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TRAVELING?



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DIRECTORY GUIDE.
(SEE PAGE 22)

SUNDAY'S READINGS

Faith Taken to Heart

"I shall see God" (Job 19:26b).

Pentecost 23, Proper 27

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

The issue addressed in today's lessons is faith as an expression of a vital relationship with God. We can see this best by taking the lessons in the reverse order in which they are read. In the gospel, the resurrection of the dead is discussed as a doctrinal matter. Needful and revealing as such discussions are, the conversation between Jesus and the Sadducees is not urgent. The Sadducees' question about a hypothetical situation shows the paucity of their faith; Jesus' response directs them to a new and three-dimensional understanding of Moses' teaching. But the discussion will remain primarily academic unless a listener takes Jesus' teaching to heart.

In the lesson from the epistle, Paul commends the Thessalonians, who have taken this teaching to heart. These Christians have been chosen for salvation "through sanctification by the Spirit and belief in the truth." For them, the matter is not academic but personal. Yet they are still in

process of growing in faith, for Paul prays that they may be established in "every good work and word," and promises that the faithfulness of Christ will strengthen and guard them.

When we turn to the Old Testament lesson, the matter moves beyond personal to urgent. The lesson comes from the 19th chapter of Job — the middle of Job's horrific predicament. In the course of his mightily frustrating and eminently unsatisfying discussion with his three friends, he cries out that it is his earnest longing that his complaint be preserved for ever — then immediately makes the fullest and deepest, most heartfelt affirmation of faith in today's lessons:

"I know that my Redeemer lives!" followed by his expressed faith in his own coming resurrection from the dead, and the justice that is eluding him on earth. When matters are urgent, faith can quickly become life-changing.

Look It Up

According to Paul's exhortation to the Thessalonians, what must go along with "standing firm"?

Think About It

Is there an urgent, critical matter in your life, beyond your control, without which your faith and trust in God cannot be deepened?

Next Sunday

Pentecost 24, Proper 28

Mal. 3:13-4:2a, 5-6; 2 Thess. 2:13-3:5; Luke 20:27(28-33)34-38

A Little Something for Everyone

By Travis Du Priest

ANGLICAN RELIGIOUS COMMUNITIES YEAR BOOK. 1999. Forward Movement. Pp. 143. \$7.95 paper.

With the leadership roles provided by religious at the recent Lambeth Conference, this Year Book will interest many. It pictures, describes and offers statistics of the Church of England communities in England and elsewhere in the Anglican Communion. Interesting articles include "Priesthood in a Women's Community."

HEAR MY PEOPLE'S CRY! A Story of the Suffering of God's People and Witness of Triumphant Faith in Sudan and Pakistan. By Patrick P. Augustine. Unpaginated. No price given, paper.

A pamphlet written by the Rev. Patrick Augustine, rector of St. John's, Waynesboro, Va., and third generation Anglican from Pakistan, including a personal account on Pakistan and a sermon preached at Christ Church Cathedral in Lexington, Ky. Concludes with "10 Ways You Can Help Persecuted

Christians," presented before U.S. Congressional Hearings.

JUDAISM FOR GENTILES. By Barbara E. Organ. Bibal. Pp. 207. No price given, paper.

An introduction to Judaism written by a professor of religious studies in Ontario. She herself is a Christian and has both scholarly knowledge of Judaism as well an appreciation of its spirituality. Includes suggestions for further reading.

Unanswered Questions

THE DEAD SEA SCROLLS AND CHRISTIAN FAITH

Edited by James H. Charlesworth and Walter P. Weaver
Trinity. Pp. 94. \$12 paper


Interest in the Dead Sea Scrolls has never waned since their discovery more than 50 years ago. Possibly the texts are a reflection of Palestinian Judaism "immediately prior to and contemporary with the life and ministry of Jesus." There is no mention, however, of Jesus in any of the texts. Possibly the kind of Judaism expressed in the texts, according to this book, is that of the Essenes, and consequently it is also possible that the scrolls are part of the Essene Library.

Speculation about the scrolls persists to the degree that the reader may develop a skeptical view as to the veracity of these texts. For instance there is a tendency toward believing in a Davidic messiah, the Messiah of Israel. His role was that of a warrior, and he was to re-establish the kingdom of Israel.

Readers are curious about answers concerning the scrolls' background and rightful place in theology. Definitive answers, however, still remain illusive.

Susan E. Barrett
Pauma Valley, Calif.

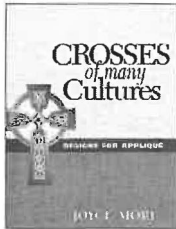
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'Looking Elsewhere'

Texas Parish Wishes to Dissociate From 'Image of the National Church'



Bishop Payne

Fr. Tripi to Bishop Payne:

'This situation does not require a trial if you will let me simply ... transfer my license to a bishop in the greater Anglican Church.'

A line has been drawn between a "traditional" parish and its "traditional" bishop in the Diocese of Texas. The Church of the Advent, Stafford, and its rector, the Rev. Tony Tripi, have determined that, because the Rt. Rev. Claude E. Payne's position against "revisionist" bishops is not strong enough, their "paths have diverged."

The Church of the Advent, Stafford, Texas, is moving to "re-establish our ministry elsewhere ... out of the umbrella of the Episcopal Church" and seeking "alternative Episcopal oversight from a bishop of the Anglican Communion" until such time as an alternate "Anglican Province is fully established in this country," Fr. Tripi wrote in an Oct. 13 letter to his congregation.

Fr. Tripi took this action with the full support of his vestry who is, he said, "...very together on this. The vestry is totally committed." Fr. Tripi said he has received "overwhelming initial support" from parish members with whom he had spoken.

Church of the Advent is a rapidly growing congregation near Houston. The current journal of the annual council of the Diocese of Texas lists 549 members.

Fr. Tripi, speaking for himself and the leadership of his church, said he told the Rt. Rev. Claude E. Payne, Bishop of Texas, in January if the bishops at the Lambeth Conference voted to affirm traditional teaching regarding ordination of non-celibate homosexuals and same-sex blessings, they would expect him to "not only take a stand for truth, but to take action that would result in the discipline and correction of the American bishops in error ..."

After the Lambeth Conference, Fr. Tripi said, the bishop's responses to him asked him to "not be distracted" by matters beyond the diocese and to focus on the diocese's mission and support of the national church.

The leadership of the Church of the Advent, along with Fr. Tripi, said, "Our ability to do real ministry in our community is contaminated by the image the national

church portrays of us ... it does define us locally to those who know no better ..."

Mismanaged Finances

In his Oct. 13 letter, Fr. Tripi also addressed a case of mismanagement of school finances at the church's day school, which is attached to the church but is separately incorporated. The mismanagement was uncovered after a change of administrators at the school. As much as \$250,000 in unpaid invoices and debt from previous years, along with an operating deficit of at least \$184,000 for the current school year factored into the existing budget, excluding utilities and church payroll, with "additional expense to the church of around \$900,000."

Because these "two vital issues" have converged, the rector and vestry "believe it is essential that they be resolved simultaneously." They have proposed selling all the church property, including the church and school buildings and two tracts of unimproved land purchased with an eye to additional growth.

The total property was valued in 1996 at \$2,350,000. The land and buildings, as required by canon law, are owned by the diocese.

'Solemn Warning'

Bishop Payne's immediate response to Fr. Tripi, also dated Oct. 12, advised him that by his letter Fr. Tripi has placed himself "in potential violation of (his) Ordination Vows" and issued his "solemn warning and Pastoral Direction" that Fr. Tripi "unconditionally reaffirm in writing" the portion of his vows to respect and be guided by the pastoral direction and leadership of his bishop. If Fr. Tripi does not do so, Bishop Payne stated his intent to "bring a Charge against you to the Standing Committee pursuant to Canon 3(a), Section 3(d) of the Constitution and Canons of the Episcopal Church."

In Fr. Tripi's Oct. 19 response to Bishop

(Continued on page 18)



Day Tooley photo

Fr. Brown conducts a workshop on working with the poor.

The Gospel at Work

"The most important thing we have to offer is the gospel. It is the wellspring of life."

Speaking to participants from the dioceses of Alaska, Idaho, Olympia, Oregon and Spokane gathered at the Pacific Northwest Jubilee Ministries Conference, the Rt. Rev. Mark MacDonald, Bishop of Alaska, challenged them to see the gospel at work as they labor for and with the needy of their communities.

Bishop MacDonald assured the group that God is acting in the world today. He said the barriers to effective witness and mission are on ministry's side of the equation, and that the gospel can and does break through those barriers.

The conference, subsidized by the national Jubilee Office, was held at the Franciscan Renewal Center in Portland, Ore., Oct. 9-11. It centered on encouraging and equipping Episcopalians working for and with the poor and disadvantaged.

Many who came represented Jubilee Ministry centers, parish-based or related programs recognized by the national Executive Council both for giving direct service to those in need and for addressing underlying justice issues.

Workshops included: "Working with the Poor," led by the Rev. Bill Brown of the Diocese of Idaho; "Caring for Self as We Minister to Others," led by Dr. Susan Bettis, director of counseling services at William Temple House in Portland, Ore.; and "Planning Your Future — Yours and Your Ministry's," led by Mike Penfield of the Diocese of Oregon's planned giving program.

Carter Echols, lay canon missionary and director of Metropolitan Ministries at Washington National Cathedral, spoke about Jubilee Ministries nationally and its umbrella organization, Justice, Peace and the Integrity of Creation (JPIC).

"What a great forum for networking, and learning, and getting re-energized," said Vicki Van Blaricom, a member of Good Shepherd Church, Federal Way, Wash. The Rev. Catherine Keyser-Mary, vicar of the Church of Our Saviour, Pasco, Wash., added, "I'm now busy talking about and preaching to my people with renewed vigor."

(The Rev.) Jim Boston

Reflection on the News

Tragic Death Reveals Brokenness of Humanity

Friday morning crept into Casper, Wyo. First it came with gray skies and drizzle, then as if all heaven was weeping. The tears of rain pounded on whatever did not have cover outside of St. Mark's Church.

Matthew Wayne Shepard, the University of Wyoming sophomore, had died earlier in the week. The tragic death had occurred after Matt was brutally beaten and left hanging, for 18 hours, on a fence to die. His 5-foot, 2-inch, 105-pound stature was mistaken for a scarecrow. He was never able to regain consciousness.

The issues involved in the death did not have to do so much with his childhood. He was schooled at Crest Hill Elementary School in the foothills of the mountains on the southern side of the city, before going to junior high in the average part of town. Matt went on to Natrona County High School. When his family left the States, he finished high school in the American School in Lugano, Switzerland.

Matt found the Episcopal Church to his liking, decided to be baptized, and invited the rest of his family to join him. He became an acolyte, remained active in Sunday school, and made sure that his mother found her place in the altar guild.

Theater became a major part of his life, and he was cast in several parts in Casper's State III Theater and at Casper College. After several jobs in the Denver area he went home to Wyoming, to the University in Laramie, to pursue his other passion, political science with emphasis in foreign relations. Matthew was fluent in several languages.

The issue involved in Matthew's death was not his childhood, or the theater, or his passion for political science, or even his languages. The issue was his sexual orientation. Heaven's tears of rain cried over the brokenness of humanity as it waited outside St. Mark's for a service of healing.

Broken are those two accused 21-year-old males in detention for the heinous crime, along with two females thought to be their accomplices. Broken are those students at the university who experienced (many of them for the first

(Continued on page 19)

Looking Inward

Sewanee Host to Lectures on Hate, Reconciliation



Fr. Countryman: "hatred is a spiritual choice."



Following the DuBose Lectures, Dr. Ezekiel talks with the Rev. Matilda Dunn, assistant rector of Grace Church, Chattanooga, Tenn.



Mr. Gandhi: "passive violence generates anger."

Anger begets hatred. Hatred begets violence. Peace brings about reconciliation. The root of all is spiritual.

Three speakers at the DuBose-Belford Lectures, "Cultures of Hate: Strategies of Reconciliation," wove these varied perspectives into one tapestry provoking the audience to examine their spiritual selves, deal with anger, build significant relationships, and reconcile their hate. The lectures were sponsored by the School of Theology at the University of the South, Oct 5-6.

Raphael Ezekiel, ethnographer, social psychologist, and research scientist at Harvard School of Public Health, called people to action to fight racism, apathy, poverty, and the politics and culture that foster hate crimes.

After describing his studies and interviews with black youth in Detroit and neo-Nazis in Idaho, Mr. Ezekiel charged his audience to identify their racism and work to pull people into constructive relationships within a community of caring people.

People "inhale racism," he said. "There are parts of your soul that are racist. The critical thing is to become acquainted with the racist part of yourself, say hello, become honest with yourself. Then the critical thing is action and care about what happens."

He added, "If people take no action, that's a guarantee that tomorrow will look like today."

The Rev. William Countryman, professor of New Testament at Church Divinity School of the Pacific in Berkeley, Calif., noted in his theological presentation that "hatred is a spiritual choice," adding, "religion is at the center of many of our modern hatreds."

Fr. Countryman said the "entanglement of religion with hatred is not simple. People desire to be firmly in control. We feel better because we look down on our neighbors. Hatred looks for objects to despise."

Reconciling Action

Arun Gandhi, grandson of India's late spiritual leader, Mohandas K. Gandhi and director of the M.K. Gandhi Institute for Nonviolence in Memphis, Tenn., was a storyteller.

Weaving stories of his grandfather to convey the Mahatma's life as a quiet, yet strong example of non-violence, he encouraged people to merge nonviolent action with reconciling action. Build relationships, he charged. Be proactive and learn how to avoid conflicts, and to use anger positively.

He suggested people draw a "family tree of violence" with physical violence (rape, murder, killing, war) and passive violence (oppression, suppression, exploitation, religious, economic, etc.) and note where each intersects. "Passive violence generates anger," he said. "And that translates into physical violence."

The lectures closed with a reconciliation Eucharist in All Saints' Chapel at which the retired Bishop of Mississippi and a voice in the '60s civil rights movement, the Rt. Rev. Duncan Gray, preached.

"People must bring reconciliation into the parish," Bishop Gray said. Anger and racism are so deep and pervasive that it cannot be dealt with in "a program." The Christian church needs to listen and not rush to judgment, but "being aware of our tendency to exclude and demonize one another."

AROUND THE DIOCESES

Episcopalians in the **Diocese of Nevada** saw first hand the results of their refugee efforts during the convention Oct. 9-11 in Boulder City. Under the sponsorship of the Episcopal Migration Ministry in Las Vegas, the Nevada program has been cited by the State Department as a "model for the nation."

The Rev. Phil Carolin, refugee coordinator, reported that a total of 271 refugees, most of them from Bosnia, have arrived in Las Vegas during the past three years. He said the first refugees from Kosovo recently arrived.

Fr. Carolin stressed a need for funds to provide temporary housing and food for the newly arrived immigrants, many of whom have



Dick Snyder photo

Bosnian youth perform native folk dances at Nevada's convention.

found jobs in union casinos and have excellent work records.

Diocesan Bishop Stewart Zabriskie noted that the refugee project was requesting \$50 monthly from each parish.

Several of the recently arrived families attended the convention banquet, and their children played native music and performed Bosnian dances.

The Rev. Richard Henry, regional vicar, explained that inter-diocesan cooperation is helping to keep open, under Nevada pastoral oversight, Church of the Holy Spirit in Bullhead City, Ariz., near the Nevada town of Laughlin. The diocese's plans to open a church in Laughlin have been incorporated into the Bullhead City project. Fr. Henry noted that similar plans are being discussed with the Diocese of Los Angeles for the church at Needles, and with the Diocese of San Diego regarding the church at Blythe.

In other business, the convention:

- Approved a budget for 1999 of \$594,000;
- Learned that the diocese will not sell, but seek other forms of revenue, including grants, to redevelop and renovate the diocesan camp at Lake Tahoe.
- Affirmed the importance of the national church's Canon 9 as a key part of the diocesan strategy, known as Total Ministry.
- Welcomed the Rt. Rev. Brian Farran, Assistant Bishop of Perth, Australia, as guest preacher.

Dick Snyder

Eau Claire Elects Bishop

The Very Rev. Keith B. Whitmore, dean of Christ Cathedral, Salina, Kan., was elected fifth Bishop of Eau Claire at the diocese's Oct. 17 convention. He was one of 22 candidates and was elected on the 12th ballot.

A native of Fond du Lac, Wis., he graduated from Nashotah House in 1977. He was associate then rector of St. Philip's, Joplin, Mo., 1985-94. In Wisconsin, he served as assistant dean of St. Paul's Cathedral, Fond du Lac, 1982-84; rector of St. John's, Portage, 1980-82; and vicar of St. Barnabas', Tomahawk and St. Ambrose, Antigo, 1977-80. He and his wife, Suzanne, have two children.



Dean Whitmore

Clergy and lay delegates at the one-day reconvened convention of the **Diocese of Bethlehem**, Oct. 3, at St. Luke's Church, Scranton, Pa., elected four clergy and three lay persons to the canonically mandated ecclesiastical court and paved the way for four youths "elected at large by the youth assembled at the annual Bishop's Day" to serve as diocesan convention delegates. Because canonical changes cannot be acted upon the same day as proposed, this provision will be acted upon at the June 1999 convention.

In a brief homily, the Rt. Rev. Paul V. Marshall, Bishop of Bethlehem, reflected on the witness of St. Francis of Assisi. "Do you love anything more than God and God's poor? ... are (we) willing to change our standard of living to help those around us? That is the question that is always before us," he said.

Bill Lewellis



Do Not Conform,

Be Transformed

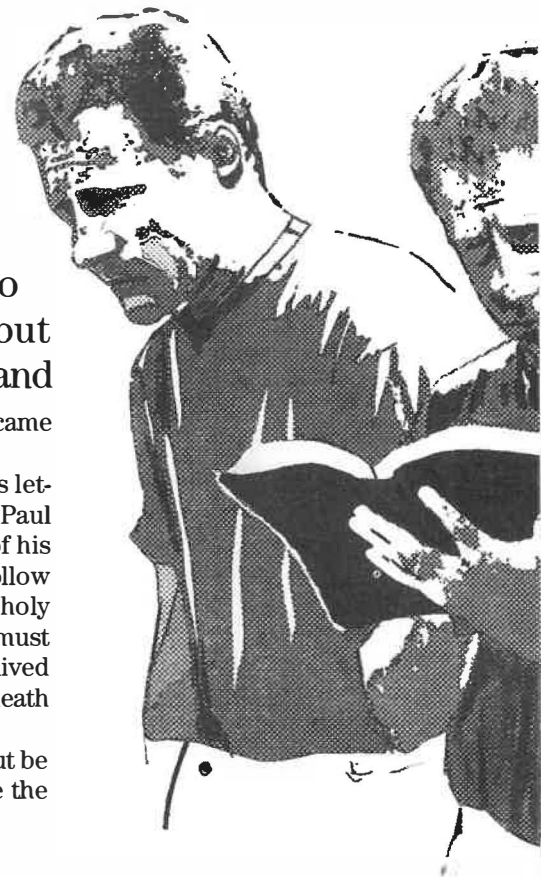
By Kenneth J.G. Semon

We yearn to make sense of our lives. Since the beginning of time man has looked upon his experience and looked out upon the world and wondered what it was all about. We demand that this world make sense, that the pain and agony of this present existence be not for nothing.

Saul of Tarsus raged for order. He was a Pharisee and zealous in his love of the Law. As he set out to persecute the followers of Jesus, he too was confronted by God's incredible love and forgiveness on the Damascus Road. It took him some years to digest what had happened to him, but over time he came to know the height and depth, the width and breadth, of God's love. Over time he came to see that God had transformed his heart.

In what most people understand to be the greatest of his letters, the letter to the Romans, Saul of Tarsus, now called Paul — the change of his name signifying the transformation of his heart — tells his fellow disciples of Jesus that to truly follow Jesus we must “present our bodies as a living sacrifice, holy and acceptable to God” (12:1). That is, to follow Jesus we must begin to live no longer for ourselves but live for him as he lived and died for us. In that way, we shall follow him through death to the ultimate transformation, which is resurrection.

“Do not be conformed to this world,” Paul continues, “but be transformed by the renewal of your mind ...” (12:2). I love the



English translation of this passage, the play on the idea of formation: Do not be conformed, be transformed. We are formed by our experiences, by our choices, and also by what and who we worship. Man has always needed God, and often, when we do not find him, we make for ourselves an image that represents the god we are seeking. They come in all shapes and sizes; some are ancient and some are quite current.

Our society has several gods, though we tend to be more subtle about those gods than people used to be; that is the price of civilization. There is the god we call Education, for example, or the god we call Success, the goddess of Justice, or the god of Material Wealth (whose ancient name is Mammon). We place these gods at the center of our lives; we build our lives around these gods to the exclusion of all others. And yet, like the gods of people we might say are "more

primitive," our modern gods lack personality; they lack personhood. If we worship false gods, we will be conformed to them, reformed into their image.

In the words of the psalms: "They have mouths, but they cannot speak; eyes have they, but they cannot see; They have ears, but they cannot hear ... Those who make them are like them, and so are those who put their trust in them. O Israel, trust in the Lord" (Psalm 115). The psalmist is interested in our knowing and worshiping the God who created us, the God who is above all other gods, our God who is a personal God and who knows us as we are because he formed us in his image, male and female.

"Do not be conformed to this world but be transformed by the renewal of

your mind," Paul exhorts us. The world would have us ignore God who is our creator. He writes to the Ephesians, "You must no longer live as the Gentiles do, in the futility of their minds [following false gods]; they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart ... Put off your old nature ... and be renewed in the spirit of your minds" (4:17-24). Do not conform to this world which will form you into something other than God's will; be transformed.

What does it mean to be transformed? Interestingly enough, the Greek word here translated "transformed" is the same word used in the story of Jesus' transfiguration —



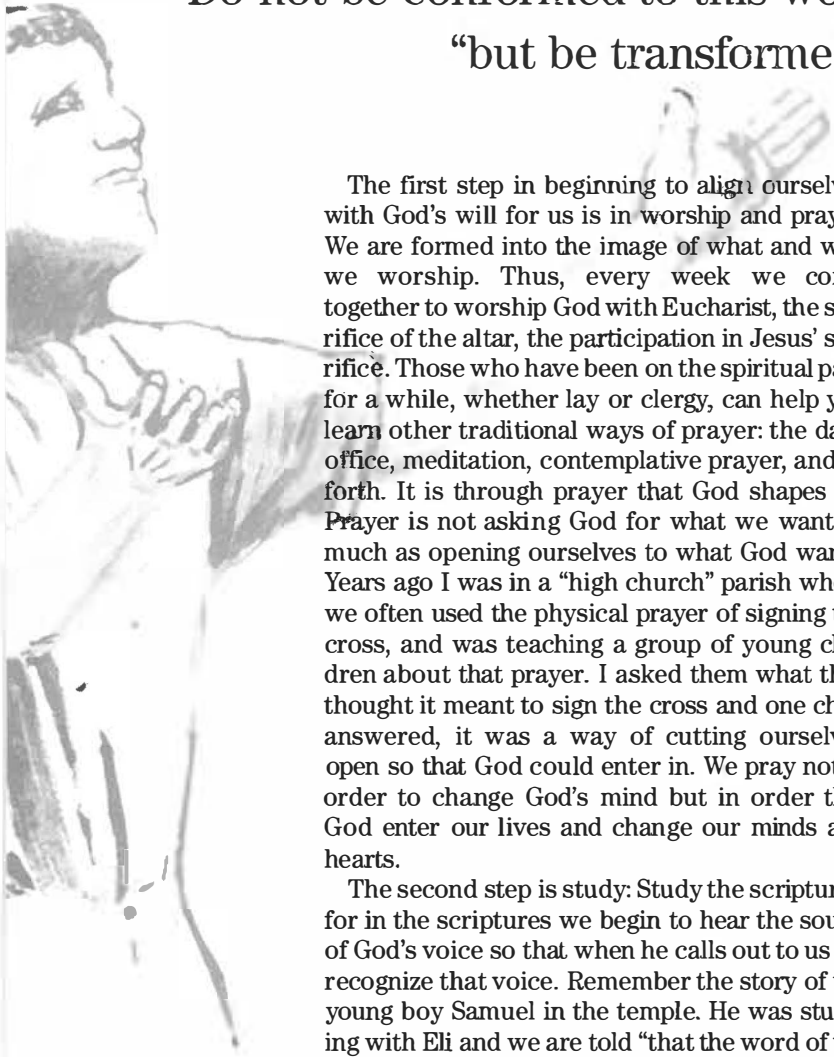
Dean Graf illustration

metamorpho'o. Paul uses the word *metamorpho'o*, transfiguration and transformation, to mean an internal, essential change. Paul says we must not be conformed to the world but be transfigured as Jesus was, transformed by God into the heart and mind of Christ. His transfiguration is the outward and visible sign of his heart which is the heart of God: a heart that forgives and forbears, a heart that does not repay evil for evil but overcomes evil with good, a heart that is aglow with the spirit. Near the end of his life Paul writes, "It is not I who live but Christ within me." He has run the race; he has kept the faith; he has been transformed.

There are voices that call out to us every day and we need to learn to discern the voice that is God's voice. It can be done; we can do it.

The third step is sacrifice. That is a difficult word and concept in our society which is more concerned with gathering in than in giving up. But sacrifice consists in giving up self for the other; it consists in giving up 10 or 20 minutes a day to God for prayer and study. It consists of cultivating a grateful heart and in giving back in thanksgiving for what we have received. Sacrifice has to do with giving up our sins, with emptying ourselves of our "self," and allowing God to fill up those places that we empty. Fasting is

"Do not be conformed to this world," Paul continues,
 "but be transformed by the renewal of your mind ..."
 (12:2).



The first step in beginning to align ourselves with God's will for us is in worship and prayer. We are formed into the image of what and who we worship. Thus, every week we come together to worship God with Eucharist, the sacrifice of the altar, the participation in Jesus' sacrifice. Those who have been on the spiritual path for a while, whether lay or clergy, can help you learn other traditional ways of prayer: the daily office, meditation, contemplative prayer, and so forth. It is through prayer that God shapes us. Prayer is not asking God for what we want so much as opening ourselves to what God wants. Years ago I was in a "high church" parish where we often used the physical prayer of signing the cross, and was teaching a group of young children about that prayer. I asked them what they thought it meant to sign the cross and one child answered, it was a way of cutting ourselves open so that God could enter in. We pray not in order to change God's mind but in order that God enter our lives and change our minds and hearts.

The second step is study. Study the scriptures, for in the scriptures we begin to hear the sound of God's voice so that when he calls out to us we recognize that voice. Remember the story of the young boy Samuel in the temple. He was studying with Eli and we are told "that the word of the Lord was rare in those days; there was no frequent vision" (1 Sam. 3). Eli, the great priest, takes a while to recognize the voice of God calling to Samuel. It is not until the third time God calls that he discerns God's distinctive voice.

one such discipline. Scripture never mentions fasting without mentioning prayer. We cannot give up food or anything else without filling ourselves with prayer, through which God feeds us.

Worship, prayer and study are the food of transformation. Godly action is sacrificial. Jesus gave himself for us. We too may give some of our much-valued time for the sake of others. There are ways of serving others, whether through an outreach program, or some similar way. Give of your time. I have a friend who tithes not only his income, but also his time.

Worship and prayer, study and sacrifice, these are the ways of transformation, the ways God works in us and transforms the world. Transformation does not happen overnight, but is the process of formation that goes on throughout our time on earth and after. It is not too late. Listen to Paul: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own ... one thing I do, forgetting what lies behind and straining forward to what lies ahead. I press on towards the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:12-14).

Press on to make it your own, for Jesus has made us his own. Seek not to be conformed to the world; be transformed. I pray that God gives each of us a heart open to Jesus who guides us in love, in right relationship and holiness.

The Rev. Kenneth J.G. Semon is a non-parochial priest who resides in Vail, Colo.

Six Staples

Everywhere I go, from meeting people at a diocesan convention to speaking to a parish adult group to answering the telephone to opening my mail to calling

subscribers, Episcopalians seem to be asking the same set of questions, like the following. I'm bold enough to try to provide some answers as well.

1. What effect will the resolutions of the Lambeth Conference have on the Episcopal Church?

Virtually no effect. The sexuality resolution, which garnered all the publicity when it was adopted at Lambeth [TLC, Aug. 30], has generated the most interest. It rejects homosexual practice as incompatible with scripture, and it states that it cannot advise the ordination of non-celibate homosexual persons or the blessing of the relationships of committed same-sex couples. The bishops of the Episcopal Church who believe it is appropriate to take such actions will continue to perform such ordinations and to give permission for such blessings to take place. Small groups of persons may appear at these ordinations to make protests, but they will have no effect. Opponents of the resolution will remind us that actions of Lambeth are recommendatory, not binding.

2. What about the resolution which states that it's all right for Anglicans to be in opposition to the ordination of women as priests and bishops?

That, too, will have no effect, because the Episcopal Church already has made a canonical change which states, in effect, that one must subscribe to the ordination of women. At this time the American church is the only one of the 38 Anglican provinces which has taken such action, although the Canadian church is in a similar situation.

3. Will these resolutions have any effect on the Episcopal Church's General Convention?

They might stir up some controversy. Look for conservative American bishops to bring the sexuality resolution to General Convention in hopes that it will be adopted. They haven't a chance. While the House of Bishops might listen politely to

the politicking of some of their brothers, there is only a remote chance that such legislation would reach the House of Deputies. If it got that far, the measure would be defeated by a wide margin. Clergy and lay deputies would not look kindly on such a resolution. It's already being tested in a few diocesan conventions this fall.

4. Then what do you think will happen if the church, as most people predict, sanctions these ordinations and blessings when it holds the next General Convention?

That's a more difficult question to answer. I look for some sort of split — perhaps a more formal designation of the split which already exists. Persons on both sides of the issue will call the other side schismatic, and folks will declare themselves out of communion with the other side — individuals, parishes and perhaps even a few dioceses. Both sides will claim to be in communion with Canterbury.

5. Haven't we heard such dire predictions in the past?

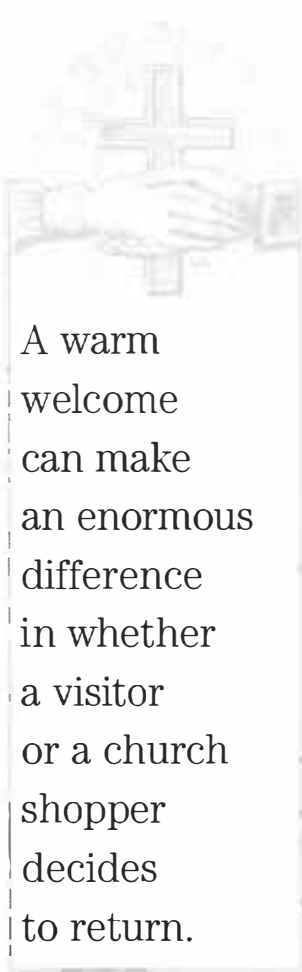
Yes we have. We heard predictions of division over ordination of women and prayer book revision. And while the church lost members over both issues, the sexuality matter seems to be the "line in the sand" which, when crossed, will lead to a much larger separation.

6. Did the American church learn anything from Lambeth? I think so. I think we learned even more the importance of staying in dialogue with persons who disagree with us but are faithful members of the body of Christ. We learned much about how Anglicans in other parts of the world are willing to witness to their faith in sometimes difficult and dangerous circumstances. And I think, even if many of us are not willing to admit it, we have learned how far out of touch the American church is with the vast majority of Anglicans.

David Kalvelage, executive editor

Did You Know...

Bishop Paul Marshall of Bethlehem writes a monthly column for three eastern Pennsylvania newspapers.



A warm welcome can make an enormous difference in whether a visitor or a church shopper decides to return.

Quote of the Week

The Rev. Francis H. Wade, rector of St. Albans Church, Washington, D.C., in *Washington Diocese*, on prayer: "Of all the reasons that you can give your boss for being late to work, where does praying rank?"

Warm Welcome

A subscriber recently shared the story of a Sunday morning visit to a parish in another state. She went to a mid-morning Eucharist attended by some 250 persons. The subscriber reported that the parish seemed healthy "with a calendar full of activities," many children in attendance, a well-done liturgy and "a first-rate sermon." Following the Eucharist, she was stunned when no one except the rector spoke to her, and his greeting was "brief and indifferent." Determined, our subscriber moved on to a coffee hour which she had learned about in the bulletin. She poured herself a cup of coffee, stood and watched for a few minutes and was ignored. She left, feeling none the better for her Sunday morning experience.

All of us who travel have experienced similar treatment, in Episcopal churches and elsewhere. Yet it comes as a surprise to hear of an incident like this as the Decade of Evangelism nears its conclusion. With the emphasis in recent years on sharing the good news of Jesus Christ with others, it is hard to believe that occurrences like this continue to take place. Had our subscriber been a church shopper, chances are she would have gone somewhere else, no matter how good the preaching, the liturgy or the music had been.

A warm welcome can make an enormous difference in whether a visitor or a church shopper decides to return. Friendly ushers or greeters, a smile from a parishioner, help for someone lost in the prayer book, show a stranger that someone cares. Invitation to a coffee hour or adult class, introductions to others, and perhaps an informational folder about the church can be equally helpful. Surely we can do better than the parish our subscriber visited.

Being Bold

The report of the parish in the Diocese of Texas which wants to find its own bishop [p. 6] is unfortunate, but as the 20th century winds down, it may not be all that uncommon. We have a priest and a parish challenging the diocesan bishop. Because the rector and the vestry believe the bishop is not being bold enough in upholding the resolution of the Lambeth Conference on sexuality, they have decided to find another bishop more to their liking.

This topic was addressed when Anglican bishops gathered for the Lambeth Conference last summer. At that time, the bishops reaffirmed a 1988 Lambeth declaration which prevents bishops or priests from exercising episcopal or pastoral ministry in another diocese without the permission of the local bishop. Like other resolutions of Lambeth, this one cannot be imposed on any Anglican province. Instead, it can urge a province to abide by the resolution. Another Lambeth resolution authorizes the primates of the Anglican Communion to intervene in dioceses or provinces in crisis. That would include a conflict between the diocesan bishop and a congregation.

If a congregation wants to invoke a Lambeth resolution, as the Texas parish did in disagreeing with its bishop, it also should acknowledge another Lambeth resolution which deals with the conflict which has been created. Asking for another bishop to cross diocesan boundaries and to become the ecclesiastical authority is not the answer.

The Africans Did Not Do It

By Herbert Thompson, Jr.

I feel compelled to write a further word about the Lambeth Conference.

I have said in my writings and speaking about Lambeth '98 that the dominant or most significant issue for the conference was not that of human sexuality. Of far more importance to those of us gathered at Canterbury was the issue of international debt.

Behind that issue lies much that makes for the political and economic instability in so much of our world. I deeply regret that the press did not pay more attention to it.

But the Lambeth Conference did address the issue of human sexuality, and no doubt most readers know that the bishops approved a resolution affirming the church's traditional teaching on human sexuality [TLC, Aug. 30]. In that resolution, the bishops upheld monogamous, lifelong marriage between a man and a woman and rejected homosexual practice as incompatible with scripture. The resolution then goes on to affirm that all persons, regardless of sexual orientation, are God's children, loved by him and that all baptized, believing, and faithful persons, regardless of sexual orientation, are full members of the body of Christ. It goes on to "condemn the irrational fear of homosexuals, violence within marriage, and any trivialization and commercialization of sex." The vote on the resolution was 526 for, 70 opposed and 45 abstentions.

Since returning from England, I have heard and read about the "Africanization of the Lambeth Conference." This is the theory that the conference was overwhelmed by the large number of bishops from Africa, and that the vote reflects a shift of power in the Communion to African bishops who tend to be biblical literalists or fundamentalists, not evolved to the level of theological sophistication, reflection, and thought that is evident in the First (or developed) World. This is the version that says, "The Africans did it."

I want to say that any such interpretation simply denies the truth of Lambeth. I have looked closely at the Lambeth vote, and would invite you to do so as well.

The Anglican Communion News Service reported that there were 736 bishops in attendance at Lambeth '98. The regional breakdown is as follows:

Lambeth Attendees

177 North America (U.S. and Canada)

139 United Kingdom and Europe

224 Africa

95 Asia

56 Australia, New Zealand and Oceania

41 Central and South America

4 Middle East

The vote on sexuality was:

526 Yes

70 No

45 Abstained

The 526 affirmative votes represents a broad consensus across the Communion. If we were to assume that the "no" votes were broadly spread across the First World or the "North," it is clear that a majority of those bishops voted in favor of the resolution. The Archbishop of Canterbury and I both voted "yes."

If all 70 "no" votes and the 45 abstentions had come from bishops of North America, the United Kingdom and Europe, it would have carried in just those areas by a margin of almost 3 to 1.

Further analysis indicates that if all the African bishops had been present and voted "no," with 45 abstentions, the resolution still would have passed by a vote of 302-294.

The Africans did not do it! We did it. The resolution represents the mind of the Anglican Communion as expressed by the bishops of the Communion around the world.

We have some work to do in reconciling that vote to the faith and practice of the church, and I am convinced that we will do it. I am convinced that Christ will lead us forward in that central mission he committed to the church, to "go forth and make disciples of all — disciples of all nations, baptizing them and teaching them to observe all that he has commanded us." □

The Rt. Rev. Herbert Thompson, Jr., is the Bishop of Southern Ohio.

Incompatible

I wish to express profound disagreement with the article, "Reformed Relations" [TLC, Oct. 11].

Calvinism is incompatible with Anglicanism. There have been a few times and places when Anglicans tried to be compatible with Calvinism in the interest of being inclusive. For the most part, it did not work well, it was not accepted by the Calvinists, and it was then abandoned by the Anglicans. Most Calvinists do not recognize the historic episcopate. Even though Calvinists have a higher view of the sacraments than evangelicals and fundamentalists, Anglicans have a higher view than Calvinists. Calvinists have a confession of faith. Anglicans have always expressed their faith in their liturgy (and hopefully in their lives).

The Lutheran relationship with Calvinists is even more reason for Episcopalians not to enter into relations with the Lutherans.

The Lutherans will not accept the Anglican understanding of the historic episcopate. The Lutherans have a confession similar to the Calvinists. The Episcopal Church is the only alternative for those Americans who want to be Anglican in communion with Canterbury. Americans who want to be Lutherans, Calvinists or generic protestants have many alternatives.

*Michael Richerson
Wichita, Kan.*



October 11 issue

"Calvinism is incompatible with Anglicanism ... Anglicans tried to be compatible with Calvinism in the interest of being inclusive."

It's Good News

The cover had a sailboat catching a gentle breeze [TLC, Oct. 11]. Inside was an article that gave witness to the breeze of the Spirit blowing through our seminaries.

Our seminary graduates are well trained in theology, ecclesiology, homiletics and pastoral care. However, often these same individuals are at a loss as to why their congregations are declining or just not growing. Generally, when I consult with a parish and hear the phrase "why is the church down the street growing and we can't?", the reason breaks down to cultural barriers. Barriers between church and un-churched; Euro-centric and Afro-centric; white collared and blue collared; boomers and x'ers. We frequently focus on what separates us.

Our fear of the unknown immobilizes our outreach. The best cure for fear, still, is education. The article "Studying Christianity in African Culture" in the same issue spoke of a pilot program to let our seminarians experience Christianity in different cultures. I can only believe that this program

will help open our future church leaders to the possibilities for cross-cultural ministry on a local level. This is definitely good news for those who want to see the good news shared.

*Bob Wyatt
Missioner for Evangelism
Diocese of Maryland
Baltimore, Md.*

Not the Same

In his Viewpoint article [TLC, Oct. 18] Fr. Carlson puts remarriage after divorce in the same category as same-sex sexual activity, with the former presented as actually more of a departure from our Christian heritage than the latter.

I think this is unreal. The first is the opportunity to enter again after the death of a marriage into the God-given way of relating to another sexually, while the latter is not, as our heritage and our own bodies tell us.

As for the scripture passages that appear to condemn all remarriage after divorce, I believe they are seen in a somewhat different light when we consider that the Greek word used in these passages that is often translated

“divorce” means “to put away” (as the King James Version has it in Mark 10). This suggests to me a doing of violence to someone, which doesn’t describe the situation of everyone involved in divorce.

Also, there are the provisions made historically by the church for the possible blessing of remarriage after divorce. It is not as God intended at Creation, as Jesus pointed out. But, as Fr. Carlson observes, we don’t live in a perfect world now, and sometimes divorce seems to be the lesser of the evils available, and remarriage can be and often is a manifestation of the grace of God and the love between Christ and his church.

*(The Rev.) James E. Marshall, obl, OSB
St. Benedict’s Abbey
Bartonville, Ill.*



October 18 issue

Virtual Reality

I enjoyed Carroll Anne Sheppard’s amusing essay, “Meeting God in Cyberspace” [TLC, Oct. 18]. She offers an interesting, though non-traditional perspective in reality, standing “at the door of the virtual world and gazing into it with any regularity.”

Traditional theology, i.e., from patristic times up through medieval, viewed reality and the heavenly realm as the real thing. Lest we be too hasty in abandoning Plato for Aristotle, perhaps we should examine the reality in which we stand in respect to the moral sickness of our time and ask

ourselves if we may have substituted a virtual God for the real Thing. Virtual reality may be other-worldly from a cybernetic perspective, but I vote for the platonic view that we are but a shadow (virtual) of the real Thing.

*(The Rev.) Frederick Hart
Grace Church
Riverhead, N.Y.*

Apples and Oranges

Nancy Westerfield’s piece on the blessing of the animals at St. Luke’s [TLC, Oct. 4] celebrated that church’s ministry to its community. I am wondering, then, why she lifted up their ministry by bringing down that of a very different church? She refers to the blessing at the Cathedral of St. John the Divine, and scoffs at its “spectacle” and “entertainment,” assuming that St. Luke’s involves its local community more than the New York cathedral does.

Actually, St. John’s has a tradition of hands-on involvement with its local community. Because it is a cathedral, the scale of its celebrations is different. Ms. Westerfield is comparing apples and oranges. Why is it necessary to disapprove of one church’s work in order to celebrate another’s?

Unfortunately, this kind of comparison has been common recently. An editorial joyfully described how a conflict in a parish in South Carolina was resolved by allowing a group in the church to form a new parish [TLC, Sept. 27]. In contrast, the editorial claimed, is the situation in Little Rock, Ark., where a church has not been allowed to form. Conflict in parishes is complex. Rarely does one solution in one situation easily apply to another. It is divisive to accuse the authorities of the Diocese of Arkansas of failing to apply the happy solution of a different conflict to their own.

Again, several months ago, an article condemning informal practices (like the celebrant saying “good morn-

ing” before the service) made me wonder: Can’t the writer imagine that for different parishes different practices create more authentic worship for their members? Is it not positive that there is a spectrum of formal and informal worship in our church?

Why can we not celebrate good things — ministries, events, moments of grace — in the church without using them to accuse others?

*(The Rev.) Leslie Nippes
Little Egg Harbor, N.J.*

Back to the '50s?

Similar to certain parts of her Mitford novels (re: Why doesn’t the reader hear about Fr. Tim and Cynthia’s premarital counseling with his close, long-time personal friend and bishop?), I found the interview with Jan Karon [TLC, Oct. 4] to be a real disappointment. How could any experienced reporter from TLC allow responses to questions about the Episcopal Church, such as “*You have abandoned your headship,*” or “*The mainstream church has broken my heart,*” or “*I don’t care ... for its sometimes slovenly theology...*” slip by without further explanation?

While I recognized that the character “Fr. Tim” seems to prefer traditional liturgy, did Fr. Du Priest want us to conclude by the minimal statements of Ms. Karon, that she’s basically a status-quo, back-to-the-’50s church person, a member of the Prayer Book Society?

If so, I will have to read any future books from Ms. Karon with this in mind.

*(The Rev.) Russell W. Johnson, Jr.
St. Peter’s Church
Kansas City, Mo.*

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Texas Parish 'Looking Elsewhere'

(Continued from page 6)

Payne, he said, "It is my genuine belief that this situation does not require a trial if you will let me simply ... transfer my license to a bishop in the greater Anglican Church." Further, he says, "I believe I have a higher authority to answer to ... I do respect you and honor your position, but as I have expressed my heart to you, I also have taken a stand on a conviction that God has placed deep within, so I, therefore, cannot submit to your directive."

Bishop Payne's pastoral letter to parish members, also dated Oct. 19, indicates that as late as Oct. 9, during a discussion of parish funding, he had no indication from Fr. Tripi that he intended to "remove himself from the Diocese of Texas and the Episcopal Church." That, he said, was not made known to him until Fr. Tripi's letter of Oct. 12.

At press time, Bishop Payne had sent representatives to three of five scheduled parish meetings, designed to give parishioners information about the financial status of the church and the intention of its leadership to seek other episcopal leadership. The bishop said, "At each meeting it was made clear that my representatives were present, although not invited, and would not be allowed to speak or respond to questions. They were prohibited from speaking even when their intention was to correct erroneous information."

Fr. Tripi and his leadership "have concluded that we can no longer compromise Truth for the sake of the unity. We believe that we will be accountable to Christ for our custody of the gospel, and its spread. We believe that for some of us, now is the time to establish ourselves as faithful followers of Christ, which puts us in conflict with the national Episcopal Church."

Fr. Tripi and the church leader-

ship have provided the congregation with answers to the questions which they say can reasonably be answered at this time; at the informational meetings more specific issues and questions can be raised. A congregational meeting was set for Nov. 1, at which time a survey was to be taken.

Bishop Payne, in a news release, said, "I am extremely saddened that

**"I have every confidence
that a thoroughly
orthodox expression
of the faith will
flourish and grow and be
a beacon of hope
for our whole church
nationally."**

Bishop Payne

Tony has not caught the vision of my leadership. Since I became bishop four years ago, I have forcefully advocated being a people who live in a loving, outwardly focused community of miraculous expectation. I have every confidence that a thoroughly orthodox expression of the faith will flourish and grow and be a beacon of hope for our whole church nationally." The bishop indicated that the parish's financial crisis, "in concert with an unwillingness to work positively for health within the Episcopal Church, has led to the current state of affairs," according to the prepared statement.

Asked if Fr. Tripi thought the parish might split over these issues, he said, "If there's one congregation in the Diocese of Texas that can get through this — this is the one."

YOU'LL FIND IT ON PAGE 20

Tragic Death in Wyoming Reveals Brokenness of Humanity

(Continued from page 7)

time) a member of their community lost. Broken are the hearts of a people in a state not much embroiled in social issues. Broken are the politics lashing out at a people demanding hate crime legislation.

Broken are the ravenous media sneaking around scavenging that hopeful glimpse of family in pain. Broken are they from afar as they contemplate the story that will make their day's wages so they can be on to the next. Broken are the police as they try to keep order behind barriers and safety zones.

Broken are the protesters in the park across the street carrying placards of hate against those with different sexual orientations. Broken are those, claiming to be Christians, following a leader on the lawn espousing: "God hates fags." Broken are the skinheads and the KKK, all on the lawn. Broken are the pro-gay and lesbian groups also protesting.

Broken are the family members: the mother who is mourning the loss of her own beloved son, and the father grieving the loss of his own flesh and blood in such a painful way. Broken is a younger brother not knowing how to react, and a group of family huddling together trying to make sense out of it all. Broken is a community bewildered at the loss of a mild-mannered, quiet friend.

Broken is a church community taking phone calls of condolence from a world beyond the borders of the United States. Broken are a clergy staff and volunteers trying to keep confidential the business of a family. Broken is a rector trying to direct emphasis and energy to the gospel and a Jesus of healing. The tears of heaven weep over the brokenness.

An hour before the funeral is to begin, heaven's tears turn into big beautiful white snowflakes. The flakes begin to accumulate upon all the brokenness. Those protesting in the park get covered so that they turn inward for some sort of warmth. Those awaiting the opening of the church doors turn toward the church, some praying, some singing, some just waiting silently.

Soon after the doors opened, the church quietly filled up to a capacity of 700 for a real celebration of life. Cocooned on the inside of the building, safe from the ravaging snow storm on the outside, the transformation began to take place. The congregation sang out "All Things Bright and Beautiful." Cousins and other family members offered poems, Bible readings of comfort and hope and a homily for promise. The Holy Eucharist was celebrated to offer to all the strengthening of again being joined with each other and Jesus in the mystical meal.

After the "Prayer of St. Francis" and the rousing hymn "Lift High the Cross," the gathering dispersed. As the body left the church, they left to an outside totally covered with the whiteness of snow, perhaps symbolic of God's grace which covers all things. Where there

had been protesting and brokenness, now it was gone because of six inches of great white.

Christian celebrations of life are basically the same. What begins in brokenness ends in grace. This funeral was in the national spotlight, because Matthew became a symbol of the outcome of hatred. Those who went to the funeral were also symbolic. They wished to remain faceless to preserve the dignity reserved for each mourner who privately looks to God for healing grace at this time.

The real story of the death of Matthew Shepard is God's grace and hope and promise in spite of ugly death. Any other agenda makes no difference in the eternal outcome. What begins with weeping ends in the whiteness of grace.

(The Rev.) Thomas Johnson



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with

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Safe from the Storm

As Hurricane Georges bore down on the Gulf Coast, nearly a million worried people evacuated southern Louisiana, including several hundred thousand from New Orleans. About 50 of these refugees found a gratifying experience with another George.

St. Michael's Church is located in Pineville, La., in the Diocese of Western Louisiana. Its rector, the Rev. George Gennuso, Jr., heard of the many people fleeing north looking for refuge. He informed the Red Cross that he'd be able to take up to 75 people and house them at the church.

On Sunday morning, Sept. 27, Fr. Gennuso asked the members of his congregation if they would help anyone seeking refuge at the church. Without hesitation, they agreed. However, an elderly parishioner, Miss Ruth, celebrating her 97th birthday, asked him with a sly smile, "Have you ever considered that you might want to change your name? The people left Georges to come to George."

By 2 p.m., the first of 50 people arrived, directed from Interstate Highway 49 by signs posted by St. Michael's parishioners. Most were families and came unprepared, with only the clothes they were wearing, and a few treasured possessions.

Members of the congregation supplied blankets, pillows and other necessities for the refugees. Although the Red Cross had promised food for those housed in the parish hall and Sunday school classrooms, the congregation prepared all the meals and served them, with no thought of compensation.

"It made me feel like I was in the right place," said Fr. Gennuso, who has been rector at St. Michael's for only three months. "It taught me what 'servinghood' is all about."

From Sunday afternoon until Tuesday morning, St. Michael's was home for families trying to keep out of harm's way. They had fled the threat of a storm named Georges and found safety, caring and Christian love in the arms of a congregation led by a man named George, two names they will never forget.

Jon Crane

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POSITIONS OFFERED

RECTOR: Church of the Advent, Boston, seeks a solid Anglo-Catholic priest who is clear and firm in his own beliefs and demonstrates Christ's grace and charity in his pastoral work, his theology and leadership. Also, we seek a priest who will guide us and help us to strengthen our spiritual lives and equip us for our ministries. The liturgy of the Church of the Advent takes place in a building of high Victorian Gothic style. Liturgy and ceremonial are influenced by that same style allowing music, flowers and architecture to blend together harmoniously to the glory of God. This is the environment in which our rector is to offer up the Mass devoutly and to preach the Gospel in interesting, Christ-centered, biblically based sermons. Send inquiries to: **The Search Committee, Church of the Advent, 30 Brimmer St., Boston, MA 02108** by Nov. 29, 1998. E-mail address is advsrch@ma.ultranet.com

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**

FULL-TIME YOUTH MINISTER: Medium-size parish is seeking an assistant for Christian Formation for Youth and Children of a vibrant and growing church with a historic tradition in downtown Springfield. Individual must have love and respect for children and youth in programs (3-18 years) and successful experience in working with youth, Christian education and outreach programs. College degree minimum; M.Div. preferred; open to lay or ordained; Episcopalian preferred. Please send cover letter, resume, references and CDO profile, if applicable, to: **Search Committee, Christ Episcopal Church, 601 E. Walnut St., Springfield, MO 65806** or FAX (417) 866-1301. Position open now. For complete job description, address inquiries to assistant rector, the Rev. Heather M. McCain (417) 866-5133.

POSITIONS OFFERED

FRENCH RIVIERA: St. Mark's Anglican Church, Sophia Antipolis, seeks enthusiastic and energetic priest, recently retired, for ecumenical British-American congregation. Skills in children's ministry desired; commitment to outreach to English speakers in area essential. St. Mark's offers in return fully furnished apartment in Antibes, car, medical insurance and expense allowance. Appreciation for French language and culture a plus. Inquiries to: **Beryl Arnould, Fax 011 33 4 93 42 71 83.**

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. 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.**

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DIRECTOR OF YOUTH AND CHRISTIAN FORMATION. Growing church on the Southwest coast of Florida is seeking a full-time professional to oversee all children's and youth ministries and formation. Please send resume to: **Youth Support Team, St. Hilary's Episcopal Church, 5011 McGregor Blvd., Fort Myers, FL 33901.**

YOUTH OFFICER sought for midwest diocese. Full-time position for lay or ordained person, available January, 1999. Qualified applicants will have bachelor's degree or M.Div. and three years' experience in youth ministry. Duties include assisting parishes, developing youth leaders, oversight of diocesan youth programs, expanding communication among youth members. Send letter and resume to: **Deployment Officer, Diocese of Kansas, 835 SW Polk, Topeka, KS 66612 or FAX (785) 235-2449.**

RURAL PARISH seeks priest-in-charge to live and pastor in our farming and logging community. Eighty-member congregation with historic, beautiful building and cemetery on the west bank of the Mississippi River. Three-bedroom house with study, cash stipend, health and life insurance provided. Especially suited for a retired priest who likes to hunt and fish. One Sunday liturgy and the need to develop a few programs, especially for the younger people of our community. Sixty miles from Baton Rouge. Come share in our ministry at St. Stephen's, Innis. Contact: **Canon Ronald Clingenpeel, 1623 Seventh St., New Orleans, LA 70115.**

VICAR: St. John's Episcopal Church, Logan, UT. Growing parish in university community. Send resume and CDO profile to: **Vicar Search Committee, St. John's Church, 85 E. 100 N., Logan, UT 84321.**

RETIRED? Small mission in southwest New Mexico is looking for a retired priest to live in the Lovington area and to promote church growth. Send letter with resume to: **The Office of the Bishop, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107**, with copy to: **St. Mary's Episcopal Church, P.O. Box 883, Lovington, NM 88260.**

THE DIOCESE OF CENTRAL PENNSYLVANIA is seeking clergy for pastoral size ministry in small towns in Central Pennsylvania where the living is less frantic and scenery varied by the seasons. We are presently searching for candidates for one position, and by the first of the year there will be two additional, similar positions seeking candidates. Rectory provided. Please contact: **The Ven. Paul Donecker, P.O. Box 11937, Harrisburg, PA 17108. E-mail: archdpd@aol.com**

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: The Church of St. John the Evangelist in central New Jersey is seeking a spiritual leader with the pastoral skills needed to promote the gifts of its parishioners outward in order to meet the challenges of an urban community. St. John's offers the joys of a small family parish coupled with the spirit of Anglican tradition. Please send letter of interest and resume with CDO profile to: **Search Committee, The Church of St. John the Evangelist, 189 George St., New Brunswick, NJ 08901-1319.**

MISSIONARY OPPORTUNITY for young/retired Spanish speaking priest for Latin-American community in Rome. Possibility of combining this with outreach ministry to political refugees. Please contact: **Fr. Michael Vono, Via Napoli 58, 00184 Rome.** Telephone +39 06 4883339, fax +39 06 4814549 or e-mail spaul@mclink.it

INTERIM PRIEST: Christ the King Episcopal Parish, Frankfurt-am-Main, Germany. Lively and committed international congregation, with emphasis on children and music, seeks experienced priest as interim rector. Nine months, full-time, from Jan. 1, 1999, with possibility of extension. Fax resume, CDO profile, names of current references to: **Bishop Rowthorn, Convocation of American Churches in Europe 011-33-1 40 27 03 53.**

RECTOR WATCH. Total ministry parish seeks part-time priest for the next three years or so. If you understand "total ministry," would like to live in Colorado, don't need to preach every Sunday or cover all the ministries, would like to help a lively, established parish get into and up to speed in a brand new facility, contact the **Parish Administrator, P.O. Box 29279, Thornton, CO 80229.**

RECTOR: Northeastern New Jersey Anglo-Catholic parish seeks full-time rector to build upon its traditional strengths in liturgy and music, and to expand its Christian education program and to promote parish growth. Please respond promptly with letter and resume to: **Search Committee, Grace Episcopal Church, 9 Harrington Ave., Westwood, NJ 07675.**

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.**

MINISTRY TO CHILDREN, YOUTH AND THEIR FAMILIES: St. Bartholomew's in Hartsville, SC, offers a full-time staff position to provide leadership for the Christian development of all its young people. Organize, coordinate and lead Christian education program, youth groups, youth confirmation, VBS, grade school group (Kids for Christ!), children's choirs, acolytes and more. Loving, growing parish. Hartsville designated one of only 10 cities nationwide as "All American City" for dynamic, effective community life and development. Seeking either ordained or lay Episcopalian; professionalism, maturity, ability/desire to work with parents and to integrate children/youth into life of larger congregation. Reply to: **The Rev. Ted Duvall, P.O. Box 427, Hartsville, SC 29551.**

POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: St. George's Episcopal Church, located in Nashville, TN, seeks a lay minister to oversee the education program for this 3,000-member parish. Responsibilities include: management of volunteer teachers and curriculum for ages 3-10, advisor for youth and adult curriculum, and working in conjunction with large staff of clergy and laity in the programming and liturgy of the church. St. George's offers a unique opportunity for creative ministry in a parish with many resources. Experience preferred. Generous compensation package offered. Send resume to: **The Rev. Rick Sanders, 4715 Harding Rd., Nashville, TN 37215.**

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**

ASSISTANT RECTOR: St. James Episcopal Church, Alexandria, LA, is seeking an experienced priest to join our staff as assistant rector. We are a program size church and the cardinal parish of central Louisiana. We offer 9 Eucharists each week. Full range of ministry and liturgical duties with primary responsibilities in pastoral care, hospital and home visitation, training of LEM's and lay pastoral visitors. Send resume and CDO profile to: **The Very Rev. Dr. Paul D. Tunkle, Rector, St. James Episcopal Church, 1620 Murray St., Alexandria, LA 71301, office (318) 445-9845, FAX (318) 473-8236, e-mail stjamepis@linknet.net**

THE FUTURE LOOKS GOOD! Seeking full-time rector as liturgical leader, spiritual counselor, journey companion with 240 communicants focusing on growth, development and revitalization. **St. Alban's Episcopal Church, 7230 E. 29th N, Wichita, KS 67226.**

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ENGLAND AND WALES: Saints, singers, Shakespeare, castles, cathedrals, choirs; Roman ruins and Brother Cadfael! Aug. 19-Sept. 1, 1999. Further information: **clwebber@aol.com or (860) 364-1139 or Box 1724, Sharon, CT 06069.**

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Appointments

The Rev. **Miriam Gelfer** is priest-in-charge at Grace, 76 Eldredge St., Newton, MA 02158.

The Rev. **John C. N. Hall** is rector of St. Matthew's, 901 W Erie St., Chandler, AZ 85224.

The Rev. **Dena Harrison** is rector of St. James', 1803 Highland Hollow Dr., Conroe, TX 77304-1859.

The Rev. Canon **Rayford B. High, Jr.**, is canon for pastoral ministry of the Diocese of Texas, 3203 W Alabama, Houston, TX 77098-1701.

The Rev. **William (Will) Hood** is rector of St. John's, PO Box 968, LaPorte, TX 77572-0968.

Retirements

The Rev. **Harvey G. Cook**, as rector of Christ Church of the Ascension, Paradise Valley, AZ; add: 20129 N Painted Sky Dr., Surprise, AZ 85374.

The Rev. **Maeva Louise Harris**, from active ministry in the Diocese of Texas.

The Rev. **Russ Minter**, as rector of Christ Church, Eagle Lake, TX.

The Rev. **George Westenberg**, as rector of St. Michael's, Marblehead, MA.

Deaths

The Rev. **Arthur L. Bice**, 86, retired priest of the Diocese of Albany, died Aug. 19 in Tampa, FL.

Born in Springfield, IL, Fr. Bice graduated from Washington & Lee University and

Seabury-Western Theological Seminary. He was ordained deacon and priest in 1940. Fr. Bice served as rector of Trinity Church, Lincoln, and vicar of St. John the Baptist, Elkhart, IL, 1940-44; rector of Ascension, Troy, NY, 1944-57 and vicar of St. Margaret's, Menands, NY, 1951-57. He was rector of Emmanuel, Little Falls, NY, from 1957 until his retirement in 1977. He also served as priest-in-charge of St. Peter's, Fourth Lake, NY during the summers. Fr. Bice is survived by his wife Elizabeth.

The Rev. **George Anthony Detor**, retired priest of the Diocese of Western Louisiana, died Aug. 4 at Glenwood Regional Medical Center in Monroe, LA, after a brief illness. He was 70.

Fr. Detor was born in Syracuse, NY. After graduation from Seabury-Western Theological Seminary, he was ordained deacon in 1954 and priest in 1955. He served as vicar of St. Mark's, Chenango Bridge, and St. Luke's, Harpursville, NY, 1954-56; vicar of St. Andrew's, New Paltz and Holy Trinity, Highland, NY, and chaplain at State University of New York - New Paltz, 1956-59; assistant to the dean of St. Matthew's Cathedral, Dallas, TX, 1959-61; vicar of St. Christopher's, Trona, CA, 1961-62, vicar of St. Joseph's, Buena Park, CA, 1962-69; vicar of St. Michael's, Riverside, CA, 1969-74; rector of St. Andrew's, Torrance, CA, 1974-85; and in several staff capacities for the Diocese of Los Angeles between 1966 and 1985; and as vicar of St. Patrick's, West Monroe, LA, 1985-90. He is survived by his wife, Phoebe, two children and two grandchildren.

Francisco Navarro-Bermudez, 63, an active member of the Diocese of Delaware, died Sept. 16 of cancer.

A native of Costa Rica, Mr. Navarro served on the diocesan council and with the Hispanic congregation at Calvary and Trinity, Wilmington, DE. At the national church level, he was a member of the Standing Commission on Domestic Mission and Evangelism. He was a chaplain for Bishop Tennis and, at one time, was postulant for local ordination. He had been active as a member of Ascension, Claymont, and at Trinity and Immanuel Highlands, Wilmington, DE. Mr. Navarro is survived by several cousins.

Church Musicians: Are you about to move up the scale, transpose your position from point A to point C#? Are you about to take a Major organ bench or sing a new song? Add your name to "Benches and Lofts", our new "musicians' People and Places" which will run in the two music issues, November and April.

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Next week...

Book & Gift Issue

CHURCH DIRECTORY

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ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

HARTFORD, CT

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Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean: Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

WASHINGTON, DC

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The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 4 (1S & 3S, Oct-May). Daily Eu (Wed 7:30), HS & Eu (Fri 12:10). Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street
2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

WILMINGTON, DE

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The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon Precentor Darryl Roland, D.M.A.
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

STUART, FL

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The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
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Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL (CHICAGO WEST SUBURBAN)

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The Rev. Thomas A. Fraser, r
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INDIANAPOLIS, IN

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Monument Circle, Downtown
The Very Rev. Robert Giannini, dean
Sun Eu 8, 9 & 11, 10 Christian Ed

(CONTINUED ON NEXT PAGE)

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-ern, 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.

CHURCH DIRECTORY



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MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12,
4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

ST. THOMAS 5th Ave. & 53rd St.
The Rev. Andrew C. Mead, r (212) 757-7013
Sun Eu 8, 9, 11. Choral Ev. 4. Wkdays MP & Eu 8, Eu 12:10, EP
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12:10. Sat Eu 10:30

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Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays:
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC
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May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

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The Rev. A.W. Klukas, Ph.D., v
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed
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