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A new building for St. Francis' Church, Stamford, Conn., was dedicated Oct. 8, the second new building to be constructed in the diocese since the 1970s. The architect is Joe Mygatt, a member of the parish. The old St. Francis' Church, built in 1844, is a local landmark.

ON THE COVER: The Rt. Rev. Andrew Smith, Bishop of Connecticut, and the Rev. Richard Mayberry, rector of St. Francis', prepare for the first baptism to take place during the Oct. 8 dedication and consecration of the church.

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SUNDAY'S READINGS

End Times

'Be alert; I have already told you everything.'

(Mark 13:23)

The Twenty-third Sunday after Pentecost (Proper 28)

Dan. 12:1-4a (5-13); Psalm 16 (or Psalm 16:5-11); Heb. 10:31-39; Mark 13:14-23

We have apocalyptic literature placed before us here, passages speaking of the end times. Even though it will be a time of deliverance, it will not be a pleasant time. When Michael comes we will have a time of anguish (Dan. 12:1). There will be more suffering in those days than ever before (Mark 13:19). Even though the reading from Hebrews is not explicitly talking about the end times, it does say things that resonate with this theme. "It is a fearful thing to fall into the hands of the living God" (10:31).

All this calls for alertness. We must be ready. It sounds like Advent. These readings placed at this time in the liturgical year are a residue from the days when Advent, the season of preparation, was much longer, in some regions starting Nov. 11. Therefore, this Sunday, we have a taste of pre-Advent flavor.

The passage from Mark is talking

about the end of the world, but not in the way we might think. We might imagine "end of world" talk to sound like "You better shape up because the end is near." That's the bogeyman approach to the Bible. Jesus looks at it all very differently. In hindsight, we look back over the centuries and note that the omens of the end have come and gone multiple times. Rightly Jesus warns us not to believe the false prophets who say the Messiah is near. Don't believe them in spite of the signs and omens (Mark 13:21-22).

We see that Jesus is not too concerned about the end of things. Whenever people ask Jesus questions about the end, he tries to focus them back on the here and now. He wants us to be alert now (Mark 13:23). His message is live life now. Face life now instead of escaping into the future. The kingdom of God is right in front of our faces.

Look It Up

Jesus is consistent in his warnings about the end not being near. Read Matthew 24:3-8 and Luke 21:7-11.

Think About It

It's so easy for us to spend a lot of our time thinking about what is wrong with life and the world. No wonder the hankering for the end of things. If we have a preoccupation with the end of the world, we might miss Jesus coming to us today. In the spirit of Jesus' message, let's look for the moments of grace, the moments of God coming right now into our lives.

Next Sunday

The Last Sunday after Pentecost (Proper 29)

Dan. 7:9-14; Psalm 93; Rev. 1:1-8; John 18:33-37 (or Mark 11:1-11)

Calendars & Paperbacks



2001 HISTORIC EPISCOPAL CHURCHES ENGAGEMENT CALENDAR. National Episcopal Historians and Archivists (509 Yale Ave., Swarthmore, PA 19081). Unpaginated. \$14.50, spiral binding.

A week-by-week engagement calendar with an accompanying Episcopal church on the opposite page. I particularly enjoyed St. Matthew's, Sugar Hill, N.H., with its happy-looking yellow door and St. John's, Versailles, Ky., where Queen Elizabeth and President George Bush have both worshiped. A visual and historical treat.

2001 EPISCOPAL CALENDAR. NEHA (509 Yale Ave., Swarthmore, PA 19081.) Unpaginated. \$7.

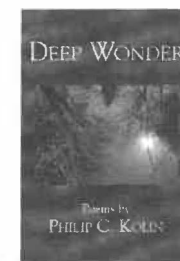


The well-known, always humorous Episcopal Calendar lives up to its reputation for 2001: A yawning cat with the quote from Psalm 53: "O Lord, in the morning you hear my voice." Another who suggests hyacinths instead of lilies for Easter.



MY SOUL IN SILENCE WAITS: Meditations on Psalm 62. By Margaret Guenther. Cowley (28 Temple Pl., Boston, MA 02111). Pp. 139. \$9.95 paper.

Popular retreat conductor Margaret Guenther shares her reflections on Psalm 62. Particularly helpful and poignant is the section titled "Enemies," based on "They seek to bring me down." Ample suggestions throughout for prayer and pondering. One of Cowley's attractive and insightful "Cloister Books."



DEEP WONDER: Poems by Philip C. Kolin. Grey Owl (P.O. Box 5334, Takoma Park, MD 20913). Pp. 97. \$12.95 paper.

Literary critic and poet Philip Kolin teaches at the University of Southern Mississippi;

this is his first book of entirely religious poetry. From "Heaven's Puppeteer": "In an upper room They saw eternity performed Simultaneous history Entire chronicles In a three-syllable Prayer: Come, Lord, Come." Well-crafted, sensitive verse.

MEDITATING ON THE WORD. By Dietrich Bonhoeffer. Translated and edited by David Mcl. Gracie. Cowley (28 Temple Pl., Boston, MA 02111). Pp. 136. \$10.95 paper.

A second edition of the famous Lutheran pastor's instructions in meditation, sermons on the psalms and meditation on Psalm 119.



ABOUND WITH BLESSINGS: A Month of Poems and Prayers. By Julia H. Crim and Keith R. Crim. Paulist (997 Macarthur Blvd., Mahwah, NJ 07430). Pp. 89. \$8.95 paper.

Pastoral counselor

and poet Julia Crim uses poetry as a therapeutic tool. From "A Live Coal in His Hand": Burning bright, Fire of God Cleansing infirmity In the basin of pain, Touch our hearts today With living coals That we may turn and be healed, And praise.

LIFE'S LITTLE INSTRUCTIONS FROM THE BIBLE: Ancient and Contemporary Wisdom to Fuel Your Faith and Empower Your Life. By H. Jackson Brown, Jr. and Rosemary C. Brown. Rutledge Hill (P.O. Box 141000, Nashville, TN 37214). Unpaginated. \$6.99 paper.



The true stocking stuffer, this little one is packed with quotable quotes and corresponding scriptural verses: Never eat the last cookie/Leviticus 23:22; Don't postpone joy/1 Thessalonians 5:16; Stay on your toes/ 1 Peter 5:8.

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Young Adults Brought Together to Consider Professional Ministry

Is God calling me? And if so, to what? And if I know to what, then how?

These are some of the questions a group of Episcopalians between the ages of 19 and 31 wrestled with at "Hearing the Still, Small Voice," a gathering for young adults discerning a call to ordained ministry, professional lay ministry, or monastic life in the church, Oct. 20-22 in Champaign, Ill.

The gathering was a joint effort of people and funding from five Midwestern dioceses. It aimed to gather young adults, who often feel isolated by their age in discernment and ordination processes, to build a peer community to support each other in those processes and to learn more about the options for exercising ordained or professional lay ministry in the Episcopal Church.

"It gave me the opportunity to voice my questions and fears," said Melinda Hill, 22, of the Diocese of Southern Ohio. "I got to meet and talk with other young people living with the same questions and realized that no matter what happens, I have a ministry as a baptized Christian and a responsibility to live that out."

Hope Tinsley, 19, a student at Stephens College in Columbia, Mo., added, "This weekend gave me a chance to speak openly about my call. It helped me to start taking my call seriously. For the first time in my life, I feel like I can start pursuing the call rather than simply waiting."

The gathering began Friday night with a Eucharist and renewal of baptismal vows — recognizing the common ordination all Christians have to ministry. Afterwards, participants met in small groups to share their own stories of call, and the questions began to surface: How do I know if this call is real? What is the difference between being called to something and just wanting to do it? How do I know if what I am called to is ordained or monastic ministry or simply a deeper living out of my baptismal vows?

To address these questions, the participants spent all day Saturday interacting with the gathering's planning team. In one panel discussion four members of the planning team — one lay person, one priest, one deacon and one monastic — talked about the ministries God had called them to, using their vows as the basis for comparison. Participants then had opportunities to meet in small groups with individual team members for deeper conversation about a particular ministry.

In a later discussion, two members of the planning



Sue Cromer photo

Andrea Benson of the University of Missouri, Rolla, talks with the Rev. Daniel Simons, SSJE, during the ministry conference.

team who are in discernment processes shared their stories and suggested helpful strategies for discerning and being faithful to the call to ministry.

"The point of the gathering wasn't recruiting. We wanted to give realistic, useful information about the different orders of ministry so that their discernment can be an informed process," said the Rev. Mike Kinman, 31, of St. Louis, a member of the planning team. "Yes, we need to seek out people who have the gifts the church needs for its ordained ministers.

"But we need to be just as proactive about discerning the ministry most of us are called to by our baptism."

"Participating in this conference was a joy," said the Rev. Rodger Patience, 32, a deacon from the Diocese of Milwaukee, "because it showed many of the participants a vocational option they had never considered before." And while the Rev. Daniel Simons, 36, a monk from the Society of St. John the Evangelist in Cambridge, Mass., did have to answer some questions about what monks eat and wear, he said "most of the questions participants asked quickly got to the heart of living a spiritual life."

"I walked away from the weekend with a passion to strive toward living out the baptismal covenant," said Lisa Marie Keller, 24, of the Diocese of Michigan. "My sense is that I will one day live it in a way that will lead me to pursue another order. The time is not now, but I have clear direction that will help me prepare for the next step, whenever God lets me know God is ready."

Debt Relief a Moral Imperative, Virginia Convocation Speaker Says

During its academic convocation Oct. 24-25, Virginia Theological Seminary awarded five honorary doctorate degrees and was the site of Jubilee 2000 lectures by Lynn E. Davis, senior fellow at RAND and former undersecretary of state for arms control and international security affairs, and the Rt. Rev. Njongonkulu Ndungane, Archbishop of Capetown and Metropolitan of the Church of the Province of Southern Africa.

Ms. Davis delivered the first lecture in which she said there should be no dispute about the moral imperative to provide debt relief to overburdened countries that are unable to repay their loans. From this common premise she outlined for the audience the opportunities offered by the Jubilee Year. She identified an opportunity for unprecedented global economic growth and prosperity; to spread democratic values and respect for human rights; and to end violence and war.

In the United States, said Archbishop Ndungane, people spend more on cosmetics than what it

would cost to educate everyone in the world. He said the progression of poverty begins with lack of skills and education to be self-supporting. Poor debtor nations are spending vast sums of money to repay debt, which deprives them of the means to finance education and health programs. Interest payments are so high that the lending countries benefit disproportionately, with \$8 being repaid for every \$1 borrowed.

Honorary doctorates of humane letters were awarded to Ms. Davis and Matthew Holden, Jr., professor of government and foreign affairs at the University of Virginia and holder of the Henry L. and Grace M. Doherty Charitable Foundation Chair. Doctorates in divinity were awarded to Archbishop Ndungane, the Rev. Jim Lewis, missionary of a diocesan outreach ministry to the marginal and at-risk population in Sussex County, Delaware, and the Delmarva Peninsula; and the Rt. Rev. George E. Packard, Bishop Suffragan for the Armed Forces, Healthcare and Prison Ministries.

BRIEFLY...

The synod of the **Diocese of Sydney** (Australia) affirmed support for missionary Bishops Chuck Murphy and John Rodgers, who were consecrated in Singapore in January, at its recent meeting. The synod also called for re-examination of the role of confirmation, raising the possibility that clergy and laity might administer the rite.

The standing committee of the Diocese of **Atlanta** and St. Bartholomew's Church, Atlanta, agreed to have the parish celebrate a liturgy of renewal of baptismal vows and a form of commitment to Christian service rather than a proposed same-sex blessing [TLC, Nov. 12].

The Very Rev. **Harry H. Pritchett, Jr.**, dean of the Cathedral of St. John the

Divine in New York City, has announced his intention to retire March 1, 2001, his 65th birthday.

The Most Rev. **Richard Holloway**, the outspoken Primus of the Scottish Episcopal Church and Bishop of Edinburgh, retired Oct. 31. Bishop Holloway plans to spend more time writing and lecturing. His successor will not be chosen until early in 2001.

Presiding Bishop **Frank T. Griswold** issued a note of thanks for the "overwhelming outpouring of prayer and affection" shown to him as he underwent and recuperated from prostate cancer surgery. "The pathology report and extensive testing which I undertook on my own indicate that the cancer was fully contained," he said.

Learning to Listen in the Eucharist

The Eucharist was the theme of the academic convocation at Nashotah House Oct. 27 in the Chapel of St. Mary the Virgin. The Most Rev. Rowan Williams, Archbishop of Wales and Bishop of Monmouth, was the keynote speaker and also received an honorary doctor of divinity degree from the Wisconsin theological seminary.

Archbishop Williams presented two lectures during the day of reflection. In the morning he spoke on "The Eucharist" and in the afternoon on "Eucharist, Future of the Church." The Rev. Ralph N. McMichael, Jr., associate professor of Systematic and Sacramental Theology in the William Adams Chair at Nashotah House, spoke on "Eucharist, Future of the World."

The archbishop mentioned "two revealing mistakes about how Christians think of the Eucharist — pious and political." The pious mistake, he said, is to view the Eucharist as "construction of a religious object." And the political mistake is "The point of the Eucharist is to express the religious view of the community."

Archbishop Williams, one of the Anglican Communion's best-known theologians, stressed the importance of the readings of scripture in the Eucharist.

"When we listen to the Bible being read at the Eucharist," he said, "we are listening to an urgent and present announcement of news. Our first concern as we assemble for the Eucharist is to listen for news ... listen for a change that the coming of the Lord makes.

"Preaching at the Eucharist is preaching about this change, this coming. When we preach at the Eucharist, the primary announcement has to be the nearness of Christ."

In his second presentation, the archbishop mentioned the invitation of the Eucharist — an invitation not simply to sit and eat with Christ but also to take on the identity of Christ.

David Kalvelage

Executive Council Action Supports Education for Adults

New and old members of the national Executive Council met together for the first time at Lake Lawn Resort in Delavan, Wis., Oct. 24-27. Tuesday and Wednesday were dedicated to various orientation presentations and “getting to know you” activities designed to form the diverse group of representatives from across the church into a cohesive working body. After learning the technique for an “appreciative interview,” council members were asked to pair off with “someone you don’t know” to question and listen to each other.

On Thursday morning, the Rev. Brian Grieves reported on the work of the Social Responsibility in Investments Committee. He recounted the church’s history of leadership “in the corporate social responsibility movement” beginning with “the filing of the first social issue shareholder resolution in 1971, on General Motors’ involvement in South Africa” and as a founding member of the Interfaith Center on Corporate Responsibility.

Forty-six Jubilee Center applications were approved, including 29 for new centers. Among them were an Arkansas food pantry and emergency relief center, health ministries in California, a school in Haiti, and Indiana mission work on behalf of Sudan. All sites have been visited, and Sandra Swan of Episcopal Relief and Development encouraged them to apply for grants.

On the final day the council completed two pieces of business from General Convention, adopting a resolution authorizing the Presiding Bishop to “continue Forward Movement Publications under his supervision and to appoint such staff members and commissions as may be required to maintain work,” and creating an Executive Council Working Group on Science, Technology and Faith. This body is charged with developing “adult material for congregations [which] will examine critical issues ... about science and technology within the framework of Christian theology and ethics ... [in] such areas as genetic engineering, ecological stewardship, cybernetics, and the Christian doctrine of creation and divine action in the light of current cosmology and evolutionary theory.”

Draft guidelines for “The Orderly Exchange of Pastors and Priests under Called to Common Mission” were presented for “general endorsement” by ecumenical officer the Rev. David Perry and the Rev. Melford “Bud” Holland of the Office of Ministry Development.

A resolution was adopted to provide funding for council members to attend a service of inauguration of full communion between the Episcopal Church and the Evangelical Lutheran Church in America, which will be held on Epiphany, January 6, 2001, at Washington National Cathedral.

Patricia Nakamura

AROUND THE DIOCESES



At the Clown Eucharist in Southeast Florida, “Pockets” (the Rev. Doug Zimmerman) assists the Rev. Cynthia Gill in preparing the altar, while “Misty” (Lea Crawford) waits to serve as chalice bearer.

Visual Emphasis

“Celebrating Our New Ministries” was the theme of an exuberant convention of the **Diocese of Southeast Florida** Oct. 19-21 at a Fort Lauderdale hotel.

In addition to the usual convention actions and events, The Conference, a series of 45 workshops on a wide variety of topics, offered an opportunity for non-delegates to participate in the annual gathering — and tempted delegates to stray from the convention floor. Anyone who did wander away, however, would have missed a very different style of doing convention business.

PowerPoint technology provided visual emphasis for most reports, such as those from ministry conveners, the budget committee and the Episcopal Church Women (ECW). The technology was also used during elections and consideration of resolutions for convention action, and even to project some of the readings and responses for morning worship.

Bishop Leo Frade [TLC, Oct. 8] congratulated a congregation restored to full parish status — Holy Spirit, West Palm Beach — with, “This deserves a doxology!” and led delegates in singing “Praise God from who all blessings flow...”

A highlight of the convention was Bishop Frade’s first convention address to his new diocese. Quoting from “that great classic of English literature, *Alice in Wonderland*,” he reminded delegates that which way we go from here depends on “where we want to get to.”

He issued a challenge “to perceive ourselves as one huge congregation” and to make their parishes “missionary outposts that have a common task of making believers of the world that finds no time for belief.”

He called for doubling, or even tripling or quadrupling, membership in the diocese over the next decade, and increasing the number of congregations from the present 81 to at least 100.

The convention adopted a budget of \$2.7 million for 2001, providing some increase in funding for all ministry areas. The total increase over the current year's budget is 7.6 percent.

Parish and school banners carried by young people led the procession for the Convention Eucharist at St. Martin in the Fields, Pompano Beach. Guest preacher was the Rt. Rev. Keith Ackerman, Bishop of Quincy, who spoke of welcoming the outcast as "part of the family." Evangelism, he said, requires looking at those who are not like us "with the eyes of Jesus." Jesus sends us out "to wash each other's feet ... to disagree, but to disagree in love."

A different opportunity for worship was the Clown Eucharist led by the St. Thomas' (Miami) clown troupe on the second morning of convention. A clown skit was the sermon, and the Rev. Doug Zimmerman, youth minister at St. Thomas', in his clown persona "Pockets," read the gospel and was concelebrant for the Eucharist.

Mary W. Cox

Code of Ethics

The convention of the **Diocese of Southwest Florida** gathered Oct. 14 in Punta Gorda.

Two mission congregations, St. Margaret of Scotland, Sarasota, and St. Mark's, Tampa, were elevated to parish status. A new congregation, Iona-Hope in Fort Myers, was granted organized mission status.

In his convention address, the Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, reminded listeners that last year's convention had adopted a new vision for the diocese called Horizon 2020.

"Our vision is for our leaders to be more concerned with the empowerment of the church and the support of

individuals in ministry at the local level than governing the day-to-day affairs of our people," Bishop Lipscomb said. Our vision sees our leaders taking corporate responsibility to further the work of reconciliation, healing and building strong communities of witness."

Convention delegates defeated a resolution that would have required all congregations to make a public, itemized accounting of money spent each year on outreach. They voted for a resolution which adopts a diocesan code of ethics which sets standards for conduct in areas such as confidentiality, pastoral relationships and finances for clergy and other church leaders.

Voucher Plan Opposed

Private school vouchers were a hot ballot issue in the state of Michigan, and when the clergy and lay delegates to the convention of the **Diocese of Western Michigan** met Oct. 13-14 in Lansing, the state capital, they voted to go on record opposing private school voucher plans.

Delegates approved entering into dialogue with the Boy Scouts of America, when there is a troop sponsored or meeting at a church facility, and inform them of the Episcopal Church's policy of non-discrimination, which includes sexual orientation. The purpose of the dialogue is to ask them to reconsider their current ban on welcoming homosexual persons as Scout leaders.

The National Council of Churches of Christ's Policy Statement on Disabilities was adopted for the diocese. Delegates also voted to urge members and congregations to work to end state-sponsored gambling and gaming, and to be aware of the inappropriateness of using gambling as church fundraisers.

The action by General Convention requiring anti-racism training was affirmed, and the delegates urged members to support the passage of hate crimes legislation, which includes sexual orientation, at the



local, state and national levels.

A diocesan budget of \$794,700 was approved along with a resolution setting the clergy minimum

compensation package for new rectors at \$40,325, with increments for experience up to 10 years at \$43,525.

The Rev. Canon Carmen Guerrero, staff officer for Jubilee Ministries at the national church office, was the banquet speaker and preacher at the convention Eucharist.

(The Rev.) Joseph Neiman

Silver Special

The **Diocese of Nevada** adopted a balanced budget of \$612,100 at its 30th annual convention Oct. 13-15 in Reno.

The budget calls for the elimination of two currently vacant positions for diocesan regional vicars, and restored \$13,410 for campus ministry at the University of Nevada Las Vegas.

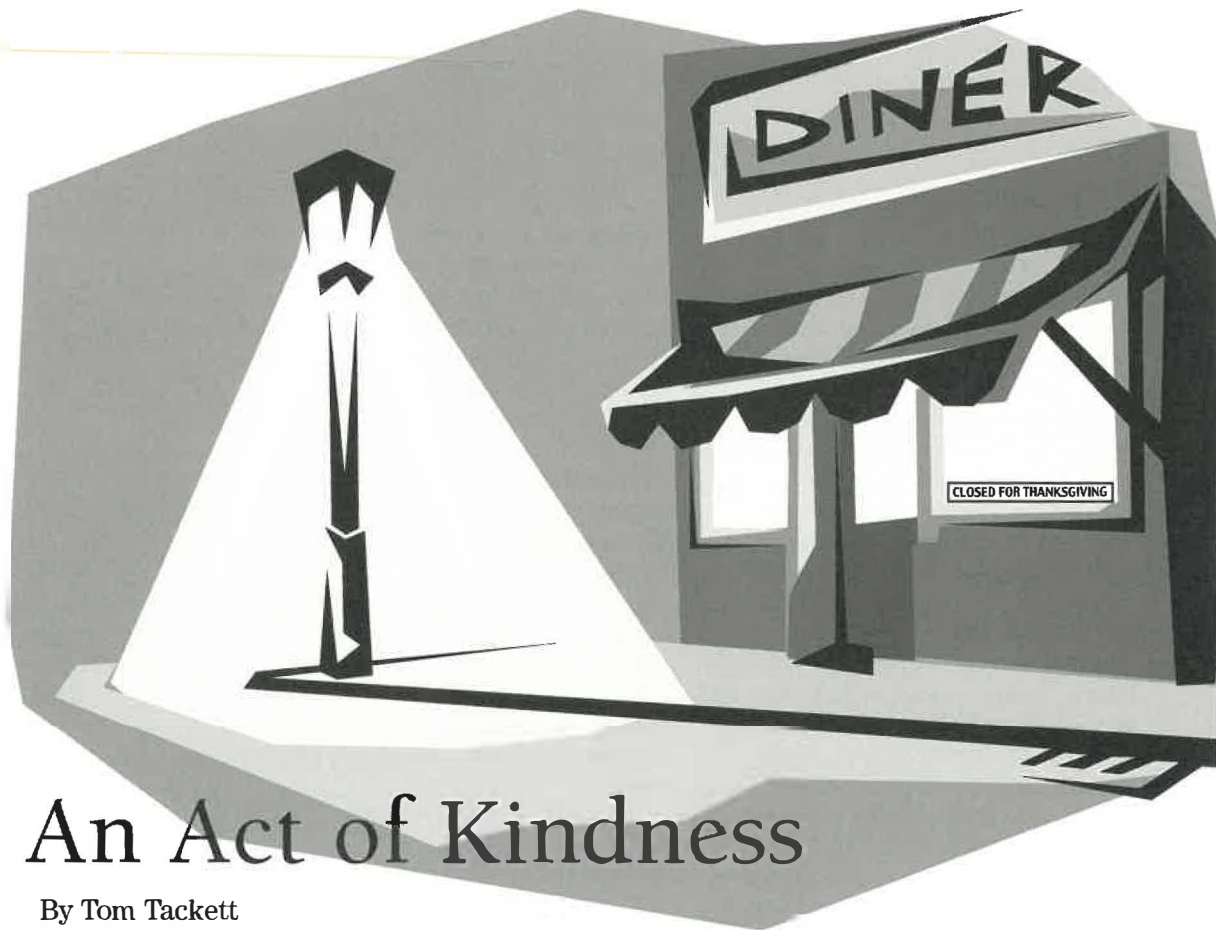
The diocesan convention was held at Harrah's Hotel and Casino with Trinity Church, Reno, as the host. Diocesan business was kept to a minimum at the convention, which also elected the Rev. Katharine Jefferts Schori as bishop [TLC, Nov. 5].

Diocesan treasurer Allan Duke also noted that several parishes had volunteered to participate in a special giving program called the "Silver Dollar Plan." Those parishes will pay the diocese an extra \$1 per week for each member to help alleviate the diocese's tight financial condition.

The diocese will continue to have three regional vicars, two based in Las Vegas and one in northern Nevada. Two other positions, one for central Nevada and one for the northeast, became vacant during the year and will not be filled.

The convention voted to close two parishes in rural communities where membership had dropped to a handful of communicants. Those parishes were Good Shepherd, Beatty, and St. Philip's in the Desert, Hawthorne.

Dick Snyder



An Act of Kindness

By Tom Tackett

Several years ago I'd driven to Santa Fe for a Thanksgiving Day service at Holy Faith before going out to a monastery for a short retreat. I'd done this for years as Thanksgiving activity, so not much was left up to chance, or so I thought.

The usual routine was to write my annual thanksgivings while I ate breakfast (being specific seemed to help), go to church and pray them to God, catch lunch somewhere, and drive out to Pecos by the evening for a three-day retreat. My chosen retreat topic was to be forgiveness, but frankly it wasn't with much enthusiasm on my part.

Lunch was difficult because it was Thanksgiving Day. Not many places were open. So in my idleness I decided to drive up to Taos for lunch. Too bad I hadn't realized Taos was about as closed as Santa Fe. Virtually nothing was open there either, but as I headed south out of town back toward Santa Fe, I noticed a

reunion. People were eating, laughing, kids were running around, and there was a guitar playing somewhere in the commotion. So I left, back out into the snow, and was walking toward my car, when a couple of them came out and called to me to stop. I apologized for having intruded on their reunion. But they said no, that was all right. They asked if I was alone. Yes, I was.

Then they asked me to come back and join them, saying that there was always room for one more. So I went, being sort of adopted into a family that didn't know me, but one that was willing to take in a stranger. Right then and there I knew what was laid out for me as retreat material wasn't forgiveness; that had been my idea. What the topic became was the generosity from strangers. It couldn't have come at a better time.

The next Thanksgiving that little diner received a bouquet of flowers with a note saying the stranger they'd taken in would never forget their kindness. No one had stood on the formality of names, and in a way that seemed better. But acts of kindness often mark our lives.

Whether we give or receive, and whether or not we know it at the time, later we realize something holy has happened. □

Acts of kindness mark our lives and we later realize something holy has happened.

little roadside diner that had several dozen cars around it. Thinking it must be the only place open in town, I pulled in. It was snowing lightly and I was glad to have found a place.

As I entered, a lady stopped me and said they were closed, that this was a family

The Rev. Tom Tackett is a deacon at St. Luke's Church, La Union, N.M., and a resident of El Paso, Texas.

A Basket Full of . . .

I've always admired the grit of America's letter carriers, who are determined to fulfill that old line, "the mail must go through." You all remember that one, "Neither rain, nor snow, nor gloom..." We don't hear that anymore, do we? That's because the mail always does go through. Witness the following:

From Connecticut: Will someone please tell the editor that the Episcopal Church will never go back to the way it was in 1935?

Dear Connecticut: A nice lady at General Convention last summer already did. Actually, I was hoping for 1925, but I won't argue. Ed.

From South Carolina: It's hard to believe that the writers of the absolutely vile, spleen-filled letters to the editor possess one ounce of Christian charity.

Dear South: Unfortunately, Christian charity is not a requirement for writers of the letters to the editor. Ed.

From Newark: I would remind the editor that the General Convention already has decided what to do about the dioceses that do not ordain women.

Dear Newark: And I would remind you that the United States Postal Service requires a postage stamp to be affixed to each letter in order to be delivered. Ed.

From Michigan: Oh, how I wish people would write to me like they do to you.

Dear Michigan: I don't think you do. The glamour and excitement disappear immediately. Keep reading below. Ed.

From Western Michigan: Do you really expect us to believe that those little excerpts of letters you print are real?

Dear Western: Actually, that never occurred to me, but now that you mention it... Ed.

From Chicago: Your articles about trendy churches make me happy that I am retirement age.

Dear Chicago: Trendy churches? I thought they disappeared in the '60s. Ed.

From Western Massachusetts: Don't let the editor write any more renewal letters; they are even more idiotic than his articles.

Dear Western: I've never been able to understand the lure of renewal music. Singing those praise choruses over and over doesn't do much for me. Ed.

From Northwest Texas: I don't think the church is going to hell in a handbasket.

Dear Northwest: Neither do I. But I can remember in the parish where I grew up a woman used to bring a handbasket to church every Sunday. My friends and I suspected she had a cat in it. Ed.

From Massachusetts: The snide sarcasm of one regular editorial columnist sounds so adolescent.

Dear Massachusetts: Is there anything more awkward than those adolescent years? Eighth grade was a nightmare. Ed.

From New Jersey: TLC's cartoons strike me as being "sacristy ratty," churchy and stupid.

Dear New: One time a young curate accused me of being a sacristy rat. I didn't know what it meant until your note. Thanks. Ed.

From Ecuador: People refer TLC to me as "The Living Crutch."

Dear Ecuador: It's probably just a matter of some ink on the cover smudging in the high altitude. Ed.

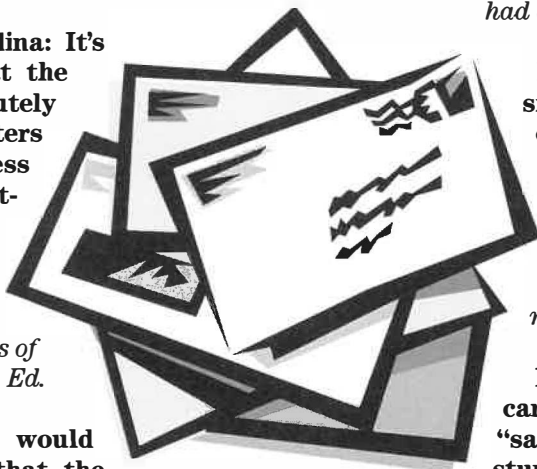
From Virginia: The frequently negative, stultifying expressions of doom and gloom in TLC make me wonder whether you might rename it "The Dying Church."

Dear Virginia: There are no plans to do so, but thanks for your suggestion. Ed.

From Iowa: I presume we have seen the last of those columns by the editor which consist of sarcastic replies to sincere readers.

Dear Iowa: Sure you have. I think the last one occurred in 1998.

David Kalvelage, executive editor



Did You Know...

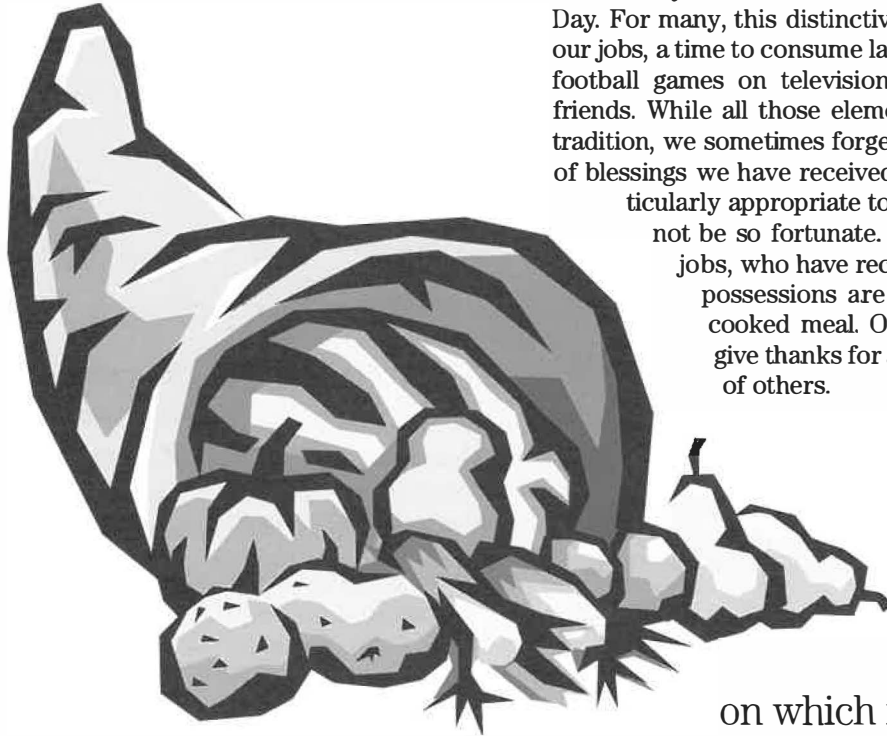
The Clinton family has worshiped twice at Chapel of the Transfiguration, Moose, Wyo.

Quote of the Week

Lee Penn, writing in *New Oxford Review* on approval by General Convention of Called to Common Mission: "... 'temporarily' abandoning the requirement for apostolic succession is like 'temporarily' losing one's virginity."

A Time for Giving

It is easy to overlook the significance and meaning of Thanksgiving Day. For many, this distinctive American holiday means a day off from our jobs, a time to consume large portions of food, an afternoon to watch football games on television, and a reason to gather with family or friends. While all those elements of Thanksgiving have become almost tradition, we sometimes forget the need to thank God for the abundance of blessings we have received. Thanksgiving is a day on which it is particularly appropriate to share what we have with others who may not be so fortunate. Persons who have been ill, who have lost jobs, who have recently moved to a new area, or those whose possessions are few might appreciate a visit or a home-cooked meal. On this major feast day, let us remember to give thanks for all our blessings, keeping in mind the needs of others.



Thanksgiving is a day
on which it is particularly appropriate
to share what we have with others
who may not be so fortunate.

Fresh Start for Council

When the national Executive Council gathered last month for its first meeting since General Convention, much of its time was spent enabling its members to get to know each other better. The council, a 38-member body which administers the programs and policies adopted by General Convention, met at a Wisconsin resort and needed the time for introductions, for half of its membership is new. With representatives from every province of the church, the council was wise to allow time for its members to become accustomed to its *modus operandi* and to become acquainted with other members and with staff from the Episcopal Church Center. During the next triennium its members may be called upon to make important decisions which could have lasting effects on the church. We wish this new council well and hope that under the leadership of the Presiding Bishop and the president of the House of Deputies it will go about its business prayerfully and seriously.

Religion, Morals, and the Public Conversation

By Leonard Freeman

Recently a lot of conversation about the role of religion in public life erupted with the advent of Joe Lieberman as the Democratic vice-presidential candidate — an orthodox Jew, clear and vocal about the role of his faith in his private and public life.

And we have seen the reiteration of an old and worn argument which implies that religious conversation is the only kind of conversation that should not be allowed in public, and that religion, after all, is only, and should be only, a private matter.

That may be one of the great heresies of our day; the heresy that religion is a private matter.

Tell that to James, who wrote: "What good is it my brothers and sisters, if you say you have faith but do not have works?" (James 2:14).

James was saying very clearly that our faith should impact and make a difference in the lives of those around us. And if it doesn't? If it is only our "private" thing for feeling religious? James would say that we are kidding ourselves. "Faith by itself, if it has not works, is dead."

This matter of private vs. public is important, for at the end of the day religion is in fact a very public thing ... and about enabling a moral and civil public life, as much as a personal spiritual one.

There is a perception by many that our culture is in the midst of a moral morass — that we have lost our way with regards to values. I would suggest that the 30-or-so-year-old experiment with removing religion from the public conversation has to bear some of the blame.

Because the truth of values and morality is that in the end it is based upon religious/world view assumptions.

It is easy to make a list of rights and wrongs. What is tough is to answer the question "why?"

There is a perception by many that our culture is in the midst of a moral morass.

Why should I do such and so?, or why should I not do such and so? When we scratch the surface of almost any value we get back, fairly quickly, to our

assumptions about the way the world works.

Take, for example, our probably most basic, and cherished American belief — the affirmation that all human beings are created equal.

But what supports that? Biology does not prove it; biologically people are significantly and profoundly different, not equal, whether in brains, or physical attribute or a thousand other variables. I remember as a child watching the great baseball hitter Ted Williams and the Red Sox. It turns out that he had 20/10 vision — not 20/20, but better than that. He could see the words on the baseball as it spun in from the pitcher, which is why he could hit it so well. He was not equal with the rest

of us, but better than in this regard. And that is just the truth of biology.

Nor do history or sociology "prove" human equality any more definitively.

The fact of the matter is that our belief that we are all created equal is just that, a belief, a faith statement — and a faith statement which finds its primary support in the Christian affirmation of the deep value of every human life before God.

George Washington, in several places, cited specifically that he did not think that our American experiment of entrusting civic life to everyday common people was sustainable except that people would be helped to become what

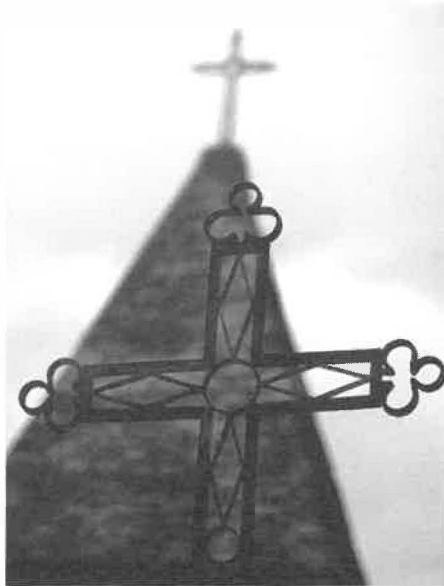
he called "good citizens" through religious teaching.

Part of the reason the founding fathers gave the churches a tax break was to keep us free from being coerced by the government. But the other reason was that it was a kind of "payment for services rendered" to the new nation — the service being the production of moral people who could be "good citizens."

Our moral values are fundamentally based upon faith statements about the way the world works. And when we remove religion from the public conversation,

we functionally stop people from being able to really talk about what they care about, what moves them and shapes their

lives; and we hinder our ability to resolve our real differences. In short we stop any rational, public conversation about values, which I think pretty



VIEWPOINT



We should have no problem saying that public values need a spiritual base.

well describes the last 30 or so years in America.

But what about the separation of church and state?, you might say.

The separation of church and state says that any state agency cannot take sides in the religious conversation. The state — and its agencies which is how we got into the public schools thing — is not to take sides.

But everyone else is perfectly free to talk about, and on the basis of, their religious convictions. There is nothing wrong with religious values shaping public values. There is nothing wrong with religious people trying to have an impact on the world around them.

If that were not true, the civil rights struggle would still be waiting to happen because it was the Christian churches which led it. Most labor reform and our public care systems would not have come into being.

We hear arguments today that would seem to imply that religious people, or people of moral conviction, should keep their opinions to themselves. I hear those who are committed to a totally secularist view — and who frankly would like religious, faith-based, voices to disappear from the public conversation — resisting mightily the re-emergence of the religious voice, which they do not like, or understand.

But the only two governments that we have had in recent history that were based on totally secularist, supposedly “values-free” positions were Soviet Communism and the Nazi regime of Adolf Hitler, two of the worst governments the world has ever known.

We should have no problem saying that public values need a spiritual base.

And perhaps that is the cross that we need to take up in our day and time, to risk being called moralistic or unpopular by some in our society as we take the risk to speak up for, and out of, those things we truly believe in, in the public debates of our day, whether that be in the political sphere, the workspace, the school or the home.

What does it profit us, after all, if we gain what looks like the whole world — a nice home in the suburbs and a pretty boat — while we lose those things that truly make our lives worthwhile — our souls and our values — in the bargain? □

The Rev. Leonard Freeman is the rector of St. Martin's by-the-Lake Church, Minnetonka Beach, Minn.

LETTERS TO THE EDITOR

By What Authority?

While I personally believe that this church should authorize the blessing of life-long, stable, and committed monogamous couples, it is nevertheless disappointing that yet another bishop (“Asheville Cathedral Will Offer Same-Sex Blessings”) has acted impulsively and unilaterally to offer same-sex blessings in his diocese [TLC, Oct. 22].

General Convention has not yet given approval to develop liturgies or have blessings for same-sex unions. Resolution D039 recognized that there are couples in this church who are living in life-long non-marital relationships, but it did not authorize rites for blessing these unions. Nor is our polity congregational or presbyterial.

So one has to ask, as has been asked of other bishops before him, by what authority does the Bishop of Western North Carolina underwrite his action? Absent a valid collegial authority, we are left with a kind of diocesan anarchy which seriously threatens the unity of this church.

And was it only a grammatical gaffe when the bishop said, “I want to be supportive of whatever a congregation decides is the appropriate ministry for them to support their people pastorally”? Does he, can he actually, really mean “whatever”? One’s imagination runs wild with the possibilities. Withal, the combination of this unilateral decision and this fractured syntax appears, regrettably, to be just now descriptively accurate of how some bishops practice conflict resolution.

The Bishop of Western North Carolina by this action joins the too-long list of ordinaries who somehow suppose that their private wisdom supercedes the authority of everything in our tradition, including General Convention and the will of both its houses.

Absent a valid collegial authority, we are left with a kind of diocesan anarchy which seriously threatens the unity of this church.

*(The Rev.) Harmon L. Smith
Durham, N.C.*

Secular Agenda

I applaud the decision made by the standing committee of the Diocese of Atlanta to prohibit the blessings of same-sex unions in that diocese [TLC, Nov. 12].

The General Convention did not authorize such blessings. Interpreting D039 as allowing such actions seriously undermines the mind of the convention, and the intent of that resolution. The resolution “acknowledges” that people are living within a variety of relationships. It does not “condone” nor “support” blessing those relationships, but rather recognizes the fact that there are people currently living against the stated teachings of the church. Indeed, the resolution reiterates the church’s traditional teaching on the sanctity of mar-

riage, and marriage is clearly defined in Title I, Canon 18.2.b. We were told at General Convention that the "canons are mandatory and must be obeyed" (a statement made from the convention podium by the members of the Standing Commission on Ministry Development while discussing the ordination of women in the dioceses of Quincy and Fort Worth). Apparently some canons are mandatory and some are not.

General Convention made a huge mistake in adopting a resolution that could be so widely misinterpreted. We are beginning to see the fruits of our secular agenda, and lack of courage in Denver. I hope other standing committees and bishops will be as strong as those people in Atlanta in facing the aftermath of a poor decision.

*(The Rev.) Christopher Keough
St. Bartholomew's Church
Pewaukee, Wis.*

Response of Healing

I read with interest the article, "Canadian Diocese Expected to Close Soon" [TLC, Oct. 15]. The statement, "The former students ... residential schools for aboriginal people, which operated from the 1800s until the 1980s," is misleading. In fact, in the 1960s the Anglican Church of Canada completely re-evaluated its indigenous peoples' ministry and, in 1969, ended its involvement in the residential schools and launched new and different native ministries which native people themselves helped to develop. Its response to the present crisis among former residential school students, beyond trying to survive the present epidemic of lawsuits, is one of healing and reconciliation. Extensive information on the crisis can be found at the Anglican Church of Canada's Residential Schools webpage:

(<http://www.anglican.ca/ministry/rs/>).

*Murray Walker
Santa Cruz, Calif.*

Good Reading

I am writing in response to the Viewpoint article, "Good Read," by the Rev. Emmet Gribben [TLC, Sept. 17].

As a parish musician I have heard many people read from scripture, some very well and some miserably. I have noticed that two of the most frequently confused words are prophecy and prophesy. A few months ago a reader said commendation where the text said condemnation. But not all the poor readers are lay persons. One priest, I recall, mispronounced the name Zacchaeus by saying Zacharias, and when I mentioned the confusion to him in private, he dismissed the error by saying, "Oh, nobody really knows how names were pronounced in biblical times anyway."

Yet the readings should be accurate, prepared prayerfully, with loving care and real concern for accuracy. The Liturgy of the Word is, after all, one of the ways God speaks to God's people, and reading the scripture should not be treated as carelessly as it often is.

*A. David Deery
Phoenixville, Pa.*

Where Was the Church?

I don't get it. I know I am not mainstream. I never watched an episode of *Seinfeld*, *Ellen*, or *Survivor*. I have never bought a lottery ticket. So I know there are some things in our culture that just pass me by. But I really

don't get this thing with the Mr./Rev/Rt. Rev. Rodgers and Murphy (I mean no disrespect but I for one do not know what their clerical order may be). The Lord only knows.

Here is what I don't understand. Is the growing inclusion of homosexual people in the Episcopal Church the biggest problem of the Anglican Church in South East Asia and Rwanda? If the conditions in Rwanda are now and have been as I understand they have been, and if the conditions in Indonesia are similar, then what on earth is the Anglican Church doing about those conditions? Where was the voice of the Church in Rwanda during the horrible genocide? What is the church there saying now while Rwanda apparently is a major cause of the ongoing bloodshed in the Congo and Burundi?

Regarding Indonesia, where was the Church of South East Asia during the years of persecution in East Timor and the ongoing Christian-Muslim conflicts?

Perhaps these churches have been speaking out and acting on these issues, but all I hear is of their sending "missionary bishops" to America and I just don't get it.

Perhaps it is true that we are no longer one communion, for the gospel

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LETTERS TO THE EDITOR

could not be so differently understood in a true communion.

No matter, I still won't watch *Survivor II*.

(The Rev.) Robert G. Partlow
St. Luke's Church
Powhatan, Va.

The Wrong Word

I disagree, wholeheartedly and emphatically, with the point of view of the Rev. G. Kevin Taylor [TLC, Oct 1].

In two paragraphs he uses the term "our church" four times in what I perceive as a very possessive, exclusive way. Not once does he refer to the church as "the body of Christ" of which every baptized member is a part, each one given gifts by the Holy Spirit to be used for ministry. Not once does he mention words like "unity," "mission," or "denying oneself, taking up the cross, and following Jesus Christ." And, pray tell, where is the word "love" which Jesus used to tell and show us how to relate to one another?

Fr. Taylor directs that TLC should "get on with the job of serving our church and keeping her healthy and wholesome." I do not know Fr. Taylor, but I do know Bishop John Rodgers and Harry Griffith personally. There are not finer, more capable and concerned Christians anywhere than they. Those who know Bishop Murphy commend him in the same manner. For me, they seem well suited for the job of "healing ministry, serving our church and keeping her healthy and wholesome."

(The Rev. Canon) Beverly L. Barge
St. Peter's Church
Lake Mary, Fla.

The Author Responds

I am writing to respond to several letters published regarding my Viewpoint article on the labyrinth [TLC, Aug. 27]. One only has to visit the world-wide web to see the connections between the labyrinth, modern-day paganism, and new age thinking.

A good part of the information in my article was gleaned from the Inter-

net. For those who draw a parallel among the labyrinth, Christmas, and Easter eggs, I believe Prof. Thomas Talley in his definitive study of the origins of the liturgical year put to rest the notion that Christmas is a Christianized version of the pagan winter festival of Sol Invictus.

The labyrinth movement is fostering a particular spirituality in which the labyrinth displaces Jesus in the heart of the walker. A mystical design painted on canvas or laid out in stone is presented as having inherent powers of its own — powers to heal and to enhance the walker's ability to communicate with the supernatural.

First-time walkers are told that the apostles, even our Lord, walked the

**Indeed, our Lord Jesus Christ
is conspicuously absent
from the labyrinth literature
that I have read.**

labyrinth. Bible passages are quoted as scriptural warrants for labyrinth walking without regard to their plain meaning. These passages have nothing to do with walking the twists and turns of the labyrinth.

Among the basic teachings of the Christian faith that the labyrinth compromises is that no one can come to God except through Jesus Christ. We can tread the circuits of the labyrinth countless times but it will not bring us any closer to the Father if we have not given our heart to the Son. Indeed, our Lord Jesus Christ is conspicuously absent from the labyrinth literature that I have read. Rather they speak vaguely about God, one's Higher Power, or the healing forces at work in the world.

The work of the Holy Spirit also receives no attention. Yet the One who breathes new life into the believer, the One who enables us to communicate with God, the One who empowers us for the work of ministry to which God calls each of us is the Holy Spirit.

Robin G. Jordan
Mandeville, La.

Appointments

The Rev. **Orlando Addison** is assistant at St. John's, 26998 S Woodward Ave., Royal Oak, MI 48067.

The Rev. **Robert Beauchamp** is assistant at Grace, Box 1059, Kilmarnock, VA 22482.

The Rev. **Thomas J. Brown** is rector of St. Michael's, 1 Bradley Ave., Brattleboro, VT 05301.

The Rev. **Janet Brown** is priest-in-charge of Good Shepherd, 39 Washington St., Barre, VT 05641.

The Rev. **Mark Butler** is rector of Nativity, 731 8th St., Lewiston, ID 83501-2626.

The Rev. **Kevin Coffey** is rector of Atone-ment, Box 2565, Fair Lawn, NJ 07410.

The Rev. **Shannon Coleman** is assistant at St. Paul's, 218 W Ottawa St., Lansing, MI 48911.

The Rev. **Don Duford** is rector of St. David's, 16200 W 12 Mile Rd., Southfield, MI 48075.

The Rev. **Pamela Foster** is associate at Trinity, Copley Square, Boston, MA 02116.

The Rev. **Sharon Gracen** is assistant at Christ Church Cranbrook, 470 Church Rd., Bloomfield Hills, MI 48304-3400.

The Rev. **John Horner** is rector of St. John's, 323 Wick Ave., Youngstown, OH 44503.

The Rev. **Georgia Humphrey** is rector of St. Barnabas', 1280 Vine St., Denver, CO 80206.

The Rev. **Jocelyn Irving** is assistant at St. Luke's, 73 S Fullerton Ave., Montclair, NJ 07042.

The Rev. **Susan Johnson** is rector of St. Clare's, 1272 Ledford Rd., Blairsville, GA 30512.

The Rev. **Ted Johnson** is rector of All Faith, Box 24, Charlotte Hall, MD 20622.

The Rev. **T. James Kodera** is priest-in-charge of St. Luke's, PO Box 339, Hudson, MA 01749.

The Rev. **Jeffrey Lee** is rector of St. Thomas', Box 124, Medina, WA 98039.

Scott McComas is chaplain of Palmer Trinity School, 7900 SW 176th St., Miami, FL 33157.

The Rev. **Simeon Newbold** is rector of St. Peter's, 1907 N 23rd St., Richmond, VA 23223.

The Rev. **Don L. Robinson** is interim rector at St. Stephen's, PO Box 98, Sebastopol, CA 95473.

The Rev. **Doris Graf Smith** is assistant at Holy Innocents', 805 Mt. Vernon Hwy. NW, Atlanta, GA 30327.

Ordinations

Deacons

Albany — Carola von Wrangle.
New Jersey — Leroy Rowland Bonadie, Denise Bourgeois Cavaliere, Eric Michael Elley, Louane Florence Virgilio Frey, William John Grennen, Emily Clark Holman, Mary Ann Jensen, Lynn Naomi Henderson-Johnson, Arthur James Knight, Anne Rae Lemay, Eddie

Lee Lillard, Sr., Frederick Barnett May, Helen Marie Gruenwald Orlando, Maria Bernadette Sanzo, Teresa Ann Suruda.

San Diego — Bandel Livingood.

Vermont — Robert Borden, Robert Lee.

Retirements

The Rev. **Thomas Cartwright**, as associate at St. Mary's, Woodburn, OR.

The Rev. **John M. Hines**, as rector of St. Andrew's, Louisville, KY.

The Rev. **Richard M. Louis**, as rector of St. John's, Ramsey, NJ.

The Rev. Canon **Edmund B. Partridge**, as rector of Grace, Rutherford, NJ.

The Rev. **Ellis Wilkins**, as vicar of St. Francis', Dauphin Island, AL.

Renunciations

Texas — Charles Richard Pedersen, Jr.

Deaths

The Rev. **Richard K. Bauder**, 72, retired priest of the Diocese of Pennsylvania, died Sept. 5 in Farmington, ME.

Fr. Bauder was born in Hellertown, PA, graduated from Franklin and Marshall College and Philadelphia Divinity School. He was ordained deacon and priest in 1953. He served as assistant at St. Stephen's Church, Wilkes-Barre, PA, 1953-55; and was vicar and later rector of Emmanuel, Quakertown, PA, 1955-59. He then moved to Grace Church, Mt. Airy, Philadelphia, serving as rector from 1959 until his retirement in 1990, when he was named rector emeritus. He was a chaplain in the Army Reserves for 32 years, achieving the rank of colonel. Fr. Bauder is survived by his wife, Claire, four sons, Richard, Bruce, Todd and Timothy, and two grandchildren.

The Rev. Canon **Schuyler D. Jenkins**, a retired priest who spent his entire ordained ministry in the Diocese of Albany, died Sept. 8. He was 90.

Canon Jenkins was born in Schenectady, NY, educated at Union College and Virginia Theological Seminary. He was ordained deacon and priest in 1936, then became priest-in-charge of St. Paul's, Salem, 1936-39, rector of Trinity, Granville, and All Saints', North Granville, 1939-42, rector of St. John's, Cohoes, 1942-51, and rector of Messiah, Glens Falls, 1951-74. He was named rector emeritus of Messiah and honorary canon of the Cathedral of All Saints, Albany. There are no immediate survivors.

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FACULTY POSITION IN THEOLOGY. Virginia Theological Seminary invites applications for a full-time faculty position in theology to begin in late August of 2001. Women and racial and ethnic minority candidates are particularly encouraged to apply. As a seminary of the Episcopal Church, in response to Called to Common Mission, VTS welcomes the application of Lutheran as well as Anglican candidates. Responsibilities will include teaching required and elective courses in theology for the M.Div. and M.T.S. degrees, with additional participation in other degree and lifetime education programs. The position also brings with it the range of engagement in the work and witness of the seminary community that accompanies faculty ministry. Courses in theology at VTS seek to give an account of Christian faith and the mission of the church in thoughtful interaction with Scripture and tradition on one hand and, on the other hand, with the cultural situations in which we live. Qualifications for the position include demonstrated professional competence in teaching theology and active commitment to the mission of the church. Preference will be given to candidates who have a Ph.D. or Th.D., training in biblical, systematic and philosophical theology, and experience in teaching theology. Related areas of theological interest and experience could include any of the following: Anglican thought, apologetics, ascetical/mystical theology, Christian ethics, ecumenical theology, feminist and liberation theology, and sacramental theology. Parish experience is very welcome. This is a tenure track appointment. Salary and rank will depend on experience and qualifications. A letter of application, a full curriculum vitae, and the names and addresses of three references should be received by Dec. 15, 2000. Send to: **The Very Rev. Martha J. Horne, Dean and President, Virginia Theological Seminary, 3737 Seminary Rd., Alexandria, VA 22304.**

RECTOR NEEDED: Our spirit-filled parish in the heart of California's Central Valley is seeking a rector who has the gift of teaching and preaching the Word of God. We are a strong, fiscally sound parish with well-established programs in family and lay ministry, adult and children's Sunday school programs, and mission and outreach. Our services are a blend of both contemporary and traditional worship. The candidate should be committed to our vision that Jesus is central in our lives, that we share his love through spirit-filled worship and caring fellowship, that we are called to bring people into his church, and that we reach out with the Good News to our city and beyond. For further information contact: **Search Committee, All Saints Church, 3200 Gosford Rd., Bakersfield, CA 93309. (661) 832-8582 or startrek121440@cs.com**

ST. PAUL'S CHURCH IN MOBILE, AL, is looking for a youth minister to lead our youth in faith and involvement. Home to the largest Episcopal school in the continental United States, this position holds great opportunity for evangelism and growth. We seek an experienced, hands on minister with a deep faith in Jesus Christ and an enthusiasm for sharing that faith with all ages. The ability to relate to youth is a must and musical skills are helpful. If you've been feeling a new call, give us a call or drop a resume in the mail to: **The Rev. John Riggan, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608. (334) 342-8521. Thanks.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

THE GENERAL THEOLOGICAL SEMINARY of the Episcopal Church is seeking an experienced leader and teacher in the field of Christian spirituality to be director of its Center for Christian Spirituality, to be appointed as a full member of the seminary faculty initially for 3 to 5 years, effective July 1, 2001 with rank to be negotiated. Ordained persons with proven administrative and pastoral skills, qualified to teach occasional courses in the M.Div. curriculum in such areas as world religions, interfaith studies, contemporary society, Christian education, pastoral theology or ascetical theology are especially encouraged to apply. It is desirable that candidates be very familiar with the Anglican tradition. The General Theological Seminary is an equal opportunity employer. If interested, please send your resume and five references by January 1, 2001 to: **Professor Thomas Breidenthal, Search Committee, The General Theological Seminary, 175 Ninth Ave., New York, NY 10011.**

YOUTH MINISTER: Organize program and projects for junior and senior HS youths. Work closely with clergy, director of church school, network with other youth directors in community. Up to full-time. Competitive salary and benefits. Begin August 2001. Contact: **Molly Ethridge, Christ Church, Winnetka, IL (847) 446-8640.**

RECTOR, Memphis, TN. Holy Communion is a thriving 2,000-plus member congregation. We share our facilities with St. Mary's Episcopal School for Girls and are located in the heart of Memphis. We have a growing commitment to Christian education for all. Our outreach programs continue to grow and evolve. To celebrate our 50th anniversary, we are building our first Habitat House. Holy Communion needs a passionate priest who will be chief preacher and leader of our Eucharist-centered worship. Our new rector must be able to work with and train lay leaders and be able to attract, recruit and lead clergy, professional and support staff. Interested candidates should send their resume and CDO profile to: **Rector Search Committee, c/o Thomas J. McQuiston, 95 St. Andrews Fairway, Memphis, TN 38111.**

PRIEST ASSOCIATE for resource-sized "downtown" parish in High Plains city of 100,000 and metro area of 250,000. Parish has recently completed a successful \$2.9 million capital campaign with construction to begin in January. Serve as part of a team including the diocese's archdeacon and full-time parish administrator, DCE, youth director and organist/choirmaster. The job description is somewhat negotiable but would probably include an emphasis on young adults, evangelism, newcomer ministry, outreach and adult Christian education. Contact: **Stockton Williams, Rector, Church of the Holy Trinity, Midland, TX 79701. (915) 683-4207. www.holytrinity.org http://www.holytrinity.org**

DIRECTOR OF CHILDREN'S MINISTRY: Christ Episcopal Church, a dynamic, evangelical, growing church of 2000+ in metro Kansas City, is seeking a special person for full-time ministry. Working with an exceptional support team, this person will direct and implement creative and innovative learning experiences for children through 6th grade. Committed Christians from any tradition with energy, vision and proven experience in children's ministry leadership are invited to send resume to: **D. O. Smart, Christ Church, 5500 W. 91st St., Overland Park, KS 66207. FAX (913) 648-0854. E-mail smart4455@aol.com**

HISTORIC EPISCOPAL CHURCH located in northeastern North Carolina. Strong lay participation. Active music program. Seeking priest to lead spiritual growth and traditional worship. Contact: **Search Committee, Holy Trinity Church, P.O. Box 125, Hertford, NC 27944 or tarheel52@intelport.com**

CORPORATE SIZE, DYNAMIC Episcopal parish committed to worship, continuing education for all ages and outreach seeks an ordained priest strong in pastoral care, preaching, teaching and outreach. Responsible for leadership of major ministry areas. Need initiative, follow through team and administrative skills. Contact: **The Rev. Dr. James A. Kowalski, Rector (203) 655-1456, St. Luke's Parish, P.O. Box 3128, Darien, CT 06820.**

POSITIONS OFFERED

A CHALLENGE FOR A CATHOLIC PRIEST. One of the first Anglo-Catholic parishes in America seeks a very special new rector. We seek a man who might have walked with Keble, Pusey, Froude and Lowder; a man who would have struggled to maintain the catholic faith in the hostile environment of the 19th century. We seek a man who will carry those same burdens today and stay the course—one who will never sacrifice the faith and dignity of the catholic faith to new-age religion. The challenges of today are no less than those of the past. We seek a man who will meet those challenges and triumph over them. Are you that very special man chosen for this very special mission? Call or write for Mount Calvary's parish profile to learn more about us. **Mount Calvary Church, 816 N. Eutaw St., Baltimore, MD 21201-4624. (410) 728-6140.**

YOUTH COORDINATOR. The Diocese of South Dakota is accepting applications for this full-time position with these areas of responsibility: coordination of diocesan-wide youth events (excluding coordination of Thunderbird Episcopal Camp—which position will be advertised soon), consultation with diocesan congregations on initiating/developing youth ministries, development of young adult ministry, and advocacy for youth ministries. Successful applicant needs strong communications skills, enthusiasm for working with people, sense of call and commitment to youth ministry, awareness of and/or experience working with cross-cultural issues, and a willingness to travel. Experience in youth ministry and group process critical. The deadline to apply is January 31, 2001. For more information or to apply, contact: **Randy Branhardt, Administrator, Diocese of South Dakota, 500 S. Main Ave., Sioux Falls, SD 57104. Telephone: (605) 338-9751.**

CHRIST CHURCH, a large, thriving parish with a brand new youth facility for our great kids in Old Town, Alexandria, VA (Washington, DC area) needs a director of youth ministries to take the reins of our up-and-running, long-standing, successful youth program. We seek a confident lay leader with undergraduate degree and strong faith. Salary, benefits and budget competitive. Cover letter and resume to: **Youth Ministries Search, Christ Church, 118 N. Washington St., Alexandria, VA 22314. E-mail: BKW@HistoricChristChurch.org and hancock@capu.net**

GOD HAS ASSEMBLED a creative, energetic congregation in a beautiful, historic church on a wooded hillside in northwest Illinois. It now needs a 2/3-time vicar—one who thrives on making things happen—to lead it in growth, spiritual guidance and toward parish status. For details, send letter of interest and resume to: **Grace Episcopal Church, P.O. Box 228, Galena, IL 61036-0228.**

YOUTH DIRECTOR: All Saints, Mobile, AL, seeks a full-time youth minister to continue developing a successful youth program in our dynamic parish of 830 baptized members. College degree and two years experience of youth work required. Position includes Christian formation and liturgy planning with clergy and lay. For position and congregation profiles e-mail allsaintschurch@zebra.net or write: **All Saints Episcopal Church, 151 S. Ann St., Mobile, AL 36604.**

THE CHAPEL HILL AREA of the Diocese of North Carolina seeks a priest called to plant a new and dynamic congregation in a fast-growing area near Chapel Hill with the goals of empowering a laity-driven ministry and becoming self-sufficient in 3-5 years. Must be very motivated and have a heart for the unchurched and for moving ministry out into the community. Contact: **The Rev. Stephen Elkins-Williams, Search Committee Chair, 304 E. Franklin St., Chapel Hill, NC 27514.**

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FULL-TIME YOUTH MINISTER: The Church of the Holy Spirit, Lake Forest, IL, is a large, resource-sized parish in a lakeside suburb north of Chicago. Our new youth minister will possess a dynamic blend of enthusiasm, competence and experience. He or she will be responsible for a parish youth program which includes faith development, fellowship and outreach. Lay or ordained applicants welcome. Competitive salary, benefits and housing negotiable, commensurate with experience. For further information contact: **The Rev. Alan Gates, 400 E. Westminster, Lake Forest, IL 60045; phone (847) 234-7633, ext. 11; e-mail CHSAlan@aol.com**

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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**

TOUR THE SCOTTISH HIGHLANDS AND HEBRIDES with Keith Shafer, St. Paul's Church, Augusta, GA. 8-17 June 2001. Visit the tour website: www.saintpauls.org/scotland.htm (706) 724-2485 x 215 or write him at 605 Reynolds St., Augusta, GA 30901.

CELTIC PILGRIMAGES 2001: Prayer and study programs to Scotland, Wales, Lindsifarne 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. E-mail cintra@ix.netcom.com.**

PILGRIMAGE TO IONA: Irish priest and world-known Celtic spirituality leader, the Rev. Marcus Losack, will lead a pilgrimage to the two "thin places," Iona and Lindsifarne, June 14-25, 2000. The pilgrimage is being sponsored by The Haden Institute. To register or for more information contact: **The Rev. Bob Haden at (704) 333-6058 or hob@hadeninstitute.com or FAX (704) 333-6-51.** For information on the Iona Pilgrimage and other Haden Institute programs go to the web site at www.hadeninstitute.com. Space limited. Register soon.

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CLERGY VESTMENTS: cassocks, albs, chasubles, stoles, wool cloaks, plus altar hangings and altarware for churches in Newfoundland and Labrador. Also, adventurous clergy and seminarians for short or long-term assignments. Please contact: **St. Paul's, 390 Main, North Andover, MA 01845. (978) 686-6858.**

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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.

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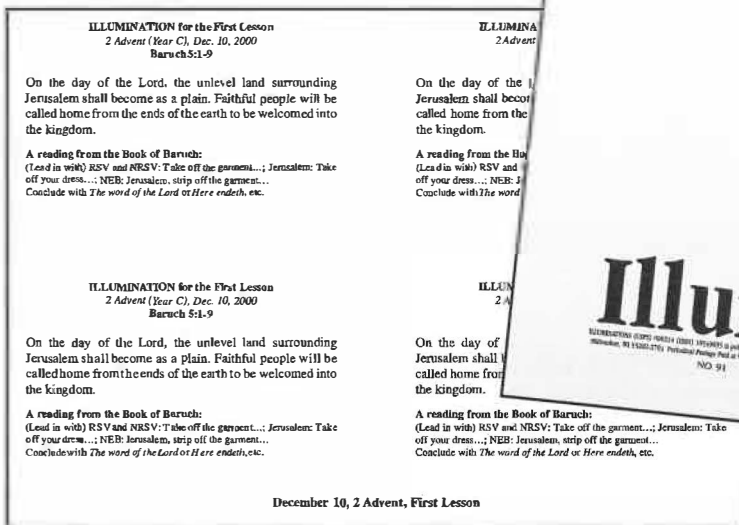
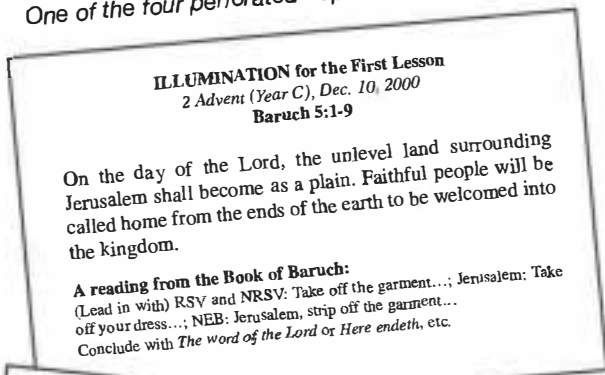
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