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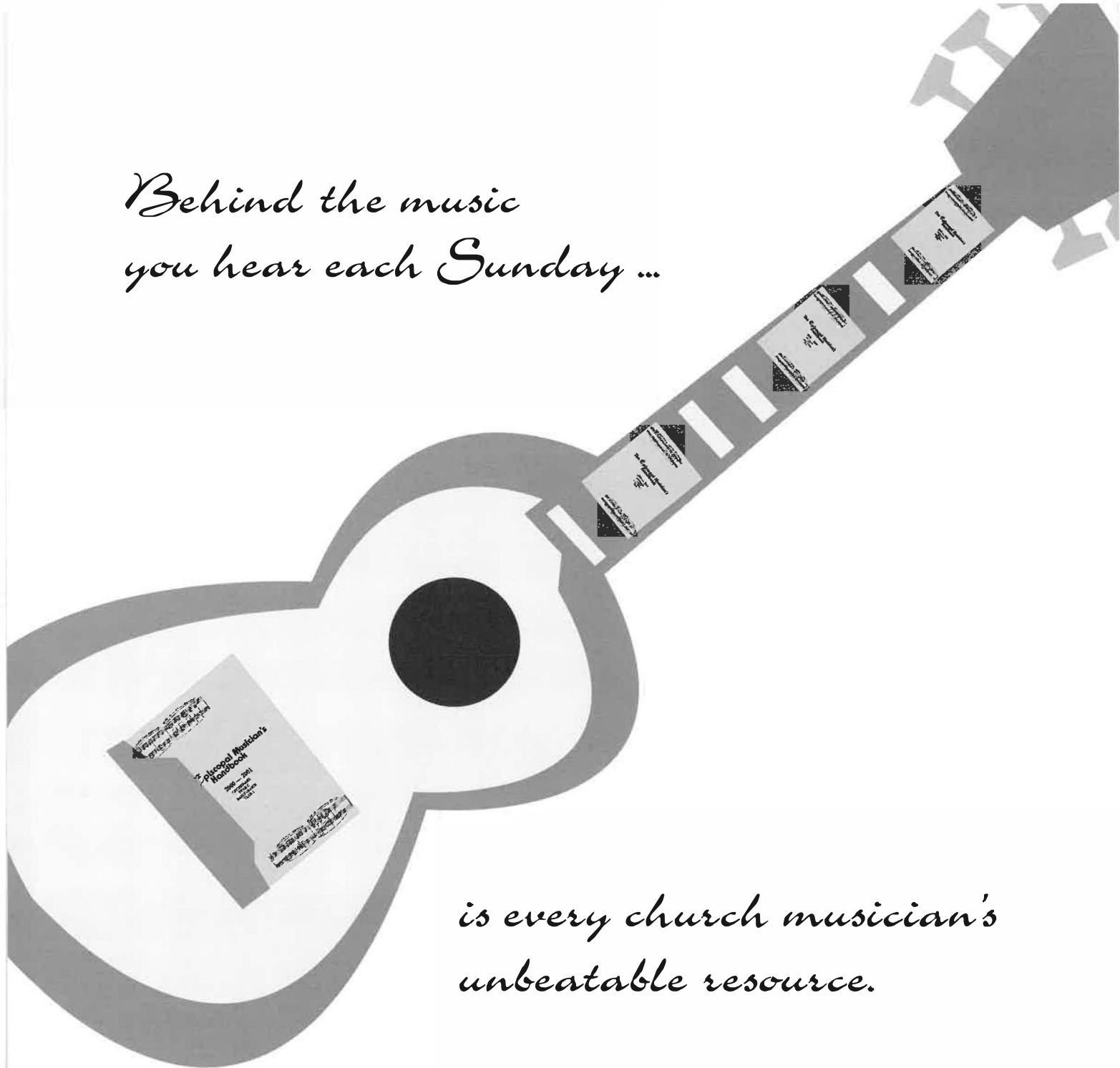
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The labyrinth at General Convention sponsored by the Council for Women's Ministries.
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SUNDAY'S READINGS

The Ultimate Choice

'Now if you are unwilling to serve the Lord, choose this day whom you will serve ...' (Josh. 24:15a)

The 11th Sunday after Pentecost (Proper 16)

Josh. 24:1-2a, 14-25; Psalm 16 or 34:15-22; Eph. 5:21-33; John 6:60-69

We live in a nation that cherishes and celebrates our freedom to make choices. Our whole economy is based on offering multiple choices. When missionaries come back on leave or to stay they often experience a shock at the overwhelming number of choices in our supermarkets and department stores. Some observers of our society even suggest we have made choice itself an idolatry. God gives us choices. The decision making featured in the reading from Joshua was a pivotal one. He laid out the options — serve the God who delivered you from slavery in Egypt and sustained in the wilderness and brought you to the promised land, or serve some other god. His point was that we have to choose. Many people pretend to be above all such faith decisions, which means they have already made a choice but are unwilling to name it. We all have some basis for our lives — even if it's to insist that we are defined by the freedom to choose.

Whatever we choose as our "god" is where we go for refuge (Psalm 16:1). Our choice always has consequences, a reality which some of our current values reject. Christianity is often seen as unreasonable, primitive, narrow and even hateful because the God of the Bible calls for an exclusive allegiance, a chaste love that rejects all other options (Psalm 16:3). But if we are to enjoy the "path of life" and "fullness of joy" for evermore, we cannot commit spiritual

adultery by mixing or diluting the faith of the God of Abraham, Isaac and Jacob, the God of Jesus Christ.

The passage from Ephesians is one which reflects this understanding of relationship that impacts our lives and eternal destiny. Some people are offended by St. Paul's teaching on marriage as patriarchal and sexist. Yet if we read the passage with the help of the Holy Spirit and in the light of the whole Bible, we see that what is given here is simply the wisdom of our Creator. Each spouse is to give to the other what is most needed. Wives are to receive unconditional love and faithfulness from their husbands — the kind of self-sacrificing surrender we see in Jesus giving his life for us, his church. Upon that cornerstone foundation of fidelity and self-surrender can families grow in trust and hope.

Wives are to give their husbands what they need the most — the respect that affirms a man's self-assurance to be the kind of man that reflects God's character. By this mutual self-surrender each becomes to the other a channel of grace, which is what happens in the community of the church when we allow Jesus to exercise his role as the Head of the body. Again, this is a choice we all make. Many of Jesus' disciples chose to turn away from him when he called them to choose whom they would serve. Peter chose to follow Jesus, who had "words of eternal life." What is your choice today?

Look It Up

Read a commentary on the Book of Joshua to see what kind of historical crossroads the people of Israel faced when challenged to choose.

Think About It

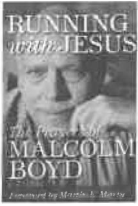
Jesus said that the Spirit gives life whereas the flesh is useless. When and how have you chosen the "flesh" of unending, absolute choice as your god? What have been the results?

Next Sunday

The 12th Sunday after Pentecost (Proper 17)

Deut. 4:1-9; Psalm 15; Eph. 6:10-20; Mark 7:1-8, 14-15, 21-23

Late Summer Reading *By Travis DuPriest*



RUNNING WITH JESUS: The Prayers of Malcolm Boyd. Foreword by **Martin E. Marty**. Augsburg. Pp. 118. \$ 15.99.

Every college student, especially Episcopalians of my generation, read *Are You Running with Me Jesus?* by Malcolm Boyd. So it is good to touch base with an old friend after all these years. Still vivid and vivacious: "Thanks for taking hold of me when I need it most, Jesus."

tor, is not the actual decisions we make, but "the process that leads to the decision."

SEASONS OF GOODBYE: Working Your Way Through Loss. By **Chris Ann Waters**. Ave Maria. Pp. 128. \$11.95 paper.

Using the seasons of the year, hospice volunteer and bereavement facilitator Chris Ann Waters sets forth a number of exercises for those who experience loss, whether that be leaving the place you live or a job or a loved

one. Focuses on facing the future.



A PLACE FOR GOD: A Guide to Spiritual Retreats. By **Timothy Jones**. Doubleday. Pp. 464. \$14.95.

A handy guide, region by region, to monasteries and religious houses where one may retreat for time alone with self and God. Includes addresses, accommodation information and points of local interest. By no means complete, but quite helpful.



A LIFE PLEASING TO GOD: The Spirituality of the Rules of St. Basil. By **Augustine Holmes**. Cistercian. Pp. 282. \$18.95 paper.

A Benedictine monk from Scotland narrates St. Basil's own spiritual quest and development in the fourth century and provides commentary on Basil's "rules" which are Basil's responses, as spiritual father in God, to the questions posed to him by his disciples.

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SEE THE LEAVES, October 15-22 ... Fall color can be glorious and this guest period offers activities and time for repose. Chaplain: The Rt. Rev. Samir Kafity, 12th Anglican Bishop of Jerusalem and the Middle East.

THANKSGIVING AT KANUGA, November 21-26 ... This program will fill rapidly. Chaplain: The Rt. Rev. Charles vonRosenberg, Bishop of East Tennessee.

ENNEAGRAM CONFERENCE, December 3-6 ... For those familiar or unfamiliar with this tool, offers a Christian approach to one's personality and a positive approach to behavioral change. Keynote: The Rev. William Edwards. Coordinator: Caroline Dicer.

CHRISTMAS AT KANUGA, December 20-26 ... Bring your family or join ours. Christmas as it should be celebrated, including the opportunity to wrap and deliver presents to a needy family. Chaplain: The Rev. Canon G. LaRue Downing, Diocese of Upper South Carolina.

WINTERLIGHT XXV—Your Hand Will Lead Me, December 27-January 1 ... For persons in grades 9-12. Coordinators: Lisa Flores and Roger Hutchison. Music led by Fran McKendree.

BOWEN CONFERENCE, March 19-22 ... As the commercialized millennium sputters out, how can Christians engage a real millennium of holiness? Keynote, the Rt. Rev. Richard J. C. Chartres, Lord Bishop of London, will speak on *A Christian Manifesto for the New Millennium*. Coordinator: the Rt. Rev. Robert Tharp. Music led by Margie Roberts Johnson.

RAW FAITH: Nurturing the Believer in All of Us. By **John Kirvan**. Ave Maria. Pp. 192. \$12.95 paper.

Fifty brief meditations based on classical spiritual topics set forth by ancient and modern mystics such as Teresa of Avila and Simone Weil, Nicholas of Cusa and Karl Rahner: "Your heart is greater than your wounds" — Henri Nouwen.



THE STORY OF RUTH: Twelve Moments in Every Woman's Life. By **Joan D. Chittister**. Art by **John August Swanson**. Eerdmans. Pp. 92. \$28.

A beautifully illustrated and printed book on the Book of Ruth with commentary by well-known spiritual writer Joan Chittister on how Ruth's story speaks to women of today in their own quest for spiritual wholeness.

THE CHRIST-CENTERED WOMAN: Finding Balance in a World of Extremes. By **Kimberly Dunnam Reisman**. Upper Room. Pp. 112. \$12 paper.

The key to a balanced life, says this Yale Divinity School graduate and associate Methodist pas-

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Anglican Mission in America Aims to Receive and Plant Churches

Proponents hope new province will be a result of this effort



Mr. Griffith

'We're working with parishes which are going to leave the Episcopal Church.'

Harry Griffith

The American priests who were ordained bishops in Singapore have been affirmed and criticized in recent related developments.

The Rt. Rev. Chuck Murphy, of Pawleys Island, S.C., and the Rt. Rev. John Rodgers, of Ambridge, Pa., were given authority to proceed "full speed ahead" as American missionary bishops by their respective archbishops, and one's ministry was challenged by two American diocesan bishops.

Bishops Murphy and Rodgers met with the primates of the Anglican churches where they are canonically resident — the Most Rev. Emmanuel Kolini of Rwanda (Murphy) and the Most Rev. Ping Chong Yong of Southeast Asia (Rodgers) in Amsterdam, The Netherlands, July 27-29, six months after their consecrations as "missionary" bishops to North America.

The ministries of the two Americans will now be part of an endeavor known as the Anglican Mission in America. Previously they had been functioning with the backing of the First Promise Movement, a South Carolina-based organization formed in 1997 when a group of clergy met to discuss reformation of the Episcopal Church. First Promise spokesman Harry Griffith said the designation as "missionary bishops" was seen as "an interim action." He added, "We're hoping that it will mean the establishment of a new Anglican province."

In Amsterdam, Archbishops Kolini and Yong told the Americans their mission is no longer an interim action aimed at reformation, but rather, "Our mission is not negotiable. Our mission is to grow." The archbishops in Amsterdam said that in view of the actions of the recent General Convention, they were convinced that reformation of the Episcopal Church from within is no longer feasible. They said there is a crisis of leadership, a crisis of faith and a crisis of mission in the American church.

Mr. Griffith said the Anglican Mission in America would now receive churches or plant churches "anywhere in the U.S. We were restricted before this.

"We're not recruiting parishes anywhere," he said. "We're receiving them. We can't control

that. We're working with parishes which are going to leave the Episcopal Church."

Mr. Griffith added that his organization was disappointed by some of the actions of the 73rd General Convention in Denver. "We felt, for instance, that the seven-point resolution that was adopted was really worse than asking the liturgical commission to prepare rites for same-sex blessings. They've opened the door for everything."

The Amsterdam meeting was also attended by the Rt. Rev. Robert Duncan, Bishop of Pittsburgh, representing the American Anglican Council; the Rt. Rev. Edward MacBurney, retired Bishop of Quincy, representing Forward in Faith North America; the Rt. Rev. John Rucyahana, Bishop of Shyira, Rwanda, and Mr. Griffith.

The meeting in Amsterdam followed publication of a letter sent by two diocesan bishops of the Episcopal Church to Archbishop Kolini which relates "deep concern over serious indignities rendered to us in our dioceses, allegedly in your name, though perhaps without your knowledge."

The Rt. Rev. Clifton Daniel III, Bishop of East Carolina, and the Rt. Rev. Neff Powell, Bishop of Southwestern Virginia, signed the letter along with the presidents of their respective standing committees, Larry S. Overton of East Carolina and the Rev. David Cox of Southwestern Virginia. The letter states:

"Charles Murphy, who claims to be a bishop under your authority, came into the Dioceses of East Carolina and Southwestern Virginia, celebrated Eucharist, preached and confirmed, using the Book of Common Prayer of the Province of the Episcopal Church in the United States of America rather than the prayer book of his purported home Province of Rwanda. The acts were performed without either the invitation or the permission of the Ordinary of either diocese."

At issue are visits Bishop Murphy made to St. Andrew's Church, Morehead City, N.C., and Church of the Holy Spirit, Roanoke, Va.

The letter also points out that such visits are

(Continued on next page)

Surgery Scheduled for Bishop Griswold

Presiding Bishop Frank T. Griswold will undergo surgery for prostate cancer, he announced. In a letter to members of the House of Bishops and in an e-mail to the staff at the Episcopal Church Center, Bishop Griswold said he would undergo surgery Sept. 11.

"On the Monday following General Convention, I learned that I have early stage, and therefore most likely, contained prostate cancer," Bishop Griswold wrote. "Since then I have sought various medical opinions and have elected surgery, which is presently scheduled for Sept. 11. The weeks immediately following I will be at home and in the office. This means, unfortunately, that a number of commitments in September and early October will have to be canceled or rescheduled."

In a note to members of his Council of Advice, Bishop Griswold said the cancer is "very much in its early stages and there is every likelihood that surgery will take care of it."

Episcopal News Service contributed to this article.

(**Anglican Mission** - from previous page)

"a direct assault on the polity and integrity of the Episcopal Church in the United States of America and of the Anglican Communion" and that it "denies the consistent historical stance of the Lambeth Conference regarding the integrity of provincial and diocesan boundaries."

The correspondence also challenges whether Bishop Murphy is really a bishop, citing the constitution of the Rwandan church, and the failure of the Archbishop of Canterbury to recognize the consecration.

Archbishop Carey Asserts the 'Singularity of Christ'

The Most Rev. George Carey, Archbishop of Canterbury, told an international conference of evangelicals that if Christians are to preach Christ to "this broken world," then two questions must be asked: What kind of Savior does our world need?, and What kind of church can bring this Savior to our world?

Archbishop Carey spoke to more than 10,000 persons in Amsterdam, The Netherlands.

"There must be no apology for preaching what theologian Hans Frei refers to as the 'unique, unsubstitutable identity' of Jesus Christ," Archbishop Carey said. "Churches fail when they cease to speak of the singularity of Christ. There must be no flinching from the 'scandal of particularity' that in this man, at a certain point in human history, God spoke his final word.

"I want to state this in even stronger terms. When Christians and churches depart from a committed faith in Christ, who was not only an

incomparable teacher and visionary leader but the One whom God has raised from the dead and who is Lord and only Savior, they depart from the throbbing heartbeat of authentic Christian faith — earthed in the New Testament and expressed in our creeds."

In addressing the second question, the archbishop cautioned against churches retreating "into a dogmatic, fundamentalist creed," and added, "I am all for biblical scholarship and the need to wrestle with intellectual questions. If Christ is the truth, then his followers have nothing to fear from truth. Nevertheless, our commitment to the authority of scripture as an indispensable and reliable witness to God's will and his definitive revelation in Christ is a fundamental plank in historic Christianity."

The conference was called by American evangelist Billy Graham, who was unable to attend because he was undergoing treatment at the Mayo Clinic in Rochester, Minn.



Laura Wilson photo

St. Alban's Church, Bolivar, Mo., dedicated a new building recently. Begun 10 years ago with a dozen people holding Evening Prayer in one family's living room, the church now exceeds 100 members, including 12 who were confirmed or received at the dedication service. Besides the worship space and adjoining kitchen, the \$400,000 building has a half dozen other rooms. A mix of modern and traditional styles, the church was built by Mennonite workmen.

Church Center Staff Members to Assist Alaskans in Planning

Members of the Diocese of Alaska will gather with staff members of the Episcopal Church Center in early September to address the question, "What is God calling us to do?"

The Rt. Rev. Mark MacDonald, Bishop of Alaska, said Vigil 2000: Something Sacred is Coming, will be held Sept. 1-3 in Fort Yukon.

"We are coming together as a diocese to focus on the gospel to see what God is calling us to do as individuals, as communities of faith, as a diocese and as a national church," Bishop MacDonald said. "And then we will talk about some of the ways we can live into what we discover."

Bishop MacDonald said it would not be possible for large numbers of Episcopalians to be present in the small Athabaskan village on the Arctic Circle, but added that he hopes many would join in through prayer.

"It is important that our fellow Episcopalians, and Anglicans worldwide, join together to engage the gospel in the same manner that we do in Fort Yukon through a special vigil liturgy," Bishop MacDonald said. "God gives us many things. Some things are given that are not easily believed by others. God has given us Vigil 2000. As God's people we have to gather as many people who will come to engage the gospel. We have to discern what God is calling us to do as we venture into this new millennium."

The bishop said he hoped partnerships would be formed with the Alaskans who attend the vigil and those from outside the diocese. "These partnerships will give us the infrastructure needed to make disciples of all nations so that we may truly live the gospel," he said.

The entire staff of the Congregational Ministries Cluster at the church center will be among those attending the event.

Queen Mother Honored

The 100th birthday of Her Majesty Elizabeth, Queen Mother of England, was observed Aug. 4 in many places in the Anglican Communion.

At Washington National Cathedral, prayers and flowers in War Memorial Chapel honored the queen mother, and visitors were able to enter birthday greetings into a register which was to be presented to the British Embassy.

At Christ Anglican Church in Lausanne, Switzerland, the birthday was observed Aug. 6 with Choral Evensong sung by the choirs of Vaud and Geneva Anglican churches, according to the Rev. Canon Samir J. Habiby, chaplain.

BRIEFLY ...

Virginia Theological Seminary has received a \$300,000 grant from the Lilly Endowment, Inc., to implement the endowment's information technology for theological teaching initiative. The grant allows the seminary to create a faculty computer lab and to update classrooms for the use of technology.

Bishop Spong Barred from Pulpit in Vermont

The Rt. Rev. John S. Spong, retired Bishop of Newark, was barred from a Vermont church where he had been scheduled to speak. *The Stowe Reporter* reports he "arrived in Stowe on Sunday [July 16] to find the doors of the Stowe Community Church barred against him."



Bishop Spong

Bishop Spong had been invited to speak by St. John's Episcopal Church in the Mountains. The event was scheduled, by St. John's, at the Stowe Community Church, because of the larger seating capacity of that facility, and the invitation had been extended by the pastor of the latter congregation, the Rev. Bruce Comiskey. However, word of Bishop Spong's attacks on those who interpret the Bible from a fundamentalist point of view prompted the deacons to revoke the invitation. According to Pastor Comiskey, "What inflamed some of the individuals in the church was his statement that strict fundamentalists are ignorant."

The Stowe Reporter maintained that "members of the Community Church broke into applause when Pastor Comiskey announced that Spong's appearance had been moved." Bishop Spong's talk was re-scheduled at the Stowe Town Hall Theatre.

Deacon Randy Neil said, "We are a scripturally-based church. The concern was over what we felt was an inappropriate message for our church."

More than 150 people attended the talk, which was on the bishop's autobiography.

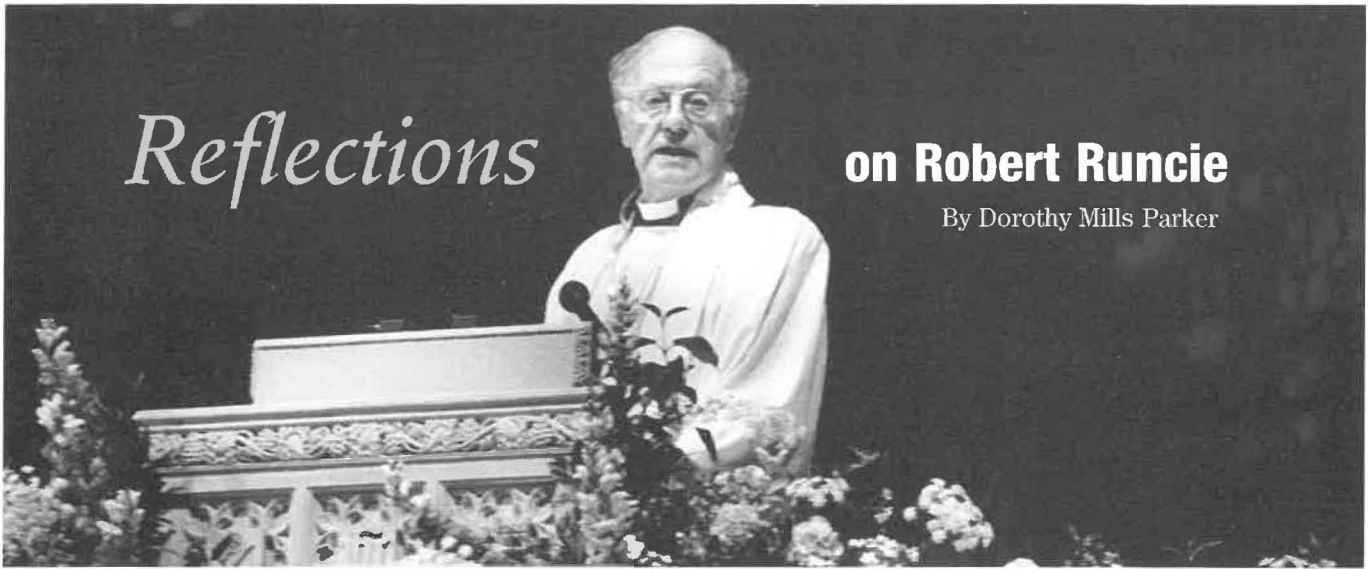
Pastor Comiskey attended the talk, after which he introduced himself to Bishop Spong. "I think he was quite upset," the pastor said. "Having heard him, I would invite him to speak on his autobiography."

(*The Rev.*) John Donnelly

Reflections

on Robert Runcie

By Dorothy Mills Parker



Archbishop Runcie in the Canterbury Pulpit of Washington National Cathedral.

Morton Broffman photo

The death at 78 of Robert Runcie, 102nd Archbishop of Canterbury [TLC, Aug. 6], brought sadness to many people worldwide, who will mourn his passing. He waged a losing battle against cancer with courage and fortitude.

My own long association went back to his enthronement at Canterbury Cathedral in 1980. But our real friendship began the following year when he headed the primates' meeting at Washington National Cathedral. It was here, when I interviewed him for the first time, that we discovered a mutual love for the old prayer book.

Tall, handsome, of impressive bearing, his manner was genial and outgoing, his humor ever kindly, and a modesty notable for one ranking just below the royal family and above the prime minister. He dazzled the National Press Club with his sparkling wit, but his procession into the cathedral, in full archiepiscopal vesture, was stately and majestic.

At the papal visit to Canterbury in 1982, he was again the arresting figure, towering over the pope. None present at that service will forget their silent recession from the nave to the Martyrdom, where they knelt together in prayer for reunion. Later on, Archbishop Runcie's visits to the pope did much to further Anglican-Roman Catholic relations.

Viewed as a liberal on some issues (he advocated a more lenient stand on the remarriage of divorced persons), he was conservative on the ordination of women; while not opposed, he feared it would divide and cause defections from the Church of England. At the Synod at York in 1986, he

was in favor of admitting women ordained elsewhere, and disappointed at its failure.

We met again at Church House and Lambeth Palace in London and at our General Convention in Anaheim, Calif., in 1985. But it was at Lambeth '88 that his leadership skills and statesmanship were most evident. He presided with grace and good humor over the highly controversial sessions. At the royal garden party for the bishops, to my great surprise, he called me out from the press line for presentation to the queen — a thoughtful gesture to an American journalist and Anglophile. Years later, when Joan

allegations. This caused Archbishop Runcie a bad press, which he met with quiet dignity. In my case, Robert Runcie never once betrayed a confidence, showed disloyalty, or said anything out of order. There was vindication eventually. A recent letter noted that "By-and-large I am well treated by the press these days." But the scars were lasting.

He faced up to his declining health with the same valiant spirit and abiding faith. He continued to preach, and journeyed to this country to raise money for Canterbury Cathedral. Shortly before Christmas he wrote of being in Philadelphia in November for

One of Archbishop Runcie's endearing qualities was his making one feel on the same level.

Ramsey died, he wrote me that her funeral "was entirely prayer book [1662], with the sober dignity of those great affirmations."

One of Archbishop Runcie's endearing qualities was his making one feel on the same level. So once, over tea, I was emboldened to discourse at length on the general state of the church, and its personages. This ended in being introduced to his chaplain as "the Miss Marple of the American Church!" The comparison went the rounds and afforded him much amusement.

When he was in Washington in 1990 for the cathedral deans' conference, I interviewed him for the last time. His retirement years thereafter were saddened by the publication of Carpenter's unfortunate biography and its

the installation of a former pupil as dean of the cathedral there, and said, "I still manage to keep going and in touch with friends."

His final letter, at the end of May, was still upbeat and newsy. He spoke with affection of Donald Coggan, Terry Waite and Richard Chartres, his former chaplain, now Bishop of London. And he added that he was "trying to get up strength to attend the Queen Mother's Anniversary service on July 11."

But on that day his own life drew to a close. He will be greatly missed, and gratefully remembered by all who loved him and treasured his friendship. □

Dorothy Mills Parker is TLC's former Washington correspondent.

Church Buildings: An Invisible Reality

Did You Know...

The Episcopal Church ranks sixth in membership among the 38 Anglican provinces.

Quote of the Week

The Rev. Francis Wade of Washington, chaplain of the House of Deputies at General Convention, on his role: "They don't need me. You can't throw a rock around here without hitting a pastor."

On a recent Sunday morning in the church in Central Florida where I am helping out on Sunday mornings, the air conditioning suddenly failed. The temperature outside was approaching 100 degrees and without air conditioning, the congregation and the clergy inside the church were on the point of collapse and meltdown. There were no ceiling fans to be turned on, no windows to be opened, and nothing to do but to rush through the service as quickly as possible before heat prostration descended upon us all.

The church is the oldest church building in the city and one of the oldest in the Diocese of Central Florida. The air conditioning system is also old and has been repaired countless times each summer. Discussion is now going on about whether to put in a whole new system or to make repairs once again. A new system installed in the old church is expensive and involves a degree of remodeling of the structure of the church building. It is a matter for the vestry to decide.

One of the members of the congregation told me he thought it scandalous to spend such a large sum to put in new air conditioning

when the church building was only used on Sunday mornings and for maybe one hour on Thursday mornings and Wednesday evenings during Lent. He said no other institution in our society could afford to do that, and would not survive if it operated that way. He said this illustrated how unrealistic church finance is, and that to justify the cost of new air conditioning, the church building should be in continuous use each day of the week.

I remember hearing the same argument up north about the cost of heating the church through the winter when the church building is used only for a few hours each week. It was a small parish outside Albany, N.Y., and I was the interim rector before moving to Florida. There were portable pews in that church, and after the Sunday service, they would be sometimes stacked

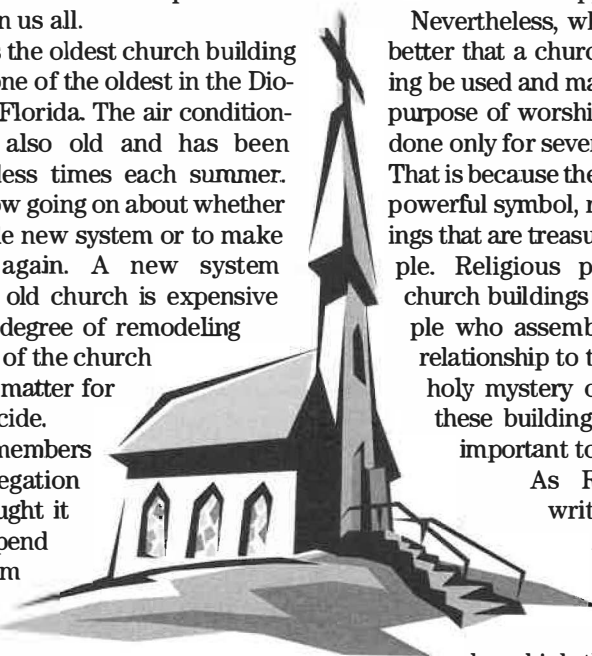
up and put aside with the altar screened off to make room for other scheduled activities, including square dances, rummage sales, fashion shows and church suppers in the same area. That is what the parish could afford, and on the whole it worked out well. There was also a nursery school that met every weekday in the church. I remember Sunday mornings with the congregation assembled for worship when the smell of pancakes and sausage still hung redolently in the air from a supper the night before.

Nevertheless, when possible it is far better that a church or religious building be used and maintained for the sole purpose of worship, even when this is done only for several hours each week. That is because the church building is a powerful symbol, radiating fresh meanings that are treasured by religious people. Religious people believe that church buildings provide for the people who assemble in them a closer relationship to the transcendent and holy mystery of God. That is why these buildings are so profoundly important to them.

As Roger G. Kennedy writes in his book on American churches, there is an invisible reality in church buildings

by which these buildings serve as an aperture, a window, into a great and mystical mystery which is the mystery of God. Kennedy writes with respect to church buildings that there is a difference between "entering" and "entering in." Entering is simply physical egress. "Entering in" is very different. To enter in is to see and look through the window. It is to be led by and to embrace the symbolism. "Entering in" was the experience Jacob had after his dream of the angels ascending and descending upon the ladder when he said, "Surely the Lord is in this place." That is why religious people cherish their place of worship. That is why air conditioning for only for a few hours each week is worth the price.

Our guest columnist is the Rev. Robert M. Haven, a retired priest who lives in Mount Dora, Fla.

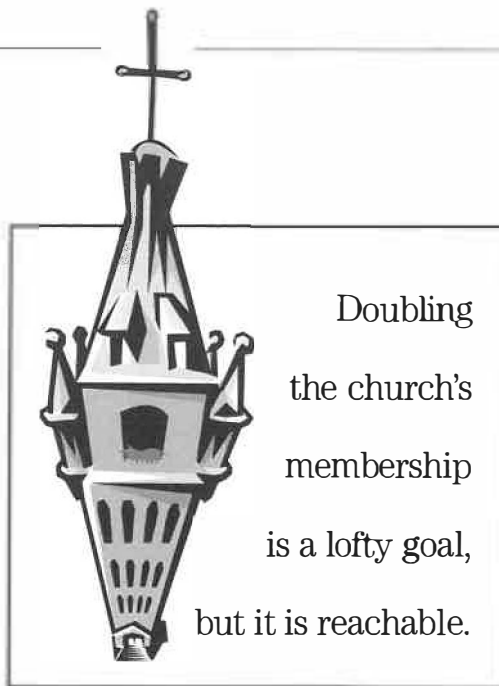


A Lofty Goal

Nearly lost among the more-publicized actions of General Convention was the resolution which may have greater impact on the church than the rest of the legislation combined. That is the domestic mission imperative in which the church is called to double its membership by 2020. Presented by the Standing Commission on Domestic Mission and Evangelism, the resolution states that the church will double its membership through creative strategies of evangelism, prayer and spiritual development, recruiting and equipping innovative leaders, and strengthening congregational life.

Doubling the church's membership is a lofty goal, but it is reachable. With a current membership of about 2.4 million, there is considerable room for growth during the next 20 years. Skeptics will point to the lack of interest in the Decade of Evangelism as an indication that the 2020 goal cannot be reached, but there's a major difference. Unlike the Decade of Evangelism, the new initiative has a goal and strategies to reach that goal. The prior decade was all but ignored by much of the church, which apparently waited for leadership to show the way.

There are strong, vital, healthy congregations all over the Episcopal Church. These congregations can take the lead in showing others their life and vitality, and in inviting others to learn of and to share God's love. Focusing the energy and attention of the church on growth and mission should bring a fresh commitment to Episcopalians everywhere. By placing our emphasis on evangelism and domestic mission, we can help the church achieve its goal. We are encouraged by the domestic mission imperative and look forward to sharing elements of it with our readers in future issues.



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Anglican Mission in America

Just when it seemed as though the Singapore consecrations were all but forgotten, we are told it is "full steam ahead" for the two Americans who were designated missionary bishops to North America. The Rt. Rev. Chuck Murphy, now part of the Episcopal Church of Rwanda, and the Rt. Rev. John Rodgers, of the Church of the Province of South East Asia, both of whom were consecrated in Singapore, will no longer function on an interim basis, but will intensify their efforts to "receive" congregations and to plant new churches [p. 6]. The endeavor, now to be known as the Anglican Mission in America, is pointed toward the creation of a second Anglican province in North America which would remain in communion with Canterbury.

The "full steam ahead" initiative will make the dream to establish an alternative, non-geographic province in North America even more difficult.

The work of the missionary bishops has been under the auspices of First Promise, a three-year-old movement headquartered in Pawleys Island, S.C., which was formed to work for the reformation of the Episcopal Church. First Promise still believes the church needs to be reformed, and has chosen an unconventional method to try to bring that about.

The strategy brings about an awkward situation to say the least. While First Promise leaders insist the movement is not trying to "recruit" or "steal" congregations, the very presence of the organization with its "own" episcopate sets up an alternative for parishes struggling with what they perceive is the continued leftward drift of the Episcopal Church. It is possible that the Anglican Mission in America may hasten the departure of congregations wrestling with theological implications of decisions made by General Convention.

The dream of the leaders of First Promise and other organizations, to establish an alternative, non-geographic province in North America, was not helped by the consecrations in Singapore. The "full steam ahead" initiative will make that realization even more difficult.

Walking the Labyrinth

By Robin G. Jordan

During Lent members of my parish church walked a canvas replica of the Chartres Cathedral labyrinth on the floor of the church on Wednesday evenings. The same thing is happening in other Episcopal churches throughout the United States.

Those involved in the labyrinth movement present the labyrinth as a form of meditation that transcends the limitations of still meditation. But that is only part of the story. The labyrinth is much more than a tool for meditation.

The labyrinth originated in prehistoric times. Crude drawings of labyrinths, “macaroni” symbols or meanders, have been found on the walls of caves in France and Spain. These drawings are one of the oldest forms of cave art. They have been dated to the Paleolithic period, based upon the evidence within the caves. Some are believed to depict the inner chambers of the caves themselves. The labyrinth’s connection with the Mother Goddess begins in this period.

In at least one of these drawings the mouth of the labyrinth is closed by a triangular symbol, recognizably one of female fertility. In a number of the same caves have been found primitive stone images of the Goddess with her swollen breasts and swollen belly.

Labyrinths were a major feature of the great stone tombs of the Neolithic period, forming the entranceway to these tombs. In their winding passages

have been found polished stone axes, votive offerings to the Goddess. Indeed, the labyrinth is named after the *labyris*, or double ax, an important icon of the Goddess, which is evident in its design. In France the labyrinth, the great icon of the Goddess, was carved onto boulders, doorways and tombs well into the Roman period. The most famous labyrinth of antiquity is that of the Minotaur at Knossos on the island of Crete. Ariadne, whose golden thread guided Theseus through the labyrinth, was the Goddess herself. Ariadne means “most holy.” Aphrodite, one of the many forms of the Goddess, was worshiped by this name in Cyprus. Theseus set up an image of Ariadne at Delos and taught the Athenian young men and women to dance in honor of the Goddess before this image. The Athenian youth would perform this labyrinthine dance, also known as the

“crane dance,” every year to ensure the fertility of the land. Initiates danced the labyrinth in the Elesian Mysteries and then offered a sacrifice of pigs to Persophone, Queen of the Underworld, another of the Goddess’ many forms. In neo-pagan and New Age circles this connection between the labyrinth and the Goddess is well understood and celebrated.

We have limited knowledge of the original purposes of the labyrinths in the French cathedrals such as Chartres. We have scant contemporary evidence for the claim that these labyrinths were used as substitutes for long pilgrimages. Much of how labyrinths are presently used in Episcopal churches is based on how some individuals have imagined how the cathedral labyrinths might have been used. Many of the cathedral labyrinths were destroyed or removed and their original purposes forgotten. Rather than being a revival of 13th-century practice, much of what is going on today is modern innovation, informed in some cases by neo-pagan beliefs and New Age ideas.

We do, however, know that turf labyrinths were used as a magical tool in European folk culture from prehistoric times to well into the 19th century. These labyrinths were cut into the turf and in Scandinavia those near the sea were walked to secure a good catch of fish and good weather. In Finland they were walked to secure protection from wolves and wolverines and to entrap trolls and evil spirits. Turf labyrinths have enjoyed something of a revival in neo-pagan and New Age circles during the past century. We also know that labyrinths are used as a magical tool in a number of contemporary religions such as the Wiccan religion and the modern-day worship of the ancient Egyptian pantheon and the Norse Vanar.

The labyrinth movement in the Episcopal Church has blurred the boundaries between Christianity, neo-paganism, and the New Age culture. The labyrinth has provided a gateway into the church for neo-pagan beliefs and New Age ideas. It has facilitated the migration of these beliefs and ideas into the church and their acceptance. It has fostered its own distinct spirituality, one in which the sacred design of the labyrinth is seen as possessing inherent powers of its own, powers to heal and to enhance the

their meaning can they be construed to apply to the labyrinth. On the other hand, the Bible does have several passages that do apply to the labyrinth as the great icon of the Goddess. These passages condemn the people of Israel for raising up poles and planting groves on hilltops to honor the Goddess. They also condemn the Israelites for making offerings of cakes and wine to the Goddess.

The labyrinth is widely recognized in neo-pagan and New Age circles not only as a magical tool but also as geomancy, a form of divination. The Bible warns both Christians and Jews against all forms of divination and magic. They are an abomination to God.

The labyrinth movement is to some extent part of a contemporary fascination with mysticism. The subdued lighting, the atmosphere of mystery, the soft background music, and the movement around the labyrinth combined with silent prayer and meditation, all appeal to those who come to the labyrinth in hopes of a mystical experience. The labyrinth is clearly meeting a need that our own traditional forms of worship are not meeting. Some individuals may be attracted to the labyrinth because of the novelty of the experience or because of the healing powers attributed to the labyrinth. Some may be drawn even by its connection with the Goddess. Others walk the labyrinth because they desire an encounter with the Divine, an encounter that they are not experiencing in the Sunday Eucharist or the Daily Offices.

The labyrinth is a wake-up call for the Episcopal Church. Parish leaders — clerical and lay — need to examine and rethink the worship life of the parish. We need to explore traditional and alternative forms of worship that will help people to make contact with God, forms which, unlike the labyrinth, do not compromise the basic teachings of the Christian faith. □

Robin G. Jordan is a member of St. Michael's Church, Mandeville, La.



ENS photo by Jeff Sells

A labyrinth sponsored by the Council for Women's Ministries offered participants at General Convention an opportunity for contemplation.

The labyrinth is clearly meeting a need that our own traditional forms of worship are not meeting.

walker's ability to communicate with God. Walkers are encouraged to share their stories about the way they found the labyrinth and how it has intervened in their lives. The devotion to the movement to the labyrinth is almost cult-like.

Michael Lampen, archivist at Grace Cathedral, San Francisco, has compiled a list of scripture references which he claims apply to the labyrinth. However, the plain meaning of these texts has nothing to do with the labyrinth. Only by taking the texts out of context and by grossly twisting

Conscience of a Bishop

I was disappointed to see the “conscience of a bishop” argument creeping back into the debate at General Convention [TLC, Aug. 6]. Proponents of this view seem to argue that simply because a bishop disagrees with a canon of the church, he or she should be free to do as they please in their own diocese, solely on the basis of conscience. This would imply that by virtue of his or her ordination to the episcopate, a bishop is vested with a conscience that is superior to a priest’s, deacon’s or lay person’s.

While we have many fine bishops in our church, I do not believe that their conscience is superior or more authoritative than that of lay people or clergy of other orders, and certainly not the whole of General Convention. On the contrary, bishops take vows to “conform to the doctrine, discipline, and worship of The Episcopal Church” (BCP, p. 513).

It seems to me that bishops who cannot agree with the canons of the church have two legitimate options. They may engage in civil disobedience, which includes accepting the discipline of the church for the violation, or they may resign. My hope is that the “conscience of a bishop” argument will be stricken from future debate as invalid. It attributes authority to bishops that is not provided for in our polity or our theology, and amounts to giving one individual a “local option” to violate any canon he or she chooses.

**The “conscience of a bishop”
argument attributes authority
that is not provided for
in our polity or our theology.**

*(The Rev.) David Keill
Christ Ascension Church
Richmond, Va.*

Meaningful Worship

I would like to thank the Rev. James P. Jones for his excellent essay regarding the youth of the Episcopal Church [TLC, July 30]. As a lay youth minister eager to teach my students that they are the church as much as any other person in the parish, I embraced his message.

It seems to me that one of our greatest mistakes in youth ministry is our assumption that the only worship in which persons under the age of 30 are interested revolves around praise choruses and hand-clapping. A recent Episcopal News Service article gives this trend credence when it referred to a General Convention event that would be a “youthful, spirit-filled, worship service.” What does that mean? Is the Holy Spirit absent from any worship service where we come to the Lord’s table? Why must a “youth service” automatically be so different from any other service?

My argument is not against guitars and the *Celebration* song book. Contemporary worship styles are not invalid simply because they are new. Rather, we ought to be aware that we teach Episcopal youth about worship. If we continue to tell them that true, meaningful worship is something different than what goes on

where Mom and Dad sit in the pews, they will go elsewhere.

*Jason Miller
Minister to Youth
Church of the Ascension
Lafayette, La.*

If our children are leaving the church because of a lack of involvement, as suggested in James Jones’ article, what kept our generation, and those past, in the pews?

Rather than boredom, I would suggest this generation of teens and young adults is leaving the present-day Episcopal Church because she is losing the characteristics that make her and all Christian churches unique including beliefs in one true God whose only Son died on the cross for our sins, prayer being both heard by God and answered, the virgin birth, both New (and Old) Testament miracle stories, the bodily Resurrection of Jesus, the Ten Commandments as a God-given standard for our lives, and the knowledge that how we live our lives on earth will affect how we live after death. If this movement of the church away from tradition continues, our young people may soon see what we have to offer as little different from the local McDonald’s, where they can also get something to eat and drink, be

with nice people, and sit in uncomfortable chairs.

*Ray Hester
Mobile, Ala.*

Dreaming ...

On July 6, Bishop Griswold called on those who participated in the morning Eucharist at General Convention to spend an hour and a half in quiet prayer. Along with many others, I chose to spend the time walking beside the waters of the Cherry Creek. During this time I reflected on the bishop’s invitation to “allow God to love you,” as well as the various resolutions that would come before us. As I watched the waters flow beside me, it struck me that there was a common theme that flowed through many of the resolutions. Several of them seemed to grow out of a hunger to be loved.

In my mind I imagined some of the voices that might lie behind the resolutions. Here are some examples: “Because of my asthma I cannot attend coffee hour in my own church while others smoke in the same room. If you would pass a resolution forbidding smoking in all Episcopal buildings, then I would know I am loved.”

“I am a college chaplain who does not get any mail from our offices in New York. If you could pass a resolu-

tion that would require them to put me on their mailing list, then I will know I am loved."

"I have lived together with another man faithfully for 30 years. If our church, which blesses pets, buildings and boats, could also bless us, then we will know we are loved."

The list went on and on. I found it possible to hear such voices in about three-fourths of all resolutions.

If indeed there is a hunger to be loved and affirmed behind many of the resolutions, then I doubt that legislation and resolutions from General Convention can satisfy this hunger. What is more, it may mean that General Convention as we have known and experienced it for two centuries may have very little to do with the kingdom of God and the real hunger of our world.

Perhaps our task during this Year of Jubilee is to dream and conceive radically new ways of being the church so that people can, as Bishop Griswold invited us to do, believe in heart and mind that we are beloved daughters and sons of God.

(The Rev.) William R. Hinrichs
Clifton Park, N.Y.

A Difficult Theory

I appreciate Fr. McProud's listing of some biblical references in regard to his contention that scripture supports the "substitutionary theory of the Atonement" [TLC, July 9]. I agree that there is good scriptural support for the Christian doctrine of Atonement, but I disagree with Fr. McProud about the "substitutionary theory" which he upholds.

Are we to worship a God who "demands" our punishment and sends Jesus to be "punished" in our place? As Gustaf Aulen documents so well in his classic book *Christus Victor*, we are called to celebrate the love of a God who seeks reconciliation with us (2 Cor. 5:19). Isn't it healthier and more accurate to see Jesus as our representative whose whole life was an offering and whose death was the final offering that proved that death has no ultimate power?

(The Rev.) John C. Morris
East Dover, Vt.

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Appointments

The Rev. **Shawn Griffith** is deacon-in-charge of All Saints', Box 58, South Hill, VA 23970.

The Rev. **Robbin Harvey** is deacon at Christ Church, 3445 Warrensville Center Rd., Shaker Heights, OH 44122.

The Rev. **Alan Hooker** is rector of St. James', Accomac, and St. George's, Pungoteague, VA.

The Rev. **John L. Hooker** is rector of Ascension, Box 547, Ipswich, MA 01938.

The Rev. **Virginia Heistand Jones** is rector of Westover, Rte. 2 Box 150, Charles City, VA 23030.

The Rev. **Craig Kallio** is rector of St. Stephen's, 212 N Tulane St., Oak Ridge, TN 37830.

The Rev. **Charles Kiblinger** is director of leadership and ministry development at Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.

Ordinations

Deacons

Vermont — **Marnie Keator**, associate rector, Zion, Box 717, Manchester, VT 05255; **Audrey Murdock**, assistant, Trinity, 85 West St., Rutland, VT 05701; **Katherine Sonderegger**, **O. Larry Yarbrough**.

West Missouri — **Evelyn Hornaday**, vicar of Ascension, 903 W Katella St., Springfield, MO 65807; **Nancy Meck**, assistant at St. Stephen's, Box 8500, Richmond, VA 23226; **Dawn-Victoria Mitchell**, assistant at Calvary, 123 S 9th St., Columbia, MO 65201.

Wyoming — **Walt Seeley**.

Priests

Louisiana — **Melissa Burmeister**, assistant at St. Paul's, 6249 Canal Blvd., New Orleans, LA 70124.

Western North Carolina — **Meghan Froehlich**, assistant at Good Shepherd, 11122 Midway Rd., Dallas, TX 75229.

Resignations

The Rev. **Kathleen Morrisette Bobbitt**, as associate at St. John's, McLean, VA.

The Rev. **R. Franklin Gose**, as vicar of Trinity, Fuquay-Varina, and assistant at St. Ambrose, Raleigh, NC.

Deaths

The Rev. Donald F. Etherton, retired priest of the Diocese of Easton, died May 26, at the age of 72, of a sudden heart attack.

Fr. Etherton was born in Baltimore, Md. He was a graduate of the University of Maryland, and Philadelphia Divinity School, and

was ordained priest in 1955. In Maryland, he was vicar of Church of the Ascension, Rockdale, from 1954-1958, vicar of Church of the Ascension, Middle River, from 1958 to 1963 and rector of Christ Church, St. Michael's, from 1963-1993. He retired in 1994. Fr. Etherton was a deputy to General Convention in 1967, 1973 and 1979, and was an alternate in 1970. He also served on diocesan commissions and committees. Fr. Etherton is survived by his wife, Gloria, five children and nine grandchildren.

John W. Matheus, 76, a former member of the board of directors of the Living Church Foundation, died Aug. 3 in Milwaukee, WI.

Mr. Matheus, of River Hills, WI, served on TLC's board from 1985 to 1995. He was a retired vice president of human resources of Allen Bradley/Rockwell, of Milwaukee. He was on active duty in Europe during World War II, receiving a Purple Heart and a Bronze Star. In 1981 he was named layman of the year in the Diocese of Milwaukee. He was a former senior warden and junior warden at St. Paul's Church, Milwaukee, and a former member of the board of trustees of Nashotah House. In recent years he resided at St. John's Home, Milwaukee. He is survived by his wife, Jane, sons John and Jeffrey, two grandchildren, and a brother, the Rev. Robert L. Matheus, of Boone, IA.

Charlotte Alison Smith Quinn, historian, journalist and diplomat, died July 17 of drowning while on vacation in the Outer Banks, N.C.

Mrs. Quinn was born in New York City in 1934. She was a graduate of Bryn Mawr College, and later earned an MA and Ph.D. in history from the University of California at Los Angeles. She worked for three years as a reporter for *Life* magazine on national, international, and editorial affairs, and later served as chief of research for Time-Life Books' series on World War II and seafarers. She served as first secretary of the U.S. Embassy in Warsaw with the State Department from 1993-1995, where she worked primarily on Poland's membership in NATO, and later as deputy for Europe on the National Intelligence Council before retiring from government service in 1998. Mrs. Quinn was a prolific writer and at the time of her death she was preparing a book on the response of African Islamic communities to contemporary world pressures. Survivors include her husband, the Rev. Frederick Quinn of Chevy Chase, Md., a son, Christopher Quinn of Chicago, Ill., and a daughter Alison M. Quinn, a premedical student at the University of Maryland.

Next week...

Committee #25
— *An Insider's View* —

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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.

RECTOR, Grace Episcopal Church, Lapeer, MI. Grace is a friendly, pastoral-sized church recently renovated and in a growing community. We are a strong, active, cohesive parish looking for a priest to lead us in growth and spiritual guidance. Lapeer is a small city situated within one hour of most major cities, cultural centers and major colleges and universities of Michigan. Please send a letter of interest, resume and CDO profile to: **Search Committee, Grace Episcopal Church**, 735 W. Nepessing St., Lapeer, MI 48446.

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ALL SAINTS', ATLANTA, GA, seeks an associate rector. This priest will work closely with the rector to supervise clergy and other program staff in implementing the ministries of the parish. He or she will have direct responsibility for parish life programs, newcomer ministry and all groups associated with worship. The successful candidate will be an extrovert with an intuitive understanding of southern culture. While every applicant will be given full consideration, the position is ideal for someone seeking a second curacy with the hope of becoming rector of a large parish in the future. For a position description or to apply, please write to: **Bert Clark, Advisory Committee Chair, c/o All Saints' Episcopal Church, 634 W. Peachtree St., NW, Atlanta, GA 30308.** For more information about the parish go to www.allsaintsatlanta.org

ST. LUKE'S PARISH IN AUBURN is searching for a full-time youth minister with appropriate qualifications and experience to work with the teen members and prospects of the Episcopal and Lutheran communities in Auburn. Ample compensation will include benefits. For more information about this innovative ministry, please contact: **Fr. David Clemons** at St. Luke's at (530) 885-2316 or send resume with references to **124 Orange St., Auburn, CA 95603.** The FAX number is the same as the church number and the e-mail address is: stluke@pacbell.net

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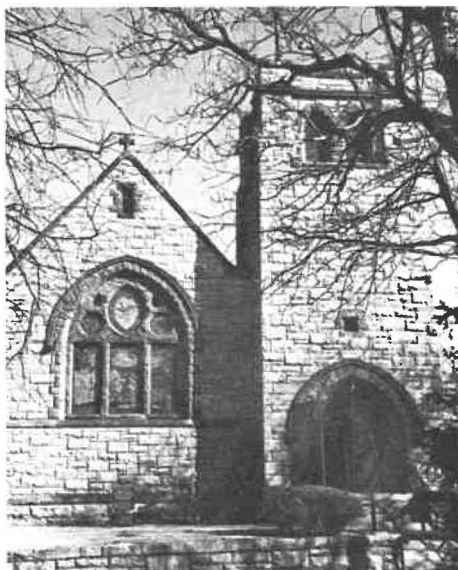
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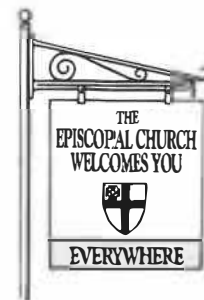
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