

The Bells of St. Luke's Church, Atlanta, Ga.

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ DECEMBER 10, 2000 ♦ \$2.00



God's Love Changed Me

Tom Tarrants
Truro Episcopal
Fairfax, Virginia

"God followed me

all the way
to prison
just to set
me free."

Tom's full story is at www.episcopalian.org/aac

Some father-son relationship I had... Dad never breathed without criticizing me, so I never cried when he left after the divorce. Finally! I wouldn't live any longer in fear of constantly disappointing him.

As a teenager my childhood anger and resentment matured quickly when the Civil Rights movement began changing the only world I knew. I was in early trouble with the FBI for racist threats. As I became more politically active I discovered the Ku Klux Klan, and embraced the cult teachings of the Christian Identity movement. By age 21, I was a full-fledged racist and anti-Semite and, as a terrorist with the White

Knights of the KKK, often used Scripture to reinforce my prejudice and bitterness.

I had filled the hole in my heart God meant for a father with mentors who only fed on my anger. Police shootouts and prison sentences soon followed. Finally, in the quiet of a death-row cell, I discovered the truth of the Bible, and realized I had sold my soul to gain approval from others, and though steel bars covered my windows, my real prison had been my own hatred.

Only by God's grace can I say today that living *without Him* would be the real disappointment, and that's some father-son relationship!

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A Message of God's Amazing Grace



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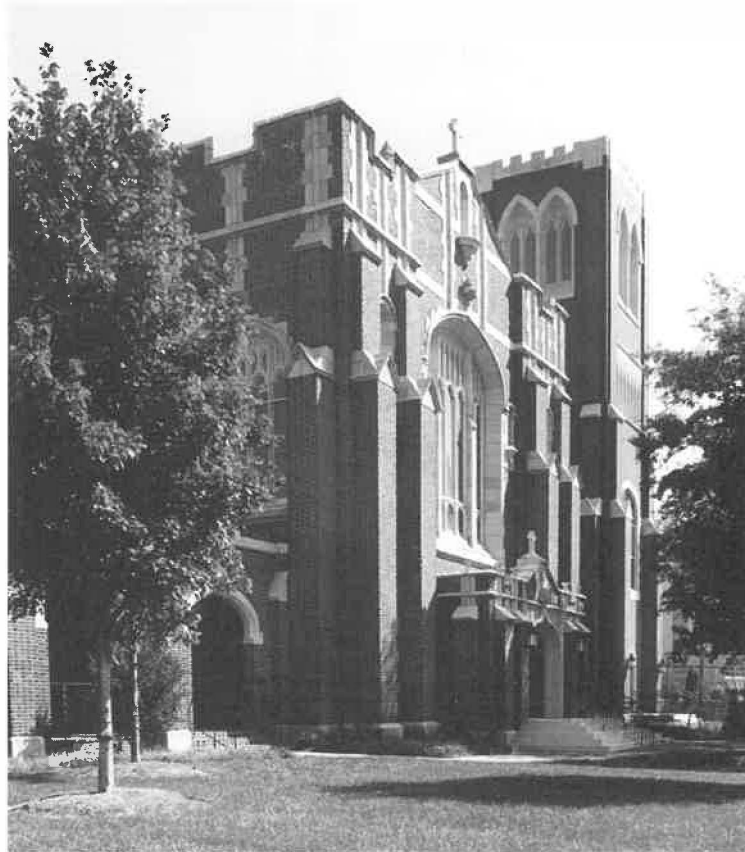
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Volume 221 Number 24

A new tower at St. Luke's Church, Atlanta, Ga., holds 10 bells which the church will use to strengthen its witness in the urban community.

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Cotten Alston II photos



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SUNDAY'S READINGS

Preparing Gifts

'I thank my God every time I remember you. . .'
(Phil. 1:3)

The Second Sunday of Advent

Bar. 5:1-9; Psalm 126; Phil. 1:1-11; Luke 3:1-6

We are in the season of Advent, the season of preparation. So let's get our Christmas presents ready. We may need some ideas. Here's one from Paul's Letter to the Philippians. Listen to what he writes to them: "I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you" (Phil. 1:3-4). If someone said that to us truly from the heart would we not feel honored to be thought of so much? We would feel as though we had received a great gift. Paul in his prayer was escorting people right into God's presence. Maybe we could prepare some gifts like that.

Here's another idea for a Christmas present from the gospel. It mentions John the Baptist preparing the way for the coming of Christ. It speaks of "the voice of one crying out in the wilderness" (Luke 3:4). We would like to be ready for Christ in our lives, but we're not always very alert. We sometimes live in a spiritual wilderness. The din of the secular

celebration deadens our spiritual senses. Nevertheless, there are always those who cry out to us in that wilderness. They may be parents, friends or perhaps strangers. Thank God for their patience. What a gift! Maybe we could prepare some gifts like that.

Baruch tells us of a gift God gave to Israel. God "ordered every high mountain and the everlasting hills be made low and the valleys filled up, to make level ground, so that Israel may walk safely in the glory of God" (Bar. 5:7). Paul was praying for this same gift when he remembered people before God. John the Baptist offered this same gift when he cried out in the wilderness. The same image of the level road is in the quote from Isaiah (Luke 3:4-6). We don't walk down that road alone. We go along the level road to God holding hands, supporting each other. We gift each other as we thank God every time we remember one another. Maybe we could prepare some gifts like that.

Look It Up

We may already have our Christmas list. We may explore department stores and look things up in catalogs. However, it may be better yet to explore our hearts to find the spiritual treasures God has given us to give away.

Think About It

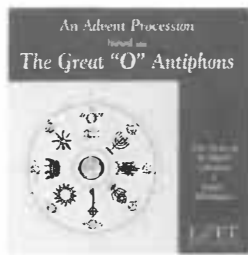
As we get closer to Christmas, people will start asking — they always do — if we are ready for Christmas. Will we ever be ready for Christmas until spiritual concern for others is the motivating force behind our getting gifts ready?

Next Sunday

The Third Sunday of Advent

Zeph. 3:14-20; Psalm 85 or 85:7-13 or Canticle 9; Phil. 4:4-7(8-9); Luke 3:7-18

SHARPS, FLATS, & NATURALS



An Advent Procession Based on The Great 'O' Antiphons

The Choirs of St. Mark's Cathedral
Loft Recordings. Seattle, Wash.
1-877-783-5638. \$16.98.

Close your eyes and you can visualize the Cathedral Choir and the Compline Choir solemnly entering the "great concrete cube" of St. Mark's Cathedral on the first Sunday evening in Advent. With them come blue banners with the symbols of the antiphons drawn from Ecclesiasticus, Isaiah, and Luke: *Sapientia* (Wisdom), *Adonai*, *Radix Jesse* (Root of Jesse), *Clavis David* (Key of David), *Oriens* (Rising Dawn), *Rex Gentium* (King of nations), *Emmanuel*.

The model Latin chants are followed by the chordal Hallock settings of the English texts for December 17-23. Each has an appropriate collect written for the service by the Rev. Fritz Fritschel, a reading, and a carol, a hymn, or motet: Herbert Howells' *O Spotless Rose*, David Willcocks' arrangement of the Basque carol *Gabriel's Message*, Robert Ramsey's motet *O Sapientia*. "As a final musical response the hymn *Veni, veni Emmanuel* is sung

the service that after years of using the traditional Advent Lessons and Carols, "...we investigated the potential that seemed inherent in the Gregorian Chant settings of the Great "O" Antiphons, which have languished for too long on the dusty back shelves of liturgical disuse. While Christians of numerous denominations have for many years been singing the "O" Antiphons in the form of the hymn, O come, O come, Emmanuel, it seemed likely that this

Church musicians listening to this disc may be inspired to bring these ancient messages to new life in their own parishes.

with all of the banners carried in a grand exit procession."

All is beautifully and reverently sung by the Cathedral Choir directed by organist/choirmaster J. Melvin Butler, and the Compline Choir, directed still by its founder, Peter Hallock. He writes of the genesis of

practice in itself had not really brought to life the vibrant images of Christ drawn from the Old Testament." Church musicians listening to this disc may be inspired to bring these ancient messages to new life in their own parishes.

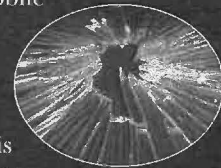
Patricia Nakamura

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Bishop Jones Waits for Decision

Ecclesiastical Court to Issue Written Statement in Case of Montana Bishop

The future of the Rt. Rev. C. I. Jones, Bishop of Montana, was unclear as the nation paused to celebrate the Thanksgiving holiday.

Bishop Jones was awaiting the decision of an ecclesiastical trial court which met Nov. 20-21 at the Church of Gethsemane in Minneapolis to hear presentment charges brought by the Episcopal Church against him.

Bishop Jones was charged with immorality and conduct unbecoming a member of the clergy for engaging in a sexual relationship with a parishioner of the church he served in the early 1980s. The hearing in Minneapolis addressed only the issue of whether Bishop Jones had been disciplined for those charges in 1993 and 1994. The court had determined earlier that Bishop Jones committed the offenses of conduct unbecoming a member of the clergy and immorality.

When the court adjourned Nov. 20 for deliberations, its judges were to, as presiding judge Bishop Edward W. Jones (no relation) said, "take this case under advisement." The retired Bishop of Indianapolis said a decision would be announced in a written opinion. If the court rules that Bishop Jones was disciplined, the charges will be dropped. If the court says he was not, he could receive either an admonition, a suspension or a deposition.

The charges against Bishop Jones were brought by a woman who said she had a sexual relationship with him in the early 1980s when he was a vicar in Russellville, Ky. She charged Bishop Jones in 1993 when she reported the relationship to Bishop Harold Hopkins, then director of the Office of Pastoral Development.

The matter to be decided by the court concerns whether Bishop Jones was pastorally disciplined when he underwent a three-month paid medical leave following a meeting with former Presiding Bishop Edmond L.

Browning in 1994. At that time Bishop Jones also made a public admission of his wrongdoing, underwent treatment at a clinic, offered to meet with the complainant, and offered to make restitution.

Both Bishop Jones (the respondent) and the complainant were present for the hearing, which took place on the third floor of the parish hall of the oldest church in Minneapolis. Bishop Jones was accompanied by his wife, Ashby, who sat at his side throughout the proceeding, and other supporters.

The complainant was accompanied by her husband, her attorney, and others.

The hearing was the latest chapter in an ongoing process. Previously the judges read written statements (interrogatories), and heard depositions and affidavits.

Bishop Jones' case was presented by attorney Edwin I. Curry III, of Memphis, Tenn. A second attorney, the Rev. Thomas Dooling, retired lawyer and priest, from Dillon, Mont., was ill and unable to be present. Church attorneys presenting the complainant's case were Edwin Hebb, chancellor of the Diocese of Connecticut, and Gregory Nye, also of Connecticut, who spoke on behalf of the complainant.

In addition to Bishop Edward Jones, the trial court judges were Bishops Clark Grew, Ohio; Robert C. Johnson, Jr., retired Bishop of North Carolina; Catherine Roskam, Bishop Suffragan of New York; Alfred C. Marble, Jr., Mississippi; Arthur E. Walmsley, retired Bishop of Connecticut; Douglas E. Theuner, New Hampshire; Chilton A.R. Knudsen, Maine; and Sam B. Hulsey, retired Bishop of Northwest

Texas, who was not present for the hearing.

In his argument for the respondent, Mr. Curry called into question some of the decisions which already had been made by the court, raised questions on the Title IV canonical process, and said there had been "deliberate deception" by some of the witnesses who had previously testified.

"It pains me that some persons would lie under oath," he said.

Mr. Nye, arguing for the complainant, noted that sexual exploitation had not been raised in earlier proceedings and said Bishop Jones "hasn't paid the price for sexual exploitation because he hasn't accepted it." He also accused Bishop Jones of "trying to derail the [presentment] process."

The most dramatic moment of the hearing occurred when Bishop Jones was given an opportunity to address the court after attorneys had finished presenting their arguments. Bishop Jones rose to make a statement but Mr. Nye objected, citing that the bishop had withheld testimony earlier in the process. (Bishop Jones had been advised by his attorney not to testify.) Bishop Jones immediately withdrew his request to speak and sat down.

The trial is only the third involving a bishop in the last 100 years. Presentment charges were brought against the Rt. Rev. Walter C. Righter, retired Bishop of Iowa and former Assistant Bishop of Newark, in 1995 and were dismissed. And the Rt. Rev. William Montgomery Brown, Bishop of Arkansas, was charged with heresy in 1924 and deposed the following year.

The court will need two-thirds of its members to vote in the affirmative in order to have a presentment. Without the two-thirds majority, the presentment will be dismissed.

David Kalvelage



Bishop Jones



Fr. Ely

Vermont Bishop-elect Focuses on Youth

In selecting the Rev. Thomas Clark Ely to be its 10th bishop, deputies from the Diocese of Vermont opted for a pastoral leader whose background is primarily rooted in youth and local ministry development.

"As I said repeatedly during the 'presentations,' I hope to be a bishop who is out and about the diocese, working with you to strengthen and live out our common mission and ministry as the Body of Christ," the bishop-elect said. "I can think of no greater calling than to live into the full authority of baptism and claim our high calling as ministers, disciples and apostles of Jesus Christ."

The election took place in the context of the Eucharist, with the first ballot following the Prayers of the People. Energetic applause greeted the Rt. Rev. Mary Adelia McLeod's announcement of the results of the fourth and final ballot and of the bishop-elect's acceptance. He won with 82 votes in the lay

order (67 needed for election) and 46 votes in the clergy order (34 needed for election).

Assuming consents from bishops and standing committees of the church, Fr. Ely is scheduled to be consecrated on April 28 and will succeed Bishop McLeod who will retire Jan. 1.

During the five-month period between Bishop McLeod's retirement and Fr. Ely's consecration, the standing committee of the Diocese of Vermont will assume the administrative functions of the bishop and the Rt. Rev. Craig Anderson, headmaster of St. Paul's School and retired Bishop of South Dakota, will perform any pastoral duties.

Since 1991, Fr. Ely has served as the lead clergy person in the Greater Hartford Regional Ministry association of five congregations. Prior to that he was director of youth ministry for the Diocese of Connecticut,

director of the diocese's Camp Washington and assistant missionary of the Middlesex Area Cluster.

The other candidates were the Rev.

		VERMONT							
		1		2		3		4	
		C	L	C	L	C	L	C	L
Ballot									
C = Clergy; L = Laity									
Needed to Elect								34	67
Anderson		29	53	31	57	32	54	20	50
Ely		25	43	32	60	33	74	46	82
Hollingsworth		6	24	1	14	-	2	-	1
Siderius		3	11	1	2	-	2	withdrew	
Speller		3	3	1	1	1	1	withdrew	

Howard Anderson, rector, St. Paul's Church, Duluth, Minn.; the Ven. Mark Hollingsworth, archdeacon, Diocese of Massachusetts; the Rev. Canon Donna Mae Siderius, canon to the ordinary, Diocese of Southwestern Virginia; and the Rev. Lydia Agnew Speller, rector, St. Mark's Church, St. Louis, Mo.

Anne Brown

Technology and Ancient Art

More than 1,000 people gathered on the campus of St. Luke's Church, Atlanta, Ga., for a three-hour traditional English bell peal designed to usher in a more visible witness to urban ministry.

The 10 bells and the new tower that house them, dedicated Oct. 22, stand as a beacon, a divine reminder to a broken world of God's haven, said the Rev. Spenser Simrill, rector.

"Our bells represent a source of strength, a source of reassurance to the community," he said.

The congregation has adopted some decidedly modern techniques to help ensure that the ancient means of bell pealing is an effective witness of the church's presence in the community.

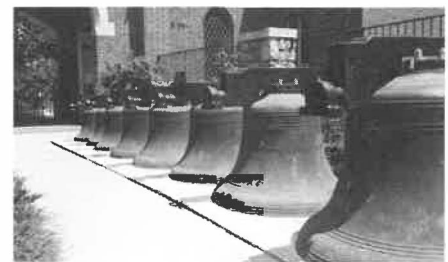
"It's hard to learn to ring a bell all by yourself," said Judith Smith, who as

tower captain is responsible for overseeing St. Luke's bell program.

In order to allow its members to practice without annoying nearby residents, the congregation installed special soundproof doors to muffle any sound made during practice sessions. The congregation also has purchased special computer software which will enable the ringers to practice on their own, accompanied by a full complement of computer-generated expert ringers.

Ms. Smith said it takes about two years before a ringer is really considered proficient. Currently St. Luke's has 12 who are nearing proficiency and another five to eight ringers in training.

One of the oldest churches in Atlanta, St. Luke's has played a vital



Cotten Alston II photos

Eight of the 10 new bells at St. Luke's, Atlanta, Ga., were purchased from St. Helen's Church in Escrick, U.K.

role as an advocate for the urban poor, opening the first community kitchen in Atlanta and the first post office in the nation for the homeless. A leader in the cause of social justice since its founding in 1904, St. Luke's offers a program of worship and continuing education to a diverse congregation from throughout the metropolitan area.

Sandy Jones

Bishop Says Goodbye

Two weeks before the election of her successor, the Episcopal Church's first female diocesan bishop gave her final convention address, and the Rt. Rev. Mary Adelia Rosamond McLeod of the **Diocese of Vermont** used the occasion to urge listeners to continue taking risks.

"If you can't cut the mustard, dare to cut the mayonnaise," said Bishop McLeod at the Cathedral Church of St. Paul in Burlington.

Bishop McLeod said she had been taught by her mother never to use a knife in the mayonnaise jar for fear of separating the mayonnaise back into eggs and oil, but one day years later, she dared to break the old pattern and plunged the knife into the mayonnaise. "Doing things in different ways is scary," she said, "but the world does not end if one cuts the mayonnaise."

The bishop described the many ways she has seen the diocese "dare to cut the mayonnaise," beginning with her own election in 1993 as the first woman to head a diocese in the Episcopal Church.

The diocese raised capital funds to support new and existing programs, increase outreach and provide low-interest loans for capital improvements. Mutual ministry is now a reality at all levels, a reorganized diocesan structure ensures wide participation, and a revamped financial structure allows for both increased income and greater accountability.

The convention adopted a balanced budget for 2001, with expenses of \$794,536, plus appropriations and arrears of \$22,208.

Anne Brown

Centennial Year

The chalice and paten used at the convention Eucharist in the **Diocese of Western Massachusetts** were pewter vessels first carried in the saddlebags of the Rev. Gideon Bostwick as he rode from town to town

establishing churches in what was then the "wild territories" of western New England from 1770 until his death in 1793.

"We want to get back to that sort of sense of mission," said the Ven. William Coyne, archdeacon of the diocese and secretary of convention. "We want to change the general decline in the Northeast that has occurred over the past 20 years or so."

In order to realize that vision, the 224 clergy and lay deputies to the Nov. 3-4 convention in Holyoke, Mass., were encouraged to draw on the experiences of the past in order to discern new opportunities for mission during the diocese's next 100 years. The convention was also invited to do some brainstorming about possible events for the centennial celebration.

During his convention address, the Rt. Rev. Gordon Scruton, diocesan bishop, encouraged the diocese to "go back to our roots so God can lead us forward in mission."

The convention enthusiastically embraced the bishop's call to mission. Young delegates gave testimony about mission trips to Central America and their life-changing experiences. The diocese also voted to support the "Five Talents" initiative to stimulate economic development and create jobs in developing countries. The diocese will support this initiative with 0.7 percent of its operating budget and by matching grants from its endowment and contributions by congregations.

The convention built on themes of mission and growth that were introduced last year. At that convention, Bishop Scruton proposed a diocesan-wide goal of a 10-percent increase in membership for each of the 67 parishes. Although complete numbers must await the end of the year, the preliminary results are not surprising, according to Archdeacon Coyne.

"The congregations that embraced

the vision fully and put a plan behind it seem to be having success," he said. "We really do have our work cut out for us."

In other news, the Rev. Canon Sarah Shoftstall was commissioned as canon to the ordinary and Barbara King was commissioned as missioner for Christian formation.

(The Rev. Canon) Sarah Shoftstall

Challenging Year

The Rt. Rev. Orris G. Walker, Jr., Bishop of **Long Island**, reflected on the events which have shaped the past year in his diocese during his address to convention Nov. 10-11 at a Brooklyn hotel.



Bishop Walker

Bishop Walker noted that progress had been made on a number of ongoing challenges, including the renovations begun at the Cathedral of the Incarnation, the personnel and curriculum changes at the George Mercer Jr. Memorial School of Theology, the continuing progress through Chapter 11 bankruptcy proceedings of the consortium of diocesan-managed hospitals and health agencies known collectively as Episcopal Health Services, and the improvements to Camp DeWolfe.

Bishop Walker and other speakers referred back to Long Island's first convention in 1868, also held in Brooklyn, and noted that those same founding ideals of love and reconciliation hold true today.

The first resolution passed by the convention pertained to the participation of the diocese in jubilee. Other resolutions adopted dealt with a companion relationship, youth involvement, HIV/AIDS assistance to Africa, and compensation of clergy. During convention, delegates were also asked to complete a survey seeking input on future administrative office needs.

THREE MEDITATIONS FOR ADVENT



longer in the hearers' ears. In a reverberant room, silence may be several seconds in coming; musicians and their auditors seem not to breathe or move.

Composers build silences into their works. In a stunning composition commissioned by the 2000 Mississippi Conference on Church Music and Liturgy, William Bradley Roberts creates moments of profound silence following chaos and reflection, before the solo soprano repeats the theme of *A Hymn to Light: O lux sancta, lux aeterna, lux substantia de Deo*. Recall the famous symphony in which, midway, the strings take a sweeping upbow, the conductor lifts his hands — and all is suspended in several beats of rising silence. The held breath is part of the music.

Silence gives time to process what we hear without the distraction of new themes. Inner re-hearing focuses the text, pulls out the inner voices of a complex chord, perhaps heightens emotion to the point of tears.

Silence anticipates. An interior pause makes listeners wonder what is coming. Will we be soothed by a sweet major triad and calming words, or jangled by a multi-voiced dissonance screaming damnation? The eye of the hurricane is still, too.

Liturgists employ silence with similar intent. Following the readings, it is a chance to reflect upon the texts individually; following the sermon, perhaps moments to knit the teachings together

into the day's celebration. The penitential order directs that "silence may be kept" between the deacon's directive to "confess our sins against God and our neighbor" and the verbal recitations of our recollected wrongs.

Into a service of "Contemplative Evening Devotions and Healing," the Rev. Bruce Jenneker, associate rector of Trinity Church, Boston, placed periods of silence in which to contemplate the words of Julian of Norwich, and later, "to meditate on some wounded area of our life or the life of a loved one." That was both a time of discovery and a means of drawing out the courage to "open the wound ... tear the cloth ... placed near the heart as it is torn."

Finally, silence can be a time of listening. In the Prayers of the People, particularly forms II and IV, are several intentional silences, preceding and following petitions: *Lord, have mercy. Hear our prayer*. Perhaps, in silence tempered by the word, by music, we listen for the answer.

Patricia Nakamura

Suspended in Silence

The church's most glorious services are full of sound. Wonderful music sets the tone to begin, leads us through worship with changing moods, and finally ushers us back out into the world. The words spoken by the celebrant, the responses of the people, and the prayers and statements of faith said aloud by everyone are the defining elements of our corporate worship. But is it necessary that each moment is filled with sound? Silence seems to some threatening, perhaps because it is so rare in our noisy world. And yet silence is a necessary part of both music and worship services.

More than the absence of sound, silence can be the recollection of sound. The stillness after the final *forte* allows us to re-hear the foregoing chords, to replay them in our minds. A *pianissimo* sinks into silence leaving listeners wondering when the tone really ceased, singing





Washed Clean

The Value of Sacramental Confession

It has been said that if the church were to return to the regular practice of sacramental confession, 80 percent of mental illness would disappear overnight. Keeping that thought in mind, I would like to go back more than 400 years to Santa Teresa de Avila, or Teresa de Jesus as she was known then, the great Spanish mystic of the 16th century. Teresa writes that humility is the ability to tell the truth about oneself. If the meaning of life is to be found in our relationship with God, and I believe that it is, then that relationship must be an honest one. We must tell the truth about ourselves. But how do we do this?

One of the obstacles can be several hundred years of protestant belief and practice that have had the effect of moving the priest out of the way. We are hooked on the idea of talking to God directly; priests are sometimes seen as unnecessary intermediaries. And although talking directly to God may be theologically valid, in actual practice it often doesn't work very well. To illustrate, I turn to



Dietrich Bonhoeffer, pastor, teacher, theologian and martyr to the faith. Bonhoeffer was hanged by the Gestapo just days before the prison camp in which he was held was liberated in World War II.

In his book *Life Together*, Bonhoeffer asks why it is that we should find it so much easier to confess our sins to God, who is sinless and perfect, than to our brother, who sins just as we do and who struggles and fails every day, just as we do. It should be the other way around.

And Bonhoeffer speculates that perhaps what is really going on here is that we are confessing our sins to ourselves and forgiving ourselves. We are not required to confront our sin and to take responsibility for it.

So perhaps confession to another person might be helpful. But why a sacramental confession before a priest? Why not to a friend, a lay person? Of course that is an option — anyone can hear a confession. But there are several reasons why a priest might be a better choice. First, there is the issue of confidentiality. A priest is prohibited, except under very specific and extremely rare circumstances, from disclosing anything that is said during the course of a sacramental confession to anyone — ever. And that is an assurance we do not have with any other person.

Second, a friend or someone who knows us and loves us is far too likely

to be sympathetic; that is not what is needed here. A priest keeps us straight: no self-justification, no excuses, no whining. Our sin is brought out into the light, it is examined and we must acknowledge it.

A third reason for choosing a priest is that there is probably little that we could say to a priest that will shock him or her. A priest has heard it all before. And finally, although anyone can hear a confession, only a priest or a bishop can pronounce absolution.

And so I end with a question. When was the last time you felt your whole body washed clean by divine forgiveness, blessed with a new life and a clear conscience?

*(The Rev.) Kathleen K. Ennis, deacon
Fort Myers, Fla.*



Expectant Cats

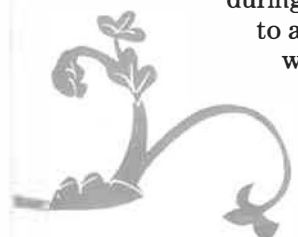
Picture this. Three darling apartment-bound cats watch and wait daily near a boarded-up mouse hole in the kitchen. They await the appearance of a live dinner-mouse, a mouse that would be able to walk through plywood. These cats still recall the good old days when the hole was open and “waiting with baited breath” meant real possibilities.

A childhood friend who lives alone with these cats recently described this delightful scenario. He is grateful for his pets' unconditional love and their silly antics that bring him a bit of joy. My friend has clinical depression, an illness suffered since childhood.

No medication has worked for long. Humans seem to have failed him from early on, a probable barrier to his trusting a living, loving God. Sometimes the sunlight of optimism sweeps in. These momentary glimpses spur him on in the hope of finding a successful treatment. He hangs on, mostly for the cats.

This little family waits with such grace and dignity, I am ashamed of my own pettiness and impatience. What seems unlikely. A mouse walking through wood, a spontaneous reprieve from illness, is possible with the God I know. And he does come. I will try again to tell of the One Who Comes to my friend, who has tried everything. Well, almost everything. And I may learn a lesson from him and his cats about hopeful expectancy.

*Susan M. Goranson
Oxford, Mass.*



'A Punter's Guide' to Likely Candidates

Like most people I know, I probably spend too much time on the Internet. I continue to be fascinated by its capabilities and potential, its immediacy and scope. My favorite website is the English site, Ship of Fools (www.ship-of-fools.com), of which I have written about in this space previously. Its Mystery Worshiper "reviews" of churches, many of them in this country, are delightful.

In a recent addition to the site, writer Andrew Brown speculates on who might succeed the Most Rev. George Carey as the next Archbishop of Canterbury. Mr. Brown presents "a punter's guide" to names likely to be considered when the next archbishop is chosen by the queen with the advice of the prime minister and church committees (no recounts or chads for these people). He lists five "candidates" for the position — the archbishops of York and Wales and the bishops of Durham, Liverpool and London. The information posted on the five candidates includes the following:

The Rt. Rev. Michael Turnbull, Bishop of Durham — "He is the epitome of management in the church, fast-tracked from his early years as chaplain to the Archbishop of York, through Rochester and on to Durham..." "If you believe that Dr. Carey's policies will be the salvation of the Church of England, Michael Turnbull is your only candidate."

The Rt. Rev. James Jones, Bishop of Liverpool — "Like most bishops willing to engage with the press, he is regarded with suspicion by them. But he has charmed the *Guardian* as well as the *News of the World* and he is admired, even by opponents, as a man who will speak his mind."

The Rt. Rev. Richard Chartres, Bishop of London — "His foremost qualities are a quite remarkable self-assurance, charm, and speed of thought." "The chief drawback for his candidature is his opposition to the ordination of women, expressed with the simple and charming opacity that once distinguished Cardinal Hume."

The Most Rev. David Hope, Archbishop of York — "The fact that he is so clearly identified with one minority party (Anglo-Catholicism) is a fairly clear disqualification for the job as leader or bell-wether of an international communion in which his party is more or less defined by their separation from the mainstream."

The Most Rev. Rowan Williams, Archbishop of Wales — "If Chartres represents organizational continuity with the (Robert) Runcie years, Rowan Williams stands for the ideology of a church self-confidently run by dons. As a poet, don and theologian himself, he is the natural intellectual's candidate." "... the candidate of everyone disgruntled and disappointed by the Carey years."

It would be surprising to some not to see an outright evangelical on the list, or a representative from the far left, or an African bishop. But we need to remember that the See of Canterbury, like other appointments in England, is filled not as American dioceses are with nominations and elections, but by appointment.

I can hear the cynics among our readers: Who cares? So what? It seems to me that we ought to care who might be the next Archbishop of Canterbury. After all, that position is the most important in the Anglican Communion, for not only is that person the leader of the worldwide Anglican Communion and its 38 churches, he is also the primate of the Church of England (still the mother church), senior bishop of the Church of England, diocesan Bishop of Canterbury, and a prominent spokesperson in ecumenical and interfaith concerns.

Speculation is always fun. In due time the English bookies, who take bets on nearly everything, will post their odds. Is Andrew Brown on target with his list? We may never know, but we eventually will find out who emerges from the process. A retirement date for Archbishop Carey has not been announced, but some observers are predicting 2003. A lot could happen between now and then.

David Kalvelage, executive editor

Did You Know...

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Quote of the Week

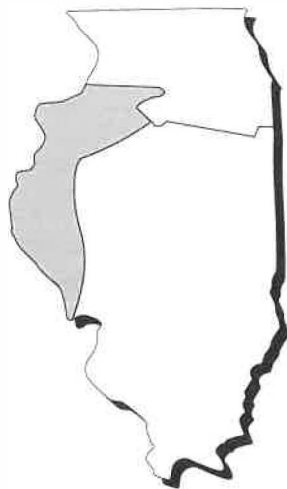
The Rt. Rev. Rodney Michel, Bishop Suffragan of Long Island, on love: "There is too little love in the world. We dare not waste one drop of it."

Prayerful Proceedings

The ecclesiastical trial of the Rt. Rev. C. I. Jones is a major test of the church's revised disciplinary canons. In 1997 General Convention revised the canons to bring the process of accusing a bishop more in line with those of bringing charges against priests and deacons. Before the Title IV revision it was difficult to charge a bishop with a major offense. The hearing in Minneapolis [p. 6] was fascinating in that it showed how prominent attorneys have conflicting interpretations of those canons.

Episcopalians who are concerned about such proceedings as ecclesiastical trials should be glad to know this one was rooted firmly in prayer. The hearing was preceded by a celebration of the Eucharist in the Church of Gethsemane, the proceedings were opened and closed with prayers led by the presiding judge, and one of the attorneys began and ended his arguments with prayer. Time will tell whether the Jones trial will turn out to be a landmark case for the Episcopal Church.

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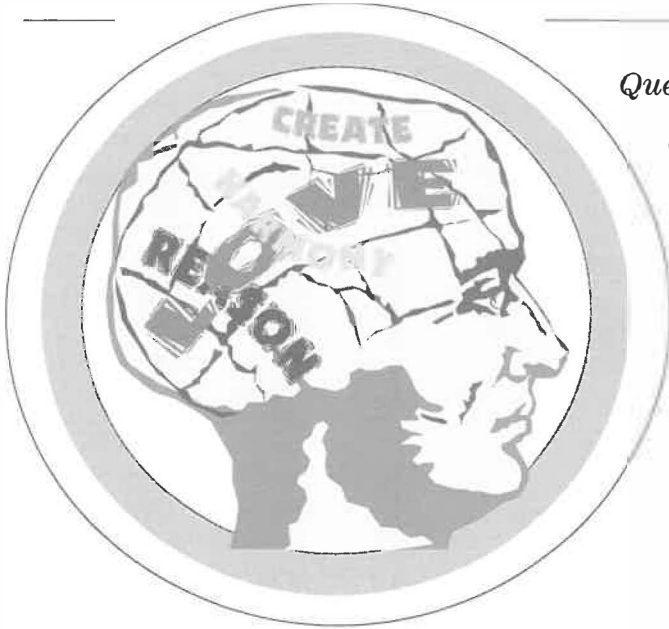
'This Is Jubilee'

We are hearing much about jubilee these days. Presiding Bishop Frank T. Griswold has been talking about it since long before General Convention, and diocesan conventions this fall have picked up on the idea, using it for themes, presentations and workshops. The concept of jubilee is biblical (Leviticus 25) and refers to a year occurring every 50 years in which Jewish slaves regained their freedom and land returned to its former owners. For the most part, the idea of jubilee has had little impact on the church with the exception of the Diocese of Quincy [TLC, Dec. 3]. Its bishop, the Rt. Rev. Keith Ackerman, showed its diocesan synod (convention) what jubilee is all about by summoning members of seven congregations which owed money to the diocese and informing them that their debts were forgiven. "This," as Bishop Ackerman said, "is jubilee." He and the Diocese of Quincy have done the rest of the church a service by their example.



For Independent Thinkers

One strength of Anglicanism has been in allowing us to make up our own minds.



By Stephen Mues

In the church I attended as a child and young adult, people were fond of saying, “Our church lets us make up our own minds.” No one could count the number of times I heard those words. During that time we bore proudly the banner of Anglican independent thinking, particularly when we considered the church across town that didn’t allow teenagers to go to high school dances.

As I recall, this principle of “making up our own minds” permeated the consciousness of Episcopal churches during the 1950s and early 1960s. It was a “governing principle” in a grassroots identity that nurtured confidence, enthusiasm, commitment and consequently, successful evangelism.

Some sociologists of religion have described that period as a time of conformity; a time when a “civil religion” was nurtured by a superficial spirituality. Popular observers coined phrases like “The Sacred Canopy,” “The Comfortable Pew” and “God’s Frozen People” to characterize the era. These descriptions don’t resonate with my personal experience or common sense. How could people who had seen the first results of nuclear war, recalled the suffering of the Great Depression and experienced the Cold War have been superficial in their faith? If anything, stock responses and historic assumptions had failed and people were thrown back on their own resources, a ready-made context for courage and religious creativity. Bishop Pike and Norman Pittenger were writing about an age of anxiety, not comfort and conformity.

This principle, “our church lets us make up our own

Question: What does it mean to be created in the image of God?

Answer: It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

— (The Book of Common Prayer, page 845)

minds,” was anything but conformist although it may have been covert — a lay-led, grass-roots orientation that didn’t get much official attention. The Episcopal Church press — *Forth*, *ChurchNews*, *The Episcopalian*, and *THE LIVING CHURCH* — don’t appear to have written much about this. Interestingly, “the church lets us make up our own minds” as an important quality does surface in a few articles written by lay people describing why they liked the Episcopal Church. In a 1957 article [*TLC*, Feb. 17], “One Company,” people were asked to share the reasons why they thought someone would come to this church. A respondent said, “Many of them want to think their own way through, want to be encouraged to think, to be guided without being dictated to.”

The Episcopal Church showed significant growth through 1966. Is it fair to summarily dismiss that as the result of baby-boom demographics or is it possible that there was a mindset that fostered commitment, initiative and so effective evangelism — a timely mindset grounded in independent thinking and acting?

My church was a small church in a small town (population 1,001, the sign read) located in the depth of the corn and cattle country of Nebraska. Our membership of “50 or so” included a banker, a car dealer, a gas station owner, several farmers and a construction worker. Our clergy were usually newly minted seminary graduates looking for a few years of experience. All of us would have been quick to admit that we were not experts in much of anything.

Looking back on those years, I now see that we did consider ourselves to be experts when it came to our church. What stands out for me is how confident we were. By this I don’t mean arrogant or caught up in what is so often called “parochialism” or “congregationalism” (meaning isolated and self-absorbed), but

The Rev. Stephen Mues is the rector of St. Luke’s Church, Rochester, Minn.



VIEWPOINT

rather having a quiet and steady vision of God's unfolding plan and trust in our ability to do what needed to be done to be a part of it. We had taken to heart the axiom, "Our church lets us make up our own minds," not as some kind of mandate for power and control, but as a sacred calling. Our church nurtured an environment of mutual

respect from which we developed a healthy pride in our ability to make decisions for ourselves regarding the social and political issues of the day and those operational issues that pertained to our life as a local church. This environment of respect nurtured commitment and a sense of responsibility and that led to effective evangelism as

conversion or "ownership" of the faith and as enthusiasm to be shared.

Those were years of vitality for my congregation. I remember with fondness (now) attending a church school class that had been crowded into a furnace room where I periodically hit my head on a vent. Attendance at worship was good and stewardship levels were high. During this time a new church was built, then a rectory, then a priest was employed fulltime. Those were awesome accomplishments for a small church located in a small, rural town. They reflected significant faith, risk taking and sacrifice.

It is important to note that contemporary authorities in organizational development are advocating the mindset being discussed here. In an interview in *The Wall Street Journal* (Jan. 1, 2000), Peter Drucker, the dean of modern business management and an Episcopalian, was asked what was most needed to improve corporate effectiveness in the "New Economy." He answered with one word: "Respect." Mr. Drucker emphasized the importance of treating each person involved in an organization as an expert capable of making his or her own decisions and solving his or her own problems. That is what I recall as characterizing my home church.

Encouraging local congregations to decide on issues of their corporate life may be at the heart of effective evangelism and may partly explain the vitality of many churches during this era. The experiences of Anglican evangelism in other places of the world and in the Native American church support this. Where local traditions and customs have been shown respect, the church has prospered.

As a church we have supported incredible breadth in theology and social policy, but in recent years have we been as generous in supporting the creativity and independent initiative of local congregations? Is it possible that while we have been broad minded in social policy, politics and theology, we are becoming structurally fundamentalist? Are we still members of a church that lets us make up our own minds? The answer to this question may go to the very heart of whether or not we will engage in effective evangelism. □

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LETTERS
TO THE EDITOR

No Fairy Tale

As a substitute public school teacher, I refuse to read Harry Potter books to classrooms, and I left a note to a teacher as to why when the book was left to be read. Think of my dismay when a review of Harry Potter books [TLC, Nov. 12] recommends such reading to children!

It is mistaken to compare Harry Potter books to childhood fairy tales in which the witch, warlock, or wizard is usually the evil antagonist, whereas Harry Potter is presented as a child protagonist attending a witchcraft school and learning to practice magic and to be a wizard. Even so-called "white" magic is a door into the occult, and how dare we encourage children to enter that door!

*Steven Wesley Cook
San Jose, Calif.*

Blame the Commissions

Thank you for publishing David Roseberry's thoughtful Viewpoint, "The Way Forward" [TLC, Nov. 5]. I agree that to double our membership in the next 20 years, the Episcopal Church must make fundamental and systemic changes in how it carries out its business. But I believe I speak on behalf of all of the Episcopal seminaries when I say he is incorrect about the seminaries.

Wake up the seminaries? No. We are busy revising curriculum, expanding programs. Wake up the commissions on Ministry. We need to transform the process of selecting candidates from a screening process that is long, tenuous and restrictive — particularly restrictive toward persons whose cultural background is different from mainline Episcopalians' — and replace it with a process that recruits the best leaders from many cultures throughout our country. The seminaries will welcome all the postulants the commissions on ministry send us.

*(The Very Rev.) Ward B. Ewing
General Theological Seminary
New York, N.Y.*

In the Viewpoint article on the goal of doubling the Episcopal Church's membership, the author writes, "It will

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LETTERS TO THE EDITOR

require that we set aside our serious disagreements and become focused on a missionary call that is outward ... and upward."

The problem is that our serious disagreements affect our missionary efforts. I think of a former parishioner with a Spanish surname who no longer attends the local Episcopal church because of his disenchantment with the broader Episcopal church.

In studying and teaching the book of Acts, I am struck by the fact that the message the apostles preached was a twin message of resurrection and forgiveness of sins. It is an important message that needs to be heard, but before we can spread it effectively, we need to be clear about what is sin and what isn't. On that point, the Episcopal Church is very far from reaching agreement.

When your house is in disorder, you can't invite people in. If we are serious about missionary effort, we need to get our house in order.

Laura Rico
Los Banos, Calif.

About Those Rubrics

Unfortunately, the Rev. Michael Malone [TLC, Sept. 10] makes the common mistake of an inaccurately narrow misreading of the rubrics of the BCP. The tone of his letter suggests that he would be even more troubled by reading them accurately. For example, he reads the rubric on page 400 from the perspective of what is "authorized." The rubric to which he refers says that the order "is not intended..." It does not direct, it is advisory. It neither authorizes nor prohibits. As a priest I am informed by that intention, but it does not direct me.

Some years ago I was talking with the Rev. Massey H. Shepherd, Jr., about clergy who violate the rubrics. I noted that I try not to break the rubrics. He smiled and said, "I have never known you to break a rubric, but sometimes you bend them into near insensibility." I accepted that judgment with the added comment that as a priest I am not bound by the intentions of the authors of the rubrics, merely by what the enacted rubrics actually say. He surprised me by saying, "I would even admit of the possibility that some of us write rubrics we do not understand, and allow room for the Holy Spirit to move the church in that way."

Some rubrics are directive, others are permissive. Some use words and phrases like: shall, will, says, is sung or said, sit, stand, continues, and concludes with. The permissive and informative rubrics are marked by such words as: may, appropriate to, or some other, one or more of, suitable, as may be convenient.

Fr. Malone is not the only person who misunderstands that we now have these two categories of rubrics, and that by enacting the permissive rubrics the church reposed great trust and responsibility on the pastoral and liturgical sensibilities of the priest conducting the worship service.

(The Rev.) John Rawlinson
St. James'/Santiago Church
Oakland, Calif.



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(SEE PAGE 19)

PEOPLE & PLACES

Appointments

The Rev. **Dennis Ackerson** is rector of Holy Spirit, 2901 Kerry Forest Pkwy., Tallahassee, FL 32308.

The Rev. **Diane Jardin Bruce** is rector of St. Clement's-by-the-Sea, 202 Avenida Aragon, San Clemente, CA 92672.

The Rev. **Barbara Chaffee** is assistant at Christ Church, Box 25778, Raleigh, NC 27611.

The Rev. **Kenneth Coleman** is priest-in-charge of St. Mark's, Box 143, Bridgewater, CT 06752.

The Rev. **Jay Cooke** is curate at St. John's, Box 422, Essex, CT 06426.

The Rev. **Donald J. Duford** is rector of St. David's, 16200 W Twelve Mile Rd., Southfield, MI 48076.

The Rev. **Robert Friedrich** is priest-in-charge of All Saints', 201 W Main St., Meriden, CT 06451.

The Rev. **Nancy Gossling** is curate at St. Paul's, 200 Riverside Ave., Riverside, CT 06878.

The Rev. **Donald Hamer** is curate at St. Mary's, 41 Park St., Manchester, CT 06040.

The Rev. **Lisa Hamilton** is curate at Christ Church, 254 E Putnam Ave., Greenwich, CT 06830.

The Rev. **Fredrick Hart** is rector of St. James', Box 838, Union City, TN 38261.

The Rev. **John Hortum** is rector of St. Clement's, 1701 N Quaker Ln., Alexandria, VA 22302.

The Rev. **Gordon W. Lathrop** is Lutheran pastor at the Cathedral of the Saviour, 3723 Chestnut St., Philadelphia, PA 19104.

The Rev. **Edward F. Kresowaty, Jr.**, is rector of Good Shepherd, 3600 Fall Creek Hwy., Granbury, TX 76049.

The Rev. **Roberto Maldonado** is rector of St. Simon's, 623 Hagar St., San Fernando, CA 91340-2005.

The Rev. **William S. Marshall** is vicar of St. Nicholas', Womelsdorf, PA.

The Rev. **Vanessa McKenzie** is rector of Advent, 4976 W Adams Blvd., Los Angeles, CA 90016.

The Rev. **Kenneth Parris** is associate for youth and young adults at Christ Church, 1700 Santa Clara Ave., Alameda, CA 94501.

The Rev. **Margaret Pollock** is director of major development programs for Episcopal Relief and Development, 815 Second Ave., New York, NY 10017.

The Rev. **Dennis Ryan** is associate at St. John's, 3507 Pine St., Pascagoula, MS 39567.

The Rev. **Toni Smart** is rector of St. Matthew's, 2300 Edison St., Sacramento, CA 95821.

The Rev. **Walter Van Zandt Windsor** is rector of St. John's, Box 853, Monroeville, AL 36461.

The Rev. **Mark H. Wilson** is rector of St. James', 860 N Section St., Fairhope, AL 36532.

The Rev. **L.D. Wood-Hull** is curate at Trinity, 1109 Main St., Branford, CT 06405.

The Rev. **Winston Wright** is rector of

Grace, 3600 Australian Ave., West Palm Beach, FL 33407.

The Rev. **William Yates** is priest-in-charge of Redeemer, Box 368, Avon Park, FL 33826-0368.

Ordinations

Deacons

Arizona — **Kimball Arnold**, St. Luke's, 114 S Marina, Prescott, AZ 86303; **Beverly Ashley**, St. Philip's, Box 65840, Tucson, AZ 85728; **Susan Faure**, Epiphany, Box 1473, Flagstaff, AZ 86002; **Pat Kirk**, St. Francis', 600 S La Canada Dr., Green Valley, AZ 85614; **Vicki Lee**, St. Andrew's, 6300 W Camelback Rd., Glendale, AZ 85301; **Tom Lindell**, St. Philip's, Box 65840, Tucson, AZ 85840; **Jan Wilner**, St. Barnabas', 6715 N Mockingbird La., Scottsdale, AZ 85253.

West Virginia — **Keith Wayne Butler**, **James Thomas Kelley**, **Theresa Marie Kelley**, **Edward James Tracey**.

Resignations

The Rev. **Ronny W. Dower**, as rector of St. Mary's, Haddon Heights, NJ; add. 287 W Browning Rd., Bellmar, NJ 08031-2003.

The Rev. **Robert A. Hasseries**, as rector of St. Luke's, Coeur d'Alene, ID; add. E 3060 Springview, Coeur d'Alene, ID 83814.

The Rev. **James E. Rasnick**, as rector of Holy Trinity, West Palm Beach, FL.

The Very Rev. **John Senette**, as dean of Christ Church Cathedral, New Orleans, LA.

Deaths

Allen Breck, historiographer of the Diocese of Colorado, died Oct. 11 at the Meridian Retirement Home in Denver, from cancer. He was 86.

Mr. Breck spent more than 50 years as a professor of history at the University of Denver, and wrote a history of the university as well as histories of the diocese and of Jews and Methodists in Colorado. He was a native of Denver, and earned his undergraduate degree from the University of Denver and master's and doctoral degrees from the University of Colorado. "He was one of the great men I've known," said the Rt. Rev. William Frey, retired Bishop of Colorado, in an interview with the *Denver Post*. "His scholarship and his Christian faith were deep, and combined in the most gracious form possible." Mr. Breck was a member of St. John's Cathedral in Denver. He is survived by his wife, Salome, a daughter, Anne Peterson, of Pasadena, CA, and two granddaughters.

Next week...

The Song of Mary

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DEAN OF CATHEDRAL: With the retirement of the current dean in early 2001, the Nominating Committee for Dean of the Cathedral of St. John the Divine, New York City, is seeking candidates for the position. To request a detailed position profile and/or to submit a resume and CDO, please contact: **The Nominating Committee for Dean, the Rev. Dr. Thomas Pike, Co-Chair, Calvary/St. George's Church, 209 E. 16th St., New York, NY 10003. (212) 475-0830.**

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ST. STEPHEN'S, Goldsboro, NC, seeks rector. Enthusiastic priest wanted in historic downtown parish of 350 members. Teaching, preaching, growth in spirit, service and numbers are important to us. Goldsboro is located in eastern North Carolina between Raleigh and the coast. Contact: **Jon Williams, 106 Cassedale Dr., Goldsboro, NC 27534.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

DEAN AND PRESIDENT: Nashotah House, a seminary of the Episcopal Church, invites applications for the position of dean and president. Qualifications include ordination as either a priest or bishop in the Anglican Communion and commitment to the Anglican tradition of Evangelical and Catholic truth and apostolic order. Prior demonstrated pastoral leadership in the church, administrative and recruitment skills are required. While a Ph.D. is not essential, the applicant must have scholarly interests and the ability to work collegially with faculty, students and seminary community. The deadline for application is January 15, 2001. A job description and the mission statement of the seminary may be found at www.nashotah.edu/deansearch or available upon request. Applicants should submit a letter of application, curriculum vitae, and three letters of recommendation to: **Nashotah House, Search Committee, P.O. Box 180670, Delafield, WI 53018-0670.**

DIRECTOR OF RELIGIOUS EDUCATION PROGRAMS, Washington, D.C. Washington National Cathedral seeks an innovative leader for its Program and Pastoral Ministry Group. This senior manager and priest will create public programs that complement and advance the cathedral's strategic goals as a "national house of prayer for all people." The successful candidate will possess extensive knowledge of current trends in American religion and culture, spiritual development and meeting the needs of the inquiring seeker and the Christian faithful. Requirements include a M.Div. or equivalent; minimum five years' experience in advanced program planning, management and teaching; a collaborative management style; public speaking skills; audience development techniques; and basic computer literacy. Interested candidates should fax resume and cover to (202) 537-5661 or mail to: **Washington National Cathedral, Mass. & Wis. Aves., NW, Washington, DC 20016.**

ST. PAUL'S CHURCH, Mobile, AL, is looking for a youth minister to lead our youth in faith and involvement. Home to the largest Episcopal school in the continental United States, this position holds great opportunity for evangelism and growth. We seek an experienced, hands-on minister, with a deep faith in Jesus Christ and an enthusiasm for sharing that faith with all ages. The ability to relate to youth is a must and musical skills are helpful. If you've been feeling a new call, give us a call or drop a resume in the mail to: **The Rev. John Riggan, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608. (334) 342-8521.**

RECTOR: Love the mountains? Enjoy outdoor activities? Then beautiful northwest Montana is for you. We are two churches in Whitefish and Columbia Falls, Montana. We share the services of one rector with a goal, to pursue a more complete relationship with God through Jesus Christ. www.casweb.com/ben/holynativity. Apply: **Joint Search Committee, 163 Falcon Lane, Columbia Falls, MT 59912.** E-mail address: cpkat@centurytel.net

Rector: St. David's Episcopal Church, Roswell, GA (northern Atlanta suburb) seeking a rector for its vibrant, corporate sized church. Important that new rector be skilled in parish administration and recognize need to work cooperatively with ordained staff, lay staff and lay leadership. New leader must be strong preacher, motivator of others, counselor and pastoral caregiver. Please send resume to: **Mrs. Sally Batson, Chair, Nominating Committee, St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076.**

YOUTH DIRECTOR: All Saints, Mobile, AL, seeks a full-time youth minister to continue developing a successful youth program in our dynamic parish of 830 baptized members. College degree and two years experience of youth work required. Position includes Christian formation and liturgy planning with clergy and lay. For position and congregation profiles e-mail allsaintschurch@zebra.net or write: **All Saints Episcopal Church, 151 S. Ann St., Mobile, AL 36604.**

POSITIONS OFFERED

RECTOR: Church of the Saviour, Hanford, CA, is seeking a full-time rector for our parish. We are located near Fresno in the Diocese of San Joaquin. Our fervent prayer is that our new rector will guide us in the worship of God and unite us in Jesus' love to be faithful witnesses of our Lord and Saviour. Please send a letter of interest and resume to: **Search Committee, Church of the Saviour, 519 N. Douty Ave., Hanford, CA 93230** or e-mail tpeyeguy@cvconline.com

THE CHAPEL HILL AREA of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing area near Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated and have a heart for the unchurched and for moving ministry out into the community. Contact: **The Rev. Stephen Elkins-Williams, Search Committee Chair, 304 E. Franklin St., Chapel Hill, NC 27514.**

CORPORATE SIZE, DYNAMIC Episcopal parish committed to worship, continuing education for all ages and outreach seeks an ordained priest strong in pastoral care, preaching, teaching and outreach. Responsible for leadership of major ministry areas. Need initiative, follow-through, team and administrative skills. Contact: **The Rev. Dr. James A. Kowalski, Rector (203) 655-1456, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820.**

THE GENERAL THEOLOGICAL SEMINARY of the Episcopal Church is seeking an experienced leader and teacher in the field of Christian spirituality to be director of its Center for Christian Spirituality, to be appointed as a full member of the seminary faculty initially for 3 to 5 years, effective July 1, 2001 with rank to be negotiated. Ordained persons with proven administrative and pastoral skills, qualified to teach occasional courses in the M.Div. curriculum in such areas as world religions, interfaith studies, contemporary society, Christian education, pastoral theology or ascetical theology are especially encouraged to apply. It is desirable that candidates be very familiar with the Anglican tradition. The General Theological Seminary is an equal opportunity employer. If interested, please send your resume and five references by January 1, 2001 to: **Professor Thomas Breidenthal, Search Committee, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.**

SENIOR ASSOCIATE RECTOR, Kenilworth, IL. The Church of the Holy Comforter, a historic and vibrant Episcopal parish in Kenilworth, Illinois, on Chicago's suburban northshore, is seeking an experienced, energetic and team-oriented priest for a senior position on our clergy staff. This is a wonderful opportunity for someone who would like additional experience in the full range of clerical responsibilities—preaching, teaching, liturgical leadership, pastoral counseling, youth ministry, parish administration—before moving on to their own parish. Our parish is growing slowly but steadily, with an influx of younger families. We have an open, active and engaged laity and a broad range of ministries focused on both the community and our parish. The parish is strong and stable financially and our compensation package is attractive. For more information, please visit our website at http://www.holycomforter.org/who_we_are/parish_leadership.asp. Send inquiries to: **John Campbell, 1219 Forest Ave., Wilmette, IL 60091.** FAX to (847) 251-0221 or call (847) 251-0589.

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KEY — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air conditioned; H/A, handicapped accessible.

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