

THE LIVING CHURCH

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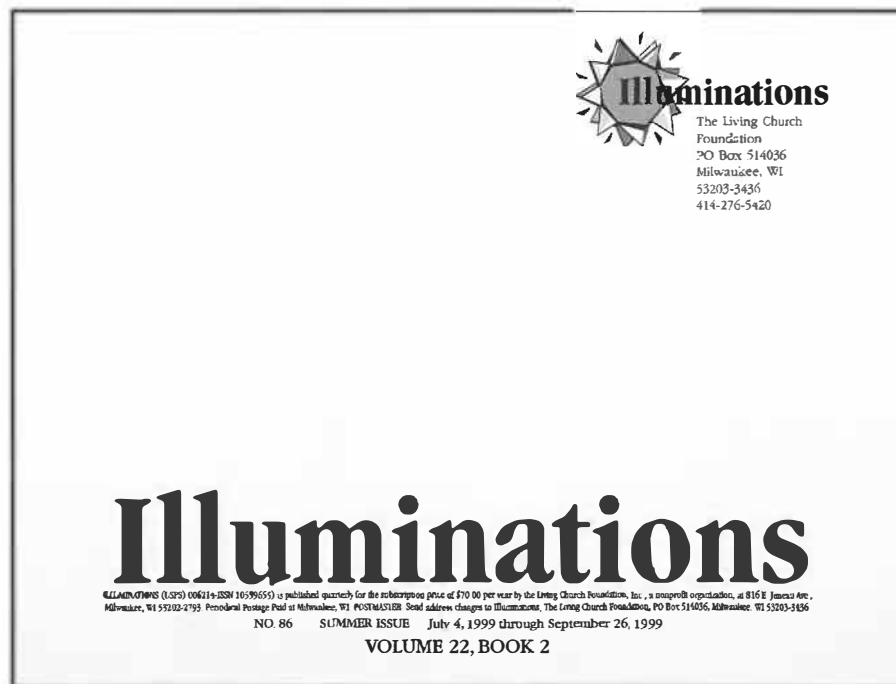
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Triennial Issue



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Illuminations consists of brief introductions to the Sunday readings. Read by lectors, these prefaces help listeners understand the reading they are about to hear.

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— SEE PAGE 24 FOR COUPON OFFER —

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Volume 220 Number 26

THIS WEEK



Javelina Photo Service

Members of the Daughters of the King Clown Ministry include Sue Schlanbush (lower left), the organization's president, and Kathleen Nyhuis (top row, second from right). A "Clown Eucharist" will be held July 8 [p. 10].

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Colorado Convention Center,
Denver, Colo.

Denver Metro Convention and Visitors Bureau photo

AT CONVENTION

RICHARD HOOKER
PROPHET OF ANGLICANISM



By Philip B. Secor

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SUNDAY'S READINGS

What God Does

'Give thanks to the Lord, for he is good, and his mercy endures forever' (Psalm 107:1)

The Second Sunday After Pentecost (Proper 7)

Job 38:1-11, 16-18; Psalm 107:1-32 or 107:1-3, 23-32; 2 Cor. 5:14-21; Mark 4:35-41; (5:1-20)

The celebration of Trinity Sunday helped us understand who God is as he reveals himself through the holy scriptures. Today we begin a long series of readings that will take us deeper into what God does. The reading from Job kicks it off with a series of questions to Job (and us) about our role in creation, life and death with the consistent answer that we have no hand in those things (even with cloning and genetic manipulation we do not create life, only tweak it!). The unspoken word there is that God is about creating — everything.

We move on to the invigorating and convicting Psalm 107, which is a litany of God's activity: showing mercy, redeeming, gathering, delivering (over and over again and again), satisfying, filling, humbling, leading, shattering, saving, stilling, quieting, bringing, etc. And our response to what God does is to repeat one of the two patterns we see in Israel's history set forth by the psalmist: either forgetting, wandering, rebelling and suffering the consequences or giving thanks with the sacrifice of praise. God is consistent in his goodness and we are consistent in our need for his mercy.

The disciples' fear in the storm-tossed boat reported by Mark's gospel is met with Jesus' gift of peace. The

Gerasene demoniac needed deliverance and was given a freedom. The townspeople wanted Jesus to go away and he did.

The lesson here is that God is busy doing what he always does — creating life — and we can receive it with thanks or reject it.

The ultimate work of God in giving life is explained by St. Paul in 2 Corinthians as "one has died for all" so that in Jesus' cross and Resurrection we can be free from self-bondage and be delivered into godly living for others. This new creation comes with a new job description for those who receive it: to become "ambassadors for Christ" as "messengers of reconciliation." This means we share the family business of life giving.

Now in our time there is some confusion about what that means. To some it means approving of all behavior as good and right in the name of God's love.

It would seem from this passage that since the end result of all of God's doing and our sharing in it is "so that in him we might become the righteousness of God," reconciliation means to call all people to accept God's work of love in Christ and to live according to God's will and way of life.

Look It Up

The disciples were led by Jesus into the boat onto the water. They trusted him. When the going got tough they questioned his caring about their safety and lives. Look up what "fear" means in the Bible. Consider the difference between their fear of the storm and their "great awe" of Jesus as Lord of all life, even storms.

Think About It

There is an expression, "God loves us so much he accepts us as we are. God loves us too much to leave us as we are." Does that explain the work of God's mercy? How have you experienced the goodness of God like that in your life?

Next Sunday

The Third Sunday After Pentecost (Proper 8)

Deut. 15:7-11; Psalm 112; 2 Cor. 8:1-9, 13-15; Mark 5:22-24, 35b-43

Words from the Wise

By Travis Du Priest

LOVING YOUR JOB, FINDING YOUR PASSION: Work and the Spiritual Life. By Joseph G. Allegretti. Paulist. Pp. 192. \$14.95 paper.

A teacher of law with a degree in divinity looks at the language of work, and topics such as “When Work Is a Job,” “Honoring Your Creativity” and “Balancing the Work of a Life.” I like his play on words in “Business Projections” where he explores psychological projections onto colleagues.

HERE AND NOW: Meditations on Living in the Present. By Chiara Lubich. Oceanside. Pp. 63. \$9.95.

This little one by the Italian founder of the Focolare Movement sets forth simple yet profound nuggets for our

reflection on staying focused on who and where we are. She quotes Catherine of Siena: “Don’t wait for time ... because time won’t wait for you.”

DIRECTIONS FOR COMMUNICATION: Discoveries with Ignatius Loyola. By Willi Lambert. Crossroad. Pp. 212. \$18.95 paper.

A Jesuit reading a Jesuit: Lambert searches out Ignatius of Loyola’s directions for communication — with ourselves, with each other and with God. One point pressed is that love is communication.

ORDINARY RESURRECTIONS: Children in the Years of Hope. By Jonathan Kozol. Crown. Pp. 373. \$25.

The lessons we learn from the struggles of childhood is the topic of Kozol’s newest book (which follows *Death at an Early Age* and *Amazing*



Grace). Besides homelessness and hunger, he properly focuses, in my opinion, on the abuses of large class sizes in our public schools.

DOWNTOWN MONKS: Sketches of God in the City. By Albert Holtz. Ave Maria. Pp. 192. \$10.95 paper.

As someone once said, My favorite place is somewhere else. Here is another book (by a Benedictine novice director) seeking to get us centered on and aware of where we are. Each chapter ends with questions to ponder: Do you find yourself withholding forgiveness from an individual or group?

LIVING BEFORE GOD: Deepening Our Sense of the Divine Presence. By Ben Campbell Johnson. Eerdmans. Pp. 142. \$15 paper.

Practical guidance on how to come into the presence of God in our daily lives, again urging us to be present to the present.



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Faith Alive Conference

Prayers Offered for the Vision of the Church

"Our Church is coming to Colorado, to the Mountain, at a time when the course of the river is changing," the Rt. Rev. William J. Winterrowd, Bishop of Colorado, told participants at the national Conference of Faith Alive June 2-4 at Kanuga Conference Center in North Carolina. "We must discover its new path and respond accordingly."

The participants of the 30th annual conference moved to the altar of Kanuga's Chapel of the Transfiguration to lay hands and pray for Bishop Winterrowd and his wife, Ann. The prayer offering for wisdom, health, stamina, discernment and hospitality followed the bishop's anointing of the lay ministry's leadership for service in evangelism and parish renewal.

"The model of the English parish church serving a congregation of geographical definition is no more," Bishop Winterrowd said. "It is diminished as people travel extraordinary distances for a fulfilling of their needs ... or they simply fill their days with resources of the moment with no spiritual investment in the future.

"Pray with me," he challenged, "that those gathered at General Convention will seek Christ's vision for his Church ... the Episcopal Church.

"If those who come say, 'Our side is going to win,' the church may not survive," Bishop Winterrowd cautioned, expressing his prayer that those gathering in the House of Bishops and House of Deputies in Denver ponder "where could we be wrong."

The bishop observed that there are important and critical issues facing the church, "but they need time, shared sacred conversation by people with open minds seeking Christ's vision for his church.

"And then our journey as we leave the Mountain will be one of fulfillment and a healthy response to those hungry in Spirit."

Tom Riley

Lexington Bishop Elected

The Rev. Stacy F. Sauls, rector of St. Bartholomew's Church, Atlanta, Ga., was elected the sixth Bishop of Lexington on the second ballot of the 104th convention of the diocese June 3.

Fr. Sauls will lead the diocese of 39 congregations and more than 8,000 communicants in the central, eastern, and northern areas of Kentucky.

The bishop-elect will be presented for the consent of the bishops at General Convention July 5-14. Assuming consents, his consecration is planned for Sept. 30, at the Roman Catholic Cathedral of Christ the King in Lexington.

Fr. Sauls graduated from Furman University, the University of Virginia and General Theological Seminary. He was ordained deacon in 1988 and priest in 1989.

He has served St. Bartholomew's since 1994. Prior to that time, he



Fr. Sauls

LEXINGTON

Ballot			2	
C = Clergy; L = Laity	C	L	C	L
Needed to Elect			27	61
Gray	2	11	0	1
McConnell	16	41	14	46
Sauls	25	45	35	62
Stube	10	23	4	12

was rector of St. Thomas', Savannah, Ga., 1990-94, and assistant at St. George's, Griffin, Ga., 1988-90, after practicing as an attorney from 1981 to 1985.

The other candidates were the Very Rev. Peter Stube, rector of Church of the Redeemer, Springfield, Pa.; the Rev. Dorsey W.M. McConnell, rector of St. Alban's Church, Edmonds, Wash.; and the Rev. Christopher Gray, rector of St. Mark's Church, Venice, Fla.

Fr. Sauls is married to Ginger M. Sauls. They have two sons, Andrew, 16, and Matthew, 12.



Dede Dunn photo

Cathedral Parking Lot Becomes Tent City

More than 100 homeless persons set up their tents in the parking lot of St. Mark's Cathedral, Seattle, Wash., on May 31. St. Mark's was to be the host for the Tent City through mid-June. The Very Rev. Robert V. Taylor, dean, said the Tent City provides an opportunity for the cathedral and the wider community "to begin a new and different dialogue on homelessness - a dialogue that will make places like Tent City unnecessary."

Dede Dunn

Diocese of Albany's Bishop Suffragan Consecrated

A small village in New York State's Adirondack Mountains became host for the convention of the Diocese of Albany June 2-4, that included the consecration of the church's newest bishop suffragan, the Rt. Rev. David J. Bena.

For "Convention MM," 1,400 persons gathered in Camp of Woods, Speculator, N.Y. Comprising the group that attended were lay and clerical members of the Albany diocese as well as priests and bishops from the U.S., Ireland and Africa.

Among the events included in the weekend were a youth-led Eucharist, 19 educational workshops, 18 exhibits, a vacation Bible school for youth, a variety of music and



Kathleen Speck photo

Presiding Bishop Griswold prepares to consecrate Fr. Bena, with other bishops gathered around him.

entertainment, and an animal "zoo."

Bishop Bena's consecration highlighted the convention, where Presid-

ing Bishop Frank Griswold was the chief consecrator, accompanied by 11 assisting bishops. Bishop Bena's two daughters, Sarah and Laurel, read the lessons during the service.

A 16th-century ring was presented to Bishop Bena as a gift from the Rev. Allen W. Brown, Jr., son of the Rt. Rev. Allen W. Brown, fifth Bishop of Albany, who wore the ring through his episcopacy and until his death.

Others who addressed the convention were the Rt. Rev. Robert Duncan, Bishop of Pittsburgh; Lee Buck, a well-known lay evangelist; and the Presiding Bishop, who also held a workshop on "Prayer in the Present Day World."

George Marshall

'We Were Drawn Together Because of Our Differences'

Homosexuality debated at seminar on biblical reconciliation

Nearly 70 Episcopalians gathered at an Episcopal parish May 31-June 3 to learn the basic skills of biblical reconciliation.

This was the first Reconciliation Basic Seminar designed especially for Episcopalians, although it also attracted a Presbyterian and a Buddhist.

The seminar is the work of the Rev. F. Brian Cox, rector of Christ the King Church, Santa Barbara, Calif. In recent years Fr. Cox and other conservative leaders in the Diocese of Los Angeles have engaged in dialogue with liberal leaders, including members of the Bishop's Commission on Gay and Lesbian Ministry.

The seminar met at St. James', Newport Beach, Calif. Cathie Young, the parish's director of spiritual equipping, says the diocesan dialogues grew out of rumors that St. James' "was training people to hate gays."

The seminar attracted many conservative participants from St.

James' and from Christ the King. But it also attracted Kay Lindahl of Laguna Niguel, Calif., who spoke highly of cross-religion unity and of Bishop William Swing's United Religions Initiative, and the Rt. Rev. J. Jon Bruno, Bishop Coadjutor of Los Angeles, who attended for the first evening and the second day.

The basic seminar is designed to help Christians achieve reconciliation across barriers of class, ideology, politics, race, and even sexual orientation, the issue that often generates talk of a deeply divided Episcopal Church.

Episcopalians' decades-old debate about homosexuality hovered over many of the seminar's 12 presentations. Some of the presentations prompted vocal dissent from Michael Witmer, a member of the Bishop's Commission on Gay and Lesbian Ministry.

Mr. Witmer objected, for instance, when a presentation by Melissa Cochran of Goleta, Calif., said that

God creates people as either male or female. "I know people who are neither, who are both, or you cannot tell," Mr. Witmer said.

The Rev. Andrew Kline of Hanover, N.H., objected to how Ms. Cochran read from an English translation of a French text, which rendered "the word" in the Gospel of John as "she." The verses refer specifically to Jesus, Fr. Kline said, so such a translation is inaccurate.

Nevertheless, both Fr. Kline and Mr. Witmer participated in the entire seminar, including a dramatic service of confession and reconciliation. After some participants confessed and wept over their treatment of Vietnam veterans, Mr. Witmer added his apologies on behalf of those who opposed the war by throwing stones or by fleeing the country, rather than through peaceful means.

By the final afternoon of the seminar, both Fr. Kline and Mr. Witmer spoke warmly of their experiences.

(Continued on next page)

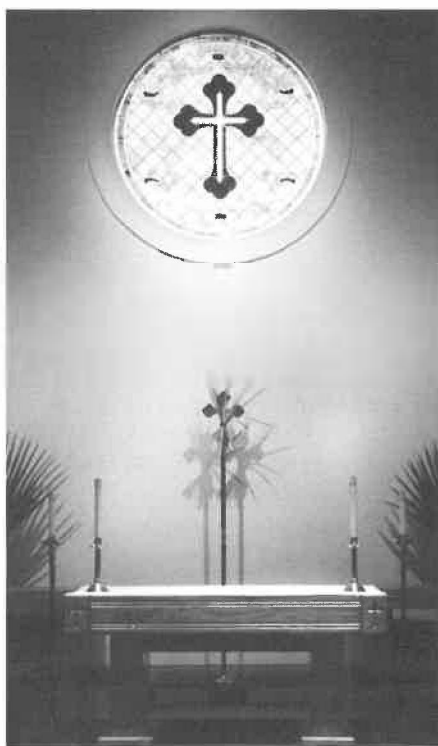
Mission Uses Its Own Artisans in New Building

More than 150 people gathered for the dedication of St. Michael's Church, O'Fallon, Ill., May 14. Nearly 13 years after 35 "seed" members left St. George's, Belleville, Ill., to found a provisional mission, St. Michael's congregation has its own building.

The Diocese of Springfield provided a full-time missionary priest to the mission and Faith Lutheran Church (ELCA) allowed the mission to share its facilities. When the Lutherans built and moved into a new church building, St. Michael's moved along with them.

The mission formed a building committee in 1996, making plans to construct its own building on several acres of hilltop land owned by the diocese.

The financial campaign included a project that allowed mission members to be a part of the construction process. Members Pat and Nancy Harmon, stained-glass artisans, offered to



Left: The six-foot round window above the altar.
Top: Now the church's storage shed, this barn had been used for some services.
Bottom: The west side of St. Michael's.

Viola Ohlmeier photos

teach parishioners how to cut glass. A group of nine started by creating sun catchers in the form of Episcopal shields. They made 154 shields and sold them for \$15 each.

"By doing this we did two things,"

Mr. Harmon told the *St. Clair-Monroe County Post*. "One, we taught them the trade, and secondly, we made enough money to pay for all these windows, all the materials, all the supplies, everything."

The group, which calls itself the St. Michael's Glass Co., designed and made seven arched stained-glass windows for the narthex and the nave, and a six-foot round window, which is placed above the altar. In the process, these mission members saved the church thousands of dollars in construction costs.

Another artisan, woodcrafter and deacon, the Rev. Timothy Goodman, designed and handcrafted the altar and altar rail, the pulpit, baptismal font, two credence tables, and the paschal candle stand.

Ground breaking occurred and actual construction started in July 1999. The two-story building has more than 11,000 square feet of space. The nave has a seating capacity of 217, giving the mission, now more than 100 members strong, room to grow.

Biblical Reconciliation Seminar

(Continued from previous page)

Fr. Kline said he intends to become active in the New Commandment Task Force [TLC, June 18], a joint project of Fr. Cox and gay Episcopalian Louie Crew that seeks reconciliation across the homosexuality debate.

Mr. Witmer said he has much work to do among other homosexuals, and that he knows the work will be difficult, because reconciliation requires people to experience pain.

Ted Mollegen of Glastonbury, Conn., another founder of the New Commandment Task Force, spoke briefly about his work for reconciliation and change.

"One of my personal missions is to work toward a reinvigorated, mission-oriented Episcopal Church," he said, prompting applause.

Mr. Mollegen recalled that he disagreed with many of the points in Fr. Cox's "reconciliation initiative," which appeared in abbreviated form in *THE LIVING CHURCH* and in its entirety on the Internet. Mr. Mollegen initially prepared an annotated response to Fr. Cox's paper, because he felt it misrepresented liberal Episcopalians' views, but he says he later softened his criticisms toward a greater tone of reconciliation.

Douglas LeBlanc

Episcopal Church Women



Catherine Boyd photo

Jane Banning (foreground), president of National ECW Board, and Janet Farmer (left), secretary.

Running concurrently with General Convention, and sharing several celebrations and services, is the 43rd triennial meeting of the Episcopal Church Women (ECW), structured around a line from the prayer after a baptism: "The gift of joy and wonder in all God's works."

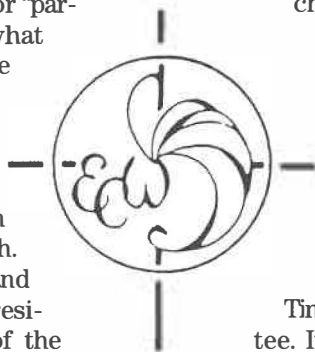
It is carefully designated a "meeting," rather than a convention, and attendees are "delegates," not deputies. The goal is for "participants to carry what they learn back to the women in their dioceses at home."

By definition, ECW's membership is all women in the Episcopal Church. "Some say a million and a half," marveled president Jane Banning, of the Diocese of Pittsburgh.

Triennial begins, as does General Convention, with the Eucharist on Wednesday morning, July 5. At 1:30 p.m. that day, the Rt. Rev. Chilton Knudsen, Bishop of Maine, will offer "an illumination" at Triennial's celebration. The Sunday Convention Eucharist will include the United Thank Offering Ingathering; the clos-

ing Eucharist on July 13 will include for the first time the commissioning of the 2000-2003 national officers of ECW and UTO. The Presiding Bishop "has been the force behind this happening," according to the ECW Worship Committee. Delegates will also join bishops, deputies and guests in daily Eucharists and Bible study.

The opening celebration is something of a surprise, "a gift to the church," said Maine's Barbi



It is carefully designated a "meeting," rather than a convention, and attendees are "delegates," not deputies.

Tinder of the worship committee. It is open to all, though it is "focused around the delegates. They need bring no notebooks, no program books, just bring themselves." It will take place in the Triennial plenary room, next to the meeting space of the House of Bishops. "We'll have the bishops wanting to join us by the end of the week," Ms. Tinder said. "They'll hear the energy and the music."

Music for all ECW services and events will be provided by White-Stone.

Throughout the 10 days of Triennial/Convention, ECW delegates will participate in workshops, "lunch-with's, business hearings and plenary sessions.

The three lunches, on July 6, 11 and 12, will feature "a conversation about Christian ethics in daily living" with Leah Martinez, a recent college graduate, and Tom Chappell of "Tom's of Maine," a natural products firm; "The Fierce Friendship of Miz Dixon and Miz Rehm," and a discussion on "the journey," with Nancy Grandfield of the Council for Women's Ministries, and Catherine Braasch, Women of the ELCA. A special "Conversation a.k.a. 'Girl Talk'" invites "all women to sit down informally with Phoebe Griswold ... to share their stories as Episcopal Church Women."

"Delegates wanted more workshops," Ms. Banning said. Of the 31 slated for July 7 and 8, the problem for many delegates will be choosing three to attend. Friday's offerings include "Nuts and Bolts:" Church Periodical's granting programs, Women and the Internet, Christian Witness, Trust Fund Management, Episcopalians and Ecumenism. Sat-

urday's morning and afternoon subjects include journal keeping, centering prayer, physical prayer, the Anglican rosary, the

labyrinth, the Impact of the Global Economic Crisis on Women in Poor Countries, and Nurturing Workplace Creativity and Spirituality. Most but not all the leaders are women. Monday's Networking workshop is for all diocesan and provincial presidents.

On the evening of Thursday, July 6, the entire convention is invited to "An Evening of Entertainment ... featuring the Episcopal Chorale

WhiteStone: 'Share the love, Share the music, Share the Word'



The lively and engaging group from Arvada, Colo., that will lead the Triennial music believes in "one person at a time" ministry. At a recent concert, various singers walked into the audience, trailing microphone cords, singling out any who appeared somber or disinterested for a special infusion of joy. They called people by name; they sang to the children gathered at the sanctuary steps. They told their personal stories of grief and disillusion, and the paths that had led them to this band of traveling Missionaries of Music.

"The ministry began," notes the official biography, "when God first blessed founder Kelly Smith with the gift of composing original Christian music. Formerly an Episcopal choir director, she had often struggled with a void in music which paralleled the scriptures of the lectionary. Suddenly in 1996 she began waking up in the middle of the night penning lyrics and melodies clearly inspired by the Holy Spirit."

The five-to-nine-person performing group uses a variety of string, percussion, and wind instruments, including toy pieces like the kazoo-trumpet that delighted the "children of all ages." The songs are original but sing-along-able, and on some the vocalist teaches and encourages audience participation.

WhiteStone tours all over the country at the same time as most members hold full-time jobs. Since February, they have led worship at convocations and councils or performed in concert in Florida, Kansas, Nebraska, California and Wisconsin. The group "has one rule by which they operate. It happens to be the same rule employed by the Holy Spirit: They must be invited to come in." Kelly Smith says, "The phone keeps ringing." They have recorded four CDs, and "to their delight their song 'In the Sky' (on the same-named CD) made it to #9 on Christian stations in the Southeast."

Patricia Nakamura

ECW (Continued...)

Society of Los Angeles," a black gospel group who recently sang for the consecration of that diocese's bishop coadjutor.

This year's United Thank Offering Gift and Ingathering will benefit Native American children. National treasurer Pam Tourangeau, of Indianapolis, wrote, "Native American people are in great need of our support and are deserving of our respect for the history they represent ... Our research reveals a very surprising fact — there is now only one Episcopal School for Native American children. It is the Lillian Vallely School in Blackfoot, Idaho, serving children who live

on the Fort Hall Reservation ... Currently the school has 33 children in kindergarten through grade 5."

The meeting is also about knowing better individuals and communities within the church. Each delegate is asked to bring news of "Gifts of Joy" by writing a page about her diocese's outreach ministries, and a video to "tell your women's stories."

Jane Banning said, "ECW is recording women's stories. Instead of some entertainment no one wanted at our opening dinner, Bishop GERALYN WOLF of Rhode Island will be interviewed."

Patricia Nakamura



The National ECW Board

Catherine Boyd photo

National Altar Guild Association Prepares Eucharists

"Celebrating Diversity in Altar Guild Ministry" begins with an opening banquet on Wednesday, July 5, and concludes Tuesday, July 11, with the installation of new officers of the National Association of Altar Guilds at the Cathedral of St. John in the Wilderness, Denver. Workshops on stitchery, flowers and banners are scheduled, as are tours of the Air Force Academy and of the cathedral. Each day will have a special Eucharist, and that on Saturday, July 8, will be a "Clown Eucharist with

Daughters of the King."

Daughters of the King national secretary Kathleen Nyhuis said, "We apply our mime makeup as the service begins. We have a good clown and a bad clown — I'm the bad clown. We use costumes and props — money, a booze bottle. In the spoken introduction, one of the clowns explains, "We are full whiteface clowns — this means that we are silent. We do not perform and we ask you not to applaud, but only to praise God."

"The Eucharist is totally silent. The

Before General Convention Begins, Daughters of the King Lay Foundation in Prayer

A week before General Convention, while deputies and bishops and exhibitors are still packing their bags and checking their maps, the Daughters of the King will gather at a quiet hotel away from downtown Denver, and begin their triennial task of praying for the convention, a commission they received three conventions ago.

"The work of the church must be grounded in prayer," said public relations chair Deborah Tischler, from the Diocese of Michigan. "We always meet a week before the convention to pray, to ask the Holy Spirit to work more powerfully."

The Daughters of the King is a national order for Episcopal women who pledge themselves to "a lifelong program of prayer, service and evangelism," and live in the world under a rule of life: "daily prayer and service."

Triennial chair Victoria (Tori) Riihimaki, of Massachusetts, said praying for the convention, the Presiding Bishop, the work of the church, "is part of our service vow." In addition, the Daughters will lead a prayer vigil stretching across the country and continuing throughout convention. Members and others are asked to pledge an hour of prayer, "no matter where you are — home, General Convention, or traveling." On site, the vigil will be centered in the Prayer Chapel in the Colorado Convention Center, staffed by DOK in cooperation with the Anglican Fellowship of Prayer.

A second facet of the triennial meeting is the spiritual nurturing of women. From June 27 through July 2, a schedule of worship and workshops, Bible study and meditation is built around the overall theme "Revive Us Again," (from hymn #157 in *LEVAS II*) and the daily themes of "ransomed, forgiven, healed, restored" — a slight reordering of the text of hymn #410 in *The Hymnal 1982*. One evening will feature a Taizé service, another a healing service. Saturday's Eucharist will honor sisters of

color. Each Eucharist will be concelebrated by a woman and either national chaplain the Rt. Rev. Roger White, Bishop of Milwaukee, or the retired Bishop of Colorado, the Rt. Rev. William Frey.

Ms. Riihimaki said, "I have strong feelings about balance" and the need to mirror the diversity of the church. To that end, the music, provided by the Glory Bound Singers, Daughters from the Diocese of Texas, ranges "from Gregorian chant to gospel." The singers also will form the nucleus of the "First Triennial DOK Chorus."

Music director Nancy McCann said, "Other Daughters from round the country will join us and we will, by the grace of God, put together music for our closing banquet with a very few rehearsals and a lot of prayer."

The workshops for Wednesday and Thursday afternoons include new ways of journaling in which Sr. Helena Marie, CHS, and the Rev. Julia Dempz from Christ Church, Grosse Pointe, Mich., will "explore a half dozen non-traditional ways ... including drawing with the non-dominant hand, creating your own charts, and finding God's messages in your dreams"; and prayer sessions on healing and forgiveness; looking at "women of scripture who best exemplify how to live into our vows ... from Genesis to Revelation."

Last listed is the workshop led by national president Sue Schlanbusch, of Eastern Michigan, and national secretary Kathleen Nyhuis of Arizona: Liturgical Clowning. "Sonflower" and "Rainbow Red" promise to teach all about "the art of scripting, movement, and using makeup." Ms. Nyhuis takes her art into hospitals and young people's gatherings. "Throughout history," she said, "in every culture, storytelling has been a primary means of teaching."

Any of the DOK worship services are open to all; diners and workshops require registration and payment of an enrollment fee. All Daughters events will take place at the Denver Renaissance Hotel, 3801 Quebec St.



congregation watches. At the confession, they write their sins." The papers are attached to the cross, and later in the service they are replaced with Easter lilies. Often the celebrant and servers will be in whiteface too. "The power of God's word in mime is mystical."

Barbara Gent (Southwest Florida), managing editor of the *NAGA Epistle*, wrote, "[The] national meeting at the Holiday Inn, July 5-11 ... will include several sessions. On July 6 and 7 the Rev. and Mrs. Herbert

O'Driscoll of Canada will present workshops on the Celtic heritage of the Anglican Communion. Marian Scouler, international expert on needlework, will teach stitchery; and Ray Moncier, flower specialist from Denver, will lead a hands-on workshop on small arrangements with inexpensive flowers. The following day Betty Wolfe, author of *The New Banner Book*, will lead an

Visitors will be welcome to observe these presentations.

afternoon workshop on making banners and other decorative items."

Even though they cannot participate in the workshops, visitors will be welcome to observe

these presentations, as space allows. A field trip is scheduled July 10 for the women to go to the Air Force Academy. NAGA's regular gift to General Convention — the display of an ecclesiastical art collection — will be offered again this year.

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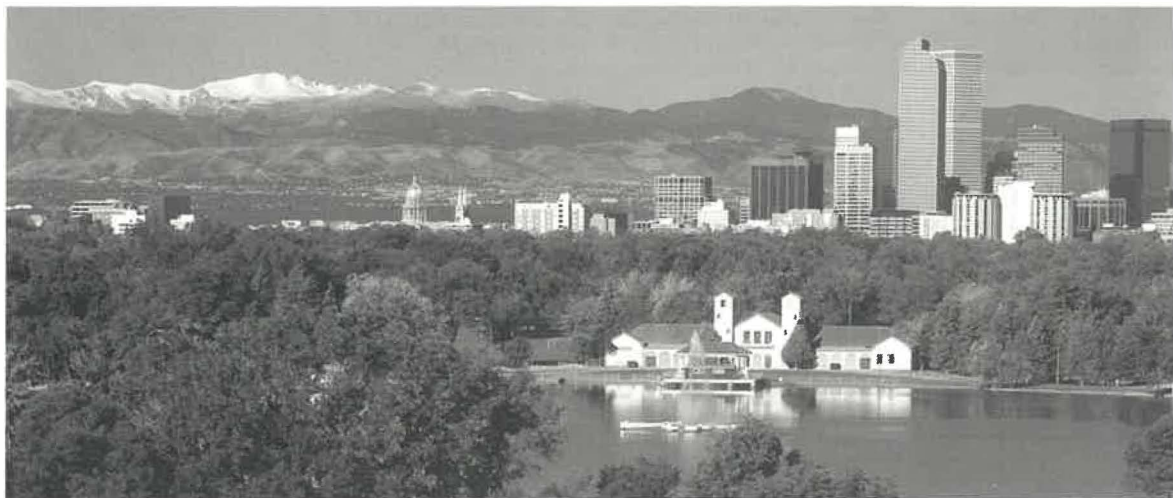
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Memories of Conventions Past

When compared to some of the veterans, my experience of General Convention pales. I've only been to five of them — the last five — which means I missed the significant gathering at Minneapolis in 1976 and the last visit to Denver, in 1979. Matched against such veteran convention participants as Charles Crump, Pamela Chinnis, Sterling Newell and Nancy Moody, I am but a neophyte. However, I have some perspectives those folks don't have. I've been a deputy, an alternate deputy, a reporter, and for the last two conventions, an exhibitor, who gets to meet and visit with all sorts and conditions. While meager, the experience has produced some memories of conventions past.

There was the infamous Phoenix convention in 1991. By chance I was waiting for our reporter outside the House of Bishops the day things got ugly. The bishops took either a recess or an adjournment while I was standing there, and the tension virtually poured out of the room when the doors opened. Later we learned how difficult that session had become. Some bishops used the word "dysfunctional" to describe that house, and from that day the bishops changed the way they do business.

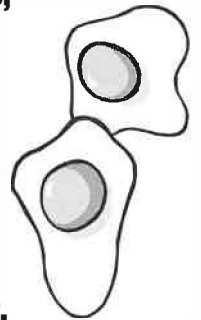
I will remember the 1994 convention in Indianapolis for its main Eucharist. The atmosphere for worship probably was better at a Colts' exhibition game which had taken place in the same building two days earlier. That was the service in which a woman came out of the congregation and took a swing at a military chaplain who was part of the procession into the RCA Dome. That was the same service that had the altar cross which looked like a swastika. And it was the one which was billed as a "thanksgiving for the ministries of women in all orders of this church," and included a lengthy litany of self-flagellation for the sins the church has committed against women.

When I think of General Conventions, I think of heat. Not a heat generated by fervent debate, but temperatures. Detroit in '88 turned out to be one of the hottest, steamiest places I've ever been. It felt even worse than Phoenix in July '91, when an electronic thermometer near the conven-

tion hall recorded 118 degrees. Some young people at that convention tried to fry an egg on the plaza outside the convention center, and the following day people tried to view an eclipse at the same site. And at Philadelphia in 1997, the temperature also hit 100.

The conventions which elected a Presiding Bishop had an air of excitement the others lacked. We didn't know a lot about

At the Phoenix General Convention in July '91, when a thermometer recorded 118 degrees, some young people at that convention tried to fry an egg on the plaza outside the convention center.



Bishop Edmond Browning of Hawaii when he was elected in Anaheim in 1985, so when he was brought into the convention hall to be introduced to deputies, there was intense interest over what he might say. At Philadelphia, the "betting line" was that Bishop Frank T. Griswold of Chicago would be elected. A wag in the press room said "it's 8-5 for Griswold." Unfortunately, the election took place in the morning, then everyone broke for lunch. The results were supposed to be confidential until an official announcement was made. It turned out to be the worst-kept secret in Philadelphia.

My favorite convention? Philadelphia. It was held in a superb facility and an interesting city. The voices were less strident, people seemed to be going out of their way to be friendly, cordial and polite, and there was in general a positive spirit around the Pennsylvania Convention Center. I'm going to be cautiously optimistic that the experience in Denver will be even more upbeat.

David Kalvelage, executive editor

Did You Know...

Grace Church, St. Helena, Calif., boasts on its website of having the "world's biggest small group."

Quote of the Week

The Most Rev. George Carey, Archbishop of Canterbury, on Bishop John Spong's view of the Bible: "For Spong ... the Bible is merely history. It has as much relevance to our formation as Aesop's Fables."

Quiet Places at Convention

Amid all the busyness of General Convention, the long hours of tension or boredom in discussion and legislation and the temptations of the marketplace/exhibit hall, catching up with old friends and exploring Denver, several organizations offer areas of calm and respite.

The Daughters of the King, with the Anglican Fellowship of Prayer, will maintain a prayer chapel on the second floor of the Colorado Convention Center, somewhat away from the bustle.

The National Altar Guild Association will again mount its gorgeous exhibit of ecclesiastical art. The display of vestments and other sacred objects is awe-inspiring — awe that brains and fingers can create such beauty.

New at this convention will be the offering of the Council for Women's Ministries, an umbrella group composed of two representatives from each women's organization, to explore the idea, "What can we do together?" The council will create an indoor garden in the exhibit hall, with trees, plants, and a path, designed by a Colorado volunteer who has studied "sacred gardens." And up near the worship hall, overlooking the mountains, will be a labyrinth, modeled after the famed 11-circuit walk of Chartres Cathedral and designed to accommodate the convention hall's pillars.

The gifts of spaces for quiet and peace, meditation and prayer, are priceless. We hope convention-goers enjoy them, with deep appreciation for the thoughtfulness and artistry of their makers.

Remember the Visitors

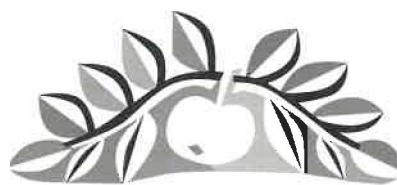
People we know had an interesting experience recently when they visited the cathedral in one of this country's most well-known cities. Following the liturgy on a Sunday morning, our friends wandered about, looking over the building and its appointments. It seemed odd that no one from the cathedral congregation greeted them. Not to be deterred, they moved on to the coffee hour, that venerable Episcopal gathering for fellowship and refreshment. A married couple, they mingled about the people gathered there. Again they were ignored by the participants.

We would like to think that the incidents were isolated and probably happen only rarely, but that is likely to be a naïve outlook. Unfortunately, it continues to happen in many places. Well-meaning people become so enrapt at greeting friends whom they haven't seen for a week that they become oblivious to those around them. We hope the cathedral where this took place will do better, for it is situated in a city that receives many visitors. We also hope that our congregations, large and small, will do better this summer when travelers show up. Hospitality is an important ministry which should not be overlooked.

Confusing Message

This issue contains pro-and-con Viewpoint articles on the Standing Commission on Music and Liturgy's resolution to General Convention to leave the matters of whether to ordain non-celibate homosexual persons and whether to bless same-sex relationships up to the individual dioceses.

We urge convention deputies and bishops, when they gather in Denver July 5-14, to reject the resolution. The legislation would turn the Episcopal Church in a more congregational direction, ignoring the collegiality of Anglican polity and leaving each diocese to do as it wishes. Permitting such blessings and ordinations in some places and not allowing them elsewhere sends a confusing message not only to the church but to seekers, lapsed Episcopalians and other Christians. It would lead only to further division of an already fragmented church.



Amid all the busyness
of General Convention,
the gifts of spaces
for quiet and peace,
meditation and prayer,
are priceless.

Christianity for Grown-ups

Christian belief is made of sterner stuff than to be casually permissive.

By Mark Harris

The resolutions on ordination of non-celibate homosexual persons and blessing of same-sex relationships proposed to General Convention by the Standing Commission on Liturgy and Music (SCLM) need perfecting, but what doesn't? Assuming no changes in substance or better resolutions coming to the floor of convention, I will support them there. They at least head into the wind.

That wind, one that blows through the Episcopal Church, is filled with dire predictions of "anything goes" permissiveness or imminent collapse of the unity of the Anglican Communion

The authors of this resolution believe it is the most likely ecclesiastical context in which some resolution to "issues related to same-sex relationships" can be determined.

I think they are right.

and schism in the American church. But we need not fear these things. Mature Christian belief is made of sterner stuff than to be casually permissive. Its value is not determined by the machinations of ecclesiastical principalities and powers. Anglicanism at its best is a form of Christianity for grown-ups, for people of faith informed at least in part by reflection on experience. It takes all the maturity we can muster to use that reflection to good effect.

The SCLM's second resolve is at the heart of the matter its members were asked to address. It is a resolution that mandates action. "Each diocese ... shall determine the resolution of issues related to same-sex relationships, including the blessing of such relation-

ships, and the ordination of homosexual Christians." It assumes that there are issues, gives the church location for the determination of their resolution, and directs the dioceses to act.

This resolution has been called the "local option" resolution. It is nothing of the sort. At best, calling it that is a misunderstanding of its intent. At worst it falsely suggests that the resolution condones a *laissez-faire* attitude regarding church doctrine and discipline.

If any place is local in the Episcopal Church, it is the parish. And, if the words of these resolutions are as plain as they seem, the parish is distinctly not the place where these issues are to be resolved. In these resolutions the parish is the place of encounter; the diocese the place of resolution.

Why the diocese? The authors of this resolution believe it is the most likely ecclesiastical context in which some resolution to "issues related to same-sex relationships" can be determined. I think they are right.

The General Convention, the House of Bishops and Executive Council have no clear resolve regarding these concerns, except to opine that certain church and individual actions are not appropriate and that all the people involved are members of Christ's body and deserving of respect and care. But "not appropriate" is far from "not allowed." No prohibitions regarding blessing same-sex relations or ordination of persons in such relationships have been clearly stated by any of these bodies. It can be argued that such prohibitions would have no legal bearing anyway unless made canonical. The House of Bishops could by unanimous action agree as bishops to allow or not to allow such blessings or ordinations in which case diocesan decision making would be an expres-

sion of a wider unanimity of practice. For the moment, such unity seems impossible. Until then, or until General Convention makes a binding prohibition or provides clear approval, there is no church-wide resolution.

So, as it stands, the diocese is the place of resolution. Bishops in their dioceses already can provide for, allow or prohibit services not otherwise provided for in services of the Book of Common Prayer. They, with their standing committees, already must approve ordinations and can determine the grounds on which they will assess the moral character and the wholesomeness of each candidate. The needed diocesan authority is already in place and being exercised.

This notion of diocesan resolution disturbs some who believe the issues at stake are at the core of who we are as a biblically grounded community of faith. They see biblical prohibitions against sexual activity outside marriage, and against homosexual relations in particular, to be so strong that any affirmation of persons in relationships other than heterosexual marriage is an affront to that biblical grounding. They argue that resolution is not a diocesan matter and is even outside the realm of General Convention decision. Resolution is only to be found in submission to biblically based orthodoxy defined, I know not how. Such arguments do not persuade.

My sense is that

(Continued
on page 20)



Moral Ignorance Is Not Virtue

If it can't be settled nationally by legislation, it certainly won't be settled regionally either.

By Diane L. Knippers

I'll admit, when I first heard the proposal of the Standing Commission on Liturgy and Music – to let each diocese determine its own “resolution of issues related to same-sex relationships” [TLC, March 12, May 21] – my reaction was, “So what?” It reflects what is actually happening now and at least it avoids placing an approved liturgy for same-sex unions in the Book of Common Prayer.

But I came to realize that the SCLM proposal is arguably worse than that “worst-case” scenario. It's worse because it's deceptive. Under the guise of even-handedness, honesty and humility, the report derisively distorts historic and orthodox teaching, while legitimating behavior the church has always known to be wrong.

The SCLM proposal rightly admits that the Episcopal Church offers a cacophony of moral confusion regarding sexual ethics. It errs in treating moral ignorance as a virtue. But the church's moral ignorance is not a virtue. It is sin. It should be confessed, not codified.

Interestingly, I have yet to find anyone – right, left, or even moderate – who really likes this proposal. It promises to multiply the fierce and divisive debates of the national church into every diocese. Presiding Bishop Frank T. Griswold has admonished us that the homosexual debate cannot be settled legislatively.

If it can't be settled nationally by legislation, it certainly won't be settled regionally either.

Another irony of this proposal is that it compounds moral confusion with liturgical confusion. A common life of worship is a hall-

mark of Anglican identity. How bizarre that the Standing Commission on Liturgy and Music (comprised of the folks who ought to know better) now invites widespread liturgical experimentation, with no guidelines or limits. (One wag has noted that the only authorized use of the 1928 prayer book might soon be for same-sex unions. If the SCLM resolution passes, it will dismayingly reveal what the Episcopal Church will tolerate and what it will not.)

There seems to be a growing consensus that at least the second resolve – mandating “the resolution” of the same-sex debate within each diocese – will not pass General Convention. But I'm convinced that General Convention should decline even to receive the SCLM report. Most especially, the convention must not recommend the report as a resource “to enable a dialog that is comprehensive and transforming” or “to facilitate genuine and respectful encounter.” This report cannot support those ends.

Promoted as a resource in the church, the one-sided SCLM report will only further inflame passions and contribute to misunderstanding. While feigning evenhandedness, the report's essays are written to persuade the reader toward the acceptance of homosexuality. Those who differ will find their views, at best, briefly mentioned then dismissed. At worst, they are caricatured beyond recognition. The unmistakable assumption of the essays is that there is an inexorable trend toward the moral acceptance of homosexuality and that the necessary task is to make that trend palatable.

Here are a few examples of the distortion and imbalance of the SCLM report:

The report sets the stage by listing

three significant experiences that have shaped the Episcopal Church over the last 25 years: the 1979 Prayer Book with renewed emphasis on baptism and Holy Eucharist, the “experience of AIDS,” and the ordination of women. Why were these last two chosen? One might just as easily replace AIDS with the entire sexual revolution, the concomitant increased acceptance of divorce and promiscuity, and the epidemic rise of sexually transmitted diseases. Or why is ordination of women

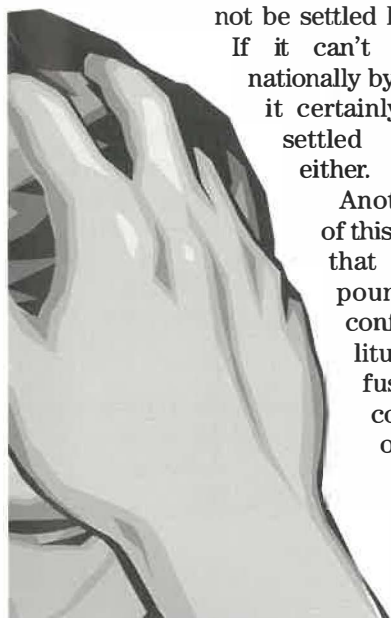
Adopting the SCLM resolution will move the Episcopal Church further away from the “one, holy, catholic and apostolic Church.”

chosen as a significant experience? Why not the growth of Anglicanism in the two-thirds world, relegating the Western church to the cultural and theological minority? The reason is clear. Evoking ordination of women builds sympathy for “progressive” change, whereas the growing influence of Anglicanism in the South sends a more cautionary message.

The report exhibits a myopic focus on the American church. It includes no mention – not one! – of the Lambeth resolution on sexuality nor any reflection on how the SCLM resolution might be received by the rest of the Anglican Communion.

The Rev. L. William Countryman's assertion of Anglicanism's “minimalist understanding of scriptural authority” manages to minimize the Bible into insignificance. Anglican theologian the Rev. Christopher Seitz notes in his critique of the SCLM report, “The Episcopal Church will be a ‘church,’ if this report passes, where scripture is read

(Continued on page 21)



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VIEWPOINT

Christianity for Grown-ups

(Continued from page 18)

these issues here are of only modest importance, except insofar as justice for the petitioners seeking affirmation of vocation is concerned. I believe it is unjust to deny affirmation of, or condemn, all same-sex relationships and turn away all candidates in such relationships from ordination. As with all other petitioners for blessing or ordination, these petitioners need to be met by pastoral attention and the best of our powers of discernment can bring to bear.

I believe that nothing of the centrality of the faith is dependent on our excluding persons in same-sex relationships from being blessed, refusing to offer thanks for their committed relationships, or not admitting non-celibate homosexual persons into the ordained ministry in service to Christ. The notion that these issues are central and that they challenge biblically based orthodox faith is a matter of misplaced gravity at best. But it could be worse. In excluding, refusing or not admitting, what messenger might we have turned away?

It is argued that this resolution will lead to "ethnic cleansing" of dioceses, forcing doctrinal enclaves, or that it will lead to general condemnation of some provinces of the Anglican Communion by others. These things could happen. But unless we find some method for resolving these issues in the dioceses, where they can be resolved, those who come asking for bread and cannot even get a stone will certainly condemn us. For the Episcopal Church, the disarray of Anglican principalities and powers may be a problem, but condemnation by those who hunger and thirst will be a mortal blow.

We must find some location for resolution, where our "yes" is "yes" and our "no," "no." It is to the dioceses that petitioners will come for response, and dioceses must be ready to respond honestly and with the mind of Christ as the Spirit makes such understanding possible. □

The Rev. Mark Harris is a General Convention deputy from the Diocese of Delaware. He is the rector of St. James' Church, Newark, Del.

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VIEWPOINT

Moral Ignorance is Not a Virtue

(Continued from page 19)

on Sunday and 'shared' by bishops in buzz groups, but where it is of no real relevance in forming the worldview of its members or guiding corporate identity. It will be a double-minded church with a dithering hermeneutic."

Bishop Charles Bennison of Pennsylvania gets the prize for distorting Anglican teaching beyond all recognition. He shamelessly posits experience as the source of authority for Christian teaching on sexuality that takes "precedence over...the classical Anglican epistemological tripod -

The SCLM report blesses and formalizes the very theological and moral discord that so threatens our unity.

Scripture, Tradition and Reason." He not only makes experience primary, he ignores the Wesleyan understanding of experience as our experience of God in regeneration and sanctification.

One could go on. Suffice it to say that there is not one single essay in the SCLM report that captures either classical biblical teaching on sexuality or the views of a majority of Anglicans today. There is not one essay about which we could say, "Yes, that fairly and compellingly expresses our deepest convictions about sexuality, moral authority or the church."

The Standing Commission on Liturgy and Music has attempted a compromise that it hopes can hold the church together. Indeed, Bishop Paul Marshall of Bethlehem commends the report by concluding, "the principal alternative seems to be schism, which many an ancient Christian believed to be a state far worse than heresy or ignorance."

I share Bishop Marshall's antipathy toward schism. But this report blesses and formalizes the very theological

and moral discord that so threatens our unity. Those of us who long for the greater unity of the Christian Church read the report with foreboding. Adopting the SCLM resolution will move the Episcopal Church further into an ecclesiastical backwater - away from the central witness of our Orthodox, Roman Catholic, Anglican and protestant brothers and sisters. We will be turning away from the "one, holy, catholic and apostolic Church."

A friend of mine, a member of

Integrity who identifies herself as a lesbian, has nevertheless observed with both courage and grace, "My issue isn't worth splitting the church." She's right. But that's exactly the tragic end to which the SCLM report will contribute. □

Diane L. Knippers is the president of the Institute for Religion and Democracy, Washington, D.C. She is an alternate deputy to General Convention from the Diocese of Virginia.

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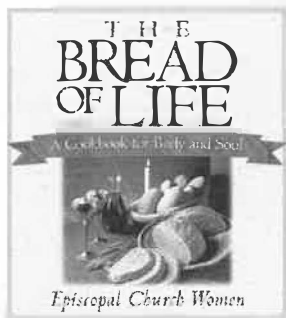
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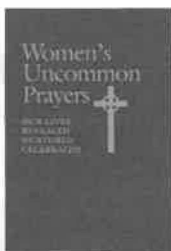
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LETTERS TO THE EDITOR

Not So Different

Just back from the National Workshop for Christian Unity in Louisville, Ky., and I'd like to share a couple of thoughts.

I am optimistic that our church will pass *Called to Common Mission* entering a full communion relationship with the Evangelical Lutheran Church in America (ELCA). A vocal minority (Word Alone) in that communion is trying hard to derail this effort, largely through misinformation about us. For example, these dissonant Lutherans suggest we hold the historic episcopate to be an element necessary for salvation. Of course, more than two-thirds of the ELCA delegates voting at their 1999 biannual assembly understood this isn't so, and more important, recognized the value of the episcopate in terms largely consonant with our understanding.

More interesting for me was a Lutheran-Reformed Eucharist celebrated by ministers of those traditions. I had been concerned that the ELCA's relationship with certain Reformed churches were inconsistent with ELCA coming into full communion with us. I was fascinated to observe the format for this celebration followed the word and table formula with which we are so familiar. Indeed, I suspect most of the people with whom I go to church would not have realized this wasn't an Episcopal Eucharist. Granted, there were some incongruous moments: We sat through the Great Thanksgiving and stood to receive communion as we sang "Let us Break Bread Together on Our Knees." The fraction was not the separate action we expect. The chalice bearer offered the choice of wine in his left (sinister?) hand and grape juice in his right.

Differences aside, I came away suspecting that our Reformed protestant friends are in the process of becoming more sacramental (perhaps because of pressure from their Lutheran partners) — a kind of liturgical convergence which, in the not-too-distant future may be indistinguishable from our own "broad" church practice. This journey may not be so different from our own church's progression during the last 50 years.

*Hugh Straub
New Orleans, La.*

Bizarre Behavior

I recently heard on the television show Religion & Ethics Newsweekly that Bishop John Shelby Spong has accepted a position as a writer for a new internet website [TLC, June 4]. The bishop's topic will be "Religion and Sexuality." Included on the website will be articles by former porn movie stars. The bishop was quoted as saying that

he intended his column to be "serious."

If I believed that the bishop's efforts were evangelical and meant to draw people into repentance and a saving relationship with Jesus Christ, I would not have a problem with this. But having a bishop writing about sexuality in this format does not lend itself to this type of evangelizing. In fact, this is the type of bizarre behavior that has brought disdain and contempt upon the

Episcopal Church by the former Bishop of Newark. How much longer will the other bishops allow this rogue bishop to soil the name and mission of the Episcopal Church with his embarrassing exploits?

We need either a stronger voice from the conservative "mainline" bishops or silence from the fringe and not the other way around. How much will be too much?

*Vern Caswell
Port Charlotte, Fla.*

Children and Communion

I read with interest the two articles about children and communion [TLC, June 4], and I wonder why there is even a question about whether a baptized member of the church is old enough to receive the sacrament. If a child is old enough to be baptized, a child is old enough to receive the Eucharist.

What a tragedy it is to welcome children into the communion and then minutes later ex-communicate them by withholding the sacrament. All of us — children especially — experience more than we understand. The reception of communion is the one part of the liturgy where a

**If a child is old enough
to be baptized, a child is old
enough to receive the Eucharist.**

child of any age can fully participate in the worship of the church.

Whenever this issue comes up I am reminded of some words of my professor of liturgics at Nashotah House, the Rev. Louis Weil. When asked about the appropriate age for children at communion, Fr. Weil would smile and remind us "that we feed our children long before we teach them anything about nutrition." If understanding is the criterion for reception, maybe all of us should stay away. I don't understand bread and wine becoming body and blood but I have certainly experi-

enced the spiritual benefit.

*(The Rev.) Patrick Ward
Church of the Good Shepherd
Dunedin, Fla.*

It's About Us

The Rev. Gary G. Nicolosi had a wonderful title and a wonderful article [TLC, June 4]. Unfortunately, they had nothing to do with each other.

That is because the committee was focused on him. This can be a very good process for helping a leader's self-awareness. The process he described could be called by a number of more apt titles — personal review, covenanted review, performance review, evaluation, personal discernment committee.

Mutual Ministry, on the other hand, is about us, e.g., how the vestry (including the rector) is fulfilling its

leadership role, or how the parish is ministering to the needs of the community, or how we are ministering to the sick and shut-in. If "mutual ministry" is all about the rector, then this is clericalism at its finest.

*(The Rev.) Edwin Cox
St. Saviour Church
Bar Harbor, Maine*

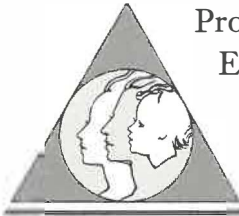
Too Late?

Thank you for the Rev. Bryce McProud's "Almost a Fundamentalist" [TLC, May 28]. I wish it could have appeared 30 years ago and been adopted by the Episcopal Church. I think it would have reduced the flow of evangelicals on the Canterbury trail who were emigrating out of the Episcopal Church and into evangelical churches.

*John W. Alexander
Madison, Wis.*

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Appointments

The Rev. **Daniel W. Barker** is rector of Holy Innocents', 210 Chestnut St., Henderson, NC 27536.

The Rev. **Molly Douglas** is associate at Bruton Parish, PO Box BP, Williamsburg, VA 23187.

The Rev. **Sue Duffield** is associate at Resurrection, White County, PO Box 536, Sautee GA 30571.

The Rev. **Paul Elliott** is rector of St. Michael and All Angels, 6740 Memorial Dr., Stone Mountain, GA 30086.

The Rev. **Mark H. Hall** is interim of St. Anne's, 1020 W Lincoln Rd., Stockton, CA 95207.

The Rev. **Leon Clement Mozcliak, Jr.**, is rector of St. Thaddeus', 125 Pendleton St. SW, Aiken, SC 29801.

The Rev. **Lois Reardon** is assistant at St. Paul's, PO Box 4345, Cary, NC 27519.

Ordinations

Deacons

Central Florida – M. Clayton Townsend, Jr., Christ Church, Charlotte, NC

Fort Worth – Keith James Roberson, St. Mark's, Arlington, **Burton Alexander Shadow**, St. John's, Fort Worth

Michigan – Elise Cole, St. Paul's, Jackson
New York – LeRoy Springs Close, Donna Lise Dambrot, Linda Marie Duval, Edgar Wilson Hopper

Priests

Fort Worth – Scott Peter Albergate
North Dakota – Betty Starkweather

Religious Orders

Congregation of the Companions of the Holy Savior (CSSS) – dispensed the Rev. **Bruce N. Gardner** from all obligations

Resignations

The Rev. **Peter Michaelson**, as rector of St. Michael and Grace, Rumford, RI.

Receptions

Milwaukee – Hal Thomas Hayek from the Roman Catholic Church

Western Louisiana – Herman Joseph Ogea from the Roman Catholic Church

Deaths

The Rev. **J.F. Titus Oates**, SSC, priest of the Diocese of Fort Worth and sometime executive director of the Episcopal Synod of America (now Forward in Faith–North America) died in Wedmore, Somerset, England, April 15. He was 72.

Fr. Oates was a native of Jesmond, Northumberland, England, and was a graduate of Oxford University and Queens College, England. He was ordained in the Church of England, as deacon in 1952 and priest in 1953 and served there 1952-67. Fr. Oates was received as a priest of the Episcopal Church in 1967. He served as vicar then rector of St. Peter's, Portland, ME, 1967-73, as well as priest-in-charge of St. Francis', Gorham, ME, 1967-70; as rector of St. Thomas', Camden, ME, 1973-82; and rector of All Saints', Boston, MA, 1982-90; before serving the Synod from 1990 to 1991.

Next week...

Pre-Convention Issue

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CLASSIFIEDS

BOOKS

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Request catalog. **The Anglican Bibliopole**, 858 Church St., Saratoga Springs, NY 12866-8615. (518) 587-7470.

RICHARD HOOKER PROPHET OF ANGLICANISM. Burns & Oates/Anglican Book Centre, 1999, by Philip B. Secor. Send check made out to Philip Secor for \$39.95 (includes postage) to Burns & Oates USA, Box 1511, Bethlehem, PA 18016.

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RECTOR SEARCH: Grace-St. Luke's Episcopal Church (www.gslepis.org), Memphis, TN, a historical and dynamic corporate-sized parish in a neighborhood setting with a 485-student parish day school, is seeking an energetic rector with a commitment to pastoral care and spiritual leadership. Interested persons should submit a cover letter, resume and current CDO profile, if available, by August 15. To express an interest or receive more information, please contact: **Daniel B. Hatzenbuehler**, Rector Search Committee, 1544 Carr Ave., Memphis, TN 38104 (dbhatz@ixlmemphis.com).

DIRECTOR OF YOUTH MINISTRIES: Looking for a great opportunity at a great church in a great town? We are a large (3,800 members), growing and discipleship-centered church looking for a dedicated, full-time youth director to rebuild our youth program. Christ Episcopal Church, Greenville, SC, has over 350 youth who need a proven youth leader to increase participation, awaken Christ in these youth and with God's help create disciples. The youth director will work with a truly dedicated lay staff, has ample budget, and overwhelming support of the church members. Committed Christians with energy and vision, from any tradition, are invited to apply. Exceptional salary and benefits offered. Please send resume via e-mail, post or FAX to: **Fred Hoffman**, Christ Episcopal Church, 10 N. Church St, Greenville, SC 29601. FAX (864) 242-0879. E-mail FHOFFMAN@ChristChurchGreenville.org

CURATE: St. Mark's, a large pastoral size parish, is seeking a curate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. Check out our web page (www.st-marks.com) and if you would like to learn more about the position write: **The Rev. Edward J. Morgan**, St. Mark's, 1000 Mississippi, Little Rock, AR 72207 or call at (501) 225-4203 or e-mail Ejmorgan@aol.com

ST. JAMES EPISCOPAL CHURCH in Alexandria, LA, is seeking a full-time youth minister to lead our youth into a deeper relationship with Jesus Christ. Our youth program is a place that's safe, inviting, inclusive and non judgmental where young people can explore their identity and role within the church, the community and the world. Salary 25K plus benefits. For more info contact: tunkle@cox-internet.com

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DIRECTOR OF YOUTH MINISTRIES: THE CHURCH OF THE GOOD SHEPHERD (Episcopal) in Norfolk, Virginia, is seeking a full-time director of Youth Ministries. Good Shepherd is a lively church in the evangelical tradition that offers both traditional and contemporary worship. We are committed to the spiritual growth of teens, pre-teens and the wider parish. The current senior high youth group consists of 25-30 youth and junior high group averages 15. The youth director will plan weekly meetings for junior and senior high youths that combine Bible study, fellowship and fun, as well as retreats, lock-ins, fundraisers and other activities. In addition, the director will visit schools, attend some extra-curricular school events and will be trained to coordinate the acolyte program. The successful candidate should have a deep commitment to Christ and the gospel, an outwardly visible love for youth and a desire to see them grow in Christ. Previous youth ministry experience and musical ability is preferred. Good Shepherd's salary and benefits are competitive and the staff is very supportive. If you are interested in this position, please send a resume or contact **Mr. Chris Chambers, Chairman of the Search Committee, Church of the Good Shepherd, 7400 Hampton Blvd., Norfolk, VA 23505. (757) 423-3230, Church; (757) 423-0527, Chris Chambers' home number. E-mail: sue@goodshepherdnorfolk.org. Our website is www.goodshepherdnorfolk.org**

PRIEST ASSISTANT: St. George's Church, Germantown, TN. General parochial ministries with emphasis on outreach and young adults. Suburban, corporate sized congregation. Inquiries/resumes: **Asst. Search, P.O. Box 38447, Germantown, TN 38183 (901) 754-7282 or pwhawes@stgeorgesgermantown.org**

EXECUTIVE DIRECTOR. The Global Episcopal Mission Network (GEM), a network of over 50 Episcopal dioceses engaged in global mission, invites applications for the position of a full time executive director. Knowledge of the Church's mission involvement, experience in cross-cultural ministries, and sensitivity across cultural lines are necessary. Computer, communication and organizational skills are needed. The ability to work with others, articulate a vision, manage an office and share leadership with a board are sought. GEM Network is an equal opportunity employer. This position is open to either lay or ordained persons. For further information and to submit a resume, contact: **Canon Shirley M. Watts, 128 Pearl St., Buffalo, NY 14202.**

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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 resumes and inquiries to: **The Rt. Rev. Dr. Terence Keshaw, Bishop Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811. E-mail: tskelshaw@dioceseog.org**

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POSITIONS OFFERED

DIRECTOR OF CHRISTIAN EDUCATION: Calvary Episcopal Church in Rochester, MN, seeks a new director for dynamic, growing Christian education program. We are a parish of 700 members, including many young families, located in the heart of Rochester, a city of 80,000 that is home to the Mayo Clinic. Our thriving Sunday school and youth groups need a creative, energetic leader to continue their growth. We also wish to expand educational opportunities for adults. We seek a full-time, paid staff person with good communication skills and experience in both education and our Episcopal tradition. We are an active and financially sound parish, with a creative rector and staff, dedicated parishioners, faithful young people, enthusiastic parent volunteers, and a vigorous music program. Our historic church building, adjacent to the Mayo Clinic campus, lends itself to traditional and contemporary worship rites, including Evensong and healing services. Rochester is located 70 miles southeast of Minneapolis and consistently ranks as one of the country's most livable cities. For a detailed job description and other enquiries, phone (507) 282-9429; or write to us at 111 Third Ave., SW, Rochester, MN 55902 or e-mail us on calaroch@ix.netcom.com. Please reply by July 8.

THE GREAT SMOKY MOUNTAINS! What a beautiful place to live and work. St. Joseph the Carpenter, Sevierville, TN, seeks an energetic priest with a good sense of humor who can provide spiritual guidance and leadership to blend with our friendly membership. We envision our new priest-in-charge leading our debt-free mission into parish status. If you would like to share our journey with us, for consideration send your CDO profile, resume and a cover letter to: **Canon Alice Clayton, Diocese of East Tennessee, 401 Cumberland Ave., Knoxville, TN 37902-2302.**

COORDINATOR OF EDUCATIONAL PROGRAMS, St. John's. Worthington, OH, will direct a 220 student preschool with 33 teachers and coordinate Christian education program for a growing congregation of 1,000+. Degree in child development or elementary education with five years experience working with preschool children and two years experience in administration. Need to have knowledge of curriculum and child development, supervision or programs, staff and volunteers. Please send resume to: **The Rev. Arthur Hadley, St. John's Episcopal Church, P.O. Box 228, Worthington, OH 43085 or FAX (614) 846-1564. E-mail: achadley@juno.com**

ST. BARNABAS CHURCH in Warwick, RI, (435 communicants) is seeking a rector who will be a spiritual leader, preach on the Gospel, support a strong lay ministry, have some administrative experience, support a youth program, music ministry, and willing to visit the elderly and shut-in of the parish. Rite I and Rite II are used. Worship style tends toward traditional. This is a full-time position with rectory and a competitive package. Please send resume and CDO profile to: **Search Committee, c/o Hilda Poppe, 43 Cowesett Rd., Warwick, RI 02886.**

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care, outreach ministry and administrative skills. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

ASSISTANT RECTOR position in growing Wisconsin parish. St. Thomas Episcopal Church, Neenah/Menasha is seeking an assistant. St. Thomas is a program size parish with a strong evangelical and liturgical tradition. We seek an assistant to the rector who will take special responsibility for pastoral care and Christian education. It is our goal to start a daughter church in the next three to five years and the person would be groomed for this leadership. Please send your resume and a letter of interest to: **The Rector, St. Thomas Episcopal Church, 226 Washington St., Menasha, WI 54952. You may call at (920) 725-5601 or e-mail StThomasWI@aol.com**

POSITIONS OFFERED

RECTOR (full-time): Nationwide search for rector for a warm, friendly parish which dates back to 1858 and is racially and ethnically diverse. Well-established congregation accustomed to traditional liturgy and a rich musical heritage (organ and choir). The church sponsors a state approved nursery school located on the church premises. Seeking individual who is a good preacher with exceptional pastoral and crisis management skills, has the ability to attract and develop programs for children and young people, is a spiritual leader and teacher, and possesses innovative administrative skills. Salary from \$31,000 and negotiable based on qualifications and experience. Send resume to: **John Borowski, c/o Christ Episcopal Church, 74 Park Ave., Glen Ridge, NJ 07028.**

DIRECTOR OF YOUTH MINISTRY, Naples, FL. We are seeking an energetic, team-oriented person who will provide the necessary leadership to implement a pastoral and educational ministry for the youth of our parish but also reaching out to the youth of our community. We are looking for someone who has a heart for discipleship and evangelism and who sees their ministry as working with our young people, nurturing them in the knowledge and love of our Savior and assisting them in acquiring the skills and the belief system that will empower them to live their lives as maturing Christian persons. A bachelor's degree is required and a master's degree in the field is preferred—professional experience commensurate to advanced degree. This is a full-time position with competitive salary and benefits. Please reply to: **Fr. Bill O'Connell, Rector, St. John Episcopal Church, 500 Park Shore Dr., Naples, FL 34103. E-mail: ocell@aol.com**

RECTOR: Formally trained, traditional Episcopal priest needed to replace retiring PT rector in small town parish 45 miles from Anchorage. Position will become FT if rate of growth continues. Reply to: **Search Committee, St. Bartholomew's Episcopal Church, 323 N. Alaska St., Pahnner, AK 99645; www.micronet.net/users/~ms/stbart <http://www.micronet.net/users/~ms/stbart>**

SMALL ENERGETIC CONGREGATION in South East North Carolina seeks a rector who will help us grow both in numbers and spirit. We are located in one of the fastest growing counties in the state, close to beaches and a short drive to the historic city of Wilmington. The Hampstead area features a number of golf course communities, which appeal to retirees, as well as younger working families. If interested, send resume to: **Search Committee, Holy Trinity Episcopal Church, P. O. Box 819, Hampstead, NC 28443.**

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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 Union; 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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HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

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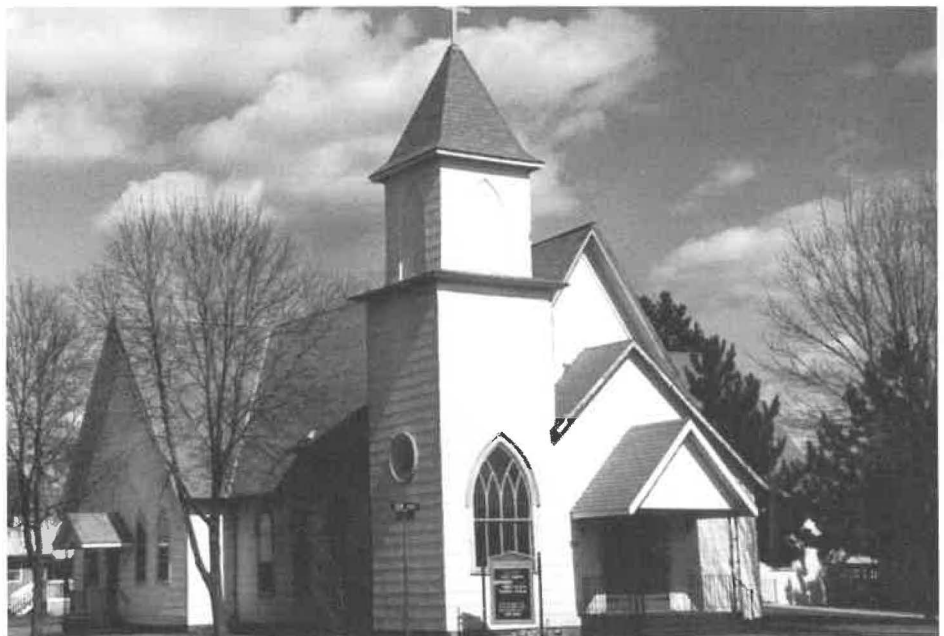
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St. Alban's Church, Spooner, Wis.

SUMMER CHURCH DIRECTORY

MT. DESERT, ME

ST. MARY'S-BY-THE-SEA Northeast Harbor So. Shore Rd.
June 18-Sept. 10: Sun 8 H Eu; 10:30 H Eu (1S), MP (2S-5S)
ST. JUDE'S, Seal Harbor Rt. 3
July 2-Sept. 3: Sun 10:30 H Eu (1S, 3S), MP (2S, 4S, 5S)
The Rev. Charlene S. Alling, r (207) 276-5588

BOSTON, MA

CHURCH OF THE ADVENT
30 Brimmer Street (617) 523-2377
Email: office@theadvent.org Web: www.theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

TRINITY PARISH 88 Walker St. (413) 637-0073
The Rev. Edward Ivor Wagner, r
Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10

NANTUCKET, MA

ST. PAUL'S
The Rev. Joel M. Ives, p-i-c; Richard Busch, organist, choir-master
Sun H Eu 8, Cho Eu 10, MP Mon-Fri 8; H Eu Wed 8:30, Sat 5:30

KANSAS CITY, MO

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The Rev. Paul Cook (816) 842-0985
Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

BILLINGS, MT

ST. LUKE'S (406) 252-7186
119 N. 33rd St.
HC Sat 5, Sun 8 & 10:15. Wed noon w/lunch

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
H Eu Daily (ex Sat)

MINDEN, NV

COVENTRY CROSS 16 Esmeralda Pl.
The Rev. Shep Curtis (702) 782-4161
Summer Hours: H Eu 9, Sunday school 9, Fellowship 10

CAPE MAY, NJ

CHURCH OF THE ADVENT Franklin & Washington Sts.
The Rev. Dr. James A. Fisher, r
Sun Eu 8 & 10:30, Thurs noon (609) 884-3065

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffler, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

NEWARK, NJ

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. J. Carr Holland III, r
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

CARLSBAD, NM

Grace Church (505) 885-6200 508 W. Fox St.
Fr. Thomas W. Gray, r
Sun 8:30 & 10:30 (Sung). Wed 10. HDs 5:30 (Sat 10)

RUIDOSO, NM

HOLY MOUNT 121 Mescalero Trail
The Rev. Canon John W. Penn, r (505) 257-2356
Sun: H Eu 8, 10:30. Wed H Eu 5

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HOLY FAITH (505) 982-4447 311 E. Palace
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Sun H Eu 7:30, Sung H Eu 9, 11:30, Christian Ed 10:30. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

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(LONG ISLAND)
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ST. THOMAS 5th Ave. & 53rd St.
www.saintthomaschurch.org (212) 757-7013

The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedeck, c; the Rev. Robert H. Stafford, asst
Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30

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The Rev. Samuel Johnson Howard, Vicar
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Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)
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The Rev. Guy R. Peek, r
Sun: 8 H Eu, 10:30 H Eu (Sung)

SARATOGA SPRINGS, NY

BETHSUDA Washington at Broadway
The Rev. Thomas T. Parke, r (518) 584-5980
Sun Masses: 6:30, 8 & 10. H/A

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ST. BARTHOLOMEW'S 82 Prospect St.
The Rev. David F. Sellery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music (914) 949-5577
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

ASHEVILLE, NC

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Sun H Eu 8 & 10:45, Wed 5:30

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The Rev. David L. Hopkins r
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Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

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The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguía, c
Sun 8, 9 & 11. Weekdays as anno

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the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
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Sun Eu 8, 10, 6; Wed Eu 10; Thurs Eu 7

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The Rev. Dennis Michno, C.S.S.S. (715) 779-3401
Sun High Mass 10. Wed Mass noon. Concert Thurs 5

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The Very Rev. George Hillman, dean
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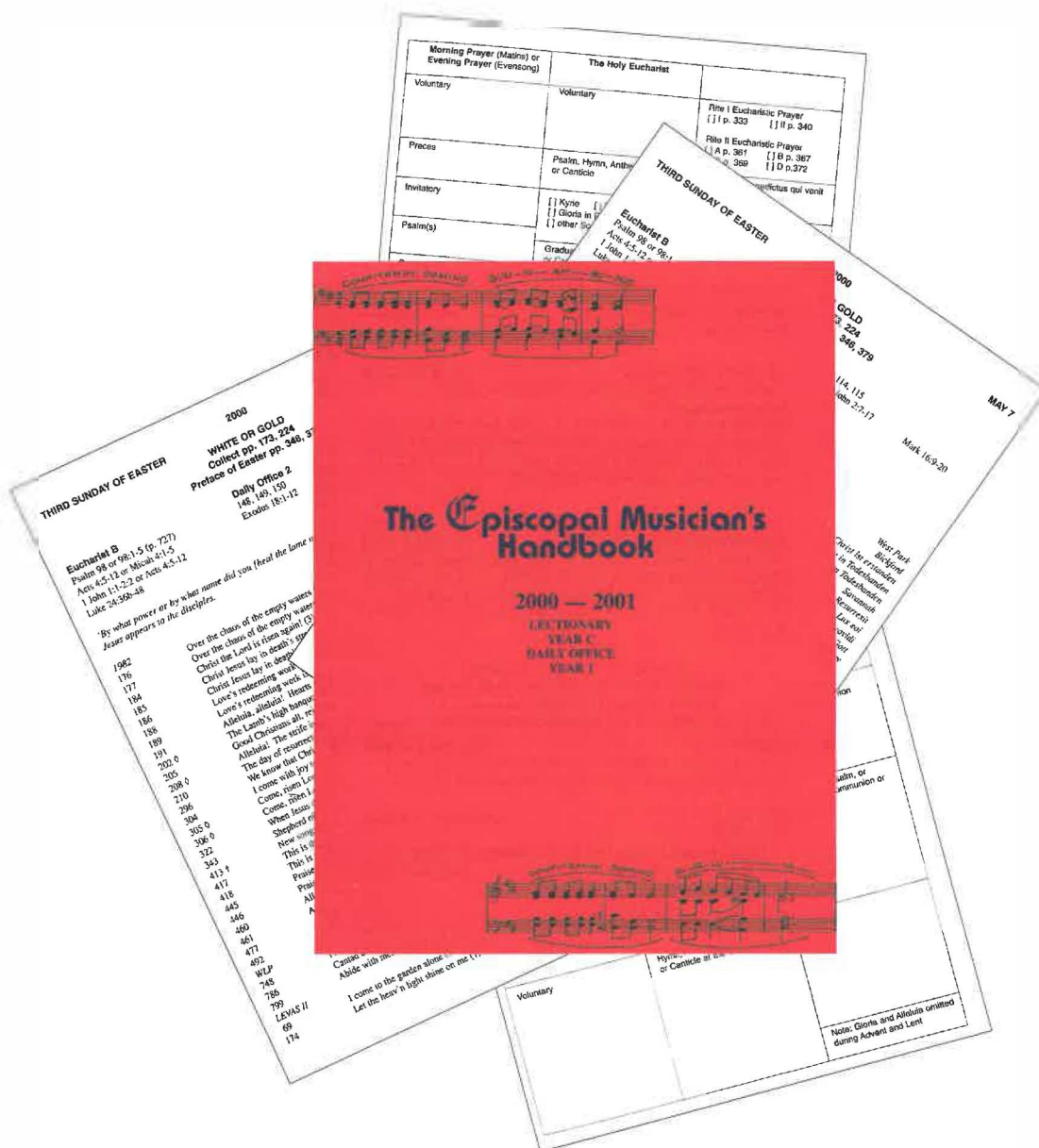
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Eu Sun 10:30, Thurs 9:30 (715) 635-8475

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