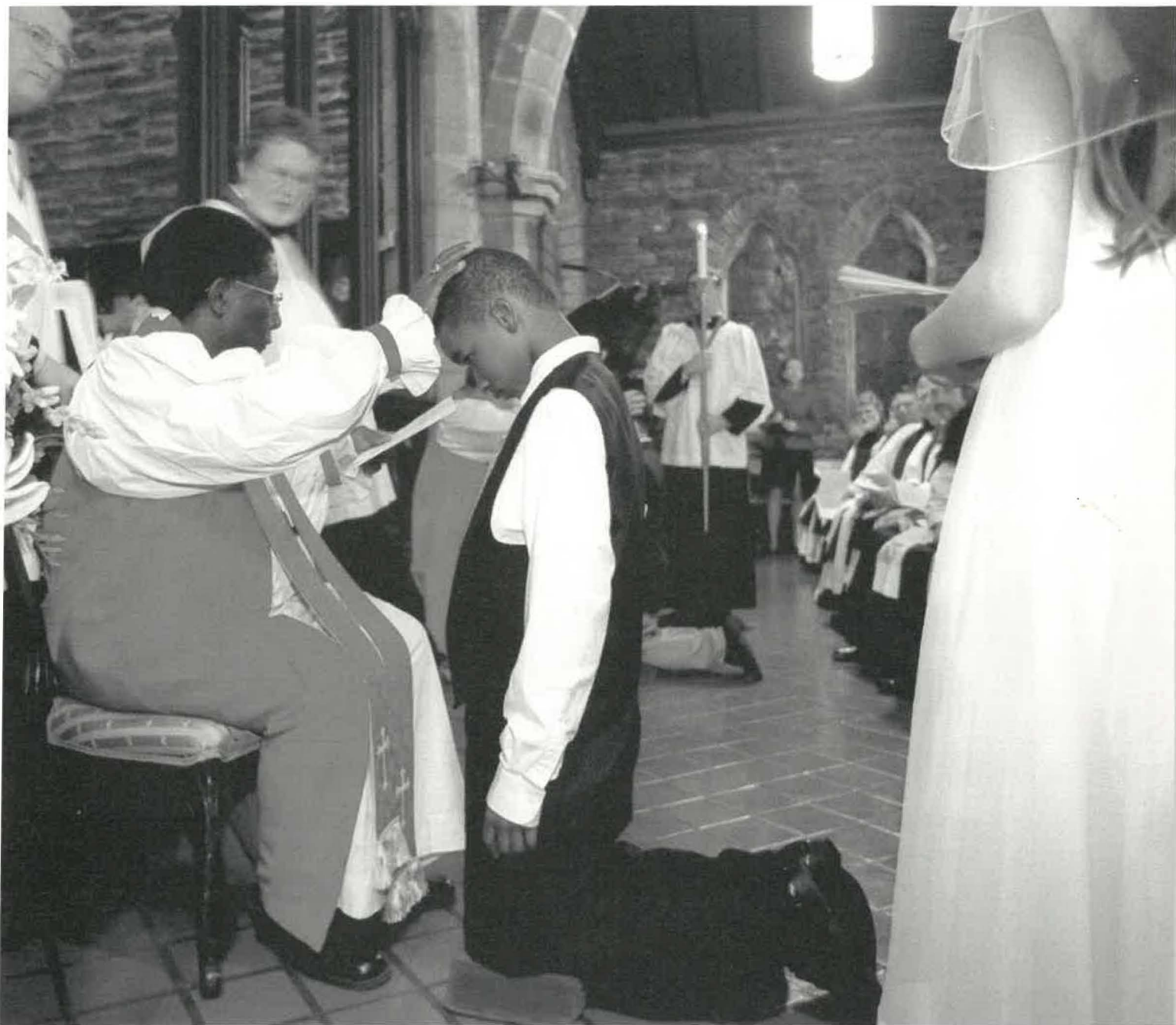


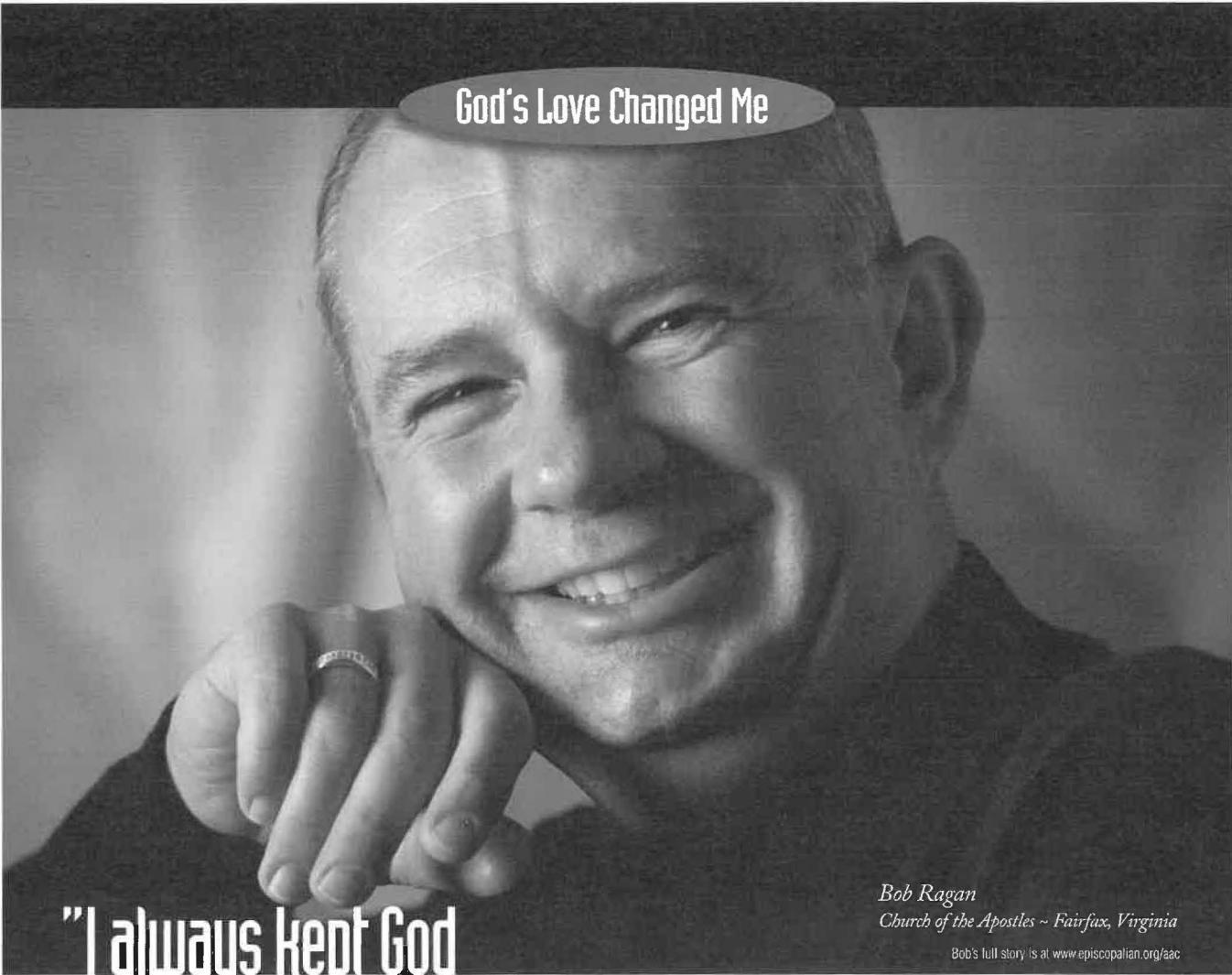
THE LIVING CHURCH

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Confirmation Service in Pennsylvania: An International Event

God's Love Changed Me



**"I always kept God
at arms length
even though He
always held
His arms wide
open for me."**

*Bob Ragan
Church of the Apostles ~ Fairfax, Virginia*

Bob's full story is at www.episcopalian.org/aac

Who was I to argue with something I'd always known? Throughout my childhood I harbored secret and confusing same-sex attractions, so when I first learned the meaning of the term 'homosexual' as a high school sophomore, I naturally assumed "*that's me.*" I didn't really understand it, so I didn't discuss it with anyone, and instead built an island of isolation around my heart.

It was my exposure to homosexual pornography that confirmed my feelings, and I soon embraced a homosexual identity. Although my early Christian faith showed me God's truth about my behavior, I didn't know how to cope with both

the truth *and* my strong male attractions. So I simply moved God to my island, and I moved out to the mainland. But years of gay bars and strip clubs, alcohol abuse, and empty sexual liaisons left me aching to find God again.

When I finally asked Jesus to truly be Lord of my life, especially over my sexuality, when I surrendered my island of isolation, He led me to other Christians who loved, nurtured and prayed for me...I found help through a ministry to other strugglers... And I learned the truth that God alone is the foundation of my identity. So who am I to argue with something God's always known?

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Volume 221 Number 25

Features

11 *Magnificat*

We have a group of women at our church who regularly go to the hospital after the birth of a child from our congregation and pray the short service in the Book of Common Prayer for the Thanksgiving for a Child. The Song of Mary now has new meaning for all of us.

BY JOANNA SEIBERT



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The Cover

Zachary Allen Smith, 12, of Philadelphia is confirmed by the Most Rev. Patrice Byankya Njojo, Archbishop of Congo, Nov. 26, at the Church of the Good Shepherd, Rosemont, Pa. [p. 6].

Photo by Michael Mally/*Philadelphia Inquirer*

SOLID OAK CHOIR CHAIR



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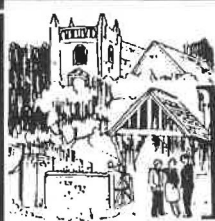
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No two are the same.
See page 17

SUNDAY'S READINGS

Singing Along With God

'Rejoice in the Lord always, again I say rejoice.'

(Phil. 4:4)

The Third Sunday of Advent

Zeph. 3:14-20; Psalm 85 (or Psalm 85:7-13 or Canticle 9); Phil. 4:4-7(8-9); Luke 3:7-18

Joy is very important for the Christian life. How do we get joy in our lives? Some people speak of having much joy. Others say that there is not enough joy in life. They say something is missing.

This is the third Sunday of Advent. We call it Gaudete Sunday. Gaudete means rejoice. It is "joy" Sunday, sometimes symbolized by a pink candle in the Advent wreath. Pink is the color for joy. Pink is also sort of a lighter purple. It is telling us to lighten up.

Today's readings are full of joy. Paul, in his letter to the Philippians, writes, "Rejoice in the Lord always, again I say rejoice" (Phil. 4:4). He adds, "do not worry about anything" (4:6), and, "The Lord is near" (4:5). Paul felt the closeness of God. That's when he had joy.

In the first reading the prophet Zephaniah says some joyful things. He says, "Sing aloud ... rejoice ... with all your heart. The Lord has taken away the judgments against you"

(Zeph. 3:14-15). Wow! Let's have that sink in. "The Lord has taken away the judgments against you." Twice Zephaniah says, "The Lord is in your midst" (3:15, 17). That's the same thing Paul said. Are these guys onto something?

John the Baptist is never on the light side. We could not describe him as "pink." Nevertheless, he knows where joy is to be found. In today's gospel people are asking John the Baptist what they should do. Were they coming to him because they felt emptiness in life, a lack of joy? John gives some advice. In his advice he does not tell them to stop being tax collectors or soldiers (Luke 3:12-14). John's advice to the people comes down to one thing. It is not necessarily about doing something different. It is about being a different person. When we are all for ourselves, joy is hard to come by. John is telling us to be for others. When we are for others, we are different people, changed. Then we are full of joy. Then the very tenor of our lives is singing a new tune.

Look It Up

Thumb through any hymnal and read (or sing) the hymns that speak of joy or rejoicing.

Think About It

Can we force joy by sheer will power? Joy is a gift from God. Have we in our prayers asked God for this gift? Have we prepared our hearts for its reception?

Next Sunday

The Fourth Sunday of Advent

Micah 5:2-4; Psalm 80 (or Psalm 80:1-7); Heb. 10:5-10; Luke 1:39-49(50-56)

References for a New Year

By Travis Du Priest



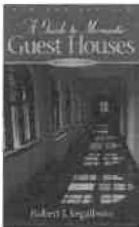
WORSHIP WITHOUT WORDS. By Patricia S. Klein. Paraclete. Pp. 208. \$12.95 paper.

A very handy ready-reference to the church's liturgical seasons, traditions, and terminology, with simple line-drawing illustrations. One of the most complete books of its kind I've ever seen. By a writer who attends the Church of the Apostles in Fairfax, Va.



A SAINT'S NAME: A Comprehensive Listing of Christian and Biblical Names. By Woodeene Koenig-Bricker. ACTA (4848 N. Clark St., Chicago, IL 60640). Pp. 187. \$9.95 paper.

A well-organized guide to the thousands of names and their variants of Christian saints and biblical characters. Each entry provides dates, scriptural references, and historical and ethnic information about the saints. Arranged by gender, then alphabetically.



A GUIDE TO MONASTIC GUEST HOUSES. By Robert J. Regalbuto. Morehouse. Pp. 291. \$19.95 paper.

This is the fourth edition of this popular guide to monastic guest accommodations in the United States and Canada. Working at a retreat center myself and recently planning a pilgrimage using such a guide for Europe, I can attest to the value of such a publication. Includes detailed information, directions and email and web site addresses.



TWO JEWS, THREE OPINIONS: A Collection of Twentieth-Century American Jewish Quotations. Edited by Sandee Brawarsky and Deborah Mark. Perigee (375 Hudson St., New York, NY 10014). Pp. 575. \$16.95 paper.

Just released in paperback. Themes from Jewish history exemplified through a clusters of quotations. Covers Abortion and Affirmative Action, Marriage and the Meaning of Life, to

Yiddish and Zionism. For reference, a sharp quotable quote, or pleasurable browsing.



LOOKING FOR GOD: A Seeker's Guide to Religious and Spiritual Groups of the World. By Steven Sadleir. Perigee. Pp. 426. \$15.95 paper.

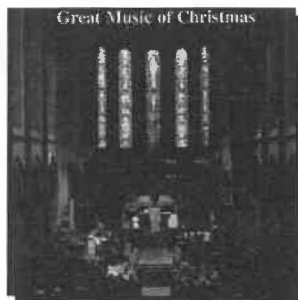
The sub-subtitle describes this re-released and re-titled publication: The histories, beliefs, rituals, and texts of the world's religions. Covers Eastern and Western traditions, ancient and modern movements. Unfortunately, perpetuates the "founded by Henry VIII" line, but does recognize the catholicity of Anglicanism.

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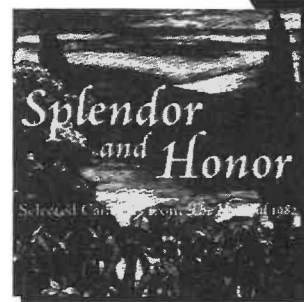
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Foreign Bishops Confirm More Than 70 at Service in the Diocese of Pennsylvania



'We must apply ourselves with zeal to do what is good, even if it causes suffering.'

Archbishop Njojo

At a time when much of the Episcopal Church is questioning the value of confirmation, more than 70 persons were confirmed by three foreign bishops Nov. 26 at the Church of the Good Shepherd, Rosemont, Pa.

A standing-room-only crowd of more than 700 packed the suburban Philadelphia church for the service of Evensong and Confirmation. The Most Rev. Maurice Sinclair, Presiding Bishop of the Southern Cone (Anglican Church of South America), the Most Rev. Patrice Byankya Njojo, Archbishop of the Congo, and the Rt. Rev. Raymond George Smith, Assistant Bishop of Sydney, confirmed the candidates, most of whom were young persons. Most of the confirmands came from five Philadelphia-area parishes affiliated with the traditionalist organization Forward in Faith North America (FIFNA), although some came from as far away as Baltimore and North Carolina.

The three who confirmed and other international bishops were at Good Shepherd at the invitation of the Rev. David L. Moyer, SSC, rector, who is also president of FIFNA.

Fr. Moyer called the event "fantastic — beyond our expectations."

Presiding Bishop Sinclair, who is also Bishop of Northern Argentina, said at a press conference following the service that it was the first time he had been involved in a service of this kind, and he did not rule out other similar events.

He said he was pleased by the invitation extended by Bishop Charles Bennison of Pennsylvania, which averted what could have been a difficult situation with international Anglican bishops crossing diocesan boundaries to confirm. Bishop Sinclair said he had spoken with Bishop Bennison and that they had discussed some of the issues on which they disagreed, but that their time together had been limited.

Bishop Bennison attended the service but had no official role. Wearing his purple cassock and pectoral cross, he sat in the congregation and afterward attended a reception in the parish house.

Archbishop Njojo preached the sermon in French, which was translated into English by a member of the choir.

"We must apply ourselves with zeal to do what is good, even if it causes suffering," the archbishop said, "because we are preparing for the kingdom of heaven."

Most of Archbishop Njojo's sermon considered events in the life of Jesus with references to the readings of scripture used at the service. The *Anglican Service Book*, produced at Good Shepherd, was used at the event.

The confirmands were presented by the clergy of their parishes to the bishops who were seated at the crossing. Many of those confirmed seemed visibly moved, some to the point of tears.

Other Provinces

Other Anglican provinces were represented at the service. The Rt. Rev. Peter Njenga, Bishop of Mount Kenya South, Kenya, the Rt. Rev. Samuel Balagadde Ssekkadde, Bishop of Namirembe, Uganda, and the Rt. Rev. Edward H. MacBurney, retired Bishop of Quincy, also participated. The Church of England, Antiochian Orthodox Church and the Anglican Rite Synod in America also were represented.

The visitation was made in response to what a news release termed the "pastoral emergency" in the Episcopal Church identified in the Nassau Declaration [TLC, Sept. 17].

Bishop Sinclair addressed a letter to Good Shepherd's parishioners to explain the visitation. "With others in the newly formed Nassau Coalition, I am working for a resolution of the current problems which will not only reaffirm the biblical and historical sexual ethic, but ensure that it is effectively maintained or restored in all parishes, dioceses and provinces recognized within the Anglican Communion."

In making brief remarks during the service, Bishop Sinclair put the event in perspective.

"We share in the struggle to seek faithful solutions to the problems you face," he said. "The gospel of Jesus links us."

David Kalvelage

A Growing Partnership

A second class of seminary students seeking Episcopal ordination from a Lutheran seminary began courses this fall under a landmark partnership between Bexley Hall seminary in Rochester, N.Y., and Trinity Lutheran Seminary in Bexley, Ohio.

This year's class is the first to arrive since passage of *Called to Common Mission* was approved by the General Convention of the Episcopal Church and the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA). The Episcopal presence is beginning to be felt on Trinity's campus.

Both Trinity and Bexley have made a commitment to train ordinands from both churches in the customs, liturgy and traditions of the other in order to prepare them to serve at the altar of either church should the opportunity arise.

Currently the Bexley Hall program offers a certificate of Anglican Studies to students enrolled in the Masters of Divinity degree program at Trinity. The curriculum consists of about a year of Anglican-oriented courses offered by Bexley Hall faculty, most of whom commute to Trinity. These courses count toward fulfillment of the requirements for a degree from Trinity.

With passage of the Episcopal-Lutheran agreement, the Very Rev. John Kevern, dean of Bexley Hall, said the next step is for Bexley to offer its own degree program at Trinity.

"There is something about this that just feels so right," Dean Kevern said. "I feel the Holy Spirit at work here."

Priest Asked to Resign

Two days after the Rev. Travers C. Koerner was arrested a second time for narcotics possession [TLC, Nov. 26], the Rt. Rev. Ronald H. Haines, Bishop of Washington, requested the priest's immediate resignation as rector of St. Bartholomew's Church in Laytonsville, Md. Bishop Haines also inhibited Fr. Koerner from carrying out any priestly duties or sacramental acts.

Bishop Haines said he has arranged for pastoral care for both the congregation and Fr. Koerner. The diocese has installed the Rev. Gerald Blackburn to lead the congregation.

Fr. Koerner was arrested on similar charges in the spring. In a face-to-face meeting following that arrest, Bishop Haines urged Fr. Koerner to discuss the situation with his congregational leadership, to seek counseling and therapy and to undergo a voluntary drug test, according to a press release from the diocese. The release stated that Bishop Haines declined to take disciplinary action at that time, but did inform Fr. Koerner that if proven guilty of those charges he would undergo the same disciplinary procedures that the diocese is now undertaking with this second arrest.



Scott Albergate photo

The William and Elizabeth B. Moncrief Diocesan Center for Ministry was opened recently in the Diocese of Fort Worth and was the site of the annual convention in November. Before construction of the new \$1.4 million center, the diocese had offices in a bank office building.

AROUND THE DIOCESES

Consistent Growth

The convention began with a Texas-style barbecue Nov. 4 and ended with a standing ovation Nov. 5. In between, the **Diocese of Fort Worth** showcased a new diocesan center headquarters and a confident missionary vision for growth.

"It has been a good year for our diocese in so many, many ways," the Rt. Rev. Jack Iker, Bishop of Fort Worth, noted in his address to the more than 300 delegates and visitors assembled. "We are up in every category."

Baptized membership increased this year to more than 20,000 — up 1,300 since 1996. Bishop Iker noted that 10 congregations are in the midst of building programs to accommodate the diocese's consistent growth.

The diocese also completed its first-ever capital campaign, raising more than \$3.9 million to help build the new William A. and Elizabeth B. Moncrief Diocesan Center for Ministry, improve its existing camp facility, and to fund the planting of new congregations in the rapidly growing Dallas/Fort Worth area.

Reflecting that growth, Bishop Iker received Iglesia San Miguel — the diocese's second Hispanic congregation — as a mission church at the convention.

The convention featured a dramatic presentation by the diocese's world mission committee illustrating Fort Worth's efforts to aid its two companion dioceses of Northern Malawi and Northern Mexico.

As a description of the diocese's efforts to build an

orphanage for the street children of Cuauhtemoc, Mexico, was read, students from St. Vincent's School in Bedford, Texas, processed into the convention hall holding aloft placards with photos of each orphan assisted by the sacrificial giving and missionary work of Fort Worth Episcopalians.

The sole resolution before the convention promised Fort Worth's continued support of future joint partnerships with Northern Malawi and was passed unanimously.

Bishop Iker announced that in the coming year the diocese will focus on expanding its ministry to young people, beginning with a continuing education conference on the topic for all parochial clergy.

The diocese adopted a budget of \$1.76 million for 2001.

(The Rev.) Scott P. Albergate



'To Guard the Faith'

Issues of human sexuality, along with mission and a declaration of jubilee, took center stage as the **Diocese of Kansas** met in convention Oct. 27-28 in Topeka.

The Rt. Rev. William Smalley outlined his views on these issues, noting, "Many of you know where I am personally on the issue of human sexuality, but some of you do not. It is important that you all know."

Admitting that his opinions have changed greatly over the years, Bishop Smalley told clergy and lay deputies he now believes the church should recognize and bless committed same-sex unions and should ordain homosexual people living in committed relationships.

However, Bishop Smalley was adamant that he would not move beyond what the church has authorized. He said he will not permit blessings of unions outside of marriage and will not ordain anyone who is sexually active outside of marriage. He said two clergy recently participated in the blessing of a same-sex union, and the bishop has taken disciplinary action against them.

"I do this because my ordination vows as your bishop call on me to 'guard the faith, unity and discipline of the church,'" he said. "As your bishop, in my servant ministry among you, this vow takes precedence over my personal views."

The lengthiest debate of the convention centered on a resolution calling on parishes that sponsor Boy Scout troops to engage in dialogue with the troops concerning the Scouts'



Melodie Woerman photo

Bishop Smalley (left) and the Rev. Annie Hedquist, deacon, St. Philip's, Topeka, Kan., open the Kansas convention with the traditional blessing of water.

national decision to bar homosexual persons.

More than an hour and a half of debate ensued, including painful admissions by two priests of having been sexually abused while they were children. Archdeacon James Upton of St. Matthew's Church, Newton, who is active in scouting, noted that few parishes currently offer scouting programs and called on churches to do more to interact with youth. The resolution then was adopted.

A landmark decision came during action on debatable resolutions when the convention adopted a resolution calling for a year of jubilee in the diocese, with past apportionment debts forgiven, along with one outstanding loan from the Venture in Mission fund. The net result is that more than \$209,000 in debts, owed by nine parishes, will be wiped clean.

The measure, which does not carry over to any future debts, passed without any debate.

A 2001 budget of more than \$1.3 million was adopted, representing a reduction of less than 1 percent from the 2000 budget.

Melodie Woerman

'Holy Experiment'

A new format for the budget and a new organizational structure will be necessary for the **Diocese of Pennsylvania** as it enters into the second year of its "Holy Experiment," an ambitious diocesan plan adopted at last year's convention.

"Even as most of our congregations in the diocese are thriving, my staff and I are facing an enormous challenge as more and more of our congregations in struggling neighborhoods cease to be self-supporting and come under my

missionary supervision," said the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania. "Substantial financial resources are required. If we are successful in our capital development campaign, significant amounts of money will be invested in many of these congregations."

Speaking to the convention Nov. 4 at Episcopal Academy in Lower Merion, Bishop Bennison suggested that a 20 percent increase in anticipated income for the 2001 program budget was reasonable.

Clergy and lay deputies rejected the proposal and eventually adopted a substitute budget with the following provisions:



Bishop Bennison

- The diocesan council is to develop a balanced budget for 2001 based on the actual pledges received by Dec. 15, 2000.

- There is to be no decrease in funding for diocesan missions from the levels in the proposed 2001 budget (\$579,176).

- If cuts are required in other proposed budget categories, priority is to be given to funding the areas associated with congregational advancement.

- The diocesan council is to set up a minimum of four hearings on the "Holy Experiment" over the next six months so the people participate in developing a plan they will support.

- The diocesan council, the finance and property committee, and the program budget committee, upon conclusion of the hearings, will respond with a new plan that will be supported and funded by the diocese and brought to next year's convention.

The "Holy Experiment," is Bishop Bennison's diocesan plan which among other things seeks to: grow the diocese at 8 percent each year; prepare for a capital development campaign in 2003; plant three new congregations and invest three times the money spent on them in established congregations; establish a camp and conference center; and, complete renovation of the cathedral.

In other action the diocese passed a resolution commending Bishop Bennison for his conciliatory approach to the conflict generated by an announcement that the Archbishop of the Southern Cone, the Most Rev. Maurice Sinclair, intended to confirm candidates at the Church of the Good Shepherd, in Rosemont, on Nov. 26 [p. 6].

Audrey Dean

Wash and Iron

Accompanied by a bagpiper playing "Amazing Grace," a colorful procession of beaming parish members carrying balloons and wearing shirts emblazoned with the name Grace Church in Liberty streamed into the convention of the **Diocese of West Missouri** Nov. 3-4 at a Kansas City hotel.

The diocese welcomed the congregation as its newest parish. For the former vicar, the Rev. Susan McCann, it means that the vestry will call her to be the first rector.

The inclusion of the diocese's newest parish emphasized the twin themes of "washing socks" and "pumping iron" that the Rt. Rev. Barry R. Howe, Bishop of West Missouri, first presented as a vision for the diocese last year. Washing socks is a metaphor for necessary daily disciplines of prayer, study and worship. Pumping iron is a metaphor for initiating reform and renewal.

Bishop Howe built on those themes again this year. He challenged delegates by asking: "Are we in the Diocese of West Missouri demonstrating the reality of a transforming church, which encourages us to be God's witnesses in response to the mission of Jesus?"

Convention deputies also took note of the feast day of Richard Hooker, the 16th-century Anglican theologian noted for his development of a "middle way" between Roman Catholicism and protestantism.

Deputies adopted resolutions calling on the diocese to develop campus ministry by funding a part-time chaplain in Kansas City and to prepare a three-to-five-year campus ministry plan for presentation at next year's convention. Another resolution renewed the companion relationship with the Diocese of Venezuela.

In other business, the convention adopted a budget of slightly less than \$1.8 million.

Laura Wilson



10 Percent Credit

The spirit of jubilee is about to pay off in the **Diocese of Northern California**. Delegates at the diocese's annual convention, in Vacaville, Nov. 11-12, adopted a resolution giving each parish and mission a 10-percent credit against their mission apportionment in March 2001.

The "Jubilee Year Credit" represents a tithe of the total amount due for 2000 that is credited back to each congregation in 2001.

"We've looked at ways to apply the concept

of jubilee throughout the diocese," said Bill Hamby, a member of the board of directors of the diocese. "A one-time 'Jubilee Credit' benefits each parish and mission by returning assets for God's use."

During discussion of the resolution, a substitute resolution aimed at forgiving all apportionment debts was briefly considered, as was a second substitute resolution that would have created a church planting fund from the Jubilee Year Credit. Both were defeated.

The idea for the jubilee credit was born out of comments from diocesan treasurer-vestry conferences held

earlier this year. Many parish and mission representatives argued that receiving this windfall would enable them to have seed money for new or existing ministries, such as a soup kitchen, or a mentoring program for women moving from welfare to work.

Estimated cost to the diocese will be approximately \$150,000. Of the 69 parishes and missions in the diocese at the end of 1999, the average apportionment payment was roughly \$25,000. The average credit to the account in March would be around \$2,500.

Patrick Hill

Youthful Point of View

While most young persons her age would have spent an autumn weekend at the movies or the mall, 17-year-old Angela Ramiro was at the Vacaville, Calif., Skating Center — not to work on her skating technique, but to participate in the Diocese of Northern California's annual convention, Nov. 11-12. It marked the second time the Vintage High School senior sacrificed a weekend of fun and games with her friends for the more sedate work of diocesan convention.

Encouraged by her parents, Ms. Ramiro has long been active at Church of the Ascension in Vallejo. She's twice been elected as a convention delegate since becoming a Lay Eucharistic Minister at age 15.

"She listens, pays attention and has participated in our deanery convocations," said the Rev. Ann Hal-lisey, rector of Ascension. "We have a commitment for youth involvement in all areas of parish ministry and Angela has been right there."

With the sun shining outside, Ms. Ramiro's attention was on the nine resolutions and presentation by diocesan ministries inside the convention site.

"I'm impressed with campus ministry for college students and I'm glad to see so many youth participating in

the jubilee discussions," she said. "We should have more youth dele-



Patrick Hill photo

Miss Ramiro takes part in a small group discussion at the Northern California convention.

gates. It's good for the diocese to hear the youth point of view."

Unlike the youth visitors at convention, Ms. Ramiro, as a delegate, has both voice and vote in the proceedings.

"She's learning to voice her opinion on things," says Stephen Ramiro, her father.

Angela is planning to continue her education in college, aiming for a major in marine biology at UC Santa Cruz or the University of Oregon.

For now, she learns about the business of convention. She will catch up with her friends later.

Patrick Hill

Financial Independence

The most celebrated announcement at the **Diocese of Idaho's** convention was the news that the current year was the first in its history that the diocese had not received financial support from the national church. The applause continued for a follow-up announcement that two long-time mission congregations — Emmanuel, Hailey, and St. Andrew's, McCall — had likewise completed their first year without financial subsidy.

The convention gathered in Nampa Nov. 11-12. The Rt. Rev. Harry Bainbridge, Bishop of Idaho, presented the new diocesan vision and goals.

In a broad-ranging opening address, Bishop Bainbridge cited several new initiatives that will bring fruition to the hopes of the diocese. Among them were calls for new church strategic planning, a clergy wellness program, and for the diocese's participation in a national continuing education pilot project for clergy and lay professionals.

Bishop Bainbridge also endorsed General Convention's vision of doubling the size of the Episcopal Church in 20 years, adding that it should not take nearly that long to double 6,901 baptized members. Bishop Bainbridge light-heartedly challenged the convention by offering his promise to retire as soon as the goal was reached.

The Task Force on Human Sexuality was allotted the largest portion of time for committee reports. Created in response to confrontational sexuality issues of the recent past, this task force seeks to broaden diocesan discussion of the connection between spirituality and the multiple dimensions of human sexuality. Convention deputies intently completed a survey document to enable the task force to chart the direction for these conversations.

The convention adopted a 2001 diocesan budget of \$627,200, anticipating a 3.5 percent increase in assessment income.

(The Rev.) Brian Thom

*My soul proclaims the greatness of the Lord,
My spirit rejoices in God my Savior,
For he has looked with favor
on his lowly servant.
From this day all generations
will call me blessed;
The Almighty has done
great things for me,
And holy is his Name.*

Magnificat

Luke 1: 46-49

By Joanna Seibert

We have a group of women at our church who regularly go to the hospital after the birth of a child from our congregation and pray the short service in the Book of Common Prayer for the Thanksgiving for a Child. It has become one of my most favorite services. All the women read the part of the celebrant. The new mother reads the Magnificat. The father reads Psalm 116. The Song of Mary now has new meaning for all of us.

This is the song which Mary first sang to Elizabeth as the two pregnant cousins met for the first time in Elizabeth's home in the hill country. Now as I read the passage, I not only hear the voice of Mary but I also hear the voices and see the faces and tears of so many other new mothers we have met with their newborn babies in their arms. I also hear the voice of new fathers reading how they "love the Lord, because he has heard the voice of my supplication; because he has inclined his ear to me whenever I called upon him." We only stay a very short time, for this is usually the day after delivery. It is, however, an unbelievable service of thanksgiving in a community of women for the most precious of all gifts ... the gift of life formed out of God's love.

Now this past year I went with the women of our church and other dear friends to offer this liturgy of thanksgiving for our first grandchild in the hospital room of our daughter-in-law as she read the Magnificat and our son read Psalm 116 while they held our newly-born granddaughter, Langley Grace. Indeed I know what Grace is. It is a precious

grandchild. When my husband and I renewed our marriage vows at our 20th wedding anniversary more than 10 years ago, this same son read Psalm 128. Its words are still ringing in my ears, "The Lord bless you from Zion, May you see the prosperity of Jerusalem all the days of your life. May you see your children's children." Today the promise of the psalm has been fulfilled in our lives, and it is more beautiful than imagined. There are not words to describe this new presence of God in our lives. My heart is full of praise and thanksgiving, and I give thanks that the psalms and the liturgy of our Book of Common Prayer bring us a way to express this gratitude.

This Advent, more than any other, I have come closer to having some insight into Mary's joy at singing the Magnificat as I imagine the tear-filled faces of the radiant women. I have heard them recite this powerful song of praise while holding their tiny newborn child in their arms. The gift and wonder of the Nativity have become very real.

"O God, you have taught us through your blessed Son that whoever receives a little child in the name of Christ receives Christ himself; We give you thanks for the blessing you have bestowed upon this family in giving them a child. Confirm their joy by a lively sense of your presence with them, and give them calm strength and patient wisdom as they seek to bring this child to love all that is true and noble, just and pure, lovable and gracious, excellent and admirable, following the example of our Lord and Savior, Jesus Christ" (BCP, p. 443).

*Joanna Seibert is a member of
St. Margaret's Church, Little
Rock, Ark.*



A Week of Historic Contrast

Did You Know...

The bell at St. John's Church, Fort Smith, Ark., is a replica of the Liberty Bell.

Quote of the Week

The Rev. Canon Mary Haggard Hays, canon missionary of the Diocese of Pittsburgh, on clergy shortage: "We are not finding it impossible to fill our congregations, even our 'handy-man specials'."

It was a week of historic events for the Episcopal Church. Thanksgiving week, the time for busy highways, crowded airplanes and family gatherings, offered two extraordinary events in vastly different settings some 1,200 miles apart. On Monday we had the ecclesiastical trial court of the Episcopal Church against the Bishop of Montana. Six days later, in the Philadelphia suburb Rosemont, bishops from other parts of the Anglican Communion entered the Diocese of Pennsylvania to administer the sacrament of confirmation to more than 80 persons.

The two events took place in widely contrasting settings. The trial against the Rt. Rev. C.I. Jones was held on the third floor of a parish house in a dimly lit room which usually is the site of an alternative school. The Church of Gethsemane has had a presence in downtown Minneapolis for more than a century and now finds itself next door to one of the nation's largest shelters for the homeless. At Rosemont, in the lovely Church of the Good Shepherd, a service of confirmation took place. The church, situated in Philadelphia's posh Main Line, welcomed the primates of two Anglican provinces and bishops from four others for a traditional service of Evensong and Confirmation.

The significance of the trial court apparently was lost on many. Even though it was announced that the hearing would be open to the public, only a scant few were in attendance — eight judges, Bishop Jones and his wife with three supporters, the complainant and her husband with an attorney and two members of the clergy, six members of the media, the rector and a few volunteers from the host church, the church attorneys, Bishop Jones' attorney, the clerk of court, a court reporter and two lay assessors. That's about 35. Meanwhile, in Rosemont, the church filled quickly. At 5 p.m., one hour before the time of service, the nave was 90 percent full. People spilled into an adjoining chapel by 5:30, and by 5:45 the congregation included a large number of persons standing along both walls and in the back

— about 700 in all. Fire marshals would have had a field day.

The biggest contrasts were the moods of the two places. In Minneapolis, it was somber. There was no joy to be found in trying a bishop who already admitted to having an adulterous affair with a parishioner nearly 20 years ago. No one wanted to see the woman who brought the case to the church suffer any more than she already had. No one wanted to see a bishop potentially brought down by his indiscretions and bad judgment. In the East, there was a sense of joy like few I have encountered. Besides the nervous excitement typical of confirmands, there was an air of anticipation — a buzz if you will — that something important, something good, was about to happen. At the processional hymn, *Old 100th*, the congregation belted out the words with gusto and unbounded joy.

Finally, there is the significance of the two events which would make them historic. The trial court was the more obvious. There have been only two similar

Besides the nervous excitement typical of confirmands, there was an air of anticipation that something important, something good, was about to happen.

proceedings since 1900. In one, the bishop wound up being deposed. In the other, charges were dropped before the case reached the trial stage. Regardless of how the ecclesiastical court rules in the C.I. Jones case, this one will be remembered as the first case involving a bishop under the church's revised Title IV canons. The significance in Rosemont also is clear. A primate from one Anglican province entering another province in order to administer confirmation in a parish which is at odds with its bishop is unprecedented. "It's a historic occasion," said Bishop Sinclair. He got that right. A historic week, too. It may be some time before we see another like it.

David Kavelage, executive editor

Incident Adeptly Averted

What could have been a difficult situation was shrewdly and adeptly averted when the Rt. Rev. Charles E. Bennison, Bishop of Pennsylvania, welcomed Anglican primates and other international visitors to the Church of the Good Shepherd, Rosemont, Pa., for a service of confirmation [p. 6]. Bishop Bennison has been at odds with the rector and vestry of Good Shepherd and with other churches in his diocese which have aligned themselves with the traditionalist organization Forward in Faith North America (FIFNA). Instead of having an international incursion on his hands, the bishop was gracious and politically savvy enough to welcome the visitors.

At his diocesan convention last month, Bishop Bennison said he had designated the Rosemont service as "diocesan-wide," and invited rectors to bring candidates to be confirmed. Although none did, except for the rectors involved with the FIFNA parishes, the message was clear. There would not be a showdown between the ordinary of the diocese and a visiting primate over crossing boundaries to administer a sacrament. Bishop Bennison went so far as to invite Presiding Bishop Maurice Sinclair of the Southern Cone to spend some time with him and to meet with clergy of the Diocese of Pennsylvania, even though Bishop Sinclair had been clear that the controversies in the Episcopal Church over human sexuality had led to his visit. While there was not time for the meeting with clergy, the two bishops did have a short visit.

The service was conducted peacefully and reverently, with no protestors or pickets. Familiar hymns were sung lustily by the large congregation, and the traditional language of the prayers and the well-planned ceremony added to the dignified setting. All who had anything to do with the planning and carrying out of the service and reception which followed it deserve congratulations. It could have been turned into a circus or an incident. Instead it was a joyous, prayerful celebration that those who took part in will never forget.

Grace never missed an ordination, the funeral of a dead bishop, or the opportunity to wear her 1938 French hat.

There would not be a showdown between the ordinary of the diocese and a visiting primate over crossing boundaries to administer a sacrament.



Deborah Yetter

Are You Sa

By Betty Evans Streett

I was brought up in and still live in the Bible Belt. Often, I listen to “Christian radio” as I drive through the Mississippi Delta. There are several preachers I love to hear, with some of whom I almost always agree, some with whom I disagree on many points, yet who seem to love and be committed to Christ. But also there is something I often hear which is almost frighteningly aversive, something which makes the hair on the back of my neck stand up and sends shivers down my spine. It’s the concept that one is “saved” at some point in life by “accepting Christ.” I decided to try and figure out why for me this triggers such a negative reaction.

For the most part, the committed people who espouse this concept consider themselves biblical fundamentalists. Yet this is a most unbiblical teaching, and, because it intrinsically implies that one can do something to effect one’s own salvation, if only through “accepting” it, a dangerous one. The Bible tells us we cannot come to Christ unless we are “drawn”; that only the action of the Holy Spirit can convict one of sin. And the Bible tells us the names of God’s elect were written in the Book of Life before the foundation of the world. According to the Bible, God alone chooses whom to save, and this choice was made before the earth was formed. This is a terrible concept, in the true sense of the word. It is terrifying!

We don’t really like at all the idea that before anyone did anything, God decided whom to save. We don’t like the idea that we humans don’t have anything at all to say about our own salvation. We desperately want to believe we decide when and whether to be saved or not. In fact, some would rather go to hell than allow their salvation to be God’s decision.

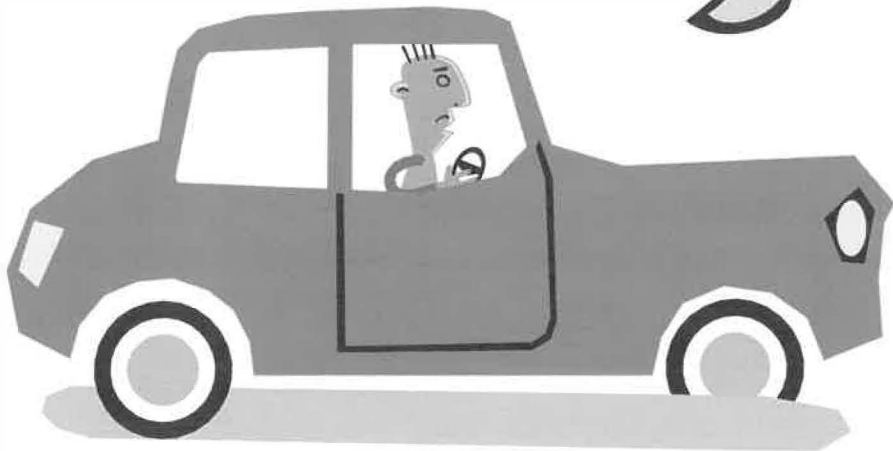
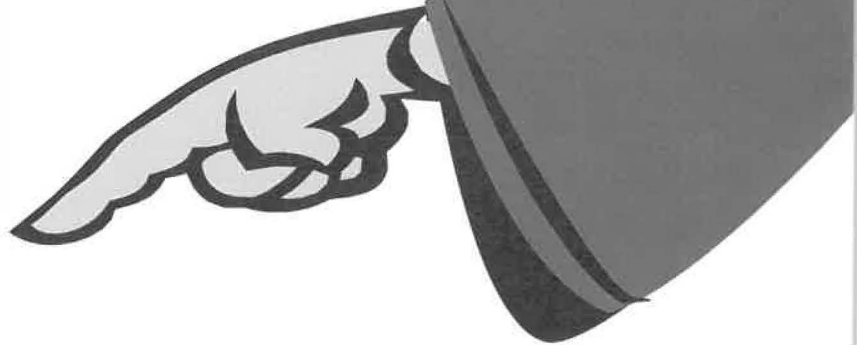
This is such an awful dilemma that some theologians try to explain it away by saying election only refers to the fact that God sees

through all time, therefore, he is able to write the names of the saved in the Book of Life before creation even occurs. To God, they say, time is meaningless; there is for him no before or after in any real sense. This sounds like a good argument, but it doesn’t do anything to explain the necessity of the Holy Spirit’s action in convicting us of sin and “drawing” us to Christ.

To make things worse, the Bible seems to contradict itself. Christ says as he looks down weeping over Jerusalem that he would have taken the people under his arms like a mother hen takes her babies under her wings, but they “would not.” Throughout the Old and New Testament, it’s apparent that both God and Christ attribute to humans the ability to make decisions, to act freely in regards to the law and faith. So what’s to be made of this conflict? Which is true? Are we free to accept Christ or not? Are we responsible for our disregard of sin, or is it the Holy Spirit’s responsibility to convict us and draw us to Christ?

The truth lies in who God is and what kind of power he has. The universe was created so that two conflicting principals, two opposing realities, can be true at the same time. Early in the 20th century, physicists discovered the dual

ved?



nature of “matter.” Elemental particles act as both “waves” and “particles,” something which is logically, rationally, completely impossible. This doesn’t mean that a stream of particles can behave like water or sound waves, but that an “individual” particle can act as both a wave and a particle — a single particle of light, a single photon, can produce a wave pattern and interfere with itself!

This absurd Alice in Wonderland effect has been borne out in experiment after experiment, proving without a

Each individual’s name was written in the Book of Life, and one can’t approach the cross unless drawn there.

shadow of a doubt that at the ground of reality both natures occur, and what you look for is what you get. If you design an experiment to detect waves, you get a single particle acting as a wave. If you design an experiment looking for particles, you get little bullets.

And that isn’t all. There is absolutely no way to know both where a “particle” is and where it’s headed. If you know with complete certainty where a parti-

cle is, you can’t at all determine where it’s going. If you know with certainty where it’s going, you have no idea where it is. Uncertainty is the ultimate truth. And, as Einstein discovered, matter is energy and energy is matter. So, at the most basic physical level, to say nothing of the spiritual, you can’t nail God down, can’t put him in a box, can’t make him either/or. God is both/and.

In some real sense, it’s true that individual humans “choose” Christ, “choose” good over evil, “choose” faith or fear. But, it’s also true that each individual’s name was written in the Book of Life before the foundation of the world, and that one can’t approach the cross unless drawn there.

Now I know why I bristle when I hear the question, “Are you saved?” or “When were you saved?” Salvation is wholly an act of God. Faith is from God. Election is real. And the implication that I can do anything about it, even through the willful act of acceptance, is abhorrent to the whole process.

But I can deny for a long time that I was saved by Christ’s act on the cross, through my name being written in the Book of Life eons before my conception. For a long time, I can run from my

salvation, from the Holy Spirit. But many believe, and it’s a biblically valid precept, that in the end God saves everyone and everything. That, while hell is real and some decide to go there, in the very end everything in creation is transformed and brought under the feet of Christ, of God. That there will be a new heaven and a new earth with no mention of hell. That in the very end every knee will bow to Love and every tongue will confess Love. That Christ will come like a two-edged sword and cut away all evil from his creation, from everyone and everything and everywhere in heaven, on earth, and under the earth.

So does it matter if you “accept your salvation now rather than later”? Sure it does. No matter how much we may feign happiness, we’re miserable until we accept the reality we try so desperately to fight: That God so loved the world he sent his only begotten Son, so that through him the world might be saved. “Sister, are you saved?” Yes, I was saved before Christ spoke the first photon of light into existence, and thanks be to God, there’s absolutely nothing I can do about it! □

Betty Streett is a member of St. George’s Church, Clarksdale, Miss.



It's Mayhem

The series of reports of diocesan conventions, titled "Around the Dioceses," [TLC, Nov. 19] really caught my attention, and I am not sure if your editor even realized the mayhem that was being published.

We learn that the Diocese of Western Michigan, at its convention, 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 Episcopal Church — What hath God wrought?

In the very next column, adjacent to the article about Western Michigan, the Diocese of Nevada reports having had its diocesan convention at Harrah's Hotel and Casino in Reno!

These articles are headlined by a picture of a "Clown Eucharist" where a priest (and others) dressed as clowns conducted a eucharistic service at the convention of the Diocese of Southeast Florida in Fort Lauderdale.

The Episcopal Church — What hath God wrought?

*(The Rev.) Robin Courtney, Jr.
St. Bede's Church
Manchester, Tenn.*

Unilateral Action

While I am pleased the Episcopal Church has decided to look at growth, in light of the possibility we will indeed seek new members, some things come to mind.

It seems pretty clear our fall to a 30-year low in membership — worse even than it seems given the explosive population growth in America — is more than coincidentally related to our neurotic, introspective and unholy preoccupation with gender roles and sexuality, a trend that took off in the 1970s. Our unilateral actions in this area have brought us to a state of impaired communion with our mother church. Who are we, a mere 2.5-million-member corner of the Anglican Communion, that we dare to try and redefine such issues without the concurrence of our Anglican family, let alone the more than a billion Roman Catholic and Orthodox Christians with whom we claim to see rapprochement?

Having placed ourselves in such an extreme minority position, having placed the Episcopal Church in jeopardy of being cut off from the vast bulk of Christianity, by what right do we call others to join a weak, tiny, and likely soon to be schismatic church? Irrespective of what God's One, Holy, Catholic

and Apostolic Church may one day decide on various gender and sexual issues, who are we to break faith as persistently as we have done and continue to do?

The current year is a jubilee year for Rome. I think 2001 ought to be a repentance and renewal year for us, a year in which we ask forgiveness for turning our backs on other Christians and for trampling their beliefs without waiting for their assent to such changes, or apparent concern for opposition from them. After a year of penance, if we can then look out to the world and not in at our body parts, we may be justified in calling others to Christ through the physical medium of the Episcopal Church.

*(The Rev.) Bob Woods
St. Peter's Church
Kernville, Calif.*

Misrepresentation

I am writing to comment on the column titled "A Subject Misunderstood" [TLC, Oct. 8]. This is a clear example of interpretation which begins with one's conclusion and fits the evidence to support that conclusion.

The writer misrepresents the textual evidence for Ephesians 5:22. It is true

Who are we, a mere
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that the most recent printed Greek texts omit the verb, following *Codex Vaticanus* (4th century) and the earlier p46. What the writer does not say is that the other great uncial manuscript of the 4th century, *Codex Sinaiticus*, contains the verb, as does Codex Alexandrinus of the 5th century. I am confident that the decision to omit the verb in the printed edition is on the basis of p46, but beyond that, the evidence is divided. And, as is often the case in Greek and English, the verb is implied. Contrary to the writer's assertion, all manuscripts containing the verb are not newer.

Verse 22 is joined to verse 23 by the Greek word *hoti*, expressing a causal connection ("since," "because") to what follows. The relationship of husband and wife is connected in the biblical writer's mind with the relationship of Christ and the church. The author ignores the larger context of the whole section in Ephesians.

One may legitimately disagree with biblical writers or feel that certain cultural or sociological conditions of that age are not binding on the church today. One should not, however, strain the biblical texts to support the conclusion with which she begins.

*(The Rev.) J. Raymond Lord
Owensboro, Ky.*

One may disagree with biblical writers or feel that certain conditions of that age are not binding on the church today.

Too often in our attempt to correct misunderstanding in holy writ, we misuse other sections of scripture because it either suits our purpose, it is the "party line," or we misunderstand what and how it is used. The correct translation as presented by Leona M. Irsch of Ephesians 5:21 and 22 doesn't really change anything until you try to tweak it with the very often misused passage of Galatians 3:28. One must start with the 25th verse.

This portion of Galatians is talking about faith and salvation, not function, gender or role. As in some pagan religions where the woman only attains to a position dependent upon her husband, St. Paul is affirming that as far as salvation and faith are concerned, there is neither Greek or Jew, slave or free, male or female. We all stand before God equal. In reality we are still male and female, slave and free, Greek and Jew.

Getting back to Ephesians 5:21-33. How would this stand in light of the correct translation of Genesis 3:16 and 4:7? These are the only two places in all of holy scripture where the Hebrew word *TeSHUWQAH* is used. Its meaning is desire for place or control. Hence Gen-

esis 3:16 should read to the woman that she will desire her husband's place, but he will rule over her; as with Cain, sin desires to rule over him.

We need to read all of the Ephesians passage because we find that Paul then states to the man that he must give himself up for his wife as Jesus gave himself up for the church. He must die for her. Now that may not necessarily be a physical death, but most certainly a death unto self.

*(The Rev.) Ronald S. Gauss
Bishop Seabury Church
Groton, Conn.*

A Remarkable Man

After reading Fr. McIntyre's article [TLC, Oct. 29] quoting both Philipians and Avery Dulles on the example and testimony of transformed lives, I turned the page and saw Fr. Cartier's remembrance of Bishop Mize. What a nice coincidence, for if ever a person embodied what it means to be a Christian, it was this remarkable and unassuming man.

*Mib Garrard
Sherman, Texas*

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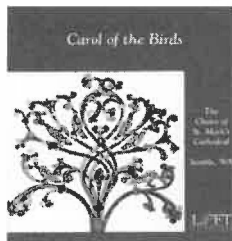
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Carol of the Birds

The Cathedral and Compline Choirs of St. Mark's Cathedral, Seattle, Wash.
 Loft Recordings LRCD1016
 1-877-783-5638. \$16.98

Delightful, little-known arrangements of Christmas music abound on this new CD from St. Mark's Cathedral, Seattle. Chronicling music of the season heard throughout the last 30 years of Peter Hallock's tenure there, several tracks are taken from a 1970 recording of the Cathedral Choir (mixed voices), to which have been added more recently recorded performances by the widely admired Compline Choir (men's voices). In both ensembles the choral tone is rich, displaying precise and innately musical singing.

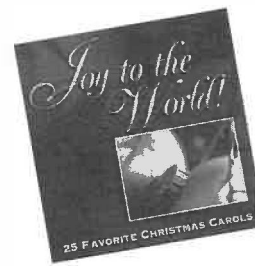
Happily St. Mark's Cathedral possesses just the kind of generous acoustic which causes such music-making to soar. Choirmasters will welcome the opportunity to hear Hallock's own interpretations of several of his carols and arrangements, including a splendidly simple, new arrangement of "Away in a Manger" for men's voices. Organists will enjoy two well-played organ solos on the marvelous Flentrop organ of St. Mark's by the current organist-choirmaster, J. Melvin Butler. The disc includes everything from unaccompanied plainsong and medieval songs to contemporary carol arrangements accompanied creatively by handbells or strings, piano or organ.

Coupled with the luscious singing of the two choirs, this CD offers a veritable feast of styles and textures. Even well-known carols of the season take on new life, as

does, for instance, Gerald Near's lovely treble setting of *O magnum mysterium* when sung by the men of the Compline Choir. The recording concludes with the haunting 14th-century "Song of the Nuns of Chester," sung in alternatim between Peter Hallock, countertenor, and Janet White, soprano.

Here is a mix of carols, beautifully performed, to which anyone might happily listen throughout the Christmas season.

Dale Adelman
 Buffalo, N.Y.



Joy to the World

The Stories Behind Your Favorite Christmas Carols
 Kenneth W. Osbeck
 Paperback and CD \$17.99
 Kregel (1-800-733-2607)

Kenneth Osbeck, who taught at Grand Rapids School of the Bible and Music and Grand Rapids Baptist College, introduces 25 familiar carols and songs with a passage from scripture. There follows words

and music in familiar, occasionally simplified, form, and a brief meditation on the carol. Some of these are quite fanciful, as this on "Angels We Have Heard on High": "As vast numbers of angels swiftly descended toward earth through the star-sprinkled sky, the leading angel halted them with a sigh. They hovered with folded wings over a silent field near Bethlehem. 'There they are,' said the leading angel, 'the humble shepherds ... Are you ready

St. Mark's Cathedral possesses just the kind of generous acoustic which causes such music-making to soar.

with your great angelic chorus?"

Most contain historic notes on authors and composers and end with poems or quotes from other sources. A quote from Philip Stockman concludes the essay on "O Little Town of Bethlehem," "The hinge of history is on the door of a Bethlehem stable."

It's an interesting book to dip into, and is accompanied by a CD on which the 25 songs are performed in a soft pop style by the Discovery Singers.

Patricia Nakamura

The dictionary does not include common musical terms but "pays particular attention to the religious and ritual aspects of music," from "diverse faith traditions."

Hebrew Union College-Jewish Institute of Religion - 71 in all.

The dictionary does not include common musical terms but "pays particular attention to the religious and ritual aspects of music," from "diverse faith traditions." There are entries from Latin, Greek, Hebrew, Slavonic, German, Russian, even Native American with a definition of "Ghost Dance." Items include liturgical terms such as "Epistle," *incipit* and *initium*, *El hahodoat* (God of thanksgiving), brief biographies (Ellington, Duke [Edward Kennedy] or Ephraim the Syrian) and essays (Episcopal worship music). Organizations are listed, such as AAM and its apparent Lutheran counterpart, ALCM, and a few living luminaries such as Peter Hallock, Richard Proulx and Daniel Pinkham. Perusers will probably note a few odd omissions, too; we find "Royal Canadian College of Organists" and "Royal College of Organists" but not the Royal School of Church Music. The editor urges wanderers to bring omissions and errors to his attention.

He probably wouldn't mind hearing, also, how thoroughly interesting and informative a reference his "precarious undertaking" has produced.

Patricia Nakamura

Worship Music

A Concise Dictionary

Edward Foley, editor
Liturgical. Pp. 332. \$45.

I get lost in dictionaries. One entry leads to another six or eight letters away; "High mass" lures one to "Hilary" to "Hildegard" and skips over to "Hindemith," or even back to "hexapsalmos." This is a particularly delicious book in which to meander. Dedicated to St. Theophane Hytrek, SSSF, its consultants and contributors include Carol Doran, Paul Westermeyer, Carl Schalk; Kevin Waters of Gonzaga University, Michael Moody of the Church of the Latter-Day Saints, Israel Goldstein of



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ST. ANDREW'S EPISCOPAL CHURCH is in search of a rector. We are in Fort Worth, downtown. Here is our mission statement: St. Andrew's Episcopal Church exists to bring people to a faithful, thoughtful and dynamic encounter with the Lord Jesus Christ as He is revealed in Holy Scripture. The clergy and lay leadership of St. Andrew's therefore commits itself to: maintain high standards of preaching, teaching and worship, true to historic evangelicalism and based on the Book of Common Prayer 1928; emphasize personal Christian commitment through prayer, stewardship and service; work together with other Christian churches in obedience to Jesus Christ, for the extension of His Kingdom and the unity of his people; remain true to the foundations of the Anglican Reformation, especially in its understanding of the authority of Scripture and our salvation in Christ through faith alone. You know who you are. If curious or nudged by God, contact: **Mrs. Marty Leonard, Chair of the Search, 1411 Shady Oaks Lane, Fort Worth, TX 76107. (817) 738-2424 home; (817) 738-7171 (FAX). Martyleo@flash.net**

DIRECTOR OF RELIGIOUS EDUCATION PROGRAMS, Washington, D.C. Washington National Cathedral seeks an innovative leader for its Program and Pastoral Ministry Group. This senior manager and priest will create public programs that complement and advance the cathedral's strategic goals as a "national house of prayer for all people." The successful candidate will possess extensive knowledge of current trends in American religion and culture, spiritual development and meeting the needs of the inquiring seeker and the Christian faithful. Requirements include a M.Div. or equivalent; minimum five years' experience in advanced program planning, management and teaching; a collaborative management style; public speaking skills; audience development techniques; and basic computer literacy. Interested candidates should fax resume and cover to (202) 537-5661 or mail to: **Washington National Cathedral, Mass. & Wis. Aves., NW, Washington, DC 20016.**

FULL-TIME INTERIM MINISTER. St. Paul's Parish, Chestertown, on the beautiful Eastern Shore of Maryland's Chesapeake Bay has started the search process, looking for guidance and pastoral leadership. Furnished rectory on lake in pleasant surroundings. College town, quiet living among exciting possibilities. Contact: **Edith Foley (410) 778-5684** or e-mail enfoley@shore.intercom.net. Our website www.stpaulkent.org <<http://www.stpaulkent.org>>

ST. STEPHEN'S, Goldsboro, NC, seeks rector. Enthusiastic priest wanted in historic downtown parish of 350 members. Teaching, preaching, growth in spirit, service and numbers are important to us. Goldsboro is located in eastern North Carolina between Raleigh and the coast. Contact: **Jon Williams, 106 Cassedale Dr., Goldsboro, NC 27534.**

POSITIONS OFFERED

DEAN AND PRESIDENT: Nashotah House, a seminary of the Episcopal Church, invites applications for the position of dean and president. Qualifications include ordination as either a priest or bishop in the Anglican Communion and commitment to the Anglican tradition of Evangelical and Catholic truth and apostolic order. Prior demonstrated pastoral leadership in the church, administrative and recruitment skills are required. While a Ph.D. is not essential, the applicant must have scholarly interests and the ability to work collegially with faculty, students and seminary community. The deadline for application is January 15, 2001. A job description and the mission statement of the seminary may be found at www.nashotah.edu/deansearch or available upon request. Applicants should submit a letter of application, curriculum vitae, and three letters of recommendation to: **Nashotah House, Search Committee, P.O. Box 180670, Delafield, WI 53018-0670.**

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 staretrek121440@cs.com**

DEAN OF CATHEDRAL: With the retirement of the current dean in early 2001, the Nominating Committee for Dean of the Cathedral of St. John the Divine, New York City, is seeking candidates for the position. To request a detailed position profile and/or to submit a resume and CDO, please contact: **The Nominating Committee for Dean, the Rev. Dr. Thomas Pike, Co-Chair, Calvary/St. George's Church, 209 E. 16th St., New York, NY 10003. (212) 475-0830.**

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.**

ST. HILARY'S, a parish in Chicago's northwest suburbs, seeks a rector to lead us in worship and revitalize the spirit already alive at St. Hilary's. We need a leader who can offer this congregation the continuation of pastoral care and traditional services with understanding and sound theology. The ideal candidate will challenge the congregation to use its time and talents to further activities and new programs for the betterment and growth of our church. This "pastoral-sized" church offers an opportunity for growth with the parish and participation in community affairs for a "people person" who communicates well with both children and adults. Contact: **Craig Anderson, St. Hilary's Church, 307 W. Hintz Rd., Prospect Heights, IL 60070. E-mail: cgan-derson1@juno.com.**

CONTINUED ON NEXT PAGE

CLASSIFIEDS

POSITIONS OFFERED

RECTOR: Church of the Saviour, Hanford, CA, is seeking a full-time rector for our parish. We are located near Fresno in the Diocese of San Joaquin. Our fervent prayer is that our new rector will guide us in the worship of God and unite us in Jesus' love to be faithful witnesses of our Lord and Saviour. Please send a letter of interest and resume to: Search Committee, Church of the Saviour, 519 N. Douty Ave., Hanford, CA 93230 or e-mail tpeyeguy@cvconline.com

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.

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.

ST. PAUL'S CHURCH, 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 Riggin, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608. (334) 342-8521.

RECTOR: Love the mountains? Enjoy outdoor activities? Then beautiful northwest Montana is for you. We are two churches in Whitefish and Columbia Falls, Montana. We share the services of one rector with a goal, to pursue a more complete relationship with God through Jesus Christ. www.casweb.com/ben/holynativity/. Apply: Joint Search Committee, 163 Falcon Lane, Columbia Falls, MT 59912. E-mail address: cptkat@centurytel.net

POSITIONS OFFERED

ST. STEPHEN'S CHURCH, LONGMONT, CO, is looking for an experienced ordained youth leader. For a complete description and contact information on the web go to <http://mrftemp.bmb.colostate.edu/ss/index.htm>

RECTOR: St. David's Episcopal Church, Roswell, GA (northern Atlanta suburb) seeking a rector for its vibrant, corporate sized church. Important that new rector be skilled in parish administration and recognize need to work cooperatively with ordained staff, lay staff and lay leadership. New leader must be strong preacher, motivator of others, counselor and pastoral caregiver. Please send resume to: Mrs. Sally Ratson, Chair, Nominating Committee, St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076.

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.

TRAVEL/TOURS

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

JOIN THE WEBBERS on pilgrimage June 15-26. Lindisfarne to Bury-St. Edmunds. Deepen your knowledge of Anglican history and heritage and experience spiritual growth. Optional 3 days in Canterbury. Info: CLWebber@aol.com. T (860) 364-1139; F (860) 364-2053.

CELTIC PILGRIMAGES 2001: Prayer and study programs to Scotland, Wales, Lindisfarne and the Isle of Man. Deepen relationship with God through lectures; worship; visits to holy sites. Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6435. FAX (212) 779-4009. E-mail cintra@ix.netcom.com.

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PEOPLE & PLACES

Appointments

The Rev. **Miriam Acevedo** is vicar of St. Christopher's, 187 East Rd., Hampstead, NH 03481.

The Rev. **J. Randolph Alexander** is rector of Christ the Redeemer, 1415 Pelhamdale Ave., Pelham Manor, NY 10803.

The Rev. **Sherman Beattie** is priest-in-charge of St. Andrew's, 1231 Washington Blvd., Stamford, CT 06902.

The Rev. **Chloe Breyer** is chaplain at the Cathedral School of St. John the Divine, 1047 Amsterdams Ave., New York, NY 10025

The Rev. **Peter Coffin** is rector of St. James', 44 West St., Keene, NH 03431.

The Rev. **Kathryn Corley** is director of Christian Education at St. Mary the Virgin, 191 S Greeley St., Chappaqua, NY 10514.

The Rev. **Desmond C. Francis** is rector of St. Luke's, 806 13th St., Altoona, PA 16602.

The Rev. **Mary Haddad** is curate at St. Bartholomew's, 109 E 50th St., New York, NY 10022.

The Rev. **Douglas Johnson** is rector of St. Peter's 402 W Wall, Harrisonville, MO 64701.

The Rev. **Mabel Lewis** is chaplain at St. Peter's Community Center, 137 N Division, Peekskill, NY 10566.

Ordinations

Priests

Montana – **Mary Rowe, Mary Piper.**

Retirements

The Rev. **Richard C. Ditterline**, as rector of Grace, Hulmeville, PA 19047.

The Rev. **Edward A. Howell**, as rector of St. Edward's, Joliet, IL; add. 1140 Fourth St. #332, Santa Rosa, CA 95404.

The Rev. Canon **Kenneth L. Ornell**, of Durham, CT.

Deaths

The Rev. **Katharine Robbins Firth**, 55, of Readfield, ME, died Sept. 30, after her sport utility vehicle plunged off the end of a town-owned pier into Sheepscot River. Police officials said she may have mistaken the pier for a bridge as she was returning home to Readfield, ME, after presiding at a marriage.

"She was a very dynamic person who met challenges with enthusiasm and confidence," said Donna Miller, a parishioner at Grace Church in Bath where Ms. Firth served as interim rector for the past year. Born in Philadelphia, she graduated with honors from Oxford University in 1967. She was ordained deacon in Pennsylvania in 1971 and served parishes in the Pittsburgh, Connecticut and Pennsylvania dioceses. Last December, Ms. Firth celebrated the 10th anniversary of her ordination to the priesthood. She is survived by five children.

The Rev. **Ibrahim Haddad**, 45, died Oct. 18 after a long struggle with leukemia. He was the assistant priest at the Cathedral Church of St. John the Divine in New York City from 1987 to 1993 and rector of St. Joseph of Arimathea in Elmsford, NY, since then.

He was born in Amman, Jordan. He received his undergraduate degree from the American University in Beirut, Lebanon. He was ordained in Jerusalem in July of 1983 and received into the Episcopal Church in 1993.

The Rev. **Frederick Pierre Lefebvre**, 64, died Oct. 20 in Chatham, MA, after a long illness.

Born in Staten Island, Fr. Lefebvre graduated from Berkeley in 1960. He was ordained priest in 1960 and served parishes in Connecticut and New Rochelle, N.Y., before becoming rector of Christ Church in Staten Island in 1966. He served there until his retirement in 1982. During his ordained ministry, Fr. Lefebvre also served on many diocesan commissions. He is survived by his wife, Judy.

Next week...

The Youngest Shepherd

CHURCH DIRECTORY

Traveling? The Episcopal churches listed here extend a cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH**.

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Sat: 5:30; Sun 7:30, 10, noon; Wed 7 & 10; Day Sch: 8:05 Tues, Thurs, Fri; LOH: Sun 11:10 & Wed 7 & 10

CARLSBAD, CA

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

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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http://www.cccathedral.org (860) 527-7231
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Sun Eu 8, 10:30. Daily Eu 12 noon

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WASHINGTON, DC

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The Rev. Stuart A. Kenworthy, r; the Rev. Lupton P. Abshire, the Rev. Marguerite A. Henninger
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6. H/A

ST. MARY'S, Foggy Bottom
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Sun H Eu 8, Cho Eu 11. Wkdays MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

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HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6 www.stpauls-kst.com

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
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CHURCH DIRECTORY

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CHICAGO, IL

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10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

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

INDIANAPOLIS, IN

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Poirrier, interim dir of Christian Ed.; Chris White, Dir. of Youth
Min; Dr. David Culbert, organist-choirmaster, Mike Glisson,
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Jr., the Rev. Benjamin J. King; the Rev. David J. Hogarth
Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri,
MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30,
Mass 9, C 9:30

LENOX, MA

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

KANSAS CITY, MO

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day Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP and EP
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Sun Masses 9 (Low), 10 (Sung), 11 (Sol), 5 (Low), MP 8:40, EP
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12:15 & 6:15 (ex Sat) Sat only 12:15, EP 6 (ex Sat), Sat only 5;
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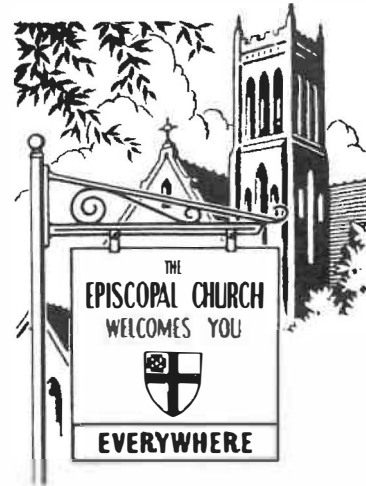
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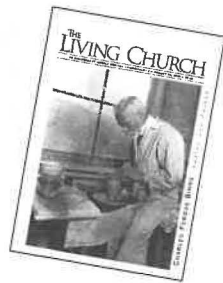
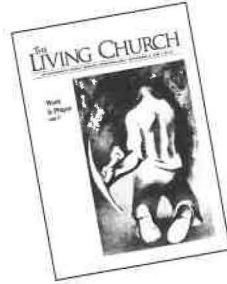
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