

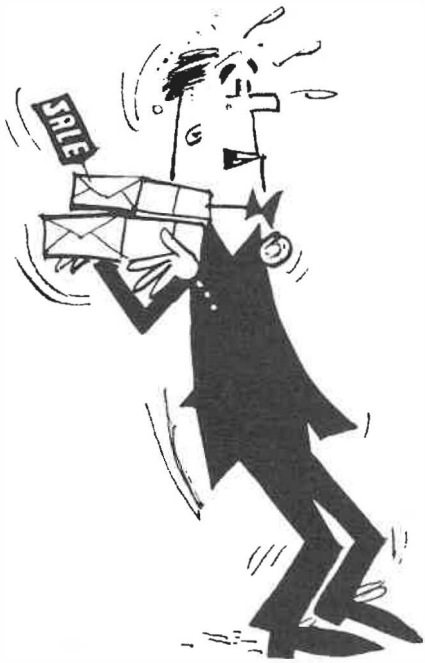
THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ NOVEMBER 29, 1998 ♦ \$1.50



**A farming town like Cartwright in North Dakota,
and its church, St. Michael and All Angels,
are deeply connected to the earth
and its cycles of life.**

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Volume 217 Number 22

THIS WEEK



Advent is a good time to wrestle with the question of why Jesus called himself the 'Son of Man.'

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YOU'LL FIND IT ON PAGE 22

SUNDAY'S READINGS

The Balloon Payment

'Let no debt remain outstanding, except the continuing debt to love one another' (Rom. 13:8)

First Sunday of Advent

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

It is very likely that no one reading this column or even hearing these lessons has not been or is not in debt. Loans are the lubricant of our economy. There are two dimensions of obligation highlighted in the beginning of our Advent observance — the debt of love, and the calling of all debts on the day of the Lord when he returns in glory.

Paul's conviction that love fulfills the law is closely related to his trust that the Lord's second coming is near (vss. 11-12). Loving our neighbor takes on greater urgency when we accept the promise of Jesus that he will indeed come again like the flood that Noah met. He was prepared in spite of all the conventional wisdom otherwise. Noah didn't read the opinion polls. So too, our task is to disregard the status-quo assumptions of our society in order to put first things first.

The essence of keeping awake is to recognize that love and salvation are inseparable and then to put that

love into action. Think of the Day of the Lord as God's demand for the final balloon payment on all our indebtedness to him — including our sins/trespasses. How will you stand? Will you be up to date by living the true and lively faith of active love? Or, will you be caught short of the full payment? Of course, none of us can pay the debt — the Savior has already done that. That's why we can be glad to go to the house of the Lord and seek to do each other the good of peace (Ps. 122). The cross of Jesus Christ is the light of the Lord that takes away our fear of the Day of the Lord.

There is a balance of grace, a fullness of God's mercy to receive during this Advent season. The good news of God is that he's already paid the full and final obligation for us, and the equally good news that also by his grace we can keep our debts down to the only one that is eternally significant — to love each other in the power of the Holy Spirit.

Look It Up

What is the "armor of light" St. Paul refers to as the alternative to the works of darkness?

Think About It

What are your obligations that are barriers to loving your God and your neighbor — financial, emotional, sinful or even family and work?

Next Sunday

Second Sunday of Advent

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

Panoramic View

THE CONTRIBUTION OF CAMBRIDGE ECCLESIOLOGISTS TO THE REVIVAL OF ANGLICAN CHORAL WORSHIP 1839-1862

By Dale Adelman
Ashgate. Pp. 264. \$67.95.

It is a curious fact of history that at certain times and in certain places the appearance of particular persons produces a burst of creative energy that turns the world at that time upside down. In 19th-century Cambridge such a combination of circumstances and persons led to the creation of an organization, the Ecclesiological Society (later known as the Cambridge Camden Society), whose publications and other efforts led to significant changes in attitudes about church architecture and church music, changes that are still felt today.

This history of the creation of the society in 1839, its development and demise 43 years later, are the substance of the Cambridge University doctoral dissertation of Dale Adelman, organist and choirmaster of St.

Paul's Cathedral, Buffalo, N.Y.

His carefully edited Cambridge dissertation opens up to the reader a comprehensive and panoramic view of an important period in the revival of the choral tradition within Anglican worship — the times, the places and the important people who piloted and developed the work of the society.

The book has particular importance today as we see aspects of this tradition being challenged by the tenets of the current liturgical revival, particularly that of congregational involvement in the liturgy.

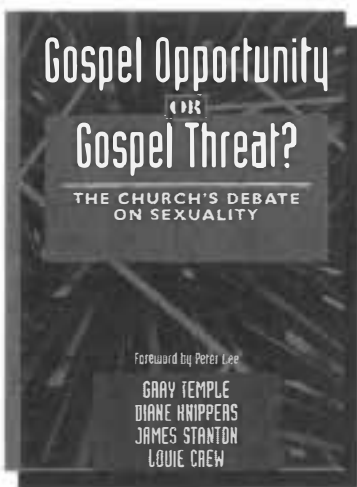
In 1998, with extensive travel within the reach of many and the accessibility of excellent recordings, we are able to enjoy the sounds of well-trained choirs, accompanied by magnificent instruments, performing music from

an extensive repertoire of Anglican choral music. As a result, many people assume that these choirs have been singing like this from the beginning. But such is far from the truth.

Mr. Adelman points out that in Cambridge, in the middle of the 1840s, "King's, Trinity, and St. John's shared one set of six lay clerks. Some of them elderly, their voices worn out, and the choral services were planned so that they could run from chapel to chapel, singing as many as seven services in the course of a Sunday. King's College maintained its own set of choristers, as provided for in the original foundation, but Trinity and St. John's had shared an organist since 1799 and boys since 1819."

*Raymond F. Glover
Alexandria, Va.*

Gospel Opportunity or Gospel Threat?



Gospel Opportunity or Gospel Threat?

The Church's Debate on Sexuality

Gray Temple, Diane Knippers, James Stanton, Louie Crew

Foreword by Peter Lee

The contributors were the speakers at the third Burning Issues Conference, held in 1997. The Burning Issues Conference was established as a memorial to Robert Gibson, Bishop of Virginia 1960-1974, who was an advocate and witness to racial justice and church unity. The topic of the first conference was racism and the second was assisted suicide. The addresses in this third conference represent a balanced view of the issue of sexuality before the church today.

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'Resurrection' in Oklahoma City

Executive Council Hears Messages of Change, New Life



Judi Amey photo
A section of the memorial fence.

**Oklahomans
measure time
as 'before
the bombing
or after the
bombing.'**

Resurrection was the theme at the national Executive Council meeting in Oklahoma City, Okla., Nov. 2-5.

The Rt. Rev. Robert M. Moody, Bishop of Oklahoma, told council members that the people of Oklahoma designate time as "before the bombing or after the bombing" of the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995, which claimed 168 lives and injured dozens of others.

Oklahomans mark that moment in time, 9:02 a.m., as the time "We ... remember those who were killed, those who survived and those whose lives were changed forever — and that is all of us."

In his opening remarks, the Most Rev. Frank Griswold, Presiding Bishop, presented an overview of the Lambeth Conference to council members, saying it was much more than the "sexuality resolution." The resolution, he said, took two hours of the three-week conference. Other issues such as international debt and religious persecution were "lost to the emotions of human sexuality."

Bishop Griswold said he also experienced the United States "looked upon with some degree of scorn" as a creditor nation among many debtor nations. He said he found the liturgies from different provinces of the Anglican Communion "terribly disconcerting," because as a liturgist "I thought the discrepancy in Eucharist theology expressed in these prayers is absolutely amazing."

Pamela P. Chinnis, president of the House of Deputies, told council members that she had asked the International and National Concerns Committee of the council to develop a concerted program against hate crimes. "I would like to see the Episcopal Church become more visible in the effort to reclaim the authority of scripture from its misuse by the extreme right wing," Mrs. Chinnis said.

Mrs. Chinnis asked the committee to develop and distribute a "Stop the Hate" lapel pin — a rainbow ribbon similar to the red AIDS ribbon and the pink breast

cancer ribbon — to be accompanied by a card "setting forth the reasons for the 'campaign' to end bias crimes of all sorts."

Congregational Ministries

The Rev. Carmen Guerrero, the newly named Jubilee Ministry officer, led reflections on the Congregational Ministries Conference, held in St. Louis, Mo., Oct. 19-21. This "visioning conference" brought together a broad group of church people representing its various demographic entities. Its purpose was to educate the Presiding Bishop and church center executives, who were also in attendance, to consider the church past and present and then to look forward to the future.

The council heard from some who had participated in the ministries conference. Iris Harris, lay member of the council from the Diocese of Washington, who introduced herself as "the most senior member" at the St. Louis meeting, spoke of the church looking toward issues of leadership, stewardship, evangelism and church growth.

During a "diocesan tour," council members and guests were able to see the site of the 1995 bombing, and the Eucharist was celebrated in St. Paul's Cathedral, heavily damaged by the blast concussion. The cathedral church is only a few blocks from "ground zero."

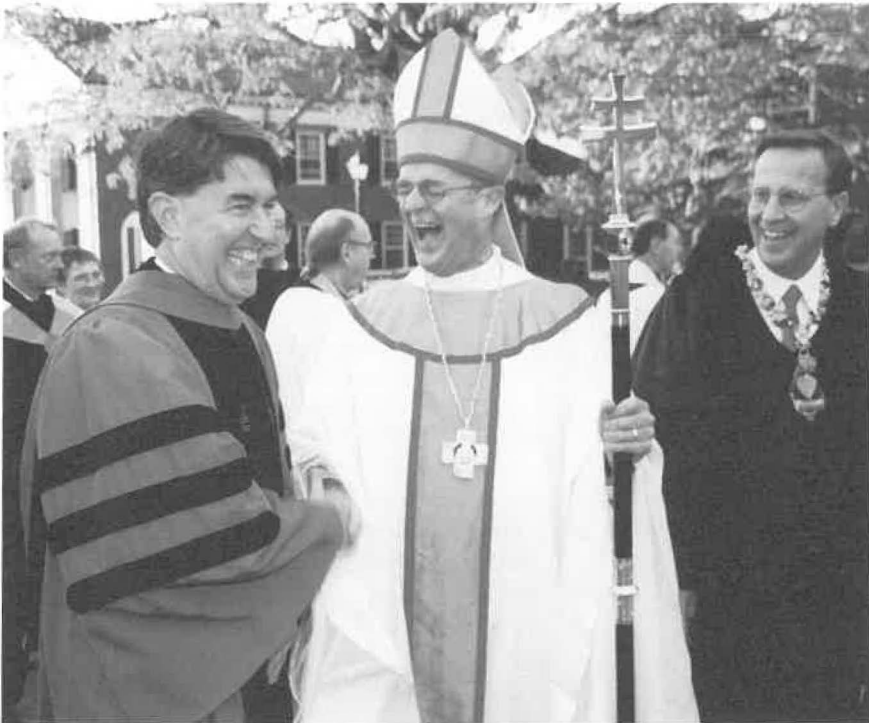
Sign of New Life

During his press conference, the Presiding Bishop turned again to the resurrection theme. Pointing out that resurrection is not a return to what was but to something that is "unfamiliar, a newness — the cathedral doesn't look the same," he said. "The psychic death" of the people in Oklahoma City allows them to arise to a "different perspective."

Citing the new organ at St. Paul's, which was first used on All Saints' Day, Bishop Griswold said, "It's a powerful sign of being fully alive."

Concerning hate crimes, he said, "Some of these events are so fresh and new that

(Continued on page 19)



Christine House1 photo

Dean Franklin (left) during a lighter moment with Bishop Griswold at the installation.

Dean Franklin Installed at Berkeley

Good cheer was in abundance as R. William Franklin was formally installed as the 12th dean and president of Berkeley Divinity School at Yale Oct. 30. A vigorous and sustained standing ovation erupted in Marquand Chapel when Bishop Clarence Coleridge of Connecticut presented the dean to the congregation.

Presiding Bishop Frank T. Griswold, a longtime friend of Dean Franklin's, delivered the sermon at the Eucharist. Yale University's president, Richard Levin, and the dean of Yale Divinity School, Richard Wood, were among the presenters. Adding to the colorful procession were the divinity school faculty, and clergy from the Diocese of Connecticut as well as the Diocese of New York, where Dean Franklin was previously associate dean and professor of history and modern Anglican studies at the General Theological Seminary.

Prior to his tenure at General, he was professor in the Graduate School of Theology at St. John's University in Minnesota.

Dean Franklin has put his gifts to use in the service of ecumenism for many years. The Presiding Bishop said in his sermon that he and Dean Franklin first became friends through working together in the Anglican-Roman Catholic dialogues, and as governors of the Anglican Centre in Rome. The Archbishop of Canterbury invited Dean Franklin to serve as a consultant to the bishops at last summer's Lambeth Conference.

Dean Franklin's wife, Dr. Carmela Vircillo Franklin, is an associate professor of classics at Columbia University. They have two daughters: Corinna, a sophomore at Harvard, and Beatrice, who studies at the Brearley School in New York City.

Kate Heichler

HONDURAN DIARY

'The Storm Was Raging But the Nerves Were Calm'

In the days following Hurricane Mitch, members of Central American dioceses continued to be active in providing aid for victims of what many were calling the worst storm of the century.

The Rt. Rev. Leo Frade, Bishop of Honduras, was among the most active in providing relief. Bishop Frade traveled where he could in his diocese, then kept North Americans and others apprised of developments with daily reports via e-mail. Excerpts from reports sent to THE LIVING CHURCH are printed here:

Nov. 6 – Our church has a strong Cursillo community that has rallied together to serve in the name of Christ. It is so good to see the rainbow ribbons and the Cursillo T-shirts on the women and men of our church loading food into the trucks or helping to dig in the rubble looking for the dead. In the midst of the storm one of my priests tells me that when the winds were blowing the hardest and the rain threatened to flood their shelter, all the Cursillistas decided to have a group reunion in the darkness. The storm was raging but the nerves were calm as they reminded each other that "if God is for us, who is against us?" Reunion groups served them not only during the personal storms that life brings us but also to deal with Hurricane Mitch.

Nov. 8 – It is sad to receive an engineer's evaluation of a broken church building in the capital. We did not need a door to get in; we could use either of the two holes in the wall. Everything was destroyed, just the façade as if it were one street in a Hollywood set. So much work and sacrifice gone in a week of rain and

(Continued on page 20)



Lea Crawford clears brush around the outdoor cross at St. Columba's Church, Marathon, in the Diocese of Southeast Florida. She was one of many volunteers from five Miami-Dade County parishes gathered recently to help with cleanup after Hurricane Georges in late September. Teams also went to homes of several elderly members of the church to clear debris and fallen tree limbs. As many as two-thirds of the members of St. Francis-in-the-Keys Church, Big Pine Key, had significant damage to their homes and the cross on top of the church was broken.

Mary W. Cox photo

AROUND THE DIOCESES

With gun control and the ordination of homosexual persons living in committed relationships on the agenda, one could have expected the annual convention of the **Diocese of Western Michigan**, Oct. 23-24, to be contentious, but such was not the case.

A resolution calling upon Congress to extend the Brady Act, which regulates the sale of guns, was debated lightly and then approved. A second resolution, also passed, called upon state and national governments "to take appropriate action to assure that guns and firearms are permitted only for legitimate hunting purposes," law enforcement and security agencies.

"I respect the evenhanded way you handle such controversial issues," said the Rev. William Murphy, rector of St. John's in Sturgis. He was speaking to the Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, concerning a resolution proposing a human sexuality study group composed of persons for and against the ordination of non-celibate gay and lesbian persons. The

study group resolution was broadened to include other potential issues, and approved. A resolution calling for a moratorium by the bishop and the standing committee on accepting candidates for holy orders "who are living, or intending to live, in sexual relationships other than Christian marriage" until General Convention has given a clear directive to proceed, was defeated.

In other business, the lay and clergy delegates approved a diocesan budget of \$684,590 for 1999. They rejected a proposed canonical change giving each congregation three representatives to the annual convention in place of those chosen according to the size of the congregation.

Bishop Lee announced his plan to retire in June 2002. A mutual ministry review plan has been set in motion which will not only evaluate the common ministry of bishop and diocese, but also identify some short-term and long-term goals before calling for the election of a bishop coadjutor.

(The Rev.) Joseph Neiman

Historic Church Vandalized

Christ Church Limestone, near Peoria, Ill., founded in 1837 and built in 1845, was severely damaged by vandals in early October. Three adults have been charged with trespassing connected to the vandalism, and a fourth was arrested, according to a local newspaper. An initial hearing was set for Nov. 12.

Vandals used black spray paint on an exterior wall, one seldom seen by people entering the church. Cleaning the walls will cost \$4,000 to \$5,000, said the Rev. John Throop, vicar. "It is costly not just because spray paint is difficult to clean off of surfaces, but also because this old limestone is very porous and cannot tolerate the chemical products to remove paint," he said. The parish arranged for professional assistance to remove the paint.



James B. Carlson photo
Vandals used black spray paint on the limestone exterior of Christ Church.

Covering nearly one-third of the wall is a five-pointed star inside a circle, which is a symbol often linked to Satanism. While the law enforcement agencies working on the case do not believe such a link exists, the people of the parish may pursue felony charges

under the federal hate crimes law on religious grounds, Fr. Throop said.

"While we have had damage done to the church in the past," said Fr. Throop, "it is nothing compared to this level of seriousness ... this is not a prank gone awry. This is intentional damage to a holy site, and to a living and active congregation of people."

The parish church, thought by some to be abandoned, has almost tripled in size — from 12 to 35 members — since 1996. It has invested nearly \$15,000 in restoration and improvement this year and is in the process of undertaking a \$120,000 campaign to build a parish hall adjacent to the church.

Located in Hanna City, Ill., the church was founded by Bishop Philander Chase. It is one of the oldest churches still in use in the Peoria area. The building was designated a historic landmark in 1973.

Why 'Son of Man'?

**Advent is the moment
to ask what Jesus
means for us
in our own lives.**

By Boyd Wright

One of the great puzzles tantalizing biblical scholars is why Jesus called himself "the Son of Man." Centuries of research have produced learned tomes and an abundance of ingenious theories, but the enigma remains. The experts have never reached a consensus. We just don't know what Jesus meant by this mysterious title.

The subject is important, and a good time to wrestle with it is Advent, as we get ready to celebrate the nativity and the miracle of God become human. In the four gospels alone Jesus refers to himself as "the Son of Man" some 80 times. If we could unlock this puzzle, find the meaning, we might learn more about our Lord and his mission. We might delve deeper into the core mysteries of the Incarnation: To what extent was Jesus conscious of his own divinity? Did he remember his pre-existence as the Logos, the Word? How, in fact, did Jesus view himself?

What can "the Son of Man" signify? It does not appear to be an idiom in common use in Aramaic, Hebrew, Greek or any other language of that day. The expression does show up in the Old Testament, notably when Daniel recounts a dream where "one like a son of man" appears out of "the



Dean Graf drawing



**He is not only perfect God but perfect Man,
and as such he is perfectly close to us.
He is one of the family;
he is a Son in the midst of all of us.**

clouds of heaven” to rule the kingdoms of the earth (7:13-14). That vivid image may have been meant to portray the nation of Israel, and we have no real reason to believe Jesus used it for himself.

According to the gospels, although Jesus spoke so often of himself as the Son of Man, he never explained the meaning. It’s possible the apostles who heard the words from Jesus’ lips were themselves perplexed. Apparently, neither they nor anybody else used the title when addressing the Master.

One theory advanced by biblical scholars is that Jesus called himself the Son of Man to emphasize his full humanity. Other students take an almost opposite tack. They think Jesus meant to point up his divinity, and the term thus gets twisted into something cumbersome like “the Son of Man Who Is a God.” Still others maintain the Son of Man in the mouth of Jesus is simply a circumlocution for “I,” although they have never satisfactorily explained why such awkwardness would have been necessary.

Some modern experts propose a more complicated solution. They believe Jesus did not use the Son of Man to refer exclusively to himself but rather employed it in a generic sense, as in “all of us,” “everybody” or “anybody.” They think Jesus may have found this useful to identify himself with the poor and persecuted among his listeners. A problem with this the-

ory is that such a roundabout speaking style hardly conforms to Jesus’ usual straightforward eloquence.

Still other scholars have found an easier way out. They consider the use of the Son of Man so puzzling that they throw up their hands and deny Jesus ever said it. The trouble is that these experts are equally at a loss to explain why the gospel writers felt compelled to make up the phrase.

Well, 2,000 years is long enough to produce guesses, and it’s beginning to look as if we may never know for sure what Jesus meant by the Son of Man. The scholars have had their chance, and now perhaps the rest of us should come up with some ideas. This Advent may be just the time to do it.

Advent, after all, is the season to ponder the wonder of the Coming. It’s the proper time for each of us, through prayer and meditation, to sort out just who we think Jesus is. It’s the moment to search our souls, to ask what Jesus means for us in our own lives, right now. It’s a time to get as close to Jesus as we can.

So what about that strange title, the Son of Man? I’m ready to make my own guess. This isn’t based on any linguistic, biblical or theological expertise. It stems only from my reading about Jesus, my thinking about him, praying to him, listening to him and being loved by him.

I think Jesus called himself the Son of Man because he loves us. He came to earth in human form to serve us by

bringing us to salvation. He came to serve all humanity, past and present. He saw himself not only as a servant of God the Father but as a servant to us. He washed the feet of his apostles. He died on the cross for us. He could have called himself by that title evoked from the great poetry of Isaiah, “the Suffering Servant.”

But, in talking to us, Jesus didn’t stress “the Servant.” Instead he kept calling himself “the Son.”

Why? Because he loved us, and loves us, so much that although he serves us, he feels closer to us than any servant could be. He is not only perfect God but perfect Man, and as such he is perfectly close to us. He is one of the family; he is a Son in the midst of all of us.

Jesus sits at God’s right hand and knows himself to be, above all, the Son of God. But so infinite is his humility that, despite the enormous, overwhelming title of the Son of God, He also calls himself the Son of Man. This very moment, in his eternal compassion, he is humbling himself to be a Son even to you and to me. Such is the measure of his love.

That’s my guess. I’ll let the scholars keep theirs. This Advent, as I prepare for the birthday of our Lord, I’ll look up to him and thank him for the blessed privilege of knowing him as the Son of Man. Blessed be the Son! □

Boyd Wright lives in Mendham, N.J., and is a frequent contributor to TLC.

Cycles of Life



In the farming town of Cartwright, N.D., St. Michael and All Angels Church has a sense of continuity.

By Patricia Nakamura

The cycles of nature sweep with the wind across the North Dakota prairie. "Seedtime and harvest, cold and heat, summer and winter," bad years and good, touching wheat and beets, sunflowers and cattle, generations of people and communities. A farming town like Cartwright and its church, St. Michael and All Angels, are deeply connected to the earth and its cycles of life.

The little congregation was almost dead, until, about three years ago, the Rev. Marianne Ell arrived.

"It was an elderly congregation," said the Rt. Rev. Andrew Fairfield, Bishop of North Dakota. "She went there thinking she went to close its doors." Ms. Ell felt the same way. "When I came, on Advent 1 in 1995, I kind of expected to be there through loss and grieving." But in the summer of 1977, "a younger woman said God spoke to her, called her to do a vacation Bible school."

That was Rhonda Lassey Lawhead. "I was taking a spring nap," she said. "I dreamed of Bible school, and kids loving it. I said, 'No, it's too much work.' It kept bugging me for a week. Finally, I said, 'OK, God. I'll call people with kids.'" To her amazement, several of her contacts agreed to teach. Ms. Ell said,

"Within two weeks, she put together vacation Bible school."

Then Mrs. Lawhead worried about the building. "The church was just cleaned," she said. "How would they feel about glue and glitter? But then everything just fell together and it went really well." The first year had 12 children attending. This summer it was 25 at the one-week session including crafts, lessons, outdoor walks, recess and a skit for parents.

Mrs. Lawhead also started the Sunday school a few years ago, when there were no children but her own. Both the Sunday school and Bible school have been open to everyone. "Some children in town had no Sunday school at all," she said.

Next summer, some of the older children will go to the Lutheran camp. Vacation Bible school will be held with St. Peter's, Williston, Ms. Ell's other parish 30 miles up the road. Planning for both Bible school and Sunday school will begin "after the beet harvest."

In summer, too, the combined youth group joins Bishop Fairfield on his annual bike trip through the diocese,

(Continued on page 18)



Collects for the Season

By H. Boone Porter

Question: At what point in our regular Sunday liturgy is it proper for celebrants to introduce a different and perhaps unfamiliar prayer of their own choosing?

Answer: At the conclusion of the Prayers of the People, in accordance with rubrics at the top of p. 394 and elsewhere.

The collects printed for use on pp. 394-5 are good and may be used often, but the rubric makes clear that they are only suggested options. There is no obligation to use one of these at every celebration. Some other choices may often better fulfill the rubric, "appropriate to the season or occasion."

Advent is a season particularly well served by possible choices in the prayer book for use by the celebrant and also for the private personal prayer of worshippers. On the first Sunday of this season, a fitting collect after the intercessions is No. 7 on p. 395. For the feasts of St. Andrew and St. Thomas, as for other days of apostles throughout the year, the collect for Proper 8, pp. 178 and 230, is suitable. For the second Sunday, when the gospel is about St. John the Baptist, the collect for his feast, pp. 190 and 241, is appropriate. The third Sunday is a good time to repeat the great collect of the first Sunday at the end of the Prayers of the People. For the fourth Sunday, when we look to our Lord's Blessed Mother, the collect for the Visitation, pp. 189 and 240, fits beautifully.

Following similar principles, on a number of other Sundays and feasts during the year, it is possible to find a collect highly appropriate, or perhaps one made up by the celebrant, or by someone serving on the parish worship committee — there is no rubric against this. In any case, the choice of the prayer at this point should be a regular part of planning the liturgy week by week.

The right collect helps unify the service and reinforces the message of the readings, the sermon and the hymns. On some occasions, the celebrant may wish to announce the page and ask the congregation to join in saying it. Older people who remember Morning Prayer on Sunday may welcome at this point the Prayer of St. Chrysostom, pp. 59 and 102.

The Advent Collect

For many of us, the collect for the First Sunday of Advent, "Almighty God, give us grace to cast away the works of darkness," pp. 159 and 211, is the Advent collect. In former editions of the prayer book, it was recited daily throughout the season, in addition to the collect for the week or the feast. In the Daily Offices, this practice may be continued if desired, as we may always insert prayers in the latter part of the service.

The Order of Worship for the Evening proposes this collect for use at the candle lighting at the beginning, p. 111. Such use is highly appropriate in public or private worship. Within a family, all can say this prayer together around the dinner table when the candles of the Advent wreath are being lit.

Advent is a unique season, stirring us to life after the long sequence of summer and autumn Sundays. It has many dimensions of meanings, and the appropriate collects help express these different facets of the mystery of this solemn time. The Order of Worship for the Evening, with the glorious Advent collect, is particularly appropriate in this season and may be used as the regular introduction to daily Evening Prayer, although in private recitation an actual candle may perhaps not be lit. □





Dragging Out the Matter

I have never been to Australia, and probably never will get there, but I read enough to know that the Diocese of Sydney is a very strange place. It is known for its evangelical slant (read low church) which is often

taken to extremes. For example, no vestments in some places, and rare celebrations of the Eucharist. Supposedly its archbishop has told incoming clergy they must sign an agreement not to wear a chasuble when celebrating the Eucharist. In recent years, Sydney has been making news for its push for lay presidency of the Eucharist. In other words, a large number of the members of that diocese want lay persons to be able to be the celebrant for the Eucharist.

This is not all that unusual. A recent Bishop of Maine proposed it at General Convention, and some diocesan conventions have dealt with the matter as a way of having more frequent celebrations when a priest is not present. That doesn't seem to be the case in Sydney. It was proposed there in order to get around the concept of having women priests. When the diocese held its synod (convention) last month, it adopted a motion requesting the standing committee to bring to the next synod "such legislation as would enable a five-year experimentation of lay and diaconal administration of the Lord's Supper." The mover of the motion said the proposal is part of the process of finding a "way forward" for the diocese on the issue of women's ministry. The resolution itself states it is "a principled means by which we may reduce the tensions and synodical divisions over the ordination of women to the priesthood."

The Diocese of Sydney has voted on more than one occasion not to approve the idea of ordination of women to the priesthood, but, like in many dioceses, the matter has become contentious and dragged out. It has become further complicated by the pronouncements of its archbishop, the Most Rev. R. Harry Goodhew. During his address to the synod, Archbishop Good-

hew, long an opponent of the ordination of women, said he felt "challenged to be open to consider a different approach" to the matter of women priests. "If you ask me whether I would withhold my consent if [synod decided to approve women priests], my reply would be tentative but I would not withhold consent." In other words, while Archbishop Goodhew did not endorse the concept of ordaining women to the priesthood, he said he wouldn't stand in the way if that was what his diocese wanted.

If that wasn't enough of a surprise to the Diocese of Sydney, the archbishop had more. After the synod had adopted the resolution on lay presidency, Archbishop Goodhew prevented a third and final reading of the legislation at that session by upholding a rule of the synod's standing orders. He said the legislation could not be heard because the earlier motion on lay presidency had dealt with the same subject matter. That means the third reading of that legislation was deferred until 1999.

But that's not all. Earlier in that meeting, the diocese adopted a resolution distancing itself from the primate of the Anglican Church of Australia, the Most Rev. Keith Rayner. It seems that Archbishop Rayner's comments following the Lambeth Conference were offensive to a majority of the synod. That resolution said, in part, that the synod "expresses its concern about, and distances itself from, public statements by the Primate" in a sermon and a press release, "to the effect that Anglicans should reconsider the received tradition of the church teaching on homosexuality..."

The next time you think your diocese has troubles, consider the Diocese of Sydney. Compared to Sydney, your diocese may look progressive!

David Kalvelage, editor

Did You Know...

Bishop Keith Ackerman of Quincy once heard a confession in a meat locker.



Worthwhile Conversation

If one word were used to describe Presiding Bishop Frank T. Griswold's first year in office, it would be "conversation." Bishop Griswold has used the word in many of his public appearances, and he's putting it into practical application. Last month in St. Louis, Bishop Griswold called together representatives from various parts of the Episcopal Church to a gathering called "Congregations in Ministry." The idea was for him and other leaders at the Episcopal Church Center to listen and to be engaged in conversation about where the church might be headed during the next eight years, reflecting on its past and present and anticipating its future needs. Eight years, not coincidentally, is the remainder of Bishop Griswold's term as Presiding Bishop.

Bishop Griswold should be commended for this initiative and for the approach taken in St. Louis. He told participants that the church center is "a servant ministry" and that it was not the originator of program. More than 160 persons were involved in the three-day event, meeting in small groups and as a whole. Issues of stewardship, theological education and small church development were among the matters discussed. The willingness of the Presiding Bishop to listen, and to be involved in conversation, is one of the most encouraging developments to come from the church center in many years.

Quote of the Week

The Rt. Rev. George Murray, retired Bishop of the Central Gulf Coast, on his days as Bishop Coadjutor of Alabama:

"In those days, when I traveled outside the South, people thought I was a reactionary, even a Klansman, but in Alabama they called me a communist!"



Be Ready

Advent presents us with a number of themes, probably more than most of us can absorb during a season which lasts only four weeks. We are told to prepare ourselves for the coming of our Lord, and to prepare for the second coming of Jesus Christ to judge the living and the dead and to complete his work in the world. We hear the message of John the Baptist, telling us to repent. Reflection, God's light in the darkness, the fulfillment of God's promises, are other themes of the season.

It seems ironic that a season in which we prepare for the coming of Christ is one which can catch us off guard. We can be so wrapped up in preparations for Christmas — shopping, parties, traveling — or trying to extend the Thanksgiving holiday as long as possible, that we are caught unexpectedly by the arrival of Advent. The words of the gospel for Advent 1 ring true for many: "for the Son of Man is coming at an hour you do not expect" (Matt. 24:44). Jesus will come at a time we don't expect. Perhaps while we are doing our Christmas shopping or attending a New Year's Eve party. We must be ready for the coming of Jesus into our hearts and to be prepared for the change his presence will bring to our lives.

PUZZLING OMISSIONS

By John W. Alexander

BLESSED LORD, WHO HAST CAUSED ALL HOLY SCRIPTURES TO BE WRITTEN FOR OUR LEARNING; GRANT THAT WE MAY IN SUCH WISE HEAR THEM, READ, MARK, LEARN, AND INWARDLY DIGEST THEM; THAT, BY PATIENCE AND COMFORT OF THY HOLY WORD, WE MAY EMBRACE AND EVER HOLD FAST THE BLESSED HOPE OF EVERLASTING LIFE; WHICH THOU HAST GIVEN US IN OUR SAVIOR JESUS CHRIST; WHO LIVETH AND REIGNETH WITH THEE AND THE HOLY SPIRIT, ONE GOD, FOR EVER AND EVER. AMEN. (BOOK OF COMMON PRAYER P. 184.)

That splendid prayer says we believe that the Lord caused all holy scriptures to be written for our learning. It expresses our desire to hear, read, mark, learn and inwardly digest them — that is, all of them.

With this in mind I asked: Suppose I decided to get acquainted with all scripture and chose the method of faithfully reading the Daily Office (BCP, pp. 934-995) and the Sunday lectionaries (BCP, pp. 888-921); would I then be reading, marking, and learning all holy scripture?

To answer the question I constructed a chart with numerous columns in which every book in the Bible was listed along with the number of each chapter in each book. Then I walked through pages 888-921 and 934-995 in the prayer book, checking off on the chart all the verses in each entry found in those pages of the prayer book. I was met with two surprises. One dealt with amount of scripture encountered; the other dealt with a puzzling omission.

Old Testament. I would have read the entirety of six books: Ruth, Psalms, Joel, Amos, Jonah and Habakkuk. I would have read almost all of seven other books: 1 Samuel, Ezra, Ecclesiastes, Obadiah, Micah, Haggai and Malachi.

At the other extreme I would have read practically nothing of three books: 1 Chronicles, 2 Chronicles and Song of Solomon; and less than half of seven other books: Leviticus, Numbers, Joshua, Jeremiah, Ezekiel, Nahum and Zephaniah. Other than Psalms, I would have read little more than half of the Old Testament. This surprised me. I simply would have missed large portions of that ancient document.

The New Testament is a different story. I would have read almost all of the New Testament, most of it more than once. However there are seven passages which I would not have read: Rom. 1:26-27, 1 Cor. 6:9-11, 1 Cor. 11:3-16, 1 Cor. 14:34-36, 1 Tim. 5:1-16, 1 Tim. 6:1-5; and 1 Pet. 3:1-7. One wonders if those passages were mis-

takenly overlooked. Or were they deliberately excised? Toward answering that question, consider the contents of those passages as found in the Revised Standard Version:

“For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error” (Rom. 1:26-27).

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:9-11).

The other five New Testament passages that were omitted deal with relationships of husbands and wives in their marriages and the role of women in churches.

I was surprised by those omissions, especially the one in Romans and 1 Cor. 6:9-11. More than surprised, I was puzzled by the following questions. Were those two passages just overlooked by the authorities who constructed our Daily Office? Or did somebody decide to omit them? If the latter, who made the decision to excise them? And what were their reasons? □

John W. Alexander is an occasional contributor to TLC who is a member of St. Andrew's Church, Madison, Wis.





Looking for Answers

'The topic
[concerning
homosexuality]
is much less
hotbutton at
the parish
level.'

The question of ordaining openly homosexual persons and blessing their "unions" has occupied the attention and the energies of the higher levels of the hierarchy of the Episcopal Church for some years now. So far as I can tell, the topic is much less hotbutton at the parish level. As the rector of my former parish said (accurately, I think, if perhaps somewhat inelegantly), "nobody gives a s— about the national church."

After making numerous unsuccessful efforts to get an answer to my two questions, I turn to your readership in hope. The questions are:

1. Why is the question of ordaining and "marrying" homosexuals important at all, or even, in the words of one bishop, the most important question facing the Episcopal Church?
2. Why has nobody, to my knowledge, looked at the problem from the point of view of its impact, for good or ill, on the church and its mission to preach the gospel? This latter question, I think not incidentally, has never been answered either *ex ante* or *ex post* with respect to the ordination of women; yet it would seem to be of some slight consequence.

I hope that some of your readers may be kind enough to enlighten me.

*William Turpin
Annapolis, Md.*

It's Missing

Missing from discussions of homosexuality is the omission of non-aberrant homosexual behavior in the Bible, which correctly condemns aberrant homo- and heterosexual behaviors, and commends heterosexual marriage. This omission exists because many homosexual people don't realize their condition until emerging from adolescence, and in former ages when the biblical generation of 40 years described the usual length of life, girls married young, and those with lesbian tendencies would produce one or two children by the time they realized their condition. The prohibition against homosexuality would force male and female homosexuals to hide their condition, a situation existing today in many countries.

Does the Kuala Lumpur Statement come from countries where homosexuality is recognized, or where it is persecuted? The opposition of some African bishops is understandable because some of their churches' persecutors are said to be homosexual perverts in positions of power.

Most homosexual people I meet are kind and caring persons, showing traits described by the Sermon on the Mount and St. James' epistle. Many are talented (especially in the arts) and some are loyal supporters of the church. Is the unusual

behavior of some gays a protest against our society's attitudes? Are some of us afraid of homosexuality?

As pointed out by Fr. Houghton [TLC, Oct. 4], we don't choose our sexuality. Some people develop homosexual tendencies due to their social development, but others grow up among heterosexual siblings, suggesting genetic influence, although so far, not scientifically supported. A few homosexual people can be trained into heterosexuality, but most attempts lead to frustration and sometimes suicide. Thus, Bishop Griswold's abstention on the Lambeth statement on homosexuality was an honest expression that we don't know enough about this condition to make pronouncements. The murder of Matthew Shepherd emphasizes our need to better understand our neighbors.

*Stuart S. Bamforth
New Orleans, La.*

Call Their Bluff

The Rev. Judith Gentle-Hardy [TLC, Oct. 18] has placed herself in a position whose manifold ironies become downright ludicrous given her oblivion to them.

She, and those whom she has rallied in her congregation, are trumpeting their orthodoxy through a mouthpiece which

they would not possess but for a recent and still debated revisionist convulsion in the church. Someone needs to call their bluff.

As would the traditionalist bishops elsewhere in the Anglican Communion to whose opinion she appeals. Most of these deem her priestly credentials null and void; whereas homosexuality in a priest, however much they may detest it, would provoke no such verdict. Nor, as anyone knows who has been in and around the church very long, is it an innovation for clergy to have same-sex partners.

Inasmuch as many gay apologists in the church have supported the ordination of women and the use of non-sexist language, her initiative betrays tactical allies. I for one, while disappointed, am hardly surprised. We might have seen this turn of events 20 years off.

Far from toeing any identifiable orthodox line, Ms. Gentle-Hardy and her adherents are wandering off into an amorphous and subjective protestant hall of mirrors. They are welcome to it. If my every impulse to reach out intimately to others must draw scolds and stigmas in the name of orthodoxy, pardon me if I at least choose to receive them from those whose own orthodoxy is less bogus.

*Paul Emmons
West Chester, Pa.*

Not Permitted

It is laudable that our nation's leaders gathered at Washington National Cathedral to pay tribute to bombing victims [TLC, Oct. 11]. Sadly, "readings included a portion from the writings of Mohammed." I respectfully submit that for us as a church, this is not permitted. The 1979 BCP rubrics allow that "On occasion, at the discretion of the Minister, a reading from non-biblical Christian literature may follow the biblical Readings." Writings from Mohammed, while certainly non-biblical, are not Christian.

Furthermore, I submit that for us as God's people, as the bride of Christ, the church, this also is not permitted. The prophet Jeremiah proclaimed the

word of the Lord: "The prophets prophesied by Baal, following worthless idols ... Has a nation ever changed its gods? (Yet they are not Gods at all.) But my people have exchanged their Glory for worthless idols. Be appalled at this, O heavens, and shudder with great horror, declares the Lord."

*(The Rev.) Steve Hart
Church of St. Peter & St. Paul
Arlington, Texas*

'Continuing' Churches

We were very pleased at TLC's interest in the eucharistic conference [TLC, Oct. 4], and also in the editorial "Continuing Churches" in the same issue. When you mention "some sort of reunion with Anglicanism," don't you really mean with various Anglican denominations?

Anglicanism, as I understand the term, has a wider connotation than that: A reference to catholic faith, tradition, liturgy, episcopacy, heritage, the Lambeth Quadrilateral, the Thirty-Nine Articles, rather than just administrative and legislative structures.

In all these, the "Continuing Churches" are indeed Anglican. I am in Anglican orders, I serve under a bishop in Anglican orders (formerly bishop of an Anglican diocese), and I belong to a priests' society which embraces those both in and out of the main Anglican bodies.

We have not given up on Anglicanism. We wait with prayer and hope for reunion by all the church bodies involved — with these criteria of Anglicanism, so that then we can all be reunited in the providence of God.

*(The Rev.) Stanley Sinclair
Order of Servants in Adoration
Victoria, B.C., Canada*

Even Earlier

Strange as it may seem to many of your readers, there is life north of the borders of the U.S.A. We are called Canadians! We have a heritage both parallel, yet different from that of citizens of your nation.

One such heritage is the observance of the first Eucharist in North America on Sunday, Sept. 3, 1578, some 29

years prior to the Jamestown celebration [TLC, Sept. 13].

The Canadian Book of Common Prayer 1962 and the Canadian Book of Alternative Services 1985 list this event in our calendar.

The account is as follows:

In 1578, Sir Martin Frobisher set sail for the Arctic waters in what is now known as Canada. His chaplain was the Rev. Robert Wollfall, the vicar of West Harptree in the English Diocese of Bath and Wells. A graduate of Eton and King's College, Cambridge, Wollfall felt called to preach the gospel among native peoples.

The captain of the ship Anne Francis recorded in the ship's log: "Master Wollfall ... preached a godly sermon, which being ended he celebrated also a Communion upon the land ... The celebration of the divine mystery was the first sign, seal, and confirmation of Christ's name, death and passion ever known in these quarters." (*For All the Saints*, Stephen Reynolds compiler, Anglican Book Centre, Toronto, 1994)

*(The Ven.) A. H. Skirving
St. James', Westminster
London, Ontario, Canada*

Excluded?

The editor's column is about Sammy Sosa, his home run output and the fact of his baptism in Chicago [TLC, Oct. 18]. On the next page appears a quote of the week from the Rev. Robert Cromey stating, "No Episcopalian would be caught dead hitting little balls great distances unless they are golf balls."

I suppose, therefore, Sammy Sosa is excluded from the Episcopal Church by Fr. Cromey, who seems to be very much in favor of inclusivity in some of his other writings.

*(The Rev.) Richard A. Crist
St. Hilary's Church
Prospect Heights, Ill.*

To Our Readers:

Each letter is subject to editing and should be kept as brief as possible. Letters may be sent through the U.S. Postal Service or via e-mail (tlc@livingchurch.org). All letters must include a U.S. Postal Service address.

A LIVING CHURCH

One in a series

Members of St. Michael & All Angels, and members of St. Peter's, Williston, enjoy the annual bicycling trip with Bishop Fairfield.



(Continued from page 11) and meets at the Ell ranch for worship and potluck monthly.

Frances Johnson, 83, has been through many cycles of life. She and her husband are retired and living on their farm. "About every other generation farms," she said. "Sometimes there's no room until one [generation] retires. The church had four couples in their 80s. The young folks went off to school. Now we have children again, and some newer families."

Comparing the pictures in the 1996 directory of St. Michael's with a story from the Cartwright Area History Book published for the bicentennial celebration in 1976 gives the reader a sense of continuity. The church was organized in 1946 "at a picnic service at Frank Lasse's picnic grounds." Many family names in the historical article appear in the current directory: Lasse, Johnson, Gullikson, Dunbar, Dobias, Klose, with pictures of

two or three generations.

Women have always been a force in St. Michael's and its community. Mrs. Lawhead said, "It's easier to talk to Marianne. She preaches good sermons. Some people even wipe their eyes occasionally." Mrs. Johnson said, "My husband was warden when we were building the church. We hired one carpenter. The rest was done by members. The women worked inside, on woodwork and other things."

It was a simple design, a historical article reads, "so as not to compete with God's own wonders." A United Thank Offering grant helped finance the building, which was debt-free by 1950.

The ECW meets monthly in winter, and each of the nine or so members has "found our niche." The group sells greeting cards, makes sewing kits with the Missouri Synod Lutheran church, maintains a study program and the coffee hour. The first-born in each

family receives a baby quilt containing a square for each family, a tradition that has lasted 43 years. Marianne and John Ell's baby daughter, Felecia, has one. "Women kind of run the church," Mrs. Johnson said.

And during the sugar beet harvest, they run the five-ton trucks over to the sugar factory in Sidney, Mont.

The undercroft of the church serves as a community center in this little town. Residents vote there, and afterward enjoy pie and coffee. Anniversaries, birthdays, wedding and baby showers are celebrated there; the county health nurse provides blood pressure monitoring and other health services.

Bishop Fairfield said, "They love their church. You could eat off the floor. These are independent people who take pride in doing their share." The spirit that built St. Michael's maintains it.

"When our church needs repairs, the men have a work day to shingle the roof, pour cement, or whatever, and the women come to paint the trim, shampoo rugs, and keep everything in tip-top shape," Mrs. Johnson wrote.

St. Michael's has its Sunday service at 8:45, which is, of course, 7:45 to those coming from Montana. "We have about 20 families," Ms. Ell said. "Average attendance is 40 in winter, between beet harvest and calving and seed seasons."

The North Dakota winters can be long. "Sometimes it snows in October and we don't see ground until April," she said. "And the wind!" Bible study and Christmas cookie baking warm things up, and the hardy plan sledding parties.

This last year has been a difficult one in the cycle. "It was hard. Cattle and wheat prices were way down." But in this village with its post office, its hand pump for fresh, clear water, and its simple, prairie church, Ms. Ell said, "When anyone needs help, everybody's there." □



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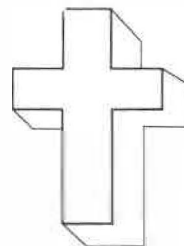
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BRIEFLY

The Very Rev. **Allen W. Farabee**, dean of St. Paul's Cathedral, Buffalo, N.Y., was nominated by petition and added to the list of nominees [TLC, Oct. 25] for election as the next bishop in the Diocese of Western New York. The election will take place Dec. 5.

Rectors of Anglo-Catholic parishes convened Oct. 14-16 at St. Clement's Church, Philadelphia, Pa., continuing a **conversation on catholic theology** teaching and mission begun last February in Boston. The Rev. John Alexander, rector of Ascension, Staten Island, N. Y., presented a paper on "Anglo-Catholicism after Lambeth: Challenges and Opportunities" for discussion and study.

The Rt. Rev. **Onell A. Soto**, Assistant Bishop of Atlanta, announced he will retire from active ministry Aug. 1, 1999. He and his wife, Nina, are considering serving a Spanish-speaking congregation and refugee center in Rome, Italy. The Rt. Rev. Frank Allan, Bishop of Atlanta, also announced his retirement recently [TLC, Oct. 18].

The Rev. **Donald E. Baustian**, retired priest of the Diocese of Arkansas, has been elected North American warden of the International Order of St. Luke the Physician, which promotes the ministry of Christian healing with a broad ecumenical base throughout the United States and Canada.

Grace Church, New York City, held its third annual **Eucharist for the Unity of the Church** Sept. 30. The Most Rev. Frank T. Griswold, Presiding Bishop, delivered the annual William Reed Huntington Memorial Sermon.

Correction: Because of an error in reporting, the article on the Pittsburgh congregation working with a Ugandan bishop [TLC, Oct. 18] contained a mistake. Christ Church, Grove Farm, Sewickley, Pa., has entered into a missionary relationship with the bishop rather than placing itself under his leadership.

'Resurrection' in Oklahoma City

(Continued from page 6)
their ultimate significance has yet to be revealed." He said the church needs to ask itself, "What do we preach? How do we present ourselves as members one of another: our in-built fear of one another; how do cultures reflect attitudes, to what extent are 'good Christians' culpable in terms of jokes or dismissive comments?"

Partially in response to Mrs. Chinis's address, and partially in response to "letters received from the 'left' and the 'right' suggesting that (he) resign from the Executive Council," the Rt. Rev. Keith L. Ackerman, Bishop of Quincy, addressed a letter to council members. He acknowledged the differing conclusions on various issues within the council body, and asked that "All of us ... work diligently to 'stay at the table,' and this involves the mutual love and respect of God's peo-

ple, especially those with whom we may disagree." Citing Lambeth, he said, "This was one of the goals of several ... who met together ... to discuss how we could live together with mutual respect and love. The result of those meetings was one of the resolutions passed by Lambeth."

It was also announced that: The Most Rev. George Carey has appointed Bishop Griswold to chair the Anglican-Roman Catholic dialogue; the Presiding Bishop's Fund for World Relief has granted monies to dioceses devastated by Hurricane Mitch (\$25,000 each to Honduras and Nicaragua, \$14,000 to Guatemala and \$5,000 to Belize); and Frank L. Oberly, layman from Oklahoma, was elected to the Executive Council, replacing Ginny Doctor, now Native American staff officer at the church center.

Judi Amey

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HONDURAN DIARY

(Continued from page 7)

wind. The holy stones laid scattered at the head of every street when the Babylonians destroyed Jerusalem in 587 B.C., and our holy stones lie scattered also in 1998 A.D.

Nov. 9 – We were asked to minister spiritually in the many refugee shelters of our area. We ask your prayers for us to be able to respond to this difficult task of caring for the thousands of people who are now without hope and have lost everything. We have assembled the Lord's Squad formed by the laity, deacons and priests of the area in order to reach most of the shelters. Can we do it? We will try indeed because this is a unique opportunity to reach thousands in their time of need. Please pray for us.

Nov. 10 – We have heard it a lot in recent days. The need is so great that there are many communities that still have to be helped. We work day and night to reach them before it is too late. Volunteers young and old labor hard to fill the trash bags with food. They gather in the cathedral and the diocesan office making such a horrible mess that makes my heart glad. Every one of those bags will mean that somebody will eat tonight. The story is the same when the volunteers come back covered with mud but with a beautiful smile, like the ones you get when you get to feed Jesus, when you give water to our Lord, when you get to clothe our Lord. "You are the only ones who have helped us. We were getting desperate. Thank you, thank you." That's what they are saying when we come with help. I am sure that eventually the government and other more professional agencies will reach them in due time. We were there but you were there, also. You were there feeding our Lord because you made it possible for us to have the means to do it.

* * *

The Ven. John H. Park, Archdeacon

of Honduras, also reported of the relief efforts in San Pedro Sula and Tegucigalpa.

"As the waters continue to recede in the San Pedro area, people are returning to their homes to discover that practically everything they owned has been destroyed," he

Every one of those bags will mean that somebody will eat tonight.'

wrote. "In more remote areas, people are still being rescued.

"In Tegucigalpa, people are still trying to remove mud and rubble to discover victims of the hurricane. Parts of the central area, including where our former diocesan office/El Paraiso Deanery office is located, are still flooded because the Chuluteca River formed a dam at one of the several bridges that used to cross it. The rubble that came down the river was caught by the bridge, and it backed the water up. It was precisely this dam and the resultant lake of stagnant water that worried the mayor so that he took a helicopter flight last Sunday to see for himself what was happening, the flight that ended his life."

Archdeacon Park reported that the diocese is buying and distributing relief supplies as fast as the funds to buy them became available. Among the items reported to be needed were canned goods, folding cots, tents, milk, construction tools, insecticides, clothing, grains such as beans and rice, medicines, saline solutions, anti-toxins for snake bites, antibiotics, syringes, insulin, cotton, first-aid kits, bandages, adhesive tape and suturing kits.

In El Salvador, the Anglican Church gave instructions to all clergy and lay leaders to support and prepare installations facilities in order to assist the emergency. Anglicans were reported working with an ecumenical venture organized by Lutheran World Federation and others.

PEOPLE & PLACES

Appointments

The Rev. **Christy Dorn** is associate at St. Andrew's, 111 N 80th St., Seattle, WA 98115.

The Rev. **Jerry Doublysky**, CSSS, is minister for evangelism at St. Stephen's, 35 S Franklin St., Wikes-Barre, PA 18701.

The Rev. **John B. Edson** is rector of Trinity, PO Box 1536, Monroe, MI 48161.

The Rev. **Patricia Eichenlaub** is rector of St. Patrick's, Madison Heights, MI, and rector of St. George's, Warren, MI; add: 666 High Pointe Cir., Rochester Hills, MI 48307.

The Rev. **Jack Erskine** is assisting at Good Shepherd, 805 Ellsworth Ave. SE, Vancouver, WA 98664.

The Rev. Canon **James H. Fetterman** is canon missionary at St. Mark's Cathedral, PO Box 4443, Shreveport, LA 71134.

The Rev. **Huett Fleming** is rector of Good Shepherd, PO Box 5619, Hazelwood, PA 15207.

The Rev. **Richard M. Flynn** is rector of Trinity, 533 2nd St., Natchitoches, LA 71457.

The Rev. Canon **Sherm Gagnon** is diocesan hispanic missionary and canon missionary of Christ Church Cathedral, 35 Chestnut St., Springfield, MA 01103.

The Rev. **Jay Geisler** is rector of St. James', 11524 Frankstown Rd., Penn Hills, PA 15235.

The Rev. **Samson Gitau** is chaplain of the University of Memphis, Memphis, TN.

The Rev. **Brad Hauff** is assistant at St. John in the Wilderness, 2175 1st St., White Bear Lake, MN 55110-3488.

The Rev. **Earl F. Henry** is rector of Atonement, 4401 W Oakland Park Blvd., Lauderdale Lakes, FL 33313.

The Rev. Canon **Jonathon Jenson** is on staff at Christ Church Cathedral, 2919 S Charles Ave., New Orleans, LA 70115.

The Rev. **Lee Kneipp** is priest-in-charge of St. Alban's, 2816 Deborah Dr., Monroe, LA 71210.

The Rev. **Richard Landrith** is deacon at Good Shepherd, 805 Ellsworth Ave. SE, Vancouver, WA 98664.

The Rev. **Bevan L. Leach** is rector of St. Francis', PO Box 175, Denham Springs, LA 70727.

The Rev. **Grant LeMarquand** is associate dean for extension ministries and assistant professor of biblical studies at Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.

The Rev. **Karen Lewis** is assistant at St. John's, 574 S Sheldon Rd., Plymouth, MI 48170.

The Rev. **Peter Mackey** is rector of Christ Church, 720 Riverside Ave., Adrian, MI 49221.

The Rev. **Irene Martin**, **Gerry Brennon** and **Marion "Mickie" Carver** are team ministers at St. James', 1134 Columbia St., Cathlamet, WA 98612.

The Rev. Canon **Gwynneth Jones Mudd** is rector of St. Luke's, PO Box 82, Granville, OH 43023.

The Rev. **John Nemes** is deacon at St. Luke's, PO Box 1294, Elma, WA 98541.

The Rev. **José Pacheco** is vicar of St.

Andrew's/*Espiritu Santo*, 111 S Kellogg St., Lake Elsinore, CA 92530.

Ordinations

Deacons

Olympia — JoAnn Prestegard, Rachael Wolford, team ministers at St. James', 1134 Columbia St., Cathlamet, WA 98612.

Pittsburgh — Mike Wurschmidt, Shepherd's Heart Fellowship, Oakland, PA.

Western New York — Gordon De La Vars, assistant at Advent, 54 Delaware Rd., Kenmore, NY 14217.

Change of Address

The Rev. **Travers Clement Koerner**, St. Peter's by-the-Sea, 3100 Beach Blvd., Gulfport, MS 39501.

The Rev. **Maryanne Lacey**, 3775 Boyd Ave., #89, San Diego, CA 92111.

Deaths

The Rev. **Joseph Scott Payne**, 84, retired deacon of the Diocese of Colorado, died Oct. 2 of kidney failure in Walsenberg, CO.

Deacon Payne was a native of Kansas City, KS. He graduated from the University of Kansas and was ordained to the diaconate in 1978. He is survived by his wife, Anna.

The Rev. **Barbara Dunn Riker**, 59, deacon of the Diocese of Olympia, died Oct. 9 at her home of liver failure.

Deacon Riker graduated from Ohio University and the University of Seattle. She was ordained in 1978. Deacon Riker served at St.

Mark's Cathedral, Seattle, WA 1978-80; Ascension, Seattle, 1980-84; deacon-in-charge at Christ Church, Anacortes, WA, 1981 (summer); at Grace, Lopez Island, WA 1982-83 (summer); at Grace, Cincinnati, OH, 1984-89; at St. Benedict's, Lacey, WA, 1989-91 and at St. Timothy's, Yelm, WA, since 1991. She is survived by her children and a sister.

John L. (Jack) Carson III, a prominent layman in the Diocese of Colorado, died Oct. 6 at his home in Littleton, CO, after a long fight with cancer.

Mr. Carson, a life-long Episcopalian was, in 1984, awarded The Bishop's Cross an honor bestowed for outstanding service to the church in Colorado. He served the national church on several boards and as a member of the Executive Council. Mr. Carson is survived by his wife, four daughters, a son, 13 grandchildren and two great-grandchildren.

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POSITIONS OFFERED

EXECUTIVE DIRECTOR OF CAMP CROSS and Diocesan Youth Programs: The Episcopal Diocese of Spokane is seeking an individual willing to take the responsibility to ensure the continued successful development and expansion of Camp Cross and the Diocesan Youth Programs. Please respond with cover letter, resume, 3 letters of reference and CDO to: **Office of the Episcopal Diocese of Spokane, Attn: Lyle Krislock, 245 E. 13th Ave., Spokane, WA 99202 or phone (509) 926-0252.**

TRADITIONAL AND LIVELY parish seeks assistant to share ministry of sacraments, pastoral care and preaching to build up community of faith and service. Particular gifts for responsibilities in established youth ministry, Christian formation and community building. Fax resume to: **The Rev. C. Mark Rutenbar, St. Luke's Church, Kalamazoo, MI (616) 345-5559.**

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES: dynamic, growing parish, large community of young people (120 enrolled in church school and active core of over 50 teenagers). Strong adult volunteers in place. \$28,000-\$32,000 plus full benefits. Contact: **The Rev. David Anderson, Rector, Trinity Church, Solebury, PA (215) 297-5135; FAX (215) 297-0987.**

DIOCESAN YOUTH COORDINATOR: Empower, educate and support youth (grades 6-12) to hear and act on God's call in their lives. Lay or ordained applicants welcome. Call or write: **The Episcopal Diocese of Wyoming, 104 S. 4th, Laramie, WY 82070. 1-307-742-6606; FAX 1-307-742-6782; E-mail: annkri@aol.com**

TRINITY EPISCOPAL SCHOOL FOR MINISTRY in Ambridge, PA, is seeking to fill three faculty positions beginning with the 1999-2000 school year: Old Testament, Theology and Ethics and Pastoral Theology. Also, we are seeking a Registrar/Admission/Financial Aid officer to begin Jan. 1999. Trinity is a seminary of the Episcopal Church in the Anglican evangelical tradition committed to "forming Christian leaders for mission." Non-Anglicans are welcome to apply. Send letters of interest and curriculum vitae to: **Dr. Stephen Noll, Academic Dean, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003.**

SUMMER CAMP ADMINISTRATOR: Episcopal Church Camp on North Shore of Long Island, NY, seeks part-time, year-round administrator. College degree, camp operations experience and 2-4 years supervisory experience required. Business administrative experience preferred. Housing and compensation. Send resume to: **Mrs. Sandra P. Wiley, 1341 Pinson St., Far Rockaway, NY 11691-3212.** Put "Attention, Camp DeWolfe" on envelope.

POSITIONS OFFERED

IN SOUTHERN VIRGINIA, in the Diocese of Southern Virginia, there is an old stone church in the lovely town of Halifax, county seat of Halifax County. The congregation of St. John's is seeking to call a rector who is committed to the regular administration of the sacraments, preaching from the Bible, and visiting his people in their homes or wherever they may find themselves. Under the able leadership of the previous rector, who retired this year, the Sunday congregations have more than doubled, largely through the kind of activity named above. Hospitable and friendly, the people of St. John's seek to welcome a priest into their midst who is well-versed in traditional Anglicanism and seeks to be a part of God's people in this gracious community. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; telephone (804) 476-1577; FAX (804) 575-1202.**

ASSISTANT PRIEST in N. Virginia Episcopal parish. Responsible for educational program, youth, young couples and singles programs, and share liturgical, preaching and pastoral ministry. If you're faithful, energetic, creative and organized then we want to hear from you! Mail or e-mail resume and CDO profile to: **The Rev. Randall Prior, St. Andrew's Church, 6509 Sydenstricker Rd., Burke, VA 22015. E-mail rprior@standrews.net**

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 and metro area of 250,000 is looking for a youth director who loves Jesus Christ and children. Experience in youth ministry preferred. Parish has already been blessed by full-time youth director and has an active adult youth worker corps (31 this year), and 120 7th-12th graders on the rolls. Oversee Sunday night big group, Wednesday night small-groups, youth confirmation, mission and ski trips, and include a ministry of regular visitation at schools, sports, concerts, etc. Send letter of intent and resume to: **Judge Jody Gilles, Y.D. Search Committee, Holy Trinity Episcopal Church, 1400 W. Illinois Ave., Midland, TX 79701. Web site: www.holytrinity.org**

ASSISTANT PRIEST: St. Michael and All Angels Episcopal Church, in Albuquerque, NM, is seeking a full-time assistant priest to assist in all forms of parish ministry with specific responsibilities to include: Leadership of Ministries for children and youth; Management of parish programs. We welcome the application of women, persons of color and those with experience in building diversity. Competitive salary, housing and benefits. St. Michael's is a lively, inclusive and progressive parish with a wide variety of ministries. We have recently built a new house of worship, and have grown by 50% in the past two years. Visit our website at <http://members.aol.com/smichea601> for more information about the parish. Resume to: **The Rev. Brian Taylor, St. Michael and All Angels Episcopal Church, 601 Montaña Road, NW, Albuquerque, NM 87107, 505-345-8147, FAX 505-343-9042. <http://members.aol.com/smichea601>**

MINISTRY WITH CHILDREN: St. Stephen's Episcopal Church intends to appoint a full-time lay person as Minister to Children. We want a creative, high energy person who loves children and can warmly communicate both with children and with adults. In addition to having appropriate training and experience, the person appointed will have demonstrated a capacity for team ministry. We need a Christian (but not necessarily an Episcopalian) whose passion is to deepen the faith of our children and who models a deep, growing, personal faith in Christ. For further details, contact: **Jymie Anderson at (616) 920-0595, ext. 102 or St. Stephen's Church, 4439 W. 50th St., Edina, MN 55424. Deadline for applications Dec. 16th.**

RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

POSITIONS OFFERED

MINISTRY WITH YOUNG ADULTS: St. Stephen's Episcopal Church intends to appoint a part-time lay person for ministry to young adults (post-college age). Since this is a new ministry at St. Stephen's, the person appointed will have demonstrated gifts as an initiator rather than a maintainer. We need someone with a vision to build a supportive, Christian community of young adults where life issues, including issues of faith, are engaged. The individual appointed will probably work a number of evenings and weekends. We need a Christian (but not necessarily an Episcopalian) who already has a mature, yet currently growing personal faith in Christ. For further details, contact: **Jymie Anderson (612) 920-0595 ext. 102 or St. Stephen's Church, 4439 W. 50th St., Edina, MN 55424. Deadline for applications Dec. 16th.**

PROGRAMS

BENEDICTINE EXPERIENCE—April 17-23—Kanuga Conference Center, Henderson, NC, faculty the Very Rev. Guy F. Lytle III, the Rev. O. C. Edwards. May 3-9—New Harmony, IN, faculty Sr. Joan Chittister, OSB, the Very Rev. Walter Taylor, Milo Coerper. Contact: **Friends of St. Benedict, St. David's Parish House, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail: SaintBenedict@prospect-tech.com**

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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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