

THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ DECEMBER 12, 1999 ♦ \$2.00



'Angel of Peace'
stands in front of the Episcopal Church
Center building, Diocese of Chicago

Give a Lasting Legacy

Prayer Book-Hymnal Combination

Our most popular Christmas gift item comes with gold edges, ribbon markers, and a gift box.

244-X Black Leather 6¼x 8½ x 1½ 1,968 pp \$89.95
243-1 Red Leather



Contemporary Office Book

This handsome single volume contains all the material necessary for the reading of the Daily Offices in Rite Two. Leather-bound with gold edges and ribbon markers, it comes with its own matching travel case.

188-5 Leather 5¼ x 7 2,884 pp \$110.00

Gift Editions of the Book of Common Prayer



Deluxe Personal Edition

Certificates, gold edges, ribbon markers, gift box.

Bonded Leather 4 x 6¼ 1,008 pp \$44.95
141-9 Burgundy 129-X Green
128-1 Blue 110-9 Red
112-5 White 111-7 Black

Deluxe Chancel Edition

Gold edges, ribbon markers, gift box.

Bonded Leather 6¼ x 8¼ x 1¼
1,008 pp \$52.95
076-5 Red 077-3 Black

Personal Edition

Gold edges, ribbon markers, gift box.

Imitation Leather 4 x 6¼
1,008 pp \$34.95
116-8 Red 117-6 Black

El Libro de Oración Común, Edición Personal

Esta atractiva edición de regalo de El Libro de Oración Común en español tiene bordes de oro, cintas marcadoras, y caja de regalo.

302-0 Encuadernado en Cuero Rojo 5¼ x 7¾ 896 pp \$34.95

This attractive gift edition of the Book of Common Prayer in Spanish has gold edges, ribbon markers and a gift box.

302-0 Red Bonded Leather 5¼ x 7¾ 896 pp \$34.95



CHURCH

Church Publishing Incorporated
445 Fifth Avenue New York, NY 10016

To Order: www.churchpublishing.org ☎ 800-242-1918 Fax 212-779-3392

THE LIVING CHURCH

An independent weekly serving
Episcopalians since 1878

David A. Kalvelage
Executive Editor
Betty Glatzel
General Manager
John Schuessler
Managing Editor
Judi Amey
News Editor
Patricia C. Nakamura
Music Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Amy Marciniak
Graphic Artist
Lila J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Renee Ostrowski
Marketing/Promotion Director

BOARD OF DIRECTORS
The Rt. Rev. Donald M. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
The Rev. Jeffrey Steenson
Fort Worth, Texas (Secretary)
Howard M. Tischler
Grosse Pointe, Mich. (Treasurer)
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Riverside, Ill.
Mrs. John Hayden
La Crosse, Wis.
Thomas Riley
Vienna, Va.

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

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©1999

The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 219 Number 24

THIS WEEK

6,500 Pounds of Peace

The nine-foot-tall, bronze statue "Angel of Peace" outside the Diocese of Chicago's church center is the work of William Kieffer and is sponsored by the Episcopal Peace Fellowship. It was dedicated on Veteran's Day, Nov. 11.

(page 8)

David Skidmore photo



Features

12 What George Washington Believed

BY BOYD WRIGHT

14 SHAPERS OF THE CHURCH IN THE 20TH CENTURY

(One of a series)

Pastor to Indians and Non-Indians

VINE DELORIA

BY VIRGINIA DRIVING HAWK SNEVE

Opinion

15 From the Editor

His Words Are True to His Name

16 Editorials

ESMA Will Be Missed

17 Viewpoint

The Church is Essentially Closed

BY SAMSON N. GITAU

18 Letters

The Right to Vote

News

6 Group of primates pledges support for historic standards

Other Departments

4 Sunday's Readings

5 Short & Sharp

21 People & Places

The Cover

David Skidmore photo

SOLID OAK CHOIR CHAIR



with:

FIBRE RUSH SEAT or
UPHOLSTERED SEAT

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115

**THE CHURCH OF IRELAND
THEOLOGICAL COLLEGE**
DUBLIN
IRELAND

**Ecumenical Seminar
July 15-24, 2000**
Church of Ireland Theol.
College & Trinity College
"Celts, Christians, Current Crises"
Irish Interfaith Lecturers
Day Trips, All Meals
Low Air Fares - optional Irish tours
Another Unique Program from:
INTERNATIONAL SEMINARS
900 S.E. 6th Court
FT. LAUDERDALE, FL 33301
Phone 954/523-0515

**Building?
Renovating?**

Send for free pamphlet
"How to Prepare for a
Church Capital Campaign."

Call 1-800-516-8322
Holliman@aol.com

**HOLLIMAN
associates**

**DON'T CHRISTMAS
SHOP** (SEE BACK COVER)

SUNDAY'S READINGS

Deliverance Is Near

'The one who calls you is faithful.'

(1 Thess. 5:24)

The Third Sunday of Advent

Isa. 65:17-25; Psalm 126 or Canticle 3 or 15; 1 Thess. 5:(12-15)16-28;
John 1:6-8,19-28 or John 3:23-30

In the 1975 movie, "Jesus of Nazareth," there is a scene in which Roman soldiers terrorize Nazareth. They take bread by force from Jewish women while spewing insults at them and the Jews in general. As they leave, a citizen drops to his knees in the street and shouts, "How long, O Lord? When will you deliver your people?" In the background, 12-year-old Jesus looks on. In their midst is the One whose presence is the answer to the question the anguished man fires out; the time of deliverance is very near.

The theme of today's lessons, past the half-way mark of Advent, is the fidelity of God. The fulfillment of his promises is sure and certain, though the time and manner of their fulfillment will often be unpredictable — not what we would have chosen if we were God. The first lesson, with its

well-known "the wolf and the lamb shall feed together," describes an era of profound peace and joy. "Rejoice forever," it says, and "They shall not hurt or destroy on all my holy mountain." The lesson dates from the period in the century after the nation was nearly obliterated by its enemies.

In both gospel selections, John the Baptist bears eloquent testimony to the One who comes after him. He points to himself as the fulfillment of promise, as Isaiah's "voice of one crying out in the wilderness," and to Jesus who is the long-awaited one, whom he describes as the "bridegroom" who "must increase," whose appearance is the consummation and completion of John's own ministry. John is able to see clearly that the time of fulfillment is at hand. He never doubts God's fidelity — indeed, proclaiming it is his unique call.

Look It Up

In the psalm, what precedes "reaping with songs of joy"? What precedes "coming again with joy, shouldering sheaves"?

Think About It

Does misfortune usually turn people away from God, or does it build a deeper faith? How have you experienced the fidelity of God after a time of suffering?

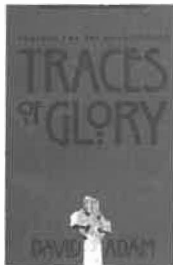
Next Sunday

The Fourth Sunday of Advent

2 Sam. 7:4, 8-16; Psalm 132 or 132:8-15; Rom. 16:25-27; Luke 1:26-38

The Many Styles of Prayer

By Travis Du Priest



TRACES OF GLORY: Prayers for the Church Year. Year B. By David Adam. Morehouse. Pp. 151. \$11.95 paper.

Celtic-style prayers based on the Common Worship Lectionary used throughout the

Anglican Communion: "Let the Lord touch you and transform you. Let the Lord surround you with peace." By the vicar of Holy Island.

THE DIVINE HOURS: Prayers for Summer-time. By Phyllis Tickle. Doubleday. Pp. 646. \$27.

The first of a trilogy, *The Divine Hours*, a literary reworking of Benedict's monastic rule of the daily hours of prayer by the contributing editor in religion for *Publishers Weekly*. Pref-

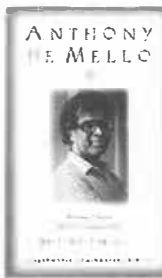
aced with a brief history on the fixed hours of prayer. Covers June through September.

ANTHONY DE MELLO. Selected by William Dych. Orbis. Pp. 141. \$14 paper.

Greatly admired by many and now maligned by his own church, the parabolic and often humorous writings of Roman Catholic writer Anthony de Mello are here selected and introduced by a Fordham professor of theology: "Most people are so afraid to die that, from their efforts to avoid death, they never live."

THE FIRST ENGLISH PRAYER BOOK. Morehouse. Pp. 160. \$17.95.

The subtitle on the dust jacket reads: "The first worship edition since the original publication in 1549."



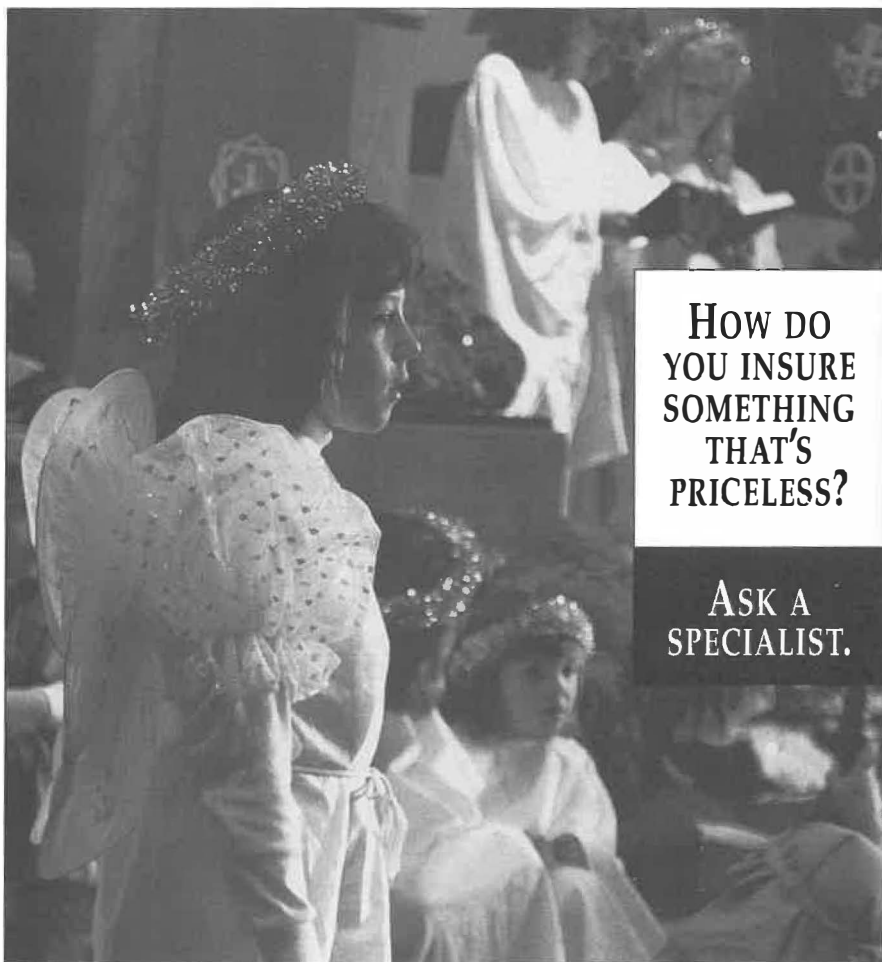
Includes Matins, Evensong, Holy Communion, baptism and confirmation, matrimony, burial of the dead, as well as collects, epistles and gospels.

LIVING IN THE QUESTION: Meditations in the Style of Lectio Divina. By M. Basil Pennington. Continuum. Pp. 160. \$14.95 paper.

Cistercian monk Basil Pennington leads us through the process, which he likens to opening Russian dolls, of coming to the Truth in its fullness. Concludes with "The Questions of Jesus" listed by gospel, followed by an outline for *Lectio Divina*.

A DEEPER LOVE: An Introduction to Centering Prayer. By Elizabeth Smith and Joseph Chalmers. Continuum. Pp. 120. \$10.95 paper.

The authors' focus is the transformative power of prayer. They review the centering prayer technique of using sacred words and teach us to "consent to the presence and action of God in our lives."



HOW DO YOU INSURE SOMETHING THAT'S PRICELESS?

ASK A SPECIALIST.

During the holidays, family traditions are established that continue for generations, and your church is even more important to your congregation. Church Mutual has been protecting churches for future generations for 100 years. Today, more churches place their trust in Church Mutual. Most began with a free insurance needs analysis. Find out the cost and coverage advantages that you could gain with The Specialist. Call for a free visit from a Church Mutual representative today.

1 8 0 0 5 5 4 - 2 6 4 2

Church Mutual
THE SPECIALIST™

3000 Schuster Lane, P.O. Box 357, Merrill, WI 54452
www.churchmutual.com

Church Mutual is rated A+ (superior) by industry analyst A.M. Best.

© 1999 Church Mutual Insurance Company

Standing Firm

Group of Primates Pledges Support for Historic Standards

Kampala's Hotel Africana was the site for a Nov. 16-18 meeting of traditionalist leaders, concerned bishops and an informal group of primates and archbishops mostly from the "two-thirds world." The conference was a follow-up to a meeting held in Singapore in April [TLC, May 16]. It was designed to give the primates' group an opportunity to further assess the situation in the Episcopal Church following the Lambeth Conference and to decide whether it warrants intervention by other members of the

Anglican Communion.

The meeting also included participants and observers from the First Promise group, Forward in Faith's English and American branches, the North American Missionary Society, Ekklesia, Reform, the Centre for Anglican Communion Studies, and the American Anglican Council.

The host for the meeting, which was co-chaired by the Most Rev. Emanuel Kolini of Rwanda, was the Most Rev. Livingstone Nkoyoyo, Primate of the Church in Uganda. Other primates and

archbishops in attendance or represented included the Most Rev. Maurice Sinclair of the Church in the Southern Cone of South America, the Most Rev. Donald Mtemela of Tanzania, the Most Rev. Patrice Byankya Njojo of Congo, the Most Rev. Samuel Ndayisenga of Burundi, the Most Rev. Moses Tay of Southeast Asia, the Most Rev. Harry Goodhew of Sydney, the Rt. Rev. Peter Njenga (representing David Gitari of Kenya), and the Rt. Rev. Manasseh Dawidi (representing the Sudan).

Attending as participants or observers were bishops from Uganda, Kenya, Malawi and England. American bishops participating were the Rt. Rev. James Stanton (Dallas), the Rt. Rev. Steven Jecko (Florida), the Rt. Rev. Andrew Fairfield (North Dakota), and the Rt. Rev. Robert Duncan (Pittsburgh).

During the three-day meeting, the primates and their representatives heard analysis of the nature of the crisis in the Episcopal Church from several different perspectives. The American bishops made formal presentations, as did First Promise leaders, the Rev. Canon James Wong of Singapore, and the Rt. Rev. Michael Senyimba of Mukono, Uganda.

In a letter to the participants and observers, the primates expressed their concern about "the damage and harmful results of these increasingly serious developments presented by participants." They assured them that "among us are those ready to respond to specific and urgent situations which may arise in the months before the Primates' Meeting" in Portugal March 23-28. Specifically they said, "Parishes and clergy under threat because of their loyalty to the Gospel and to Anglican standards must be supported and we will play our part in such support."

They promised to "inform our colleagues of the intolerable situation that

Bishops Take Up Lambeth Challenge Concerning Human Sexuality Issues

At the invitation of the Most Rev. George Carey, Archbishop of Canterbury, a group of bishops, representing a wide range of perspectives and backgrounds, met for four days at the Holy Cross Monastery in West Park, N.Y., in mid-November. Archbishop Carey was not present and the Most Rev. Frank Griswold, Presiding Bishop, was the host.

The other bishops present were: the Rt. Rev. Simon Chiwanga, Bishop of Mpwapwa, Tanzania; the Rt. Rev. Terence Finlay, Bishop of Toronto; the Rt. Rev. Josiah Idowu-Fearon, Bishop of Kaduna, Nigeria; the Rt. Rev. Chilton Knudsen, Bishop of Maine; the Most Rev. Peter Kwong, Archbishop of Hong Kong; the Most Rev. Glauco Soares de Lima, Primate of Brazil and Bishop of Sao Paulo; the Rt. Rev. John Lipscomb, Bishop of Southwest Florida; the Rt. Rev. Michael Scott-Joynt, Bishop of Winchester, England; and the Rt. Rev. Peter Watson, Bishop of South Sydney, Australia.

The bishops participated in the monastic rhythms of the Holy Cross community, and took part in struc-

tured dialogues on homosexuality within the larger context of human sexuality.

The consultation demonstrated the great value of facilitated dialogue and, participants hoped, created the possibility for similar dialogue in all parts of the Anglican Communion. The experience of the West Park consultation called to mind words from the Report of the Lambeth Conference:

"The challenge to our Church is to maintain its unity while we seek, under the guidance of the Holy Spirit, to discern the way of Christ for the world today with respect to human sexuality. To do so will require sacrifice, trust, and charity towards one another, remembering that ultimately the identity of each person is defined in Christ (section 1, Report)."

Bishops contacted by THE LIVING CHURCH would not comment further on the meeting, stating that participants had uniformly agreed to make no public comment beyond the statement crafted by the group.

The Anglican Communion News Service contributed to the article.

(Primates - from previous page)

you and others like you are facing. We will carefully document and commend a proposal to (the Primates' meeting) which, we believe, will address the problems in our Communion caused by misuse of provincial autonomy and innovations exceeding the limits of our Anglican diversity. In this we will be

The group of primates is pursuing measures to "ensure a return to historic standards..."

acting upon Resolution III6 (B) Lambeth '98." The resolution requests "... that the Primates' Meeting include among its responsibilities positive encouragement to mission, intervention in cases of exceptional emergency which are incapable of internal resolution within provinces ..."

"We will be seeking agreement on and the progressive implementation of effective measures to ensure a return to historic standards for ordination, moral and marriage disciplines where in our communion these have been notoriously breached. Our endeavor here accords with Lambeth Resolution I.10." The resolution upholds monogamy between a man and a woman and calls for abstinence for those who are not called to marriage. It further "recognizes persons who experience themselves as having a homosexual orientation," and assures them "that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ."

The Primates said they saw no immediate need for a third such consultation.

The Rev. Samuel L. Edwards contributed to this report.



Susanna Metz photo

Dan Charney, coordinator of Stewardship Ministry in the Diocese of Bethlehem (left), speaks to the group while Fr. Helmer (standing) and others listen.

Small Churches, Powerful Ministries

The Annual Gathering of the Center for Ministry in Small Churches drew 60 persons to DuBose Conference Center in Monteagle, Tenn., Nov.11-13. A mix of lay persons and clergy from congregations with fewer than 100 in attendance at worship were joined by seminarians from the School of Theology at the University of the South to focus on expanding the vision for ministry in small churches.

The Rev. Ben Helmer, interim officer for rural and small communities at the Episcopal Church Center, introduced "Gospel-Based Discipleship," a liturgically framed way to encounter the gospel on a regular basis. Developed in the Native American community, this method of encountering scripture is "a way for the church to get involved in mission," said Fr. Helmer. "The gospel helps open our eyes to the ministries Jesus gave us."

Listening to one another and learning from one another was at the center of the gathering. Participants were able to hear stories of ministry from five presenting teams. After hearing the stories of innovative work being done in small towns, rural areas and in urban settings, time was spent giving feedback, sharing ideas, giving support, and offering critique.

"My goal was to set up an arena where folks who are working in all types of small-church congregations could come together to tell their stories and have time to share ideas, help develop visions, and offer encouragement and support," said the Rev. Susanna Metz, CMSC executive director.

Discussion groups quickly formed around evangelism, stewardship, music, Christian education, and clusters. "Twelve Steps to a Bigger and Better Church" proved to be a popular topic. These highly interactive sessions were yet another way to share strengths and energies and build relationships.

A comment by the Rev. Carolyn Howard, St. James, Union City, Tenn., captured the spirit of the CMSC Gathering: "I think people from large congregations need to hear what we've heard here. A lot of times all the ministry that goes on in these churches with a small amount of resources is just not recognized. I learned of exciting outreach ministries — food pantries, soup kitchens, a church serving as an inner city haven for street people. It takes a lot of creativity to do what we can do in small churches. Big churches could learn a lot from us!"

Julie Denman



The Peace Angel

"The church stands over against the culture of inhumanity. The angel is an anti-cultural figure reminding us of our anti-cultural status, said the Rev. Daniel Berrigan, SJ, priest, peace activist and preacher at the dedication of the "Peace Angel" at the Chicago Diocesan Center, Nov. 11.

A meditation on Psalm 46 and the lives and works of Episcopal Peace Fellowship members inspired sculptor William Kiefert's "Peace Angel." Positioned at an angle, the angel would appear to take off if placed too far forward. If placed too far back, it would appear to land. Perfectly balanced, the ambiguity is preserved. The angel touches earth with perfect agility.

The "Peace Angel" was unveiled and dedicated on Veteran's Day in an intentionally ecumenical service. The Rev. Canon Janet Campbell designed a liturgy to highlight Jewish, Christian, Muslim, Vietnam Veterans and Anti-Racism groups working for peace, justice and reconciliation.

National Council of Churches Gets Overhaul

The General Assembly of the National Council of Churches (NCC), celebrating its 50th anniversary in Cleveland, Ohio, Nov. 9-12, announced sweeping changes to its infrastructure in response to "years of financial and administrative chaos," according to a consulting group hired in response to complaints from member churches.

NCC's 1999 budget is short \$4 million, resulting from "authorized but unbudgeted" expenses including \$2.4 million in management consulting fees, a \$550,000 contribution of missed payment to the pension fund, \$330,000 to the burned churches fund and over expenditures in the budgets of several departments of the NCC general secretariat.

The United Methodist Church, among other member churches, has withheld contributions to the operating fund until "a balanced budget and a viable financial plan for the future" are achieved.

The restructuring plan calls for Church World Service and Witness (CWSW) to become semi-autonomous — accountable directly to the NCC's General Assembly with its administration and management handled internally — and for the bulk of the council's programmatic activity to be housed in a single unit called "Unity and Justice."

Programs will no longer have their own "self-contained" staff, but will be administered by a "matrix staff" of generalists

who will function in various configurations depending upon the priorities set by the council's executive board.

It calls for the elimination of 34 positions from the 122-member New York staff, with 44 positions, including some part-time and contract positions affected on the whole. (Another 250 NCC staff members are based outside New York City.) The staff cuts range from top to bottom — three associate general secretary and four director positions are among those eliminated.

Incoming General Secretary Robert W. Edgar, unanimously elected during the assembly, expressed his confidence in the reservoir of "goodwill nationally and internationally to see organizations like the NCC achieve," and said, "I am a person who can help institutions re-envision themselves. I have no issue with the history of the NCC but like all bureaucracies or institutions, simply by nature of how institutions and organizations work, they often need renewal and refreshment."

The NCC's current fiscal challenge "clouds people's remembrance of the great things it has done, and makes fuzzy any vision of the future," he continued.

Mr. Edgar, president of Claremont School of Theology and former U.S. representative, is an ordained United Methodist elder. He assumes leadership of the NCC and its \$60 million budget Jan. 1, 2000.

BRIEFLY

The Church of England released 1996 and 1997 statistics, which indicate that for the first time since records have been kept, Sunday attendance has dropped **below 1 million** persons. The Rev. William Beaver, director of communications for the church, who has been critical of the inaccuracies of older methods of gathering attendance numbers, told *The London Telegraph* that a new method, tested in 1997, "gives a more accurate picture of our worldly well being."

Participants from nine mission churches in the **Diocese of the Central Gulf Coast** gathered at St. Patrick's Church, Panama City, Fla., Oct. 16. It was a day to share ideas and attend the two workshops, Creative Liturgy and Storytelling. The focus was to enhance the worship and life together in small congregations.

Growth of Immigrants

"Mission is the message," the Rt. Rev. Jack L. Iker told the convention of the **Diocese of Fort Worth** Nov. 6 at the Will Rogers Convention Center in Fort Worth. "All that we do here will touch some aspect of the missionary work of the church."

To emphasize this point, two new congregations were added to the diocese, a mission team from the companion Diocese of Northern Malawi was received, and the diocese launched a \$3 million capital campaign.



The two new congregations have targeted the rapidly growing immigrant communities in Fort Worth. St. Philip the Apostle, Grand Prairie, is ministering to East African immigrants. San Miguel, North Richland Hills, is the diocese's second Hispanic congregation.

The diocese has already raised \$2.2 million, including a \$1 million gift from the W.A. and Elizabeth Moncrief Foundation, to build a diocesan ministry center next to the new campus of All Saints' School on the west side of Fort Worth. The capital campaign will also bring major improvements to the diocesan camp, Camp Crucis, and it will make possible the purchase of land for several new churches in the major metropolitan growth areas.

With all the congregations meeting their diocesan assessments, the convention moved ahead with its plan to reduce the assessment formula by 1/2 percent per year toward the goal of 10 percent by 2007. Even with the smaller assessment formula, the convention approved a \$1.5 million budget for 2000, representing a 10 percent increase over the current year.

The convention also affirmed last summer's Lambeth Conference resolutions on adhering to biblical teaching about sexual morality and respecting

the consciences of those unable to support ordination of women.

For the first time, the convention was able to accomplish its business on Saturday. The two preceding days were devoted to a clergy wellness seminar for clergy and spouses. Bishop Iker, who recently returned from a sabbatical, urged the creation of a policy to encourage all clergy to take a regular sabbatical for spiritual and intellectual refreshment.

'Holy Experiment'

Growth and change were major themes of the Nov. 5-6 convention of the **Diocese of Pennsylvania**, as clergy and lay deputies gathered at the Cathedral Church of the Saviour in West Philadelphia were challenged to pursue a "holy experiment" and, in the words of the Rt. Rev. Franklin Turner, Bishop Suffragan, "get going, get growing, get glowing, for Christ's sake!"

In his pastoral address, the Rt. Rev. Charles Bennison, Jr., Bishop of Pennsylvania, outlined a vision for the new millennium. Bishop Bennison reiterated his support for "Our Holy Experiment," a strategic plan which calls on the diocese to grow by 8 percent by 2007. Convention adopted a resolution calling for a phased implementation of the plan beginning in January.

The plan calls for education and training to help congregations fulfill their own plans and to improve financial stewardship in the diocese. If a feasibility study shows it would be successful, a capital campaign would take place in 2003. Proceeds would be used to start new congregations and redevelop existing ones; plans to redevelop the cathedral complex and/or acquire a diocesan camp and conference center would be pursued if funds were available and studies show there is diocesan support for these initiatives.

Other convention actions included

approval of a budget for 2000 slightly under \$4 million. The Rt. Rev. Armando Guerra and a delegation from Pennsylvania's companion diocese of Guatemala were welcomed.

The convention Eucharist featured the institution of the Very Rev. Richard Giles, a former vicar in the Diocese of Wakefield, England, as dean of the cathedral. Retired Archbishop of Canterbury, the Rt. Rev. Robert Runcie, a long-time friend of Dean Giles, preached.

In a historical footnote to convention's approval of a courtesy resolution on ordination anniversaries, the Rev. Canon Nancy H. Wittig, one of the first women ordained to the priesthood, received applause when the chair noted that that was the first time a woman's name had ever appeared on such a resolution.

Barbara Ogilby Hames

New Member Ministry

The convention of the **Diocese of Western New York**, meeting in Buffalo Oct. 29-30, was the Rt. Rev. J. Michael Garrison's first as bishop. The convention was one which affirmed a unity of spirit and purpose.

The delegates were introduced, via skit, with the Percept program, of which the diocese is a member. This program provides basic demographic data to each congregation. Congregations may then choose to secure more detailed data on specific areas of concern.

The highlight of the convention was two Saturday workshops by the Rev. William Tully, rector of St. Bartholomew's Church, New York City, on new member ministry and the welcome and incorporation of new people in a congregation.

Among the resolutions approved was one which called on state and federal legislators to pass legislation banning the manufacture, import, and sale of automatic weapons, and to ban pos-

AROUND THE DIOCESES

session of these weapons.

A second resolution directs diocesan council to identify 0.7 percent of the diocesan budget expenses projected for 2000 for expenditure for programs and projects appropriate as a response to the Jubilee imperatives of debt forgiveness, environmental stewardship, and human liberation, and further to encourage each congregation to designate a similar percentage of congregational budgets for participation in programs and projects appropriate as a response to the designation of 2000 as a Jubilee year.

Another resolution added diocesan assent to the Cambridge Accord. The budget for 2000 of \$1.1 million was adopted.

(The Rev.) Don Hill

Built and Renovated

At the Bangor Civic Center, in the very room where she was elected the eighth Bishop of **Maine** two years ago, the Rt. Rev. Chilton R. Knudsen presided over a quiet diocesan convention Oct. 29-30.

In her address, Bishop Knudsen likened the diocese to a house being built anew and renovated at the same time; a house where each room is open to every other room. The bishop highlighted the extensive work on a new ordination process and deacon formation program, the milestones reached by many congregations, continuing and strengthening the work of outreach ministries, a campaign at the Cathedral Church of St. Luke, Portland, to repair and renovate its facilities, and the support and development of congregations across the diocese.

Moments of celebration included the move of Trinity Church, Castine, from mission to parish status and the presentation of the Fred C. Scribner Award for distinguished service and



lay ministry to Roger F. Woodman, long-time diocesan treasurer and president of the trustees for diocesan funds.

Resolutions discussed and adopted included a charge to present a proposal to next year's convention to make clergy compensation more equitable within the diocese; and a commitment to continue the process of discernment concerning human sexuality. A resolution requiring equal access for clergy in the deployment process drew the greatest discussion. The submitter, the Rev. Tom Luck of the Church of St. Mary the Virgin, Falmouth, described the experience of an African-American colleague in the diocese who was discouraged from submitting his name to a search process a decade ago by the rector who was leaving. "It was the congregation's loss," Fr. Luck said.

Delegates passed a 2000 budget of \$1.3 million, including an addition "from the floor" of \$500 for campus ministry at the University of Maine at Orono. The convention approved a three-year task force to study how diocesan revenue is raised.

Workshops on the Children's Charter for the Church, youth ministries, a new on-line discussion forum, the Presiding Bishop's Fund for World Relief "Projects for Hope" program, and General Convention 2000 issues were attended by the 265 delegates present.

Choral Evensong was held at St. John's, Bangor.

Heidi Shott

Shared Ministry

Delegates and clergy who met in the 140th annual convention of the **Diocese of Kansas** saw a variety of events unfold during the meeting Oct. 22-23 in Overland Park. The theme for the convention again this year was "The Ministry We Share," focusing on shared ministry through baptism.

Most delegates left convention

struck by an hour-long presentation on the needs of persecuted Christians around the world, offered by the diocesan commission on world mission.

Many were moved by the story told by Victoria Ajang, a woman currently living in the Kansas City area who escaped from her native Sudan in 1995 to avoid slave raids. Ms. Ajang was separated from her husband as she escaped to freedom, and she has not heard from him since. She said while she is grateful to be safe in America, she longs for her native country. "I live in two worlds," she said. "I may be here in Kansas, but in my mind I dream about home."

Following Ms. Ajang's testimony, Sen. Sam Brownback of Kansas, who has been active in Congress in publicizing the plight of Christians in the Sudan, told delegates that he appreciated the fact that the Episcopal Church was exploring the issue.

Delegates made history when they elected the youngest deputy ever to represent the diocese at General Convention. Sarah Knoll of St. Philip's Church, Topeka, is 18. For the first time, balloting was conducted electronically. While it may have sped the counting of ballots, five ballots still were required to fill all positions.

A variety of resolutions and canonical and constitutional changes also were adopted. A resolution to allow a person to serve in only one diocesan elected position at a time was defeated, and a resolution affirming the Cambridge Accord supporting civil rights for homosexual persons was tabled.

During a series of debates on the \$1.4 million proposed 2000 budget, delegates voted to cut about \$48,000 from the proposed budget, while protecting the budgets of youth and college work. The council of trustees will determine final amounts for each line item with input from the four convocations.

Melodie Woerman

Struggling to Stay Open

In a leap of faith, delegates to the convention of the **Diocese of Eau Claire** faced down a budget shortfall, not by cutting programs or closing small churches, but by agreeing to commit more money and effort to help the churches grow.

The vote by the approximately 100 delegates gathered at the Wisconsin Indian-head Technical College in Rice Lake Oct.



22-23, was a strong show of support for the Rt. Rev. Keith B. Whitmore, who presided over his first convention since his consecration as bishop in April.

Bishop Whitmore wouldn't give the delegates easy answers. He said people have pressed him to explain his vision for the diocese, but that all he has at this point is a dream.

During an evening address at Grace Church, Rice Lake, the bishop said his dream was to see the diocese, which covers the northwest one-third of the state, grow from 26 parishes and missions to 37, and from 2,000 communicants to 5,000.

Delegates faced a 2000 budget of \$373,074, with a deficit of about \$16,000. More troubling for the future was that it also included nearly \$72,000 in subsidies given to congregations that haven't been able to pay their full apportionments. Several congregations are having trouble finding enough money to fill clergy openings. And while Bishop Whitmore said one long-term solution is to bring more people into lay ministry roles, the diocese has little money for Christian education and training programs.

Delegates voted to conduct an immediate campaign to raise \$10 from each baptized member and then make plans to begin paring down the congregation subsidies.

Just before adjournment Saturday, a delegate from Park Falls asked point-

edly whether the churches with small and impoverished congregations could survive. Bishop Whitmore said bluntly that he couldn't answer the question. But he said that decisions to close churches would be shaped not by him but by the members themselves determining how best to do God's work in their communities.

Anne Bretts

Living the Faith

The **Diocese of Fond du Lac's** 125th convention took place in the see city Oct. 22-23. One highlight was the presence of the Ven. John Park, Archdeacon of the Diocese of Honduras. A team from Fond du Lac put together by St. Thomas' Church, Neenah, traveled there last fall, bringing medical supplies and helping rebuild houses destroyed by Hurricane Mitch. A second mission, led by the Rev. Susan Burman and the Rev. Joan Smoke, will make the trip next January. Archdeacon Park spoke of the need for food, clothing, shelter and medical supplies. The offering taken at the convention Eucharist was designated for Honduras, and for the mission team traveling there.

Another highlight came with what diocesan Bishop Russell Jacobus characterized as his "state of the diocese address." The bishop first described a number of key events of the year — including the growth of healing ministries, the new diocesan web page, the recent visit of the Executive Council [TLC, July 4, 11], and the forthcoming meeting of the Association of Diocesan Liturgists and Musicians (ADLMC). He then challenged the diocese "to be a mission church with mission zeal." Bishop Jacobus reminded the convention that Christ calls us to discipleship, not mere church membership, and appealed to them to live their faith with passion.

Referring to the importance of younger generations in the ongoing life of the church, the bishop pro-

claimed, "The Xers and Y generation want to be challenged, and if you ask them, I believe every one would say that they want to make a difference in the world . . . We need to have experiential learning that will form them into Christians, rather than just telling them what Christianity is about." Finally, he exhorted the diocese to "see ourselves as a 'pilgrim people' on a journey together — never content with the present — always seeking and always moving forward."

Phoebe Pettingell

Goal for Growth

"I have a dream, a vision that we are becoming evermore recognizable as the body of Christ. That we are learning and growing together as a community of miraculous expectation, utterly dependent on God, fully gifted by the Holy Spirit, joyously living Christ's great commandment and great commission in Western Massachusetts and the world."

These words from the annual address of the diocesan bishop, the Rt. Rev. Gordon Scruton, to the convention of the **Diocese of Western Massachusetts** echoed in delegates' ears as they met at the Mont Marie Conference Center in Holyoke, Mass. Nov. 5-6.

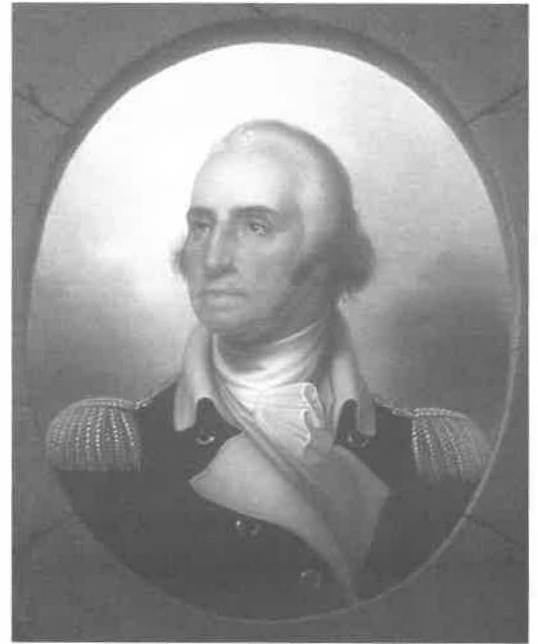
Resolutions that were adopted included: a growth goal for congregations of 10 percent in 2000; that congregations strive to increase clergy and lay employee compensation; commending the Odyssey Network; and calling for the suspension of the use of the death penalty.

Bishop Robert Isakson of the New England Synod of the ELCA preached at the opening Eucharist.

A program plan and budget for 2000 of slightly more than \$2 million was unanimously adopted which called for each congregation to increase its assessment for common ministry by 10 percent.

(The Ven.) William H. Coyne

What George Washington Believed



Portrait of George Washington by R. Peale, 1823.
Courtesy of the Mount Vernon Ladies' Association

By Boyd Wright

Toward midnight exactly two centuries ago this December 14, George Washington, aged 67, died in bed at his home. He had enjoyed only two and a half years of his long-awaited retirement from the presidency. When the tidings of his death came down from Mount Vernon to spread throughout the new nation he had served so long, the eulogies poured from press and pulpit and the words of veneration tolled like mighty bells. The phrase that resounded most, and reverberates most today, is "father of our country."

It is a title well earned. In that amazing generation of founding fathers he was the most fatherly father-figure of them all. First in war, first in peace, first in the hearts of his countrymen. In the pantheon of fatherhood he was for Americans second only to God the Father.

Thus, on the bicentennial of his death, it might be worth a look at just how this great mortal father did indeed regard God the Father. History shows us George Washington was a good Episcopalian. As a Virginia planter he helped build an Anglican church for Truro Parish and became a vestryman and warden. After the Revolution, when American Anglicans reorganized themselves as Episcopalians, he frequently attended services in New York and Philadelphia. (Martha took communion; he usually did not.)

So the public man. But what did the private man believe? If we start with one of his first biographers, that imaginative Episcopal clergyman, the Rev. Mason Locke Weems, we find a young George so scrupulous for virtue that he cannot tell his father a lie about chopping down the cherry tree. The problem is that Parson Weems seems to have made this and other stories of George's youth out of whole cloth.

We do know a few facts about young George.

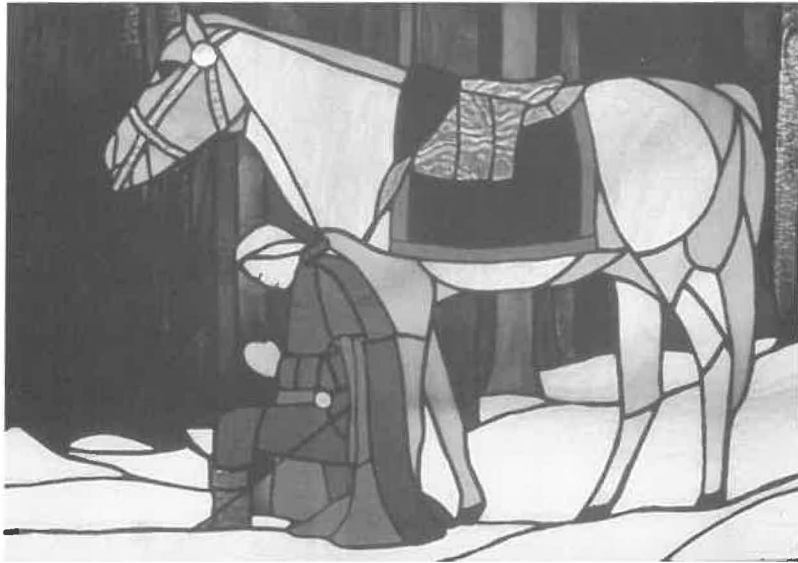
Early on he worked hard at virtue, copying long lists of rules for proper behavior. But for his beliefs in later years we have no clear record. His contemporaries tell us of his kindness, of his stately charm, of the temper he tried so hard to tame, but they speak seldom of his piety. A painting survives of the general kneeling to pray in the snow during the dark days at Valley Forge, but we don't know if he really did this.

To find the inner man we are forced to go to his own writings and stack them against the world he lived in. We must jog our philosophical calendars back 200 years to the Age of Enlightenment. We must plunge into the era of the deists.

Deism became popular in the late 17th century. In England it caught on early, perhaps because people wearied of the rigors of Puritanism. It spread to the colonies and blossomed in the 18th century. The belief stands opposed to theism, which is faith in a Supreme Being who is both transcendent and immanent. Deism, on the other hand, places God alongside the world but not in it. It holds that God created the universe, then stepped aside to let events spin along by themselves. The Watchmaker made the watch and wound it up, but that's all. No miracles, no revelation. Not even Christ except as a great teacher.

Jefferson, Franklin and most of the other founding fathers were deists. Notice that they seldom spoke of Jesus but were always talking about the Creator.

George Washington was a deist, but his letters and public pronouncements show him to be a very special kind. Like the others he did not often speak of Christ, but he also seldom referred to the Creator. The word he did invoke, over and over, was "Providence." Interestingly, he used the word in



In the pantheon
of fatherhood,
he was second
only to
God the Father.

By King Laughlin.
Courtesy of the Mount Vernon Ladies'
Association

two parallel ways, speaking both about the birth of the new nation and about his own task to bring it into being.

Providence is defined theologically as God's regulative action in the world. It means that God foresees and governs ("provides for") all things. Washington seemed sure that this Providence guided the colonies to become a nation. He seemed equally certain that this same Providence would lead the United States on to become a model for freedom and democracy everywhere.

But how about Providence and his own destiny? To probe that we must look hard at this particular man. It is no exaggeration to say that only the force of his personality held the rebel army together and that only his enlightened presidency set the republic on a steady course. From his writings we see immense strength of character, courage, perseverance and patience almost beyond belief. But the attribute that stands out is his concern for his own reputation. This, of course, could be partly ego and

ambition. He had his share of those, but they do not get to the heart of the matter.

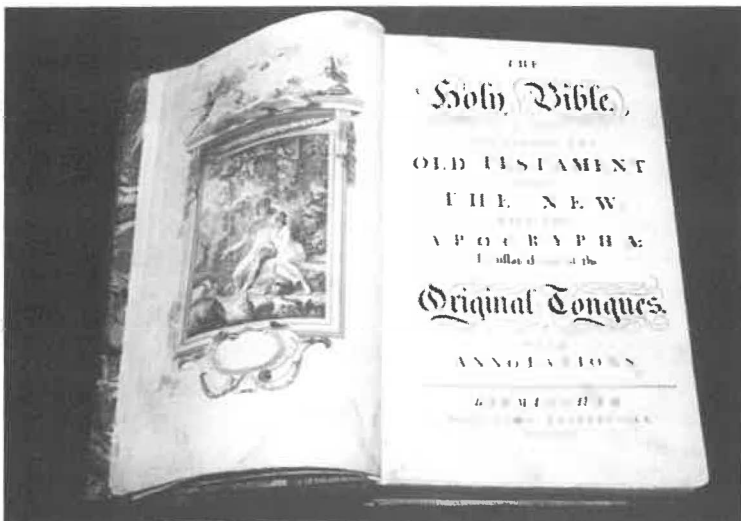
Washington's letters reveal the deep-seated feelings of an 18th-century Virginia gentleman raised in a spirit of *noblesse oblige*. Yet he lived far beyond that code. What we discover, above all, is a man possessed by an overwhelming conviction that it was his duty to serve — to serve again and again despite his own wishes and misgivings.

And serve he did. He served as a conquering general, then retreated to Mount Vernon; he reluctantly agreed to preside over the constitutional convention, then retired again; he reluctantly accepted office as president, then finally agreed, again reluctantly, to a second term.

Among the forces that drove him, duty drove the hardest. And the wellspring behind that duty was concern to live up to the reputation he demanded of himself. And the spring behind that was belief that Providence would guide not only the new nation but also his own role as leader.

Thus when we look at his faith, we find George Washington was far more than a country squire who served as warden of his church just because the neighbors expected it. Belief — true belief — in Providence must have burned within him.

As Christians in a far different era, we might regret that his deistic faith, strong as it was, never found consolation in Christ. Yet if we hark back to that December night just 200 years ago, we can hope that the father of our country departed in peace, and that the divine Providence that guided him through life led him safely on to the waiting arms of a full and blessed Holy Trinity. □



The title page of the 1772 Washington Bible, one of the number of Bibles owned by the Washingtons.
Courtesy of Christ Church, Alexandria, Va.

Boyd Wright is a frequent contributor to TLC who resides in Mendham, N.J.

(One of a series)

Pastor to Indians and Non-Indians

VINE DELORIA

By Virginia Driving Hawk Sneve

"He was one of those wise sages who had the respect of people regardless of race or religion." Thus was Vine Deloria, Sr. described by Bishop Craig Anderson of South Dakota at Deloria's death in 1990. Deloria ministered to Indians and non-Indians, and he was at ease in both worlds.

Vine Deloria, of the Standing Rock Sioux Tribe, followed his family's tradition of leadership. His grandfather, Francis Deloria, was a chief and medicine man of the Yankton Sioux Tribe. Philip, Vine's father, converted to Christianity and was ordained a priest of the Episcopal Church. He was the founder of the Brotherhood of Christian Unity, an ecumenical movement among the newly converted Sioux men. Vine was an active member of the organization.

Vine, born in 1901, was sent to the Kearney Military Academy, Kearney, Neb., in 1913. There he learned to use English as well as he did Dakota. He also excelled in sports. After his graduation in 1921, he enrolled at St. Stephen's College, Annandale, N.Y., where he earned an honorable mention on the 1922 All-America football team. His athletic interests continued all of his life. As a skilled bilingual orator, he often used sport analogies in his sermons.

After graduation in 1926, Deloria worked as boys' athletic adviser at the government boarding school in Fort Sill, Okla. He entered General Theological Seminary in New York in 1928 and was ordained deacon in 1931. He completed seminary and was ordained priest in 1932. In the same year he married Barbara Stoa Eastburn, whom he met in New York.

The couple moved to Martin, S.D.,



In addition to his pastoral duties in Martin, S.D., he was the first football coach at the high school.

where Vine was in charge of All Saints' Church. There the Delorias' three children were born: Vine, Jr., Barbara and Philip.

In addition to his pastoral duties, Vine was the first football coach at the high school, and he played on Martin's baseball team. He was active in many social and professional organizations and was a 32-degree Mason state chaplain for many years. While in Martin, Vine, a forceful baritone, organized a 67-member boys' choir.

Martin was on the east side of the Pine Ridge reservation, and many Indians lived in the small town. Deloria ministered to them and the non-Indians in the congregation with equal care.

In 1943, the Delorias transferred to the Sisseton-Wahpeton Reservation in northeast South Dakota. Vine, as superintending presbyter, guided the reservation's Indian and non-Indian clergy. Three years later he held the same position in the Corn Creek District of the Pine Ridge Reservation. In 1951, he moved easily from the Indian work into serving as rector of a non-Indian congregation in Denison, Iowa.

The Episcopal Church recognized Deloria's leadership skills and, in 1954, appointed him executive secretary for

Indian work. He was responsible for all programs of the Episcopal Indian missions in the United States. In that position, he was an outspoken opponent of the federal government's termination policy which sought to eliminate reservation identity. He resigned in 1958 to work again in the non-Indian world as rector of St. Paul's Church, Durant, Iowa.

In 1961, he was appointed Archdeacon of South Dakota and moved to Pierre to oversee the missionary work of the diocese. He retired in 1967, but continued to promote racial unity by teaching American Indian culture and religion at Huron College in South Dakota.

As an athlete, choir director, teacher and priest, Vine Deloria always urged cooperation and understanding between the Indians and non-Indians. South Dakota historian Herbert Hoover said of him, "he committed his life to teaching both sides." This was true no matter where he served. □

Virginia Driving Hawk Sneve is the author of That They May Have Life, the history of the Episcopal Church in South Dakota, and many other books. She lives in Rapid City, S.D.

His Words Are True to His Name

The Church of England's "other" archbishop, the Most Rev. David Hope, Archbishop of York, made a rare visit to this country recently and impressed Episcopalians with his knowledge, wit and presentations.

As the former Bishop of London and sometime rector of All Saints' Church, Margaret Street, London, Archbishop Hope is well known in England, but hasn't achieved great publicity in this country because he doesn't visit. It was only his second trip to the United States.

I encountered him over dinner and a lecture at Nashotah House, the historic seminary in Wisconsin, where he received an honorary degree, preached at a Eucharist, spoke with students, participated in a community dinner, and delivered the scholarly lecture. He also made a brief visit to New York City, where he preached at St. Thomas' Church, Fifth Avenue.

Archbishop Hope spoke, appropriately enough, with hope, especially in his lecture, titled "A Church for the Third Millennium." He referred to media reports about the state of the church and said, "I do not know how it is here in the United States of America, but certainly in England such phrases as 'terminal decline' have been used with regard to the Church of England." He pointed out that patterns of church going in England are changing "very substantially, to the extent that a simple head count, Sunday by Sunday, may not always be the most effective or accurate way of recording either church going or church membership."

Let us hope he's correct, for a few days after he spoke, the English church reported a drop in Sunday attendance, to an average of less than 1 million.

The archbishop spoke often of one of his predecessors, Archbishop Michael Ramsey, later to become Archbishop of Canterbury, who spent considerable time at Nashotah House during his retirement and has a stained glass window in the chapel in his memory. Archbishop Hope also seemed quite at home during his brief visit. He seemed to enjoy conversations and interchanges with students and loved the semi-

nary's bucolic setting.

In his lecture, he spoke on a number of matters, including the following remarks about the church in the next millennium:

- "If we are to begin to understand something of the character and being of the church, then we must necessarily begin with the vision of God the Holy Trinity."
- "If we seize upon one image and one image only and exclusively of the church, then we are bound to get it wrong."
- "Diversity is as much an attribute of God as is unity. It is moreover one of the words which is often used as a particular characteristic of the Anglican tradition and rightly so. Perhaps, though, we need to add a note of serious and theological caution about the limits and limitations of diversity. At what point does diversity become chaos? And the very diversity about which we boast become our very undoing?"

In his sermon, the archbishop spoke of the ministerial office:

- "It is fatally easy to allow the church and all its works to ensnare and devour us to the extent that it becomes almost the be-all and end-all of our entire lives — and the family gets caught up in it all too."

• "If the church is truly both the instrument and sign of God's kingdom — a kingdom of justice and righteousness, a kingdom of truth and love — then we shall need to warn our people of the religious and the church aspects of their Christian calling and not ourselves either collude with so claustrophobic a view of the mission entrusted to us.

• "Never lose a sense of proportion or a sense of humor, for both are marks of the ministry of him who has called us and sent us to be with him in his continuing work of reconciling the world to himself. Yes, of course, there is a seriousness about the enterprise — but never so serious and intense as not to be able to laugh at the absurdities of it all, at the foolishness of God's call of you and of your own weaknesses, failures and shortcomings."

Remarkable words from a remarkable man. Too bad he stays on the other side of the pond.

David Kalvelage, executive editor



Did You Know...

The Rt. Rev. Leonidas Polk, first Bishop of Louisiana, was a general in the Confederate Army.

Quote of the Week

The Rev. Canon Douglas Williams, canon precentor of Trinity Cathedral, San Jose, Calif., writing in the cathedral's newsletter on the Peace:
"The real understanding of the Peace is manifest when you can exchange the Peace with someone whom you do not know or whom you dislike."

Inset: Archbishop Hope

James Rosenthal photo/Anglican World

Some Hopeful Discussions

Quietly, with little or no publicity, groups of Episcopalians and other Anglicans have been meeting to discuss what should prove to be the most important issue to come before next year's General Convention — homosexuality.

Despite the determination of the House of Bishops to keep controversial issues off the floor of the convention, it would appear as though groups at both ends of the theological spectrum will try to ensure that legislation on this topic will be presented. In the meantime, following up on the controversial resolution of the Lambeth Conference last year, discussions are being held on various levels.

One of the more interesting took place at Holy Cross Monastery in West Park, N.Y. [p. 6], where 10 bishops, three of them primates, gathered at the invitation of the Archbishop of Canterbury. The bishops pledged themselves to confidentiality, but one can imagine that the location of the monastery, on a hill overlooking the Hudson River, provided a pastoral setting for dialogue.

At the other end of the country a group of Episcopalians who might be described as coming from the far left and the far right theologically, met to discuss reconciliation. While it's doubtful that anyone's mind was changed, it's likely that participants emerged from that gathering with respect for persons whose beliefs differed greatly.

Two other meetings are worth noting. Some Anglican primates from the Third World along with observers from various organizations, met in Kampala, Uganda [p. 6], to discuss further how conservative Anglicans should respond to the more liberal leanings of most of the Episcopal Church. This follows a tour of several dioceses by a group of foreign bishops, who engaged in dialogue with persons who favor the ordination of non-celibate homosexual persons and the blessing of committed same-sex relationships and those who oppose them.

It is encouraging to see church leaders who are willing to engage in conversations with those who do not agree with them. These discussions should help Episcopalians understand one another when the issues finally are presented as legislation. It would be even better if General Convention deputies and parish leaders could engage in similar conversations.



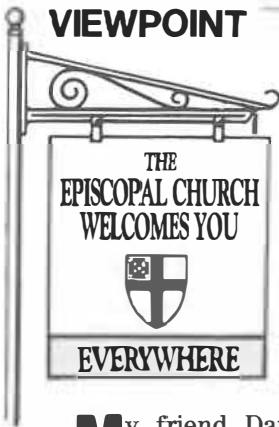
www.esmanet.com

The church's best resource
for the development and
support of ministries on
aging, the Episcopal
Society for Ministry
on Aging (ESMA),
won't be around
to provide a focus
for the new millennium.

ESMA Will Be Missed

From all indications, the new millennium will bring with it larger proportions of persons of advanced age. Increasing numbers of Americans in their 70s and 60s will mean greater need for retirement communities and a wonderful opportunity for parish churches to become more involved in ministry with and to the aging. Unfortunately, the church's best resource for the development and support of ministries on aging, the Episcopal Society for Ministry on Aging (ESMA), apparently won't be around to provide a focus for this ministry. Because of a lack of income and the loss of the lease for the organization's office in Bethlehem, Pa., ESMA's board of directors decided to close the office.

ESMA has decided to continue its operation by maintaining its website and using the volunteer help of its board of directors, but it will function without a staff. Through its "Age in Action Sunday" and its presence at General Convention and elsewhere, ESMA was able to make it known that it existed to serve the church. Once a part of the national church, ESMA continued as a self-sustaining ministry until its office closed at the end of November. The Episcopal Church will be a less effective place without it.



The Church Is Essentially Closed

Like most welcome doormat and plaque signs that we find in some homes, the [Episcopal] sign is ornamental and cosmetic.

By Samson N. Gitau

My friend Daniel often jokes about the familiar blue-and-white signs which read "The Episcopal Church welcomes you." As my friend points out, the sign could not be any further from reality.

Like most welcome doormat and plaque signs that we find in some homes, the sign is ornamental and cosmetic. We know only too well that those home welcome signs are intended for invited guests only. Any person of the street who ventures uninvited into such a home will have the police called to get him out. Many persons of color have seen the church sign and have ignored it because they know what to expect. Others have seen it and have gone inside only to be confronted with the reality. They are not welcome.

I recall an incident that happened to me personally. When I came to the United States to go to school in New Haven, Conn., Matthew, my Caucasian friend, took me to his church down the hill from Yale Divinity School. Like a faithful Anglican who had not yet experienced church discrimination, the following Sunday I went back to that church, intending to make it my home parish. Soon the rector took me aside and said: "Samson, if you are looking for a church home, this is not the church for you."

I was shocked, but now I realize that the rector was right. I was the only black person in the congregation. Fortunately for me, soon after that Bishop Arthur Walmsley appointed me assistant priest at St. Monica's, a black congregation in Hartford, where I commuted every weekend until I went back to Kenya in 1985.

The Episcopal Church rightly boasts its record in community-oriented services — work with the homeless, soup kitchens, Habitat for Humanity, rehabilitation of refugees,

peace and justice, and in mission. But the unstated policy in these community services is "to help them there and not here." The Episcopal Church is keen on proclaiming the gospel by example, but the baptismal covenant invites us to proclaim the good news of God in Christ by word and example. The problem with proclaiming the gospel by word is that it necessitates contact and fellowship with others, an aspect that makes the "Frozen Chosen People of God," as Episcopalians are sometimes known, uncomfortable.

The truth is that the Episcopal Church is a class religion. It is an upper middle class church. It is a church for the rich and educated. It is a closed and exclusively elite church. This is essentially the demise of the Episcopal Church. As with all closed societies, they eventually die a natural death.

The Episcopal Church has lost more than half of its membership, 400,000 in this last Decade of Evangelism [TLC, July 4]. If it were in the Department of Environment and Natural Resources, the Episcopal Church could already have been declared an endangered species.

Most minorities in the Episcopal Church are Anglican immigrants from the Caribbean, Africa and Asia. The majority of the small minority of African-Americans in the Episcopal Church are mainly persons who have made it up the economic ladder. Any church, black or white, that practices classism is not consistent with the all-inclusive gospel of the Lord Jesus Christ.

In the parable of the great banquet told by Jesus (Matt. 22:1-14), the king did not post a sign outside the banquet hall that said "welcome to the banquet." Instead, he sent his servants in a concerted and deliberate mission to go out into the streets to invite all

whom they could find to come to the banquet. Matthew points out, "And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests (Matt. 22:10). The king could have sent his servants with food handouts to the homeless, the sick and the hungry, but he did not. He invited the people to come and dine with him in his dining room.

When the guests arrived, they were given names tags (wedding garments) a sure indication that they were wanted and loved guests.

Divisions continue to characterize the Episcopal Church, churches continue to close down, and the church continues to practice its fisherless fishermen policy. Instead of facing reality, the church continues to hide its face in the sand. Statistics clearly show that 80 percent of the people who join a new church do so not because they saw an ad in the newspaper, TV or saw a beautiful sign by the street. They do so because someone, a caring and loving person, invited them to come to church. To be truly welcoming, the Episcopal Church must come to grips with its sad but true history of involvement in the slave trade and the relegation of black slaves into the balconies of the church. The church must make a concerted and deliberate effort to recruit and encourage African-Americans and other minorities into the ordained ministry. The church must go out and gather all, both bad and good, until the wedding hall is full. □

The Rev. Samson N. Gitau is Episcopal college chaplain for the Diocese of West Tennessee, serving the University of Memphis, Rhodes College, Christian Brothers University and LeMoyné-Owen College.

The Right to Vote

I read with dismay the article "Using the Tith" [TLC, Nov. 21] in which it was reported that 13 deacons in the Diocese of Southwest Florida publicly gave up their right to vote at convention at the request of Bishop Lipscomb.

On the surface, this appears very innocent and righteous, but it fails to take into account the fact that ordination to the diaconate is in itself a political act and that this ministry is deeply rooted in the politics of justice and liberation.

If Lawrence the Deacon had focused his ministry "strictly on the ministry to the world" he could have spared himself the gridiron. The prayer book says deacons are charged with "interpreting to the church the needs, concerns, and hopes of the world." Often the best way to do that is through the church's political processes. I see fear of the renewed diaconate raising its ugly head. If deacons lose their right to vote, so do the voiceless, powerless ones they serve.

*(The Rev.) Marla McGarry-Lawrence, deacon
Portland, Ore.*

If deacons lose
their right to vote,
so do the voiceless,
powerless ones
they serve.

Protestant Persuasion

I send Bill Coulter [TLC, Nov. 7] my warmest embrace and a touch of the advice he seeks in reference to the church that has slipped out from under him. I don't know where she went, Bill, but she's a goner all right.

I think our "catholic tradition," after all, wasn't. When we speak of ourselves as cradle Episcopalians, we are often reflective of those generations among our own people who understood the church through the stained glass residual influence of the Oxford Movement. Ours was never the Church in England, it truly was the Church of England. A careful study of most of the history of the Communion shows it clearly to be of protestant persuasion and commitment; Cranmer himself, as revealed in his most recent (and thoroughly excellent) biography, demonstrated a Lutheranism quite breathtaking for all that it was, and remains, called anything but.

Both my family of origin and the family I married into would frankly prefer me to be addicted to heroin than a convert to Roman Catholicism; prostitution and gun-running might even be preferred. I did it anyway. The heartache and confusion Mr. Coulter expresses became so exhausting and burdensome on a daily basis that I finally took myself to Canterbury.

Where, briefly, I found no one at home. Plunged into real despair, I ducked into a little R.C. church on one of my daily strolls to the cathedral. Simply stated, the Mass is alive and well and that's where you'll find it.

I was confirmed so long ago the bishops were still popping people in the chops as a reminder that ours is a faith that requires sacrifice. The shoe may not fit perfectly but consider this: I had nightmares about my grand and great-grandparents spinning in their graves over my action. Eventually it dawned on me that I didn't desert the church they knew. I simply returned to the church they had always believed themselves to be a reformed part of, Holy Mother Church. God bless Bill Coulter and the many thousands in his situation. They are in my prayers constantly because I understand the great sigh that has been my relief (and, oh, it is so exquisite) is not for everyone.

*Christine White
McKinleyville, Calif.*

The Way of Consensus

Thank you for the insightful article, "Finding Consensus" [TLC, Nov. 7]. In my experience, it is a way of community life that brings healing, unity, wholeness and godly love in the midst of diverse needs and preferences.

The Consortium of Endowed Episcopal Parishes 15th Annual Conference

San Francisco, California
February 24-February 26, 2000
Grace Cathedral and the Fairmont Hotel

Keynoter: The Rev. Herbert O'Driscoll

Preacher: The Most Rev. Frank T. Griswold, Presiding Bishop

Thirty-seven Workshops

Pre-conference gatherings for Rectors, Wardens, Stewardship
Professionals and Parish Administrators

For membership registration information:

Tel 847-864-5863

Fax: 847-864-5946

e-mail: EndowedPar@aol.com

Because the way of consensus honors Christ in each person, it is the vital working of many parts in the one body of Christ. When all who are affected by decisions of parish life share humbly in God-directed discernment, the creative work of the Holy Spirit is unleashed to transform our lives through that process — a truly pastoral model of leadership. May our parishes be challenged to take the serious step toward authentic communion with one another.

Anne Goewey
West Boylston, Mass.

Healthy for the Soul

Thank you for the editorial, "Pray for the Persecuted" [TLC, Nov. 14]. While absolutely shocking and deeply grieving my heart, remembering my suffering brothers and sisters is very healthy for my soul. Each year as we have participated in the International Day of Prayer for the Persecuted and Suffering Church we have experienced anew what it means to believe in the communion of saints, to suffer with those who suffer, and to pray for those who persecute you (or your family in God). May God have mercy on us, and may the gospel we embrace and celebrate truly be the life for which we would die.

(The Rev.) Mark Di Cristina
St. Francis of Assisi Church
Gulf Breeze, Fla.

In Christ Alone

In his letter [TLC, Nov. 7], Fred Phillips asserts that the Council of Jerusalem in AD 49 decided to use a policy of "pluriformity" to deal with the question of whether or not gentile converts to the Christian faith must be circumcised and follow the ceremonial laws of the Torah.

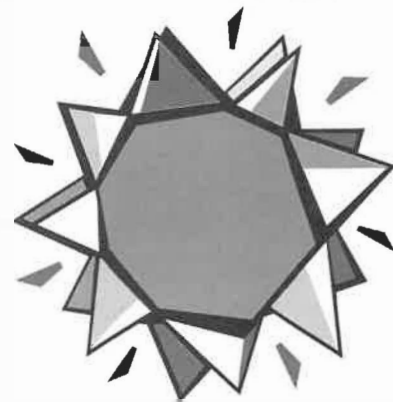
If he would reread Acts 15, Mr. Phillips would see that they did no such thing. In Acts 15:7-11, Peter declares that the gentiles to whom he preached received the Holy Spirit purely by faith in the Lord Jesus, not by circumcision. In verses 10 and 11, Peter says, "Now therefore why do you put a yoke upon the neck of the disciples

Illuminations

BRIEF INTRODUCTIONS
TO THE SUNDAY READINGS

To subscribe

CALL TOLL-FREE
1-877-822-8228



BRING CHRISTIAN BURIAL BACK HOME TO YOUR CHURCH

The growing practice of cremation makes it possible for every church to restore the churchyard tradition. An affordable, high quality Eickhof Columbarium uniquely designed for your church home will enhance its beauty and enrich its worship life. It's good ministry. It's good stewardship.

Contact us for a free information kit:
(800) 253-0457 • (218) 281-6244 fax
P.O. Box 537 • Crookston, MN 56716

Please visit our website at
www.eickhofcolumbaria.com

EICKHOF
COLUMBARIA LLP

EPISCOPAL SOFTWARE LIBRARY

Canonical Parish Registry
'79 & '28 Book of Common Prayer
RSV & NRSV Lectionary Texts
Christian Education
Book of Occasional Services
Lesser Feasts and Fasts
Lectionary Index
Bible Translations
Spanish BCP & BOS
Membership & Contributions
Revised Common Lectionary

For DOS, Macintosh and
Windows compatible computers
NOW ALSO AVAILABLE ON CD-ROM

SOFTWARE SHARING MINISTRIES
PO BOX 32059
JUNEAU, AK 99803
EMail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

Lectionary Bible Study



A Quarterly Study Booklet

For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>

ORTHODOX EPISCOPALIANS

Get *all* the news of interest to you nationally and internationally from the magazine that has tracked Anglican events from the orthodox viewpoint for 34 years—*THE CHRISTIAN CHALLENGE*. For a full year (nine issues) at our special introductory rate, send check or money order for \$20, or VISA or MASTERCARD information, with your name and address to:

TCC, 1215 Independence Ave SE, Dept L
Washington, DC 20003; fax (202) 543-8704



**THE MISSION BOOKSTORE
OF NASHOTAH HOUSE**
AN EPISCOPAL SEMINARY
2777 MISSION ROAD
NASHOTAH, WI 53058-9793

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(262) 646-6529

TRAVELING?

TAKE ALONG YOUR TLC
FOR THE CHURCH
DIRECTORY GUIDE.
(SEE PAGE 23)

LETTERS TO THE EDITOR

which neither our fathers nor we have been able to bear. But we believe that we shall be saved through the grace of the Lord Jesus, just as they will."

James, Paul and Barnabas all said words to the same effect. The council wrote a letter to gentile believers in Jesus to say that the only requirements the church would lay upon them was they should "abstain from the pollutions of idols and from unchastity and from what is strangled and from blood." (These were requirements that the Jews believed God had laid upon all humanity.)

The letter to the Galatians was written to prove that salvation by grace alone through faith alone in Jesus Christ alone is the only position that a follower of Jesus Christ can hold. Otherwise, a person makes the death of Christ a tragedy, for he or she then says that Christ's sacrifice was not adequate to accomplish redemption and forgiveness. Paul argues the same thing at greater length in Romans. The author of Hebrews shows how everything in the Old Testament points to the life, death and Resurrection of Jesus Christ.

"Pluriformity" may prove to be a stopgap measure to hold the Episcopal Church together, but at some point the church will have to be clear and unified about what it is convinced the truth really is. We cannot continue as an organization when we hold mutually exclusive positions.

What are the limits of pluriformity? On what basis are those limits chosen? Suppose I were to decide to revive an ancient liturgical custom (though one admittedly not of a Christian background) which gives its participants a deep sense of the presence of divinity and a share in spiritual power: I advocate that we sacrifice infants upon the altar at midnight on the nights of the full moon. What argument would the proponents of pluriformity use to dissuade me from such a practice?

Pluriformity is not an ancient position of the church. Neither will it be a long-lived one.

(The Rev.) Charles F. Sutton, Jr.
Trinity Church
Whitinsville, Mass.

Possessed by...

I am grateful for Kenneth Aldrich's sharp focus on crucial points of the "secession" controversy [TLC, Oct. 21]. But toward the end of the article he asks two questions and then answers them in a way that can be described only as macabre.

He asks, "Will the present House of Bishops have enough integrity to discipline its members who violate their ordination vows?" and "Will all bishops be as gracious as Paul Marshall in putting the spiritual welfare of young confirmands above the prideful will to preserve [their] prelatical prerogatives?" Then he answers both with a chilling, cold-blooded "Probably not."

If he expects our bishops to be so lacking in integrity that they will refuse to honor the vows they have taken and will disregard the welfare of young confirmands in favor of their own episcopal power, then he is indicating that our House of Bishops is possessed ("probably") not by the Holy Spirit, but rather by some other spirit.

We are not talking about a secular legislature like the U.S. Senate. We are talking about a body of ordained and consecrated men and women committed solely to honoring and obeying God's Word. The author uses the term "godly bishops," and then proceeds with his shouted hints that our bishops are ungodly, prideful and without integrity.

Fr. Aldrich must be held to account for what he writes. He needs either to retract these assertions or to tell us just which immoral and disgraceful shepherds he is indicting. Otherwise, it is the integrity of TLC and of Fr. Aldrich that is "probably" in question. Does he have the integrity to back up what he says? Probably not.

Joseph R. Cockrell
Charleston, S.C.

Correction: Because of an editing error, the address for the Very Rev. Allen W. Farabee was reported incorrectly [TLC, Nov. 21]. He is the dean of St. Paul's Cathedral, Buffalo, N.Y.

PEOPLE & PLACES

Appointments

The Rev. Canon **Ronald F. Kotrc** is canon residentiary of Trinity Cathedral, 121 W 12th St., Davenport, IA 52803.

The Rev. **Albert Krueger** is vicar of St. Andrew's, 7600 N Hereford Ave., Portland, OR 97203.

The Very Rev. **Philip Linder** is dean of Trinity Cathedral, 1100 Sumter St., Columbia, SC 29201.

The Rev. **David Roberts MacDonald** is rector of St. Paul's, PO Box 745, Frederiksted, St. Croix, US Virgin Islands 00841-0745.

The Rev. **Ellis Mayfield** is director of athletics at St. Andrew's-Sewanee School, 290 Quintard Rd., Sewanee, TN 37375.

The Rev. **John Dunne Millar** is rector of Trinity, PO Box 507, El Dorado, KS 67042-0507.

The Rev. **Steve Norcross** is interim of All Saints', Hillsboro, and part-time chaplain at William Temple House, Portland, OR.; add. 375 NE Lincoln St., Hillsboro, OR 97124.

The Rev. **Robert** and the Rev. **Ruth Partlow** are co-rectors of St. Luke's, 2245 Huguenot Tr., Powhatan, VA 23139.

The Rev. **W.L. (Chip) Prehn** is chaplain and assistant headmaster at Texas Military Institute, 20955 W Tejas Trail, San Antonio, TX 78257.

The Rev. **Reg Rodman** is South Coast missionary in the Diocese of Oregon, PO Box 661, Bandon, OR 97411.

The Rev. **Silvestre E. Ramero** is Hispanic Missioner for the Diocese of Spokane, 245 E 13th Ave., Spokane, WA 99202.

John W. Spaeth III is canon for stewardship and administration for the Diocese of Connecticut, 1335 Asylum Ave., Hartford, CT 06105-2295.

The Rev. **E. Bevan Stanley** is rector of Christ Church, 66 Highland Ave., Short Hills, NJ 07078.

The Rev. **Sandra H. Stayner** is associate dean at Berkeley Divinity School at Yale, 363 St. Ronan St., New Haven, CT 06511.

The Rev. **Suzanne Tubbs** is vicar of St. John's, 516 E Broughton St., Bainbridge, GA 31717.

The Rev. **Carolyn Kay Tuttle** is assistant at St. David's, 763 Valley Forge Rd., Wayne, PA 19087.

The Rev. **Betsy Ungerman** is chaplain at St. Andrew's-Sewanee School, 290 Quintard Rd., Sewanee, TN 37575.

The Rev. **Bruce Walker** is associate at St. Paul's, 605 Reynolds St., Augusta, GA 30901.

The Rev. **James Lee Walker** is rector of Christ and Good Shepherd, 3303 W Vernon Ave., Los Angeles, CA 90008.

The Rev. **John Paul Westin** is rector of St. Peter's, 217 Houston St., Ripon, WI 54971.

The Rev. **Stephanie Chase Wilson** is rector of All Saints', PO Box 1692, Sunderland, MD 20689.

Corrections

Because of a change of plans, the Rev. **Elizabeth Habecker** will remain in the Dio-

cese of Los Angeles; add. PO Box 1428, Alta Loma, CA 91701.

Because of an editor's error, an incorrect mailing address was listed for the Rev. **Mark Pruitt**. His address is St. George's School, PO Box 1910, Newport, RI 02640.

Seminaries

Honorary Degrees

General Theological Seminary - the Rt. Rev. **J. Michael Garrison**, the Rt. Rev. **James Arthur Kelsey**

Nashotah House - the Most Rev. and Rt. Hon. **David Michael Hope**, **Luke Timothy Johnson**, the Rt. Rev. **Keith Whitmore**

Virginia Theological Seminary - the Rt. Rev. **Abe Samuel Adedayo**, the Most Rev. **Frank T. Griswold III**, Gen. **Colin L. Powell**, **Mary Tanner**, the Rt. Rev. **Charles Glenn Von Rosenberg**

Deaths

The Rev. **Oliver T. Chapin**, priest of the Diocese of New York, died at home on Roosevelt Island, NY, Oct. 31. He was 71.

Fr. Chapin was born in Racine, WI, and graduated from Wheaton College and the Reformed Episcopal Seminary. He served the Reformed Episcopal Church from 1950 to 1956. He became canonically resident in the Diocese of New York and was ordained deacon and priest in 1958. He served in a variety of capacities including chaplain at Bellevue Hospital, New York City, 1957-60; chaplain of Cuttington College, Liberia, 1961-64; chaplain at House of the Holy Comforter, Bronx, NY, 1965-73; field work supervisor for General Theological Seminary, 1968-80. At the time of his death he was serving as vicar of Good Shepherd, Roosevelt Island, a position he had served since 1977. Fr. Chapin is survived by his wife, Gloria.

Receptions

The Rev. **Tony Clavier** was received into the Diocese of Arkansas from the American Episcopal Church. He is rector of Trinity Church, PO Box 8069, Pine Bluff, AR 71611.

SEND YOUR CLERGY CHANGES TO PEOPLE AND PLACES:

tlc@livingchurch.org
P.O. Box 514036,
Milwaukee, WI
53203-3436
Fax (414) 276-7483

Next week...

Las Posadas

CLASSIFIEDS

BOOKS

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

FLOOR SAFE

WORRIED about your records, silverware, jewelry, crystal and this the year of the Y2K? **SOLUTION:** High security safe underwriters listed TL-15, excellent condition and appearance. Original list price \$2,500, size 56-1/2" high, 26" wide, 26-1/2" deep, weight 2,000 lbs. Price \$796.00. Experienced church member will supervise your removal of safe from: **The Church of the Holy Comforter**, 1000 Burmont Rd., Drexel Hill, PA. (610) 789-6754; (610) 853-6784.

NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. **Divine Designs, Ltd.**, P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.

POSITIONS OFFERED

CLERGY—Tired? Burnt out? Sick and tired? Sick and tired of being sick and tired? It could be your drinking is getting bigger than you are. There is help from people who have been there and come back to life. Call us: **RACA 1-808-524-2822**, ext. 211 or email us at standy@aloha.net

ASSOCIATE PRIEST: Our dynamic suburban parish is seeking a full-time associate to complete a clergy staff of four. Special strengths in pastoral and preaching ministries required. Send resume and CDO profile to: **Search Committee, The Church of the Redeemer**, 5603 N. Charles St., Baltimore, MD 21210. FAX: (410) 435-4048.

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: 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

ASSISTANT RECTOR—**St. David's** in the Roland Park section of Baltimore is seeking a full-time priest or transitional deacon to join the rector in an exciting ministry with this revitalized parish that is preparing to celebrate its centennial year. The assistant to the rector will serve widely within the parish, sharing liturgical and pastoral roles fully, while focusing on youth ministries, Christian education for all ages, and other areas depending on interest and experience. Contact the rector, the Rev. **William M. Krulak, St. David's Church, 4700 Roland Ave., Baltimore, MD 21210** E-mail: stdavbk@aol.com

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR—Small, 50-year-old parish in fast-growing Seattle suburb in Washington State seeking full-time rector. Inquiries to: Search Committee, St. Michael and All Angels Episcopal Church, PO Box 1319 Issaquah, WA 98027.

ACADEMIC DEAN—Trinity Episcopal School for Ministry, an Anglican evangelical seminary, announces an opening for the position of Academic Dean. The Academic Dean is the chief academic officer, and will work with the Dean/President and Faculty to ensure continued academic and spiritual excellence in light of the school's commitment to "Forming Christian leaders for mission." Primary responsibilities include the oversight and administration of the school's academic program, procedures and policies. Applicants will be thoroughly evangelical, with demonstrated commensurate experience, preferably with an earned research doctorate in one of the theological disciplines and preferably Anglican. You are invited to visit us at our website: www.tesm.edu. Send letters of interest along with CV and the names, addresses and phone numbers of three references by January 30 to: **The Rev. Dr. Rodney A Whitacre, Trinity Episcopal School for Ministry, 311 Eleventh Street, Ambridge, PA 15003.**

ASSOCIATE RECTOR FOR YOUTH & FAMILY MINISTRIES. St. Thomas' Episcopal Church, one of Philadelphia's largest suburban churches, seeks a priest to join its outstanding staff in order to oversee its youth and family ministries. Despite being a Colonial church, formed in 1698, St. Thomas' is one of the fastest growing parishes in the Philadelphia area with over 1,700 members. The church is located on a beautiful 42-acre property with nine separate buildings. The youth ministry is one of the strongest in the Diocese of Pennsylvania. The family ministry encompasses our area of greatest growth. This is a golden opportunity for a balanced ministry in a dynamic parish. Please send resumes to: **Maralyn Cooch, St. Thomas' Church, P.O. Box 247, Fort Washington, PA 19034.**

RECTOR: This historic middle Tennessee church with growth potential seeks a caring, spiritual leader with strong preaching and teaching skills. The ability to teach all ages would be desirable. Rectory, (exceptional) stipend, and benefits package. Interested applicants contact **The Search Committee, 100 Vine St., Shelbyville, TN 27160** or e-mail rossandelaine@juno.com

ASSOCIATE POSITION—Trinity Episcopal Church, Vero Beach, FL, is a growing and dynamic parish of 1,800 communicants in the Diocese of Central Florida on the Atlantic coast. The staff comprises fifteen people, located in beautiful Vero Beach. We seek an experienced priest to assist the rector to fulfill his duties and share in the liturgical and sacramental ministry of the parish, including preparation of candidates for holy matrimony and baptism; sharing in Sunday and weekday worship. The successful candidate will be an effective pastor and teacher. He will also oversee the ministry and budget for Inreach, Evangelism, and Outreach Ministry Groups. The ministry group budgets are sufficient to allow creativity and breadth. He will need good people skills and understand loyalty and mutual support with the Rector. Salary is above diocesan standards, with excellent benefits. Please understand the pronoun "he" above to include men and women. Send resumes to **Assistant to the Rector at: 2365 Pine Avenue, Vero Beach, FL 32960.** E-mail inquiries may be made to: Lcoyle@trinityvero.org

ASSISTANT RECTOR—Church of the Epiphany in Glenburn, PA, seeks Assistant Rector to help in all ministries, particularly youth, pastoral care, and administration. Church of the Epiphany is a community of believers committed to Christ as he was presented in the scriptures and in the creeds of the church. Please send brief resume and CDO to **The Rector, Church of the Epiphany, P.O. Box 189, Clarks Summit, PA, 18411.** (FAX) 570-563-2006 E-mail: cote@epix.net

POSITIONS OFFERED

TWO SMALL SOUTHERN ILLINOIS MISSIONS, 17 miles apart, seek a caring vicar who is eager to spread the Anglican faith. If interested in more details, write: **The Search Committee, P.O. Box 622, Salem, IL 62881.**

DO YOU NEED SOME QUIET TIME to write, to pray, to reawaken your communication with God? Block Island, off the coast of Rhode Island, offers a quiet 3-bedroom house in exchange for an Episcopal minister who will officiate at Sunday services. Call: **Barbara MacDougall, Sr. Warden, at (401) 466-2929.**

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.

RECTOR—St. Stephen's, Longview, WA— A community-involved mission-minded parish in the Pacific Northwest, seeks a Christ-centered preacher and teacher whose love for Jesus is apparent. We are a medium-sized Christian community, empowered to bring others to Christ and celebrate God's love through worship, education and service. Located on the majestic Columbia River, 45 miles north of Portland, Oregon, Longview is centered one hour from both the Cascade Mountains and the Pacific Ocean. We offer an excellent package of compensation and parish support and invite you to send your resume and CDO profile to: **SEARCH COMMITTEE, 1428 22nd Avenue, Longview, WA, 98632** E-mail: robdahl@cpport.com

PROGRAMS

POSITION OPEN: Bishop, priest, deacon, religious or seminarian required. All candidates' hands must shake before taking the first drink. Family members must be tense and frightened. Vestries and church wardens must be wondering what is wrong with you. Money trouble or a DUI conviction helps. Over 350 Episcopal clergy have qualified for this position and have been offered a new way of life. Interested? Call: **RACA 1-800-524-2822, ext. 211** or e-mail us at standy@aloha.net

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303.** (850) 562-1595.

TRAVEL

ATTENTION CLERGY: Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018.** (800) 486-8359 or FAX (212) 736-8959. E-mail: holytours@worldnet.att.net Web site: journeys-unlimited.com

GOTHIC CATHEDRALS OF ENGLAND, March 5-13 and June 4-12. Live all week at Sarum College across the green from Salisbury Cathedral. Excursions to other cathedrals, abbeys and historic sites with experts in architecture, sociology, music. Special singing programs (June only), add on Cotswolds trip. Contact: **Sarum Seminar, 879 Rorke Way, Palo Alto, CA 94303-4410.** (650) 857-9515. Sarumsem@aol.com

TRAVEL

CHOIRS AND SPIRES OF ENGLAND, July 13-27, 2000. Journey into English cathedral life and music: Canterbury, Wells, Oxford, Southern Cathedrals Festival at Salisbury (choirs of Chichester, Salisbury and Winchester). Engaging lectures on cathedral history and choral tradition, worship life. Excellent hotels, breakfast/dinner daily. Ideal parish/choir pilgrimage. \$3,550 pp incl. air. Contact: **John Brooks** for brochure (717) 397-4858.

CELTIC PILGRIMAGES 2000. Prayer and study programs to Ireland, Wales, Scotland, Lindisfarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. **Sr. Cintra, 134 E. 28th St., New York, NY 10016.** Phone (212) 725-6435. FAX (212) 779-4009.

Rates

Classifieds

| Frequency | 1-2x | 3-12x | 13-25x | 26x+ |
|---------------|--------|--------|--------|--------|
| Rate per word | \$0.60 | \$0.55 | \$0.47 | \$0.44 |
| minimum rate | \$7.50 | | | |

Number of words X Rate X Number of insertions

- For blind box advertisements add 3 words and \$5 service charge for first insertion, \$3 for succeeding insertions.

- Copy must be received at least 26 days before date of issue.

Mail

PO Box 514036
Milwaukee, WI
53203-3436

Fax

414-276-7483

Email

tlc@livingchurch.org

BUY SELL FIND FILL

USE THE CLASSIFIEDS

Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

CHURCH DIRECTORY

PHOENIX, AZ

ALL SAINTS' CHURCH & SCHOOL 6300 N. Central Ave. 602-279-5539 Fax: 602-279-1429 Zip Code: 85012
Canon Carlozzi, r; Fr. Lierle; Fr. Miner; Bp. Harke; Rabbi Plotkin; Fr. Wilson; Fr. Monson; T. Davidson, dcn; S. Youngs, Organist; J. Sprague, Yth; K. Johnstone, v.
Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
<http://www.cccathedral.org> (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dear: Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers (Mon-Fri 12), EP (Mon-Fri 6)

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 6-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. Donald Francoeur, Assoc r; the Rev. Beverly Ramsey, d Youth & Christian Ed; the Rev. Jonathan Coffey, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Allen Rosenberg, Music Dir
Sun Eu 7:30, 9, 11. H Eu/Healing 12:10. Sun 7. Thurs H Eu 10. Sat Eu 5

AUGUSTA, GA

CHRIST CHURCH Eve & Greene Sts.
The Rev. Theodore O. Atwood, Jr., r
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

CHICAGO, IL

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

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 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

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.

INDIANAPOLIS, IN

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

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)

BOSTON, MA

CHURCH OF THE ADVENT
30 Brimmer Street (617) 523-2377
Email: office@theadvent.org Web: www.theadvent.org
The Rev. Allan B. Warren III, r; the Rev. Charles L. McClean, Jr., the Rev. Franklin E. Huntress, Jr.; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri, MP 7; Mass 7:30; EP 5:30; Wed, C, 5 PM, Mass 6 PM; Sat, MP 8:30, Mass 9, C 9:30

LENOX, MA

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

KANSAS CITY, MO

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

LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland
1 mile off Strip (702) 735-7655
HE Daily (ex Sat)

HACKENSACK, NJ

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Brian Laffer, SSC
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed thru Fri 9

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 www.stbarts.org
Sun Eu 8, 9 Cho Eu 11, Cho Ev 5, "Come as you are" Eu 7. 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 open for lunch M-F. Book & Gift Shop open daily.

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.) 10038
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

NEW YORK, NY

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. Wkdys 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

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.calvaryppgh.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 BC

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 r; 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
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching

FORT WORTH, TX

ST. ANDREW'S 10th and Lamar Sts. (Downtown)
The Rev. Jeffrey N. Steenson, D.Phil., r; the Rev. Michael Fry, the Rev. Andrew Osborn, assoc.
Sun Services 8, 10. www.st-andrew.com
Evangelical and Anglican in the heart of Fort Worth

MILWAUKEE, WI

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
Sun Services: 9 H Eu, 10:45 Sun School, 11 H Eu

GIVE SOMEONE 52 PRESENTS THIS YEAR.



THE LIVING CHURCH They'll thank you for it every week.

THE GIFT OF THE LIVING CHURCH MAGAZINE IS ONLY \$34.95.

- I wish to give a gift subscription for 52 issues -\$34.95
- Begin or renew my subscription for 52 issues -\$39.50

My Name _____

Address _____

City/State/Zip _____

Phone _____

Please charge my credit card \$ _____  

Card # _____

Expiration date _____

Signature _____



Make checks payable to:
THE LIVING CHURCH
P.O. BOX 514036
MILWAUKEE, WI
53203-3436

GIFT IS FOR:

Name _____

Address _____

City/State/Zip _____

Phone _____

Sign Gift card _____

PLEASE START THIS GIFT SUBSCRIPTION

- ASAP
- Dec. 19, 1999

OFFER EXPIRES DECEMBER 31, 1999

FIRST CLASS RATES AVAILABLE FOREIGN POSTAGE EXTRA

G1299A

FILL OUT THIS COUPON OR SUBSCRIBE NOW BY CALLING 1-877-822-8228