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Northern California	June 8-9
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Tennessee	October 12-14
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Hawaii (Lay)	November 13



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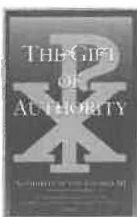


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ST. NICHOLAS OF MYRA DECEMBER 6
Venerated patron saint of sailors, captives, and especially of children

ST. AMBROSE OF MILAN DECEMBER 7
One of the four great Latin Fathers and Doctors

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AROUND THE DIOCESES

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SUNDAY'S READINGS

Deliverance Proclaimed

'To Jesus Christ be the glory both now
and to the day of eternity'

(2 Peter 3:18b)

The Second Sunday of Advent

Isa. 40:1-11; Psalm 85 or 85:7-13; 2 Pet. 3:8-15a, 18; Mark 1:1-8

The words of comfort with which our lessons begin mark that place in Isaiah in which prophecies of consolation for God's people become paramount. Following the 39 chapters which emerged in the time before Judah was conquered and its nobles deported to Babylon, the 40th chapter begins the prophecies of return from exile and the completion of the period of punishment for generations of sin. "Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid."

The message is one of exultation. It is so powerful that it must be proclaimed from a "high mountain," and promises that God will come in might with his recompense before him, but also presents him in images of tenderness, gathering lambs in his arms.

Almost jarringly, however, in the middle of the lesson is the teaching that people are grass, inconstant and destined to fade. The promise of

restoration and glory appears to be severely mitigated by the simple observation of human impermanence. Although the lesson celebrates the return from exile, the promise of eternal life is not yet part of the prophecy. More than 500 years would pass before God's decisive word on human impermanence would be given.

The lesson from Mark provides expansion and deepening of the theme Isaiah introduces. In the gospel, John's call to repentance is identified with the images associated with the unprecedented comfort proclaimed by Isaiah. But in place of the fading nature of humanity, John promises the baptism of the Holy Spirit by the one who "comes after" him. Exultant as the prophecy of return home from Babylon was, it was only foreshadowing the words of the Baptist, proclaiming deliverance from the exile caused by sin.

Look It Up

In the lesson from Isaiah, it is the people who fade and the word of God which stands forever. In the epistle, what is it that fades (is dissolved), and what stands forever (is given as new)? How are these passages to be reconciled?

Think About It

Most people today probably think of John as one who baptized. But his baptism was not connected with the later rite of Christian initiation. He called people to repent and confess their sins, and baptized those who responded. How could he do this and still be so popular?

Next Sunday Third Sunday of Advent

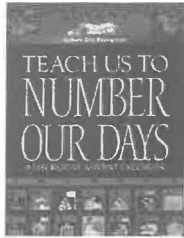
Isa. 65:17-25; Psalm 126 or Canticle 3 or 15; 1 Thess. 5(12-15)16-28; John 1:6-8, 19-28 or John 3:23-30.

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Getting Ready for a New Year

By Travis Du Priest



TEACH US TO NUMBER OUR DAYS: A Liturgical Advent Calendar. By Barbara Dee Baumgarten. Morehouse. Pp. 160. \$16.95 paper.

Workbook for making an Advent calendar out of just about any material available — even junk mail! Follows the calendar, has concise commentary and ample line-drawing illustrations.

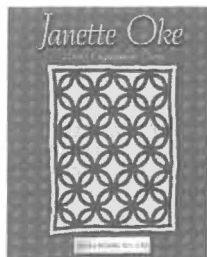
Stations of the Nativity



Raymond Chapman

STATIONS OF THE NATIVITY: Meditations on the Incarnation of Christ. By Raymond Chapman. Morehouse. Pp. 93. No price given, paper.

Earlier I reviewed this writer's *Stations of the Resurrection* and very much liked it. In this new one, we have prayer and adoration centered on the Annunciation and Visitation, Joseph's Dream, the Birth of Jesus, Magi, Flight into Egypt and Return to Nazareth to name some of the 14 "stations."



JANETTE OKE 2000 ENGAGEMENT CALENDAR. Bethany House. Pp.192. \$14.99.

A stylishly printed, hardbound engagement calendar sprinkled with

quotations from scripture and Janette Oke's own writings. Simple but charming decorations.



CHILDREN'S LETTERS TO GOD: A Calendar for 2000. Compiled by Stuart Hampf and Eric Marshall. Illustrated by Leanne Franson. Workman. Pp. 28. \$9.95 paper.

I reviewed (and liked very much) the book from which this calendar is adapted. Bright colored illustrations

with "a letter to God" from different children each month. July: Dear God, Does it hurt a tree if you chop it down? If it does I don't think anybody should. Maureen.



THE ORIGINAL 365 BIBLE VERSES A YEAR CALENDAR: 2000. Workman. \$9.95 paper, with plastic backing.

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From Football to the House of Bishops

Former Bronco elected Bishop Coadjutor in Los Angeles

The Diocese of Los Angeles elected the Very Rev. J. Jon Bruno, a nominee from the floor, as bishop coadjutor Nov. 13. Fr. Bruno, 53, has served as provost of the Cathedral Center of St. Paul, Los Angeles, since 1992.

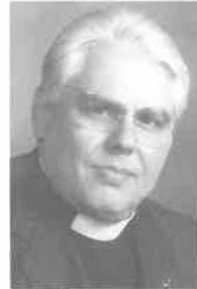
Election came on the eighth ballot at a special convention of delegates assembled at St. Vincent de Paul Roman Catholic Church in Los Angeles. Electors included 248 clergy and 372 lay delegates representing the 148 congregations of the diocese.

Fr. Bruno was not the only one to be nominated from the convention floor. Also nominated from the floor was the Rev. Kathleen J. Cullinane, rector of St. Mary's, Los Angeles, who eventually finished second in the voting.

Assuming consents, the bishop coadjutor-elect is expected to begin his new ministry following rites of consecration and institution scheduled for April 29, 2000.

Four additional candidates, nomi-

nated by a diocesan search committee, were the Rev. Ralph T. Blacknan, rector of St. Andrew's, Tacoma, Wash.; the Rev. Herbert Draesel, Jr., rector of Holy Trinity, New York City; the Rev. Gary R. Hall, senior associate for education at All Saints', Pasadena, Calif.; and the Rev. Kirk S. Smith, rector of St. James', Los Angeles.



Fr. Bruno

"Jon Bruno is a man of the people, a priest of this diocese, born in Los Angeles. He is a dedicated pastor with a strong record of commitment to social justice," said the Rt. Rev. Frederick H. Borsch, Bishop of Los Angeles, following the election. "I am much looking forward to continuing to share in ministry together with the man who has been provost of our cathedral."

"We need to work together as a diocese, to be reconciled, and we need to love each other in the name of Christ,

and be the people of God that we're called to be, sharing the peace of God with the people around us in the best possible way we can," Fr. Bruno said in an interview immediately after his election. "We need to plan ahead, to give of ourselves, and to use all of our gifts and talents like the gospel lesson for tomorrow says, and then we need to reach out to those who are less fortunate, and disenfranchised, and bring them to fullness of life."

Fr. Bruno is a graduate of California State University Los Angeles and Virginia Theological Seminary. He also holds a license in criminology from Long Beach State University and was a police officer in Burbank, Calif. He was ordained to the priesthood in 1978 in the Diocese of Los Angeles. He also played professional football with the Denver Broncos.

In 1984, he married Mary Woodrich Bruno, who is a law administrator and long-time human resource professional. They have three adult children and two grandchildren.

Diocese of Los Angeles News Service

Befriending Our Sisters, Beholding Our God

The 1999 Sacred Circles Conference, A Celebration of Women's Spirituality at Washington National Cathedral, began Nov. 5, as the cathedral opened its medieval replica labyrinths.

"What we are about at this conference is ... affirming that relationship is a gift from God." The words of the Rt. Rev. Jane Holmes Dixon, Bishop Suffragan of Washington, rang true throughout the two-day seminar as 1,000 women from diverse faith traditions filled the cathedral and openly embraced the conference theme: celebrating the life-giving and life-transforming power of women's relationships.

Keynote speakers Diane Rehm, host on National Public Radio, and Bishop

Dixon, the second woman ordained a bishop, ignited a reverence for the sanctity of women's relationships as they spoke of their 30-year friendship.

The team related how the friendship began slowly when they were stay-at-home mothers eyeing one another suspiciously at church suppers. Eventually, they bonded as a result of Ms. Rehm's impending hysterectomy and Bishop Dixon's compassionate response. At one point, a dramatic "falling out" in their relationship became so intense they sought the help of a therapist who helped them realize how precious the friendship was. An understanding that true friendships are woven deeply into spiritual development also helped them awaken to their callings: one as

a priest and the other as an international radio host. Now, despite complex lives as highly visible professionals, they renew their relationship daily with a 7 a.m. telephone call that both women count on.

Bishop Dixon notes that she prays before speaking to Diane: "That telephone conversation is for me an extension of that conversation with God . . . that incarnate presence. To say to me, Jane Dixon, you're all right and you can do it. I love you for that."

Ms. Rehm's answer is illuminating: "It has been life changing in my sense, because I know that I am a better person because of Jane . . . and I commend friendship to you in the deepest,

(Continued on page 11)

Institute at Nashotah Honors H. Boone Porter

Nashotah House has announced it will begin the "Boone Porter Institute" in its summer 2000 term. Named for the late Rev.



Canon Porter

Canon H. Boone Porter, who began his seminary-teaching ministry at Nashotah House, the institute will offer education and training for a variety of local ministries.

At its recent meeting, the Wisconsin seminary's board of trustees approved the use of a \$10,000 gift in memory of Canon Porter to be the seed money to begin the institute in his honor. Specific course offerings and tuition will be announced in January.

"The donor asked that we use the money in the furtherance of the aims of the 'Living the Covenant' conference [TLC, July 11], which was the last project Fr. Porter worked on," said the Very Rev. Gary W. Kriss, dean and president of Nashotah House. "His very last project, which came to its fulfillment in the week after he died, was a conference focused on local ministry and its corollary, 'local training.' Fr. Porter had been a champion of this concept for many years. The seeds that he helped to plant are now bearing fruit all over the church."

Nashotah House professor of parish ministry, the Rev. Michael Tessman, will be the director of the new Boone Porter Institute.

"We recognize that the church needs to recover a sense of the mission and ministry of every mature Christian, moving from a primary focus upon 'membership' to one of 'discipleship,'" Fr. Tessman said.

The purpose of the Boone Porter Institute will be to broaden the seminary's educational offerings for leadership and to train persons, whether lay or ordained, for specific ministries in such areas as parish development, church growth, small group facilitation, mentoring skills, workplace spirituality and servant leadership.

Canon Porter served as editor of *The Living Church* from 1977 to 1990.

Couple Shared Passion for Travel

Two passengers on EgyptAir Flight 990 were members of St. Peter's, Redwood City, Calif.

Fred and Lilla Wong, active members of St. Peter's Church, Redwood City, Calif., were inveterate travelers. They were especially fond of Elderhostel, which combined Lilla's love of learning with their mutual love of travel. That all ended Oct. 31, when EgyptAir Flight 990 plunged into the Atlantic Ocean somewhere near Nantucket Island, Mass.

As members of St. Peter's for 42 years, Fred ushered and Lilla had been directress of the Altar Guild, president of the Episcopal Church Women and a volunteer in the church's gift shop. Both had served on the vestry.

The Rev. Chip Barker, rector of St. Peter's, described the Wongs as good people, who were "always supportive, always had an encouraging word." The Rev. Andrew Walmisley, Fr. Barker's predecessor for four years and currently rector of All Souls' in Berkeley, recalled that "Lilla was always upbeat and positive," adding, "I loved her. She was a great and wonderful woman."

Fred Wong, 85, was one of nine children. He was born in Nevada City, Calif. and worked as a naval architect, first with the U.S. Navy, then with Fluor Corporation, retiring in 1982.

Lilla Wong, 80, a native of San Francisco, was one of four children born to the Rev. Daniel and King Yoak Wu. Fr. Wu, the first ordained Chinese Episcopal priest in the United States, was the first vicar of True Sunshine mission,

which had congregations in both San Francisco and Oakland.

The latter was the forerunner of Our Saviour Parish, to which sister Mary Jue and brother Thomas Wu belong. Lilla's



Fred and Lilla Wong

younger sister, Elizabeth Ko, is a member of St. Paul's in Oakland.

Like her father, who taught English to newly arriving Chinese, Lilla spent much of her time teaching English, not only to Chinese, but to Thais, Cambodians and Hispanics. But it was the love of learning and simply doing things together that spurred Fred and Lilla's passion for travel.

On the Wednesday before their flight, Lilla told the other women that Fred was feeling dizzy that morning. She hoped he would be all right or they would have to cancel the trip. Erna Daley remembers Lilla saying, "I don't know what I would do without Fred." Fr. Barker probably best expressed family and friends' consoling thoughts when he said "they were together" and they "were doing something they both loved."

In addition to their brothers and sisters, the Wongs are survived by their son, Stanton.

Dennis Delman

Young Clergy Discuss New Ways to Share the Faith

"You are here to share the now-unique experiences of ordination at an early age, to communicate your sense of where the church is and where it is going, and to build relationships with one another — who will be long-term friends and colleagues," said the Very Rev. Guy Fitch Lytle greeting 26 priests and deacons under age 35 from Provinces 4 and 7 meeting at the School of Theology at the University of the South in Sewanee, Tenn., Oct. 26-27.

The participants are among the nearly 300 Episcopal clergy under age 35. They gathered as a regional follow-up retreat to the national "Gathering the NeXt Generation Conference" for ordained persons their age group held at Virginia Theological Seminary in the summer of 1998.

The Rev. Hugh Magers, evangelism officer from the Episcopal Church Center, helped the young clergy to look at issues such as generational identity in the church and a predicted clergy shortage. But the retreat quickly took on a less conference-like character as the free sharing of ideas and experience emerged.

Young priests savored this opportu-



The Rev. Andrea McMillin, Fort Smith, Ark., the Rev. Scott White, Raleigh, N.C., the Rev. Leigh Spruill, Birmingham, Ala., the Rev. Steph Britt, Augusta, Ga., at the conference for young clergy at Sewanee.

nity to be in a clergy gathering where they were not the youngest members by 10, 20, or even 30 years. Kinship quickly arose as individuals shared frustrations.

"I don't believe I will be accepted as a priest until I'm 50," noted one. Another added, "How many of you have been told you'll be a great priest someday?"

Likewise, participants found themselves, like true Generation Xers, not to be terribly interested in ideological, political, or theological differences of opinion. One participant said, "it seems to me that we are just not that interested in fighting."

Episcopal Evangelical Education Society, an organization founded to provide scholarship assistance to students at Episcopal seminaries. Ms. Saffer is a life-long Episcopalian and serves as senior warden at St. Paul's Church, Alexandria, Va.

The Rt. Rev. **D. Bruce MacPherson**, newly consecrated Bishop Suffragan of Dallas [TLC, Nov. 7], and the Rt. Rev. **James M. Stanton**, Bishop of Dallas, celebrated their first official act together

Perhaps the high point of the retreat came when the Rev. Andrea McMillin of Fort Smith, Ark., candidly asked the group, "What is your vision of the church that we will be leading?"

Answers that had clearly been on people's minds quickly followed:

"I see a church much more like the church in Acts."

"I see a church where the books in the church library on sexuality will be dusty and books on mission and evangelism will be worn out from hard use."

"I see a church that openly celebrates lives transformed by the gospel."

"I see a church more like the church in Africa, meeting in people's homes where their needs are most acute."

The retreat concluded with a Eucharist where the clergy committed to continuing new relationships, continuing efforts to imitate the work of the apostles, continuing efforts to carry on the traditions that they have inherited, and continuing to question how the good news of Christ can be shared in new ways with all those who need to hear it.

(The Rev.) Steph Britt and Sarah T. Moore

BRIEFLY

The Rt. Rev. **C. Charles Vaché**, retired Bishop of Southern Virginia, has agreed to serve as assisting bishop of West Virginia after the retirement of the Rt. Rev. John H. Smith. Bishop Vaché will serve from January 2000 until a successor is elected and consecrated. The electing convention is scheduled for May 2001, with consecration in September of that year.

Penelope de Bordenave Saffer has been named executive director of the

as bishops at the Oct. 14 dedication and blessing of the Madelyn H. Chafin Learning Center at the Canterbury Episcopal School in Desoto, Texas.

The Rt. Rev. **Charles Farmer Duvall**, Bishop of the Central Gulf Coast, has announced his plans to retire in the spring of 2001. Tentative plans include the election of the successor bishop during the diocese's January 2001 convention, and the consecration tentatively scheduled for May 12, 2001.

'The Diocesan Church'

Two weeks after he was invested as Connecticut's 14th diocesan bishop [TLC, Nov. 14], the Rt. Rev. Andrew D. Smith presided at the diocese's 215th annual convention, Oct. 30 at Christ Church Cathedral, Hartford. Bishop Smith outlined a vision for what he called "the diocesan church," a term reflecting his call to a renewed sense of the episcopacy and of overall diocesan ministry in Connecticut.

"My dream is for us to gain strength and depth as a diocesan church — parishes connected with bishops in our midst as catalysts for mission, unity and new life," Bishop Smith said in his address. "My dream is for our kids, when they see a staff and miter, not to stare in wide-eyed amazement, as if a creature had just arrived from another planet, but to say, 'Oh, that's a bishop, and he/she is one of us.'"

Bishop Smith asked for and received the convention's approval to

support and provide for the ministry of two bishops suffragan, and an assistant bishop in the interim. The formalities leading to those elections will begin immediately.

While describing his hopes for diocesan ministries, Bishop Smith announced several changes in diocesan staff. In an emotional highlight of the day, he said he had made John ("Jack") W. Spaeth III a lay canon. Mr. Spaeth, a popular and well-known administrator for the diocese since 1980, would have his title changed from "director of administration and finance" to "canon for stewardship and administration" in recognition of his leadership "and to identify his work as the ministry it really is," Bishop Smith said. The announcement was received with a sustained standing ovation.

The convention endorsed the bishop's calls to establish a task force on parish and diocesan mission and to convene youth and adult leaders of the diocese to develop ministry among and for youth. It approved a 3 percent clergy salary increase and a \$4.6 million diocesan budget for the year 2000. The convention also recognized a merger of two parishes in Norwich, and readmitted a mission station in Killingworth into the diocese as a parish.

Karin Hamilton

Missing Pieces

The Rt. Rev. Edwin M. Leidel, Jr., Bishop of Eastern Michigan, advised convention deputies and guests that the fifth annual convention of the Diocese of Eastern Michigan might be a good time to begin a review of its experiment with decentralization.

"I personally believe that our convocation structure is a noble experiment," he said during his address. "There is something very powerful in the notion of empowering local convocational representatives with the



Charles Bash photo

Bishop Leidel wears the "Vision Chasuble" which includes symbols from each of Eastern Michigan's 54 congregations.

money and responsibility to develop local visions that result in local formation and mission. This arrangement has felt pregnant with possibility. And yet, I need to say, indeed I have heard most of you say, that there are some pieces missing in this courageous and holy experiment."

Meeting at St. John's Church in Saginaw Oct. 22-23, Bishop Leidel cited the absence of a forum to do diocesan-wide visioning and strategizing as one of the more significant missing pieces.

"We have no canonically defined entity that can work with your bishop to assist in the visioning and oversight of the diocese," he said. "Perhaps in our initial formation we overdid our structuring for local empowerment out of a fear of becoming overly hierarchical or overly centralized. Somehow we are missing an appropriate tension between what is local and what is global."

The vision of a new, more localized and inclusive way of fulfilling bap-

(Continued on next page)

Albany Nominees Announced

Four priests from the Diocese of Albany are among six nominees for Albany's election of bishop suffragan.

The nominees are: the Rev. Lance B. Almeida, rector of St. Andrew's Church, Millinocket, Maine; the Rev. David J. Bena, rector of Calvary, Burnt Hills, N.Y.; the Rev. Joseph A. Caron II, chaplain for the New York State Department of Correctional Services; the Rev. Mark R. Cole, rector of St. James', Oneonta, N.Y.; the Rev. William R. Hinrichs, rector of St. George's, Clifton Park, N.Y.; and the Rev. Joseph Keblesh Jr., rector of St. Matthew's, Toledo, Ohio.

The election is scheduled for Dec. 3-4 at the Cathedral of All Saints in Albany. The bishop suffragan will serve with the Rt. Rev. Daniel Herzog, diocesan bishop.

AROUND THE DIOCESES

(Continued from previous page)

tismal vows has driven Eastern Michigan's diocesan leadership since even before it was spun off from the Diocese of Michigan in 1994. Keynote speaker, the Rt. Rev. Steven Charleston, dean of Episcopal Divinity School, paid homage to that resolve when he likened Eastern Michigan's pilgrimage to that of a Native American Vision Quest.

Christians have been on vision quests ever since Christ went off by himself into the wilderness, Bishop Charleston said. He urged listeners to keep the vision clear, live the vision through both the triumphs and disappointments and, most importantly, share the vision.

In other news, deputies endorsed a \$968,297 budget for 2000, and committed the diocese to applying at least 1 percent of its annual budget to aid an Anglican diocese located in a heavily indebted Third World nation.

Steve Waring

Next Steps

Delegates attending the convention of the **Diocese of Northern Michigan** in Escanaba Oct. 22-24, gave the go-ahead to a major evaluation of the diocese's life and mission.

The Rt. Rev. Jim Kelsey, who was consecrated Bishop of Northern Michigan in July [TLC, Aug. 15], spoke of the timeliness of the evaluation: The diocese has a new bishop, is entering a new decade, a new century and a new millennium. The year 2000 also will mark the 10th anniversary of the commissioning of the first mutual ministry support team at the Church of the Ascension in Ontonagon.

The diocese, Bishop Kelsey said, has been especially focused in recent years on strengthening the life of small congregations, which had once been locked in a dependence and survival mode. Their revitalization, he said, "has been something close to miraculous for many of us. Now I am

asking myself: 'What is the next step for us?'"

Professional help will be sought in designing and implementing the evaluation, which is to include as wide a participation in the diocese as possible. Information and data will be gathered from most congregations early in 2000 and from seasonal congregations early next summer. A report and strategic planning are expected to be completed in time for next year's diocesan convention.

The convention adopted a \$441,225 budget for 2000.

Lois Prusok

Impact of Technology

Delegates of the **Diocese of California's** Oct. 16 convention approved new clergy salary standards and adopted a \$3.1 million operating budget for 2000, an increase of less than 5 percent over 1999. With virtually no debate, delegates approved the assessment formula: 5 percent of the first \$45,000 of operating income (as defined in the parochial report) and 20 percent of income above \$45,000.

Resolutions passed for action by the next General Convention included a request that all congregations encourage the Boy Scouts of America to accept youth and leaders, "irrespective of their sexual orientation."

In his address to convention, the Rt. Rev. William Swing, Bishop of California, described as "Glorious!" the opening celebration on July 17 of the Diocese's 150th anniversary [TLC, Aug. 8]. Looking at the remainder of the year-long celebration, the bishop reminded convention that the diocese would gather on Sept. 30, 2000, at Golden Gate Park. "Be there," he urged, "and carry just one thing: the vision that you believe God has planted in your heart. What is it that you are all called to be or do?"

Responding to the bishop's call for a second day of theological inquiry, convention delegates approved a resolu-

tion directing diocesan council to establish the task forces, which would explore the rise of technology and its impact on the Christian community's theology and evangelism; our experience of a pluralistic society; and our relationship with other faiths in our community.

Dennis Delman

Election Plans

Delegates to the **Diocese of Nevada's** convention approved a possible May 2000 convention to elect a successor to the late Rt. Rev. Stewart Zabriskie, Bishop of Nevada, who died Sept. 13 after suffering an aortic aneurysm during a diocesan council meeting [TLC, Oct. 3]. Delegates met Oct. 15-17 at the Elko Convention Center. Ginny Hastings, president of the standing committee, chaired the convention.

Mrs. Hastings said the election would take place only if the election committee and nominating committee can complete their work by then. If not, the election will take place at the regular convention in October.

She explained that if the election takes place in May, the necessary consents from the bishops of the church could be obtained during the meeting of the House of Bishops at General Convention in July in Denver. If the election takes place in October, the next bishop could not be consecrated until February or March 2001.

Mrs. Hastings noted the convention theme, "A Spiritual Odyssey" — selected by Bishop Zabriskie — took on a new meaning with the bishop's sudden death.

"We are at a crossroads," she said in her convention address. "We must go through the darkness, but God is with us. And we will go in the light of a new day."

In other business, delegates approved a budget of \$671,534 for next year. Allen Duke, diocesan treasurer, noted that the budget is balanced.

Delegates also listened to a controversial plan to enlarge Camp Galilee, the diocesan camp at Lake Tahoe. The



camp's committee proposed the plan, which is in preliminary design and which would turn the camp into a full-fledged camp and conference center. Some delegates questioned the impact on the environment of Lake Tahoe and the impact on the diocese's parish at Galilee, and questioned how the proposal would be funded.

Dick Snyder

Weekend of the Hurricane

An unexpected and unwelcome visitor named Irene showed up for the 30th annual convention of the **Diocese of Southeast Florida** at St. Andrew's School, Boca Raton, adding a sense of adventure but subtracting some scheduled events, including the convention banquet.

By the time weather reports made it clear that hurricane force winds and torrential rain were headed directly for Florida's east coast on Friday, Oct. 15, most of the delegates had already arrived or were on the road, so there was no question of postponing the convention. Instead, the schedule was compressed, eliminating the education-themed workshops scheduled for Friday afternoon and allowing the convention's business to be completed in one day. Bishop Calvin O. Schofield, Jr., urged all delegates and visitors to spend the night in Boca Raton rather than trying to travel on flooded roads, adding that his discretionary fund would pay for hotel accommodations for those who had not planned to stay.

Despite the ominous shrieking of the wind outside the gymnasium at St. Andrew's, the mood of the convention was positive and energetic, though delegates were reminded of one somber concern when Bishop Schofield asked for prayers for Deacon Miriam Pratt, missing since Sept. 28 [TLC, Oct. 31]. Many wore yellow ribbons distributed by Deacon Pratt's parish, Church of the Ascension, Miami, symbolizing hope and support for the deacon and her family.

The report of the State of the Church Committee urged emphasis on church growth. Committee co-chair



Anne Carson photo

"Drumming the Rhythms of Creation" at the west entrance of Washington National Cathedral.

Many Expressions of Women's Spirituality

(Continued from page 6)

closest way because it really is life changing."

This dynamic life force in female relationships found breath throughout the conference as women immersed themselves in the contemplative practices and workshop offerings from centering prayer and chanting to such topics as "Sister to Sister" and "Mothers to Daughters, Longing to Lace." The Liz Lerman Dance Exchange Community Artists expanded the theme through their intergenerational

modern dance, and the Veronica Sacred Theatre, presented a mystery play.

As the conference drew to a close, the women in the "Drumming the Rhythms of Creation" workshop formed a tribal gathering at the west entrance as the sun was setting. Sounding out the ecstasy of the feminine spirit in sacred relationships, they passionately beat on their instruments, in rhythm with their sisters and in awe of God's love for them: life giving, life changing.

Anne Carson

John Cox spoke of an overall 15 percent decline in membership since the birth of the diocese in 1969, warning, "Fewer members means fewer hands to supply the time, talent and treasure necessary not only to keep our own door open, but to minister to an increasingly needy world."

The delegates quickly approved a \$2.4 million budget for 2000. This year, for the first time, the budget is organized according to the anticipated expenses of the five areas of emphasis identified in the Diocesan Plan and

organized as ministries under the new diocesan structure — Administration, Communications, Education, Growth and Evangelism, and Human Needs.

By the time of the corporate service, held across the campus at the Chapel of St. Andrew, the electricity was off. Auxiliary generators supplied lights, and with bagpipers leading the procession and music provided by piano, guitar, flutes and handbells, the absence of the organ went almost unnoticed.

Mary Cox

(One of a series)

Unity in Mission

By Ian T. Douglas

There is much discussion in the Episcopal Church today over the nature of Christian mission. Some proclaim that the great commission says all we need to know about mission while others believe mission is synonymous with social action and struggles for justice.

Most contemporary missiologists (mission theologians), however, would argue that both definitions are lacking. Instead they would suggest that the mission of God, the *missio Dei*, is God's all-encompassing action to bring about God's kingdom. The Trinitarian God, Father, Son and Holy Spirit, has effected a new order, a new shalom; one in which all of creation can find new life and new hope. Today's mission thinkers affirm that the church, as the body of Christ in the world, does have a central role to play in the salvific work of God. The church is called and uniquely empowered by the Holy Spirit to participate with God in God's mission of reconciliation and redemption.

The church's calling to participate with God in mending the brokenness of creation and healing the rift between humanity, nature and God is affirmed in the Catechism or Outline of the Faith found in the back of the Book of Common Prayer. To the question "What is the mission of the Church?" the answer is given: "The mission of the

What is the mission of the Church?

The mission of the Church is to restore all people to unity with God and each other in Christ.

— **Book of Common Prayer**

Church is to restore all people to unity with God and each other in Christ." The Episcopal Church has gone on record that the mission of God, as manifested in the church as the body of Christ, is no less than the eschatological restoration of all people to unity with God and each other in Christ.

Unity with God and each other in Christ is at the heart of the those who are committed to world mission in the Episcopal Church. In St. Louis, Mo., in 1990, the many and diverse world mission organizations of the Episcopal Church that had participated in earlier mission education conferences at the University of the South in Sewanee, Tenn., in the 1980s came together voluntarily to form the

Episcopal Council for Global Mission (ECGM). The ECGM soon grew to be a network of more than 40 mission education, mission funding, and missionary sending organizations in the Episcopal Church. Its aim is to promote the unity and effectiveness of the various world mission initiatives in the Episcopal Church through shared covenants and open communication and dialogue.

Arguably one of the most diverse and eclectic networks in the Episcopal Church, ECGM embraces a wide variety of mission theologies and organizations. Independent missionary societies, parishes, dioceses, seminaries, funding agents such as the United Thank Offering and the Presiding Bishop's Fund for World Relief, as well as constitutional bodies of the church like the Standing Commission on World Mission all participate in the council.

Affirming that each organization has an important and necessary role to play in the world mission of the Episcopal Church, ECGM brings all members to the table as equals. Decisions are made by consensus and leadership is built on a circular model. Rather than electing officers and naming committee chairs, the membership each year chooses a new steering committee by lot, and creates new actions teams of volunteers to work on special projects. Such projects have included educational conferences on mission to people who have not yet had access to the gospel and the plight of persecuted Christians around the world.

The strength and vitality of ECGM was made manifest boldly in 1994. In February of that year the Executive Council proposed that the Domestic and Foreign Missionary Society "no longer fund appointments of missionaries and Volunteers for Mission on a regular basis." The presenting reason for ending the society's direct support of missionaries was the combination of declining financial resources at the national level and the relinquishing



(Continued on page 21)

She Formed a Community

POLLY BOND

By Richard J. Anderson

When Polly Bond agreed to edit *Church Life*, the monthly publication of the Diocese of Ohio, she thought she was embarking on a ministry to and with the people of that diocese. She was actually beginning a ministry that would eventually touch Episcopalians and other Christians in many other places as well.

There had long been some communication among editors of diocesan publications. But prior to 1971 it had been unstructured and rather sporadic. It was in that year that Isabel Baumgartner, editor of the *Tennessee Churchman*, wrote to her colleagues to invite them to meet with her in New York City on a certain date in May. There were stories to share and some problems to be addressed. Ms. Baumgartner and some others thought it was time to proceed together.

Polly Bond was one of the 11 diocesan communicators who responded to the invitation. Of those who were present, she was the least concerned with the issues and agenda of the day, and most concerned with the formation of a community. Her participation in that gathering is perhaps the greatest single reason why today's Episcopal Communicators organization grew from it. Today that organization includes most communicators who serve the Episcopal Church.

Ms. Bond was a colorful person. Color was always evident and often dominant in her clothing and related accessories. She was drab in neither writing nor speaking, and she was most at home in places of light and cheerfulness.

Polly Bond was a busy person. She made and received more phone calls

in a week than her colleagues would in a month, her appointment book was a journal of overbooking, she was always just back from someplace and soon headed for someplace else. She lived each day from moment to moment and felt not a twinge of guilt at arriving late and departing early. She never wore a watch. She could arrive at a conference without a reservation and always get in. She could get a car rental company to rent her just the car she wanted when there were no cars available. She always got a room at the last minute in sold-out hotels.

She was a caring person. She was quick to greet those who were pres-

Great job," she said.

"Well," I replied, "I guess you saw the typo on page 1."

"Sure did," she said. "God did that, you know."

"God did that?" What on earth was Polly Bond talking about?

"Yes, God wanted that typo there to keep you from being too swelled-headed."

And so it went for those of us who knew her.

Within a few years after that convention, cancer had struck Polly Bond. She did not get to meetings as often, she called on the phone less, she moved more slowly — none of which diminished her place in the

When a friend hurt, she hurt.

When a friend celebrated,
she celebrated as well.

ent at an event for the first time, easing the way for them to feel comfortable. She could sense trouble in another's life, and manage to offer help without prying. When a friend hurt, she hurt. When a friend celebrated, she celebrated as well.

I was editor of the *Convention Daily* at the 1973 General Convention in Louisville. My co-workers and I worked hard on the first issue of that paper, but not hard enough to have caught a typographical error in a headline on page 1. Polly Bond called me soon after the paper was distributed.

"Great job on the Daily, Dick!

community of Episcopal communication folk she had helped to fashion and nurture. She used a wheelchair at the last Episcopal Communicators meeting she attended, but her presence was felt as strongly as ever.

When the time came for the organization to begin noting special achievement with awards, the decision was easily made to name this new venture for Polly Bond. □

The Rev. Richard J. Anderson is the interim rector of Church of the Holy Innocents, Corte Madera, Calif., and was one of the founders of Episcopal Communicators.



Canon 9 Is the Way to Go

Just because the Archbishop of Sydney decided the time was not right for lay persons to celebrate the Eucharist [TLC, Nov. 28], don't think we've heard the last of that matter. We're likely to hear about it next when Sydney takes it to the General Synod of the Anglican Church of Australia — a more proper venue than for a diocese to make such a decision.

It's only a matter of time before the Episcopal Church has to deal with it. Some diocese with lots of small congregations which can't afford full-time priests will think the time has come. We'll hear heart-wrenching stories that these scattered, rural churches are unable to have the Eucharist celebrated more than once

a month at best. There will be impassioned pleas by lay persons who believe they have a right to be celebrants. Others will cite the priesthood of all believers. Some persons will get lawyers on their side who believe the constitution and canons ought to be challenged.

It seems to me that this matter actually was scheduled to be brought to General Convention a couple of triennia ago. As I recall, a bishop (perhaps Maine) proposed it, citing a shortage of clergy. The resolution didn't reach the floor of convention.

Let's face it — do you really want to see Uncle Melvin don a chasuble? Do you really want that friendly woman who teaches at the local community college to be pronouncing absolution for your confession? Would the leader of your prayer group be the right one to recite the words of God's blessing upon the congregation? I don't think so.

In this country, the church already has in place a way to deal with such concerns. It's Canon 9, referring to the ordination of local priests and deacons. Under this canon, the bishop may ordain a person from a particular congregation to serve only that congregation. Usually these persons are not seminary trained, but must have "adequate knowledge of the contents of the Old and New Testaments, church history and of the church's teaching ..."

Some bishops have made good use of this canon and have provided priestly ministry for

congregations which can't afford priests or are unable to find them. It works. If Uncle Melvin really feels called to be a priest, this is the way to go.

*

The Rev. Peter Cominos, rector of Trinity Church, Bay City, Mich., sends along a copy of a note he discovered while cleaning out some old files. It was left for him by an Altar Guild trainee in a former parish:

"Fr. Peter, the hombre (?) has wine and wafers, so I didn't put much out (60 wafers total). If there is anything I forgot, catch me during Sunday school."

Fr. Cominos said he looked and looked but could not find anyone who was an hombre and could speak Spanish. "He must have escaped with all the wafers," the priest said.

*

This one comes from the Rev. Robert Cromey, rector of Trinity, San Francisco. His church received a mailing from a Los Angeles charity and was addressed to Ms. Trinity Church.

"Perhaps Trinity is the new yuppie baby name replacing Britany and Tammy," Fr. Cromey cracked.

*

Another Trinity rector, the Rev. Andrew E. Fiddler, rector of Trinity, New Haven, Conn., also received a dandy in the mail. In a recent sermon, he told his congregation about an envelope he received. It was addressed to "Church Trinity" at his home address. The envelope contained an invitation: "Church, use this sticker to request your new Master Card with a credit line up to \$2,000." Right below it was another personal message: "Church, you are pre-approved for this offer ..."

*

Note to Mrs. M. in Tulsa: Your suspicions are not correct. We are not merging with "those Lutherans."

David Kalvelage, executive editor

Did You Know...

Church of the Nativity, Mineola, N.Y., has a Sunday Eucharist in Portuguese.

Quote of the Week

The Most Rev. Richard Holloway, Primus of the Scottish Episcopal Church, on announcing he will retire within the next two years:
"I want to go when I am still young enough to remember my new address."



John's Message for Today

In each of the three years of readings that make up our Sunday lectionary, we meet John the Baptist on the Second Sunday of Advent, and again on the third Sunday. John's message of repentance isn't well received by many Episcopalians, indeed, many Christians. It sounds, they may say, like a fundamentalist or a Roman Catholic preaching at us rather than a hopeful message from a loving God. Yet there is hope to be found in the message of the baptizer. John stressed repentance in preparation for the Incarnation. It is a serious warning, for preparing to meet the Messiah is serious business. Persons who are willing to confess their sins and to change their lives are baptized by John, but, as the messenger spoken of in the scriptures, he proclaims one even mightier who will follow him.

John the Baptist's message was unusual, but he was an unusual man. His odd clothes and strange ways would scare off potential listeners today, but, despite his warnings, he is reported to have attracted large crowds. His message helps to remind us that this season of commercialism is truly about the coming of the Messiah, who came in both judgment and mercy. His message to prepare the way of the Lord is a central theme of Advent. Let us take it seriously.

There is hope to be found in the message of the baptizer.



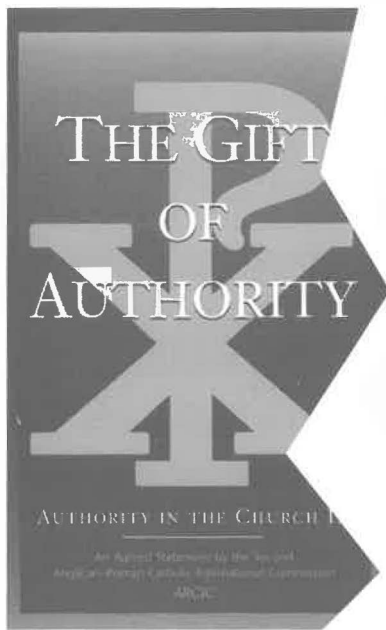
"St. John the Baptist" by Pietro Perugino (15th century).
New York Metropolitan Museum of Art.

A Question of Values

The Rev. David Rivers' letter [TLC, Nov. 21] speaks of the disparity between the salaries of clergy — and by implication, church musicians — and lawyers and computer professionals. His comments touch a nerve for anyone engaged in pastoral, care-giving, or teaching fields. Teachers in a middle school on a military base years ago observed that they were paid on the level of second lieutenants — and what general or sergeant major would trust his children's education to lowly "butter bars"? Day care workers, who shepherd and in many ways educate our youngest in their critical years, earn much less than those who tune our engines or reorient our computers. And in health care, nursing assistants, the people who have direct contact and intimate daily care for our most vulnerable citizens — our disabled friends, our elderly relatives — earn less than just about anybody.

We won't even mention the near-obscene salaries paid to those who simply entertain us. But somehow in all this our values are skewed. Our most precious assets, our children and our elders, those who seek in our churches the ways to faith, hope and love, must be of little worth, since those who aid and care for them are recompensed for devotion with but little of our worldly wealth.

Wouldn't it be wonderful to turn the scales upside down?



ARCIC

IS IT BRIDGING THE GAP
BETWEEN ROME AND CANTERBURY?

By E. Frank Henriques

If you haven't yet encountered that strange word, "ARCIC," you probably will in the foreseeable future, particularly in church materials and especially if you happen to be an Anglican (Episcopalian) or a Roman Catholic.

It stands for "Anglican Roman Catholic International Commission," and it's not the commission's first statement bearing the name of ARCIC. In fact, it's the third.

Here's the exciting story: More than 30 years ago, in 1967, Anglicans and Roman Catholics began talking to each other. That was distinct progress. They hadn't done much of that in the previous four centuries. The Archbishop of Canterbury (Michael Ramsey at the time) and the pope (Paul VI at the time) initiated a theological dialogue, two-way God talk. And, *mirabile dictu*, both sides soon saw that they agreed on a lot of things. Before that, when they did talk at all — rarely — it was about their disagreements.

In 1981, after talking to each other for 14 years, the two sides published a joint statement which detailed many points on which they agreed. It covered some very touchy subjects, such as the Eucharist, ministry and authority. And, surprise surprise, it was heartily embraced by both sides. And widely studied.

Now comes this latest ARCIC

statement titled "The Gift of Authority" [TLC, May 30, June 6]. It is an impressive, finely tuned document and almost everybody loves it. Both Roman Catholic and Anglican scholars and authorities have been standing in the pews applauding.

The document says forthrightly that differences remain and this declaration alone will not bring unity to the two communions. But it is clearly a step, perhaps a leap, in the right direction.

I myself, a lone and squeaky voice wailing in a vast and barren land (Diocese of Northern California), have some grave misgivings about our Anglican response to "The Gift of Authority."

I appreciate the patent fact that the prose of the Anglican contributors is carefully measured and profoundly irenic. It is prayerfully designed not to antagonize. At all costs it is never confrontational. But is it wholly honest? Does it over-compensate?

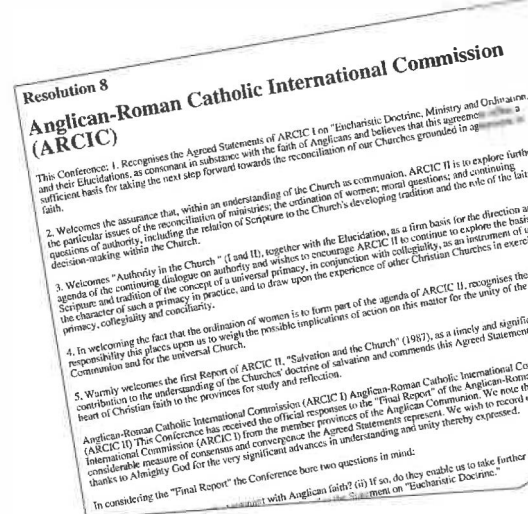
I certainly don't want to be waving a "No Popery!" sign, but whatever happened to our Anglican heritage? What ever happened to the Reformation? And the 39 Articles? The Anglicans who were engaged in ARCIC never mentioned any of these pillars of Anglicanism.

I have heard very few voices raised in protest against this blatant Rome-ward kowtowing. One pointed

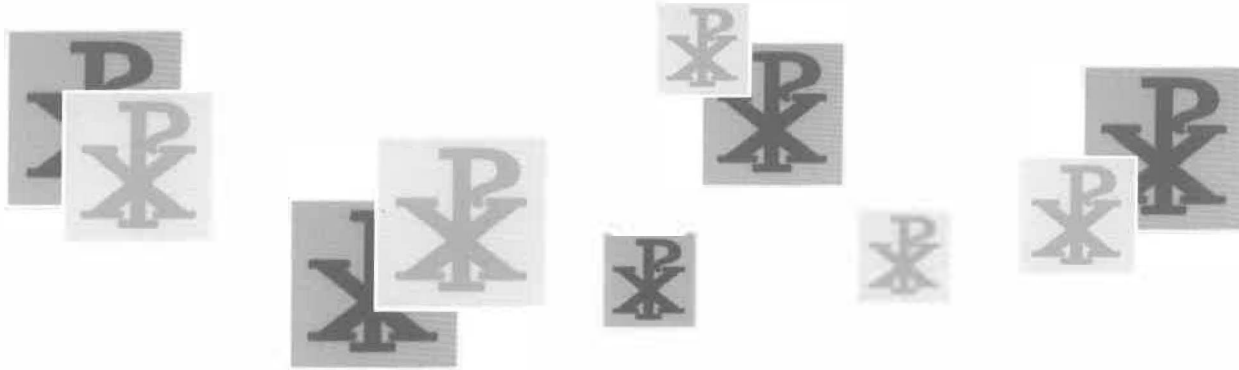
protest came from Stephen Hampton, chaplain of Exeter College, Oxford: "In matters of authority, this report is, in effect, proposing the wholesale abandoning of the Reformation."

The most prominent voice of protestant protestation has been that of a defrocked, excommunicated, silenced (ha!) Roman Catholic priest and brilliant theologian, Hans Kung, now emeritus professor of ecumenical theology at Tübingen University, Germany. Rome says Kung can no longer call himself a Catholic theo-

A copy of Resolution 8 from the 1988 Lambeth Conference



From the Lambeth Conference Resolution 8 website:
www.anglicancommunion.org/acns/archive/1988/1988-8.htm



If you haven't yet encountered "ARCIC," you probably will.

gian. I seem to remember another prominent theologian who received similar treatment a few years ago when he nailed a bunch of theses to a church door in Wittenberg, Germany.

Here's what Kung thinks of our Anglican stance in ARCIC: "As a Catholic theologian (Tsk, tsk, the pope says he ain't) one can only wonder how Anglican bishops and theologians with their own solid tradition in exegesis and church history to rely on, have so clearly held back from basic questioning of the Roman system."

And is it not significant that the Anglicans never broached — not by 100 miles — the ugly subject of Anglican Orders? Did they forget that Pope Leo XIII in 1896 issued an infamous bull, *Apostolicae Curae*, which loudly declared that Anglican orders were absolutely null and utterly void?

Over the past century many Roman Catholic clergy and theologians have

been at least mildly embarrassed by Leo XIII's *ipse dixit*, and have simply ignored it. They have looked the other way. But in recent times the present pontiff has resuscitated the whole fetid controversy. He says Leo XIII was right all along: Anglican orders are invalid.

But recent popes by their actions have seemed to contradict Leo XIII: They have received the Archbishop of Canterbury as truly the primate of the Anglican Communion: a real Archbishop! George H. Tavard, a Catholic adviser at Vatican II, said it well: "With-

out being openly contradicted, Leo XIII's apostolic letter *Apostolicae Curae*, should be simply set aside as obsolete." (An infallible church can never say simply that it was wrong!)

And did it ever occur to those Anglican spokespersons, especially the bishops among them, that the pope was saying that Anglican bishops are not really bishops at all?

The Rev. E. Frank Henriques is a retired priest who lives in Grass Valley, Calif.

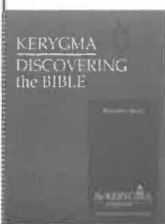
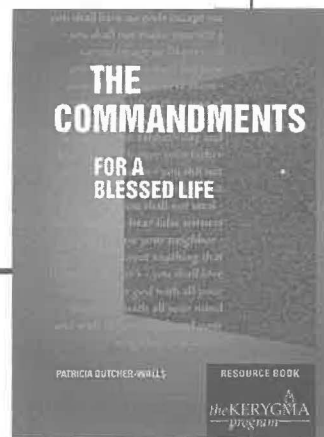
"As a Catholic theologian, one can only wonder how Anglican bishops and theologians with their own solid tradition in exegesis and church history to rely on, have so clearly held back from basic questioning of the Roman system."

— Hans Kung, theologian

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Serious Weakness

Donald B. Hill's lament over treatment of church musicians [TLC, Oct. 24] describes a serious weakness in the underpinnings of our parishes and most other Episcopal Church institutions — a ministry structure employing some 12,000 to 15,000 non-clergy individuals, in addition to its 8,000 active clergy. The points he raises accurately make the case not just for musicians, but also for educators, administrators, maintenance staff, and those engaged in numerous other vocations essential to vitality of our church.

We Episcopalians share a vestigial 19th-century culture that assigns ministry to the clergy and volunteer support roles to all others. Called by the Holy Spirit to earn their living in service to the church and in ministry to God's children, lay professionals are constantly beset with resentment that they actually insist on being paid. A

typical vestry will never refuse the full rate for utility services, insurance, or an emergency plumbing repair. Reluctantly, they comply with diocesan standards for clergy compensation and perquisites. Yet they often won't even listen to arguments suggesting living wage, adequate benefits, or (God forbid) employment contracts for non-clergy "hired hands."

The Evangelical Lutheran Church in America [ELCA], with which we are about to share full communion, recognizes three "rostered lay ministries" on a par with ordained ministries. Rostered lay ministers are equivalent to our lay professionals requiring a degree and to our vocational deacons. These persons are officially called and commissioned with synodical approval for ministry not requiring sacerdotal duties.

Episcopalians would do well to study and emulate the employment

practices of the ELCA. We must remember that the degree of concern we show for those we employ expresses the degree of concern we wish them to show others. A church that seeks to be vibrant and attractive cannot afford a penny-wise policy that sours the face we display to the world.

Frank S. Virden

Lunch for the Leaders

My disagreement with Fr. Zabriskie's article on stewardship [TLC, Sept. 12] in which he urged clergy to "Take your top 20 to 100 pledgers to lunch every year," was surmounted by my dismay and sadness when I read that the article was so widely embraced [TLC, Oct. 17].

It is not that I disagree with Fr. Zabriskie's emphasis on the importance of stewardship; I wholeheartedly agree with it. There is a tremendous need for better teaching on practical ways to improve our stewardship at the individual and the parish level, and I appreciated his attempt to oblige. I do, however, disagree with the philosophy that undergirds his approach. We should fear for the spiritual pulse of a church whose leaders not only ignore the injunction of James against giving preferential treatment to the wealthy and powerful but go so far as to buy their lunch because of it.

We as a church pride ourselves on our current attempts to embrace the marginalized "out there," but when our philosophy of ministry in the parish includes a preference for the rich within, when it is the rich who have our ear at a meal we give in their honor, our lip service to the social action mandate of the gospel is found wanting. This particular issue, however, is simply a symptom of a larger problem.

We as the church have turned to

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marketing textbooks for our good news and our philosophy of ministry. It is not that I am opposed to the use of marketing techniques to support events and programs in the church. But we have allowed marketing as a philosophy to dictate our ministry even in opposition to the gospel. When our theology of stewardship, or of any aspect of ecclesial praxis, is characterized by marketing techniques such as taking the most important clients and the largest accounts out to lunch or selling an organizational program as if selling shares and stock options, when we run the risk of turning stewardship into a *quid pro quo*, then perhaps it is time to ask ourselves whether we have added the corporate agenda as a fourth component to our "beloved Anglican three-legged stool." And if so, then buyer, beware!

Anne Harvey
Ansonia, Conn.

We Aren't Trinitarians

I was moved by the article about Dennis Bennett [TLC, Oct. 31]. I was appalled that when he described to his congregation his experience of the Holy Spirit, "one of his assistant priests removed his vestments, threw them on the altar and walked out of the church." It reminds us that for all practical purposes, most Episcopalians are unitarian/universalists at heart, or "Binarians" (pick your favorite two), rather than Trinitarians.

I periodically give workshops on "Discovering Your Gifts of the Holy Spirit," relying a good deal on Fr. Bennett's seminal work, with mixed results. Despite his great efforts, few Episcopalians at heart believe in the power of the Holy Spirit to energize them for ministry. Likewise do they fail to perceive a living Jesus Christ operating in their lives.

A few years ago a parishioner angrily confronted me at the narthex after the service: "You keep preaching Jesus this and Jesus that; when are you going to talk about God?!" I said to her, "Mary, each Sunday we recite the Nicene Creed, that Jesus is 'God from God, Light from Light, true God from true God, begotten not made, of one Being with the Father.' Mary, Jesus is

God!" With that, she stormed down the sidewalk, never to be seen in this church, or any other, again.

We need more like Dennis Bennett.
(The Very Rev.) James D. Chipps
Grace Church
Casanova, Va.

Sounds the Same

I read Jean Harmon's article, "The Ten Commandments for the 21st Century" [TLC, Sept. 12] and could not agree more.

Should we really be surprised then, when the groundwork was laid through abandonment of scriptural teaching? Such abandonment has a ripple effect which affects every aspect of the church's life. The former national treasurer languishes in a prison cell because of embezzlement of more than \$2 million. The music is, in many cases, abysmal, and would disgrace the kids in a good children's choir, or a youngster in John W. Thompson's "Teaching Little Fingers to Play." Indeed, in such cases, there is not much difference between what is

heard in the nightclub on Saturday night and in church on Sunday morning. Only a few minor changes and the two are indistinguishable.

Carmen Willoughby
Washington, D.C.

Not Candidates

Benjamin Twinamaani's commentary [TLC, Oct. 17] on taking a stand for morality consistent with scripture shows that the word of God sent to Africa decades ago has not returned empty.

Canon Twinamaani is in a unique position to be heard, because he has become familiar with both of our cultures. His observation that our gifts to Africans have often been inappropriate is sad to hear. Even more humbling is our growing need of help from them. In our poverty of moral confusion, we need Africa's gift of clarity.

His perception, however, that international Anglican primates may soon demand excommunication of the Episcopal Church was puzzling. The biblical pronouncement of excommu-

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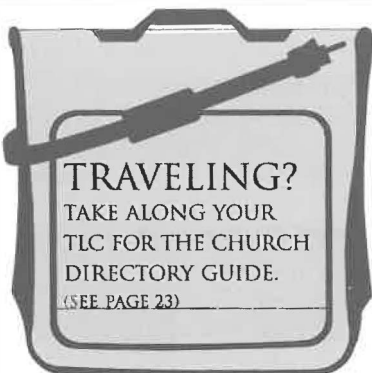
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nication — expelling from the flock those who depart from the apostles' teachings until they repent and reunite — should indeed come from those in authority, but this correction is applied to one soul at a time, not to a group. Many of us in American conclaves of orthodoxy do not perceive ourselves candidates for excommunication.

*Margaret A. Heidengren
Berwyn, Pa.*

What We Believe

In more than 33 years of ministry in this church I have never written a letter to this magazine, but "Answers About Bishop Holloway" [TLC, Sept. 26] prompted me to do so. While the editor's descriptions are basically accurate (I also subscribe to *The Scottish Episcopalian*), I found his little barbs arrogant and rude and disrespectful to the episcopate and the church which gave us our first apostolic bishop.

We are the Episcopal Church. That means we believe in bishops. Richard Holloway was elected to the episcopate by people who sought to discern

the guidance of the Holy Spirit, just like the people who elect bishops in all of our dioceses. If we truly believe in the apostolic episcopate, then the Holy Spirit is working through Primus Holloway in ways we may not be able to discern. If we don't believe that, perhaps we aren't really Episcopalians.

*(The Rev.) John L. Duncan
Grace Church
Fairfield, Calif.*

There's a Difference

I for one am very tired of being accused of Donatism [TLC, Oct. 31].

There really is a difference between "unworthiness," which we all share as fallen human beings, and outright heresy and apostasy, which, according to scripture, must be driven out of the church.

*Cris Fouse
National Field Director, FIFNA
Copper Canyon, Texas*

To our readers:

Letters to the editor are appreciated and should be kept as brief as possible.

John the Baptist

I've always lived in this desert. You get used to being alone when you're the only child of older parents. They mumbled a lot about visions of angels and Zechariah's not being able to talk and Elizabeth getting a visit from her young cousin when I "leapt in her womb." But they left me alone a lot and I got used to it.

The desert is just the place for waiting. It's cold at night and hot as blue blazes in the daytime: nothing in between, everything extreme. Just before dawn it's coldest and darkest. Your eyes hurt from looking for light. Just when it's so dark you can't be sure anymore whether your eyes are open or closed, it happens. A faint trace of light creates a horizon to look for.

Emmett Jarrett

Appointments

The Rev. **Ronald G. Abrams** is rector of St. James', 25 S Third St., Wilmington, NC 28401.

The Rev. **Andrew (Akma) K.M. Adam** is associate professor of New Testament at Seabury-Western Theological Seminary, 2122 Sheridan Ave., Evanston, IL 60201.

The Rev. **Geraldine Bissell-Thompson** is interim at Grace, 9 E Main St., Canton, NY 13617.

The Rev. **G. Edward (Ned) Bowden** is rector of Holy Cross, PO Box 223, Poplar Bluff, MO 63901.

Jenneatte Brown is deputy for diocesan ministries and social witness for the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105-2295.

The Rev. **Judith Semple Greene** is rector of Christ Church, 5170 Madison Ave., Trumbull, CT 06611.

The Rev. **Paul E.C. Hamilton** is rector and headmaster of St. Paul's Church and School, 13-21 College Point Blvd., College Point, NY 11356.

Jean Handler is executive director of All

Saints' Conference Center/Camp Washington, PO Box 161, Lakeside, CT 06758-0161.

The Rev. **Deborah J. Johnson** is interim of Trinity, PO Box 187, Upper Marlboro, MD 20772.

Ordinations

Deacons

Montana – **John Moran**, St. Peter's, Helena
Spokane – **Joan Dahl**, Christ Church, Zillah, WA

Priests

Albany – **Dennis Pressley, George Rogers III**
Quincy – **David E. Taylor**, St. Luke's, Newtown, PA

Spokane – **Leon James Da Corsi**, and **Susan Price**, St. Matthew's, Prosser, WA, **Elizabeth Kuhr** and **Christina Wysock**, Christ Church, Zillah, WA

Resignations

The Rev. **Tim Walker**, as rector of St. Peter's, Broomall, PA.

Retirements

The Rev. **Alan David Douglas**, as priest of the Diocese of Colorado; add. 5409 Fossil Creek, Ft. Collins, CO 80526.

Change of Address

The Rev. **William H. Brake Jr.**, 104 Rockfish Ln., Kitty Hawk, N.C. 27949-4596.

The Rev. **Stanley H. Gregory**, 2767 S Via del Bac, Green Valley, AZ 85614.

The Rev. **Leonard W. Lewis**, 51 Shawn Ct., Los Lunas, NM 87031.

Deaths

The Rev. **Jean Francois deChadenedes**, 78, retired priest of the Diocese of Colorado, died Oct. 24 after a long illness.

Fr. deChadenedes was a native of Flushing, NY. He was a graduate of Harvard and Stanford universities. He was ordained deacon and priest in 1991. At the time of his death, he was assisting at St. John's, Boulder, CO. He is survived by his wife, Dorothy.

(Continued from page 12)

of missionary programs to local dioceses and independent voluntary societies. Such a move, however, would signal the end of the Episcopal Church's 173-year commitment to the sending of missionaries as a unified national organization.

In response, the ECGM, at its 1994 annual meeting, crafted resolutions for the 1994 General Convention that would continue the missionary sending function of the Domestic and Foreign Missionary Society and challenge the whole Episcopal Church to a recommitment to world mission. The lobbying of the Episcopal Council for Global Mission and its related mission activists at the 1994 General Convention in Indianapolis not only played a major part in the maintenance of the world mission program of the Executive Council, but also resulted in a challenge to the Episcopal Church to re-vision its mission structures at the national level.

Following the mandate of the 1994 convention, the Standing Commission on World Mission of the General Convention and representatives of ECGM worked together over the following triennium to come up with a proposal that would implement new strategies and structures for world mission in the

Episcopal Church. Resolution A204 to the 1997 General Convention in Philadelphia proposed the creation of a new Episcopal Partnership for Global Mission that would bring together the voluntary association of the mission organizations in the ECGM with the legislative and executive functions of the church represented in the General Convention and Executive Council.

The proposal, ultimately, was too far reaching for the 1997 General Convention to endorse in an unqualified manner. Old-guard liberals and reactionary conservatives, both of whom are invested in the culture wars of current theological and ecclesiological debates, could not envision a new way of working. The idea of an open and inclusive network where power is shared, a diversity of opinion is voiced, and there is a free exchange of ideas across difference seemed to be threatening to the status quo power structures. The legislative and executive structures of the church were not yet ready to embrace the network model as the primary means by which Episcopalians organize themselves for mission.

At recent meetings of the Executive Council of the Episcopal Church, the council accepted in principle a pro-

posal to establish the Episcopal Partnership for Global Mission. This action signaled a new coming together of the various world mission organizations in the Episcopal Church with the Executive Council fulfills the spirit of the earlier resolution A204. The world mission community is committed to working together as sisters and brothers in Christ in a mutually responsible and interdependent manner.

World mission activists believe that in the emerging Episcopal Partnership for Global Mission is the possibility of unity as the body of Christ in the world today beyond the either/or dualities of current church politics. The hopeful and grace-filled manner in which world mission organizations and the Executive Council have been able to work across their differences for the greater glory of the gospel bodes well for the future of the Episcopal Church and for the global mission of God.

The Rev. Ian T. Douglas is associate professor of world mission and global Christianity at the Episcopal Divinity School in Cambridge, Mass. He is the convenor of the Episcopal Seminaries' Consultation on Mission and past chair of the Standing Commission on World Mission.

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ASSISTANT RECTOR, Memphis, TN. The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

AND ON THE 8TH DAY, God created Hastings. St. Luke's Church, Hastings, MN, seeks a full-time rector for our family-oriented, multi-generational parish. Historic Hastings is located on the banks of the Mississippi River, 30 minutes southeast of the culturally-rich Twin Cities. We desire a rector to lead, teach and inspire both newcomers and life-long members. Our parish's primary goal is to strengthen our faith community. Can you help? Contact search committee co-chair **Charles Stellick** at **St. Luke's, 615 Vermillion St., Hastings, MN 55033** by January 15, 2000.

RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA. Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Position closes 31 January 2000. To inquire further, please contact: **Ms. Barbra Hertzler, 2398 Marie Way, Oak Harbor, WA 98277. Phone: (360) 675-1146 or (360) 675-0555** or e-mail **tuckbox@whidbey.net**

RECTOR: We prayerfully seek an experienced rector for our 125-year old parish located in west suburban Chicago. We are a parish with a baptized membership of 930 adults and children. We appreciate traditional Anglican liturgy using both Rite I and Rite II. Our pre-school has an enrollment of 80 children with two sessions daily. Our goals include the promotion of our spiritual growth, enhancement of our youth and Christian Ed. Ministry, enriching our outreach programs and deepen our commitment to stewardship. **Search Committee, Grace Episcopal Church, 120 E. First St., Hinsdale, IL 60521. Tele: (630) 323-4900. FAX: (630) 323-5029. E-mail: gracech@xnet.com**

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