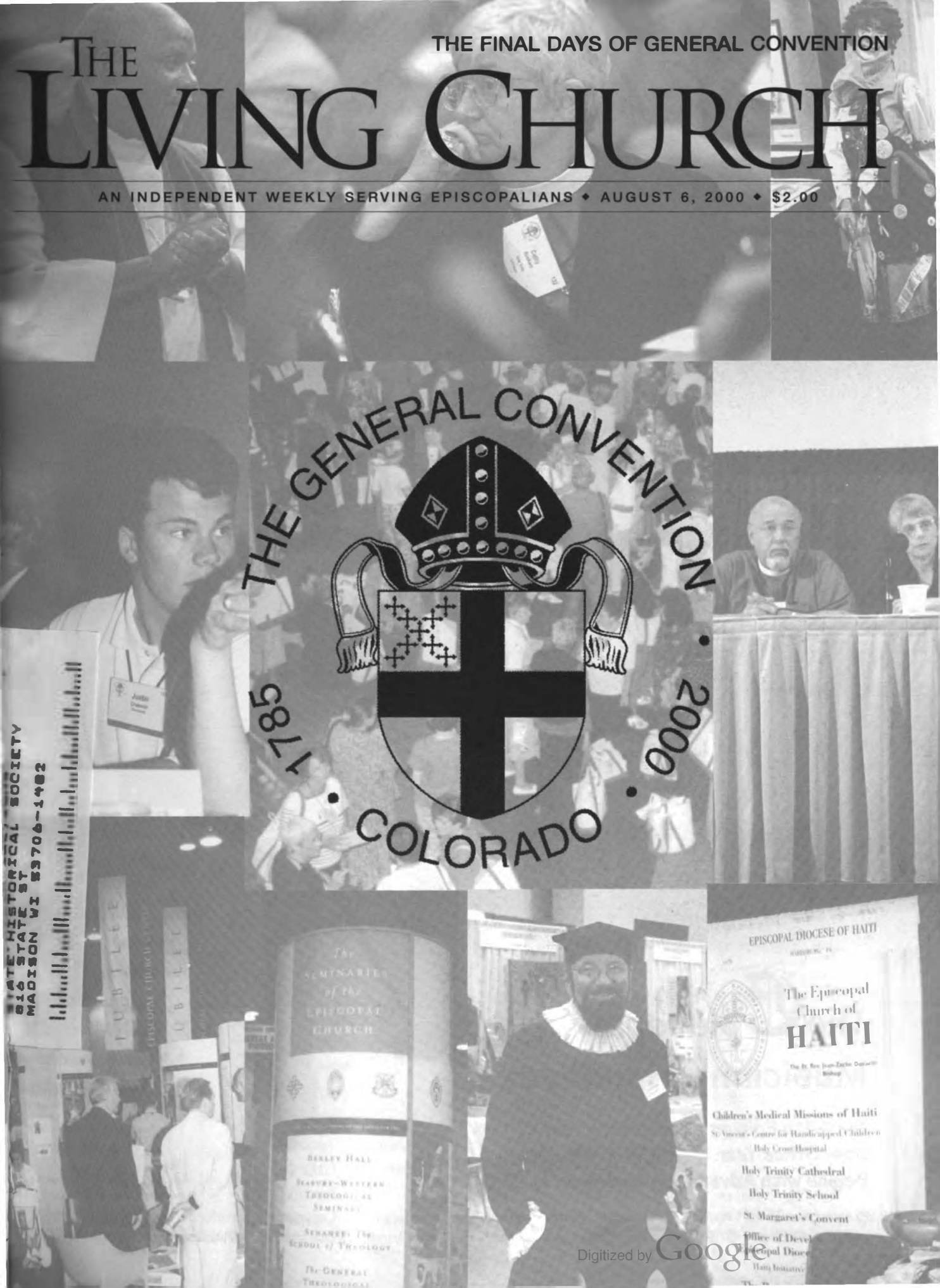


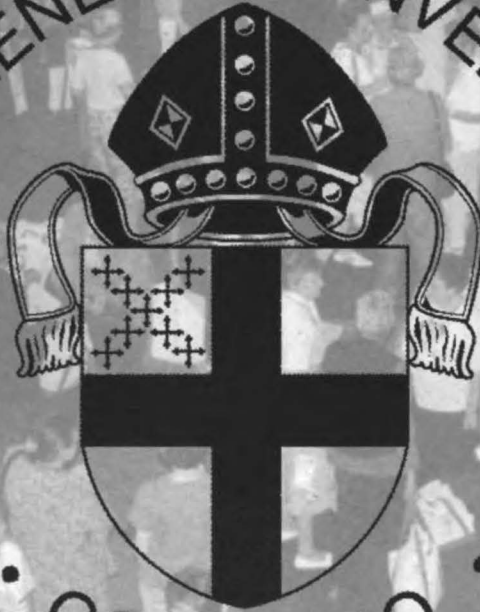
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The Most Rev. Robert Alexander Kennedy Runcie, 102nd Archbishop of Canterbury, died July 11 at the age of 78, after a long battle with cancer.

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Nobuo Toda — CS Geppo photo

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SUNDAY'S READINGS

Person to Person

'This is my Son, my Chosen; listen to him' (Luke 9:35b)

The Feast of the Transfiguration

Ex. 34:29-35; Psalm 99 or 99:5-9; 2 Pet. 1:13-21; Luke 9:28-36

It's wonderful that this oft-neglected great feast of the church falls this year on a Sunday so its significance can be enjoyed by many. As a prophetic foreshadowing of the Resurrection of Jesus and as sign of the fulfillment of all revelation, epiphanies and theophanies of the Old Covenant, there is no way to over-emphasize its depth of meaning. Above all, it is a celebration of that reality of God about which our culture is the least comfortable while needing it the most — that God is personal.

God has this habit of dealing with us through people. Many would consider this a nasty habit considering the sinful, clay-footed, earthenware nature of people. Many have always preferred the cleaner and neater methods of spiritual illumination through some golden tablets, a little yoga and incense, some pretty crystals and above all, whatever is inside me along with my inner child. Still, God has persisted to call and speak through folk like Moses and Elijah, signs of the law and the prophets of the Old Testament. Rather than giving us a beautifully written mythology God makes himself and his will known through people and thus shows himself to the

personal. He then caps it all off by giving to us his very presence and power through his incarnate Son, Jesus. In other words, the Lord does not allow us to play games with him by blessing our retreating into a safe and pleasantly lonely self-created shrine. Instead, he gets up front and personal with each of us.

The evidence of our having received this gift, this truth and relationship, is that we proclaim and worship God as King, the Holy One, as we read in Psalm 99. Just as the holy mount of the Transfiguration is the sign of God's final revelation through the presence and power of himself through Jesus, so it is the sign of our continuing relationship with the Lord by listening and responding to Jesus in prayer, Bible study, corporate worship, accountable relationships of marriage, covenant groups, prayer partners and spiritual directors. If we try to hide from the personal in our religion we will have created a false alternative to the living God. Only as we embrace Jesus and allow him to embrace us through the messy and often frustrating community of faith we call the church can we know and enjoy what the Transfiguration means.

Look It Up

Do a word study on "light" and the color white in the Bible and see how much more you understand about the Transfiguration.

Think About It

The Cursillo movement's "Fourth Day" reunions ask this question each week: "When in the last week did you feel closest to Christ?" That's a good question to ask ourselves each week as we prepare for our Holy Communion on Sundays.

Next Sunday

The Ninth Sunday after Pentecost (Proper 14)

Deut. 8:1-10; Psalm 34 or 34:1-8; Eph. 4:(25-29)30-5:2; John 6:37-51

Praying Alone & Together

By Travis Du Priest

Live as Francis Lived



TO LIVE AS FRANCIS LIVED: A Guide for Secular Franciscans. By Leonard Foley, Jovian Weigel and Patti Normile. St. Anthony Messenger. Pp. 209. \$10.95 paper.

Set up to be used throughout the year, *To Live as Francis Lived* introduces 52 major themes of St. Francis for us to reflect on and applied to our own lives. Also a useful way to learn about St. Francis and Third Order Franciscan life.

WINGS OF HEALING: On Faith for Daily Life. By J. Wilmer Gresham. Paraclete. Pp. 183. \$10.95, laminated.

Brief words of wisdom on a variety of subjects often by the author himself, the first dean of Grace Cathedral, San Francisco. Originally produced in 1927, remaining in print for 50 years, and now brought back for our edification by

Morehouse: "Whenever the rebirth of friendship happens the angels sing..."

WISDOM ROADS: Conversations with Remarkable Meditation Masters. By Lawrence G. Muller. Continuum. Pp. 192. \$19.95 paper.



Teachings on meditation from diverse communities of faith. Christian meditation masters represented are Roman Catholics: Fr. Laurence Freeman, a Benedictine living in London; Fr. Edward McCorkell of Holy Cross Abbey in Virginia, and Brother Wayne Teasdale, adjunct professor at DePaul University in Chicago. The format throughout is question and answer.

SIMPLER LIVING, COMPASSIONATE LIFE: A Christian Perspective with Henri Nouwen, Richard Foster, Cecile Andrews and Others. Compiled and edited by Michael Schut. Living the Good News. Pp. 296. \$14.95 paper.

An informative "Living the Good

News" book from Morehouse in cooperation with Earth Ministry which assists people in knowing God through God's creation. Thirty-some essays from authors such as Wendell Berry and Frederick Buechner. Topics such as time, money, lifestyles, economics and justice, community and the abundant life. Extensive study guide. A natural for discussion and study groups.

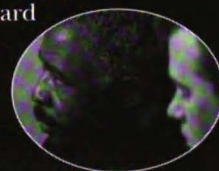
AFTER DEATH? Past Beliefs and Real Possibilities. By David L. Edwards. Continuum. Pp. 192. \$17.95 paper.

This one is by the retired provost of Southwark Cathedral and former sub-dean of Westminster Abbey in London. Fr. Edwards provides an interesting overview of changing attitudes toward death and life after death, offering elucidating commentaries on English prayer books between 1662 and 1980, whose Burial Offices included no Eucharist in which Christians could be reminded that Jesus himself died.

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Was It Jubilee? Reactions Are Mixed

The House of Bishops of the 1990s was a dramatic place, the stage where the conflicts of an Episcopal Church in the throes of major social and theological change were acted out with abandon.

The millennial edition of the House of Bishops on display at the 73rd General Convention in Denver July 5-14 was meant to be a new beginning. Heeding the call of Presiding Bishop Frank T. Griswold to make this convention a "jubilee experience" [TLC, July 23], the bishops sought to create a new identity for their house based on what they called "the broad and spacious center."

So did they pass muster? According to the Rt. Rev. Dorsey

Henderson, Bishop of Upper South Carolina, "Just barely."

They found a compromise on the most controversial question to come before them, whether to bless relationships between homosexual persons. They were unable to answer the question but were largely successful in avoiding a painful division by postponing a decision for three years.

However, on the last morning of the convention the old fractious spirit emerged in a tense debate about how to bring ordained women to the dioceses of Fort Worth, Quincy and San Joaquin. They joined the House of Deputies in approving a plan to send a compliance committee from the Executive Council into the three dioceses, after turning back a substitute resolution offered by the Rt. Rev. John Lipscomb, Bishop of Southwest Florida, which called for "non-adversarial conversation in the spirit of jubilee."

Even though the endnote was discour-

dant, many bishops acknowledged that overall there was a different mood in this House of Bishops. Its business was less hurried, more time was given to prayer and informal conversation, and there were fewer confrontations.

Most of the credit for this goes to their presiding officer. Bishop Griswold proved himself to be a remarkably creative parliamentarian who kept a firm hand on the bishops' deliberations. "I think we've had enough debate," the chair opined on numerous occasions, and the bishops seemed content to follow.

"We are not a divided house but a house only divided on certain questions," Bishop Griswold observed at a press briefing.

This was echoed by the Rt. Rev. Catherine Roskam, Bishop Suffragan of New York: "We are not of one mind, but we are of one heart."

In some of the legislation during the final week:

Ordination of Women

A deadline of Sept. 1, 2002, has been set for the three holdout dioceses to come into "full compliance" with Canon III.8.1, and their progress will be monitored by visits from a task force appointed by the Executive Council. The resolution singled out the dioceses of Fort Worth and Quincy for their "lack of progress."

The retired Bishop of Quincy, the Rt. Rev. Donald Parsons, warned that "a very great price would be paid for a very small victory." He said that the diocese might not survive, and he feared that its bishop, the Rt. Rev. Keith Ackerman, might end up in a coffin. "If an invasion occurs, the turmoil and stress might push us over the edge."

The bishops frequently referred to the Presiding Bishop's Jubilee proclamation in their debate, but they gave two very different interpretations.

For the liberal wing of the house, it was a matter of justice for women unable to be ordained or serve. The Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts, said with visible anger, "We have seen all the progress we are going to see from these three dioceses."

"We're asking the wrong party for



Jack Dempsey photo

Bishop Griswold at the July 9 Eucharist.

'We are not a divided house but a house only divided on certain questions.'

Bishop Griswold

Jubilee," said Bishop Roskam. She criticized the way that opposition to the ordination of women has been permitted as "an accepted theological position" in the Episcopal Church.

For the moderates, it was a matter of not constraining a bishop's conscience. "The Holy Spirit changes hearts; we should not force them," said the Bishop of Northern Indiana, the Rt. Rev. Ed Little. "Does the end justify the means? Is justice served by intimidation?" asked the Rt. Rev. Andrew Fairfield, Bishop of North Dakota. "This is the absolute antithesis of jubilee consciousness," said the Bishop of Central Florida, the Rt. Rev. John Howe.

Several bishops objected that the measure threatens the independence of the dioceses. "General Convention has no authority to compel a diocese to meet with one of its commissions," Bishop Howe said. "The diocese has every right to say no."

"I would not welcome a committee from the Executive Council coming to South Carolina to evaluate us on a theological position we hold in conscience," said its bishop, the Rt. Rev. Ed Salmon.

In the end, it came down to enforcing church law. "It's quite simple," said the Rt. Rev. Robert C. Johnson, retired Bishop of North Carolina. "I believe in obeying the canons of the church."

Human Sexuality

The bishops spent most of their July 13 sessions debating Resolution D039 [see box], which had been adopted by the deputies the previous afternoon. By a vote of 85 to 63, they turned back a proposal from the Rt. Rev. Clark Grew, Bishop of Ohio, to restore the controversial eighth resolve. It had called for the drafting of liturgical rites "to support relationships of mutuality and fidelity other than marriage," and was narrowly defeated by the lay deputies.



The Most Rev. Robert Runcie, Archbishop of Canterbury, 1980-91, dies at age 78 [p. 13]

The original resolution was the work of a special legislative committee appointed by the Presiding Bishop and the president of the House of Deputies. The question of same-sex relationships was its primary business, but the resolution opened the door for recognizing unmarried heterosexual couples as well.

"Try to read this through the eyes of heterosexual couples who will take this resolution for what it says," urged the Rt. Rev. Gordon Charlton, retired Bishop Suffragan of Texas. "It says that marriage is not required any more. This will do immeasurable harm to one of Christianity's greatest treasures."

But the bishops approved the

(Continued on next page)

Sexuality Resolution

The following is the text of resolution D039 approved by the General Convention:

Resolved, that the members of the 73rd General Convention intend for this Church to provide a safe and just structure in which all can utilize their gifts and creative energies for mission, and be it further

Resolved, we acknowledge that while the issues of human sexuality are not yet resolved, there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships, and be it further

Resolved, we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God, and be it further

Resolved, we denounce promiscuity, exploitation and abusiveness in the relationships of any of our members, and be it further

Resolved, this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement and pastoral care necessary to live faithfully by them, and be it further

Resolved, we acknowledge that some, acting in good conscience, who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position, and be it further

Resolved, that in continuity with previous actions of the General Convention of this Church, and in response to the call for dialogue by the Lambeth Conference, we affirm that those on various sides of controversial issues have a place in the Church, and we reaffirm the imperative to promote conversation between persons of differing experiences and perspectives, while acknowledging the Church's teaching on the sanctity of marriage.

The following eighth resolve was defeated in both houses:

Resolved, that desiring to support relationships of mutuality and fidelity other than marriage which mediate the grace of God, the 73rd General Convention directs the Standing Commission on Liturgy and Music to prepare for consideration by the 74th General Convention rites for inclusion in the *Book of Occasional Services* by means of which the Church may express that support.

Mixed Reactions from the House of Bishops

(Continued from previous page)

first seven resolves by a substantial majority, 119 to 19 with four abstentions. They argued that it was an honest compromise, recognizing that the church was not yet ready to give its liturgical stamp of approval to relationships outside marriage.

"There is not a bishop in this house who doesn't know where we will be 10 years from now. The issue is how we're going to get there and how we can keep this church together," said the Rt. Rev. William Swing, Bishop of California, who claimed that he had probably ordained more gays and lesbians than any other bishop.

Many bishops complained about those who have threatened to leave, should the Episcopal Church authorize same-sex blessings. "This threat is an indictment of our failure as leaders," the Rt. Rev. Stephen Charleston,

dean of the Episcopal Divinity School, said. "The issue is the moral leadership of this house."

He was referring to a handful of bishops who had publicly warned that schism was possible. Several Anglican provinces already have acted to consecrate two American bishops, the Rt. Rev. John Rodgers of Pittsburgh and the Rt. Rev. Charles Murphy of South Carolina, to minister to congregations ready to separate from the Episcopal Church because of its permissive policies.

The bishops later joined the deputies in calling for the Boy Scouts of America to stop discriminating against youth and leaders based on their sexual orientation.

"Would we be open to the Boy Scouts giving us direction on how to run the church?" asked the Rt. Rev.



David Zalubowski photo

The Rev. Kristina Coppinger of Lebanon, Mo., was among visitors to a booth to extend ministries to prisons, in the exhibit hall at General Convention.

Peter Beckwith, Bishop of Springfield. But others argued that the Episcopal Church has a responsibility to monitor the groups using its facilities.

The Budget

The bishops joined the deputies in approving a \$138 million budget for the next triennium. In order to balance it, however, the General Convention authorized a \$1.9 million withdrawal from unrestricted endowments. The shortfall was reported to be the result of a number of dioceses failing to pay their asking, which is based on 21 percent of their operating income.

"The impact of this is that some \$100,000 of annual investment income won't be available in the future," said Episcopal Church treasurer Stephen Duggan.

"If a parish had this kind of budget situation, I would be concerned about its future ministry," said Bishop Beckwith.

But several bishops said that it was a "leadership crisis" in their own

house, and called for greater efforts to ensure that each diocese pay its asking. "Let's find out which dioceses don't pay and the reason why, so that we can help them out," said the Rt. Rev. Robert Rowley, Bishop of Northwestern Pennsylvania.

"A quarter of the budget comes from endowment income, and this figure is increasing," said the Rt. Rev. Richard Shimfky, Bishop of El Camino Real.

But Bishop Salmon argued the case for supply-side economics. "Ten percent of a lot is more than 20 percent of a little," he said, defending his diocese's policy of reducing congregational assessments.

Increased funding went to the black colleges affiliated with the Episcopal Church and the Indigenous Theological Training Institute for Native American ministry. The biggest loser was the Standing Commission on Liturgy and Music, which had its original request reduced 90 percent to \$75,000, crippling its prayer book revision efforts.

(The Rev.) Jeffrey Steenson

'Would we be open to the Boy Scouts giving us direction on how to run the church?'

Bishop Beckwith

Goal Set to Double Church Membership

The second week of General Convention — a blur of activity

Perhaps Winston Churchill said it best when he uttered, "Those who like laws and sausages shouldn't watch them being made." The remark could have been applied to the 73rd General Convention, which closed its 10-day run July 14 at the Colorado Convention Center in Denver.

The second week of General Convention was a marathon and a blur of committee meetings, hearings, resolutions, floor debates, press conferences, and banquets, not to mention the hoedown of Western hospitality at Colorado Night.

Deputies and bishops put in 15-hour days, but left Denver with a 20/20 vision for the future that commits the church to doubling its membership in 20 years and exploring new possibilities of common mission with the Evangelical Lutheran Church in America (ELCA).

The decision to enter into full communion with the ELCA was applauded when that body's Presiding Bishop, the Rev. H. George Anderson, was welcomed by Bishop Griswold at the Eucharist.

The battle against racism will continue for another nine years with the added provision that anti-racism training be required of the church's clerical and lay leadership. Hate crimes were condemned as was domestic violence. The church was encouraged to develop programs to combat infanticide, suicide, and the sexual exploitation of children.

In wrestling to find a *via media* regarding sexuality issues, the deputies called for a dialogue with the Boy Scouts and dropped the idea of "local option," although it was generally accepted that *de facto* local option exists.

The bishops sat in the visitors' gallery when the House of Deputies debated the central sexuality resolution: to direct the Standing Commission on Liturgy and Music to prepare rites to support relationships of mutuality and fidelity other than marriage. It did not pass.

What was left was a resolution with seven resolves which are being interpreted variously as either "acknowledging" or "affirming" the presence of people living in our parishes who are in "other life-long committed relationships."

Budget requests for the next three years totaled \$144 million, but the requirement that convention pass a balanced budget reduced it to \$138 million, which represents an increase of \$24 million over the previous triennium budget of \$114 million.

Of the 107 dioceses represented at the General Convention, there are three which still do not ordain women to the priesthood. The deputies voted overwhelming by orders to censure the three non-compliant dioceses (Fort Worth, Quincy and San Joaquin) and set a two-year limit on resolving the issue.

From flyers being handed out at the convention entrance to visiting African bishops, the plight of Christians under severe persecution in Muslim coun-



David Zalubowski photo

Deputies hold hands and sing during a break in deliberations.

tries such as the Sudan was brought to deputies and bishops. Convention responded with a strong resolution condemning the genocide, urging Episcopalians to give generously to enable the people of the Sudan to rebuild their lives and asking the U.S. Government to work for peace in the Sudan.

On Friday afternoon, July 14, the House of Deputies ran out of work and awaited final resolutions from the House of Bishops. The vacuum was quickly filled with testimonials of appreciation to everyone from the Colorado volunteers to retiring president Pamela Chinnis, who then passed on the presidential gavel and the keys to the General Convention office to the incoming president, the Very Rev. George Werner of Pittsburgh.

Presiding Bishop Frank T. Griswold joined Mrs. Chinnis at the podium, and thanked the two houses for a "graceful convention, which will be a gift to our whole church." He offered a prayer for the church, pronounced the benediction and declared, "Go in peace to love and serve the Lord and proclaim the year of the Lord's jubilee."

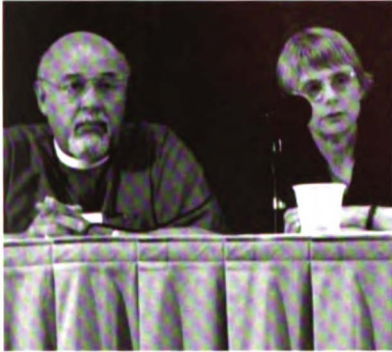
To which the convention replied, "Thanks be to God."

(The Rev.) Bob Libby

'Called to Listen Hard'

Committee #25 Members Talk About the Challenge They Faced

Committee #25 had a unique task at the 73rd General Convention in Denver. This band of clergy, lay persons and bishops were to deal with the "sex resolutions" before General Convention. In particular, they dealt with the Report of the Standing Commission on Liturgy and Music prepared in response to Resolution C003s of the 72nd General Convention.



Patricia Nakamura photo

Bishop Williams and Ms. Snow at the press conference.

With carefully written essays and the admission that the debate will continue, the commission recommended the "local option" in which "each diocese ... shall determine the resolution of issues related to same-sex relationships." The committee's eight-part resolution [see p.7]

described "fidelity, monogamy, mutual affection and respect ... communication and holy love" as the standards for couples "living in marriage" and couples "living in other life-long committed relationships," and asked the church to provide for all such "prayerful support, encouragement and pastoral care." The resolution denounced "promiscuity, exploitation and abusiveness" and affirmed "that those on various sides of controversial issues have a place in the Church."

But the eighth resolve in the document struck sparks, directing Liturgy and Music "to prepare ... rites for inclusion in the *Book of Occasional Services* ... to support relationships of mutuality and fidelity other than marriage ..."

At the press conference following the release of this document, the Committee #25 chairs, Deputy Rebecca Snow of Alaska and Bishop Suffragan Arthur Williams of Ohio, discussed the evolution of the document.

The committee, Ms. Snow said, had a balance of clerical and lay deputies, and of opinions. "When a topic has been discussed for 20-some years, it's hard to come up with anything new." Nevertheless, "in Jubilee we are called to listen hard to one another."

"Our points of view were modified along the way ... in five hours of hearings," Bishop Williams said. He said 700 people had attended the last hearing. "More spoke from experiences."

Although the committee's approval of the resolution was only partial, Ms. Snow said there was no disagreement on presenting the complete resolution to convention. There was "not much support for leaving it up to bishops," as Liturgy and Music's resolution suggested, but Ms. Snow defended the commission. "They did as they were asked; they 'studied further,'" she said.

One of the three bishops who voted against the eighth resolve was the Rt. Rev. John Howe, Bishop of Central Florida. But he described the experience of working on the committee as "very stretching. I was astonished at the amount of consensus." The hearings, he said, were "passionate" but respectful. "There was a lot of laughter, and deep listening."

The Rev. Barnum McCarty of Florida was the only one of the six deputies who voted against the eighth resolve. "We still don't know enough about sexuality," he said. "Those who are doing it [blessing non-marital unions] will keep doing it. I think an official rite is untimely and unnecessary." With time, he said, will come consensus.

He would not have chosen to serve on the committee, he said, "but I was honored to be chosen. Every person was awe-stricken by the task. One session was just to let our hair down with each other, get barriers out of the way. We proceeded with trust and respect."

"I learned that the center of the church is not where we're told it is," said the Very Rev. Michael Barlowe, dean of St. Paul's Cathedral, Des Moines, Iowa. Committee #25, he said, was "a cross section of the church, one of the best committees I've served on."

Witnesses included "clergy, mothers, straight supporters of gay people. It was compelling; we heard people's concerns, not issues. And we are a pastoral church ... To the younger clergy, this isn't an issue, it's their friends."

The committee did much "careful listening. We were committed, and we allowed room for the Holy Spirit." And referring to the fear that the questions addressed would split the Episcopal Church, Dean Barlowe said, "If slavery didn't split us this shouldn't split us."

Patricia Nakamura

Stories from Africa

Some of the people attending General Convention took part in a program titled "The Church in Africa," a presentation of the Africa team program ministry.

The Rev. Canon J. Patrick Mauney, director of Anglican and Global Relations and convenor of the African Staff Team at the Episcopal Church Center, introduced visiting bishops and others from Liberia and the Sudan.

The Rev. Marc Nikkel, long-time missionary in the Sudan from Southwestern Virginia, spoke to the group. Fr. Nikkel, who is suffering from terminal cancer, told the standing-room-only audience of the people in his village who, upon his return from a trip, led him into his mud hut and told him how they had laid hands on his bed and prayed that he would return to them.

The people in Fr. Nikkel's village laid hands on his bed and prayed he would return to them.

He held up the cross he wore. It was made from the fuel tank of a wrecked MIG jet, a jet similar to those which he said bomb village churches on Sunday mornings. The cross, he demonstrated, is made of the images of four MIG jets crashing head-on to form the cross. It depicts, he said, how the point of destruction becomes the point of salvation.

The Rt. Rev. Edward W. Neufville, Bishop of Liberia, spoke of his diocese's struggle to recover from the civil war that tore apart his country from 1989 to 1997. He said refugees are beginning to return home to a destroyed or extensively damaged infrastructure. While the people work to rebuild and reconstruct their lives, Bishop Neufville said, the churches — makeshift structures — are filled to capacity. He said children are "ambitious for school." They sit on blocks, he said, straining to see the chalkboard — they have no books.

Canon Mauney noted that almost one-third of all Anglican provinces are located on the continent of Africa.

Judi Amey

Church Growth Plan Includes Census

And there went out a decree from General Convention that all the church should be counted. This census was mandated when the Most Rev. Frank Griswold was Presiding Bishop and Pamela Chinnis was president of the House of Deputies and the Very Rev. George Werner was president-elect.

The resolution to conduct a census came from the Standing Committee on the State of the Church and relates directly to the 20/20 evangelism efforts endorsed by the 73rd General Convention in Denver to double the church's membership by 2020.

In planning evangelism strategy, it was discovered that "No comprehensive study on the membership of the Episcopal Church exists." The census will provide more than an audited total of baptized members and will include not only an ethnic and racial profile, but also such items as age and economic distribution.

(The Rev.) Bob Libby



Jack Dempsey photo

Bishop Chiwanga, after his sermon during the principal service of General Convention.

Bishop Chiwanga Will Lead Economic Development

The Rt. Rev. Simon Chiwanga, Bishop of Mpwapwa, Tanzania, has accepted the chairmanship of the newly formed Five Talents Ministry. Bishop Chiwanga, chair of the Anglican Consultative Council and the preacher at the July 9 General Convention Eucharist and United Thank Offering In-gathering [TLC, July 30], commended the ministry of Five Talents as a significant way for "people who have a burden for the poor," to combat poverty at the grassroots level, so that "our brothers and sisters can move through poverty and dependency to dignity and self-reliance." Bishop Chiwanga spoke in Denver at a reception sponsored by the Colorado Episcopal Foundation.

Five Talents International is a "micro-credit" economic development program which was formed in response to the Lambeth Conference's call for programs to combat poverty in the developing world.

A resolution supporting micro-enterprise development was affirmed by convention. According to Craig Cole, Five Talents' executive director, three pilot projects are planned for the Philippines, Uganda and Honduras.

(The Rev.) Bob Libby

Many Speak Out for Provinces

The Legislative Committee on Structure at General Convention heard from 19 speakers in favor of providing funding for provinces. In a meeting on July 7, there were no speakers present to support dissolution of provinces. In all 70-75 spectators and speakers overflowed from the committee's hearing room.

Advocates backed the Executive Council's approval of \$600,000 to support either the paying of provincial coordinators (often a volunteer job or add-on duty for diocesan staff) or some other means to coordinate mission and ministry within individual provinces.

The Rt. Rev. J. Clark Grew, Bishop of Ohio, said that in Province 5, comprised of mostly small Midwest dioceses, the provincial structure allows the dioceses to pool their resources.

Joel Novey, from the Diocese of New York, called provinces "the safety net of this church."

Beth Panilaitis, a youth delegate from Province 1, said that attending provincial youth gatherings are "a good thing to open youths' eyes to see what the whole church is about."

During the question and answer period for the committee, the Rev. Canon Gene Robinson, who serves both the Diocese of New Hampshire and Province 1, responding to a number of questions, made clear that the distribution of funds would come through Sonia Francis's office at the Episcopal Church Center. He said many provinces are prepared to fund dollars in addition to the \$600,000 proposed by the Executive Council, some "more than dollar for dollar." His suggestion is to allow provinces to negotiate for distribution of funds according to need, rather than splitting the money evenly among Provinces 1-8. Then, he said, provinces would have "accountability to one another."

At a committee discussion meeting Saturday morning, members rephrased the resolution to fund assistance to provinces, in part, "... to further empower mutual partnership in mission and ministry by approving \$200,000 for each of the next three years to assist the provinces in funding provincial program coordinator or program coordination."

Judi Amey



Judi Amey photo
Jorge Solis
of West Texas,
a youth
representative
from Province 7,
addresses
the structure
committee.

Three More Years of Trial Use

Resolution A063, concerning the Revised Common Lectionary, was one of a number that was dealt with speedily on July 14, the final day of the 73rd General Convention in Denver.

The House of Bishops resolved, and the House of Deputies concurred, that "the readings and psalms of the Revised Common Lectionary ... be authorized for continued trial use during the 2001-2003 triennium." A series of small substitutions and additions were made to the document presented by the Standing Commission on Liturgy and Music.

To provide feedback on the RCL for the next convention, the house resolved that bishops ... "designate several congregations ... to use the Sunday readings in Cycle A ... to enhance the effectiveness of trial use" and the commission "develop a simple form to enable dioceses to ... [report] the results of this trial use."

Presumably the commission will prepare the information on congregational usage for discussion in 2003 at the Minneapolis convention, where it is expected the document will be presented again for adoption.

Officers and Executive Council Members Elected

General Convention's House of Deputies has a new vice president, and the church's Executive Council has nine new members.

During the 73rd General Convention, at the Colorado Convention Center in Denver, Vincent C. Currie, Jr., of the Diocese of the Central Gulf Coast was elected vice president. He has been a deputy to every General Convention since 1976, and served on the Executive Council's Program, Budget and Finance

Committee as well as the board of trustees of the Church Pension Fund.

Elected to the Executive Council in the lay order for six-year terms were: Louie Crew, Newark; Frank Oberly, Oklahoma; Russell Palmore, Virginia; Dianne Pollard, New York; Rebecca Snow, Alaska, and Sara Harte, Los Angeles.

Elected in the clerical order for six-year terms were the Rev. Cynthia Black of Western Michigan, and the

Rev. Anthony Guillen of Los Angeles. The Rev. David Chee of Los Angeles was elected to an unexpired three-year term.

General Convention also elects the trustees of the General Theological Seminary. Elected were: Marge Christie, Newark; Robert Wright, North Carolina; the Rev. Deena Galantowicz, Florida; and the Rev. Fred Williams, New York. All were elected to three-year terms.

Lord Runcie Dies

The 102nd Archbishop of Canterbury worked for church unity

The Most Rev. Robert Alexander Kennedy Runcie, former Archbishop of Canterbury, died July 11 at his home in St. Albans, Hertfordshire, England. Archbishop Runcie, who had battled cancer for a number of years, died peacefully. He was 78.

As Archbishop of Canterbury from 1980 to 1991, Lord Runcie was well respected throughout the Anglican Communion. He initiated the historic visit of Pope John Paul II to Canterbury Cathedral in 1982.

Anglican leaders from throughout the world quickly commented on Archbishop Runcie's life and work.

"Robert's graciousness of character won him friends and admirers all over the Anglican Communion," said the Most Rev. George L. Carey, current Archbishop of Canterbury. "He gave a high priority to the unity of the Church of England and to the role of the Archbishop of Canterbury in our worldwide Communion. That inheritance has been a great one on which to build ... (he) will also be remembered for his deep Christian faith and the delightful sense of humor which was rarely absent from his faith and life."

The Most Rev. Frank T. Griswold, Presiding Bishop, said Archbishop Runcie "was an important presence in deepening the Anglican relationship with the Roman Catholic Church, particularly through his invitation to Pope John Paul in 1982 to visit Canterbury ... He was wise, irenic and possessed of a wonderful wry wit."

"(A) leader devoted to the cause of Christian unity, especially with our Orthodox and Roman Catholic brothers and sisters," is how the Rt. Rev. Simon Chiwanga of Tanzania, chairman of the Anglican Consultative Council, described Archbishop Runcie. He praised the archbishop's ability to "stand firm" in his beliefs and convictions even when under pressure.

"He was a great archbishop of courageous statesmanship, who held the church together during a difficult time," said the Very Rev. John Simpson, dean of Canterbury. "He was much loved in the diocese. He was always at Cricket Week in Canterbury; (and) he frequently visited parishes..."

Lord Runcie, created a life peer in 1991, served in the Scots Guards during World War II. He was a graduate of Brasenose College, Oxford. Ordained in 1951, Archbishop Runcie held mostly academic positions before his consecration as Bishop of St. Albans in 1970. He chaired the Anglican-Orthodox Joint Doctrinal Commission, 1973-80.

His wife, Rosalind, his children, James and Rebecca, and four grandchildren survive him. A funeral service at St. Albans was planned for July 22. A memorial service will be held at Westminster Abbey at a later date.

Compiled from BBC, Anglican Communion News Service and Episcopal News Service reports



Cecil Pearce photo



RNS photo



Top: Archbishop Runcie with Terry Waite and Presiding Bishop John Allin (1981).

Middle: At Vatican City with Pope John Paul II (1989).

Left: Greeting a child at Good Samaritan Church, San Francisco (1981).

Roger Richard photo

Gen. Colin Powell Talks About 'Facing Enemies'

Drowned in sound, awash in paisley-patterned light, 1,400 young people from dioceses across the country celebrated their youth, the Anglican Church, and especially, Jesus Christ. After a week at Y2K4JC on "The Mountain of the Lord," they were ready to go home, or to go out into the wide world and change it for the better.

On the final morning, July 12, they gathered in the auditorium of the

later in life when his father was again senior warden of St. Margaret's, and he, a grown man, called from another state to say that he had just been elected senior warden of his own St. Margaret's.

"I took strength for later life — advisor to presidents, in wars, in combat. The source of strength you now have. Witness it," he challenged them, "as you treat others, as you raise your own children. Now I see it in my grown children, in the grands."

The general spoke of his work for the children he sees in this country "who are not on the path of success." When he's asked what credentials he has for working with children, he answers he's spent 35 years working with young soldiers, preparing them for combat he hoped they'd never face.

"But other children are facing enemies just as deadly," he said, listing drugs, violence, the influence of TV. "So I sit on the boards of many organizations for youth, especially the Boys' and Girls' Clubs." And he has created America's Promise, to fill what he considers the five most basic needs of today's young people:

"The presence of responsible, loving adults as role models" — Big Brothers and Big Sisters.

"Safe places to learn and grow — the whole community. "When I was growing up, I had aunts in every other tenement. They hung out the window every day, all day. The speed of the Internet is nothing compared to the speed of the aunt net in South Bronx!"

"Kids getting a healthy start" — basic health care.

"Acquiring marketable skills" — computers, other technology, in YWCAs, schools, where families can't afford home computers.

"Apprenticeships, corporate partnerships — They'll be your customers, your employees, or your tax dollars will keep them in the jails."

Finally, "kids giving back, service ... In Maryland, you don't graduate from high school without 75 hours of community service."

Given a few minutes to question their famous guest, the teens did not let him off easily. "When are you going to run for president?" asked the first. The general explained his pondering and family caucuses before the last election. "I remembered my obligation to the woman who married me when I was a lieutenant, not a general," he said, speaking of his wife's troubles with depression. The "kitchen table decision" was to find other ways to serve the country.

"Was God with you all through Desert Storm?" "Always," the general said. "My faith is private, personal. But he was always there."

Asked what it was like being a general, he replied that it was "kinda like being a bishop."

In the midst of good-byes, a few Y2Kers talked about their experiences. Virginia Howe, a 12-year-old from Flower Mound, Texas, said it had been "exciting ... [I feel] closer to God." Would she try to meet the general's goal of service in her own town? "I'm all busy ... I'll try to cut back on TV."

Melissa Bixler came from Pittsburgh. She attended the 1997 General Convention, "feeling like I was the only youth. I thought, next time I'm going to bring a bunch!" And she did: the Rock the World Youth Mission Alliance, whose Rumors of Hope teen "spiritual support team ... did worship all around the convention center and managed to get kicked out of a few places." The legislative team ... spoke to hundreds of adults ... They spoke loud, submitted legislation, and were heard."

Patricia Nakamura



Patricia Nakamura photo

Some of the participants at Y2K4JC in Boulder, Colo.

University of Colorado in Boulder to listen to Gen. Colin Powell, U.S. Army, retired. A cradle Episcopalian, he spoke of his childhood on "Banana Kelly Street" in South Bronx. He said his parents had taught him that the fact that he was poor and black was the country's problem, not his; it set no limits on him.

It was only after retiring in 1993, he said, "that I began thinking about my life." In the course of working on his autobiography, after his co-author had led him through the Desert Storm experiences, "I began to talk about St. Margaret's, in the South Bronx." He hadn't realized when he was young how important the church would be to him — and the implied "just like you" was not missed by his audience. "My father was the senior warden; my mother was the head of the altar guild. I became an acolyte; sometimes I acted as subdeacon, and they let me chant the epistle." He recalled an especially proud moment

Philadelphia Cathedral Closes Temporarily

The Diocese of Pennsylvania's Cathedral Church of Our Saviour in Philadelphia was forced to close July 17 because of severe structural weaknesses in the nave floor.

The Very Rev. Richard S. Giles, dean of the cathedral said, "The decision to close the worship space immediately was taken by the cathedral chapter following a recommendation from our architect ... that the space not be used for assembly purposes, and also legal advice."

The cause of the problem is the deteriorating condition of the structure supporting the nave floor. Although the consultant engineers observed no failure of the existing structural system, their calculations indicated that the floor is under structured for its present use as an assembly space.

This report represents a second opinion following an initial survey and is based on information gleaned from five investigative openings made in the ceiling of the undercroft beneath.

"As a result of the second opinion," Dean Giles said, "the cathedral has acted boldly and forthrightly, as a matter of safety to people who worship, meet and visit the cathedral to close until the appropriate repairs are made to the floor structure. We see this



Cathedral Church of Our Saviour, Philadelphia

grave situation as an opportunity not only to ensure public safety, but also as the initial phase of major renovations ... to build up the cathedral's position as a focal point of worship and gathering for all people in the diocese ... and the greater Philadelphia area." He added, "For the time being, Sunday worship will continue in Cathedral House next door, with other major events switched to alternative venues."

Six Nominees in Massachusetts

The Diocese of Massachusetts has announced a slate of six candidates for election of a second bishop suffragan.

The candidates submitted by the nominating committee are: the Rev. Roy F. Cederholm, rector of Christ Church, Needham, Mass.; the Rev. Bruce A. Freeman, rector of Epiphany, San Carlos, Calif.; the Rev. Robert J. O'Neill, rector of Epiphany, Winchester, Mass.; the Rev. Margaret R. Rose,

rector of St. Dunstan's, Atlanta, Ga.; the Rev. Canon Joseph Y. Seville, canon to the ordinary and ecumenical officer for the Diocese of Central Pennsylvania; and the Rev. Lydia Agnew Speller, rector of St. Mark's, St. Louis, Mo.

The election is scheduled for the diocese's annual convention Nov. 3-4 in Boston. Consecration, assuming consents, is planned for April 2001.

UBE Convention Draws Hundreds to New Jersey

The Diocese of New Jersey welcomed the national convention of the Union of Black Episcopalians, June 26-30. Monmouth University in Long Branch was the temporary home to the nearly 500 national delegates. More than half of the country's 50 states were represented at the convention, which featured daily business meetings, workshops, and Eucharists, around the theme "The Work We Are Sent to Do, and The Courage to See It Through."

The opening Eucharist at the Great Auditorium in Ocean Grove was highlighted by musical presentation which ranged from traditional and lively favorites to a capella melodies presented by a combined diocesan choir. The altar was flanked on one side by the Rt. Rev. David Joslin, Assisting Bishop of New Jersey, and seven black bishops from dioceses throughout the United States. The celebrant was national UBE president the Rev. Sandye Wilson, rector of Gethsemane Church, Minneapolis.

The preacher for Monday's opening Eucharist was the Rt. Rev. Wendell Gibbs, Bishop Coadjutor of Michigan.

Concurrent with the national UBE convention was a similar event for the youth.

BRIEFLY ...

As announced at General Convention, "Episcopal Relief and Development" is the new name for the organization known for 60 years as the Presiding Bishop's Fund for World Relief. "The new name describes our mission more clearly," explained Sandra Swan, executive director of the fund. Recent works of the fund include a \$100,000 grant for flood relief efforts in Mozambique, and the planting of 100 shade and fruit trees in the Faith, Hope and Joy village in San Pedro Sula, Honduras.

Denver 2000

A Retrospective

By Deborah Yetter

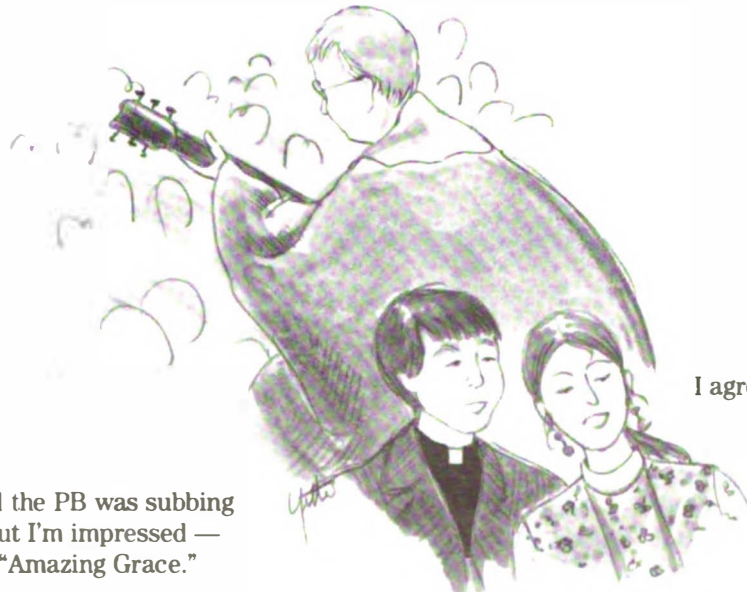


It was a bad stew to begin with. Then someone added **salt**.



Rex and the bishop eyed one another with suspicion.

I always thought Episcopalians were a really dull, stuffy lot ... but all they do is talk about sex. Who knew?



I agree, but the bridge needs work.

I must admit, when I heard the PB was subbing - Judy I was skeptical. But I'm impressed — knows all the words to “Amazing Grace.”

'He asked me for some socks'

'If we here in Denver for this convention are one-tenth of who we claim to be, the population of Denver should miss us when we loavo.'

— *Capt. Steve Brightwell, Church Army*



As usual, the best stories of General Convention are the ones which don't take place in the convention center. In Denver, Capt. Steve Brightwell, of the Church Army, was a major player in one of those stories which happened a few blocks from the Colorado Convention Center, the site of the 73rd General Convention.

On July 4, a brutally hot day, the day before the official opening of convention, Capt. Brightwell was walking from the convention site shortly after noon when he came across three men sitting along the sidewalk.

"They were drinking their pints," he recalled. "They had them stashed in the grates by the sidewalk.

"One of them asked me for a cigarette. I don't smoke. I kept walking and he asked me for some money. I told him I've been 24 years sober and as a matter of policy I don't give alcoholics cash on the street. Right there everything changed. He quit giving me his line and he shared his need with me."

Capt. Brightwell asked the man what he needed.

"He asked me for some socks," the evangelist said.

"I was struck by his need. I leaned against a parked car and took my socks off. A few Episcopalians with name tags drifted by. I put my shoes back on and I could tell immediately how much we need socks. Right away I missed my socks."

The story would have been rewarding enough if it had ended there, but it didn't.

"As I stood up, the guy stands up, grabs my hand and asked, 'How about a quick one?' He looked me in the eye and I realized he wanted me to pray for him. It's street language."

Capt. Brightwell moved quickly. Before he could ask the man his name, the man already gave it to him.

"I laid my hand on his shoulder and began to pray," the captain recalled. "There's no question the Holy Spirit came upon him. And me.

"After we finished he made some sort of comment like 'that was powerful,' and said 'come with me'."

The man took Capt. Brightwell back to his two companions, who were still asking other Episcopalians who passed by for cigarettes. He told the others how his new friend had been sober for 24 years.

"One of them asked how I did it," Capt. Brightwell said. "I told him I had found a group of people so honest I couldn't leave them."

While the men talked, one of them got into an argument, then nearly into a fight, with a man who was parking his car.

"I asked them questions — how much they drank, how much they eat," Capt. Brightwell said. 'Charles' told me if they get a good meal it would last two days.

"We talked a while and laughed a lot. They were some of the most interesting people I've met."

At that point, Capt. Brightwell had to leave to attend, ironically, an evangelism gathering. Two of the men asked to tag along with him. He bought them lunch at a fast food establishment ("They ordered a mountain of food") before he left them. Nearly across the street was an athletic shoe store, open on the Independence Day holiday. Much to his delight, he found a two-for-one sale on athletic socks, took them back to the fast food restaurant and gave them to the men. All three took the socks out to bustling 16th Street, sat on the curb and put on the new socks.

"I know I had lunch with Jesus that day," Capt. Brightwell said. "I don't know what those guys got out of it, but I felt the love of Jesus that day — probably as powerfully as I have in my life."

The Church Army captain looked for his new friends again during the duration of convention, but didn't see them. It was evident he would not forget them.

"If we here in Denver for this convention are one-tenth of who we claim to be, the population of Denver should miss us when we leave," he said.

"This was God's gift to me."

David Kallala, executive editor

Did You Know...

Paramedics made 25 runs to the Colorado Convention Center during the principal service of General Convention.

Quote of the Week

The Rev. Canon Michael Green, English evangelist, on evangelism: "We are not fishers of men, we are keepers of aquariums — very old aquariums."

Still Together

Trying to summarize the 73rd General Convention in Denver is a frustrating exercise. Talk to 10 persons who participated in the convention and you might get 10 different responses. It all depends upon one's perspective.

As expected, the sexuality resolutions dominated the conversations, publicity and legislative sessions, upstaging even the historic resolution to achieve full communion with the Evangelical Lutheran Church in America [TLC, July 30]. Like the 72nd General Convention, in 1997, this one came close to adopting a resolution that would provide for a liturgical rite for the blessing of committed same-sex relationships. It was narrowly defeated by the House of Deputies and a similar resolution lost by a greater margin in the House of Bishops.

The defeat of the same-sex legislation does not, of course, mean the matter will be forgotten. It will be back on the legislative calendar in 2003 when the 74th General Convention gathers in Minneapolis in a diocese in which same-sex blessings already are taking place. In the meantime, such services, which are still unauthorized, will continue to be held in dioceses which refuse to wait for the church to decide the matter.

The fracture of the Episcopal Church, predicted by many to take place during the Denver convention, did not happen, largely because of the efforts of Presiding Bishop Frank T. Griswold, who has urged the church to remain in conversation about key issues. Another major reason was the influence of the House of Bishops. Many of its members have been stressing for months that such a volatile issue as whether to bless same-sex relationships cannot be decided legislatively.

So the church is still together, apparently at least for three years. Our hope is that during this triennium our people will continue to pray, study, and, yes, converse, about this important issue. And while that takes place, we are hopeful that some serious theology is injected into the process, rather than using experience as our principal tool.

Intolerant Stance

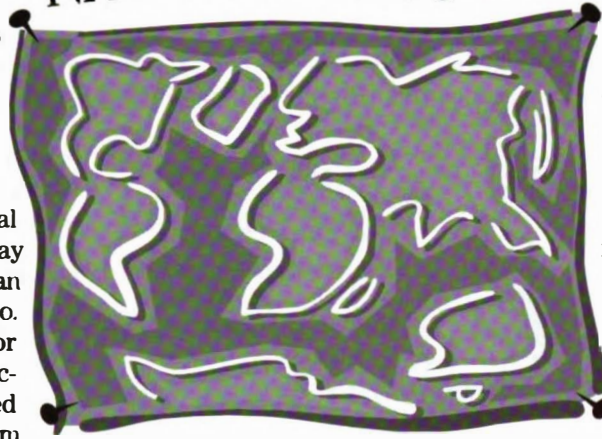
It is ironic that a General Convention which made strides toward an even more inclusive Episcopal Church took steps to force three of its dioceses to be more in conformity. At the 73rd General Convention in Denver, a resolution was adopted which calls for the creation of a task force to move into the dioceses of Fort Worth, Quincy and San Joaquin to make mandatory the ordination of women in every diocese. The three dioceses, the last in the church in which women are not ordained to the priesthood, continue to hold theological positions which are valid in nearly every province of the Anglican Communion, but most of convention felt they were not moving fast enough. Therefore, by September 2002, before the next General Convention meets in Minneapolis, they will have to comply with the terms of the resolution. The three dioceses, hardly the most influential or the largest in the church, appeared to be making strides toward the wishes of convention, but their deliberate pace was not to the convention's liking. Whatever became of Anglican tolerance?



Presiding Bishop Frank T. Griswold

The fracture of the
Episcopal Church
predicted by many
did not happen.

NATIONS FORGOTTEN



By Tad de Bordenave

At long last the church has reached a time of great missions expansion. Long-standing missions programs are expanding and new ones are appearing. Let me list just a few.

The New Wineskins for Global Missions Conference [TLC, May 28] drew around 900 people, an increase from 700 three years ago. The Episcopal Partnership for Global Missions now officially recognizes our missions-related organizations and brings them together for cooperation, clout and new ventures.

Agencies, dioceses and parishes are sending out record numbers for short-term trips every summer. Contacts with bishops and clergy in overseas dioceses are resulting in two-way exchanges that enlarge the view of God's church for both ends of these relationships.

With all this, how can there be a "But," which we sense is hovering just ahead in this article? Because with all of this new missions energy we continue to leave gaping holes in missions — in the great commission itself, for 20 percent of the world's population, over an enormous land mass of the globe, and with a festering sore of disobedience.

The church has hardly any missions activities among 20 percent of the world today. We continue to neglect the 1.5 billion people who have not yet heard the gospel for the first time. We are leaving almost totally unevangelized the area running from western Morocco to western China. We delete from the great commission any compelling reference to those at the ends of the earth.

One reason we omit such a huge segment — and not the only one to be sure — is the spin we give to what missions is accomplishing. The problem is not the missions activities themselves. May they continue and ever see more growth. The problem is when our satisfaction with what we are doing obscures what we neglect.

Here are several ways this happens — not the only ones but certainly prominent ones:

1. Short-term trips take participants to places like Costa Rica, or Tanzania, or France, or Hungary. The trips often give the participants their first cross-cultural experience. They give exposure

to Christ's church on other shores and a full experience of life in the church there. The participants are stripped of their Western securities. These trips produce strong advocates for the church overseas and less emphasis on our self-indulgence. Of this we need more.

The problem arises when the participants reach conclusions like: They have seen the ends of the earth, they have done cutting-edge missions, they have taken new depths to the gospel, and they need more people to go where they went. True, missions does include work with the church in Costa Rica (or Tanzania, or France, or Hungary, or ...), but when we arrive there, we are at a place where the gospel has had at least 100 years of history.

The conclusions usually not reached are: This church has more than 100 years of history; how about the places where the church disappeared with the onset of Islam?

These people are saturated with the gospel; how about those who

have never had the first chance to learn about Jesus? The bishop and staff gave us a good orientation in cross-cultural missions; how about what we can do in a place like Casablanca, where the church barely exists?

2. Partnerships with the established church overseas have opened up relationships with bishops, churches, and experiences that are unfamiliar to us here. They have also opened our eyes to the plights and the joys of our brothers and sisters abroad. Partnerships bring mutually advantageous companion-

ships, exchanges and insights. We see the same gospel in the same church but with eyes that appreciate and learn from different characteristics.

Sometimes, however, we are so enthralled with our encounters, that is as far as we see. So much good comes from these exchanges that we lower our vision. We do not look over the shoulder of Tanzania and see Somalia, or beyond France to Algeria, or beyond Hungary to Turkey, or beyond Russia to China.

And as our physical vision stops where we have such rewards, our missions vision also rests, not taking up the challenge to go to those for whom Christ died and who live beyond the hearing of the gospel.

3. "By invitation only" is the only way to be sent, as long as there is a bishop to issue the invitation. One doesn't go into another area of Christ's church without first registering with the Anglican authority and reporting for work. That is courtesy as well as proper missionary methods.

This presumes, of course, that someone is over there to issue the invitation. But what happens to those countries that don't have a bishop?

Yes, there are such countries. No bishop resides in Mauritania, Laos, Afghanistan and Somalia. None in Libya or Yemen or China. None in Indonesia or Saudi Arabia or Turkey. Does that mean we are off the hook? Did Jesus say that we are exempt if there is no bishop? Are we instructed to make dis-

EVEN WITH NEW MISSIONS ENERGY,
WE CONTINUE TO LEAVE GAPING HOLES.

ciples only where there are already disciples? Or does Christ have his hand on some in Tripoli, in Mogadishu, in Jakarta, in Istanbul? Of course he does; and of course he expects us to go.

4. Leaving behind colonialism is a sign of growth in missions outreach today. And well it should be. We know too many tales of people who took both their civilization and their faith and

The Rev. Tad de Bordenave is the director of Anglican Frontier Missions, Richmond, Va.

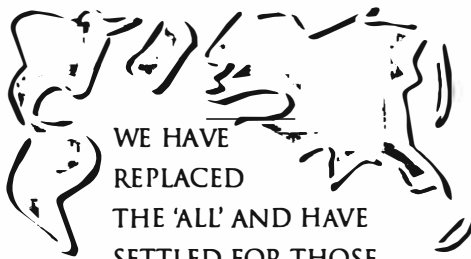
couldn't distinguish between the two. Let us avoid like the plague what these missionaries sometime could not avoid.

Too often that gets twisted as not going at all, especially when a culture has a dominant religion that is not Christianity. The shadow of collective guilt along with a weak understanding of the cross render many Christians without a word before people of another religion. No matter that they worship stones and mountains, or accept reincarnation for their sins, or live in fear of the spirits of their ancestors. Better to leave them with their own religion.

Or is it? Isn't this why Jesus came, that we might find light in darkness, hope in despair, bread in hunger? Isn't this why missionaries came to our ancestors in Europe, in Asia, in Africa? Is God the God of the Jews only?, Paul asks. Is he not the God of the nations, also? The gospel is for the Jew first and then for gentiles, the gentiles of all the nations.

5. "Mission" is the term chosen by dioceses and committees on church planting to describe new congregations planted within their dioceses. For the

dioceses which are doing this, congratulations! This is difficult and discouraging work which often meets with more resistance than church planting efforts



WE HAVE
REPLACED
THE 'ALL' AND HAVE
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WE ALREADY KNOW.

among people hearing of Jesus for the first time. It requires training, research, strategies and perseverance. And many are doing it well.

Oh, for one-tenth the attention of church plants in our new subdivisions given to the 60 million Iranians, for one-tenth of that research for church plants among the 6 million Moroccan nomads, for one-tenth of the seminars for church planting among the 4 million Muslim Aceh of Indonesia, for one-tenth of the thinking for strategies among the 400

million Chinese minorities. Yes, they deserve more, but a tithe would be a good place to begin.

We have lost part of the great commission: Jesus charges us to make disciples of all nations, sends us into all the world, to the ends of the earth, to preach repentance to all the nations. We have replaced the 'all' and have settled for those we already know. We have lost its supporting teaching: We have missed the dominant theme of the nations in scripture, forgotten the nations dispersed at Babel, dropped Abraham's call to the nations, reinterpreted the nations at Pentecost, and not seen the revelation of all the nations around God's throne. In contrast to the Good Shepherd, we are giving priority to the 99 and not searching for the 1. Only, in today's world the "1" is the 1.5 billion people we are leaving without the opportunity to know Jesus Christ.

Yes, we are having a resurgence of missions to the world, many new and welcome efforts. But, until all this takes us into the least evangelized of the world, we are still a great distance from obedience to the Lord who gave us the great commission. □



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Planting Churches

Archbishop Akinola's sharing in "Evangelism, Nigerian Style" [TLC, July 16] was prayer-provoking. Especially the "Every Church Plant a Church" requirement.

One intention of our Decade of Evangelism was to plant many new congregations. We didn't do so, perhaps because bishops and others were so focused on life-support for dwindling existing parishes.

The Episcopal Church needs to be planting numerous new churches because:

1. We need more parishes that from their inception attract and train people to reproduce.

2. One style of parish can't reach out to all. A few churches will reach more people than one.

3. New congregations provide more opportunities for new members to use their gifts for ministry. Roles are not always filled by someone else.

4. The multiplication of churches is an important means of fulfilling the great commission. This was true in the first century, and is true in the 21st century.

*(The Rev.) Geraldine Bissell-Thompson
Grace Church
Canton, N.Y.*

What Matters?

According to the editor's column [TLC, July 16], the Rt. Rev. Donald F. Harvey, in his sermon delivered at Nashotah House, said that our church would not be considering the possibility of schism "if we were to spend more time on the things that really matter..." Since the issue dividing our church relates to homosexuality, is the bishop saying that our treatment of our gay and lesbian brothers and sisters does not matter? Can he point us to a passage in the gospels where Jesus says that any human being, even one outcast by society, does not matter? Or does he

use some criteria other than the teachings of our Lord?

*Nicholas T. Molnar
Santa Fe, N.M.*

'Author of Liberty'

Many of us, with more than 50 years in the sacred ministry, were saddened to read the Viewpoint article

by Bonnie Shullenberger [TLC, July 9]. Are her comments more of a diatribe, the prelude to banning, or removal of, hymn #717, "America," from the hymnal?

For 17 years, since the founding of St. Matthias' Church, the congregation has sung the fourth verse of that hymn immediately after the Doxology. "Our Father's God to Thee,

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Author of Liberty.”

This paean of praise and thanksgiving, to the Author of our liberty and freedom, finds great favor in a congregation where half the families have had military service.

As we protect her right to be critical, we wonder why her article as a Viewpoint would be so advantageously highlighted in THE LIVING CHURCH.

We can see the handwriting on the

wall. Patriotism is not politically correct.

(The Rev.) W. Armistead Boardman
Monument, Colo.

At the July 2 services that I conducted, there was an American flag and we sang the national anthem, hymn #720. For those reasons I would like to respond to Bonnie Shullenberger's article, "Not the

Time and Place" [TLC, July 9].

The Fourth of July, Independence Day, is a prayer book feast day. The collect for the day (BCP, pp. 190 and 242) states, "Lord God Almighty, in whose name the founders of this country won liberty for themselves and for us, and lit the torch of freedom for nations then unborn: ..." The collect goes on to ask for the grace of God to "maintain our liberties in righteousness and peace."

I feel that the celebration of the birthday of this nation is a good time to give thanks to God for that gift of freedom. A time to give thanks for the

**There are not two worlds,
one out there and the other
kept safe and sound in the
Sunday morning box.**

many gifts we receive by being Americans. At the same time I am painfully aware of the sexism, racism, and the economic injustice that are found in this land. The American dream is that things can be better not just for me but for all persons.

To keep the flag and the national anthem out of church is an artificial way to acknowledge the important concept of the separation of church and state. It is to make the Sunday morning hour unrealistic. There are not two worlds, one out there and the other kept safe and sound in the Sunday morning box. The congregations I serve are in the U.S.A., part of this land with all its glories and all its faults. The flag is the symbol of both the great and terrible.

Yes, there is a time and place for the flag and hymns #716-720. The church desperately needs to be in the world and at the same time not of the world. It is important to know the difference between being a patriot and a jingo. And the church is the place to identify those differences.

(The Rev.) B. Fred Hannan
Door County Mission
Sturgeon Bay, Wis.

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The Entire Text

It appears there might be room for disagreement concerning a statement in the Sunday Readings for the Third Sunday after Pentecost [TLC, July 2]. The articles seem to assume that the text from Deuteronomy (15:7-11) makes it clear that one's generosity is for everyone in need. The full context reads: "If there is among you anyone in need, a member of your community ... within the land that the Lord your God is giving you," you are to be generous toward him/her. I can't help but recall that the Lord their God also told the chosen people to destroy Jericho, the first city they approached, and kill all the people in the process. The people in Jericho, as an example, obviously were not members of their "community."

Psalm 112 picks up this same theme in verse 8 which reads, "Their heart is established and will not shrink, until they see their desire upon their enemies." I question whether their desire is as "righteous" as we would hope. The psalms, as well as the other writings, are laced with a hope that their enemies might come to a pretty horrible end.

Regardless of what some might believe, we "liberals" do try to read and study the Bible carefully. And the more carefully I read and study, the more I feel constrained to take in the entire text and context of the Sunday readings. This can often make it difficult to preach and teach love and generosity based solidly on a biblical text. But I try, because I do believe that God's will is revealed in that holy book. I'll keep on trying.

*(The Rev.) W. Peter Marks, Sr.
St. Michael's Church
Easley, S.C.*

Two Invitations

The letter from the Rev. Bruce Robison of St. Andrew's Church, Pittsburgh, Pa. [TLC, June 18], brought back memories of "how I became a member of the Episcopal Church."

I was a very "back-slid" Methodist. I left that church when the Methodist Episcopalians merged with the

Methodist protestants and the Methodist protestants took out all the wonderful prayer book selections from the hymnals.

After college, the U.S. Coast Guard during the war, and shift work for an airline, I finally had a strictly daytime job, which meant I could join the Mendelssohn Choir in the evening. At those rehearsals, I met a lady (not an Episcopalian) who was singing at St. Andrew's and she asked me if I would join that choir. I sang at St. Andrew's for about six months, after which the rector decided that there would be only church members (unpaid) in the choir. I think the budget must have been very tight in those (1960s) days.

Then my church attendance lapsed until I moved to Florida in the mid-'60s. Again, I went to my first rehearsal of the Brevard Community Choir and was asked by the lady sitting behind me if "I sang in a church choir." I said no, because I didn't belong to any church. Well, would I be interested in singing in the choir at St. David's Episcopal Church in Cocoa Beach? I said yes, definitely. After three years in the choir I was confirmed, and after I retired from my job 19 years ago, I became the parish secretary (which I still am). And I still sing in the choir.

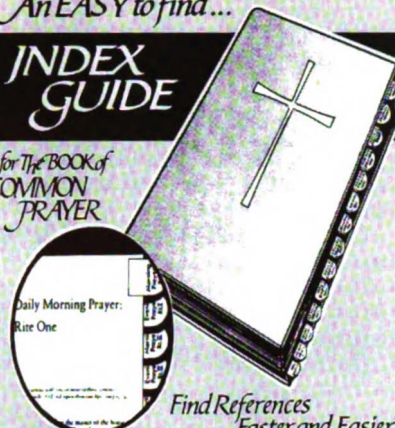
I am glad to know that St. Andrew's Church is still in business! It really was its influence that brought me to the Episcopal Church.

*Marjorie D. Beal
Cocoa Beach, Fla.*

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The Rev. **Virginia Kirk** is deacon at Resurrection, Rowland Ave. and Wellington St., Philadelphia, PA 19149.

The Rev. **Darin Lovelace** is vicar of St. Paul's, PO Box 865, Durant, IA 52747.

The Rev. **Marcia Madlock** is curate at Christ Church, 220 40th St. NE, Cedar Rapids, IA 52402.

The Rev. **J. Haden McCormick** is rector of St. Philip's, 142 Church St., Charleston, SC 29401.

Taft McWhorter is youth coordinator of the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. **Mike Michie** is assistant at St. Barnabas', 319 Anderson Mill Rd., #108, Austin, TX 78729.

The Rev. **Alan C. Miller** is vicar of St. Barnabas', PO Box 615, Williston, FL 32696.

The Rev. **Tom Mombert** is chaplain at Bishop Spencer Place, 4301 Madison St., Kansas City, MO 64111.

The Rev. **Phillip Morgan** is rector of St. Stephen's, 115 N East St., Culpeper, VA 20164.

The Rev. **Kelly O'Connell** is assistant at St. Anne's-in-the-Fields, PO Box 6, Lincoln, MA 01773.

The Rev. **Heber Papini** is rector of St. Peter's, 705 Williams St., Pasadena, TX 77506.

The Rev. **Keith Roberson** is curate at St. Mark's, 2024 S Collins St., Arlington, TX 76010.

The Rev. **Martha Rogers** is vicar of St. Alban's, PO Box 85, Spirit Lake, IA 51360.

The Rev. **Burton A. Shadow** is curate at St. John's, 2401 College Ave., Fort Worth, TX 76110.

The Rev. **J. Wesley Smith** is rector of St. David's, 3916 SW 17 St., Topeka, KS 66604-2438.

The Rev. **Kermit W. Smith** is vicar of St. Mark's, PO Box 153, Kimberling City, MO 65686.

The Rev. **Lilly Smith** is deacon at St. Mark's, PO Box 153, Kimberling City, MO 65686.

The Rev. **William T. Stanford** is rector of St. Christopher's, 3550 SW Loop 820, Fort Worth, TX 76133.

Ordinations

Deacons

Central Pennsylvania - Veronica Chappell, Cynthia J. Hallas, Carole Mease, Ann Moczydlowski, Lynn Sinnott

Dallas - Harry E. Dailey, Herbert R. DeWees, Sue A. Ross, Catherine M. Thompson

East Carolina - Sarah Brockmann

Iowa - Jean Elizabeth McCarthy, Artis Louise Ferrel, St. John's, Glenwood,

Stephanie Marie Green, St. Stephen's, Berkeley, CA, **Christine Elizabeth Schutz**, **Kathleen Andrea Jones**, **Michael John Percival**, St. Mark's School, Dallas, TX

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Regan Cocke, Advent, Brownsville, TX,
William Fowler, St. Elizabeth's, Buda, TX,
Jacob George, Jr., St. Mark's, San Antonio,
TX

Western New York - Patrick Bradley, Niagara Falls, NY, churches, **Leann McConchle**,
Calvary, Williamsville, NY

Resignations

The Rev. **Phillip Henderson**, as missionary of Calvary, Hyannis, and St. Mary's, Rushville, NE.

The Very Rev. **Lloyd A. Lewis, Jr.**, as dean of the Mercer School of Theology and deputy for Christian Education for the Diocese of Long Island.

The Rev. **Anne Minton**, as rector of Christ Church, Somerville, MA.

The Rev. **Alfred Montalto**, as priest-in-charge of St. Stephen's, Staten Island, NY.

The Rev. **Lorne Ruby**, as priest-in-charge of Trinity, Coatesville, PA.

The Rev. **Bradley Wirth**, as rector of All Saints', Salt Lake City, UT.

The Rev. **Sally Ann Wolcott**, as deacon of the Niobrara Cluster, NE.

Retirements

The Rev. **Nancy Conway**, as rector of Trinity, Jersey Shore, PA.

The Rev. **William D. Dockery, Jr.**, as rector of St. David's, Garland, TX.

The Rev. **William B. Fulks**, as rector of Emmanuel, Quakertown, PA.

The Rev. **Bob Hollett**, as priest-in-charge of Christ Church, Worton, MD.

The Rev. **Alan McGlauchlin** as vicar of St. Matthew's, Comanche, and Holy Trinity, Eastland, TX.

The Rev. **Hilary Smits**, as rector of St. John's, Marietta, PA.

The Rev. Canon **Paul F. Wancura**, as rector of Caroline Church, Brookhaven, NY.

Receptions

Hawaii - Randolph Albano and Tancredo Pastores from the Philippine Independent Church

Minnesota - William Joseph Van Oss from the Roman Catholic Church.

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CHRISTIAN FORMATION DIRECTOR. St. Peter's Episcopal Church, Cheshire, CT, an active, friendly, rapidly growing program-sized parish, is seeking a creative and energetic person to coordinate and oversee our church school, youth ministry and adult educational programs. This full-time position, available immediately, includes salary, continuing education and a benefits package. Experience in Christian education is preferred. A dedicated staff of volunteers, lay leaders and over 100 spirit-filled children eagerly await your answer to this call. Please apply by sending your cover letter and resume to: **The Rev. Stephen A. Fales, St. Peter's Church, 59 Main St., Cheshire, CT 06410.**

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RECTOR NEEDED: Experienced priest who thrives on making things happen. Should have pioneer spirit to work 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.**

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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

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.**

MISSIONER, St. Paul's, Bad Axe, MI. The people of St. Paul's, Bad Axe, MI (a family-sized congregation with growth potential) have entered into a creative partnership with the people of St. John's, Saginaw (a fast-growing, program-sized church) to revitalize and grow St. Paul's. The rector of St. John's is seeking a priest (or transitional deacon out of seminary) to serve as full-time missionary of St. Paul's. This is a unique opportunity to lead a congregation to strength and vitality with the support of a strong and growing church and its staff of seven. After five years (or less) the missionary shall become rector when St. Paul's is self-sustaining. For further information, please contact: **Richard Winters, Rector, St. John's Church, 123 N. Michigan Ave., Saginaw, MI 48602. (517) 793-9575.**

POSITIONS OFFERED

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 predominantly 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 resume 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.**

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

ASSOCIATE RECTOR: St. Matthew's, Louisville, is a dynamic, creative 950-member parish. We are looking for the right person for the clergy team, and specifics of job description will depend on the candidate's strengths as they mesh with other staff members' gifts. Duties will definitely include pastoral care, shared liturgical and preaching duties, teaching and work with small groups. Other strengths might include outreach, evangelism, spiritual direction and counseling. Excellent salary and benefits. Send resume to: **The Rev. Lucinda Laird, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207. FAX (502) 895-3486.**

RECTOR: Christ Church, Warrensburg, MO, dynamic congregation located in university community (Central Missouri State) of some 25,000 residents. Our vision includes growth in number and diversity, especially with those age 25-40, and development of significant outreach ministry in our community. Seek rector with vision, liturgical creativity, and eagerness to incorporate new members while loving and including our older members. Come ready to join in our enthusiasm, our fellowship and our eagerness to love and serve Christ. Contact: **Archdeacon John McCann at (816) 471-6161 or e-mail diowestmo@prodigy.net**

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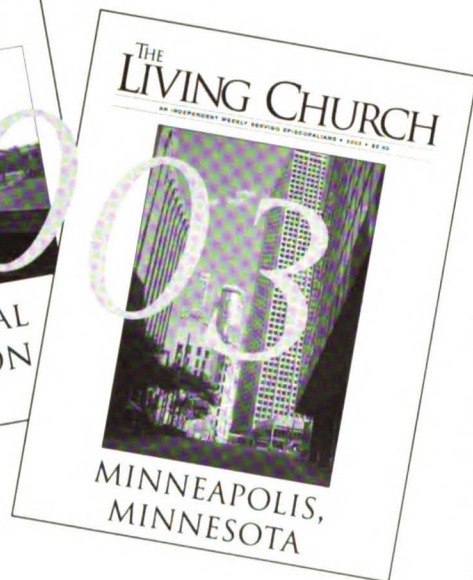
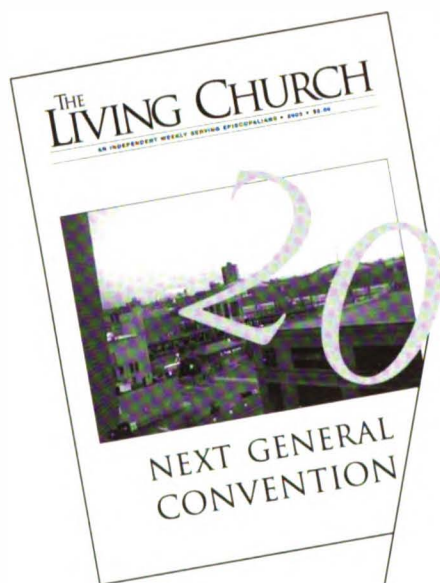
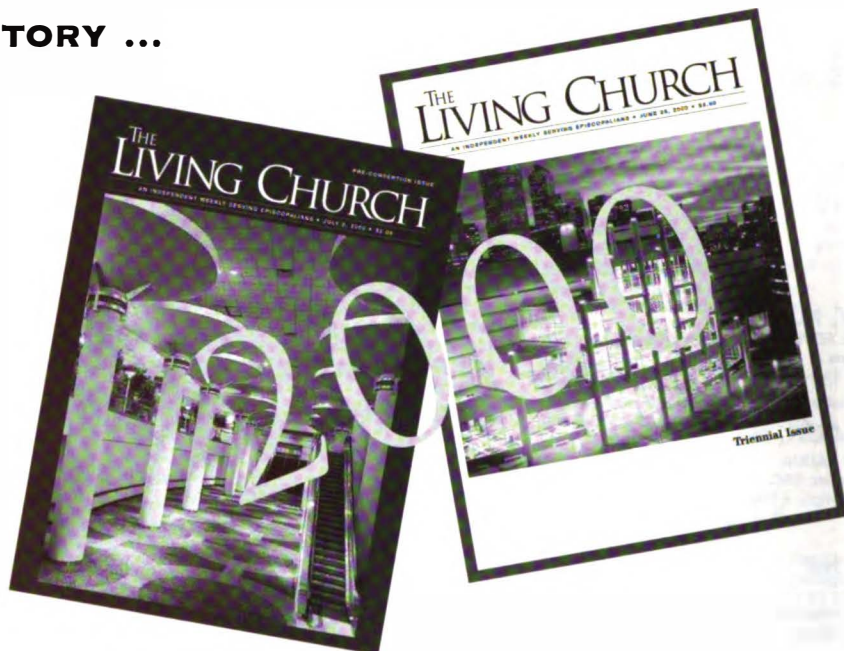
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