

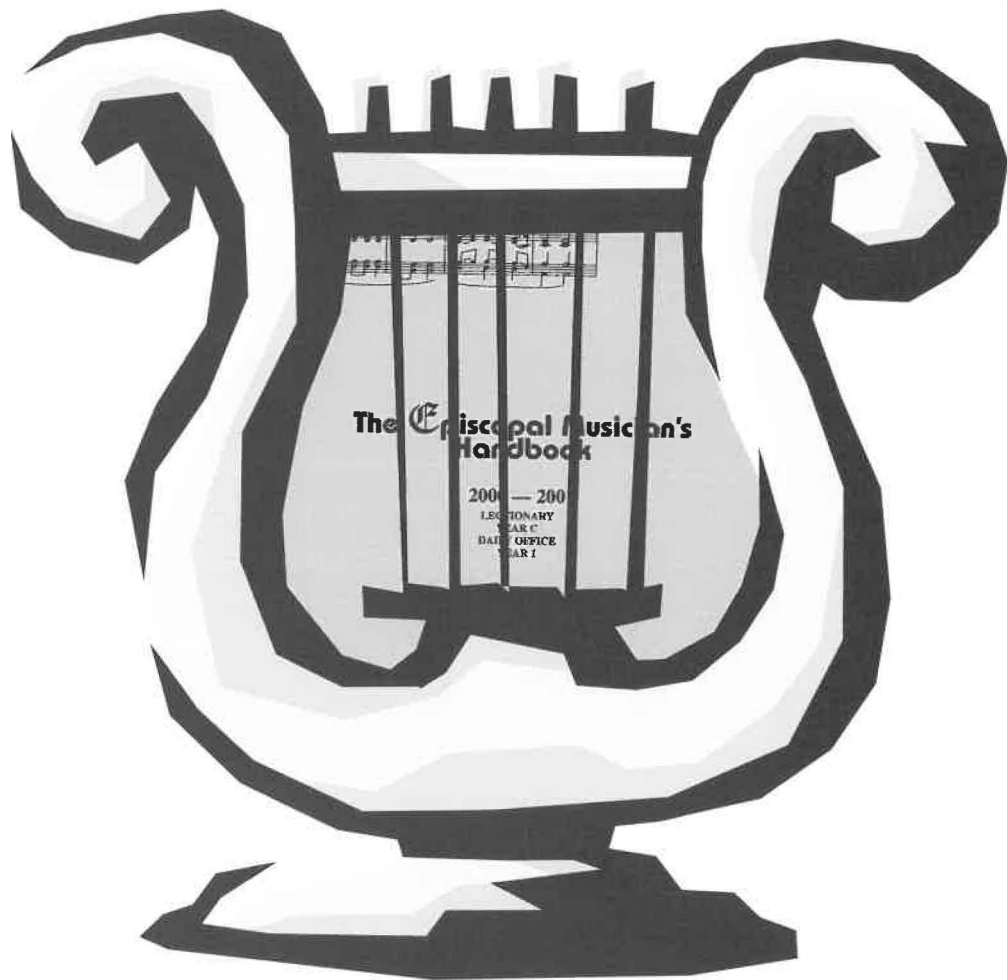


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Volume 22.1 Number 22



Herb Gunn photo

The Rt. Rev. Wendell Gibbs symbolically signals his intention to begin his episcopal ministry in the Diocese of Michigan by knocking on the doors of St. Paul's Cathedral in Detroit with his staff. Bishop Gibbs was installed as diocesan bishop on Nov. 4 [p. 6].

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Has the ghost of a former rector been using these steps inside St. Mary's Church, Kansas City, Mo.? (page 12)

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SUNDAY'S READINGS

Christ the King

'For this I was born, and for this I came into the world, to testify to the truth.' (John 18:37)

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)

This is the feast of Christ the King. Therefore, the readings are full of royal images. The Book of Daniel speaks of "one like a human being" (7:13) to whom the Ancient One gives dominion, glory and kingship (7:14). All debates aside about the identity of this king, Christians see Jesus reflected in this passage. More directly, the Book of Revelation calls Jesus not just a king but "the ruler of the kings of the earth" (1:5).

What can this mean in our world today? We have very little experience with kings. The kings or queens in some countries, where we do find them, are highly ceremonial with little governing authority. Sadly that's the role that Christ plays in the lives of even some people who are active in church. We like the ceremony and we admire Jesus. Is that all Jesus means to us?

Maybe if the Bible were written

today, we might say that Jesus is our CEO, or Jesus is our manager. We might say Christ the president, or Christ the boss, or Christ the chairman. These are positions of leadership. They point to the Bible teaching of Jesus' role of leadership in our lives.

We may object that often people who hold such titles abuse power. How will we impeach Jesus? Abuse of power is not the idea we get from the Bible when we hear that Jesus is king. Kings sit on thrones. In today's gospel Jesus is humbly a prisoner before Pilate. The throne he is soon to ascend is that of weakness. It is the throne of the cross. That is a different kind of power. When Jesus the king speaks there are no coercive edicts coming from abuse of power. He only testifies to the truth (John 18:37). This is the kind of king or president or chairman or boss that we have in Jesus.

Look It Up

In many places in the gospels Jesus describes his role as that of service. This is another descriptive way of explaining Jesus' kingship. Look up gospel passages that speak of service or servant to see another view of Jesus' leadership.

Think About It

In some periods of baptismal history, each newly baptized person was anointed "priest, prophet and king." The message is that, just like Jesus, we too are to have this role of leadership. We too have power to speak truth from our weakness. We too have power to call people to new life.

Next Sunday

The First Sunday of Advent

Zech. 14:4-9; Psalm 50 (or Psalm 50:1-6); 1 Thess. 3:9-13; Luke 21:25-31

SHORT & SHARP

To Give, To Receive

By Travis Du Priest

LIFE IS A MIRACLE. By **Wendell Berry.** Counterpoint (P.O. Box 65793, Washington, DC 20035). Pp. 153. \$21.

Wendell Berry continues to be our national conscience on things political, agricultural, artistic, ecological. In this extended essay he refutes arguments for the reconciliation of science, religion and the arts as set forth in E.O. Wilson's *Consilience*. Berry's essay yields many treasures even for the reader who hasn't read Wilson's book.

ENGLAND'S CATHEDRALS IN WATER-COLOUR. By **Peter Hume.** Scala (143-149 Great Portland St., London W1N 5FB, England). No price given, laminated cover.

The author traveled around England gathering information and appropriate quotations to go with England's great cathedral churches, and in each place he does a full-page watercolor of the exterior and a smaller watercolor of an interior view. The watercolors are beautiful and wonderfully evocative.

THE ENGLISH: A Portrait of a People. By **Jeremy Paxman.** Overlook (386 W. Broadway, New York, NY 10012). Pp. 309. \$29.95.

The English are distrustful of exhortation and not easily led. The Bishop of Norwich was once told that if he wanted to lead, to find out where the people were going and walk in front of them! Journalist Jeremy Paxman has put together a charming, readable book on "the English" in an age of increasing self-identification in Wales and Scotland.

WITH LOVE AND PRAYERS: A Headmaster Speaks to the Next Generation. By **F. Washington Jarvis.** Foreword by **Peter J. Gomes.** Godine (9 Hamilton Pl., Boston, MA 02108). Pp. 352. \$25.

Episcopal priest and headmaster of Boston's Roxbury Latin School, Washington Jarvis begins each term with a short speech serving as a doorway to the students' moral and spiritual education. This book is a collection of his "top tips" for young people excerpted from the Latin School's publications. Excellent reading for any age.

SONG OF CREATION. Art by **Carl Brenders.** Baker (P.O. Box 6287, Grand Rapids, MI 49516). Pp. 80. \$20.

Stunning color reproductions of wildlife paintings by Belgian artist Carl Brenders. Sprinkled with poems and decorative quotations throughout. A lovely gift book.

THE TRAVELS OF MESSENGER. By **Ron, Grant and Warren DiCianni.** Tyndale House

(351 Executive Dr., Carol Stream, IL 60188). Pp. 57. \$16.99.

Adventures of victory (George Washington), courage (Joan of Arc), privation (George Muller), serving others (Mother Teresa) and passion (Keith Green) exemplified in people of great faith. Richly illustrated and decorated.

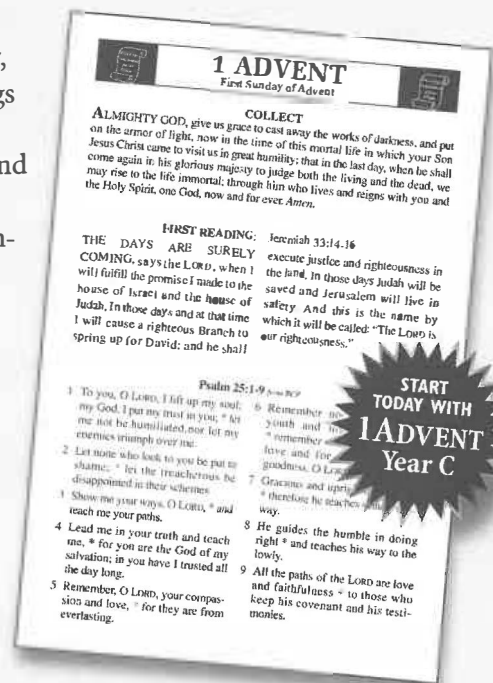
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Bishop Gibbs Takes His Place in Michigan

Fifty-six Saturdays after his election, the Rt. Rev. Wendell Gibbs walked across the chancel of the Cathedral Church of St. Paul, Detroit, and took his place in the 25-foot high oak cathedra. More commonly called the bishop's chair, most parishes or mission churches have one, representative of the unity of the Episcopal Church. At the age of 46, Bishop Gibbs, the first African-American elected and seated to lead the Diocese of Michigan's 97 congregations and three university chaplaincies, is now ready to fill that place.

The week leading up to the Nov. 4 installation began with interfaith Vespers at the cathedral Oct. 29. Detroit Mayor Dennis Archer, a Roman Catholic, congratulated the new bishop on being named the first African-American to lead the diocese, saying "may you continue to lead others to a fuller life in the Lord."

Cardinal Adam Maida, the Roman Catholic Archbishop of Detroit, Imam Abdullah El-Amin of the Muslim Center in Detroit, and Rabbi

Robert Levy of Temple Beth Emeth in Ann Arbor were among 350 people attending.

Five hundred people attended the



Herb Gunn photo

Bishop Gibbs joins hands with others during the service.

Saturday morning installation where the Rt. Rev. Walter Dennis, retired Bishop Suffragan of New York, evoked the names of well-known Detroit residents Rosa Parks and Dr. Ben Carson, author and director of pediatric neurosurgery at Johns Hopkins University, and called the epis-

copacy "a dangerous ministry, but one to which you are called."

"As you engage in this prophetic ministry, let people know when you are speaking for the church, which you must do as a guardian of the faith, and let them know when you are speaking to the church, as you must do from time to time standing in the tradition that has existed from Amos to Bishop James Albert Pike."

Bishop Dennis added that "You can be a beacon in a place such as this in interfaith dialogue among Muslims and Jewish groups in Detroit (which has) one of the largest, most diverse and most overlooked Arabic-speaking communities outside of the Middle East."

Bishop Gibbs succeeds the Rt. Rev. R. Stewart Wood, Jr., who retired in October.

Herb Gunn

Diocese of Washington Priest Arrested on Drug Charges

The Rev. Travers Koerner, rector of St. Bartholomew's Church, Laytonsville, Md., was arrested on drug charges Oct. 31 while awaiting trial on a similar charge in Arlington County, Va.

When Montgomery County (Md.) police arrested Fr. Koerner at St. Bartholomew's rectory, he was in the possession of at least \$10,000 in drugs, *The Washington Times* reported. Police found methamphetamines, commonly known as speed, when they made the arrest.

Fr. Koerner was charged with possession with intent to distribute a controlled dangerous substance, possession of a controlled dangerous

substance, and possession of drug paraphernalia, the *Times* reported.

Bond was set at \$2 million and the Diocese of Washington placed Fr. Koerner on administrative leave.

On March 14 he was arrested in Virginia on a charge of possession with intent to distribute methamphetamine. He was scheduled to stand trial Nov. 14.

Daphne Gerig, program and education officer for the Diocese of Washington, told the newspaper that the diocese had known about Fr. Koerner's arrest in March, but had taken no action because he had not been convicted, he had no known prior criminal history, and there were

no complaints of problems from members of the parish.

Police believed Fr. Koerner was a drug user and was probably in the drug business.

"The needle marks he had were just unbelievable," Sgt. Kirk J. Holub, of the Montgomery County police interdiction unit, told the *Times*.

Police reported they had received a tip indicating a drug shipment was on its way to Fr. Koerner, and they set up a sting operation to make the arrest. The newspaper reported Fr. Koerner had been under investigation by U.S. Postal inspectors, who noticed he was shipping large amounts of cash across the country.

Bishop Suffragan Elected in Diocese of Massachusetts

The Diocese of Massachusetts elected one of its own as bishop suffragan Nov. 4 at the Cathedral Church of St. Paul in Boston. The Rev. Roy F. (Bud) Cederholm, Jr., rector of Christ Church in Needham, Mass., was elected on the sixth ballot

ity Church in Boston, provided that consent is achieved from a majority of standing committees and bishops of the other dioceses.

Fr. Cederholm, 56, was born in Brockton, Mass. He is a graduate of Boston University and completed his

Ballot	1		2		3		4		5		6		
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Needed to Elect												143	119
Cederholm	51	50	59	53	68	74	107	104	139	130	166	140	
Freeman	59	35	56	34	40	20	7	3	1	0			
O'Neill	54	40	57	44	59	37	35	20	8	4			
Rose	58	57	77	78	108	92	138	109	142	103	117	95	
Seville	33	17	11	2									
Speller	33	44	26	29	8	13	1	1					



Fr. Cederholm

by the clergy and lay delegates to the annual diocesan convention.

A simple majority of votes was required from both the clergy members and lay delegates on the same balloting round. The announcement of Fr. Cederholm's election was met on Saturday with sustained applause and cheering from a packed cathedral church. "Thank you for your trust and faith," he responded in a voice choked with emotion.

The bishop-elect will serve alongside the Rt. Rev. M. Thomas Shaw, SSJE, Bishop of Massachusetts, and the Rt. Rev. Barbara C. Harris, bishop suffragan.

Also nominated were the Rev. Bruce A. Freeman, rector of the Church of the Epiphany in San Carlos, Calif.; the Rev. Robert J. O'Neill, rector of Epiphany, Winchester, Mass.; the Rev. Margaret R. Rose, rector of St. Dunstan's, Atlanta, Ga.; the Rev. Canon Joseph Y. Seville, canon to the ordinary in the Diocese of Central Pennsylvania; and the Rev. Lydia Agnew Speller, rector of St. Mark's, St. Louis, Mo.

The consecration is scheduled to take place on March 24, 2001, at Trin-

seminary studies at Bexley Hall Divinity School. Ordained to the priesthood in 1972 in the Diocese of Massachusetts, he served as associate rector of St. Stephen's Church in Cohasset, Mass., from 1971 to 1976 and as rector of St. Paul's Church in White River Junction, Vt., 1976-89. He has been the rector in Needham since 1989.

He has been a Christian education consultant in the dioceses of Massachusetts and Vermont and was the religious education coordinator for Province 1 from 1988 to 1991. In Vermont, he was a deputy to the General Conventions in 1982 and 1988.

In Massachusetts, he is the president of the standing committee and a member of the Leadership Development Institute Board and the Clergy Sabbatical Committee. He co-chaired the diocese's Decade of Evangelism Committee. He is involved with Habitat for Humanity and is a member of the Needham Human Rights Committee.

He is married to Ruth Ann Lyon. They have two children and one grandchild.

Tracy Sukraw

Bishop Griswold Calls for Prayer for the Holy Land

Presiding Bishop Frank T. Griswold has asked the church to join in intentional prayer through Christmas Day, "praying for a genuine and abiding peace in the Holy Land, and for the presence of God's unfailing love with those who have suffered through this conflict over the last decades."

In a message delivered Nov. 1, Bishop Griswold said he has remained in communication with the Rt. Rev. Riah H. Abu El-Assal, Bishop of Jerusalem, who has appealed for prayer for the church and for all people in that region.

"I want to assure our Palestinian sisters and brothers that we are profoundly aware of their suffering, frustration and anger," Bishop Griswold said.

"My prayer is that the people who live in the Holy Land and confess the three Abrahamic faiths — Judaism, Christianity and Islam — will find a way to live together with mutual trust. I ask that we join our prayers with the prayers of Jews, Christians and Muslims."

BRIEFLY...

John Fenstermaker has retired after 30 years as organist/choirmaster of Grace Cathedral, San Francisco. He plans to increase his composing, performing, and workshop activities. He is also chief organist of the Fine Arts Museums of San Francisco and organ conservator of the San Francisco Symphony.

Poet and hymn writer **Fred Pratt Green** died Oct. 22, in Norwich, England, at the age of 97. Ordained to the Methodist ministry in 1928, he wrote some 300 hymns, including six original texts and one translation in *The Hymnal* 1982.

Archbishop Preaches at Southern Ohio Convention

Sunday services at nearly all of the 83 churches in Southern Ohio were canceled Nov. 5 in order to encourage a common worship at diocesan convention. The Archbishop of Canterbury, the Most Rev. George L. Carey, challenged nearly 10,000 people to spread the good news of Christ when he delivered the sermon at the 125th convention Eucharist at the Cintas Center on the campus of Xavier University in Cincinnati.

The archbishop's message coincided with that of the diocesan bishop, the Rt. Rev. Herbert Thompson, Jr., who has challenged Southern Ohio Episcopalians to quadruple their membership by 2005.

"Our challenges are great," Archbishop Carey said, "but the potential resources are greater than that. He who commands us to go will come with us."

Following the sermon the bishops and other clergy gathered around a huge brass and wood baptismal font, led the congregation in a renewal of baptismal vows and commissioned them to spread the good news.

Music was provided by choirs from around the diocese and other choral groups, including the Central State University gospel choir, St. Mar-



Wesley Hinton photo

Archbishop Carey talks with youngsters during the gathering at the Cincinnati zoo.

garet's Choir of Westminster Abbey, and the silent choir of Marian Correctional Institute, a choir of prisoners who have been taught to sign.

Bishop Thompson, on behalf of the diocese, presented to the archbishop a check for \$125,000 (\$1,000 for each year of the diocese's existence) to assist missionary efforts in Sudan.

A youth convocation event, "Spread the Word," was held in conjunction with the convention at Christ Church Cathedral, Cincinnati. An informal gathering with Archbishop Carey and Bishop Thompson on Saturday evening at the Cincinnati zoo drew an estimated 2,000 people.

At a news conference, Archbishop Carey spoke of the need to evangelize. "I'm always keen to encourage Christians to evangelize," he said. He added that church members should go out and say, "We have good news. We want to share this with you.' We want to make each church a center for mission and evangelism in a holistic way ... not merely praying for people's souls but also for their hearts and minds as well."

The archbishop was asked about Anglican-Roman Catholic relations in light of the recent document *Dominus Iesus*. He compared the current situation to a "chill wind," and said the pronouncement was aimed "at relativists within the Roman Church."

The diocese approved a budget of \$2.7 million.

(The Rev. Wesley Hinton contributed to this story)

Camp Expansion

The convention of the **Diocese of Indianapolis**, meeting Oct. 19-21 at an Indianapolis hotel, approved a master plan for the expansion and renovation of Waycross, the diocesan camp, committed itself to strive toward eliminating racism, and agreed to look at equity in salaries, and agreed to study the feasibility of a retirement center.

Elements of a planned \$4.4 million, six-year capital fund drive for camp expansion and endowment were presented, and a \$500,000 pledge from the diocese to the effort was approved.

"No Longer Strangers, Preparing Ourselves for Jubilee," was the theme of convention, and St. Francis in-the-

Fields, Zionsville, was the host church. The Rt. Rev. Chester Talton, Bishop Suffragan of Los Angeles, was the convention chaplain.



The Rt. Rev. Catherine Waynick, Bishop of Indianapolis, spoke to the convention theme in her address.

"Racism is still alive among us," she said. "We forget that God made of one blood all the peoples of the earth."

She also addressed the matter of homosexuality.

"Some have feared that if we do not take a stand — one way or the other — on whether same-sex relationships will be blessed, or persons of homosexual orientation will be ordained, we

simply have no way to be credible to the world around us. I would respond by saying that we have indeed taken a stand. Our stand is this: Life is messy, our knowledge incomplete, and our willingness to be arbitrary very small. We will trust in God's guidance, providence and mercy, we will continue to learn from each other and our study of scripture and the traditions of the church, and we will open our hearts to conversion, confessing that none of us knows it all on this matter."

Mission Strategy

The 210th convention of the **Diocese of Rhode Island** met in St. Luke's Church, East Greenwich, Oct. 21.

The convention marked a change point in Rhode Island's visioning and long-range planning.

Featured speaker at the opening service of Holy Eucharist, Friday night at St. John's Cathedral, Providence, was Sandra Swan, executive director of Episcopal Relief and Development. Ms. Swan spoke of her agency's healing and rebuilding initiatives, highlighting its sponsorship of a new community for refugees of last year's hurricanes in Latin America.



Saturday's deliberations began with a presentation by Jean Douglass, a teenager representing Happening, a weekend experience for teaching and enlivening the faith of high schoolers. Ms. Douglass's enthusiasm was followed by a panel of members of Rhode Island's Mission Strategy Task Force. The task force presented its final report, beginning with a "strategic direction": "that the diocese work with all its resources to strengthen its churches in their work of creating and sustaining disciples of Jesus Christ."

The task force was concerned that the diocese celebrate the 50 percent of congregations that are thriving, providing resources for the 25 percent that are static, and re-energizing declining parishes. "The decision to close any church belongs solely to its congregation," the task force reported. Other concerns included ministry to the increasing Spanish-speaking population of Rhode Island, conversion of inappropriate parish buildings, annual evaluation and accountability at every level, and recruitment of more and younger aspirants for ordination.

The address of the Rt. Rev. GERALYN WOLF, Bishop of Rhode Island, followed. She began and closed by discussing mission: "Christian mission is not a question of moving in a linear direction; it is about making turns," she said. "The mission is proclamation, not survival. The mission is transformation, not security. The

mission is action, not maintenance."

The convention heard an explanation of the diocese's new three-year budget cycle and adopted the first three-year budget, which was presented in three formats: line item, programmatic and narrative. The 2001 portion included apportionment income of \$1.4 million, "diocesan income" (includes endowment and restricted income) of more than \$1.5 million, for a total operating budget of \$2,999,541.

(The Rev.) Peter Michaelson

Shape of the Episcopacy

The convention of the **Diocese of Connecticut** began Oct. 27 with three loud raps on the door of Christ Church Cathedral, Hartford. The diocese's newly consecrated bishops suffragan, the Rt. Rev. James E. Curry and the Rt. Rev. Wilfrido Ramos-Orench [TLC, Nov. 5], each knocked three times and were admitted and welcomed and escorted to their *cathedra*.

But the day didn't stay focused on the suffragans. The Rt. Rev. Andrew D. Smith, diocesan bishop, in his convention address, re-emphasized the importance of mission, stewardship and youth as continuing focuses for ministry, and he described what the shape of the episcopacy is starting to look like now that three bishops are in place.

Bishop Smith called on churches to introduce themselves to nearby congregations of the Evangelical Lutheran Church in America (ELCA), and said the Roman Catholic document declaring other churches "defective" [TLC, Oct. 1] presents no new teaching and actually "flies in the face of the good will" that exists in local and diocesan ecumenical relations.

A resolution was adopted that encouraged the three bishops to establish forums to discuss difficult issues such as same-sex relationships, biblical authority and the nature of the church.

All of the resolutions submitted in advance were adopted, including a 3 percent salary increase for clergy, a

2001 budget not to exceed \$5 million, and affirmation of the General Convention resolution to double the size of the church by 2020.

The Rt. Rev. Josiah Idowu-Fearon, Bishop of Kaduna, Nigeria, was a guest speaker and told about recent conflicts in his country between Muslims and Christians in which about 3,000 people were killed and millions of dollars of property destroyed.

Church Start-ups

In a departure from previous formats, delegates to the convention of the **Diocese of California** were seated at round tables similar to the discussion format that has been used successfully at General Conventions, and for the first time in collective memory convention dealt only with resolutions arising from the day's



business. An announcement of that development drew applause from the delegates who met at Grace Cathedral, San Francisco, Oct. 23.

With the year-long 150th anniversary celebration just concluded, the Rt. Rev. William Swing, Bishop of California, declared the diocese to be in jubilee, and urged delegates to develop comprehensive strategy for new church start-ups and social ministries within the next 12 months.

In calling for a comprehensive jubilee-based mission and ministry strategy, Bishop Swing delineated areas to consider before starting new congregations or outreach programs. Among the considerations should be "the cost of buying land, the avalanche of secularism, the rise of other religions, comparisons with other Christians on mission, the cost of future television ads, the possibility of working with Lutherans, the independence of parishes and the dependence of missions ... the possibility of refining our goals, the urgent need to meet ethnic opportunities ..."

Delegates accepted the challenge

by creating a Jubilee Steering Committee whose task will be to encourage full participation in development of the strategies which are to be presented at the next year's convention.

In other developments, convention approved a 2001 budget of nearly \$3.3 million, an increase of about \$150,000 over 2000. It also adopted a 4.2 percent increase in the minimum annual compensation for clergy employed full time by the diocese or by churches in the diocese. Delegates also clarified the meaning of immediate family dependents to include domestic partners, provided that an eligible cleric or employee complies with the requirements of the personnel manual of the diocese for domestic partner benefits.

Dennis Delman

Debts Forgiven

Members of the **Diocese of Quincy** gathered Oct. 27-28 at St. Paul's Cathedral, Peoria, for their annual diocesan synod with the theme "Receive God's Gifts."

Representatives of seven churches which had borrowed money or owed a debt to the diocese in the past were called forward, and the Rt. Rev. Keith Ackerman, Bishop of Quincy, told them, "My beloved friends in Christ, as of today, your debt has been forgiven. This is jubilee. Now that you have had this burden removed, we wait with joyful expectation to see what you will do this year to extend the kingdom of Christ."

The last three Bishops of Quincy were on hand for the event. Bishop Ackerman was joined by the Rt. Rev. Donald Parsons, sixth Bishop of Quincy, and the Rt. Rev. Edward MacBurney, the seventh bishop. Also present, as a guest, for part of the synod was the Rt. Rev. Peter Beckwith, bishop of the neighboring Diocese of Springfield, who said, "I come to this gathering in support of Bishop Ackerman and the Diocese of Quincy."

Solemn Evensong concluded the first day of synod. Bishop Ackerman presented his annual address, in which some of the accomplishments of Bishop Parsons were cited. He also noted accomplishments in diocesan churches as a result of last year's theme of "Rebuild My Church."

"It is time to plan, expand, step out in faith, and forgive if we are to live out the plan of jubilee," Bishop Ackerman said.

(The Very Rev.) H.W. Hermann, SSC

Restructure Discussed

A plan to restructure the **Diocese of Milwaukee** was presented at the convention of the diocese Oct. 4 in Waukesha, Wis.

The plan includes a new asking process for parishes, elimination of the executive council and deanery system, reworking diocesan committees and redefining job descriptions in the bishop's office to include more of a mission focus.

The new asking process will call parishes to tithe on income rather than expense, and will ask parishes to give additional gifts to support mission work. In order to maintain the current mission, parishes would need to give 8 percent in addition to the tithe.

The system of deaneries and executive council would be replaced by convocations, with parishes grouped according to size and geography.

A special convention is scheduled for April 27-28, 2001 to review and discuss the proposals.

The Rt. Rev. Roger J. White, Bishop of Milwaukee, announced a timeline for the election of his successor. He plans to retire in 2003.

Christ Church, Madison, and Good Shepherd, Sun Prairie, were welcomed as new parishes following the adoption of a resolution allowing admission of aided parishes.

The Rt. Rev. Ghais Malik, retired Bishop of Egypt, Milwaukee's companion diocese, was a guest at convention. Bishop Malik is in residence at Nashotah House for a year.

Jubilee Ministry

Delegates to the convention of the **Diocese of Iowa** saw, heard, and participated in a variety of Christian witness. They examined the ancient meaning of jubilee, a year of the Lord's favor, as it relates to 21st century living.

Five litanies tied plenary sessions and convention addresses together. An accompanying scripture passage highlighted each jubilee theme: A Call for Jubilee, Respect for the Earth, Sharing the Wealth, Release of Captives, and Reconciliation and Respect. An exhibit of jubilee art was on display outside the meeting rooms and special music added to enjoyment of meals.

The Rev. Canon Carmen Guerrero, keynote speaker, traced the history of jubilee from the time of Leviticus through the creation of Jubilee Centers by General Convention in 1982. She directs the Office of Jubilee Ministries at the Episcopal Church Center in New York City.

Ms. Guerrero recognized Iowa's four Jubilee Ministry Centers: St. Paul's Indian Mission in Sioux City, Trinity Parish in Muscatine, The Agape Café at the Chaplaincy at the University of Iowa in Iowa City and Christ Church in Cedar Rapids.

In his convention address diocesan Bishop C. Christopher Epting found parallels in the goals of the Diocese of Iowa and those in a recently released bi-partisan report from Gov. Tom Vilsack's office. The state is concerned with young people leaving, welcoming immigrants, the impact of farm economics on agricultural communities, education and childcare, connecting Iowans electronically, clean air and clean water.

In other action delegates adopted a balanced budget of \$1.1 million for mission and ministry in 2001. Legislative activity centered on changing the language in the canons to be consistent with designating churches as "a congregation" instead of "a parish" or "a mission."

Nancy Morton

Christianity in Action

The Legacy of Paul Rusch

By Sandra Ferguson McPhee

(One in a series)

On Sept. 1, 1923, the great Kanto earthquake destroyed the city of Tokyo. Into this devastation strode a young man, raised in the Episcopal Church in Louisville, Ky., a veteran of World War I, and a member of a team sent to rebuild the Tokyo and Yokohama YMCAs. He made his home in Japan for the rest of his life.

Paul Rusch viewed Japan as a vast mission field, where he could spread the message of Christianity in action, and encourage Japan's conversion to the ideals of Western democracy. After a year in Japan, he accepted an offer to teach economics at Rikkyo (St. Paul's) University in Tokyo, the only Anglican university in Japan. The Rikkyo motto, "For God and Country," focused his life as a missionary. He accepted as his personal goal the use of Christian principles to realize God's kingdom on earth for the benefit of Japan. At Rikkyo, he gathered around him a group of young men and by conversation, prayer, and example nurtured their Christian faith.

Mr. Rusch started a chapter of the Brotherhood of St. Andrew at Rikkyo in November, 1927. By the mid-1930s, he sought a rural location where he could take young BSA members for summer camps which would emphasize spiritual training, physical activity and recreation. A site on the slopes of Mt. Yatsugataki near the village of

Kiyosato was selected. Camp Seisen Ryo was dedicated in July, 1938. The Japanese entrance into World War II halted summer camps for the BSA, and on Dec. 9, 1941, Mr. Rusch was interned as an enemy alien. He was repatriated to the United States in 1942 and attended the Military Intelligence Service Language School in Minnesota. There he developed close friendships with many of the Nisei who had been recruited to the language school.

Returning to Tokyo with Gen. Douglas MacArthur's staff after the war, Mr. Rusch located many of his old friends and began in earnest to build a model rural community. The Kiyosato Educational Experiment Project (KEEP) was born in 1946, with the rebuilding of Seisen Ryo lodge. Centered around an Anglican church, KEEP grew to include a clinic, nursery school, farm training school and lodge. For three decades it grew and prospered, supported in part by donations from members of the American Committee for KEEP (the ACK). He returned to North America almost every year, visiting churches, preaching, teaching, and soliciting contributions for his experiment in "muscular Christianity."

Mr. Rusch died in Tokyo on Dec. 12, 1979, but the story of KEEP does not end there. The power of God's love shines in the transformation of KEEP during

the past 20 years. Paul Rusch's successors at KEEP have developed his legacy to meet the world's changing needs.

By the early 1980s, KEEP had established a community development relationship through the Episcopal Diocese of the Northern Philippines with the village of Tulgao, located in northern Luzon. Tulgao is remote and isolated, with no industry or market for its products. KEEP has partnered with the people of Tulgao to implement projects deemed essential by the villagers. The first was the creation of a water delivery system with faucets, each serving several households. Currently, work is proceeding on a micro-hydro-electric system. Each household will have 50 watts of power. Villagers have been trained to install the system and the cost is being shared by the people of Tulgao, KEEP, and the ACK. In the planning stages is a reforestation project that will help to rebalance the eco-system in the region.

Paul Rusch was dedicated to the concept of grassroots self-help community development and saw KEEP as a school for democracy. This approach to mission focuses on caring for God's children as a means of demonstrating the good news of Jesus Christ. □

Sandra Ferguson McPhee is the administrator of the American Committee for KEEP, Inc.



Paul Rusch in 1977



The Rev. Henry Jardine

The Ghost

o f S t . M a r y ' s

By John H. Heuertz

St. Mary's Church, in downtown Kansas City, Mo., was built in 1888 at the corner of 13th and Holmes streets. Today it's in the midst of huge government office buildings, freeways and a generous number of homeless people.

The rector, the Rev. Paul Cook, says the parish's mission is to provide worship in the Anglo-Catholic tradition and outreach to the poor and marginalized people around it.

But St. Mary's was built in suburbia, and everything about it suggests an older, greener and better time. This large, squarish brick building is a church with *gravitas*. An hour after High Mass, the rich and heavy fragrance of incense still lingers in the air. Beams of colored light slant across the dark, wide-planked floor.

There's a Mary altar and a granite baptismal font. There's a magnificent rood screen. There's a narrow, angular staircase in a far corner at the back of the nave.

Everything is calm and orderly. So halfway up the staircase, the Rev. Henry Jardine's ghost raises its hand in a silent blessing. *Ora pro nobis*.

"I don't believe in it for a minute," Betty Herndon is saying. "I'm a scientist and there's no evidence."

Ms. Herndon, St. Mary's outgoing, unofficial historian, is skeptical that the ghost of former rector Fr. Jardine haunts a church built two years after his death 250 miles away. But is she right?

Fr. Jardine began his six years in Kansas City in 1879. His tenure in the still-raw frontier city would prove to be very mixed, with a sad, ambiguous ending.

He was a key founder of St. Luke's Hospital, still a leading area medical institution. He started a parochial school to educate the children of the women at the bawdyhouse down the street.

But Anglo-Catholic liturgical changes Fr. Jardine favored were divisive. He may have been dependent on chloroform to treat a chronic nerve condition of some kind, and he seems to have thought it his pastoral duty to spank some of his female parishioners after their confessions.

Fr. Jardine was controversial enough that he sometimes felt the need to keep a gun visibly handy when he preached or celebrated.

Finally in 1885, an ecclesiastical court found Fr. Jardine guilty of improper conduct toward a girl, indecent conduct toward women in the confessional, and of using narcotics.

Along the way, it was further learned that Henry Jardine had served a two-year prison term as a young man for stealing from a relative's store in New York state.

Fr. Jardine's appeal failed. He was disgraced and probably ruined, and on Jan. 10, 1886, he

was found dead in a St. Louis church with a bottle of chloroform at his side and a small handkerchief over his face. A chain that had embedded itself in his flesh was found welded around his waist when Fr. Jardine's body was prepared for burial. He was interred in Forest Hills Cemetery in Kansas City, but odd things began to happen inside St. Mary's after Fr. Jardine's death.

One night, organist Keith Gottschall saw a figure moving quickly past an upstairs music office window from the parking lot. He says he was no more than 35 feet away.

"So I went up the back stairs and up to the door," he says, "and I felt a cold space in the stairway that made my hair stand up. Frankly, I didn't go into the office." The office door was locked then, but unlocked a few minutes later when he returned.

Mr. Gottschall also says that on more than one occasion, his dog Sadie carefully tracked an invisible object across the sanctuary while he worked at the organ. He never had any bad experiences, but he doesn't practice there at night anymore either.

Off and on through his 50-plus years at St. Mary's, the Rev. Edwin Merrill heard someone coming up the back steps to his living quarters at night, when he knew no one else was in the church. His living quarters later became the music office.

Fr. Merrill also heard nocturnal knocks, creaks and thumps around the high altar, which is dedicated to Fr. Jardine. He told Maurice Schwalm, a well-known Kansas City psychic investigator, about these experiences and his belief that they were related to Fr. Jardine.

The priest's death had seemed an accident to some, a suicide to others. But Mr. Schwalm, a member at St. Mary's for more than 50 years, thinks the rector may have been murdered — and that either he or his chain was secretly buried in the church's basement.

Mr. Schwalm says the presence of ghosts increases the strength of magnetic fields. His gauss meter buzzed like a honeybee on steroids halfway up the back staircase. A monk wearing a white habit and carrying a candle appeared in infrared pictures he took around the altar.

The clincher for Mr. Schwalm came one afternoon in 1977, when he says he actually saw Fr. Jardine's ghost in the sanctuary, clad in a monk's habit, smiling and levitating slightly.

Mr. Schwalm now thinks the ghost is still around, but in a much better mood because Fr. Jardine's name has been partially vindicated.

"I think Fr. Jardine's definitely functioning as a guardian spirit for the parish," he says.

Senior warden Thomas Atkin's view is slightly different.

"I've been up those back steps hundreds of times, and a cool breeze would be welcome in the summer," he says. "There's nothing to be afraid of in there. But there is something different. Some wonderful spirit has helped us to restore the church."

Fr. Cook, an Englishman from Australia and

'Some wonderful spirit has helped us to restore the church.'

still in his first year at St. Mary's, seems pleasantly bemused by it all.

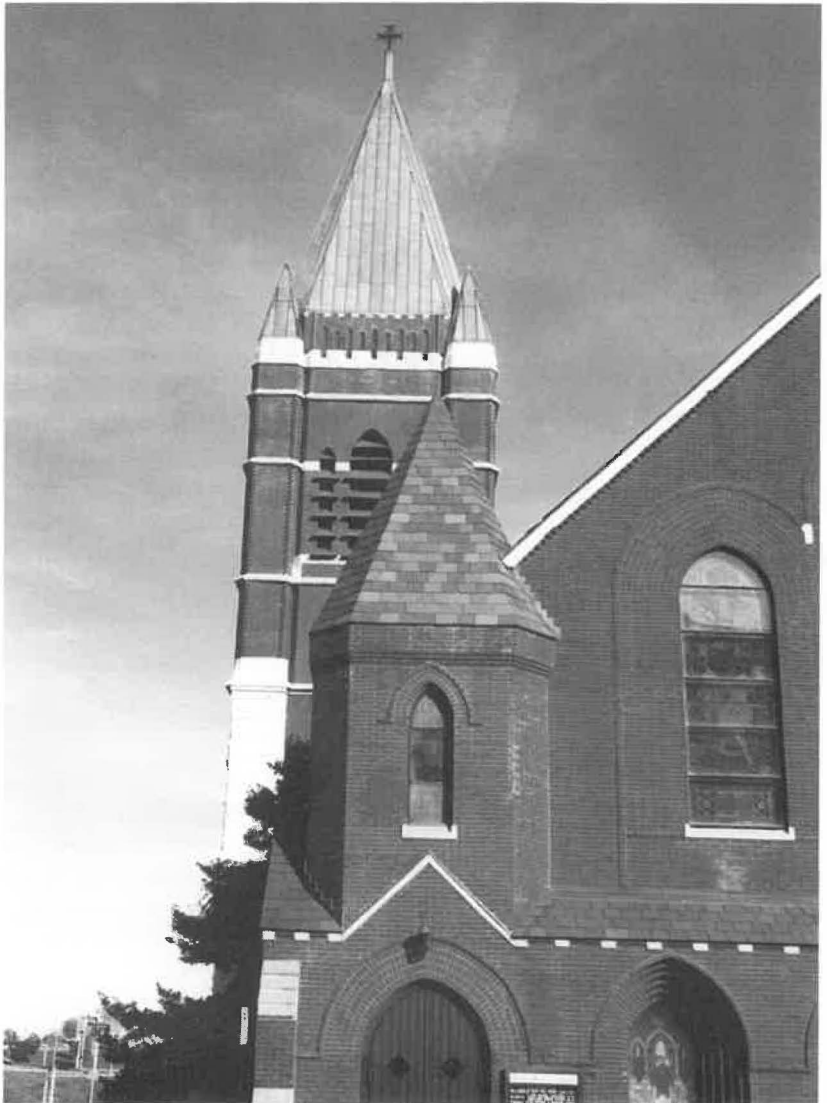
"Fr. Jardine has nothing to do with our mission," he says. "But the story is a pleasant diversion."

One thing is clear. Fr. Jardine seems to divide church opinion in death as effectively as he did in life, though in a far more good-natured way. Even parishioners who don't believe in a ghost seem a little pleased at the idea.

"I'm not sure it's really Father Jardine's ghost on the steps at all," said one. "I think it's probably Father Merrill's ghost instead." □

John H. Hewertz is a freelance writer who lives in the Kansas City area.

St. Mary's Church in downtown Kansas City, Missouri, was built in 1888.



All in a Day's Work for God

Did You Know...

Bishop Richard Shimpfky of El Camino Real has confirmed 476 persons this year who belong to Our Lady of Guadalupe Church, San Jose, Calif.

Quote of the Week

The Most Rev. Richard Holloway, on comparing his retirement as Primus of the Scottish Episcopal Church to a general getting out of the army: "I've been in uniform for 40 years, and finding it more and more constraining. Now I won't have to guard my tongue."

As I was visiting the hospital a few weeks ago, a woman I did not know asked me a strange question. On my way out of a room seeing someone else, this woman called me into her room and asked me to pray with her. That is not uncommon, but the question she asked me upon leaving is one I had never given much thought to before. After we had finished praying and I was leaving she asked me, "Just what can I expect from God now?"

I gave such a hesitant and unpolished answer that I cannot now remember it, but the question has been with me since: Just what can I expect from God? Since then I have given it a lot of thought.

I believe, as the people of God in relationship with a living Lord, we do have some right to ask what we can expect from God. If the relationship is a two-way street, and we recognize that we have responsibilities to maintain it, then so must God. God on his end must have responsibilities as well. What are God's responsibilities? What has he promised? Or in other words, where can we expect to encounter God in our daily lives?

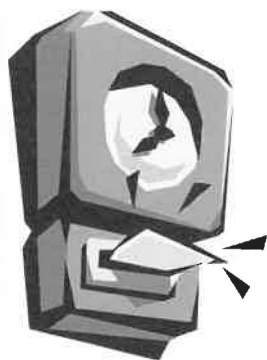
After much thought, weighing my experience, I suppose this is my attempt at an answer. As I see it, what God is doing most of the time is bringing good out of bad. I have a kind of mental picture now of God clocking in at work in the morn-

Likewise, the world itself is free and there are consequences in that as well. Natural disasters, illness, and those sorts of things are not brought on by us specifically, but they are a consequence of the world having fallen away. They are not brought on by God either. They just exist because evil exists.

Occasionally, God does intervene in direct ways in preventing bad from happening. People are sometimes miraculously saved and sometimes miraculously healed. But this is not the norm. Therefore, when that does happen, by God's direct intervention, we call it a miracle. We are not, however, charged with explaining or predicting how, why, and when God provides miracles. God is free. But along with the miraculous, I believe we do have an expectation that God does meet for all of us who call upon him. I believe he will bring good out of bad for us.

For all the faithful, God is constantly bringing good out of bad. When we are ill, we often learn courage and develop character. When our relationships fail, God is bringing into our lives new relationships and new opportunities. When our expectations of life are not met, we are given new opportunities in their place. When we are frightened, we are often given new strength. And finally, the most striking of all and the most complete, when we die God raises us up to life again. God brings good out of bad.

The choice to recognize and give credit to



I have a kind of mental picture of God clocking in at work and right off the bat going about the business of bringing good out of bad.

ing and right off the bat going about the business of bringing good out of bad. That is my experience of God in most of our lives. That is what God does.

For many, there is an expectation of God preventing the bad from happening in the first place. This, it seems to me, is unfair. We are participants in a broken world, and we are broken ourselves. Our misuse of God's gift of freedom causes most of the bad in the world. It seems to me that the suffering is often a part of the natural consequences.

God is ours, but from my perspective, I have seen God work dramatically in lives throughout the places I have been. I have seen a lot of bad happen to people, but I have also seen God do wonderful and exciting things in those same lives. Sometimes it isn't flashy, but it is faithful and that is what God has promised to be. □

Our guest columnist is the Rev. Stephen C. Britt, rector of the Church of the Good Shepherd, Augusta, Ga.

Effective Vestries

Some congregations in the Episcopal Church are about to face an annual problem: Who will run for vestry? With annual parish meetings scheduled in January in many places, nominating committee members, wardens, rectors and others may be searching for suitable candidates for the vestry. In too many of our churches it's an annual struggle. For all sorts of reasons there may not be enough candidates to fill the number of openings. Unfortunately, many persons choose not to stand for election to a vestry because either they aren't well informed about what a vestry does, or they perceive, often incorrectly, that they have nothing to bring to a vestry.

Being a member of the vestry is an honor, and parishioners, if invited, should be willing to take on a leadership role. In many cases, a large percentage of the parish doesn't understand what vestry members are supposed to do, and therefore many persons are hesitant to stand for election. Vestry members serve with the rector as the leaders of the congregation. They are the decision makers, the overseers of budget, property, personnel and programs.

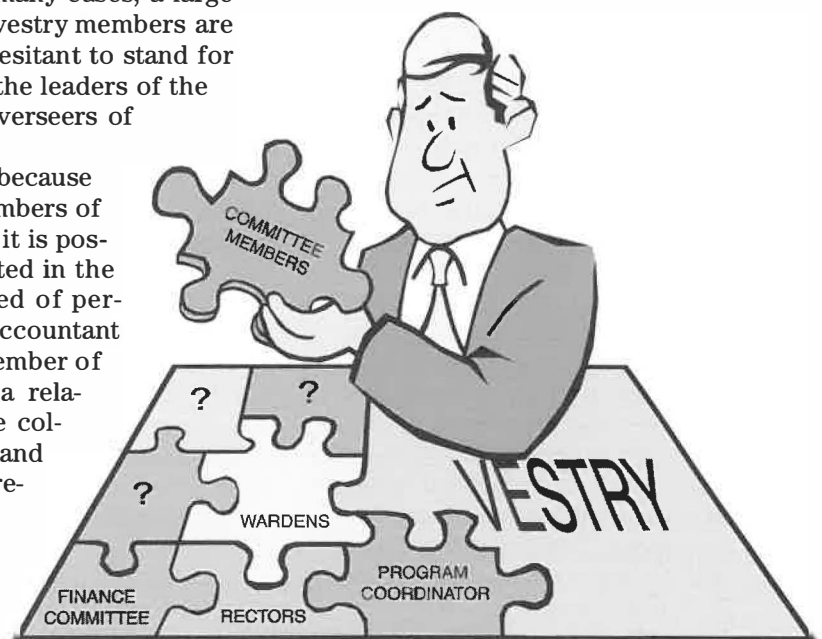
Vestry elections in some parishes are ineffective because they are popularity contests. The most popular members of the parish are elected year after year, even though it is possible that those members may not be the most gifted in the congregation. Ideally, vestries should be comprised of persons with a variety of gifts — perhaps a lawyer, an accountant or a banker, a personnel professional. A lifelong member of the congregation can bring one perspective and a relatively new member could bring another. An active college student or teenager may prove to be valuable, and someone who served on a vestry in another congregation might provide helpful experience.

It would be helpful if congregations could provide training for new vestry members. Returning members of the vestry, diocesan staff members and various booklets or pamphlets may be of value in introducing basic elements of this important ministry to new members. Persons who are hesitant about serving on a vestry might be more willing to participate if they knew some training was available.

Particular care should be taken in the election of wardens. The two wardens of the congregation provide leadership to the vestry and usually have a close relationship to the rector, often as a liaison between priest and people. In most congregations, there are senior and junior wardens, but in some places "priest's warden" and "people's warden" are used.

The roles of the wardens and vestry are magnified when a parish is without a rector. The wardens are then in charge of the congregation and need to arrange for services and to ensure that the church's ministries continue to be carried out. When the time comes to elect a new rector, the vestry is the electing body.

We hope when annual parish meetings are held that members will be willing to attend and to elect responsible, committed leaders. If you are asked to serve on the vestry, give it prayerful and serious consideration. Serving on a vestry can be a rewarding, positive experience.



Persons who are hesitant about serving on a vestry might be more willing to participate if they knew some training was available.



VIEWPOINT

Breaking Away



By Marek P. Zabriskie

During the summer, the Rt. Rev. Charles H. Murphy III and the Rt. Rev. John Rodgers returned from a meeting in Amsterdam with Archbishops Emmanuel Kolini of Rwanda and Yong Ping Chung of South East Asia. Joining them were the Bishop of Pittsburgh, the Rt. Rev. Robert Duncan, and the retired Bishop of Quincy, the Rt. Rev. Edward MacBurney, Bishop John Rucyahana of Rwanda and Archbishop Harry Goodhew of Sydney, Australia. The group met to discuss what would be the next step for the First Promise Movement, a group formed in 1997 that threatens to split away from the Episcopal Church.

Meeting at an open forum on the following Sunday at his church, All Saints', Waccamaw, in Pawleys Island, S.C., Bishop Murphy explained the intent of the Amsterdam meeting to his congregation. He informed them that his American colleagues and he had asked the two foreign archbishops for "permission to move from an interim status in our First Promise Movement to a movement that is official and more permanent in nature. We got it," explained a gleeful Bishop Murphy, making a big checkmark on a piece of paper indicating that the group received their request.

"Then we asked for permission to change our name to something like the Anglican Mission in America and we got it," he said, making another checkmark on the paper. "We then asked for permission to continue

planting new congregations in dioceses that will not officially welcome and allow us to enter their diocese. We also got that." In between points, Bishop Murphy made disparaging comments about the national Episcopal Church, a frequent target of his sermons. He informed his congregation that the national church had decided to "crush" the three dioceses which refuse to ordain women.

What Bishop Murphy failed to tell his parish was that at the 1997 General Convention of the Episcopal Church, bishops, clergy and lay delegates voted overwhelmingly in favor of requiring the three dissenting dio-

Mission in America (AMIA), now threatens to join a long list of breakaway groups that over the years have left the Episcopal Church. If the AMIA wants to leave the Episcopal Church, it should go. The Episcopal Church will be stronger and healthier for this group's departure.

The fact of the matter is that the followers of this movement base their theology on *sola scriptura*, scripture alone, which has never been the Anglican way of understanding the world.

During the past decade, Bishop Murphy has built his congregation largely on the basis of standing in

If First Promise, now the Anglican Mission in America, wants to leave the Episcopal Church, it should go.

ceses to work in conjunction with dioceses favorable to ordination of women so women in their diocese could pursue ordination. Unfortunately, two of the three dioceses chose to ignore the national church resolution.

What's clear is that Bishop Murphy is an outstanding orator. He is a convincing communicator, though one who rarely shows both sides of the argument. He is a spiritual visionary, but one who is unfortunately consumed by a desire to rebuild the Episcopal Church based on his own vision.

First Promise, now the Anglican

opposition to the majority of the Episcopal Church and relying on his rigid reading of the Bible. Now that he threatens to lead a breakaway movement, different points of view should be shared with those who blindly follow him. Unfortunately, most of these followers are never allowed an opportunity to hear opposing views.

I for one was ushered out of a forum at All Saints', Pawleys Island, about the breakaway move, merely for speaking during the question-and-answer time and politely suggesting some of the pros and cons of the group's attempt to break away from

the Episcopal Church. The Rt. Rev. Alex Dixon, retired Bishop of West Tennessee who is now bishop-in-residence at All Saints', invited me to step outside for a theological exchange in an effort to suppress any discussion that did not support the First Promise agenda. Ironically, Bishop Dixon's strong desire that no one challenge Bishop Murphy's leadership came after Bishop Murphy preached a sermon on the need to listen. It seems that the AMIA has the makings of an Episcopal cult, complete with a charismatic leader and no toleration for opposing views. Before they jump ship, a few things should be shared:

First, the AMIA consists of less than 0.1 percent of the Episcopal Church. If its members split off tomorrow, the Episcopal Church will barely notice. Indeed, both parties would in all likelihood be healthier.

Second, Bishop Murphy has aligned himself and his movement with Archbishop Kolini of Rwanda. He has refused to accept any notion that homosexual persons might be considered God's children and be able to live in

committed, moral relationships. Thus, the AMIA has chosen to align itself with a conservative Episcopal Church of Rwanda, where women are often treated as third-class citizens in society and until recently given almost no role in church leadership.

Third, it's time to admit that Bishops Murphy and Rodgers are essentially fundamentalists in episcopal vestments. Both have elected to attack the collective leadership of the House of Bishops whenever its

members' views are not compatible with their own reading of scripture.

What they fail to tell their followers is that while the first promise a priest makes in his or her ordination vows is a commitment to follow the teachings of scripture, the second promise is to obey one's bishop. One parishioner at All Saints' stood up to defend Bishop Murphy during the open forum I attended saying, "where does it say in the Book of Common Prayer that a priest must

over you and your work?"

Sadly, the AMIA could make constructive contributions to the national church, if only it could do what Bishop Murphy called his followers to do in his sermon, namely "to listen."

For several years now, another group headquartered in Pawleys Island, which includes many of the same people, the North American Missionary Society, under the leadership of the Rev. Jon Shuler, has been planting churches in dioceses against the will of the diocesan bishops. Some of the priests in these new congregations have no intention of following the bishop. Such a move violates the integrity of provincial and diocesan boundaries. It is ultimately a form of church anarchy.

Clandestine church planting literally destroys the fabric that holds together the Episcopal Church, where collegiality in ministry is valued and where the bishop, not the parish priest, provides overall governance. It should come as no surprise, therefore, that the Archbishop of Canterbury and the primates of the Anglican Communion do not accept either Mr. Rodgers or Mr. Murphy as

bishops. It is time that the wannabee bishops refresh their understanding of Anglican Church history and relearn what it means to be Anglican, or take off their episcopal vestments and be what they are in reality, fundamentalist evangelists with a zeal for the gospel but one which knows no authority other than their personal interpretation of scripture. □

The Rev. Marek P. Zabriskie is the rector of St. Thomas' Church, Fort Washington, Pa.

FIRST PROMISE

— STATEMENT OF PURPOSE —

Whereas Christians are commanded by Jesus Christ in the Great Commission, Matt. 28:19-20, to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you..." and,

Whereas the present leadership in the Episcopal Church is no longer committed to obeying or upholding these commandments and/or the authority of Holy Scripture,

Therefore, the First Promise movement adopts the following purpose statement in an effort to bring this Episcopal Church back to its scriptural and apostolic roots and into conformity with the mind of the Anglican Communion as expressed in Lambeth 1998, and,

To ensure that there always remains in the United States of America a church which is a constituent member of the Anglican Communion, and to take immediate and prudent steps to prepare and make available the necessary structures for an orthodox Anglican Province in the United States by either the reformation of the Episcopal Church or by the emergence of an alternative.

— APPROVED 21 SEPTEMBER, 1998 —

ANNUAL MEETING - LITTLE ROCK, ARKANSAS

obey his bishop?" The answer, of course, is on page 526 of the Book of Common Prayer, which ironically is the same page where the AMIA claims to find rationale for its movement. Ordinands are asked to respond affirmatively when their bishop asks them, "Will you be loyal to the doctrine, discipline, and worship of Christ as this Church has received them? And will you, in accordance with the canons of this Church, obey your bishop and other ministers who may have authority

Bishops and diocesan deployment officers have the duty to articulate expectations to all concerned, and to hold everyone's feet to the fire as the search progresses.

Other Flaws

I was pleased to see the two pieces, "Advice for Those Searching" by the editor, and "Getting 'Hired' or Being Called" by the Rev. Leo M. Brown [TLC, Oct. 1]. Pleased because both these articles name some of the serious flaws in the way search processes often work. In the case of "Advice for Those Searching," the flaw is the lack of common courtesy afforded to so many candidates by search committees. In the case of the "Getting 'Hired,'" the flaw is the dangerous secularization of a search process, by which an important theological framework is lost. As one who has been involved in several search processes in recent years, I can attest to the fact that these things need to be said, and often.

I have two additional observations: Clergy are often every bit as guilty

of failure to afford common courtesy to search committees. Failure to respond to inquiries, thereby necessitating followups; failure to respond to questionnaires, or to submit them on time. And, in my view, a discourtesy I have observed with alarming regularity: failure by a short-list candidate to inform a search committee or vestry that he/she is no longer interested in being considered for the position until a formal call is extended to that candidate.

With respect to both keeping search processes in a theological context (calling versus hiring), and keeping search processes reasonable, appropriate, and courteous for all parties: It is bishops and diocesan deployment officers who have the duty and the clout to articulate these expectations to all concerned, and to hold every-

one's feet to the fire as the search progresses. Some enlightened dioceses now have policies whereby both search committees and candidates are told of such expectations up front, and all are held accountable to these expectations by either the bishop or deployment officer. My concern is that if bishops and/or deployment officers do not articulate these things, they may go forever unsaid.

(The Rev.) John T. Arms IV
Naples, Fla.

Shedding a Light

I have read with interest the reactions regarding TLC's coverage of the Anglican Mission in America (AMIA). Some persons seem to believe that such coverage does not relate to the Episcopal Church. I respectfully disagree.

Coverage of the AMIA is linked to the Episcopal Church. Traditional Episcopalians who find they cannot exist in a jurisdiction of the Anglican Communion that is abandoning biblical faith and truth are appealing to another bishop and jurisdiction that has not deserted these two items. Coverage of the AMIA sheds a light on the theological, moral and biblical problems that we as American Episcopalians need to debate, seek truth about, and solve in a Christ-like manner. I want to commend TLC in its fair-handed coverage of both orthodox and liberal developments in the Episcopal Church.

David Valentini
Executive Director
Young Christian Traditionalists
San Diego, Calif.

Thanks for your coverage of clerical and congregational defections from the Episcopal Church. Contrary to the feelings of Fr. Coffin and other like-minded folk, I believe it important to know that there is not unanimous acceptance of the gay agenda. In the face of so much churchly warm fuzziness, it is encouraging to those of us who have no wish to persecute any-

Room For You At Christmas ... Icon Instruction ... The Bishop Of London On Imagination And The Book Of Revelation

These and other programs are here for you at Kanuga Conferences in the mountains of Western North Carolina. An Episcopal center since 1928, Kanuga offers complete, comfortable facilities and a warm welcome in any season. Ask for details and join us!

CHRISTMAS AT KANUGA, December 20-26 ... Bring your family or join ours. No cooking, cleaning. Special programs, worship. Chaplain: The Rev. Robert Haden.

WINTERLIGHT XXV, December 27-January 1 ... *Your Hand Will Lead Me*. For grades 9-12. Lisa Flores, Roger Hutchison, Fran McKendree.

WINDOWS TO THE HEAVENLY WORLD: ICONOGRAPHY WORKSHOP, February 10-16 ... Daily instruction in icon painting, with integrated prayer, meditation. Taught by Louise Shipp. Chaplain: The Rt. Rev. Harry Shipp.

BOWEN CONFERENCE, March 19-22 ... Christ in a New Millennium, *Imagine the Book of Revelation with a Master Teacher*. Keynoter: The Rt. Rev. Richard J. C. Chartres, Lord Bishop of London. Bible study leader: The Rev. Dr. Albert Richard Smith, ELCA pastor and faculty member, School of Theology, University of the South. Chaplain: The Rev. Canon John L. Peterson, Secretary General of the Anglican Communion. Music leader: Margie Roberts Johnson, Morristown, Tennessee. Creative workshops.

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one, but who cannot support the aggressive promotion of what we believe to be sinful, anymore than we can expect blessing of some of the stuff we ourselves do. To stop defections, the church might invite the gays to join us in asking forgiveness for our respective sins and grace to amend our lives.

*(The Rev.) Robert Carroll Walters
Worcester, Mass.*

I read with some bemusement the Rev. Susan Gaumer's taking TLC to task for its "promulgation of non-comprehensive and ungracious" doctrine.

I find the reverend lady herself somewhat judgmental. For example, she refers to TLC as "the propaganda arm of a minority movement set against the Episcopal Church." In reading the editorial "Painful Decisions" [TLC, Sept. 24], I found that the editor called our attention to the fact that again more parishes are leaving the Episcopal Church. There is nothing partisan in that. It is a fact that all of us should be aware of. It is also a fact that we cannot afford to minimize the seriousness of the situation. If it continues, what she rather contemptuously calls a "minority movement" will cease to be a "minority," and indeed might end up to be the Anglican Church in the United States. What will that make us — a cult?

I might ask also what is inflammatory and judgmental in the term "traditional and orthodox faith of the church"? For the past 40-odd years I have been enjoined to hold precisely to that. Indeed, one would hope that as an Episcopal priest she, too, promised to hold to it.

Perhaps the editor's reference to the so-called same-sex unions may be regarded as part of the "radically inclusive message of Jesus." Obviously, he thinks not, nor do all the others who have departed. Nor do I.

*John R. Williams
Hammond, La.*

At a recent meeting of clergy in the Diocese of San Joaquin called by Bishop John-David Schofield, I had a flashback to the '70s. The meeting

was one of three the bishop called to seek out a diocesan response to the "pastoral emergency" created by the actions of General Convention. My flashback was to a series of similar meetings in the Diocese of Maine when the crisis was the ordination of women. There, among the more conservative / traditional clergy in the diocese, predictions of dire conse-

quences were made, drastic actions were proposed, red faces and loud words proliferated. In retrospect, the amount of energy expended was wholly out of proportion to the actual outcomes.

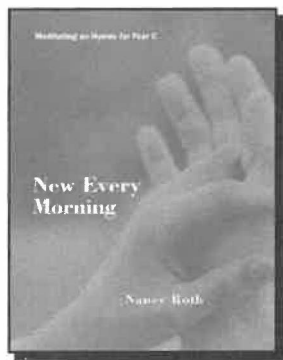
So what was said at this meeting? The bishop referred to an editorial in this magazine as proof that even the moderates in the church recognize

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the crisis [TLC, Sept. 24]. He argued that since we no longer keep strict parish boundaries, perhaps we should loosen diocesan boundaries. He noted that he had requests from several parishes in neighboring dioceses which had approached him for pastoral oversight, and offered to give up any parishes in San Joaquin which did not appreciate his leadership.

Are we as a church really in crisis, or, as in the past, are some of us just expressing traditional Episcopalian angst over change and challenge? Yes, there were some losses in the '70s and '80s, but they were not the arterial bleeding often alluded to by our conservative brethren. There have also been gains and a sense of excitement and vibrancy as the church faces new challenges for growth and ministry.

As a cradle Episcopalian, I've always considered our strength as a church was our diversity. One of the adhesives which bonded us was our ability to sustain a civil dialogue over our differences. Perhaps we should consider the advice of Gamaliel (Acts 6:34-37), be a little understanding of the current paranoia, have a glass of sherry, sit down, and gain a little perspective. The church

has survived far worse.

*(The Rev.) Mark Heathcote Hall
Interim, St. Anne's Church
Stockton, Calif.*

Thank you for the editorial "Painful Decisions". It was fair, balanced and compassionate, which is more than I can say for the letter from the Rev. Susan S. Gaumer [TLC, Oct. 24], which reeked of the increasing intolerance of many in the Episcopal Church, one of the factors prompting the establishment of the Anglican Mission in America. The letter is written as though she belongs to a totally independent church and not a church which is part of the worldwide Anglican Communion. It is particularly sad that she should accuse what she calls the "minority" of being neither comprehensive nor gracious.

Doesn't Ms. Gaumer realize that this "minority" is much more representative of mainstream Anglicanism than her viewpoint is? I was once told by a bishop that my views were no longer "mainstream" Episcopalian, to which I replied that I might not be mainstream Episcopalian, but I am certainly mainstream Anglican. Guess which of us was vindicated by Lambeth '98?

Thank you for the courageous edi-

torial. I personally am saddened that the Anglican Mission in America was formed, and I will not become a part of it, but I understand the frustrations and pain which led to its establishment.

*(The Rev.) Brian C. Hobden
St. James' Church
Mesilla Park, N.M.*

It Wasn't Needed

I had to share a memory of Bishop Bob Mize [TLC, Sept. 10]. My family and I got to know him fairly well when I was the rector of Covenant, Junction City, Kan. (1968-73) and dean of Christ Cathedral, Salina, Kan. (1973-79).

At the 1973 General Convention in Louisville, I was a provisional deputy from the Diocese of Kansas and stayed at the same hotel where Bishop Mize was staying. At that time he was concerned about receiving Social Security, saying he didn't need it. Finally he resolved the matter by deciding to give away his Social Security earnings to needy causes.

What a great man, bishop and Christian!

*(The Rev.) Sylvan W. Law
Laguna Woods, Calif.*

Not That Exodus

Boy, am I getting a lot of ink for a short letter [TLC, Oct. 8]! One priest pointed out to me, quite rightly, that Fr. Edwards did not leave Nashotah House in 1970 but several years later. I thank him for that and for other valuable information he sent me.

Then we have the letter of Fr. Crumb [TLC, Nov. 5], who missed the pun. Fr. Edwards' article was short, Fr. Holmes was not. Anyway, the choice of the word "Exodus" was not meant in an Old Testament way though I can see that it was a poor choice of words. Actually, I was very proud that many of my seminary teachers were called to such important positions of leadership. My apologies for creating any idea that those fine men were deserting Nashotah House.

*(The Rev.) George Stamm
Christ Church
Chippewa Falls, Wis.*



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Appointments

The Rev. **Adam Linton** is rector of Good Shepherd, 2374 Grant Ave., Ogden, UT 84401.

The Rev. **Mary D. Lindquist** is assistant at St. David's, 2320 Grubb Rd., Wilmington, DE 19810.

The Rev. **William V. Martin** is rector and head of All Saints' School, 2717 Confederate Ave., Vicksburg, MS 39180.

The Rev. **Philip Mason** is rector of St. Matthew's, Box 2929, Parker, CO 80134.

The Rev. **Mike Neufeld** is rector of St. Andrew's, 52 Sacandaga Rd., Scotia, NY 12302.

The Rev. **Charlotte Reed** is rector of Christ Church, 401 E High St., Springfield, OH 45505.

The Rev. **Patricia Reuss** is rector of St. Michael and All Angels, Box 50, Waynesboro, GA 30830.

The Rev. **Mary Jo Schuetz** is rector of St. Paul's, 211 E Cedar Ave., Gladwin, MI 48624.

The Rev. **Carmen Seufurt** is rector of St. Patrick's, 1395 George Urban Blvd., Cheektowaga, NY 14225.

Janie Stevens is Christian education coordinator for the Diocese of Texas, 3203 W Alabama St., Houston, TX 77098-1701.

The Rev. **Douglas Tompkins** is rector of Christ Church, Box 147, Ridley Park, PA 19078.

The Rev. **Lawrence Walters** is rector of St. Paul's, 309 Jackson St., Jackson, MI 49201.

The Rev. **Clark R. West** is rector of Trinity, 520 S Main St., Geneva, NY 14456.

The Rev. **Donald Williamson** is assistant at Grace, Lawrence, and St. Paul's, North Andover, MA.

The Rev. **Mary E. Wilson** is rector of St. John's, Box 636, Silsbee, TX 77656-0636.

Correction

The ordinations in the Diocese of Honduras [TLC, Oct. 8] were to the priesthood, not the diaconate.

Ordinations

Deacons

Montana — **Judith Kay Finney Anderson**, Holy Spirit, 130 S 6th St. E, Missoula, MT 59801.

Wyoming — **Cindy Arndt, Joel Dingman**.

Priests

Colorado — **Rex Chambers, Ron Griffin**.

Vermont — **Audrey Murdock**.

Western Louisiana — **Guy Mackey**.

Renunciations

Dallas — **Joseph W. Arps, Jr., W. Bowlyne Fisher**.

Resignations

The Rev. **Barbara Baxter**, as rector of St. John's, Youngstown, NY.

The Rev. **Frederick M. Hart**, as rector of Grace, Riverhead, NY.

The Rev. **Chip Nix**, as rector of St. Matthew's, Austin, TX.

Retirements

The Rev. **Ann Halapua**, as assistant at St. Simon's, San Fernando, CA.

The Rev. Canon **Robert Miner**, as rector of St. Saviour's, Old Greenwich, CT.

The Rev. **Ben Sanders**, as rector of Calvary, Louisville, KY.

Deaths

The Rev. **Diane M. Edson**, priest of the Diocese of Massachusetts, died Sept. 19 following a long illness. She was 52.

A native of Washington, DC, she was graduated from the University of Maryland. She taught school in Cornwall, NY, and was a Christian education consultant and teacher at Virginia Theological Seminary. In 1984 she graduated from Episcopal Divinity School and was ordained deacon in the Diocese of Washington and later priest in Massachusetts. She was missionary in Hull, MA, and founder of St. Nicholas' Mission in 1984. She was priest-in-charge and later rector of St. Andrew's, Hanover, MA, from 1990 to 1997. She was a member of the standing committee in Massachusetts. She is survived by her husband, the Rev. Robert Edson, of Hingham, MA, two children, David, of New York City, and Sarah, of Brighton, and her parents, Herbert and Elizabeth Martin Fuchs.

The Rev. **Harry Ellsworth Smith**, educator and priest, died Sept. 18. He was 70.

He was born in Lapel, IN, attended a number of academic institutions, and was ordained deacon and priest in the Diocese of Chicago in 1961 following three years of ordained ministry in the Presbyterian Church. He was vicar of Christ Church, Harvard, IL, and chaplain of Northwestern Military and Naval Academy, Lake Geneva, WI, 1961-63; rector of St. Elizabeth's, Chicago, 1963-67; assistant at Christ Church, Hackensack, NJ, 1972-74; rector of St. Paul's, Wood Ridge, NJ, 1974-80, and rector of St. Mark's, West Orange, NJ, from 1980 until his retirement in 1989. He also served as dean of students at the Hun School, Princeton, NJ, 1969-71, and assistant principal at Fieldston School, New York City, 1974-80. In the Diocese of Newark he was chair of the stewardship commission and also served on the diocesan council, department of missions and commission on aging. He is survived by his wife, Alberta, four children, Sarah, Robert, David and Mark, four grandchildren, and his mother, Margaret.

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Surrender in Denver

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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.**

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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.**

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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.**

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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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Web: www.theadvent.org <<http://www.theadvent.org/>>
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The Rev. Edward Ivor Wagner, r
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H Eu Daily (ex Sat)

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