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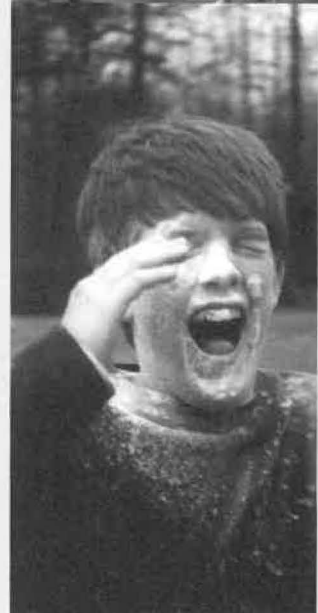
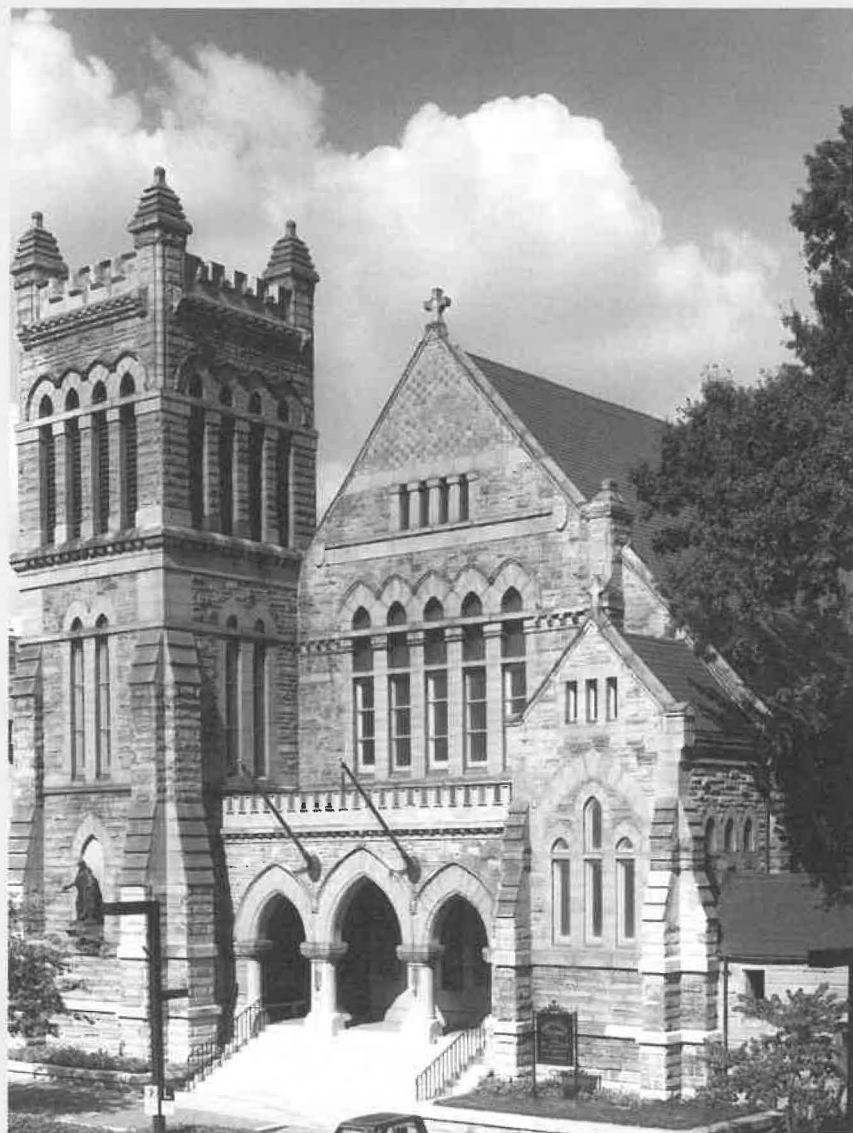
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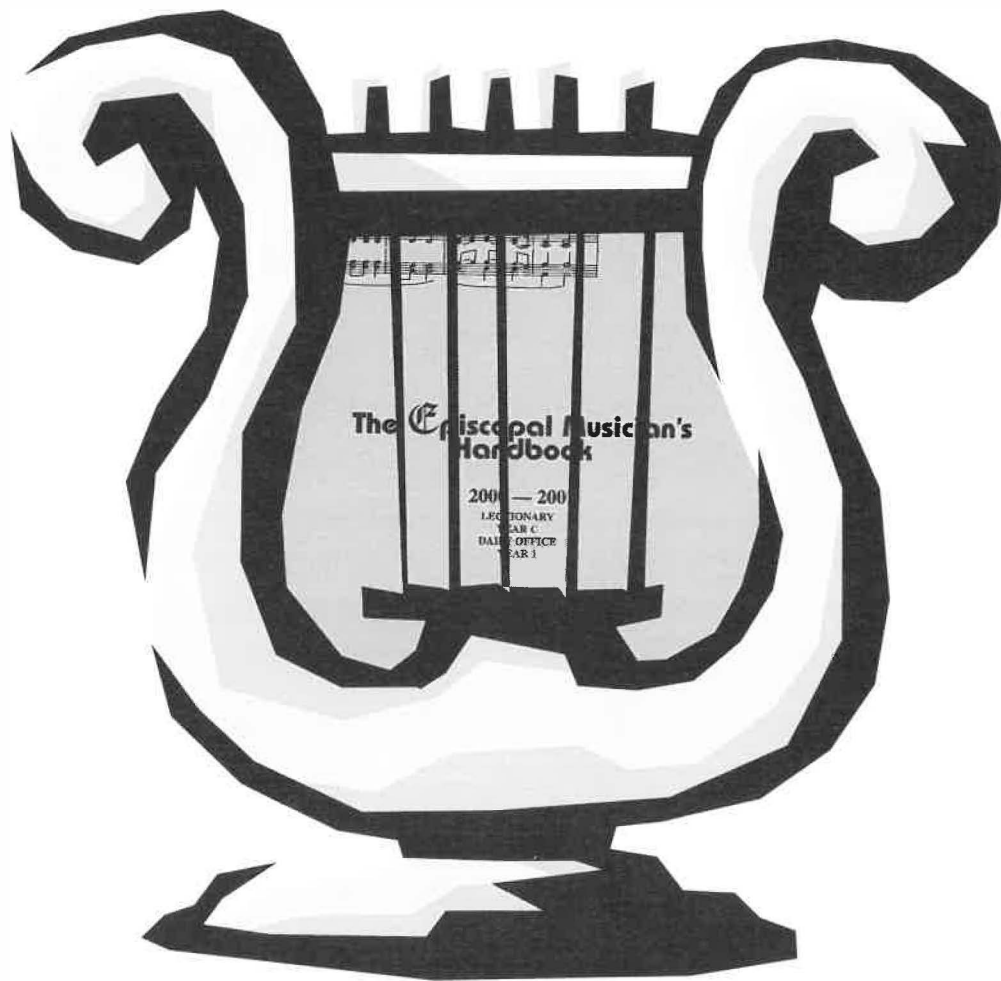
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The Cathedral Church of the Advent, Birmingham, Ala.

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BY EMMET GRIBBIN

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SUNDAY'S READINGS

Looking in Two Directions

'Stand up and raise your heads.' (Luke 21:28)

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

Welcome to the season of Advent. We stand in the middle and look in two directions. Jesus was born about 2,000 years ago, and we prepare to celebrate that anniversary. That's looking in one direction. The other direction we look is to the future when Christ will come again. Today's gospel speaks of that future event.

Jesus seems to be talking about the destruction of the world with signs in the sky and roaring of the sea and powers shaken (Luke 21:25-26). We can certainly understand how we could destroy our planet by what we might do to the environment or by some nuclear accident or maliciousness. But what could this cosmic collapse mean as an act of God?

Maybe it's about something entirely different than the end of the world. Jesus says people will be afraid and will even faint. Right after saying this Jesus then gives us reason for not being afraid. He says, "stand up and raise your heads, because your redemption is drawing near" (Luke 21:28). Then why would anyone be afraid? Maybe we are afraid of change,

even when it is good, just because it's different. But we don't have to be afraid.

In Zechariah we have a similar scenario. The Mount of Olives will split in two (Zech. 14:4). Then the Lord will come (14:5). This is a good day, not the end of the world. On this day living waters will flow (14:8). Maybe Jesus was thinking of this good day of redemption. This is the day when God brings things to completion. This could just be the day when we increase in love and strong hearts in holiness, the day for which Paul prays (1 Thess. 3:11-12). Paul realized we are all incomplete and long for the day of completeness.

On the holidays we often feel this incompleteness with sadness. We just had Thanksgiving Day and Christmas is coming up. We see an ideal for our life and relationships but it's far from complete. So we are sad. In spite of our feeling we believe Jesus will come again only to destroy the incompleteness and then to bring something new. For now we stand in the middle looking back and looking forward.

Look It Up

Look up in an encyclopedia or liturgical reference book the meaning of the Advent wreath. Search out how it can be an icon of our longing for the end of our incompleteness. Each week we light another candle. What is coming into the light? For what do we long?

Think About It

We too are icons. We are here imaging incompleteness. We stand before each other yearning, longing, anticipating, waiting and hoping as we look to the future. In this state of preparation let's hear Jesus say "stand up and raise your heads, because your redemption is drawing near."

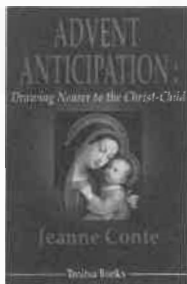
Next Sunday

The Second Sunday of Advent

Baruch 5:1-9; Psalm 126; Phil. 1:1-11; Luke 3:1-6

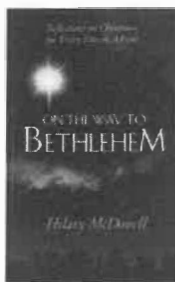
Seasons and Reasons

By Travis Du Priest



ADVENT ANTICIPATION: Drawing Nearer to the Christ-Child. By **Jeanne Conte**. Troitsa Books (227 Main St., Suite 100, Huntington, NY 11743). Pp. 109. \$9.95 paper.

Page-and-a-half meditations for each day in Advent. Filled with delightful suggestions, such as on the 24th day in Advent: secret prayers for strangers.



ON THE WAY TO BETHLEHEM: Reflections on Christmas for Every Day in Advent. By **Hilary McDowell**. Upper Room. Pp. 154. \$19.99 paper.

An upbeat scripture-based journey day by day through Advent. Uses visualizations and narrative reflections to extol the spiritual delights of her imaginative traveler.



LIVING THE DAYS OF ADVENT AND THE CHRISTMAS SEASON. By **Stephanie Collins**. Paulist. Unpaginated. \$3.95 paper.

Page-a-day tear-offs for the Advent and Christmas seasons. Each day includes a quotation from scripture, a very brief two- or three-paragraph

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FOLLOWING THEIR STAR: Poems of Christmas and Nature. By Maxwell Corydon Wheat, Jr. Illustrated by Joseph Whalen. Cow Meadow (333 Bedell St., Freeport, NY 11520). Pp. 47. \$10 paper.

A handsomely printed collection of poems dedicated to the memory of two Episcopal priests, both associated with St. Bartholomew's, New York City, where the author is currently a member. Several poems were originally published in TLC, as well as in *The Christian Century*. From "Star of Wonder": "the black is filled with sky Stars alert the desert."

WITH YOU ALWAYS: Daily Meditations on the Gospels. By Francis X. Gaeta. Ave Maria. Pp. 285. \$12.95 paper.

By a Roman Catholic priest at St. Brigid's, Westbury, N.Y., these 360 meditations cover a myriad of subjects, each based on a scripture verse. Colorful vignettes and a lively, readable style.



MOMENT BY MOMENT: A Retreat in Everyday Life. By Carol Ann Smith and Eugene F. Merz. Photographs by Don Doll. Ave Maria. Pp. 96. \$10.95 paper.

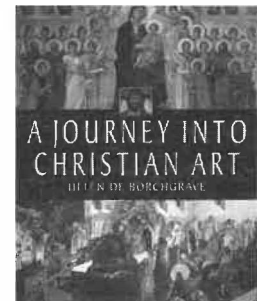
Thirty-two "moments" providing the reader with leading questions, aids to discernment quotations from scripture and St. Ignatius. I found the aids to discernment valuable spiritual exercises, thus offering something that other such books do not.

Consider These for Gifts...



INVISIBLE LIGHT: Poems About God. Edited by Diana Culbertson. Columbia University Press. Pp. 174. \$19.95.

A beautiful book, in content and in presentation. Printed in black and muted red, the poems stretch across time from the Old Testament to George Herbert, Richard Crashaw, Thomas Traherne, then to Donald Davie, Denise Levertov, Anne Sexton and Kathleen Norris. Any poetry lover would appreciate this under the tree.



A JOURNEY INTO CHRISTIAN ART. By Helen De Borchgrave. Fortress. Pp. 223. \$35.

Images of Christ and the saints and religious themes sweeping the Christian era from the 4th-century catacomb paintings and 6th-century Ravenna mosaics to a Henry Moore Mother and Child and a Graham Sutherland Crucifixion. A truly beautiful and informative book for any art enthusiast.



THE PRYMER: The Prayer Book of the Medieval Era Adapted for Contemporary Use. Translated and adapted by Robert E. Webber.

Paraclete. Pp. 172. \$15.95 laminated covers.

A 15th-century book of prayer and devotion translated and adapted by the professor of ministry at Northern Seminary in Illinois. The right-hand column on each page reminds us of the first line of each Latin text. Lovely items in honor of the Blessed Virgin: "Hail, star of David, mother of God, You the ever Virgin Mary, are the gate of heaven."

SHARPS, FLATS & NATURALS



Music for Advent

The Choir of Men and Boys

Grace Cathedral, San Francisco

John Fenstermaker, organist & choirmaster
Christopher Putnam, associate organist
& choirmaster
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Always welcome amid the plethora of Christmas recordings flooding the market this time of year is music for the Advent season. Although brief and overshadowed by the season it prepares for, Advent offers a wealth of beautiful and significant musical literature. One of the latest contributions is from the musical forces of Grace Cathedral, San Francisco. Recorded in the resonant acoustics of this the third-largest Episcopal cathedral, its celebrated and highly esteemed choir offers some of the familiar and well-loved gems of the season as well as several unexpected pleasures, all music drawn from the repertory of the annual Advent Sunday service.

Among the established favorites one finds the hymns *Come, Thou Redeemer of the Earth*; *Hark! A Thrilling Voice is Sounding*; *Creator of the Stars of Night*; and *On Jordan's Bank the Baptist's Cry*. Renaissance selections include works by Palest-

rina, Jacob Handl and Orlando Gibbons. Herbert Howells' *A Spotless Rose* and Charles Wood's *O Thou the Central Orb* are contributions from the great English cathedral repertory, and Fenstermaker, the choir and organ excel here. Welcome additions and delightful touches on this recording include the Hugo Distler setting of *Lo! How a Rose* as a companion to the well-known Palestrina setting; the Basque language stanza of *The Angel*

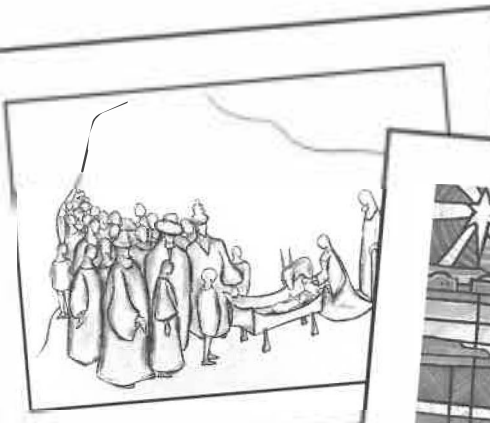
Gabriel; and the cantata-like *St. John Baptist* by Ernest Bullock. Fenstermaker's own *Come Quickly, Lord Jesus* captures the mood and theology of the Great O Antiphons. The record's finale, *Magnificat*, chanted simply in unison alternating with rarely-heard organ verses by the Frenchman Joseph Bonnet completes this highly recommended disc.

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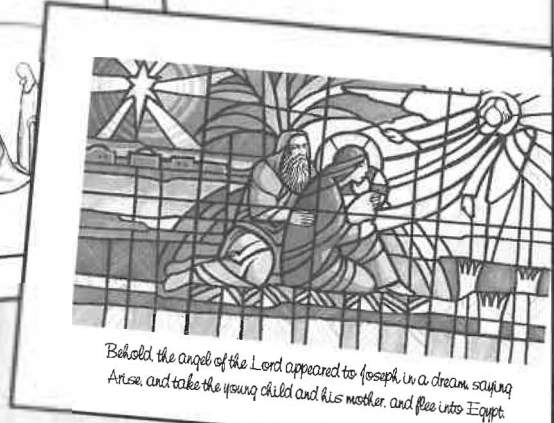
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Prayer as a 'Form of Aggression'

Anglican leaders pledged to take aggressive action against corruption, crime, terrorism, poverty and injustice in their communities throughout the world, in a three-day consultation titled "Beyond 2000: Community Transformation," Oct. 31-Nov. 2 in South Africa.

"The church's own form of 'aggression' is passionate prayer and radical unity in calling for God to transform our broken and hopeless communities and environments into places of peace, joy and hope," said the Rev. David Harper, chairman of the sponsoring mission agency Sharing of Ministries Abroad (SOMA).

A worldwide gathering of Anglican leaders from nearly 30 countries made a pledge of renewed prayer for the world and conceived a host of initiatives to bring about the transformation of cities, regions and nations. They called on church leaders throughout the world to place a priority on the need of the places in which they live, rather than the maintenance of their buildings and congregations.

"God's agenda is to forever renew his world with us as his agents," said the Most Rev. Njongonkulu Ndungane, Archbishop of Cape Town. "We must have an openness to the future and an openness to the Holy Spirit. Any transformation and renewal has to begin with me."

At the center of all the initiatives lay the conclusion that no one church could tackle the world's problems on its own and a sense of humility in admitting the need for "utter dependence on God."

More than 200 Anglican opinion formers, including archbishops, bishops, other clergy and lay leaders, were invited by SOMA to the consultation which was based on a new urban movement that seeks to transform urban landscapes throughout the world.

Presiding Bishop Addresses Issue of Authority at Virginia Conference

God's authority can be discerned only in communion with others — including those who represent differing points of view. This was the focus of Presiding Bishop Frank Griswold's keynote address at the fourth Burning Issues Conference Nov. 5 in Richmond, Va. This year's conference, titled "By What Authority?" explored how Christians can discern God's will and authority today.



to Bishop Griswold, requires Christians to ask "as I enter into the process of seeking to know the mind of Christ, how available am I to the

'Authority is ... not absolutely fixed and fully revealed.'

Bishop Griswold

others who are taking part in this search with me?"

This runs counter to human nature as is evidenced by the fact that people often "choose congregations that already reflect their own fully formed points of view and expect the church to uphold that particular point of view," he said. Bishop Griswold noted that he has witnessed this resistance to change in his role as Presiding Bishop. "When people ask me to exercise my authority, they usually mean power or force deployed in a fashion that supports their own point of view over or against some other group."

The Burning Issues Conference featured three other nationally recognized theologians addressing the issue of authority: The Rev. James Adams from the Center for Progressive Christianity, the Rev. Philip Turner, retired dean of Berkeley Divinity School at Yale, and Elizabeth Achtemeier, retired professor of Union Theological Seminary in Richmond.

Nancy Jenkins

Addressing an audience of more than 300 at St. Stephen's Church, Bishop Griswold spoke not only on how God's authority is revealed to his followers, but also how they should exercise the authority that is given to each of them at baptism.

"Jesus' authority was characterized by compassion," Bishop Griswold said. He added that the church should follow that example of compassion and that each person's authority to continue God's work of reconciliation and unity should not be viewed as power, but rather as "the capacity to enrich, increase, build up and bring forth life."

Bishop Griswold said Christ's authority continues to unfold in the modern day as foreshadowed by his own words to his disciples. The bishop interpreted this to mean that "the Spirit further reveals the truth over time in the life of the church ... in such a way that there is an ongoing process of discovery. Authority is therefore not absolutely fixed and fully revealed." He suggests that this provides Christians with a means to reconcile the old with the new.

Discerning God's authority requires people "to give up some of the places where we are secure and stuck" and to listen with open hearts to those whose opinions differ from one's own. Discernment, according

BRIEFLY...

The Rt. Rev. **Bruce Cameron**, Bishop of Aberdeen, has been elected Primus of the Scottish Episcopal Church. He succeeds the Most Rev. Richard Holloway, who retired Oct. 31.

Judge's Marriage Proposal Gets Vote of Approval

The silence that briefly followed the Rev. Stephen E. Moore's marriage proposal in front of 600 deputies and guests at the convention of the **Diocese of Olympia** Nov. 3-4 was probably among the loneliest periods of time ever recorded.

"It was certainly a long few minutes," said Fr. Moore, soberly reflecting back. "It was all so carefully set up. Once a ball like that starts rolling down hill it's pretty hard to stop it."

Minutes earlier Fr. Moore, who is a district court judge and also vicar of All Saints' Church in Bellevue, Wash., had proposed to Dede Dunn, the convention coordinator and editor of *The Episcopal Voice*, the diocesan newspaper. In order to arrange the public proposal, Fr. Moore received special permission from the Rt. Rev. Vincent W. Warner, Bishop of Olympia, to conduct a "secret" dispatch of business. Even the chair of dispatch of business did not know what was to happen.

"The funny part is I wasn't in the room when he proposed," Ms. Dunn said. "He went through the whole proposal and called out my name and no one answered. I was in another room talking to staff people from the hotel."

Fr. Moore said he was "stymied" by the lack of any response and the silence inside the convention room of Bellevue's Double Tree Hotel became deafening.

The ice was broken when someone in the audience started to laugh. Soon after, Ms. Dunn's father, the Rev. Bob Dunn, rector of Our Savior in Monroe, figured out what was going on and yelled out: "She accepts."

Deputies spontaneously began waving their green ballot cards to indicate approval. Finally someone found Ms. Dunn and escorted her to the podium where she accepted amid a sea of green cards. Immedi-



Fr. Moore places a ring on Ms. Dunn's finger in the presence of 600 clergy and lay deputies.

ately after the acceptance, convention attendees broke into what Fr. Moore described as "thunderous" applause for what is surely one of the most unusual resolutions ever passed.

"We'd been talking about getting married," said Ms. Dunn, "but I certainly didn't expect him to propose at convention. Now that it's over, I guess that sort of is in character for him."

Fr. Moore said diocesan convention was the most appropriate location for the proposal because both he and his fiancée are very much "citizens of the diocese."

The couple met and became friends at a diocesan committee meeting about six years ago. They began dating after renewing their friendship at last year's convention. A date for the marriage has not yet been set, beyond "sometime in 2001."

"I'm fairly convinced this will be the only marriage ever ratified by convention and entered into the journal," Fr. Moore said.

Fr. Moore, who is widowed, said the entire past year of his life has left him feeling somewhat stunned.

"One of the remarkable things in life is the way that God does things for you when you're not looking for an outcome," he said. "I fully expected to live out the rest of my life as a grateful widowed bachelor."

Despite the overwhelming diocesan interest and participation in the high-profile proposal, another presentation received the lion's share of attention from outside media sources in the state.

Tyler Warren, an 8-year-old member of the diocese, became the youngest recipient of a Bishop's Cross award for his work in raising public awareness of the plight of the homeless. In response to witnessing a man and a woman huddled together on a street corner, he decided to help publicize a specific day of the year when people and organizations would remember the homeless with donations. Since then a number of cities in the diocese have designated specific days.

AROUND THE DIOCESES

Recess Until January

After a full day of discussion at convention on Oct. 14, the **Diocese of Utah** still had unfinished work and decided to recess until Jan. 20.

"This was a good step in the reconciliation process that needs to take place between the diocese and the bishop," said the Rev. Caryl A. Marsh, past president of the standing committee and rector of St. Paul's Church in Salt Lake City.

"It's been a difficult year, but I think this was a sign that we're back on track."

The Rt. Rev. Carolyn T. Irish, Bishop of Utah, presided at convention after having undergone voluntary residential treatment for alcoholism.

During the past year, the diocese began a structural self-examination that included work with outside consultants. Convention delegates continued that discussion in small groups. Between now and Jan. 20, diocesan staff will compile the data and distribute the results.

"There was a spirit of energy and cooperation," said Ms. Marsh of the discussions. "I think we had a real sense of hope for doing things better in the future."

Already a few broad trends seem to be emerging.

"Communication is a big obstacle," she said. "We're trying to re-order our life together in order to overcome a sense of isolation."

That sense of isolation comes not only from geography where 21 churches are spread out over a large land mass, but also from being a minority in a culture where Mormonism plays such an influential role.

The number of congregations in the diocese is likely to increase by one with approval of a resolution to accept St. David's of Page, Ariz. Final approval for the change must be made by a majority of standing committees of the other dioceses.



Bishop Michel leads a conga-line dance with Bishop McKelvey and others in Rochester.

A Cause for Dancing

In the absence of a cathedral and a conference center, where and how does a diocese gather itself to do the things it must do?

The Rt. Rev. Jack McKelvey, Bishop of **Rochester**, had an answer. He envisioned a convention that would be more than a business session. It would be an event that would define the people of the diocese as a community. The theme for the Oct. 27-28 gathering would be the bishop's logo, a broken circle with words around the outside: "a circle, broken, widening, inclusive, accessible, inviting all to enter in."

The event would weave community, education, governance and worship together in a way that would build relationships, increase understanding, and strengthen congregations for ministry and mission. Everyone in the diocese was welcome to attend.

Worship was the highlight of the two-day event. Music was led by the diocesan choir, a steel band and musicians from the Eastman School of Music. The gospel story was read and presented as moving tableau. Kirsten Ripple, a parishioner at Christ Church in Hornell, N.Y.,

danced to classical guitar.

The Rt. Rev. Rodney R. Michel, Bishop Suffragan of Long Island, was the guest preacher. He led Bishop McKelvey and then the entire congregation in song and dance throughout the hall. Everyone sang, "We are dancing in the light of God," as Bishop Michel wound his way around and through the crowd, with the line of dancers increasing steadily. The congregation cheered.

Bishop McKelvey's vision of an event turned into an occasion for celebration that lifted the spirits of the entire diocese. Every opportunity to gather — workshops, worship, banquet and business — welcomed at least 100 guests in addition to the delegations. The people of the diocese are looking forward to the next convention.

(The Rev.) Carolyn Lumbard

Mission to New Places

A new diocesan program which calls for sending missionaries to areas of the world "where no Christian work was being done" was announced by the Rt. Rev. John-David Schofield during the convention of the **Diocese of San Joaquin**

Oct. 27-28 at St. James' Cathedral in Fresno.

Bishop Schofield explained that the concept for the missionary endeavor came from diocesan representatives to the New Wineskins Conference last spring.



"The Lord's plan (for San Joaquin) came into focus," he said. "We were to support, and become involved in, missionary outreach in areas and peoples of the world where no Christian work was being done."

During the coming year, the diocese will send clergy to Nepal, Pakistan and Laos.

A diocesan youth convention, with 200 in attendance, was held concurrently with the convention at the diocesan conference center, ECCO.

One of the first missionaries will be the Rev. Sam Vongsant, who will return to his native Laos after being gone from that country for 25 years.

As part of its outreach, the diocese will also send \$53,000 to "wonderfully orthodox dioceses in Africa," Bishop Schofield said. The money will be sent in the name of the national church, and the diocese reduced its payment to the national church by that amount.

The diocese will be preparing for growth by helping parishes and missions in four areas, said the bishop. Those areas are youth work, discipleship, evangelism and stewardship. He said the diocese should be ready to double in size in the next five years, and triple in 10. He cited demographic studies showing that California's San Joaquin Valley will triple its population in the next 20-30 years.

Bishop Schofield also told delegates that while many people had left the Episcopal Church because of "decisions made by last summer's General Convention," he has no plans to leave.

"I am quite content to be obedient to Jesus and his word as a member of the Episcopal Church, particularly because I know that primates head-

ing up various provinces of the Anglican Communion throughout the world are monitoring us carefully."

A resolution supporting Episcopalians who have joined the Anglican Mission in America failed on a divided vote, with clergy supporting it and lay delegates rejecting it.

A diocesan budget of \$1.3 million — which includes 4 percent pay increases for diocesan clergy — was adopted.

Dick Snyder

Prayer Calendar

The vocational deacons of the **Diocese of Eastern Michigan** presented the Rt. Rev. Edwin M. Leidel, Jr. with a year of prayer calendar during the seventh annual diocesan convention Oct. 20-21 at the newly dedicated St. Christopher's Church in Grand Blanc.

Timed to coincide with Bishop Leidel's fifth anniversary as chief pastor, the plan calls for a different member of the diocese to hold up the bishop in prayer each day during the coming year.



For the first time in the diocese's existence, deputies rejected a resolution and tabled another.

A proposal to repeal the canonical requirement mandating that the diocese pay its full national church assessment fell short of the two-thirds majority required for passage.

"I'm concerned that this proposal puts our own needs ahead of the church and will prove to be a blow to our stewardship efforts," said the Rev. Elizabeth Downie, rector of St. Jude's in Fenton. "If our canons require our congregations to support the diocese how can we turn away and refuse to pay what the national church asks of us?" she added in urging defeat of the canonical revision.

When originally proposed last spring by the diocesan Task Force on Future Funding, there was concern that any money raised through a planned capital campaign would be subject to the 21 percent national

church assessment. That possibility was eliminated last summer by General Convention when deputies created an exemption known as the "Alleluia Fund."

Deputies tabled a proposal which would have specified a single collective vote for mutual ministry teams.

Emphasis on Youth

In his pastoral address to the convention of the **Diocese of Fond du Lac**, the Rt. Rev. Russell E. Jacobus, Bishop of Fond du Lac, acknowledged that "in recent years we have all often said things like, 'Look what the Episcopal Church is doing now!' Or, more locally, the question arises, 'What's the diocese up to now?'"

Bishop Jacobus went on to say, "The Episcopal Church and the Diocese of Fond du Lac are what you see in the mirror every morning. You and I are the diocese and the church. So if we want to know what the Episcopal Church is doing or what the diocese is doing, let's look around us and see what's happening."

Emphasis of the convention, Oct. 20-21 at St. Thomas' Church, Neenah-Menasha, Wis., was placed on new ministries and signs of life and growth. At the conciliar banquet, two members of the host parish described a vacation Bible school organized by the parish in conjunction with Lutheran, Roman Catholic and UCC churches in the area. A local park turned into "Marketplace 29 A.D." and children experienced what it might have been like to live in the Jerusalem of Jesus' time.

Youth activities were a major focus of the convention. Several young persons stood for election for positions on diocesan commissions and one was elected to the executive council.

Despite some controversy over sexuality issues, representatives of both sides put together a reconciling "Study of Sexuality Resolutions" designed to establish a common ground for discussions.

Phoebe Pettingell



Theology Driven

The Cathedral Church of the Advent, Birmingham, Ala.

By Emmet Gribbin

has purchased adjacent property and now owns the full half block. Older business buildings were replaced with new parish house and day school facilities. The day school, under Principal Euna Battle, now has 340 students in grades kindergarten through 8.

The diocesan headquarters, Carpenter House, built in 1954, is next door to the cathedral and between them is a memorial garden, a welcome oasis of beauty amid the office towers. The Advent also provides quarters for the Episcopal Bookstore, which serves the city and the diocese. It is the host parish of *The Anglican Digest*, whose editor, the Rev. Frederick Barbee, is one of the clergy on the staff.

A few miles away, in the "Five Points" section of the city, is Advent House, a healing ministry staffed by an English clergy couple, who live there six months of the year.

Since relatively few of the members of the cathedral live near the downtown business district, what is it that attracts people from all over the metropolitan area? Many answers are possible: The sermons by the dean, the Very Rev. Paul Zahl, and the other clergy on the staff; the pastoral care provided by clergy; the music tradition with three children's choirs, bell

became the cathedral. "They are godly men, with a message people are hungry to hear."

The same thought was voiced by Miriam Morris, one of the three co-directors of the Christian education program. "Dean Zahl is really the attraction," she said. "His sermons are very biblical. He's entertaining, too. He reminds me of Woody Allen. But he gets people thinking throughout the week."

In July the adult choir, under the direction of music director/organist Stephen Schaeffer, sang one Sunday in St. Thomas' Church, Fifth Avenue, New York City. One Friday each month (except in Lent) Mid-day Musical Menus feature 30-minute choral, organ, or instrumental concerts.

The mission of the music program, says Mr. Schaeffer, is to provide a place for musicians to sing and enjoy fellowship, but it is also an outreach to the community, with concerts and Choral Evensong. The 36-40-member children's training choir leads the youngest into the RSCM-tradition boys' and girls' choirs. The adult choir is able to pay 12 singers, but "it's hard to find good singers, with so many churches in the area that pay." The choirs have made three recordings in the '90s. Director Schaeffer says, "I have another one in

A parish where there were 69 baptisms in 1999, and 169 persons confirmed in the fall of 1999 and spring of 2000, a parish where more than 60 percent of its 3,828 members are under the age of 35, and the annual budget is more than \$2.1 million, is obviously a parish thriving. These statistics are from the Cathedral Church of the Advent in Birmingham, Ala.

Founded in 1872 but not designated as the cathedral of the Diocese of Alabama until 1981, it is the largest of the 19 parishes in Birmingham and its suburbs, although four of the others have between 1,313 and 3,288 baptized members. "The Advent," as it is generally called, is located where it has always been, in the midst of the downtown business district, now with skyscrapers across the street and next door. Over several decades the Advent

"[Dean Zahl's] sermons are very biblical.

He's entertaining, too. He reminds me of Woody Allen.

But he gets people thinking throughout the week."

— Miriam Morris, Christian Education Program Director

ringers, and an adult choir of 36, under the direction of two organist-directors.

"The Bible is central," said Nita Moorhead, the dean's secretary, of how the current dean and his predecessor, the Very Rev. Larry Wilson, "revitalized" the Church of the Advent since it

mind — I'm working on it."

There is an outreach program involving some 20 community service opportunities such as helping at the Firehouse Shelter for homeless men, ministering to patients with AIDS and their families, and tutoring reading at

Tuggle Elementary School.

The Christian education program for all ages is particularly appealing. The three lay persons serve part-time as co-directors. Two youth coordinators are also employed. Ms. Morris, the co-director responsible for the 3-year-old to fourth grade children, described a lively program including Children's Chapel with "a message by the resident puppet, Brother Bird," arts

and crafts, and a Bible Adventures Club where students learn the books of the Bible, the 23rd Psalm, the Lord's Prayer.

"The fifth graders are responsible for the Christmas pageant," she said. Their telling of the story, using the traditional words, "no modern retelling," becomes the sermon for the last Sunday of Advent.

The Advent offers three Rite I services on Sunday mornings: Holy Communion at 7:30 and alternating Morning Prayer and the Eucharist at 9 and 11. The Eucharist at noon every weekday in the chapel is Rite II. The traditional language of Rite I in the Sunday services seems welcomed by younger people as well as old timers. The alternation of Morning Prayer and the Eucharist continues the Episcopal Church's long-standing experience that both services enrich one's spiritual life.

During Lent there is a 30-minute service each weekday noon, with visiting preachers from this country and England. Many non-Episcopalians from nearby offices attend.

The dean, the clergy, and many parishioners make every effort to be friendly and to welcome visitors and newcomers. All members are encouraged to share in the usual variety of parish activities or in small groups so they will share in the life of the parish family. One of these is the Lazarus Committee, which assists the clergy at funerals by doing whatever is needed in the service or with the family.

The Advent Small Groups, as they



are listed with capital letters in the bulletins, are often prayer groups, or Bible study, but some are specialized. concerning grief, divorce recovery, or couples with small children. In a recent brochure, the names of 24 couples and 19 other persons are listed as small-group leaders. These meet weekly at various times and places, but all are scripture-based and prayer-centered.

The weekly bulletin of Aug. 13 includes notice of a new group which began in the fall: "Praying with Harry Potter" — reading a variety of Scriptures, this group will be led by Elaine Whitaker and open to any muggle available from 1 to 2 p.m. on Thursdays..."

She joined the Advent in 1985, "moving from a Presbyterian church. The Easter-Sunday-every-Sunday attendance has developed slowly during Paul Zahl's years here," she said. She developed the "Praying with Harry Potter" small group "after a plethora of other more evangelical topics and leaders were chosen first." But, she says, "I would argue that a well-funded cathedral in the heart of Birmingham can be big enough for all of us."

A professor of English at the University of Alabama-Birmingham, she is basing her curriculum on scripture and volume one, *Harry Potter and the Sorcerer's Stone*. "It's thematic," she says. "Harry's life was saved by his mother's love. So that naturally suggested 1 Corinthians 13. And there's the faith necessary to catch the train at Platform 9 and 3/4. Mrs. Weasley tells

Harry, 'All you have to do is walk straight at the barrier ... don't be scared ... Best do it at a bit of a run...'" The books offer fresh metaphors, and things "invisible to the ordinary world."

Dean Zahl gives four reasons for the Advent's vitality. First, he says, is a "tremendous history of leadership from the beginning in the 1870s, of pastoral and preaching rectors." Through the providence of God, the parish has had "no bad experiences with rectors."

The Advent has "attentive pastoral and educational ministry." For example, policy states that every hospitalized member will be seen every day by one of the five clergy. And there is the "troika of Christian education people," serving children, young people and adults.

"We have a traditional liturgy with a warmth of feeling. We are a Rite I parish, Morning Prayer and Eucharist."

Finally, he said, it is all based upon love of scripture. "I believe theology drives ministry, every aspect of pastoral ministry. I've emphasized preaching — every service has a sermon.

"The Holy Spirit can transform lives in pain." □

The Rev. Emmet Gribbin is a retired priest living in Tuscaloosa, Ala. Patricia Nakamura contributed to this article.



A Little Bit of Both

Did You Know...

The Rev. Al Tyson, a retired priest of the Diocese of Oregon, has been elected mayor of Elkton, Ore., nine times.

Quote of the Week

**The Rt. Rev. John S. Spong, retired Bishop of Newark, writing in *Beliefnet* on the document *Dominus Iesus*:
“This document is the voice of rigor mortis.”**

“The Episcopal Church has gotten too liberal for me,” wrote one reader, who decided not to renew her subscription to this magazine because she was joining an Orthodox church.

“My local parish is too conservative,” said another subscriber, who called to ask whether we knew of a church more to her liking near where she lived.

I am not too proud to admit to some puzzlement about this. It happens regularly when people react to things they read in TLC. Some readers perceive we are too conservative; in the minds of others, we’ve gotten too liberal. I spent some time thinking about this the other day while stuck in rush-hour traffic. How would I define the Episcopal Church? This magazine?

The dictionary I keep at my desk defines conservative (adjective) as “preservative; adhering to existing institutions.” The noun use of the word states, “One opposed to political changes of a radical nature.” Can we substitute “theological changes” for “political changes” and make it work? I think so. Are conservatives in the Episcopal Church opposed to theological change? Probably. How about other changes? Liturgical, for example. Not necessarily. I know lots of Episcopalians I would categorize as conservative who worship in a style which hardly resembles traditional Anglican liturgy.

But what of the church? If one believes conservative is traditional, then we could call the Episcopal Church conservative. Our prayer books, our use of scripture, our links with the past, all would point to this being a conservative church.

Surely this church is liberal, you’re probably saying by now. My dictionary says the adjectival use of liberal is “generous; amble; profuse; favorable to reform or progress; not too literal or strict; free.” As a noun, it’s “one who advocates great political freedom.” Again, we can probably substitute “theological” for “political” and make it work. Liberals, for the most part, would be in favor of great theological freedom.

Most of those definitions in the preceding paragraph can be applied to the Episcopal

Church. It is a church which will go so far as to reform social justice. It accepts the fact that persons can encounter God in new and different ways. It admits that different ways of interpreting scripture are valid.

Is the Episcopal Church conservative or liberal? It seems to me it is unabashedly conservative and liberal. That is, of course, not conservative enough for some persons and not liberal enough for others.

I think we need to be careful with tossing these words around, especially as labels. Episcopalians often refer to someone as a “conservative bishop” or a “liberal theologian.” While we probably know what the speaker means when those phrases are being used, we also should know that they may not be entirely accurate. For that reason, we rarely use those labels in this magazine, particularly in news articles.

And what about TLC? Is it a conservative

And what about TLC?

Is it a conservative or liberal magazine?

This may sound like a politically correct answer, but I’ll say it’s both.

At least I hope it is.

or liberal magazine? This may sound like a politically correct answer, but I’ll say it’s both. At least I hope it is. Those who write us and claim we’re too conservative or too liberal probably refer to such subjective elements in the magazine as editorials, columns, Viewpoint articles or letters to the editor. By their very nature those parts of the magazine contain opinions. But the fact that the opinions contained herein often fall all over the spectrum makes it almost impossible to characterize TLC. For the record, TLC, through its 122 years, has tried to express in its editorials traditional Anglican catholicity. If that’s conservative, we’ll accept that. And if you find that to be liberal, that’s OK, too.

David Kalvelage, executive editor

Encouraging Gifts

As the year winds down, so does the annual campaign for the Living Church Fund. When income from advertising and subscriptions, the staples for most magazines, was no longer enough to meet the rising costs of printing, production and postage, this fund was created in order to keep the magazine subscription price affordable. As we strive to reach our goal for 2000 of \$150,000, we are encouraged by the large number of persons who have contributed to the fund. Yet many have not responded. We urge those who have not participated in the fund this year to contribute, particularly those persons who do not subscribe to this magazine but read it at their church or receive pass-along copies from a friend. Tax-deductible contributions can be sent to the Living Church Foundation at P.O. Box 514036, Milwaukee, WI 53203. All contributions, of any amount, are most gratefully appreciated.

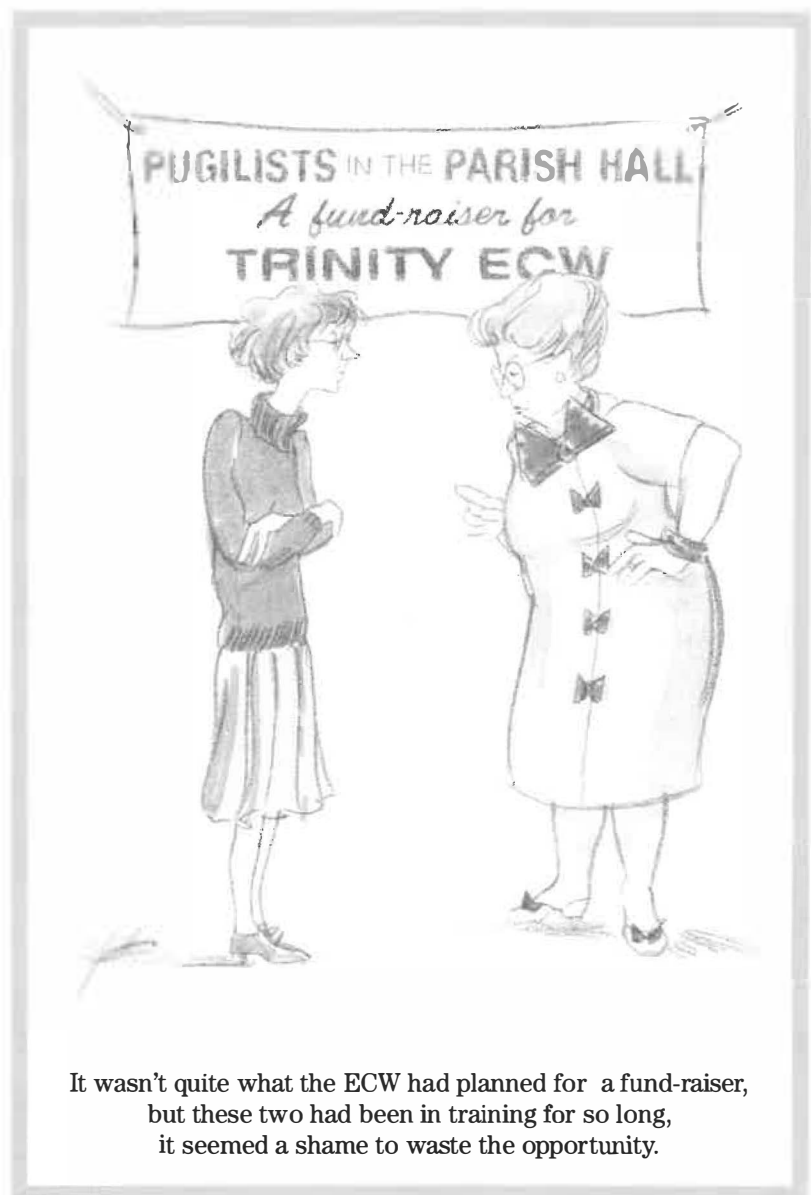
The Mood of Advent

The First Sunday of Advent marks the beginning of a new church year. In the eucharistic lectionary we move from Year B to Year C, and in the Daily Office Lectionary we switch from Year Two to Year One. The mood of our liturgies also changes. We use darker vestments, the joyous Gloria in Excelsis disappears, we light the first candle of the Advent wreath to show God's light beginning to illuminate our dark world, and the readings from scripture sound a note of warning among other themes. Advent prepares us for Christmas, the first coming of Christ, and for the final end, his second coming. The gospel for Advent 1 addresses this end of all things but also includes a message of hope. It notes there will be an end to the world as we know it, but for those who believe in Christ, it is not something to fear. To all our readers we wish a holy Advent. May it be a time of penitence and joy, a time of reflection and simplicity as we prepare for the wonder and awe of Christmas.

A Needed Forum

From time to time it may be helpful if we remind our readers that the opinions expressed in the Viewpoint articles in this magazine are those of the author, and do not necessarily reflect the beliefs of the editor or of the board of directors of the Living Church Foundation, which publishes *THE LIVING CHURCH*, or of the prevailing thought in the Episcopal Church. Our Viewpoint articles represent a variety of opinions on a myriad of topics by a wide range of authors.

We believe it is important to provide a forum within the Episcopal Church where different thoughts and opinions may be expressed and exchanged. Viewpoint articles, letters to the editor and occasional guest columns enable that to take place. We are grateful to all who submit Viewpoint articles and to those who respond to them. We believe they are important elements in producing a livelier magazine.



It wasn't quite what the ECW had planned for a fund-raiser, but these two had been in training for so long, it seemed a shame to waste the opportunity.



General Convention's Silence on Abortion

By James Cavanagh

More than 300 resolutions were considered at the 73rd General Convention in Denver last July. Some that were proposed either failed or were adopted in an altered form. Many of the resolutions addressed "the ills of the world," according to the Episcopal News Service. They included such things as gun control, violence, the death penalty, hate crimes, racism, criminal justice and even tobacco use. One resolution called for the release of Modechai Vanunu from prison.

The General Convention also made a concerted effort to include young people in its deliberations by giving seat and voice to 18 provincial representatives. Such an action, it was said, reflects the church's commitment to children and youth ministry in the church.

Of course the big topic of discussion throughout the convention was an issue that defies resolution: human sexuality. Predictably, the Episcopal Church adopted a whiffling resolution that for all practical purposes recognizes any sexual liaison as morally licit as long as such liaisons are "characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God." Oh yes, we didn't forget to "acknowledge the sanctity of marriage."

One issue that received virtually no attention was abortion. This is somewhat surprising, given the church's professed commitment to children and its concern about violence. Even more surprising given the church's near-obsession with sexual matters. More surprising still was the church's silence given the proximate timing of the Supreme Court's decision in June

to strike down Nebraska's ban on partial-birth abortion. This action, taken just weeks before General Convention, will likely render similar laws in 29 other states also unconstitutional.

In *Roe vs. Wade*, which arose in Texas almost 30 years ago, the Supreme Court left standing a law which prohibited the killing of an infant in the process of being born but before actual birth. The Supreme Court's ruling on June 28 effectively protects all abortions, including those which border on infanticide. Pro-abortion advocates, of course, will applaud the Supreme Court's decision, for they clearly understand that a restriction on any abortion is a threat to every abortion.

In the view of many people, a woman's right to an abortion at any stage of development up to and including birth is sacrosanct and inviolable. And where was the church's voice in this? Nowhere to be heard. To be fair, the convention did adopt a resolution recommending states and communities establish "safe drop-off zones" where parents might safely leave unwanted babies they might otherwise abandon or kill. But, unlike the resolution which reaffirmed the church's clear opposition to capital punishment (which I agree with) and unlike the issue of human sexuality which just won't go away, the church's silence on what is arguably the most important moral question of our time

was deafening.

The point has been made that because the church adopted an abortion resolution in previous conventions, there was no need to repeat such a resolution again. I disagree. Resolution C047 (1988), which expresses the Episcopal Church's stance on abortion, is ambiguous and double-minded. Without explicitly saying so, C047 supports *Roe vs. Wade*. In that resolution, the worst thing the church can say about abortion is that it "has a tragic dimension." Tragic, yes. But for whom? The resolution also expresses the church's "unequivocal opposition" to any attempt to change

**Abortion is an issue that received
virtually no attention at convention.**

Where was the church's voice in this?

Nowhere to be heard.

laws that might in any way restrict abortions. Including late-term and partial-birth abortions? The Episcopal Church does not shy away from repeatedly raising other issues it deems worthy. Why exclude abortion?

Religious beliefs aside, advancements in medicine should make us rethink our stance on abortion. The great increase of prenatal knowledge and advanced medical technology makes regarding the developing fetus as anything other than human prob-

Unrestrictive abortion and unrestrained sexuality are necessarily linked.

lematic. Abortion proponents, however, no matter how persuasive the science might be, cannot risk conceding that what is killed in an abortion “possesses more moral significance than a tumor” (to borrow a phrase from columnist George Will).

Or maybe they can. Maybe abortion advocates do acknowledge the nascent humanity of the unborn. In 1857, the Supreme Court denied Dred Scott, an African American slave, his suit for freedom, thus legally establishing that a slave was not a human being endowed with “certain unalienable rights,” but chattel. The same kind of thinking applies in the case of abortion. The unborn possess no inherent rights because they are not fully human. The unborn are regarded like slaves in the past as property over whom their owners possess complete control to do with as they please. Any laws which restrict an owner’s right to do with his or her property as he or she wishes is a violation of that owner’s liberty. Roe vs. Wade affirms the same principle: Some human beings can be regarded as property to be owned, exploited, sold or disposed of at will — guaranteed and protected by the federal government.

So why has the Episcopal Church been so quiet about abortion in recent years? The short answer is that the church has simply capitulated to the sexual revolution. This year’s resolution on human sexuality by General Convention makes this fact quite clear. Sexual license and abortion are inseparable. Abortion is a legal fact of life in this country and laws protecting it are unlikely to change anytime soon. But that should not stop us from making every effort to reduce the number of abortions.

The church can use its moral influence and power of persuasion, principally through the teaching ministry of its bishops, to lead people away from abortion and toward more humane alternatives. But this is unlikely to happen as long as church officials support the principal tenets of the sexual revolution. Unrestricted access to abortion

is the linchpin of the sexual revolution which must be protected at all costs.

I don’t mean to be sarcastic, but I feel the need to point out the obvious: Pregnancy is the primary reason abortions occur. And the primary cause of pregnancy is sexual intercourse. By weakening moral restraints on sexual activity and allowing that non-marital sex is morally equivalent to marital sex, the church indirectly contributes to a culture which condones abortion.

Unrestrictive abortion and unrestrained sexuality are necessarily linked. Thus as the church adopts a more liberal stance with respect to human sexuality, it also becomes more accepting of abortion. To paraphrase the 1988 resolution, abortion is a “tragic necessity” of the new morality. Abortion is an unfortunate consequence of the sexual revolution — a consequence the church seems willing

to accept.

Mother Teresa, a staunch defender of the unborn, said, “The greatest destroyer of love and peace is abortion, which is war against the child. Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want.”

For all the rhetoric about hate and violence, for all the talk about its commitment to children, the 73rd General Convention failed to notice what Mother Teresa found so painfully obvious. At this year’s convention in Denver, the Episcopal Church surrendered to the sexual revolution. Alas, in every war there are many innocent victims. In this one, they happen to be the unborn. □

The Very Rev. James Cavanagh is the dean of St. Paul’s Cathedral, Fond du Lac, Wis.

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'We do see that theological education must be leadership education.'

It's Already Happening

David Roseberry's article on "The Way Forward" was excellent [TLC, Nov. 5]. As one of the people who helped to frame the 20/20 Imperative and Vision, I can say that the issues focused on by Fr. Roseberry were at the core of our reflection (and are described in the Blue Book report).

However, there is one area where he is not entirely up to date. He is accurate in his assessment that we are facing a critical leadership shortage. He is also accurate in saying that leaders must be developed in new ways, but I am in a seminary setting where we are doing precisely that. There is a significant shift happening here at Seabury. We do see that theological education must be leadership education. Our Seabury Institute is doing pioneering work in congregational development, resources for church planting, strategies for innovation, and the development of new forms of leadership. Our diversity is growing among students and faculty. We are recruiting younger students, including

an innovative program for college age people spending a term here. Just this year we have introduced a unique program in Young Adult Ministries.

What Fr. Roseberry suggests as needing to happen is happening, and we invite him and the church to visit and learn more.

*(The Very Rev.) James B. Lemler
Seabury-Western Seminary
Evanston, Ill.*

The Rev. David Roseberry's article, "The Way Forward" to double its membership is unfortunately inaccurate in several respects.

He imagines a letter from the Presiding Bishop to the deans "of all nine seminaries," but there are 11 seminaries of the Episcopal Church.

Unfortunately, the editorial heading "Wake up our seminaries" perpetuates the stereotype that our seminaries have not changed. Every one of our seminaries now teaches dimensions of ministry such as prayer and spiritual

formation that were not on the horizon 20 years ago. The seminaries are very much concerned with serving the church in "the post-modern culture."


He would have the Presiding Bishop ask the seminaries to double the number of graduates when that is beyond their control. We would be delighted to double the number of our graduates headed for the priesthood, but bishops and commissions on ministry are limiting the number of people going to seminary for ordination.

While he is right that the church will need to change to be focused on mission, he has missed the role and willingness of the seminaries to adopt a focus on mission. This focus on mission is at the heart of our revised curriculum at the Seminary of the Southwest.

*(The Very Rev.) Durstan R McDonald
Episcopal Theological
Seminary of the Southwest
Austin, Texas*

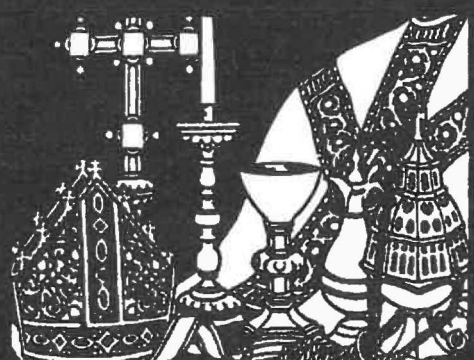
I love the Episcopal Church, and I am one of those elusive priests under the age of 35 mentioned in "The Way Forward" by David Roseberry. His article touched a nerve, because as an orthodox, Christ-loving priest, I have felt like one who is swimming against a hard current of old ways that hamper opportunities for growth.

Whether it is intended or not, I feel the Episcopal Church is unfriendly to people in my age group and younger. I have been ordained for five years now, and my experience has mostly been as one who has had to conform to a church culture aimed at people over 50. I don't feel I have much opportunity to be myself as a Generation X priest, and it is discouraging. I believe young people are not looking at the priesthood, because they don't feel they can make a differ-



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ence with what they have to offer in terms of youthful energy and entrepreneurial creativity.

Let us pray daily that as a church we will make ourselves friendlier to young people. Jesus began his earthly ministry at about 30 and died on the cross at about 33. His disciples were probably younger than that. We need to be open to people under 35 who have much to offer in spreading the good news to future generations.

*(The Rev.) Mifflin H. Dove, Jr.
St. George's Church
Texas City, Texas*

Fr. Roseberry, in his article, "The Way Forward," suggests a shopping list which the Presiding Bishop might send to the seminaries and has put upon that list all the usual technical qualifications with which candidates are supposed to emerge from seminaries.

He left one off: an absolute commitment to Jesus Christ.

Deficiencies in that specific area have been the reason for the 35-year decline in Episcopalians, not the technical stuff. Everyone knows it but very few say it. It is the deficiency that dares not speak its name.

*(The Rev.) Douglas Buchanan
Bishop, Calif.*

Having sweated through the article "The Way Forward," here we are, back in the numbers racket — double the membership of the church by 2020. A number of years ago, when I was a soldier in the U.S. Expeditionary Forces, and later at seminary, I remember well how many of us admired the militant Christians living in the midst of the world who were eager to bear witness to the historical Christ, preach him openly, shout his name from the roof tops, declaring fearlessly their love for him and inviting everyone openly to share Christ with them.

Those were the days! Priest and lay persons banded together, preaching and sharing Christ in the Eucharist in all sorts of places. The past has some lessons for us. We have been content at times to preach Jesus — if not to "teach Jesus" — without bothering to help one another to meet Jesus who is

present and active in our lives.

Let go of the "Way Forward." Get off our CEO gimmicky assets, roll up our sleeves and become involved in the muck and mire of daily living.

*(The Rev. Canon) William G. Penny
Litchfield, Conn.*

Cheers for David Roseberry's article, "The Way Forward". It is time the Episcopal Church moved beyond "issues" and began a serious discussion on practical strategies for growth. Fr. Roseberry's article is a positive step in this direction. I



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LETTERS TO THE EDITOR

would hope for more similar articles from TLC.

*(The Rev.) Christopher C. Moore
Church of the Holy Comforter
Drexel Hill, Pa.*

Out of Context

The Bishop of Central Florida asks which part of "God from God, Light from Light, true God from true God" I either "reject or fail to understand" [TLC, Nov. 12]. To that less-than-charitable query I can only reply, none of it, nor any other part of the Nicene Creed. The bishop quotes out of context. The creed says, "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father," and then the phrase quoted follows.

The bishop needs to understand that "Jesus" and "one Lord, Jesus Christ" are not equivalent terms. Plain "Jesus" as I understand it refers to Jesus of Nazareth prior to his resurrection and the subsequent faith statement that he is Lord and all those other theological elaborations and understandings worked out by the councils of the church. The credal statement doesn't refer to Jesus of Nazareth prior to the acclamation of his lordship and the insight that he is *Christos* and the only Son of God, eternally begotten of the Father. If that is a theological insight we retroactively ascribe to Jesus prior to the resurrection, then it must be with the kenotic understanding. But perhaps this is too subtle for the casual reader.

It really shouldn't be necessary to explain this to a defender of the faith.

*(The Rev.) Phillip C. Cato
Chevy Chase, Md.*

The bishop needs to understand that "Jesus" and "one Lord, Jesus Christ" are not equivalent terms.

I've been holding my breath, hoping that someone with some stature would reply to the letter by the Rev. Phillip Cato, objecting to the affirmation that Jesus is God. Bishop Howe met my personal need [TLC, Nov. 12] with beautiful brevity. I only add that I have seen in new light, in worship, since I read the original letter, the line in the Gloria: "Lord Jesus Christ, only

Son of the Father, Lord God ..." Yes, this is liturgical poetry, but prose might not be able to carry this weight.

*(The Rev.) Jim Workman
All Saints of the Desert Church
Sun City, Ariz.*

Only Later

Far too many members of the church all too quickly appeal their causes and/or interpretation of issues to the various counsels of the church, from General Convention to Lambeth to pre-Reformation edicts.

While many of the resolutions coming from such gatherings truly resolve matters of dispute, we must not forget that not a few do not. They merely add to the divisions. Let us not forget that some of the proclamations of these gatherings upheld injustices such as not permitting the ordination of women to the priesthood, segregation, slavery, the condemnation of science and individuals of science, and the condemnation of reformers. Only years later and after much pain and suffering did some of these councils of the church come to understand God's will as to these matters and rectify their positions.

*(The Rev.) Gregory E. Griffith
Trinity Church
Coshocton, Ohio*

Flying Bishops

Several news articles lately have noted that certain parishes are leaving the Episcopal Church. A more detailed reading of these articles mentions that the parishes intend to remain within the Anglican Communion under the provinces of Rwanda or South East Asia.

The Church of England allows so-called flying bishops to visit conservative parishes, and thus these congregations remain in the Church. Perhaps the Episcopal Church could consider this strategy in order to stop this erosion of church membership.

*William D. Keller
Big Rapids, Mich.*

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

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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.

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

CONTINUED ON NEXT PAGE

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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.**

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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.casdweb.com/ben/holynativity. Apply: **Joint Search Committee, 163 Falcon Lane, Columbia Falls, MT 59912.** E-mail address: cptkat@centurytel.net

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.**

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.**

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.**

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

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

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 Batson, Chair, Nominating Committee, St. David's Episcopal Church, 1015 Old Roswell Rd., Roswell, GA 30076.**

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The Rev. **Ernie Neckerman** is priest-in-charge of St. Columba's, Box 1681, Big Bear Lake, CA 92315.

The Rev. **Mark Parker** is deacon at All Saints', 5001 Crestline Rd., Fort Worth, TX 76107.

The Rev. **Anna Pearson** is assistant at St. John's, 679 Farmington Ave., West Hartford, CT 06119.

The Rev. **Gavin Poole** is assistant at Trinity, 12727 Hillcrest Rd., Dallas, TX 75230.

The Rev. **James Riihimaki** is vicar of Christ the King, Box 310, Palmdale, CA 93550.

The Rev. **Barbara R. Sajna** is assistant at Transfiguration, 14115 Hillcrest Rd., Dallas, TX 75240.

The Rev. **Linda Spiers** is curate at Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Rev. **Karen Stevenson** is rector of Trinity, 28 N College St., Washington, PA 15301.

The Rev. **Joyce Stickney** is associate at St. Augustine by-the-Sea, 1227 4th St., Santa Monica, CA 90401.

The Rev. **Marian Stinson** is priest-in-charge of Trinity, Box 374, Collinsville, CT 06022.

Resignations

The Rev. **Kristin Neily Barberia**, as associate at St. Matthew's, Pacific Palisades, CA.

The Rev. **John Harmon**, as rector of St. Stephen's, Petersburg, VA.

The Rev. **Shirley Morris**, as deacon at Our Saviour, Glenshaw, PA.

The Very Rev. **Louis L. Tobola**, as dean of St. Vincent's Cathedral, Bedford, TX.

Deaths

Edwin L. Neville, Jr., 74, a three-time deputy to General Convention from the Diocese of Western New York, died Oct. 1 from cancer in Veterans Affairs Medical Center in Buffalo.

Mr. Neville was a professor of history at Canisius College since 1966, and was semi-retired, having taught courses until near the time of his death. The son of a U.S. consul general, he was a native of Tokyo, Japan. He served in both the U.S. Navy and the Marine Corps. Upon discharge he went on to earn a B.A. degree from Harvard and master's and doctoral degrees from the University of Michigan. He was a member of St. John's-Grace Church in Buffalo and served on its vestry and as senior warden. In Western New York he was a past member of the standing committee and diocesan council as well as several commissions. He also was a regional coordinator and a member of the board of

directors of Faith Alive. He is survived by his wife, Joyce, three sons, Edwin L. III, of Tucson, AZ, Peter, of Hartford, CT, and Matthew, of Geneva, IL, two daughters, Whitney Ann Harvey, of Portland, ME, and Cathy, of San Diego, and seven grandchildren.

The Very Rev. **George H. Peek**, dean emeritus of St. Mark's Pro-Cathedral, Hastings, NE, died Sept. 12. He was 92.

Dean Peek, who was born in Woodward, OK, spent most of his ordained ministry in the Diocese of Nebraska. He was a graduate of Colorado State University and Seabury-Western Theological Seminary. He was ordained in the Diocese of Colorado, to the diaconate in 1949 and to priesthood in 1950. He was rector of Ascension, Salida, priest-in-charge of St. Luke's, Westcliffe, and Grace, Buena Vista, CO, from 1950 to 1953, then he moved to Nebraska, as rector of St. Alban's, McCook, 1953-62; rector of St. Mark's, Lincoln, 1962-67, and dean in Hastings from 1967 to 1973, and he was assistant at St. Stephen's, Grand Island, 1973-90. Dean Peek is survived by his wife, Dorothy, a son, Charles, two grandchildren and one great-grandson.

Next week...

A Church for Thinking Independently?

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

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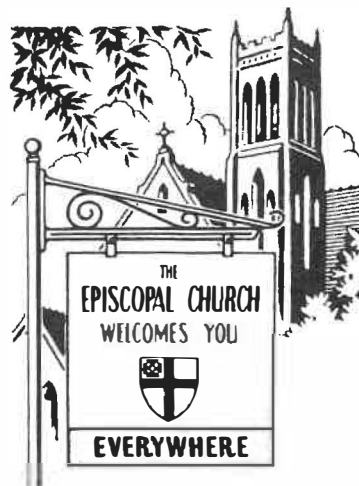
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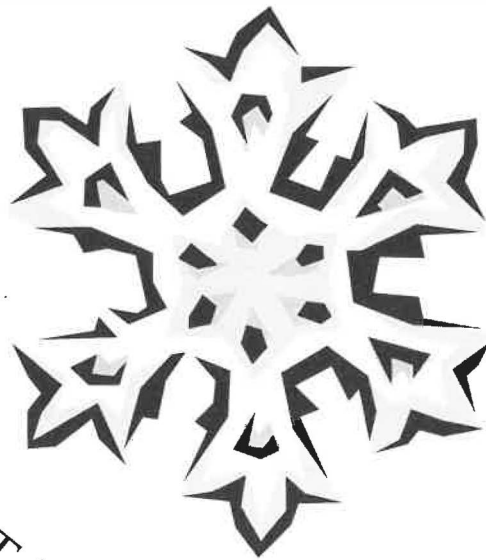
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