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June 221 Number 1



Pentecost in Massachusetts: The Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts, baptizes a child during the diocese's Pentecost Festival on Boston Common [p. 15].

David Zadig photo

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The Cover

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Convention Center**

Denver Metro Convention
and Visitors Bureau photo

**SOLID OAK
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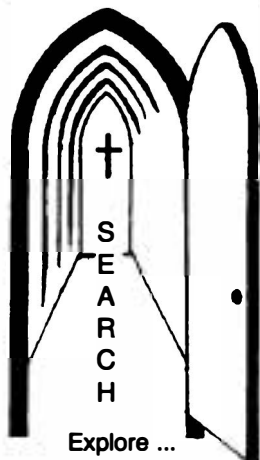
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Beyond Expectation

**The Third Sunday after Pentecost
(Proper 8)**

Deut. 15:7-11; Psalm 112; 2 Cor. 8:1-9, 13-15; Mark 5:22-24, 35b-43

Jesus' gift of a recovery from death to Jairus' daughter is not what the crowd of mourners expected. They laughed at Jesus' diagnosis of "sleep" instead of death. But Jesus is not limited by the expectations of the crowd. He was on a mission of giving life. So was St. Paul as he urged the Corinthian church to fulfill its pledge to the relief fund for the church in Jerusalem. See the missing verses from the proper for the reason why Paul has to do a little donor-reinforcement. They were behind in completing their pledge payments. They were late. They expected what they had already done was enough. Paul calls them to fully share in the giving of life to others and motivates them with the example of the Macedonian churches, who had far fewer financial resources, were suffering persecution and were the best givers to the relief fund!

We may not expect to share in God's life-giving work, but we are called to do so by the grace of the Holy Spirit. We are being tested as to the "genuineness of love" not only by the generosity of other Christians but also by the ultimate generosity of God himself through the Incarnation and Atonement of Jesus Christ. He became needy so that we may enjoy freedom from the neediness that kills — looking for love in all the wrong places, seeking affirmation and value in pathology instead of philan-

thropy. We don't expect it, but it is true that in giving we receive and live.

We are called by the word of God's law as recorded in Deuteronomy to a ministry of stewardship of the poor. Note that there is no qualification — our generosity is for "anyone in need." Note also, that just as Jesus said we would have the poor with us always, Moses said, "Since there will never cease to be some in need on the earth..." We don't expect God to care if we respond or not, but he does care. He cared about us enough to give his all at the cross. The Savior cares whether we live or die by our generosity — for that is how we abide in his saving love. The righteous of Psalm 112 are blessed in their godly stewardship, not just "happy" as some translations go, but fully happy and holy in the freedom from fearing scarcity in order to enjoy the healthy fear of the Lord.

Look It Up: Check out the meaning of "blessing, blessed, bless" in a Bible dictionary. Ask yourself about your expectation of being blessed and being a blessing to others.

Think About It: We are stewards/managers of everything God has given us. What do you expect God wants you to do with each?

**Next Sunday
The Fourth Sunday after Pentecost
(Proper 9)**

Ezekiel 2:1-7; Psalm 123; 2 Cor. 12:2-10; Mark 6:1-6

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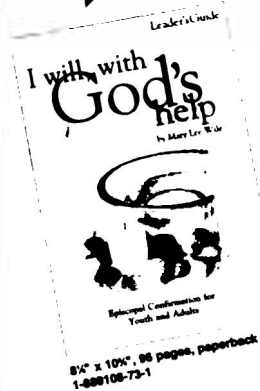


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BOOKS

Medieval Exegesis

Volume 1

The Four Senses of Scripture

By Henri de Lubac

Eerdmans. Pp. 466. \$45 paper

Spiritual Exegesis and the Church in the Theology of Henri de Lubac

By Susan K. Wood

Eerdmans. Pp. 182. \$20 paper

During the 1940s, a Roman Catholic priest named Henri de Lubac went from one dwelling place to another in France carrying with him a sack to which he kept adding more and more note cards. This collection, begun during the German occupation, contributed first to a book about Origen's understanding of scripture, then to a massive study of

MEDIAEVAL EXEGETIS



medieval exegesis. The first volume of this latter work is now available in English, ably translated by Mark Sebanc, and published in the new series "Resourcement: Retrieval and Renewal in Catholic Thought."

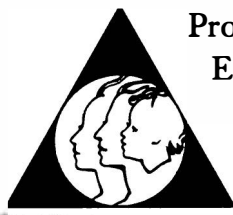
That itinerant cleric became recognized as one of several French scholars and theologians who responded to the Thomism then prevalent in Roman Catholicism by calling for a return to the sources, especially the Church Fathers. De Lubac's work brought him a period of intellectual ostracism, even from his fellow Jesuits.

He remained under suspicion in some quarters although John XXIII called on him to help lay the groundwork for the Second Vatican Council. In time, however, de Lubac came to be recognized as one of the pre-eminent theologians of this century. Finally, at the age of 86, eight years before his death, he was appointed a cardinal by John Paul II.

Medieval Exegesis is not a study of scripture itself, but rather a historical and literal study of medieval commentators on scripture. This work weaves together in a masterful way contributions from countless writers from many centuries. About half the book is

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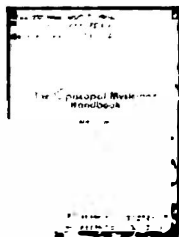
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footnotes. *Medieval Exegesis* is like a trip down the Amazon: exciting, colorful, abundant with detail, but a real challenge. The author casually assumes that the reader is acquainted with the details of traditional Christian exegesis of the Bible, as well as with an enormous cast of medieval authors.

Often the thread of argument seems to disappear amid a wealth of intriguing references. Someone investigating spiritual exegesis for the first time would do well to begin with a different study, such as *The Bible and the Liturgy* by Jean Danielou, a contemporary of de Lubac who was, like him, a French Jesuit, eventually a cardinal, and concerned with a return to the sources.

Susan K. Wood's study of de Lubac ably relates his understanding of scripture to his view of the church. Her lucid presentation focuses on the theological themes of history, symbol and sacrament, and Christ, church and Eucharist. She has provided an essential guide to the study of these major issues in the rich theology of Henri de Lubac.

(The Very Rev.) Charles Hoffacker
Port Huron, Mich.

Mediators Between Human and Divine

By John Macquarrie
Continuum. Pp. 180 \$15.95 paper

Living Traditions of the Bible

Scripture in Jewish, Christian and Muslim Practice

Edited by James E. Bowley
Chalice. Pp. 206. \$19.99

Contacts between Christians and religious people outside the Judeo-Christian tradition are on the increase. While the United Religions Initiative and others are attempting to foster improved understanding and mutual respect among religious traditions, there are ample examples of tension and conflict as diversity grows.

These two books will be useful to Episcopalians and others who would

like to know more, perhaps as a help to easing interfaith conflict.

Anglican priest, teacher and author John Macquarrie has given the descriptive title "mediator" to several names most readily associated with several religious traditions. When this Christian reader saw the name Jesus listed as just one among many mediators such as Buddha, Muhammad and others, suspicions were ignited at once.

Was Macquarrie typing Jesus as "just another mediator among many"? Yes ... and no. While the author does point out many similarities in the stories told of them, he is also careful to note how each of these "mediators" is viewed differently within the faith communities with which they are associated. Macquarrie cautions about the easy route of syncretism which "prematurely merges the different traditions and is in grave danger of becoming shallow and sentimental." He believes there will need to be a long period of dialogue and study before any new relationship among religious traditions can be envisioned. I see this book as a short course in world religions, providing basic information without being judgmental.

In editing *Living Traditions of the Bible*, James E. Bowley has brought together a variety of authors who seek to relate the Bible to religious tradition. Five authors write of the Bible and Christianity, two deal with the Bible and Judaism and one deals with the Bible and Islam.

While there could have been more balance between Christian and non-Christian contributors, all who are represented in the book have something useful to offer. Two especially valuable articles are the "Beginnings of the Bible" by the editor himself and the "Bible Comes to the West" by Adam Kamesar.

Each chapter concludes with useful suggestions for further reading, making this book a good beginning point for anyone wanting to look further at the origins and traditional views of the Bible.

(The Rev.) Richard J. Anderson
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Consilience

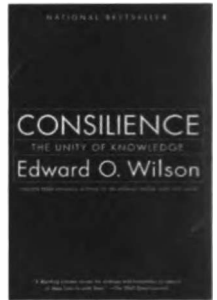
The Unity of Knowledge

By Edward O. Wilson
Knopf. Pp. 367. \$14 paper

The problem Wilson seeks to address is that human knowledge in our time is fragmented. His solution is

“consilience, literally a ‘jumping together’ of knowledge by the linking of facts and fact-based theory across disciplines to create a common groundwork of explanation” (p. 8). What this chiefly means is that biology stands as the foundation for the unification of knowledge. “Genes pre-

scribe epigenetic rules ...” (p. 157). These rules develop under the influence of heredity and environment’ (p. 193). And they both produce culture and are affected by it in such a way that “rigid genetic determination is avoided” (p. 166). “Consilience,” then, implies a unity of knowledge that is empirical, humanistic, and with respect to religion at best deistic (p. 240). “We can be proud as a species because having discovered that we are alone, we owe the gods very little” (p. 248).



Wilson’s proposal, obviously, is more complex; and he admits in several places that he could be mistaken. But the complexities tend to obscure the proposal rather than to deepen it. Biology (or physics? — cf. pp. 55, 266) is apparently the basis for the unity of knowledge. But are we to suppose that all fields of knowledge will be reduced to biology, or that the different disciplines will retain their distinctiveness despite being linked and connected with biology? That is, does the unity of consilience admit of diversity? Is the proposal a way a creating objective truth, or is it that we can “never discover and explain everything”? (p. 67). How can we square the progressivist optimism of the book with the environmental doom-saying of the last chapter?

Wilson’s book is thought provoking, but some readers will ask to be forgiven for doubting his basic thesis and for suspecting that it is in the long run atheistic. Many will doubt that we can ever comprehend all that can be known and that there is only one perspective from which we can apprehend our world and ourselves. And some of us will see more sense in the Greek philosophical assumption that knowledge presupposes its object than in the Cartesian idea that knowledge is generated from the experience of the knower.

(The Rev.) Rowan A. Greer
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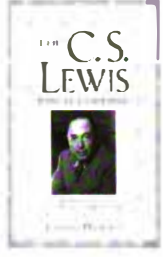
Adams. From "Have Mercy": "Spirit on high/Spirit nearby/Spirit of calm/Have mercy." Beautiful black and white Celtic decorations.

THE C.S. LEWIS ENCYCLOPEDIA: A Complete Guide to His Life, Thought, and Writings. By Colin Duriez. Crossway. Pp. 240. \$17.99 paper.

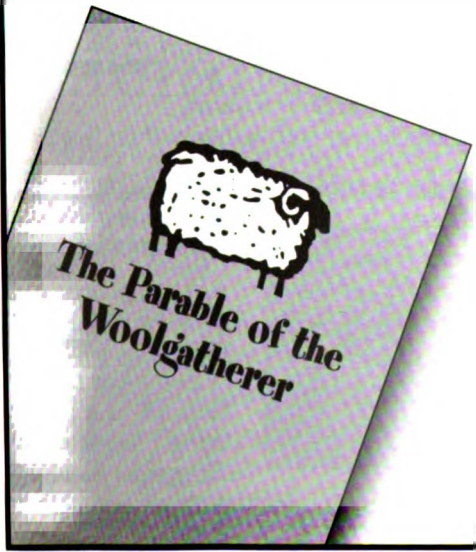
"Ah, yes, you Americans love St. Lewis," responded our witty guide at Christ Church, Oxford, when I'd asked directions to the famous man's house for our tour group. And 'tis true of many. Here are alphabetical entries of an incredible number of people, places, characters and titles. Helpful on "The Inklings" and on Lewis the literary critic.

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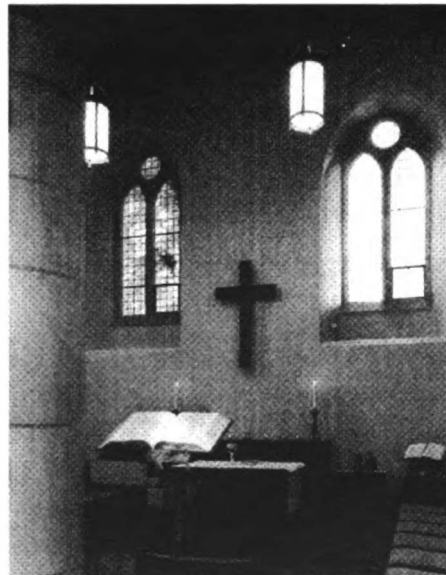


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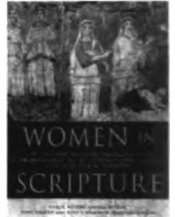
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John's, Colledgeville: Find the most important phrase, project, vary your style. Most appreciated, though, will be the two appendices: Things lectors worry about and What to do if you are asked to read at the last minute.

WOMEN IN SCRIPTURE: A Dictionary of Named and Unnamed Women in the Hebrew Bible, the Apocryphal/Deuterocanonical Books, and the New Testament. By Carol Meyers, General Editor and Toni Craven and Ross S. Kraemer. Houghton Mifflin. Pp. 592. \$40.



Entries from various scholars on 205 named women and more than 600 unnamed women in the Bible. Also about 40 articles on deities, Wisdom and other personifications of women, symbols and non-human females. Scores of biblical passages emphasizing female roles emerged during the research. Effulgent bibliography. A bargain at the price.

WORKING ON GOD. By Winifred Gallagher. Modern Library. Pp. 340. \$13.95 paper.



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GENERAL CONVENTION IN DENVER

Full Communion a Major Issue Once Again

The actions of General Convention frequently affect what we hear and read and sing in our services. The new Book of Common Prayer was approved nearly unanimously at the 1979 General Convention in Denver. At the 73rd General Convention, July 5-14, deputies and bishops will be asked to adopt the Revised Common Lectionary (RCL). The book has been in trial use by any congregation so desiring, and sets the Episcopal Church in tune with

communion with the ELCA. The first, A040, is the formal acceptance of the document *Called to Common Mission*. The third, A042, deals with Lutheran ministers who "officiate on a temporary basis" in an Episcopal churches. The center resolution, A041, is arguably the keystone for Episcopalians. This provides for "a temporary suspension, in this case only, of the 17th-century restriction" that no bishop, priest or deacon is ordained who has not received

the laying-on-of-hands by a bishop so ordained. This will permit "full interchangeability and reciprocity of pastors ... as priests or presbyters within the Episcopal Church" with no added ordination.

In light of this work, the Standing Commission on Ecumenical Relations has submitted a resolution to "enter into a bilateral dialogue with the Presbyterian Church (USA)." Noting that the Presbyterian Church and the ELCA are now in full communion, "bilateral conversation seems especially timely and propitious."

The commission, in response to a Lambeth Conference resolution, also "endorses the proposal of the World Council of Churches ... for achieving a commonly recognized date for the celebration of Easter." Presently, "Easter Day is always the Sunday after



In 1997, General Convention approved the *Concordat of Agreement* with the Evangelical Lutheran Church in America. In Denver, it will consider a revised document, *Called to Common Mission*.

much of the Anglican Communion as well as with Lutheran, Methodist and other churches. If accepted, the RCL will replace the Book of Common Prayer lectionary, and its lessons will be heard the first Sunday of Advent, 2001, which is Year A. It will mean Episcopalians will hear more Hebrew scripture.

The 1979 convention adopted a concordat with the Mar Thoma Church of South India. This year, the meeting in the mountains will be asked to approve *Called to Common Mission* (CCM) with the Evangelical Lutheran Church in America (ELCA), a revision of the *Concordat of Agreement*, which was approved at the Philadelphia convention in 1997 but narrowly defeated by the ELCA's Churchwide Assembly. Last summer, also in the Colorado center, the ELCA accepted the revision by a comfortable majority.

Three resolutions, each substantially the same as those adopted in 1997, require passage to effect full

the full moon that occurs on or after the spring equinox" (BCP, p. 880). The proposed method would "maintain the Nicene norms that Easter fall on the Sunday following the first vernal new moon," the date of that event to be calculated "by the most accurate scientific and astronomical methods."

Omnipresent Topic

Sex, it seems, is an omnipresent topic. At the 1931 convention in Denver, the issue was "the sanctity of the home and of Christian marriage" in the form of "a proposal to reverse the stand of the Church with reference to remarriage after divorce." The Joint Commission on Marriage and Divorce had used the time since its creation at the convention of 1928 to make "a careful study of ecclesiastical and canon law of the church, especially in relation to marriage, divorce, and the annulment of marriage." The commission recommended "a more sympathetic attitude toward divorced people" than the Roman

Committee Will Review Resolutions on Sexuality

The presidents of the two houses of General Convention have appointed a committee to deal with all resolutions concerning human sexuality which will come before the 73rd General Convention, July 5-14 in Denver.

Pamela Chinnis, president of the House of Deputies, spoke about the committee when she addressed convention deputies from the dioceses of Province 4, June 8 at Kanuga Conference Center, Hendersonville, N.C. Mrs. Chinnis appointed six members from the House of Deputies and Presiding Bishop Frank T. Griswold appointed six from the House of Bishops. The following persons were appointed members of the House of Deputies:

Rebecca Snow, Alaska; the Rev. Barnum McCarty, Florida; Sterling Newell, Ohio; the Rev. Bonnie Perry, Chicago; the Very Rev. Michael Barlowe, Iowa, and J.P. Causey, Virginia.

Also appointed were Bishops Arthur Williams, Ohio; John Lipscomb, Southwest Florida; Edwin Gulick, Kentucky; John Howe, Central Florida; Catherine Waynick, Indianapolis, and James Krotz, Nebraska.

Mrs. Chinnis said, "the approach of each General Convention brings with it a grab bag of hopes and fears: hopes that we will finally manage to solve Problem X this time, and fears that at the end we will have little more to show for our labors than mounds of paper and disappointment."

Catholic Church and "the whole Anglican Church except our own."

This year it has fallen to the Standing Commission on Liturgy and Music to discuss its continuing "study of theological aspects of committed relationships of same-sex couples" and to present "recommendations of future steps." As the 17-member group, chaired by the Rev. Bruce Jenneker of the Diocese of Massachusetts, noted in its introduction to the resolution, the "issue of the homosexuality of some of [the Episcopal Church's] members" has been before General Convention for 25 years. It goes on to quote the report of the 1998 Lambeth Conference: "We must confess that we are not of one mind about homosexuality." Following essays by scholars on all sides of several questions, the commission recommends "genuine and respectful encounter" and "a dialog that is comprehensive and transforming." Finally, noting that "the continuing

debate ... had led to a variety of responses ... dialog and pastoral action ... is essential," its resolution directs "that each diocese ... determine the resolution of issues related to same-sex relationships ... the blessing of such relationships, and the ordination of homosexual Christians."

Beyond this, the Liturgy and Music Commission has lived up to its title, giving convention new liturgies for ministry in many of life's most difficult situations under the rubric of Ministry with the Sick and Dying: Ministry in a home or health-care facility, a Form of Prayer when Life-Sustaining Treatment is Withheld or Discontinued, and a service for the Burial of a Child.

The Standing Commission on Anglican and International Peace with Justice Concerns takes its agenda from the day's headlines. Its work "focused on Haiti, Southern Africa, China/Tibet, and Israel/Palestine," looking at "world debt, globalization, migration, religious persecution, racism and xenophobia." Resolution A002 calls for "the whole church at every level" to adopt Ethical Guidelines for International Development, addressing respect for "local peoples and realities," the environment, and appropriate economic and technological development. Another calls for convention to "support compassionate initiatives to make AIDS-related medications available at affordable prices ... especially in the poorest and neediest nations."

A proposal from the Commission on Peace with Justice is the establishment of an Episcopal Youth Corps, to take advantage of the "enormous gifts, great compassion, and strong willingness to serve" of "our young people aged 17-30." Volunteers would serve in the United States and the Anglican Communion. The commission explains, "Imagine the sacred legacy years later as these Episcopalians move into positions of leadership ... having been shaped and informed by ... moving one or two years in the world as a servant."

Changes are proposed, not for the first time, in the size and shape of General Convention itself. The Commission on the Structure of the Church and the Colorado deputation have submitted resolutions to reduce the size of diocesan deputations. The Structure Commission would have two of each, clerical and lay; Colorado, three each. In addition, Colorado

(Continued on next page)



Convention Resolutions

(Continued from previous page)

wishes convention to meet "no less than once every five years ... [for a period] not to exceed six legislative days." The deputation's rationale states that "General Convention is the longest, largest bicameral legislature in the world, costing our church millions of dollars every three years ... This model of governance is poor stewardship that cannot endure long into the 21st century." An analysis by the Rev. Stuart Keith, rector of Church of the Transfiguration, Vail Valley, goes on, "It will cost just under \$5 million this triennium (1998-2000) to fund the office, site and facilities for [this] convention," not including the costs of national church staff nor of dioceses.

The Commission on Structure offers two more resolutions aimed at increasing lay involvement. The first is to lower the number of consecutive terms which could be served by the vice president and president of the House of Deputies from three in each office to two, pointing out that, at present, someone holding the vice presidency and presidency to the maximum allowable would serve 18 consecutive years. The second, A121, calls for the president of the House of Deputies to receive a stipend.

Two opposing resolutions address the provinces of the church. The Standing Commission on Structure resolves (A124) that "the existing system of provinces be and are hereby discontinued." And yet the Standing Commission on Domestic Mission and Evangelism resolves to work through the provincial arrangement for "recruiting, educating, and training evangelists and church planters who were born after 1964 and/or are people of color" and for the "training of lay and ordained leaders in second language skills and cross-cultural sensitivity." Goals are both to double the membership by 2020, and provide leadership for younger people and those who are Hispanic, African-American, Asian and Pacific Islander.

The resolutions requiring provinces not to be states, "Geographic combinations may be a convenient method of grouping dioceses, but this often does not combine dioceses of like interests and concerns ... Concerns have been raised that the provinces add an additional layer of governance that may not be necessary, and may be inefficient, uneconomical, and a hindrance to effective missions and ministry." A124 goes on to mandate that the commission "prepare and present to the 74th General Convention all necessary canonical and Rule of Order revisions required to discontinue the existing system" and that each province "identify existing and ongoing networks and programs of mission and ministry now being conducted by that province." Convention is asked to devise "more flexible arrangements" to support valuable, effective programs.

Patricia Nakamura

Denver a Familiar City for General Convention

On July 5 the Episcopal Church will "come to the mountain" in convention for the third time. The 73rd General Convention will have a state-of-the-art convention center in downtown Denver. In 1979, and in 1931, things were different.

The 50th convention, under Presiding Bishop James DeWolfe Perry, was spread all over the city. House of



The Denver skyline

Denver Metro Convention and Visitors Bureau photo

Deputies president Clifford Morehouse lamented that "the General Convention of 1931 is a comparatively small affair."

In City Auditorium 10,000 assembled for the opening service of Morning Prayer. (Most of the bishops and deputies had already attended an early corporate Communion at St. John's Cathedral.) The long procession circled through the streets before entering the Auditorium. The Rt. Rev. M.B. Furse, Bishop of St. Albans' preached "vigorously and forcefully," according to one observer, for nearly an hour.

The House of Deputies met at the Scottish Rite Cathedral, and the House of Bishops at the State Capitol. Joint sessions were held at the Central Presbyterian Church.

In 1979, the Most Rev. John Maury Allin was Presiding Bishop, and the principal venue for General Convention was Currigan Hall across Stout St. from the convention center. Built in 1976, it is a "big open space with 46-foot ceilings," said Erin Knight of the Colorado Convention Center. Executive Council met prior to Convention in the Brown Palace, the oldest hotel in Denver. The opening service was held in the Convention Center Theater.

The Colorado Convention Center opened 10 years ago. The top floor exhibit hall encloses 300,000 square feet, which can be walled into three separate halls. On the street level are 46 meeting rooms, some of which can be unwall into larger spaces. On the lower level is a 35,000-square-foot ballroom. The Episcopal Church will

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Churches to Visit While in Colorado

The Diocese of Colorado offers, besides the Sixteenth Street Pedestrian Mall and magnificent mountains, intriguing churches to visit as a break from convention business.

From the Convention Center, two Denver churches are within walking distance. St. Andrew's is about eight blocks away, on 20th and Glenarm Place. Parish administrator John Taylor said the choir, under the direction of choirmaster Timothy Krueger, will sing compline at 9 p.m. daily. The National AIDS Coalition will conduct a healing service and Eucharist on Monday, July 10 at 5:30 p.m., with celebrant and homilist the Rt. Rev. Rodney Michel, Bishop Suffragan of Long Island.

The Cathedral of St. John-in-the-Wilderness is a mile or so from the Convention Center, on 13th and Clarkson. The cathedral is "hosting an enormous number of things," said music administrator Marcia Whitcomb. On Monday, July 3, Presiding Bishop Frank T. Griswold will celebrate the Church Periodical Club Eucharist at 3:30 p.m. On Saturday, July 1, the cathedral is host to the Brotherhood of St. Andrew at 10 a.m.; Integrity's Eucharist is Thursday, July 6, at 7 p.m., and the National Altar Guild Eucharist is at 10 a.m. Tuesday, July 10. Religious communities have Evensong on Sunday, July 9, at 3:30 p.m. On Saturday, July 8, the Jubilee Concert takes place at 7 p.m. When nothing's happening, this is a beautiful space to explore, even as it undergoes some renovation. Singers and lay readers will enjoy testing the enhancing acoustic.

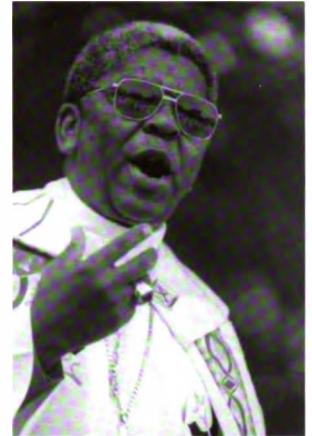
A 40-minute drive northwest brings one to Boulder. St. Mary Magdalene is "very southwestern," said the rector, the Rev. Michael Houlik. Its Sunday services are at 8 and 10 a.m. Each Saturday's 5 p.m. Evensong and Eucharist is in a different style. July 8's will be a Taizé Evensong.

Musicians, historians and mystery readers may want to drive 45 minutes southwest to the town of Evergreen, where the Rev. Catherine Tran is rector of the Church of the Transfiguration. "We have a retreat ministry, with 20 buildings on 10 acres, Bear Creek and Evergreen Lake," she said. "Evergreen

(Continued on page 36)



David Zadig photos



About 1,500 people in the Diocese of Massachusetts processed from the Cathedral Church of St. Paul to Boston Common to celebrate the Feast of Pentecost, June 11. Guest preacher for the Eucharist, which included baptisms and confirmations, was the Most Rev. Winston H. Njongonkulu Ndungane, Archbishop of Cape Town and Southern Africa (above).

Province 4 Bishops Issue Statement

The bishops of Province 4 have issued a statement concerning Bishops John S. Spong, C. FitzSimons Allison and Alex D. Dickson.

After noting the commitment made by all bishops in their ordination vows, and reaffirming some principles of the faith, the bishops stated:

"We note that John S. Spong, the retired Bishop of Newark, has often questioned and reinterpreted the tenets of the Christian faith. In the Episcopal Church we believe anyone, lay or clergy, has the freedom to question any of the church's teachings; but if Bishop Spong or any others teach and think contrary to the faith of the church, their teaching represents only that individual and does not represent the

Episcopal Church.

"We further note that C. FitzSimons Allison, retired Bishop of South Carolina, and Alex D. Dickson, retired Bishop of West Tennessee, have challenged the polity of the Episcopal Church in ways that are disturbing and unsettling to the church's unity which we as bishops are called to uphold."

In a response issued from Pawley's Island, S.C., Bishops Allison and Dickson said that the dysfunction in the House of Bishops has resulted in the church's unity becoming grounded in "territory and polity ... rather than on the faith ... Fortunately," they added, "Primates of the Anglican Communion ... have provided sustenance and Anglican fellowship to faithful Episcopalians."

Conference to Draw Youth to Christ, the Mountains

Young people from throughout the world who have completed grades 6-12 and have not already attended college will witness, worship and have the chance to work in mission fields July 7-12 during the mammoth Y2K4JC Episcopal youth conference.

General Colin L. Powell will discuss faith issues with young persons attending the event July 12 in Boulder, Colo.

"The Episcopal Church was very meaningful to me as a youth and I am looking forward to sharing my story and learning about the faith of others, too," Gen. Powell said after agreeing to meet with youth on the concluding day of the event at the University of Colorado campus.

Gen. Powell was an advisor to presidents Ronald Reagan, George Bush and Bill Clinton as chairman of the Joint Chiefs of Staff, the highest military position in the Department of Defense. He is the chairman of the President's Summit for America's Future as well as America's Promise and the Alliance of Youth.

Young people attending Y2K4JC will participate in the Sunday morning Eucharist of General Convention July 9 and then will welcome convention deputies and bishops that same Sunday evening to the University of Colorado campus for a worship service.

"Worship will play a central role in all that we do," Y2K4JC co-chair Diane Stanton of the Diocese of Dallas said. "Our prayer is to provide young people with the information and encouragement that is vital to their Christian life both in the church and their communities."

The interaction between the youth and the leadership of the church is an important aspect of this event, said co-chair Jon Davis, youth ministry officer of the Diocese of Central Florida.

"We make a promise to young people when they are baptized ... that we will 'do all in our power to sup-

port these persons in their life in Christ,'" Mr. Davis said. "Y2K4JC is a perfect opportunity to make good on this promise allowing young people to function fully in the body of Christ, exercising their gifts and contribut-



ing their energy and enthusiasm to the work of the gospel."

"I know from my own experience of last summer's Episcopal Youth Event that gatherings of young people can provide a valuable opportunity to reflect with their peers on their life in Christ and strengthen their sense of being members of Christ's risen body," Presiding Bishop Frank T. Griswold said.

The Diocese of Colorado and the American Anglican Council are organizing the event with technical support from the national church office and its staff. Youth ministers from dioceses throughout the nation are taking part in Y2K4JC, which will use the university's residence halls and other facilities on the campus 45 miles north of Denver.

Workshops and Music

Fifty workshops are designed to provide young people with a renewed sense of Christian community and faith. A bishop's forum will allow youth to meet, question, inform and learn from church leaders. Sonic Flood and other bands will lead youth in worship as well as perform during social events.

Workshop topics include Teens in Crisis, Internet Christianity, College

and Christ, Dating in a Sex-Crazed Society, Discovering Your Spiritual Gifts, Cool Worship and the Prayer Book, Women in Ministry, Reaching Out to the World, Bridging Racial Barriers and Sex, Drugs and Rock and Roll.

Workshop leaders include Phoebe Griswold; Bruce Chapman, director of Discovery Institute in Seattle; Mr. Davis, a founding member of the Episcopal Renewal Ministries' Youth Project; Van Arrington, director of Teach My People Ministries; the Rev. Tim Surratt, associate rector at All Saints' Church, Pawleys Island, S.C.; Laura Lipscomb, coordinator for youth ministries of the Diocese of Florida; Tony Alvarez, founder of Celestial Style ministries, and the Rev. Tom Rutherford, rector of the Church of the Messiah, Winter Garden, Fla.

"An exciting component will be the presence of international youth from many major regions of the world being sponsored by several American bishops to come and show their faith stories and create an entirely multicultural experience," Mrs. Stanton said.

Following the six-day conference, youth and their adult sponsors may opt to put their faith into action by participating in mission events in Colorado or abroad. Students may choose to stay in Boulder and work at Habitat for Humanity building sites, or they may choose to help upgrade Camp Ilium in Telluride. The most ambitious students could choose to assist with the Solar Light Project, dedicated to bringing electricity to churches in Uganda, Tanzania and Rwanda.

"The mission trip portion of Y2K4JC is designed to give participants the chance to show God's love to others and to learn about the rewards of service," Mr. Davis said.

More information on Y2K4JC is available at the event's web site: www.y2k4jc.net.

The Means of Renewal Presented at Trinity

"Obedience and Change, the Evangelical Witness in the Episcopal Church" was the title of the annual Episcopal Evangelical Assembly, held at Trinity Episcopal School for Ministry in Ambridge, Pa., June 1-3. "Obedience and Change" referred to the many models of church growth and renewal in the Episcopal Church. The underlying theme was that for authentic renewal to occur, the church needs to stick to its reformed and evangelical principles.

Participants were reminded that methods of renewing God's church must be secondary to the proclamation of the gospel of Jesus Christ. In fact, often more confidence is placed in methods than in the gospel itself.

The theme of renewal and revival was explored in talks, discussions and in workshops.

The Very Rev. Peter Moore, dean of Trinity, presented the means of renewal through biblical preaching for ministry. Attendees were reminded of John Stott's admonition, "I still believe that preaching is the key to the renewal of the church."

Dean Moore said that whereas reformation concerns the recovery of faith and life through refocusing the church on the Bible, as was done in the 16th-century Reformation, renewal concerned the reawakening of the church through the word and the Spirit. Revival, he said, denoted a special visitation of the Holy Spirit bringing new life to the church. The primary means of reformation, renewal and revival, he stressed, is biblical exposition.

The Rt. Rev. John Rodgers' (Missionary Bishop of the Diocese of Singapore) paper on biblical interpretation emphasized that the Bible can and should be properly interpreted before it is proclaimed. Bishop Rodgers noted that the familiar saying, "doctrine divides and prayer unites" presents a false alternative. True love, he said, is "a love in truth."

Gillis Harp, professor of history at Grove City College, drew lessons from the life of the Rt. Rev. Phillips Brooks, the late Bishop of Massachusetts. He said there were many lessons to learn from this "kind and

generous man, the most celebrated preacher of his time." Despite evangelical upbringing, Bishop Brooks became the leader of the "Broad Churchmen," a movement which shied away from the doctrinal certainty of the 19th-century evangelicals. By 1890, the evangelical movement disappeared until the 1960s.

In the final talk, "Augustinian Freedom: Essential Foundations for Evangelical Witness," the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina, drew from John 8, "Then you will know the truth and the truth will set you free." He said much of the life in the church today has been built on the "sawdust of an Arminian and Pelagian view of man." Bishop Allison, alluding to Article 8 of the Articles of Religion, said our freedom is limited. We are not free to choose God; we are slaves to sin. Bishop Allison reminded listeners that only the gospel can set a person free to enter into a relationship with the Lord.

(The Rev.) Jim Basinger

Asheville Cathedral Disciplines Long-Time Member

A long-time member of the Cathedral Church of All Souls in Asheville, N.C., Lewis Green, has been refused communion because of his continuing "inappropriate behavior" and vilifying remarks toward the Very Rev. Todd Donatelli, dean of the cathedral, and many members of the cathedral congregation.

Mr. Green has published a local newsletter, the *Independent Torch*, for 13 years. He has used his publication to criticize the cathedral's acceptance of gay and lesbian people, as well as using abusive tactics and name-calling in direct attacks on the character of specific members of the cathedral congregation.

Mr. Green told the Asheville *Citizen-Times* that the issue is his First Amendment rights.

Not so, said the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, noting that he considers the action "strictly a pastoral matter" within the cathedral community.

"It's about his behavior. We don't care about his view on gays. That is his business. I just care very much that he hurts people in the congregation ... He can print whatever he wants to print. We respect his right as an American citizen; but he is not honoring his baptismal covenant commitment, his Christian commitment - that is our issue with his behavior, which is inappropriate."

Dean Donatelli said he repeatedly tried "in a spirit of respect" to get Mr. Green to modify his behavior. The dean said Mr. Green's actions on the second Sunday of Advent required

stronger action. Mr. Green, said Dean Donatelli, "presented himself for communion wearing latex gloves. He proceeded to bite the host in half and dropped the remaining half in the chalice, at the same time (making a rude gesture) to the chalice."

After many more attempts to reason with Mr. Green, including a conversation with the bishop, Dean Donatelli sent a letter to Mr. Green on May 30, "excommunicating" him and banning him from church property. As a condition for being received back into communion, Mr. Green needs to make a direct apology to the chalice, and a direct apology to the congregation, and consider a passage from the Gospel of Matthew regarding proper behavior at the Eucharist, Dean Donatelli said.

The ABCs of General Convention



About 40 percent of the deputies participating in this month's General Convention are first-timers. For the first couple of days, they're going to be confused, even lost. Others who go to Denver may well be unfamiliar with the convention. As a service to these folks, I offer this handy alphabetical primer to the 73rd General Convention.

A is for Anglican. What we're supposed to be but don't seem to know, or want to know, anything about.

B is for Bombastic. The style you'll see and hear from a few deputies when they're recognized at the microphone.

C is for *Called to Common Mission*. The document which falls just short of making us card-carrying Lutherans.

D is for Dialogue. It's still a buzzword around convention, but rapidly being replaced by "conversation."

E is for Expansive. You'll hear this one all over the convention hall. It means inclusive isn't broad enough.

F is for Father. See E above. Don't expect to hear this word during many of the daily liturgies.

G is for Griswold, Frank T. The Presiding Bishop. He'll be trying his best to keep the church together. He needs our prayers.

H is for Historic episcopate. We've got it, the Lutherans don't — at least not yet. Some of them don't want it.

I is for Integrity. Stop by this organization's booth in the exhibit hall in case you need a condom.

J is for Jubilee. We're supposed to be celebrating this at convention, but how many of us know what it's all about?

K is for Kuala Lumpur Statement. Remember this? It provides background for a resolution which would create "safe spaces" for lesbians and gays to "tell their stories."

L is for Liturgy and Music Commission, the folks who are bringing us the "local option" resolution, in case you need someone to blame.

M is for Minneapolis. If this convention approves, that's where the next convention will take place, in 2003.

N is for Nightingale, Florence. She's back. A resolution would add this nurse and social reformer to the church's calendar.

O is for Ordinal. The preface to the ordination rites is at the heart of the proposed agreement with the Lutherans. Do we suspend it temporarily in order to accommodate the ELCA?

P is for Provinces. We've got 'em but it seems we don't know what to do with them.

Q is for Quadrilateral. Whatever became of it? Wasn't this supposed to guide our ecumenical ventures?

R is for Resolutions. Formerly an unmanageable number (500-600), but only about 200 are expected at this convention.

S is for Schism. Is this the long-predicted convention which pushes people over the edge? I don't think so. Moderates in the House of Bishops will prevail.

T is for Texas. It's a diocese where positive things are happening; ask the deputies about it.

U is for Up With People. You thought they had disbanded, didn't you? No. They'll be entertaining July 12.

V is for Via Media. Formerly an acceptable position within the Episcopal Church; now?...

W is for Werner, the Very Rev. George. The vice president of the House of Deputies. He'll probably preside at some sessions.

X is for Xenophobia. If you've got it, don't go to General Convention.

Y is for Youth Corps. Episcopal Youth Corps, to be exact. For the tidy sum of \$300,000, the church can have one.

Z is for Zacchaeus Report. Don't think you've heard the last of it. It will be mentioned in both houses of convention.

That's probably all you'll need to survive as a first timer. No need to thank me. Just come by booth 82 in the exhibit hall and say hello.

David Kalvelage, executive editor

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Did You Know...

The adult choir of Christ Church, Cambridge, Mass., sang the National Anthem at a recent Boston Red Sox' game.

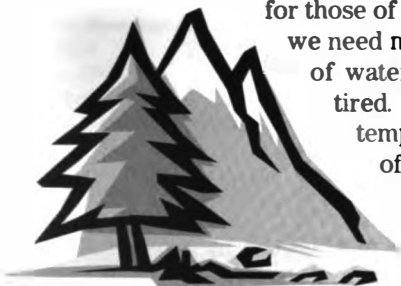
Quote of the Week

The Rt. Rev. Yong Chen Fah, Assistant Bishop of Sabah (South East Asia), on the failure of leaders of the Episcopal Church to uphold the Lambeth resolution on sexuality: "We don't want to have anything to do with them. They must be put out."

Mile High with Episcopalians

The altitude of, for example, Philadelphia is 440 feet at its highest, Minneapolis is 840, New York 410 and, Washington, D.C., is 420 feet. New Orleans boasts 15. Las Vegas is up there at 2,174, and Los Angeles ranges from sea level to 5,081. But the altitude of Denver, the site of the 73rd General Convention July 5-14, ranges from 5,100 to 5,494 feet.

Walking around a mile above the sea requires some accommodation for those of us from somewhere below. The air is thinner, and so we need more of it. Breathe deeply. The air is drier: Drink lots of water, often. We may find ourselves out of breath and tired. Rest; at least sit for awhile. Finally, sun. While the temperature may not be especially high, the thinner air offers less protection from those burning (and aging) ultraviolet rays. Quantities of sunshield or sunblock are called for, at higher SPFs than we'd use at home. Even on cool or cloudy days, it's surprisingly easy to acquire a nasty sunburn.



The Colorado Convention Center folks are prepared for medical problems of all sizes. Some items will be available in the center's gift shop. For 911-type emergencies, both paramedics and firefighters will be on site in well-marked locations. The Denver Health Medical Center, "a top trauma center in our region," is less than two miles from the convention center. It seems the Colorado Center is well prepared for Episcopalians' stay in the Mile-High City. Each of us should be likewise.

A Reason for Jubilee

The Presiding Bishop, the Most Rev. Frank T. Griswold, has designated the first General Convention of the millennium to have the theme of Jubilee. Taken from the 25th chapter of the Book of Leviticus, the idea of Jubilee emphasizes forgiveness and reconciliation, two important characteristics for the church to possess at this time. As a part of Jubilee, all things will have the opportunity to be restored and re-created. This was to be the way the Israelites were to live after they entered the Promised Land. Freedom will be declared throughout the land, the poor and oppressed will receive good news, prisoners freed, and those who are saddened will be provided for. Bishop Griswold has designated the period between Advent 1999 and Pentecost 2001 as a time of Jubilee. We are hopeful that the spirit of Jubilee will prevail at the 73rd General Convention.



The idea of Jubilee emphasizes forgiveness and reconciliation, two important characteristics for the church to possess at this time.

Visit Us

We extend a cordial invitation to all deputies, bishops, Triennial delegates and visitors to stop at the Living Church Foundation's booth in the exhibit hall at the 73rd General Convention in Denver. We'll be at Booth 82 in Hall B, not far from the food service area. Sample copies of THE LIVING CHURCH will be available at the booth, and subscribers and friends who visit will have an opportunity speak with the executive editor and other staff members. We are grateful for the opportunity General Convention presents — to make new friends and to renew old acquaintances.

Grace

A Guiding Principle for General Convention

A popular slogan heard in the church these days says, "If you want peace, work for justice." However, the gospel is not fundamentally about justice but about grace.

By James B. Simons



A popular slogan heard in the church these days says, "If you want peace, work for justice." It is arguably the philosophical driver for much of what is proposed and passes at General Convention. Unfortunately, years of pursuing this doctrine have proven it wrong as this mindset has pushed us further and further toward schism. I'd like to propose a different idea: "If you want peace, practice grace." The gospel is not fundamentally about justice but about grace.

We see this principle articulated over and over in the gospel writings. Jesus teaches that he came to show us the love of God and, thankfully, not his justice. It is perhaps most clearly seen in the parable of the debtors. In this story the master forgives a debtor who owes him a huge sum and this man in turn refuses to forgive a small debt owed him, placing his debtor in jail. The parable is calculated to make us feel the injustice so that we cry out with the people in the parable, "This is unjust, do something!" The master responds with justice and the result is that no one is forgiven and both men end up in jail. A quest for peace that does not begin with grace results in disaster. It is a theme repeated over and over in such stories as the prodigal son, the good samaritan, the Syro-Phonician woman, and countless others.

For the past 30 years the church has used justice as its vehicle to achieve peace, and it has been a miserable disaster. We do not learn from our past mistakes or even our recent history.

Consider, for example, the special convention of 1969, which brought to a head the General Convention Special Program. The GCSP was designed to provide huge amounts of money with the aim of bringing social justice to the church and the nation. However, it resulted in a substantial withholding from the program budget, years of acrimonious debate, and the early retirement of a Presiding Bishop.

And yet we persist to try to bring people into conformity through coercion, all the while claiming that we are doing it to bring peace through justice. It is not that the issues we seek to address are wrong, it is that the way in which we seek to do this does incalculable damage to the fabric of our common life.

The Blue Book of the 73rd General Convention, which opens this week in Denver, is no exception to the recent pattern. One example will suffice: The State of the Church Committee wants to make mandatory racial sensitivity training for every leader in every parish, lay and ordained. While there is no question that racism is a problem in our society and in the church, the answer is not found through coercive programs, but rather through a modeling of grace at all levels that leads us to be reconciled with one another. We don't say to our children, "You will love your sister or be punished." Rather we model for our children what it means to love. We practice grace and the justice follows.

Of course most of the focus on this convention is on the issue of homosex-

uality. It will appear in a variety of guises during our two weeks in Denver, but perhaps the most controversial form will be the invention of "the sin of heterosexism," which seeks to label sinful everyone who does not embrace a homosexual ideology. It is justice run amok and the following of this arc will ultimately result in tragedy. The tragedy is this: "If you want schism, work for justice."

"But," many will say, "it's not fair, people are oppressed and denied dignity." I'm not sure anyone has the ability to deny dignity to anyone else, but I do know that Jesus did not encourage the exertion of individual rights. Jesus lived under the oppression of Rome and preached servanthood. Jesus was despised by the leaders of his faith and talked about picking up one's cross. Jesus was killed by those he came to serve and asked God to forgive them. Justice was not part of the vocabulary.

The Episcopal Church will begin to change for the better only when we give up asserting individual rights and lay down our lives for one another. We will find peace only when we deal with each other under the mantle of God's love. The headlong pursuit of justice is pushing us ever closer toward irreparable division.

If we want peace we need to practice grace. □

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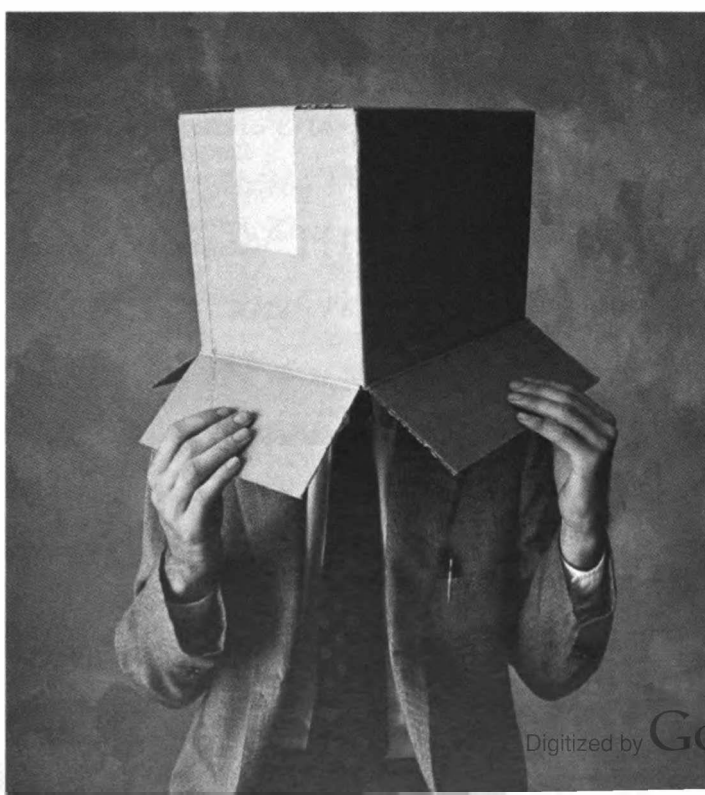
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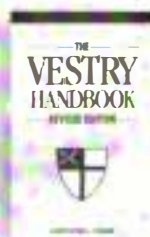
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It's Liberating

leagues to share our approaches to the messages we will preach on Sunday, it is the RCL that puts us on the same page.

I hope this one is a slam-dunk at General Convention.

*(The Rev.) Sherman Hesselgrave
St. George's Church
Roseburg, Ore.*

Not Harmless

Bryce McProud has made a valiant effort to make fundamentalism appear harmless and even catholic [TLC, May 28]. Perhaps he encounters such fundamentalism in Oregon. In Texas, our fundamentalists tend to exhibit attitudes and behavior which appear to be hostile, aggressive, anti-intellectual, intolerant, and full of hatred for

anyone whom they can label as "liberal."

Heresy is often a half-truth or a near-truth. Dwelling on the divinity of Jesus Christ without affirming his humanity is a half-truth and one that overthrows the very heart and core of fundamental Christian teaching: the Incarnation. The substitutionary theory of the Atonement is not heretical but neither is it the only orthodox theory of the Atonement, as the fundamentalists claim. The fundamentalists have always insisted on the literal, verbal, infallibility of the biblical text (protestant canon), the very words of God: a rank bibliolatry. As Richard Hooker put it, they (in his case the rigid Calvinists) regard the scriptures as containing all things, not just all things necessary for salvation. They

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give the Bible too much authority and thereby render incredible its real authority. They read the Bible as always historical and empirical, which does as much violence to the text as to read it as always metaphorical.

Fr. McProud's reasoned, prayerful, and reflective use of scripture is very Anglican and very far from the way

the fundamentalists use the Bible. They do not affirm, and never have, the simple apostolic and Nicene teaching regarding the second coming of Christ, the general Resurrection, and judgment. They are married instead to highly imaginative, scary, and extra-scriptural millennialist doctrines. They like to talk about the virgin birth

and the physical Resurrection of Jesus as if these were doctrines of theirs and not part of the general deposit of faith to which we all subscribe.

I certainly share Fr. McProud's distress with those Episcopalians who know little about the Bible and who isogete or allegorize away any passages that make them uncomfortable. Furthermore, stereotyping and *argumentum ad hominem* are always unfair to someone no matter who they are leveled against. But to imagine that the fundamentalists are harmless, friendly, and orthodox Christians is dangerously naive.

(The Rev. Canon) David L. Veal
Diocese of Northwest Texas
Lubbock, Texas

Out of Context

I was distressed to read the review of Fr. Lee's *Opening the Prayer Book*. I felt it was both unfair and misleading. The book is not filled with historical inaccuracies, and the examples which are given are both taken out of context and inaccurately quoted.

Dom Prosper Gueranger, for example, is widely considered to be the forerunner of many of the things done in the liturgical movement of the 20th century. His 19th-century liturgical movement (a phrase which he coined) was the precursor to the movement in the next century. Also the bishop's wide-sleeved rochet, although certainly predating the Reformation, is widely perceived as Victorian, from the innumerable portraits of Victorian bishops wearing them. The statement cited is from a question asked concerning the reason for the old-fashioned garb.

I am also at a loss to understand the reviewer's statement about the 1928 prayer book, which, in spite of its many virtues at the time of its adoption, is no longer the liturgy of the Episcopal Church. Like 1549 and 1552, it is a formerly authorized liturgy, which some people prefer. But the purpose of Fr. Lee's book is to "open" to the inquirer the present Book of Common Prayer.

(The Rev. Canon) Leonel Mitchell
New Fairfield, Conn.

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There's a Need

I was delighted to read the article [TLC, April 30] about the Coastal Crisis Chaplaincy, for which I serve as the president. The article, "Where Angels Fear to Tread," has generated a flurry of activity in the chaplaincy office — calls, letters and e-mails asking questions concerning about the chaplaincy, e.g., how it is funded, what is the make up of the staff (paid and volunteer), how does one get accepted in the law enforcement community? etc.

When Rob Dewey founded this ministry 10 years ago, it was a simply a vision of what could be, and now it is. Chaplain Dewey and his staff are the chaplains for 33 emergency responding agencies. In 1999 they responded to 456 emergency calls, had 244 counseling appointments, attended 564 official engagements, and did 65 ride-alongs with police officers. Also in 1999, we were proud that Fr. Dewey was selected to be one of five persons who was requested to respond to the crash of EgyptAir flight #990 and assist the families of the victims.

We are very open to assisting others with Crisis Chaplaincy ministries.

*J. Palmer Gaillard
Charleston, S.C.*

Don't Bother

So now the recently retired Bishop of Newark is posturing as an "expert" in human sexuality under the auspices of the former editor of *Penthouse* magazine and a pornography star [TLC, June 4].

Sooner or later the media will learn that, like his mentor and idol, the late Bishop James Pike, Bishop Spong will do and say anything, no matter how outrageous, in order to call attention to himself. So why waste time and ink on the pontifications of this pitiful pseudo-deist who has so much trouble catching up with his own ego?

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Being Fed

I enjoyed the articles on children and communion [TLC, June 4]. I started giving communion to all baptized children

regardless of age as the result of a pitiful cry from a child who had come to communion with her mother. Her mother had properly instructed the child to kneel and cross her arms over her chest. Which the child did; but she also inventoried what everybody else had done, and very slowly put her arms out to receive. I passed her by with some little prayer and was immediately stabbed with these words, which sounded like shouts, from the little girl: "Mama, he did not feed me!" Her mother turned the color of the red kneelers. I am not sure what color I turned or what I did. This was 35 years ago.

I had always thought and felt that when persons were baptized they became living parts of the Christian family and should receive all the benefits thereof. I set up a parish meeting

for the next Sunday to discuss this issue. There were some dissenting voices that quoted some things to support their position in opposition to giving communion to non-confirmed persons. But that Sunday all baptized persons were welcomed. A lot of children were brought to the altar. And the little girl who made the remark? I am not sure if she winked at me, but I do know I received a beautiful smile.

*(The Rev.) George E. Home
Rome, Ga.*

Why Stop There?

Obviously the community of Trinity School for Ministry was deeply shaken by the horrendous murdering spree of Richard Baumhammers [TLC, May 28]. I thank TLC for printing the soul-searching article by Peggy Noll. One

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further thought: What about religiously motivated violence? The author wants us to ask "God to bring reconciliation among races ..." Why stop at races? Why not pray and work for peace among religions? When people of one religion harass, torture, dominate, and murder people of other religions, shouldn't we pray and act to bring this heinous behavior to a halt? Or are religions outside the sphere of reconciliation?

*(The Rt. Rev.) William E. Swing
Bishop of California
President, United Religions Initiative
San Francisco, Calif.*

The Anti-Gun Message

As an Episcopalian who is also a gun owner, I was disturbed but not really surprised to read [TLC, June 11] that the Presiding Bishop and his wife are spouting the same anti-gun nonsense as talk show hostess Rosie O'Donnell.

Bishop and Mrs. Griswold, along

with the writer Sherri Watkins, and the others quoted in the article, are sadly misinformed about the gun issue.

Registration eventually means confiscation — ask the British and Australians who used to be gun owners. Ask some California gun owners who face confiscation in the near future. Trigger locks are not used by people who commit robberies and murders. When gun ownership by law-abiding citizens is taken away, or severely restricted, crime goes up. Check the statistics. When the legal ability of law-abiding citizens to own and carry firearms is made easier, crimes go down. Again, check the statistics.

*Jan S. Monningh
McDonough, Ga.*

The Wrong Approach

In his letter to the editor [TLC, May 7], the Rev. John P. Fuller quotes from a Forward Movement pamphlet which speaks of the obvious superiority of

the exegetical over the eisegetical approach to Bible study. Then he suggests that those who find in the scripture passages which condemn homosexual persons and homosexual behavior are actually "reading into" the scriptures something that is just simply not there: "After all, nowhere in the Bible do we find any reference to a homosexual person." After establishing this premise, he proceeds to affirm that, "Biblical references to these matters [of homosexuality] always address the activity of heterosexual persons involved in perversion, or 'unnatural acts'."

Because the word "heterosexual" is nowhere to be found in the Bible, how can anyone boldly assert that "Biblical references to these matters always address the sexual activity of heterosexual persons ..." It seems to me that Fr. Fuller is engaging in a wee case of dreaded eisegesis.

*(The Rev.) Federico Serra-Lima
Ashland, N.Y.*



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Where Historic Episcopate Is Not the Issue

"Never once was I asked about the historic episcopate on the streets of Campbellsville." So noted the Rev. Cynthia Banks in a presentation to a joint gathering of the Episcopal Diocesan Ecumenical Officers (EDEO) and the Lutheran Ecumenical Representatives Network (LERN) during the recent National Workshop on Christian Unity in Louisville, Ky.

Ms. Banks, the first pastor of St. Thomas' Church, a Lutheran-Episcopal congregation in Campbellsville, Ky., continued, "but people of all sorts were interested in two denominations coming together to start a church and reach out to a community at an economic low point."

Discussion of *Called to Common Mission* (CCM), the proposal for full communion with the Evangelical Lutheran Church in America (ELCA), was a major topic for the nearly 100 ecumenical officers attending. Participants also heard from the Rev. Richard Jeske, a Lutheran pastor who presently holds a staff position of ecumenical pastor in one Lutheran and two Episcopal churches in San Jose, Calif., and from Michael Root, a Lutheran member of the drafting committee for CCM. All speakers urged enthusiastic support of full communion for the sake of the mission of the church.

EDEO also has a historically close relationship to its Roman Catholic counterpart network, National Association of Diocesan Ecumenical Officers (NADEO). The Louisville gathering celebrated the publication of the latest in a series of studies done jointly by EDEO and NADEO. Members of both networks received copies of *Serving Unity: Exercising the Gift of Authority*. This document reports on three places "where Episcopalians and Roman Catholics have given witness to the *koinonia* fostered by their bishops' leadership and shared authority."

In its own business sessions, EDEO members heard presentations from the Presiding Bishop's deputies for ecumenical and inter-religious

affairs, the Rev. Canon David Perry and Midge Roof. The report of the Standing Commission on Ecumenical Relations to the General Convention was presented and explored. One of the tasks of the ecumenical officer in each diocese is to serve as a resource to the bishop and deputation in preparing for the consideration of

the church's ecumenical agenda in General Convention, including not only the matter of CCM but also COCU and various bilateral dialogues. The Rev. Canon Robert Miner of Old Greenwich, Conn., was elected as EDEO's president for a second two-year term.

(The Rev.) James C. Biegler

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Churches to Visit in Colorado

(Continued from page 15)

is a picturesque town with lots of flowers, and it's 10 degrees cooler than Denver." Eucharist will be celebrated Wednesday at 10 a.m. and Saturday at 5 p.m., but the church is open all day. Sunday, July 9, will be a day of historical tours and opportunities to walk the trails, visit the lake and the labyrinth in the meadow.

One of Transfiguration's parishioners is Diane Mott Davidson, the author of the Goldy Bear "catering" mystery novels: *Catering to Nobody*, *Death by Chocolate*. The books' locale, Aspen Meadows, is Evergreen, and St. Luke's Church, Transfiguration. "Parishioners see themselves in the books, or they see each other," Ms. Tran noted.

Four hours west, and up to about 8,000 feet, takes one to Aspen. Christ Church "looks like a Quonset hut on the outside" but inside it's "beautiful, like Noah's Ark with stained glass windows." It's small and traditional, seating about 80 people, and has a Rite I Eucharist at 8 a.m. and a Rite II at 10. Parish administrator Liz Evans said

the church is presently served by the Rev. Eugene Todd as interim, while the search proceeds for a new rector.

And straight south of the city about 25 miles is the "small pioneer church" of St. Philip-in-the-Field, Sedalia. Organist/choirmaster Kristen Jordanheim said, "We can seat 60 maximum." An article in the July 17, 1966, issue of *THE LIVING CHURCH* tells how worshipers built the church in 1872, how a sham minister fleeced the congregation of the \$600 raised to finish the building, and how Bishop William Spaulding gained it for Episcopal parishioners, trading a church in the area of what is now Evergreen for the property. He also gave "the little church" its present name, consecrating it thus after the biblical event of St. Philip's meeting with the Ethiopian eunuch in the desert.

"There is a saying that if one ever worships at St. Philip's he'll always come back." With the exception of the growth of trees, the picture from 1966 is identical to that in the 1995 diocesan directory.

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Denver a Familiar City for General Convention

(Continued from page 14)

use, Ms. Knight said, "the whole thing."

Lori Ionnitiu, General Convention manager, explained the parceling: Nobody gets a whole hall. The Episcopal Church Women (ECW) and the House of Bishops will each have half the ballroom. The House of Deputies will use Hall A of the Exhibit Hall; actual exhibits will be in Hall B in the center; Hall C will be the morning worship space. Convention Eucharists will take place in Currihan Hall. The Meditation Chapel will have a street-level room.

Colorado is a state that requires 1 percent of the total cost of public projects be used for artwork, and so conventioners have lots to look at. In the C Lobby (the "back door") a prism sculpture hangs from the top of the glass wedding-cake entryway. In Lobby A, the "front door" at 14th and California, is a pendant neon work. An intricate needlework decorates the ballroom prefunction space. And outside, along both sides of the building, is a mosaic mural of black and white digitalized news photographs honoring Denver's history.

The restoration of this part of downtown Denver began, Ms. Knight explained, with the 16th Street Mall, some 20 blocks of pedestrian-only shops between Market Street and Broadway. Along this runs, from 5 a.m. until 2 a.m., a free shuttle, giving one a two-block walk to the Convention Center on 14th. The streets in this part of town are cross-hatched on the map, bisected by the main north-south and east-west streets such as Broadway (about six blocks from the Center), Colfax (three blocks) and Speer Boulevard (one long block). *The Insiders' Guide* says, "Denver's first streets were designed to be parallel to Cherry Creek," which runs along Speer Boulevard. The area a few blocks west, at about Market Street, near both Union Station and Coors Field, is Lower Downtown, referred to as LoDo.

The helpful guide advises, "If you get lost, look at the mountains. That's the mantra when it comes to getting around Denver." Where the mountains are, that's west.

Patricia Nakamura

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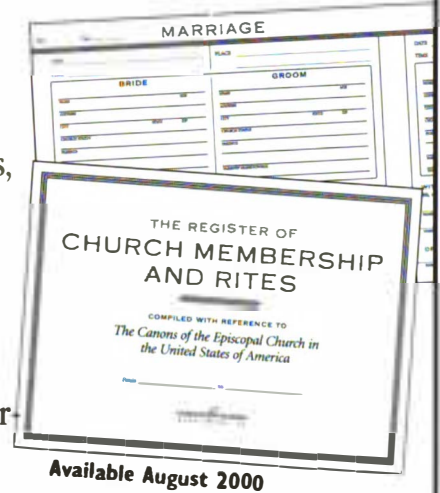
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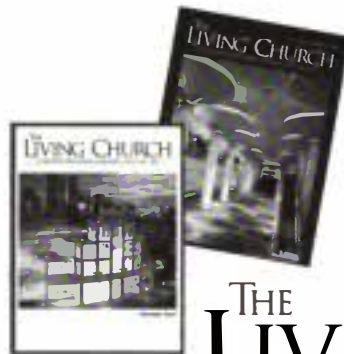
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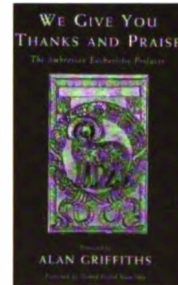


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SHORT & SHARP

(Continued from page 10)

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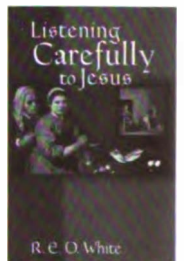
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Non-professional singers who regularly officiate at public liturgies provide all of the sung examples on the three CDs. Since most members of the clergy and laity who preside do not have “trained” voices, this is a partic-

ularly good idea. Indeed, it is preferable to hearing overly dramatic or vibrato-laden voices singing liturgical music; listeners can easily be distracted from the texts by such vocal production. However, since this publication is intended to be a resource, a “here’s how to do it,” a little more care in enunciation, tuning, and elimination of some severe diphthongs might

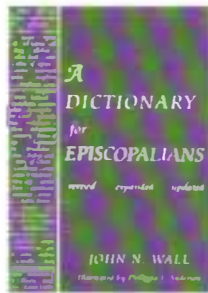
have been hoped for. These are not necessarily attributes of a “trained” voice, but in the case of a teaching tool, important characteristics of good chanting. Nonetheless, this resource will be a welcomed addition for anyone with a leadership role in our public worship.

Joseph A. Kucharski
Nashotah, Wis.

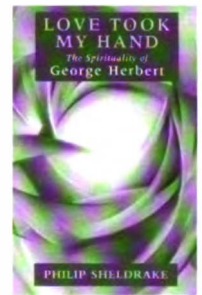
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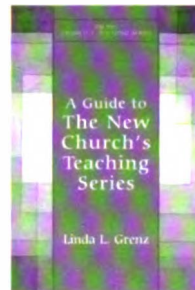
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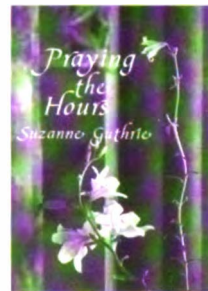
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PEOPLE & PLACES

Appointments

The Rev. **Arnulfo Arambulo** is missionary for the Mid-Hudson Region Latino Ministry, Diocese of New York.

The Rev. **Pamela Breakey** is rector of St. Paul's, 306 Courtland St., Dowagiac, MI 49047.

The Ven. **Michael Doty** is archdeacon of the Diocese of East Tennessee, 401 Cumberland Ave., Knoxville, TN 37902.

The Rev. **Frank Edmands** is rector of Christ Memorial, 120 E Market St., Danville, PA 17821.

The Rev. **Kate Ekrem** is assistant at St. Barnabas', 15 N Broadway, Irvington, NY 10533.

The Rev. **Paul Fuener** is rector of Prince George-Winyah, PO Box 674, Georgetown, SC 29440.

The Rev. **John R. Gamble** is associate at Epiphany, PO Box 189, Glenburn, PA 18411-0189.

The Rev. **Wayne Hutson** is the designated priest at St. Augustine's, Benton Harbor, and Church of the Mediator, Harbert, MI; add. 1753 Union St., Benton Harbor, MI 49022.

The Rev. **H. Knute Jacobson** is rector of St. Timothy's, 9800 East BC Ave., Richland, MI 49083.

The Rev. **Lewis Johnson** is assistant at St. Michael's, 225 W 99th St., New York, NY 10025.

The Rev. **Lois Keen** is rector of Christ Church, PO Box 191, Milford, DE 19963.

The Rev. **Mario Martinez** is vicar at San Martin de Porres, 106 Ridge St., New York, NY 10002-2554.

The Rev. Canon **Stephen Muncie** is canon missionary of the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati, OH 45202-4179.

The Rev. **Kathleen Murray** is rector of St. Basil's, 814 N Vinita St., Tahlequah, OK 74464.

The Rev. Canon **Scott Oxford** is canon to the ordinary, Diocese of Western North Carolina, PO Box 369, Black Mountain, NC 28711.

The Rev. **Joanne Parkhurst** is deacon at St. Michael's, 2965 Wycliff Dr. SE, Cascade, MI 49546.

The Rev. **Jim Pearson** is rector of Christ Church, 513 Douglas St., Yankton, SD 57078.

The Rev. **John Peters** is rector of St. Alban's, 6716 Gleason Rd., Edina, MN 55439-1130.

The Rev. **Stephen Powers** is priest-in-charge of St. Bride's, 621 Sparrow Rd., Chesapeake, VA 23325.

The Rev. **William L. Sachs** is director of research for the Episcopal Church Foundation, 815 Second Ave., New York, NY 10017-4564.

The Rev. **Timothy L. Steeves** is associate at St. Thomas' - Whitmarsh, PO Box 247, Fort Washington, PA 19034-0247.

The Rev. **Edward Mark Stevenson** is rector of Annunciation, 4505 Claiborne Ave., New Orleans, LA 70125.

The Rev. **J. Barry Vaughn** is rector of St. Peter's, 6008 Wayne Ave., Germantown, Philadelphia, PA 19144.

The Very Rev. **G.J. Weltsek, Jr.**, is director of Pilgrimage Ministries, a mission of Fresh-Ministries, 1131 N Laura St., Jacksonville, FL 32206.

The Rev. Canon **Marcia Wilkinson** is canon missionary of the Cathedral Church of the Advent, 2017 6th Ave. N, Birmingham, AL 35203.

Ordinations

Deacons

Los Angeles – Nancy Edwards Brown, Mary Elizabeth Haddad, Catherine R. Hillquist, Anna Burns Olson, Holy Faith, Inglewood, Richard Reif Swanson, St. Mark's in-the-Valley, Los Olivos, Ruth Marie Tomlinson, St. John Chrysostom, Rancho Santa Margarita, Pamela Hawes Tyler, Karen Ann Wojahn, St. Wilfrid of York, Huntington Beach

Northwestern Pennsylvania – Zachary Irwin, Sean Walter Rowe

Oregon – Robert Edward Droste

Quincy – Jason A. Catania, St. George's, Schenectady, NY, Michael J. Nee, Trinity, Rock Island, IL

Southern Virginia – Marjorie Salling Bevans

Western Louisiana – Johnny Warren Clark, Dorothy Ann Gremillion, Kathleen Lambert Doherty-Ogea

Western Michigan – Thomas Henry Guback

Priests

Central Pennsylvania – Jesse Neat

Hawaii – Drew Van Culin

New Hampshire – Megan A. Stoffregan, Good Shepherd, Nashua, NH

Quincy – Allen Carl Guelzo

Resignations

Minnesota – Paul Allick, as priest-in-charge of Holy Apostles', St. Paul, MN.

New York – Lisa Keppeler, as priest-in-charge of Holy Communion, Mahopac, NY.

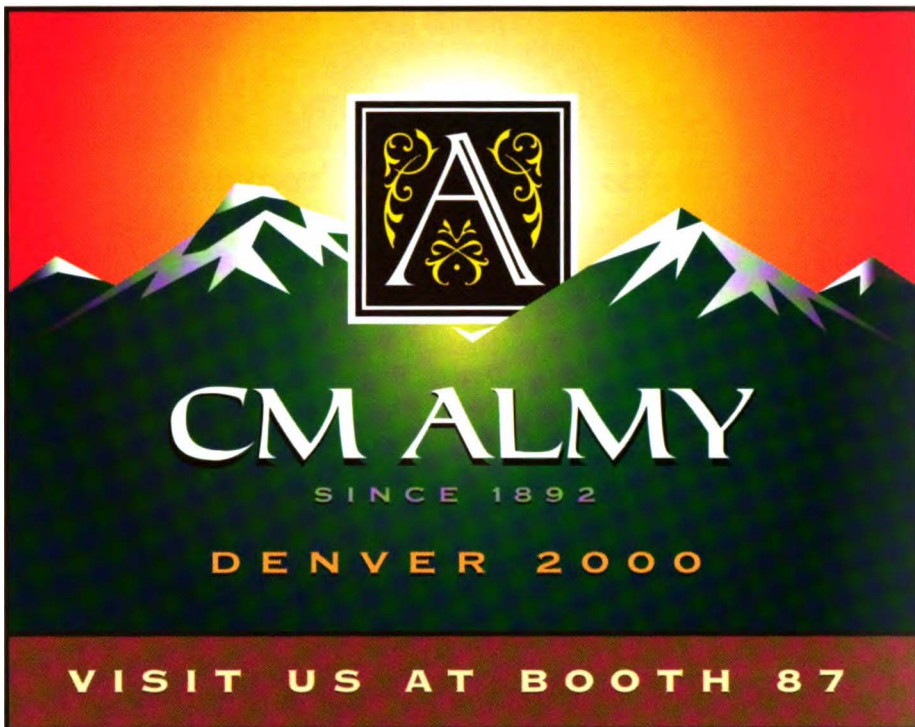
Southern Virginia – Russell Burchard, as assistant at Galilee, Virginia Beach, VA; James Hunter, as rector of St. Francis', Virginia Beach, VA.

Western Michigan – Terry Haughn, as rector of Good Shepherd, Allegan, MI.

Retirements

The Rev. **Edwin P. Bailey**, as vicar of Good Shepherd, Cooleemee, and Ascension, Fork, NC; add. Penick Village, PO Box 2001, Southern Pines, NC 28387.

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PEOPLE & PLACES

Retirements



Fr. Corney

The Rev. **Richard Warren Corney** as Trinity Church Professor of Old Testament Literature and Interpretation, General Theological Seminary, New York, NY.

The Rev. **Bob Dendtler**, as rector of Christ Church, Kennesaw, GA.

The Rev. **Gene Jennings**, as rector of Emmanuel, Coos Bay, OR.

Change of Address

The Rev. **Fred G. Coleman**, 2048 Lorena Ave., Akron, OH 44313-7217.

The Rev. **Virginia Going**, 400 S Boylan Ave., Raleigh, NC 27603.

The Rev. **William H. Magill**, 1114 Federal Highway S, Unit 114, Delray Beach, FL 33483.

The Rev. **Alfred L. Salt**, PO Box 355, Derby Line, VT 05830.

Change of Name

The Rev. Karin Howard Lindsay is now known as the Rev. **Karin Dreiske Howard**; add. 6655 N Canyon Crest Dr., #18101, Tucson, AZ 85750.

Seminaries

Honorary Degrees

Virginia – the Rev. **Edward Stone Gleason**, the Rev. **Solomon Napoleon Jacobs**, the Rt. Rev. **Samuel Keefa Semakula Kanya**, the Hon. **James A. Leach**, the Rt. Rev. **Joseph Dae-Yong Lee**

Deaths

The Rev. **William Sydnor**, retired priest of the Diocese of Virginia, and long-time rector of Christ Church, Alexandria, VA, died of a heart ailment May 25 at his Naples, FL, home. He was 88.

Fr. Sydnor was born in Pocahontas, VA, and graduated from West Virginia University and Virginia Theological Seminary. He was ordained deacon in 1936 and priest in 1937. He served as rector of St. Stephen's, Beckley, WV, 1936-40; rector of St. Paul's, Petersburg, VA, 1940-48; rector of St. Paul's, Waco, TX, 1948-53; director of curriculum development for the church-wide department of Christian education, 1953-59; before moving to Christ Church, where he retired in 1976. Fr. Sydnor was a descendent of the Rt. Rev. William Meade, third Bishop of Virginia and Presiding Bishop of the Episcopal Church of the Confederate States of America. His wife, Caroline Rosemond Rich Sydnor, a son, four daughters, 11 grandchildren, 13 great-grandchildren and a sister survive him.

Next week...

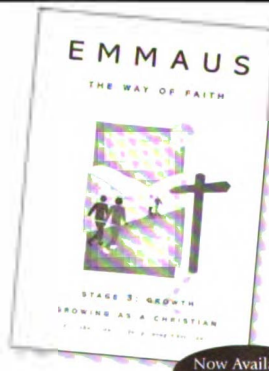
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(SEE PAGE 46)

BENEDICTION



Conflicting Messages

I saw an unusual sight one recent evening. On my way home, I stopped at McDonald's for something to drink. While in the drive-through lane, I noticed in front of me was a station wagon used by a contract mail carrier with a large sign that read US MAIL. The license plate was a specialty tag from North Carolina with a small Confederate battle flag (like the one that flies over the South Carolina state capitol). After a bit of myopic squinting, I was able to discern that it was an emblem of a historical and fraternal organization, Sons of Confederate Veterans. Then there was a fish decal — an ichthus — with the letters, WWJD, in the center of the decal.

Talk about conflicting messages! There was the sign that represented the great federal power and its monopoly over the mail. The driver worked for a division of that organization that brought defeat to the South. There on the license tag was the identifying membership in an organization that seeks to affirm a particular part of American history, and to express the driver's particular familial identity. If you look up the Sons of Confederate Veterans (www.scv.org) on the Internet, then you'll find an organization not much different than the Sons of Union Veterans of the Civil War (www.suvcw.org). Finally, there was the decal of one of the oldest Christian symbols — the fish — with the letters WWJD that ask the question, "What would Jesus do?"

If one ever thought there was unity and consistency of thought in America, then all one had to do was look at that car. I opened my sermon the next Sunday by retelling this experience. The parishioners were asked to take this quandary home with them and answer the question, "What would Jesus do?" If you are willing then send your responses to me via e-mail (msmith@stmartins-charlotte.org).

*(The Rev.) L. Murdock Smith
Charlotte, N.C.*

A Full & Equal Claim... A Full & Equal Ministry

The 1976 General Convention of the Episcopal Church said,

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We come to Denver as we have come to every General Convention since 1976, to work on behalf of the whole Church as faithful members of the Church. Our ministries are not primarily about sexual orientation, so our passions for the Gospel and its message of hope and justice for all people are as broad-based as the Church itself. We hear a longing for the Church to move on from our debate about sexual orientation; we share that longing. The Church, however, cannot "move on" as long as we—her lesbian and gay members—are stuck in a limbo of uncertain equality of membership.

Whatever your sexual orientation, we urge you to support Integrity by becoming a member (\$60 household, \$35 individual, \$10 low income/student/senior) or making a generous contribution. Please mail your check to:

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RECTOR SEARCH: Grace-St. Luke's Episcopal Church (www.gslepis.org), Memphis, TN, a historical and dynamic corporate-sized parish in a neighborhood setting with a 485-student parish day school, is seeking an energetic rector with a commitment to pastoral care and spiritual leadership. Interested persons should submit a cover letter, resume and current CDO profile, if available, by August 15. To express an interest or receive more information, please contact: **Daniel B. Hatzenbuehler, Rector Search Committee, 1544 Carr Ave., Memphis, TN 38104 (dubat@iximemphis.com).**

FULL-TIME ORGANIST/CHOIRMASTER, Trinity Episcopal Church, 520 11th St., Huntington, WV 25701 to develop and manage music program for liturgical Episcopal church. Weekly Sunday and seasonal services. Programs include: adult, children's and bell choirs and a church budgeted community concert series, Music-at-Trinity. The church is located near Marshall University and the adult choir has a choral scholarship program. Three-manual, 35-rank, Austin Pipe organ, new in 1979. Teaching privileges. Competitive salary w/full benefits. Position available immediately. Send resume to: **Organist Search Committee at the above address.**

ASSOCIATE PRIEST for family/young adults and singles. St. Luke's Episcopal Church in Atlanta, GA, is seeking an enthusiastic and outgoing associate priest for our large urban parish. This associate will serve as a catalyst for fellowship among young families and singles within our greater parish family. Primary responsibilities include ministering to young families and adults, supervising the youth and children's staff, and participating in worship, preaching and teaching. Organizational and program development skills are valued. Interested persons should forward their resumes to: **Search Committee, 1133 Swarthmore Dr., Atlanta, GA 30327.**

POSITIONS OFFERED

RECTOR: Calvary is a growing, 150-year-old parish at the historical center of the quaint Eastern New York Village of Burnt Hills. Our suburban community is midway between Albany and Saratoga Springs, NY. The Calvary Church family is eager to welcome the successor to our current rector, who has recently been consecrated Bishop Suffragan of the Albany diocese. We are excited to continue growth trends in membership, our active youth programs and the Christian faith. Calvary's "church family" is a relaxed traditional, orthodox congregation. A program church with a family-centered atmosphere, our parish is routinely described by new parishioners as warm and alive. For a view of our parish profile please visit our web site at www.calvarybh.org. Above average compensation and a rectory are included. If so guided by the Holy Spirit, please respond by July 10, 2000 to: **The Rev. Mary Chilton, Deployment Officer, Episcopal Diocese of Albany, 68 S. Swan St., Albany, NY 12210 or (518) 465-4737, ext 204 or mchilton@global2000.net.**

CURATE: St. Mark's, a large pastoral size parish, is seeking a curate who would share pastoral, preaching, teaching and sacramental responsibilities with the rector. Check out our web page (www.st-marks.com) and if you would like to learn more about the position write: **The Rev. Edward J. Morgan, St. Mark's, 1000 Mississippi, Little Rock, AR 72207 or call at (501) 225-4203 or e-mail Ejmorgan@aol.com**

ST. JAMES EPISCOPAL CHURCH in Alexandria, LA, is seeking a full-time youth minister to lead our youth into a deeper relationship with Jesus Christ. Our youth program is a place that's safe, inviting, inclusive and non-judgmental where young people can explore their identity and role within the church, the community and the world. Salary 25K plus benefits. For more info contact: **Jenmunsterman@centuryinter.net**

CHAPLAIN, SAINT JAMES SCHOOL. Saint James is appointing a new chaplain to begin in August of 2000. The chaplain should be a priest or deacon in the Episcopal Church prepared to teach, coach, and assume the usual duties of a member of faculty, including weekend duty and evening study hall. Under the director of the headmaster who is a priest, the chaplain directs daily worship in the chapel which is required in the morning and voluntary in the evening. Also, the chaplain is available to the wider school community as the primary resource for pastoral care and counseling. Opening salary is set at \$20,000-\$40,000, depending upon experience with annual increases thereafter. Housing, meals in term, medical insurance and pension are also provided. Interested candidates should write to: **The Rev. Dr. D. Stuart Dunning, The Headmaster, Saint James School, St. James, MD 21781.** They should include a brief curriculum vitae with suitable references and copies of their undergraduate as well as seminary transcripts.

RECTOR: St. Anne's Episcopal Church, Green Bay, WI, area. Program-sized church with strong lay involvement, family-oriented, in growing community, is seeking to call a rector with energy, enthusiasm and experience. The new rector's strengths should include preaching, spiritual guidance, pastoral care, outreach ministry and administrative skills. Our strong youth ministry will need continued support. St. Anne's has a modern church facility and is financially sound. Please send a letter of interest, resume and CDO profile to: **Search Committee, St. Anne's Episcopal Church, 347 S. Libal, De Pere, WI 54115.**

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CLASSIFIEDS

POSITIONS OFFERED

YOUTH MINISTER sought to help us grow in faith. Large parish in Mobile, AL, is looking for a creative, energetic full-time youth minister to continue development of an active, growing youth program. Candidates should bring a strong faith in Jesus Christ with an enthusiasm for sharing that faith with all ages. Responsibilities include direct involvement in planning and implementation of youth ministries with emphasis on youth trips, leading weekly youth meetings and worship (musical skills helpful), outreach projects, Bible studies, serving as youth liaison to the diocese and other parishes, and working closely with staff. Salary negotiable. Please send resumes to: **The Rev. John Riggins, St. Paul's Episcopal Church, 4051 Old Shell Rd., Mobile, AL 36608.**

PART-TIME CONTEMPORARY MUSIC DIRECTOR. Sunday 9 a.m. family-oriented service. Director leads music, coordinates volunteers. Ideal candidate experienced in leading contemporary liturgical music. Good communication and organization skills essential. Vocal and keyboard skills necessary. Approx. 60 hrs/month. Located in lovely NC mountains. Send cover letter/resume: **St. Phillip's Episcopal Church, 3217 E. Main St., Brevard, NC 28712.** Faxes and inquiries: (828) 877-4992.

ST. BARNABAS CHURCH in Warwick, RI, (435 communicants) is seeking a rector who will be a spiritual leader, preach on the Gospel, support a strong lay ministry, have some administrative experience, support a youth program, music ministry, and willing to visit the elderly and shut-in of the parish. Rite I and Rite II are used. Worship style tends toward traditional. This is a full-time position with rectory and a competitive package. Please send resume and CDO profile to: **Search Committee, c/o Hilda Poppe, 43 Cowsett Rd., Warwick, RI 02886.**

RECTOR (full-time): Nationwide search for rector for a warm, friendly parish which dates back to 1858 and is racially and ethnically diverse. Well-established congregation accustomed to traditional liturgy and a rich musical heritage (organ and choir). The church sponsors a state approved nursery school located on the church premises. Seeking individual who is a good preacher with exceptional pastoral and crisis management skills, has the ability to attract and develop programs for children and young people, is a spiritual leader and teacher, and possesses innovative administrative skills. Salary from \$31,000 and negotiable based on qualifications and experience. Send resume to: **John Borowski, c/o Christ Episcopal Church, 74 Park Ave., Glen Ridge, NJ 07028.**

THE SAINT FRANCIS ACADEMY, an affiliate of the Episcopal Church, is an ecumenical, not-for-profit, multi-corporate, behavioral healthcare provider with programs in eight states. Our approach of Therapy in Christ implements a variety of ministries for healing children, youth and families in spirit, mind and body so that they may live responsibly and productively with purpose and hope. Our continuum of care for children, youth and families ranges from early intervention activities to intensive residential programs. We are accredited with commendation by the Joint Commission on Accreditation of Healthcare Organizations (JCAHO). We are seeking an Episcopal clergy person for the position of President-Elect. This individual will carry forth our primary goals: model healing through Therapy in Christ; maintain a secure financial base; ensure quality staff and programs; promote and market The Saints Francis Academy as a leading provider of behavioral health care. Responsibilities of the position are: To be a strong spiritual leader and skilled administrator who will continue to build an effective management team. To oversee the raising of significant monies to further build our ministries. To be a creative and articulate visionary who will inspire us to move forward in an ever-changing, behavioral healthcare environment. To passionately communicate to congregations, institutions and other constituencies our cusses and commitment to God's children and their families. Please respond by mail with cover letter, CDO profile and resume to: **Secretary of the Search Committee, The Saint Francis Academy, Inc., P.O. Box 1340, Salina, KS 67402-1340.**

POSITIONS OFFERED

DIRECTOR OF YOUTH MINISTRIES: THE CHURCH OF THE GOOD SHEPHERD (Episcopal) in Norfolk, Virginia, is seeking as full-time director of Youth Ministries. Good Shepherd is a lively church in the evangelical tradition that offers both traditional and contemporary worship. We are committed to the spiritual growth of teens, pre-teens and the wider parish. The current senior high youth group consists of 25-30 youth and junior high group averages 15. The youth director will plan weekly meetings for junior and senior high youths that combine Bible study, fellowship and fun, as well as retreats, lock-ins, fundraisers and other activities. In addition, the director will visit schools, attend some extra-curricular school events and will be trained to coordinate the acolyte program. The successful candidate should have a deep commitment to Christ and the gospel, an outwardly visible love for youth and a desire to see them grow in Christ. Previous youth ministry experience and musical ability is preferred. Good Shepherd's salary and benefits are competitive and the staff is very supportive. If you are interested in this position, please send a resume or contact: **Mr. Chris Chambers, Chairman of the Search Committee, Church of the Good Shepherd, 7400 Hampton Blvd., Norfolk, VA 23505. (757) 423-3230, Church; (757) 423-0527, Chris Chambers' home number. E-mail: sue@goodshepherdnorfolk.org. Our website is www.goodshepherdnorfolk.org**

THE GREAT SMOKY MOUNTAINS! What a beautiful place to live and work. St. Joseph the Carpenter, Sevierville, TN, seeks an energetic priest with a good sense of humor who can provide spiritual guidance and leadership to blend with our friendly membership. We envision our new priest-in-charge leading our debt-free mission into parish status. If you would like to share our journey with us, for consideration send your CDO profile, resume and a cover letter to: **Canon Alice Clayton, Diocese of East Tennessee, 401 Cumberland Ave., Knoxville, TN 37902-2302.**

SMALL ENERGETIC CONGREGATION in South East North Carolina seeks a rector who will help us grow both in numbers and spirit. We are located in one of the fastest growing counties in the state, close to beaches and a short drive to the historic city of Wilmington. The Hampstead area features a number of golf course communities, which appeal to retirees, as well as younger working families. If interested, send resume to: **Search Committee, Holy Trinity Episcopal Church, P. O. Box 819, Hampstead, NC 28443.**

SCHOOL CHAPLAIN: The nation's premier boys military academy (St. John's Northwestern, Delafield, near Milwaukee) is looking for a dynamic priest to assume responsibility for all chapel services and the spiritual life of nearly 400 cadets and a large staff. Please send resume and CDO to: **The Rev. Dr. Michael Gray-Fow, c/o St. Luke's Church, 3200 S. Herman St., Milwaukee, WI 53207.**

ASSISTANT RECTOR position in growing Wisconsin parish. St. Thomas Episcopal Church, Neenah/Menasha is seeking an assistant. St. Thomas is a program size parish with a strong evangelical and liturgical tradition. We seek an assistant to the rector who will take special responsibility for pastoral care and Christian education. It is our goal to start a daughter church in the next three to five years and the person would be groomed for this leadership. Please send your resume and a letter of interest to: **The Rector, St. Thomas Episcopal Church, 226 Washington St., Menasha, WI 54592.** You may call at (920) 725-5601 or e-mail **StThomasWI@aol.com**

FULL-TIME YOUTH DIRECTOR. Episcopal church of 600 members seeks Youth Minister/Director. College degree and two years work experience preferred. Candidate must have history of working in Christian ministries. Required skills are exceptional organization abilities, capable of delegation, computer literate, management of budget, musical, comfortable with leadership role that frequently makes you look silly and a commitment to the Journey to Adulthood Curriculum. Ministry is directed at young people in 5th through 12th grades. Competitive salary and benefits. Send letter of application and resume to: **Youth Director Search Committee, 538 Walnut St., Macon, GA 31201.**

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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 Union; 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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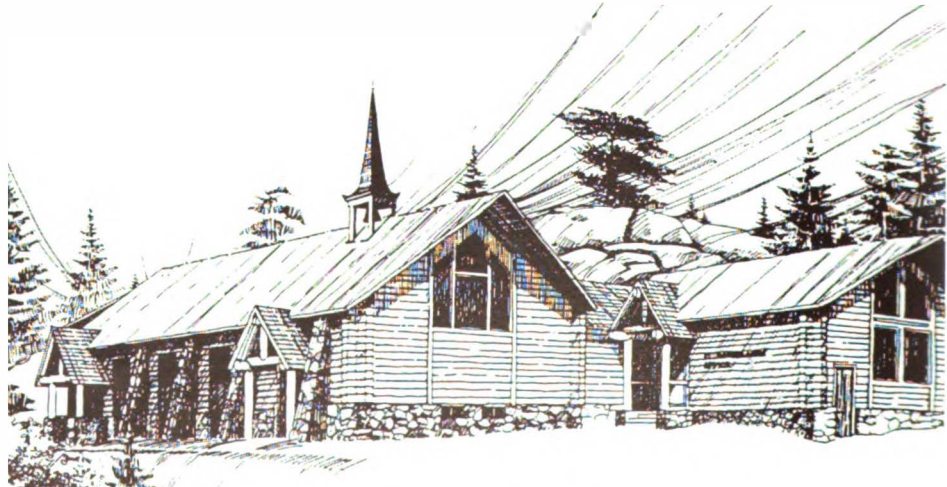
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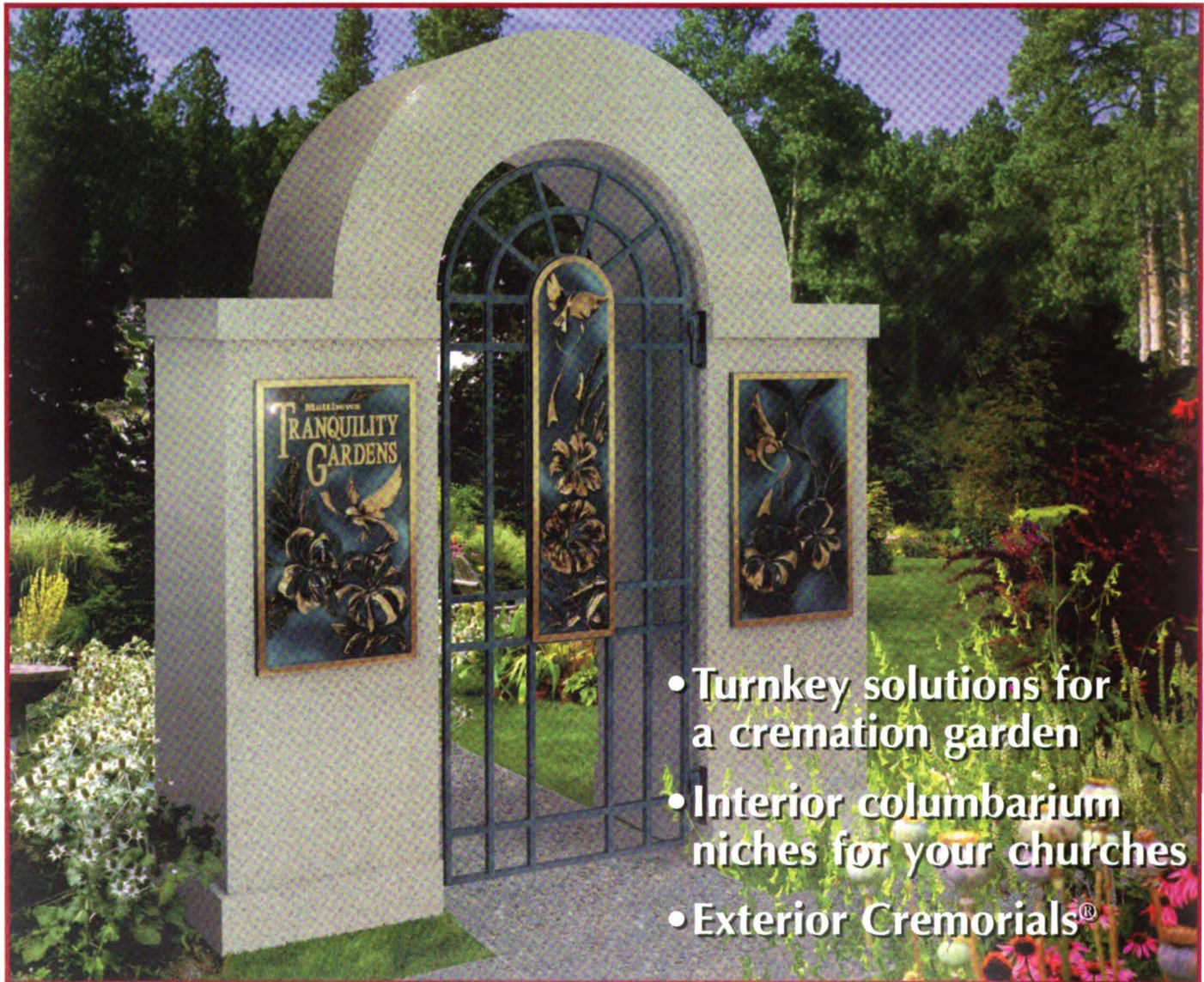
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