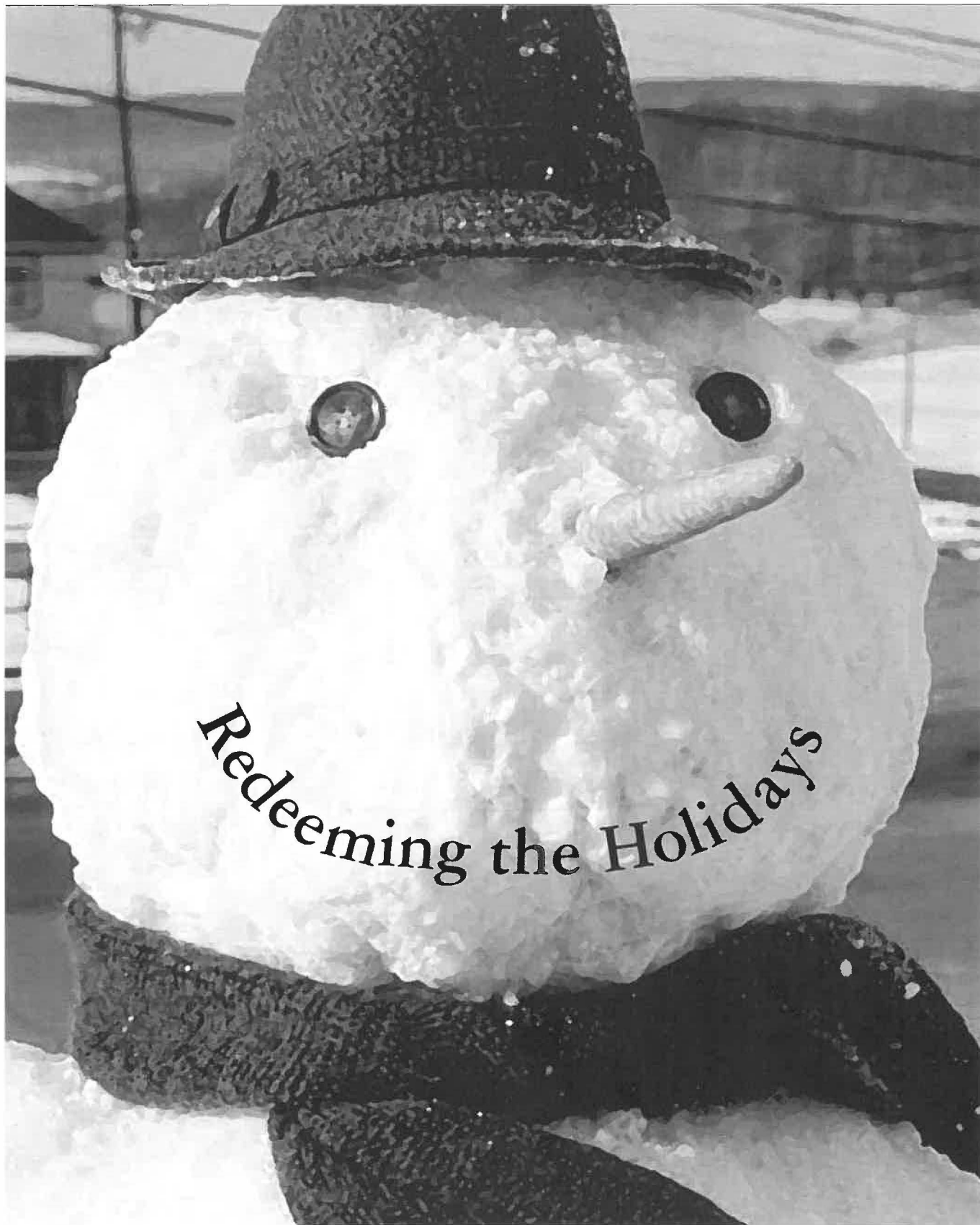


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New 2001-2002 Schedule of Conferences

2002

January 7-11

The Spirituality of the Preacher
Eugene Sutton

January 14-18

The In Between World:
Preaching and Interim Ministry
Peter d'Angio, James Blackburn,
Enrique Brown, Nancy Clark,
Anne Reed & Phil Sorenson

January 21-25

Preaching the Teaching of Jesus:
The Sermon on the Mount
David Buttrick

February 25-March 1

Delivering the Spoken Word
Gillian Drake & William Hague

March 4-8

Becoming Human:
The Enigma of the Son of Man
Walter Wink & June Keener Wink

March 11-15

Recovering the Practice
of Discernment
Frederick W. Schmidt

March 18-22

Justice, Truth & Love:
Winds or Windows?
Kortright Davis

April 1-4

Preaching Beyond
Colonial Anglicanism
Ian Douglas and Kwok Pui Lan

April 8-10

Belonging to the Church and
Living in Society
Peter W. Peters, Frederick B.
Williams, Carter Echols &
Michael Hamilton

April 15-19

Monastic City, Mystical Gospel
Herbert O'Driscoll &
Marcus Losack

April 24

The F. Donald Coggan
Memorial Lecture
Christian Proclamation and
Post-Christian Culture: Mission
Strategies Old and New
Michael Turnbull,
Bishop of Durham

April 29-May 3

Preaching from the Hebrew Bible
David Buttrick

May 6-10

Backroads of the Soul:
How the Journey Shapes the Sermon
Dan Moseley

May 25-31

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Reinventing the Urban Church
Relocated to Washington, D.C.
Johnny Ray Youngblood &
Douglass Bailey

June 3-7

Imagining the Gospel:
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Ellen Davis & Roger Symon

June 12-14

Exploring the Visual Arts:
Expressions of Faith
Jacqueline Winter &
Christopher Calderhead

June 17-21

Annual Preaching Conference
for Deacons
Robert Ihloff & Robert Seifert

September 22-October 5

The Leap of the Deer:
A Pilgrimage to Ireland
Herbert O'Driscoll &
Marcus Losack

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SUNDAY'S READINGS

Happy New Year!

'Therefore you also must be ready...' (Matt. 24:44a)

The First Sunday of Advent, Dec. 2, 2001

Isaiah 2:1-5; Psalm 122; Rom. 13:8-14; Matt. 24:37-44

This first Sunday of Advent ushers in a new year for the church. Its theme is that of anticipation as we are reminded of the Lord's inevitable return to judge both the living and the dead.

Today's gospel warns of complacency in the face of the promised second coming of the Savior. Jesus himself likens the attitude of many to that of the contemporaries of Noah on the eve of the flood: "... they were eating and drinking, marrying and giving in marriage ... and they knew nothing until the flood came and swept them all away..." (Matt. 24:38-39). So it shall be at the time of the Lord's coming in judgment. Those whose unwavering faith is expressed in Christ-like acts of kindness and mercy shall be invited into the kingdom; those who plan to repent tomorrow or next week or next year will find themselves left behind.

Complacency, though, is a mindset into which each of us can easily fall. The Lord has not returned to judge us in the past 2,000 years, so what is our hurry to amend our lives? In reality, though, an analogy can be drawn between the certain return of Christ and the equal certainty of the so-called inevitable "big one" on the San Andreas fault in California. Because neither has happened thus far makes

neither less likely day by day. Indeed, the delay makes both more likely with every passing moment.

So how do we prepare for Christ's coming in judgment? Today's epistle provides a wealth of practical suggestions. "Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Rom. 13:10). "Let us then lay aside the works of darkness and put on the armor of light" (13:12). "Therefore put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires" (13:14). The way we respond to faith through grace as expressed in our day-to-day acts has eternal significance indeed.

All who are called to the kingdom are inheritors of a magnificent promise, beautifully foretold in the first reading. The Lord shall reign eternally over all creation, and the powers of evil and death will be stamped out forever. Human distinctions of race and nationality and politics shall come to an end. Long-time enemies shall "beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more" (Isaiah 2:4).

The coming of the Lord in judgment is just around the corner. In the words of our Savior himself, "Therefore you also must be ready" (Matt. 24:44a).

Look It Up

God's grace, responded to in faith, guides our actions and thereby enables us to lead lives which are pleasing to God. What practical advice does the prophet Micah offer for how God's people can accomplish this? (Micah 6:8).

Think About It

We who have been baptized into the death and resurrection of the Lord already have the hope of everlasting life in the kingdom. How might this temper any anxiety we might feel about being "condemned before the great judgment seat of Christ" (BCP, p. 122)?

Next Sunday

The Second Sunday of Advent

Isaiah 11:1-10; Psalm 72 (or 72:1-8); Rom. 15:4-13; Matt. 3:1-12

BOOKS

Fathers and Anglicans

The Limits of Orthodoxy

By Arthur Middleton

Gracewing, 341 pp. \$25.95 ISBN 0-8524-4450-8

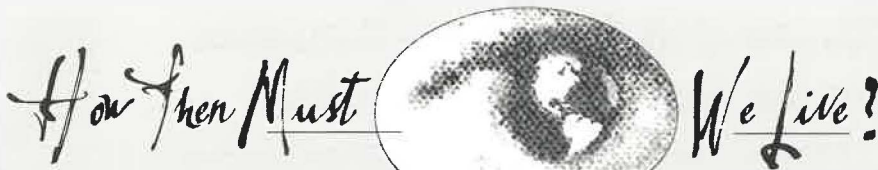
The faith and life of the undivided church are, for Anglicans throughout the world, regarded as our common inheritance. Many (and until recently, perhaps most) would assert that our worship, teaching, practice and spirit are of all Western churches most in harmony with the practice of the Catholic Church before her divisions at the great schism and the Reformation. Arthur Middleton, most recently the author of *Towards a Renewed Priesthood* (Gracewing, 1995) gives readers a rich and interesting overview of the Anglican use of the Fathers throughout the last five centuries.

The author takes us — usually gently — through the lives and writings of the greatest Anglican patristic scholars: men like Jewel, Andrewes, Hooker, Hammond, Bull and Taylor. His emphasis is on the Caroline Divines and their synthesis of ancient and contemporary learning which led them to “move away from the barren region of mere rival assertions of the infallibility of either scripture or tradition by attempting to harmonize both by the action of reason inspired by faith.” They found in the Fathers the resources which helped them to articulate in Anglican liturgy and teaching a truly catholic and orthodox faith, defining it “not only against a papal Catholicism but also against the dogmatism of Puritanism.”

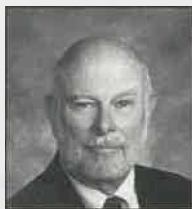
But we move from the Carolines through the scholarship and witness of 18th-century Anglicanism, to the Tractarian period and the present. One of the shorter chapters, unfortunately, is “Redeeming the Present,” in which Middleton addresses the possibilities for the use of “the thought and piety of the Fathers within the structure” of today’s ecclesiastical and intellectual situation.

Middleton, a parish priest and canon of Durham Cathedral, slips only by emphasizing “limits” rather than “possibilities” and “promises” in the title of his valuable work. He can count on a wider audience if future editions of *Fathers and Anglicans* have as their subtitle *The Promises of Orthodoxy*. If we are to trust the examples of Anglican divines over the course of the last five centuries, these promises are great indeed.

Richard J. Mammana, Jr.
New York, N.Y.



Spiritual Formation In A Broken World



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Washington Announces Nominees for the Election of Next Bishop

When the Diocese of Washington meets in convention next month to elect a bishop, delegates will choose among six nominees from outside the diocese. A nominating committee identified the six priests after a process of several months. Additional candidates could be nominated by petition by Nov. 30.

Those nominated are: the Rev. Mark S. Anschutz, rector of St. Michael and All Angels' Church, Dallas, Texas; the Very Rev. John B. Chane, dean of St. Paul's Cathedral, San Diego, Calif.; the Very Rev. Allen W. Farabee, dean of St. Paul's Cathedral, Buffalo, N.Y.; the Rev. Harold T. Lewis, rector of Calvary, Pittsburgh, Pa.; the Rev. Helen M. Moore, who just completed serving as interim dean of St. James' Cathedral, Chicago; and the Rev. Lloyd Prator, rector of St. John's in the Village, New York City.

The person elected will succeed the Rt. Rev. Ronald Haines, who retired at the end of 2000. The diocese is currently led by the Rt. Rev. Jane Holmes Dixon, bishop *pro tempore*. She intends to retire at the end of 2002.

The election will take place during diocesan convention Jan. 24-26 at Washington National Cathedral.

Bishop Shaw Meets Jewish Leaders After Showing Support for Palestinians

Both the Bishop of Massachusetts and local Jewish leaders hope to put their recent, public disagreement behind them, but their views remain far apart following a hastily convened meeting Nov. 7.

The meeting followed participation by the Rt. Rev. M. Thomas Shaw, SSJE, and the two bishops suffragan, the Rt. Rev. Barbara C. Harris and the Rt. Rev. Roy F. Cederholm Jr., in a pro-Palestinian demonstration outside the Israeli Consulate in Boston on Oct. 30 [TLC Nov. 25].

The meeting of Jewish and diocesan leaders was called after news of the bishops' participation threatened to fracture a local religious community that had previously prided itself on the cordiality of its interfaith Jewish-Christian relations, according to the *Boston Globe*.

Both sides told the *Globe* afterward that they deplored the violence in the Middle East, but could not agree on whether the preponderance of guilt for the violence lay with the Israelis or the Palestinians.

A joint statement following the meeting acknowledged the differences and called for more dialogue.

"We know that we will have disagreements about important issues, but our meeting today showed both the depth of our feelings and the urgency of our going forward together. We have lacked a venue in which to hold necessary discussions and agree that we must create an environment in which we can talk."



Steve Waring photo

Mr. Welty (left) and Dean Munday in the Nashotah House chapel.

Fresh Start

Dean Munday Hopes to Take Nashotah House Past the Labels

One of its first forays into public relations goes a long way toward explaining what the new dean of Nashotah House theological seminary sees as his biggest challenge.

During the 1970s, a group of students edited and produced a promotional videotape. It opens with a student, sitting on top of a tombstone inside the seminary's historic cemetery, inviting the viewer to come and see what Nashotah House is all about. A new video is in professional production.

In his own quiet and self-effacing way, the Very Rev. Robert S. Munday, 47, hopes to change the minds of any Episcopalians who think that Nashotah House is just for "gloomy" Anglo-Catholics.

Dean Munday was formally installed as the 18th president and dean of the seminary on Oct. 25. He was elected by the trustees on May 18.

"Part of my job, perhaps the biggest part of the job, is to help Nashotah House get better known apart from the labels," he said. "Our strength is in turning out well-trained parish priests who are skilled in liturgy, pastoral care and evangelism."

(Continued on next page)

'I see it primarily as pastoral.'

Dean Munday, on his role at Nashotah

(Continued from previous page)

Labels are not especially helpful."

In a world defined by labels, Dean Munday might seem to be an unusual choice for Nashotah House. Raised in the Baptist tradition, he felt called to ordained ministry at an early age — Baptist ministry, that is. Dean Munday served for nine years as a minister in the Southern Baptist Convention.

While teaching at a Southern Baptist seminary, he was drawn to the liturgy and sacramental aspects of the Episcopal Church, and in 1986 he joined the faculty of Trinity Episcopal School for Ministry as professor of systematic theology and dean of library and information services. Trinity is generally regarded as the Episcopal Church's most evangelical seminary.

Evangelicalism and Anglo-Catholicism are not mutually exclusive theologies, according to Dean Munday. He refers to the early history of Nashotah House and its reputation for church planting and mission as evidence that what he hopes to accomplish at the venerable institution is more evolutionary than revolutionary.

Three months into his term, the changes are subtle, but unmistakable. On a recent October afternoon, shortly before his formal installation, Nashotah House was host to Anglican author and faith healer Nigel W.D. Mumford. The parents of an adolescent girl who suffers from a medically puzzling brain mass brought their daughter to the seminary in order for Mr. Mumford to lay hands of healing upon her.

"Trinity, at its best, has sought to be evangelical with room for Anglo-Catholics and charismatics," said Dean Munday as he elaborated on his vision of theological cross pollination. "I think the whole church is reawakening to the importance of

evangelism. The gospel is at the core of what we all do."

Soon after he took office on Aug. 1, Dean Munday moved to strengthen evangelical-Anglo-Catholic ties at Nashotah House even further by naming Terrence "Ted" A. Welty III to the new position of dean of administration and development. Mr. Welty is responsible for all non-academic functions at Nashotah House. Prior to his appointment, he held a similar position at Trinity.

The offices of Dean Munday and Mr. Welty are practically adjacent, and the two men seem to possess complementary personalities. Mr. Welty, for example, comes across as extroverted and matter-of-fact while Dean Munday is more introverted and abstract.

"I'm a life-long academic," Dean Munday confesses. "I think a lot of leaders at academic institutions see their primary role as salesmanship. I see it primarily as pastoral. I try to help people discern what God would have them do."

Mr. Welty, as might be expected, concurs. "[Dean Munday] is the main spokesman," he said. "I try to provide a framework for him to accomplish that."

Although he appears at times to be an introvert, Dean Munday is quite capable and willing to elaborate on his core beliefs. At least a majority of the trustees and alumni of Nashotah House knew and liked what they saw in the professor from Trinity.

"I think they wanted to be assured that I would be comfortable in an Anglo-Catholic environment," he said, "but this has always been a very missionary-oriented place. I think the alumni have found themselves very pleased with the freshness of the liturgy and also how much of the tradition has been retained."

Steve Waring

Inter-cultural Theology Needed, Bishop Says

The Anglican Communion is still a work in process, and one that is at a critical point in its development, according to the Most Rev. Maurice W. Sinclair.

"Our Anglican opportunity could be easily missed," he said. "We could miss our opportunity by eroding the essentials of our tradition or by dividing over non-essentials."

On the eve of his retirement, the Presiding Bishop of the Southern Cone of America was the featured



Bishop Sinclair

speaker at an academic convocation at Nashotah House Oct. 26. During more than 40 years as a "professional in mission," Bishop Sinclair has been in a unique position to observe the growth of the Anglican Communion.

"There has been a tendency toward self-congratulation over our growth across the world," Bishop Sinclair said. "What is needed most urgently is self-examination."

Bishop Sinclair described two contrasting visions for the future of the Communion: one a minimalist view based largely on fraternal bonds and the other based on what he called a growing oneness of heart and mind.

"All aspects of fellowship or communion must hold together," he said. "We cannot have fellowship in the cause of Christ, his mission, without following the apostolic teaching and example. Christian mission, as we know, is difficult, demanding and very costly. For people to engage in it there needs to be that closeness and conformity to the mind of Christ and to one another, which Paul portrayed so movingly."

He said the controversies of the
(Continued on next page)

(SINCLAIR - from previous page)

last 30 years have caused the Anglican Communion to look more closely at the bonds that hold it together and to ask if those bonds are sufficient in a time of accelerating change.

The Anglican Communion can only become truly international, according to Bishop Sinclair, if and when it develops an inter-cultural theology.

"As Anglicans we have a rich mission experience," he said, "but this is still an undigested experience. The older churches have not learned sufficiently from the newer churches. The proportion of our leadership and membership with an in-depth involvement with cross-cultural mission is still too small. One result of this is that the assumptions of the dominant Western and globalizing culture are too easily accepted and the values of the traditional cultures too easily dismissed."

New Primate

The Anglican Province of the Southern Cone of America installed a new Presiding Bishop and defeated a resolution which would have permitted ordination of women to the priesthood under local option during its triennial synod Nov. 7 in Salta, Argentina.

The Rt. Rev. Gregory Venables was elected and installed as the fourth Presiding Bishop of the seven dioceses comprising the province. Bishop Venables was elected Bishop of Argentina last year. Prior to that, he served as Bishop of Bolivia.

A resolution to permit the dioceses of Argentina and Uruguay the local option of ordaining women to the priesthood failed to obtain a majority. A broader motion failed three years ago.

The synod coincided with the triennial reunion of the South American Missionary Society (SAMS). This year the society marked the 150th anniversary of its founding. SAMS, based in Ambridge, Pa., seeks to recruit, send and support Episcopal missionaries to Latin America and Spain.

AROUND THE DIOCESES

Mission Trips

Like the state, the **Diocese of North Dakota** has been forced to deal with the effects of a declining population and a shrinking economic base. Those problems pale beside the ones that members of the diocese encounter as missionaries to other parts of the world, however.

Clergy and lay delegates for this year's convention were forced to take to the road after a scheduling conflict with country and western pop star Willie Nelson prevented the diocese from holding its opening session at the Prairie Nights Convention Center in Cannonball. The annual gathering, Oct. 5-7, wound up being held in three separate locations – Bismarck, Cannonball and Fort Yates. Reports from various mission trips dominated the agenda.

North Dakota has a companion diocese relationship with the Diocese of Gahini in the Episcopal Church of Rwanda. For the second year in a row, the Rt. Rev. Andrew H. Fairfield, Bishop of North Dakota, accompanied a diocesan missionary team to Rwanda. Mission participants told convention of their work. One member taught more than 100 Rwandans how to conduct a Bible study group. Another participant taught the Gahini diocesan staff how to do double-entry bookkeeping.

In preparing for this year's trip to Rwanda, a few influential members in the diocese expressed concern about working with the church in Rwanda because of the participation by the archbishop in the consecrations of missionary bishops to the United States by the Anglican Mission in America.

The standing committee decided not to hold the entire country of Rwanda responsible for the actions of one person. It also wanted to provide a mission outlet for those in the diocese who might be uncomfortable

supporting Rwanda. Therefore a second missionary team of 17 was authorized to work with Episcopal Relief and Development on a project to construct affordable housing in Honduras.

A balanced budget of \$670,000 was approved.

Play on Words

A uneasy silence descended momentarily over diocesan synod Oct. 19 when the Rt. Rev. Keith L. Ackerman, SSC, announced his retirement as Bishop of **Quincy**. A sigh of relief from those gathered followed quickly when he announced that in the future he would serve as a missionary bishop.

The bishop's play on words served to rivet his audience's attention for the remainder of the annual gathering as he sought to focus on the stated theme of congregational redevelopment. In support of efforts at rebuilding, clergy and lay delegates adopted a resolution calling on parishes to make use of material in a book by Christian A. Schwarz titled *Natural Church Development: Eight Essential Qualities of Healthy Churches*. The book is based on extensive field research of what successful churches have in common.

In what is perhaps an unprecedented unanimous vote, convention also passed a resolution decreasing diocesan representation to General Convention from four clergy and four laity to two of each. In recommending passage, synod was encouraged to view the measure as an act of responsible stewardship. Another resolution which would have reduced the diocesan pledge to the national church to \$1 was resoundingly defeated.

In other business, synod approved a budget for 2002 of \$363,700. The amount represents a decrease of \$1,741 from the previous year.

Two bishops of the Episcopal Church, the Rt. Rev. William Smalley of Kansas (left) and the Rt. Rev. Barry Howe of West Missouri, participated in the Oct. 13 installation of the Rev. Gerald Mansholt as Bishop of the Central States Synod of the Evangelical Lutheran Church in America. Joining in applause for the new bishop is former ELCA presiding bishop George Anderson (right).



BRIEFLY...

Charles, the **Prince of Wales**, championed the virtues of Thomas Cranmer's Book of Common Prayer, comparing favorably with "painfully inadequate" modern versions. Speaking to the Prayer Book Society Nov. 2, the prince, a society patron, criticized "the ordinary, the cliché and the commonplace" of modern versions, *The Telegraph* reported.

The Anglican bishops of **Portugal and Brazil**, joined by a delegate from a diocese forming in Angola, met recently in Porto Alegre, Brazil, to discuss common concerns. A communiqué released after the meeting described the event as a landmark which could lead to the formation of an international Lusophone (Portuguese-speaking) alliance.

Resolutions passed in Australia recently at a meeting of the Synod of the **Diocese of Sydney** [TLC, Nov. 18] move closer to the possibility that lay persons and deacons could preside at the Eucharist. The resolutions had the support of the new archbishop, the Most Rev. Peter Jensen. A committee will be appointed to "investigate the options" necessary to comply with any legal requirements.

The **United Methodist** Church's supreme court ruled in October that the Book of Discipline does not contradict itself when it forbids the appointment of openly gay and les-

bian clergy to congregations. The ruling by the nine-member court means that all three ecclesiastical branches of the church are in agreement.

St. John's Anglican Church in Lunenburg, Nova Scotia, Canada, was **destroyed by fire** Nov. 1. The 247-year-old national landmark located in the center of a small fishing village was believed to be the second-oldest Anglican church in Canada. Talk of rebuilding began among the 1,100 members of the congregation even before the flames were extinguished. Vandalism was suspected.

Church of the Resurrection, Dallas, will receive a **\$500 grant** from the Steinway Company's Boston Piano Religious Trust to help repair the damage from an arson fire Jan. 17. The fund also gave \$500 to St. Mark's Cathedral, Seattle, following earthquake damage, principally to the organ, Feb. 28. The grants are given on a one-time basis to any house of worship victimized by hate crimes, vandalism, or natural disasters.

Islamic Sharia law was to be introduced this month in the state of **Kaduna**, Nigeria, which has had several outbreaks of sectarian violence this year, according to BBC News. The state governor, Mohammad Makarfi, said that Sharia law would be introduced only in areas where there was a Muslim majority.

Anglican Evensong in Historical Context

From the Benedictine Abbey and Seminary in Conception, Mo., from Concordia, a Missouri Synod Lutheran college in Seward, Neb., from the universities of Nebraska and Kansas, and from parishes in Nebraska, Kansas, Minnesota and Wisconsin they came, drawn by a common interest: Historical Anglican Evensong.

On Oct. 13, St. Mark's-on-the-Campus Church in Lincoln, Neb., and the Ockeghem Foundation offered not just a reconstruction of Evensong as it might have taken place in a large London church during the English Reformation (ca. 1690), but a series of talks setting the context for participants in a day-long conference.

The afternoon service itself, according to the 1662 revision of the Book of Common Prayer, featured Henry Purcell's *Evening Service in Bb* and two of Purcell's verse anthems, *Rejoice in the Lord Always* and *Praise the Lord, O Jerusalem*, sung by the St. Mark's choir and the Dulces Voces vocal ensemble. Mary Murrell Faulkner, playing the 1980 Bedient Italianate organ, and a string ensemble provided accompaniment.

The intent of Quentin Faulkner, Larson Professor of Organ and Church Music at the University of Nebraska-Lincoln, Mary Faulkner (music directors at the parish), the Rev. Don Hanway, rector of St. Mark's, and the Ockeghem Foundation was to set the reconstruction in context by providing a glimpse into the worldview of 17th-century Anglicanism.

The Rev. Michael TanCreti's opening talk, "Summer in December: The Restoration of Anglican Spirituality," observed that "one of the primary tasks of any spirituality which would try to emerge as part of the restoration would be to rework the doctrine of original sin." Fr. Tan Creti is the rector of All Saints', Omaha, Neb.

Katherine Thome



SETTING HAND TO THE PLOW:

The Episcopal Church in the Philippines at 100.

By Mark Harris

“We plow the fields and scatter the good seed on the ground.” So goes the Thanksgiving/Rogation hymn.

It is a hymn of fecundity and confidence in God’s abundant grace. This year is the 100th anniversary of the Episcopal Church setting its hand to the plow in the Philippines. These hundred years have yielded abundantly.

The thanksgiving for the life and work of the Episcopal Church in the Philippines was celebrated by a gathering of Filipino Episcopalians and worldwide friends in Sagada, Mountain Province, Oct. 11. That celebration took place in a land of great beauty, with people of great promise and in a time of great challenge. The global economy and the increasingly urbanized world might seem a far distance from the small village of Sagada, but what began there was very much in preparation for the plowing ahead, for the struggles for Christian faith and life in the 21st century.

In 1901, the Missionary District of the Philippines was created by General Convention, and its first missionary bishop, the Rt. Rev. Charles Henry Brent, was elected. Bishop Brent was a remarkable choice for first bishop, and the Philippines a remarkable missionary opportunity. The strange conjunction of American occupation and the beginning of the Episcopal Church presence would seem to have made for missionary disaster. What sort of gospel could be brought by an American bishop within the confines of American

occupation? It could too easily have been possible for the Episcopal Church to become the church of the occupying power only. That it did not is part of what is being celebrated 100 years later.

From the outset Bishop Brent and those first missionaries carried the good news of God’s abundant grace, witnessed by the Episcopal Church in its sacramental ministry, its teaching and healing work, and its efforts to encourage a community, dedicated to Christ and to doing justice, in places where and with people for whom no such community had previously existed.

A strong ecumenist, Bishop Brent believed the Episcopal Church should reach out to areas where the church was not yet planted rather than compete in areas already served by other churches. He quickly established new work in the Cordillera Region of Luzon. At the same time

“We plow the fields and scatter the good seed on the ground.” So goes the Thanksgiving/Rogation hymn . . . these hundred years have yielded abundantly.

he developed ministries in Manila and on Mindanao to groups of people not otherwise reached. The rapid spread of special ministries in health care and education provided Filipinos with the assurance that the Episcopal Church was indeed in service to the Philippines.

In the period before World War II, the church experienced growth and consolidation, primarily under the supervision of U.S. missionaries. At the

same time the missions were slowly raising up the first of a growing number of Filipino church leaders. In 1939, the first Filipinos were ordained deacon, marking the beginning of the transfer of

.. 100 years later the fields are green, and the church is growing both in numbers and in service to that church of which we are all part, the body of Christ.

ordained leadership, but any formal changes in the leadership had to wait until the end of Japanese Occupation in 1945. With the end of the war the work continued to expand and the ministry became more and more overseen by Filipino Episcopalians.

Just after the war the remarkable ecumenical action of conferring the historic episcopate to the Philippine Independent Church took place. It was an act of faith and trust, confirmed later by concordats, very much in the spirit of the bishop who was elected 100 years ago.

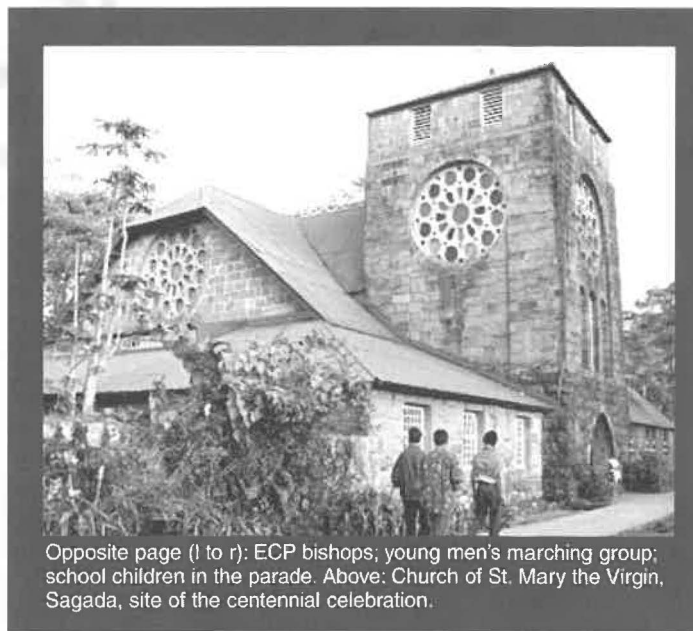
In 1958, the Rt. Rev. Benito Cabanban was consecrated bishop suffragan and a succession of bishops from the Philippines in the Episcopal Church was established. He became the first Filipino bishop of the Philippine Episcopal Church in 1967. Quickly the work of that diocese was divided into three dioceses, with new bishops who now constituted a House of Bishops and with Bishop Cabanban as its Presiding Bishop. In 1980, the Philippine Episcopal Church began work to develop a plan for autonomy, and in the next 10 years this resulted in the formation of the separate Anglican Province of the Episcopal Church of the Philippines on May 1-2, 1990. At the time of the inauguration of the province, there were five dioceses. There are now six.

In the past 100 years, the Episcopal Church in the U.S. and the Episcopal Church of the Philippines have raised up a community of some 150,000 members. It has drawn many of its members from the peoples of the Cordillera, but it has been since its inception a church of many peoples from throughout the Philippine islands. It has always included people urban and rural, southern and northern, converts from Islam, the religions of Asia, and from tribal practices.

It has remained true to the best of Bishop Brent's vision of a church committed to the full body of Christ that hoped for Christian community larger than any single church. It has consistently worked for the needs and rights of the poor, represented by so many of its own mem-

bers. It has been in the forefront of the peace process and the movement for a renewed commitment to democracy. Its own vision for the future is this: "By the year 2007, we envision the Episcopal Church in the Philippines to be a renewed church, fully self-supporting and reaching out to proclaim God's love in the far reaches of the nation."

The celebration of the 100th anniversary of the formation of the Missionary District of the Philippines was also the kickoff celebration of the effort to provide a Centennial Fund in thanksgiving for what has been done and in support of the future work of the province. That fund will provide an endowment to help sustain the work of the Episcopal Church in the Philippines. It will be a six-year campaign, culminating in a celebration in 2007 of full financial autonomy of



Opposite page (l to r): ECP bishops; young men's marching group; school children in the parade. Above: Church of St. Mary the Virgin, Sagada, site of the centennial celebration.

the Episcopal Church in the Philippines.

The Episcopal Church plowed the fields and now 100 years later the fields are green, and the church is growing both in numbers and in service to that church of which we are all part, the body of Christ. It was never the intention of the Episcopal Church in the Philippines to be *the* Church of the Philippines, but rather to contribute to the greater call of life in Christ those patterns of life and prayer, ministry and spiritual insight that constitute Anglican Christianity at its best. □

The Rev. Mark Harris is executive director of the Global Episcopal Mission Network and a member of the Joint Committee for the Philippine Covenant.

Holiness and the Holidays: American Holidays as Opportunities for Christian Renewal

By Chris Yaw

You can see it in the eyes of a Christian father as he watches his 5-year-old son dress up as a “devil” for Halloween. You can hear it in the sighs of a Christian couple as they read their January credit card statement and find out how much they really spent on Christmas. To these folks and to many of us, the Christmas tree, the Easter Bunny and the 4th of July fireworks show bring a certain degree of unsettledness. It’s a genuine restlessness as we wonder if we’re celebrating the most special days of the year in a somewhat un-Christian manner.

As I write this, my television is awash with holiday commercials, my newspaper is littered with holiday ads, all necessary fuel to sustain the machinations of America’s free-market economy. Sadly, secularism exercises undue influence on how Christians celebrate holidays. Christmas, for example, masquerades as an opportunity for generosity, leisure and celebration but too often taps into a self-centered, acquisitive mindset that is the very antithesis of Christianity. Every American holiday, to one degree or another, finds itself the object of cultural and increasingly secular influence, be it good or bad. What are Christians to do? Are we to join the party? Are we to organize a boycott? Sadly, and too often, we don’t give it much thought and simply do what everyone else is doing.

This need not be so. When we pay no attention to holidays, we miss out on tremendous opportunities to show forth the kingdom of God. Holidays offer unique occasions for hospitality, generosity, evangelism and reconciliation. Christians need to think, talk and pray about holidays and not blindly celebrate them according to society’s evolving dictates. Christians need to think more seriously about how and why they commemorate what are arguably the most important days of the year.

We must understand that holidays are inherently pleasing to God. This may seem obvious, but it is crucial to establish why we celebrate holidays before suggesting how. In addition, holidays may be defined personally. That is, holidays do not have to be commemorated according to spoken or unspoken secular traditions, but are open to redefinition and transformation.

Setting aside special days for celebration is nothing new in the Bible. There are many Old Testament occa-

sions in which Yahweh ordered the Israelites to mark certain days as feast days dedicated to the Lord. Israel took the commemoration of these feasts very seriously. Deuteronomy details the three oldest, the Passover/Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths. These were all agricultural feasts. At their core was a sense of acknowledgment and thanksgiving to the Lord who provided crops and livestock.

On another festive occasion, Exodus 15 depicts Israel singing and playing tambourines following the crossing of the Red Sea and the destruction of Pharaoh’s army. This followed 400 years of captivity and an arduous trek across the desert.

These celebratory occasions suggest a rhythm to life.

The Israelites were not to work all the time, neither were they to play all the time. The Old Testament’s Wisdom writers best articulate this. For the sages affirm the basic abilities of humans to reason, to judge and to make wise choices. Ecclesiastes comes from this perspective. In 3:1-8, we’re all familiar with the verses that tell us there’s a time to plant and a time to laugh, a time to mourn and a time to dance. And applying Old Testament Wisdom literature to our understanding of contemporary holidays can offer Christians a fresh perspective.

In approaching our commemoration of special days, we see the Bible’s emphasis on making such merriment as “unto the Lord,” but we also see our celebrations coming from a part of us that is deeply human. We see aspects of creation, such as the celebration of special days, as something that comes out of who we are as members of God’s creation. Honoring fallen soldiers on Memorial Day, appreciating freedom on July 4, and even reveling in the creativity and fantasy of humanity during Halloween can all be seen as

We must understand that holidays are inherently pleasing to God.

forms of rejoicing in the goodness of God’s creation.

Affirming the goodness in holidays becomes easier when we begin to understand holidays as organic and



definitional, not as invariable traditions set in a type of cultural concrete. Think about this: Where did Christmas come from? How about Halloween? Easter? Historians tell us the origins of most of our holidays find some, if not all, of their roots in traditions from other places.

Thanksgiving is one example. When the Pilgrims held what is commonly accepted as the first Thanksgiving in Plymouth in 1621, it is fair to say that participants were well aware of the traditional English Harvest Home festival. This celebration, which lasted up to a week in England, can be traced back to medieval times. The Harvest

God's continued work in culture.

In applying these principals today we see that transforming our holidays begins with theological reflection. Taking time a week or so before a holiday is upon us is a good time to start.

Here are some questions you may want to consider. First, ask yourself about your current practices. What aspects of your holiday commemorations reflect your Christian convictions? Look at the activities which surround this holiday; preparation, participation and post-holiday activities. Ask yourself which aspects of your

Devoting time to reflect upon holidays, both in practice and in principle, is an exercise that brings nothing but a rich harvest in helping us make holidays, holy days.

Home event was a communitywide celebration in which a local farmer provided a festive dinner for all who had assisted in bringing in the crops. Beer drinking, singing and dancing were part of the festival. No doubt the Puritans toned things down when they held their first American Thanksgiving, though it still lasted three days.

The holidays that ancient Israel would come to celebrate had similar origins. When the first Hebrew tribes migrated to Mesopotamia, they were met by a people well established in their beliefs about the universe and their place in it. The Canaanites were a purposeful people when it came to ordering their daily lives around their theological convictions.

Ancient Israel would come to observe similar occasions as their Canaanite neighbors except for one important distinction: Yahweh would always be at the center. The joy the ancient Israelites were to show forth was the joy of the Lord. Some of the most severe warnings from the prophets tell us that Israel did not always follow this. But it is clear that in the evolution of its holidays Israel replaced the original meanings of these Canaanite festivals with symbolic ones, hence "transforming" what was pagan in origin with more God-centered purposes. The ancient Hebrews saw that in and of themselves the festival gatherings practiced by their neighbors carried with them redemptive themes of thanksgiving, joy and play; all aspects of humanity crying out for appropriate expression.

That the Hebrews and the Pilgrims reshaped these expressions according to their theological convictions suggests that festivals and times of merriment need not be discarded simply due to what may be pagan in origin but can serve to lend hope to the redemptive role of

current practices more closely resemble the prevailing cultural influence.

Now you are ready to ask yourself questions about the holiday itself. Are there "redeemable" or "transformational" aspects to the holiday? Look at themes of appreciation, thanksgiving, remembrance, frivolity, blessing and hope. Think about ways in which other people, even other cultures, commemorate similar days. For example, some cultures remember St. Patrick by going to church; others, by drinking beer.

Ask yourself what opportunities a holiday brings. Who can you show hospitality to and in what way? Think about reconciliation. Few opportunities exist outside of holidays in which an invitation to a meal or party is looked upon favorably. How about evangelism? Holidays offer wonderful opportunities to introduce others to the faith. Think about generosity. In what ways can you show God's generosity to the less fortunate during a holiday? And what about prayer? Does this holiday present an opportunity to attend a church service?

Finally, brainstorm about new traditions that you can begin right away. What kinds of meals, events and activities can you start this year that may more clearly reflect your theological convictions about this holiday? Think about the themes of simplicity, joy and thanksgiving. Remember, the roots of every holiday practice can be traced to some other tradition. Devoting time to reflect upon holidays, both in practice and in principle, is an exercise that brings nothing but a rich harvest in helping us make holidays holy days. □

The Rev. Chris Yaw is assistant at St. Thomas' Church, Battle Creek, Mich.

Two Decades Instead of One

There seems to be a misunderstanding about the timetable involved for the church to double its membership. More than half the correspondence received in this office about the General Convention resolution to double membership refers to “in the next decade.” The actual goal now is to double average attendance by 2020 [TLC, Nov. 11].

*

In my column of websites worth a visit [TLC, Nov. 4], I did not, of course, list all sites worth your time — only one from each domestic province. One not on that list and yet commendable is St. Gregory Nyssen, San Francisco, well known for its unusual liturgy and its dancing congregation. The site includes plenty of photos of the liturgy and explanations of what’s taking place. You can find it at: www.stgregorys.org.

*

If you haven’t already, by all means try to obtain a copy of Forward Day by Day’s special Meditations for a Time of Crisis. The short daily meditations are provided in response to the terrorist attacks of Sept. 11. Most parish churches have copies. If yours doesn’t, call Forward Movement Publications at 800-543-1813 or go to www.forwardmovement.org.

*

Published reports indicate that the Diocese of Washington’s legal costs for the suit against the Rev. Samuel Edwards are somewhere in the neighborhood of \$650,000. My guess is when it’s all totaled, it’ll be more than \$700,000.

*

Speaking of Fr. Edwards, guess who supposedly will receive an honorary degree from Nashotah House? You can imagine how many of the alumni are viewing this development.

*

A recent news article in the *Charlotte Observer* carried the headline “Minnesota bishop to lead Lutherans.” The article stated that Bishop Mark Hanson “was elected presiding bishop of the Episcopal Lutheran Church in America.”

*

Knowing my affinity for useless information, the Rev. Steve Norcross of Portland, Ore., sends along the following: “Not only does the north and northeast Portland neighborhood have two St. Andrew’s churches, one Episcopal and one Roman Catholic, their pastors are, respectively, the Rev. Albert Krueger and the Rev. Robert Krueger.”

*

Here’s how to get yourself elected to General Convention: Be brutally honest. William F. Roemer, of Sewickley, Pa., and other candidates in the Diocese of Pittsburgh, were asked why they want to be deputies to General Convention. His response: “I thoroughly enjoy long meetings, tedious dialogue, acrimonious debate, spiritual warfare, pompous oratory, civil disobedience, political insurrection and, finally, total frustration. What better place to experience them all than at the General Convention?...” He was elected on the first ballot.

*

A survey of clergy in Australian churches revealed that 12 percent of Anglican clergy regularly consider leaving the ministry and a similar percentage said they were not suited to their jobs. My guess is that if a similar survey were to take place in this country, the numbers of Episcopal priests would be higher in both categories.

*

A few offerings to the license-plate watch: I saw TRUST HM, PS127 5, and ST BART. TLC staffer Pat Nakamura spotted BLESSD. Ed Wall, of Orland Park, Ill., offers PRAY BVM, and Raymond J. Shaw, of Haverhill, Mass., sends along ELOHIM, and, on an all-black sports car, REAPER. The aforementioned Mr. Roemer reports he owns two cars with the following license plates: IB4GSUS and JCROZ4U.

*

Note to Mrs. H. in “suburban Seattle”: Every-member canvasses are not things of the past. Ask around your diocese. You’ll probably find some places where it’s the preferred method.

David Kalvelage, executive editor

Did You Know...

If present trends continue, Muslims will outnumber Anglicans in Great Britain by 2013, according to statistician Peter Brierly.

Quote of the Week

The Rt. Rev. Keith Ackerman, Bishop of Quincy, on changes in how the Episcopal Church views sexuality: “We’ve had the Wright policy and the Righter trial verdict. I’m still holding out for the righteous one.”



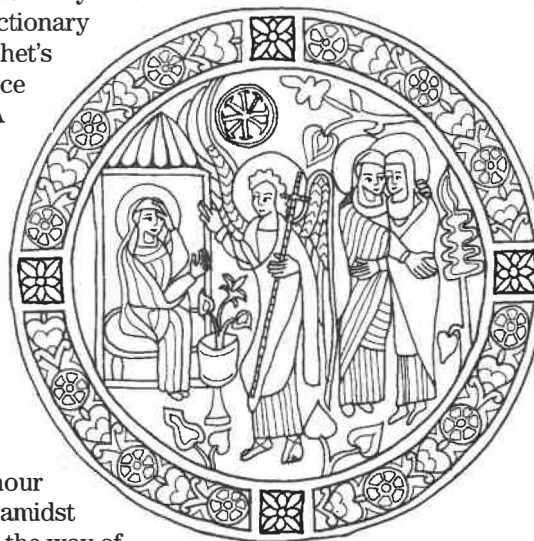
The Coming Judgment

We come again to Advent, a short, often misunderstood season, a time of hope and expectation. These four weeks which mark the beginning of a new liturgical year give us time to prepare for the coming of Christ, not only as a baby born in a manger, but also as our judge in his second coming. We tend to focus on the former event — the most important in history — rather than to dwell on the role of God as judge at a time of which we do not know.

On the First Sunday of Advent we switch to Year A in the Sunday lectionary. The Book of Common Prayer lectionary and the Revised Common Lectionary both begin Year A with Isaiah 2:1-5. In that reading we find the prophet's remark, "He shall judge between the nations . . ." It is possible that since Sept. 11 more of us than usual have thought about God's judgment. A time of upheaval and distress such as this nation experienced may well have had value. Such an experience can call us to re-examine our priorities and to remember what is ultimately important. We are saved from God's judgment only by his grace, which enables us, in the words of the collect for this Sunday, "to cast away the works of darkness and put on the armor of light . . ."

The image of the return of Christ as judge of the living and the dead, coming in the clouds with power and great glory, can be intimidating, even frightening to some. Others believe that final encounter with Jesus will never happen, or, if it does, they will worry about it at that time.

We are reminded throughout Advent that our Lord will come at an hour we do not expect. We have an opportunity during this brief season, amidst the merriment and excitement of preparing for Christmas, to prepare the way of the Lord. Now is the time to prepare for the glory that shall be revealed, "for the Son of Man is coming at an unexpected hour" (Matt. 27:44).



2020 Will Include Everyone

The national Executive Council's additional stipulations on the 2020 proposal [TLC, Nov. 11] to double attendance within the next 20 years is a positive development. Many have viewed the 2020 initiative with suspicion, perhaps because it was originated by a conservative minority within the church. By accepting the report of the 2020 task force and by calling for the inclusion of additional, previously under-represented members, Executive Council has made the initiative a priority for Episcopalians.

In delegating further refinement of the plan to the group that made the original proposal, Executive Council has called for the inclusion of an additional 10 members, preferably women of racial, ethnic and sexual minorities. Early responses indicate broad enthusiasm and interest.

The next step in the proposal's ultimate success resides with the Presiding Bishop and the president of the House of Deputies, both of whom are responsible

for the selection of the required additional members. We are confident that the Most Rev. Frank T. Griswold, Presiding Bishop, and the Very Rev. George Werner will choose wisely and prayerfully. On numerous occasions, both Bishop Griswold and

Dean Werner have indicated their unqualified and unwavering support of 2020. Some have questioned the decision not to include the members of the interim task force that prepared the report for Executive Council. We trust a constructive way will be found for those passionate voices of church growth to continue to be heard.

We trust a constructive way will be found for those voices of church growth to continue to be heard.

Frozen in Time

By David Apker

The Quote of the Week which referred to a *U.S. News & World Report* editorial by columnist John Leo [TLC, Nov. 11] in which he criticized the statement by the House of Bishops [TLC, Oct. 28] sent me scurrying to the Episcopal Church's website for further details of the declaration, wondering if our shepherds had beamed themselves into an alternative reality. Apparently so.

Although they expressed grief over the atrocities of Sept. 11 and prayerful concern for chaplains and other military personnel, it also appears that the bishops then did a double somersault in a fog of half-digested Marxist economic theory, coupled with large doses of psychobabble and unsupported statistics, and emerged with a statement which appears to find some sort of moral equivalent between the terrorists and their victims.

One bishop apparently presumed to assert that retired U.S. military personnel in his diocese welcome this sort of disgraceful nonsense. Sure. The conference organizer declared that granting or withholding financial aid to the Third World is (either way) oppression by the wealthy West. (It seems that America can't win with these folks.)

As usual, statements of this sort from the religious left confine themselves to generalities, containing no specific recommendations for solutions to the problems they claim to identify. Apparently, "prophets" — "naifs" might be more descriptive — are absolved of such heavy responsibility. It appears that good intentions are sufficient. Further, if the term "globalization" is to be any other than shibboleth, it requires explanation. That accomplished, dialogue can begin.

The social gospel has in many

instances served our society well, but it should not be a blank check that calls our churches to indulge in permanent alienation from American society. I fear that many of our bishops' political beliefs were formed and remain frozen in the tragic Vietnam era of more than three decades ago, but opposition to that war seems for many to carry with it a responsibility to keep its wounds open and bring into question any use of the armed forces of the United States.

The fact is that there are many in the world who hate us because we are a pluralistic democratic republic whose first principles are embodied in our



Many of our bishops' political beliefs remain frozen in the Vietnam era...

Opposition to that war seems to carry with it a responsibility to bring into question any use of the armed forces of the United States.

Constitution and Bill of Rights, and we enjoy a market economy that maximizes opportunity and material prosperity for its citizens. All this is contrary to their own deeply held beliefs about religion and polity and therefore they justify acts of murder as well as oppression of their own people, particularly women.

The Sept. 11 mass murders were nothing less than an act of war, and our government is responding to them as such. One doubts that the predecessors of our current crop of bishops would, in 1941, have donned cloaks of patriotism while calling for reconciliation with Imperial Japan — which had its own reasons for contempt of the West that justified an attack on American soil. Come to think of it, National Socialist Germany's claim of oppres-

sion attracted widespread support abroad until it was too late to prevent a horrible war that claimed the lives of millions.

The bishops' flummery underscores the marginalization of the influence of oldline Christian denominations on American culture. It also underscores the dichotomy to be found among those who rail against the politicization of conservative denominations and are themselves political ideologues. However, ordinary Episcopalians, being grownups, can take solace in the knowledge that this sort of disgraceful hubris isn't taken seriously by a government intent on its

task of protecting the lives of its citizens. To do otherwise while hoping that in the meantime Third World regimes will provide material prosperity for their people would be for America to hang out a sign that proclaims, "Mea Culpa; Hit Us Again."

As *New York Times* columnist Maureen Dowd put it, "This is not just a war, it is a just war." Sadly, the public perception of our bishops' declaration makes our goal of doubling church membership by 2020 pathetically naive. Most Americans are not alienated from their nation's good and decent values. □

The Rev. David Apker, a retired American history instructor, is a deacon in the Diocese of Milwaukee. He lives in Oconomowoc, Wis.

Last Resort

Becky Wilhoite's Quote of the Week [TLC, Oct. 28] regarding the parish of St. James the Less in Philadelphia is an inaccurate depiction of the bishop's intentions and another example of the inflammatory rhetoric that continues to fuel unnecessary tensions by misrepresenting the structures of the Episcopal Church.

The Diocese of Pennsylvania's court filing last July against St. James the Less was an act affirmed by unanimous vote of, and directed by, the standing committee and the bishop. It was never an option we sought but one of last resort after various efforts to resolve our differences with the present leadership of St. James' reached a final impasse.

Our sole objective continues to be to protect the rightful interests of the Episcopal Church in the property, following St. James' 1997 formation of an independent foundation for the purpose of diverting church property in the event the parish disengaged from the diocese. Two years later, in 1999, the parish voted to withdraw from the Diocese of Pennsylvania and the Episcopal Church, and merged the parish corporation into the foundation.

Since St. James' expressed intention of leaving the Episcopal Church, we have sought to create a solution that asked for accommodation of the bishop's role within a framework that respected the parish's unique character and the continuance of its effective ministry to the East Falls community. When we finally asked them to vacate the property and return it to the diocese, we offered to work with them in an orderly transition and, in particular, avoid any disruption in the services they provided to the community. The only "ultimatum" ever issued before the filing of our legal action was to ask that they let us know their answer to our request within three weeks.

(The Rev.) Glenn M. Matis
Church of the Resurrection
Philadelphia, Pa.

(The Rev.) William H. Wood III
St. Christopher's Church
Gladwyne, Pa.

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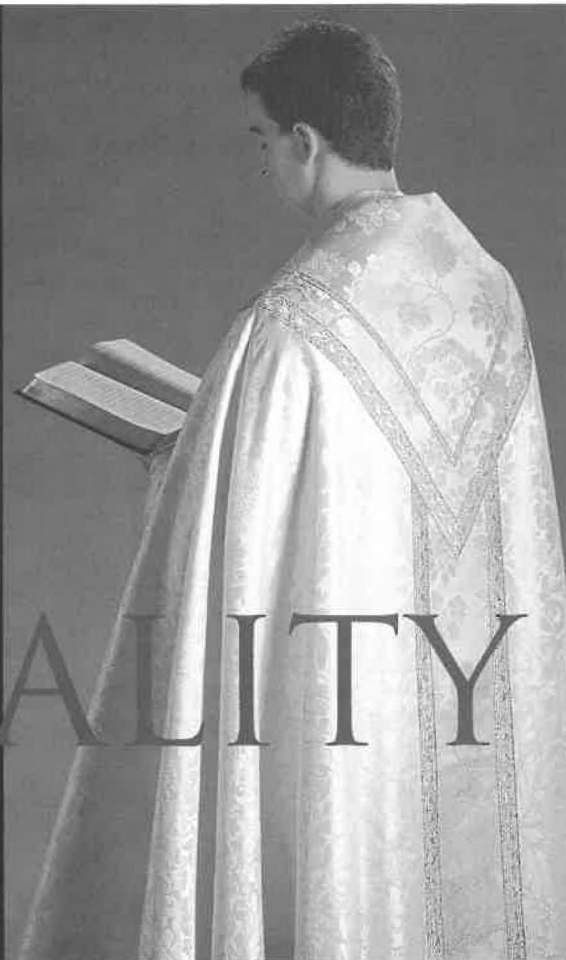
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LETTERS TO THE EDITOR

It's Revenge

I am increasingly coming to the conclusion that what we are seeing in the Episcopal Church is in fact "revenge" for Lambeth. Many of our leaders have not gotten over the shock of finding themselves in the minority at the Lambeth Conference. What they dismissed in this church for so long as "extreme," they found to be "mainstream" in Anglicanism. You would have thought that that would have at least given our leaders cause for reflection, but that does not seem to be the case. Since Lambeth, the response has been a rejection of the majority opinion and a persecuting zeal against those who sided with it.

Our leaders can no longer boast about the wonderful diversity of the Episcopal Church or use the term tolerance to describe their leadership style. The Diocese of Washington, for instance, is prepared to place limits on that diversity in its search for a bishop [TLC, Nov. 4]. I am not surprised. Tolerance has always had boundaries.

So our country is at war, and our church is at war. The difference is that the church is involved in the most heinous of wars, civil war. I am fascinated to see what "waging reconciliation" [TLC, Oct. 28] is going to look like in the coming months.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

Tangible Identity

I appreciated the article on the Pitt Lecture at Berkeley Divinity School [TLC, Oct. 28], where I had the privilege of teaching from 1960 to 1971. However, I think that to call the arrangement with Yale an "affiliation" is somewhat misleading. The arrangement with Yale provided for an entity within the Yale Divinity School known as Berkeley at Yale. This administrative unit within the Yale Divinity School provides a tangible identity for Episcopal students studying there.

As far as I know, though there is someone called the Dean of Berkeley at Yale, the faculty are all Yale faculty. The M.Div. degree which one receives is from Yale. One also receives a diploma

or certificate in Anglican Studies from Berkeley at Yale.

Having said all that I hasten to add that I think Berkeley at Yale, though not an independent school, is an excellent venue for anyone studying for the priesthood of the Episcopal Church.

*(The Rev.) John S. Ruef
Emmanuel Church
Chatham, Va.*

Genuine Change

In response to Wilson Hulley's letter [TLC, Nov. 4], I would like to say that, as an Episcopal priest in the New York City vicinity, I continue to notice a genuine change in how people are relating to each other. Flags are flying, public courtesy continues to be exceptionally strong (especially given the historical character of such courtesy sometimes found in New York City), and a sense of gratitude for what God has blessed us with has not gone away.

I am not suggesting that there are no problems in this area or in New York City, but I am also aware (after 20 years of ministry in various parts of this diocese) that something important has been and continues to be experienced among us.

*(The Rev.) Stephen O. Voysey
St. Mark's Church
Mount Kisco, N.Y.*

You Could Have ...

Thank you so much for the article about St. John's, Huntingdon Valley, Pa. [TLC, Nov. 4]. It was wonderful to see those pictures and to read about the church where I became an Episcopalian and was confirmed in 1954. But I wonder why the article did not include pictures of the original church, which is called Huntingdon Valley Chapel. The chapel was the church from 1919 until 1957, when St. John's was built and named.

One more thing. This has to do with language. Why are we Episcopalians so worldly about the way we express things? The article stated that Fr. Atlee had found evidence of a \$1 million fund that would pay for the church's considerable upkeep. The language used called this a "lucky break." Why

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LETTERS TO THE EDITOR

not call it a blessing from God? or a God-incidence? or pennies from heaven?

(The Rev.) Michael Shank
St. Paul's Church
Sidney, N.Y.

Call to Perfection

Fr. Hewitt asked in his letter [TLC, Oct. 28], "Was that not happening, in fact, when Jesus said of several established moral laws, 'you have heard it said of old that ... but I say unto you...?'" implying that Jesus did, in fact, rescind moral code in the sermon on the mount. I share with Fr. Robert a thought from my Old Testament professor, who once said something along the lines of "I really wish I could simply live under the Old Covenant. All the rules were so simple and clear back then." He implied in this statement that Jesus' challenges in the sermon on the mount actually made life more difficult, not more liberating.

Jesus' call was to perfection, not anarchy. Has Fr. Robert read the words which he omitted with his points of ellipsis? "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment. But I tell you that anyone who is angry with his brother will be subject to judgment'" (Matt. 5:21-22, to give one example of many). Jesus goes on to say that anyone who even calls his brother some offensive name is in danger of the fire of hell. How is this a repeal of the moral code? Jesus came not to abolish the law, but to fulfill it (cf. Matt. 5:17). He came not to wipe it away, but to clarify it, as he did in the sermon on the mount. Now, not only is the physical act of murder a sin, but the anger of our hearts is murder. Now, not only is sleeping with someone else's spouse a sin, but looking with lust is adultery. These words raise the bar of standards, not lower or abandon it.

(The Rev.) Jay Parker
Church of the Holy Cross
Sullivan's Island, S.C.

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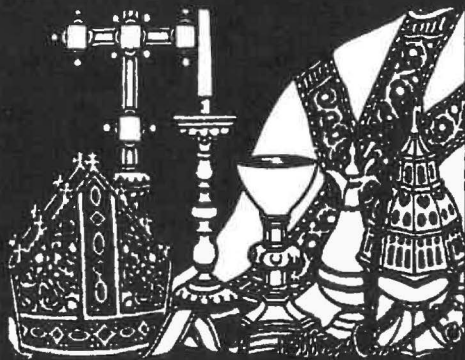
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Appointments

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The Rev. **Juan Barragan** is vicar of the Chapel of St. Francis, 3621 Brunswick Ave., Los Angeles, CA 90039.

The Rev. **Norman V. Beale** is associate of Grace, PO Box 1, Orange Park, FL 32067-0001.

The Rev. **Rebecca Brown** is priest-in-charge of St. Mark's, PO Box 148, Foxboro, MA 02035.

The Rev. **Matthew Mickey Cobb** is chaplain of St. Francis Canterbury, 1823 Laramie St., Manhattan, KS 66502.

Marie Cullen is director of youth ministries for the Diocese of Fort Worth, 2900 Alameda St., Fort Worth, TX 76116.

The Rev. **Ted Durst** is rector of Trinity, 205 E Montezuma St., Houghton, MI 49931.

The Rev. **Fred Elwood** is rector of St. James', 355 W Maple St., Birmingham, MI 48009.

The Rev. **Frederic Guyott III** is associate at SS. Andrew and Matthew, 719 N Shipley St., Wilmington, DE 19801.

The Rev. **Alan Hesse** is assistant at All Saints', 10 Irving St., Worcester, MA 01609.

The Rev. **Robert Hirschfield** is rector of Grace, 14 Boltwood Ave., Amherst, MA 01002.

The Rev. **Meredith Ward** is deacon assistant at Christ Church, PO Box 142, Rochdale, MA 01542.

The Rev. **Keith Yamamoto** is assistant at St. Margaret of Scotland, 31641 La Novia Ave., San Juan Capistrano, CA 92675-2752.

Ordinations

Deacons

Florida — **Patrina McCarthy.**

Priests

Rio Grande — **Madelyn Ruth Kirkpatrick.**

Retirements

The Rev. **Robert Nelson**, as associate at St. Mary's, Anchorage, AK.

The Rev. **Dennis Odekirk**, as rector of All Saints by-the-Sea, Santa Barbara, CA.

Change of Address

The Rev. **David L. Olsen**, 10445 SW Greenleaf Ter., Tigard, OR 97224.

Deaths

Elizabeth Hoare, 85, owner of Watts & Co., which produces ecclesiastical vestments, textiles and furnishings, died Oct. 17 in London, where she resided.

Born in London as Elizabeth Louise Scott, she had a successful career as an actress on stage and screen. She took over the Watts Co. following World War II. Mrs. Hoare became an Anglican later in life. She is survived by a son and a daughter.

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

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RECTOR: St. Luke's Episcopal Church, Merritt Island, Florida. We are a small suburban community in the shadow of the space center, seeking a faithful priest centered in the Anglican tradition to preach God's inclusive and unconditional love. We value eucharistic-centered worship and want to reach out to our community to share the promise of Jesus. Please send resumes and inquiries to: **The Rev. Canon Ernest Bennett, 1017 E. Robinson Street, Orlando FL 32801-2023**

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ASSOCIATE FOR EVANGELISM AND YOUTH for historic parish in upstate New York. Full-time position for 2002 seminary graduate, priest or lay person with skills, interest, and ability to help strengthen our evangelism ministry. Must be able to initiate and implement innovative worship for an alternative weekly celebration, being familiar with electronic media and contemporary Christian music. Approximately 20% of your time will be supporting youth ministry. We anticipate the development of additional small groups for learning and spiritual growth: you will be encouraged to be self-motivated in discerning areas of interest for these groups and to facilitate their development. We are looking for a person who can think "outside the box" for the future ministry of a traditional parish in a stable community with a declining Episcopal population. We have a large parish house with gymnasium and theater. Salary and benefits competitive. Please send resume and CDO Profile (if applicable) to: **The Very Rev'd Donald Turner, Trinity Episcopal Church, 227 Sherman St., Watertown, NY, 13601. E-mail frdl@gisco.net Website:www.gisco.net/trinity**

FULL-TIME RECTOR: Agawam, MA. St. David's is a vibrant, program-sized, committed parish, in a suburban setting. We seek a rector who will proclaim God's word, support our many active ministries, and direct us in our spiritual growth. We desire a warm, caring, Christ-centered pastor. Contact **Sarah Shofstall, Canon to the Ordinary, Episcopal Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103** or phone (800-332-8513 ext 11).

RECTOR: Christ Church in Port Jefferson, NY, is seeking a rector. We are an eclectic, AAC-affiliated, traditional parish on the historic north shore of Long Island. Our members are loving, Christ centered and enthusiastically embrace the renewal movement within the church. We are seeking a Spirit-filled pastor with a strong biblically-based theology to join our family and lead us in our relationship with Christ. Send replies to: **Search Chair, Christ Church Episcopal, 127 Barnum Ave., Port Jefferson, NY 11777 E-Mail MRMACHINE@aol.com**

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RECTOR-FULL TIME: We are a theologically open, energetic, outreach-oriented parish with a historic church building in downtown Pocatello, Idaho. We seek a priest to support ongoing outreach and help us build children's programs. See Parish Profile at <http://gemstate.net/users/trinity>. Contact **Trinity Church Search Committee, Box 1214, Pocatello, ID 83204** or trinitypoc@aol.com

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 i-r, The Rev. John F. Magnum, p-i-r, Mace Graham, org-ch
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 The Rev. Theodore O. Atwood, Jr., r
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 The Rev. Gary P. Fertig, r, the Rev. Richard Higginbotham
 ascensionchicago.org
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 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50
 Rosary 9:30 Sat

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
 www.stpaulsparish.org (708) 447-1604
 The Rev. Thomas A. Fraser, r
 Sun Eu 10:15 (Sat 5). Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacra-
 ment of Reconciliation 1st Sat 4-4:30 & by appt

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 The Rev. Allan B. Warren III, r, the Rev. Benjamin J. King, c;
 the Rev. David J. Hogarth; Jane Gerdson, Pastoral Asst for Youth
 Work Web: www.theadvent.org
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
 Mass 7:30; MP 9; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,
 Mass 9, C 9:30

LENOX, MA

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

KANSAS CITY, MO

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 The Rev. Paul Cook www.stmaryskcmo.org
 Masses: Sun 8 Low; 10 Sol; Noon: Daily, Sat 11

LAS VEGAS, NV

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 H Eu Daily (ex Sat)

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 4:45. M-F: Mass at 12:15 & 6:20; MP 8:30, Noonday Office 12; EP
 6. Sat: Mass at 12:15, Noonday Office 12; EP 5. C 11:30-12, 4-5

ST. THOMAS

5th Ave. & 53rd St. (212) 757-7013
 www.sainthomaschurch.org
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 Griesedieck, c; the Rev. Robert H. Stafford, asst
 Sun: 8, 9, 11, Choral Ev 4, Wkdys MP & Eu 8, Eu 12:10, EP &
 Eu 5:30. Tues and Thurs Choral Ev & Eu 5:30. Choral Eu Wed
 12:10. Sat Eu 10:30

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 2 Angle St. mail@allsouls cathedral.org
 H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

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 337 Charlotte St. at Macon stmarysparish@main.nc.us
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 7:45; Daily EP 5:15, Mass 5:30; C Sat 4, Rosary 1st Sat 4:45

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 (June through Sept: 8 & 10 (High); Ev, Novena & B 4; Daily: Low
 Mass 7 & 12:10 (Sat 7 & 10); Matins 6:30; Ev & Novena 5:30; C
 Sat 5-6 & by appt

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 The Rev. Ned F. Bowersox, r 700 S. Upper Broadway
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 The Rev. Margarita Arroyo, c
 Sun 8, 9 & 11:15. Weekdays as anno

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 The Rev. Larry P. Smith r; the Rev. Frederick C. Philiputt v;
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 Sun Eu 7:30, 9, 9:15, 11:15, 5. Daily Eu 7 & 12 noon. Daily MP
 6:45, EP Mon-Fri 6 (214) 521-5101

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 Sun Eu 7:45, 9, 10:15, 11, 6; Ch S 10, 5 Contemp. Youth Serv.;
 Tues Noon Eu in Spanish; Wkday Services; Sat 6 Taize Eu.

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 Spanish H Eu Sat noon

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 Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu, 3 H Eu in
 Chinese, 5 Cho Ev (3rd Sun), Wkdy Services 9:15 MP M-F;
 12:30 H Eu Wed, 11:30 H Eu Fri in French, 6 H Eu Sat in French

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