

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ DECEMBER 31, 2000 ♦ \$2.00

On the Banks of the Little Pigeon River



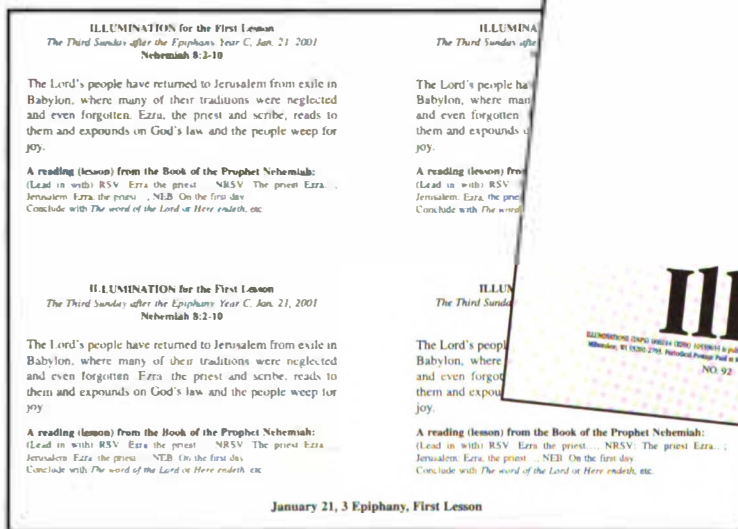
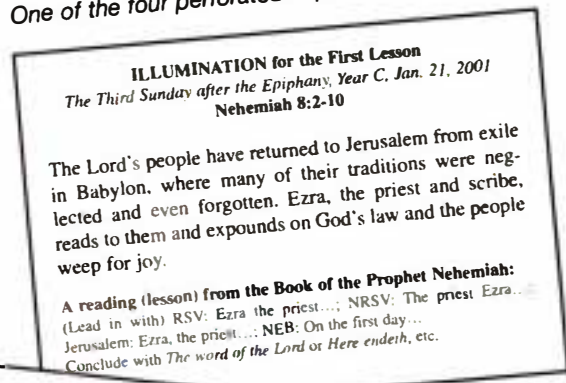
Lake Logan, soon to be the home of the diocesan camp in Western North Carolina [p. 9].

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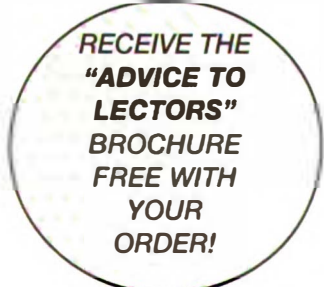
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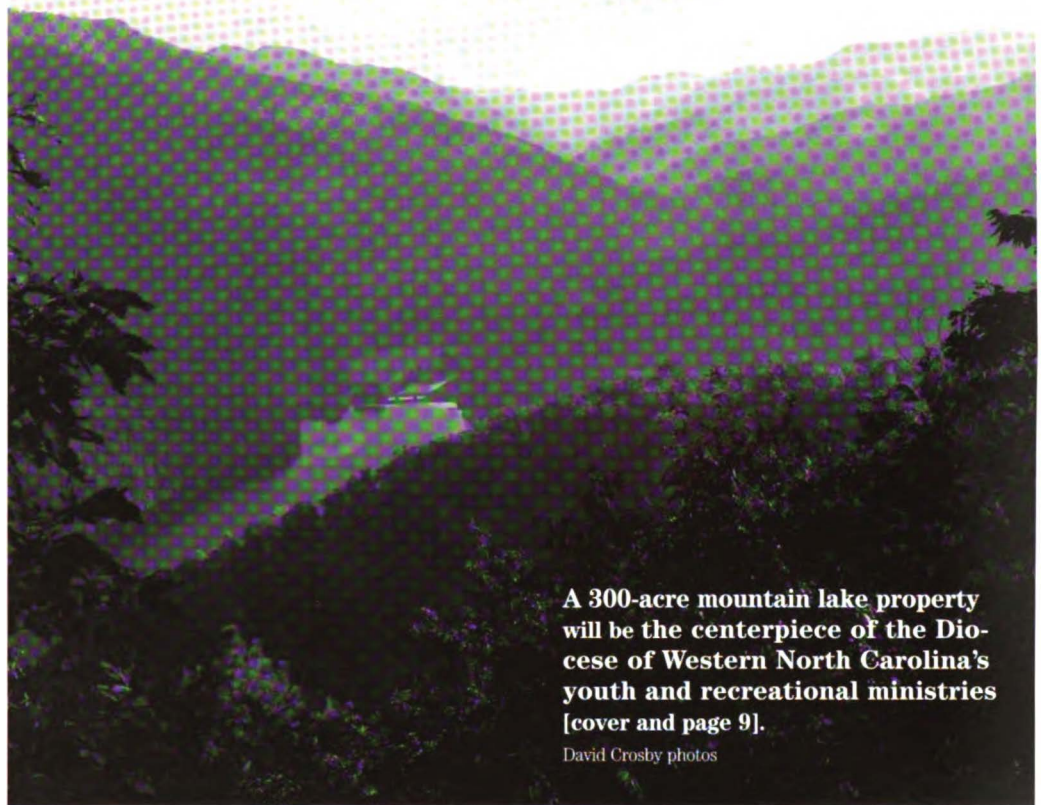
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THIS WEEK



A 300-acre mountain lake property will be the centerpiece of the Diocese of Western North Carolina's youth and recreational ministries [cover and page 9].

David Crosby photos

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SUNDAY'S READINGS

Pitched Tent

'And the Word became flesh and lived among us.'
(John 1:14)

First Sunday after Christmas

Isaiah 61:10-62:3; Psalm 147 (or Psalm 147:13-21); Gal. 3:23-25; 4:4-7; John 1:1-18

On this seventh day of Christmas today's gospel has another Christmas story. However, it does not sound like a Christmas story. It has no angels, no shepherds, no manger, no baby, no Mary and no Joseph. It sounds like a philosophical dissertation. That's because it is. Nevertheless, it tells the same story in a different way. This story goes back before time. This is before quantum physics, before Einstein. It says, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Through the Word everything came into being (1:2). That's why we now have life and light (1:4). Then it says the most amazing thing: "And the Word became flesh and lived among us" (1:14). Remember, it just said the Word was God. Therefore it is saying that God became flesh and lived among us. This is Emmanuel (i.e. God with us). That's the Christmas story. It is another way of talking about Incarnation. It is the same message found in the angel, shepherds, manger, baby, Mary, Joseph story.

Sure, the wording in today's gospel is philosophical. Nevertheless, it does use one picture phrase. It says

the Word "lived" among us. In the original language, in the original Greek, the expression is "pitched tent." So God pitched tent among us. We move through life, with all its changes and chances, and find ourselves moving into different places, sometimes surprising, difficult, different places emotionally or spiritually. When that happens, God pulls up the tent pegs and moves to where we are.

Amateur wilderness hikers sometimes experience being disoriented. All directions in the forest can look the same. That is why a guide is recommended. Many of us have done some serious wilderness hiking through the thick forest of life. The guide has always been with us, pulling up the tent pegs every time we do. Let's remember this Christmas image. Every time we feel lost and disoriented in that forest of life God has pitched tent right with us.

A similar image is the one Paul uses in Galatians. He says we have received adoption (4:5). We are not orphans. Both the pitching tent image of John and the adoption image of Paul are saying that we are not alone. Now those are Christmas stories.

Look It Up

In a Bible dictionary look up these words related to Christmas: incarnation, Emmanuel.

Think About It

We can say that God is with us. However, what are the ramifications of that statement for our behavior? Does the Christmas message call for us to be present to each other? Does it call for adoption of each other?

Next Sunday

First Sunday after Epiphany

Isaiah 42:1-9; Psalm 89:1-29 (or Psalm 89:20-29); Acts 10:34-38; Luke 3:15-16, 21-22

For Spiritual Growth

By Travis Du Priest



NEW EVERY MORNING: Meditating on Hymns for Year C. By Nancy Roth. Church Publishing. Pp. 262. \$12.95 paper.

Nancy Roth gives us a touch of history and then meditatively examines hymns keyed in to the

lectionary for Year C. Hymn 202 (The Lamb's high banquet called to share), for example, recalls the ancient tradition of baptizing many catechumens at one time and then admitting them to Holy Communion.

REFLECTIONS ON FORGIVENESS AND SPIRITUAL GROWTH. Edited by Andrew J. Weaver and Monica Furlong. Abingdon. Pp. 176. \$13 paper.

A great collection of essays by Monica Furlong, Barbara Brown Taylor, Basil Pennington and other spiritual writers of note: Ronald E. Swisher's piece "Forgive but Don't Forget" is quite helpful — distinguishing forgiving from forgetting.



NATURAL SPIRITUALITY: Recovering the Wisdom Tradition in Christianity. By Joyce Rockwood Hudson. JRH Publications (Box 942-2, Danielsville, GA 30633). Pp. 308. \$19.95 paper.

This one springs forth from a lay empowerment parish program at Emmanuel Church, Athens, Ga. Explores among other things God's feminine side, "which is the Wisdom of Scripture," speaking through symbols and dreams.



STILL LISTENING: New Horizons in Spiritual Direction. Edited by Norvene Vest. Morehouse. Pp. 214. \$19.95 paper.

Diverse looks at the increasingly popular topic and practice of spiritual direction: The editor explores spiritual direction with church dropouts; Kenneth Leech, in the context of justice; Margaret Guenther, with the dying. A most welcomed book.



IN QUIET LIGHT: Poems on Vermeer's Women. By Marilyn Chandler McEntyre. Eerdmans. Pp. 72. \$20.

What a clever idea: stunning color reproductions of Ver-

meer's "Lacemaker," "Milkmaid," "Woman in Blue," "Girl Asleep" and others — each with a reflective free verse poem, by a professor of literature at Westmont College in Santa Barbara, Calif.

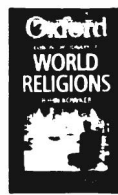


ON THE WAY: Vocation, Awareness, and Fly Fishing. By Kenneth Arnold. Church Publishing. Pp. 128. \$11.95 paper.

The deacon of St. Clement's, Manhattan, gives us glimpses — some quite funny — of the ordained life experienced where the so-called "secular" and religious merge. Don't miss number 23 in which he recounts hearing a dog whine during church and then the antiphonal response of another dog: "Tiger" and "Molly" are Sunday regulars at his church.

AT THE CORNER OF EAST AND NOW: A Modern Life in Ancient Christian Orthodoxy. By Frederica Mathewes-Green. Putnam. Pp. 279. \$13.95 paper.

You may have heard the author on NPR or read her column in *Christianity Today*. She introduces the ancient Eastern Orthodox tradition — its use of icons, incense and mystical documents — through the experience of contemporary adherents who worship where "heaven will strike earth like lightning on this spot." An insightful delight.



OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS. By John Bowker. Oxford. Pp. 700. \$15.95 paper.

An inexpensive, abridged paperback version of the Oxford Dictionary of World Religions. Begins with a fascinating collection of quotations on the meaning of the word "religion" itself. Concise entries from "A" to "Zionism."

SACRED ENERGIES. By Daniel C. Maquire. Augsburg Fortress. Pp.137. \$13 paper.

The professor of ethics and theology at Marquette University investigates the unprecedented phenomenon of our time — that the religions of the world have decided to sit down and talk with one another. Topics include the marketplace, corporations, African poetry, protestant Christianity and Catholic liberation theology.

A CHILD'S BOOK OF ANGELS. By Joanna Crosse. Illustrated by Olwyn Whelan. Pp. 64. \$19.99. **CLEO THE CAT.** By Stella Blackstone. Illustrated by Caroline Mockford. Pp. 24. \$14.99. **TALES FROM OLD IRELAND.** By Malachy Doyle. Illustrated by Nianh Sharkey. Pp. 96. \$19.99. Barefoot Books (37 W. 17th St., New York, NY 10011).

Three beautifully laid out and illustrated books which would make superb Christmas gifts for children: the first two are for ages 1 - 6; the Ireland book, for ages 10 - adult.

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2000 in Review

Singapore Consecrations Set the Tone for the Year

An event which took place thousands of miles away from the United States in one of the Anglican Communion's smallest jurisdictions proved to have a major impact on the Episcopal Church during 2000.

The consecration of two American priests as bishops in St. Andrew's Cathedral, Singapore, on Jan. 29 angered many Episcopal Church leaders as well as leaders in

other parts of the Anglican Communion. The Rev. Charles H. Murphy III, rector of All Saints' Church, Pawleys Island, S.C., and the Very Rev. John Rodgers, retired dean of Trinity Episcopal School for Ministry, were consecrated by a group of Anglican bishops, including two primates and two Americans. The Most Rev. Moses Tay, who was soon to retire as Archbishop of South East Asia, and the Most Rev. Emmanuel Kolini, Archbishop of Rwanda, were among the consecrators. So were the Rt. Rev. Alex D. Dickson, retired Bishop of West Tennessee, and the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina.

"Our calling is to minister to those congregations who believe that the authority of scripture and the historic creeds are central to our faith, conduct and unity as Anglicans," Bishop Murphy said. Bishop Rodgers noted the decline of membership of the American church and said, "This crisis of decline is a crisis of the Christian faith that has left the Episcopal Church divided."

While it was not clear at the time of their consecration what role Bishops Murphy and Rodgers would have, the



While their consecrations disappointed many, Bishops Rodgers (left) and Murphy attracted a following as the year went on.

direction of their ministries came into focus as the year unfolded. Originally listed as "missionary bishops" to North America, Bishop Murphy is a member of the House of Bishops of the Rwandan church, and Bishop Rodgers is aligned with the Province of South East Asia.

The Most Rev. George Carey, Archbishop of Canterbury, said he was not in communion with the missionary bishops and said the consecrations were "a grave disappointment" as well as "irresponsible and irregular and only harm the unity of the [Anglican] Communion." In March, the archbishop said he could not accept the consecrations.

As the year went on, the "Singapore Two" began to attract a following. Originally aligned with the First Promise Movement, headquartered in Pawleys Island, they later announced that organization would be named the Anglican Mission in America. In an attempt to remain Anglican but not be part of the Episcopal Church, some congregations aligned themselves with the new organization, including Christ Church, Mobile, Ala., and St. Andrew's, Destin, Fla. By the end of

the year about 40 congregations were under the jurisdictions of Bishops Murphy and Rodgers.

General Convention

Another major news event was the 73rd General Convention, which took place in Denver in July. Held every three years, the convention is the church's major legislative body, and its deputies and bishops spent 10 days dealing with a wide range of legislative matters, participating in daily Eucharists and Bible study, and hearing a variety of speakers.

Convention's major accomplishment was adopting a resolution which establishes full communion with the Evangelical Lutheran Church in America (ELCA). Convention voted overwhelmingly in favor of *Called to Common Mission*, a document which will go into effect Jan. 1 and will be celebrated with a major service at Washington National Cathedral Jan. 6.

Full communion between the two churches does not mean merger, but rather enables clergy to serve in each other's churches, — "the full interchangeability and reciprocity of pastors ... as priests or presbyters within the Episcopal Church" with no added ordination. Lutherans, who previously had approved the matter at their Churchwide Assembly, accept the historic episcopate, and Episcopalians provide a temporary suspension of the preface to the ordination rites in order to accommodate ELCA clergy.

The convention also moved a step closer to providing for blessing committed same-sex couples when it adopted a seven-point resolution following considerable discussion and debate. The resolution recognizes there are couples living in life-long, committed relationships outside of marriage, acknowledges there are



David Zalubowski photo

The Rev. J. Robert Wright, second from left, and others celebrate the passage of the document *Called to Common Mission* which endorsed full communion with the ELCA.

persons, "acting in good conscience," who disagree with the teaching of the church on human sexuality and will act in contradiction with that position, and affirms "that those on various sides of controversial issues have a place in the Church."

An eighth resolve, directing the Standing Commission on Liturgy and Music to prepare for consideration by the 74th General Convention rites for blessing "relationships of mutuality and fidelity other than marriage" was defeated.

Deadline Set

The convention set a deadline of Sept. 1, 2002, for the three dioceses in which women are not ordained to the priesthood — Fort Worth, San Joaquin and Quincy — to conform to a national canon on ordination. It also adopted a resolution calling for the Boy Scouts of America to stop discriminating against youth and leaders based on their sexual orientation, approved a \$138 million budget for the next triennium, and adopted a measure calling for the church to double its membership in 20 years.

The Very Rev. George Werner,

retired dean of Trinity Cathedral, Pittsburgh, was elected president of the House of Deputies, succeeding Pamela Chinnis. Mrs. Chinnis was honored by the Executive Council when it met in Bethesda, Md.

Rather than adopting the Revised Common Lectionary, convention approved it for three more years of trial use.

In January, convention headquarters were moved from the Adam's Mark Hotel in Denver at a cost to the church of more than \$1 million when discrimination charges were brought against the hotel chain. The case was settled before convention got underway.

Ecclesiastical Court

In December, the Rt. Rev. C.I. Jones, Bishop of Montana, awaited word whether he would be admonished, suspended or deposed by an ecclesiastical trial court which met in Minneapolis Nov. 20. Bishop Jones was charged with immorality and conduct unbecoming a member of the clergy by a woman who was a member of the congregation in Rus-



Mrs. Chinnis

sellville, Ky., he served from 1977 to 1985. The court had determined previously that Bishop Jones had committed those offenses, but needed to decide whether he had been disciplined sufficiently in 1993 and 1994 on those charges. The case was the first brought against a bishop under the revised Title IV canons.

Archbishops Coggan and Runcie

The church mourned two retired Archbishops of Canterbury who died during 2000. The Rt. Rev. Donald Coggan, archbishop from 1974 to 1980, died May 17, and the Rt. Rev. Robert Runcie, who served from 1980 to 1991, died July 11.

Bishops from other parts of the Anglican Communion administered confirmation to more than 70 persons at the Church of the Good Shepherd, Rosemont, Pa., Nov. 26. A potential incident was averted when Bishop Charles Bennison of Pennsylvania welcomed the foreign primates and others.

In another news-making incident in the Diocese of Pennsylvania, Bishop Bennison was denied communion when he appeared one Sunday in August at St. John's, Huntingdon Valley. Two assistant clergy at St. John's refused to administer the sacrament to the bishop because he espoused "unbiblical theological and ethical positions."

Episcopalians showed great concern and fervent prayer for Presiding Bishop Frank T. Griswold, who underwent surgery for prostate cancer Sept. 11. Bishop Griswold later reported that the surgery had been a success and that the cancer had not spread. He continued to recuperate as the year wound down.

Diocese of Cariboo

During October, Episcopalians kept a wary eye on the Diocese of Cariboo in the Anglican Church of Canada. At its synod, the diocese voted itself out of existence after it was unable to pay the legal fees for lawsuits resulting from sexual and physical assault charges brought by

Montana Bishop Subject to Discipline

An ecclesiastical trial court has found the Rt. Rev. Charles I. Jones, Bishop of Montana, subject to discipline for sexual misconduct which took place in the early 1980s.

The Court for the Trial of a Bishop already had decided that Bishop Jones was guilty of immorality and conduct unbecoming a member of the clergy. It issued the new ruling in a 26-page document announced Dec. 12.

At an earlier hearing in Minneapolis [TLC, Dec. 10], attorneys for Bishop Jones had argued that he had been disciplined in 1993-94 when charges were brought against him. At that time, after meeting with Presiding Bishop Edmond L. Browning, Bishop Jones took a three-



Bishop Jones

month leave and underwent counseling and treatment.

Bishop Jones, the woman who brought the charges against him, and the church attorney have until Jan. 11 to comment on the sentence to be imposed by the court. The court can impose an admonition, a suspension or a deposition.

After the comments are submitted, the parties involved will have until Jan. 22 to react to each other's comments. A hearing on the sentence will be held Jan. 30 at the office of the lay assessor in Charlotte, N.C.

Bishop Jones will have 30 days to appeal the sentence. An appeal would be sent to a Court of Review comprised of nine bishops.

The ruling, signed by eight of the nine bishops who serve as judges on the

court, pointed out that the Presiding Bishop has no authority under church law to regulate the conduct of, punish, or impose discipline on a sitting diocesan bishop.

The court pointed out that the canons provide for what is known as "voluntary submission to discipline" at any time before a case is judged by an ecclesiastical trial court. Voluntary submission to discipline involves a specific procedure that includes a written waiver by the accused bishop and an agreement to accept a sentence imposed by the Presiding Bishop. The court said Bishop Jones never agreed to the canonical process of voluntary submission to discipline.

Episcopal News Service contributed to this article

The Major News Stories in the Year 2000

(Continued from previous page)

former students at residential schools operated by the church and the government.

Two dioceses elected bishops who were never consecrated. The Rev. Robert Trache was elected in Atlanta, but resigned as bishop-elect when it was learned there were major concerns over his personal finances, and the Rev. A. James MacKenzie, elected in Eastern Oregon, was not consecrated because of improper personal communications on the internet.

Among other major news stories of 2000:

- Members of the House of Bishops report their meeting in Lake Arrowhead, Calif., in April, is a positive experience.

- Bishop M. Thomas Shaw, SSJE, of Massachusetts, spends a month in Washington as a congressional intern.

- More than \$2 million in grants is awarded by Episcopal Relief and Development, formerly the Presiding

Bishop's Fund for World Relief.

- Joel E. Cunningham is named president of the University of the South.

- The first Boone Porter Institute is held at Nashotah House in June.

- Offices of the Diocese of West Tennessee sustain considerable damage in a fire Aug. 24.

- Daniel B. England is named director of communications for the Episcopal Church.

- More than 800 persons from 15 countries attend the New Wineskins conference at Ridgecrest (N.C.).

Elections, Consecrations, Deaths

There were considerable changes to the episcopate during 2000. The following bishops were elected and consecrated: Wendell Gibbs, Michigan; Michael B. Curry, North Carolina; Duncan M. Gray III, Mississippi, coadjutor; Edward S. Little II, Northern Indiana; Stacy Sauls, Lexington; William O. Gregg, Eastern Oregon; James Waggoner, Spokane, and James

E. Curry and Wilfrido Ramos-Orench, Connecticut, suffragans.

Bishops elected and not yet consecrated: Roy F. Cederholm, Massachusetts, suffragan, Katherine Jefforts-Schori, Nevada, and Thomas C. Ely, Vermont.

Bishops elected in 1999 who were consecrated in 2000: Jack Croneberger, Newark, George Packard, Armed Forces, and Jon Bruno, Los Angeles. Bishop Leo Frade of Honduras translated to Southeast Florida when he was elected by that diocese.

Deaths of the following retired bishops were reported during 2000: Lloyd Gressle, Bethlehem; Joseph M. Harte, Arizona; J. Stuart Wetmore, New York suffragan; Robert P. Varley, Nebraska; George C. Harris, Alaska; James Duncan, Southeast Florida; Robert Mize, Damaraland; Charles T. Gaskell, Milwaukee; Jackson Gilliam, Montana; and Charles Gresham Marmion, Kentucky; George W. Barrett, Rochester.

Mountain Lake Tract

Delegates from the **Diocese of Western North Carolina** enthusiastically endorsed an \$8 million capital campaign to complete the purchase of the Lake Logan Episcopal Center [see cover] and to renovate its facilities as the centerpiece of the diocese's future youth and recreational ministries during diocesan convention Nov. 9-11 at the Kanuga Conference Center.

Eleven months ago the diocese agreed to purchase the 300-acre mountain lake tract 20 miles west of Asheville on the banks of the Little Pigeon River for \$3 million. The property had been owned by Champion Paper Co., which had developed a portion of the site around an 80-acre lake as an executives' retreat.

The capital campaign will provide monies for renovation of facilities, construction of a new dining hall, and infrastructure (water, sewerage and plumbing) costs to bring the property up to building and safety codes.

In September, the diocese agreed to sell the historic In-the-Oaks in Black Mountain, N.C., current site of Camp Henry. It was sold to Montreat College for \$2.35 million. Included in that purchase is the In-the-Oaks manor house, 68 acres of land, and the Bishop Henry Center, current headquarters of the diocese.

"Lake Logan is truly a gift of God for our diocese. And we Christians believe, as Jesus said in Luke's Gospel 'To whom much is given, much will be required,'" said the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina.

In addition to the renovation at Lake Logan, the diocese is searching for suitable space in Asheville for new diocesan offices.

Eugene Willard

Bishop Marmion of Kentucky Dies

The Rt. Rev. Charles Gresham Marmion, the fifth Bishop of Kentucky, died Dec. 7 at his home in Louisville. He was 95.

He was consecrated Bishop of Kentucky in 1954 and served the diocese for 20 years. Under his guidance, parishes were encouraged to be fiscally responsible and a fund was created to assist with various construction projects, including the founding of All Saints' Episcopal Center, the diocesan camp and retreat center.

He provided leadership during an intense period of civil rights activity in the diocese and was strongly committed to the church taking a firm stand on issues of moral and human values.

During the diocese's companion relationship with Haiti, he provided frequent Episcopal services for five years following the expulsion of the bishop there. Bishop Marmion supported the ecumenical impulses associated with Vatican II and contributed to the national liturgical revision efforts of the Episcopal Church.

"He was the consummate pastor," said the Rt. Rev. Edwin F. Gulick Jr.,

the current Bishop of Kentucky. "What I most admired about him is that everything he did, whether it was helping an elderly lady with her taxes or performing some duty for the Presiding Bishop, he did it to the fullest extent."

In his 90s, Bishop Marmion remained committed to his life-long work of pastoral care and would lead sing-alongs at the Episcopal Church Home in Louisville. "He was taking home communion to people up until the end," added Bishop Gulick.

Bishop Marmion was born Aug. 19, 1905, in Houston. He is survived by his wife, Doris, and daughters Beverly Marmion, Sally Seiler and Dana Breidenstein; a brother, the Rt. Rev. William H. Marmion, retired Bishop of Southwestern Virginia; and two grandchildren.

He earned a business degree from the University of Texas and graduated from Virginia Theological Seminary. Before his election to the episcopate, he was rector of St. John's Church, Columbus, Christ Church, Eagle Lake, St. George's, Port Arthur, and Incarnation, Dallas, all in Texas.

BRIEFLY ...

The Rt. Rev. **William J. Winterrowd**, Bishop of Colorado, has announced that he has issued letters dismissory to the priests and deacons from his diocese who have chosen to associate themselves with either the Anglican Church of the Province of South East Asia or the Episcopal Church of Rwanda. In his announcement, Bishop Winterrowd called the action of those two sister jurisdictions "irregular" ... "inappropriate and incoherent with the long-standing tradition of the Anglican Communion."

The Rt. Rev. **Allen L. Bartlett, Jr.** will serve as assisting bishop for the duration of the search for next bishop in the Diocese of Washington. Bishop Bartlett's position will

become effective Jan. 2 and will terminate June 30, 2002. Bishop Bartlett will visit congregations on Sundays, provide pastoral care and counseling to clergy and represent Bishop Suffragan Jane Holmes Dixon at ecumenical and interfaith judicatory leadership meetings.

A year-long public service advertising campaign that promoted attending the Episcopal Church came to a close recently, having reached an estimated **155 million viewers** on broadcast television networks nationwide. The 30-second television spots, produced by the Atlanta-based Episcopal Media Center, sent the message that "The Episcopal Church Welcomes Hungry Hearts."

THE MISSION FIELD

“Scripture makes it clear that mission takes place at home and away from home.”

By Chad N. Gandiya



The English word “mission” is not confined to religious activity alone. It is now almost a buzzword in different circles. For instance, many organizations, be they government, commercial, social or religious, talk about a “mission statement.” This is supposed to define who you are, the

God’s purpose in creating us in his image was for him to have fellowship with us. Humanity rebelled against him and turned its back on him. However, God purposed from the beginning to bring us back to himself. We therefore see him working out his plan of salvation from Abraham culminating in the accomplishment and execution once and for all on the cross in the person of Jesus Christ. Ever since the conception of the salvific plan right to this day, God was and is seeking to bring the whole of humanity back to his original intention.

Second, the message cannot be divorced from mission. The message reveals to us the very character of the sender. The message is one of salvation through

turies are only a few examples.

Finally, the word mission has something to do with the recipient of the message. The recipient of God’s offer of his salvation through Jesus Christ is the whole of humanity.

What, then, is the mission field? It is the location or area of operation — the place where mission happens. It involves all four things raised above.

There has been a tendency among Christians and non-Christians to think of the field as being in foreign lands, “overseas,” those far away places where the people are different in terms of language, culture and even world view. Scripture makes it clear that mission takes place at home and away from home. Both are equally important for the furtherance of God’s kingdom and for the work of the church. The field is anywhere

**SENDER
(God)**

**MESSAGE
(salvation)**

**MESSENGER
(personal encounter
with God)**

**RECEIVER
(humanity)**

purpose of your existence, and how you want to achieve your intended goal(s). The film industry also popularized the word through movies like *The Mission*. The church from its inception has always used this word.

Mission is derived from the Latin word *missio*, which translates two Greek words, *apostelo* and *pempo*. These two Greek words both mean “I send.” In theological and missiological contexts, the word mission has something to do with four factors.

First, it has to do with the sender, who is God. Mission begins with God. It is a divine activity that springs from God’s very nature.

Jesus Christ, which enables humanity to recover the original fellowship with God it lost through sin.

Third, we cannot talk about mission without talking about the messenger, the person on a mission. God calls men and women whom he entrusts with the message of salvation. These people whom he calls are those who have had a personal encounter with him or his Son Jesus Christ. Abraham, Moses, the prophets, the apostles, and the missionaries of the past and present cen-

God sends us to do his work. The missionary is any person who has had a personal encounter with the living God and has been entrusted with the good news of Jesus Christ. Every heart with Christ is an evangelist or a missionary and every heart without Christ is a mission field. □

The Rev. Chad N. Gandiya is principal of Bishop Gaul College, Harare, Zimbabwe.

Split Can't Be Avoided

As far as I can tell, I am one of the few remaining people in North America who actually believes a new millennium gets underway on Jan. 1, 2001. The rest of the world, and the church, observed that milestone with the impressive celebrations on Dec. 31, 1999. On that night, I could be found in such memorable establishments as K-Mart, Olive Garden and my local movie theater. I did stay awake to midnight and beyond and

A few years ago, Bishop John MacNaughton (retired, of West Texas) wrote a controversial article for TLC claiming there are really two Episcopal churches ...

toasted the new year, just as in any other year. This year, I'll probably skip the K-Mart visit. As the new millennium begins, I'm taking a look ahead to see what's in store for the Episcopal Church. I do not expect anyone to agree with me any more than I'd look for unanimity at a diocesan convention.

A few years ago, Bishop John MacNaughton, now retired, of West Texas, wrote a controversial article for TLC. There are really two Episcopal churches, he claimed in a two-part Viewpoint article. He observed that the differences between the two are over the authority of scripture and the nature and polity of the church. One of the churches, he wrote, accepts blessing of same-sex relationships and ordination of non-celibate homosexual persons. The other does not.

It has taken me five years — I've never claimed to be of great intelligence — but now, sadly, I'm willing to admit Bishop MacNaughton was right. For all practical purposes, there are now two Episcopal churches. Our signboards and letterheads and Yellow Pages advertising don't reflect this yet, but stay tuned.

I've also done an about face on the possibility of holding the church together. My naiveté probably caused me to believe our differences could be worked out. After all, we're Anglicans. We're the tolerant church that makes lots of room for people. I thought

if we could emphasize what we hold in common and at least be civil to one another, listen to the Presiding Bishop, and be willing to at least talk about our differences, the church could avoid a split. Now I don't think so. The two sides are too far apart, too set in their ways, to prevent a separation.

So what will happen? I'm sorry to say that I see some sort of split coming after the next General Convention. When the 2003 convention in Minneapolis approves the blessing of same-sex relationships, steps will be taken to make official what already exists — two churches. As the millennium unfolds, both sides will claim they are the true Anglicans.

Some protestant friends can't see what the problem is. So what if there are two Episcopal churches?, they say. There is more than one Lutheran church. The same for Presbyterians and Baptists. But catholic-minded friends argue that this

... sadly, I'm willing to admit Bishop MacNaughton was right

is a catholic church, one that isn't separated for sake of convenience. Still others claim this church lost its catholicity years ago — the last time it convened in Minneapolis.

How this is going to play out during the new millennium is anyone's guess. The alternatives being discussed are the same ones we've been hearing about for years — flying bishops, parallel jurisdictions, new provinces, etc. I don't think they're the answer, but I don't have a better solution.

In a year-long series for TLC, authors Richard Kew and Roger White looked ahead and raised the possibility of cross-denominational alignments. I don't believe that's the way out either. Neither is the Anglican Mission in America.

In short, early on in this new millennium, the Episcopal Church will look different — perhaps radically so. The efforts of mediators, task forces, the Presiding Bishop, dialogue groups and others who hope to keep the church together will not be in vain. They just won't be enough.

David Kalvelage,
executive editor

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Did You Know...

Francis Scott Key once was a member of the vestry at St. John's Church, Georgetown Parish, Washington, D.C.

Quote of the Week

Br. Thomas Schultz, OHC, on evangelism: "If you wait to do it correctly, you'll never do it."

Awaiting Peace in Bethlehem

"Bethlehem has canceled Christmas." Dire headlines, grim newscasts, tell of violence in the city of Jesus' birth and throughout the small country where he lived his 33 years. "The town remains sealed off from the outside world . . . the situation . . . is at best bleak and at worst life-threatening." The city fathers have decreed that Christmas 2000 is "no time for merrymaking."

No Roman soldiers occupy the land. Instead two groups of near-relations, the Jews and the Arabs, both ancient dwellers in the land, fight for control of sites sacred to three faiths. Jews, Christians, and Moslems die. And kill.

The situation more closely resembles the fourth verse of the well-known Christmas carol "O Little Town of Bethlehem": "... where misery cries out to thee, Son of the mother mild." The "children pure and happy pray[ing] to the blessed Child" are likely to be shot by one side or both, or blown to bits on their way to school.

But through all this, an odd sort of peace may prevail. While shopkeepers and innkeepers lament the absent throngs of tourists in Manger Square, the nuns and monks and priests who maintain the holy traditions are finding their prayers and chants uninterrupted by noisy, jostling crowds. "How still we see thee" may be closer to fact than at any time for centuries. If only the rocks, the guns and bombs cease, that holy place may find "the dark night wakes, the glory breaks, and Christmas comes once more."

The city fathers
have decreed
that Christmas
2000 is "no time
for merrymaking."



Read the Daily Offices

It is encouraging to note in the many parish newsletters which arrive at our offices that the Daily Offices of Morning Prayer and Evening Prayer seem to be taken more seriously by many Episcopalians. In recent weeks we have found announcements that one or both of the offices are being read publicly in parish churches, that lay persons are being trained as officiants for the offices, that an evening office is being added to the schedule which already includes Morning Prayer, that increased attendance at the office is being experienced in some places, and that classes are being held to teach persons about these offices.

The Daily Offices present an Anglican system of spiritual discipline. Praying them corporately can be an effective way to learn more about scripture. Knowing that Anglicans all over the world are praying essentially the same service can help put a focus on our role as members of a worldwide Communion. And the rubrics provide opportunity for intercessory prayer.

Looking for a New Year's resolution? Why not commit to reading one of the Daily Offices? Spending 15 or 20 minutes a day immersed in the Daily Offices can be a life-changing experience.



LOST AND FOUND

By Alfred T. Stefanik

Imagine God pulling the plug on the Magi's star map. It would be a total blackout. Everybody jumps on the street to direct traffic.

"He's to your right."

"Go left."

The signs in the firmament are replaced by shouts in the dark. So seems the state of Christ's Church. However, after a trip to the Hayden Planetarium, I mused that God has not pulled the plug. The stars still shine, but we are experiencing them in new territory.

We sped into space from the Rose Center for Earth and Space. The latest astronomical observations fed computer-generated images to the spherical screen. One after another each star of Orion whisked by in three dimensions. A mere minute into our trek we could no longer connect stellar dots into traditional, two-dimensional sky-pictures. Beyond the constellations our journey continued to retool experience.

We saw light from galaxies so distant that a close neighbor, Galaxy NGC 4261, appeared as it had been millions of years ago. Outsiders now, we peered back at the heavens. The works of God's fingers turned mostly dark. The old star maps could not bring me home. I felt afraid and hoped God was mindful of me.

No wonder insiders resist such journeys and pioneers making them. "These that have turned the world upside down are come hither also" (Acts 17:6). Alien perceptions challenged the Pharisees' and Sadducees' idea of order. Like them we inherit an ingrained defense against change.

In a petite example from my own life, I remember walking into the church where I grew up.

Except for the green marble altar — moved 20 feet from the east wall — all else stood unfamiliar. Nefarious somebodies had remade the nave and chancel for a community gathered round the table. While I have affirmed the theology behind the reconstruction, I wanted a sentimental reminder of my hierarchical starting point — my well-ordered (by vertical authority) childhood. However, even if I shot into space 61 light-years to look back at my church, I would be staring at what no longer exists.

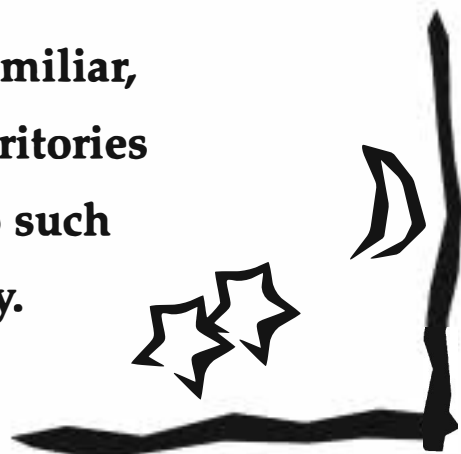
Worse than relinquishing corporeal memories is losing charts for the present and future; especially those that steer consciences and hearts. A 40-year slide in membership, changes in morality, worship services, etc. have convinced some our church is on the blink. This reminds me of panicky tourists whose connecting flight has been canceled. Travelers experience the event differently. Assumptions of an unbroken journey from departure to arrival deteriorate into frustration,

Even if I shot into space 61 light-years
to look back at my church, I would
be staring at what no longer exists.

blaming or impatience. Some seek a remedy by changing airlines and others by selecting alternate means of transportation. Some stay to help each other find food and lodging.

In our present turmoil re-engaging the church in a unified mission will not be as easy as we had thought. "We used to think that everybody uses the same categories in the same way, that logic plays the same kind of role for everyone in the understanding of everyday life, that memory, per-

Fearing loss of all we hold dear and familiar, we feel tempted to see our maps as territories to be defended. When we surrender to such temptation, we mimic the world totally.



ception, rule application and so on are the same. But we're now arguing that cognitive processes themselves are just far more malleable than mainstream psychology assumed." Quoted in the Aug. 8, 2000 *New York Times*, Richard Nisbett, a sociologist at the University of Michigan, indicates that from a series of studies he and his colleagues theorize "people who grow up in different cultures do not just think about different things: they think differently."

Considering diverse opinion among members, our church in part mirrors the world. Inevitably we too are travelers asking, "will I reach my destination?" and "will my baggage be there for me?" Fearing loss of all we hold dear and familiar, we feel tempted to see our maps as territories to be defended. When we surrender to such temptation, we mimic the world totally.



Like stranded pilgrims, we may best name the groaning apprehension we share. The image of Jesus in Mark 8:31 comes to mind. Jesus abruptly turns toward Calvary — a turn so sharp Peter is nearly tossed out of the caravan. Peter experienced rebuke and possibly fear. While confusion beguiles us to clutch old maps, Jesus has resolutely stepped onto a new map. Peter and the disciples see their idea of Messiah blow up in their faces. The disciples try to argue out of their insecurity. First they wrangle with the teachers of the law and then with each other. They do everything but name the pain shared by all. The apostles could be us.

I prefer Peter's knee-jerk response to Jesus' sharp turns because I have no idea where the church is going to end up. "Simon Peter asked him, 'Lord, where are you going?' Jesus replied, 'Where I am going, you cannot follow now, but you will follow later'" (John 13:36). In prayerful dialogue with the Messiah Peter gradually walked off his safety map and led the apostles on the Way. He and John upset the Sanhedrin, established

insiders, by healing unclean outsiders. All this turmoil turns many to join the disciples. Just as the church gets contented rocking the place with hymns and prayers, Jesus calls Paul to offer Gentiles direct access to baptism. From the get-go, stasis-seeking members and those exploring new missions butt heads. If our ancestry is that, why expect a comfortable church minus Bishop Spong and the Anglican Mission in America?

Now, light-years beyond all I had experienced as customary and therefore mine by right to anticipate, I encounter God's universe somersaulting over itself. Bobbing along with creation, the church occasionally takes on water when neither sun nor stars appear for many days and the storm continues raging. Hopefully in these circumstances all hands will jettison cargo to save the ship. However, with prayerful discretion. Some things ought to be tossed; some kept. Experience informs reason and, weighed with scripture and tradition, shapes my opinion about which to pitch and which to hold. Others experience life and reflect on tradition and scripture differently and might disagree with my choices. In attentive conversation I believe the church will right itself, but probably not in my lifetime. Possibly I will live to revisit our reforming past, but this time I may experience new churches breaking off from us. In the meantime a modern sociologist warns that in present circumstances understanding each other will require more work than previously assumed.



On the way out of the planetarium I was graced with an experience. A grandfather on the escalator was humming "He's Got the Whole World in His Hand." His granddaughter was afraid the escalator might catch the laces of her Nikes, the kind that light up. He took her in his arms and kept humming. In situations too big for us to imagine, let alone handle, it's a good song. □

The Rev. Alfred T. Stefanik is the rector of Trinity Church, Roslyn, N.Y.



Room for Debate

In his excellent article [TLC, Dec. 3], I think Dean James Cavanaugh is wrong about one thing: Late-term abortion does not "border" on infanticide, it is infanticide. It is a fact that people are alive prior to their emergence from the womb (one that only an ideologue or an intellectual could deny) and that killing them is homicide. That U.S. law insists on not treating this form of homicide just like any other is easily the most **flagrant** injustice of our generation, and quite probably any other in the history of this country.

I believe that there is room for debate early in pregnancy when it is at least reasonable to argue that the unborn child is not yet developed enough to be considered a person. I don't buy it, but it's reasonable. Late in pregnancy, however, there is no room for debate. It makes no sense to pretend that any significant difference exists between a child immediately before birth and immediately after. To make it legal to kill the former to protect your health (particularly when the term is defined so broadly as it is in *Doe vs. Bolton*, Roe's partner in crime against humanity) is despicable and barbaric. The silence of the Episcopal Church in the face of the legalized murder of innocent children screams to high heaven.

This is an ugly accusation and I hate the thought of flinging it at anyone, most especially at the nice people who run the Episcopal Church. I don't like the thought of accusing otherwise civilized people of committing or even tacitly approving of infanticide. Yet, what else is there to call it? Words like "choice" are good P.R., but really have nothing to do with reasoned debate on when or whether we have authority to kill. I'd like to say something nice about late-term abortion or those who are at least silent in the face of it. Call me unimaginative, but I can't think of a thing. Shame on the lot of them.

Daniel W. Muth
Prince Frederick, Md.

Living in a patriarchal society, I think we miss big on abortion. Passing laws against women is not the answer. We need to teach men to love and respect women. Were that to happen, unwanted pregnancies would all but disappear and thus abortion would go away.

We are in the same situation as the Bible story where only the woman is caught in adultery, but only the woman is getting stoned to death. There is no consequence to men when a woman has an abortion. I think both the pro-abortion and the anti-abortion groups have it wrong, because they both leave men out of the picture. The answer to abortion is men. Changing our hearts is what it is all about.

I think men abuse and rape women because they think they have a right to have sex when they are excited by a woman. It is part of our evolution to be excited by the opposite sex. That is good, but it gives no one rights over another's body. We don't teach that to men. We don't teach men to love and respect women. We don't look to change hearts, we think we can solve everything by making laws. Let's change our hearts.

Alan Arnold
Gansevoort, N.Y.

As a distant voice calling from the wilderness, "Silence on Abortion" by Dean Cavanaugh comes as a prophetic word for the Advent season.

How facile to point a finger at a past pope who may have ignored the plight of those who perished in the Holocaust. What of our response to the unnamed souls whose lives are lost today, often for convenience and sometimes for gender selection?

The slaughter of the innocents must ultimately be addressed through legislation at church councils. But sorrow for the termination of life by abortion can be lamented this Christ-

Words like "choice" are good P.R., but really have nothing to do with reasoned debate on when or whether we have authority to kill.

mas when we sing "sleep in heavenly peace" in remembrance of the unborn lambs of God.

(The Rev.) Robert M. Durkee
Nashua, N.H.

Zeal and Passion

It warmed my heart to see the advertisement that the church in Dallas and Fort Worth will be remembering Robert Terwilliger on the 25th anniversary of his consecration.

I was confirmed by Bishop Terwilliger at St. Alban's Chapel, Canterbury House, at SMU in Dallas in 1979. I was a 23-year-old math teacher at the Episcopal School of Dallas, and in the months and years that followed my confirmation, Bishop Terwilliger became my mentor, my teacher, my spiritual guide.

Bishop Terwilliger also gave me a deep respect and love for the tradition of the church, its liturgy and its his-

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LETTERS TO THE EDITOR

tory. He introduced me to the rich spirituality of the Eastern Orthodox Church and he gave me a strong sense of sacred space, holy places, and the communion of saints. Most of all, he gave me his time, his wisdom, his guidance — all with rich, good humor.

I write this, not to give a litany of all that Bishop Terwilliger did for me, but to give testimony to his zeal and his passion, to the far reaches of his teaching and his influence, and to his vocation as teacher, priest and bishop.

*(The Rev.) Lisa G. Fischbeck
Church of the Holy Family
Chapel Hill, N.C.*

Pastoral Care Needed

I read with interest and a measure of sadness the story of the ghost of St. Mary's Church, Kansas City, Mo. Having done a pastoral placement during my seminary days in England with a "bishop's advisor on the paranormal" (a.k.a. diocesan exorcist) in the Diocese of Durham, I learned that a haunting is not best seen as a curiosity or a tourist attraction, but rather as a parishioner in need of pastoral care.

The appropriate remedy according to the Ven. G. Granville Gibson (now archdeacon of Durham) is a requiem Mass for the troubled soul of the departed. He recommended including in the penitential portion of the Mass a "triangle of confession" — asking that the departed receive God's forgiveness, the forgiveness of those he or she had offended and to forgive those who have offended the deceased. Perhaps the people of St. Mary's can do this as a congregation as one last service to a man who had served them, albeit imperfectly, in the past.

*(The Rev.) Michael Fry
St. Andrew's Church
Fort Worth, Texas*

'Heroic' Bishops

I guess it is a matter of perspective. Bishops from Kenya, Uganda and the Congo spend church money to come to the United States to participate in a confirmation service [TLC, Dec. 17].

These African countries are torn by battle, murder and sudden death, hunger, fear and torture. These heroic bishops stick their noses in this country to continue and affirm prejudice against homosexual persons.

They should be ashamed of themselves.

*(The Rev.) Robert Warren Cromey
Trinity Church
San Francisco, Calif.*

On the Mark

S. W. Cook [TLC, Dec. 10] must not have read the Harry Potter books. I have read all four, and urge my friends to read them. TLC's endorsement was on the mark.

As a retired elementary public school teacher, an EFM graduate, an associate of the Order of Julian of Norwich, I am very persnickety in allocating my reading time. In reading Harry Potter I didn't waste a second.

It has never baffled me why children don't read. The mind-numbing, sanitized, politically correct, gender-neutral bulk of contemporary "proper" literature for children does not challenge them to read. More than 70 years ago, I heard or read Aesop, the Grimm Brothers, and the wild nursery rhymes with their inane suggestions: a carnivorous witch; lament for a broken egg; Jack's head broken open by a fall; a wolf masquerading as a grandmother; a scarecrow, a lion and a tinman each looking for completion. Never did I believe this real, but fantasy. All are fantasy and each of us needs fantasy to open our minds to the glorious world about us.

Loosen up, Mr. Cook. There is too little really well-written prose today. Read Harry Potter as pure fantasy, enjoy and share.

*Bob O. Britton, AOJN
La Grange, Ill.*

TO OUR READERS



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

PEOPLE & PLACES

Appointments

The Rev. **Larry LaSore** is priest-in-charge of St. Stephen's, 439 E 238th St., New York, NY 10470.

The Rev. **Carl Lunden** is rector of St. James, 1 St. James Pl., Goshen, NY 10924.

The Rev. **Mary Majorca-Gonzales** is vicar of Iglesia Betania, 1 Trinity Pl., Stamford, CT 06854.

The Rev. **Charles McClean, Jr.** is rector of St. Mary's, 347 Davis Ave., Staten Island, NY 10310.

The Rev. **K. Lesley McCloghris** is assistant at Grace Church, 12 Depot, Middletown, NY 10940.

The Rev. **E. Charles Miller** is rector of Transfiguration, 1 E 29th St., New York, NY 10016.

The Rev. **Thomas Momberg** is chaplain at Bishop Spencer Place, 4301 Madison Ave., Kansas City, MO 64111.

The Rev. **Jeff Packard** is priest-in-charge of Christ Church, 8951 Courthouse Rd., Spotsylvania, VA 22553.

Molly Peacock is poet-in-residence at the Cathedral Church of St. John the Divine, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Stewart Pierson** is priest-in-charge of All Saints', 1250 Spear St., Burlington, VT 05403.

The Rev. **Wayne T. Riley** is rector of Incarnation, 1957 Five Mile Line Rd., Penfield, NY 14526.

Ordinations

Deacons

Arizona - **Kimball Arnold**, St. Luke's, 114 S Marina, Prescott, AZ 86303.

Hawaii - **Taylor Clark**, St. Mark's, 539 Kapahulu Ave., Honolulu HI 96815.

Kansas - **Cynthia Anne Guthkelch**, St. Matthew's, 2001 Windsor Dr., Newton, KS 67114.

North Dakota - **George Slinger**, All Saints', 301 S Main St., Minot, ND 58701.

Oregon - **Juan Antonio Guerra-Diaz**, **Addyse Lane Palagyi**, **Kenneth P. Russell**.

Upper South Carolina - **Joseph Scott Baker**, Grace Church, P.O. Box 4042, Anderson, SC 29622; **Gail Ann Long**, St. Christopher's, 400 Dupre Ave., Spartanburg, SC 29302; **Michael Radford Sullivan**, Advent, 141 Advent Ave., Spartanburg, SC 29302.

Western New York - **Victoria Duncan**, St. Mark's, 6595 E Quaker St., Orchard Park, NY 14127.

Priests

Southern Virginia - **Dale Custer**, Redeemer, 2341 Winterfield Rd., Midlothian, VA 23112; **Shawn Griffith**, All Saints', 203 Franklin St., South Hill, VA 23970.

Receptions

Arizona - **Mark S. VanWassenhove**, St. Barnabas', 6715 N Mockingbird Ln., Scottsdale, AZ 85259.

Renunciations

Michigan - **Almus M. Thorp, Jr.**
Southeast Florida - **Veronica Payne.**

Resignations

The Rev. **Bill G. Atwood III**, as rector of Trinity, Carrollton, TX.

The Rev. **James Clarke**, as rector of All Saints', Kansas City, MO.

The Rev. **Kathryn Jeffrey**, as priest-in-charge of Holy Cross & St. Christopher's, Huntsville, AL.

Deaths

Charity Waymouth, a prominent lay person in the Diocese of Maine and the wider church, died Oct. 31 in a nursing home in Surrey, England. She was 85.

Born in England and educated at the Royal School for Daughters of Officers of the Army in Bath, she went on to the University of London and the University of Aberdeen. She became an eminent research scientist and wrote extensively on nucleic acids, tissue culture and cell nutrition. She became a staff scientist at the Jackson Laboratory, Bar Harbor, ME, in 1947. She remained there until 1981. She had a long association with the Episcopal Church, as a member and warden at St. Saviour's Church, Bar Harbor, and member of the standing committee and diocesan council in Maine. She was a six-time deputy to General Convention and was a member of the Committee for Ecumenical Relations, the Committee on Canons, and the Committee on the Constitution of the Church. She was a member of the Council of Advice to the President of the House of Deputies, serving with three presidents, and was a member and later president of the Committee on the State of the Church. Ms. Waymouth was a strong advocate for the correct use of language and edited many motions and reports at conventions. She attended the Anglican Congress in Toronto in 1963, and served on many boards and committees concerned with ecumenical affairs. She nominated the Rev. Fred Wolf as Bishop of Maine in 1969 and after he was elected she became probably the first woman, lay or ordained, to preach the sermon at the consecration of a bishop. She also preached the sermon at the consecration of the Rt. Rev. Harold Hopkins as Bishop of North Dakota. In 1988 she was the first recipient of the Fred Scribner Award as the outstanding member of the Diocese of Maine.

Next week...

Parish Administration Issue

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ST. ANDREW'S EPISCOPAL CHURCH is in search of a rector. We are in Fort Worth, downtown. Here is our mission statement: St. Andrew's Episcopal Church exists to bring people to a faithful, thoughtful and dynamic encounter with the Lord Jesus Christ as He is revealed in Holy Scripture. The clergy and lay leadership of St. Andrew's therefore commits itself to: maintain high standards of preaching, teaching and worship, true to historic evangelicalism and based on the Book of Common Prayer 1928; emphasize personal Christian commitment through prayer, stewardship and service; work together with other Christian churches in obedience to Jesus Christ, for the extension of His Kingdom and the unity of his people; remain true to the foundations of the Anglican Reformation, especially in its understanding of the authority of Scripture and our salvation in Christ through faith alone. You know who you are. If curious or nudged by God, contact: **Mrs. Marty Leonard, Chair of the Search, 1411 Shady Oaks Lane, Fort Worth, TX 76107. (817) 738-2424 home; (817) 738-7171 (FAX). Martyleo@flash.net**

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.**

RECTOR NEEDED: Our spirit-filled parish in the heart of California's Central Valley is seeking a rector who has the gift of teaching and preaching the Word of God. We are a strong, fiscally sound parish with well-established programs in family and lay ministry, adult and children's Sunday school programs, and mission and outreach. Our services are a blend of both contemporary and traditional worship. The candidate should be committed to our vision that Jesus is central in our lives, that we share his love through spirit-filled worship and caring fellowship, that we are called to bring people into his church, and that we reach out with the Good News to our city and beyond. For further information contact: **Search Committee, All Saints Church, 3200 Gosford Rd., Bakersfield, CA 93309. (661) 832-8582 or startrek121440@cs.com**

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.**

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POSITIONS OFFERED

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 Riggin, 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: cptkat@centurytel.net

RECTOR: Full-time rector needed for mid-size al-inclusive parish. We desire a priest to guide us as we develop our leadership goals, build our church school, youth program, grow to our capacity and strengthen our sense of fellowship. We are seeking a rector with vision as well as pastoral sensitivity and a sense of humor. Five years experience as a priest is requested. We encourage minorities and women to apply. Send resume and CDO profile to: **Search Committee, Episcopal Church of St. Anne, 1020 W. Lincoln Rd, Stockton, CA 95207. (209) 473-2313. FAX (209) 473-2314.**

NEW JERSEY ISLAND VACATION and fishing community seeks recently pensioned healthy priest offering leadership to mission parish. We offer newly renovated oceanside vicarage, a relaxed venue, modest compensation at historic and artistic church built in 1890. Profile available. Send resume to: **St. Peter's at the light, P.O. Box 428, Barnegat Light, NJ 08006** or e-mail StPeterlight@juno.com

HOLY COMFORTER, Vienna, VA, seeks an assistant rector to provide leadership for an existing and well-organized ministry with youth and their families in the context of a large and vital parish 15 miles west of Washington, DC. The position includes participation in overall parish ministry with current clergy staff. We seek a person of active faith, possessing effective community building skills and a desire to welcome young people into the full life of the church. Competitive salary and benefits package commensurate with experience. Send resume to: **Assistant Rector Search, Holy Comforter, 543 Beulah Rd., NE, Vienna, VA 22180.** E-mail: flord@holycorforter.com

VICAR, part-time or bi-vocational is being sought for a small church in Roswell, NM, in the Diocese of the Rio Grande. Ideal climate, vicarage, golf membership and season symphony tickets offered with package. Please send resume and inquiries to: **The Rt. Rev. Terence Kelshaw, Diocese of the Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 88107-4811.** E-mail tkelshaw@diocesert.org or to: **The Bishop's Warden, St. Thomas a Becket Episcopal Church, P.O. Box 1775, Roswell, NM 88201.** E-mail stthomas@dfn.com

FULL-TIME RECTOR, Eastern Long Island. Active parish seeks a committed dynamic and motivated priest with emphasis on preaching, Christian education and pastoral care. Goals include spiritual and physical growth, strong outreach and an open administrative process. Current rector retired after 33 years of undivided service. Located in a lovely eastern Long Island locale, the church offers community spirit, culture for a diversified resident base, and vast potential for further future parish advancement. Multiple advantages—well worth considering. Contact: **Roy Bradbrook, St. Mark's Church, Westhampton Beach, NY, (31) 874-2813** or rbradb53332@cs.com. Strictly confidential.

POSITIONS OFFERED

ST. STEPHEN'S CHURCH, LONGMONT, CO, is looking for an experienced ordained youth leader. For a complete description and contact information on the web go to <http://mrftemp.bmb.colostate.edu/ss/index.htm>

RECTOR: Marathon, Florida Keys. St. Columba, an established growing parish in the Florida Keys, seeks a rector to provide spiritual leadership and direction for parish development and outreach. Beautiful rectory available. Send inquiries to: **Tim Wondeerlin, St. Columba, P.O. Box 500426, Marathon, FL 33050.**

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.**

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.**

RECTOR: Full time rector needed to serve our small, spiritually strong congregation. We seek an excellent leader with strong pastoral skills, capable of communicating God's word in worship and preaching. We have attractive facilities located between two universities in a growing community. Congregational growth experience desirable. If interested, please send a resume and CDO profile to: **Search Committee, Christ the King Episcopal Church, P.O. Box 5452, Bloomington, IL 61702-5452.** Visit www.CTKONLINE.ORG

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