

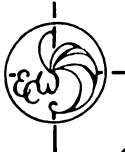
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Volume 227 Number 3

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

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The logo for the Episcopal Church Women's Triennial.

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SUNDAY'S READINGS

Unbounded Love for the Wayward

'I will heal them' (Isaiah 57:19)

The Sixth Sunday After Pentecost, July 20, 2003 (Proper 11B)

Isaiah 57:14b-21; Psalm 22:22-30; Eph. 2:11-22; Mark 6:30-44

"There is no peace for the wicked." This quotation from today's Old Testament reading is used often among Christians whenever people complain wryly about the amount of the work they have to do. The lessons for today, however, contrast the real wicked with the merely wayward, with most attention given to the wayward. These are the faithful who, for various reasons, continually fall short of God's standard and turn away from the path he has set out — yet they are indeed the faithful.

Most Christians have habitual or besetting sins to which they are continually subject — blind spots in the spiritual life. It may be a complaining spirit, a sense of being superior, a judgmental attitude toward those who differ from them. It may be a secret or not-so-secret addiction to alcohol, pornography, or food. It may be nagging doubt about the certainty of God's love for them. In spite of their sin, they are dedicated to Christ. To these, the word of God in this Sunday's lections can be a balm: "remove every obstruction from my people's way"; "I dwell ... with those who are contrite ... to revive the heart"; "I will not continually accuse"; "I have seen their ways, but I will heal them."

In parallel to this lesson, in the gospel the people who crowd upon

Jesus are "like sheep without a shepherd." At the least, this means subject to many dangers, wandering, and ill-fed. Knowing their need, they drop everything to listen to Jesus whom they recognize as the One who is able to meet their needs. Jesus "had compassion for them," and fed them abundantly.

The psalm and the epistle speak of drawing near to God. The psalm says, "When [the poor] cry to him he hears them ... those who seek the Lord shall praise him" (Psalm 22:23, 25). The epistle is addressed to Gentiles — those "who once were far off" — with the proclamation that they "have been brought near." As we read through all the lessons, there is only one group that is left out of the promises and grace of God: Those who are included are "the poor," "the Gentiles," the "offspring of Israel," and even "all the ends of the earth" and "the families of the nations." Amazingly, even "all who sleep in the earth bow down in worship." Who, then, is left out? "There is no peace for the wicked" (Isaiah 57:21). Contrasting these with the wayward, the wicked are those who are dedicated to their sin, and although they "are like the tossing sea that cannot keep still," tossing up "mire and mud," they will not turn to the Lord God where alone peace can be found.

Look It Up

The epistle says that the faithful in Christ, both Jew and Gentile, are "members of the household of God" (Eph. 2:19-20). But what is the foundation of this household, and who is the cornerstone?

Think About It

If the foundation of the household includes the prophets, what is the word of the prophets for today as their utterances are read in the light of the apostles' teaching?

Next Sunday

The Seventh Sunday After Pentecost, July 27, 2003 (Proper 12B)

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

BOOKS

Hidden Women of the Gospels

By Kathy Coffey. Orbis. Pp. Pp. 180. \$15.
ISBN 1-57075-477-2

"The Bible is a library,' intone the scripture professors solemnly..." With these words the author begins this mind-opening book. "... What if, instead, we thought of the Bible as a home full of characters? What if from every nook and hearth ... tumbled forth women, with stories to enchant and entertain? What if, furthermore, the women had been silent for centuries ... What if, finally, they had so much in common with readers today that they could weave a fabric of similarities..."

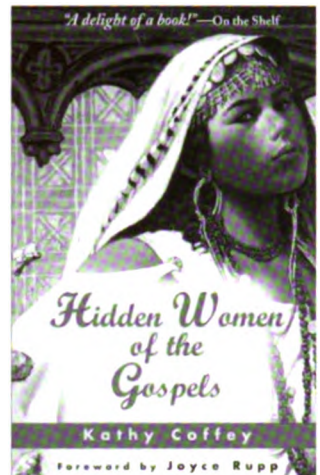
The author protests the difficulty that women have had in relating to the stories of scripture and the set-up of the church. Of the 1,426 people who are named in the Hebrew scriptures, only 111 are female.

The proportion of women to men is better in the New Testament, but many of the women have no names: the Samaritan

woman, the Canaanite woman.

I read an article the other day about new sports equipment, such as bicycles and backpacks, that are designed for women, and aren't simply smaller versions of those designed for men. This author has done something similar in writing this book. She has imagined and expanded some of the familiar stories, telling them in the voices of the "hidden women."

Here's Susanna, the shepherd woman who was out on the hillside with her husband when the angels sang "Glory to God in the highest." And here's Magda, a wise woman who traveled with the Magi and brought the Child a cloth that she had woven. Peter's mother-in-law is given the name of Sara, and denies that she jumped up from her sick bed to serve the visitors: "To tell the truth, I was still a little woozy



The author has imagined and expanded some of the familiar stories, telling them in the voices of the "hidden women."



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BOOKS

... "Rebecca is the mother of the "man born blind."

Many of the chapters contain, after the retelling of the story, an update on the woman in the story. Mari is the name given to the mother of one of the "Innocents." In "Mari Today," the experiences of mothers all over the world whose children have been killed, or lost, or who merely grow up and create their own lives, are explored. Following this, each chapter has a section "For Reflection or Discussion," making this a potential group study book.

Wouldn't it be interesting for a group of men and women to read and discuss this book together!

*Joanne Maynard
Helena, Mont.*

Thrones, Dominations

By Dorothy L. Sayers and Jill Paton Walsh.
St. Martin's Press. Pp.312. \$23.95. ISBN. 0-312-18196-5, \$6.50 paper. ISBN 0-31296830-2.

A Presumption of Death

By Jill Paton Walsh and Dorothy L. Sayers.
St Martin's Press. Pp.378. \$24.95.
ISBN 0-312-29100-0.

Dorothy L. Sayers: Child and Woman of Her Time

Letters of Dorothy L. Sayers Vol. Five
Edited by Barbara Reynolds.
The Wade Center, Wheaton College,
Wheaton, IL. wade@wheaton.edu or 1-630-762-5908. Pp. 165. \$38. ISBN 0-95180-07-8.

Fans of British writer Dorothy L. Sayers, known for her Lord Peter Wimsey mysteries, her BBC play cycle on the life of Christ, and her translation of Dante's *Divine Comedy* will be happy to know that new works of hers keep appearing. Her unfinished mystery *Thrones, Dominations* was completed in 1998 by Jill Paton Walsh. Set in 1935, it described in amusing detail the Wimseys' married life, contrasting them with another pair whose marriage leads to murder in the same year that George V died and his son Edward VIII abdicated over *his* marriage! In its sequel, a murder-spy story, set in 1939-40, Walsh used letters Sayers published with characters from the Wimsey stories — the Dean of Shrewsbury College, the Dowager Duchess, Harriet and Lord Peter —



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Dorothy Sayers

abroad on a secret mission, as the basis for a murder-spy story set in Pagglesham near the Wimsseys' country home called Talboys.

Meanwhile, Barbara Reynolds, who has edited four volumes of Sayers' letters, published Volume Five containing fragments of two other unfinished books, *Cat O'Mary* and *My Edwardian Childhood*. Beautifully illustrated and written in Sayers' unmistakable voice, Sayers' two attempts at a "straight" novel instead became the basis for her masterpieces, *Gaudy Night* and *The Nine Tailors*.

Alzina Stone Dale
Chicago, Ill.

Evenings at Five

By Gail Godwin. Ballantine. Pp. 114. \$14.95.
ISBN 0-345-46102-9

For once I agree with a publicist's description: "*Evenings at Five* is a grief sonata for solo instrument transposed into words." It is billed as a novel but is more likely the author is describing her own experience in third person. It is immeasurably sad, full of sorrow, regarding two lives lived together but separately; one as a writer, the other a composer. Yet the joy of the experienced together shines through. It is touching, not in the common, maudlin sense, but in the real meaning of evoking deep sympathy.



There are pen and ink drawings of very ordinary things: Rudy's chair, Christina's desk with Rudy's metronome, "Ralph the knife with lime, mint, and ticker-tape glass." It is a story of someone getting through it, the really bad time, and emerging whole beyond it.

Patricia Nakamura

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FIFNA Reasserts Case for Choosing Its Bishops

Against the wishes of the Bishop of Pennsylvania, a traditionalist group of Episcopalians and bishops celebrated Eucharist at Church of the Good Shepherd in the Philadelphia suburb of Rosemont. Forward in Faith North America also sought to link the possible confirmation of the Rev. Canon V. Gene Robinson as Bishop of New Hampshire with its long-standing, unfulfilled desire to choose its own bishops.

A resolution adopted during the business portion of FIFNA's annual assembly, June 27-29, briefly records repeated failure by the institutional Episcopal Church to carry through on promises made to others in the Anglican Communion that it would provide a continuing place for traditionalists. These grievances include no action following the announcement last summer that the FIFNA assembly had nominated the Rev. David Moyer and the Rev. Robert Ilgenfritz to be non-geographical bishops. The resolution concludes that General Convention

confirmation of a sexually active homosexual as a bishop would "signal the total departure of ECUSA from the traditions and standards of Anglicanism and of the 'Universal Church.'

"Without immediate and decisive action by orthodox bishops in ECUSA and/or Primates of the Communion, Forward in Faith will be left with no choice but to secure the immediate consecration of these men [Frs. Moyer and Ilgenfritz] to give that sound teaching, sacramental assurance, and pastoral care which is the birthright of those Anglicans who will otherwise be abandoned."

The circumstances surrounding the meeting location seemed also to reflect the muddled nature of authority in the communion of late. In addition to being president of FIFNA, Fr. Moyer is also listed as the rector of Good Shepherd, but he preaches from the pulpit and celebrates at the altar in defiance of an order of deposition issued last summer by the Rt. Rev. Charles E. Bennison, Jr.

The deposition, or expulsion from the ordained priesthood, was not widely recognized in other parts of the communion. Among those who supported Fr. Moyer were both the past and current Archbishops of Canterbury.



Bishop Broadhurst

A letter from the Most Rev. Rowan Williams, sending his "warmest greetings and the promise of [his] prayers," was delivered to the assembly by the Rt. Rev. John Broadhurst, Bishop of Fulham in the Church of England and chairman of Forward in Faith International.

Bishop Broadhurst said he and other bishops had been told by Bishop Bennison not to preach or celebrate within his diocese, but that they had refused to accept the episcopal order as originating from a legitimate apostolic teacher.

"I am perplexed that somebody would allow his or her personal animosity and anger at a priest who is defying them to damage relationships with the Archbishop of Canterbury and many other bishops," Bishop Broadhurst said when asked if he feared adverse consequences over the actions of himself and others during the weekend.

At press time on July 1, neither Bishop Bennison nor the Diocese of Pennsylvania had returned messages seeking comment by THE LIVING CHURCH.

At press time on July 1, neither Bishop Bennison nor the Diocese of Pennsylvania had returned messages seeking comment by THE LIVING CHURCH.

BRIEFLY...

Chris Smith, general manager of Hoare's Bank, will become chief of staff of Lambeth Palace in late September, the Most Rev. Rowan Williams, Archbishop of Canterbury, announced recently. The concept of having a layperson to assume administrative responsibilities has been proposed on a number of occasions and is expected to free the archbishop to concentrate on spiritual leadership throughout the Anglican Communion.

Abandoned No More

Baby left to die gets final resting place at St. James' Church, Mount Vernon, Va.

Vernon James Doe was healthy and about four days old when someone left him to die near the sixth hole of a Virginia golf course. It would be another three days before groundskeepers at Mount Vernon Country Club would discover the body on June 8 inside a plastic garbage bag during a walking inspection of the greens after recent heavy rains.

When news of the story was published by *The Washington Post*, it resulted in massive publicity and an intensive investigation, but even after an autopsy police still have no clue as to the identity of the parents, a cause of death or an explanation how the remains wound up on a golf course. Meanwhile an anonymous baby lay unclaimed in the city morgue until

Marge Smith, a volunteer at St. James', Mount Vernon, thought to offer the services of her church.

"We weren't going to let it happen, that the child be thrown away again," said the Rev. Huey J. Sevier, rector. "We wanted to make sure that this life was recalled as a precious child of God."

The baby was named for the place he was found and the church where he was buried by Chester L. Toney, the homicide detective who found him and who took up a collection to help pay burial expenses.

"We deal with a lot of death all the time," Detective Toney told the *Post*. "But it's always harder with kids. Here's a nice, apparently healthy infant, fully developed that wasn't given a chance."



Former Archbishop in North Carolina

In one of his first public appearances in the United States since his retirement, former Archbishop of Canterbury George L. Carey administers a blessing to the children of Church of the Holy Cross, Tryon, N.C. In addition to preaching and baptizing at Holy Cross on June 22, Archbishop Carey led a week-long program at the nearby Kanuga Camp and Conference Center.

Pam Doty photo

'In Full Communion' Bishop Ingham Tells Diocese

Despite widely publicized condemnation from Anglican church leaders internationally, members of the Canadian Diocese of New Westminster are in no danger of being excluded from the Anglican Communion, according to the Rt. Rev. Michael Ingham, who issued a pastoral letter to be read in all churches of the diocese on June 29.

"Let me assure you that our diocese remains in full communion with the Archbishop of Canterbury, the Pri-

mate of the Anglican Church of Canada, and the Metropolitan of British Columbia and Yukon," the New Westminster bishop wrote.

Last summer, Bishop Ingham and synod, the annual diocesan convention, jointly approved development and implementation of a liturgy to bless same-sex relationships. The first blessing occurred May 29. At press time, primates from 17 of the 38 Anglican Communion provinces have

agreed that the action placed the diocese in an automatic state of impaired communion with the majority within the Anglican Communion.

"These expressions by others should be viewed as expressions of anger and dissent," Bishop Ingham said, "and while we regret their intensity you may be assured they will have no effect, legal or practical, on Anglicans here in our diocese."

Despite the fact that those who proceeded with same-sex blessings in the Diocese of New Westminster are prohibited from receiving communion in those provinces, Bishop Ingham insisted he will not retaliate in kind.

"We shall not exclude or reject our fellow brothers and sisters in Christ, whatever their personal convictions, and we wish to assure them that the doors of our churches remain open to all. Furthermore, we shall continue as a diocese to support the mission work of the Canadian church in the North and overseas with our financial contributions, even where certain bishops have attempted to exclude their people from fellowship with us."

National Cathedral Quiet Day Honors Evelyn Underhill

Former Archbishop of Canterbury Michael Ramsey on several occasions credited Evelyn Underhill with contributing more than anyone else to the spiritual life of Anglicanism between the two World Wars. Ms. Underhill, a British author and Christian mystic, remains popular in part because of her ability to bridge the divide between the modern material world and spirituality.

Washington National Cathedral was host to the 14th annual day of

quiet reflection in her honor on June 21. The published work and ideas of Ms. Underhill were used as starting points for periods of discussion, silent prayer, guided meditation, and a noon Eucharist at the high altar. Presenters were the Rev. Milo Coerper, lawyer and Benedictine oblate; Deborah Douglas, retreat leader and author of *The Praying Life: Seeking God in All Things*; and Kathleen Staudt, poet and teacher.

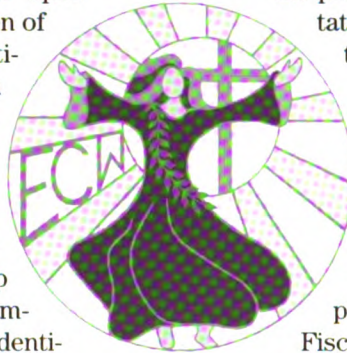
New Pattern Established for Triennial

The Minneapolis Triennial Meeting of the Episcopal Church Women is titled "A New Light is Shining!" and will continue development of mission work and leadership themes the organization has previously made available to the entire church.

All the "spiritual work," the business of Triennial, will be done in the first week, from the initial plenary session on the afternoon of July 30 to the final on Aug. 2. This will include resolutions, elections, recognition of Honored Women and presentation of the United Gift. The United Thank Offering ingathering will occur, as always, at the convention Eucharist on Aug. 3.

After the work is done, the "spiritual learning" begins.

After the work is done, the "spiritual learning" begins. Women of Vision Training and Anti-Racism Training will each occur during the workshop times the second week. The Women of Vision program was developed "to lift up women for leadership roles," and involves team-building, communications, identification of individual talents, skills, and spiritual gifts, and personal planning skills.



At the completion of the program, participants will, according to program organizers "have a better idea of what type of person you are, how you work within a group, about your talents, skills and gifts, and of what ministries you are called to do in your church and in your community."

In recent years the ECW adopted a vision of reaching out to all the women in the pews with a wide variety of practical ways to engage in the work of building up the church. Not all of the projects require the same level of participation. For example, if an individual or organization decided to improve literacy within a local community, the literacy unit offered by ECW covers the spectrum from donating books to the local library all the way to development and coordination of a one-on-one mentoring program.

Workshops will be offered in two or three sessions daily beginning Aug. 4. Topics include: A Celtic Way of Prayer for Today; Praying with a Labyrinth, Icons, Prayer Beads; Reconciling the Mary and Martha Within; Taking What You Do Seriously but Yourself Lightly; "Terror in the Home" —

the Recognition and Responses to Domestic Violence; Dreams as a Way to Know Christ; Illiteracy in America: Become Part of the Solution.

Despite its name, the Episcopal Church Women do not limit participation to women. Triennial workshops are open to all. All are also invited to the Noontime Offerings held in the plenary room, which begin July 31, with the Rt. Rev. Barbara Harris, retired Bishop Suffragan of Massachusetts, introducing the conference theme. Friday's feature is a sing along led by triennial music director Candace Armstrong. On Saturday Jim Koppel, director of the Minnesota Children's Defense Fund, will be

the presenter. Monday will include a presentation on Women's Ministries. Tuesday, the Rt. Rev. Jon Bruno, Bishop of Los Angeles, will talk about "Hands in Healing." The last Noontime offering will be "Early One Morning," a 40-minute drama by Ron Melrose about Mary Magdalene's "experience of grace and forgiveness, and transformation from angry self-hatred to discipleship," presented by the Rev. Clare Fischer-Davies.

Until the convention of 1991, it had been the custom of delegations to bring mementoes and souvenirs of their dioceses to give to all at Triennial. It was fun and appreciated, but "the National Board decided that the time and money could be invested in ... a program of outreach touching those who need a helping hand." That first gift was given to the women of the Diocese of Navajoland for a Women of Vision program. The 1994 recipient was the autonomous Diocese of Mexico; 1997, the autonomous dioceses of Central America for women's organizations; 2000, the Lillian Vallely School in Blackfoot, Idaho. This year's Unified Gift recipient will be the Children's Defense Fund, a private, non-profit organization whose projects include early education programs and violence prevention. CDF also coordinates a National Observance of Children's Sabbath in which congregations of many faiths are encouraged to make a long-term commitment to help children and families through prayer, education, service, advocacy, tolerance and peace.

One tradition which remains unchanged is the concluding event, a jazz concert with dancing and a cash bar, to which all are invited on Aug. 4.

Patricia Nakamura

Daughters of the King 'Gather at the River'

A week before General Convention begins, the Daughters of the King will gather in Minneapolis for a series of teachings and workshops. Richard J. Foster, author of *Streams of Living Water*, agreed to serve as teaching leader for the meeting when he learned that the DOK organization is now ecumenical.

The Daughters of the King is an order for women who pledge to a life-long program of prayer, service and evangelism. Recently for the first time the organization accepted Lutheran and Roman Catholic chapters.

Mr. Foster's teaching team will include the Rev. Felicia Smith-Graybeal of Colorado and Roman Catholic author Emilie Griffin, in two-hour sessions Friday and Sunday mornings.

Friday and Saturday afternoons one-hour workshops will be offered, including Franciscan Spirituality, the Alpha course, Stephen Ministries, and making a prayer blanket or an Anglican rosary. For those who simply cannot resist the lure of the world's largest shopping center, buses will run to the Mall of America on Sunday afternoon.

Nominees for national office are not publicized. Candidates will meet Thursday morning for a "nom-



Mr. Foster

inees' lab" at which outgoing and continuing officers provide an overview of the various duties and projects officers are responsible for. One-third of the

Prayers will be offered around the clock, for peace, for the ECW Triennial Meeting, and for General Convention.

national board is new each triennial.

DOK chaplain, the Rt. Rev. Stephen Jecko, Bishop of Florida, will conduct Morning Prayer and Eucharists. Saturday evening's healing service with among others Bishop Jecko and the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana, will consist of a litany, prayers, and music by the Glory Bound Singers.

Ten healing teams previously taught by Bishop Jecko will be available around the room for intercession and anointing. During the retreat a prayer room will be available for spiritual direction, and in the chapel prayers will be offered around the clock, for peace, for the ECW Triennial Meeting, and for General Convention.

Altar Guild Association Puts Ecclesiastical Art on Display

The National Altar Guild Association exhibit of ecclesiastical art has become known at General Convention as a treat for the eyes and the spirit, a place to gaze upon beautiful vestments and altar hangings, silver, pottery, wood carvings, and think of the artists who created them and the faith which inspired them.

The display in Minneapolis will feature pieces owned and used by Bishop Henry B. Whipple, first diocesan of Minnesota, consecrated in 1859, who was beloved by the Ojibwa and the Dakota of the area. His artifacts, kept at Minnesota's first cathedral, Our Merciful Saviour, in Faribault, have never before been shown at convention.

Children's art work will be on display, including a nativity set made by a St. Louis Sunday school class and banners from the children of St. Mark's Cathedral, Minneapolis.

Other works to look for in rooms 206 A and B, across from the Presiding Bishop's convention office, will be vestments by Phyllis Lehmborg, a sil-

ver missal cover and processional candlesticks by a local silversmith, a rainbow ribbon chasuble, a pottery communion set for a children's chapel, a butterfly banner, and an All Saints' banner whose figures are living people dear to the artists.

The association will hold its meeting and election at a Minneapolis hotel, with installation of officers at the cathedral. Members will visit the Landscape Arboretum, and will be host to an evening of theatre for members and guests. Playwright and actor John Maxwell, of Jackson, Miss., will present "a one-man performance of Fish Tale, a Look at Simon Peter."

For the first time, the National Altar Guild Association will be serving as the altar guild for the convention Eucharists, with the chair, Phyllis Hokanson, working with the worship committee. "We will be quietly serving behind the scenes," said Judy McLarty, association president. "That's what we do."



Mr. Maxwell

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Mothers' Union Extends Its Reach

Did You Know...

The Church of St. Michael and All Angels in Dallas, Texas, has 61 full-time employees.

Quote of the Week

The Rev. Huey J. Sevier, rector of St. James' Church, Mt. Vernon, Va., quoted by *The Washington Post* as he presided at the funeral for an unidentified baby found dead at the edge of the golf course: "We are a throw-away society. We don't recycle well. It is beyond me that a human being could discard an infant child, and I am angry. I suspect it's a good thing that I am not God."

Most Episcopalians are probably familiar with the astounding growth of the Order of the Daughter of the King. It has attracted women of all ages during recent years, but it is not the only organization growing among women of the Episcopal Church. The Mothers' Union has become active as well, starting six new chapters in this country en route to a worldwide membership total of more than 3 million.

A major reason for the growth is Mazel Medley, a member of the Church of the Atonement, Lauderdale Lakes, Fla., who is the president of Mothers Union (MU) in this country. Mrs. Medley is anxious to see further growth,

"because our aim is on the upbringing of children and family life," she said in a recent telephone conversation. "We're concerned with youth as they grow up. This is a difficult time to be growing up. We also focus on teenage pregnancies and unwed mothers."

Mothers' Union is far more recognizable in other parts of the Anglican Communion, namely the Church of England and the provinces of Africa and the West Indies. The organization is 127 years old — that's even older than TLC! — and describes itself as "the largest Christian women's organization in the world with a distinctive tradition of personal links and relationships worldwide. United by a common commitment to Christian family life, and by the custom of midday prayers, we are active in our own local communities ..." The aim of the society is "the advancement of the Christian religion in the sphere of marriage and family life."

Mrs. Medley has been associated with MU for 48 years. She joined it in her native Jamaica, and when she moved to this country 20 years ago, she was eager to form a chapter. When MU's headquarters office in London began to show interest in development in the United States, she organized a chapter in Boston in 1986 — the first in this country. Five more chapters have followed, including the newest last month in Seattle.

"In the first branches, in Boston and New York, there were mostly West Indian

women involved," she said, "but when I went to Seattle there was not a West Indian among them."

Mrs. Medley is willing to visit parishes that may be interested in organizing a chapter of MU. "I'm struggling, because it's usually ECW (Episcopal Church Women) or DOK (Daughters of the King) active in most parishes," she explained. She added that

The union has a network of noonday prayer involving women in 70 countries, a variety of projects that would rival any social agency, and a desire to improve conditions in society.



she doesn't consider those two organizations as rivals. In fact, Mrs. Medley is a member of both ECW and DOK.

Why would anyone want to join the Mothers' Union? The active chapters of England and Africa can provide the answers. There is a network of noonday prayer involving women in 70 countries, a variety of projects that would rival any social agency, and a desire to improve conditions in society. The MU works in prisons, hospitals, and in rural settings. It supports agricultural projects and literary classes. It operates health clinics and sewing projects. There are seminars, training programs, grants for relief, and support for peace and reconciliation. MU develops prayer and spiritual growth in families, and its members study and reflect on family life and marriage and their place in society. Its membership even includes more than 1,000 men, among them, the Rt. Rev. Leo Frade, Bishop of Southeast Florida, who joined 20 years ago in London.

An inaugural service and commissioning of officers of MU is tentatively scheduled for Washington, D.C., later this year.

If a church wants to start a branch of the Mothers' Union, a person willing to be a leader should contact Mazel Medley at 5860 NW 44th St., Lauderhill, FL. She can furnish information, or if you're lucky, perhaps she may visit your parish. But be forewarned. Her enthusiasm for MU is contagious.

David Kalvelage, executive editor

Difficult Challenge for P.B.

During his time as Presiding Bishop, the Most Rev. Frank T. Griswold has been able to dodge some difficult issues. Call it skill or luck, whether it's tweaking an agenda or using "back-room" politics, the Presiding Bishop has, for the most part, been able to avoid having to deal with potentially damaging matters. His latest challenge may be found in the letter he wrote to other bishops [TLC, July 6] about the election in New Hampshire [TLC, June 29]. Bishop Griswold wrote that he hoped "that a distinction can be made between the consent to the consecration of a bishop who is a priest in good standing partnered with a member of the same sex, and the continuing debate regarding formal actions by the church in the area of human sexuality."

That will be a difficult undertaking, for the issue of consenting to the consecration of the Rev. Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire is most certainly tied to whether the church should extend a blessing to committed same-sex couples. If Canon Robinson receives the necessary consents from the two houses of General Convention, then the church is on record as accepting the homosexual lifestyle he leads. That would certainly remove a possible barrier to the blessing of same-sex couples. The Presiding Bishop can hope the two issues won't be treated as one, but they'll be difficult to separate.

Fair Treatment for Musicians

Because the recent gathering of the Association of Anglican Musicians (AAM) was a conference on church music [TLC, July 13], performance was not the highest priority. The conference theme was "Justice, Love, and Relationships in the Workplace," an ambitious agenda that stressed pastoral and educational roles. A presentation on the choir as a worshiping community brought suggestions on prayers and brief meditations before or after rehearsals, and on how that community and its leader cares for its members.

The professional concerns discussions at the AAM conference highlighted the fact that the church musician's position, even after resolutions by several General Conventions on the rights and concerns of lay employees, is still precarious. In recent months there has been another spate of firings of organist/choirmasters, many without any warning or explanation. The importance of fair contracts and a clear process of conflict resolution is of vital importance for those charged with, and educated to, the continuing of excellent music in our services. Church musicians wish to be treated as the professionals they are. We hope General Convention will renew and strengthen the means of making the organists' jobs as secure as their arpeggios.

Triennial Offers Much

We are pleased to dedicate this issue to members of the Triennial, which will be meeting in Minneapolis July 30-Aug. 7 concurrently with General Convention. This 44th Triennial, which carries the theme "A New Light is Shining," has an impressive variety of programs and workshops for its delegates, who, like the convention deputies, are elected in every diocese of the Episcopal Church. The delegates will participate in daily Bible study and Eucharist with the deputies and bishops and will be part of the main convention Eucharist on Sunday, Aug. 3, with the annual United Thank Offering to be presented at that time. This issue includes the names and addresses of delegates to the Triennial. We hope that they and those who visit Triennial will find it to be a worthwhile, inspiring gathering.

The church musician's position, even after resolutions by several General Conventions, is still precarious.

More Than Numbers Declining

The effect of celibacy for clergy of the Roman Catholic Church

By A. E. P. Wall

The first time I met the wife of a bishop I felt uneasy, like swinging a thurible with a mixture of frankincense and gunpowder. I was a Roman Catholic who knew that bishops didn't have wives. She was an American Episcopalian who knew they did.

I still haven't met the husband of a bishop, but Episcopalians have those, too.

The 43-year-old Korean physician who was married to a 71-year-old Catholic archbishop in 2001 encountered the letter of Vatican law in a kind of pain for which she can prescribe no medication.

Maria Sung and Archbishop Emmanuel Milingo were joined in a mass wedding presided over by the Rev. Sun Myung Moon, then recanted by the archbishop during a visit to Rome.

The archbishop's headlines faded in a hurry when more prurient stories about sexual assaults involving priests and altar boys hit the front pages and television newscasts. When a newscast began with a new accusation about a priest and a teenager, I heard someone murmur, "Please let it be a girl!" That's how unsteady we've become in weighing pain and misbehavior in this time of snipers, juvenile rapists and anthrax in the mail.

How, lay Catholics began to ask, can priests and even cardinals misbehave this way if they believe in what the church teaches? How can they assault seminarians, school children and women of the parishes if they believe what's taught about sin and punishment? Are the sexual predators that cynical about religion?

Or are they held in a compulsive disease, as destructive as cancer and as elusive as alcoholism and all the other addictions?

Commentators suggest that Jesus was making a point about resurrection rather than gender when he said this to the Sadducees: "At the resurrection they neither marry nor are given in marriage but are like the angels in heaven."

Does this suggest that celibacy has no meaning in heaven?

Celibacy is central to most of the priesthood of the Roman Rite. There are exceptions (those Episcopalians, again), male priests who are married before they become Roman Catholics. Some say that the unmarried state frees Roman Catholic priests to give all their attention and energy to the church, and that's not a small thing at the moment, with numbers of priests diminishing while the numbers of Roman Catholics increase.

Something more than numbers may be declining. When celibacy was imposed, nothing was known of genes, of the possible inheritance of health, talent and temperament.

The notion of the survival of the fittest, of any sort of natural selection, may not be accepted everywhere. But the reality of genes and gene pools is taken for granted. It couldn't even be imagined when celibacy was first declared a positive value.

Everyone passes on from parents to children and grandchildren all kinds of family traits. Except for the priests of the Roman Rite. They have passed on nothing that came to them from the genes of their parents.

Decade after decade the Roman Catholic Church has sought out the brightest and holiest of its young men as candidates for priesthood. Then it has removed them from the gene pool, preventing them from passing along to future generations the physical and mental sparks that made them leaders.

The cumulative loss may be spectacular. Imagine a nation in which for hundreds of years all scientists or all educators are forbidden to have children. Imagine a church in which none of the leadership is allowed to reproduce.

Churches with married clergy, such as the Episcopal Church, may be nourished by the ordained ministry of children or grandchildren of priests and bishops. A recent study found that children of Church of England clergy are,



The articles that appear on this page do not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.



Classism Writ Large

Ignored in the discussion about the consent process for electing bishops [TLC, June 29] is the classism that exists within the House of Bishops. As has been pointed out, only diocesan bishops participate in the consent process. Those of us who serve as suffragans and assistants are not franchised (on that issue alone).

The roots of this go back to the election of the first African American Bishops (Edward Demby for Arkansas and Henry Delany for North Carolina) to minister to "colored congregations." They could confirm but not ordain and the privilege of consenting to the election of other bishops was not granted to them. The practice remains in force. After almost 10 years of work (by many of us) to eliminate this policy with racist roots, the issue came to a vote at the Denver General Convention in 2000. The House of Bishops passed the change (unanimously as I recall) while it was defeated by the deputies. It was explained to me later that deputies were concerned that larger dioceses with more than one bishop would have too much clout.

Here it is 2003 with 10 consents coming before the house. The Bishop of Olympia will not be present due to injury. The assistant bishop doesn't have the franchise. The Diocese of Olympia and its 36,000 Episcopalians have no vote. A change is long past due.

*(The Rt. Rev.) Sanford Z.K. Hampton
Assistant Bishop of Olympia
Seattle, Wash.*

Shortly after the Diocese of New Hampshire elected V. Gene Robinson, I received a letter from a priest who had served faithfully for more than 40 years. He asked why anyone would want to be called an Episcopalian today. He is a liberal from the civil rights and anti-war era, one whose motivation for activism is deeply rooted in the gospel of Jesus Christ. Now he sees the Episcopal Church abandoning the word of God and embracing values and practices which contradict the scriptures because so many of its bishops have substituted the pronouncements of behavioral "experts," "critical scholarship," "science," and the many sophisticated and clever ways of interpreting scripture for faith.

He will no doubt agree with David Kalvelage's analysis that "Anglicanism will never be the same" [TLC, July 6] after the events of the past several months. Anglicanism will never be the same, and we will all be the poorer. But in truth, the official bodies of the Episcopal Church stopped saying anything of significance to the people in the pews a long time ago. Instead of a faith rooted in God's word and confidence in the resurrection of Jesus, they touted the speculations of bishops who assured us the Christ of the Jesus Seminar presented an accurate and "believable" Jesus.

If the Anglican Communion fractures, and the Episcopal Church,

like the young people of Garrison Keillor's Lake Wobegon, above average.

These are somber considerations for the pope, who has not just the final say but the only say in this matter. Celibacy is a rule of the church, not a divine command.

A celibate clergy is easier to assign and direct. Long hours, modest salary and delayed retirements are as Catholic as the second collection. Priests may vow obedi-

**Some of the wisest leadership
in Roman Catholic parishes
now comes from men
who have retired from law,
education or government.**

ence to their bishops, but wives are wary of that word.

Some of the wisest leadership in Roman Catholic parishes now comes from men who have retired from law, education or government. Their wives have died or they are lifelong bachelors, finally, in retirement, entering seminaries and becoming priests. The benefits are clear. The drawbacks are acceptable, although most bishops would rather ordain young men fresh from priestly formation in the truly formative years, a lifetime of identity with the church community ahead of them.

Everybody hears about scandals now because this is a communicative society, with newspapers and newscasts and the Internet just a flick of the finger away. Suppression of unpleasant news was not unheard of in the past, sometimes by pious Roman Catholics working for secular dailies. The sexual misconduct of priests, bishops and cardinals has not figured prominently in the Vatican's public examination of conscience.

There's all that. And there's an arid place where the priceless gene pool could be. □

A.E.P. Wall is the retired director of communications for the Diocese of Central Florida. He lives in Orland Park, Ill.

the Church of England, the Anglican Church of Canada and their allies find themselves out of communion with Anglican bodies who cherish and cling to the faith, unity and discipline of the historic church, it may be God's salutary reminder that it is his good news we are to proclaim. And it is Christ's resurrection and sovereignty to which we are to testify.

(The Rev.) Daniel F. Crawford
St. Thomas Church in-the-Fields
Gibsonia, Pa.

**I hope the
Cambridge
Accord
can be a
beginning
for our
convention
to work in
Christian
love.**

The homosexual bishop-elect in New Hampshire was a major topic at our men's breakfast last week. A few may leave the Episcopal Church, some will cut their financial support, and one or two of us would like the opportunity to explore the Anglican Mission in America while remaining part of the Anglican community. But mostly we like our diocesan leadership and our vicar. We are confident our mission church will survive.

I believe the General Convention should take another look at the Cambridge Accord put forth a few years ago by some Anglican bishops. They said, among other things:

1. That no homosexual person should ever be deprived of liberty, personal property, or civil rights because of his or her sexual orientation.

2. That all acts of violence, oppression, and degradation against homosexual persons are wrong and cannot be sanctioned by an appeal to the Christian faith.

3. That every human being is created equal in the eyes of God and therefore deserves to be treated with dignity and respect.

I hope the Cambridge Accord can be a beginning for our convention to work in Christian love.

William L. Lehmann
Port Aransas, Texas

I read with interest the article about the election of Canon V. Gene Robinson as Bishop Coadjutor of New Hampshire [TLC, June 29]. I have one correction to make, and it is a report of an article in the *Concord Monitor*. Canon Robinson did not walk down the center aisle of St. Paul's Church to meet and embrace his partner. He walked proudly down that aisle to be greeted by Bishop Douglas Theuner. It was not until the thunderous ovation was quieted that Bishop Theuner introduced Canon Robinson's family. The *Concord Monitor* reporter appar-

ently wanted to create some sensationalism.

I am disappointed that the press can't report the facts, but seems content to use half-truths. The delegates and clergy of New Hampshire selected the most qualified candidate from the field of four. Let us leave it at that.

Marjorie L. Hascall
Concord, N.H.

It's Not so Clear

To read about the Episcopal Church handling the issue of homosexuality, you would think that there are sharp lines drawn between two groups with very different outlooks. First, you have the faithful remnant that holds to scripture and tradition. Second, you have the modern innovators that hold only to reason. May I suggest that sometimes the issues are not so clearly defined?

For example, "The Gift of Sexuality: A Theological Perspective" [TLC, April 20], says, "Holy Scripture nowhere condones homosexual practice..." (paragraph 4.9). This runs headlong against the relationship of Jonathan and David in scripture. Jonathan is taken by David's beauty, making David a part of the royal family through a "covenant" (same word used elsewhere for "marriage"). As tensions rise, the power couple kiss in the moonlight before Jonathan sends David away for his safety. Finally, David laments Jonathan's death, saying Jonathan's love was better than the love of women. At least the Theology Committee could have had the courtesy to tell us why they feel that Jonathan and David could not be an example of a same-sex relationship.

Elsewhere, a letter to the editor said sodomy is a sin [TLC, June 8]. While technically correct, the scriptural definition of the sin of Sodom was not used. Sodomy in scripture (as opposed to common usage in U.S. law) has nothing to do with loving sexual relations in a mutual relationship. Instead, it has everything to do with inhospitality and attacks.

There is so much more to share from scripture and tradition. Could we start this sharing in love now?

Bob Chapman
Everett, Wash.

Episcopal Marriage

A man and woman exchanging vows before witnesses and asking divine blessing is fundamental to all cultures, and the Anglican marriage ceremony is equaled only by the Hebrew

in beauty and meaning. Despite the ebbing away of commitment in so many marriages today described by the Rev. Richard Tudor [TLC, June 22], in the same issue, the Rev. Alan Neale imaginatively approaches Anglican weddings as evangelistic opportunities.

Some priests deepen marriage commitment by actively involving the couple in the premarital counseling session. The man and woman each fills out a questionnaire asking his/her best and worst traits, the same in the fiancée, and what the fiancée tells him/her these traits are.

The questionnaires are not exchanged, but furnish the basis of discussion with the priest. (I have seen this method used very effectively). There are other ways of actively involving the couple in the session, and doing so accentuates the commitment so lacking in our society.

*Stuart Bamforth
New Orleans, La.*

Deeper Study Needed

I write in response to a letter by Michael Burcke [TLC, June 29]. First, there is no proof that all of our bishops were elected because of the activities of "left wing, socialist, special-interest individuals." Second, Episcopalians do regard the Bible as the word of God, but they find their roots in classical, patristic and ancient British Christianity and not in modern Roman Catholicism. Third, even Unitarians do not regard the Bible merely as an "interesting collection of religious folk tales." Pseudo-pious, pseudo-orthodox, ignorant statements discredit all of us — Roman Catholics, Unitarians, and Episcopalians alike.

Our church again is facing difficult decisions, as is our society. It would be nice if there were no cultural developments or world view changes. But that is not the world we live in. Does Mr. Burcke say that all those who have accepted the remarriage of divorced persons, the ordination of women, or who have been against the subjugation of women are merely peo-

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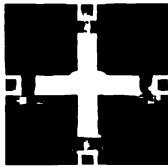
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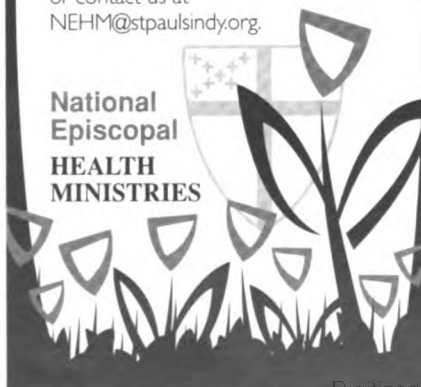
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LETTERS

ple who consider the Bible to be nothing but folk tales?

There will always be internal divisions, and we must continually learn to grow through them. As our own history unfolds we need deeper study of God's word, more dedication, and a double portion of the Holy Spirit. Let us pray for these things rather than hurl silly accusations against one another.

(The Rev. Canon) M. Fred Himmerich
Watertown, Wis.

Updating the Story

I was pleased to read the article by Beth Peterson about Fr. Greg Spinks and his work with the two Anglican ministries at Cuauhtemoc, Mexico: the mission *Cristo Rey* and *La Gran Familia* children's home [TLC, June 22]. I'd like to add a postscript about the work as it continues, especially at *La Gran Familia*, in the year-and-a-half since Fr. Greg's sudden death of a heart attack

As the story indicated, Fr. Greg took in so many boys that the little rectory could not hold them all. Shortly before his death, a new home for his "*gran familia*" was constructed. I was among a group of women from the Diocese of Fort Worth who attended its joyous dedication. There we saw miracles of love in the faces of children saved from utter neglect or worse. Their *Padre's* care for them — "the last, the least, the lost, and the little," — was for mind, body and soul, to prepare them to serve God and their own people.

Their school teacher, Goretty Lerma, whom they had come to call *Tia*, or aunt, was Fr. Greg's helper and co-custodian. Upon his death, she became director of *La Gran Familia* and legal guardian of the children, although she has a family of her own. She is committed to carrying on his work, and the home now holds between 20 and 24 children, from toddlers to teenagers. There always seems to be room for another lost child. Her prayers and those of many others sustain her in continuing this work.

At Epiphany this year, a new priest

arrived to serve the mission *Iglesia Cristo Rey*. He is the Rev. Ernest Buchanan, formerly of West Virginia.

*Anne Bergman
Weatherford, Texas*

Mission's Focus

As a member of the Springfest Task Force, I would like to point out an error in the editorial, "Pittsburgh's Example" [TLC, June 1].

The Springfest event was a joint effort of six area Episcopal churches and the Trinity Episcopal School for Ministry. Canon Michael Green came to the area thanks to the efforts and funding of TESM. Springfest was an outgrowth of his coming to teach at the seminary. Not only did members of each parish participate, but the seminary had many students involved as well. I agree with TLC's assessment of this diocese, but I hope you will give credit where credit is due. While the school certainly enjoys the support of the diocese, in this case, you put the cart before the horse. Springfest is just another example of why Trinity is a school for ministry and not just a seminary.

Springfest was not entered into to help increase attendance in churches. The focus of this mission endeavor was to bring people into a saving relationship with Jesus Christ. That is eternally more important than church attendance. Hopefully, prayerfully, Springfest will inspire other dioceses and localities to engage in the same sort of joint efforts to expand the kingdom.

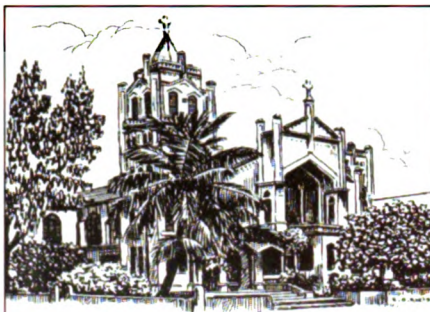
*Vern Caswell
Ambridge, Pa.*

Heaven Sent?

It's nice to see that TLC can giggle. May I add to "A Church Without Coffee?" [TLC, June 22]?

I have long felt that the scent of coffee, drifting up from the undercroft during the last half of the Sunday service, might be thought of as the odor of sanctity.

*Carol Howe
Boothbay, Maine*



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The Rev. Bob
Libby, a veteran
church journalist,
will be reporting
from Minneapolis.



He has attended 10 General Conventions as a deputy, national staff member, journalist and publisher of a diocesan newspaper. This will be his fourth consecutive General Convention as a member of TLC's reporting team.

Fr. Bob Libby lives in Key Biscayne, FL, with his wife, Lynne. He is the author of The Forgiveness Book, Grace Happens, and Coming to Faith.

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ECW National Board

The following persons serve on the national board of the Episcopal Church Women for 2000-2003. A number of new members will be elected to the board at the meeting in Minneapolis.

Olga Ines Bohorquez

CRA 6A N 49 85
Bogota, Colombia

Patty Brooke

139 Seford St.
San Antonio, TX 78209-6034

Dorothy Dottin

94 Lawn St.
Boston, MA 02120

Betty Jo Dulaney

P.O. Box 188
Tunica, MS 38676

Janet Farmer

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Galveston, TX 77550

Lynnette Frazer

1450 Knollwood Dr.
Baton Rouge, LA 70808

Janet Higbie

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Indianapolis, IN 46236

Sharon Hoffman

862 Starlight Ct.
Herrin, IL 62948

Harriett Neer

30 Branchwood Dr.
Belle Vista, AR 72715

Karyl Otten

2447 Woodland Dr.
Ogden, UT 84403-5119

The Rev. Susan Russell

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San Pedro, CA 90732

Nancy Salmon

5718 W. Robinwood Ave.
Visalia, CA 93291-5145

Pamela Stewart

18 Spinnaker Ct.
E Patchogue, NY 11772

Barbara Taylor

190-17 Nashville Blvd.
Springfield Gardens, NY 11413-1024

Barbi Tinder

149 Butters Hill Rd.
Stoneham, ME 04231

Patricia Tourangeau

4443 Doe Path Ln.
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Ruby Van Croft

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Shirley White

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Lincoln, NE 68506

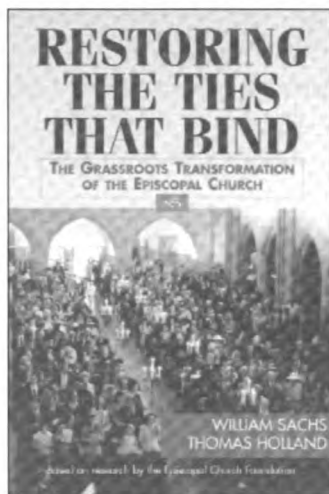
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William Sachs and Thomas Holland

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Restoring the Ties That Bind is an important book for clergy and lay members who are concerned with mapping the future of the Episcopal Church.

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What They're Thinking

Online discussion captures the thoughts and opinions of General Convention's decision-makers.

By Val Hymes

By the time General Convention comes to order in Minneapolis, many of the major issues already will have been discussed thoroughly for years in what is believed to be one of the most novel uses of the relatively new Internet technology. Those with an interest in General Convention issues can participate in the House of Bishops/House of Deputies discussion group — an ongoing conversation that covers just about any subject which might be expected to arise at convention.

According to the introductory page of the HOB/HOD website, the discussion group list (<http://hobd.org/>) voluntarily links together two groups: people with posting privileges and kibitzers. Those with posting privileges are bishops, anyone elected a deputy or alternate to convention since 1997,

members of the Episcopal Church Center staff, and members of committees, commissions, agencies and boards of the Episcopal Church (also known as interim bodies). Kibitzers may read message posts, but may only post a message themselves if a member with posting privileges is willing to do so on their behalf.

The independently developed discussion group contains nearly 1,400 members, including about 25 percent of those who hold positions of responsibility at convention this year. Discussion is wide ranging and several topics may be under discussion at a given time. There are daily comments about issues covering every kind of theology, history, current news, the expected hot topics, and what some consider to be whimsy or inappropriate.

A recent sample of active topics included the recent primates' meeting,

the election of an openly gay bishop in New Hampshire, possible General Convention approval of same-sex blessings, the war in Iraq, the state of the Episcopal Church in Cuba, the continuing conflict over Jerusalem, drilling in Alaska, deacons, and possible elimination of the transitional diaconate. Of course, on



Mr. Crew

April Fools' Day, there was a clever post claiming that the "virus" that causes obesity had just been discovered.

The discussion was begun in 1996 and maintained until last January by Louie Crew, a recently retired Rutgers University professor and long-time advocate for equal rights of homosexuals within the

(Continued on next page)

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Online Discussion

(Continued from previous page)

church. As part of that work, Mr. Crew maintains a voluminous amount of information about the Episcopal Church and its legislative process. The discussion group list grew out of his attempt to create a comprehensive e-mail directory for members of convention.

"I sent out information as I found it," he said. "Others sent information back, and it evolved quickly. I think the information works both ways. If you are informed about the facts and the issues, and how people feel about them, it creates a sense of community.

In January, Mr. Crew turned the list management over to Anglicans Online editor Cynthia McFarland. She and Brian Reid, list technical administrator, continue the volunteer precedent set by Mr. Crew, who said he



Ms. McFarland

gave up management of the discussion group to free time for other work and because a most qualified person agreed to take it over. Although Mr. Crew was honored by a 2000 General Convention resolution which commended him for "fostering the communication among deputies and bishops through the medium of cyberspace ..." the list continues to be maintained independently from any official Episcopal Church organization.

Participating even briefly as a kibitzer quickly reveals some of the great differences in the understanding of theology and interpretations of scripture and tradition that will have an impact on the convention. The unfamiliarity of the relatively new technology and the greater ease with which a message can be sent (as opposed to being delivered by the post office) occasionally produce some heated/amusing moments. One of the most common mistakes is when someone intends to take sharp issue with a colleague privately, but actually sends it to the entire list by accident. Profuse apologies usually follow quickly once the mistake is discovered. Unlike some discussion group lists, those



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The Fall Parish Administration issue is September 7. This is a great opportunity to reach more than 20,000 readers in this DOUBLE-CIRCULATION issue. FREE coffee from TLC. For advertising information and special details contact Tom Parker @ (414) 276-5420 ext. 16 or E-mail: tparker@livingchurch.org



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Dic Pickett, 115 North Court Fergus Falls, MN 56537

Phone: (218) 736-6965 E-Mail: dic@prtcl.com

who post to the HOB/HOD list must use their own name. They also agree not to share another writer's material elsewhere without first obtaining that person's permission.

Publishing the comments makes the writers "at least responsible, more accountable," Mr. Crew feels. "It has worked against back rooms, by put-

Perhaps the most effective purpose of the list is to disseminate information from a variety of sources very quickly and efficiently.

ting us all in the same room," he said. The list has great power, not because of the 'maintainer' but "because of the people on the list and our openness to listen for God in one another."

Most who participate profess to be open minded, but in practice dramatic conversions to another point of view are rare. Perhaps the most effective purpose of the list is its ability to disseminate information from a variety of sources very quickly and efficiently. Readers actually only see the tip of the iceberg, according to Mr. Crew. "There is a tremendous amount of correspondence between us privately."

Some don't like the idea of a privately maintained discussion group, complaining that there are too few voices joining in and comparing some of the debates to a grade school food fight. Mr. Crew shrugs that off. "People don't have to read it," he said. But he hopes they do because it "has changed how we communicate."

Despite occasional complaints, few people are choosing to leave the discussion group (known as unsubscribing), according to Mr. Reid, a computer pioneer who is currently chief of operations for Google, Inc. The Society of Archbishop Justus has been host to the group since 2000. The nonprofit society was started by a group of Anglican computer technologists to provide web services pro bono for members of the Anglican Communion. □

Val Hymes is editor of Prison Ministry Network News, and a spiritual editorial advisor for FaithLinks.

SAINT JOHN'S CATHEDRAL

ORGANIST & DIRECTOR OF MUSIC

The Dean of Saint John's Cathedral, Denver, seeks to appoint an Organist and Director of Music as soon as possible. Saint John's Cathedral is the Cathedral Church of the Diocese of Colorado and a large urban church with 3,600+ members. The Director of Music is a full-time position. S/he is responsible for all music at Saint John's Cathedral including choral and instrumental conducting; management of adult/youth/children choral programs and program development; oversight of the music concert series; and supervising all paid music staff. As the principal organist for the Cathedral, the Director of Music must also be an experienced organist, and be able to play our historic Kimball organ. Master's Degree required in a music discipline. Doctorate preferred but not required. Minimum five years of experience directing music programs, preferably in a large church. Strong planning, organizational, administrative, relationship, and presentation skills; and expert knowledge of Episcopal/Anglican liturgical practices and music.

Please send a cover letter, resume, and list of references
by 30 September 2003 to:

The Very Reverend Peter Eaton, Saint John's Cathedral
1350 Washington Street, Denver, Colorado 80203.
Telephone: (303) 831-7115 Fax: (303) 831-7119
E-mail: deansadmin@sjc-den.org.

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Telephone: (303) 831-7115 Fax: (303) 831-7119
E-mail: deansadmin@sjc-den.org.

Appointments

The Rev. **Jane Lancaster Patterson** is interim director of theological field education at the Episcopal Seminary of the Southwest, Box 2247, Austin, TX 78768-2247.

The Rev. **G. William Poulos** is priest-in-charge of Christ Church, PO Box 476, Walnut Cove, NC 27052.

The Rev. **Lolgh Axton Williams** is chaplain at Holland Hall School, 5666 E 81st St., Tulsa, OK 74137.

The Rev. **Diane Wong** is assistant at St. Paul's, PO Box 278, Nantucket, MA 02554-0278.

Ordinations

Deacons

North Carolina — **Sarah L.D. Hollar**, St. Luke's, 131 W Council St., Salisbury, NC 28144; **Brian C. Morgan**, All Saints', 525 Lake Concord Rd., NE, Concord, NC 28025.

Spokane — **Kendra McIntosh**, St. James', 865 Madison Ave., New York, NY 10021.

Resignations

The Rev. **Randall Koeney**, as rector of St. Clement's, Clemmons, NC; add: 212 Shady Grove Ln., Advance, NC 27006.

The Rev. **John Simson**, as rector of St. Anne's, Lowell, MA.

Retirements

The Rev. **Charles Minifie**, as rector of Christ Church, Bronxville, NY; add: 23 Sherman Dr., Hilton Head Island, SC 29928.

The Rev. **Roger Nelson**, as rector of St. John's, Saugus, MA.

The Rev. **John Via**, as rector of Mediator, Washington, and Redeemer, Greensboro, GA.

The Rev. **Jerry Zoller**, as rector of Holy Family, Jasper, GA.

The Rev. **A. Blanchard Boyer**, a priest of the Diocese of Fort Worth, died June 1 at the age of 87.

A native of Dallas, TX, he earned a Bachelor of Music degree in pipe organ at Baylor University and taught music until he was ordained deacon in the Diocese of Kansas and priest in the Diocese of Dallas in 1950. He served in missions and parishes there and in the Diocese of Colorado and in the newly formed Diocese of Fort Worth. He was chaplain of St. Mark School of Texas in Dallas, and of All Saints' Episcopal School in Vicksburg, MS. In Fort Worth he was involved in Camp Crucis and the diocesan arts and architecture committee. His passion for music ministry contributed to the quality of liturgical and pipe organ music in numerous congregations both in the Episcopal Church and in other denominations, including restoring old instruments, cultivating the desire and appreciation for new instruments within congregations, and an internship program for teaching new church organists the literature of the liturgical year. He is survived by three sons, Arthur, of Stanford, CA, Robert, of Garland, TX, and Michael, of Fort Worth; six grandchildren and two great grandchildren.

Next week...

General Convention Issue

Content

On a beach
 where each grain is the crystalline
 hue of a summer moon, where the
 ocean's din is a Heaven sent symphony
 of the miraculous and the mundane
 touching

us

all
 in languidly swirling eddies, the tide
 advancing and receding in God's own
 time;

I kneel in willing
 subjugation upon this, the moist, yielding
 floor of the most perfect of cathedrals
 — content that in my solitude
 I am seen and my worship accepted

Carl A. Wertman

CLASSIFIEDS

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When: September 15-17, 2003

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FULL-TIME RECTOR: Beautiful corporate-sized church in Scottsdale, AZ, needs wise, energetic, loving, committed rector to help us live Christ-centered lives. Talented staff of 16 leads strong programs for youth, newcomers, faith formation, choirs, pastoral care, fellowship and more. Fiscally sound. Capital campaign under way. We value outreach, liturgy, inspiring sermons and music, diversity, tolerance, tradition and creativity. Interested persons, please view www.saintbarnabas.org or contact the Rev. Canon Jenny Vervynck, 2728 Sixth Avenue, San Diego, CA 92103-6397 USA, Telephone (619)291-5947. *Apply by 08/15/03.*

ORGANIST/MUSIC MINISTER: Solid congregation with historic log church located in thriving community at the gateway to the grandeur of Rocky Mountain National Park seeks part-time/retired musician/teacher to help build a fine musical ministry. Soon to install J.P. Buzard, Op. 30. 14 straight stops, 17 rank two manual pipe organ (see June, 2003, *Diapason*). Qualifications: collegiality; skilled musicianship; appreciates Anglican/Episcopal musical tradition; open to creatively expanding that tradition; energy; humor; joy for ministry. Responsibilities: two/three services per week; seasonal choir direction. Works with worship committee, rector and other musicians. Contact: **The Rev. M. Paul Garrett, Saint Bartholomew's, PO Box 1559, Estes Park, CO, 80517.** Phone: (970) 586-4504, E-Mail: stbarts@prodigy.net.

ASSISTANT RECTOR: Christ Church, Pelham, is located in southern Westchester County, NY, just outside of New York City. We are a growing parish, eucharistically-centered, full of excitement and potential, and of more diverse membership than is typical in many suburban parishes. We are seeking a priest to share in the total ministry of the parish. Our particular desire is for someone with a passion for Christian formation across the life cycle. From children (120 in our church school) to our youth groups (2 up and running) to deepening and enhancing our adult education offerings, there is much to do. Bringing this desire for formation to preaching, pastoral care and liturgical celebration will be vital, as well. Please contact **Fr. Alexander (914)738-5515,** E-mail: rectorchristchurch@hotmail.com, Website: www.christchurchpelham.org.

FULL TIME YOUTH MINISTER: St. John's Cathedral, Knoxville, Tennessee, seeks an ordained or lay person with leadership/teaching skills to lead in the development of a Christian community for youth, ages 12-18, in a team ministry setting. A college degree is required, including courses in theology and Biblical studies, plus skills in developing relationships with youth and parents. Send inquiries to **the Reverend Canon Thomas J. Rasnick, St. John's Cathedral, P.O. Box 153, Knoxville, TN 37901-0153** or E-mail: trasnick@stjohnscathedral.org.

YOUTH MINISTER: The Church of the Holy Comforter, a parish of 1,000, in Charlotte, NC, is seeking a highly motivated, energetic person to fill a full-time position of Youth Minister. Reply to: **Georganna Moore, Chair, Youth Minister Search Committee, 5006 Quail Canyon Drive, Charlotte, NC 28226** or via E-mail: Gmoore1949@earthlink.net.

FULL-TIME PRIEST: St. Paul's Episcopal Church of Montrose, CO is seeking a full-time priest for a spirit-led worshiping congregation. We are biblically based, Christ centered and outreach oriented. We are a generous and caring community, seeking to reconcile the old and new in congregational life and ministry. Montrose is located in the Uncompahgre Valley in west central Colorado - a small, aggressive, growing community. Please e-mail questions to jdsmith@montrose.net. Please send resume to: **St. Paul's Episcopal Church, 6700 Sunnyside Road, Montrose, CO 81401.**

CLASSIFIEDS

POSITIONS OFFERED

PART-TIME CHOIRMASTER/ORGANIST position available Sept. 1, at historic St. Mark's Church, Islip, Long Island. We are a growing congregation and are in need of musical leadership. Call The Rev. Richard E. Simpson @ (631) 581-4950 or E-mail: stmrks@optonline.net.

POSITIONS WANTED

CHAPLAINCY: APC Board Certified Chaplain, layperson, seeks full-time pastoral care/chaplain position with church or institution that has a growing ministry in the inner city. Extensive experience in Urban Ministries. Available to relocate effective August 1. For resume and additional information send to E-mail: pilgrimconnie@msn.com.

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WORLDWIDE PILGRIMAGE MINISTRIES arranges group adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We also offer clergy and lay leaders the opportunity to travel on familiarization pilgrimages. Contact Worldwide, a mission creation of FRESHMINISTRIES, for more information. Phone: 1-800-260-5104; E-mail: wwpill@aol.com; Website: www.wwpillgrimages.org.

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SUPPORT SERVICES

ATTENTION ALL CLERGY! Do you need a swallow or three of altar wine before you take on Sunday morning? Do you think this is normal behavior? If so, then you just might be a candidate for Recovery. Find help and support from your colleagues. See RACA's web site: www.racapeccusa.org or call (706) 613-8402.

VOCATIONS

DO YOU FEEL CALLED TO THE RELIGIOUS LIFE? Explore the possibility with The Order of Saint Joseph, a new community dedicated to a life of prayer and service — combining the contemplative and the active. For more information visit our website at www.orderofsaintjoseph.org, or write: The Order of Saint Joseph, 604 Orleans Street, Natchez, MS 39120.

The Episcopal Carmel of Saint Teresa, under the guidance of the Right Reverend Robert Ithoff, Bishop of Maryland, and the Right Reverend Dorsey Henderson, Jr., Bishop of Upper South Carolina, is being formed, to be located in the Diocese of Maryland. Carmelite nuns are semi-enclosed silent missionaries responding to the needs of the world by holding all in continual prayer. To explore the possibility of a call to become an Associate, Oblate or Nun contact Sister Teresa Irene, OCD, at STIPerks@aol.com or write c/o the Convent of the Transfiguration, 495 Albion Ave, Cincinnati, Ohio 45246.

Summer Church Directory

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ST. THOMAS THE APOSTLE (Hollywood Bl. & Gardner)
<http://www.saintthomashollywood.org> (323) 876-2102
The Rev. Ian Elliot Davies, r; The Rev. Mark D. Stuart, assoc. r
Masses: Sun 8 (Low) Rosary 9:45 10:30 (High). Mon - Fri 8 (Low), Tue 7; Thurs 7 (Sol); Sat 9:30 (Low)

SAN DIEGO, CA

ST. PAUL'S CATHEDRAL Fifth Ave. & Nutmeg
www.stpaulcathedral.org (619) 298-7261
Sun Eu 8, 9 (Spanish) Cho Eu 10:30, Ch Ev 5, M-F MP 8:30, EP 5, Eu 12, 5:30, Sat MP 8:30 Eu 12.

CHERRY HILLS VILLAGE, CO

ST. GABRIEL THE ARCHANGEL 6190 E. Quincy
www.stgabriels.org (303) 771-1063
Sun H Eu 8 & 10:15; Wed 9; Mon MP 9, Fri 7

CRIPPLE CREEK, CO

ST. ANDREW'S 367 E. Carr
www.hpl.net/standews/ (719) 689-2920
The Rev. Todd Sermon, r
Sun H Eu 9:30

WILMINGTON, DE

CHRIST CHURCH CHRISTIANA HUNDRED
www.christchurchde.org (for directions)
(302) 655-3379
The Rev. Dr. John Martiner, r the Rev. Mary Duvall, the Rev. Heather Patton-Graham, Sr. Barbara Jean Brown, Christian Formation
Sun H Eu 8 & 10, Wed 9, Thurs 6:30 H Eu

WASHINGTON, DC

CHRIST CHURCH, Georgetown
Corner of 31st & O Sts., NW (202) 333-6677
The Rev. Stuart A. Kenworthy, r; the Rev. Marguerite A. Henninger Steadman; the Rev. Lyndon Shakespeare, asst r
Sun Eu 8, 9, 11 (1S, 3S & 5S), 5; MP 11 (2S & 4S); Cho Ev 5 (1S & 3S, Oct.-May). Daily Eu (Wed 7:45), HS & Eu (Fri 12:10). Mon-Fri MP 7:30, Noonday Prayers 12, EP 6, H/A

ST. PAUL'S, K Street

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

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SARASOTA, FL

CHURCH OF THE REDEEMER 222 South Palm Ave (Dwnntn) (941) 955-4263
www.redeemersarasota.org
The Rev. Frederick A. Robinson, r, the Rev. Richard C. Mardsen, asst; the Rev. John A. Porter, asst; the Rev. Ferdinand Saunders, pastoral assoc.
Sun H Eu 7:30 (Rite I), 9 (Rite II) & 11 (Rite II); H Eu 2 (Spanish Mass); Daily Eu 10 (except Sun). Wed 7:30, Thurs 5:30; Daily MP 8:30 (except Sun); Daily EP 5:15

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (772) 287-3244
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Sun Eu 8, 10; Thur Eu/Healing 10; Fri, Eu 12:10; H.D. 9:40 Mat. 10 Eu

SAVANNAH, GA

ST. PAUL THE APOSTLE 34TH & ABERCORN
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539 Kapahulu Ave. (#13 Bus end of line)
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CHICAGO, IL

ASCENSION N. LaSalle Blvd at Elm
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ascensionchicago.org (312) 664-1271
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, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

RIVERSIDE, IL

ST. PAUL'S PARISH (CHICAGO WEST SUBURBAN)
80 Akenside Rd. (708) 447-1604
www.stpaulparish.org
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INDIANAPOLIS, IN

CHRIST CHURCH CATHEDRAL (317) 636-4577
125 Monument Circle, Downtown www.ccindy.org
The Very Rev. Robert Glanlmi, dean and r
Sun Eu 8, 9 & 11; Christian Formation 10; Santa Misa 1

OLATHE, KS

ST. AIDAN'S (913) 764-3050
143rd & BLACKBOB RD.
The Rev. Kay Dagg, v
Sun H Eu 9, Wed H Eu 7, Mon/Fri MP 8:30

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www.goodshepherd-lc.com (337) 433-5244
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Asst Priests: The Rev. Nicholas Abraham, the Rev. James Lueckenhoff, the Rev. Pelham Mills, Jr., the Rev. James F. Reed, Ph.D., the Rev. Petroula Ruelhen, the Rev. William Wilson
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Daily MP 9:00

NEW ORLEANS, LA

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www.ccnola.org
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HC Sat 5, Sun 8 & 10:15, Wed 12

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1 mile off Strip christiansavior@tvcn.com
H Eu Daily (ex Sat)

CAPE MAY, NJ

CHURCH OF THE ADVENT (609) 884-3065
Franklin & Washington Sts.
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Sun Eu 8 & 10:30, Thursday 12

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GRACE CHURCH 950 Broad St., at Federal Sq. (609) 884-3065
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Sun H Eu 10

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PROVIDENCE, RI

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CHARLESTON, SC

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Sun Mass 8 (Low) 10:30 (Sol), Wed Eu & HU 10:30, C by Appt.

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Sun 8 & 10, Wed 12:10

BAYFIELD, WI

CHRIST CHURCH (1870) 125 N. 3rd St.
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High Mass Sun 10, Wed Mass as anno, Concert Thurs 5

HAYWARD, WI

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hecusa@cheqnet.net
The Rev. Bruce N. Gardner, r
Sun Eu 8 (Said) 10:15 (Sung)

MILWAUKEE, WI

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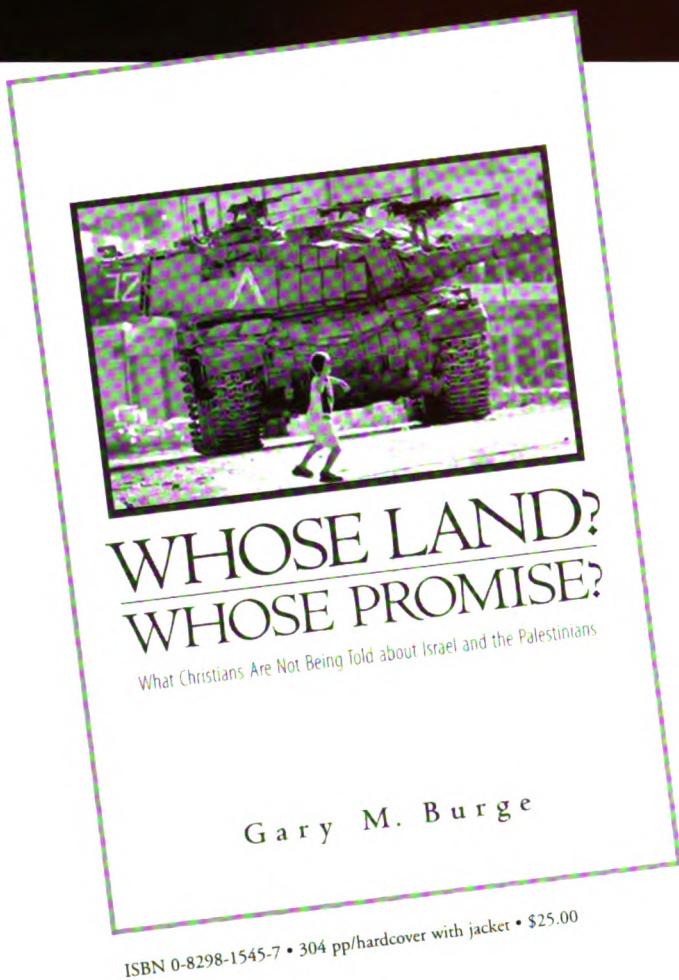
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How do I love those Palestinian Muslims who are deeply misunderstood by all parties in the conflict?

GARY M. BURGE earned his Ph.D. at King's College in Aberdeen, Scotland and is professor of New Testament at Wheaton College & Graduate School in Wheaton, Illinois. The author of several previous books, he is president of Evangelicals for Middle East Understanding, a Christian advocacy network promoting understanding and partnerships between Arab and Western churches.

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