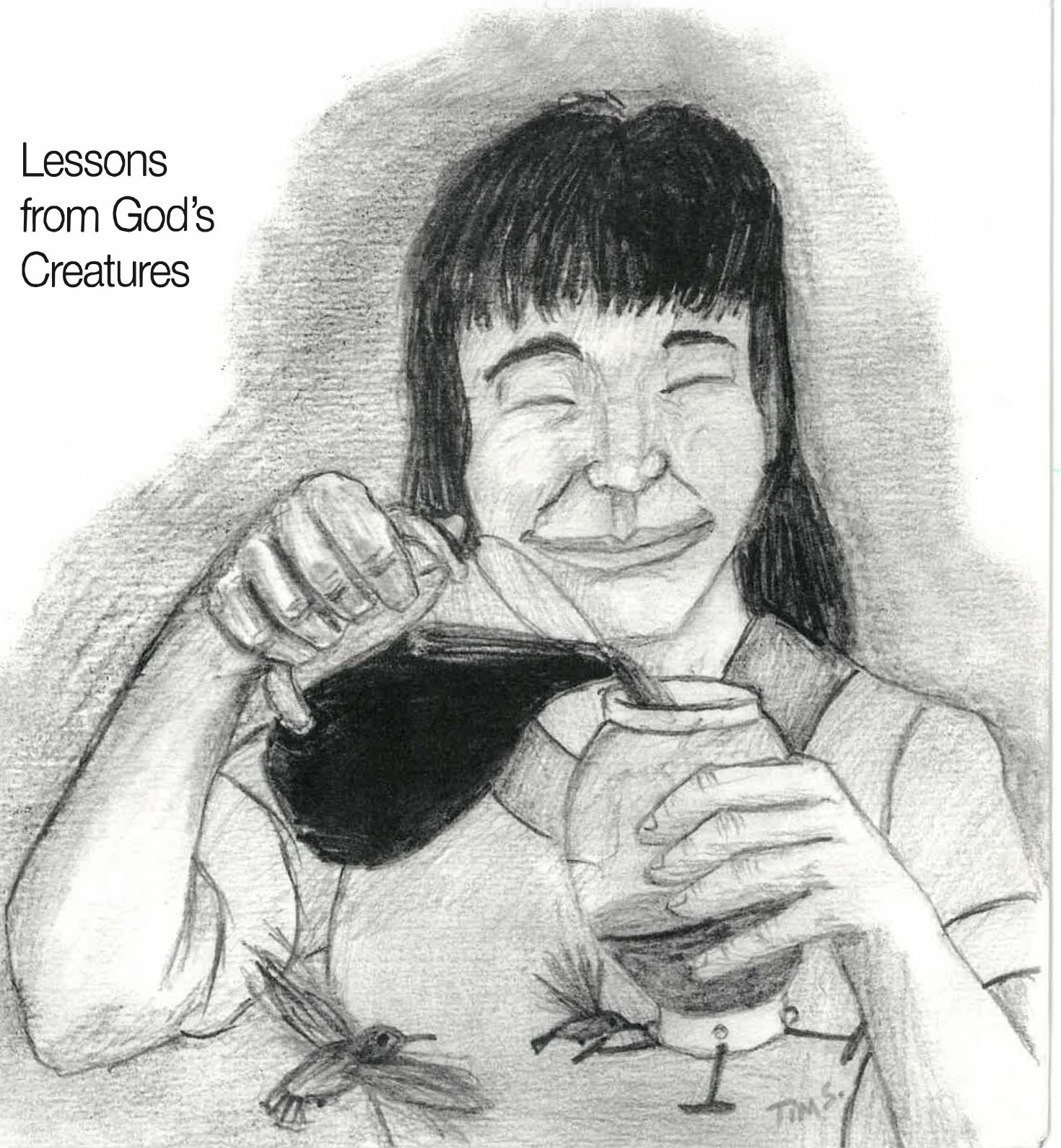


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Volume 217 Number 26

Watching God's creatures may offer valuable lessons about Christian stewardship.

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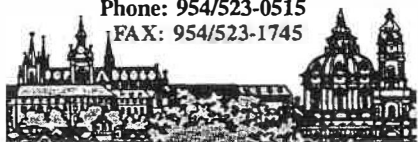
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Next Door Neighbor

'The Word became flesh and moved into the neighborhood' (John 1:14a, *The Message*).

Christmas 1

Isa. 61:10-62:3; Ps. 147 or 147:13-21; Gal. 3:23-25, 4:4-7; John 1:1-18

Eugene Peterson's translation of the New Testament (Psalms and Proverbs with the rest of the Old Testament in progress), called *The Message*, presents the Bible in a fresh and vivid contemporary idiom. This style is very useful when we are presenting the very familiar story of our Lord's Holy Nativity. God's moving into the neighborhood is a startling phrase which conveys the power of the Incarnation that overcomes even the most obdurate local zoning board!

Much of the saving truth of Christmas is lost when we focus more on the sentimental and popular aspects of giving, sharing on our part rather than on what God does. Look at the reading from Isaiah — God is the one who clothes and covers us with the garments of salvation and robe of righteousness. He is the one who raises up praise and vindication and who calls his people by a new name and even crowns them a royal priesthood in Christ. The psalmist acknowledges that it is the Lord who rebuilds, gathers, heals, binds up, creates, etc. Above all, he is the one

who gives his word to his people. That Word of God who is God is the agent of all that creative and redemptive activity and he is the one who moves into the neighborhood.

With the Word comes light, truth, glory, grace which frees us from the tutelage of the law as Paul explains in his letter to the Galatians. When God moves into the block we can then move from our infancy and dependency into a mature relationship with our God — one of faith and with responsibility to use the inheritance now available to us in its fullness. We can rejoice in this salvation because the God who moves in next door adopts us through Jesus as his own children. By baptism and living faith we accept and live in the wonderful new light, truth, glory and grace that is ours in the Redeemer.

No wonder we rejoice, delight, exult in this season of celebrating God's love — when he moves in with us, even in us, he then opens his closet door to dress us up as we never thought possible, as cover models for his kingdom magazine!

Look It Up

What was the status of children under a tutor in Roman society to which Paul refers in Galatians? What power did the tutor have over his owner's heirs?

Think About It

In what ways have you been denying God access to your neighborhood — the one of your heart, mind and soul — the one of your decisions, values, affections?

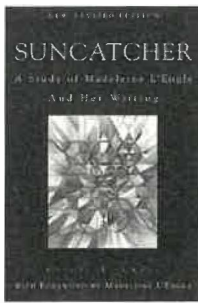
Next Sunday

Christmas 2

Jer. 31:7-14; Ps. 84 or 84:1-8; Eph. 1:3-6, 15-19a; Matt. 2:13-15, 19-23 (or Luke 2:41-52 or Matt. 2:1-12)

Messages of Wisdom and Hope

SUNCATCHER: A Study of Madeleine L'Engle and Her Writing. By **Carole F. Chase**. Foreword by **Madeleine L'Engle**. Innisfree. Pp. 215. \$15.95 paper.



Billy Graham, Jimmy Carter, Mother Teresa and Henri Nouwen. Don't miss the Origins of Prayer in Children by Mark Banschick, M.D.

TO BEGIN AGAIN. By **Naomi Levy**. Knopf. Pp. 267. \$23 paper.

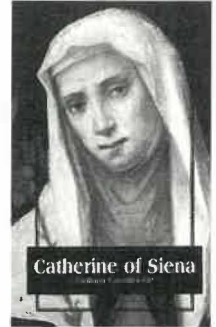
Rabbi Naomi Levy conveys a message of hope to all experiencing a dark period.

Her life was shattered at 15 when her father was senselessly murdered. She describes her own journey back to inner peace and reaches out to any dealing with pain and loss of enthusiasm for living.

CATHERINE OF SIENA. By **Giuliana Cavallini**. Geoffrey Chapman. Pp. 192. \$21.50 paper.

Giuliana Cavallini has edited

Catherine of Siena's *Dialogue* and written several works on her. She seeks to make this study both scholarly and accessible. A sample: "Having thus ascended the way of Christ-the-bridge, his followers have come to share his very inmost sentiments."



In celebration of Madeleine L'Engle's 80th birthday, Innisfree has brought out an updated edition of this 1995 book. Featured are Madeleine L'Engle's new foreword, diagrams of her fictional families, her 1963 Newbery Medal speech, and freshened appendices, charts and bibliography.

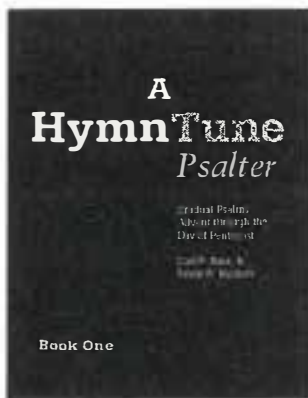
THE POWER OF PRAYER. Edited by **Dale Salwak**. New World. Pp. 224. \$20.

A collection of words of wisdom on the techniques and efficacy of prayer from 30 distinguished writers and cultural leaders, including Avery Dulles,

THE SILENT MIRACLE: Awakening Your True Spiritual Nature by Stilling Your Mind. By **Ron Rathbun**. Berkley/Putnam. Pp. 280. \$13 paper.

A primer by a minister who founded Quiescence Meditation Center in Carlsbad, Calif. Practical: "Meditate early in the morning when the outside world is quiet... in the evening before you get too tired." And spiritual: "Love costs you nothing to give, but costs you everything when you cannot."

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Western New York Elects Its 10th Bishop

Fr. Garrison began his ordained ministry in the Roman Catholic Church



**'I feel humbled
by the trust
the people of
Western New
York have
placed in me.'**

Fr. Garrison

The rain and gloomy clouds outside St. Paul's Cathedral in Buffalo, N.Y., Dec. 5, did not dampen the enthusiasm with which clergy and lay delegates gathered to elect the Rev. J. Michael Garrison, 53, the 10th Bishop of Western New York.

Fr. Garrison was born in Philadelphia, Pa. He was ordained deacon in 1970 and priest in 1971, in the Roman Catholic Church. Received as deacon and priest in the Episcopal Church in 1975, he served as assistant at St. Paul's, Sparks, Nev., before becoming regional vicar. He is married to Carol Sohanney Garrison and has three children, three stepchildren and two grandchildren.

"I feel humbled by the trust the people of Western New York have placed in me," Fr. Garrison told the *Buffalo News*.

Following a celebration of the Holy Eucharist at which the retiring Bishop of Western New York, the Rt. Rev. David C. Bowman, presided, the electoral convention began. The nominating committee placed in nomination the names of Fr. Garrison, vicar for southern Nevada and vicar for the development of ministry, Las Vegas, Nev.; the Rev. Leander S. Harding, rector, St. John's, Stamford, Conn., and the Rev. Carol W. Hull, rector, St. George's, Dayton, Ohio. (A fourth nominee, the Rev. Paul Kowalewski, rector, St. David's, DeWitt, N.Y., had withdrawn his name from consideration prior to the electoral convention.)

Another candidate, the Very Rev. Alan W. Farabee, dean of St. Paul's Cathedral, Buffalo, had been nominated by petition from within the diocese. Three diocesan clergy were nominated from the floor: the Rev. Michael E. Hartney, rector, St. Matthias', East Aurora, N.Y.; the Rev. Canon Richard C. Rowe, deputy to the Bishop of Western New York; and the Rev. Charles W. Whitmore, rector of St.

Mark's, Orchard Park, N.Y.

By the second ballot, Fr. Harding had enough lay votes for election but lacked sufficient clerical support. Before the third ballot, two of the local nominees, Fr. Hartney and Fr. Rowe, withdrew their names. The third ballot found Fr. Garrison with an election in the clergy order and Fr. Harding with an election in the lay order. Prior to the fourth ballot, the convention went into a committee of the whole for purposes of discussion. A

		2		3		4			
C = Clergy; L = Laity		C	L	C	L	C	L		
Number Cast		94	198	93	195	94	196*	93	196
Needed to Elect		48	100	47	98	48	99	47	99
Farabee		11	22	7	14	5	12	2	2
Garrison		22	37	35	42	49	69	55	99
Harding		28	71	31	100	36	104	34	91
Hull		15	29	9	20	1	5	0	3
Hartney		7	4	4	2	WD	WD	WD	WD
Rowe		4	21	2	13	WD	WD	WD	WD
Whitmore		7	14	5	4	3	6	2	1

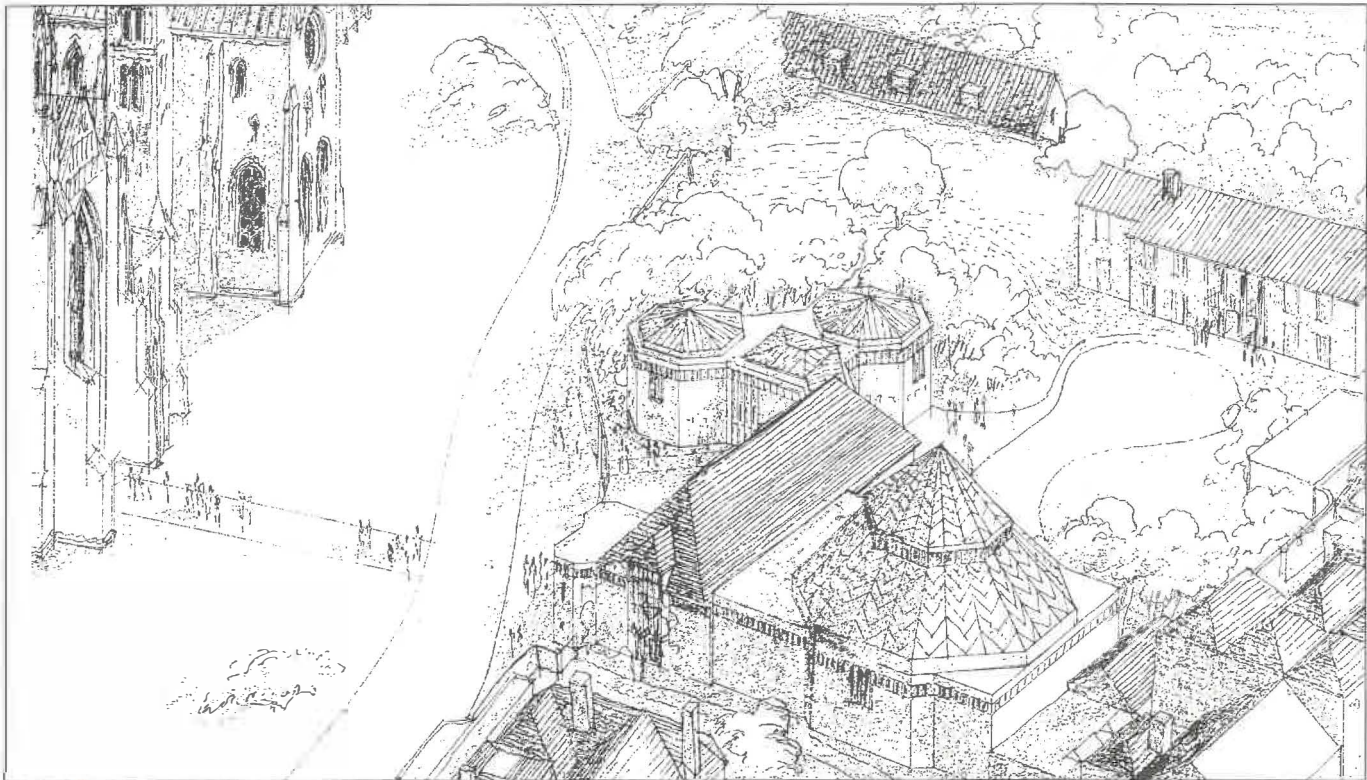
succession of delegates gave two-minute speeches in support of their candidate. This session lasted a half hour.

The fourth ballot was cast and Fr. Garrison's election was declared. The Doxology was sung. Fr. Garrison, contacted by phone, accepted the election.

"I am humbled and, I must admit, a bit surprised. I am also very grateful ... I know that with God's grace we'll move together into the future as the people of God in Western New York."

After the testimonials were signed, the diocesan delegates joined in a Liturgy of Thanksgiving for the election of the 10th Bishop of Western New York. An April 24 consecration is anticipated, once canonical consents are received.

(The Rev.) Don Hill



American gifts for the **Canterbury Education Center**, currently under construction in the precincts of Canterbury Cathedral, the mother church of the Anglican Communion, have surpassed the half-way mark toward a projected goal of \$2 million. Acting as receiver of funds, the Episcopal Church Foundation in New York was holding a total of \$1.58 million in mid-November. Giving in the

U.S. is expected to be matched by other areas of the Anglican world with Britain contributing the major share of the \$17.5 million. Although the center will be a principal teaching post for the Anglican Communion, it will be ecumenical in the use of an auditorium seating 280 persons, an exhibition hall, audiovisual rooms, a book store, offices and residential facilities.

Scholars Respond to Use of Scripture at the Lambeth Conference

At its recent meeting in Orlando, Fla., the Anglican Association of Biblical Scholars focused on the way in which the biblical text was used at the recent Lambeth Conference. In particular, members were concerned about the limited extent to which Lambeth appeared to draw on the biblical research available in making the theological decisions that face the Anglican Communion.

Before the meeting, the Rev. L. William Countryman, president of the association and professor of New Testament studies at the Church Divinity School of the Pacific, observed, "It's interesting ... that conversations within the Episcopal Church about the authority of scripture are often confined to systematic and dogmatic the-

ologians, which may encourage a certain oversimplification. It is easier to turn scripture into an abstraction when one isn't up to one's elbows in the earthy details of it from day to day."

Fr. Countryman went on to observe, "On the other hand, we biblical scholars have to admit that we have partly brought it on ourselves. For a century or more, we defended our independence by saying that it wasn't our job to produce theology — just to say what the Bible used to mean."

Prompted by similar convictions, the members of the association committed themselves to a three-pronged strategy. First, as soon as the resolutions and supporting documents of Lambeth are available, a task force

will study the material with a view to assessing the use made of scripture at Canterbury.

Second, the association hopes to make the tools of biblical scholarship more readily available by publishing a series of articles devoted to a description of the ways in which the biblical text might be read and studied.

Third, the members accepted the invitation of the Church Divinity School of the Pacific to co-sponsor a conference in 2000 devoted to the subject of "Scripture and Authority."

Committed to a thoughtful and careful use of scripture, members affirmed the importance of the strategy at their closing session.

*(The Rev. Canon)
Frederick W. Schmidt*

The Next Decade

The Rt. Rev. Robert William Duncan, Bishop of Pittsburgh, called this decade one of "stabilization, slow turnaround, renewed confidence and vision for the future" for the **Diocese of Pittsburgh** in his address to the diocesan convention Nov. 6-7. The next decade, he proposed, will be one of "aggressive missionary expansion."

Convention began with an open house on Friday at the diocesan offices and a Eucharist which included the installation of the Rev. Mary Maggard Hays as canon missionary of the diocese, at Trinity Cathedral in Pittsburgh.

Previewing Bishop Duncan's theme of missionary expansion was keynote speaker the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida. "It's time for the church to get back to the basics," he said. "We're not doing the work we're called to do."

He said people's energy has been deflected by tangential issues, but there is nothing more important than sharing the gospel with a lost world. "As we get back to the basics and become people of charity and mercy, we are doing the work Jesus gave us to do," he said. "We'll be a church that sees miracles daily in its midst."

Saturday's business session was also held at the cathedral. One resolution from the floor inspired vigorous discussion: a statement of gratitude for the Lambeth Conference and its guidance on "critical issues of our times" as well as a call to study and discuss the resolutions and reports of the conference "in the hope that the work and wisdom of Lambeth will be received and taught, locally and nationally." A lengthy debate ensued before a vote was taken by orders. The resolution was adopted by a margin of 5-2 in both the clergy and lay orders.

In other convention business, a resolution submitted by diocesan council that would smooth out the jumps in assessments was carried as proposed.

Delegates carried the second read-

ing of a revision to the constitution stating that the president of the Episcopal Church Women is a voting member of diocesan council, as well as a resolution requiring letters of agreement for all clergy living in church-provided housing to include an additional category of compensation entitled "Housing Equity Allowance." The 1999 diocesan budget totaling nearly \$1.3 was approved.

Beth Bogard Vander Wel

Help for the Poor

The council of the **Diocese of Atlanta** met Nov. 13-14 at the Gwinnett Civic and Cultural Center, Duluth, Ga., with the Northeast Metro Convocation as host.

About 400 delegates voted to change diocesan canons to clarify the number of persons elected to the standing committee, the time frame for nominating candidates additional to those proposed by the committee for nominations, and to allow parish vestries to do business as a unit for a full year.

They also passed a resolution asking the diocese, the community ministries' office and Episcopal Charities, as well as the committee nominating candidates for the episcopal election next year, to make the needs of the poor a priority in the diocese.

Delegates also voted to implement a policy of racial and ethnic diversity in the diocesan staff and appointments and clergy positions over which the bishop has influence, to continue its companion relationship with the Diocese of Ecuador, and to support efforts of the General Convention in urging the U.S. government to close the School of the Americas at Ft. Benning, Ga., as well as cease training intended to suppress democratic values, and to ask parishes to consider useful ways to assist the persecuted church in other parts of the world.

The convention passed a 1999 budget of more than \$2.7 million.



Racism and Hate Crimes

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 one prior to the retirement of the Rt. Rev. David C. Bowman as diocesan bishop.

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

The convention established as a priority the overcoming of the sin of racism, through training programs and a fund to be used in support of the recruitment, retention and education of people of color for ordained ministry in the diocese.

The murder of Dr. Barnett Slepian in a Buffalo suburb on Friday evening was the backdrop for the Saturday debate of a resolution which called on convention to decry hate crimes, and to urge passage of state and national "hate crime legislation." After being hotly debated, the resolution's resolves were divided and each passed individually.

(The Rev.) Don Hill

BRIEFLY

Louisa Whitney Thomson, 82, mother of the Most Rev. Frank T. Griswold, Jr., Presiding Bishop, died Dec. 3, of cancer at her home in Radnor, Pa. She was a member of St. David's Church, Radnor, Pa. In addition to the Presiding Bishop, Mrs. Thomson is survived by her husband, Archibald G. Thomson, another son, Stephen Griswold, two stepsons, a brother, a sister and several grandchildren.



RNS

'Getting Little' at Christmas

Bigger Is Not Always Better

By Michael J.R. Tessman

It has been said, "Christmas is for children!" And why not? Didn't God choose to come among us as a child? That is what Christmas celebrates. The real question is, Can this little child have anything relevant to say to us, living in a competitive, bigger is better, more is merrier, society?

This question was answered for me in a fresh, new way not long ago, while reading a favorite magazine. Joe, the writer of the article, speaks about his relationship with Pete, his 6-year-old godchild. Joe is taking care of Pete one day, making small talk with the boy: "Pete, I really like your shirt!"

After a time-lapse for careful self-inspection, the 6-year-old replies, "You really like it?" Joe engagingly says: "Sure do, Pete. It's an awesome shirt!" "Well," comes Pete's response, "you can have it when you get little."

What a refreshing twist on that time-worn adult rejoinder all too often used on our youngsters' imaginative requests: "Sure you can . . . when you get bigger!" Our adult sensibility is shaken at the prospect of "getting little." Yet, such was God's wisdom in seeking us out by means of a little child. And 6-year-old Pete captured that same wisdom in his unwitting way.

Pete was telling the "gospel truth," and the Christmas gospel at that.

Perhaps in this season of economic distress, "getting little" at Christmas will have new significance. Many people may be faced with little or less in the way of material things this Christmas. Those whose lives have been characterized by the drive for "upward mobility" and "bigger is better" may have real trouble grasping the fact that such a way of life can, in fact, be an obstacle to full participation in the kingdom of God, where we are called upon to "get little."

Jesus, whose birth Christians celebrate, said it quite plainly: "Unless you turn and become as a little child, you cannot enter the kingdom of God." Now, to be sure, he wasn't suggesting we all regress to cooing and babbling, pablum and Pampers! But Jesus was emphasizing a very particular quality of life which,

God 'gets
little' on our
account,
choosing to
become
human for
our sake;
choosing to be
born in a
simple town
to an
ordinary
girl.

tragically, we may be losing.

The child is unafraid to be "needy." The child isn't ashamed of being a "dependent" person. The child knows the need of help in certain situations, and does not hide behind the mask of self-sufficiency. How many of us can say the same?

Such child-likeness exemplifies the kind of trust, confidence and interdependence God created us for. Regrettably, we tend to dismiss such notions as naive, wimpish, and yes, childish. Similarly, we do not easily imagine ourselves "getting little" in a consumer society where more is merrier, or so we are told. The thought of getting little threatens a way of life grown accustomed to getting more.

Is it any wonder that Jesus, the Christ, the downwardly mobile one, gets X-ed out of Christmas? "Upward mobility" has become a powerful religion in our culture. It is painful when circumstances such as a depressed economy remind us of how "inflated" a view we have of ourselves. Growing up in our society is equated with becoming stronger, more aggressive, more self-reliant. Consequently, we try to hide those who do not measure up to this standard; the elderly, the handicapped, and increasingly the unemployed and the homeless. Yet it was Jesus, the downwardly mobile one, who came to tell us that in caring for them, "the least of these my brothers and sisters," we care for Jesus himself.

American lifestyle, for all its blessings and opportunities, considers the upward move as the only obvious choice. We tend to legislate against those who cannot keep up the pace, seeing them more and more as misfits. On a national scale, this idolatry of upward mobility and bigger is better pervades everything from athletics and politics to the church and big business. We have seen a whole generation raised up to assume prosperity will reward them and success is their deserving. Winning becomes everything, how the game is played matters less. With tragic consequences, it is our children and teenagers who feel the mounting pressure, and too often turn to drugs,

alcohol, sex, violence, and even suicide, to escape their pain. Robbed of "getting little," they are taught to "get tough."

What an irony, then, that the Christ event calls us together to celebrate "getting little." What an irony that God, who is supremely powerful and almighty, should visit us in such humility by the self-emptying, downward mobility of Christ Jesus. "The Word became flesh and dwelt among us. He was in the world, yet the world knew him not. He came to his own home, and his own people received him not. But, to all who did receive him, he gave power to become children of God" (John 1:10-14).

God "gets little" on our account, choosing to become human for our sake; choosing to be born in a simple town to an ordinary girl. It is almost too great a mystery, and yet it makes perfect sense, because deep within us all dwells that little child who yearns to trust, to keep faith, and to love. When we are most honest with ourselves, we know that success and fortune, influence and power, do not produce the lasting peace and joy we crave. God knows! For God in Christ is always moving from the big to the little, from the powerful to the powerless, from the successful to the failure, from the strong to the weak. Then and only then, in one great act of upward mobility on the cross, God raises us by the power that resurrected Jesus from the dead. Christmas and Easter become the evening and the morning of a new day "on earth as it is in heaven!"

So, at 6-year-old Pete's invitation, at the invitation of all the little ones, prompted by the yearning of the little one in us all: May we learn anew this Christmas what the ancient Hebrew prophet means when he proclaims, "For unto us a child is born, a son is given, and he shall be called: Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace" (Isaiah 9:5-6). May we all "get little" this Christmas! □

The Rev. Michael J.R. Tessman is associate professor of parish ministry and director of field education at Nashotah House.



Timothy Scherk art

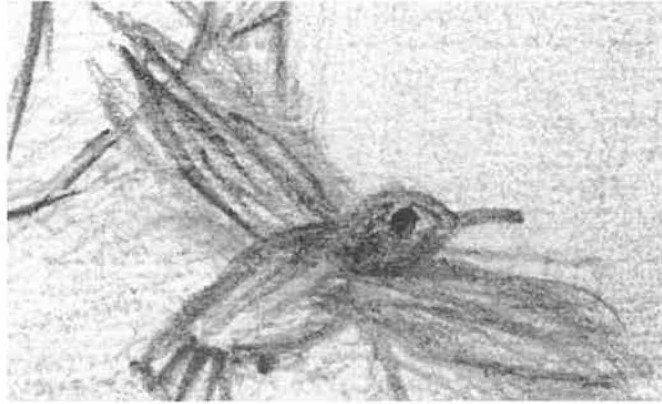
Invited Guests

Lessons from watching God's creatures

By James P. Haney

At our summer cabin nestled in the Sacramento Mountains in the village of Cloudcroft, N.M., we experience frequent visits from the creatures that inhabit that area. From three particular sets of these visitors I have learned some valuable lessons about Christian stewardship.

In the winter months, when we are not at the cabin, the varmints do their calling. Sometimes it is squirrels coming in under the roof and nesting for the winter in our attic. Other times it has been skunks or raccoons



From the hummingbirds I have learned something about grace and how we are to respond to it.

digging in and nesting under the cabin. What none of them seems to realize is that the cabin is ours. We even have the legal papers to prove it. They don't seem to understand this, for in the winter months they assume the cabin is theirs. Not only do they not say thanks, but when we arrive in the spring, they actually seem to see us as the intruders upon their space, and thus begins an ongoing battle to reclaim what is rightfully ours. We could live together so much better if they just knew their place.

In the summer, it is the hummingbirds who come to the feeder on the front porch. Our favorite has been a ruby-throated one whom over the years we have come to know as the "Red Baron." He loves to replenish himself at our feeder. But he is also very territorial and will not tolerate any other hummingbird doing the same, and thus spends the bulk of his time expending himself in attacking and driving the others away whenever they try to feed. In fact, he is so continually busy in claiming and protecting and defending that which is freely made available to him that he allows himself no time or space to simply relax and enjoy it.

Then on occasion at nights the bears will arrive, looking for food in the dumpster. When they visit they are so focused on their hunger that they immediately and greedily begin their work of claiming as much for themselves as they can in the shortest possible time. When they are finished, they leave a horrible mess around the dumpster for someone else to clean up in the morning.

All of these can be looked upon as examples of what we must look like at our worst in terms of our relationship with God, and what we are called away from in order to grow as stewards of creation.

From the experience with the varmints I have been helped to remember that all belongs to God, not us. God is not an intruder in our world; we are loved and invited guests in his. And it only creates an unnecessary struggle when we forget this. We too live in his world thankfully, with the understanding that all we have and everything we use is really his. He holds ultimate title to the property; not us. It is important to remember our place.

From the hummingbirds I have learned something about grace and how we are to respond to it. The sugar water in the feeder is freely given, just as is God's grace. And rather than being uptight and possessive and defensive all the time in our territorial needs to claim things for ourselves, how much better it is when we can allow ourselves to relax and enjoy and celebrate and share that which has come to us as a gift.

And from the bears I have come to realize that in our enjoyment and celebration of what God has placed before us to partake of, a component of discipline and responsible use and perhaps just plain good manners is expected. Otherwise our greed and our grabbing is likely to leave a pretty good mess that someone else will have to come along and clean up in our wake.

I often wonder as God looks down upon us with his infinite powers of perception what he really sees. People who look more like varmints? Or hummingbirds? Or bears? Or people who look like good and faithful stewards of the mysteries of his creation and his kingdom? □

The Rev. James P. Haney is the rector of St. Christopher's Church, Lubbock, Texas.

Shadows of Evening

In the late fall and early winter, we are aware of evening as a notable part of the daily cycle. In the long afternoons of spring and summer,

we found plenty to do, and often stayed out of doors till supper time or later. Now, however, at this time of year, as we trudge home from our places of work, or from school, or from shopping, we look forward to getting indoors. The shadows have lengthened and the world has become quiet, gray and sometimes rainy. It is not yet night, but the day has come to its end.

The chilly twilight may seem sad, especially if we are tired after a long, hard day. Yet the evening has many moods. This is part of its charm. If the day's work was successfully completed, we can feel light-hearted and thankful. Or we may enjoy the atmosphere of quiet and peace as we look forward to getting home to family or friends, and a time to eat and drink together. Yet evening warns us to be careful, whether walking, driving, or riding on a commuter train. Even the best-lighted streets can hide dangers.

In the poetic story of creation at the beginning of our Bibles, we may recognize the different days as symbolizing (along with other things) the successive times of one day: first dark night, then faint twilight, then more light, and so forth. In this scheme, evening is the sabbath of the day. If possible, work should be over; the gates and doors closed; rest and relaxation and also awareness of God should prevail.

Lancelot Andrewes (1555-1626) was a distinguished bishop in the Church of England in the early 17th century, and he was one of the translators of the King James Bible. His beautiful and moving personal prayers, written late in life, draw

on different parts of the Bible in observing evening:

Gotten past the day
I give Thee thanks, O Lord.

The evening draweth nigh:
make it bright.

There is an evening, as of the day,
so also of life:

the evening of life is old age:
old age hath overtaken me:
make it bright.

Cast me not off in the time of age:
forsake me not when my strength faileth.
AND EVEN TO OLD AGE I AM HE,
AND EVEN TO GRAY HAIRS WILL I CARRY
I HAVE MADE AND I WILL BEAR
YEA I WILL CARRY AND WILL DELIVER

Forsake me not, O Lord: O my God,
be not far from me:
make haste to help me, O Lord my salvation.
Abide with me, O Lord,
for even now it is towards evening with me,
and the day is far spent
of this travailing life.

Let thy strength be perfected
in my weakness.

(Preces Privatae, Evening Prayers)

As the day comes to an end, so also in this dark season does the year. This too reminds us that all earthly things pass. The winter is indeed a time of endings. Such endings bring into sharp contrast the beginning of a new year, and much more importantly, the beginning of our salvation in the birth of Jesus. In our hearts we see him as the light shining in the darkness, as the dawn from on high visiting us. In the season of Epiphany, when we especially celebrate him as the light to lighten the Gentiles, it will be a good time to reflect further on our Savior who comes to us as light in our darkness.

*(The Rev. Canon) H. Boone Porter,
senior editor*

Did You Know...

The Rt. Rev. Robert C. Johnson, Bishop of North Carolina, and the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, are affectionately known as "Low Bob" and "High Bob."

Quote of the Week

The Rev. Reynolds Cheney, chair of the International and National Concerns Committee during the Executive Council in Oklahoma City: "I feel like I'm diagonally parked in a parallel universe."



A Welcoming Place

Fourteen hundred years after St. Augustine's arrival in England, Canterbury Cathedral is at last going to have an official center [p. 7] to welcome visitors and to make them more familiar with the long, eventful, and hallowed history of that beloved place. The purpose of the center is the promotion of Christian values and moral teachings. Especially for those among the 2 million who visit annually, who have had no experience of religion, it will clearly articulate the ministry of that cathedral. It is encouraging to note how Americans have given generously to help build the center. As members of one of Canterbury's daughter churches, it is appropriate that Episcopalians do so.

Exemplary Servant

One could argue that the most vital, dependable and effective ministry the Episcopal Church has to offer is the Presiding Bishop's Fund for World Relief.

The P.B.'s Fund provides more than 200 grants per year to dioceses in need, and raises funds for the relief of human suffering. One of the reasons the fund has been so quick to respond has been the work of Nancy Marvel as its executive director, then as ambassador. Ms. Marvel has worked for the fund for 22 years, and will retire Dec. 31.

Nancy Marvel's determination to have the fund prepared for emergencies and her commitment to this crucial ministry have touched the lives of many. We wish her well in her retirement and are heartened knowing she intends to remain active in service to the church.

Blurring the Lines

By Allan C. Parker

Shortly after I retired in 1996, the vicar of a mission (a "local priest") in an outlying town asked if I would celebrate and preach one Sunday when I was going to be in the neighborhood. I agreed.

On the evening before the service I was invited to a small dinner party. The persons present were all members or former members of the mission. In the course of our conversation, the mission and its ministry came up. I was interested in how things were going as I had shared in preparing their vicar for ordination. The folk were enthusiastic about their vicar and generally happy with the parish. But they did joke a bit about the "mob" that seemed to be running things. This didn't really surprise me, though the term "mob" seemed a bit unusual. In virtually every congregation there is a group of people who are running things or are perceived to be running things.

The next morning at the church, as I was vesting, a woman introduced herself to me. She said proudly she was part of the "ministry of the baptized group." Naively, I responded, "I thought all baptized persons were part of the 'ministry of the baptized group'." Then she told me that the "ministry of the baptized group" was made up of those preparing for ordination under the local ministry canon. She did not differentiate between those preparing for ordination and those who were to be commissioned to special ministries within the congregation.

All at once the light came: "Ministry of the baptized" = "mob." I was disturbed because I felt this loose terminology was demeaning to those persons who were daily exercising their baptismal ministry without classes or certification of any kind. Also, the person's failure to distinguish between ordination and commissioning, lumping all under the heading of ordination, seemed to demean holy orders. Later when the opportunity arose, I expressed my concern with the vicar, who said she would work to be sure the wording would be more precise in the future.

Time passes. It is now in the early summer of last year. The vicar of that same mission asked if I could fill in for her, this time on two Sundays. Again I agreed. On the first of those two Sundays I met one of the Total Ministry ordinands. She was excited about her future and very voluble



*The ordained may be
hard to distinguish.*

about how important the "ministry of the baptized group" had been for her. There was that phrase again drawing a line between a special group in the congregation and the rest, the benighted souls, who having been merely baptized were not a part of the "ministry of the baptized group." I asked when her big day was and she responded that all of the "ministry of the baptized group are being ordained" ... and she gave the date. A little nonplussed, I said, "all ordained?" A little flustered, she replied, "oh, I guess some are being commissioned." Once again the line between ordination and commissioning had been blurred in the mind of a person.

A few weeks later, I received a copy of a diocesan newsletter. There, under the heading "Transitions," I read the following: "At that time, the following will be commissioned for baptismal ministry ..." and there followed a list of names. I was theologically confused. I believe and I teach that we are all called to baptismal ministry by virtue

of our baptism. Nothing else is necessary. Every baptized person is a baptismal minister.

I know that within the ministry of the baptized some persons are commissioned to specialized ministries. Baptized persons are commissioned as vestry persons, altar guild members, church school teachers, lay missionaries. But before and after their commissioning, these persons exercise the ministry of the baptized. Their very life is their ministry of the baptized. The wording of the announcement I received was demeaning to every person who, without benefit of a commission from a bishop, exercises his or her baptismal ministry. These persons take casseroles to grieving families, teach in Sunday schools, sing in choirs, quietly bear witness to the gospel of Christ wherever they work and play.

There was also an apparent blurring of the lines between ordination and commissioning. Both persons to whom I talked in that mission did not seem to understand the difference or, if there is a difference, that difference is apparently immaterial.

I have a very "high" view of holy orders. Nonetheless, the idea of providing priestly and diaconal ministries for congregations in small places, in isolated places, is one I firmly support. But what I see happening is the creation of a special group by which the ministry of the baptized is demeaned and ordination made something less than it ought to be. "Local priests," as they were once called, are becoming nothing but sacramentalists for which our church canons do not provide. At the same time, trained lay leaders are being lifted up to almost ordained status.

For some time I have been considering the Total Ministry program and its impact on Anglican ecclesiology. It occurs to me that my objections are quite basic and cut deeply to the heart of the program as I see it developing in my diocese. But only recently have I understood this. Let me wander around a couple of ideas.

I have been told by a Greek Orthodox priest that in times past, whether recent or long past I am not sure, his church in Greece practiced a kind of local ministry in some places. When the village priest died or became infirm, the congregation would nominate, with input from neighboring clergy and the bishop, one of their number to the bishop, one they perceived to be a holy person. That person would be sent to the bishop for training and ordination. The person would then return to the village and remain their priest until he died or became infirm. Then the procedure would start all over. Actually, the process of discernment probably began long before the incumbent priest died and included his input as well. The person chosen by the village would be perceived as having those qualities that showed him capable of being a priest.

The key word here is "being." When I first heard of the

Total Ministry program, I wrongly assumed that this was what was being attempted. I have discovered my assumption was incorrect.

In the Total Ministry program, in spite of the fact that the person being ordained is called a priest and is ordained according to our rite for the ordering of priests, what is happening is that a person is being set apart as a "sacramentalist." The problem is, we have no such beast in the Episcopal Church; we have priests. Moreover, the priesthood has primarily to do with being, not function. A sacramentalist has little to do with being and everything to do with function.

Then along with the sacramentalist whom we ordain as a priest, we commission a number of others to functions. We commission catechists, preachers, educators, administrators, etc. This almost sounds like a form of presbyterian polity where ruling elders (lay persons) and teaching



Total Ministry program is reducing the priesthood to a series of functions and then dividing those functions among several persons.

elders (clergy) are ordained. To go yet another step, I recently heard it suggested that the local priests/sacramentalists should not have seat, voice and vote in convention unless the same was afforded to the whole Total Ministry team. This sounds very much like priesthood by committee.

Like mainline protestantism, the Total Ministry program is reducing the priesthood to a series of functions and then dividing those functions among several persons, one of whom is ordained to function as a sacramentalist. No longer would a priest be seen as the outward and visible sign of the sacrificial ministry of the church, a state of being. The priest is now merely a functionary who says Mass, blesses and absolves. No longer is the priest the "person of the parish," from whence we get the good old Catholic and Anglican term "parson," who patterns his/her life so that he/she "may be a wholesome example to the people." What we get is "good old Joe" showing up to say Mass. After Mass, good old Joe takes off his alb and becomes one of the boys.

I believe we are in danger of losing our reformed catholic view of the priesthood, of the whole area of holy orders, diaconate, priesthood, episcopacy. It is time to look again at what we are trying to do and find a way to do it that does not violate our Anglican heritage. □

The Rev. Allan C. Parker is a retired priest who lives in Seattle, Wash.



Direct Approach

While the approach of the evangelist described in Fr. Du Priest's column [TLC, Dec. 6] may disconcert (dismay?) some people, the evangelist was trying to bring people to accept Christ as their savior. That approach may turn off some people but reach others. Who, other than the Lord, can say how many the approach affects one way or the other?

John the Baptist's direct approach offended many people, but reached many, also.

When the disciples told Jesus that others were casting out demons in Jesus' name, and asked him to stop them, he declined to do it.

As we near the end of our Decade of Evangelism, perhaps Fr. Du Priest's column will make us consider what we are doing to bring people to Christ.

*Joseph G. Gamble, Jr.
Birmingham, Ala.*

More Questions

In response to William Turpin's questions [TLC, Nov. 20] regarding certain issues of homosexuality, among other things:

1. The questions of ordaining non-celibate homosexual persons or advocating same-sex unions are superficial manifestations of the underlying question of one's degree of respect for scriptural authority (see 1 Cor. 6:9, for example). Are those who are in profound disagreement over this basic issue of authority and its provenance truly in theological communion with each other?

2. If the Episcopal Church does not have a common understanding of such a fundamental issue, are its attempts to spread the "gospel" not reduced to a mixed and ineffectual message?

3. Most individual parishes (if they are not to become dysfunctional) come to a consensus as to those basic issues, with those parishioners who painfully differ from the consensus drifting off to more compatible parishes. This solves conflict on the social level, but our rigid polity prevents such a practical and conscience-respecting safety valve when the conflict is between and among parishes and bishops on the diocesan and national levels.

4. The growing contradiction of the Episcopal Church continues to be ignored. How can a polity which is becoming progressively more rigid be reconciled with a theology which is becoming progressively less unified? Assuming we do not wish to impose a uniform theology, if we do not soon provide some safety valves in our polity such as flying bishops, the wheels may soon come off what is left of the

church. Perhaps the weak polity of the Anglican Communion will eventually absorb two (or more) Episcopal Churches.

*David W. Rawson
Berwyn, Pa.*

'The Lewis Industry'

There are several errors in "Revisiting 'The Kilns'" [TLC, Nov. 15]:

The most important has to do with the Gresham boys. Douglas was not 10 but 14 when his mother died. See his own book, *Lenten Lands*, pp. 4, 126. In the play and film "Shadowlands," Douglas is a younger boy, but this inaccuracy was introduced by the playwright, presumably to heighten the drama and pathos of the loss of Joy. Also, Douglas has an older brother, David, who reportedly does not wish to be involved in "the Lewis industry."

Joy Davidman Lewis was not buried, but cremated. See *Lenten Lands*, p. 128. Incidentally, Dorothy L. Sayers was not one of the Inklings, an informal group consisting only of males. She was, however, active in clubs of her own such as the Detection Club.

These errors may seem minor, but they contribute to a pattern of remaking Lewis in our own image while ignoring the real significance of his writing. It is ironic that Lewis the great myth maker has himself become a myth. It is even more ironic the same thing is happening to him that happened to his Master. People focus on Jesus as a historical person and ignore the hard things he said.

*Doris T. Myers
Greeley, Colo.*

'John the Baptist's direct approach offended many people, but reached many, also.'

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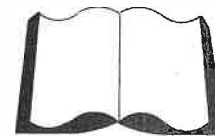


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The magisterial Anchor Bible Commentary is known to all biblical scholars and serious preachers, and J. Louis Martyn, professor emeritus of biblical theology at Union Theological Seminary, has added a worthy addition to its ranks. Martyn offers in one volume all that one might ask in a biblical commentary: a thorough historical background to the book, a history of its interpretation, a considerable bibliography, detailed comments, and two different complete translations from the original Greek, his own and the NRSV. Preachers whose Koine Greek has grown rusty over the years will be glad that Martyn is very good about offering English translations whenever he cites the Greek texts, and the less theologically trained will be glad to have his glossary of theological terms in the back of the book.

TO EVERY NATION UNDER HEAVEN: The Acts of the Apostles. By Howard Clark Kee. Trinity. Pp. 304. \$24 paper.

A more accessible discussion for biblical study is found in Howard Clark Kee's new book on the Acts of the Apostles. Kee spends less time than other commentators on issues of date and authorship — which he acknowledges are important issues — and concerns himself with discussing the Acts as a historical document. He devotes many worthwhile pages to explaining what the book would have meant to the original readers, and how the modern reader can understand the world of the Apostles.

THE ACTS OF THE APOSTLES: A Socio-Rhetorical Commentary. By Ben Witherington III. Eerdmans. Pp. 874. \$50 paper.

Another significant study of the Acts of the Apostles is a recent volume by Ben Witherington III, professor of New Testament at Asbury Theological Seminary. Witherington has produced a superb volume which is both weighty and readable. After

careful evaluation of considerable evidence, Witherington argues in favor of Lucan authorship of Acts. The audience, he argues, was not purely Roman Gentile, as some have asserted, but Jewish, with a broadly Hellenistic education. This commentary will be helpful to both the Bible study group and the preacher.

THE BOOK OF ECCLESIASTES. By Tremper Longman III. Eerdmans. Pp. 306. \$35.

The Book of Ecclesiastes remains a well known text in the literary world, with its tone of despair in the face of temporal impermanence. But among biblical commentators it remains problematic. Is Ecclesiastes to be seen as a heretical book which only made it into the canon because of its attribution to Solomon, or should it be seen in a pious but uncritical light as a description of life without Christ? Tremper Longman, in this volume of the New International Commentary on the Old Testament, has achieved a discussion of this difficult book which avoids both of these extremes and is faithful to both scholarship and faith. Longman believes that Ecclesiastes was penned not by Solomon but by at least two persons late in the history of Israel.

THE PARABLES OF JESUS: Recovering the Art of Listening. By Richard Q. Ford. Fortress. Pp. 183. \$18 paper.

While it is not unusual for biblical commentators to take a psychological approach to the gospels, Richard Q. Ford offers us a therapist's view of the biblical stories. Focusing on

seven of the parables of Christ, Ford examines them from the point of view of the listener. The parables of the Dishonest Steward, the Talents, the Unforgiving Servant, the Unjust Judge, the Wicked Tenants, the Prodigal Son and the Vineyard Workers are examined in their relationships as servants and masters. Each parable, Ford argues, has three sections, culminating in a dialogue or failure of dialogue between the actors.

MATTHEW: A Devotional Commentary. Edited by **Leo Zanchettin**. Paulist. Pp. 306. \$22.95 paper.

Leo Zanchettin has formed this devotional commentary on Matthew's

gospel from a number of meditations that appeared in the monthly Roman Catholic publication, *The Word Among Us*. He gives the scriptural texts from the gospel followed by a one- or two-page devotional commentary, aimed at relating the biblical passages to the Christian life of prayer, devotion and service.

HISTORY OF NEW TESTAMENT LITERATURE. By **Georg Strecker**. Trinity. Pp. 256. \$24 paper.

One of the problems for those seriously studying the massive corpus of New Testament studies is getting a handle on the consensus of where scholarly opinion rests. This book is an academic handbook which pro-

vides a serious summary of what the agreement is on the New Testament — what its historical contexts are and how different types of literature should be viewed. This would make a fine gift for students majoring in religious studies or any seminarian preparing for those General Ordination Examinations.

THE THEOLOGY OF PAUL THE APOSTLE. By **James D.G. Dunn**. Eerdmans. Pp. 808. \$45.

Prof. Dunn establishes his position in the very first line of his book when he states, "Paul was the first and greatest Christian theologian." This thesis sentence is then elucidated in more than 700 pages of tightly writ-

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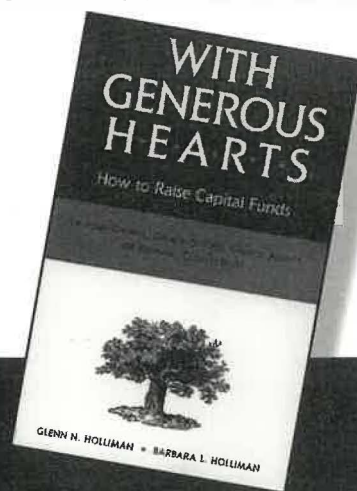
I want to see God,
See Him
In the wafer
Blinding me,
Invading me, riding
In the whiff of wine.
I say the litany of Host and Ghost
Angels and saints
in the censer's smoke.

Yet, instead, I see me and mine,
Working a rosary with our tasks
and days:
Quickly, too quickly
We roll rumble-tumble through,
Living our days,
Telling the beads,
Each a prayer
Of love and toil.

Who hears each one?
Behold the Man,
God,
Beholding us:
God, overlooking, understanding,
Forgiving us
For rushing through our beads
Inattentive to our prayers.

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BOOKS

ten, lucid prose discussing the thought and life of the apostle. While most discussions of Paul cover the apostle's distinct works, book by book, Dunn has set forth Paul's thought as a systematic theologian, working through larger headings: God, humanity, the gospel, salvation, the church, ethics, and countless subheadings.

THE BOOK OF THE REVELATION (Revised)
By **Robert H. Mounce**. Eerdmans. Pp. 439.
\$44.

That the Book of Revelation is among the most controversial books of the Christian church is well known. Robert Mounce has produced a book which is both scholarly and accessible. His scholarship is thorough but conservative; for example, he reviews the thorny question of the authorship of the Revelation, and the various claims and proposals. Finding all alternative proposals

lacking, he assigns the authorship in accordance with ancient tradition, to John the son of Zebedee. Still, Mounce avoids the obnoxious agendas of some recent writers to assign modern political figures a name from the biblical text.

THE LANGUAGE AND IMAGERY OF THE BIBLE. By **G.B. Caird**. Eerdmans. Pp. 280.
\$24 paper.

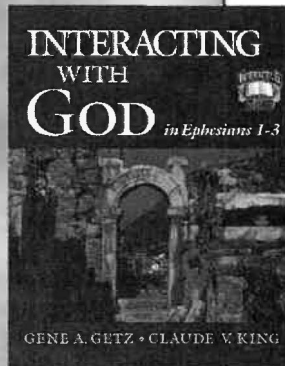
It seems to come as a great revelation to some of our church people — even bishops — that the Bible uses a variety of literary methods to convey its message. But rather than dismiss the scriptures as archaic mythology, George Caird's volume on the imagery of the Bible examines what kinds of devices the scriptures use to convey deeper religious messages. In a series of chapters of carefully crafted prose, Caird identifies and discusses the scriptures' use of simile, metaphor, anthropomorphism,

Robert Mounce
has produced a book
which is both
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accessible.

history, mythology, and other literary techniques and genres. I was fortunate enough to attend Dr. Caird's lectures on the New Testament at Oxford University, and I can truly say that this volume is a worthy addition to his many scholarly works.

(The Rev.) *Gregory P. Elder*
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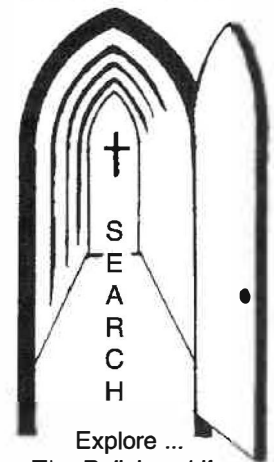
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The Rev. **James D. Cooke** is assistant at St. Mary's, 41 Park St., Manchester, CT 06040.

The Rev. **Pamela Cooper-White** is consultant for young adult ministry at Seabury-Western Theological Seminary, Evanston, IL. She continues as adjunct professor at SWTS.

The Rev. **Susan Davidson** is rector of All Saints', 100 Rex Dr., River Ridge, LA 70123.

The Rev. **Gawain de Leeuw** is assistant at Grace, 33 Church St., White Plains, NY 10601.

The Rev. **Michael G. Dunnington** is rector of Holy Innocents', 210 Chestnut St., Henderson, NC 27536.

The Rev. **Daniel W. Eckman, Jr.**, is priest-in-charge of Emmanuel, 1608 Russell Rd., Alexandria, VA 22301.

The Rev. **Drucilla P. Ferguson** is chaplain at Canterbury School, DeSoto, TX.

The Rev. **Mark E. Given** is chaplain and religion teacher of the Middle School at Episcopal Academy, 376 N Latches Ln., Merion, PA 19066.

The Rev. **Pamela Gregory** is rector of Trinity, 251 Danielson Pike, North Scituate, RI 02857.

The Rev. **Ted Harris** is rector of St. John's, PO Box 1103, Sonora, TX 76950.

The Rev. **Dorothy Hartsog** is vicar of St. Martha's, PO Box 1478, Bethany Beach, DE 19930.

The Rev. **Paul J. Hartt** is rector of St. John's, PO Box 121, Delhi, NY 13753 and priest-in-charge of St. Peter's, Hobart, NY.

The Rev. **Donald Helmandollar** is assistant at Bishop Seabury Church, 256 North Rd., Groton, CT 06340.

The Rev. **Ann Hicks** is vicar of All Saints', 2100 NW 99th St., Vancouver, WA 98665.

The Rev. **William H. Hinson, Jr.**, is part-time chaplain at the University of North Carolina, Charlotte, NC; add. 1107 Smoke House Dr., Charlotte, NC 28270.

The Rev. **Nelson B. Hodgkins** is interim at St. Thomas', PO Box 72, Reidsville, NC 27320.

The Rev. **Fred H. Hoffman** is assistant at Christ Church, 10 N Church St., Greenville, SC 29601.

The Rev. **James Tubbs** is rector of St. Matthias', 5325 Nolensville Rd., Nashville, TN 37211.

The Rev. **Vincent Uher** is vicar of a new church to be built in Sienna Plantation, Ft. Bend County, TX.

The Rev. **Allan Wentt** is priest-in-charge of St. Mark's, PO Box 227, Bracey, VA 23919.

The Rev. **Anne E. K. West** is chaplain at Christchurch School, Christchurch, VA 23031.

The Rev. **Scott A. West** is priest-in-charge of St. Mary's, Whitechapel, and Trinity, Lancaster, VA; add. 5948 Whitechapel Rd., Lancaster, VA 22503.

The Rev. **Barbara S. Williamson** is rector of St. Elizabeth's, 1 Morse Rd., Sudbury, MA 01776.

The Rev. **James B. Wilson** is vicar of Holy Trinity, Oak Lawn Ave., Brandenburg, KY 40108.

The Rev. **Dean E. Wolfe** is vice-rector of St. Michael and All Angels, PO Box 12385, Dallas, TX 75225.

The Rev. **Bob Woods** is vicar of St. Peter's, PO Box 2977, Kernville, CA 93240.

The Rev. **Catherine Woods** is associate at Grace, 341 Washington St., Traverse City, MI 49684.

The Rev. **Kenneth Yerkes** is rector of Holy Cross, PO Box 223, Poplar Bluff, MO 63901.

The Rev. **Michael J. Zumpf** is rector of St. Luke's, 600 Morgan Rd., Eden, NC 27288.

Deaths

Jack H. Goodwin, 77, librarian and professor emeritus of the Virginia Theological Seminary, died Oct. 21 following a stroke Oct. 15 in Alexandria, VA.

Mr. Goodwin graduated from Olivet College and the University of Illinois. He also studied theology at New College, Edinburgh, Scotland. Mr. Goodwin became librarian at Virginia Theological Seminary in 1954 and served in that capacity until his retirement in 1991. He served students as advisor, counselor, mentor and friend. Mr. Goodwin is survived by his wife, Mary E. Goodwin, two sons, a sister and two brothers and two grandchildren.

The Rev. **Lawrence B. Larsen**, 89, retired priest of the Diocese of New York, died Nov. 3 at Largo Medical Center, Largo, FL, after a brief illness.

Fr. Larsen was a native of Brooklyn, NY, and a graduate of New York University and General Theological Seminary. He was ordained deacon and priest in 1934. He served as vicar of Redeemer, Yonkers, NY, 1934-36; rector of Holy Nativity, New York City, 1936-46; rector of Christ Church, Pelham Manor, NY, 1946 until his retirement in 1966, at which time he was named rector emeritus. Fr. Larsen served in many community and diocesan service positions throughout his career and after his retirement. He is survived by his wife, Astrid Charlotte Salling Bjorkgren, three sons, a brother, and five grandchildren.

Next week...

Shapers of the Church

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RECTOR/PASTOR: All Saints' Episcopal Church located in southeastern Wyoming. We are looking for someone who will meet our pastoral needs and develop educational programs for all ages. Come help us grow! Send letter of interest including CDO profile and resume to: **Search Committee, All Saints' Episcopal Church, 2601 Main, Torrington, WY 82240.**

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.

RECTOR: Committed and energetic parish seeking dedicated, caring, inspirational rector to guide and enhance our spiritual lives, grow and develop our youth programs, and help us serve Christ throughout the community. Christ Church is a large, Christ-centered, fiscally responsible parish of suburban Portland, OR, soon to begin the second phase of a major building program. Well-rounded administrative skills coupled with at least five years experience in organizing, motivating, and growing a large parish and its programs a must. With a background such as this we are ready to welcome into our midst a dynamic servant of God who will help us give of ourselves to fulfill God's plan for our parish. Interested parties should contact: **The Search Committee, Christ Church Parish, P.O. Box 447, Lake Oswego, OR 97034.** Telephone (503) 636-5618; FAX (503) 636-0384 or e-mail search committee chairman Steve Stevens at fmsteven@easystreet.com or FAX (503) 697-4869, telephone (503) 636-4106.

CONTINUED ON NEXT PAGE

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POSITIONS OFFERED

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.**

A MISSION-MINDED PRIEST is sought for St. Michael's Church, Baton Rouge, and Southern University in the Diocese of Louisiana. This congregation and university chaplaincy provide an excellent opportunity for a priest who desires to grow and develop with a faithful and committed laity. Southern University is the largest university of traditional African-American population in the country. African-Americans are especially invited to apply for this exciting opportunity. Applicants should have experience in and enthusiasm for congregational development, a catholic liturgical expression, chaplaincy to international Anglican students and a desire for evangelization, stewardship development and mission work. The resources are tremendous and the opportunity begs for a committed priest. Please contact: **The Rev. Ronald Clingenpeel, Noland Diocesan Center, 1623 Seventh St., New Orleans, LA 70115.**

RECTOR: Historic church in growing university community. Eucharistic centered worship, exceptional music program. Need enthusiastic, youthful priest to attract young families, to improve communication, to energize Christian education, to help us serve others, to foster growth in numbers as well as in spirit. Located in Hammond, La., one hour from New Orleans and Baton Rouge. Send resume and CDO profile to: **Harry E. Viener, 125 Holly Dr., Hammond, La. 70401.**

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RECTOR: For a diverse, enthusiastic, program-sized church located in Potomac, Md., with widely dispersed membership. Members are an even mix of traditional, charismatic and undefined. Strengths: spiritual growth, music and pastoral ministry. Working on: education, missions, finance and community outreach. Looking for a leader who can help us to grow spiritually, fill our empty pews with the unchurched, lower our average age and educate, equip and empower the laity. Please respond with resume and CDO profile to: **Search Committee, St. James' Episcopal Church, 11815 Seven Locks Rd., Potomac, MD 20854.**

POSITIONS OFFERED

IN SOUTHERN VIRGINIA, in the Diocese of Southern Virginia, there is an old stone church in the lovely town of Halifax, county seat of Halifax County. The congregation of St. John's is seeking to call a rector who is committed to the regular administration of the sacraments, preaching from the Bible, and visiting his people in their homes or wherever they may find themselves. Under the able leadership of the previous rector, who retired this year, the Sunday congregations have more than doubled, largely through the kind of activity named above. Hospitable and friendly, the people of St. John's seek to welcome a priest into their midst who is well-versed in traditional Anglicanism and seeks to be a part of God's people in this gracious community. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; telephone (804) 476-1577; FAX (804) 575-1202.**

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care and outreach ministry. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Calling Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

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