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Maintaining Hope

An Interview
With Terry Waite

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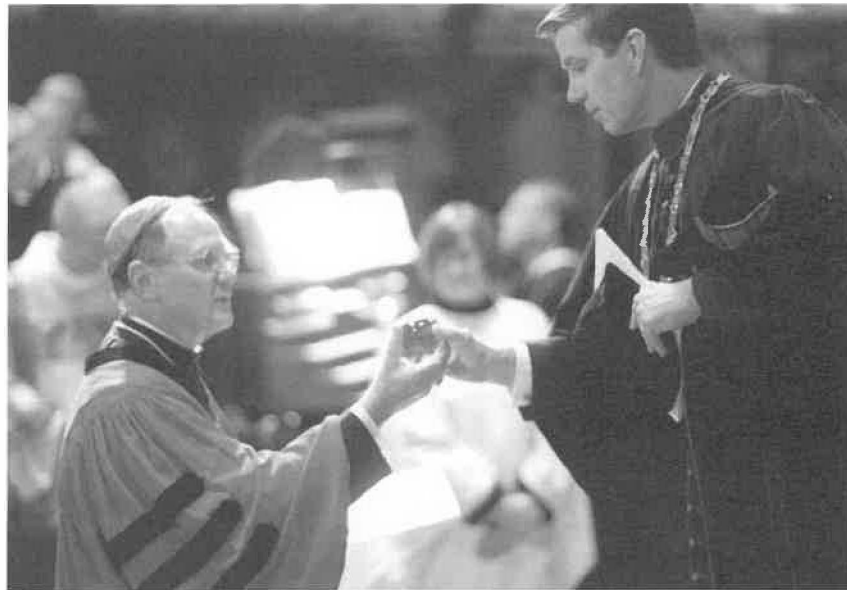
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Volume 217 Number 21



The Rt. Rev. Richard Grein, Bishop of New York (left), presents a crystal apple as a gift to the Very Rev. Ward B. Ewing, at his installation as dean and president of General Theological Seminary in New York City on Oct. 21.

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SUNDAY'S READINGS

The Providence of God

*"God is our refuge and strength,
a very present help in trouble"*

(Psalm 46:1)

Last Sunday After Pentecost, Proper 29

Jer. 23:1-6; Psalm 46; Col. 1:11-20; Luke 23:35-43 or 19:29-38

All four lessons for today, including the psalm, in greater or lesser degree present situations of grievous collapse and disaster, yet with an undergirding theme of the power and providence of God. God's presence in each situation guarantees ultimate triumph, and for those who are able to see, even in the course of the struggle the outcome is never in doubt.

The lesson from Jeremiah presents a tense picture of those responsible for the care of the people of God, but who are actually the instruments of its decimation. Nevertheless, the strong promise of God is not only that righteous and faithful leaders shall appear, but most important of all, a Messiah shall arise who shall bring inviolable justice, security, salvation and righteousness.

The psalm breathes confidence even in the midst of severe natural upheavals. The epistle is more subtle, but begins expressing a need for powerful strengthening, endurance

and patience. This implies the presence of a trial of some sort, yet the remainder of the lesson is an overwhelming assertion of the dependable power of Jesus in some of the most remarkable and exhilarating teaching in the New Testament.

The first reading from Luke presents the starkness of the crucifixion, scored by the jeers of bystanders; yet from the cross Jesus authoritatively confers the assurance of Paradise to the penitent thief. In the alternate reading, the triumphal entry presages the coming passion. These lessons present most of the disasters in which people of all times and places, including our own, can experience betrayal; earthquake, fire, flood, hurricane; long-term suffering, persecution, or rejection; death and bereavement. In each of these lessons, however, we find not only the assurance of hope fulfilled at the end, but, most distinctively, even comfort and peace in the midst of the trial.

Look It Up

In the epistle, what makes possible the reconciliation to God of "all things, whether on earth or in heaven"?

Think About It

The penitent thief acknowledges the justice of his sentence, but still appeals to Jesus for admission to his kingdom. What does he have that the other thief did not have? Do you have it?

Next Sunday

Advent 1, Year A

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

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Exhausted Hondurans Calling for Help

Hurricane Mitch Leaves Churches Flooded and Shelters Crowded



**'We thank
God for
cellular
phones.'**

The Ven. John Park

The bishop and the archdeacon of Honduras described the horrific devastation in their country following the departure of Hurricane Mitch, which destroyed much of the Central American nation during the last week of October.

"Our churches are now flooded and those that did not flood are now full of refugees," said the Rt. Rev. Leo Frade, Bishop of Honduras, in a letter.

"We saw how one of our churches was swallowed by the sea, our parishioners losing everything, including their lives."

As of Nov. 3, more than 7,000 persons were believed to have lost their lives in Central America as a result of the category 5 hurricane, which devastated Honduras with 180-mile-per-hour winds, torrential rains and massive waves. Floods turned the country into a series of islands which were unable to communicate with each other. Roads and bridges were out, and electric power and telephone service were not operating.

"We thank God for cellular phones, because in many cases that is the only way we have of communicating," said the Ven. John Park, archdeacon, in an e-mail message to THE LIVING CHURCH.

"The immediate physical needs are food, clothing and medicine," Archdeacon Park wrote. "The country also very quickly needs construction equipment and supplies. The church needs money for food, clothing and medicine. We have exhausted our bank accounts and are using credit cards."

Airport Under Water

The archdeacon said one of the problems is getting relief supplies in and then distributed around the country. He said the airport in Tegucigalpa, the capital, was to be receiving flights beginning Nov. 1, but that the airport in San Pedro Sula, site of the diocesan office, "may not open for another two weeks or more. It is currently under water. All of the equipment has been ruined, including the radar system."

"Several priests are themselves victims

of the floods," Bishop Frade wrote. "Also, the girls of Our Little Roses (orphanage) were asked to evacuate with the rest of the neighborhood and they were given shelter at the cathedral grounds."

Finding Homes

Archdeacon Park reported that the church in Siguatepeque has been flooded as have the homes of parishioners who live nearby. "The church has found places for them to stay until they can return to their homes," he wrote.

Espiritu Santo Church and Holy Spirit School in Tela have provided food to hurricane victims in nearby communities along the coast.

"We need your prayers," Bishop Frade wrote. "In the midst of all the suffering and pain, in the midst of the raging waters and huge waves and strong wind we have seen the power of God that is mightier and stronger than any problem that may come our way. We are now in rags, sick and wounded, surrounded with death, but we still say to you and to anyone who cares to listen, God reigns, yes, God reigns!"

The Presiding Bishop's Fund for World Relief has sent a total of \$69,000 for emergency assistance to the four dioceses affected by the hurricane — Belize, Guatemala, Nicaragua and Honduras.

In northern Guatemala, the Rt. Rev. Armando Guerra reported, thousands of people are living in shelters, with dwindling supplies of food, water and medicine. The Bishop of Nicaragua, the Rt. Rev. Sturdie Downs, called the hurricane "an unprecedented catastrophe," worse than the 1972 earthquake.

Archdeacon Park said persons who wish to make donations for relief may do so through the Presiding Bishop's Fund (at local churches or to Banker's Trust Co., PO Box 12043, Newark, NJ 07101), the South American Missionary Society (SAMS), P.O. Box 399, Ambridge, PA 15003, or CAEDH, 16280 Blue Ridge Turnpike, Gordonsville, VA 22942.



In the Dominican Republic

Dinorah, pre-school teacher at *Centro Buen Pastor*, stands in front of the ruins of her house, in *San Pedro de Macoris*, Dominican Republic, after Hurricane Georges. The school is part of a mission run by the Community of the Transfiguration. Much of the island's sugar cane and banana crops were destroyed and the sisters report that beyond shortages of food, it is difficult to obtain the wood and zinc needed to rebuild homes.

BRIEFLY

The Presiding Bishop's Fund for World Relief has announced the release of **emergency funds** to aid victims of Hurricane Georges in the Virgin Islands (\$20,000), Puerto Rico (\$25,000), the Dominican Republic (\$25,000), Haiti (\$20,000) and Southeast Florida (\$25,000). In addition, the Diocese of West Missouri will receive \$25,000 for relief following a major storm and flash flooding in early October.

At its 107th chapter meeting, the Congregation of the Companions of the Holy Savior (CSSS), elected the Rt. Rev. **Russell E. Jacobus** as its episcopal visitor. The Rev. Dennis G. Michno, Bayfield, Wis., was admitted to full membership in the congregation and the Rev. Frank Stern, Fairfield, Ohio, was admitted as probationer.

Bishop Iker, Women Priests Discuss 'Dallas Plan'

Women priests from four dioceses traveled to the Diocese of Fort Worth to participate in consultation and discussion with the bishop and other diocesan officials Oct. 27. The Rt. Rev. Jack Iker, Bishop of Fort Worth, invited the ordained women to discuss the "Dallas Plan," an agreement between Bishop Iker and the Bishop of Dallas, the Rt. Rev. James Stanton, which allows women aspirants to the priesthood in Fort Worth to enter the discernment process and eventually be ordained in Dallas.

A second element in the non-legislative agreement, which was made in 1995, concerns a provision for alternative episcopal oversight to be provided by Bishop Stanton for any

congregation in Fort Worth which engages the ministry of a woman priest in their parish. In such a situation, Bishop Iker would relinquish his episcopal oversight of that congregation to Bishop Stanton, who would then assume responsibility for all episcopal ministry both for the congregation and the woman priest.



Bishop Iker

Other topics of discussion included the concept of impaired communion, the resolutions of the Lambeth Conference related to continuing differences over women priests, and the mandatory canons adopted by the 1997 General Convention concerning the ordination and placement of women priests in every diocese.

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh, was facilitator for the meeting.

The ordained women who participated were the Rev. Alison Barfoot, of Overland Park, Kan., the Rev. Judith Gentle-Hardy, Haverhill, Mass., the Rev. Sara Chandler, Woodbridge, Va., and the Rev. Ruth Urban, Nashville, Tenn.

Fort Worth priests participating were the Very Rev. William Crary, president of the standing committee, the Rev. Canon Charles Hough, canon to the ordinary, and the Rev. Thomas Hightower, chairman of the commission on ministry.

In addition to affirming and supporting the provisions of the "Dallas Plan," participants said they hope they might be able to continue in conversation with one another.

Acolyte Festival

An Outpouring of Faith at Washington National Cathedral

Incense spiraled and spread; ornate crosses stretched heavenward; elaborate tapestries proclaimed the good news, as thousands of acolytes gathered for their 19th annual festival sponsored by the Diocese of Washington, Oct. 10 at Washington National Cathedral.

The concelebrants for the festival were the Most Rev. Frank T. Griswold III, Presiding Bishop, the Rt. Rev. Ronald H. Haines, Bishop of Washington, and the Very Rev. Nathan D. Baxter, dean of Washington National Cathedral.

The festival has grown from diocesan-level to a national outpouring of faith. Participants came from as far as Colorado, Maine and Florida. Seasoned acolytes paced themselves with precision and neophytes stepped forward in wide-eyed wonder, seeing the cathedral for the first time.

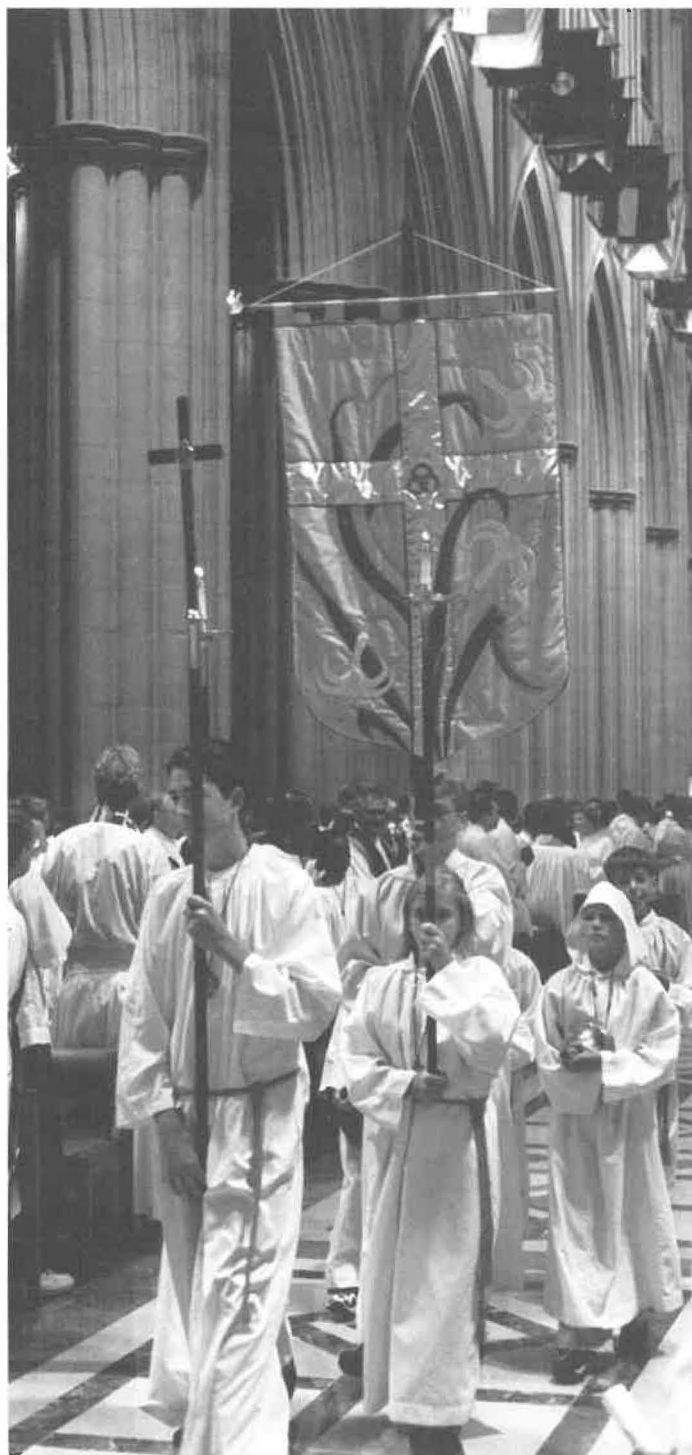
When the Presiding Bishop presented his homily, it was with a clear appreciation for the gladness and spontaneity of youth that he greeted his audience and spoke humbly, as one who remembered his beginning as an acolyte and the consequent entry into a life of ministry.

Bishop Griswold recalled he was 14 when he was asked to light the candles for Evening Prayer in the chapel of his Episcopal boarding school. Nervous, he prayed his way through each of the six candles, sure that every eye was trained upon him.

Though the bishop's entry into the life of the church began by becoming an acolyte, it was when he began to sense what liturgy was all about that he encountered the living Christ. Once beyond his initial concern with liturgical detail, he was led to the "Lord of the liturgy," he said.

Dean Baxter then called for a verger's escort for those who had served as acolytes or acolyte masters for more than 50 years. Bob Waterman, from St. Gregory's, Boca Raton, Fla., had served the longest: 73 years.

Anne Carson



Craig Stapert/Cathedral Age photo

Thousands of acolytes from throughout the national church participated.

Bishops as 'Marthas'

Henry Chadwick Speaks at Nashotah on the Role of Bishops

The role of bishops as servants of the gospel was examined during the annual academic convocation Oct. 23 at Nashotah House. Prof. Henry Chadwick, English patristic scholar, author and ecumenist, was the featured speaker and also received an honorary degree from the Wisconsin seminary.

Prof. Chadwick, honorary fellow and Regius Professor of Divinity Emeritus at Cambridge University, discussed the roles of bishops in his presentation.

"The succession of bishops in a historic chain on earth makes visible the continuity ... of faith and the gospel," he said. He described episcopal succession as "about the doctrine of grace."

"Bishops often have found themselves having to do something more worldly than they were called to do," he noted. He said "God's work is the source of all ministerial authority" and that bishops were called to bring to the people of God the gospel as "a witness to an event and its consequences."

"A bishop's life will be more like Martha than Mary."

During the afternoon, the program continued with discussions of bishops in classical Anglican theology. The Rev. E. Charles Miller, Jr., associate professor at Nashotah House, spoke on Episcopacy and Truth. Fr. Miller mentioned a threefold role of bishops which developed in the 17th century — ruling, teaching and ministering, in local communities.

"The bishop is the point of reference to the authen-

tic covenant of grace," he said.

Bishop William Lazareth, retired Bishop of the Metropolitan New York Synod of the Evangelical Lutheran Church in America (ELCA), discussed "Episcopacy in Ecumenical Dialogue." He spoke of the Concordat of Agreement between the ELCA and the Episcopal Church, which narrowly was defeated by the ELCA in 1997, and of the Porvoo Declaration of 1996, involving Anglican churches of the British Isles and Lutheran churches of the Nordic and Baltic regions.

"The Anglican Communion has responded to ecumenical endeavors by faith, action and love," he said. There are eight changes in the revised Concordat, scheduled to be presented to both churches, which ought to make the document more attractive to Lutherans, he added.

The event concluded with a panel discussion chaired by the Rt. Rev. James Brown, retired Bishop of Louisiana. The Rt. Rev. Jack Iker, Bishop of Fort Worth, and Bishop Lazareth also participated in the discussion on bishops as servants.

"We're perceived often as administrators rather than as preachers and teachers," Bishop Brown said.

"The bishop is responsible for setting the direction, the spirit, of the diocese," Bishop Iker added. "No one else is expected to do so." He also spoke of the bishop's role as chief evangelist and missionary.

David Kalvelage

Evangelicals in Common Cause

The Evangelical Fellowship of the Anglican Communion-USA held its annual assembly Oct. 8-10 at the Church of the Resurrection in West Chicago, Ill.

Speakers included the Rev. Stephen Noll of Trinity Episcopal School for Ministry, the Rev. David Scott of Virginia Theological Seminary, Michael Maudlin of *Christianity Today*, the Rev. John Throop of Christ Church, Limestone, Ill., the Rev. Jim Basinger of EFAC-USA, host rector the Rev. George Koch, and the Rev. Emeka Nwigwe of EFAC Nigeria.

"True Anglican identity is fundamentally evangelical, i.e., committed to the understanding of the gospel of the magisterial reformation," Fr. Noll said. "Under that overarching label of evangelical there are authentic distinctives: the catholicity of Caroline Divines and an Eric Mascall, the Reformed 'capital E' Evangelicalism of Simeon and Packer; the Arminian pietism of the Wesleys; and the liberal classicism of Hooker and O'Donovan. We have such a representation today at

this conference, and we find it possible to work together because for all our differences, we do have a common understanding of the gospel."

Fr. Scott called for evangelicals to return to the task that occupied the liberal evangelicals before their disappearance in the 1960s, the task of engaging intellectually with the non-Christian world. "The Christian claim that the God known in Christ is ultimate reality and ultimate truth should lead Christians to want to assess critically non-Christian truth claims and propose Christian truth claims as their correctives," he said.

Fr. Basinger called for evangelicals to continue to uphold scripture as the final authority for faith, life and worship. "Scripture's doctrine must shape our experience; we go wrong when our experience shapes our doctrine," he said. "So we must not abandon doctrines like substitutionary atonement or justification by faith alone."

(The Rev.) Philip Wainwright

Racism Addressed

The convention of the **Diocese of Western New York** was a sea of calm only momentarily stirred by hot debate on a resolution on hate crimes. The convention, held in Buffalo Oct. 23-24, was the last convention prior to the retirement of the Rt. Rev. David C. Bowman as diocesan bishop.

Rules of order were adopted for the electoral convention which will convene in St. Paul's Cathedral, Buffalo, Dec. 5.

The chaplain for the convention was the Rt. Rev. Joachim Fricker, retired Suffragan Bishop of Toronto. His theme in the homily at the convention Eucharist reiterated that the diocese and the Episcopal Church are part of the larger Anglican Communion even at times when a diocese and the national church are focused on work that is close to home.

In the legislative session the convention put the diocese on record as establishing as a priority overcoming the sin of racism, and stated the expectation that the diocesan racism commission will conduct a training program in every parish and mission. Another resolution provides that members of profile search and nominating committees within the diocese will be given antiracism training. A third resolution calls for the establishment of a fund to be used in support of an active minority recruitment effort for the recruitment, retention and education of people of color for ordained ministry in this diocese.

After being hotly debated, resolutions were passed calling on convention to decry hate crimes and to urge passage of state and federal hate crime legislation. Some felt that current legislation makes these actions crimes and no further penalty is called for, while others believe that a crime motivated by hatred calls for more severe penalties and societal sanction.

(The Rev.) Donald B. Hill



Karen Baker photo
Bishop Malik

Clergy Salaries

The **Diocese of Milwaukee's** convention, chaired by the Rt. Rev. Roger White, met Oct. 10 at Archbishop Cousins Center in St. Francis, Wis. Business included the election of diocesan representatives and a resolution to increase minimum clergy salary. The chief item of discussion was the budget based upon a revised askings formula. The budget, totaling \$1,518,642, passed. The Rev. Canon Gordon Okunsanya and Carl Eschweiler were installed as canons of the diocese, Canon Okunsanya as deputy for congregational development and pastoral care, Mr. Eschweiler as deputy for finance and administration.

The Diocese of Milwaukee has a newly established companion relationship with the Diocese of Egypt, and its bishop, the Most Rev. Ghais Malik, preached at the convention Eucharist.



Patricia Nakamura photo

Trinity Church in Columbus, Ga., celebrated Anglican Heritage Sunday, Oct. 18, with the ceremony of the Kirkin' of the Tartans. Bagpipes led the congregation in procession. Hymns and psalms had a Scottish flavor, and the guest preacher, the Rev. Donald McLeod, explained the Scottish and English symbols in the Episcopal flag.

Looking Ahead

The convention of the **Diocese of Iowa**, meeting in Des Moines, Oct. 9-10, celebrated the 10th anniversary of the consecration of the Rt. Rev. C. Christopher Epting as eighth Bishop of Iowa.

Delegates heard and discussed a strategic plan for Jan. 1, 1999-2005, presented by the Long-Range Planning and Discernment Team. In his convention address, Bishop Epting spoke to each of the three goals: foster evangelism, nurture discipleship and maximize stewardship of resources.

The Swaziland House-Building Team showed a video of the project from last spring and outlined continuing plans for cooperation with Iowa's companion dioceses of Swaziland (Africa) and Brechin (Scotland).

A \$1,011,732 budget was approved, which includes funding for a full-time diocesan youth minister.



Maintaining Hope

An Interview with Terry Waite

By Bob Libby

Walking down Creed Lane in London from St. Paul's Cathedral to the Blackfriars tube station, a voice from within a local pub cried out, "There goes Terry Waite."

A chubby figure in a three-piece suit appeared at the door of the public house, holding a pint of ale in one hand and motioning with the other, "Hey Terry ... Terry Waite, come and have one with us."

Terry Waite looked somewhat embarrassed as he flashed his familiar grin and waved back. "Some other time. I've got to catch a train."

In the almost seven years since his release from captivity, Terry Waite remains one of the most instantly recognizable Anglicans in the world. At 6 feet, 7 inches, he's difficult to miss and little has changed in his basic personality. He remains a humble, compassionate human being, uncorroded by the oxygen of worldwide publicity.

Dubbed by the press as the "Anglican Henry Kissinger," Mr. Waite appeared on the world stage almost by accident. A lay minister in the Church of England's Church Army, he was a surprise appointment by Archbishop Robert Runcie as his assistant for inter-Anglican affairs. In that role he successfully negotiated the release of British hostages from Iran and Libya.

After 1985, when he negotiated the release of Presbyterian minister Benjamin Weir and Roman Catholic priest Lawrence Jenco, media attention became intense. His last mission into Beirut, on behalf of American journalists Terry Anderson and Thomas Sutherland, was his downfall and the liberator became a hostage himself.

During the almost five years of his captivity, prayers were said for his release in the chapel of Lambeth Palace. The archbishop and staff were joined by millions of Christians around the world. He was grateful for these prayers.

When, after 1,763 days of captivity, Mr. Waite walked back into freedom, the first task before him was the recovery of his health. And in his own words he was "close to the edge of life." The doctors who examined him said that his arsenic level was 10 times the normal.

The second task was to re-establish his relationship with his family. He joined his wife, Frances, and their four children in the home they had purchased in London.

Then there was the book which he had composed in his head. He had received an appointment as a "fellow commoner in residence" at Trinity Hall, Cambridge, which allowed him the time and space to write *Taken on Trust*. It took a year to complete and was written entirely in longhand. The hardback, published in 1993, sold more than half a million copies in the United Kingdom alone, and the paperback was distributed throughout the world.

This was followed in 1995 by *Footfalls in Memory: Reflections in Solitude*. He now has two more books in the works, but won't say anything more about them until they are completed.

Six months after his return to the U.K., he resigned his post as assistant to the Archbishop of Canterbury. "I now earn my living writing and lecturing," he said. "I do this six months a year." His travels have taken him to Australia, South Africa,

Europe and North America. He comes to the United States at least twice a year. The other six months he devotes to special ministries and charities concerned with youth, the homeless, hostages and their families, those in prison, peace, reconciliation and third-world development.

He is particularly keen on a new communication technology being developed in South Africa which combines solar power and the wind-up technology of an old alarm clock to power radios, land mine detectors and water purifiers. "The implications of all this for third-world development are enormous. It's concerned with opening up channels of communication ... working for reconciliation, peace and basic development." A foundation with this end in mind and with its center in London is being organized and will be announced in the near future.

Mr. Waite was interviewed in August shortly after the U.S. missile strike on Afghanistan and the Sudan. While he was reluctant to criticize the U.S. operation, he felt that retaliation, "not only kills innocent people, but often has the opposite effect of rallying support around the terrorists and consolidating their position.

"The real way you deal with terrorism is lengthy, difficult and costly," he said. "What you have to do is alienate, isolate and marginate the terrorist from his base of operation. If the terrorist has no base of operation within the community, then he is in a very vulnerable position."

Mr. Waite pointed to the Omagh bombing in Northern Ireland and the dissociation of Jerry Adams from the "Real IRA" as a hopeful sign. "What happens in a terrorist organization," he explained, "is that you have both the political idealist and the psychopath. You cannot control the psychopath, but for appearance sake you have to say that you do. To do otherwise is to lose power.

"What is hopeful in Northern Ireland is that the IRA and extreme protestants have been drawn into the peace process, which has now been confirmed by an overwhelming democratic vote. Adams and the southern government have condemned the



Omagh bombings. The psychopaths continued with the 'Real IRA' but are now marginalized."

In his writing and conversation, there is an absence of bitterness. "Bitterness," he said, "is like a cancer to those who have it. It eats you up."

What sustained Terry Waite during his years of solitary confinement? What kept him from the "cancer of bitterness?" Trying to understand where his captors were coming from helped. Daily physical exercise helped. Composing *Taken on Trust* in his head was another. So was the Book of Common Prayer, which he had committed to memory as a young man. He recalls that he would begin each day reciting the Holy Communion service from the 1662 prayer book.

In the account of his captivity, he made the statement, "There is not a lot of faith in me." He explained that his comment had to do with feeling vs. fact. "In captivity, I didn't feel the close presence of God. I felt alone, but that did not mean for one moment that I ceased to believe. I do believe! There's a lot of nonsense about faith ...

the great thing about faith is that it doesn't necessarily mean that you will feel good, or feel the presence of God. It does mean that you will be able to maintain hope."

When former Presiding Bishop John Allin died earlier this year, Mr. Waite was unable to attend the funeral, but wrote a tribute, which to his surprise and delight was read at the service. In it he gave thanks for "the serious support Jack gave me when I was involved in the Lebanon hostage crisis."

A friend once told Mr. Waite that in seeking the liberation of hostages, he was also "seeking his own liberation."

"That's true," he said and went on to explain that he discovered in captivity that "true liberation comes from the center of yourself." He discovered that center while in prison and that while his captors could hold him or destroy him physically, "there's a part of me that can not be taken from me because it's in the hands of God."

Setting the captives free continues to be part of his reason for being. His charitable interests all reflect this and, yes, he's still in the hostage business. "I am constantly in touch with hostage families and was recently in Colombia working on behalf of three American missionaries who disappeared some three years ago."

As he headed for the Blackfriars tube station, he recited the statement with which he ended his book. It had been scribbled on the wall of a cell in a Nazi concentration camp. "I believe in the sun even when it is not shining. I believe in love where feeling is not. I believe in God even if he is silent." □

**“ There’s a lot of nonsense
about faith ...
the great thing about faith
is that it doesn’t necessarily mean
that you will feel good, or feel the
presence of God.
It does mean that you will be able to
maintain hope.”**

In All Frankness . . .

We have a fairly new employee named Joyce. She is friendly, cooperative and a good worker. One of her duties is distributing the mail. That means, in my attempt to blame someone, I hold her personally

responsible for bringing to me the kind of comments you see below:

From Dallas: Your letters to the editor are a kick in the pants!

Dear Dallas: I'll say they are. Sometimes they feel like it, too. Ed.

From California: The letters to the editor send a message that the Episcopal Church is at war.

Dear California: This magazine has long been known for its accuracy. Ed.

From Massachusetts: Use greater editorial restraint in printing negative, whining letters from malcontents.

Dear Massachusetts: It looks to me as though this is one of those letters. Ed.

From West Missouri: Please put the letters to the editor back in the front of the magazine.

Dear West: Would you read the rest of the magazine if we did? Ed.

From Southeast Florida: If you don't stop publishing letters from gay-bashing fanatics, I'm going to cancel my subscription.

Dear Southeast: Sorry. Sometimes it's hard to tell who is a gay-bashing fanatic and who isn't. Ed.

From Central Gulf Coast: Stop writing letters to the editor! They are the worst display of unChristian attitudes among us.

Dear Central: I've thought about it, but Joyce needs something to do. Ed.

From Vermont: Once in awhile, please put a little levity in your magazine. It's so serious.

Dear Vermont: Would you believe we

sometimes get mail asking us to stop injecting humor into TLC?

From Western New York: The Episcopal Church is trying to commit *hara-kiri* and you are now glorifying it.

Dear Western: Holy cow! It can't be that bad, can it? Ed.

From Olympia: Get rid of those graphics which feature 1950ish-looking men.

Dear Olympia: We've ordered a new package from the '60s, but it hasn't arrived yet. Ed.

From North Carolina: TLC should be unique like the Vermont Country Store's catalog.

Dear North: I remember my mother once ordered some salve from that place. It arrived with strange-looking insects all over it. Ed.

From Central Florida: I can't wait for TLC to arrive each week to catch up on the outrage *du jour*.

Dear Central: You don't have to wait any longer. Check out our website at www.livingchurch.org. Ed.

From Fort Worth: I swear that if I see one more column about license plates I'm going to stop reading your magazine.

Dear Fort: When I was in high school, I gave up swearing one Lent. My friends thought it was really odd. Ed.

From Chicago: Please stop trying to turn TLC into a print version of "Beverly Hills 90210."

Dear Chicago: Don't you just hate it when Dillon is being a jerk toward Kelly? Ed.

David Kalvelage, executive editor

Did You Know...

Christ Church, Cambridge, Md., has five sets of twins between the ages of 2 and 18.



A Thankful Blessing

It seems fitting that Thanksgiving Day brings two years to an end. It marks the end to the agricultural year, and it brings to a close the church's liturgical year. We move from Year C to Year A of the Sunday lectionary, and on Sunday, Nov. 29, Advent 1, we switch to Year One of the Daily Office lectionary.

We hope that our readers will have many reasons to give thanks on this feast – for the presence of God in our lives, for his many blessings to us, and for his wonders in creation. Let us give thanks, not out of habit, but with the knowledge that we are blessed by God.

Quote of the Week

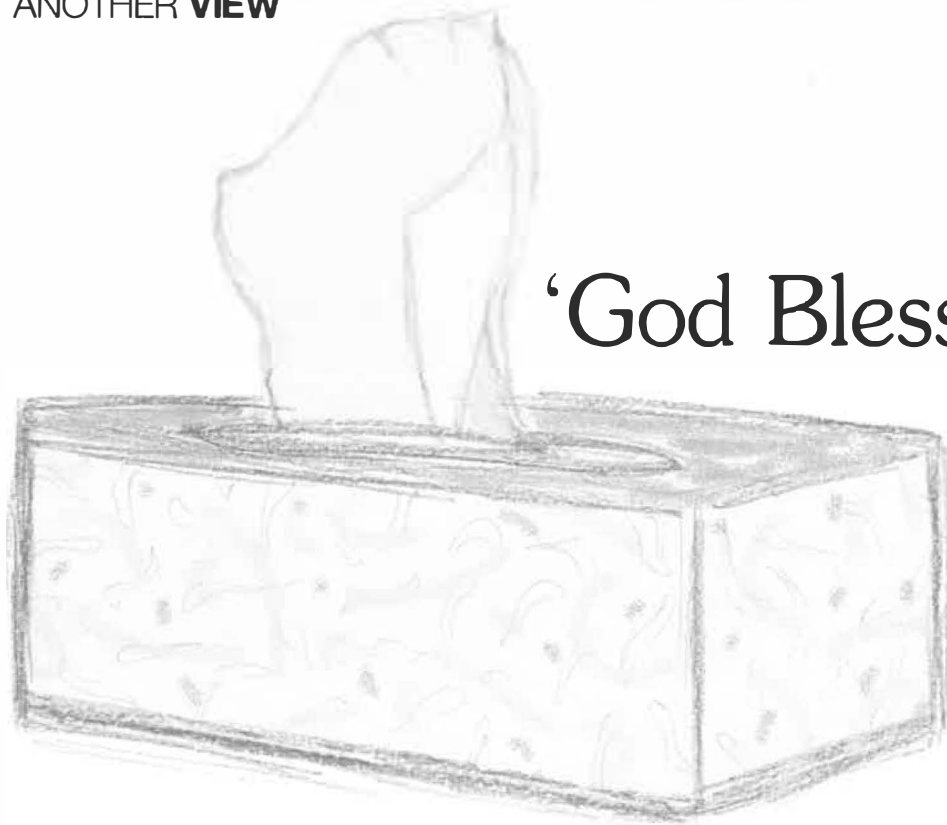
The Rt. Rev. Robert Johnson, Bishop of North Carolina, on the 150th anniversary of the Chapel of the Cross, Chapel Hill, N.C.: "I'm just glad to be celebrating something older than I am."

Honduras Put to the Test

One of the most encouraging signs in the Episcopal Church in recent years has been the Diocese of Honduras. Several articles in this magazine have highlighted the growth and creative ministries which have taken place there. Now the Diocese of Honduras has been put to the test thanks to Hurricane Mitch, which battered parts of Central America as October came to a close. Early reports from that country indicated that the diocese has suffered greatly from flooding. In early November, 300,000 people were reported to be in shelters — many in churches. Enormous shortages of food and medicine existed, and water purification was desperately needed. Flooding caused the Diocese of Honduras to move its offices to the second floor of its building, and members of the diocesan staff were reported to have lost their homes. The Presiding Bishop's Fund for World Relief will be of some help, but additional funds will be needed as well as the prayers of faithful people everywhere.

Faithful Service

When the board of directors of the Living Church Foundation met recently, it marked the retirement of one of its members. Jackson M. Bruce, Jr., of Milwaukee, said he would retire after more than 40 years of service to the board, particularly in legal matters. We extend to him our gratitude for the support, counsel and assistance he has given through the years. Our thanks also goes to Mrs. John Hayden, of La Crosse, Wis., who stepped down as the secretary of the board but will continue as one of its members.



‘God Bless You’

Is using this declaration actually intended to bless ... or is it just a bunch of fluff?

By Jeffrey Allen Mackey

After 19 years as a free-church pastor, I was ordained a priest in the Episcopal Church at the turn of the present decade. On my first Sunday as a priest, I was asked by a parishioner to bless her new crucifix and necklace. Having watched my rector on a number of occasions, I knew where his priests' handbook was, and I knew what to do. Over those first months of priesthood I was bombarded with things to bless. And questions began to arise for me: What am I doing to these things?, or better yet, what is God doing in this act?

I was driven by these questions to scripture, where I found varied and interesting uses of the blessing concept. At the same time, I heard sung on religious television a popular song, "I'm blessed; I'm blessed; I'm blessed; I have comfort, clothing and warmth; I am blessed." I knew there was a stark difference between what the song so flippantly said and what scripture declared. My priestly practices seemed to be aligning with the holy scriptures.

Often in conversation, even among non-believers, we hear the declaration, "God bless you." It is said by all sorts of persons, to all sorts of persons in every conceivable circumstance. F.W. Boreham writes, "Few of our human properties are more interesting or attractive than the instinct that impels us to bless one another." So I am doing more to

define this act of blessing. I am convinced that something objective occurs with this wish and pronouncement and it is to our benefit to know what we confer or what is conferred upon us or the things we bless.

Scripture's words for "bless" are two: The first, from which we get our word "eulogy," means "to speak well of." Thus when we bless, we speak well of someone or something. The second scriptural word is transliterated "*makarios*" which in classical Greek means, "the condition of the gods and those who share their happy existence." The fortune thereof, or happiness of the blessed, is based squarely and necessarily on being conscious of the gods. The Christian implications are obvious. Taken together there is a consciousness inherent in the act of blessing and being blessed which needs to again become our focus.

Merely saying "God bless you," without knowing what is intended, can be vain or empty repetition. Blessing things degenerates into magical *hocus pocus*, or empty ritual at best when blessing's objective meaning and purpose are absent. Neither who the pronouncer may be, nor who or what the recipient, and regardless of the type of circumstance when it occurs, "God bless you" or "bless" means to make us God-conscious. There is that objective something that makes us aware of God.

(Continued on page 18)



Not an Option

'We must find
a better way
to tell others
we disagree
with them than
to malign
the character
of another
daughter or son
of God.'

I am compelled to share my profound disappointment with various allegations that African bishops were bribed for their votes at Lambeth. I watched approvingly as the former Presiding Bishop, Edmond Browning, worked to have the Episcopal Church in general, and the House of Bishops in particular, face our corporate racism. I and many others have worked, preached and prayed to confront racism in the cathedral I serve. We have made enormous strides in a positive direction. That is why I am profoundly saddened to hear racist statements and innuendo directed toward bishops of the South in the wake of their voting pattern at Lambeth.

These bishops are being cast in the same mold as Esau, who sold his birthright for a mess of pottage, when they are alleged to be scriptural illiterates, ethically challenged, dull of mind, and unsophisticated, who will sell out for as little as a chicken dinner, or as much as \$500. I hear these remarks as a concert of racial slurs, motivated in large part by an unacknowledged cultural imperialism. As for me, I stand firmly against these slurs, and I stand with my black and yellow Anglican brothers and sisters in developing nations.

We must find a better way to tell others we disagree with them than to malign the character of another daughter or son of God. I am confident that the grassroots of the Episcopal Church will agree with me that character assassination, considered as akin to murder in the world from which the Ten Commandments sprang, is a worldly, unattractive, unbiblical and unworkable option — and certainly does not reflect the law of love by which so many claim to be motivated.

*(The Very Rev.) G. Richard Lobs III
Cathedral Church of St. Luke
Orlando, Fla.*

Still Present

I quite agree with the editorial "Leave the Light On" [TLC, Oct. 25] that Christians in both developing and developed nations "interpret the Bible from the point of view of their own cultures." I deeply disagree with the editorial's apparent implication that only those in a poor rural culture can experience the Bible as "a light and a guide on the path of a Christian life."

The editorial creates a false and patronizing dichotomy between the sophisticated Westerner looking at scripture "from the outside" and the poor farmer, shepherd and fisherman who views it "from the inside." Poverty and lack of education are not prerequisites for the converted life. Bishop Henry Codman Potter pointed out more than a century ago that the deserving poor are almost as difficult to find as the deserving rich.

The Bible, as the editorial correctly notes, is not just an ancient piece of literature, but neither is it just a rulebook or a club with which to smite our opponents. Those "whose life experience has exposed them very directly to biblical realities" live

not only in ages past or in Africa. The realities of human sin and grief and of God's love witnessed in the Bible are just as present "In crowded street, by restless couch, / As by Gennesaret's shore."

The marginalized are especially consoled, and the rich especially warned, by God's word. However, if it is true today that the Bible can speak powerfully only within pre-industrial societies, then Christianity deserves the scorn its despisers have heaped on it since the day Festus told the very educated and cosmopolitan apostle to the Gentiles that he was raving.

*(The Rev.) Jerry Keucher
Staten Island, N.Y.*

While there is no doubt that Christians in the developed world have much to learn from their brothers and sisters in the "South," to suggest, as an editorial does, that their experience of the faith is somehow more authentic because of the primitive conditions in which many of them live is breathtakingly naive.

I fail to see how the fact that one carries water from a well has anything to do with the quality of one's faith or renders sim-

plistic literalism any less fundamentalist than the U.S. variety. According to the logic of the editorial, those of us who are not poor farmers, shepherds or fishermen cannot possibly understand the Bible in any meaningful way.

I have lived many years in the "South" in settings such as the editorial describes, and the picture is nowhere near as simple as the editorial portrays it. Yes, I have been deeply impressed and humbled by the intensity of faith and commitment of the believers in many instances, but I have also been disgusted and repelled by the narrow fanaticism, the ignorance and the rapacity of not a few of their leaders, and this many years before the 13th Lambeth Conference. Simple faith is a good and holy thing. Simplistic theology is dangerous and destructive wherever it is found. The distinction is important, and your simplistic analysis misses it completely.

*Charles W. Mock
Pasig City, Philippines*

Thanks for publishing the editorial, "Leave the Light On," and the article, "South of the Border," by Philip Harold [TLC, Oct. 25]. The final paragraph in each would be a timely discussion item in a parish coffee hour, in a vestry agenda, in a diocesan convention, and, yes, even General Convention.

*John W. Alexander
Madison, Wis.*

Unpleasant Tone

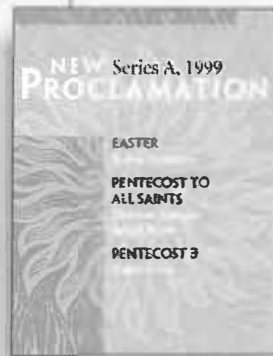
For some time I have been aware of the novels of Jan Karon, so I was interested to read the interview with her [TLC, Oct. 11]. However, her insulting comments about the Episcopal Church

disturbed me and have given me a strong motivation to avoid her books. I regret that Fr. Du Priest did not ask the author to explain phrases like "slovenly theology," "departed from the truth ... abandoned its people," and "vain new creeds." I understand that space limits may have precluded

such follow-up questions, but I believe that Ms. Karon's vague generalizations, let pass by the interviewer, gave the interview a most unpleasant tone. Perhaps Ms. Karon should return to the Methodist Church.

*John F. Sutton
Norwalk, Conn.*

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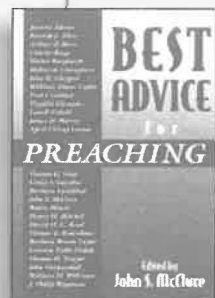
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Would we be directed by God
to pronounce blessing in his name
unless he had every intent
to perform what he directed?

(Continued from page 15)

On the evening of my ordination to the priesthood, when the service had ended, in the ambulatory a fellow cleric knelt in front of me and said, "Bless me, Father." I did, and far from being aware of my powers as a priest, I was made profoundly aware of the presence of God. I trust his experience paralleled my own. This continues to be the case as I now understand blessing. Can such a consciousness of God's own person be the ordained purpose of blessing? Would we be directed by God to pronounce blessing in his name unless he had every intent to perform what he directed?

To bless others is to expect them to be conscious of God (thus blessed) in all their doings. To bless a crucifix, a Bible, a prayer book, a home, is to make those God-conscious who encounter such objects. When we "say a blessing" at a meal, we charge that earthly act of eating with a consciousness of God. When we bless an event, we wish God to be made conspicuous. This is true even to the extent of circumstances and happenings we tend to think of as less than God's will — in bounty or in want; in health or sickness; in whatsoever state one finds oneself.

A number of years ago my assistant pastor and his wife and children left the United States to be missionaries in West Africa. Several years into their term a call came to pray for their only son who had contacted a rare African disease. Before we could call the church together for prayer, another call came; he had died.

Weeks later, a prayer letter was forwarded to all supporters. Its opening words were "God has blessed us with a very deep sorrow." Knowing this young couple, I knew they were not using this happening to blame God for this innocent child's death. Rather

they were correctly using the concept of blessing — that even a tragedy can become a blessing when it makes us God-conscious. Samuel Johnson said it poetically:

*I bless thee, Lord, for sorrows sent
To break my dream of human power;
For now, my shallow cistern spent,
I find thy founts, and thirst no more.*

"Bane and blessing" are thus sanctified by God-consciousness; therefore we should be a people who bless and who seek blessing. Again, F.W. Boreham may say it best:

"Unlike many of our pious aspirations and ejaculations (blessing) is no mere gust of wishful thinking. It is a pledge and a covenant. God bids his ministers breathe this lovely benediction upon his people because he has himself resolved to bless them and keep them; to show them his shining face and his overflowing grace; to reveal Himself to them in beauty and in majesty; and to pour into their fevered hearts the peace that passes all understanding."

Finally, we encounter the use of "bless" in scripture when we "bless the Lord." In the popularized American sense of good feeling or abundance of things, this can hardly be conceived. But, if again, blessing is seen as God-consciousness, then to "bless the Lord" is to be an instrument of making God conscious of himself. The concept fits the use of the words.

When we bless and when we are blessed may we be delivered from our society's depiction of the concept to a true God-consciousness which transforms all that is blessed and all that is a blessing.

The Rev. Jeffrey Allen Mackey is rector of St. Mark the Evangelist Church, North Bellmore, N.Y.

FORTY DAYS WITH THE MESSIAH

Day-by-Day Reflections on the Words of Handel's Oratorio

By David Winter

Abingdon Pp. 138. No price given

The old adage says that familiarity breeds contempt. In items concerning Handel's most famous oratorio, familiarity can lead to boredom and carelessness. In an age where we are constantly bombarded with various "interpretations" of the Messiah (in Portland alone last year we had more than 30 offerings by various groups), the temptation is great to allow the powerful music to lure us into a deep trance, and forget about the equally powerful texts on which the music has its basis.

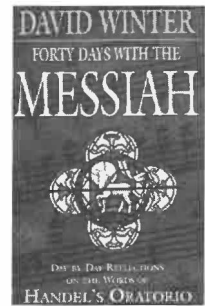
The trick becomes even more difficult for the performer: To focus on the text, rather than on the endless parade of 16th-note runs, turns and phrases.

As Winter writes in his introduction, "In this case, the words do matter," and he takes great

pains to carefully examine each scriptural quotation and relate it to a brief reflection. His division of the Messiah texts into 40 sections makes for succinct readings which could be employed as either personal or group devotions. Winter suggests that the readings be accompanied by the music.

Two other recent publications which deserve recommendation are Roger Bullard's *Messiah: The Gospel According to Handel's Oratorio* (1993; Eerdmans), which follows much the same format as Fr. Winter's, and the Kerygma Study Course *Hallelujah: The Bible and Handel's Messiah* by Carol Bechtel Reynolds (1995), for group study.

*Paul Cunningham
Portland, Ore.*



A Pastor's Call to Prayer

WHERE THE HEART LONGS TO GO

By Thad Rutter, Jr.

Upper Room. Pp. 125. \$9.00.

A United Methodist minister, Thad Rutter offers the story of his own yearning for contemplative prayer in the midst of active ministry with a congregation. He tells of his awakening, his explorations, his stresses. Looking to the Wesleyan heritage, the author finds counsel and direction. He also encounters insight in the writings of present-day authors such as James Finley. He discovers that "the deep longing" he experiences within himself is found throughout Christian history, and is also present within the lives of his parishioners.

This book offers the honest story of one pastor's call to contemplative prayer and his growing awareness of that call within the lives of members of the church. In an appendix he gives practical suggestions for conducting pastoral interview intended to gently focus on the human yearning for God.

*(The Rev.) Mary Earle
San Antonio, Texas*



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YOU'LL FIND IT ON PAGE 21

MUSIC

Complementary Mix

A FESTIVAL OF NINE LESSONS AND CAROLS

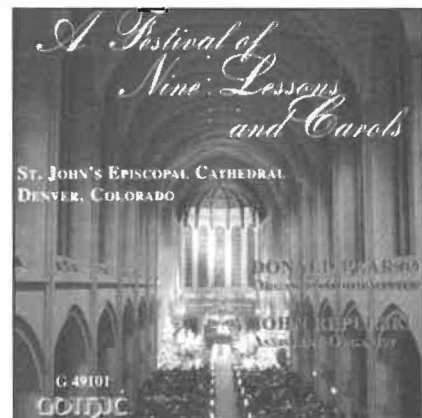
St. John's Episcopal Cathedral, Denver, Colo.

Donald Pearson, Organist-Choirmaster
John Repulski, Assistant Organist
Gothic

Aficionados of the annual Service of Lessons and Carols broadcast on Christmas Eve from King's College, Cambridge, will welcome a splendid new American contribution to the tradition: *A Festival of Nine Lessons and Carols* from St. John's Cathedral, in Denver, Colo. Under the direction of organist-choirmaster Donald Pearson, St. John's 65-voice adult choir receives occasional help from St. John's boys and girls choir and various instrumentalists, for a service both strikingly traditional and refreshingly modern.

John Repulski, St. John's talented assistant organist, begins the festival with Keith Chapman's rousing "Bring a torch, Jeannette, Isabella," which immediately gives way to the traditional processional hymn, "Once in royal David's city," in David Willcocks' treasured arrangement. For the Bidding Prayer, St. John's dean, the Very Rev. Charles E. Kiblinger, uses a variant of the contemporary version printed in *The Book of Occasional Services* (2nd ed.). Traditional lessons - beginning with the story of the fall from Genesis 3 ("never omitted" according to the rubrics) and ending with the opening of St. John's gospel - are separated by a wealth of 20th-century compositions and arrangements for both traditional and less familiar texts: Jackson Berkey, arr., "He is born the Divine Child;" John Rutter, arr., "I saw three ships;" Gerald Near, "My dancing day;" Michael Emery, "A new work is come on hand" among them.

Thus the festival provides a complementary mix of modern English and American composers and extends the reach even farther by including a vigorous Nigerian Christmas song using an exciting array of accompanying African percussion instruments. Those comforted by the familiar will find much that is com-



forting; those encouraged by the new will find much that is encouraging. Especially attractive for those welcoming new settings for familiar texts are Boles' setting for the medieval text "Adam lay ybounden" and Chilcott's setting for Christina Rossetti's beloved carol, "In the bleak mid-winter." Those familiar with Donald Pearson's work as a composer will rejoice that the festival embraces one of his own compositions and lets us hear him as organist, too, in the organ flourish on "Joy to the world," by Michael Dell, which ends the recording.

The acoustics and recording engineers have provided a splendid balance between resonance and clarity, and the CD liner not only provides texts for the music selections, but also identifies each of the lessons and its reader. With only a few (and unexplained) omissions, the notes also include some extremely useful information: The publishers of the music. *Deo gracias* indeed!

This CD from Denver will make a wonderful stocking stuffer for this year's international Christmas lists, and not just to give to clergy and musicians. Santa should lay in a good supply early on!

R. Alan Kimbrough
Dayton, Ohio

Appointments

The Rev. **Andy Andrews** is canon of outreach and young adults at St. Andrew's Cathedral, 305 E Capitol St., Jackson, MS 39205.

The Rev. **Elizabeth A. Belasco** is assistant at Ascension, 71 N Village Ave., Rockville Center, NY 11570.

The Rev. **R. Bruce Birdsey** is associate at St. Philip's, 317 E Main St., Brevard, NC 28712.

The Rev. **Netha Brada** is assigned to St. Matthew's by the Bridge, PO Box 572, Iowa Falls, IA 50126.

The Rev. **Sidney Breese** is rector of Christ Church, 207 N 7th St., St. Joseph, MO 64501.

The Rev. **Hugh P. Bromiley** is rector of St. Thomas', 2 St. Thomas Ave., Savannah, GA 31706.

The Rev. Canon **F. Anthony Cayless** is provost of the Cathedral of the Incarnation, Cathedral Ave., Garden City, NY 11530.

The Rev. **Paul Collins** is rector of Trinity, 609 8th Ave., Seattle, WA 98104.

The Rev. **Fred Devall** is vicar of Holy Comforter, PO Box 8133, New Orleans, LA 70182.

Ordinations

Deacons

Georgia — **Duke Stewart**, St. Andrew's, PO Box 1523, Douglas, GA 31533; **Sean Wead**, St. Patrick's, 2509 Homewood Dr., Albany, GA 31707.

Long Island — **Christopher Calderhead**, **Rose Marie Martino**, **John Perris**

Michigan — **Clare L. Hickman**, assistant at Christ Church, 120 N Military, Dearborn, MI 48124.

Mississippi — **Horace Choate**

Priests

Georgia — **Curtis Mears**, **Reginald Anton Payne-Weins**

West Tennessee — **Steven Morris Carpenter**, Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

Western New York — **Ross Mackenzie**

Resignations

The Very Rev. **Gerald G. Alexander**, as rector of St. Jude's, Wantagh, NY.

The Rev. **David Badgley**, as missionary for youth and social ministries, Diocese of Bethlehem.

The Rev. **Lawrence C. Donahue**, as rector of St. Cuthbert's, Selden, NY.

The Rev. **John Glase**, as assistant at St. Stephen's Longview, WA.

The Rev. **Jo Ann Kennedy**, as assistant at St. Andrew's, Ann Arbor, MI.

The Rev. **Patricia McCaughan**, as assistant at the Cathedral Church of St. Paul, Detroit, MI; add. 8998 Azurite St., Rancho Cucamonga, CA 91730.

Retirements

The Rev. **Ronald Hiester**, as vicar of St. Peter's, Seward, AK; add. 922 E 14th St., Greenville, SC 27858.

The Rev. **Malcolm A. Hughes**, as rector of St. Saviour's, Bar Harbor, ME; add. PO Box 37, Seal Harbor, ME 04675.

The Ven. **John E. Madden**, as archdeacon of Suffolk, Diocese of Long Island, NY.

Deaths

The Rev. **Ronald L. Garvin**, 57, deacon of the Diocese of Pennsylvania, died Sept. 16 of pancreatic cancer.

Deacon Garvin taught chemistry for the School District of Philadelphia. He graduated from the diocesan diaconal formation program and was ordained in 1991. He served at Christ Church & St. Michael's, Germantown, and St. James', Kingessing, PA. He is survived by his wife, Una.

The Rev. **William Vern Kegler**, 70, retired priest of the Diocese of Texas, died Sept. 18. Fr. Kegler was a longtime chaplain at St. Luke's Episcopal Hospital, Houston.

Fr. Kegler was born in Hyatt, TN. He graduated from Trinity University and the University of the South. He was ordained deacon in 1959 and priest in 1960. Fr. Kegler served as priest in charge of Epiphany, Raymondville, and Redeemer, Mercedes, TX, 1959-62; rector of Redeemer, Eagle Pass, TX, 1962-65; assistant at Epiphany, Houston, TX, 1965-69; rector of St. George's, Houston, 1969-73; rector of Christ Church, Nacogdoches, 1973-77; before his assignments at St. Luke's, where he began as chaplain in 1977 and rose to the position of chief of chaplains, from which he retired in 1993.

The Rev. **Charles W. Lowry**, 93, retired priest of the Diocese of Washington, died Sept. 6 in Southern Pines, NC.

Fr. Lowry was born in the Checotah Indian Territory. A graduate of Episcopal Theological School, he was ordained deacon in 1930 and priest in 1931. Fr. Lowry served as lecturer and professor of theology at many institutions and was rector of All Saints', Chevy Chase, MD, 1943-53. After his retirement he served as pastoral associate at Emmanuel, Southern Pines, NC. Fr. Lowry is survived by three sons and one daughter.

Next week...

Why 'the Son of Man'?

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POSITIONS OFFERED

YOUTH DIRECTOR sought for St. Christopher Episcopal Church in League City, TX. Located 10 miles southeast of Houston and part of the support community for Johnson Space Center, we are a medium sized parish with traditional family values. Qualified applicants will possess experience in youth ministries, a love of Christ, dedication to their ministry and must be active, confirmed Episcopalians. Please send cover letter, resume and references to: **Lisa Meyer, Search Committee Chair, St. Christopher Episcopal Church** P.O. Box 852, League City, TX 77574 or call (281) 487-5508.

RECTOR WATCH. Total ministry parish seeks parttime priest for the next three years or so. If you understand "total ministry," would like to live in Colorado, don't need to preach every Sunday or cover all the ministries, would like to help a lively, established parish get into and up to speed in a brand new facility, contact the **Parish Administrator**, P.O. Box 29279, Thornton, CO 80229.

EXECUTIVE DIRECTOR OF CAMP CROSS and Diocesan Youth Programs: The Episcopal Diocese of Spokane is seeking an individual willing to take the responsibility to ensure the continued successful development and expansion of Camp Cross and the Diocesan Youth Programs. Please respond with cover letter, resume, 3 letters of reference and CDO to: **Office of the Episcopal Diocese of Spokane**, Attn: **Lyle Krislock**, 245 E. 13th Ave., Spokane, WA 99202 or phone (509) 926-0252.

MUSIC DIRECTOR AND/OR ORGANIST. Established, growing Episcopal Church in San Francisco Bay area. 24 hrs/wk. For information send resume by Dec. 1 to: **66 St. Stephen's Dr., Orinda, CA 94563**.

TRADITIONAL AND LIVELY parish seeks assistant to share ministry of sacraments, pastoral care and preaching to build up community of faith and service. Particular gifts for responsibilities in established youth ministry, Christian formation and community building. Fax resume to: **The Rev. C. Mark Rutenbar**, St. Luke's Church, Kalamazoo, MI (616) 345-5559.

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

MINISTRY TO CHILDREN, YOUTH AND THEIR FAMILIES: St. Bartholomew's in Hartsville, SC, offers a full-time staff position to provide leadership for the Christian development of all its young people. Organize, coordinate and lead Christian education program, youth groups, youth confirmation, VBS, grade school group (Kids for Christ!), children's choirs, acolytes and more. Loving, growing parish. Hartsville designated one of only 10 cities nationwide as "All American City" for dynamic, effective community life and development. Seeking either ordained or lay Episcopalian; professionalism, maturity, ability/desire to work with parents and to integrate children/youth into life of larger congregation. Reply to: **The Rev. Ted Duvall, P.O. Box 427, Hartsville, SC 29551.**

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ASSISTANT PRIEST in N. Virginia Episcopal parish. Responsible for educational program, youth, young couples and singles programs, and share liturgical, preaching and pastoral ministry. If you're faithful, energetic, creative and organized then we want to hear from you! Mail or e-mail resume and CDO profile to: **The Rev. Randall Prior, St. Andrew's Church, 6509 Sydenstricker Rd., Bnrke, VA 22015. E-mail rprior@standrews.net**

POSITIONS OFFERED

RECTOR: Church of the Advent, Boston, seeks a solid Anglo-Catholic priest who is clear and firm in his own beliefs and demonstrates Christ's grace and charity in his pastoral work, his theology and leadership. Also, we seek a priest who will guide us and help us to strengthen our spiritual lives and equip us for our ministries. The liturgy of the Church of the Advent takes place in a building of high Victorian Gothic style. Liturgy and ceremonial are influenced by that same style allowing music, flowers and architecture to blend together harmoniously to the glory of God. This is the environment in which our rector is to offer up the Mass devoutly and to preach the Gospel in interesting, Christ-centered, biblically based sermons. Send inquiries to: **The Search Committee, Church of the Advent, 30 Brimmer St., Boston, MA 02108** by Nov. 29, 1998. E-mail address is advsrch@ma.ultranet.com

YOUTH DIRECTOR: Large parish in West Texas city of 100,000 and metro area of 250,000 is looking for a youth director who loves Jesus Christ and children. Experience in youth ministry preferred. Parish has already been blessed by full-time youth director and has an active adult youth worker corps (31 this year), and 120 7th-12th graders on the rolls. Oversee Sunday night big-group, Wednesday night small-groups, youth confirmation, mission and ski trips, and include a ministry of regular visitation at schools, sports, concerts, etc. Send letter of intent and resume to: **Judge Jody Gilles, Y.D. Search Committee, Holy Trinity Episcopal Church, 1400 W. Illinois Ave., Midland, TX 79701. Web site: www.holytrinity.org**

ASSISTANT PRIEST: St. Michael and All Angels Episcopal Church, in Albuquerque, NM, is seeking a full-time assistant priest to assist in all forms of parish ministry with specific responsibilities to include: Leadership of Ministries for children and youth; Management of parish programs. We welcome the application of women, persons of color and those with experience in building diversity. Competitive salary, housing and benefits. St. Michael's is a lively, inclusive and progressive parish with a wide variety of ministries. We have recently built a new house of worship, and have grown by 50% in the past two years. Visit our website at <http://members.aol.com/smichea601> for more information about the parish. Resume to: **The Rev. Brian Taylor, St. Michael and All Angels Episcopal Church, 601 Montano Road, NW, Albuquerque, NM 87107, 505-345-8147, FAX 505-343-9042. stmichael-bct@juno.com**

DIOCESAN YOUTH COORDINATOR: Empower, educate and support youth (grades 6-12) to bear and act on God's call in their lives. Lay or ordained applicants welcome. Call or write: **The Episcopal Diocese of Wyoming, 104 S. 4th, Laramie, WY 82070. 1-307-742-6606; FAX 1-307-742-6782; E-mail: annkri@aol.com**

RECTOR: St. Paul's, Schenectady, NY. Hard working and friendly medium size parish, seeking an energetic and enthusiastic rector. Organizational and communication skills a must, as well as an interest in working with youth and the community in promoting continued growth in membership. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Paul's Church, 1911 Fairview Ave., Schenectady, NY 12306.**

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