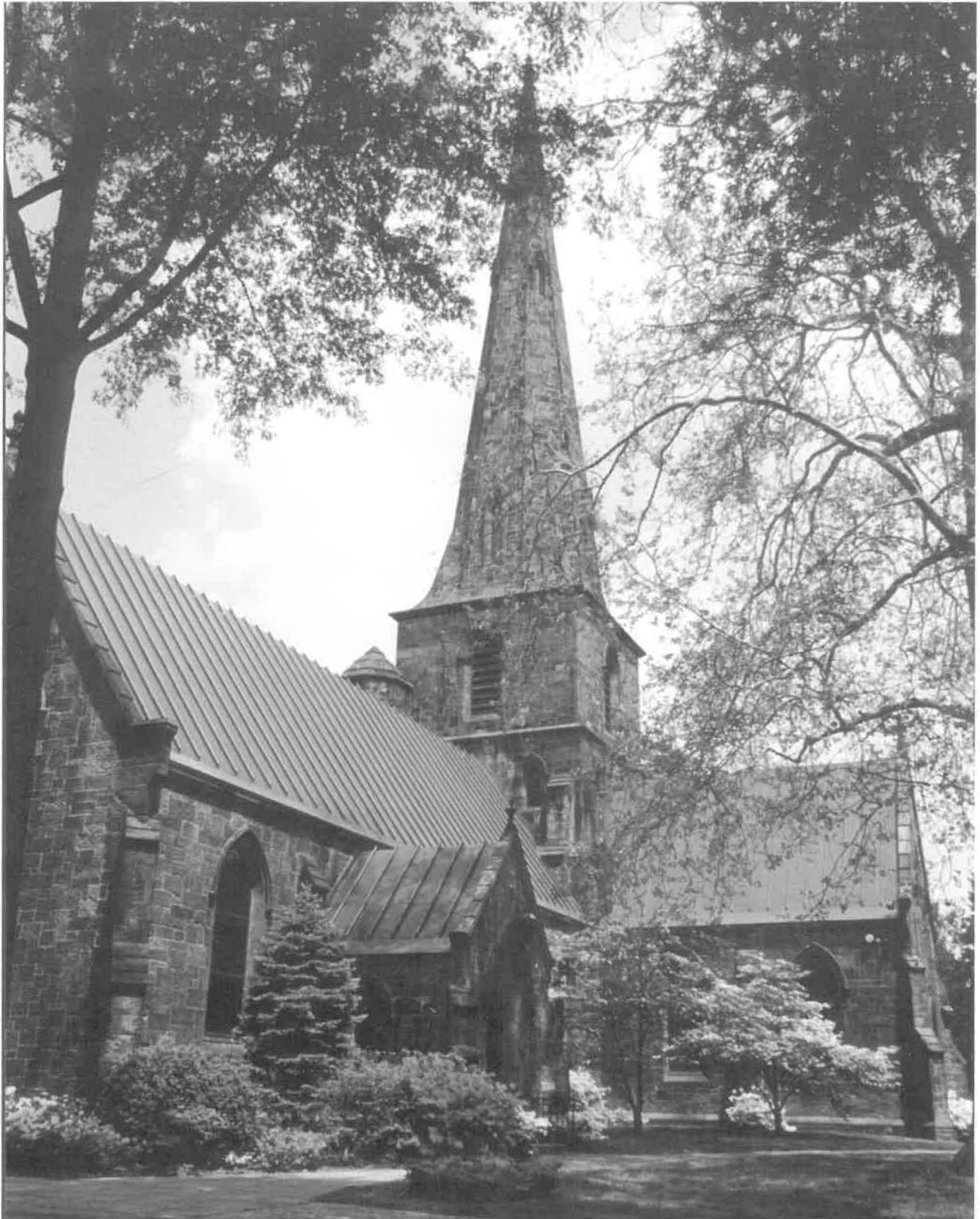


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Volume 221 Number 7



The church has been recovering an appropriate appreciation for Mary.

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The Virgin Mary and the Child Jesus.
School of Andrea del Verrocchio. National Gallery, London.

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The Cover

St. Mary's Church has been a vital presence in Burlington, N.J., since its founding in 1702 by missionaries of the Society for the Propagation of the Gospel. "New St. Mary's" (left and cover) was designed by Richard Upjohn and completed in 1854. During the summer, the congregation worships in "Old St. Mary's," adjacent to the new, which is air-conditioned. The old church, built in 1702, is being renovated for the parish's 300th anniversary.

Pauline Wood photo

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TRAVELING?



SEE THE
CHURCH
DIRECTORY
GUIDE. (PAGE 18)

SUNDAY'S READINGS

Taking and Giving Offense

*"Then the Jews began to complain about him because he said,
"I am the bread that came down from heaven"" (John 6:41)*

The Ninth Sunday after Pentecost (Proper 14)

Deut. 8:1-10; Psalm 34 or 34:1-8; Eph. 4:(25-29)30-5:2; John 6:37-51

An impossible and false expectation of both ordained ministers and the church fellowship as a whole is one that demands no one ever get offended! That's simply impossible on this side of heaven. Even Jesus gives offense — rather frequently and severely if you read the New Testament. When he spoke openly about his identity and mission his hearers took grievous offense. For a man they knew, and his family as well, to claim he was the bread from heaven, the very bread of life for the world, was too much to bear. Like so many people's attitude to Christianity today, they assumed it had to be untrue and that it was unnecessary to examine the evidence, so that Jesus' clarity and authority about the matter was all the more offensive. The listeners didn't want to look at what the prophets had to say or the record of the Exodus feeding of manna. They simply didn't want to hear this particular message.

If Jesus himself gave offense by speaking the truth, no wonder St. Paul had to admonish the Christians in Ephesus to put "away falsehood" and "speak the truth to our neighbors." The truth he had in mind here is not the kind of angry, pushy criticism we so often incorrectly call "the truth." What St. Paul is referring to is the gospel truth, the good news of God's love for each of us in Christ. When we use our words to tear each other down it grieves the Holy

Spirit. We are called to forsake bitter, wrathful, slanderous and malicious talk which is the essence of falsehood. Rather, we are called to exercise the language of God: forgiveness and love. This is not to deny our feelings and wounds, but rather to put them in their proper place — not in the driver's seat of our behavior, but in the passenger seat behind the only trustworthy driver — the Lord himself. If we are eating of the bread of life we will be strengthened to build each other up as our brothers' and sisters' keepers in the body of Christ.

Just as we live "by every word that comes from the mouth of the Lord" (Deut. 8:3b) through the scriptures and the sacraments, so we speak the truth of God when we share out of that living and eternal manna that is the word of God and the wisdom of God. A good test of all our speech is from the 34th Psalm: "I will bless the Lord at all times; his praise shall ever be in my mouth." We can ask ourselves, not "Am I offended?" or, "Am I giving offense?" but rather, "Is what I am saying blessing God and praising him?" Jesus said he came "not to do my own will, but the will of him who sent me" (John 6:38). Is that our motive in our relationships with each other? Would we really want to reverse Jesus' mission and mandate of not losing any the Father gave him because we take or give offense?

Look It Up Read the Exhortation on page 316 (BCP) and consider it in the light of the criteria God gives us to guide our behavior and speech in light of our Holy Communion.

Think About It What is the purpose of "passing the peace" in the liturgy? What relationship does it have to our unity in Christ and the teaching of St. Paul in his epistle to the Ephesians?

Next Sunday

The Tenth Sunday after Pentecost (Proper 15)

Prov. 9:1-6; Psalm 147 or 34:9-14; Eph. 5:15-20; John 6:53-59



The Marriage Spirit

Finding the Passion and Joy of Soul-Centered Love

By Evelyn and Paul Moschetta
Simon & Schuster. Pp. 305. \$14 paper.

Reading *The Marriage Spirit* during the 10-hour flight to my honeymoon destination seemed very appropriate. Learning about everlasting love two days after getting married? Hmm, I guess I could take a peek...

When I told my new husband about what I was going to read, I received an "Oh, great. Now I'm going to be asked some drawn-out relationship questions every time you finish a chapter. For 10 hours straight." Wrong, dear.

This book actually answers the questions most asked by couples, but uses a different approach. Yes, it's like other counseling books in that it is written by a married couple who both have doctorates and have been counselors for more than 25 years. Seeing that background, I have oftentimes stopped reading in pursuit of a book that deals with people more my speed. However, the couple (Drs. Evelyn and Paul Moschetta) approaches each question of love in marriage by revolving conflict and passion around the soul, and encourages readers to take responsibility for their own behaviors when dealing with marital difficulties. The theme of "soul-centered" love is woven throughout.

I got so involved in *The Marriage Spirit* on the plane ride that my husband was asking me what the book was about rather than my bombarding him with drawn-out questions. "So, what does it say to do if we get in a fight?" All he got out of that question was a big smile.

*Amy (Marciniak) Grau
Wauwatosa, Wis.*

The Covenanted Self

Explorations in Law and Covenant

By Walter Brueggemann
Fortress. Pp. 192. \$17.50 paper

Covenant and law are at the heart of Jewish religious tradition and they each are important focal points in the Hebrew Bible. Old Testament professor Walter Brueggemann has explored both in several previously-published papers, edited by Patrick D. Miller for this book.

Brueggemann uses the I-Thou principle of Martin Buber and others as a beginning point for understanding covenant, noting that Christianity seems to be placing more stress these days on interpersonal relation-



ships than on relationships with "the other." He is critical of the church for placing more emphasis on negotiations among interest groups than on dealing with I-Thou.

Christians who have social justice as a major concern should read the chapter on Justice: The Earthly Form of God's Holiness, for it provides a solid link between justice issues facing the "I" and the "Thou."

In recent times in the Episcopal Church, the new relationship with one another seems to be up front, with the new relationship with Christ as secondary. This book's stress on covenant could help bring things into balance.

*(The Rev.) Richard J. Anderson
Corte Madera, Calif.*

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ECW Seeks New Challenge, President Says



Ms. Stewart

'The women of the church are ready to do something, not just serve tea.'

Pamela Stewart

"Tis a gift to come down where you want to be," Pamela Stewart sang, as she was introduced by Presiding Bishop Frank T. Griswold as the new president of Episcopal Church Women (ECW). A zealous convert from Presbyterianism and a descendent of the first Mennonite bishop in the United States, she was honored, she said, to have "landed in this august place." She promised, during the Triennial in Denver last month, that in the coming triennium, "women will be using their unique gifts to make a difference in the church. You wait and see!"

"I have great hopes for ECW," she said. "The women of the church are ready to do *something*, not just serve tea. Many of the evaluations [after Triennial] said 'ECW is strong and alive in our area.'" In some parts of the country, she said, it does need "a shot in the arm . . . rejuvenating, energizing, to attract younger women."

The new president is working to "identify a need and develop a project around the country that people can get their teeth into, at the parish level, the province, nationally." She won't say yet just what that may turn out to be, but ideas are hatching.

Even though women can now serve the church at all levels, said Ms. Stewart, of East Patchogue, N.Y. (Diocese of Long Island), "We always need each other." The 130-year-old "sisterhood of support and faith . . . gives us a common bond that doesn't exist without ECW."

Many of the women in national roles, "Bishop (Jane) Dixon, Bishop (Catherine) Roskam, Pam Chinnis - they got their start in ECW."

Representatives of the Lutheran women presented ECW with "a beautiful cross made of two different kinds of wood, with water lilies, their symbol" to celebrate the passage of *Called to Common Mission*. "I will take it to all our board meetings."

Her day job, running a small children's museum, will be shared with "a wonderful volunteer" as Ms. Stewart begins a travel schedule with a trip to Toronto to represent ECW as a guest of the Canadian church's women's organization. Then it's Texas, Los Angeles — "Just invite me, pay my airfare, and I'm there," she replies to parishes and

provinces asking about a visit from the new president.

Barbi Tinder of Stoneham, Maine, will be member-at-large for social justice. Her vision, she said, is "to create a network of women interested in social justice issues through the dioceses." She will work on education, and on continuing the Faith, Hope, and Joy homes under construction in Honduras.

"We want to support programs already in place, too." In the Diocese of Arizona, for example, women conduct a forum to help them become better lobbyists. A listing of websites on family issues in the Episcopal Church, the Anglican Communion and beyond is in the works. "I've talked with the executive director of the Lutheran women, especially on literacy. We want to make connections, nationally, and through dioceses and communities."

Other new ECW officers are Sharon Hoffman of the Diocese of Springfield, vice president for information; Janet Farmer, Texas, vice president for program, and Harriet Neer, Arkansas, secretary. Patricia Tourangeau, Indiana, continues as treasurer.

United Thank Offering

"I'd like to focus on getting over the idea that United Thank Offering is a fund drive. It's not. It is a daily discipline of thanks and prayer, then the coin or the bill in the blue box," said Donna Musgrave, the new president of the United Thank Offering Committee.

She also wants to have "100 percent of the churches participating, a blue box in every home."

This habit of setting aside a bit of money as thanksgiving each day resulted in an Ingathering this year of more than \$3 million — \$3,075,948.54, precisely, to which was added, at the behest of the Presiding Bishop, the \$26,744.45 offering from the convention Eucharist, for a total of \$3,102,692.99.

Three other sources contribute to the total, explained finance officer Judith Hoyt: memorial funds, interest and rescinded grants. "Every penny given is granted," she said.

Ms. Musgrave, of Oklahoma, is a retired registered nurse whose experience in hospi-

(Continued on next page)



Willen Smith photo
Ms. Musgrave

ECW - from previous page)

tal administration has proved good background for UTO committee work. Her first task will be to coordinate, with the executive committee and national church staffer Willeen Smith, the agenda for the fall meeting.

One of the joys is visiting grant sites. "In Washington D.C., we visited a children's program, and we rode in the van we donated." In Alaska, "some of the women went up in the Blue Box." — the present one. The original Blue Box was a small plane given to Bishop Gordon in 1952, painted blue with a United Thank Offering box on its side. UTO funds these days help to maintain the aircraft.

Grants are awarded every year; at Triennial, these are presented to ECW delegates for their approval. At this year's Triennial, when the question was called, an ocean of green cards signaled approval. A lone red was raised in dissent.

Grants this year included complete or partial funding "to replace a vicarage that is old and unsafe and a parish hall that is used as a kindergarten" in Taiwan; "to purchase a van in support of community outreach ... with Hispanic children" in Wyoming; "to hire a Native American priest [for a] culturally sensitive spiritual outreach" in South Dakota; "to help the diocese buy and develop land ... where people will learn vegetable growing ... and industrial skills" in Southern Africa.

The color of the box is, of course, no longer blue. "It's exuberant!" Ms. Smith said. So is President Musgrave. She believes next year's Ingathering can bring \$3.5 million.

Patricia Nakamura

Bishop James Duncan Dies

The Rt. Rev. James L. Duncan, 86, the first Bishop of Southeast Florida, died July 20 at The Floridean in Miami. He



Bishop Duncan
(1979 photo)

had been in failing health for several years.

Born in Greensboro, N.C., Bishop Duncan graduated from Emory University and the University of the South at Sewanee. He was ordained deacon and priest in 1938. In 1961 he was consecrated Bishop Suffragan of South Florida, serving the southeastern part of that diocese.

He served as curate at All Saints' Church, Atlanta, Ga., 1939-40; rector of St. Peter's, Rome, Ga., 1940-45; rector of All Saints', Winter Park, Fla., 1945-50; rector of St. Peter's, St. Petersburg, Fla., 1950-61; and was involved in a U.S.-South African exchange program in 1961, until his consecration.

In 1969, when the Diocese of South Florida was divided into three dioceses, he was elected the first Bishop of Southeast Florida, a position in which he served until his retirement in 1979.

Bishop Duncan's death came during a time of transition for the diocese. The Rt. Rev. Calvin O. Schofield, Jr., second bishop of the diocese, will retire in September, and Bishop Leo Frade of Honduras will begin his ministry in Southeast Florida [TLC, May 28].

Bishop Schofield says he feels "a great sense of loss" at Bishop Duncan's death. "... (H)e ordained me to the diaconate and was one of the co-consecrators when I was consecrated as coadjutor. Bishop Duncan was a great leader and a sensitive, caring person."

As suffragan and later as diocesan, Bishop Duncan played an active role in the Miami community, working with Cuban refugees during the early 1960s. From the shared work of the church and community agencies during this period the Christian Community Service Agency was established, with the bishop as a co-founder. He was also a founder of the United Protestant Appeal.

His wife, Elaine; his daughter, Mary Anna, and sons, John Robert and James L., Jr.; 11 grandchildren and seven great-grandchildren survive him, as do his stepdaughter, Georgann; his brother, Thomas; and his sister, Patricia.

Nigerian Churches Destroyed

Several churches in the Diocese of Abuja, Nigeria, have been destroyed by Muslim fundamentalists, according to the Most Rev. Peter J. Akinola, Archbishop and Primate of the Anglican Church of Nigeria.

In recent years tensions between Muslims and Christians have increased within Nigeria. Communities in which Muslims make up the majority have sought to enact "Sharia" law, which is Islamic religious law, in place of federal law. Archbishop Akinola said Christians are often forbidden to gather for worship. He said the increased tensions have resulted in rioting, violence and bloodshed, with thousands reported to have been killed or wounded. Last

March, six Anglican bishops were held hostage in one of their houses during a week of rioting.

The Anglican Church has taken a leading role in trying to resolve the problems. The Rt. Rev. Joseph Idowu Fearon, Bishop of Kaduna, is serving on the president's Inter-Faith Dialogue, which is working for peace within Nigeria. In addition, the church has called upon the government to exert pressure on states implanting Sharia. The *Lagos Daily Vanguard* reported that Archbishop Akinola "called for the suspension of funding for all federally supported projects in Sharia-implementing states."

(The Rev.) John Donnelly

Intercultural Churches

Where flexibility is essential

By Geoffrey A. Little

“Blessed be God: Father, Son and Holy Spirit. And blessed be his kingdom, now and forever. Amen.”

The Sunday liturgy at St. James’ Church in New Haven, Conn., begins as it does in most other Episcopal churches. But then: “*Bendito sea Dios: Padre, Hijo, y Espiritu Santo, ahora y por siempre. Amen.*” The monthly bilingual English and Spanish service is underway. Later it will feature a sermon translated line-by-line and the energetic reading of both the Nicene Creed and the Lord’s Prayer in English and Spanish at the same time.

Many churches in North America find themselves in culturally mixed neighborhoods where this kind of flexibility in worship and community building is not only necessary but highly desirable. The United States, of course, has been ethnically, racially and culturally diverse for most of its history. But the unprecedented growth of Latin American and Asian immigration to our cities and coastal areas in recent decades has presented greater challenges to our parishes and dioceses for diversity in domestic mission and congregational development.

There are more than 200 Episcopal congregations in the nation which offer services in some other language besides English. Among the ethnic groups they reach are Central Americans, South Americans, West Indians, Vietnamese, Han Chinese, Laotian Hmongs, Sudanese, Liberians and Nigerians. A few intercultural churches in major cities such as New York and Los Angeles worship in two or more languages other than English.

But why would Episcopalians think it desirable to be involved with this kind of ministry? Aren’t we an English-speaking church for English-

speaking people?

“It begins with who Jesus is and his command to make the gospel available to everyone,” said the Rev. Canon Carmen Guerrero, former missionary for multicultural ministries in the Diocese of Los Angeles and now the Jubilee officer at the Episcopal Church Center in New York. “Jesus died to bring the whole world to himself. In seeking to bring peoples of many cultures together in the church, we are a living answer to Jesus’ prayer to the Father to ‘be in complete unity to let the world know that you have sent me’.”



‘Language’ in Japanese

There are more than 200 Episcopal congregations in the nation which offer services in some other language besides English.

In addition to that important theological motivation for intercultural ministry is the knowledge of who we really are as Episcopalians. The Episcopal Church in the United States is a member of the worldwide Anglican Communion which is now predominantly non-white, and whose first language is not English. The fact that the great majority of Anglican bishops who went to the Lambeth Conference in 1998 were not from Europe and North America was a striking sign of the global character of our church.

Here in the United States there are now more church-savvy immigrants and refugees coming to live in this

country than ever before. Many, especially from Africa and the West Indies, are already Anglicans and know the liturgy as well as we do.

But must we endure the confusion of different languages and cultures in one congregation? Becoming an intercultural church requires a great deal of flexibility. Language differences in mixed congregations are, in fact, only one focal point for potential controversy. Different peoples have varying views on the importance of punctuality, attendance at committee meetings, and appropriate ways of carrying on conversation.

One Anglo-American lay leader of an intercultural church with many Hispanic and African members recalls getting himself into a great deal of hot water when he entered a meeting late and did not take the time to greet every person in the room. What he considered to be courteous and expedient was viewed as insulting by others.

But most leaders who are seriously involved in intercultural ministry agree that by and large the pitfalls of intercultural ministry are worth the risk. One important lesson to be learned in an attempt to bring ethnic groups together in fellowship is that there is holiness to be found in ambiguity as well as in order. In the Episcopal Church in the United States we can surely afford to risk a little disorderliness to find God in refreshing, unexpected ways in fellowship with internationals. And Jesus is overjoyed when we do. □

The Rev. Geoffrey A. Little is the priest-in-charge of St. James’ Church in New Haven, Conn., and the director of the Church Mission Society, USA, also based in New Haven.

Her Whole Life Matters

Mary as an example of human dignity to a throw-away culture

By Peter Eaton

For a generation or more, the church has been recovering an appropriate appreciation for the woman who has been looking down on us from our windows, and looking up at us from the pages of our Bibles, for years. Even some protestant churches are recognizing that in the person of Jesus' Mother we have an essential player in the drama of our salvation. For without her initial "Yes" to God's call to her, there would have been no Child — at least in that time and place. And yet, Mary's appearance in the drama was not momentary. She was no mere "means to an end."

For Mary does not just appear for the birth of Jesus and then walk off the stage. The story of Jesus' life and death is told in some relation to her from beginning to end, and we are never allowed to lose sight of her for very long. On August 15 we commemorate the final and most glorious act of God in the life of Mary, when, at her death, he takes her to himself to dwell in the wonder of that vision which is the hope of all of us who are God's servants.

We live in a "throw-away" culture in a way in which human beings have never lived before. And it is not just those possessions that have outlived their usefulness that we are good at throwing away. We are beginning — just beginning — to understand that the way in which we throw away water, and soil, and air, and food, and fuel will have consequences down the line.

It is only the most self-centered and self-interested mentality that refuses to see that there is cause for concern.

More than anything, though, we are good at throwing away people. While most of us will not kill, or even do physical harm to, another, we throw people away in the cavalier manner in which we conduct our friendships, or our business relationships. Which of us has not been on both the giving and the receiving end of a very clear throwing away of something precious between two people?

Families are the great arena for such behavior. Because families are the places of the deepest ordinary human commitments, they are also the places of the greatest potential for destruction. Some hurt is large, some small, but no family escapes unscathed.

This is no excuse for being resigned to it, or for not doing all that one can to avoid it or repair the damage when it occurs. There was, after all, deep pain and misunderstanding even in that family we like to call "the Holy Family." But that did not define the lives of Mary or Joseph or Jesus or their futures. If we are weighed down by a besetting sin in our day, it is the sin of believing that events of our past have already determined our futures, and there is no escaping the inevitable — whatever that inevitability may be in each case.

The Christian faith is different from this attitude of resigned determinism. For Christian faith, the only "inevitable" is God himself, and this is why in the gospel reading for Mary's feast day there is the song of rejoicing on the lips of one who, in the expected and apparently "inevitable" course of events, has nothing to sing about at all. Several months before, young, unmarried, and pregnant, Mary's world was coming to an end. Now everyone will call her blessed. It is not a bad example to keep in mind when we are tempted to be dismissive of another, or when we find ourselves cast off or cast down.

In her thought-provoking book *Amazing Grace*, Kathleen Norris continues her exploration of the Christian faith. She speaks of Mary and this feast with a refreshing enthusiasm and realism, uncluttered by some of the less attractive piety which can so often surround the Mother of God.

The Feast of St. Mary the Virgin, she writes, "reminds us not to despise this world, even ordinary human flesh, because God has called it good, and found it worthy of heaven. It is a story about potentialities, specifically the human potential for goodness, and even holiness, that we so carelessly and consistently obscure."

God did not throw Mary away, but in the end took her to himself for all

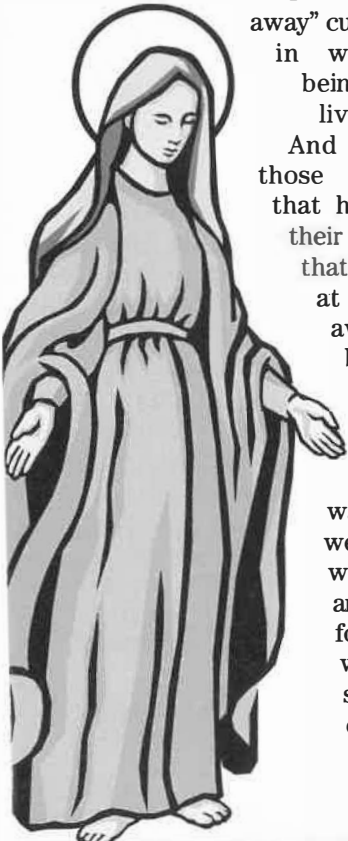
Mary is a reminder to us that our Christian faith teaches us how to treat each other in a way our culture does not.

eternity. She did not have a season of usefulness after which she was put aside, or "dismissed quietly," as Joseph himself was tempted to do right at the beginning. We see her throughout the story of Jesus, just as we see her throughout the stained glass of many churches.

In her blessedness, Mary is a reminder to us that our Christian faith teaches us how to treat each other in a way our culture does not. An unmarried, pregnant, minority teenage girl is in fact the Mother of God and chief among the saints.

Now there is a disturbing and remarkable message for our indifferent society. □

The Rev. Canon Peter Eaton is the rector of St. James' Church, Lancaster, Pa.



Cleaning up the Leftovers from General Convention . . .



Before you flood my mailbox, e-mail and voice mail asking about the cartoon depicting the bishop and the dog [TLC, Aug. 6], an explanation is in order.

One of the resources distributed at the 73rd convention in Denver was a booklet, *Resources for Jubilee*, which, amazingly, includes a photo of a dog urinating on a vested priest. The booklet contains a copy of the magazine *Spirituality and Health*, published by Trinity Parish, Wall Street, and presents to the church such “resources” as animism, witchcraft and shamanism. The latter is in an article written by the Rev. Frederic B. Burnham, director of the Trinity Institute, in which he recounts how he was taken into the underworld by his raccoon spirit guide.

On its first page, the booklet is commended by the Rev. Rosemari Sullivan, secretary of General Convention. On a positive note, there is an interesting interview with Esther de Waal.

Add this to the salt incident, the Judy Collins fiasco and Fred Phelps’ picketers, and you can figure out for yourselves, you’re better off staying home.

*

You know you’ve been at General Convention too long when...

A deputy from one of the dioceses in Province 1 recounts this tale: Near the end of convention, as he awoke from a sound sleep at 3:30 a.m. for what he called his “nightly constitutional,” he swears he heard the voice of Pamela Chinnis, then president of the House of Deputies, saying, “For what purpose does the deputy rise?”

*

The Rev. Ed Hasse, a deputy from Newark, was hardly idle during convention. Midway through the event, he traveled to Leadville (elevation 10,000 feet) to run a marathon that included elevations as high as 13,000 feet. Fr. Hasse finished 54th out of about 100

runners in his 11th race at marathon distance, which is 26 miles, 385 yards.

*

The mention of deputies from the same families [TLC, July 23], naturally brought others to respond. The Rev. Joseph Harte of Arizona and his daughter, Sarah, of Los Angeles, were deputies, as were the Rev. Jim Haney IV of Northwest Texas and the Rev. Jim Haney V of Kansas. Others were the Rev. Mary Allen of Utah (an alternate) and her brother, the Rev. Mark Allen of Northern California. Their father, the Rev. Albert Allen, had been a six-time deputy from Eastern Oregon and Idaho and is now retired.

*

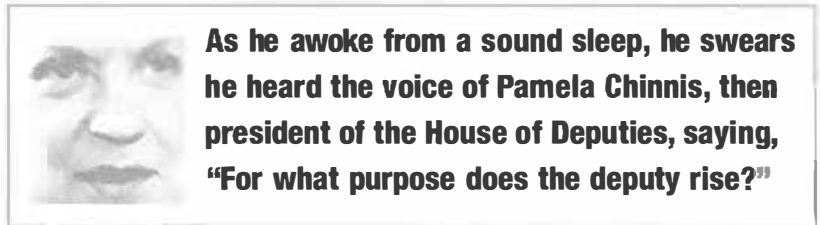
The “unnamed deputy” who asked Mrs. Chinnis to lead the house in the singing of “God Bless America” on July 4 [TLC, July 23] has identified himself. He is Larry Hitt, chancellor of the Diocese of Colorado, who also suggested that the house sing “A mighty fortress is our God,” to celebrate the passage

Did You Know...

When the Rt. Rev. Leo Frade, Bishop of Honduras and Bishop-elect of Southeast Florida, preached at Trinity Cathedral, Phoenix, Ariz., he flipped a coin to determine whether to preach in English or Spanish

Quote of the Week

The Rev. John Stott, English evangelist-scholar, on the relevance of Christianity: “The great tragedy in the church today is that evangelicals are biblical but not contemporary, while liberals are contemporary but not biblical.”



As he awoke from a sound sleep, he swears he heard the voice of Pamela Chinnis, then president of the House of Deputies, saying, “For what purpose does the deputy rise?”

of the resolutions establishing full communion with the Evangelical Lutheran Church in America. Mr. Hitt reported that the key of the former song was not “somewhat uncertain” as TLC reported, but was “at least close.” The Colorado deputation disavowed any knowledge, association or identification with the “unnamed deputy.”

*

On behalf of TLC staffers who were at our booth at General Convention, I want to thank all who stopped by in Denver. Putting together names and faces was one of the highlights of our time in Colorado, and meeting so many friendly, supportive people made the long days and nights worthwhile. Our booth was visited by people representing 103 dioceses and included a 7-week-old baby, two dogs and some delightful teenagers. We are grateful.

David Kalvelage, executive editor

The Right Strategy?

The presence of racism in society, and particularly the church, continues to be, as the House of Deputies' Committee on the State of the Church described it, "the open wound on the Body of Christ." Few of us can deny that racism exists in the church, particularly in areas of evangelism, deployment, and selections and appointments. The 73rd General Convention in Denver took a major step in confronting racism by adopting a resolution which calls for mandatory anti-racism training for the lay and ordained leadership of the church. Those who complete the course will be registered. The resolution calls for all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies and boards be required to take the training.

The determination which the church has taken to combat the sin of racism is to be applauded, but its insistence that the training be required is clearly un-Anglican. In attempting to stamp out racism, we wonder if the church may be creating a monster. At the very least, it seems to be raising a number of questions: What will the church do with those persons who have not been registered? Will lay persons who have not completed the training be ineligible for vestry service? Will clergy who have not gone through the training be denied access to the calling process?

In looking at racism itself, the questions continue: Is our problem that we have been taught to hate, or that we don't know how to overcome something deep down in our human nature which makes us suspicious of people who do not look, talk or act like us? Is racism an aspect of what the Church Fathers called "original sin"?

The church needs to do whatever it can to address racism. We are hopeful it will be careful in choosing which model it uses in the battle. Will it be a political model which emphasizes power, or one which accentuates grace? As our natural defenses are dropped, we discover that God's grace takes us beyond our natural hang-ups to a supernatural place where "there is neither Jew nor Greek, slave nor free, male nor female" ... where we are "all one in Christ Jesus" (Gal. 4:28).

She Presided With Grace

The 73rd General Convention in Denver marked the retirement of Pamela Chinnis as president of the House of Deputies. At the end of convention, Mrs. Chinnis handed over the president's gavel to her successor, the Very Rev. George Werner, formerly the vice president of the house, who was elected to the presidency in Denver [TLC, July 30].

Mrs. Chinnis, the first woman to serve as president of the House of Deputies, held the position for nine years. After the previous 20 years, it was a time of change for the Episcopal Church. Her advocacy for the rights of women, homosexual persons and other minorities in the church was not always a popular stance, but her influence on the house, and the rest of the church, was keenly felt. She presided over sessions of the house effectively, with grace and wit, and tried to ensure that deputies who wanted to speak were given a chance. We hope Mrs. Chinnis will enjoy her retirement, and that she will remain active in the life of the church. The General Convention, and her previous "house," the Triennial, will miss her.

The determination which the church has taken to combat the sin of racism is to be applauded, but its insistence that the training be required is clearly un-Anglican.

Mediation

The Course to Take for Now

By Delbert C. Glover

Recently, in this publication, there have been calls for the use of mediation and other alternative forms of dispute resolution to resolve differences in the church [TLC, July 23 and June 18]. To realize fully the power of mediation, users must be trained in its concepts and methods. While these techniques are not a panacea for all disputes, they do offer an approach that is consistent with our belief in the importance that scripture, tradition and reason must play in the ongoing journey to realize our church's mission. The mission of the church, to restore all people to unity with God and each other in Christ, speaks to the continuing need to resolve differences and seek reconciliation.

Perhaps the most divisive issue in the church today involves this question: How shall we all, regardless of our point of view, respond to our different beliefs about homosexuality? This subject deeply touches our emotions, issues of theology and our personal beliefs and practices.

In mediation, the disputants employ the services of a mediator who

of faith. And it appears to be true that no negotiated outcome is likely to be enforceable on the issue of homosexuality in our church, unless and until General Convention and the House of Bishops adopt positions and canons much stronger than they have been willing to enact thus far. And even if that were to happen, how are we to be certain that every bishop, and every diocese, and every congregation and every individual in those congregations will act in accord with whatever decision is made?

We should not conclude too quickly that our church is in crisis over the issue of homosexuality and that we do not have the will or the resources to achieve resolution and reconciliation ourselves. One proposed solution would have some provincial primates, under the leadership of the Archbishop of Canterbury, declare the existence of a crisis and convene an international mediation team to address this issue. I would not favor this approach because I believe it utilizes a secular process to address an issue that may not, in good con-

could not have been helped by "facilitated negotiations." These issues were debated over many years and were resolved through prayer, the intervention of the Holy Spirit, and new information that led to new understandings and therefore new positions among the parties.

Negotiation, mediation and arbitration work best to resolve disputes over "things" like money and land but not issues of conscience and faith. Mediation can bring parties together in dialogue and thus has the potential for reconciliation and transformation of the parties. The mediator's role in these interactions is to help the parties listen to and hear each other and to restructure the dialogue to build on points of agreement, not differences. As Christians we bring to mediation our faith in the power of the Holy Spirit to transform us. We also bring our accountability to God and each other to be reconciled.

We all, liberals and conservatives, are members of the body of Christ. Are we not all called to look for the presence of Christ in everyone we meet? Can we not find a way to respond that bears witness to Christ in our lives so that it would be apparent to all that we are Christian? What challenge to us is there if we act with Christian love only toward those with whom we agree?

It is only in frank, honest, and open dialogue that new understandings can emerge and new outcomes explored. The best immediate solution for our church on an issue such as homosexuality may be no permanent solution now since we are still have so much to learn and absorb on this complicated subject. □

Delbert C. Glover is a consultant to the rector of Trinity Parish, New York City. He lives in Haydenville, Mass.

How shall we all, regardless of our point of view, respond to our different beliefs about homosexuality?

attempts to help the parties arrive at an outcome they were unable to reach on their own. A skilled mediator seeks to gain the trust of the parties and brings his/her own experience to bear to get the disputants beyond an impasse to an acceptable outcome.

But issues of faith do not lend themselves easily to a "facilitated negotiation." A fundamental assumption in negotiation is that the key decision makers will abide by and can enforce the negotiated outcome. This assumption is not likely to be valid for issues

science, be negotiated. This approach is more akin to "arbitration," a process in which a decision may be made for the parties, rather than the process of "mediation," in which the parties decide the outcome for themselves.

The church throughout its history has been faced with issues of faith that have been debated vigorously. My guess is that the documents identified in the Book of Common Prayer as the "Historical Documents" beginning with the Council of Chalcedon in 451 A.D. represent examples of issues that



Help Is Available

Eight years ago a friend of mine died of AIDS. The only way he had ever known masculine love was homosexually. After he became HIV positive from a homosexual contact, he came for help. Being a drug and alcohol counselor and having kicked a drug habit, he knew what he needed to do. We found a program for him, and after a year he was free, free not of the virus but of the compulsions and need. In addition to his drug and alcohol counseling, he also started to reach out and minister to people with AIDS. He then started on a program for ordination to the diaconate with ministry to people with AIDS as his special ministry.

Unfortunately, the disease claimed his life before he was ordained. I write this in memory of one I consider a valiant soldier of the Lord.

There have been many articles and letters with regard to the issue of ordaining homosexuals. There has been much "dialogue" about the issue. With but a few exceptions little or nothing has been printed that has been written by homosexuals who have left the lifestyle. Yet there are newsletters and numerous books available. In addition, Exodus on its website lists more than 100 groups or therapists who minister to homosexuals who wish to leave that lifestyle.

Why is it that I as a parish priest, when looking for help for men in my own congregation and those in my community, could find these resources but they are silent from the great debate now taking place?

Yes, it is difficult for a person to leave a homosexual life. Yes, many have tried and failed. But the truth is that many who put Jesus at the center of their life and accept his help and the help of those who themselves have walked his path to wholeness find freedom and new life.

Are we as church going to say, "God made you that way and you can't change" when he is changing their friends and even their lovers? Are we as a church going to say, "Your identity rests in your sexuality"? Or are we going to say "Your identity is that of a child of God"? Or are we going to accept the power of God to transform lives, now and forever?

*(The Rev.) R. H. McGinnis
Hudson, Wis.*

Time Wasting

I am a cradle Episcopalian who has witnessed virtually first hand in many instances all the changes that the church has experienced (and in some cases endured) over the last 25 to 30 years. General Convention has, of course, been chiefly responsible for many of those changes. Some great things have come out of convention during that time and before.

I wish I could say that now. The church "discussing, debating and voting on" matters regarding the core spiritual and psychological make-up of a group of human beings who are called gay and lesbian is the absolute height of arrogance and time wasting. It is sad to me that well-meaning loyal members of the church cough up lots

of money to pay for this circus to take place. And while the fractured and dysfunctional House of Bishops (and to a lesser extent the House of Deputies) sits around and pontificates whether or not gays and lesbians are truly equal members of the body of Christ and are entitled to receive the same benefits in society as heterosexuals, guess what? Gay people are continuing to go about their lives just like everyone else, paying bills, doing laundry and taking a drive in the country.

So wake up, General Convention, as in the words of Bishop Richard Holloway, time would not be wasted "if the church acknowledged its debt to (gay people), sought forgiveness from them, stopped arguing about them, started listening to them and

With but a few
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**USE THE CLASSIFIEDS
PAGE 16**

LETTERS TO THE EDITOR

left time to heal the wounds it has inflicted on them."

*Mark Carroll
San Diego, Calif.*

It's Confusing

As a rookie visitor at General Convention, the process announcing the vote by orders on the concluding sexuality "resolve" [TLC, Aug. 6] was confusing and disheartening.

At first I got an impression that the voting was heavily in the negative regarding a rite to support relationships outside marriage. Then I noticed that partial reports were being announced for some dioceses and that others were not named at all. I began to be confused. When the final tally was given and it turned out to be extremely close, I was thoroughly turned around. I have since learned that this process is from the Rules of Order for the House of Deputies. It is done to give deputations opportunities to correct their recorded vote before a final announcement is given of the result. Announcing only divided votes and negative votes simplifies this process.

This visitor has an observation and a plea. On such an emotionally charged issue (and this was the emotional peak of the convention as a body), announcing only the negatives and divided votes had the effect of casting a pall over part of our church. A preponderance of divided and negative votes, as it registered in my ears, came from dioceses in the old South. In an era when we need all the grace we can gather, I believe the time used to say out loud the votes of every diocese would be gracious and would not be wasted time.

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

Bringing Their Faith

In her Viewpoint article, [TLC, July 9] I believe the Rev. Bonnie Shullenberger makes an inaccurate and unnecessarily condemning statement about the beginnings of the Episcopal Church when she states that "We

arrived in the colonial period as a reviled representative of the crown."

Even a casual survey of the beginnings of the Episcopal Church will show that when the permanent English settlement in America took place, the first act of those settlers and their chaplain Robert Hunt, upon making landfall, was to worship at Cape Henry (Virginia) on a spring day in 1607. Shortly thereafter, "under a sail," the eucharistic celebrations from the Book of Common Prayer began when the settlement at Jamestown was accomplished. These acts, which mark the beginnings of the Anglican Church in America, seem to exhibit evidence of Christian people bringing their faith with them, rather than the arrival of "a reviled representative of the crown." A more positive evaluation is deserved when viewing the planting of our part of the Church Catholic on these North American shores.

*(The Rev.) James H. Newsom, Jr.
Suffolk, Va.*

After our liturgy on July 2, where we sang every national hymn in the book, carried the American flag in procession (behind the cross), used the Thanksgiving for National Life from the prayer book, and included a reading from the Declaration of Indepen-

Christians are prophets first and then patriots.

dence, I read Bonnie Shullenberger's excellent piece on how patriotism in a liturgy can become idolatrous and is ill-advised.

On one level, I think she is right, but on another, I see Christians in the United States as having a particular ministry within the national scene, namely always calling our nation and its leaders to the work of justice, freedom and righteousness. While we hold up the rock-solid separation of church and state, Christians also understand that the vision of the kingdom of God, here on earth as it is in heaven, often can succeed by the policies and prac-

tices of our government. We are to be prophets to the mayors, senators, representatives and presidents. A patriotic service, or a patriotic element in a service, helps emphasize our common destiny. Christians are prophets first and then patriots.

I agree, when the singing of a national hymn means we are saying, "America is always right," we revert to the error of believing we have a king established by God. Christians, though, are more often the irritant to the leaders, prodding them to move our common life to the goals of justice, always calling our nation, as Dr. King did, to "stand up and live out the true meaning of its creed, 'We hold these truths to be self-evident: that all men are created equal'."

Now we say rightly say "women and men," and Christian women and men, equally, have the patriotic task of not letting our nation give one inch in bringing that dream to reality.

*(The Rev.) Timothy Safford
Christ Church
Philadelphia, Pa.*

Not Funny

Although the bias of TLC is different from mine, I have frequently found interesting articles, useful information, and have learned to appreciate TLC's general attempt to present more than one side of an issue.

However, David Kalvelage went beyond the pale in his "I" definition of the ABCs of General Convention [TLC, July 2]. Such snide and derogatory attempts at "humor" have no place in a magazine that purports to be Christian, no matter what side of the issue one might be on.

*(The Rev.) Daphne Grimes
Cody, Wyo.*

A Misconception

Charles Wicks' letter [TLC, July 16] points out a popular misconception in civil government as well as church polity. The purpose of government is to lead, not follow. To follow is to give in to the least common denominator, in the case of church, sin! The church is to be representative of Jesus, to be, I believe, "ambassadors

for Christ and share in his ministry of reconciliation...".

*(The Rev.) Denis B. Ford
Grace Church
Ottawa, Kan.*

Hooray!

Hooray for Judy Collins [TLC, July 30]! What would Jesus do?

*William S. Paddock
Waverly, Ohio*

Support to Leadership

I would like to congratulate TLC and the Rev. Gary Nicolosi for the fine article he wrote on Mutual Ministry [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, as described in the 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. Churches such as the United Church of Christ, the Methodists and the American Baptists have used them 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. Such groups are not merely glorified personnel committees but act as advisory groups to pastors 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.

*(The Rev.) Pamela Lee Cranston
Clergy Wellness Commission
Diocese of California
San Francisco, Calif.*



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Appointments

The Rev. **Valerie Ambrose** is interim of St. James', 11511 SW Bull Mountain Rd., Tigard, OR 97224.

The Rev. **Anne Bartlett** is rector of Trinity, 44 N 2nd St., Ashland, OR 97520.

The Rev. **Deborah R. Fox** is assistant at St. Philip's, PO Box 10476, Southport, NC 28461.

The Rev. **Janet Griffin** is rector of All Saints', 1322 Kimball Ave., Richland, WA 99352.

The Rev. **Richard Hicks** is interim of Emmanuel, PO Box 1028, Coos Bay, OR 97420.

The Rev. Canon **Jane Nelson-Low** is canon at the Cathedral of St. John the Evangelist, 127 E 12th Ave., Spokane, WA 99202.

The Rev. **Mary Kate Schroeder** is vicar of St. Peter's, 200 Elk Run, Basalt, CO 81621.

The Rev. **T. Whitfield Stodghill** is rector of St. Andrew's, 201 Davenport Ave., Mer Rouge, LA 71261.

The Rev. **Ralph Strohm** is rector of St. Simon's, 200 Cazenovia St., Buffalo, NY 14210.

The Rev. **George Tarsis** is rector of St. Andrew's, 267 5th St. NW, Barberton, OH 44203.

The Rev. **M. Clayton Townsend, Jr.** is assistant at St. John's, 1623 Carmel Rd., Charlotte, NC 28226.

The Rev. **Joan C. Vella** is vicar of Gal-loway Memorial Chapel, PO Box 747, Elkin, NC 28621.

The Rev. **Raphael G. Villareal** is curate at Christ Church, 534 W 10th St., Dallas, TX 75208.

The Rev. **Pam Webb** is rector of St. John's, PO Box 336, Tappahannock, VA 22560.

The Rev. **Frank Wilson** is rector of St. John the Evangelist, 60 Kent St., St. Paul, MN 55102-2292.

The Rev. **Stephen E. Woolley** is rector of St. Paul's, 323 Catherine St., Walla Walla, WA 99362.

Ordinations

Deacons

Montana – Mary Frances Schjonberg
Oregon – Christopher McLaren, St. George's, New Orleans, LA, Ann Scissons, Four Winds Community

Priests

Eastern Michigan – Wanda Ray, St. John's, Dryden, Mary J. Shortt, Lakeshore Episcopal Area Parishes (LEAP) Cluster
Montana – Susan Eades, St. Francis', Great Falls
South Dakota – Cordelia Red Owl, Judy Spruhan

Retirements

The Rev. **Gene R. Anderson**, as interim of Christ Church, Martinsville, VA.

The Rev. **Philip R. Byrum**, as rector of St. Timothy's, Wilson, and priest-in-charge of St. Mark's, Wilson, NC; add 1207 Cambridge Rd. NW, Wilson, NC 27896.

The Rev. **Nelson B. Hodgkins**, as interim of St. Thomas', Reidsville, NC; add. 504 Piedmont St., Reidsville, NC 27320.

The Rev. **George Markis House**, as rector of St. Andrew's, Charlotte, NC; add. 7329 Glenmont Dr., Charlotte, NC 28227.

Change of Address

The Rev. **Timothy M. Nakayama**, 2317 N 56th St., Seattle, WA 98103-6211.

The Rev. **Charles M. Riddle**, 1321 Fear-rington Post, Farrington Village, NC 27312.

Seminaries

Honorary Degrees

School of Theology, University of the South – Nell B. Dale, David W. Ellix, the Very Rev. Ward B. Ewing, the Rt. Rev. Leo Jesus Alard

Corrections

Because of a reporter's error, the name of a deputy from the Diocese of Newark was misspelled [TLC, July 30]. Deputy Louie Crew did not speak to the motive of the Rev. Nelson Kocheski in placing salt under the table as reported.

Because of incorrect information supplied by the General Convention office, the name of the Rev. Johnnie E. Ross was omitted from the list of deputies from the Diocese of Lexington [TLC, July 2].



BENCHES & LOFTS

Church musicians, in our Fall Music Issue, we'd like to tell the world about your new position. Please send news posthaste to BENCHES & LOFTS, Music Editor, P.O. Box 514036, Milwaukee, WI 53203-3436, FAX 414-276-7483 or pnakamura@livingchurch.org. We wouldn't mind a picture either.

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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 ministries 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

MISSIONER, St. Paul's, Bad Axe, MI. The people of St. Paul's, Bad Axe, MI (a family-sized congregation with growth potential) have entered into a creative partnership with the people of St. John's, Saginaw (a fast-growing, program-sized church) to revitalize and grow St. Paul's. The rector of St. John's is seeking a priest (or transitional deacon out of seminary) to serve as full-time missionary of St. Paul's. This is a unique opportunity to lead a congregation to strength and vitality with the support of a strong and growing church and its staff of seven. After five years (or less) the missionary shall become rector when St. Paul's is self-sustaining. For further information, please contact: Richard Winters, Rector, St. John's Church, 123 N. Michigan Ave., Saginaw, MI 48602. (517) 793-9575.

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.

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POSITIONS OFFERED

PRIEST ASSOCIATE for downtown program-sized 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.**

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.**

FULL-TIME MINISTER OF MUSIC (Organist-Choirmaster), a 1,700-member parish located in the northern suburbs of Philadelphia. Three Sunday morning services, two with music—both Rite II (9:00 a.m. Family Service and 11:00 a.m. traditional Anglican service with adult choir), seasonal services, and a series of concerts, Evensongs, and preaching missions, including a summer concert series organized by the carillonneur featuring international and local artists. Five choirs rehearse weekly: adult choir (with 6 professional singers), cherub choir, boy choir, girl choir and high school singers. Instruments: 1963 three-manual, 57-rank Casavant pipe organ; 1978 four rank Casavant portativ organ; 1999 KORG Triton synthesizer with amp, mixer and speakers; 1903 Hamburg Steinway grand piano (rebuilt in 1998), and 48-bell carillon in bell tower (played by carillon-neurs on staff). Salary in accord with AAM (Association of Anglican Musicians) and AGO (American Guild of Organists) guidelines. Full benefits, four weeks vacation and continuing education funding. Opportunities are available for private teaching. Application deadline is 1 September 2000. Letters of inquiry with resume and references should be addressed to: **The Rev. Marek P. Zabriskie, Rector, St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034.**

POSITIONS OFFERED

CANON FOR MISSIONS sought for dynamic cathedral of 3,300 members. This priest would oversee a large and growing outreach ministry within the local community and beyond, to as far as Cange, Haiti. Responsibilities would include oversight of a substantial budget, work with the Cathedral Missions Committee and representation on local outreach and diocesan boards. A sharing in the liturgical and pastoral life of the cathedral will also be expected. Applicants send resume and CDO profile to: **The Very Rev. Philip C. Linder, Trinity Cathedral, 1100 Sumter St., Columbia, SC 29201.**

ASSOCIATE RECTOR: St. Matthew's, Louisville, is a dynamic, creative 950-member parish. We are looking for the right person for the clergy team, and specifics of job description will depend on the candidate's strengths as they mesh with other staff members' gifts. Duties will definitely include pastoral care, shared liturgical and preaching duties, teaching and work with small groups. Other strengths might include outreach, evangelism, spiritual direction and counseling. Excellent salary and benefits. Send resume to: **The Rev. Lucinda Laird, St. Matthew's Episcopal Church, 330 N. Hubbards Lane, Louisville, KY 40207. FAX (502) 895-3486.**

RECTOR: Christ Church, Warrensburg, MO, dynamic congregation located in university community (Central Missouri State) of some 25,000 residents. Our vision includes growth in number and diversity, especially with those age 25-40, and development of significant outreach ministry in our community. Seek rector with vision, liturgical creativity, and eagerness to incorporate new members while loving and including our older members. Come ready to join in our enthusiasm, our fellowship and our eagerness to love and serve Christ. Contact: **Archdeacon John McCann at (816) 471-6161 or e-mail diowestmo@prodigy.net**

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FULL-TIME DIRECTOR OF RELIGIOUS EDUCATION. Job description: Provide vision and growth to our children's, youth and adult education programs. Develop and implement our children's ministry. Administrate and supervise religious education programs, including nursery, choir school and inter-generational parish activities. Candidate description: The ability to use your love of the Lord and knowledge of the Bible to lead us in our faith journey. Contact: **DRE—Search Committee, St. Paul's Episcopal Church, 1917 Logan Ave., So. Minneapolis, MN 55403-2846.** Telephone (612) 377-1273.

RECTOR, Grace Episcopal Church, Lapeer, MI. Grace is a friendly, pastoral-sized church recently renovated and in a growing community. We are a strong, active, cohesive parish looking for a priest to lead us in growth and spiritual guidance. Lapeer is a small city situated within one hour of most major cities, cultural centers and major colleges and universities of Michigan. Please send a letter of interest, resume and CDO profile to: **Search Committee, Grace Episcopal Church, 735 W. Nepessing St., Lapeer, MI 48446.**

ST. LUKE'S PARISH IN AUBURN is searching for a full-time youth minister with appropriate qualifications and experience to work with the teen members and prospects of the Episcopal and Lutheran communities in Auburn. Ample compensation will include benefits. For more information about this innovative ministry, please contact: **Fr. David Clemons** at St. Luke's at (530) 885-2316 or send resume with references to **124 Orange St., Auburn, CA 95603.** The FAX number is the same as the church number and the e-mail address is: stluke@pacbell.net

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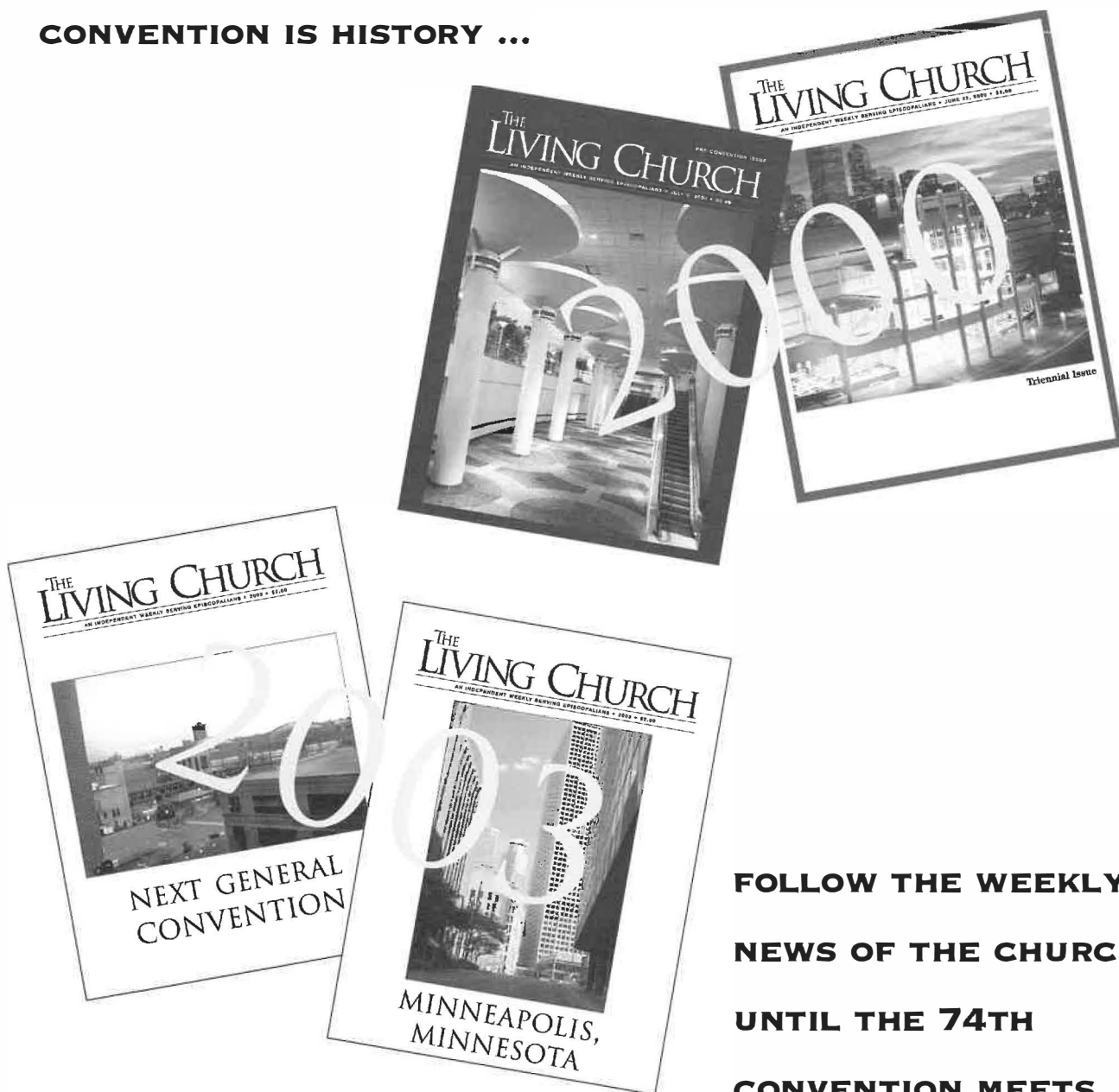
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