Box 729, Highlands, NC 28741-0769.

The Rev. **Robyn Szoke** is associate at St. John's, PO Box 612, Carlisle, PA 17013.

The Rev. Canon **Alicia Schuster Weltner** is canon for congregational ministries in the Diocese of Atlanta, 2744 Peachtree Rd. NW, Atlanta, GA 30305.

The Rev. **Robert Wyatt** is curate at Transfiguration, 12219 S 86th Ave., Palos Park, IL 60464-1263.

The Rev. **Michael Wyckoff** is rector of St. Luke's, 5600 Ranch Rd., Austin, TX 78732-1823.

## Ordinations

### Priests

Bethlehem — **Patricia Dwyer MacMillan**.  
Chicago — **Andrea Mysen**.

### Deacons

Fond du Lac — **Kristina L. Henning**.  
West Missouri — **Laurie McKim**.

## Honorary Degrees

Virginia Theological Seminary — The Rev. **Robert Kwasi Aboagye-Mensah**, the Rev. **Timothy Bernard Cogan**, the Rev. **Peter John Gomes**, the Rt. Rev. **Gary R. Lillibridge**, the Rev. **Thomas Grier Long**.

## Resignations

The Rev. **Bancroft Gary Davis**, as priest-in-charge of St. Dunstan's, Blue Bell, PA.

## Retirements

The Rev. **William C. Pitner**, as rector of St. Philip's, Hinesville, GA.



## Deaths

The Rev. **George T. Cobbett**, 83, of Oconomowoc, WI, died Sept. 21 at Waukesha (WI) Memorial Hospital.

Fr. Cobbett was born in New York City and educated at Hobart College, Berkeley Divinity School and Oxford University. He was ordained deacon in 1952 in the Diocese of New York, and later that year he was ordained priest in England. He was rector of St. Andrew's Church, New Preston, CT, 1955-57; rector of St. John's, New Milford, CT, 1957-61; rector of St. Timothy's, Catonsville, MD, 1961-70; rector of St. Mary's, Barnstable, MA, 1970-78; and director of development at Nashotah House from 1981 until 1986, when he retired. In recent years he had served congregations on an interim basis. He compiled a book, *A Time to Pray*, for Church Hymnal Corp. in 1981. Fr. Cobbett is survived by his wife, Janet; three children, Thomas and Nickolas, both of St. Paul, MN, and Jan Geisler, of Shorewood, WI; and four grandchildren.

The Rev. **Madeline Dunlap**, deacon of the Diocese of Chicago, died Aug. 17 at the Norwood Park Home in Chicago. She was 92.

A native of Springfield, IL, Deacon Dunlap graduated from Illinois State University and the Church Training School in Chicago. She became a deaconess in the Diocese of Springfield in 1939, then served with the Missionary Rural Missions in the Diocese of Virginia; Dabney Community House in Vernon Hills, IL; as a social worker in Philadelphia; at the Church of the Incarnation, Jersey City, NJ; in an addiction treatment program in New York City; at Cathedral Shelter in Chicago; and at Church of the Holy Nativity, Baltimore.

The Rev. **John Earl Lamb**, a librarian at theological seminaries for more than 20 years, died Sept. 7 in Philadelphia. He was 77.

Born in Philadelphia, he was a graduate of Drexel University and Philadelphia Divinity School. He was ordained deacon and priest in 1962 in the Diocese of Pennsylvania. From 1962 to 1974 he was associate librarian at Philadelphia Divinity School, and from 1974 to 1983 he was librarian at Episcopal Divinity School. Fr. Lamb was a member of the faculty and registrar at EDS from 1983 until 1989 when he retired.

**John H. Overton**, 85, of Portsmouth, NH, an active Episcopalian in several locations, died Sept. 15 at the Edgewood Centre in Portsmouth.

Mr. Overton was born in Babylon, NY, and educated at Cornell University, University of Michigan, and the University of Wisconsin. He was a lieutenant in the Army Air Corps and served as a pilot in the Pacific during World War II. He went on to a career as a cer-

tified public accountant and corporate treasurer and also taught at the college level. He was a vestry member, senior warden, and treasurer of churches in California, Janesville, WI, and Portsmouth, where he attended St. John's Church. He also was active with Nashotah House and Seabury-Western theological seminaries. In addition, he served on the Living Church Foundation for six years. Mr. Overton is survived by four children, Christopher, of Perth, Australia; Christina Peiffer, of Portsmouth; Hendrika, of Kittery, ME; and Gretchen, of Kennebunkport, ME; four grandchildren and one great-grandchild.

The Rev. **Francis Joseph Shea**, rector of the Church of the Holy Trinity, Rockledge, PA, died Sept. 2 in Rydal, PA. He was 67.

Fr. Shea was born in Darby, PA, graduated from Drexel University and the Lutheran Theological Seminary in Philadelphia. He was ordained deacon in 1995 and priest in 1996 in the Diocese of Pennsylvania, then assisted at St. Mark's, Philadelphia, 1995-97, and was rector of Holy Nativity from 1997 until the time of his death. He is survived by his wife, Eileen, and five children, Madeline, Joseph, Frank, Paul and Monica.

*Other clergy deaths as reported by the Church Pension Fund:*

<b>H. Sheldon Davis</b>	<b>92</b>	<b>Philadelphia, PA</b>
<b>Robert O. Dewey</b>	<b>81</b>	<b>Lakeland, FL</b>
<b>Stanley M. Donham</b>	<b>82</b>	<b>Midwest City, OK</b>
<b>James P. Fallis</b>	<b>74</b>	<b>Columbus, MO</b>
<b>Richard B. Faxon</b>	<b>76</b>	<b>Jamaica Plain, MA</b>
<b>Stewart G. Graham</b>	<b>68</b>	<b>Antioch, CA</b>
<b>William H. Heine</b>	<b>76</b>	<b>Centerreach, NY</b>
<b>Philip D. Henderson</b>	<b>60</b>	<b>Oregon City, OR</b>
<b>Charles A. Herrick</b>	<b>90</b>	<b>Altamont, NY</b>
<b>William K. Hubbell</b>	<b>88</b>	<b>Lexington, KY</b>
<b>Robert T. Mason</b>	<b>76</b>	<b>Succasunna, NJ</b>
<b>Charles N. Middleton</b>	<b>91</b>	<b>Colorado Springs, CO</b>
<b>Richard F. Milwee</b>	<b>65</b>	<b>Little Rock, AR</b>
<b>David W. Moore</b>	<b>87</b>	<b>Mesa, AZ</b>
<b>S.H. Lewin Shaw</b>	<b>91</b>	<b>South Daytona, FL</b>

### CORRECTION:

The Rev. James Reed's congregation was identified incorrectly in the article "Churches Respond in Ivan's Wake" [TLC, Oct. 10]. Fr. Reed is the vicar of St. Matthew's Church, Wheeling, W.Va. The Rev. Mark E. Seitz is the rector of St. Matthew's, Wheeling, a church unaffected by the flooding, although a number of parishioners were among the thousands affected by floods from creeks and the Ohio River, and landslides that occurred in Ivan's wake.

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**FULL-TIME RECTOR:** St. John's Church, a historic program-sized church in downtown Butte, MT, seeks a deeply spiritual, enthusiastic, orthodox, visionary priest who will lead us into the next phase of expanded ministry and outreach to our community; bring broad pastoral skills for the nurture and care of all parishioners; provide strong preaching and teaching to enhance our programs for children, youth, and adults; inspire us to grow spiritually in community with one another; and assist us in empowering and enlarging our active lay leadership. Our Parish/Position Profile may be reviewed in the Positions Open Bulletin of the Church Deployment Office. Interested persons should send letter stating ministry goals and current resumé to the **Reverend Brady Vardemann, DDO; Episcopal Diocese of Montana; 515 North Park Avenue; Helena, MT 59601** or E-mail to: [rubic@qwest.net](mailto:rubic@qwest.net).

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**FULL-TIME RECTOR: Incarnation Holy Sacrament Episcopal Church, Drexel Hill, PA.** Family-sized suburban church seeks a compelling preacher with the ability to relate God's word to today's issues. We are focused on deepening our spiritual understanding, development of youth ministries and strengthening our relationship with our community. We are open to innovative ideas to expand our parish family. Contact us for a copy of our profile: [khaelle@rcn.com](mailto:khaelle@rcn.com). Send resume and CDO profile to: **Discernment Committee, Incarnation Holy Sacrament Church, 3000 Garrett Road, Drexel Hill, PA 19026.**

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**FULL-TIME INTERIM:** St. Luke's Church, Montclair, NJ, an energetic, culturally diverse, mid-sized congregation with strong lay leadership committed to spiritual growth and congregational development. We aim to strengthen our existing programs; especially Christian formation (all ages) and our long commitment to community outreach, including soup kitchen and thrift shop. We seek experienced interim with strong spirituality who will help prepare for the arrival of a new rector. Send resume to: **Interim Search Committee, Attn: Kathy DeWalt, 73 South Fullerton Avenue, Montclair, NJ 07042. E-mail: [stlukesm@earthlink.net](mailto:stlukesm@earthlink.net); Phone: (973)744-6220.**

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To request a parish profile or send a resume, contact: **Search Committee, Saint James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021. Email: [search@saint-jamesinthehills.com](mailto:search@saint-jamesinthehills.com) or Fax (954) 625-7601; Please visit us at [www.saintjamesinthehills.com](http://www.saintjamesinthehills.com).**

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Sun Worship 11, Sun School 9:30

## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

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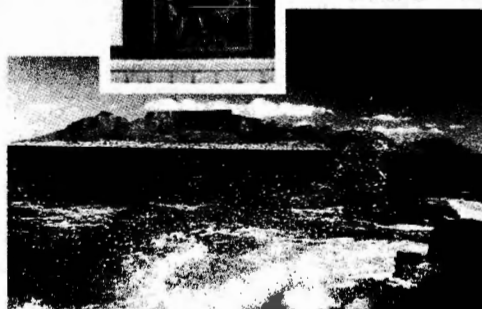
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