As I write my plane is en route to San Francisco airport from London Heathrow, ending a two week combination of relaxation and ministry which has reminded me of the crucial diversity of faith and practice which is part of the strength of worldwide Episcopalianism or Anglicanism. My original plan was to see a rugby game in the city of Coventry and then take a family wedding in an extremely rural and exquisitely beautiful area of Derbyshire. Just before I left, however, I was asked to join in a sister city visit to Dublin, Ireland. (Many of us will remember the exciting time we had last Palm Sunday when we hosted the Mayor of Dublin and their team which had come to San Jose.) Shane Patrick Connolly, our vestry member, and I visited one of the great Irish universities which both trained Roman Catholics for the priesthood and held within its grounds a Church of Ireland, or Episcopal Church, not the most common of occurrences. Other high points included a series of presentations by senior staff of Intel’s Irish operations; briefings by senior city management; and a dinner hosted by the mayor at his official residence.

It was the religious culture, however, which particularly intrigued me. The glorious evensong at our sister cathedral, Christ Church, was stunning; the hospitality of the cathedral extremely generous; and the dean’s grasp of ministry exceptional. But what struck me most in the trip was the ability of our church, in various parts of the world, to adapt its liturgies to the local setting. Moving on from Ireland, the official, contemporary wedding service of the Church of England, which I saw and used for the first time, was so different from ours. Its speech was more direct and some of its options quite different from ours. It was a lesson in openness for clergy (Continued on page 4)
Continuing our series of columns that look at the lives of folks who appear in our book of people the Episcopal Church would like us to remember, *Holy Women, Holy Men*, we look this month at Clement of Rome, whose day is November 23rd. Clement was one of the earliest of the Church fathers not actually a disciple of Jesus. He died as the Bishop of Rome, although apparently in exile, in approximately the year 100 AD. What’s really most important about Clement is that he wrote a letter that for some of the early Christian communities had such importance that they used it in much the same way that we today use the letters of St. Paul. In other words, what he had to say had for them the same force as the New Testament has for us.

Clement’s letter was actually written at about the same time as the Gospel of John: that’s how ancient it is. In it he has some things to say to the Church in Corinth (the same community that gave such fits to Paul). Indeed, the Corinthians have become legendary for the level of dysfunction within their community. You may remember that in Paul’s second letter to them he had to deal with the fact that there were other, self-appointed, apostles bringing different understandings of Christianity to the Corinthians than his. Furthermore, there were apparently some residents of that city who preferred what those apostles had to say. It is interesting that Clement involved himself in the affairs of the Corinthians, since, although Paul certainly had had a close relationship with them, Clement didn’t. In effect, this is the first instance we have of the involvement of the Bishop of Rome, the position now held by the person we call the Pope, in the internal affairs of people in another city—in essence, the first case of the Pope acting the part of Pope.

Clement had strong things to say about power and authority—certainly stronger than we’d like to hear in our own time. However, what he had to say, put into the context of our world, can nevertheless have importance for us as well. First of all, he referred to both Bishops and Presbyters (What we today call priests), and he did not distinguish between them in terms of either function or power. Indeed, he referred to them both as “rulers of the Church.” Although we certainly have both bishops and priests in the Episcopal Church, we clearly do not conceive of the role of either as that of a ruler. The primary ordination for ministry, in the eyes of the Episcopal Church at least, is Baptism. In our catechism, found in the back of the *Book of Common Prayer*, to the question: “Who are the ministers of the Church?” the answer that is given is: “The ministers of the Church are lay persons, bishops, priests, and deacons.” Note that the first category is that of “lay persons.”

On the other hand, if the Church is ridden with strife and dispute over the question of to whom folks ought to pay attention, then we can understand why it may be necessary to establish some hierarchy of authority—a sort of lineage for the teachings of the Church. It isn’t so much who should tell us what to do or where to go but whose teachings are worthy of trust. The readings appointed to be read in conjunction with the celebration of Clement’s life emphasize precisely that point.

The letter to Timothy counsels that Timothy should pass on to other faithful people what he has heard from Paul—so that they in turn might pass it on to others. They in turn will presumably do the same. Finally, Luke’s Gospel asks the question, “Can a blind man lead the blind?” Which makes it abundantly clear that we need to listen to those who have truth if we also are to have it. Whatever our status in the Church, once we have the truth ourselves, it is given to us to pass it on. That is the real reason Clement wrote his letter, and it is also the reason that our Church is organized as it is. We have a hierarchy so that none of our churches runs off with a theology or teaching (Continued on page 4)
RENOVATION AND EXPANSION OF THE HISTORIC TRINITY BELLS

Trinity is finally going ahead with the long-held dream of renovating and expanding Trinity’s historic bells. At the beginning of November, Meeks and Watson Bell Foundry will be on site to remove the bells from the tower and truck them to their foundry in Georgetown, Ohio, where they will undergo renovation and tuning to match 6 new bells being cast for Trinity’s carillon. This will be first time the historic set of bells, some of which date from 1879 and 1880, will leave the tower after more than 130 years of ringing out across St. James Park and downtown San Jose. When they return in about a year they will be part of an enlarged Trinity Carillon of 24 bells with the capability of being expanded to 43 bells over time.

In addition to the new bells, Meeks and Watson will provide a new bell frame capable of housing 43 bells, a new playing console with a keyboard to accommodate 43 bells and new cabling from keyboard to bell chamber for 43 bells. This will allow us to add bells easily in the future to build the carillon from 24 bells to the ultimate 43 bells.

Trinity Cathedral’s renovated carillon will continue the tradition of ringing out the glory of God’s message over downtown San Jose for decades to come. In addition, San Jose will acquire a concert quality music instrument for public concerts in St. James Park across the street from the Cathedral.

New Bells:
The six new bells will be designed, molded, cast and tuned in the Meeks and Watson Bell Foundry to properly match the existing bells to extend the range to a total of 24 bells, 2 octaves. The bells will be cast from genuine bell bronze, approximately 79% copper and 21% tin. They will be cleaned and polished to a smooth, satin finish. A traditional bronze patina finish will be applied to the new bells to match more closely the color of the existing bells.

Existing Bells:
The original Meenely Bells installed in 1879 and 1880 will be tuned according to the five-point carillon tuning system, developed long after these bells were cast, so that they will harmonize properly with the other existing bells and the new bells. This will preserve our most historic bells and allow them to take their proper place within the new carillon. The Petit and Fritzen bells cast in Holland in 1975 and installed at Trinity as part of the 1976 bicentennial celebration will receive a thorough tonal analysis at the foundry and will undergo any necessary minor tuning corrections. All the bells will be fitted with new cast iron ball clappers. The clapper weight shall be such to bring forth a warm, musical tonal quality from the bells.

Playing Console
A new playing console will have a keyboard of 43 keys (batons) to allow for future expansion of the carillon. The console also will have foot pedals for the lowest notes of the carillon to allow the player to be able to play them either from the keyboard manually or by the foot pedals. The console will be made with the finest kiln dried red oak for the rails and end stands, pedals, music rack and bench. The manual keys (batons) will be made of kiln dried maple. All wooden parts shall be finished with an appropriate stain to enhance the grain of the wood, and a high quality surface finish shall be applied. A new wooden player’s bench will also be provided.

Schedule of Work and Fund Raising
All this work will take approximately a year to complete. In the interim Blach Construction will be working on the bell tower to strengthen it to accommodate the added weight of the bells and to add additional seismic bracing to protect the tower in case of earthquakes.

For the past 30 years Trinity members and friends of the bells have donated money to the Bell Fund for this project. The Fund has grown, but so have the costs. We will be launching a Bell Fund Campaign to close the gap in funding. Look for a descriptive brochure soon that describes the program and the opportunities to sponsor elements of the carillon. Of course donations at all levels will be needed and greatly appreciated.

In the meantime, if you have questions or are interested in helping with the program please contact Paul Archambeault, or any of the bell ringers. We will glad to fill you in on the details.

- Paul Archambeault
who tend often to believe there is only one way of taking services rather than options which suit different moods and resonate with different personalities. Jesus shows little evidence of an obsessive preoccupation with ritual and form, but much interest in stressing meaning and intent.

The founding fathers of our American Church, meeting in Philadelphia on 1789, stressed that the substance of the faith should be kept entire. By that they meant at least the Nicene and Apostles’ Creeds, the sacraments, especially the sacraments of Baptism and Holy Communion (Holy Eucharist) and the basic teaching reflected in the prayer book. This is something we cannot afford to lose sight of. My trip to Ireland and England reminded me, more than ever, that there are fundamental beliefs we cannot lose hold of, but that much we often hold so dear is merely current practice or psychological preference—and that Jesus roundly and unreservedly condemned. Let us work to discern when our beliefs are mere personal preferences and strive to discern and then uphold that which forms the substance of the faith entrusted to us,

- David

Internet Insights

It is a glorious thing to be indifferent to suffering,
but only to one's own suffering.

-Robert Lynd, writer (1879-1949)

Canon’s Corner, continued

that is outside certain boundaries. Ours is not a congregational church because having Bishops and a diocesan form of organization ensures that we remain true to the faith that was handed down, subject to the dictates of scripture and tradition as interpreted through reason—what our earliest theologian, Richard Hooker, called the three-legged stool, a reminder to us that unless our theology is informed by all three—scripture, tradition and reason alike—it is equivalent to a stool that has only two legs—one that obviously cannot stand. I’m not suggesting that churches that are congregational in polity are necessarily untrustworthy; however, when there is no supervisory authority there is always a danger that the pastor of a church might pass on quite idiosyncratic beliefs.

Therefore, although we might quarrel with Clement over his attitude about power and authority, when we put into context the reason he wrote what he did, and look at the underlying issue as it relates to our own society, we may surely recognize the importance of what he had to say. Keeping the church together is necessary not so much to keep us in line but, instead, to free us up for those ministries in which we are able to pass along the true meaning of the Good News that we ourselves have received.

- Lance
Opportunities and Outreach

Lunch for People Who are Homeless

For the October lunch, 14 1/2 volunteers gathered on Saturday morning to cook and serve one of our favorite dishes – pasta with chicken and spinach. The main dish is with served garlic bread and green salad, along with milk, ice cream sundaes, and an assortment of pies and fruit. This month we had the help of our littlest volunteer ever (hence the “1/2” volunteer noted above), Rowan McCauley Carnes, who came with mom, Erin!

Many thanks go to Leslie Barr for her menu idea and to Erin for buying all the groceries. Thank you to Darryl Parker who was our head cook. He slaves over the hot stove sautéing the chicken and veggies and with the help of Roger Lobbes, brought to boil the big pot of water for the pasta.

Thanks to the returning volunteers who came to help this morning: Barb Purdy, Bill Henry, and Rita Welsh. Joining them were parishioners Karen Gillette, Raj Anthony with his wife, Susheela, and boys, Benson and Jose. Also thanks to friends of the parish, Dan, Robin, and Sarah Biesterveld for their help.

Thank you, once again, to Rick Hawes, for bringing the lettuce and veggies for the salad, several containers of juice, a big bag of oranges, apples, and bananas, and a couple of pies.

Everyone pitched in to either help cut up chicken, slice up lots of spinach, help wash the many packages and bunches of veggies, grate carrots, or help make our super spicy garlic bread. With so many experienced helpers, we were able to quickly finish the prepping and cooking and transported the food to Cecil White Center in plenty of time for the 12:30 meal service time.

At Cecil White Center, with all the servers donning aprons, gloves, and bouffant hats that looked like shower caps, we dished out lunch to a very grateful crowd of lunchers. Karen, Barb, and Roger worked the pasta, salad, and garlic bread stations while Susheela, and Rita handed out slices of cake and pastries or cheerily topped dishes of ice cream. Raj and the two boys made sure everyone had some milk or orange juice. Rick put out fresh fruit on a table and sliced up several scrumptious pies, which were a big hit with everyone.

A big thank you goes to Lucky supermarket, at the corner of Saratoga and Pruneridge Avenues in Santa Clara, and especially managers, Andrew and Reuben, and bakers, Bertha, Ernie, Amina, and Sandy for their continuing support. They donated a dozen loaves of hot and fresh French bread for our garlic bread and many mouth-watering cakes and pastries. Finally, another thank you goes to Darryl for arranging, picking up, and delivering the baked goods.

The next lunches will be held on Saturday, November 9 and 16, 2013. At least 10 volunteers are needed for this local mission activity so if your schedule allows please consider coming and helping. We meet to prepare lunch at 10:15 am in the kitchen of the Parish Hall. No experience is required, just a desire to help those less fortunate than ourselves. There is a sign-up sheet on the bulletin board in the Parish Hall. If you have any questions, please ask any of the volunteers or Fr. Bird.

- Alan Fong

Adult Education at Trinity Cathedral

Bible Workbench

The Wednesday morning series of the Bible Workbench studying one of the scriptural lessons for the following Sunday is taking a brake in November and will resume on December 11 from 10:10-11:50 in the Conference Room

Adult Seminars in January

“Zealot: the Life and Times of Jesus of Nazareth” by Reza Aslan is on the currently NY Times best seller book list. A four week morning and evening series is being offered beginning Monday evening, January 6 at 7:00 – 8:30 pm and Wednesday mornings as the theme for the Bible Workbench (10:10-11:50 am).

To quote from the introduction, “Two thousand years ago, an itinerant Jewish preacher and miracle worker walked across the Galilee, gathering followers to establish what he called the “Kingdom of God.” The revolutionary movement he launched was so threatening to the established order that he was captured, tortured and executed as a state criminal. Sifting through centuries of myth-making, Reza Aslan sheds new light on one of history’s most influential and enigmatic characters by examining Jesus through the lens of the tumultuous era in which he

(Continued on page 6)
lived: first-century Palestine, an age awash in apocalyptic fervor.”

The author is a professor of religious history and creative writing at the University of California at Riverside having done his undergraduate studies at University of Santa Clara. He is a Muslim who brings a scholarly objectivity to who Jesus probably was, noting what Christians have added as who he possibly was, namely the Messiah. It is a fascinating, challenging and important book to read opening up the question, “What does it mean to believe in Jesus without necessarily being a Christian?”

Leaders for the seminar will be the Rev. Dr. Jerry Drino and the Rev. Dr. Andrew Kille (morning sessions only), biblical scholars. Sign-ups requested in the parish office: 408-293-7953 trinitysj@pacbell.net. Seminar fee: $10 for four weeks.

Note: COSTCO currently has “Zealot” available. You are encouraged to read it before the seminar begins and bring questions.

Trinity Cathedral Presents
The Very Best of CHOPIN

Stanislav Yovanovitch, piano
Saturday, November 30, 7:30pm

“Performances very different from anything and everything I’ve heard before. They make me think of a forgotten time.... They are incandescent, titanic, lyrical and always committed, original, thought provoking and fascinating.... There is an important artistic message in play”....... New York music critic Radu Lelitui of Fanfare magazine.

Program:
Nocturne Opus 9 No 1
Nocturne Opus 15 No 2
Nocturne Opus 27 No 1
Nocturne Opus 27 No 2
Nocturne Opus 72 No 1
Ballade No 1
- Intermission -
Mazurka Op 33 in B Minor
Nocturne Opus 48 No 1
Nocturne Opus Posthumous No 20
Polonaise No 1
Polonaise No 4
Polonaise No 5 “Heroic”

Trinity Cathedral
81 N. 2nd Street, San Jose, CA 95113

Tickets: Suggested donation $10.00; Family of four or more $25

For more information on the musician visit www.voyagerlegends.com

This performance is made possible in part by the Harold R. Hayes Fund

Fundraiser and Second “Friday” Dinner

Hope with South Sudan is partnering with Pasta Pomodoro for a fundraising event on November 6. Since this date is close to our second Friday dinner, we will make this our dinner outing for November.

PASTA POMODORO | SAN JOSE
1205 The Alameda | San Jose, CA 95126
(408) 292-9929
www.pastapomodoro.com

We Give Thanks
Our Father in Heaven,
We give thanks for the pleasure
Of gathering together for this occasion.
We give thanks for this food
Prepared by loving hands.
We give thanks for life,
The freedom to enjoy it all
And all other blessings.
As we partake of this food,
We pray for health and strength
To carry on and try to live as You would have us.
This we ask in the name of Christ,
Our Heavenly Father.

- Harry Jewell
## Celebrations!

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<td>Julie Koehler</td>
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## Congratulations!

Best Wishes in the Coming Year

- Kathryn and Joel Fellis 10/3
- Rita and Mark Knudsen 10/17
- Michelle and Alan Fong 10/24
- Sharon and James Gibson 11/1
- Mary Jo and Pete Melia 11/8
- Margaret Wylder and Robert Lopes 11/11
- Sarah and John Nunes 11/16
- Marge and Roger Lobbes 11/23
- Rachel and Jim Nelson 11/25
- Marilyn and John Buenz 11/27