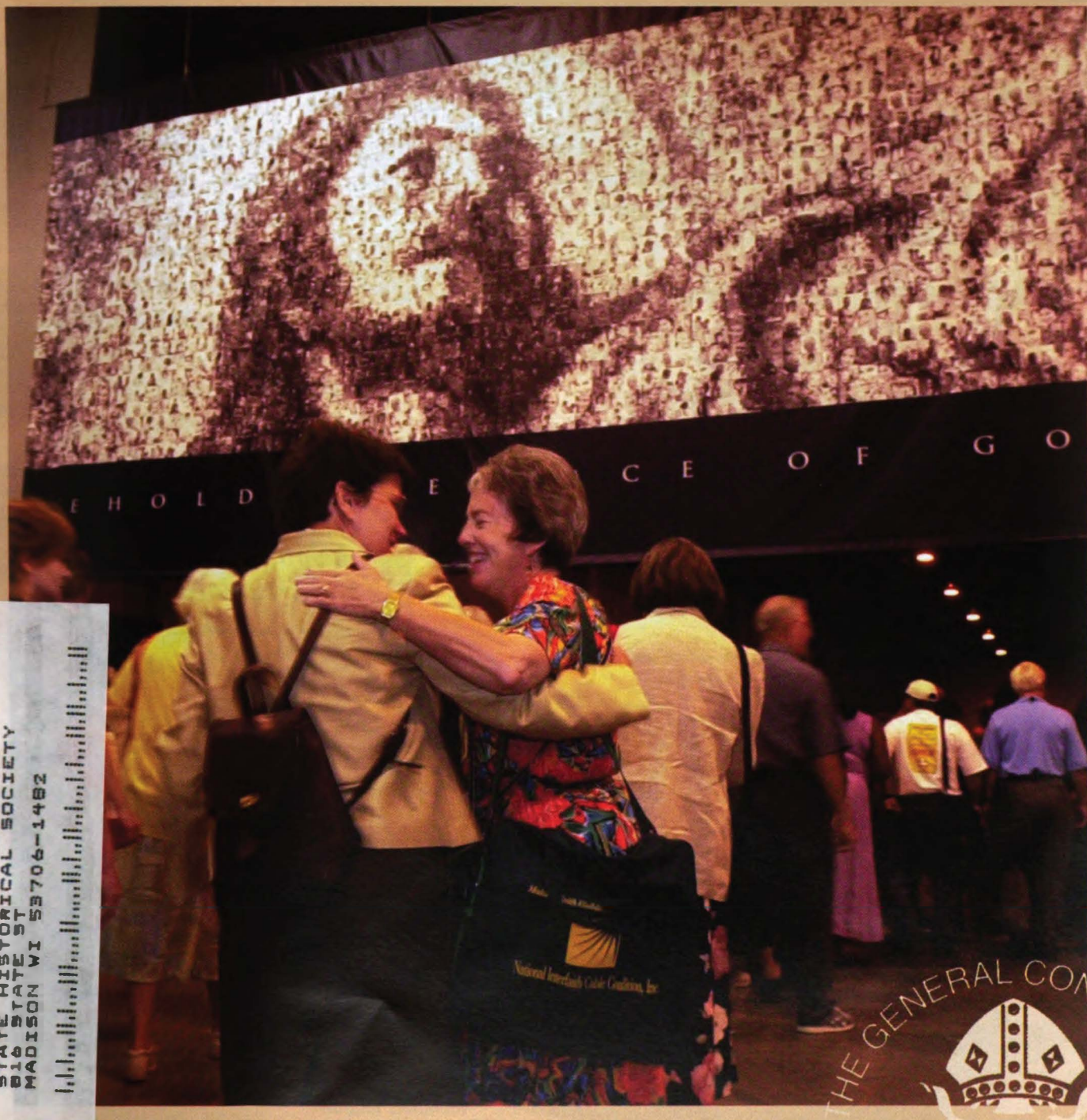


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June 2000 Number 4



Mother Marina of the St. Issac of Syria Skete in Boscobel, Wis., holds up one of the icons being displayed in the exhibit hall at the Colorado Convention Center in Denver. David Zalubowski photo

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The Cover

The Rev. Wilfred Allen-Faiella, left, rector of Trinity Church, King of Prussia, Pa., hugs Mary Cox, of the Diocese of South Florida, as they head in for morning Eucharist at General Convention.

David Zalubowski photo

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GUIDE. (SEE PAGE 22)

SUNDAY'S READINGS

Rest and Reconciliation

'Peace, peace, to those far and near, says the Lord. And I will heal them' (Isaiah 57:19b).

The Sixth Sunday after Pentecost (Proper 11)

Isaiah 57:14b-21; Psalm 22:22-30; Eph. 2:11-22; Mark 6:30-44

Isaiah wrote of God's desire and plans to heal his people by leading and strengthening them in his peace. He declares that his presence is not limited to heaven but is with those "who are contrite and humble in spirit" because in that posture toward God, we can receive the grace of revival, or new life. Part of God's provision for our receiving that grace is the ministry of removing obstacles — the basic work of all ordained and lay ministers — eliminating anything that would keep God's children from enjoying the fullness of his love.

St. Paul shows us in the epistle how that sign of the covenant is now being superseded by the spiritual mark of being made one with Christ in baptism and by faith that incorporates all who believe and follow Jesus into the family of God, the church. In fact, he points out that God chooses to dwell in that temple which is the body of Christ, the church. This fulfills Isaiah's prophecy that God would dwell with

the contrite and humble. As we admit that our sins and selfishness separate us from God and other people, we can be brought home instead of remaining estranged and alien to God's people.

The disciples/apostles are called by Jesus to observe the first sabbatical policy for full-time church workers. God knows we can, and often will, try to over-do and that we need quiet time alone with him in retreat, rest and even vacations. Along the way, Jesus seeks to meet the needs of the lost folk and feeds them both spiritually and physically — a picture parable of Holy Communion, one of the principal means of God's giving us rest and reconciling us to him and each other.

The action of Holy Eucharist is the "praise of him in the great assembly" spoken of in Psalm 22. As we "live for him" (vs. 29) we will know and enjoy the blessing upon the poor, a biblical synonym for God's faithful people who are dependent upon him for his mercy and grace.

Look It Up

Read the first two chapters of Ephesians in more than one contemporary translation and then write your own paraphrase. You will find your faith and soul refreshed by the fullness of God's work in you.

Think About It

Isaiah compared the wicked to the swirling sea in a storm. That lack of peace could be called the ultimate spiritual Attention Deficit Disorder — an insatiable desire for anything or everything except God. Reflect on your own life — have you ever been afflicted with any times like that? How about now? Pray over your friends, family, co-workers and neighbors — are any of them so afflicted now? How can you speak to them of the true rest and reconciliation that only comes through the saving work of Jesus?

Next Sunday

The Seventh Sunday after Pentecost (Proper 12)

2 Kings 2:1-15; Psalm 114; Eph. 4:1-7, 11-16; Mark 6:45-52

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Shows About Nothing

Nihilism in Popular Culture from the Exorcist to Seinfeld

By Thomas S. Hibbs
Spence. Pp. 208. \$22.95.

Reading Thomas S. Hibbs was an exercise in delight. Not that his subject matter and conclusion are admirable or encouraging or even Christian; but rather that the pictures he paints, the conclusions he draws, and the methodologies he employs are all so thoroughly intriguing.

Hibbs walks his readers through a museum of modern ideas as transmitted by television and the big screen. His premise is that popular culture's nihilism is readily deduced from its videographic art forms. Beginning with the "Beyond Good and Evil" model indicated by "Hollywood's strong amoralist bent," the reader is carried along (almost breathlessly waiting to turn the next page) through Hibbs' application of the hermeneutic of nihilism to American popular culture and its inevitable subsidiaries.

Indicting American democratic individualism, Hibbs poignantly shows the (American system) "pursuit of happiness has always been problematic." And the problems arise in carrying such ideas to their natural and inevitable consequences. Examples of support are manifold, including the fact that many, following Nietzsche's lead, willingly embrace the chaotic and often incongruous ends. The lessons of film and television bear this out in that such chaos and incongruity become themes of celebration and purpose. Having one's favorite films or television programs indicted could prove enraging, but Hibbs' social and fine arts commentary is fair, and he inevitably draws us into agreement with his insights.

Bond and Covenant

A Perspective on Holy Matrimony from the Book of Common Prayer

By R. David Cox

Church Publishing. Pp. 91. \$11.95 paper

Precisely aimed at those intending

married life (and to the priest who counsels and directs them) this little book is theologically sound, rubrically correct, practically wise and readily applicable. After 29 years of parochial ministry, my only negative reaction is "Why so late in coming?"

R. David Cox establishes the importance of planning the marriage more than merely planning the wedding, a discussion often overlooked during engagement days. From this foundation is established logistics which will aid

couple and priest alike in making necessary preparations. Taking the theological and biblical directives correctly, Cox sees marriage as a sacrament, thus involving the church correctly in the lives of those seeking its blessing. There is no higher view of the marriage bond.

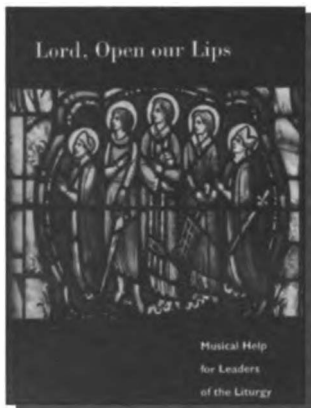
Such a book deserves a large review, and the best this reviewer can offer is, parish priest, buy as many as you will have couples to marry. And use them.

(The Rev.) Jeffrey A. Mackey
Samsonville, N.Y.

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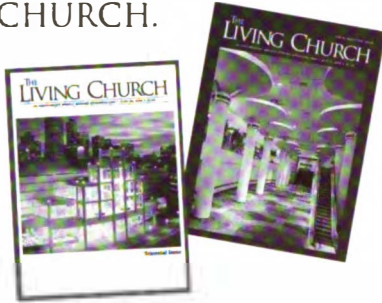


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ARISE, MY LOVE... Mysticism for a New Era. By **William Johnston.** Orbis. Pp. 261. \$18 paper.

By the well-known Jesuit who has lived in Japan for more than 40 years and author of *Christian Zen*, among other books. An intelligent review of the decline of the West, the scientific revolution and the mystical tradition, the incarnation and divinization, the search for Jesus and modern paganism. Focuses on the living relationship Christianity offers.

REACHING OUT IN LOVE: Stories Told by Mother Teresa. Compiled and edited by **Edward Le Joy and Jaya Chaliha.** Continuum. Pp. 168. \$12.95 paper.

Vignettes of Mother Teresa in conversation and reaction to others. Apparently she once asked an airline if there were any work she could do, hostessing perhaps, to gain free overseas passage. And in response to How do we love? "Not in big things but in small things." Lively and charming.

HEART OF A SHEPHERD: Meditations for New Pastors. By **Angie Best-Boss.** Judson. Pp. 203. \$13 paper.



Brief two-page meditations on various aspects of pastoring, a world in which "A slip of the tongue can take months to repair," in which Murphy's Law is inevitable, but also a world of good visitations and relationships. In my opinion: Not for the newly ordained alone.

FORGIVE & LIVE. By **Una Kroll.** Foreword by **Rowan Williams.** Continuum. Pp. 128. \$14.95 paper.

FORGIVE Discussions of and biblical reflections on questions like Do we need scapegoats? What about criminals and those who have done real harm? Good practical advice on forgiving, quoting from Dag Hammarskjöld: "Forgiveness breaks the chain of causality." Excellent on scapegoating and victimization.

Biblical Holy Places



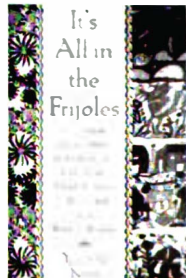
BIBLICAL HOLY PLACES: An Illustrated Guide. By **Rivka Gonen.** Paulist. Pp. 288. \$18.95 laminated covers.

Planning a trip to holy sites this summer? Whether by plane or armchair, you might want to consider this first-rate guide with more than 250 color photographs and maps of Egypt, Greece, Israel, Jordan, Turkey and Italy. The church-by-church illustrated descriptions from Jerusalem are wonderful.

THE MEANING OF JESUS: Two Visions. By **Marcus J. Borg and N.T. Wright.** HarperSan-Francisco. Pp. 288. \$15 paper.

This popular pairing off between a member of the Jesus Seminar and an outspoken critic of the Seminar is now in paperback.

IT'S ALL IN THE FRIJOLLES: 100 Famous Latinos Share Real-life Stories. Compiled by **Yolanda Nava.** Simon & Schuster. Pp. 331. \$15 paper.



Poems, stories and folktales from Latino culture — groups under topical headings such as respect, loyalty, faith, courage, justice and fortitude. From actor Ricardo Montalban: "In my religion, we call the difference between virtue and sin "use" and "abuse."

Christian Formation

SILENT CONVERSATIONS: Reading the Bible in Good Company. By **William Apel.** Judson. Pp. 174. \$15 paper.

An interesting concept: biblical themes paralleled with a few well-known Christian thinkers and writers. For example, Romans and Julian of Norwich; Genesis and Madeleine L'Engle; Amos and Martin Luther King Jr.



SPIRITUAL DIRECTION: Beyond the Beginnings. By Janet K. Ruffing. Paulist. Pp. 192. \$12.95 paper.

A good book for the experienced director, by the chair of spirituality at Fordham. Covers such "beyond the beginning" themes as resistance and mutuality with God. I was very glad to see sections on transference and countertransference, constant challenges in my experience with spiritual direction. Very good on gender issues and godlikeness.

A DICTIONARY FOR EPISCOPALIANS. By John N. Wall. Illustrated by Philippa J. Anderson. Cowley. Pp. 141. \$13.95 paper.

A "revised, expanded, updated" edition of the handy, illustrated reference for Episcopalians or those interested in things Episcopal: from "abbey" to "Yahweh." Fr. Wall teaches at North Carolina State and serves as an associate priest in Raleigh. One of those "should be in every library" books.

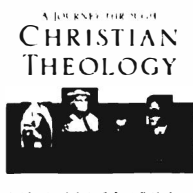
One of those "should be in every library" books.

JOURNEY INTO DAY: Meditations for New Cancer Patients. By Rusty Freeman. Judson. Pp. 221. No price given, paper.

Brief reflections on a host of topics dealing with the unique experiences of being a cancer patient. An excellent section on "Emotionally Handicapped Friends" and the need to have friends cry with you without fear of upsetting anyone.

A JOURNEY THROUGH CHRISTIAN THEOLOGY: With Texts from the First to the Twenty-First Century. By William P. Anderson and Richard L. Dlessiin. Augsburg Fortress. Pp. 228. \$29 paper.

A reader-friendly collection of short

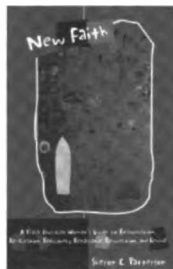


From Book from the First to the Twenty-First Century

biographies and original texts by the likes of Justin Martyr, Catherine of Siena, Bonhoeffer and Mary Daly. Punctuated with theological cartoons some of which are quite clever. Kierkegaard as Poet: "If you think you're a Christian, Have I got news for you."

"If you think you're a Christian, Have I got news for you."

— Kierkegaard as Poet in the book
A JOURNEY THROUGH CHRISTIAN THEOLOGY.



NEW FAITH: A Black Christian Woman's Guide to Reformation, Re-Creation, Rediscovery, Renaissance, Resurrection, and Revival. By Sheron C. Patterson. Augsburg Fortress. Pp. 159. \$13 paper.

Pastor Patterson serves a United Methodist church in Texas and has attracted national attention for her ministry with singles. Here she addresses black women's issues: becoming somebody, motherhood, sexual abuse, traditional marriage.

WITNESS TO GENOCIDE: The Children of Rwanda. Drawings by Child Survivors of the Rwandan Genocide of 1994. Edited by Richard A. Salem. Foreword by Hillary Rodham Clinton. National Council of Churches. Pp. 48. \$19.95 paper.

A beautifully printed disturbing book of unthinkable atrocities witnessed and drawn by Rwandan children. Ends on a note of hope with a 1999 image of a schoolyard of happy children. Royalties from sales are used for trauma treatment in Rwanda.

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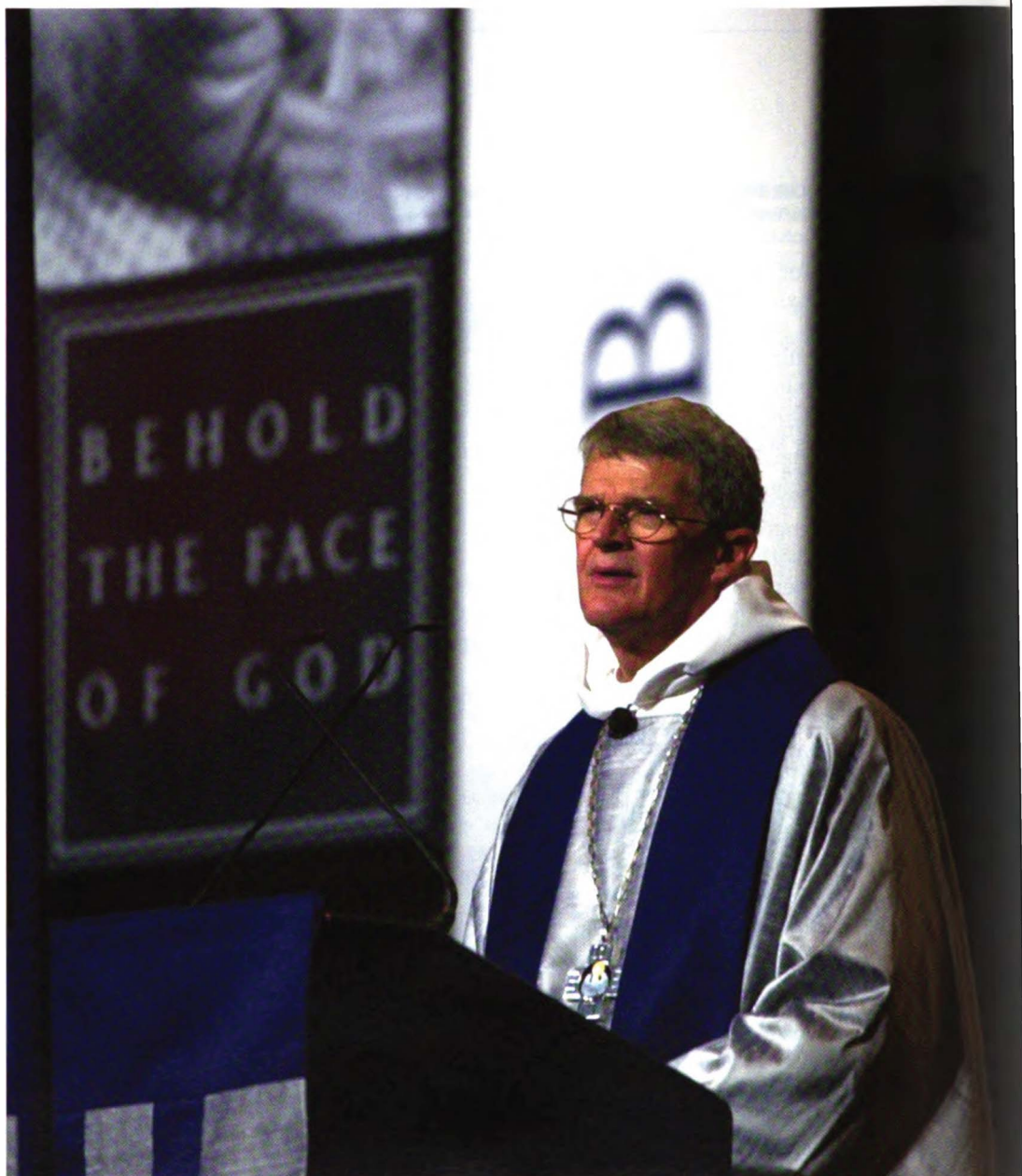
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Presiding Bishop
Frank Griswold
delivers the sermon
during the July 5
Eucharist.



David Zalubowski photos



Worshippers during a
moment of prayer at the
Eucharist in the Colorado
Convention Center.

Setting the Tone

As General Convention opens, the Presiding Bishop and others make appeal to avoid further division

A jubilee has been announced, but will there be a homecoming? This is the pertinent question hanging over the 73rd General Convention, the first in the Most Rev. Frank T. Griswold's tenure as Presiding Bishop.

The Presiding Bishop made clear his hopes during his sermon at the opening Eucharist on Wednesday, July 5, at the Colorado Convention Center in Denver. Preaching before five giant banners proclaiming Jubilee, Bishop Griswold called on the convention to adopt this ancient Hebrew custom. In Leviticus 25, every 50th year was consecrated as a jubilee year of God's peace, when debts were forgiven, truces enacted and relationships restored.

His message to this convention was to avoid acting in ways that would further divide the church. He gave a psychological interpretation of the jubilee idea as the release of all "who are held captive by structures and systems and patterns of thought and self-perception which work against God's intent and desire." Quoting the late Rabbi Abraham Joshua Heschel, he spoke of "an armistice in man's cruel struggle for existence, a truce in all conflicts personal and social."

The Presiding Bishop's call was widely understood to be an implicit encouragement to the convention to postpone action on proposals to authorize the blessing of same-sex unions and the ordination of non-celibate homosexual persons. The

permissive policies of a number of dioceses have been severely criticized within the Anglican Communion and have raised fears of a split in the Episcopal Church.

The Presiding Bishop's appeal appears to have been carefully coordinated. Pamela Chinnis, the outgoing president of the House of Deputies, spoke of an increasing wish for the church to find a middle way on these questions.

"The consensus is not there," said Jim Solheim, news and information director at the Episcopal Church Center.

"The middle ground is where the energy is going to be at this convention," said Herb Gunn, a deputy from the Diocese of Michigan who serves as one of the official press briefers.

"Local option," the proposal coming out of the Standing Commission on Liturgy and Music which would permit each diocese to set its own policies on blessing same-sex unions and ordaining non-celibate homosexual persons, has come under unexpectedly heavy criticism. Many bishops and deputies have wondered openly about the kind of church polity this practice would imply.

These efforts to manage the conflict have not been well received by those who want to see the convention make a definitive ruling one way or the other. But whether they have the strength to overcome the will of the Presiding Bishop is much at issue in the opening days of this convention.

(The Rev.) Jeffrey Steenson

'The middle ground is where the energy is going to be at this convention.'

Herb Gunn

Deputies Get Organized in Denver

They came from everywhere, from every diocese in the Episcopal Church, every state in the union as well as dioceses as far away as Taiwan, Colombia and the Virgin Islands.

While most Americans were stoking up their barbecue braziers, more than 5,000 Episcopalians were spending July 4 checking into downtown Denver hotels and motels and then lining up at registration booths at the massive Colorado Convention Center for the 73rd General Convention.

A cheerful platoon of greeters, complete with bright red "cow person" hats was on hand to help their fellow church members find their way and adjust to the mile-high atmosphere of Denver.

Those arriving around 1 p.m. were reminded of the sexuality issues which are challenging the Episcopal Church as they were greeted by a quiet demonstration by the organization Soulforce, protesting discrimination of gays and lesbians in the Episcopal Church.

"Drink lots of water, avoid strenuous exercise and go light on alcoholic beverages, and don't be surprised if you have a headache as your body adjusts," advised the visitor's packet.

At 2:08 p.m. the Rev. Rosemary Sullivan, the coordinator of General Convention, called a joint gathering of bishops and deputies to prayer "for our country and for our church." The presidents of both the House of Deputies and the House of Bishops welcomed the assembled to the first General Convention of the new millennium and stressed the need for unity, the theme of Jubilee and the presence of the Holy Spirit. Pamela Chinnis, president of the House of

(Continued on next page)



David Zalubowski photo

The Rev. Gayle Harris of Rochester responds to questions during a news conference at General Convention as Prof. Ian Douglas of Episcopal Divinity School and Marge Christie of Newark look on.

Deputies Get Settled in Denver

(Continued from previous page)

Deputies, advised, "Whenever God calls us to a difficult task, God provides the grace needed."

When the bishops went off to organize their own house, deputies were asked to read and sign a "covenant" pledging civil Christian behavior during the convention. Deputies were also introduced to the new electronic voting method. "Press #1 for yes and #2 for no." In past conventions much of the balloting was done by raising color-coded cards: green for yes and red for no.

Remembering that it was Independence Day, an unnamed deputy asked Mrs. Chinnis to lead the house in singing, "God Bless America." She replied, "If you had ever heard me sing you wouldn't ask me to do that!" Then she returned the compliment and asked the deputy to do it. The tempo was great, although the key was somewhat uncertain.

Independence Day or not, committee meetings and hearings consumed the afternoon and evening. All resolutions

concerning human sexuality were referred to a special committee [TLC, July 2].

The first convention Eucharist and Bible study opened the second legislative day and set the pattern for convention's liturgical life. Participants were seated at 308 circular tables seating 10 each. Banners declaring "Jubilee" provided the reredos for a simple table-like altar.

The liturgy began when the Diocese of Colorado presented the Presiding Bishop with a "Millennium Jubilee Cross."

The crucifer led the altar party consisting of the lector and Bishop Griswold, who was both celebrant and preacher. Bishop Griswold identified Jubilee as a time of both "armistice and repair." He challenged the table groups to reflect on, "How is God inviting me into his Jubilee and what in me needs to be repaired and reformed?"

And so the 73rd General Convention of the Episcopal Church got down to work.

(The Rev.) Bob Libby

The Meaning of Joy

The Episcopal Church Women (ECW) opened its 43rd Triennial Meeting July 5, led in songs of praise by Whitestone [TLC, June 25]. The ECW celebrated this year's theme, "The Gift of Joy and Wonder in all God's Works."

Intercessions were led by a series of women, each coming to the podium with a lit candle and stating, "This candle is lighted for ..." After her prayer, each woman walked to a place at the perimeter of the conference hall, so that the light was spread throughout the room. A litany was likewise led by a series of women, each coming to the podium in turn.

The Rt. Rev. Chilton Knudsen, Bishop of Maine, addressed to the women an illumination on joy. "Joy," she said, is "timeless, infinite, immense." Reflecting on the joy she felt when first holding her newborn son, Bishop Knudsen said joy is given because "we have lived through some transforming experience ... something often difficult ... when we've genuinely engaged life."

Bishop Knudsen contrasted joy to happiness. Speaking of the racks of books in bookstores on happiness, she said happiness is the fulfillment of something "outside of you — a dream, a want, a hunger." In contrast, she said, we can experience joy "in the midst of the most awful (circumstances)."

"Listen to one another talk about joy," Bishop Knudsen said, noting that sharing joy would raise one another's awareness of joy. "Speak to one another of joy," she said, and pointing to the banner in front of her, added, "Make this text real, not just a pretty banner."

The women renewed their baptismal covenant and closed the event with a water ceremony, representatives bringing water from each province to be blessed. That water would be placed at the entrances to the ECW's meeting room each day of Triennial.

Judi Amey



Judi Amey photo

Bishop Knudsen

Sexuality Issues Getting Plenty of Attention

When members of the Urban and Social Concerns Committee arrived at General Convention they had to adjust to the fact that resolutions concerning human sexuality which originally were assigned to them had been transferred to a Special Committee #25 [TLC, July 2], with the idea that there would be a "Jubilee," or no up or down votes, on matters dealing with human sexuality.

But sexuality was very much on the minds of deputies as some 100 members of Soulforce, a gay and lesbian organization, held a press conference in a park across from the Colorado Convention Center. The organization was fresh from its demonstrations at Southern Baptist, Methodist, and Presbyterian national gatherings.

Several speakers who identified themselves as gay or lesbian urged the church to "stop spiritual violence" by agreeing to bless same-sex unions. There were 74 arrests for blocking the entrance to the convention center, including that of the Rt. Rev. Otis Charles, retired Bishop of Utah and the only bishop to identify himself as a homosexual person.

While the demonstration was being observed by approximately 250 individuals entering the convention center representatives of Integrity distributed their own press releases which let it be known that, "In the Episcopal Church, gays and lesbians are not on the outside trying to get in, but on the inside exercising ministries vital to

the church." They also invited participants to attend the Integrity Eucharist to be held at Denver's Cathedral of St. John in-the-Wilderness on July 6.

An hour earlier, at a press conference organized by the the American Anglican Council, the group launched a "God's Love Changed Me" media campaign in which a number of people told their personal stories of God's transforming love in their lives. Among them were a man who decided at age 14 that he was gay, a woman who had had an abortion, and a former grand wizard of the KKK.

Committee #25 began its work the following afternoon and evening with hearings dealing with such issues as gays in the Boy Scouts, developing rites for blessing same-sex unions, the sin of heterosexism, and the "local option" provision recommended by the Liturgy and Music Commission. Many persons told their stories: some of long-term, committed, monogamous, same-sex relationships. Others, like Beth Pryor of Connecticut, spoke of the Lord liberating her from a 10-year, same-sex relationship.

(The Rev.) Bob Libby

Committee #25 began its work the following afternoon and evening with hearings on issues.

More Ways to Achieve Reconciliation Proposed

The second regional meeting of the New Commandment Task Force met at St. Christopher's Church, Dallas, Texas, June 12-16. A group of 13 people issued a statement endorsing the work of the first regional meeting [TLC, June 18] and proposing 11 suggestions to achieve reconciliation within the church.

In part, the group proposes that the General Convention proclaim the first four triennia of the 21st century as the "Season of Reconciliation" within the church; that the House of Bishops appoint a committee of lay and ordained leaders to study the scriptural and historic role of church leaders as reconcilers; and that all national boards, committees and commissions have membership that is diverse, to include theological diversity.

As a continuing effort, the task force asks that the church establish a "Truth and Reconciliation Commission" to promote "truth telling, justice, restitution, repentance and reconciliation." The commission would focus on "sins against groups within ECUSA, sins against other Christian traditions, (and) sins against other religious traditions."

It also proposed a mutual ministry review in three parts: To review each bishop every three years with public reports by diocesan standing committees; to review the Presiding Bishop at mid-term with a public report by the Executive Council; and to review the efficacy of the House of Bishops, the House of Deputies and the Executive Council once a decade with a public report by the committee to nominate the Presiding Bishop.

AROUND THE DIOCESES

To the Mountains

The **Diocese of New York** held its 224th convention June 2-3 at resort facilities in Kerhonkson, in the Catskill Mountains, following a custom initiated by the Rt. Rev. Richard F. Grein, Bishop of New York, of occasionally holding conventions outside Manhattan.

The convention opened with a welcome by the Rt. Rev. Mark Sisk, Bishop Coadjutor, whose immediate responsibility has been the upper region of the diocese.

The budget of nearly \$9.2 million for 2001 was approved overwhelmingly after only a few questions. Workshops had been planned for Friday and Saturday and were well attended.

On the second day the resolutions considered beforehand by the resolutions committee were presented. These included a "salute" to the Diocese of Klerksdorp, South Africa. Klerksdorp became New York's companion diocese upon its formation 10 years ago.

The resolution that invited the most interest would require anti-racism training for all diocesan leaders, clerical and lay. It was noted that the General Convention will vote upon a similar resolution, and this was seen as "an opportunity for New York to lead the way on an issue crucial to us all." The resolution was adopted. Another resolution called for special efforts in the diocese "to foster more vocations to ordained ministry among people of color" and that they be "afforded equal opportunity with regard to placement in parishes throughout the Diocese of New York."

(The Rev.) James Elliott Lindsley

Brotherhood of St. Andrew Meets in Colorado

The Brotherhood of St. Andrew, a ministry to men and young men organized in 1883, held its triennial convention June 28-July 2 in Westminster, Colo.

William Hall, vice president for overseas, reported on improvements planned for the Archbishop Livingstone Nkoyoyo Orphanage in Bbaale, Uganda, a Brotherhood project dating back 10 years. The Rt. Rev. Creighton L. Robertson, the first Native American bishop of South Dakota, thanked the Brotherhood for its ongoing support of youth programs in his diocese. He said he wears the Brotherhood pin passed on to him by his grandfather.

J. Vincent Welch of Elmont, N.Y., was re-elected to a three-year term as president. In his address, he noted that although "we have lost some Brotherhood chapters, we have gained more and are growing." He urged Brotherhood leaders to seek new chapters in their area churches. The Rt. Rev. William J. Cox, retired Assistant Bishop of Oklahoma and the Brotherhood's national chaplain, celebrated the Eucharist and acted as toastmaster for dinner events.

William Ferguson

BRIEFLY...

Former members of **St. Paul's, Brockton, Mass.**, who have been starting their Eucharists on the front sidewalk of their former church building, have lost another round in their legal battle for control of the church's physical properties. Justice Linda E. Giles, of the Plymouth County Superior Court, awarded permanent control of the church to the Diocese of Massachusetts on May 30, ruling that St. Paul's belongs to the "hierarchical church."

The **United Religions Initiative**, an international organization founded by the Rt. Rev. William E. Swing, Bishop of California, celebrated the signing of its charter on June 26. The action officially launches the project designed to build bridges between world religions. The celebration was held at Carnegie Mellon University in Pittsburgh, Penn., because "Pittsburgh is the city with the most bridges in North America," said Bishop Swing.

The Charlotte and Walter Kohler Charitable Trust has awarded to **Nashotah House Theological Seminary** a \$1.5 million grant to create a permanent endowment for a faculty chair. The professor appointed to hold the chair would have a specialty in historical theology and Anglican spirituality. The seminary has sole discretion of the appointment. The grant, the single largest gift ever received in the history of Nashotah House, is given in honor of the Most Rev. Michael Ramsey, former Archbishop of Canterbury, and his wife, Joan.

"Fresh Start," a diocesan-led program for clergy in new cures and for lay leaders in the congregations where they serve, has been awarded a \$200,000, three-year grant by the **Henry Luce Foundation**. The program is a joint effort of the Offices for Ministry Development and Church Deployment, and Cornerstone, a ministry of the Episcopal Church Foundation. The funds will be used to provide facilitator training conferences.

The **Southern Baptist Church**, the largest protestant church in the United States, revised its statement of faith and declared that women cannot be pastors or lead congregations. At its annual meeting last month in Orlando, Fla., the church said scripture forbids women from holding leadership positions in congregations.



KANSAS BELLS

The Rt. Rev. Vernon Strickland, Bishop of Western Kansas, blesses and names nine new bells, making a full 23-bell carillon in the tower of Christ Cathedral, Salina. The blessing on Trinity Sunday completed a project that began in 1907. The carillon is played from a console next to the organ in the sanctuary, and can also be programmed to replay recorded pieces. The cathedral's canon precentor, music director Royce Young, concluded the blessing with a concert whose finale was Beethoven's "Hymn to Joy." The dean of the cathedral, the Very Rev. Timothy Kline, said, "This occasion marks the refreshment of our downtown presence ... We can sound out the good news with splendid bells."

Historians and Archivists Look Back on 40 Years

The 40th anniversary conference of the National Episcopal Historians and Archivists (NEHA) was held in Las Cruces, N.M., June 21-24. At its opening banquet, 100 guests heard David Vaisey, librarian emeritus of the Bodleian Library, give an illustrated lecture on the history of the Oxford University library. He stressed the need for archivists to keep abreast of emerging technologies.

Conferees were given choices among workshops on "The Importance of Outreach Programs in Archives of Religion," "Genealogy" and "Preservation Microfilming." The Rev. Stanley Upchurch, a vocational deacon who rides circuit among four churches and serves as archivist of the Diocese of Oklahoma, received the John W. Davis Award, the NEHA's highest honor, for his work in preserving and making accessible materials relating to the history of the church in his diocese.

At its business meeting, NEHA president Lau-

rence Fish, archivist of the Diocese of New Jersey, presented awards to two bishops for their encouragement of archival preservation: the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, who addressed the conferees, and the Rt. Rev. Catherine Waynick, Bishop of Indianapolis.

NEHA's membership re-elected to its board the following officers: Fr. Fish; Diane Wells, archivist of the Diocese of Olympia; and Julia Randle, archivist of the Virginia Theological Seminary. Ms. Randle was elected president, and Mack Bell, archivist of the Diocese of East Carolina, was elected vice president.

Margaret Landis, editor of the *Historiographer*, the newsletter of NEHA and the Church Historical Society, announced that sales of publications had increased by \$7,000 in 1999. The Rev. Canon R.G. Carroon, archivist of the Diocese of Connecticut, announced he was completing a history of NEHA's first 40 years.

(The Rev.) Gregory S. Straub

Boone Porter Institute Inaugurated at Nashotah House

The inaugural Boone Porter Institute convened at Nashotah House Seminary, June 25-30, with presentations by the four Porter Fellows.

The Bishop of Alaska, the Rt. Rev. Mark MacDonald, led the discussion of "Missiological Implications for Total Ministry Development." The Rev. Jeffrey Lee, rector of St. Christopher's Church, River Hills, Wis., led discussions on "The Ordering of Our Common Life: Worship

and a Baptismal Church," while the Rev. Canon Suzanne Watson, canon to the ordinary of the Diocese of Iowa, spoke on "Operating from the Margins: Ministry Development with a Prophetic Voice." The only lay fellow, Billie Alban, of the Diocese of Connecticut, discussed "A View from the Pew: 3 Ms - Mission / Ministry/ Maintenance."

The Institute was a continuation of last year's Living the Covenant conference held at St. Olaf College in Minnesota. It was also, said the Very

Rev. Gary Kriss, dean of Nashotah House, an opportunity to honor the memory of the Rev. Canon H. Boone Porter, who began his teaching career at the seminary. "We're grateful for the vision and the support of his family."

Attendance at the Institute, though not as large as that at Living the Covenant, represented dioceses across the country: Missouri, Kentucky, Idaho, Minnesota, Indiana, New York, South Dakota. The Rev. Barbara Carmine, deacon from the Diocese of Southwest Florida, said she had recently returned to parish work after years at a conference center. She gained much to take back with her from "different perspectives, good foundations, practical ideas." Having more time "for individual sharing and Bible study" was valuable, as were the various styles of worship, from monastic to Taizé.

The Rev. Netha Brada is rector of St. Matthew's-by-the-Bridge in Iowa Falls, Iowa. Even before she retired from her "civilian job" and was ordained, she was interested in Total Ministry and LAND projects. "It's shared Anglican ministry, taking one's gifts out to the community," she said. "Not asking, 'What do we need?' but 'What do we have?'" Lately, she said, she has been feeling "There's something

The Institute was a continuation of last year's Living the Covenant conference.

more God wants me to do, besides St. Matthew's."

The passage from the Gospel of John for the day, Jesus asking Peter repeatedly, "Do you love me?", exerted a strong call to her. "It's the idea of being led somewhere you don't want to go," she said. "I keep saying, 'But, God, I'm retired!' The conference has deepened and widened my understanding of Total Ministry ... I'm not sure how it will play out."

On the last full day, Evensong and the Solemn Eucharist of St. Peter and St. Paul were celebrated in the Chapel of St. Mary the Virgin. Bishop MacDonald began the sermon with the invocation in Athabaskan, "The first language Boone heard in Alaska," he said.

"What made Peter and Paul, Boone Porter, [Bishop] Stanley Atkins so great? Love is the basis of our ministry. James Lloyd Breck, Boone, went to Ft. Yukon," he said, when conditions were even more primitive than today. "They believed they would find something that would change the church. They had the ability to see things no one else can see. Boone said, 'There is nothing but good news here.'" This was the sort of vision, of things for people's lives, things of Jesus, the church would need in Denver.

Speaking from the pulpit directly to Violet Porter and Maureen Atkins, Bishop MacDonald said, "I'm standing in this place on the shoulders of giants."

Bishop MacDonald closed the service with an Ojibwa blessing.

Patricia Nakamura



Patricia Nakamura photo

Bishop MacDonald and Violet Porter, wife of the late Canon Porter.

'It's the Anglican Way'

The most significant observation from the first 24 hours in the Colorado Convention Center in Denver is that there's a sizable portion of the deputies and bishops who are determined that the church will not be torn asunder. Some of the visitors to TLC's booth in the exhibit hall said it best:

"This is a wonderful church. God won't let anything happen to it."

"We're not going to do anything stupid. There's too much at stake."

"I think following the Presiding Bishop's advice is the best course of action for us."

"There's always been room in this church. It's the Anglican way."

The comments were made before the July 5 opening of the 73rd convention as

**'This is a wonderful church.
God won't let anything happen to it.'**

deputies and bishops gathered for orientation. A smaller-than-usual agenda over the next 10 days would decide whether they were correct.

The Diocese of Virginia produced a small daily publication handed out free of charge to deputies, bishops and visitors. Called *Center Aisle*, the four-page sheet was, as Bishop Peter J. Lee of Virginia termed it, "a gift to the General Convention from the Diocese of Virginia." The publication noted it was "promoting core values of unity, love and witness."

The advent of electronic voting at convention (deputies now simply push a button) meant the disappearance of the card system of voting, in which deputies held up a green card if their vote was "yes," a red card for "no." The old method led to a song, "Lift high the cards," sung to the tune of "Lift high the cross."

Veteran church journalist Virginia Barrett Barker of the Diocese of Florida quickly went to work on new lyrics to the same tune. With the new electronic tech-

nology in place new words began to circulate:

Lift high the keypad! Your vote to church proclaim,

Till all the world resolves to do the same.

Family matters: Twin brothers were among the deputies. The Rev. Robert C. Lord of the Diocese of Kansas and the Rev. Richard Lord of Virginia are identical twins. There were father-son deputies as well — Russell R. Reno of Nebraska and Russell R. Reno, Jr., of Maryland, and the Rev. John Scott (alternate) and son Nicholas of Albany.

During the first six hours, bishops, deputies and visitors from 51 dioceses stopped at TLC's booth.

Opening-day weather in Denver: 96 degrees, 13 percent

humidity.

Bishops, visitors and exhibitors and some deputies were spotted in the lobby of the Adam's Mark Hotel, which convention officials decided would not be used because of an anti-discrimination suit involving one of the chain's Florida hotels. Lots of convention-goers were spotted in the Adam's Mark's restaurants.

There was no major opening-day service.

Fred Phelps and his followers from Topeka, Kan., who usually picket the convention with hate-filled, anti-gay messages, were strangely absent on opening day.

Another who was among the missing on the opening day was retired Bishop of Newark John S. Spong, who did not answer when the roll was called for the House of Bishops.

Among the items for sale in the exhibit hall: personal meditation bells.

Plenty of retired bishops were on hand, perhaps a result of their gaining vote at the 72nd convention.

Presiding Bishop Frank T. Griswold blessed a Habitat for Humanity house, built by Episcopal and Lutheran volunteers from the Denver area.

David Kalvelage, executive editor

Did You Know...

Eleven Episcopalians have been president of the United States, more than any other faith.

Quote of the Week

The Rev. John Broadhurst, Bishop of Fulham (England), on 10,000 Anglo-Catholics packing a London arena for a Eucharist: "... It does show that we are not a 'tiny rump,' and if we are, we need to go on a diet."

Change Not Likely

Before they arrived in Denver for the 73rd General Convention, deputies and bishops received a document from the Diocese of California titled "Holy Relationships and the Authority of Scripture," a response to the 1998 Lambeth Conference resolution on sexuality. The document was produced by the diocese's theological task force and is a diocesan response to the controversial resolution.

The 14-page report, followed by five appendices covering 22 pages, is thorough, thoughtful and predictable. After all, the Diocese of California has been one of the most vocal in lobbying for the church to bless same-sex relationships and the ordination of non-celibate homosexual persons. The California report presents little new information. The rejections of scriptural references to what appears to be homosexual behavior have been heard many times before, as has the accusation that the Lambeth treatment of scripture is "a literalist or fundamentalist approach to the Bible." If the diocese's intention was to change people's minds, it probably failed.

The California

report is thorough,

thoughtful and

predictable.



Hardly Reasonable

By Sudduth Cummings

A lot of care and work obviously went into the preparation of the California report, titled "Holy Relationships and the Authority of Scripture." It accurately reflects the thinking of many people in our society today. The writers are to be commended for their seeking a full understanding of the Anglican triad of scripture, tradition and reason as well their sensitivity to the pressures experienced within third world areas created by the aggressive competition from Islam. Their evident compassion and respect for homosexuals in our society motivate the writers to place the need for understanding and acceptance above all other values, traditions and truths.

This is where the train gets derailed. The approach used to interpret holy scripture is essentially a deconstructionist one resulting from one style of biblical criticism which places the cultural particularity of any Bible passage as the key to understanding it. In other words, since there is no unity in the scriptures and since all truth is essentially local then we can determine the truths, values and morals which speak to our time and need. In addition, their understanding of reason is based upon a contemporary perception of truth as only that which can be discovered by scientific method. Therefore, any studies that support a genetic base for homosexuality are taken very seriously.

The problem is that conclusions based on the above faulty methods lead to wrong decisions. For instance, Richard Hooker is used as a theological authority, but the care and force of his understanding is missed. Along with Thomas Cranmer and the Caroline Divines, Hooker saw scripture as uniquely authoritative, speaking with one voice about revealed truth which is authoritatively interpreted by tradition, which is the body of theology from the early church in the Fathers, the liturgies and the creeds. And, finally, reason is the application of God's word written by the means of the Holy Spirit giving wisdom to live out the gospel of Jesus Christ under his lordship and in his kingdom.

With this foundation, there never has been and still is not any basis for the approval much less the blessing of homosexual behavior as a holy way of life. The consistent voice of scripture, tradition and reason is that of the sanctity of heterosexual marriage as the God-created means of using our sexual beings for God's glory. The witness of the historical and universal church is to the universal and eternal truths of God. These truths may make us uncomfortable in our local setting, but God's intention is always about transforming our local culture, not endorsing it. □

The Rev. Sudduth Cummings is dean of the doctor of ministry program at Trinity Episcopal School for Ministry, Ambridge, Pa.

Earnest Pursuit of the Truth

By John D. Lane

The California Report: Holy Relationships and the Authority of Scripture” performs a real service to the church. It is the culmination of a two-year process in the Diocese of California to respond to 1998 Lambeth Resolution I.10.D on human sexuality. It adds little to the arguments relating to gays and lesbians, but it provides a wonderful model for engaging discussion.

This is not to say that it reaches no conclusions. The majority of the members on the theological task force which wrote the document believe that the Lambeth statements are wrong. Yet they also provide space for the minority.

The document includes responses from individuals and parishes, which are balanced and often strongly worded. For example, one person writes, “Had I thought such a hateful, bigoted, murderous, demonic resolution as Resolution I.10.D 1998 of Lambeth would ever be published, I would have never walked into the doors of an Anglican Church.” On the other side, someone writes, “I’m afraid this church has put reason ahead of scripture.”

As part of a letter published in full in the California report, the rector and vestry of a parish say, “We cannot, no matter how compassionate it may seem, portray sin as righteousness or darkness as light.”

Augustine said truth is the highest good, and to claim to serve God by untruthful means is reprehensible. The task force has striven mightily to seek truth, while being very respectful of those who disagree. When is the last time you read something about this subject which didn’t use a series of rhetorical tricks to undermine and belittle the arguments and the character of those on the other side?

The report is an excellent summary of the arguments pro and con. It would make a good primer for someone trying to get up to speed on the subject. Whatever you believe, you’ll find it expressed somewhere in the 41 pages of the California report. Yet there is no doubt

about its point of view.

Some time ago, a *New York Times Book Review* piece on the book *Anatomy of Prejudices* contained this sentence: “The four prejudices that have dominated American life and reflection in the past half-century [are] anti-semitism,



The task force has striven mightily to seek truth, while being very respectful of those who disagree.

racism, sexism and homophobia.” The report makes a similar point, and goes on to say that all have been supported by scriptural warrant. We are as wrong about gays as we were about slavery, Jews and women.

In another place, Integrity founder Louie Crew writes, “Gays and lesbians are the canary in the coal mine. If the canary can remain alive, others know that there are no toxic fumes, that the mine is safe.

“Thousands, including many who do not care much about lesbigays either way, are watching how the church responds to lesbigays to determine whether the church might also be safe for them.”

I’ve always thought it wrong to rail against a sin that I am very unlikely ever to commit. I know my own sins and my own need of forgiveness. Individually and collectively, that’s where we ought to put our efforts. Let’s not focus on yet another scapegoat. Read the California report, and adopt its tone in your discussions, no matter who you think is right. The church will be stronger for it. □

The Rev. John D. Lane is rector of Trinity Church, Staunton Va.

Similar Behavior

I respectfully disagree with the editorial's characterization of the bishops' statement from Province 4 as being "confusing ... by admonishing two of their own —

Bishops C. FitzSimons Allison and Alex D. Dickson in the same paragraph in which they reprimanded Bishop Spong" [TLC, July 9].

The issue in both instances is bishops disregarding the church's unity, faith and polity. It is my feeling the teachings and actions of bishops like John Spong, and the irregular consecrations in Singapore are symptomatic of the malaise that infects the Episcopal Church. In both instances, individuals or groups have rejected the mind of the church and acted with disregard for the well-being of the Anglican Communion. Such behavior is reprehensible within a church that calls itself "catholic" and whose

[Extremists] send a powerful message that their own agendas are more important than the integrity of the family.

clergy all swear an oath to "solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church."

The issue is how people who claim to be part of the larger holy, catholic church learn to live peaceably within that family. The extremists on both sides of the conversation about sexuality have acted unilaterally without regard for the rest of the church.

In doing so, they send a powerful message that their own agendas are more important than the integrity of the family of which we are a part. In that regard Bishops Allison, Dickson and Spong all have something very much in common, even though their points of view are radically different.

*(The Rev.) James O. Cravens
Lincoln, Ill.*

Ungracious Remark

The editorial comment, "I is for Integrity. Stop by this organization's booth ... in case you need a condom" [TLC, July 2] is not only in poor taste, it perpetuates stereotypes of lesbian and gay people and only serves to feed debate in the church that is tinged with hostility and name-calling. Integrity deserves an apology from TLC.

In another article in the same issue, the Rev. James B. Simons states, "I am not sure anyone has the ability to deny dignity to anyone else ..." Fr. Simons need look no farther than the editorial page of TLC for proof that his statement is, at best, naive. The editor's comment certainly displayed nothing of the "grace" Fr. Simons, and Integrity, wishes to be at the heart of our life as a church.

*(The Rev.) Michael W. Hopkins
President, Integrity
St. George's Mission
Glenn Dale, Md.*

Toward Calvinism

The resolution by the Standing Commission on Liturgy and Music proposing that each diocese decide the question of same-sex relationships is not just about homosexuality. There is something much more significant here. This is an attack on Anglicanism. This proposal seeks to transform our church's polity to that of Calvinism. If this precedent were accepted, would not other local option proposals be acceptable?

*(The Rev.) Craig Kuehn
Placerville, Calif.*

One Side

In "Where Historic Episcopate Is Not the Issue" [TLC, July 2], we read: "All speakers urged enthusiastic support for full communion..." This is no surprise. In presentations made at the level of synod and diocese regarding both the former Concordat and the present proposal, I never heard anything but "enthusiastic support." I always went away wondering, "What aren't they wanting us to know? Where is the other side of the question?"

*(The Rev. Canon) Gilbert T. Crosby
Tallahassee, Fla.*

Not Good Reasons

The editorial "CCM: Not the Right Time" [TLC, June 18] makes a reasoned argument against our entering into a "full communion" with the Evangelical Lutheran Church in America. The only arguments I've heard in favor are "we ought to do it" and "small, rural churches can share ministries." "Ought to" is no reason and small rural churches already work together.

The future of the American church is in urban areas. Let us press on to tie the provinces of the Anglican Communion more closely rather than diluting our effectiveness as a global body by "being nice" to a Lutheran group many of whom want nothing to do with our apostolic succession and traditions.

*Robert D. Hulme
Princeton, N.J.*

The Time Is Right

I write to take exception to the editorial on CCM [TLC, June 18]. First the conclusion: If not now, when? We've been at this for decades (I speak as a veteran of LED II and III since 1978). There will never be a "perfect" time when two partner churches have first, as it were, gotten their houses in order so that the ecumenical imperative can be neatly implemented. That is what I call the "parousia plan" for church unity — it will (perhaps) happen a nano-second before the Final Trump! Real ecumenism, like real life, happens in the middle of things. And CCM should happen now, because we, the Episcopal Church and the ELCA, are called to common mission.

Second, the claim that CCM is "considerably" different from the *Concordat of Agreement*, upon close examination of the documents, simply is not cogent. Nor is the Lutheran idea of ordained ministry "considerably" different from ours (I say this as a professor of ecclesiastical and ecumenical history, a long-time proponent of an authentic diaconate, and the co-drafter of the Anglican-Lutheran International Commission's Hanover Report: *Diaconate as Ecumenical Opportunity*). The Churches of England, Ireland, Wales and Scotland are, of course, already in full communion with the Nordic and Baltic Lutheran churches and that should serve to give us confidence from a global perspective.

So let us go forward with this historic breakthrough in the ecumenical movement for the sake of the church's unity. Now is the hour!

(The Rev.) William H. Petersen
Bexley Hall
Rochester, N.Y.

A Pastoral Office

First, I want to thank Laura Rico for her fine guest column on the threat of schism [TLC, June 18]. It helped me understand some aspects of the debate I had not grasped before. Her charity is patent and welcome and there is an openness that invites, at least from me, an answering openness to honest, respectful discussion.

I was less happy with the editorial on *Called to Common Mission* at the same time that I appreciate the publishing of both affirmative and dissenting opinions on the document.

Can we fairly expect that the Lutherans, with their very different history (especially in the U.S.) must have the same administrative understanding of the role of the episcopate as Episcopalians? The Lambeth Quadrilateral does qualify its insistence

on the historic episcopate by adding the phase "locally adapted." Even within the Anglican Communion, both in space and time, the episcopate has been exercised differently. My hope is that after Lutherans have experienced it as a pastoral and representative office, their fear of the misuse of episcopal power will lessen and they and we can move toward a shared understanding of its role and centrality in Christian life.

The Concordat did not prescribe adoption of the threefold ministry. It did say both partners would accept the ideal of a threefold ministry as the future pattern of ministry, which is more than the Quadrilateral did.

But, practically, it only promised the same thing as CCM, that both churches would continue to be in dialogue about the role and nature of the diaconate.

Finally, eucharistic sharing was initiated as part of the dialogue between the two churches. It is very

The Concordat did not prescribe adoption of the threefold ministry.

uncertain that it will or should be continued if CCM is defeated in General Convention. Then the context, looking toward a more closely shared life together, will have gone and the proleptic sign of a shared Eucharist could become a mockery. And without eucharistic sharing, much of what we can now do together will be compromised as well.

Alda Marsh Morgan
Church Divinity School of the Pacific
Berkeley, Calif.

Reaching Out

It is no surprise to see a church served by the Rev. Ed Putnam reaching out to all the community [TLC, June 18]. When he was dean at the Cathedral of All Saints, Albany, N.Y., he did the same, and even convinced one of my firm-minded little girls that the cathedral really did belong to her. Christ Church is blessed to have him.

(The Rev.) Alison Cook
Immanuel St James Church
Derby, Conn.



TO OUR READERS

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

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Appointments

The Rev. **Victor C. Mansfield** is rector of Calvary, PO Box 187, Fletcher, NC 28732.

The Rev. **M. Elizabeth Morgan** is rector of Christ Church, 200 Duhring St., Bluefield, WV 24701.

The Rev. **Michael J. Noufeld** is rector of St. Andrew's, 52 Sacandaga Rd., Scotia, NY 12302.

The Rev. **John C. Scott** is rector of St. Barnabas', and Trinity, Lynchburg, VA; add. 2025 Mimosa Dr., Lynchburg, VA 24503.

The Rev. **Stephen M. Winslett** is interim of St. Paul's, 451 Van Houten St., Paterson, NJ 07501.

Ordinations

Deacons

Virginia — **David T. Anderson**, St. Christopher's School, Richmond, VA, **Patricia M. Andrews**, Holy Innocents', Valrico, FL, **Jeaneé J. Cunningham**, St. James', Leesburg, VA, **Blair A. Pogue**, Trinity, Upperville, VA, **Hilary B. Smith**, St. Paul's, Richmond, VA

Priests

Virginia — **Janet S. McDonald**, **R. Lindsley Dixon Walton**, St. Peter's, Salisbury, MD, **Christopher S. Ditzenberger**, St. Mary's, Flee-ton, VA and St. Stephen's, Heathsville, VA

Deaths

The Rev. **Samuel E. West**, 84, retired priest of the Diocese of Western Michi-gan, died June 25 in Richmond, VA.

Fr. West was a native of Buffalo, WY, and a graduate of Wichita University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1941. He served as rector of St. Timothy's, Iola, KS, and priest-in-charge of Calvary, Yates Cen-ter, KS, 1941-43; rector of Trinity, Atchison, KS, 1943-47; associate at Grace, Madison, WI, 1947-49; chaplain at Kent School, CT, 1949-59; president and headmaster of Kem-per Military Academy, Boonville, MO, 1959-62; and rector of Trinity, Marshall, MI, 1962-78. In his retirement he served as vicar of St. Richard of Chichester Mission, Jekyll Island, GA, 1978-86. His wife, Mary, four children, 15 grandchildren, seven great-grandchildren and a sister survive Fr. West.

Receptions

Virginia — **Kenneth R. Pepin** from the Roman Catholic Church

Next week...

More from General Convention

"Oh," I sighed, not really wanting to get into a heavy discussion at the moment, "I don't know. People have so many reasons for not receiving communion, it's hard to say exactly — some personal, some theological, some denominational."

"I just don't get it," my new friend continued. "Why wouldn't anyone want to take part in such a beautiful, moving ceremony?"

"I agree, I really don't know," I mumbled.

"I'd never done that before, and I can't see why anyone wouldn't want to be a part of a service like that," she said as she walked outside to her car.

It took a second or two before I realized ... well, that I had just a few minutes earlier administered "First Communion," albeit unknowingly and unconventionally.

But I must confess, in the week fol-lowing, I've been haunted less by that young woman's lack of preparation than by her piercing questions: Why did those three exclude themselves from the Lord's Supper? And in that intimate and beautiful liturgy? Why, indeed?

*(The Rev.) Travis Du Priest
Racine, Wis.*

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.

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POSITIONS OFFERED

YOUTH MINISTER sought to help us grow in faith. Large parish in Mobile, AL, is looking for a creative, energetic full-time youth minister to continue development of an active, growing youth program. Candidates should bring a strong faith in Jesus Christ with an enthusiasm for sharing that faith with all ages. Responsibilities include direct involvement in planning and implementation of youth ministries with emphasis on youth trips, leading weekly youth meetings and worship (musical skills helpful), outreach projects, Bible studies, serving as youth liaison to the diocese and other parishes, and working closely with staff. Salary negotiable. Please send resumes to: **The Rev. John Riggins, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608.**

FULL-TIME RECTOR WANTED. St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year-old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact **St. John's Search Committee** via (831) 375-4463; FAX (831) 375-4350; e-mail: stjohnschapel@redshift.com

THE CATHEDRAL CHURCH OF ST. JOHN in Albuquerque, NM, seeks a priest to serve as Canon for Pastoral Care and Outreach. Duties include coordination, training and supervision of several pastoral and volunteer ministries including follow-up and evaluation of each. This priest will be expected both to implement and phase out programs in accordance with the Mission of the Cathedral. A member of the program staff, the priest will be asked to participate in sacramental roles and pay particular attention to growing lay ministry in all areas of cathedral life. Mail replies to: **The Very Rev. David F. K. Puckett, Dean, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

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 (dhatz@jalmemphis.com).

BENEDICTION

First Communion

Let me set the scene. This is an unusual First Communion, to say the least.

A small chapel in the round. About 15 people, mostly family and friends of the young woman affiliating

with a religious order. A beautiful Liturgy of the Word, filled with poetry, classical music, and song, followed by Holy Communion. Reverent and prayerful hearts. Some sad, some happy, but all longing, faces of those standing around the altar with outstretched hands.

Except for the three who wished not to receive. They had obediently crossed their arms over their chests as instructed. The Body of Christ, the Bread of Heaven. The Blood of Christ, the Cup of Salvation.

A joyous closing hymn and dismissal for a festive meal.

Waiting between the kitchen and the dining room for brunch, a young woman with black hair and radiant eyes, excitement in the very approach, poke to me: "I noticed that several people didn't take the bread and wine you offered. Why didn't they?"

CLASSIFIEDS

POSITIONS OFFERED

ASSOCIATE PRIEST for family/young adults and singles. St. Luke's Episcopal Church in Atlanta, GA, is seeking an enthusiastic and outgoing associate priest for our large urban parish. This associate will serve as a catalyst for fellowship among young families and singles within our greater parish family. Primary responsibilities include ministering to young families and adults, supervising the youth and children's staff, and participating in worship, preaching and teaching. Organizational and program development skills are valued. Interested persons should forward their resumes to: **Search Committee, 1133 Swarthmore Dr., Atlanta, GA 30327.**

RECTOR: St. John's, Mt. Pleasant, MI, a diverse congregation with a strong music program and liturgical tradition, worships in a completely renovated historic building. We have extensive lay involvement and community service, are located in a university community, and have excellent recreational and cultural opportunities. Please direct your response to: **Mrs. Lee Wirth, Co-Chairperson Search Committee at (517) 773-3655.**

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 Kelschaw, Bishop Rio Grande, 4304 Carlisle Blvd., NE, Albuquerque, NM 87107-4811.** E-mail: tskelschaw@dioceseog.org

YOUTH PASTOR/ASSISTANT RECTOR. Suburban East Tennessee parish seeks pastor for youth. Seek committed and trained person to become a leader, mentor, teacher, companion and spiritual friend to our young people and to increase their involvement in the life of the church. Priest would also serve as assistant rector with shared pastoral and liturgical responsibilities. Willing to consider a lay person and to create a full-time position with other responsibilities depending on gifts of candidate. Send resume, letter and CDO profile to: **Gary Callahan, Rector, St. Martin's Church, P.O. Box 21275, Chattanooga, TN 37424** or gcalla@aol.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

GRACE CHURCH in Asheville, NC, a program-sized parish with strong lay involvement, is seeking a rector with energy, enthusiasm and experience. Strengths should include preaching and liturgics, spiritual guidance, pastoral care, stewardship and outreach. Our growing youth ministry will need continued support. Deadline 8/31/00. Please send a resume and CDO profile to: **The Rev. Canon Scott Oxford, Diocese of Western North Carolina, P.O. Box 369, Black Mountain, NC 28711.**

RECTOR NEEDED: Experienced priest who thrives on making things happen. Should have pioneer spirit to yoke two parishes in Green Bay, Wis. area. Diplomacy, leadership, spirituality a must. More details, contact: **Search Committee, P.O. Box 225, Suamico, WI 54173** by August 25, 2000

POSITIONS OFFERED

YOUTH MINISTER (20 HOURS). Minister in one of Florida's most rapidly growing beachside communities. Send resume to: **Grace Church, P.O. Box 290245, Port Orange, FL 32129.**

GRACE EPISCOPAL CHURCH, Gainesville, GA, a parish of 1,000 members, seeks a Journey to Adulthood/Youth Coordinator. This full-time, lay position involves the supervision of the Journey to Adulthood program and director of youth programs. Incumbent will recruit J2A mentors, coordinate activities with other youth programs and work with clergy staff to insure a full youth ministry. Applicants send resume to: **Grace Episcopal Church, 431 Washington St., Gainesville, GA 30501.**

RECTOR: Christ Church, Mexico City. This unique, diverse, international congregation is seeking a strong, caring leader to guide us in building and unifying the parish; a leader who will strengthen our Christian education programs and help us increase resources for all parish programs. Our congregation is predominately Anglo-American and English-speaking, and includes permanent residents of Mexico (Mexican and foreign) and many temporary residents who typically move on after 3 or 4 years. In addition to strong leadership, our rector should have very strong people management skills and cultural flexibility. Please send resumes to: **Christ Church - Search Committee, Montes Escandinavos 405, Lomas de Chapultepec, 11000 Mexico City, DF Mexico.**

ASSISTANT, Kennett Square, PA. We are seeking a full-time assistant to develop and lead programs in spiritual growth, to assist with pastoral care, worship services (including preaching) and outreach, and to support the strong Christian education program. More information can be found at www.advent@kennett.net. To apply send resume to: **Search Committee, Church of the Advent, 401 N. Union St., Kennett Square, PA 19348.**

WORLD TOURS

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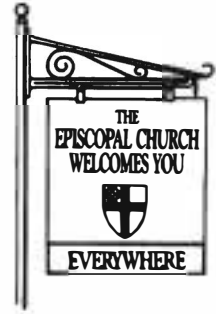
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