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## Illuminations

*A publication of The Living Church Foundation*

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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

The Rt. Rev. Herbert Thompson, Jr., Bishop of Southern Ohio, gives a blessing at St. Paul's Church, Chillicothe, Oct. 3. More than half the churches of the diocese sent worshippers in solidarity with 30 members of St. Paul's who chose to remain with the Episcopal Church after the rector and more than half the congregation voted to leave and form an unaffiliated Anglican-rite congregation.

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SUNDAY'S READINGS

**Advent Preparation**

*'You do not know on what day your Lord is coming' (Matt. 24:42)*

**The First Sunday of Advent (Year A), Nov. 28, 2004**

Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

As the church year begins anew and the season of Advent is again upon us, we're reminded that this time before Christmas is far more than just a period of frantic shopping and of stringing up lights. Today's readings focus our attention on the promised coming of the kingdom in its fullness. They also provide useful guidelines for us as we prepare for the Lord's coming in glory.

The prophet Isaiah provides us with a compelling vision of the age which is surely coming. When the present order has come to an end, a wonderful new Jerusalem shall be established in its place. "The mountain of the Lord shall be established as the highest of the mountains," and "all the nations shall stream to it" (2:2). The Lord's rule will extend to all people everywhere; lasting justice and peace shall prevail forever. The nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (2:4).

Jesus himself calls us to abandon complacency, and even now to prepare in earnestness for his coming in triumph. Just as the flood in the days of Noah came at an unexpected time, he points out, so it will be with the

coming of the day of the Lord. The kingdom arrives, he assures us, when we very least expect it. "Therefore you also must be ready," he warns us, "for the Son of Man is coming at an unexpected hour" (Matt. 24:44).

So how is it that we get prepared and stay prepared for the second Advent? How can we constantly be ready for the coming of the Savior in triumph? Paul assures us that it's really quite simple. We're prepared to meet the Lord to the extent that we live out his kingdom's values here and now. We're to honor and respect one another without qualification. We're to apologize when we offend the sensibilities of our sisters and brothers, even when we know we haven't done wrong. We're to refrain from breaking the trust of others, and to put their well being above our own happiness – even though we have a "right" to be happy. We're ready for the kingdom when we follow this one basic precept: "Love your neighbor as yourself." This is because "[l]ove does no wrong to a neighbor; therefore love is the fulfilling of the law" (Rom. 13:9c-14).

Today's readings remind us of the glories of the kingdom for which we hope. They also challenge us through its immanence to live lives which are worthy of our high calling.

**Look It Up**

How do the scriptures describe worship in the heavenly Jerusalem? (Rev. 7:9-17).

**Think About It**

In what ways does our Sunday liturgy help us to prepare for the Lord's coming?

**Next Sunday**

**The Second Sunday of Advent (Year A), Dec. 5, 2004**

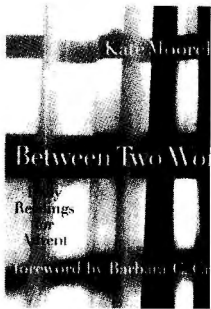
Isaiah 11:1-10; Psalm 72 or 72:1-8; Rom. 15:4-13; Matt. 3:1-12

**Between Two Worlds**

**Daily Readings for Advent**

By Kate Morehead. Cowley ([www.cowley.org](http://www.cowley.org)). Pp. 112. \$9.95. ISBN1-56101-221-1.

Designed for repeated use during Advent in any year, *Between Two Worlds* is a wise, insightful, and inspirational book. The author is a parish priest and mother of two, who understands the busyness of the contempo-



rary believer and addresses such persons with conciseness and a focused challenge. Morehead's introduction leads us through the explanations of what Advent as an ecclesial season is, and explains the

post-modern tendency to ignore it because it implies waiting. Few readers enjoy the wait — any wait! But Advent, as Morehead aptly writes, “is a season of waiting.”

The wait, of course, is for the coming of Christ. Millennia passed in Hebrew history before the incarnate Christ appeared “in the fullness of time.” Centuries have passed since that first Advent, and still we wait. Here is an invitation to take time in Advent to concentrate on what the first waiting entailed and what it means to wait for the second Advent (hence *Between Two Worlds*). The writer's three to four pages per day will often be read quickly because we have no time to wait for what we read to settle in. Yet there is a poignancy to each day's insight that will subconsciously invite the mind and heart back to its essence long after the reading is over.

One is tempted to read the book all the way through at one sitting. Don't. Don't spoil four weeks of refreshment, teaching, challenge, expectation and rest. Morehead's choices of scriptural pericopes are telling. I am particularly taken by her choices on December 23 and December 24. They are a wonder of biblical paradox and will cause the mind to wait with expectation to see just how the tension is beneficial.

I was forced by the nature of a

review to read the entire work at once. That is not the author's intent. I trust as I begin a day at a time, I, with many others, will have the blessed benefit of the choice stories and commentary offered here as Advent is upon us. Buy this book!

(The Rev.) Jeffrey A. Mackey  
New York, N.Y.

**God's Love, Human Freedom, and Christian Faith**

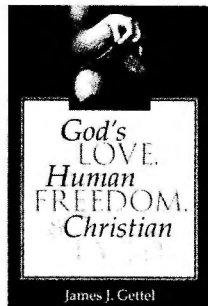
By James J. Gettel. Chalice Press. Pp. 163. \$15.99. ISBN 0-8272-1248-8.

This book examines how we can seek “the radically transforming presence of God in our personal lives” and God's “particular purpose” for each of us. The first part explores the spiritual journey and its purposes, with the goal, according to Gettel, of manifesting “our true identities (as individual spiritual creatures) in our lives in the world.”

The author writes on the spiritual experience, nature of Christ, human freedom, vocation and action. Gettel uses the parable of the king and the maiden found in Soren Kierkegaard's *Philosophical Fragments* and quotations from T. S. Eliot and Rilke to build his case for how God's love, human freedom and Christian faith interact to bring us into awareness of the realm of God in our lives. His personal mystical experiences of Christ encourage readers to recognize and validate their own experiences in the face of a skeptical world.

Part 2 is a practical guide to taking the spiritual journey and developing one's faith, with helpful chapters on the basics needed to open oneself to God's call. The book contains questions for discussion of each chapter, making it useful for study groups or individual reflection.

(The Rev.) Ann Fontaine  
Lander, Wyo.



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## Council Eyes New Sources of Mission Funding

Meeting in Boise, Idaho, Nov. 1-4, the highest elected legislative body of the Episcopal Church between General Conventions exhibited a cautious attitude toward the recently released Windsor Report [TLC, Nov. 7] and a more exuberant one toward a number of "mission-oriented" initiatives.

Even before the Windsor Report was released in London on Oct. 18, Presiding Bishop Frank Griswold cautioned members of Executive Council against making public statements about it until after council had an opportunity to discuss it in plenary. Then in his opening reflections in Boise, Bishop Griswold expressed regret that some have "taken as total response" his first reaction to the report on the day of its release. He reminded council that the Windsor Report should be taken as part of a process, and that responses before the primates' meeting in February were likely to be premature.

"It is important that urgency not capture us as we reflect on a long process which invites us to consider problematic questions in terms of our Anglican self-understanding," he said.

Aside from an address on the following afternoon by the Rt. Rev. James Ten-

gatenga, Bishop of Southern Malawi in the Anglican Church of Central Africa, discussion of the Windsor Report was confined to "private conversation" of about five hours. Some council members expressed surprise on the final day when they were shown a six-paragraph draft letter from council to the church in which the Windsor Report was the primary topic.

The final, five-paragraph version (in which the Windsor Report was the main subject in the final four) "affirmed [the Presiding Bishop's] intention to appoint a group to respond to the Windsor Report's invitation that the Episcopal Church explain the rationale for consecrating a bishop living in a same-gender relationship," and concluded by offering "our prayerful affirmation to gay and lesbian Anglicans, both here and abroad, who continue to minister faithfully in a time of vulnerability in the life of the Anglican Communion."

Council spent considerable time in committee drafting successful resolutions on two significant extra-budgetary grant requests as well as a

resolution calling for the "appointment of a mission funding task force." Council approved \$60,000 to begin a comprehensive plan to seek new mission funding. Noting that there is currently no coordinated effort to encourage major gifts for mission at the national church level, council member Tom Gossen said a strong interest in moving forward with mission currently exists simultaneously with Episcopalians of financial abundance. "We want to invite them into this ministry," he said.



Ms. Tinsley-Roe

Council also approved \$450,000 to develop leadership, education, and self-esteem among American Indians. That request came from Janine Tinsley-Roe, newly appointed staff missionary for Native American Ministries.

"We are truly a spiritual people," Ms. Tinsley-Roe said. "You have a very solid Episcopal base, but you have never given them the tools to become fully involved in this ministry."

Council requested that the Presiding Bishop and the president of House of Deputies appoint members to the Mission Funding Task Force so that it could file a report with the 2006 General Convention. Resolution B004 calling for a "comprehensive study on the systems and procedures for funding, budgeting and expenditure" of the Episcopal Church passed overwhelmingly in both houses of the 2003 General Convention, council noted in approving its own resolution. Funding for the task force was already included in the budget so no new funds were allocated.

Among other business, council approved formation of a task force to address concerns over inadequate pensions for clergy and laity who have worked overseas in Episcopal Church jurisdictions and established a position of translation services coordinator at the Episcopal Church Center to coordinate translation of church documents and news releases from English into Spanish and other languages.

*Steve Waring*

## Revenue Ahead of Projections

Revenue from diocesan apportionments through the first eight months of the current year is \$500,000 greater than was expected when Executive Council approved the 2004 program budget last February, according to N. Kurt Barnes, treasurer and chief financial officer.

In a brief presentation to the council Nov. 3 in Boise, Idaho, Mr. Barnes explained that net income was nearly \$1.5 million greater than anticipated through August.

Income from diocesan apportionments was \$18.8 million, less a \$200,000 reserve for uncollectable pledges. This includes \$16.4 million in cash and \$2.4 million pledged, but not yet received. Mr. Barnes said the budget anticipated receiving \$18.3 mil-

lion from dioceses through August. Total revenue through the first eight months was \$29.8 million, slightly less than the \$30.1 million in the budget. Investment income of \$6.8 million accounted for the majority of the discrepancy. The approved budget forecast investment income of \$7.1 million.

Expenses were considerably less than anticipated in the budget with four of the five major categories reporting lower than expected. Expenses for "canonical," "mission program," "mission block grant partnerships" and "communication" all reported spending that ranged between \$300,000 and \$500,000 less than expected.

Only "mission support" with spending equal to \$5.5 million exceeded its \$5.3 million expense budget.



Emily Smith photo

Construction of the Kigali Theological College, part of the Anglican Province of Rwanda, continues on 18.5 acres located about seven miles east of downtown Kigali, the capital city. Funds for the purchase of the land and the construction of the campus was provided by donations from the Anglican Mission in America.

## Rectors Recant Druid Affiliation

The Rev. William Melnyk, one of the Pennsylvania priests accused of promoting pagan liturgies [TLC, Nov. 21], resigned as rector of St James' Church, Downingtown, Nov. 5 following a vote of no confidence by his vestry, but the Bishop of Pennsylvania said on Nov. 9 that he will not remove the couple from the ordained ministry, explaining that the two are victims of "right-wing" groups determined to destabilize the Episcopal Church corporation.

Fr. Melnyk and his wife, the Rev. Glyn Ruppe-Melnyk, rector of St Francis in-the-Fields, Malvern, attracted media scrutiny after they submitted a "Women's Eucharist" liturgy to the Office of Women's Ministries of the Episcopal Church.

Outrage over publication of the "trial liturgy" intensified after the "Women's Eucharist" was found to be nearly identical to a pagan ritual, "Eucharist to our Mother Goddess," posted on an occult-interest website. The Melnyks admitted they were the authors. Citing copyright concerns, Office of Women's Min-

istries personnel then removed the liturgy from its website.

Fr. Melnyk, whose druid name was "Oakwyse," and Mrs. Ruppe-Melnyk, or "Glispa," "recanted and repudiated" their connection with druidism in a letter to the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, on Nov. 4. They stated they had become active in druidism to "help others who had lost connection to the Church to find a way to reconnect."

In an interview with *The Philadelphia Inquirer*, Bishop Bennison said both priests will receive a pastoral directive, or written reprimand. He sought to balance public criticism of the couple against his diocesan policy that encourages theological innovation.

"They made a small error of judgment that has been very costly to their ministry, and their church and the church at large," Bishop Bennison said ... "We want a Church where people can fail and be forgiven rather than a Church where no one takes risks."

## New Commission Will Hear Responses to Windsor Report

A commission has been formed to study the Lambeth Commission's Windsor Report [TLC, Nov. 7], the Anglican Consultative Council has announced. The Archbishop of Canterbury, the Most Rev. Rowan Williams, on Oct. 20 formed the Reception Reference Group chaired by Archbishop Peter Kwong of Hong Kong to canvas the Communion as to its views on the Windsor Report.

In a statement released Nov. 5, Archbishop Kwong explained the Reception Reference Group would undertake a "consultation with the provinces and churches of the Anglican Communion, its official commissions and networks" as well as the Church's "mission agencies and ecumenical partners."

The Primates' Standing Committee drew up "Questions for Consultation with the 44 Churches of the Anglican Communion" at its London meeting Oct. 18 following release of the Windsor Report. The questions ask whether the description of the "life of the Communion" as given in the first two sections of the report are consistent with that Church's "understanding of the Anglican Communion" and whether the proposals for reform "flow appropriately" from the description of the disease debilitating the Communion.

The commission asks the provinces to reflect upon how the Windsor Report's proposals for reform would "impact on the life of the Communion if they were implemented" and asks for responses to the proposal of a pan-Anglican Covenant standardizing canon law. In addition to formal responses from the provinces, the commission wishes to hear the views of the "grassroots."

The seven-member Reference Group includes one American, the Rt. Rev. Kenneth Price, Bishop Suffragan of Southern Ohio, and is to report on its findings by the Feb. 21 primates' meeting in Newcastle, Northern Ireland.

Asked why the ACC uses 44 as the number of member Churches of the 38-member Anglican Communion, the ACC's deputy secretary, Canon Gregory Cameron, told *THE LIVING CHURCH* this number includes the extra-provincial members of the Communion that do not have primates (Bangladesh, Bermuda, Ceylon, Cuba, Portugal, and Spain).

## Encouraging Convention

The mood was positive at diocesan convention in the Diocese of **Northwestern Pennsylvania**, Nov. 5-6 at Gannon University in Erie. Congregations were urged to continue to consider whether their young people might have a call to the ordained ministry. Two young women in college were introduced as being among those who are discerning a call to the priesthood, as was a 23-year-old second-year seminarian.

Resolutions included the encouragement of congregations to give their clergy and lay professionals time for study leaves after five years of service, a change in the compensation for supply clergy, a constitution and canons issue, a peace and justice issue, and a change in the minimum stipend for clergy. Resolutions passed easily, along with the 2005 budget, which included the full payment of the diocese's share of the national church program budget. It was noted that all parishes and missions in the diocese were able to vote because all had paid their share to the diocese. It was also noted that because of the popularity of the diocese's School for Ministry, every congregation is able to have a priest or deacon preside on every Sunday.

The convention ended with a standing ovation commending the Rt. Rev. Robert D. Rowley, Jr. for all the initiatives he has begun during his 16 years as diocesan bishop.

## Bishop Swing to Retire

The Rt. Rev. William Swing, whose 25 years of service as Bishop of **California** make him the senior diocesan member of the House of Bishops, announced his intention to retire and called for the election of his successor during his annual address to convention Oct. 23.

The bishop's address was met with a sustained standing ovation, and as the convention broke for lunch, many thanked Bishop Swing for his years of ministry and leadership. In the after-

noon, members of the standing committee explained the search and transition procedures to the convention, including the creation of a search committee and a transition committee with several sub-committees.

On May 6, 2006, a special convention will be held to elect the new bishop. The bishop-elect will then



Bishop Swing

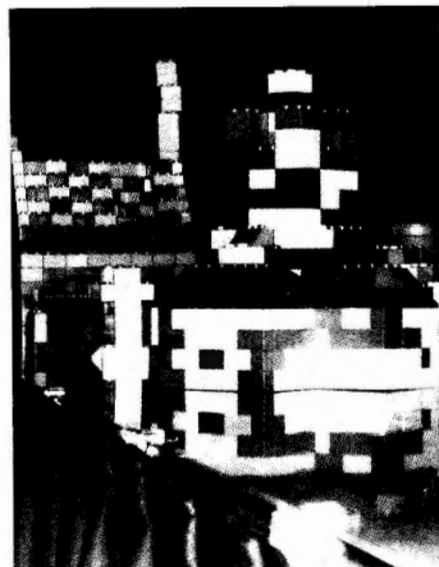
need to be confirmed by General Convention which meets in Columbus, Ohio, in June. Assuming the bishop-elect is confirmed by General Convention, the consecration will occur in July 2006.

After the standing committee had described the process to the convention, there was time for discussion from the floor. One questioner asked if it would be best to have the election ratified by General Convention as it is currently scheduled. Jan O'Brien, member of the standing committee, explained that the process of ratification by General Convention is preferable for two reasons: It is a more appropriate venue to honor the ministry of Bishop Swing, and the process of ratification at General Convention is more transparent than the alternative, when each of the standing committees around the country votes to confirm or deny the election.

*Sean McConnell*

## Youth Movement

If you peeked into the Great Hall of St. John's Cathedral during the **Diocese of Spokane's** annual convention Oct. 15-17, you might have thought there was a youth movement afoot. Delegates were playing with toys — building miniature worship structures using colorful plastic blocks. High school youth were scattered through the delegations, taking in the business of convention (and providing technical advice with the blocks). The youth theme carried over into the election results with convention selecting several new General Convention



*Kristi Philip photo*

Spokane delegates built miniature worship structures using colorful plastic blocks.

deputies, including three people under the age of 30.

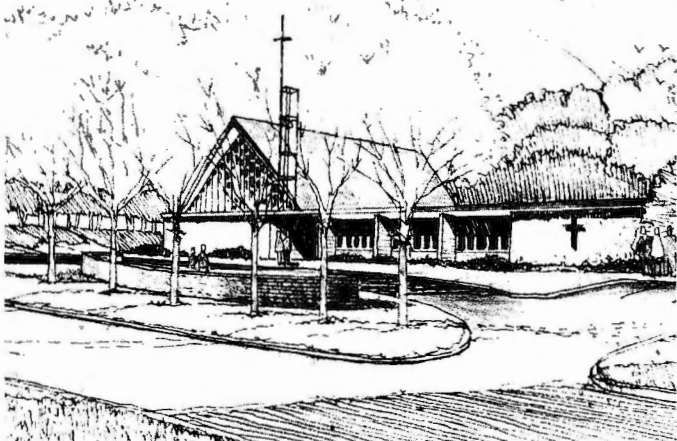
"Build a New Church" was the convention's theme. "God calls us in every age, every generation, to build a new Church," said the Rt. Rev. James E. Waggoner, Jr., Bishop of Spokane, in his address. The traditional and modernistic structures that emerged from the tubs of blocks were a symbolic way to envision a church whose members are "living stones who seek new ways to be God's people, touching hearts and changing lives, building each day a vibrant church that reflects God's glorious and generous love."

The convention also celebrated the cathedral's 75th anniversary and the 40th anniversary of the incorporation of the diocese. Convention chaplain and preacher was the Very Rev. George Werner, president of the General Convention House of Deputies. Dean Werner led a session designed to prepare clergy and lay deputies to receive the Windsor Report, which was released the day after convention adjourned.

Delegates also remembered and celebrated the life of the Rt. Rev. John R. (Jack) Wyatt, who died last summer. Bishop Wyatt was the first diocesan bishop to be elected as Bishop of Spokane, serving from 1967-1978.

*(The Rev. Canon) Kristi Philip*





A new memorial garden is now a centerpiece of Advent's landscape and community life.

## Changing Needs

All ages find a welcome and a role at St. Louis parish

*Editor's Note: This is the first in a series of four weekly articles that will spotlight the ministry of Episcopal parishes named in honor of the holy season of Advent.*

By Michael O'Loughlin

Much has changed in the 45 years since the cornerstone was laid by the "Crestwood Hopefuls" who founded Church of the Advent in St. Louis's southwestern suburb. But the parish's 100-plus families continue to rise to the challenge of serving Christ, each other, and their neighbors throughout the metro area.

For nearly 30 years, Advent's preschool was a godsend for working adults with young children. As the parish's website notes, "An entire generation of children went through the preschool, some even became members of the parish and are still here today."

But as more parents required full-time child care, the demand for Advent's half-day services decreased to the point that the parish chose to close its facility and concentrate on a new, alternative outreach program. After careful study, the parish recognized that there was a critical and growing need for eldercare services in the area.

Teaming up with the American Red Cross, Advent upgraded its existing facilities and opened the doors to the Red Cross Adult Day Care and Enrichment Center, providing therapeutic day care for middle- to low-income adults with physical and mental impairments that make it difficult for them to remain at home during the day. The center serves individuals suffering the effects of stroke, arthritis, diabetes, heart disease, Alzheimer's and other forms of dementia.

"Making the adjustment to having these clients in the building 12 hours a day, five days a week was a big challenge," admits the Rev. Daniel Handschy, Advent's rector. "But because we wanted to be doing something positive in our neighborhood, we stuck with it, and we're proud of the ministry."

Advent's ministry to the area's young people didn't end when its preschool closed, however. Members of the parish are active in Episcopal City Mission, a chaplaincy program that reaches out to youth in detention in St. Louis County with spiritual support

and programs to curb violence and alcohol and drug abuse. It's an important way that parishioners are living into their mission prayer, "to extend what we receive here into the communities where we live and work and to invite all into the joy of this mission."

Advent also welcomes all people to bring their questions as they seek God's intention for their lives. "We recently became a congregation of the Oasis Missouri, a network of congregations in the Diocese of Missouri explicit in their welcome of gay and lesbian Christians," Fr. Handschy said. "We had a number of congregational meetings, in which everyone expressed their hopes and fears openly. The way we treated one another in those meetings is one of the things we can be proudest of."

Five members of the congregation are attending the Diocese of Missouri's School for Congregational Development. "We are looking at taking the step from being a pastoralized congregation to becoming a transitional-sized congregation, and all the shifts that would be required," Fr. Handschy said. "The vestry has appointed a steering committee to guide us through that process. There's a lot of energy and enthusiasm around this idea of growth, so that we might better accomplish our ministries here."

Fr. Handschy said the keys to the congregation's health and growth have been honesty and humor. "We do everything we do out in the open, even in congregational meetings. That brings about a high level of commitment on the part of the people here. I've been here 12 years, and I'm still having a blast."

□



Michael Rich, one of Advent's younger members, celebrates the season by making an Advent wreath.

# Words and Wood

By Patricia Nakamura



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(www.cowley.org). Pp. 155. \$13.95.  
ISBN 1-56101-256-4.

Irene Zimmerman is a School Sister of St. Francis and poet-in-residence at St. Joseph Retreat, on an inland lake in Wisconsin's Door County peninsula. I went to meet her there, and she walked me through a unique exhibit: Her printed poems paired with wood carvings done by the Rev. Herman Falke, a priest of the Sacred Heart in Ottawa, Canada. That Waseda Gallery was in its former life a barn seems somehow suitable.

The verbal and the visual complement each other, often drawing connections hitherto unrealized. There are several images of crucifixion. And there is Sister Irene's poem, based on Mark 15: 25-37:

*Stripped of godliness,  
hands hammered open,  
arms yanked wide,  
the cross-beamed Christ  
pours himself out  
till rivers run red with  
wine enough to satisfy  
century-cries of thirst.*

There is a Pietà, two elongated, grief-filled figures. But behind this one is that grimly familiar stripped grillwork, all that remained of the steel skeleton after 9/11. Sister Irene's "Pietà" was written years before we could have imagined such a scene:

*The Sabbath hush  
has stilled the rush  
of the crucifying.  
I'm numb with dying.  
And could my tears  
give more years  
to my dead Son?*

*Yet even now  
I know, somehow...*

.....  
*that mothering goes on and on.*

Sr. Irene said that some of the poems and some of the carvings were done quite independently of each other;

others were inspired poem-first or image-first.

Some of her poems have a sort of holy humor. In Dialogue (Luke 1:5-20):

*Zechariah stood at the altar and said,  
"I don't believe it, Lord. It cannot be*

.....  
*You came too late, Lord. It cannot be."*

*"Zechariah," said the Lord, "my foolish man!  
So long I've been with you, and can  
you still doubt me - you, my high priest?"*

.....  
*I cannot let you prattle  
Out of such an untaught heart.  
Peace, dear foolish man. Be still."*

Another, on Luke 1:34, has God listening in on the interview between the angel and Mary — "she didn't amount to much in Jewish eyes" — and when "that humble child" consented to the amazing request,

*I like to think You stood  
to long applaud such womanhood.*



Irene Zimmerman and "Crucifixion."

When Irene Zimmerman entered the convent in 1954 she became Sister Marie Anne, and taught English and French in high schools until she moved to the retreat center in 2002. "After Vatican II the sisters were offered the choice between using their religious names or going back to their original names." She had written since childhood, and "delight[s] to discover connections,

e.g., between the burning bush and the fire of Pentecost ... In 1977, I began praying with scripture, in particular the gospels, and studying works by feminist theologians.

"Though I also write poems of nature and whimsy, at this time in my life I feel called to write poems that make the scriptures come alive for me and for others. Perhaps in the future, I will be able to put together a book of poems of nature, that other book of God."

She describes the process of writing poetry as "slow and rather ordinary," but finally "when it feels right, it answers a need in me — and I hope, will in others. I want people to use my poetry in their prayer, in meditation."

(Fr. Falke's carvings appear in his self-published *Scripture Sculptures in Wood and Clay*. He may be contacted at 192 Daly Ave., Ottawa K1N 5E9, Canada.)

# Stop Your Complaining!

I am a child of the rectory. My father was a priest, my brother is a priest and my husband was a priest. I think it is safe to say that not only am I aware of all the demands upon the clergy, but I am sympathetic to them. I can remember my father going out at all hours of the night to try to help with an alcoholic who had gotten out of hand. Year after year, an average of at least twice a week, our rectory phone would ring well after midnight when the local police department called to ask my husband for assistance with a transient, a runaway, or a wife who had been thrown out of her home by an angry or abusive husband. My father, my husband and my brother all kept Herculean schedules, and if they resented it or felt put-upon, I never heard it.

But I have had it. I am sick unto death of hearing the clergy complain about how tired they are, how stressed, how drained, the fatigue, the weariness, all the pressure they are under. And we're not talking clergy nearing retirement but young men in their 30s or 40s (Interestingly, the women clergy don't seem to complain of this problem.) I hear it in parish announcements and sermons, I read it in parish newsletters, diocesan papers have earnest articles on clergy wellness, and, yes, even the Church Pension Fund has bought into it by discussing in its report to General Convention the stress the clergy are under.

Well, yes and no. We are all stressed these days, but I venture to suggest that the stress that is affecting the clergy is no more (and often less) than the stress affecting their parishioners. Talk about stress, how would you like to be a football or basketball coach? Incredible hours, pressure from parents and school administrations, and a concern for building some character along the way. Or have you talked to any single parents lately? Stress is a way of life for the parent who is trying to be both mother and father, often going to school or working two jobs, eking out financial survival. What about the corporate executive, especially in these days of downsizing? Recently I overheard a policeman

commenting, without rancor, that he had not had three days off in three months, and the same day I heard an already over-scheduled college instructor mention that he would have to take on three extra classes to help with the medical bills for his critically ill wife. When my husband was in the hospital, his doctor was there early in the morning and late at night, having kept office hours all day. You get the idea. Stress is a synonym for the 21st century.

If the clergy are tired, I'm sorry, but I don't want to hear about it. Perhaps they should

**If the clergy  
are tired, I'm  
sorry, but I  
don't want to  
hear about it.**

take a look around and at least hush on the subject. Of course most of them work hard, but there are few other jobs when a person can alter his schedule to go to a PTA program or a soccer game. (I remember being somewhat embarrassed when my father used to come to programs at my grade school, the only father there.) Yes, clergy have to deal with volunteers who aren't always reliable, but so do teachers and hospice programs. Yes, they do a lot of counseling, but so do social workers and psychologists and teachers and therapists. Yes, they sometimes

have to deal with upset and angry people, but have you talked to any school principals, check-out clerks, or store managers lately? Yes, I know all about it being a "calling," but beware the theology that implies that the priestly calling is more important than my calling to be a parent, an engineer, a CPA or a sales rep. Blessed, wonderful, privileged, of course, but to claim it as a reason for this infinite weariness is unconscionable.

St. Paul, not the most even tempered of souls, tells us not to grow weary in well doing. I am less patient than Paul. All I ask of the clergy is that they not tell us when they are weary. Perish the thought. We just might think they protest too much.

*Our guest columnist is Mib Garrard, a resident of Sherman, Texas*

## *Did You Know...*

**Sister Teh 'Ai, 76, the last known Chinese sister of the Community of the Transfiguration, missing for more than four decades, was recently found in a remote Chinese village.**

## *Quote of the Week*

**Archbishop Henry Orombi of Uganda at the Diocese of Pittsburgh's convention, on the materialism and secularism of Western societies: "The darkness has shifted from Africa and come to Europe and America."**

## The Callings of Advent

Advent seems to be arriving at a perfect time. While much of the Church is in turmoil and chaos, the messages of this short season speak clearly to those who may be confused, hurt, or even elated over recent developments in the Episcopal Church. This misunderstood season can be a time of spiritual awakening as we contemplate some of its themes:

**Hope** — Christians are called to be people of hope. In this season the Sunday readings offer messages of hope — the hope of salvation. It is a hope of deliverance from the bondage of our sins, and from the chains that bind us. The prophets call us back from darkness with the message that in God's time we will see the salvation of our God. Hope is offered by the gospel of Jesus Christ, focused on the birth of a Child. It is a message of a new and better world for all, a Church centered on the Word of God, which does not pass away.

**Repentance** — Amid the calls for the Episcopal Church and part of the Anglican Church of Canada to repent for the unilateral actions they have taken, we hear the Advent call of the prophets, especially John the Baptist, to repent, for the kingdom of heaven is near. Repentance calls us to a life of change. It is a turning around from a sinful way of life in order that we may prepare our hearts for the coming of our Savior.

**Waiting** — Waiting is not easy these days. In a world where our lives seem to be in constant motion, we are to wait for the coming of our Lord, not only at a stable in Bethlehem, but Jesus reminds us that he will return at an unexpected time. In his second coming, Jesus will judge the living and the dead and he will complete his work in the world. We are to wait as well for discernment and clarity within the Anglican Communion as its leaders continue to determine the best way forward. Such times of tension and distress can help us to examine our priorities and to get them in order.

As we hope and repent and wait during this Advent, let us take steps to increase the intensity of our spiritual lives. Let us practice growth in holiness, and prepare for the glory that shall be revealed, "for the Son of Man is coming at an unexpected hour" (Matt. 24:44).

## Surprises in Financial Report

Either the doomsayers who predicted the financial ruin of the Episcopal Church were terribly wrong or there are some very skilled spin masters at church headquarters. The financial report presented at the recent Executive Council meeting [p. 6] was encouraging, particularly in the area of diocesan apportionments. The net income being \$1.5 million greater than anticipated for the first eight months of 2004 is a remarkable figure when one considers that the economy has been less than favorable and that some dioceses are not paying their full apportionments. Concerning apportionment income, the fact that revenue is about \$500,000 greater than anticipated is even more of a surprise, especially following announcements that some dioceses are predicting shortfalls. The figures are for only two-thirds of the year, but the numbers so far are encouraging.

*Hope*  
*Repentance*  
*Waiting*

## Is the Episcopal Church Anti-Semitic?

*Our actions regarding Israel seem to encourage hostility toward Jews.*

By Edward S. Little II

I know how anti-Semitism feels — its alluring tones, its subtle and varied shades. When I was 7 years old, my family moved from New York City to Fairfield County, Connecticut. You may remember the 1947 movie *Gentleman's Agreement*. Gregory Peck stars as a Gentile newspaper reporter investigating post-war anti-Semitism. And so he presents himself as a Jew and watches people's reactions. At one point he visits a posh country club in Darien, Conn., and attempts to register at the desk. "Does it matter that I'm a Jew?" he asks the clerk. Indeed it does. Suddenly the clerk discovers that the club's guest rooms are filled. I grew up only a few miles from Darien.

My gene-pool is quintessentially American: Potato Famine Irish and Puritan Blue Bloods on my father's side, Lithuanian Jews on my mother's. When my family moved to Connecticut in 1954, my mother said to my sister and me, "Don't tell anyone that I'm Jewish." We had no idea, of course, why she made that request, but we honored it. I listened to my friends and neighbors and met genteel and sophisticated anti-Semitism. I learned about "restricted" clubs, about ethnic stereotyping ("Those Jews — they're so good with money!"), about veiled hostility ("Watch out for the Jews, they're pushy"). You didn't find skinheads in Fairfield County, or members of the Aryan Nation, or neo-Nazis. No one burned crosses or desecrated Jewish cemeteries. But everyone knew that Jews had their place; and that place, clearly, was not in our neighborhood.

To my shame, I remained silent. Now, 50 years later, I meet that same genteel and sophisticated anti-Semitism — in the Church which I am privileged to serve as a bishop. Its form has changed. Gone, on the whole, are ethnic stereotypes (though I have heard one Episcopal leader warn of the danger of the "Jewish lobby" in Congress and another assert that "Jewish financiers" raise enormous sums of money for the state of Israel). Indeed, we

give lip-service to Jewish-Christian dialogue. Our hostility has morphed. Today it wraps itself in the mantle of "peace and justice." It claims to side with the oppressed. I refer to the Episcopal Church's relentless hostility to the state of Israel, a hostility that's expressed in General Convention resolutions, in Episcopal News Service (ENS) press releases, in *Episcopal Life* articles, and in pronouncements from the Episcopal Church Center. This time I will not be silent.

Make no mistake about it. For Jews, the state of Israel represents hope in a world where — within living memory — their very existence was endangered. To hate Israel is to hate what is precious to our Jewish brothers and sisters. All Jews, from the ultra-Orthodox to the most secularized, see in the creation of a Jewish state a sign that finally they have a place; a sign that finally they are safe; a sign that finally they are home.

I keep a folder in my computer of every piece of e-mail I receive from Episcopal cyberspace on the subject of the state of Israel and the tragic conflict

**Our hostility has morphed.  
Today it wraps itself  
in the mantle  
of "peace and justice."**

in the Middle East, and a file in my desk for clippings from *Episcopal Life* and other sources. To read document after document is to be overwhelmed by consistent antagonism to the state of Israel. Normally Anglicans nuance their response to significant issues, seeking balance and perspective. Not so with the Middle East. For example, in June 2004, *Episcopal Life* ran three articles on the

## READER'S VIEWPOINT

**Our ecclesiastical machinery is moving toward one more expression of animosity toward Israel, an expression that will take us to new depths of hostility.**

Middle East conflict, all hostile to Israel, one of them dismissing even moderate Christian support of Israel as "Christian Zionism" motivated by fundamentalism.

Another example: ENS on Sept. 24, 2004, ran a release from the Anglican Peace and Justice Network at the conclusion of an eight-day visit to the Middle East. The release is entirely critical of Israel and makes no mention of terrorist acts by groups like Hamas and Islamic Jihad. One would never know, reading this release, that Israelis are routinely blown up on buses, at Passover suppers, in cafes. The release was signed by representatives of 23 Anglican provinces, including the director of Peace and Justice Ministries for the Episcopal Church. The *Jerusalem Post*, commenting on the APJN's release, noted: "The irony is that by visiting Yasser Arafat and not with Israeli officials or anyone who could remotely present our case, the Anglican delegation seemed to indicate that its animosity for Israel exceeded its concern for Palestinians ... Israel wants peace more than itinerant 'peace' activists can imagine. By giving moral encouragement to terror, they are doing a disservice to Israelis, Palestinians, and Americans." Israelis, and Jews in general, perceive our attitude as utterly hostile. I believe they are right in doing so.

And now the most recent outrage: ENS on Oct. 1 issued a follow-up to the statement of the Anglican Peace and Justice Network. It deals with the subject of "divestment." While the APJN release did not specifically recommend that Anglican provinces divest themselves of stock from firms that do business with Israel, it will ask the Anglican Consultative Council in June to inaugurate discussion on such a possibility. The Socially Responsible Investment committee of the Episcopal Church, in

response, will ask Executive Council to spend a year "investigating what corporate actions might be appropriate with companies that contribute to the ongoing Occupation."

There's a kind of inevitability here. Our ecclesiastical machinery is moving, inexorably it seems, toward one more expression of animosity toward Israel, an expression that will take us to new depths of hostility. I am saddened, but not at all surprised, by SRI's request. We know where the "investigation" will lead — unless the Church rises up and demands that we cease our one-sided and unbalanced approach to the tragedy in the Middle East.

By the Church I mean you: ordinary Episcopalians, lay and clergy alike, who will contact Executive Council representatives and plead for an end to the current policy, plead that we not take this next and even more dreadful step. This article is intended to provoke just such a revolt.

Is the Episcopal Church anti-Semitic? I don't know a single leader in the Episcopal Church who would consciously embrace anti-Semitism. Yet our words and actions are perceived as deeply hostile by our Jewish brothers and sisters. They know how anti-Semitism feels — as do I. They know that genteel and sophisticated anti-Semitism can mask itself in apparently benign garb. They know that we Christians are often blind to our anti-Semitism. For the sake of Jesus, our Jewish Lord, I entreat you, my Christian brothers and sisters, to help turn our Church away from this disastrous course. □

**Genteel  
and sophisticated  
anti-Semitism  
can mask itself  
in apparently  
benign garb.**

*The Rt. Rev. Edward S. Little II is the Bishop of Northern Indiana.*

*The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.*

# Puzzling Response

I have found the Presiding Bishop's response, both in word and deed, to the present crisis in the Anglican Communion extremely puzzling.

After signing the document arising from the emergency primates' meeting last year, acknowledging that the selection of V. Gene Robinson and the authorization of same-sex blessings would "tear the fabric of the Communion at its deepest level," he then presided over the ordination of Canon Robinson. He need not have done that: He could have delegated the task while letting it be known that he would have preferred to preside but did not out of deference to the expressed concerns of the primates and, indeed, of the Lambeth Conference.

He declined an invitation to present a case for the rightness of the actions that tore the Communion. The invitation has been extended again in the Windsor

Report and early signs are that he will continue to refuse; instead, taking refuge in the legalism of provincial autonomy and different interpretations of scripture without advancing any argument outlining the limits, if any, of autonomy or why the interpretation of scripture can or should be changed.

The Presiding Bishop seems at some times to think that actions of the Episcopal Church will lead the other provinces to the same conclusions (that it's being "prophetic"); but at other times, he appeals to the cultural difference, exceptionalism if you will, of this Church's situation. There is a good deal of evidence, e.g. the recent election results, that the "cultural context" to which Bishop Griswold refers is a minority context in the United States.

*(The Rev.) Joseph P. Frary  
St. Andrew's Theological Seminary  
Manila, Philippines*

## A Different Ordination

The Rev. Claudia C. Kalis' beautiful article about ordination [TLC, Oct. 31] leads me to suggest the consideration of another kind of ordination that is usually not thought of being an ordination at all.

I am speaking of the order of confirmation, which is primarily considered to be a rite of passage from childhood to adulthood at the beginning of the teen years.

What, after all, constitutes an ordination? It involves a bishop's laying on of hands on the head of a believing Christian candidate and praying that the seven powers of God the Holy Spirit will empower that person. Thus and only thus can one be effective as a Christian who lives to serve the Lord Jesus Christ in the community of the  
(Continued on next page)

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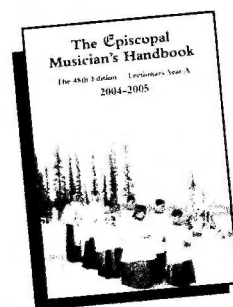
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## LETTERS TO THE EDITOR

(Continued from previous page)

Church, and in the world as a witness to him.

In the 1928 Book of Common Prayer confirmation service, those seven aspects of God the Holy Spirit (as listed in Isaiah 11:2) are spelled out in full in the prayer that the bishop says just before the laying on of hands. The prayer is said with the confidence that those seven gifts will be real in the life of the confirmand to bring about continual growth in power and grace for the benefit of all around, particularly the unchurched. The 1979 prayer book goes still further in its prayers for the confirmand to be empowered by the Holy Spirit for service to others.

Yet nothing is said in either confirmation service about the priesthood of all believers or the confirmand's position in it to do, even at a tender age, the priestly work of bringing unbelievers to faith in Jesus Christ as their Lord and Savior. That is not impossible, for the scriptures say, after all, that a little child shall lead them.

*(The Rev.) Warwick Aiken, Jr.  
Eden, N.C.*

In her Reader's Viewpoint the Rev. Claudia C. Kalis declares the motives of many other women, then and now, are to seek ordination to advance feminism, with no particular call to the priesthood.

While Ms. Kalis admits she entered seminary with no particular calling to become ordained to the priesthood, she apparently feels able to judge the motives of others. I do not doubt her experiences. But as the spouse of a (female) priest, I could take the entire article and, by changing a few words, address the issue from the opposite perspective, the way I lived it.

During our family's seminary tenure, I had problems with what I saw emerging. Even some 20 years after Ms. Kalis attended seminary, our family's 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 and limited as a civil entitlement and accompanied by human privilege, based on one's (male) gender.

Who made it a gender issue? Those who set the limits of who could be ordained, or those who sought to break through those limits? Undoubtedly, in the forum the author witnessed, both sides. I saw only one side making it a gender issue, and it was not by the female seminarians.

To use many of her own words in the last paragraph: 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 who betrayed Christ as a result of their distorted understanding of who is eligible for the ordained ministry. For her to single out one side is both ingenuous and a disservice to all the women who felt a sincere calling to the ordination of the priesthood prior to entering seminary.

*Dave Natzke  
Neenah, Wis.*

### Lawsuits Last Option

I would second Mr. Kimball's concern [TLC, Oct. 31] that Bishop Jon Bruno of Los Angeles has been portrayed unfairly in TLC.

Whatever one wishes to say about Bishop Bruno, he is indeed a strong leader, but he is also a generous, loving and caring pastor in a large, often unwieldy, complicated, and diverse diocese. The Jon Bruno I remember as provost of the Cathedral Center when I served for 13 years in that diocese is a man of integrity, "street-smarts," sensibility, and yet forthright about his own principles.

No bishop — and I have served under four of them, each very diverse personalities — wants to effect litigation let alone suspend or depose clergy unless his or her hand is forced in such a way that the canons of the Church and the understanding of properties as corporation sole are disregarded or broken.

The bishop was decisive, attempted to communicate with those who were disaffected, and yet knew he "had to do what he had to do." And undoubtedly it must have broken his heart. To think otherwise is mean spirited.

*(The Rev.) Steven Giovangelo  
Indianapolis, Ind.*



## PEOPLE & PLACES

### Appointments

The Rev. **Henrietta Grosseohme** is chaplain at Bethany School, 495 Albion Ave., Cincinnati, OH 45246.

The Rev. **Nancy Hanna** is associate at Calvary/St. George's, 209 E 16th St., New York, NY 10003.

The Rev. **John Hicks** is vicar at St. Andrew's, 1854 Staples Rd., Mobile, AL 36605.

The Rev. **Nancy Hopkins-Greene** is assistant at Redeemer, Hyde Park, 2944 Erie Ave., Cincinnati, OH 45208.

The Very Rev. **Lawrence Scott Hunter** is rector of St. Stephen's, 66 Saint Stephen's Dr., Orinda, CA 94563.

The Rev. **Jonathan Huyck** is curate at the Cathedral of the Holy Trinity, 23 Ave. George V, Paris 75008 France.

The Rev. **Jan Darrel Jensen** is rector of St. Stephen's, 2041 Trinity St., Liberty, TX 77575.

The Rev. **Juan Jimenez** is rector of St. Michael's, 311 W South St., Anaheim, CA 92805.

### Ordinations

#### Deacons

**Central Pennsylvania** — **David Culbertson**, St. James', Muncy, and St. James', Exchange, PA, add: 215 S Main St., Muncy, PA 17756; **Janice Fritz**, St. Andrew's, 206 E Burd St., Shippensburg, PA 17257; **Christine Purcell**, curate, St. Andrew's, 255 S Derr Dr., Lewisburg, PA 17837.

**Fond du Lac** — **Georgeanna Cusic**, St. Alban's, PO Box 276, Marshfield, WI 54449; **Kristina Henning**, 740 W Glen Oaks La., Mequon, WI 53092.

**Georgia** — **Mary-Katherine Blanchard**, St. Paul's, 605 Reynolds St., Augusta, GA 30901.

**Nebraska** — **Dr. Sidnie Crawford**, **Robert Henrichsen**, **Robin McNutt**.

### Honorary Degrees

**The General Theological Seminary** — The Very Rev. **Joseph Harp Britton**, the Very Rev. **John Robert Kevern**, the Rt. Rev. **Steven Andrew Miller**, the Rt. Rev. **V. Gene Robinson**.

### Retirements

The Rev. **William Dearman** as rector, St. John's, Tomkins Cove, NY.

The Rev. **Joel Novey** as rector, All Saints', Staten Island, NY.

The Rev. **Ann Reeder Riggs** as chaplain, St. Margaret's School, Tappahannock, VA; add: PO Box 2158, Tappahannock, VA 22560.

The Rev. **Wilson Roane** as rector, St. Mark's, Waupaca, WI; add: E2382 Pebble Run Rd., Waupaca, WI 54981

The Rev. **Thomas E. Shepherd** as rector, St. Augustine's, Kansas City, MO; add: 1107 Saratoga Dr., Euless, TX 76040.

The Rev. **Kevin Taylor** as rector, St. Michael's, El Segundo, CA.

### Deaths

The Rev. **Donald E. Popilek**, deacon of the Diocese of Southeast Florida, died Sept. 10 in Traverse City, MI. He was 73, and had been plagued by heart disease for several years.

Deacon Popilek, a native of Flint, MI, was a graduate of Western Michigan University. He worked in the banking and insurance businesses before being ordained deacon in 1986. He served at St. Ambrose Church, Fort Lauderdale, until 1996 when he retired. He was active in the Cursillo movement in Southeast Florida. Deacon Popilek is survived by his wife, Bobbie; a daughter, Cynthia; two grandchildren and one great-grandchild.

The Rev. Canon **John Henry Reece, Jr.**, rector of St. Peter's Church, Key West, FL, for 25 years, died Sept. 6 in Nassau, Bahamas. He was 85.

A dual citizen of the U.S. and the Bahamas, Canon Reece had lived in the Bahamas since 1975. Born in New York City, he was educated at Bishop Payne Theological Seminary and was ordained to the priesthood in 1950. He became rector in Key West that year and remained until 1975, when he moved to the Bahamas. He served for a time as dean of the Keys Deanery. He was rector of St. Margaret's, Nassau, from 1977 until 1995, when he retired. He was made an honorary canon of Christ Church Cathedral, Nassau.

The Rev. **Joseph Martin Stoudenmire**, 69, of Mt. Pleasant, SC, a hospital chaplain for 20 years, died Aug. 15 at his home.

Fr. Stoudenmire was born in Cameron, SC, and was a graduate of the College of Charleston, Virginia Theological Seminary, and McCormick Theological Seminary. He was ordained deacon in 1962 and priest in 1963 in the Diocese of South Carolina and served several congregations in that diocese and in Southwestern Virginia for the next 15 years. He was rector of Grace Church, Radford, VA, 1968-72, and All Saints', Florence, SC, 1972-77. He was chaplain at Broward General Medical Center, Fort Lauderdale, FL, from 1977 to 1997. During that time he served several churches on an interim basis. While in South Carolina he served on several diocesan committees, including standing committee. Fr. Stoudenmire is survived by his wife, Daisy; a daughter, Angela S. Hobbs, of Greensboro, NC; sons Joseph, Jr., of Pompano Beach, FL, and Wilson, of Weston, FL; seven granddaughters; and sisters Dorothy Morris of North Charleston, SC, Claire Fisher, of Waycross, GA, and Imogene Smith, of Titusville, FL.

### Next week...

## Cosmic Christmas

## CLASSIFIEDS

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**FULL-TIME RECTOR:** A beautiful, historic, traditional Episcopal church is conducting a search for a new rector. Our pastoral-sized parish has deep Anglican roots dating to the colonial period. A bedroom community of Augusta, Georgia's second largest city, Waynesboro is an easy 30-minute access to university educational opportunities and resources, a large regional academic medical community and an array of cultural activities. Recreational opportunities abound, as does Savannah/Georgia Coast 1 1/2 hours and Atlanta 2 1/2 hours. The parish has enjoyed long-term rectors in the past.

With a strong desire and commitment to growth, our parish is seeking an energetic, caring pastor who will make The Church Message relevant in our daily lives. We seek a candidate skilled in program development, preaching, teaching and an able administrator...throw in a sense of humor and desire for fun.

Our parish has a strong multi-faceted ecumenical outreach program and desires direction in its continued venues of growth. St. Michael's is debt free and financially very sound. A very competitive financial package is afforded the desired candidate.

Although possessing a large well-equipped rectory, we are flexible in discussing other ownership options.

Profile is available upon request. Contact: **Tattnall Thompson, Chairman - Search Committee, St. Michael's Episcopal Church, P.O. Box 50, Waynesboro, GA 30830** E-mail: [WTT3080@regionsbank.com](mailto:WTT3080@regionsbank.com).

**YOUTH/CHILDREN'S EDUCATION MINISTER:** St. John's Church, Roanoke, VA, seeks full-time worker skilled in youth/children's ministry. Must have three years experience and college degree. Minimum salary of \$35,000. Strong children's education program; youth need the bulk of skill and energy. Pastor youth and children, coordinate programs, train teachers and advisors. Submit resumes to: **Robert Beasley, P.O. Box 257, Roanoke, VA 24002**. Phone: (540) 343-9341 or FAX (540) 343-6362 or E-mail: [wsowers@stjohnsroanoke.org](mailto:wsowers@stjohnsroanoke.org).

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# CLASSIFIEDS

## POSITIONS OFFERED

**FULL-TIME RECTOR:** St. James-in-the-Hills, located in beautiful Hollywood, FL, is searching for a bilingual (English/Spanish) priest desiring to deepen members' own faith and spirituality along with that of the parish. We are an energetic, culturally diverse and conservative congregation having a balance of traditional and contemporary values. We are hoping to increase our current membership of about 300. We had as many as 600 a few years ago. We seek a rector ready to return the parish to its former size and hopefully beyond. The Spanish-speaking members account for about 10% of our congregation. Desired talents include pastor, teacher, preacher, and one able to minister to the youth on their level. To request a parish profile or send a resume, contact: **Search Committee, St. James-in-the-Hills, 3329 Wilson Street, Hollywood, FL 33021.** Email: [search@saintjamesinthehills.com](mailto:search@saintjamesinthehills.com) or Fax (954) 625-7601; Please visit us at [www.saintjamesinthehills.com](http://www.saintjamesinthehills.com).

**FULL-TIME RECTOR:** *Episcopal Church of Lincoln County, NM*, seeks rector to head a team ministry of 4 congregations with a combined membership of 300 in a mountain resort/ranching area of south central New Mexico. Candidate should have strong leadership, preaching and teaching skills. Master of Divinity and ordination as a priest in the Episcopal Church of USA required. Lay activity in the parish is strong. Within 2 hours of major metropolitan area, local high school graduating several Rhodes Scholars, branch of major university in village, excellent medical facility. Summer golfing and fishing and winter skiing. Send resume to Senior Warden **Doug Conley, PO Box 473, Ruidoso Downs, NM, 88346.** E-Mail: [douglonley@yahoo.com](mailto:douglonley@yahoo.com).

**FULL-TIME CANON:** The Cathedral Church of St. Mark in Minneapolis, MN is seeking a full-time canon with specific responsibility for liturgy and parish life (hospitality ministry and evangelism). St. Mark's is a large, dynamic cathedral in the heart of Minneapolis with local, national and international ties, and is a Community of the Cross of Nails center. A successful candidate would be an integral member of our team ministry, a strong liturgist and preacher, and an inspiration for our adult education, new member ministry and CCN programs. Pastoral care and interpersonal skills are also required. Please send resume and CDO profile *before January 12* to: **Andrew Mogendorff, Search Committee Chair, St. Mark's Cathedral, 519 Oak Grove St. Minneapolis, MN 55403.** For more information please see [www.st-marks-cathedral.org](http://www.st-marks-cathedral.org) or contact [andrew.mogendorff@gmail.com](mailto:andrew.mogendorff@gmail.com).

**FULL-TIME ASSISTANT RECTOR:** For large suburban parish in Mt. Lebanon, PA. Primary responsibility for youth ministry, encouraging spiritual growth, fellowship and outreach, both for the parish and the community. Will assist the rector in pastoral care and actively participate in St. Paul's liturgical life. Please see [www.stpaulspgh.org](http://www.stpaulspgh.org) to learn more about St. Paul's. 1-3 years youth ministry experience or recent seminary graduate with related experience. Respond by e-mail to [mbrown@stpaulspgh.org](mailto:mbrown@stpaulspgh.org) or mail to Search Committee, 1066 Washington Road, Mt. Lebanon, PA 15228.

**FULL-TIME RECTOR:** We are seeking a dynamic rector for our family-oriented congregation at Trinity Episcopal Church in Watertown, SD. Our church is warm, inviting, and especially caring to all people in the community. We seek a candidate who is a preacher and a teacher and one who will lead our congregation. Our goals include: growing our lay ministry within the church, continuing our community outreach, and helping us to grow in numbers of parishioners. Watertown is a small, upper Midwestern community with 20,000 people. Watertown is located 1.5 hours from Sioux Falls, SD, 3.5 hours from Minneapolis, MN, and 2 hours from Fargo, ND. Information about Trinity Episcopal Church in Watertown, SD, can be found at [www.tecwa-tertown.org](http://www.tecwa-tertown.org). If interested in this wonderful opportunity, please contact: Senior Warden **Darla Weaver, 500 14th Ave. NW, Watertown, SD 57201.**

## POSITIONS OFFERED

**FULL-TIME PRIEST DEVELOPER:** *St. Alban's Episcopal Church, Marshfield, WI* is a small, family congregation that is concerned about its future. We value our liturgy, music, and Eucharist. We have a beautiful church, recently renovated, and a wealth of resources in our small, but dedicated core of hard workers. We wish to continue God's work in our community and find a way to keep our parish alive.

*St. Alban's is seeking with God's help:*

- A full-time priest who will help us grow spiritually
- An articulate pastor who will make God's word relevant in our lives
- An energetic spiritual leader who will work with the laity to expand our membership
- An able administrator who will take part in church management as needed
- An enthusiastic rector who will coordinate our resources with our vision and move us forward
- A person who has the skill to empathize and connect with various ages and provide loving pastoral care for all
- A priest willing to commit to minimum of one to two years to our community

Reimbursement package \$80,000 per year  
Start time earliest possible date

This family parish in central Wisconsin is located in a community with an excellent school system and a highly acclaimed medical center. In addition, Marshfield is home to a variety of activities and cultural programs, many associated with its two-year University of Wisconsin campus. Right in the center of everything and within three hours of Milwaukee, St. Paul/Minneapolis, Madison, Green Bay, we still retain the small town feeling of friendliness and security. Wonderful outdoor recreational activities are also nearby.

Please submit letter of application, resume, and personal profile to: **The Rt. Reverend Russell E. Jacobus, Diocese of Fond du Lac, PO Box 149, Fond du Lac, WI 54936-0149.**

**DIRECTOR OF CHRISTIAN FORMATION:** *St. Martin's Episcopal Church, Houston, Texas.* The Director is responsible for Christian formation for infants through grade 12. Enrollment is 1,156 children with a potential in the parish of 1,763. A Director of Youth and two Assistant Youth Directors are involved in 6th-12th grade formation programs. We use "Rotation" programs for elementary-aged children and Godly Play for preschoolers as well as traditional preschool programs. Commitment to Christ, experience in directing Christian formation programs in a parish of some size, a degree in Christian Education/Formation (or comparable experience) and the ability to work in a large staff setting are necessary. Planning skills, group development skills, and consultation skills are helpful. Excellent salary and benefits. Please send resume and picture to: **Christian Formation Search, St. Martin's Episcopal Church, 717 Sage Road, Houston, Texas 77057.**

## POSITIONS OFFERED

**RECTOR:** Inner-city orthodox/traditional Anglo-Catholic, Christ-centered, biblically based parish with caring Anglo and Hispanic congregations, in excellent heartland city listed among the most livable in nation, seeks a like-minded, vocation committed, bilingual priest capable of ministering to all, along with furthering growth and community outreach. Metro area has fine resources, including: nine universities/colleges, five others within short driving distance; outstanding medical facilities; excellent public schools; diverse population; varied cultural and recreational venues; nationally renowned zoo; and more. Send resume, letter and references to: **Search, St. Martin of Tours Church, 2312 J Street, Omaha, NE 68107.**

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# CHURCH DIRECTORY

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539 Kapahulu Ave. (#13 Bus end of line)  
Sun Masses 7, 9 (Sung); MWF 8

## CHICAGO, IL

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ascensionchicago.org  
Sisters of St. Anne (312) 642-9638  
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The Rev. Mifflin H. Dove, Jr., r www.stgeorges-tc.org  
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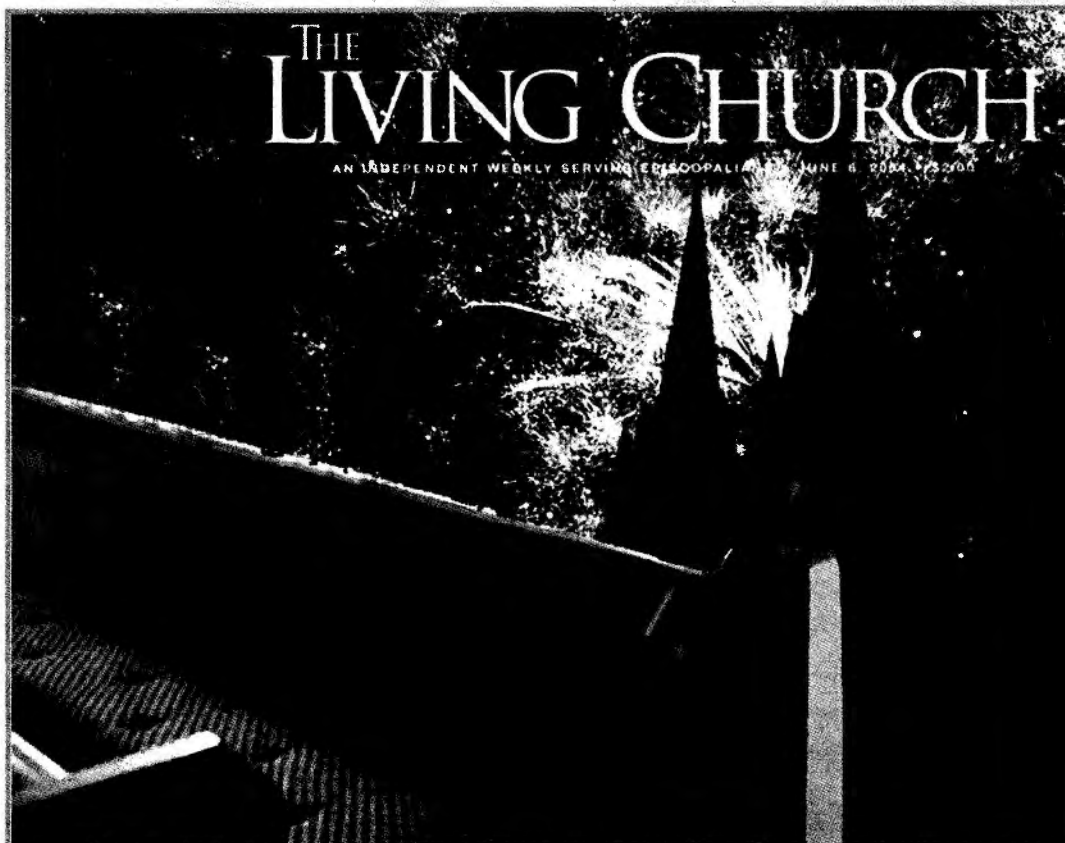
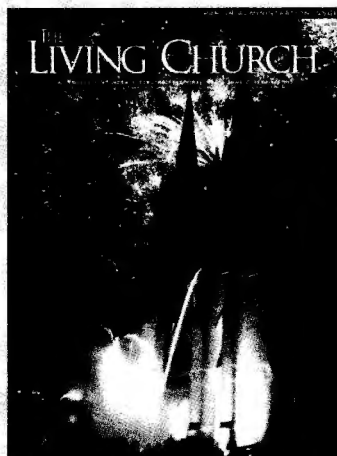
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## CHURCH DIRECTORY KEY

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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## **PARISH ADMINISTRATION ISSUE**

**January 2, 2005**

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