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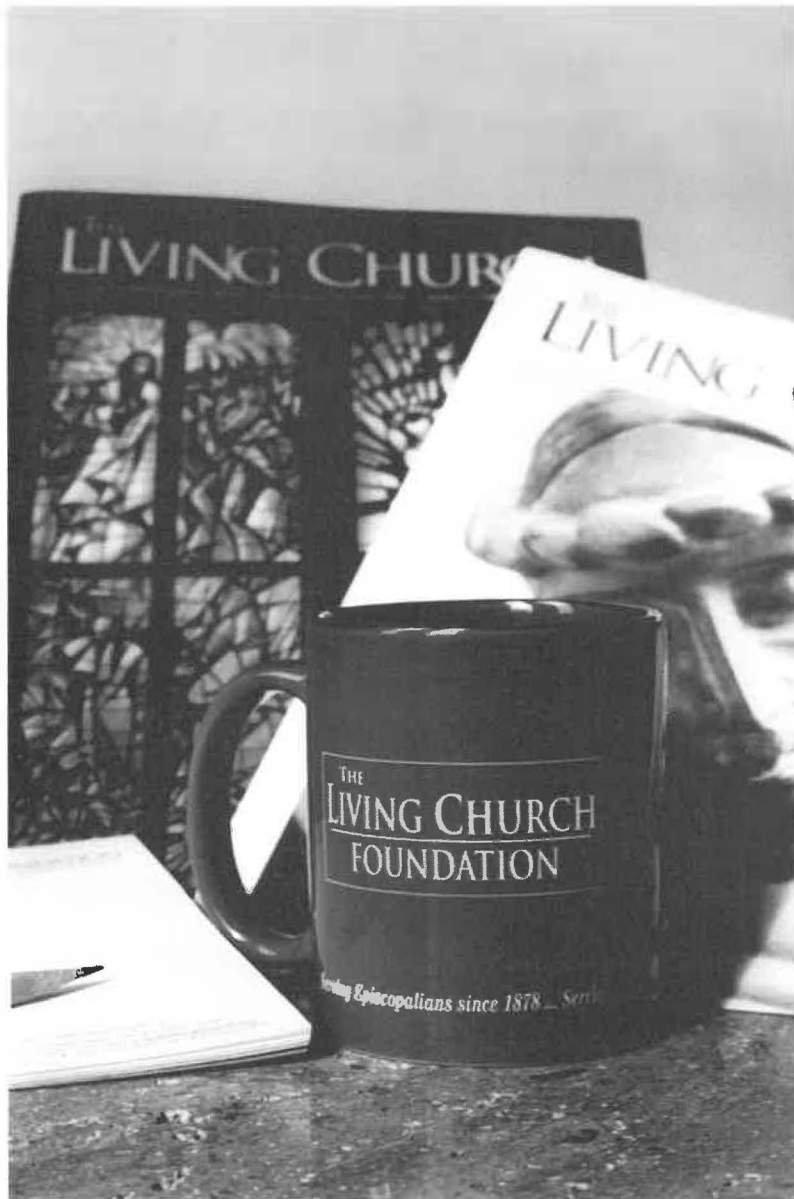


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*Editorial and Business offices:*  
816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

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# THIS WEEK

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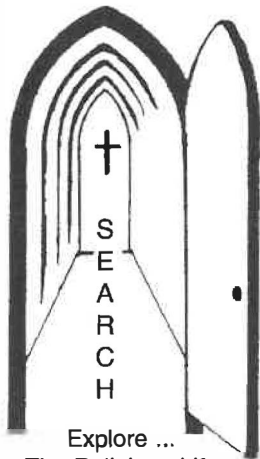
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## SUNDAY'S READINGS

# Feast of Christ the King

'... and a great king above all gods'

*Psalm 95:3*

### Last Sunday of Pentecost, Proper 29

Eze. 34:11-17; Psalm 95:1-7; 1 Cor. 15:20-28; Matt. 25:31-46.

In many of our churches, this last Sunday of Pentecost is known as the Feast of Christ the King. The reason for this unofficial designation is obvious. The kingship of our Lord Jesus Christ is a theme of the readings assigned for today. "For the Lord is a great God, and a great King above all Gods," reads Psalm 95, the familiar *Venite* from Morning Prayer. The epistle tells us that Jesus "hands over the kingdom," and states, "For he must reign until he has put all his enemies under his feet." And the familiar story of the sheep and goats in today's gospel has the king as its central character — Christ is king and judge over the nations of the world, and he will separate its citizens into two groups: those who have cared for the Lord in the down-trodden, and those who have not.

The word "king" is not a popular one these days. It may connote tyrannical regimes, unstable monarchies, even patriarchal oppression, a far cry from the popular, democratic form of government we enjoy in this country. Kings and other forms of royalty remind us of a bygone era when governments were even more dishonest than they are today.

We are more comfortable with another image of God in today's readings — that of shepherd. The lesson from Ezekiel, the psalm and the gospel all refer to our God as a shepherd. He will seek the lost sheep and they will be his people. The image of God as shepherd in Ezekiel is a comforting thought to those of us who "are the people of his pasture and the sheep of his hand" (Psalm 95:7). We are lost without our Shepherd.

### Look It Up

Compare Matt. 25:3 with Mark 9:37 and 9:41. How are they similar?

### Think About It

We have images of God as king and shepherd. Consider how they compare.

### Next Sunday

#### First Sunday of Advent

Isa. 64:1-9a; Psalm 80 or 80:1-7; 1 Cor. 1:1-9; Mark 13(24-32)33-37.



**Who Do You Say That I Am?**

*Christology and the Church*  
 Edited by Donald Armstrong.  
 Eerdmans. Pp. 143. \$20.

Some quotes from this volume of essays will give the flavor. Archbishop George Carey: "We are called to a radical obedience to Jesus Christ, who invites us deeper into his crucified and risen life and faithfulness." Richard Reid:

"Christ's death has dealt with the basic human problem of sin ... his death was for us, he died for our sins ... it must be at the heart of any biblical Christology." Alan Crippen: "The biblical Christology of the *Te Deum laudamus* provides the theological parameters for constructing an Anglican via media to responsible engagement with pagan culture. Christ consecrates culture."

The six essays are edited transcripts of addresses given at the sixth annual Anglican Institute conference at the American Cathedral of the Holy Trinity in Paris, France. From "The Christological Problem," by the Rev. Christopher Hancock; "the Necessity of a Biblical Christology," by the Rev. Richard Reid; through "The Biblical Formation of a Doctrine of Christ," by the Very Rev. N.T. Wright; to history and Christology and the fact of God's impact on Christianity and culture through the Incarnation, death and Resurrection of our Lord, can be gleaned a contemporary view of studies and reflections about our human understanding of Jesus, "the Messiah, the Son of the living God."

Here writers from the Old Testament, New Testament, the early Fathers, and from all the ages through the 19th and 20th centuries are quoted effectively.

It is easy to see a liturgical analogy in this book: The first essay acts as a *Kyrie*. The archbishop writes with a fervor of a passionate *Sanctus*; the themes from *Te Deum* point to the song of praise; in between, the Creed and *Agnus Dei* are reflected.

The book is helpfully formatted and

has footnotes on each page; the lack of a summary bibliography and index of names and subjects may be necessary but they would be useful for the inquirer. Students, teachers, pastors all can usefully read and enjoy this collection as a slow read, but read it should be.

(The Rev.) Ernest Priest  
 Denver, Colo.

**Heidegger and Christianity**

*The Hensley Henson Lectures for 1993-94*

By John Macquarrie.  
 Continuum. Pp. 144. \$15.95 paper.

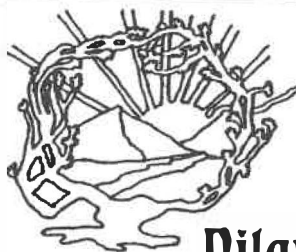
The enigmatic writings of the German thinker Martin Heidegger (1889-1976) have influenced many recent theologians. This volume offers a clear introduction to Heidegger's views on metaphysics and theology, technology and art, language and poetry, thinking and thinghood. His career and early works are dealt with briefly, and two

chapters are devoted to his *Being and Time*, which Macquarrie and Edward S. Robinson translated into English. A bibliography of Heidegger's writings and writings about him is followed by brief essays on Heidegger and national socialism, Heidegger and mysticism, and translating Heidegger.

Macquarrie asserts that "broadly speaking Heidegger stands in the neo-Platonist tradition" and what "Heidegger says about the status of Being is remarkably similar to what Erigena says about God." What then does Macquarrie conclude about Heidegger and Christianity? "It would be wrong to claim that Heidegger's philosophy is a Christian philosophy — perhaps there is no such thing as a Christian philosophy. But it can be interpreted in a way that is compatible with Christian faith, and it can yield important insights into the faith."

(The Very Rev.) Charles Hoffacker  
 Port Huron, Mich.

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## Executive Council

# Missionary Efforts Get Boost at Honduras Meeting

Among other actions, Executive Council approved a new partnership for global mission.

The Executive Council of the Episcopal Church held a memorable fall meeting Oct. 28-Nov. 1 in San Pedro Sula, Honduras. Many of the members and their spouses arrived early in order to help in the construction of houses for the victims of Hurricane Mitch, which had ravaged the country a year earlier. The houses were a part of the Faith, Joy and Hope Housing Project, which is being funded by the Presiding Bishop's Fund for World Relief from money received for the relief of victims of Hurricane Mitch in Honduras.

The day before the council began its sessions, the Presiding Bishop, the Most Rev. Frank T. Griswold, presided over a service at the work site. The service began with the blessing of the Frank Griswold Clinic, which will serve the residents of San Pedro Sula's Colonia Episcopal. The Presiding Bishop showed surprise as he unveiled the plaque and discovered that the clinic had been named for him. He and the other clerical members of the Executive Council who were present, as well as clergy from the Diocese of Honduras, then participated in the blessing of 35 homes, which had been finished or were near completion.

After the house blessings, all processed to the top of the knoll in the middle of the new village for the groundbreaking for the Episcopal church that will serve the residents.

## 2001-2003 Budget

Much of the council's time was taken up with preparations for the General Convention in Denver next year, including the formation of a budget for the triennium 2001-2003. The next triennium's budget will be a more mission-driven budget in which there will be fewer line items and broader categories.

In his opening address, Bishop Griswold stressed the idea of jubilee and sabbath, explaining the origin of the sabbath year and the jubilee year in the Old Testament. This theme was picked up by various people at var-



Executive Council members pass cinder blocks at a work site in Honduras.

ious times throughout the council meeting. Their presence in a third-world country which is being held back by an overwhelming foreign debt heightened the awareness of the council members for the need to reduce the debt of highly indebted nations.

In order to help further the foreign mission of the Episcopal Church, the council approved the formation of the Episcopal Partnership for Global Mission (EPGM), which is "a working partnership among the Executive Council, congregations, dioceses, voluntary agencies, and networks that enables all Episcopalians to participate in God's global mission through their membership in the Domestic and Foreign Missionary Society of the Episcopal Church," which is the legal name of the Episcopal Church.

One of the benefits of EPGM is that missionaries who are sent out by the voluntary societies, such as the South American Missionary Society (SAMS) and Anglican Frontiers Missions (AFM) will now be recognized as Episcopal Church missionaries, as are the appointed missionaries sent out from the World Mission office of the Episcopal Church.

The council adopted two resolutions for Province 9, and one of them in particular for Honduras. The first was a request to the United States government to stop bombing with live ammunition the island of Vieques and the

(Executive Council - continued from previous page)

return of control of that island to the government of Puerto Rico. The second was a request to the U.S. government to terminate the deportation of Honduran nationals residing in the United States.

The council received the greetings of the Roman Catholic Archbishop Oscar Rodriguez of Tegucigalpa to the Presiding Bishop and Executive Council. Archbishop Rodriguez invoked the prayers of Our Lady of Suyapa, Honduras' patron saint, on the work of the council.

### Accompanied by Fireworks

On Sunday the 31st, the council participated in the morning Eucharist of El Buen Pastor Cathedral in San Pedro Sula. Bishop Griswold celebrated and preached in Spanish, much to the appreciation of the more than 1,000 Hondurans in attendance. The opening procession was accompanied by fireworks, which are commonly used in Honduras for celebration. The service contained both Honduran music and Honduran dance. After the offerings of bread and wine and money were presented, dancers in Honduran costume came up the center aisle in a liturgical dance and presented gifts of the produce of Honduras, both natural and fabricated. At the *Sanctus*, they appeared again, processing slowly up the center aisle holding *anafres*, small charcoal braziers, full of incense. As the council left the cathedral in the closing procession, they were showered with confetti by the 60-voice youth choir from the choir loft.

The Hon. James E. Bradberry, a council member from Southern Virginia, characterized the service as "the richest liturgical experience I have ever had." Other members of the council noted that "we often speak of celebrating the Eucharist, but [this] was a real celebration" and called it a "foretaste of heaven."

Following the service, the council members and the clergy of the diocese went to Our Little Roses Home for Abandoned and Abused Girls, whose executive director, Diana Frade, is a member of council. The home is named for Dr. Rosa Judith Cisneros, an Episcopalian from El Salvador, who was martyred in 1981 during the civil war there. As president of the diocesan standing committee, Dr. Cisneros had been an advocate of the rights of women.

(*The Ven.*) John H. Park

## Bishop Temple of South Carolina Dies

The Rt. Rev. Gray Temple, 85, retired Bishop of South Carolina, died Oct. 27 at the South Carolina Episcopal Retirement Community at Still Hopes, West Columbia, S.C. He led his diocese for more than 20 years, retiring in 1982.

Bishop Temple was native of Lewiston, Maine. He was a graduate of Brown University and Virginia Theological Seminary. He was ordained deacon in 1938 and priest in 1939 and consecrated bishop in 1961.

He served as assistant at Calvary Church, Tarboro, N.C., 1938-40; rector of Truro, Fairfax, Va., 1940-41; priest-in-charge of St. John's, Battleboro, N.C., 1941-47; rector of Good Shepherd, Rocky Mount, N.C., 1941-53; rector of St. Peter's, Charlotte, N.C., 1953-55; and as dean of Trinity Cathedral, Columbia, S.C., until his election as bishop.

Bishop Temple was a founder of St. Christopher's Camp and Conference Center at Seabrook Island, S.C., the South Carolina Episcopal Retirement Commu-

nity at Still Hopes, and of the Bishop Gadsden Community in Charleston, S.C. He established



Bishop Temple  
(1975 photo)

the parish of St. Luke and St. Paul in Charleston as the cathedral in 1963. Bishop Temple was a trustee of Voorhees College and the University of the South. He served on the national Executive Council, 1967-1973.

Bishop Temple is survived by his wife, Maria Louise Thomas Temple, three sons, the Rev. Gray Temple, Jr., Duluth, Ga., Robert Drane Temple, Ocracoke, N.C., and Charles Adams Temple, Gloucester, Va., and seven grandchildren.

*Agnes Lee Clawson contributed to this article.*

## Eastern Oregon Announces Nominees

The Diocese of Eastern Oregon has released the names of four candidates for election as its sixth bishop.

The candidates are: the Rev. William O. Gregg, rector of St. James' Church, New London, Conn.; the Rev. Kelsey G. Hogue, missionary of the mountain region and rector of Grand County Church in the Diocese of Colorado; the Rev. Alexander James MacKenzie, rector of Church of the Redeemer, Pendleton, Ore.; and the Rev. David C. Moore, associate dean for programs and member of the faculty in the School of Theology, University of the South,

Sewanee, Tenn. The electing convention will be held Dec. 3-4.

The bishop-elect will succeed the Rt. Rev. Rustin Kimsey, who is retiring after having led the diocese since 1980.

### BRIEFLY

The Rev. **James E. Griffiss**, editor of the *Anglican Theological Review*, was installed as canon theologian to the Presiding Bishop Oct. 15 in the Chapel of Christ the Lord in the Episcopal Church Center, New York City. Fr. Griffiss will serve as a consultant to Presiding Bishop Frank T. Griswold.

# Pumpkin Mania in Louisiana

Linus Van Pelt might want to visit Louisiana in his quest for the most sincere pumpkin patch. Pumpkins abound at Episcopal churches, and church schools, in the Diocese of Louisiana.

The granddaddy of all patches, at St. Augustine's Church, Metairie, began the tradition in 1995 with its "Giant Pumpkin Patch." The church has sold thousands of pumpkins each year since.

The pumpkins for the St. Augustine's patch are grown on Native American reservations in northeastern Arizona and northwest New Mexico. Pumpkin Patch Fundraisers guarantees a certain price per pound for the local farmers, buys the seed and advises them on cultivation. Loading is done on a "Navajo preference" basis, offering employment to several hundred people in an area with 60 percent unemployment.

At the receiving end, the tons of pumpkins are unloaded by St. Augustine's parishioners. Church members volunteer their time as sales persons throughout the month.

The patch offers itself as a fun fall activity for community groups such as scout troops, pre-school and ele-



Youngsters choose pumpkins at St. Augustine's.

mentary school classes.

A barbecue is held in conjunction with St. Augustine's patch on one weekend in October.

Other "Episcopal" patches have sprung up since St. Augustine's: St. Martin's, Metairie; St. Francis', Denham Springs; St. Mark's, Harvey; Grace Memorial, Hammond; and Trinity School, New Orleans.

*Ann Ball*

## A Training Day for Parish Leaders

In what its planner and presiding officer, the Rev. Richard Sloan, billed as "Doing Church — A Conference for Absolutely Everybody," a crowd of more than 1,000 flocked to the Cathedral of St. John the Divine in New York City Oct. 25 to participate in a string of seminars ranging from administration and finances to youth ministry. The program was planned as a teaching day for the leaders in parish churches: persons already "involved in ministry and seeking to deepen their knowledge and skills."

Inspired by a similar conference in the Diocese of California, the congregations were asked to select team leaders who, working with the clergy,

might draw up a list of potential parish leaders. Having gathered a core group together, vestries were enlisted to encourage attendance at the conference. Meanwhile, clergy and lay people throughout the diocese were recruited to lead in areas of their own expertise. There were 29 subjects in all, including buildings and grounds, children and families, communications, evangelism, diocesan and parish history, liturgics and music, parish dynamics ("recognizing and resolving conflict"), persons with disability, Spanish (and other) language, stewardship, and technology ("buying computers and software").

*(The Rev.) James Elliott Lindsley*

## AROUND THE DIOCESES

### Endowment Fund

The annual convocation of the **Diocese of the Rio Grande** met in Albuquerque, N.M., Oct. 22-24. The Cathedral Church of St. John was host to the meeting with the Rt. Rev. Terence Kelshaw, Bishop of the Rio Grande, presiding.



No major resolutions were passed and no canonical changes made during the convocation's business meetings. A budget of \$1.1 was adopted, a slight increase over 1999. Canon Bill Hollis, the bishop's executive, reported the completion of a comprehensive computer network system and training of the diocesan staff and management.

Bishop Kelshaw reported to the delegates the commencement of the diocese's endowment fund drive with a \$15 million goal. Part of the fund will be used to reduce the fair share contribution to a long-term goal of 10 percent.

"The Diocese of the Rio Grande continues to experience healthy growth and we must continue to provide the deaneries and churches a lower fair share to allow for further decentralization and more funds available at church level to provide local programs," Bishop Kelshaw said. "We have reduced the current fair share to 14 percent, one of the lowest in the nation, while continuing to have larger overall dollars available because of both growth of congregations and increased giving on the part of parishioners. This is a very exciting period in the diocese and I believe that continuing this path will strengthen the diocese further and help us in fulfilling my millennium challenge of becoming 'a missionary people'."

The Rt. Rev. Kenneth Barham, Bishop of Cyanguu, Rwanda, was the keynote speaker at the convocation banquet. Bishop Barham told of his

(Rio Grande - from previous page)

goals for his diocese and the present status of accomplishment. He further explained how to become a missionary people and his hopes for the Diocese of the Rio Grande to accomplish Bishop Kelshaw's charge.

*Webb Sherrill*

## Jubilee Year

Keynoted by the Rt. Rev. Arthur Williams, Bishop Suffragan of Ohio, the convention of the **Diocese of Rhode Island** opened in Providence Oct. 22. His theme was Rhode Island's diocesan mission statement, "Live in Christ Jesus: transform the world."



Bishop Williams emphasized the grace of God as shown in the distance the Episcopal Church and the Diocese of Rhode Island had come since he had been baptized in the Chapel of Our Savior in Providence. The chapel had been a segregated congregation, subsumed into the Cathedral of St. John but continuing to meet on Sundays at 11 a.m. in a separate room while the white congregation met in the main church. Nowadays non-whites make up a significant minority of the main congregation of St. John's Cathedral, while most Rhode Island congregations include few non-whites.

When the convention reconvened at Christ Church, Westerly, the following morning, Bishop Williams' themes of transformation, grace and ministry were developed in the address of the Rt. Rev. Geralyn Wolf, Bishop of Rhode Island. Bishop Wolf began with the diocesan mission statement and called the diocese to the Hebrew concept of Jubilee: "We are to relax in the sacred heart of Jesus, and receive God's bounty. Jubilee is the Sabbath of Sabbaths. It calls for a re-ordering of the way in which we approach our activities and relationships so that we might discover ways of creating a more equitable society."

While Bishop Wolf's declaration of

Jubilee Year, from Advent Sunday 1999 through Pentecost 2001, was presented as a spiritual event, practical ministry was emphasized also. Her "Jubilee Challenge" included a call for the diocese's seven deaneries to plan and implement mission in Christian community and secular transformation, and pledged \$10,000 to each deanery as seed money for the projects. The money will come from designated endowment income pledged to the Bishop's Discretionary Fund. Guidelines for the Jubilee Challenge projects and provision for accountability were distributed to each convention delegate following the address.

The convention advanced a process of budget reform, adopting resolutions and canonical changes to shift the basis of parish apportionment computation, and regularizing parish reporting of income. Delegates approved a total budget for 2000 of \$3.3 million.

Resolutions were adopted supporting the Bishop's Jubilee Challenge; calling for "active recruiting" of members and leaders of minority races; and opposing gambling as a source of church revenue or public revenue.

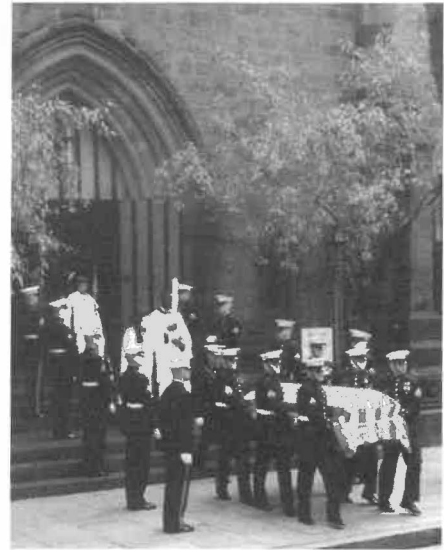
*(The Rev.) Peter Michaelson*

## Special Guests

Pageantry and patience characterized the 125th annual convention of the **Diocese of Western Michigan**, held in Grand Rapids, Oct. 8-9. The pageantry came from the many special guests, bishops and ecumenical leaders, who shared the festive Evensong and Eucharists with the clergy and lay delegates.



Among them were several bishops who grew up in Western Michigan or who had served as priests in the diocese. Ecumenical guests included the Roman Catholic bishops of Grand Rapids and Kalamazoo, and the Rev. Gary Hanson, Bishop of the Lutheran Synod in Western Michigan. The Rev. Canon John L. Peterson, secretary



Brian Aldredge photo

A Marine Corps honor guard carries the coffin of Sen. John Chafee from Grace Church, Providence, R.I., and into a waiting horse-drawn caisson following the Oct. 30 funeral. The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, and the Rev. Maria DeCarvalho, provost of the Cathedral of St. John, and a former staff member for the senator, follow. Celebrant and preacher for the service was the Rev. John Danforth, former Republican senator from Missouri.

general of the Anglican Consultative Council and priest of the diocese, took delegates and guests on a verbal tour of various parts of the Anglican Communion, exploring with them the great diversity in language, race, culture and economic status. He showed a paper cross made by children who lived in a rubbish dump in Brazil, and urged the diocese to remain a strong partner with the whole Communion. "I hope you will continue to take seriously our commitment to be one with our brothers and sisters in Christ around the globe," he stressed.

Another strong voice came from Pamela Chinnis, president of the House of Deputies of the General Convention, who was the banquet speaker. She related the diocese to the Episcopal Church, and spoke about next year's General Convention. "Whether we look backwards, or peer into the future, it is evident that conflict and its eventual resolution are a

(Continued on next page)

(Continued from previous page)

normal part of the life of the church," she noted. "It's true throughout Christian history. It is true of the Episcopal Church, USA. I'm sure it's true of the Diocese of Western Michigan."

In his address to the convention, the Rt. Rev. Edward L. Lee, Jr., Bishop of Western Michigan, who had earlier alerted the diocese that he would retire in June 2002, outlined his goals for the remaining years and called for the election of a bishop coadjutor who would eventually succeed him.

In other business, delegates adopted a \$715,700 diocesan budget and a few minor canonical changes. They also listened patiently to one another as the discussion turned to convention resolutions calling for increased gun control, for reduced military spending, for participation in the Jubilee year, and for a moratorium on the ordination of persons intending to live in a sexual relationship outside of Christian marriage. The gun control resolution and the Jubilee participation passed. The others did not.

*(The Rev.) Joseph Neiman*

## Using the Tithe

The **Diocese of Southwest Florida** welcomed two new parishes, mourned the demise of a third and changed the way the diocese will be funded at its 31st annual convention Oct. 9 in Punta Gorda, Fla.

In addition, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, in his keynote address, called on the diocese to establish a "long-range planning process" to "attempt to set the compass for the work of Christ in this diocese" well into the next millennium.

Bishop Lipscomb said the process, which he named "Horizons 20/20," must ensure the next generation will have the resources and the will to continue the work of the great commission.

Two missions, Church of the Nativity, Sarasota, and Holy Trinity, Clearwater, were granted parish status.

The closing of Holy Cross Church,

St. Petersburg, was noted at the meeting. The 40-year-old parish voted to dissolve Sept. 30, citing declining membership and financial problems. The property will be retained by the diocese in hopes that an ecumenical center can be established in the area.

Thirteen deacons publicly gave up their right to vote at convention, in response to a request by Bishop Lipscomb to all deacons in the diocese. The request was made to distance the diaconate from politics, so they may concentrate "strictly on the ministry to the world," according to one of the participating deacons, the Rev. Barbara Carmine. The diocese presently has about 60 deacons, 50 of whom had voting positions at the convention.

Delegates and clergy also approved a resolution to change the method of apportionment from the current formula method to that of the tithe. At present, congregations pay from 4 percent to 20 percent of their operating budget to the diocese each year. The tithing system will be phased in over the next three years and capital fund drives that begin before 2003 will be exempt. This may encourage some congregations to pare down debt, according to deputy for administration Glenn Schatzberg.

Diocesan deputies to the General Convention in Denver next year will propose that the national church adopt the same policy.

The convention adopted a \$2.25 million budget.

*Jim DeLa*

## Three-fold Growth

"A Structure for Growth" was presented to the convention of the **Diocese of Milwaukee**, Oct. 9 in Madison, Wis. The presentation included both the vision of the Rt. Rev. Roger White, Bishop of Milwaukee, for the future of the diocese and the report of the blue ribbon commission regarding the restructure of the diocese. The bishop stated his belief that God is calling the diocese to be one church in mission, a mission grounded in the local parish. The goal of this mission is growth, not

only in total membership but also in ministry and service through the development of committed disciples.

In its restructure report, the commission recommended disbanding the



deanery system and replacing it with a new structure that would cluster parishes into three groups by size,

with a redeveloping cluster for start-up and start-over parishes. The convention endorsed in principle both the bishop's vision and the commission's report. In keeping with these changes, a new mission statement was presented: "The Diocese of Milwaukee will serve congregations in leading people inside and outside the church to know Christ."

The budget process generated a good deal of discussion. Two budgets had been prepared for consideration by the convention, both reflecting a substantial increase in the amount of money budgeted for congregational development, an increase of 29 percent in budget 1 and of 42 percent in budget 2. A resolution to amend the assessment formula to grant parishes clergy credit during the first two years following a hire was defeated. A motion to limit the amount the budget could be increased to a 2 percent cost of living increase was also defeated. Budget 1, amounting to \$1.67 million, was approved.

Other resolutions adopted included one that would put 10 percent of unrestricted diocesan invested funds toward community economic development and another that would rewrite the diocesan canons to clarify the definition of membership. A resolution to poll members of the diocese for guidance as to whether the Episcopal Church should authorize the blessing of same-sex relationships failed.

*Connie Matzat*

**Correction:** Because of a reporter's error, two elections from the Province 7 synod were listed incorrectly in the Nov. 7 issue. The Rev. Ken Kesselus, rector of Calvary Church, Bastrop, Texas, was elected clergy representative to the Executive Council, and Jill McCullough of the Diocese of Louisiana was elected secretary.



## Hispanic Pioneer

MAX I. SALVADOR

By Onell A. Soto



The Rev. Max Salvador (left) with a couple planning their wedding.

When in the early '60s, thousands of Cubans arrived in Florida in search of freedom after Fidel Castro began to suppress basic civil liberties, a young, faithful priest and pastor followed them. He was the Rev. Max I. Salvador, son of an Episcopal priest and grandson of a Methodist minister. Upon arrival, he immediately looked for the Episcopal Church and great was his surprise to find that there were not services in the Spanish language. Fr. Salvador and 12 other Episcopalians met Nov. 1, 1961, at the Church of the Holy Cross in Miami. That was All Saints' Day and for that reason the incipient congregation was named *Iglesia Episcopal de Todos los Santos*.

Fr. Salvador, a priest of vision and action, soon discovered that although cordially welcomed by Holy Cross's members, the Hispanic congregation needed a place of its own where a broad ministry could be developed. With a small donation from the Diocese of South Florida, the group was able to rent an abandoned warehouse in the heart of the Cuban community.

The members of the congregation cleaned the place and with many sacrifices, working day and night, transformed it into an attractive place of worship. Soon food and clothes distribution, English classes and basic pastoral support began. With the help of Church World Service and the Presiding Bishop's Fund for World Relief, the Centro Episcopal Latino was established. When hundreds of Cubans were arriving in search of pastoral care, support and a friendly hand, Fr. Salvador was there. His church and his house became home for many. He not only helped personally, but also advocated assistance from church, government and private institutions.

His was a humanitarian, pastoral and patriotic enterprise. Through the efforts of the Centro and other church agencies, more than 10,000 families were relocated to different parts of the country, and 200 young people were able to continue their education. Today some of them are distinguished profes-

sionals and members of the clergy.

After a few years, the warehouse became insufficient, and with the help of the United Thank Offering and many members of the community, a rundown Baptist church was purchased in "Little Havana" and remodeled according to the Anglican tradition. That church stands today to serve the growing Latino population.

Soon Fr. Salvador became a well-known personality in Miami and a leader in civic and community affairs. His influence and leadership was felt at different levels of the Episcopal Church, and Hispanic ministries soon sprang up in other places. He has served in many commissions and committees, and always has reminded the Episcopal Church that Hispanic ministry in the United States (the fifth largest Spanish-speaking country in the world) is a continuation and a consequence of the missionary work began last century in Cuba, Puerto Rico, Mexico and other countries.

He was also a promoter of good music and Christian literature in Spanish in the church. Thanks to his efforts and the work of his deceased wife, Lourdes, a compilation of hymns was possible. She never saw the final product, and the little *himnario* was dedicated to her memory.

Fr. Salvador always will be remembered for his kindness and willingness to serve, for his vision and optimism, for his love for freedom and justice, and his convincing manners. He is probably the best-known cleric in South Florida, where he has received many honors. After serving for 35 years as rector of *Todos los Santos*, he retired in 1995 and is slowly recuperating from a severe stroke suffered three years ago. At 70, he is surrounded by the love of family and friends who do not forget what he had done for so many without ever asking "Are you Episcopalian?" □

*The Rt. Rev. Onell A. Soto is the Assistant Bishop of Alabama.*



# Wandering the Web

## *An Introduction*

By Julie B. Murdoch

There are those who call the Internet (also known as the World Wide Web), the “Information Superhighway.” That’s a very catchy name, but, in most ways, it’s inaccurate.

The word highway implies clear sailing, well-marked exits, and a speedy trip to your destination. Maybe for the computer experts of the world that’s the way it is on the Internet. For the rest of us, however, exploring the Internet is more like trying to follow an alien map . . . full of detours, offshoots and indecipherable directions.

**W**hether a highway or an alien landscape, though, the Internet has treasures to be found by the diligent seeker. This article is a very basic introduction to navigating the web and finding some of the treasures (greater and lesser) that are of specific interest to Episcopalians.

The article presumes that readers have access to the web through an Internet Service Provider (ISP). If you don’t have an ISP already, there are any number of them available, from the national providers (America Online and Erols, for example), to small local companies. The best way to find one that’s right for you is to ask your Internet-literate friends or family members. However, be sure your ISP gives you unlimited Internet access for a flat monthly fee. Online hours can add up quickly, especially as you find more resources to use in your professional, prayer and/or personal life.

There are a number of ways to wander the web, of which I’ll discuss two. The first way to search the Internet is by using what is called a “search engine.” These are the online equivalent of library card catalogs: Websites are sorted and indexed by title or contents. To find sites of particular interest, you simply type in a search (usually a word or phrase) and the engine will

respond with sites that match the query.

One of the best-organized search engines is Yahoo ([www.yahoo.com](http://www.yahoo.com)), which has tens of thousands of sites indexed by topic and subtopic in ever-increasing specificity. Typing in the words “Episcopal,” for example, produces a list of 88 categories and 814 individual sites.

Other search engines include Alta Vista ([www.altavista.com](http://www.altavista.com)), Infoseek ([www.infoseek.com](http://www.infoseek.com)), and more. One difficulty with these other engines is that they have limited or no indexing, but generally return every site in which the search word is mentioned. An Alta Vista search for “Episcopal” returned 373,800 matches! Each search engine has its own method of narrowing searches. However, in general, adding additional words to the search will reduce the number of sites that match.

The second method to wander the Web I call the “Serendipity Method.” This is the way to wander the Internet if you have no particular destination in mind but simply want to explore an area of interest. All you need to begin is a good starting point.

What makes a good site? It’s one that has something of interest in itself, but more, it has links to other sites. On an Episcopalian search, one of the

## Everything from the Book of Common Prayer to the musings of the early Church Fathers is accessible by clicking a button — if you can find it.

best places to start is at the website for the national church ([www.ecusa.anglican.org](http://www.ecusa.anglican.org)). At this site, you can read the canons of the Episcopal Church, learn about General Convention activities, and obtain links to a myriad of related Anglican and ecumenical sites. There is a detailed, well-indexed set of links to the homepages of dioceses and parishes. Oddly enough, there isn't a great deal of information about what the Episcopal Church is or believes; fortuitously, however . . .

Clicking on the Anglicans Online link ([www.anglican.org/online](http://www.anglican.org/online)) takes you to a voluminous site maintained by the Society of Archbishop Justus, with a variety of useful resources for learning about the Anglican Communion and the Episcopal Church. The site includes everything from brief discussions of church history to many different lists of links. One of these links takes you to . . .

The home page of the Mission of St. Clare ([www.missionstclare.com](http://www.missionstclare.com)), a cyber parish that is a wonderful online source for the Daily Office. If you have only a few minutes once you reach the St. Clare site, you may want to just click on . . .

The link to the day's *Forward Day by Day* reading ([www.forwardmovement.org/fddl.html](http://www.forwardmovement.org/fddl.html)). Moving to the homepage for *Forward Day by Day*, you would find a link to the Episcopal Church homepage, thus concluding your wandering where you began.

Information is being added to the Internet at a remarkable rate. These days, everything from the Book of Common Prayer to the Tagalog-language Bible to the musings of the early Church Fathers is accessible by clicking a button — if you can find it.

So, by logic or by serendipity, wander the web for a while. The more familiar you are with navigating this complex highway, the more of these treasures you will find.

□

*Julie B. Murdoch is a member of Holy Trinity Church, Bowie, Md., and a consultant on drug-free workplace programs.*

### Useful Links

#### The Book of Common Prayer

<http://justus.anglican.org/resources/bcp/bcp.htm>

#### The Lectionary Page

[www.io.com/~kellywp/lectionary.html](http://www.io.com/~kellywp/lectionary.html)

#### APS Guide to Theological Resources

[www.utoronto.ca/stmikes/theobook.htm](http://www.utoronto.ca/stmikes/theobook.htm)

#### Online Bible Search (2 sites)

[www.bible.gospelcom.net/bible/](http://www.bible.gospelcom.net/bible/)

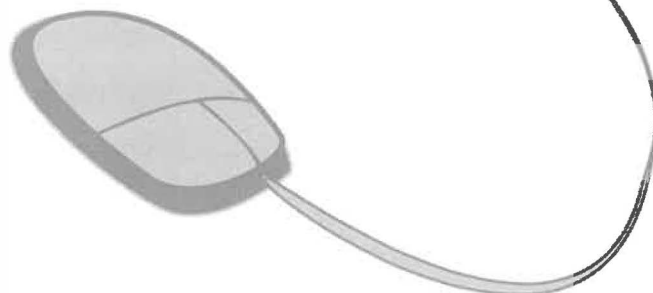
[www.biblestudytools.net/](http://www.biblestudytools.net/)

#### Early Church Writings

[www.gty.org/~phil/writings.htm](http://www.gty.org/~phil/writings.htm)

#### Millennium3

[www.millennium3.org](http://www.millennium3.org)



# No Longer Wandering

A large portion of the Episcopal Church is talking about reconciliation these days, but only a few seem anxious to do anything about it. A new organization called Reconcilers for Christ is willing to address the matter. The group is succeeding Pewsaction, an umbrella organization of renewal ministries which had been around since 1972. Pewsaction's focus seemed to be on organizing large conferences. In recent years, the group struggled, and finally went out of existence last May.

"Since our conference in the spring of 1995, we had struggled," said Elizabeth Hart, presiding officer of Reconcilers for Christ and a member of the former body. "Without a future conference to focus upon, we have wandered in the desert, searching for a reason to exist."

Leaders of Pewsaction gathered in May and planned for the future.

"By brainstorming, we realized that the church is in a far different place than it was in 1972," Mrs. Hart said. "We are entering a new millennium. We have passed through the Decade of Evangelism with a struggle. We have new leadership, new beginnings. Not only was it time to put Pewsaction to rest, it was time to birth a network that would speak to the present time ... for our serving Christ together."

Small groups working on a statement of purpose and a mission statement soon focused on reconciliation.

"As we looked at evangelism in the church today, we realized that one of the underlying causes of our failure to be effective evangelists was a need to reconcile with each other," Mrs. Hart said.

She said leaders of the new group "realized a lot of people in the pews didn't know what reconciliation means." In order to do something about that, Reconcilers for Christ already are planning a conference on reconciliation for the spring of 2001 at Ridgecrest

in North Carolina. They've also arranged to meet with Presiding Bishop Frank T. Griswold next spring to discuss their plans and to dialogue about the future.

Unlike Pewsaction, Reconcilers for Christ wants to attract individuals. The new group still wants to have member organizations, and it already has attracted some of the former Pewsaction groups, but Mrs. Hart emphasized the need for individual members "so that we are truly a voice in the church."

Don't be misled by that last comment. Mrs. Hart said the new organization is not political. "Some of the members wanted us to be a political arm," she said. "We felt there are already enough groups doing this."

Pewsaction began in 1972 under the leadership of such persons as Helen Shoemaker and Fred Gore. Its member organizations have included such ministries as Faith Alive, Daughters of the King, Cursillo, Brotherhood of St. Andrew and Episcopal Renewal Ministries. Besides its renewal-oriented conferences, its greatest visibility has been at General Convention, where it has maintained a booth and has interacted with its own members and others. Mrs. Hart said Reconcilers will have a presence at the convention next year in Denver.

Mrs. Hart is long active with Daughters of the King in the Diocese of Los Angeles, where she is a member of Prince of Peace Church, Woodland Hills. She became associated with Pewsaction in 1988. She is hopeful of the new group's future.

"We've had a lot of support," she said, even though there has been no publicity. While admitting Reconcilers for Christ has a "formidable task of delivering the message of reconciliation to the church," she is optimistic about the new organization's future.

Most of us would agree that reconciliation is needed in a divided church. Let us hope it is not too late.

*David Kalvelage, executive editor*

## *Did You Know...*

**Membership in the Diocese of Alabama has increased by more than 18 percent since 1990.**

## *Quote of the Week*

**Archbishop Harry Goodhew of Sydney (Australia) on the state of his diocese: "Our determination to remain true to our theological moorings is seen by some to be accompanied by an attitude which conveys the impression that we have little to learn from anyone else..."**

**"Not only was it time to put Pewsaction to rest, it was time to birth a network that would speak to the present time ... for our serving Christ together."**

***Elizabeth Hart, presiding officer of Reconcilers for Christ and a former member of Pewsaction***

## The World Online

Many of us are so attuned to computer technology that we are scarcely able to get through a day without being logged on to the Internet. Our businesses have come to depend upon it, our friends and family members communicate with us via e-mail, and we are able to discover a myriad of resources by surfing the worldwide web. Advancements in computer technology have changed the ways in which we do business. At THE LIVING CHURCH, we receive articles and letters via e-mail. Potential subscribers learn about us or order a classified advertisement through our website. The pages of our magazine are sent to our printing establishment from our computer to theirs.

This issue includes an article which contains some basic information about the Internet. We respectfully ask veteran computer users to bear with us while this article, directed toward novices, presents the most rudimentary information about church-related websites. There is a wealth of information available on the Internet to churches, clergy, church members and seekers if they have the time and patience to search for it. Computer technology can be intimidating to those who are not familiar with it. It needn't be so. Persons who are expert with computers may be pleased to be able to assist a novice. It could open up a whole new world.



[Episcopalian.org](http://Episcopalian.org)

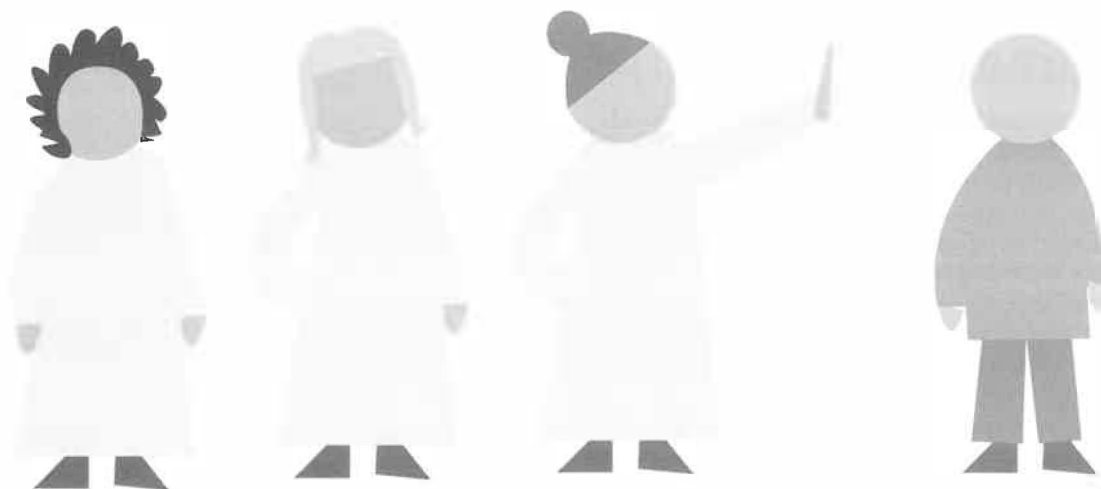
There is a wealth  
of information available  
on the Internet to churches,  
clergy, church members  
and seekers if they have  
the time and patience  
to search for it.

## Unwise Decision

It was no surprise to the rest of the Anglican Communion that the Diocese of Sydney, at its recent synod [TLC, Nov. 14] adopted a resolution allowing for lay persons and deacons to celebrate the Eucharist for a trial period of five years. Sydney, a distinctive, longtime evangelical diocese, has been arguing about lay presidency for several years. Whether or not the measure gets past Archbishop Harry Goodhew of Sydney, who had 28 days to approve or reject the legislation, it's a cinch that we haven't heard the last of it.

Proponents of lay presidency argue that it emphasizes the priesthood of all believers and that it would be a safeguard against clericalism. They point out that in areas where one priest is in charge of several mission congregations, the people in those churches could have more frequent celebrations of the Eucharist. But there's more. Sydney is a diocese in which women are not ordained to the priesthood. Many believe permitting lay persons and deacons to celebrate is a further guarantee that women will not be ordained to the priesthood.

Allowing lay persons and deacons to celebrate the Eucharist is not a wise decision. It puts Sydney even further outside mainstream Anglicanism and is, as the Australian primate, Archbishop Keith Rayner, said, "a fundamental break with catholic order and with the principles of the Anglican reformers." Such a move would confuse the roles of lay persons with those of priests and could do further damage to some already tenuous ecumenical relationships. A diocese acting on its own concerning a matter as important as this one sets a bad example. Bringing the matter to the General Synod of the Anglican Church of Australia, where the entire church could consider the issue, would have been preferred.



# No More Hims

By Bonnie Shullenberger

Ten years ago I first heard a preacher speak of God as “she.” I was on retreat, and when the celebrant at Mass gave the homily, she uniformly used the feminine pronoun to refer to the deity. Every time she did it, her lips curled slightly in a small, smug smile. This self-consciousness suggested to me that the preacher was not expressing some profound personal revelation of the nature of God. Rather, she was pleased to see what she was getting away with.

The proponents of inclusive, or now “expansive,” language in theology and liturgy are no longer quite so self-conscious. Even men are getting in on the act. The determination to use language which is not “masculine and triumphal,” as the New Zealand prayer book puts it, remains a minority concern, but the minority is noisy. Those who object are dismissed as fundamentalists, misogynists or worse.

Yet the strongest objections I know of come from what I would call a post-modernist position. In light of recent scholarship,

**The determination to use language which is not “masculine and triumphal” remains a minority concern, but the minority is noisy.**

inclusive language assumptions about gender, culture and language seem old-fashioned. There are serious questions to raise about this project to make over theological and liturgical language.

Essentialism describes the belief that there is a natural entity, “woman,” and that all individuals who manifest that entity are essentially alike, with hopes, fears, desires, spiritualities, modes of thinking and acting

that markedly and consistently differ from those of that other natural entity, “man.” Feminist essentialism inverts misogynist essentialism by arguing that women are “better” than men. The Irish Catholic feminist Anne Thurston asks, “What would our society be like if we released and valued the female projects of bearing life and sustaining life?”

The project of essentialist feminism in the church is to uproot the manifestations of the male and replace them with the female, or at least with desexed images and words. The most obvious example of this is the preacher who used “she” to speak of God. Vienna Cobb Anderson’s “Prayers of Thanksgiving” for women and for men direct women to pray to God, “the Mother of All,” while men are directed to God, “the Father of All.” Janet Morley invokes “God our Mother” in a collect for Mothering Sunday and rewrites the Good Friday Reproaches in the voice of an offended mother reminding her children of all she has done for them and what ingrates they in turn are.

Some even resist the use of the masculine pronoun for Jesus Christ.

Prayers using inclusive language tend to invoke “Creating God,” “Loving God,” “Nurturing God.” In Morley’s version of the Sanctus, “Lord God of Hosts” is replaced by “Vulnerable God.” According to Anne Thurston, this is necessary because language creates God. “(W)hat sort of God have we made?” she asks. “Is the image of God as Almighty, all-powerful Father to whom unquestioning loyalty is owed, not a false and idolatrous image which perpetuates oppressor / oppressed relationships?”



## The substitution of female pronouns and maternal images for traditional God-language raises as many problems as it hopes to solve.

Ms. Morley asserts, "In worship, our ideologies stand exposed."

Well, maybe. But while feminists explain that they seek mutuality and relationship, they fail to consider those very elements in language theory. Their operant notion of language is one of utility. A word is like a bowl: It contains something, that is, meaning. If you don't like what's in it, dump it out, get another bowl; replace one thing with another.

This, according to Mary McClintock Fulkerson, "is exemplified in the notion that the dominance of male pronouns and images excludes women, and that, conversely, to name the female effects their inclusion. This view treats language as a process of naming, operative outside the complex relations of difference." How I invest the bowl and its contents with meaning, how my neighbor does the same, what meanings we share, what meanings we cannot share, are seen as interrelated elements by contemporary language theory, but are missing from the simplistic accounts used to justify inclusive language.

Psalm 145:20 begins, "The Lord preserves all who love him." Recently I was working on a liturgical use of this psalm with another woman who insisted that it be rewritten, "The Lord preserves all who love God." In English, we expect a pronoun after "love" if the word to follow "love" is to refer back to the subject of the major clause, "The Lord preserves." If there is not a pronoun there, but another noun, then the object of the verb "love" is not "The Lord," but something else. Thus "God" is either (a) a pronoun or (b) an entity other than "The Lord." Both choices are wrong, but the substitution is primarily unsatisfactory because it speaks to us of two entities: It is polytheistic.

We could replace "him" with "her." Here Ms. Morley could be cited, that our ideologies stand exposed, but not in the way she supposes. Nothing could be more ideological than the sentimental fusion of the female/maternal in inclusive language ideology. Actually, it is not so much a mother as a grandmother that we find there. Fat, avuncular, and comfortable, this grandmother-god makes no demands on us except that we be nice. A Roman Catholic artist, Doris Klein, designed a print called "Gramma God," which she describes as "a God filled with hugs, treats and treasures."

Sin, meanwhile, is generally other people's problem. In Ms. Anderson's version of the Prayers of the People, women and children are victims, while men cause all the trouble. Ms. Morley's "Confession" emphasizes the wrongdoing of others. All "we" have to confess is "violence done in our name in time before memory." If this isn't cheap grace, I don't know what is.

The substitution of female pronouns and maternal images for traditional God-language raises as many problems as it hopes to solve. Calling God "Our Mother and Father," as some inclusive language texts do, does not unsex God, but oversexes God or else turns him into an amoeba. Further, revisionists mistakenly assume that violence and oppression are the work of males, and they draw from that assumption the idea that masculine-generic language conventions in English are a part of that violence and oppression. They would do well to study a culture like the Baganda of south Uganda, whose traditional misogyny equaled that of any European culture, but whose language is genderless.

Now the "expansive" language movement aims toward redressing other social failures. Brian Wren has written a hymn with a verse addressed to "Old, aching God, grey with endless care." In one New Testament revision, a man in one of Jesus' parables does not send out his "slaves," but "persons enslaved to him." This is a distinction without a difference, as if we could make slavery a little nicer by revising the way we talk about slaves.

God-talk does not create God, and it does not create oppression. Sin creates oppression, and tinkering with pronouns will not end it. Inclusive language does not fail merely because most examples of it are either sentimental or barbaric or both. It fails because it cannot account for meanings generated in the contextuality of language and culture, and because it refuses a serious account of sin. Essentialism does women no favors; neither does bad grammar. Slaves are not freed by overwrought syntax. The sooner the church abandons the well-meant but misguided project of recasting the language of liturgy and theology to serve gender — and now other — ideologies, the better. The exercise brings us no closer to the kingdom of God. □

*The Rev. Bonnie Shullenberger is a priest of the Church of Uganda. She lives in Ossining, N.Y.*



## New Circumstances

I enjoyed "Whittier Anglican Music?" [TLC, Oct. 17] very much. Of special interest was Donald B. Hill's piece. My organist has told me that there are fewer and fewer students of organ at Curtis Institute, his alma mater. I suspect this is caused in major part by the pipe organ's disappearance from virtually all venues with the exception of the church.

At the same time, I suspect this is another manifestation of the reality of "The Post Christian Age" or whatever you wish to name it. The Episcopal Church Foundation's publication, *The Zacchaeus Project* [TLC, July 11, Sept. 5], also reflects a new circumstance facing Christianity in our age. I think it striking that the average age at ordination went from 27.53 in 1960 to 46.35 in 1998. My father, an Episcopal clergyman from 1932 to 1972, told me that for many years starting salaries in the church were in line with those of many professions. They weren't when I began in 1965: I earned \$1,000 less that year than Bethlehem Steel paid a day laborer, and I am including my side benefits, though not his. Starting salaries of \$95,000 are now paid by major law firms in Philadelphia. (My daughter makes more money working with a computer than I do as quite a successful rector.)

I don't know what to make of this, except for the obvious reflection that the church is now in a different position from what it faced in the 1950s. I see no reason to believe that the good old days will return. We're going to have to live creatively in a new circumstance with different resources.

*(The Rev.) David B. Rivers  
Gloria Dei (Old Swedes') Church  
Philadelphia, Pa.*

My daughter  
makes more money  
working with a computer  
than I do as quite  
a successful rector.

### Too Narrow

I attended the DuBose Lectures at the University of the South, and I believe your coverage [TLC, Oct. 31] was too narrow. Calling Katie Sherrod's moving talk "the touchstone" of the two-day conference fails to do justice to the full range of topics, which exposed Episcopalians to the richness of Southern religion, not only Baptists and Methodists, but also pentecostals, Latino Catholics and Buddhists.

In addition, Prof. Donald Armentrout observed that, despite the assumption that "Southern institutions move slowly to ordain women," the data he collected neither proves nor disproves it. Indeed, based upon the research Prof. Armentrout presented, it is clear that bishops in Province 4 ordained women as quickly as their counterparts in the Midwest, Southwest and West.

Finally, by highlighting the Rev. Richard Britton's statement that "classism is the 'most insidious problem'" in the church, TLC minimizes his parallel emphasis on the continuing disparities

between white and black Americans. As a result, the article implies that gender and class inequities are more serious social issues than racism — a conclusion contrary to the evidence offered by Fr. Britton and others.

*Cynthia L. Shattuck  
Cowley Publications  
Boston, Mass.*

Regarding the article on the DuBose Lectures at Sewanee, I was one of a few not brought to my feet to applaud Katie Sherrod's "emotional and passionate presentation." They say it takes five years to recover from seminary — I graduated from Sewanee in 1994. I've also been consorting with women evangelicals, who address the dangers of new wave feminism to the church.

As Ms. Sherrod became more and more polemical, and then burst into tears, destroying for me whatever credibility she had established, I found myself thinking, "Get over yourself, honey. It's not about you and what you want. Following Jesus is all about sacrifice. If you can't serve him in Fort Worth (highly

unlikely), move.”

I'm sorry Sarah Moore did not include the closing comment of the conference, made by Maria Lytle, the dean's wife. She said, "I am empowered by the death of Jesus on the cross. I don't need any man telling me what I can and cannot do." For that, I was brought to my feet.

*(The Rev. Canon) Sarah H. Gaede  
Orlando, Fla.*

## Out of Balance

When I read Kenneth Aldrich's article "Whatever Happened to Article XXVI?" [TLC, Oct. 31], I couldn't help but chuckle. Yes, I agree we conservatives must be careful not to fall into the heresy of Donatism. The validity of the sacraments are clearly not dependent upon the worthiness of the minister.

However, it is important to remember that the Donatist leadership was deposed. We must also remember the final paragraph of Article XXVI, which says, "Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment deposed." In today's climate of so-called pluriformity, those who flagrantly disregard the canons of the Episcopal Church, the resolutions of General Convention, and holy scripture are not being deposed.

Yes, the sacraments are still valid, but that doesn't mean God's people have to receive the sacraments from unrepentant, undisciplined ministers.

*(The Rev.) Herbert G. Hand  
Church of the Annunciation  
Cordova, Tenn.*

## The Wrong Message

I was troubled by the article for All Hallows' Eve and the story of the fortune teller [TLC, Oct. 31]. To use a "pagan ritual" to convey "simple truth" may be misleading to our young people. Perhaps we send the message that

fortune tellers are an acceptable way to seek God's plan for us instead of the counsel of holy scripture, prayer and godly men and women.

The "simple truth" about our ability to be "a bright light in many people's lives" can be conveyed in ways that point our young people to the Lord and his word and not to "pagan ritual."

*(The Rev.) Anthony P. Clark  
Church of the Holy Spirit  
Apopka, Fla.*

## A Witness to Offer

I write in response to the article by Canon Twinamaani about the church in Uganda and the "orthodoxy" of Ugandan bishops [TLC, Oct. 17]. I concur with his insistence that there are considerable differences in "world view" between the church in the United States and the church; in Africa. Furthermore, he has keenly identified the Anglican reality of authority when he writes that "none of

them would have been able to face their sees" if they had voted differently at Lambeth. All authority is exercised in our community in our

church, both in Africa and the United States.

However, I take issue with Canon Twinamaani on two points. Even the church in America has not forfeited the possibility of "sanctification." Some would argue that American Christianity is one long trope on the search for holiness. But the fundamental and continuing question of holiness lies within the human heart. Some of us try to make baptismal holiness the foundation of the Christian life. We are just not sure that sexual orientation is the thing that needs conversion!

My second quarrel with Canon Twinamaani is that he returns the unfortunate American caricature of African bishops with an equally dismissive view of the church in this country. He insists that "the American church does not have much to offer the rest of the world in terms of gifts for Christian witness." How sad. We

have our own witness to offer. It is different from the experience of other churches, but important nonetheless.

Finally, Canon Twinamaani cites the cost of orthodoxy and offers the African church as the example. I hope always to learn from the Christian Church in Africa, both in orthodoxy and faithfulness. It has often been a luminous witness to courage and holiness. But I hope Canon Twinamaani will listen as carefully to our own story and not judge the integrity of our witness.

*(The Very Rev.) Allen W. Farabee  
St. Paul's Cathedral  
Fond du Lac, Wis.*

THE LIVING CHURCH is to be thanked heartily for publishing the Viewpoint of the Rev. Canon Benjamin B. Twinamaani, "Let's Keep It Real."

But it is to be regretted that Canon Twinamaani's service to our Lord in "various parishes in the Episcopal Church" did not provide him with a more generous experience and affirming sense of Christ's presence in the American church. Is such mean-spirited criticism characteristic of the Anglican Church in Uganda along with the other dogmatic and self-righteous marks to which he points in his article?

If so, God help us! — which, of course, he does and will.

*(The Rev.) John B. Wheeler  
Edgewater, Md.*

## Renewed Interest

I was about to give up on TLC until the issue featuring Dennis Bennett as one of the "Shapers," which indeed he was, and those letters to the editor from Robert Keirseay and Alfred Zadig [TLC, Oct. 31]. These renewed my interest in TLC.

In response to Kenneth Aldrich's Viewpoint article in that issue, it is the Episcopal Church which is gradually leaving the Anglican Communion. I plan to remain an Anglican and will leave only when our Third World bishops have established mission churches in the U.S.A. where I can again feel "at home."

*Robert F. Kirschner  
Lakeville, Mass.*

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## BOOKS

(Continued from page 5)

### The Mystery of the Trinity

*Trinitarian Experience and Vision in  
the Biblical and Patristic Tradition*

By Boris Bobrinsky  
St. Vladimir's. Pp. 330. \$19.95 paper

In his recent book, *The Mystery of the Trinity*, Boris Bobrinsky, professor of dogmatic theology at the French Institut St. Serge, plumbs the depths of what precisely Christians mean when they speak of and experience God in Three Persons: Father, Son and Holy Spirit.

He establishes the biblical basis and revelation of the Trinity, then moves on to the expression of Christian belief in the Trinity through liturgy and theology. Next, he summarizes the crises and controversies during which the undivided church successively codified the

orthodox dogma of the Trinity through councils.

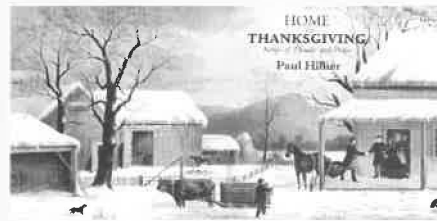
Some of Bobrinsky's most enlightening comments are on the *filioque*, the clause "and the Son" which was added in the West to the Creed after its original formulation. He makes a number of positive evaluations of Western theological developments on the nature of the Trinity, though not on the interpolation in the Creed.

This book deserves a close and careful reading; and readers should be warned that it is not easy. Concerned as it is with the fundamentals of Christian orthodoxy, however, the effort put into reading *The Mystery of the Trinity* will be repaid many times.

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

## SHARPS, FLATS & NATURALS

By Patricia Nakamura



### HOME to THANKSGIVING

Paul Hillier  
harmonia mundi usa  
[info-usa@harmoniamundi.com](mailto:info-usa@harmoniamundi.com)

This is not background music to Thanksgiving dinner. This is a collection of songs from the 8th century to the 20th expressing praise and thanks, sung by, variously, His Majestie's Clerkes, the Theatre of Voices, the women of the Pro Arte Singers, and Paul Hillier solo.

A set of New England fuguing tunes is followed by "Peter Abelard's lament," *O quanta qualia*: O how many, how great are those Sabbaths which the celestial court celebrates eternally ... it is for us ... to lift our minds ... and come to Jerusalem out of Babylon ..."

William Billings follows John Cage, the "apostle of simplicity," beneath a reading from Thoreau. Hillier's taps on the closed piano could as well be a carpenter lightly completing a task, or gentle footsteps across a wooden walk. Here is Thomas Tallis with a splendid

*Benedictus*, and Edith Stein's summer idyll sung to antique tunes.

To conclude, His Majestie's Clerkes rouse us with Billings' 1778 Chester: Let tyrants shake their iron rod, and slav'ry clank her galling chains, We fear them not, we trust in God, New England's God for ever reigns. The disk ends with a gentle evening hymn.

The liner notes are sumptuous, telling who, what, when, why. Listen to this, study this, with one last piece of pumpkin pie, after everyone else has gone home.

### Organ Calendar 2000

Another Internet presence, this one at 6902 57th St NE, Marysville, Wash., is Brenda Durden's Frantic Organist Music Shop. Along with tons of scores and personal assistance, she offers a scrumptious calendar for organists and organ-music lovers. Such monumental instruments as the Casavant at the Victorian Arts Centre in Melbourne, Australia, and the Casavant Frères at the Church of Saint Louis, King of France, in St. Paul, Minn. and the beautifully-set Bond of St. Stephen's, Seattle, are featured, with some information on instruments and builders. Music suggestions are listed along the side of the big-enough-for-small-notes calendar boxes. If you could play a calendar, this is the one.

[www.franticorganist.com](http://www.franticorganist.com)

## PEOPLE & PLACES

### Appointments

The Rev. **Charles Christopher** is associate at St. Mark's, PO Box 566, Medford, OR 97501.

The Rev. **James P. Coleman** is interim assistant at St. Peter's, 115 W 7th St., Charlotte, NC 28202.

The Rev. **Don Cox** is assistant at St. Stephen's, 220 Eighth Ave., McKeesport, PA 15132.

The Rev. **Arthur Dilg** is interim at St. Thomas', 4106 St. Thomas Dr., Gibsonia, PA 15044.

### Change of Address

The Rt. Rev. **Leopoldo J. Alard**, 5309 Mandell St., Houston, TX 77005-1828.

The Rev. **Ronald B. Thomas**, Peterhouse, Cambridge, CB2 1RD, United Kingdom.

### Retirements

The Rev. **Jonathan Bryan**, as rector of Holy Cross, Dunn Loring, VA.

The Rev. **Thomas Staab**, as rector of St. Paul's, Oregon City, OR; add. 2051 Canemah St., West Linn, OR 97068.

The Rev. **Willard S. Taylor, Jr.**, as interim of Christ Church, Albemarle, NC.

### Deaths

**Walter Bruce**, president of Forward in Faith North America, died Oct. 4 of esophageal cancer. He was 72.

Mr. Bruce was a life-long Episcopalian. He

was buried from Holy Faith Church in Santa Fe, NM. Mr. Bruce is survived by his wife, Peggy Szazama.

The Rev. **Cotesworth Pinckney Lewis**, rector of Bruton Parish, Williamsburg, Va., for nearly 30 years, died Sept. 29 in Williamsburg. He was 86. He had been in failing health for a number of years.

He was born in Birmingham, Ala., and received a bachelor's degree from Birmingham Southern College. He went on to further study at the University of the South, from which he received his divinity degree. He was ordained to the diaconate in 1937 and to the priesthood in 1938. He was minister-in-charge of St. Mary's, Jasper, and St. Mark's, Oakman, AL, 1937-39; rector of St. Paul's, Batesville, AR, 1939-42; canon of Trinity Cathedral, Little Rock, AR, 1942-45, and remained there as dean from 1945 to 1956. He was called to Bruton Parish in 1956 and served there until his retirement in 1985. He was an active member of several committees in the Diocese of Southern Virginia. In Arkansas he was a two-time deputy to General Convention and for a time edited the diocesan newspaper. Surviving are his daughter, Lisa Lewis Russell, of Vero Beach, FL, two sisters and two brothers.

### Next week...

## SHAPERS OF THE CHURCH IN THE 20TH CENTURY

John Shelby Spong

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**ST. THOMAS EPISCOPAL CHURCH, Medina, WA.** We are a suburban, corporate sized parish whose current rector of 10 years is retiring. Position opens March 1, 2000. We are seeking a rector who embodies a love of youth, whose excellent preaching and liturgy are inspiring as well as applicable to our daily lives. We desire a rector who is warm and compassionate and who recognizes the importance of showing us how to care for all members of our parish and those in the world beyond. Demonstrated experience a must. Please reply to: **Rector Search Committee, St. Thomas Episcopal Church, PMB 426, 1075 Bellevue Way, NE, Bellevue, WA 98004.**

**SMALL BUT VITAL PARISH** in the beautiful Willamette Valley of Western Oregon seeks a vicar interested in ministry to a diverse congregation, including Spanish-speaking. Parish has strong lay leadership and needs a person with energy and vision to provide guidance and inspiration. Position open until filled. Direct inquiries to: **Shari Bowman, Senior Warden, St. Michael's/San Miguel Episcopal Church, PO Box 358, Newberg, OR 97132.**

**YOUTH MINISTER:** All Saints', Birmingham, AL, is looking for energetic Episcopalian to lead high school and jr. high programs. Full-time job with competitive salary and benefits. Send resume and cover letter to: **The Rev. Scott Arnold, 110 W. Hawthorne Rd., Birmingham, AL 35209.** (No phone calls please.)

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**ASSISTANT RECTOR, Memphis, TN.** The Church of the Holy Communion in Memphis, TN, is seeking an approachable, enthusiastic preacher and teacher for our large suburban parish. Primary responsibilities would be young adults, newcomers and outreach ministries. Experience of 5 to 10 years with strong organizational and program development skills. Interested persons should send their resume to: **Search Committee, 3607 Cowden Ave., Memphis, TN 38111.**

**RECTOR:** Christ Church, Valdosta, GA, seeks a godly, energetic rector with administrative skills, able to utilize the spiritual gifts of the laity and to shepherd a diverse congregation of 400 members. Send resume and CDO profile to: **Jim Elliott, 1112 Clover Hill Rd., Valdosta, GA 31602.** Parish profile available on request; write to address above or [jelliott@sursfsouth.com](mailto:jelliott@sursfsouth.com). See our website at [www.christchurchvaldosta.com](http://www.christchurchvaldosta.com)

**AND ON THE 8TH DAY,** God created Hastings. St. Luke's Church, Hastings, MN, seeks a full-time rector for our family-oriented, multi-generational parish. Historic Hastings is located on the banks of the Mississippi River, 30 minutes southeast of the culturally-rich Twin Cities. We desire a rector to lead, teach and inspire both newcomers and life-long members. Our parish's primary goal is to strengthen our faith community. Can you help? Contact search committee co-chair **Charles Stellick at St. Luke's, 615 Vermillion St., Hastings, MN 55033** by January 15, 2000.

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**RECTOR: St. Stephen's Episcopal Church, Oak Harbor, WA.** Is this you? Rite I (1928) and Rite II (Spirit-filled praise and worship) sheep seek shepherd who hears the Father's voice, guides and disciples with discernment based on Holy Scripture and the leading of the Holy Spirit and joyfully would join us as we grow in ministry to our community. Position closes 31 January 2000. To inquire further, please contact: **Ms. Barbara Hertzler, 2398 Marie Way, Oak Harbor, WA 98277.** Phone: (360) 675-1146 or (360) 675-0555 or e-mail [tuckbox@whidbey.net](mailto:tuckbox@whidbey.net)

**RECTOR:** St. James Episcopal Church is a small, stable, financially secure parish in rural West Tennessee with excellent facilities. We have an active membership working to provide a center of worship and Christian fellowship in the community. We are seeking a rector skilled in pastoral care, lay leadership, church growth and outreach service. The area offers quality schools, medical care and cultural events. If interested, please send letter and profile to: **Betty C. Edmundson, Search Committee Chair, 617 S. Fourth St., Union City, TN 38261.**

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**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## RIVERSIDE, IL

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

## INDIANAPOLIS, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9 & 11, 10 Christian Formation

**KEY** — Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

## BATON ROUGE, LA

**ST. JAMES** (Founded 1844) 208 N. 4th St.  
(225) 387-5141 internet: http://www.stjamesbr.org  
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; the Rev. Robin Whitlock, assoc; the Rt. Rev. Robert Witcher, Bishop-in-Residence; Helen Campbell, Dir. of Lay Min.; Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## LENOX, MA

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

## KANSAS CITY, MO

**OLD ST. MARY'S** 1307 Holmes  
Masses: Sun 8 Low; 10 Sol; Noon: Tues, Thurs, Sat  
(816) 842-0975

## NEWARK, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## SANTA FE, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.  
Sun H Eu 7:30, Sung H Eu 9, 11:15, Christian Ed 10:15. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP daily

## NEW YORK, NY

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
(212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5. Mon-Fri MP 8, Eu 12:05, EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Cafe St. Bart's 7 days lunch and dinner

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

## ST. THOMAS

5th Ave. & 53rd St.  
www.saintthomaschurch.org (212) 757-7013  
The Rev. Andrew C. Mead, r The Rev. Canon Harry E. Krauss, sr c; the Rev. Park McD. Bodie, c; the Rev. Joseph E. Griesedieck, c; the Rev. Robert H. Stafford, asst  
Sun Eu 8, 9, 11. Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed 12:10. Sat Eu 10:30

## PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar  
(212) 602-0800 Internet: http://www.trinitywallstreet.org

## TRINITY

Broadway at Wall  
Sun H Eu 9 & 11:15. Mon-Fri MP 8:15 H Eu 12:05, EP 5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

## ST. PAUL'S

Broadway at Fulton  
Sun H Eu 8  
Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30. 1-800-551-1220

## WHITE PLAINS, NY

**ST. BARTHOLOMEW'S** 82 Prospect St.  
The Rev. David F. Sallery, p-i-c; Br. Richard T. Biernacki, BSG, Dir. Music (914) 949-5577  
Sun Eu 8 & 10:30, Ch S 9:30. Wkdays as anno

## GETTYSBURG, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7. C by appt

## PHILADELPHIA, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Mass 10. Thurs 10

## PITTSBURGH, PA

**CALVARY** www.calvarypg.org 315 Shady Ave  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin H. Williams, the Rev. Leslie G. Reimer (412) 661-0120  
Sun H Eu 8, 12:15, 5. Sung Eu 10:30. Ch S 9:15. Ev (2S, Oct.-May) 5. Mon, Thurs H Eu 6; Tues & Fri 7; Wed 7 & 10:30

## SELINGROVE, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

## WHITEHALL, PA

(NORTH OF ALLENTOWN)  
**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs & Fri 7 HC. Bible & prayer groups. 1928 BCP

## CORPUS CHRISTI, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
The Rev. James R. Murguia, c  
Sun 8, 9 & 11. Weekdays as anno

## DALLAS, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith r; The Rev. Frederick C. Philpott v; the Rev. Craig A. Reed; the Rev. Thomas G. Keithly  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP 6:45, EP Mon-Fri 6 (214) 521-5101

## TRINITY

(972) 991-3601 12727 Hillcrest  
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**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. George Hillman, dean  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D, canon; the Rev. Mark Wood, M.Div., canon  
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