

Inside: Convention news reports and photos

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Volume 221 Number 5



The Rev. Canon Mart K. Craft, a deputy from the Diocese of Spokane, looks at some documents during a session of the House of Deputies at the Colorado Convention Center in Denver.

David Zalubowski photo

News

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The Cover

Linda Clements of Memphis, Tenn., dips her fingers in the holy water prior to the General Convention Eucharist and UTO In-Gathering July 9.

Jack Dempsey photo

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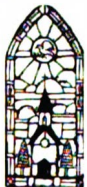
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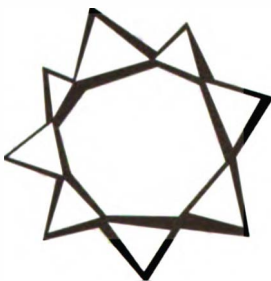
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SUNDAY'S READINGS

Power Unlimited

“What ailed you, O sea, that you fled? O Jordan,
that the turned back?” (Psalm 114:4, BCP)

The Seventh Sunday after Pentecost (Proper 12)

2 Kings 2:1-15; Psalm 114; Ephesians 4:1-7, 11-16; Mark 6:45-52

Leadership is a hot topic. Not only in the secular business and non-profit worlds, but in the church as well, there is a plethora of books, seminars, tapes, workshops, etc., on how to become a leader and how to exercise it and how to share it by mentoring other leaders. The readings for this Sundays shows us some examples of how God creates and transmits leadership in different ways but all in the power of his Holy Spirit.

Elisha is the first example given us. When it was time for him to succeed Elijah as the prophet of God, he underwent a test of his willingness to persevere and pay the price of such leadership. When Elisha was asked what last gift of ministry Elijah may give him, he asked for a double portion of this spirit, i.e., authentic spiritual power! Why would that have been such a hard thing to give? While there are many answers the most likely is that Elijah knew it wasn't his to give. Only the Lord could bestow the anointing of the Spirit to makes for genuine ministry. The final test came as Elisha didn't turn away in fear or grief, but indeed saw his master depart. The sign of the transfer of power and authority was in the parting of the waters as he returned to the band of prophets. Elisha had passed all the tests and had been graced with

the mantle of ministry.

Jesus exercised power over creation when he stilled the wind and waves for the sake of his disciples struggling in the boat. Even after quieting their fears, the disciples proved to be stubborn learners by no more understanding this enacted parable than they did the miraculous feeding. The point here is that even though leaders can exercise great power and authority, the followers may not get the point for a very long time!

Which leads us to the ministry share by all baptized believers as described by St. Paul in his letter to the Ephesians. All service to God is a gift or grace for the same purpose: to bring us all into spiritual maturity, stable and firm in our faith and love in Christ Jesus. Our unity in the Body of Christ is our response in faith and love to the gift and work of God in Christ including the church itself. Only in true and lively trust in Jesus can we part the waters of this world and resist the winds of sin and evil that so pervades it. Just as Elisha grew up into mature ministry and even the first disciples finally did so as well, we are called and given the same Spirit of God to do the same. When the power of God is seen in our lives this way, the world wonders — for even the waters turn back and flee.

Look It Up

Compare the lives and ministries of Elijah and Elisha. What differences do you see in how God used them? What different results came from their work? In what ways did Elisha finish and fulfill his mentor's agenda?

Think About It

Who has been a spiritual mentor for you? To whom are you a spiritual mentor?

Next Sunday

The Transfiguration of Our Lord

Exodus 34:29-35; Psalm 99 or 99:5-9; 2 Peter 1:13-21; Luke 9:28-36

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 (SEE PAGE 22)

BOOKS

Martin Luther's Theology

Its Historical and Systematic Development

By Bernhard Lohse
 Fortress. Pp. 393. \$ 43.



Bernhard Lohse discloses how the major themes of Martin Luther's theology emerged from within the context of his private and public spiritual struggles. What results is a superb analysis of the evolution of Luther's theology.

Lohse first guides the reader through Luther's early days at the monastery in Erfurt when he began to question the major tenets of medieval Roman Catholic scholastic theology. Here his personal spiritual struggles led him to focus his theological questions to those of salvation. By 1508, Luther relocated to Wittenberg, where he thought more carefully about such important Reformation concepts as *sola scriptura*, grace, the nature of the sacraments, and the nature of the church.

In the following years Luther's sharpened his theology through a series of public struggles with noted Roman Catholic figures. In 1518,

Luther faced Cardinal Cajetan in Augsburg, where he asserted the authority of scripture over that of church doctrine. The next year he confronted Johann Eck in the famous Leipzig Debates, where Luther challenged the primacy of Rome by placing it under the supreme authority of scripture. These debates further encouraged Luther to consider such issues as sacramental teaching (1519-1520) and monasticism (1520-1521).

Lohse next shows how Luther's theology was further honed through theological clashes with other Reformers.

The book concludes with a more systematic presentation of the major themes of Luther's theology, drawing together the theological threads spun in the previous discussion.

Although this book presumes some knowledge of the German Reformation (Lohse supplies no timelines or theological glossary), it provides a comprehensive and accessible synopsis of Luther's theological development. If one judges a book by the degree to which it edifies and enlightens its readers, this book should become a staple of any collection on Reformation theology.

*Christian D. von Dehsen
Kenosha, Wis.*

A Prayer for Prodigals

If, like the Prodigal Son,
 we have strayed from home
 and traveled far away from the comforts
 of family hospitality,
 and if we find the strength to leave
 our errant ways and set our feet
 toward the place of our birth,
 will we willingly walk for miles
 in the hope of meeting our father once more?

Will he, like the biblical patriarch,
 come running to meet his wayward offspring?
 Oh Lord, how wonderful if those
 who gave up close connections
 can know the joy of such a reunion!

May they too see on the brow of the hill
 a loving, forgiving father
 rushing with outstretched arms
 to gather them in.

Jean Conder Soule



The Prodigal, by Heinz Warneke

Responding to Various Calls

By Travis Du Priest

STARTING OUT: Reflections for Young People. By Patrick T. Reardon. ACTA. Pp. 112. \$5.95 paper.

Straight-forward lessons in life. Direct but not preachy in tone, covering topics like doubt, failure, violence, love, sex, work and friends. Each ends with a quote. This one from Beverly Sills: "There are no shortcuts to any place worth going."

MEDITATIONS FOR ALTAR GUILD MEMBERS. By Caroline Conklin. Morehouse. Pp. 96. \$6.95 paper.

New in the "Faithful Servant Series" from Morehouse. Deacon Conklin presses the willingness to give a little in her meditation on Spilled Wine. Any of us would benefit from these reflections, though especially altar guild members who perform the wonderful work of readying for worship.

PRAYING THE HOURS. By Suzanne Guthrie. Cowley. Pp. 131. \$9.95 paper.

Retreat meditations given at a variety of venues. The author, an Episcopal priest, relates each topic to traditional monastic hours; for example, Sleeping with Vigils; Waking with Matins. Don't miss Coping which discusses difficult people: "A treasure hidden in a field of annoying habits."

SIXTY-SECOND STEWARDSHIP SERMONS. By Charles Cloughen, Jr. Liturgical. Pp. 154. \$14.95 paper.

Exactly what the title announces: a collection of short sermons on stewardship by different people, with instructions on how to construct them by the author, an Episcopal priest in Maryland. I was glad to see a focus on children and the concepts of sharing and giving.

WIND OF THE JOURNEY: Poems by Irina Ratushinskaya. Cornerstone. Pp. 117. \$14.95 paper.

Arrested and put in a Soviet prison camp from 1982-86, Irina wrote poems, sometimes on bars of soap, and memorized them. They are hauntingly sad at times, yet filled with the poignancy of reflec-

tive observation: "He is blessed who cares not what the stars signify." The Russian text is on the left page, English on the right.

THE CHANGING FACE OF GOD. Edited by Frederick W. Schmidt. Morehouse. Pp. 97. \$12.95 paper.

They're all here: Karen Armstrong, Marcus Borg, James Cone, Jack Miles, Andrew Sung Park — all authors who spoke at the National Cathedral on understandings of God. Cone's essay on black integrationists and black nationalists and the presence or absence of spiritual consolation in Christianity is most helpful.

THE WISDOM AND WITNESS OF DIETRICH BONHOEFFER: Meditations by Wayne Whitson Floyd on Texts from Dietrich Bonhoeffer. Fortress. Pp. 125. \$9 paper.

Canon Theologian Wayne Floyd of St. Stephen's Cathedral, Harrisburg, Pa., crystallizes the primary insights ("religionless Christianity," costly grace,

political engagement) of the well-known theologian executed because he was part of a plot to assassinate Hitler. One example: "Reality is the sacrament of command."

MEDITATIONS FOR MINISTERS. By Mark G. Boyer. ACTA. Pp. 159. \$9.95 paper.

Urges ministers to be attentive to their own spiritual needs, especially before or if the well runs dry, in order to care for others. Three hundred meditative fragments for all church workers, ordained or lay. I appreciated the emphasis on the Holy Spirit's gift of courage to face "life's continuum."

CALLED BY STORIES: Biblical Sagas and Their Challenge for Law. By Milner S. Ball. Duke. Pp. 271. \$17.95 paper.

A well researched, scholarly look at biblical narratives and the practice of law, written by a Presbyterian minister and professor of constitutional law at the University of Georgia Law School. I was particularly fascinated with his development of Moses as mid-wife at the deliverance of Israel. End notes and index.

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"God comforts us in all of our troubles so that we can comfort others in their troubles." Digitized 12 Corinthians 1:4



Top: Bishops clap and sway to music at the Convention Eucharist and UTO In-Gathering July 9 in Currigan Hall.

Center: Colorado Episcopalians and others form the choir.

Left: The cross at the altar includes the Jubilee logo.

Jack Dempsey photos



President Elected

The Rev. Canon David W. Perry (left) deputy for ecumenical relations at the Episcopal Church Center in New York City, celebrates with the the Very Rev. George Werner, retired dean of Trinity Cathedral, Pittsburgh, Pa., after he was named the new president of the House of Deputies [p. 14].

David Zalubowski photo

True Accord

Episcopalians and Lutherans Agree on Full Communion

One of the most important ecumenical breakthroughs since the Protestant Reformation, bringing the Episcopal Church into full communion with the Evangelical Lutheran Church in America (ELCA), was approved at General Convention in Denver by overwhelming majorities in the House of Bishops on July 7 and the House of Deputies July 8.

Only some 15 bishops out of 170 voted against the proposal. In the House of Deputies, the vote was 93 dioceses for, five against, and eight divided in the lay order, and 97 dioceses for, five against, and five divided in the clergy order. The ELCA had previously approved the agreement at its Churchwide Assembly last summer in Denver, although by a much closer vote, 716 to 317, with a two-thirds majority required.

Constitutional changes allowing for the suspension of the ordinal, so as to accept previously ordained

Lutheran clergy and exempt them from the promise of conformity to the doctrine, discipline and worship of the Episcopal Church, passed without opposition.

Although the constitutional changes necessary for the exchange of ministries go into effect Jan. 1, 2001, Episcopal Church Presiding Bishop Frank T. Griswold declared that "as of today" the two churches are in full communion.

"What makes this such a historic moment," explained the Rev. J. Robert Wright, professor of church history at the General Theological Seminary, "is that this is the first time that a church claiming to be in the historic episcopal succession has reached full communion with a church which is not in that historic episcopate but desires to be."

Fr. Wright, one of the architects of the agreement,

(Continued on next page)

Episcopalians and Lutherans Agree on Full Communion

(Continued from previous page)

also noted another first. "This is the first time that the Episcopal Church has in its official texts defined what it means by the historic episcopate," he said.

"Historic succession," the agree-

ministry, campus ministry, or other situations of ministry, this agreement of mutual recognition will prove to be highly constructive."

After Jan. 1, bishops of both churches will share in episcopal consecrations, Lutheran clergy will normally be ordained by bishops, and clergy may be licensed to serve in either church.

In the long term, Pastor Almen said, "there will be no excuse for building a Lutheran church on one corner of the street and an Episcopal church on the other."

The accord is the culmination of a lengthy process that began in 1969 with the first of three Lutheran-Episcopal Dialogues. A significant mid-course correction had to be made after the ELCA in 1997 rejected the *Concordat of Agreement* that was

approved by General Convention that same year.

In order to win passage in the ELCA, the 1997 Concordat was replaced by a new agreement, *Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement*. This document, commonly referred to as CCM, gives the Lutherans wide latitude about how they may accept the threefold order of bishops, priests and deacons into their ministry. Lutherans have traditionally spoken of one order or office of the ministry of word and sacrament.

Incorporated into the CCM agreement is a statement by the ELCA bishops that there is no requirement

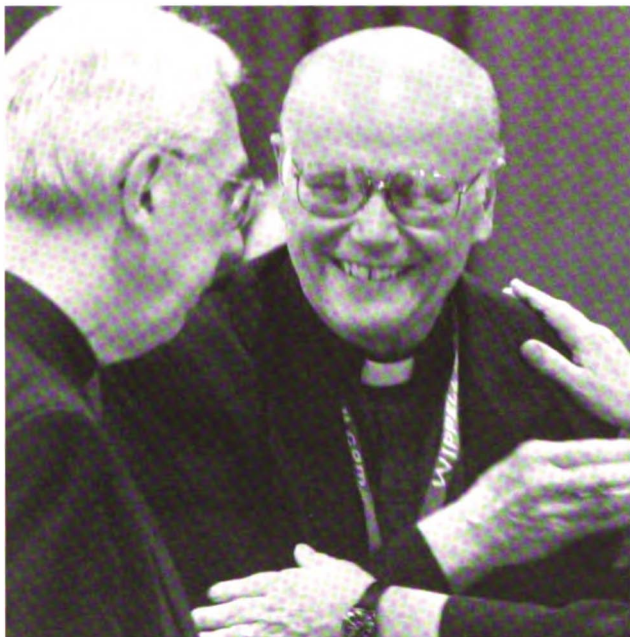
that they must eventually accept the threefold order of ministry. They are not required to ordain deacons. Their bishops will continue to be elected to terms of office. Their pastors may still be ordained non-episcopally, and in exceptional cases lay people may still be authorized to administer baptism and holy communion. These provisions elicited the only words of opposition heard at convention.

The Rt. Rev. Donald Parsons, retired Bishop of Quincy, argued that there was no essential agreement on the nature of the ordained ministry. He compared CCM to a pre-nuptial agreement that was contrary to the purposes of marriage. "If both parties entered a marriage with reservations so significant, it would be the basis of an annulment," he said. But other bishops argued from the marriage analogy that most men and women begin their lives together not knowing everything about each other. "It's an invitation to a marriage," said the Rt. Rev. Robert Ihloff, Bishop of Maryland. While it was admitted that Lutheran and Episcopal bishops have different interpretations of CCM, many Episcopal bishops expressed confidence that a convergence would come as both churches "lived into the agreement."

Fr. Wright said that the theological basis of the accord is the "intention" of the ELCA to receive the historic episcopate. "It is because the ELCA has pledged that its future goal is to incorporate the historic succession into its ministry that full communion becomes possible now.

"Intention is significant because it coincides with the model of episcopacy we find in St. Ignatius of Antioch and the early church fathers. There the major concept of the episcopacy is a pointing toward the future," Fr. Wright said. "Not that we ignore the past, but the emphasis is on the future."

(The Rev.) Jeffrey Steenson



David Zahibowski photo

Pastor Almen (left), celebrates with Fr. Wright and others after the vote by the House of Deputies on the agreement with the ELCA.

ment reads, "refers to a tradition which goes back to the ancient church, in which bishops already in the succession install newly elected bishops with prayer and the laying-on-of-hands."

Representatives from both churches emphasized that the agreement was not a merger but a commitment to minister together while maintaining their unique identities.

"While most of our parishes will not be directly affected by this action, in certain situations this decision will provide crucial opportunity for greater effectiveness together in witness and service," said the Rev. Lowell Almen, secretary of the ELCA. "Be it urban ministry, rural

House of Deputies

'Conversations' Official and Sacred

The legislation was flowing. Glitches were being taken out of electronic voting. Ballots were cast and new leadership was elected for the House of Deputies and for the church at large. "Conversations," official and sacred, were taking place and a new relationship with the Evangelical Lutheran Church in America (ELCA) was approved as the first week of the 73rd General Convention came to a close in the Colorado Convention Center.

On the second legislative day, July 7, there was a Jubilee morning under the leadership of Presiding Bishop Frank T. Griswold. It was to be a morning of reflection and sacred conversation. The exhibition hall was closed and no convention business was conducted. "It was like turning a state legislature into a Benedictine retreat," said one deputy. After readings from scripture and meditation, Bishop Griswold urged the congregation to reflect for some 90 minutes on what it means to see oneself as "a delight to God." One deputy confessed that she went back to the hotel to do her laundry, but more than 90 percent kept the discipline. The Rev. Paul Rasmus, deputy from Southeast Florida, probably spoke for the majority when he said that it helped him, "to focus and be centered" in the task of General Convention.

The first vote by orders was called for regarding, HIV/AIDS awareness, which appeared to have strong support and little opposition until it was amended to include the statement that, "the blessing of committed, monogamous, relationships, including same-gender relationships, promotes effective prevention of HIV/AIDS." While the word "marriage" was not used, it came close to St. Paul's admonition that it is "better to marry than to burn" (1 Cor. 7:9), or as a New York deputy, the Rev William Doubleday, noted, "This hearkens back to the 1662 prayer book, which as the second reason for marriage, spoke of the control of 'wickedness and vice'." Out of 107 dioceses, 76 lay and 65 clerical deputation's voted to drop the addition.

Did the vote indicate a conservative shift, or did it sim-

ply mean that deputies were awaiting similar resolutions to make their way through the special committee dealing with sexuality issues. Most veteran observers agreed with the latter explanation.

There was no argument when it came to increasing



David Zalubowski photo

North Dakota deputies Sonja Lassey (left) and Donna Pettit check the Constitution and Canons.

support for the Episcopal Church's three historically black colleges. They will receive a total of \$2 million plus \$450,000 for the triennium.

The *Called to Common Mission* agreement with the Evangelical Lutheran Church in America (ELCA) passed the House of Bishops (July 7) and went to the deputies right the next day. There was little debate. No one spoke against the motions to concur with the House of Bishops. When representatives of the ELCA entered the house, they were greeted with a lusty rendition of "A mighty fortress is our God."

The Rev. Canon David Perry, the Episcopal Church's ecumenical officer referred to the decision as, "A new beginning ... a jubilee moment ... a time of the Lord's favor."

As the first week of convention came to a close, 336 resolutions had been filed, compared to more than 400 in 1997. At the close of business on Saturday, July 8, fewer than 50 had been acted upon. That left a lot of work to be done in the five remaining days of convention.

(The Rev.) Bob Libby

'Heterosexism' Decried, But What Is It?

'People are tired of calling each other names. We are past that ...'

The Rev. Guido Verbeck

The word "heterosexism" does not appear in any dictionary. A computer spell check does not recognize it. But it was proposed that the "sin of heterosexism" be condemned by the 73rd General Convention of the Episcopal Church during the first week of the 10-day triennial event in Denver.

The original resolution was drafted by Bishop Charles E. Bennison of Pennsylvania. It was referred to Special Committee #25, which is dealing with resolutions on human sexuality issues. Committee #25 combined it with a resolution to continue the dialogue with gays and lesbians. Bishop Bennison wanted the church to prepare a pastoral teaching and study guide on the "sin of heterosexism."

What is the "sin of heterosexism?" The Rev. Ian Douglas, a deputy from Massachusetts and a professor at the Episcopal Divinity School, Cambridge, Mass., explained. "Along with racism, sexism, ableism, colonialism, intellectualism, clericalism, etc., it is about systematic power structures which give privilege of one group at the expense of another," he said. "It has to do with unearned privilege which is often unconscious to those who enjoy the privilege ... I carry a backpack of privilege because I am a white male cleric."

The heterosexism part of the resolution was removed by the deputies in a vote by orders. Said the Rev. Guido Verbeck, a deputy from Western Louisiana, "People are tired of calling each other names. We are past that ... the house has said plainly that we don't need more names, labels or clubs. We need to get about the business of doing God's work."

The introduction of "heterosexism" into the dialogue in human sexuality sparked a bizarre incident July 7 when Newark deputy Louis Crew announced he was "deeply offended," as a deputy from Dallas had put salt under his table. Deputy Crew said he took this to be a personal attack, as salt is seen as a purifier and door exorcism. Salt was also found under the tables of other deputations — Fort Worth, Chicago, Northern Indiana and El Camino Real. The Rev. Nelson Koschenski of Dallas admitted he had sprinkled the salt because he resented heterosexuality being called a sin. A representative of the Dallas deputation apologized for the incident, and Fr. Koschenski resigned his seat at convention.

The conversation over heterosexism was but one aspect of the sexuality debate. Hearings conducted by Special Committee #25 drew more than 900 participants, who listened to persons telling their stories. Some, like Alex Juhan of Colorado, spoke of living in a long-time, committed, monogamous, same-sex relationship. Others testified of their redemption from a gay or lesbian relationship. Gert Walker of Los Angeles said, "The church did not offer a blessing. Instead they offered something infinitely more valuable: the hope of transformation."

Mary Williams of Maine said, "In my parish sex orientation is a non issue. It is no more important than hair color. Everyone is created in God's image. Please don't limit God's grace."

One side was saying, "Don't bless what God wants to heal," while others advised, "Don't stand in the way of what God has created and already blessed."

"There are two world views at work here," observed Bishop Edward Salmon of South Carolina. "One begins with experience and goes to scripture, while the other starts with scripture and applies it to experience. One starts with the authority of revelation, the other with experience."

As the second week of convention got under way, Committee #25 was still deliberating.

(The Rev.) Bob Libby

Convention Eucharist

Distinctly American

Ancient Anglican ceremonies took on a distinctly American edge July 9 in the "improvised cathedral" of Currigan Hall, Denver. Long, narrow windows in all four walls admitted sunlight and sky; pyramid lights echoing distant mountain tops hung from webs of industrial rafters. From above an altar platform small spotlights gently shifted triangles of water-colored light around the room. On the platform was a simple altar draped in blue and white flanked by two lower tables.

Opening music was performed by Schola Nova, the Denver Brass, the Festival Choir, the Convention Eucharist Choir and organist Joseph Galema, and included the first work commissioned for the service, Kevin McChesney's "Make Me an Instrument," in memory of those killed at Columbine High School, Littleton, Colo.

The first lesson was read in Spanish. Psalm 123, accompanied by recorder, was sung to a traditional Ojibwa tune by Monte Mason. The entire service was signed.

The Rt. Rev. Simon Chiwanga, Bishop of Mpwapawa, Tanzania, confessed as he began his sermon to a bit of nervousness, even though he had preached at the opening of the 1998 Lambeth Conference. "You cannot see the whole congregation in Canterbury Cathedral," because of its unique architecture, he said, as in "this improvised cathedral" where, from an elevated "pulpit" all of more than perhaps 8,000 people before him were visible.

Bishop Chiwanga praised the Episcopal Church as "most generous and loving at all levels," from parish to national church, citing especially the Presiding Bishop's Fund for World Relief, the United thank Offering, and the "1,500 youths from all over.



The procession at the July 9 Eucharist in Currigan Hall, Denver.

Jack Dempsey photo

Thanks be to God for your witness and struggles. Especially your struggles, which are pushing the front lines of mission and ministry."

He recalled Oliver Cromwell's desire to melt down the church's silver into coins, sending out the saints in new form. "We must be melted down for greater spiritual circulation," a sending forth from Sabbath and Jubilee, he said. "We must listen to God for fresh vision, even when it is contrary to our own desires." In Mark's gospel, he said, both the message and the messenger were rejected, but "Jesus hangs tough," and goes on to a new place "rejected but not shattered. From the midst of rejection the apostles' commission ensues."

Bishop Chiwanga went on to speak of both the turmoil and the astonishing growth of the church in Africa. "Africa is on fire," he said, not always with the fire of Pentecost. In Sudan, for example, declaring Christians are tortured and imprisoned. "The worship of material goods" is prevalent, and many are enflamed by ads on television rather than God's words. "But the disciples went out with nothing," no wallet, no clothes, no food. "They were sent out two by two — who drew the lots? God chooses our partners. We cannot do such work alone. We must be genuine partners in mission." As part of this theme, the bishop thanked General Convention for "taking international debt seriously."

As the bread and wine and the UTO in-gatherings were brought forward, choir, brass and organ performed a new work by Thomas Troeger and music director Donald Pearson, of St. John's Cathedral Denver, "Come with Moses to the Mountain," which echoed the challenge to "take the vision which has blazed upon this height to the church and the world that hunger for its liberating light." Each diocese presenting a UTO gift was named by an Episcopal Church Women representative. The opening drum cracks of Aaron Copland's "Fanfare for the Common Man" emphasized the drama.

A setting by David Ashley White of Psalm 103 was sung by choir and congregation before the Presiding Bishop's blessing and Jeffrey Rowthorn's "great commission" recessional hymn as the long procession wound its way out.

The postlude featured perhaps the second American performance of Sir David Willcocks' choral "Sing!," capping Charles-Marie Widor's "Toccata" from the Fifth Symphony.

As convention deputies, bishops, families and visitors stepped outside to be "melted down" in Denver's blazing sun, they were greeted by a Celebration of Diversity on the lawn, a gift to Convention from the Diocese of Colorado. Along the walk were stands offering water, ice cream, fresh fruit, frybread and shortbread and a variety of musicians.

Patricia Nakamura

House of Deputies Elects President

The Very Rev. George L. W. Werner, retired dean of Trinity Cathedral, Pittsburgh, is the president-elect of the House of Deputies of General Convention. For the past three years Dean Werner has been vice president of the House of Deputies.

In the election on July 8, Dean Werner received 431 votes on the first ballot. Also on the ballot were: the Rev. Reynolds Cheney of West Tennessee (232 votes) and the Rev. Randy Dales of New Hampshire (149 votes).

Elected to the board of trustees of the Church Pension Fund for six-year terms were John Biggs, New York; the Rev. A. Thomas Blackmon, Dallas; the Rev. Randall Chase, Jr., Rhode Island; William Craddock, West Tennessee; Amy Domini, Massachusetts; the Rt. Rev. Chilton Knudsen, Maine; Arthur Kusumoto, Hawaii; the Rt. Rev. Peter Jamnes Lee, Virginia; the Rt. Rev. Claude Payne, Texas; Quintin Primo III, Chicago; Katherine Tyler Scott, Indianapo-

lis, and Deborah Harmon Hines, Western Massachusetts. In addition, James E. Bayne, Dallas, was elected to fill an unexpired three-year term.

The election of the vice president of the House of Deputies was to occur July 10. Nominated were: Vincent C. Currie, Jr., Central Gulf Coast; Lee Favius Thames, Mississippi; and Dianne B. Pollard, New York. Also scheduled for the second legislative week was the election of members of the Executive Council.



David Zalubowski photo

Marilyn Engstrom and the Rev. Royce Brown, deputies from the Diocese of Wyoming, confer during a session of the house.

Along 16th Street in Denver

Unless you've been to a General Convention, it's difficult to imagine that a bunch of Episcopalians can take over a town — even one as sizable as Denver. Non-Episcopalians must scratch their heads in wonder at who these strange folks might be. Folks walking around town wearing funny-colored shirts and uncomfortable-looking collars. People clad in various T-shirts, often promoting their diocese or their parish, or, gasp!, even Jesus.

From the time one arrives at Denver's huge international airport, it is not possible to escape the Episcopal Church. Enormous banners greeting visitors to the 73rd General Convention can't be missed when one ascends the escalators from the subway in the airport. Signs in restaurant and shop windows near the Colorado Convention Center proclaim a welcome to the General Convention.

"Are you one of the Episcopalians?" asked the shuttle driver on the long trip from the airport to downtown hotels. I assured him I was.

"Are you Christians?" he asked with a note of sincerity.

"Yes, we are Christians."

"I am Ethiopian Orthodox," he said proudly.

Surprised that a member of an Orthodox church didn't know what an Episcopalian was, I told him we were close in theology and liturgy. He seemed pleased.

He said the city was already being filled with Episcopalians and they seemed to be nice people. I assured him many more were on their way. And they were, perhaps 10,000 of them from every diocese, every state, even from other parts of the Anglican Communion.

It is difficult to be in downtown Denver and not see an Episcopalian. How can you tell? For some reason, they wear their tags everywhere, even in the evening along the busy 16th Street Mall. They fit into a curious, eclectic mix of humanity on the busy street. Magenta-colored clergy shirts (and lime green and butterscotch and tan and yellow and

various shades of plaids) mingle with skateboard-riding teenagers, many of them sporting hair colors which would make punk rockers proud. Grown men hug other grown men in the middle of the street while tank-top-clad young adults, homeless persons and young families look on.

It is impossible to walk very far along 16th Street, even while the convention is in session, and not see someone you know. Diners call to pedestrian friends from the many sidewalk cafes. Restaurants and shops seem to be full of Episcopalians. Buses, the only vehicles aside from police cars permitted on 16th Street, are full of American Anglicans. For a relatively small, comparatively insignificant church, Episcopalians seem to be taking over, even with a convention of physicists and other smaller gatherings in town.

"This is great," said a convention deputy from his perch at a sidewalk cafe. "If I stay here long enough I'll get to see the people I want to see."

Spirits along bustling 16th Street are high. People wave and hug and shake hands and engage in conversation, which must delight Presiding Bishop Frank T. Griswold. Temperatures as high as 100 degrees fail to wilt the delight of people who greet acquaintances they haven't seen for three years. Forgotten for a time are the inflammatory sexuality issues awaiting them back at the convention center.

Start preparing yourselves, people of Minneapolis, perhaps even folks in St. Paul. Episcopalians will be coming to see you in 2003. Reinforce the skywalks, bring in extra help at the Mall of America, open up some sidewalk cafes. They'll take over your town for a couple of weeks but you'll get it back. They're nice people, they'll spend money, and they'll want to see everything you've got to offer.

General Convention. There's nothing quite like it.

David Kalvelage, executive editor

Quote of the Week

The Rt. Rev. Steven Charleston, dean of Episcopal Divinity School, on issues facing the church: "The real issues facing the church are power and fear."

Did You Know...

Trinity Church, Cheneyville, La., was the site of a Civil War battle.

Future with Lutherans

To the surprise of no one, General Convention adopted by an overwhelming margin, *Called to Common Mission*, the document which brings about full communion between the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). The action is the result of some 30 years of discussion and dialogue between the two churches and brings about a sharing of sacraments, not a merger as many secular newspapers reported in their Sunday, July 9, editions.

For the average Episcopalian, the adoption of CCM may be scarcely noticed. In large congregations and perhaps in some parts of the nation, there may be few opportunities in which Episcopalians and Lutherans are engaging in joint ministry. But in small communities, or where congregations of either church may be struggling, the implementation of CCM may be just what is needed. The opportunity to share clergy, resources and in various ministries could turn out to be a model arrangement for future ecumenical endeavors by many churches.

We extend greetings to members of the ELCA and look forward to a healthy, effective relationship between the two churches.

Joan, could you tone it down a bit? You're going to scare the Lutherans.



Childish Behavior

One of the entertainers scheduled to appear during the 73rd General convention in Denver was Judy Collins, a once-popular folk singer who identifies herself as an Episcopalian. But Ms. Collins wound up canceling her performance in protest over what she called the church's discriminatory policies against homosexual persons.

Scheduled to appear at an event to benefit Episcopal Relief and Development, Ms. Collins said she was "shocked" to learn that "the Episcopal Church of which I'm a member and in which I was married, does not have an official national church policy allowing ministers to officiate at same-sex unions or ordain openly gay people." She added the church's lack of a national policy amounted to "supporting discrimination."

We find it incredulous that Ms. Collins would make such a decision. Not only does it fly in the face of Presiding Bishop Frank T. Griswold's plea to stay in conversation, it smacks of the childish behavior that if you won't play by my rules, I'll take my ball and go home.

An Unfortunate Incident

Just when it appeared the General Convention would heed leaders' pleas for a civil, courteous gathering, an unfortunate incident brought the proceedings to a halt. When a deputy from the Diocese of Dallas admitted he had sprinkled salt under the tables of several deputations as an act of exorcism, the business of convention was interrupted. Apologies were issued, a hymn was sung, and one deputy called the aftermath "a powerful time." We beg to differ. Rather, it was an infantile act which interrupted important business and never should have taken place.



Luke Golobitsch photo

We can do much more in forming the spiritual lives of our young people, and instilling an appreciation for what the Episcopal Church offers.

Let's Give Them More Reasons to Stay

By James P. Jones

Last year, the results of the Zacchaeus Report were published and disseminated to all the parishes in the Episcopal Church. This report sparked some heated debate about the future of the church and what it can do to grow. One person wrote to THE LIVING CHURCH to say that the primary reason for the aging of our church is because of two factors: The low birth rate among our membership, and the lack of loyalty among our youth to the Episcopal Church. Too many of our young people drop out of church involvement while others leave the Episcopal Church for other denominations.

My experience as a rector confirms this. For too long, we have said that "it doesn't matter whether our children remain in the Episcopal Church, so long as they become Christians." Ultimately, this is correct. There won't be denominations in heaven. But the question remains, do we value so little the traditions of the Episcopal Church that we no longer see the need to pass them on to the next generation? Are we content to see our younger members leave the Episcopal Church to join other churches where they will grow spiritually or to drop out of church involvement entirely?

To their credit, many parishes are working

hard on the problem of how to reach our youth without abdicating that responsibility to other churches or denominations. Some parishes have found success, but too often it seems that success has come at the cost of following pentecostal-charismatic models of ministry in an effort to make worship attractive.

The unspoken assumption is that youth find Anglicanism boring and irrelevant. So it seems pointless to provide much beyond the obligatory confirmation classes. Other than confirmation, little is offered in spiritual development before high school graduation, which for many has been the "exodus point" from the church. I am convinced we can do much more in forming the spiritual lives of our young people, and instilling an appreciation for what the Episcopal Church offers.

In our parish, we have found that our youngsters hunger for involvement and opportunities to feel a sense of value and worth as members of our church. In responding to this need, we have tried to reach them without abandoning our traditions. Like many other parishes, we have an active acolytes guild, with both boys and girls of all ages. But we have gone further by encouraging our youth to lead worship on Sunday

The unspoken assumption is that youth find Anglicanism boring and irrelevant.

(Continued on next page)

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mornings. We regularly schedule young lectors on Sunday morning. This began initially with a member of the youth group assigned regularly to read the psalm appointed for the day. Then we began scheduling Youth Sundays on a quarterly basis, when there is a fifth Sunday in the month. On those Sundays, our young people take full responsibility in leading worship as acolytes, lay readers, Lay Eucharistic Ministers, providing music and a skit or dramatic presentation in lieu of the sermon.



Our younger members have come to appreciate the heritage and tradition of the Anglicanism.

These young people look forward to Youth Sundays. They typically come “en masse” bringing their families with them, swelling our numbers. More than that, their appreciation for liturgical worship has grown markedly and most would not dream of worship without using the Book of Common Prayer. The benefits of their involvement have also spilled over into other ministries, not traditionally popular with this age group. Several of our older youth have joined the adult choir and others have become licensed Lay Eucharistic Ministers. In the past, these ministries have been reserved strictly for older adults.

This in part explains why our youth ministry has grown in depth and in numbers during the six years I have served this church as rector. Our younger members have come to appreciate the heritage and tradition of the Anglicanism as their spiritual life has deepened. When they visit other churches, or make new friends from other religious traditions, they are respectful and accepting of the differences they see, but remain loyal to and rooted in the ethos of Anglicanism. It is no surprise to me that the adults in our congregation are delighted with what they see happening in our youth ministry.

In Deuteronomy 6:7, the Israelites are instructed to impress upon their children the way of faith revealed to them by God. I believe this command is instructive for us today. It is still our responsibility to lead our children into the life of faith we know and cherish, which, for us, is the Anglican way of faith in Jesus Christ. If we hope our youth will stay in the Episcopal Church we need to treat them as full citizens of our church, and give them opportunities to experience the wonder and depth of the tradition of spirituality that is uniquely ours as Episcopalians. □

The Rev. James P. Jones is rector of St. Margaret's Church, Inverness, Fla.

For the People

Jan Monningh's letter criticizing the goals of the Million Mom March [TLC, July 2] requires a response. I am a member of the Religious Activities Committee of the March and march coordinator for the Diocese of Washington, D.C.

First of all supporters of the march are protesting the easy availability of handguns which contributes directly to the epidemic of gun violence affecting this nation. A recent poll of high school students disclosed that 44 percent of respondents believe that handguns can be easily obtained in their area. The march simply asks the Congress to pass national legislation requiring the very same kind of registration and licensing that now applies to our cars.

Secondly, the government is not some far-off menacing abstraction. In Mr. Lincoln's phrase, it is “of the people, for the people and by the people.” Each of us has a direct representative in Congress subject to our vote and the votes of our friends and neighbors. We trust the national government with our national safety (Armed Forces), our money (taxes and Social Security), our health (Medicare, environmental concerns, drug and food protections) and industrial safety. It seems absurd to think that we cannot trust that same government to deal responsibly with handguns.

Thirdly, more people have died from gun violence in this country between 1979 and 1997 than were killed in battle in all the nation's wars since 1775. All other statistics aside, this one alone demands responsible and immediate action on gun safety legislation on a national level.

*(The Rev. Canon) John R. Frizzell, Jr.
Alexandria, Va.*

Questions Remain

Let me express my appreciation for the dual and well expressed Viewpoint articles by Fr. Harris and Ms. Knippers [TLC, June 25].

Even with this well done, reasoned presentation, there remains the questions, What is meant by the word “diocese” for accepting this resolution? Secondly, What position may a parish, and the rector as priest and pastor, take when confronted with a difference in conflict with the position of the diocese?

Who and what is meant by the “diocese” to “...determine the resolution of issues related to same-sex blessings and homosexual ordinations”? Is it to be the bishop? The bishop and standing committee? The bishop and council, if there be one in the diocese? Or shall it be the bishop, with priest and lay members in diocesan convention? The answer to this question not only portends of chaos and confusion within a diocese, but also from diocese to dioceses.

In reality the decision regarding these matters will be with the local parish and rector, responding to requests from members of the congregation for such “blessings” or seeking the approval of rector and vestry for process to ordination. With the divided minds and feeling in the church today, no matter

the decision of the rector, with or without agreeing with the "diocese," there will be divided support from the members of the parish regarding his decisions. As a priest there is only one choice to make, the decision from his own conscience, and his convictions regarding the doctrine, discipline and worship as he understands their meaning for the priesthood.

*(The Rev.) Tracy Lamar
Blowing Rock, N.C.*

Healthy Congregations

I would like to congratulate THE LIVING CHURCH and the Rev. Gary Nicolosi for his fine article, "Mutual Ministry: A Strategy for Thriving in the Parish" [TLC, June 4].

The Clergy Wellness Commission of the Diocese of California has been working for many years to communicate the ideas of collaborative and mutual ministry among clergy and laity. Mutual Ministry Committees, described by Fr. Nicolosi in his article, are an important component in not only preventing clergy burnout but also in developing healthy, growing congregations.

Mutual Ministry Committees are not a new idea. Many denominations (such as the United Church of Christ, the Methodists and the American Baptists) have used these for years, but call them Parish/Pastor Relations Committees, to prevent clergy burnout and head off parish conflict and communication problems which will inevitably arise between clergy and congregations. These committees are composed of 4-7 parishioners chosen by the pastor and the elders, which meet at least quarterly.

The Parish/Pastor Relations Committee (PRC) is not merely a glorified personnel committee but acts as an advisory group to the pastor and as support for the pastor's leadership. PRCs are able to communicate the shared ideas, dreams, hopes, expectations and concerns of the congregation to the pastor as well as interpret the roles, functions, needs and concerns of the pastor to the congregation. In parishes that have multiple staffs, ideally, this system could be used to help assistant

clergy as well, as long as the PRC is highly aware of potential problems of "triangulation" between the rector, assistant and PRC, which might arise. Nevertheless, it seems the benefits of this system far outweigh the negatives of such a prospect.

Mutual Ministry Committees are also useful during times of the Mutual Ministry Review. Such reviews are not merely performance evaluations for the rector/vicar alone but are more a time for reflection, evaluation, dreaming and planning for both the clergy, staff and lay leadership (i.e., the vestry) as they exercise their ministry together within the parish community.

*Pamela Lee Cranston
Oakland, Calif.*

Just the Facts

I quote from Earle Fox's letter [TLC, May 21], "Paul Cameron, an American, has found that the average lifespan of homosexual persons is in the mid to low 40s." He should have written, "lifespan of homosexual persons who died of AIDS." I believe Cameron arrived at this estimate from several hundred obituaries of men who had died of AIDS as reported in the gay press. Add up the ages, divide by the number of the deceased. Voila!

It is true that most people who die of AIDS, gay or straight, are in their 30s and 40s, but this "method" cannot, however, account for the causes of or ages at the time of death of the vast majority of gay men who die from other causes than AIDS, nor can such a "method" account for the deaths of heterosexual persons for that matter. The longevity of entire populations in parts of Africa has dropped by 20+ years because of sexual promiscuity and other causes associated with HIV infection, but the counting of obits is not the way to arrive at this estimate.

For the sake of intellectual truth and moral integrity, we should all, whatever position we take on any matter, try to ascertain the facts and be prepared to reveal them rather than make them fit our own biases.

*(The Rev.) L. Edward Alexander Franks
Interfaith AIDS Ministry
West Newton, Mass.*

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Appointments

The Rev. **James Adams** is rector of St. Alban's, PO Box 203, Cape Elizabeth, ME 04107.

The Rev. **Susan Anderson-Smith** is assistant at St. Philip's-in-the-Hills, PO Box 65840, Tucson, AZ 85728.

The Rev. **Patricia Barrett** is associate at St. Paul's, PO Box 278, Nantucket, MA 02554.

The Rev. **Bob Blessing** is rector of St. Michael and All Angels', 909 Reel Rd. Longview, TX 75601.

The Rev. **David L. Booher** is rector of St. John's, PO Box 905, Halifax, VA 24558.

The Rev. **Martha Bonwitt** is rector of Trinity, 14515 Church St., Upper Marlboro, MD 20772.

The Rev. **Fred Brown** is assistant at St. Helena's, PO Box 1765, Boerne, TX 78006.

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

The Rev. **Charles Carter** is priest-in-charge of Trinity, 323 E Lincoln Hwy., Coatesville, PA 19320.

The Rev. **Carlton Clarke** is priest-in-charge of St. Andrew's, 101 N Central Ave., Hartsdale, NY 10530.

The Rev. **Patricia Collier** is vice president for program development, pastoral care/education at the Church Pension Fund, 445 Fifth Ave., New York, NY 10016.

The Rev. **Kenneth Cumble**, is rector of Holy Spirit, PO Box 2346, Gulf Shores, AL 36547.

The Rev. **Charles Davis** is assistant at Christ Church, PO Box 372, Needham, MA 02492.

The Rev. **Mary L. Douglas** is associate at Bruton Parish, PO Box BP, Williamsburg, VA 23187.

The Rev. Canon **Barbara Duncan** is canon missionary at Washington National Cathedral, Massachusetts and Wisconsin Aves. NW, Washington, DC 20016.

The Rev. Canon **Peter Grandell** is canon precentor at Washington National Cathedral, Massachusetts and Wisconsin Aves. NW, Washington, DC 20016.

The Rev. **Stuart Hoke** is executive assistant at Trinity, 74 Trinity Pl., New York, NY 10006.

The Rev. **John L. Hooker** is rector of Ascension, PO Box 547, Ipswich, MA 01938.

The Rev. **J. Robert Horn IV** is rector of Trinity, PO Box 4678, Pinopolis, SC 29469.

The Rev. **Mimsy Jones** is on staff at Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **John Kalimi** is vicar of St. George's, 1729 S Beckley St., Dallas, TX 75224.

Ordinations

Deacons

Connecticut - **Nancy E. Gossing**, St. Paul's, Riverside, CT, **Donald L. Hamer**, St. Mary's, Manchester, CT, **Linda M. Spiers**, Christ Church Cathedral, Hartford, CT, **Craig R.**

Swan, Larry Wood-Hull, Trinity, Branford, CT
Pittsburgh - **Andrea Buettner**, Shepherd's Heart Fellowship, Pittsburgh, PA and St. Matthew's, Homestead, PA, **Jerry Cimijotti**, St. John's, Midland, MI, **Jean Chess**, Calvary, Pittsburgh, PA, **John Florro**, St. Paul's, Monongahela, PA, **Beth Hoffman**, Episcopal Camp and Conference Center, Ivoryton, CT, **Robert Laws**, St. Thomas', Savannah, GA, **Moni McIntyre**, Holy Cross, Pittsburgh, PA, **Langdon Pogram**, **Shawn Porter**, Redeemer, Jacksonville, FL, **Jeffrey Rawn**, St. Stephen's, Sewickley, PA, **Gregory Smith**, church plant, Denver, CO area, and St. John Chrysostom's, Golden, CO, **Christopher Warner**, Trinity, Columbus, GA

Priests

Dallas - **Craig V. Noonan**, **Jan James**
East Carolina - **Charles Thomas Dupree**, St. Paul's, Greenville, NC, and East Carolina University, Greenville, NC
Florida - **Michael Henderson**, **Stirling Henderson**, **Michael W. Petty**, **Diane Reeves**
Minnesota - **Robert Royden Roy**
San Diego - **Alfonso Murray**
Southern Virginia - **Howard Purvis**
Western New York - **Max Meyers**

Resignations

The Rev. **Carl H. Bessley III** as curate at Nativity, Newport, PA.
 The Rev. **C. Cromwell (Jack) Cleveland**, as vicar of St. Andrew's, Paradis, LA.
 The Rev. **Lisa DiNunno**, as assistant at Trinity, Portsmouth, VA.
 The Rev. **Stanley Dull**, as vicar of Ascension, Parkesburg, PA.
 The Rev. **Geoffrey Hanoman**, as rector of Trinity, Portsmouth, VA.

Deaths

The Rev. **William A. Driver**, 89, retired priest of the Diocese of San Diego, died May 13.
 Fr. Driver was a native of Edna, KS. A graduate of Seabury-Western Theological Seminary, he was ordained deacon and priest in 1934. He served as vicar of Trinity, Independence, MO, 1934-38, rector of Trinity, Michigan City, IN, 1938-43; rector of St. Stephen's, Seattle, WA, 1943-52; rector of St. Edmund's, San Marino, CA, 1952-66; vicar then rector of St. Michael's-by-the-Sea, Carlsbad, CA, 1967-78, by which parish he was elected rector emeritus. In his retirement he served as assistant at St. James'-by-the-Sea, La Jolla, CA, 1980-86. St. Paul's Cathedral, San Diego, CA, named Fr. Driver an honorary canon in 1999.

Next week...

General Convention
 The Final Days

CLASSIFIEDS

BOOKS

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POSITIONS OFFERED

PRESIDENT-ELECT. 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 Saint 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 successes 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.**

CURATE: The Church of the Holy Spirit is seeking a full-time curate. Duties to include assisting the rector in his pastoral duties with a focused ministry to the Church's Education for Christian Living Program (church school, adult education, youth work, evangelizing, and spiritual care of young families). Please send resume and clergy profile to: **The Rev. Dr. David M. Angelica, The Church of the Holy Spirit, 204 Monument Rd., Orleans, MA 02653-3512.**

RECTOR: St. John's, Mt. Pleasant, MI, a diverse congregation with a strong music program and liturgical tradition, worships in a completely renovated historic building. We have extensive lay involvement and community service, are located in a university community, and have excellent recreational and cultural opportunities. Please direct your response to: **Mrs. Lee Wirth, Co-Chairperson Search Committee at (517) 773-3655.**

GRACE CHURCH in Asheville, NC, a program-sized parish with strong lay involvement, is seeking a rector with energy, enthusiasm and experience. Strengths should include preaching and liturgics, spiritual guidance, pastoral care, stewardship and outreach. Our growing youth ministry will need continued support. Deadline 8/31/00. Please send a resume and CDO profile to: **The Rev. Canon Scott Oxford, Diocese of Western North Carolina, P.O. Box 369, Black Mountain, NC 28711.**

RECTOR NEEDED: Experienced priest who thrives on making things happen. Should have pioneer spirit to yoke two parishes in Green Bay, Wis. area. Diplomacy, leadership, spirituality a must. More details, contact: **Search Committee, P.O. Box 225, Suamico, WI 54173 by August 25, 2000.**

CLASSIFIEDS

POSITIONS OFFERED

ALL SAINTS', ATLANTA, GA. seeks an associate rector. This priest will work closely with the rector to supervise clergy and other program staff in implementing the mission of the parish. He or she will have direct responsibility for parish life programs, newcomer ministry and all groups associated with worship. The successful candidate will be an extrovert with an intuitive understanding of southern culture. While every applicant will be given full consideration, the position is ideal for someone seeking a second curacy with the hope of becoming rector of a large parish in the future. For a position description or to apply, please write to: **Bert Clark, Advisory Committee Chair, c/o All Saints' Episcopal Church, 634 W. Peachtree St., NW, Atlanta, GA 30308.** For more information about the parish go to www.allsaintsatlanta.org

DIRECTOR OF YOUTH MINISTRIES: Looking for a great opportunity at a great church in a great town? We are a large (3,800 members), growing and discipleship-centered church looking for a dedicated, full-time youth director to rebuild our youth program. Christ Episcopal Church, Greenville, SC, has over 350 youth who need a proven youth leader to increase participation, awaken Christ in these youth and with God's help create disciples. The youth director will work with a truly dedicated lay staff, has ample budget, and overwhelming support of the church members. Committed Christians with energy and vision, from any tradition, are invited to apply. Exceptional salary and benefits offered. Please send resume via e-mail, post or FAX to: **Fred Hoffman, Christ Episcopal Church, 10 N. Church St., Greenville, SC 29601. FAX (864) 242-0879. E-mail FHOFFMAN@ChristChurchGreenville.org**

FULL-TIME RECTOR WANTED. St. John's Chapel has begun the prayerful endeavor of finding a rector for this historic parish located in central California in the Diocese of El Camino Real. We are committed to traditional values, using the 1928 BCP exclusively. We are looking for a priest who wants to be an integral part of this 108-year-old church on the Monterey Peninsula. St. John's serves over 190 communicants. We are seeking an enthusiastic priest who has a vision for growth with an emphasis on pastoral care. If you or someone you know has an interest, please contact **St. John's Search Committee** via (831) 375-4463; FAX (831) 375-4350; e-mail: stjohnschapel@redshift.com

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 meeting 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.**

YOUTH MINISTER (20 HOURS). Minister in one of Florida's most rapidly growing beachside communities. Send resume to: **Grace Church, P.O. Box 290245, Port Orange, FL 32129.**

THE CATHEDRAL CHURCH OF ST. JOHN in Albuquerque, NM, seeks a priest to serve as Canon for Pastoral Care and Outreach. Duties include coordination, training and supervision of several pastoral and volunteer ministries including follow-up and evaluation of each. This priest will be expected both to implement and phase out programs in accordance with the Mission of the Cathedral. A member of the program staff, the priest will be asked to participate in sacramental roles and pay particular attention to growing lay ministry in all areas of cathedral life. Mail replies to: **The Very Rev. David F. K. Puckett, Dean, Cathedral Church of St. John, P.O. Box 1246, Albuquerque, NM 87103-1246.**

POSITIONS OFFERED

RECTOR: Christ Church, Mexico City. This unique, diverse, international congregation is seeking a strong, caring leader to guide us in building and unifying the parish; a leader who will strengthen our Christian education programs and help us increase resources for all parish programs. Our congregation is predominately Anglo-American and English-speaking, and includes permanent residents of Mexico (Mexican and foreign) and many temporary residents who typically move on after 3 or 4 years. In addition to strong leadership, our rector should have very strong people management skills and cultural flexibility. Please send resumes to: **Christ Church - Search Committee, Montes Escandinavos 405, Lomas de Chapultepec, 11000 Mexico City, DF Mexico.**

ASSISTANT, Kennett Square, PA. We are seeking a full-time assistant to develop and lead programs in spiritual growth, to assist with pastoral care, worship services (including preaching) and outreach, and to support the strong Christian education program. More information can be found at www.advent@kennett.net. To apply send resume to: **Search Committee, Church of the Advent, 401 N. Union St., Kennett Square, PA 19348.**

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 (dbhatz@ixlmemphis.com).**

PRIEST ASSOCIATE for downtown program-size parish. Primary responsibility will be sustaining a pastoral ministry to elderly and infirm parishioners: visiting them, coordinating lay visitors and drivers, organizing fellowship events for parish seniors. Additional responsibilities will be as celebrant and occasional preacher at midweek and Sunday Eucharists as part of a three-person clergy staff, as well as general pastoral ministry and support of lay leadership. Patience, humility, team spirit and a sense of humor essential. Contact: **Andy Fiddler, Rector, Trinity Church on the Green, 129 Church St., Suite 705, New Haven, CT 06510.** Telephone: (203) 624-3103. E-mail: afiddler@snet.net

CHRISTIAN FORMATION DIRECTOR. St. Peter's Episcopal Church, Cheshire, CT, an active, friendly, rapidly growing program-sized parish is seeking a creative and energetic person to coordinate and oversee our church school, youth ministry and adult educational programs. This full-time position, available immediately, includes salary, continuing education and a benefits package. Experience in Christian education is preferred. A dedicated staff of volunteers, lay leaders and over 100 spirit-filled children eagerly await your answer to this call. Please apply by sending your cover letter and resume to: **The Rev. Stephen A. Fales, St. Peter's Church, 59 Main St., Cheshire, CT 06410.**

FULL-TIME YOUTH MINISTER wanted to develop youth groups at a growing, downtown Episcopal cathedral. We are seeking a Christian leader who: 1) loves working with children and youth; 2) will lead them into a deeper relationship with Jesus Christ; 3) will encourage and equip parishioners to work with youth; 4) has the organizational skills to build an exciting youth program. The position is open to both clergy and lay leaders. For prompt consideration, send resume to: **The Very Rev. Randall Hehr, Cathedral Church of St. Peter, 140 4th St., N., St. Petersburg, FL 33701. Phone (727) 822-4173. FAX (727) 823-2205. E-mail StPetersPlace@aol.com**

FOR SALE

EPISCOPAL CHURCH SIGNS — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (850) 562-1595.**

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VOCATIONS

VOCATIONS for formational new Franciscan Second Order Poor Clare Community, weaving past tradition into creative fresh expression. Seeking deeply contemplative women called to solitude within community in the spirit of Francis' "Rule for Hermits." Contact: **The Rev. Judith Schenck, 289 Idaho Hill Rd., Marion, MT 59925. (406) 854-9308. E-mail: jsmnck@centurytel.net**

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STS. PETER & PAUL 500 S. 5th St.
The Rev. Robert J. Tally, r
H Eu Sun 9 & 10:30

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Call about Sunday EP on Grand Lake (vacation attire appropriate)

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Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean; the Rev. Wilborne A. Austin, Canon; the Rev. Annika L. Warren, Canon; the Rev. David A. Owen; the Rev. Linda M. Splers, c; James R. Barry, Canon Precentor
Sun Eu 8, 10:30. Daily Eu 12 noon

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN
10 Concord Ave. at Market St. (302) 654-6279
The Very Rev. Peggy Patterson, D.Min., Dean; the Rev. David Sheehan, the Rev. Peter Huiner, ass'ts; Darryl Roland, D.M.A., Canon Precentor, Organist & Choirmaster
Sun Eu 7:30, 10:30 (Choral). Tues Eu 12:10. (H/A)

CHRIST CHURCH CHRISTIANA HUNDRED

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CHRIST CHURCH, Georgetown
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728 23rd St., NW 1 block south Foggy Bottom/GWU Metro
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Sun H Eu 8, Cho Eu 11. Wklys MP 7:30; Wed H Eu 12:10; Fri Noonday Prayer 12:10

ST. PAUL'S, K Street

2430 K St., NW — Foggy Bottom Metro/GWU Campus
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Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 8 www.stpauls-kst.com

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590 Walthour Road
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The Very Rev. William Willoughby III 34th & Abercorn
(912) 232-0274
Sun Masses 8 & 10:30. Mon 12:15; Tues 6; Wed 7; Thurs 10; Fri 7

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The Sisters of St. Anne (312) 642-3638
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20 (Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

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www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r
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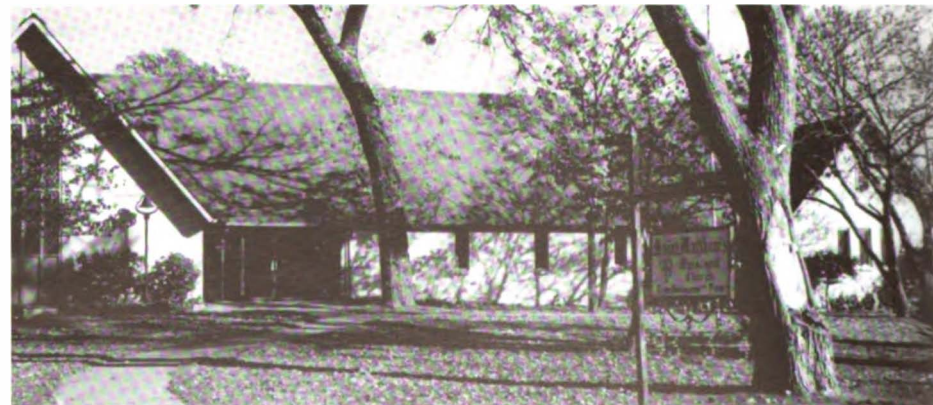
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Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11 (Sol High); Mon-Fri MP 7; Mass 7:30; EP 5:30; Wed, C, 5, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

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Sun: MP 7:15, Quiet H Eu 8, Sung H Eu 10:15, Ev 5. Daily: MP 7, EP 5:30; H Eu Tues noon, H Eu & Healing Thurs 10



St. Matthew's Church, Sand Springs, OK

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H Eu Daily (ex Sat)

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Sun Eu 8, 9, 11. Wkdays MP & Eu 8, Eu 12:10, EP & Eu 5:30. Sat Eu 10:30

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2 Angle St.
H Eu Sun 8, 9, 11:15. Wed noon, 5:45 (828) 274-2681

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Sun H Eu 8 & 10:45, Wed 5:30 (828) 253-9361

SAND SPRINGS, OK

ST. MATTHEW'S (WEST OF TULSA) 601 N. Lake Dr.
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Masses: Sun 8, 10:30; Tues 9:30. Rosary 6 Wed
Sun H Eu 8 & 10 (traditional, racially mixed)

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Sun Mass 10. Thurs 10

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129 N. Market
Sun Mass 9:30. Weekdays as anno

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The Rev. Frank E. Fuller, asst (512) 882-1735
The Rev. James R. Murguia, c
Sun 8, 9 & 11. Weekdays as anno

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the Rev. Michael S. Mills; the Rev. Craig A. Reed; the Rev. A. Thomas Blackmon
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Sun Eu 8, 10, 8; Wed Eu 10; Thurs Eu 7

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The Rev. Fern Penick
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