

# The Living Church

March 15, 1998 / \$1.50

*The Magazine for Episcopalians*



***O What a Mystery***

*The Gift of the Eucharist*

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March 15, 1998

Lent 3

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### Quote of the Week

The Rt. Rev. Gordon P. Scruton, Bishop of Western Massachusetts, on being a bishop: "No human bishop can adequately provide all the leadership and guidance needed by the people and congregations of a diocese."

## In This Corner

### Thanks, But No Thanks

*Church Times* reports that a service of thanks for a Rottweiler scheduled for an Anglican parish in England was canceled because it was generating too much publicity. It seems that a woman called the local vicar and asked him to baptize her dog. The vicar refused, so she asked if he would bless the animal. He said no, but agreed to a service "giving thanks for creation and the companionship of animals."

The owner of the dog, Anne Moore, said she'd invited family and friends to the ceremony and had rented a hall for a party following the ceremony.

The vicar, the Rev. Anthony Kerswill, said, "My bishop would go hairless if he thought I was blessing animals."

An item in *The Vintage Voice* newsletter from the Church Pension Fund, quotes a Presiding Bishop with an appropriate admonition:

"I have seen the Church 'shaken to its center' more than once, but somehow it rights itself and so goes on its way. Novel doctrines and novel usages may somewhat disturb our peace, but if they are not in accord with the great irresistible tide of human progress with the nobles and profoundest thought of the age, their influence will be temporary. There may be some elements of good even in these extremes, and after the turbid waters have been allowed to run for a while, the particles of gold will be deposited and the mud swept

away. There is still a great deal of sound common sense left in the Church. The Church is not going over to Rome to be wedged there, neither is she destined to float off into the shoreless sea of heresy and unbelief.

"... If the Church is the Church of God, it will be saved from ruin; and if it is not, the sooner it goes to pieces, the better."

The message was written by Presiding Bishop Thomas March Clark, circa 1900.

The Rev. Sanford Lindsey, of Cincinnati, sent a flyer from the chapel of a retirement community listing "disposition of ashes" for Ash Wednesday.

My recent license-plate spottings: JESUS 3, PRAISEM, BLESSD B, COL3 1 and TLC 4U JC. TLC staffer Jennifer Holt spotted HE CRE8D.

The Rev. Rick Bullock, of Gresham, Ore., reports his tag is FRDAD. Sr. Sarah Anne, CSM, reported seeing TRST GD, and the Rev. Halsey DeW Howe, of Rockland, Maine, saw PRAY4US "on a car used by a driver training school."

Note to "Mother M." in the Diocese of Massachusetts: It seems to me it's up to women clergy themselves as to how they want to be addressed.

David Kavelage, editor

### Sunday's Readings

## Corporate Responsibility

Lent 3: Exod. 3:1-15; Ps. 103 or Ps 103:1-11; 1 Cor. 10:1-13; Luke 13:1-9

Last Sunday's readings pointed to the necessity of faithful response to the grace which God offers us as individuals. Today that theme is expanded to encompass the corporate responsibility of chosen communities.

The Lord's calling forth of a people from bondage in Egypt in no way guarantees their perpetual favor. Grace offered collectively can be rejected through faithless common action, and the divine love so freely given is stopped dead in its tracks. God's will of deliverance and freedom for the elect community can be thwarted by a communal lack of trust as shown forth in disobedience. And the inevitable result is gracelessness

and a new slavery, now to sin.

The same applies to the church, the body called out of the world by God in love. When the body of Christ is used as an instrument to oppress the people of God, it squanders its freedom. Where lack of trust leads it from faith in God's goodness to the idolatry of laying up treasure, it forfeits divine favor. And when denominational integrity means more to a body than Christ's will that his followers be one, the church goes it alone.

As individuals are led to salvation by accepting God's grace through faith, so it is with the body. When the church responds to God's love with obedient faith, it prospers and thrives. Where it thinks it knows a better way of living, it withers and risks dying altogether.

# A Prophetic Sign

Daniel Muth, in his Viewpoint article [TLC, Feb. 15], writes that the Episcopal Church is "a wholly owned subsidiary of American culture" and that "catholics" can leave in a good conscience because of the failure of the Anglican "experiment in catholicism without a magisterium."

I point Mr. Muth and your readers to Alan Wolfe's brief article in the *New York Times Magazine* of Feb. 8 where he summarizes public opinion surveys which find a cross-section of American people tolerant of just about everyone except gays and lesbians. Couldn't it be that the Episcopal Church's willingness to listen to the gay and lesbian story, and to search our conscience thereto, is a sign of prophetic, counterculture witness? I also point to the strong majority of Americans who favor the death penalty and to our church's consistent stand against this as expressed in several resolutions from the General Convention over the past few decades. Is our church truly a subsidiary of American culture?

Catholics need not leave us. Investigate, instead, the Catholic Fellowship of the Episcopal Church, or the Affirming Catholicism movement which is supported by British and North American churchpersons (including the present primate of the American church), and see where your journey leads. It may be that God wills "the Anglican experience" out of existence. But I don't think so ... not for now.

*(The Very Rev.) James E. Carroll  
San Diego, Calif.*

Daniel Muth's article contends that the Anglican experiment in catholicism without a magisterium has failed. Further, current liturgical attempts in the Episcopal Church to provide a blessing rite for same-sex unions ignore 2,000 years of Christian tradition.

As an American Anglo-Catholic, I have to take issue with Mr. Muth's assertions. A magisterium, or teaching office, does exist within Anglicanism and the main elements of it are identified in the 1948 Lambeth Conference document, "The Meaning and Unity of the Anglican Communion." These include scripture, tradition, reason, creeds, the ministry of word

and sacraments, the witness of saints, the *consensus fidelium*. As the Lambeth bishops note, authority and teaching within this tradition are purposely decentralized, with the result that the emphasis of one element over the others may change with the changing conditions facing the church.

The development of liturgical rites for the blessing of same-sex unions does not ignore Christian tradition, which represents the cumulative experience of the people of God, past and present. As historian John Boswell demonstrates in *Christianity, Social Tolerance, and Homosexuality*, a range of moral and pastoral opinion about homosexuality existed within the medieval church. For example, St. Anselm, Archbishop of Canterbury in the 12th century, blocked the promulgation of anti-gay church legislation in England.

Anglican Catholicism, as exemplified by Bishop Charles Gore and others, seeks to balance the main doctrines of the catholic faith with the insights of biblical criticism and modern, empirical knowledge. In my view, this is Anglican Catholicism at its best, and not, as Daniel Muth indicates, a church which has become "a wholly owned subsidiary of American culture."

*Jeff Moore  
Escondido, Calif.*

## Protection Needed

The editorial attempting to establish a moral equivalency between those who established PECUSA, Inc., and the action of the two bishops who filed suit against them [TLC, March 1], brings to mind the French saying: "*Cet animal est tres*

For Lent and Beyond

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## Letters

*mechant; quand on l'attaque, il se defend."* (This animal is very wicked; when you attack, he defends himself.)

I find it impossible to think of any purpose for or result from the founding of PECUSA, Inc., other than deepening the divisions in our church and causing confusion and misunderstandings among our members. It raises, it seems, troubling moral issues. The action of the bishops of Newark and New Jersey, on the other hand, may have been hasty and premature. It might have been wiser to allow our new Presiding Bishop time for conversation to persuade PECUSA, Inc., to change its name. An amicable settlement may well be more difficult now that a lawsuit has been filed I have no doubt, however, that our church not only has the right, but has an obligation to protect its name and prevent a situation in which the general public is misled. The filing of the lawsuit, therefore, is a matter of timing and does not raise questions as to the morality and motivations of those filing it.

*Nicolas T. Molnar*  
*Santa Fe, N.M.*

### It's Acceptance

I loved the Deborah Yetter cartoon [TLC, Dec 14] which featured a female priest who sold advertising on her stole for "Corporate Sponsorship Sunday." I was aghast to see a woman priest write a letter criticizing TLC for publishing it [TLC, Feb. 1]. All that her high school, college and seminary education has done for her is remove her sense of humor. Her homilies must either be as dull as beige oatmeal or a radical feminist version of Jonathan Edwards.

In my 33 years as an Episcopalian, it has been the male clergy, especially some of its bishops, who have done much to anger and embarrass me. It was men who doubted the virginity of Mary, questioned the Trinity, speculated about the death of God. I have seen new male rectors come to town and take out and put up altar rails and stations of the cross, proclaim that we should fast not only on Fridays, but Wednesdays as well. They have told us we should ignore the prayer book and stand during consecration (I suggested a

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## Letters

rewrite of our communion hymn, "Let us praise God together standing up.") and that we should we receive at stations rather than gather at the altar. One church I visited had an electric door bell (bing-bong) for a sanctus bell and back-lit signs telling the congregation when to praise, adore and so on. And all had theological justification for their silliness.

Fr. Fuddy-Duddy at St. Swithin's-by-the-Swamp has been the target of Episcopal humor over the years. Women are taking their rightful place as rectors (not just associates) in increasing numbers. Here and there women are being consecrated bishops. Their gender has not absolved them from being theologically stupid or liturgically silly. So when humorists and cartoonists have them join Fr. Fuddy-Duddy, I see a form of acceptance.

Perhaps the writer is upset that she couldn't think of a justification for selling space on her stole before cartoonist Yetter punctured that balloon.

*John McNeill Anderson  
Beach Park, Ill.*

### Not Christian

I see another book review about some other religion besides Christianity [TLC, Feb. 8]. To preface my comments regarding this book review, let me say, Christianity is not a religion but a relationship to God the Father through his Son Jesus Christ. In fact, no person will enter the kingdom of heaven unless he or she has accepted Jesus Christ as his or her personal Lord and Savior. Being a religious person is not enough.

Given these exclusives contained in Christianity, why does TLC review books that are based on beliefs found in other religions? The impression may be given to or perceived by the unwary and uninformed that other religions are really quite benign and may contain truth or truths which are not found in Christianity or Christ. Is Christ not enough for us in this lifetime and for eternity? Why would we need to try and look elsewhere for truth?

*Frank M. Wiers, Jr.  
Shelby, Ohio*

### Changing Attitudes

In his letter [TLC, Jan. 25], the Rev. Christopher Bryce contrasts another letter writer's condemnation of homosexual activity with that of past acceptance of slavery and the killing of witches. It is true that as time passed and mores

changed, so, too, did attitudes about slavery and witches. Likewise, it may be that there will be revelations about homosexual activity which we do not now understand but will later.

At the present time, there is a general non-understanding of, and in some quarters, an outright hostility to, an intimate relationship between two males, or between two females, despite the fact that individually, away from the cohabitation aspect, they be accepted as peers. If a pur-

pose can be revealed for the pairing of likes in a sexual act which can never reproduce its kind, the current feeling of heterosexuals to homosexuals surely would change.

Let us hope that soon somehow we will know God's will in what has become a controversial, divisive, and schismatic issue, and that there will follow an act of Christian reconciliation.

*John G. Miller  
Jefferson, N.H.*

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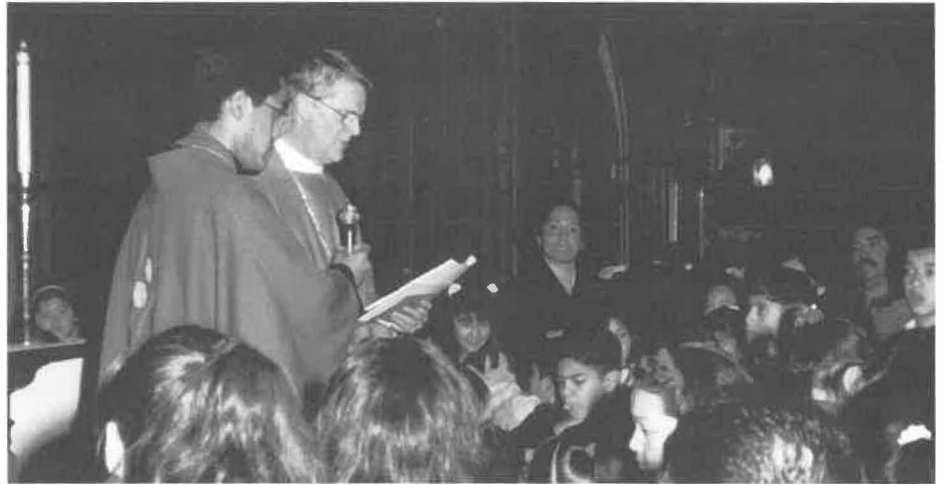
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# 'More Relaxed' Structure for Executive Council

There is a new form — and a new substance — to meetings of Executive Council [TLC, March 8].

The Most Rev. Frank T. Griswold, Presiding Bishop, who presided for the first time at the national body's meeting Feb. 13-16 in San Jose, Calif., announced a new committee structure which involves all members. In collaboration with Pamela Chinnis, president of the House of Deputies, Bishop Griswold announced the creation of six new standing committees of council.

The new committees are: Administration and Finances, chaired by the Very Rev. M.L. Agnew of Western Louisiana; Communications, Ralph Spence, Jr., Montana; International and National Concerns, the Rev. Reynolds Cheney, West Tennessee; Planning and Evaluation, the Rev. Bavi Rivera, California; Congregations in Ministry, the Very Rev. Carmen



Dick Snyder photo

**Bishop Griswold visits Our Lady of Guadalupe Mission while in San Jose.**

Guerrero, Los Angeles; and Design Team and Agenda, Ginger Paul, Western Louisiana.

"It's a new way of doing things," Mrs. Chinnis said. "It's certainly more relaxed. There is a kind of gaiety around the meeting that is new and refreshing and helpful."

"We will use words I like, like connection, collaboration, openness, trust — all those qualities that we seek to embody as members of Christ's body," Bishop Griswold said. "There is very little hierarchy in this group. There is very much a shared sense of our all being in it together. What we are celebrating here is the fundamental identity that we all have by virtue of our baptism."

Bishop Griswold gives every indication of being actively involved. He rearranged the tables at the San Jose meeting, explaining that he was "concerned with the distance, the gulf," between the head table and the tables for the council members.

## Planning Next 3 Years

It was announced in San Jose that the program of the national church for the next three years will be shaped when elected and appointed members of the church's leadership meet in Minneapolis March 20-24. The gathering will include members of all the church's standing commissions, joint standing committees and committees and commissions along with the council.

Bishop Griswold and Mrs. Chinnis will preside over plenary sessions, but "most of the time will be reserved for individual

groups to do their work," said the Rev. Canon Donald Nickerson, secretary of General Convention.

"I am hopeful that they will all meet, and decide on their course, and go out to do the work of the church," Mrs. Chinnis said.

Bishop Griswold said he recalled a similar meeting when he chaired the Standing Liturgical Commission. "It was helpful to have access to other bodies," he said. "There could be lots of informal consultations very easily."

The Presiding Bishop added that he is hopeful that when the interim bodies meet on their own following the joint meeting, they will choose sites such as church conference centers and convents so meeting costs can be reduced.

Participating in the Minneapolis meeting will be the standing commissions on Anglican and International Peace with Justice, Constitution and Canons, Church in Small Communities, Domestic Mission and Evangelism, Ecumenical Relations, Liturgy and Music, Ministry Development, National Concerns, Stewardship and Development, and Structure and World Mission.

The joint standing committees are Nominations, Planning and Arrangements, and Program, Budget and Finance. Committees and commissions are HIV/AIDS, Pastoral Development, Sexual Exploitation, State of the Church and Status of Women. The Church Deployment Board also will participate.

*Dick Snyder*

## Why and How People Give

More than 85 persons representing more than 40 dioceses gathered in Phoenix, Ariz., Feb. 5-7, for the Episcopal Church Foundation's (ECF) annual National Conference on Planned Giving.

Participants, including two bishops, shared their experiences with planned giving and explored various aspects of their ministries. Topics studied were a combination of the theological and technical: why people give is as important a question to explore as how they can give.

The Rev. John Brackett, rector of All Saints' Church, Fort Lauderdale, Fla., was theologian for the conference and led plenary sessions.

The Episcopal Church Foundation is an independent organization that provides resources to institutions, clergy and laity of the Episcopal Church. Through its pooled income fund, charitable gift annuities and charitable trust services, donors can support the ministries of their local parishes, dioceses and other church organizations. ECF also provides assistance in creating planned giving programs.

# Missionary Spirituality

## 'More Faithful Living' the Goal of New Program for Small Churches

Lay and clergy leaders from 28 small congregations from New Jersey to Alaska began talking to each other weekly via e-mail this month about what they are doing and learning in "missionary spirituality."

The participating congregations average under 100 members and most of them have an average Sunday attendance of fewer than 50. Though small, they see themselves on the growing edge of mission.

As they discovered in an opening workshop, Jan. 29-Feb. 1 at Stony Point Center, Stony Point, N.Y., missionary spirituality is living the mission of Jesus Christ wherever you are — homes, stores, workplaces, resorts. After a year, they will gather again to share their experiences and results and decide how to communicate them to others.

The work is funded by \$51,195 grant from Trinity Grants Program of Trinity Church, New York City. Part of the funding has reconditioned older used computers for 15 of the congregations.

"We know we plow ground that, while quite old, is new to today's church life," said the Rev. Wayne Schwab, mentor for the project and a member of St. John's Church, Essex, N.Y., the small church

sponsoring the project. "For too many, spirituality stops with Sunday morning in church. But Jesus calls us to a spirituality that is always on mission.

"We want to learn how to make the purpose of church life the helping of each member to live the mission in the world — and to do it better. We do not want to add another 'program' to already stressed small congregations. We want to make more faithful living the goal of all we are already doing — baptizing, marrying, burying, teaching and worshiping."

When Mary Williamson, one of 42 laity and clergy representing these 28 congregations, arrived for the long weekend at Stony Point Center, she now admits, she "had a very limited view of what missionary spirituality might be about." All she and Cathy Massoni and the Rev. Valerie Valle, their priest from St. Alban's in Brentwood, Calif., had was a copy of the grant proposal. They hoped the weekend would clarify missionary spirituality and how to form it in others and in themselves as leaders.

So did the rest from congregations in the dioceses of New Jersey, Albany, Mil-

waukee, Minnesota, Los Angeles and Alaska. The Rev. John E. Robertson of the Minnesota Committee on Indian Work was there to support the Minnesota congregations.

At Stony Point, they plunged deeply into a kind of group Bible study they had not known before. Bible lessons for the day were the means to reflect on daily life. Each time, the final question was, "What is God calling you to do, to be, or to change in your life?" — the "mission fields" of your work, your home, your local and wider communities, and your leisure as well as your church life.

"Individuals were consistently redirected toward personal experience and a real sense of how each reading may apply to their immediate situation," Ms. Williamson said.

Conference leaders were the Rev. Glen Michaels, rector of St. John's, Essex, N.Y., the Rev. Canon Juan Oliver, canon missionary for the Diocese of New Jersey, and Fr. Schwab. They offered catechumenal formation — how the early church taught the way of Jesus Christ — as the model for recognizing when and how to build missionary spirituality in church members.

The Baptismal Covenant (Book of Common Prayer, pp. 302-3) describes what living that mission is like. Canon Oliver said, "All you need are people, the Bible and experience."

"Missionary spirituality is a spirituality that lives the good news in deed and word in all the arenas of daily life," Fr. Schwab said.

"It is sustained by private and corporate prayer and support groups where people apply the biblical story to their own lives. 'Isn't this just the kind of living Jesus wants from us?' people ask. Yes, it is. And reforming our congregations around supporting the members in their daily mission fields will take several generations. The church has not done a good job orienting people for life. A missionary spirituality is crucial for both today's and tomorrow's church."

Participants are to return to their congregations and to ponder how to invite others there to join them in the work of the mission and, in time, how to invite them to the same table where they are fed.



## Bishop Blanchard Dies

### Was Diocesan in Southern Ohio, Assistant in Massachusetts

The Rt. Rev. Roger Wilson Blanchard, 88, of Round Pond, Maine, retired Bishop of Southern Ohio, died Feb. 17 following a long illness. Bishop Blanchard served in Southern Ohio for 13 years, and in his retirement he was an assisting bishop in the Diocese of Massachusetts.

A native of Brockton, Mass., he was a graduate of Boston University and Episcopal Theological School. He was ordained deacon in 1936 and priest in 1937, and served as curate at St. Stephen's Church, Lynn, Mass., from 1936 to 1938. He was rector of St. Peter's, Beverly, Mass., from 1938 to 1943, and rector of Calvary, Columbia, Mo., 1943-49. He was executive secretary of the Division of College Work for the national church from 1949 to 1956. In 1956, he became dean of St. John's



**Bishop Blanchard**  
(in Southern Ohio)

Cathedral, Jacksonville, Fla., remaining there until 1958, when he was elected Bishop Coadjutor of Southern Ohio. He became diocesan bishop the following year, and served until 1971. He was appointed vice president of the national Executive Council in 1970 and served until his retirement in 1974.

Following his retirement, he was an assistant at Trinity Church, Boston, and assisting bishop in Massachusetts. For the past 18 years he worked as a volunteer with prisoners of the Maine state prison system and their families.

He is survived by his wife, Patricia, and three children.

## Conventions

Amid liturgical dancers and a blend of jazz, Spanish and traditional hymns, more than 1,500 persons celebrated the opening Holy Eucharist of the annual council of the **Diocese of Texas**.

The Rt. Rev. Catherine Roskam, Bishop Suffragan of New York, the guest preacher, admitted she was preaching to the converted in sharing her sense of urgency for mission, and reminded those present that "how we live together as a church has as much to do with mission as anything."

When council opened the following morning, the Rt. Rev. Claude E. Payne, Bishop of Texas, "delivered the most rousing and challenging address of his time as bishop," said the Rev. David Galloway, canon for Northeast Texas. And it was about mission. "In just three years we have the rudiments of a dynamic, vital and emerging church for the 21st century," Bishop Payne said.

Over and over, during the course of council, testimonies from youth, youth ministers, Discovery and Alpha class participants, new members of the diocese's newest mission church, and even a former prison inmate, bore up Bishop Payne's observation.

Because of having a vision focused on reaching the unchurched, on mission instead of maintenance, on growth in discipleship, "we are altering our institutional behavior, which precipitates a change in culture," he told those gathered in Houston.

Bishop Payne challenged those in attendance to help "reform and refocus our entire community life on being an apostolic, missionary church" training Christian education classes, altar guilds, acolytes, choirs, lay readers, youth

groups, ushers and greeters in "our historic Anglican method of evangelism," advising that "All these groups hold the potential to become part of congregational development. [They] are the doors by which individual invitations are extended to those with no church home."

A diocesan budget of more than \$3.5 million and a missionary budget of about \$2.5 million were passed in record time, primarily because of extensive pre-council meetings and budget workshops held prior to council, said diocesan treasurer Ronald Null.

A resolution was passed to commemorate Bishop John E. Hines, fourth Bishop of Texas and 22nd Presiding Bishop, to the liturgical calendar, in honor of his exemplary Christian life and ministry.

St. Barnabas' Church, Austin, seated as a new mission at the council, is three months old and welcomes an average of 170 worshipers on Sunday morning in a school gymnasium, the Rev. Jeff Black, vicar, told delegates.

Spontaneous applause erupted for diocesan youth several times during Saturday morning's worship as several hundred EYC members in dark glasses led an enthusiastic service of Morning Prayer. Gay Stricklan, youth coordinator for the diocese, reported that the diocese now has 50 paid full- or part-time youth ministers and holds 30 diocesan youth events annually in addition to the ongoing programs at many churches. "There aren't enough qualified people for the additional churches looking," she said.

Suffragan Bishop Bill Sterling announced a new initiative "to make every church, school and institution in the diocese handicapped accessible."

*Carol E. Barnwell*



Bob Libby photo

"You have made history this morning," the new dean of St. George's Cathedral, Jerusalem (above), told a congregation of pilgrims from the Diocese of Southeast Florida recently. "I don't think," said the Very Rev. Michael Sellors, "that we've ever had 169 present for Monday morning Matins before." The group, led by Bishop Calvin O. Schofield of Southeast Florida, was typical of many tours which visit St. George's. "Our mission is to serve the entire church and at the same time be the cathedral for this diocese," Dean Sellors said.

## Briefly

**The Rt. Rev. Donald Mtetemela**, Bishop of Ruaha, was elected Archbishop of the Church of the Province of Tanzania recently. Bishop Mtetemela, 50, was elected for a five-year term. He has been a bishop since 1982.

**Christ Episcopal Center, of Flint, Mich.**, has been awarded a \$250,000 challenge grant through the Community Foundation of Greater Flint by the C. S. Mott Foundation. The center is a ministry which includes providing educational literacy programs, temporary housing for homeless and emergency food for the hungry. It has a goal of \$2 million for its endowment campaign.

**The Rev. Nancy Hood** has become the first woman to be a rector in the Diocese of Dallas when she was called by St. Paul's Church, Dallas. A licensed professional counselor and teacher, she was called following an 18-month search, and said, "Gender is not an issue for us."

**Russian Orthodox Church leaders** were encouraged by a meeting with Presiding Bishop Frank T. Griswold following a visit to the Episcopal Church Center in New York City Feb. 9. Archbishop Clement of Kaluga and Borovsk, a leader of external affairs of the Patriarchate of Moscow and All Russia, said the meeting renews "our relationship in the right way."



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# Moving Forward with Interim Ministry

By LAWRENCE N. CRUMB



In recent years, the search process for a new rector, including the preliminary self-study on the part of the parish, has caused the interval between rectors to approach or even exceed a year's time. Far from being an unfortunate by-product of the search, this interval offers positive opportunities that can strengthen the life of the parish in general and the ministry of the next rector in particular.

The Alban Institute, founded in 1974 by Episcopal priest Loren Mead for "building better congregations," identified this interval as a "critical moment" when parishes can do things that would not otherwise be possible.

It identified five "developmental tasks" that can enable a parish to be ready to accept a new rector and move forward constructively. These are:

1. Coming to terms with [the parish's] history.
2. Discovering a new identity.
3. Shifts of power [in parish leadership].
4. Re-thinking denominational linkage.
5. Commitments to new leadership and a new future.

In order to make these and other helpful procedures possible, the Alban Institute began to train clergy for interim ministry as a specialty within the profession. This function has since been taken over by the Interim Ministry Network (IMN), a non-denominational organization with headquarters in Baltimore, Md. IMN offers several training sessions each year, held at conference centers in different parts of the country. Each session consists of three parts. Phase I is an intensive, week-long group session with two instructors. Phase II is actual work as an interim minister, lasting several months, under the guidance of one of the instructors as "mentor" and a nearby minister of the trainee's denomination as "supervisor." Phase III is another week-long group session, including reports from Phase II and analysis of them by the group.

Although the group sessions are intensive, they are also enjoyable, with time for individual and group recreation. There is quick bonding of people of different ages, sexes and churches — a fact confirmed by the joyful reunion at the time of Phase III. IMN also sponsors special workshops on particu-

lar topics, an annual national conference (actually international, since membership includes Canada), and a monthly newsletter and semi-annual journal.

A more informal organization, the National Association of Episcopal Interim Ministry Specialists (NAEIMS), is chaired by the Rev. Lynde E. May IV of Tampa, Fla., and coordinates matters of particular interest to Episcopalians.

Recent special workshops offered by IMN included those on preaching and worship in the interim, staff dynamics in multiple-staff congregations, and surviving sexual abuse and congregational trauma. Although a particular interim situation may require special skills, this does not mean that interim ministry is only for "problem parishes"; a healthy parish also needs to stop and take stock before it continues its growth and development.

Because many appointments are less than full-time, interim ministry is often associated with retirement. This can be appropriate if it is thought of as postponing full retirement in order to make a career change within the ministry, or to come out of retirement and go back to work. It is, however, a special ministry, requiring special training and a significant amount of work, and not a hobby for full retirement.

Moreover, clergy who are already receiving a pension from the Church Pension Fund should realize that payments will be suspended if church-related income exceeds 40 percent of the national average for Episcopal clergy. This amount varies from year to year, and clergy contemplating post-retirement work should contact the fund to ascertain the current figure. Most interim ministry specialists are not yet old enough to collect a church pension or Social Security, and do this work as the career on which they are financially dependent.

A special case is the retired priest who already lives in the parish and may seem the logical candidate for the interim position. In some cases, this may be the best of the available alternatives, although such a person cannot offer two of the important gifts of the ideal interim: coming in from the outside, with the outsider's fresh perspective; and going away at the end of the period, leaving an open field in which the new rector can develop his or her leadership.

Ministry in the interim can be a rewarding experience for both priest and congregation. Indeed, where the process is not followed, the next rector may move on after a short tenure, having turned out to be an "unintentional interim."

*The Rev. Lawrence N. Crumb is an interim ministry specialist who lives in Eugene, Ore.*



# Visiting the Flock

By ELIZABETH M. DAVIDSON

The topic of visitation by members of the clergy sometimes stirs quite a discussion, not only in our local church, but also in our diocese, which is, geographically, a large one. If one follows that extension of thought, one might assume that the topic of visitation causes debate throughout the wider church. Why do we expect priests should visit? When? What do we want from that time spent with our priests?

This writing follows after my reading the article "We're Killing the Clergy" [TLC, March 12, 1995]. In our convocation, we participated in a Lenten series in which each member of the clergy visited every other congregation to celebrate the Eucharist and to present a weekly teaching. In each congregation we visited (I went with my husband), he or I or both reminded the folks gathered how vital it is to pray for their priests and to "pastor the pastor." They'd nod in agreement, of course. (Pastor the pastor?) And then the topic of visitation might come up. Visitation also is discussed in meetings of the clergy. The result usually is frustration — on all sides.

When we moved to our present parish, our congregation was a torn people, broken by infighting and factions, with no discernible evidence of Christian unity. My husband, led by God's wisdom, made a conscious decision not to become identified with any faction that existed, not to "join any side." There had already been enough "choosing sides." Professionally it was the wise choice; personally, it has been difficult.

What has all this to do with visitation? It simply lays the ground work out of which these thoughts are born. These days, some of us hold the notion that

priests ought to visit parishioners. Visits are part of the job description, but our definitions and expectations of visits differ. In addition, we need to consider how today's lifestyles differ from those in the days when many priests made visitation a part of their routine.

My guess is that the time priests have available to make visits in 1998 is rather limited when compared to the time they could do the same 40 or even 25 years ago:

1. Many men work longer hours and farther away from home (often are gone overnight) than they used to, and they do not get home for lunch. In the past, our labor wasn't so restrictive, and many men used to go home for the midday meal; perhaps a vicar or rector visited then.

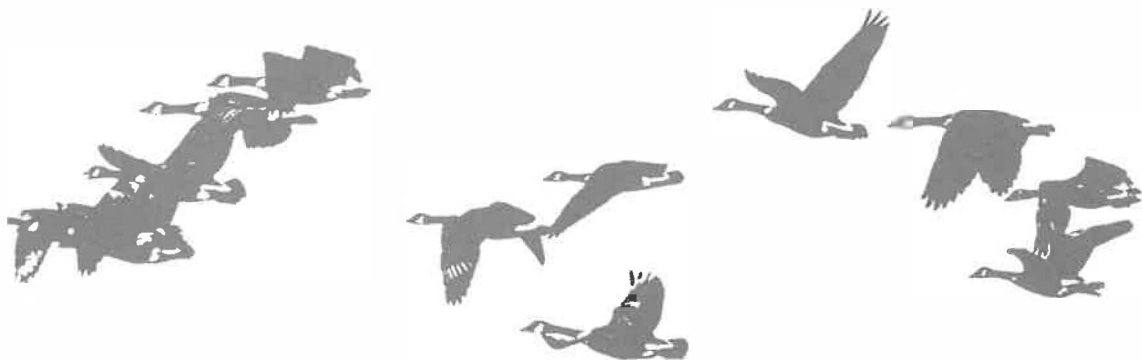
2. Women are out of the home more today than ever before. While priests might have visited a mother and the preschool aged children during the day, they are not able to do that so easily today.

3. Further, because of possible legal ramifications, a male priest is less likely to visit at any time a single woman, and a female priest is cautious about visiting a single man.

4. Priests in the past might also have gone home for a midday meal, and that allowed them to have time with their spouses. Today, because many spouses work, the time priests do have to devote to their own families is limited to evening hours, and, unlike most of the laity, their "days off" don't even coincide with those of their spouses and children. Do we as laity have the right to claim that time? If we do, how is that time to be spent fruitfully?



Why do we expect, as a matter of course, our priests to make visitations?  
What do we want from that time with our priests?



Thus, we also must think about what the word visitation means to us. Why do we expect priests should visit, and what do we want from those visits? For many, a visit is a social call. We should ask, "Why is this important in my view of the role of priest?"

For some, visitation offers a chance to discuss, comment on, or complain about church affairs, local and larger. Is the visit the most appropriate forum for that, or would an office appointment or lunch appointment initiated by the lay member be better suited? What is the purpose of such a conversation, and to what good (godly) end might it lead?

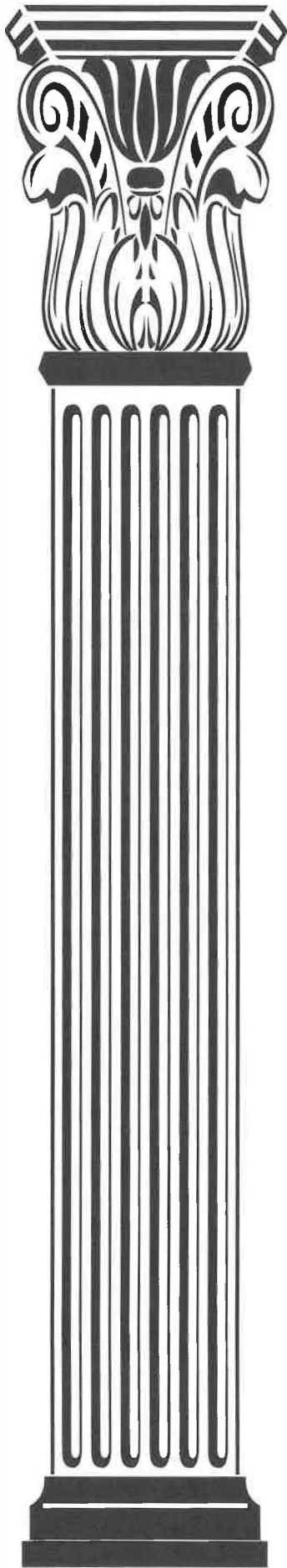
Some may wish to discuss their own individual spiritual journey and development. Others want to get to know their priests as human beings away from the official church setting.

I confess I've voiced my opinion (loudly and often) about priests' obligation to visit their flocks. But recently I have had to rethink and pray about my own view in light of these considerations. I would ask you to do the same. Why do we expect, as a matter of course, our priests to make visitations? What do we want from that time with our priests?

Frankly, I want my priests to do those things they have promised at their ordinations to do: to love and serve the people among whom they work, to preach, to declare God's forgiveness, to pronounce God's blessing, to be diligent in the reading and study of the holy scriptures, to minister the word of God and the sacraments to bring about reconciliation, to be a faithful pastor, to persevere in prayer for themselves and for us. I think sometimes we laity do not realize how much time being faithful to these promises takes, or else we do not consider these the most important tasks our priests have to perform.

If, however, these things are what I desire from my priest, my own view of how he should spend his time must change. If, indeed, I still consider visitation an important element of his ministry, then should I not be sensitive to him or her, should I not also have some commitment to my priest in light of today's lifestyles and schedules, and should I not keep in mind the priest's vows made at the time of ordination?

*Elizabeth M. Davidson is a member of Trinity Church, Statesboro, Ga., where her husband is the rector.*



# O What a Mystery

By CARROLL ANNE SHEPPARD

The most astonishing nexus of mysteries we Christians celebrate in our limited knowledge of God centers on the Incarnation and the Incarnated One's legacy to us, his Eucharist. The very word *eucharist* encapsulates the first mystery — in which direction does the grace of it go? We initiate the sacramental Eucharist as our most appropriate form of gratitude, one of its Greek meanings. At the same time, we receive the eucharist, (*eu*—) the good, essential (*charis*) grace of Jesus through this special gift of himself. One dictionary tells me that the Greek root *chairein*, meaning yearning, also may be related. Another suggests that another Greek meaning “to offer willingly,” may be at the heart of the word. Both remind us of the mysterious bi-directionality of grace and yearning that stimulates our deepest gratitude.

Another difficulty in understanding is the ordinariness of the elements for us: bread and wine. While wine is reserved now for conscious drinking, in Jesus' day, it was a very basic commodity. In our wealthy American culture, even bread is eyed askance, as potentially fattening. Despite these modern glosses on them both, bread and wine remain pretty ordinary stuff on which to base a sacramental issue. In their simplest forms, they are flour and fruit juice. Yet they are flour and fruit juice transformed in their essence, by the curious action of yeast. The chemical change drives down to their nature. We understand the process of fermentation scientifically and intellectually. But such understanding is helpless in the face of the aroma and flavor of good bread and good wine — how could these be plain old flour and fruit juice, no matter how transformed?

Their ordinary goodness challenges us in the Eucharist. At various times and in various religious groups, we have tried to remove some ordinary aspects of them. Make the bread tasteless, or form it in unrecognizable shapes. Make the wine too sweet, too thin, or unavailable to the congregation, either by restriction or by using unfermented grape juice. Make the circumstances of the Eucharist celebration unintelligible to the untrained. In God's good time, the yearning of God for his people, and the people's gratitude for their good grace, seems to triumph. Bread and wine, the transformed substances,

continue to offer their praise and solace.

There's another mystery here. Not only are bread and wine ordinary and transformed in their own nature, but also, they are further transformed in their reminder of the Incarnation. (“Do this in remembrance of me.”) If bread is body and wine is blood, the impossible truth of the Incarnation is with us in eucharist. Immanent God, eternally renewed Christ, continuously transforming Spirit — the Trinity acting in God's way of grace, here, now, again. We humans can only marvel at the truth of “I am,” and hope that in being permitted to participate in such a solemnly ordinary celebration, we may not lose sight of this deep, intrinsically unknowable aspect of it.

What it reflects and embodies is the hopelessly difficult truth of the Incarnation's demand on faith. That, to start with, Jesus Christ was both God and man. That God died for each of us; and came back for us; and left God's Spirit for us; and that wasn't the end of it, even then, even now. Eucharist, both as celebration and grace, opens that incarnational issue over and over again. Will we be transformed and retransformed by the same Spirit? Will we let the bread and the wine

do its grace-filled work? Will we let the flour and fruit juice of our lives live in God's immanent, yearning presence?

This issue of personal transformation through the incarnational eucharist offers us the mystery of ourselves. The 20th century has been the century of the self, with forces of individualism grown so extreme at century's end that more people live alone today, I suspect, than at any time in history.

Living alone used to be regarded as contrary to natural mode. It was undertaken as the ultimate penance, designed for the super-heroes of sainthood, the hermits. In earlier centuries it was understood that the surest way to do personal battle with the devil was to isolate oneself. Jesus' 40 days in the desert tell us clearly what lies in store for those who embrace solitude. So not surprisingly, most people who live alone now do everything they can to avoid solitude. We have pets, televisions, radios, videos, telephones, computers, evening activities, weekend activities, work, volunteer work, exercise regi-



(*eu*—) the good, essential  
(*charis*) grace of Jesus through this special gift of himself

## Taking a Break at Mid-Lent

mens, and anything else we can lay our hands and minds on, to avoid solitude. But ironically, we continue to live alone in larger and larger numbers. Our culture of individualism demands it of great numbers of us. Perhaps we think it affirms our self-ness.

God's essential yearning for us is that we become our true selves, made in his image and likeness. In becoming thus fully human, we are transformed in ways we cannot fully explain, because it is a process that is Spirit-filled, and a gift of God. It starts with our baptism, the sacrament of transforming water. But Jesus warns us, that unless we are transformed both by water and by the Spirit, our transformation is incomplete. The transformation God wants for us is part of the Incarnation, mediated by God's good grace, his eucharist. This mysterious process of becoming changed into who we already are links us with God in his essence, but even Jesus could not get us to understand this, for words fail here. God must teach us directly, if ever we are to learn. Our very souls hunger for this knowledge. And so Jesus left us the bread and the wine, to feed us on himself. There is no better food for souls that hunger. But it is such a mystery!

And that brings us to still another mystery. This eucharist embodies Jesus' sacrifice of himself for us. It ends the need for any other human to be sacrificed in vain attempts at appeasing God. Only God's sacrifice can satisfy God, because it is not appeasement in the end that is needed, but love. Jesus' death is good news because it is love written in eternal letters. The Resurrection, the sending of the Spirit, the promise to be with us and still to return for us, all are further ramifications of love. They hinge on God's willingness to give his human life for humans. And before he died, in full knowledge of what he did, he gave us the elements of his sacrifice, his body and his blood. How can we dare to celebrate the death of the man Jesus in the ordinary way he taught us? How can we bring his extraordinary riches of love into focus in this way? In this bread, and this wine? And how can we dare not do so?

For me, at least, this concentration of the incomprehensible into the ordinary is more mystery than my mind can absorb. I must depend on my soul to cope with this pregnancy.

We are back, I think, to the point at which we started. Caught between yearning and gratitude for this good grace, the Eucharist, we cannot say where it begins, and where it ends. We see in our hearts that the goodness of it flowing between us and our God, and simultaneously flowing within the persons of God, and flowing among and between us humans. Love is like that. □

*Carroll Anne Sheppard works in strategic planning and organizational development to assist churches and cultural organizations. She lives in Beach Haven, N.J.*

March is dominated by Lent — five Lenten Sundays, as many as a month can possibly have. Our services of worship and other church activities should sustain the austerity of the season. Fidelity and perseverance, after all, are part of what Lent is about. In our individual, family and social lives, the same austerity and restraint should be visible.

The traditional discipline of the season is, of course, fasting. This is hardly in fashion among us today, yet its value is the same as ever. Our prayer book specifies (p.17) only two days of fasting, Ash Wednesday and Good Friday. This means eating very little, or preferably nothing whatsoever, until evening. Of course, there are standard exceptions: young children, the sick, pregnant women, etc., but most of us really don't qualify as exceptions. Whatever you did or didn't do on Ash Wednesday this year, try to be hard on yourself come Good Friday.

Meanwhile, on the other weekdays of Lent, we are to use "discipline and self-denial." What does this imply? Centuries ago, good people gave up meat, butter and eggs for the season — what they had left on hand was used up in pancakes on Shrove Tuesday. The church doesn't expect that of us now, but we can discipline ourselves in some significant way. The purpose of Lent is not to improve our health or our figures, but it can add to our motivation to know that self-denial does us good. Most of us do consume too much cholesterol, fat and salt-laden food. Many could do well with less alcohol, and for some the obvious thing to give up (hopefully for good) is tobacco.

If Lent is a time to give up, it can also be a time to take up. There are things almost anyone can do. One can make a list of sick people to visit, call or write during the season. One can attend daily Morning Prayer or Evening Prayer in one's church (if it is offered) or recite it, or part of it, with members or alone. The latter is an excellent option for those who sit in a bus or train for half an hour on the way to work. And there are so many other life-enriching possibilities. Even if our Lent did not get off to a good start this year, we can still make the most of the remaining weeks.

A bright spot in the middle of the season is the Feast of the Annunciation, March 25. We can have a joyful liturgy — this is one day in Lent we can have the *Gloria in excelsis* — and we can allow ourselves a dessert or cocktail.

Historically, the Fourth Sunday in Lent, or Mid-Lent, was the break in the penitence of the season. It was often called Mothering Sunday and it had the quaint and charming epistle referring to Jerusalem above as our mother (Gal. 4:21-31). Some of us regret its loss. It only survives in the Daily Office in Year One. We also sang beloved hymns about Jerusalem "our mother dear." It is permissible to hope that a future revision of the lectionary may restore the old epistle, if only for use once in three years. Meanwhile, the Annunciation does provide a liturgical break in the season. If we are privileged to have a sung service that day, Hymn 620, "Jerusalem, my happy home," felicitously brings together Mary and the heavenly city which holds such a cherished place in Christian spirituality.

Last but not least, these weeks are the time our parishes must be planning for Holy Week and Easter. Such planning should not be a secret session confined to the rector and choir director. In any parish, even the smallest, there are folk with suggestions and creative ideas, and ability to follow them up.

Can someone get a real donkey for Palm Sunday? Shall we erect a big cross for Good Friday? Who will paint the paschal candle this year? Who will design conspicuous Easter decorations for the font? Who can bake and trim the coconut-covered lamb cake for the party after the Easter Vigil? Planning, arranging and creating can be fun — permissible fun, even in the depth of Lent! □

# Comfort for the Disaffected

For three years after the ordination of women was approved, I wept every time I went to church, so I think I can claim to be as disaffected as the next fellow. I live moreover with the knowledge that a day may come when I will not be able to function in this church any longer and will have to depart for the Church of Rome, as one of my children has done.

But I hope not. I was baptized in this church. I met the Lord Jesus in it. I have been nourished by its sacraments. I would turn my back on her as unwillingly as upon my mother. Nevertheless, life in an Episcopal Church that seems determined to alter itself out of all recognition is, to say the least, not much fun.

In an effort to maintain my grip on my place in this beloved but endlessly distressing community, I have found profit in a few quotations from various sources. I write to share them with others who may recognize something like their own situation in mine, in the hope that they will be helped, as well.

First, and perhaps the most important, Oliver Cromwell to the General Assembly of the Church of Scotland:

*"I beseech you, in the bowels of Christ, think it possible that ye may be mistaken."*

It is comforting to remind myself that the people whose success in pressing their views is causing me such pain may in fact be quite right in these views, and that I may be the one who has got everything wrong. Of course, I don't think that is the case, but it helps to remember that it may be so. If you think your wife has cuckolded you, it is a comfort if you are not sure. She may be quite innocent, and how wonderful that would be! The point is not that I should be right, but that the church should be right. It is easy to forget that, and to forget what is also true — that if I were to be persuaded that such was the case, that the church was right, all my troubles would be over. I don't want to be unhappy with the Episcopal Church. If I

By MERRILL ORNE YOUNG

could only come to believe that what she is doing is really according to the will of God, I would not have to be.

My second quotation is from G. B. Shaw's "Pygmalion":

*"The difference between a lady and a flower girl is not how she behaves, but how she's treated."*

I used to be an Anglo-Catholic, but I was always a bit skeptical about the central Anglo-Catholic tenet, to wit, that the Anglican Communion, along with Roman Catholicism and Eastern Orthodoxy, is part of the Catholic Church in a way that the protestant churches are not. Partly, my skepticism had to do with the notorious "three-branch" theory, which seemed to comport uncomfortably with the oneness that is an essential "note" of the Catholic Church ("one, holy, catholic and apostolic").

But I was also uneasy about what many Anglo-Catholics seemed to imply by their conduct, and especially by their willingness to flout, with their missals and the like, the few rules we Anglicans do have. While they proclaimed aloud their faith that ours is a Catholic Church, their behavior often seemed to be muttering instead, "It isn't really a Catholic Church but we're going to make it into one" — never mind that the idea of a man-made Catholic Church is self-contradictory.

Here is another one (Psalm 131):

*"Lord I am not high-minded; I have no proud thoughts. I do not exercise myself in great matters which are too high for me; but I refrain my soul and*

*keep it low, like as a child that is weaned from his mother; yea, my soul is even as a weaned child."*

With all my heart I admire the great St. Athanasius, who in the fourth century stood against the entire Christian world in defense of the true, Nicene doctrine of God. He was a ferocious ecclesiastical warrior. He battled for God's truth, and he won.

But Athanasius was a saint and I am not. I cannot get involved in polemics without getting so steeped in anger and hatred that the Spirit of God would fly right out of me. Even Athanasius came close to the edge, and I would go right over it. And if God hasn't given me the talent for charitable and irenic controversy, I don't think he intended me to undertake the responsibility of fighting for orthodoxy. I am grateful that there are some in the Episcopal Church who do feel that call, although I think some of them get pretty close to the edge sometimes themselves. But, thank God, I don't believe this war is up to me to fight.

This from J.H. Newman, in a letter of Jan. 8, 1845, while he was still an Anglican:

*"This I am sure of, that nothing but a simple, direct call of duty is a warrant for any one leaving our Church; no preference of another Church, no delight in its services, no hope of greater religious advancement in it, no indignation, no disgust, at the persons and things among which we find ourselves in the Church of England. The simple question is, Can I (it is personal, not whether another, but can I) be saved in the English Church? am I in safety, were I to die tonight?"*

For 16 centuries everybody believed that all the Christians in one place had to belong to the same church — that is, all had to be in communion with one bishop — and that all the bishops everywhere had to

“On  
this rock I will  
build my church, and  
the gates of hell shall not  
prevail against it.”  
(Matthew 16:18b)

be in communion with each other. Anything else constituted the sin of schism on the part of those who separated themselves, and the schismatic conventicle they created was not a church at all. Of course, the members of the new body would claim that their group was the church and it was the others who formed the conventicle, but both sides agreed that one or the other was the church, not both.

The Reformation at first changed very little about this idea except the place of bishops as the symbols of unity. But it became clear in time that, in the new circumstances, the effort to keep all the Christians in one place in the same church could only succeed, if it could succeed at all, at the cost of terrible and endless bloodshed. Very reluctantly people therefore begin to accept the idea that the Christians in one place could separate into religious bodies that were out of communion with each other yet were all, in some sense, real churches. It became a matter of personal conviction which one you picked.

The name for that new situation in the church and new doctrine about the nature of the church is “denominationalism.” Denominationalism was a lot better than religious persecution and warfare, goodness knows, but it was also a confession of failure. The kind of unity that for 1,600 years had been thought essential to the nature of the Church of Christ was beyond the power of Christians to preserve. What is strange, however, is how many Episcopalians seem to have come not merely to accept denominationalism as a sad necessity, but to take it as the natural order of things, even a positive good. We have come to think it perfectly unobjectionable to pick and choose among churches until we find the one that suits our own preferences, as though the faith of the martyrs were a spiritual supermarket where everyone is free to look for a brand he likes.

Newman sees it otherwise. I am comforted by his insistence that I am duty-bound not to leave the Episcopal Church for any reason short of fear for my salvation if I do not. I was brought up in the Episcopal Church. I did not pick it. It is the church in which God set me. In that sense it is for me the one church and has a *prima facie* claim upon me as the true and Catholic Church of Christ.

Finally, Matthew 16:18b:

“On this rock I will build my church, and the gates of hell shall not prevail against it.”

God is in charge after all, not I. Whatever I do or do not do, or for that matter whatever Bishop Spong does or does not do, the gates of hell will not prevail against Christ’s church. Whether that promise has any bearing on the future of the Episcopal Church is something we cannot yet know. God reigns.

*The Rev. Merrill Orne Young is a retired priest of the Diocese of New York. He resides in Surry, Va.*

## *Editorials*

### **Plenty of Good News**

At a time when many persons perceive news of the Episcopal Church to be primarily negative, it has been encouraging to read the news reports from various diocesan conventions. There is plenty of good news to be found at the diocesan level, and by publishing news articles about these conventions, we hope readers will gain a sense of how the mission of the church is being carried out elsewhere.

In many places, bishops are sharing their vision for their dioceses in their convention addresses. In some dioceses, there have been joyous welcoming celebrations for new congregations or for churches which have risen from mission status to full-fledged parish. Some dioceses have heard the good news of the gospel proclaimed by African bishops. Many of these visitors have told encouraging stories of hundreds of new Christians being baptized in their dioceses. Youth delegates and visitors have enlivened some conventions by presenting programs, worship services and testimonies.

Other recent convention reports have included increased emphases on ethnic ministries and the formation of new Companion Diocese relationships. Virginia unveiled a new system of parish giving, Newark approved a camp and conference center in a joint arrangement with Lutherans, and Tennessee revealed a 7.5 percent increase in membership.

There is good news to be found all over the church. Such positive developments need to be shared.

### **More Relaxed**

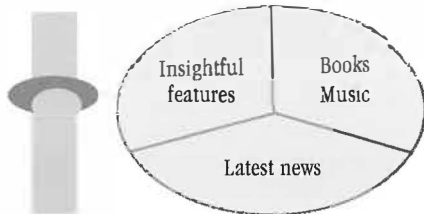
We note with interest the recent meeting of the national Executive Council [p. 6 and TLC, March 8] — the first at which the Presiding Bishop, the Most Rev. Frank T. Griswold, was actually presiding. It was clear from that meeting that it will not be business as usual for the council.

The Executive Council, whose members are elected by General Convention and by the church’s nine provinces, is entrusted with doing the church’s business between sessions of General Convention. From the placement of the tables of its members to the spirits of participants, to the formation of new committees, this council meeting took on a new, more relaxed atmosphere. We hope this bodes well for the council as it embarks on its ministry for this triennium.



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## People & Places

### Appointments

The Rev. **Kathleen Adams** is deacon assistant at St. John the Divine, 183 Bay St., Costa Mesa, CA 92627-2145.

The Rev. **Kip Ashmore** is rector of Trinity, Box 519, Jacksonville, IL 62650.

The Rev. **Hugh O. Bell** is rector of St. Cyprian's, 919 S John Redditt Dr., Lufkin, TX 75901.

The Rev. **Elaine Breckenridge** is associate at Grace St. Paul's, 2331 E Adams St., Tucson, AZ 85719.

The Rev. **Gail Cafferata** is assistant at St. Peter's, 320 Boston Post Rd., Weston, MA 02193.

The Rev. **Chris Chase** is rector of St. Francis', Box 29, Norris, TN 37828.

The Rev. **Mac Collins** is priest-in-charge of St. Mark's, 3785 Fairmount Ave., San Diego, CA 92105.

The Rev. **John Farrell** is rector of St. Paul's, Box 99, Prince Frederick, MD 20678.

The Rev. **James M. Frensley** is assisting at St. Michael and All Angels, Box 12385, Dallas, TX 75225.

The Rev. **James P. Haney V** is rector of Good Shepherd, 8021 W 21st St. N, Wichita, KS 67205-1743.

The Rev. **Robert S. Hennagin** is rector of St. Hilary's, 5011 McGregor Blvd., Fort Myers, FL 33901-8840.

The Rev. **Nancy E. Hood** is rector of St. Paul's, 1302 W Kiest Blvd., Dallas, TX 75224.

The Rev. **Stanny Joris** is vicar of Santa Maria Virgen, 2141 SW 25th St., Oklahoma City, OK 73108.

The Rev. **Neil M. Kaminski** is vicar of St. Augustine's, Box 5425, Navarre, FL 32566.

The Rev. **Al Leveridge** is vicar of St. Matthias, Devine, and St. Timothy's, Cotulla, TX.

The Rev. **Ramiro Lopez** is assistant at St. John's, 2500 N 10th St., McAllen, TX 78501.

The Rev. **Sherrill L. Page** is rector of St. Barnabas', 5203 St. Barnabas Rd., Temple Hills, MD 20748.

The Rev. **Morrill Woodrow Peabody** is vicar of Good Samaritan, 704 228th Ave. NE, Redmond, WA 98053.

The Rev. **John Pitts** is vicar of St. Paul's, Box 28 Pflugerville, TX 78691-0028.

The Rev. **James Purdy** is rector of St. Peter's, 110 N Warson Rd., Ladue, MO 63124.

The Rev. **Ronald E. Ramsey** is rector of St. John's, 74 Pleasant St., Arlington, MA 02174.

The Rev. **Anne Rider** is vicar of St. Patrick's, Box 1642, Pagosa Springs, CO 81147.

The Rev. **John Riebe** is rector of St. Mary's, Box 367, Elk Grove, CA, 95624.

The Rev. **Susan Russell** is assistant at St. Peter's, 1648 W 9th St., San Pedro, CA 90732.

The Rev. **John Schaefer III** is rector of Our Savior, 203 W 4th St., North Platte, NE 69101.

The Rev. **Rick Simpson** is rector of St. Francis', 70 Highland St., Holden, MA 01520.

The Rev. **William G. Smith II** is rector of St. Michael's, 2965 Wycliff Dr. SE, Grand Rapids, MI 49546.

The Rev. **Eugene T. Sutton** is priest-in-charge of St. Mary's, 730 24th St. NW, Washington, DC 20037.

The Rev. **Bob Talley** is rector of Sts. Peter and

Paul, Box 3446, El Centro, CA 92244.

The Rev. Canon **Jim Thompson** is canon to the ordinary of the Diocese of San Joaquin, 4159 E Dakota Ave., Fresno, CA 93726.

The Rev. **Philip J. Tierney** is rector of Christ Church, PO Box 6124, Charlotte, NC 28207.

The Rev. **Kathryn Wajda** is rector of Epiphany, 2216 Pot Spring Rd., Timonium, MD 21093.

The Rev. **Christine Whittaker** is priest-in-charge of St. Michael's, 1162 Highland St., Holliston, MA 01746.

The Rev. **Richard Williams** is assistant at All Saints', 3847 Terracina St., Riverside, CA 92506-1195.

The Rev. **Roger Wooten** is associate at Christ Church, Box 2057, Hamilton, MA 01982.

### Ordinations

#### Deacons

**Kansas** — John Heckert, Helen Svoboda

**South Dakota** — Caroline I. Jones.

**West Texas** — John Hill.

#### Priests

**Central Florida** — Oscar Carroza.

**Central Pennsylvania** — W. Thomas Warne III, vicar of St. John's, 212 Penn St., Huntingdon, PA 16652.

**Colorado** — Wilton Herbert Bunch, add. 1700 LeRoy Ave. #14, Berkeley, CA 94709; Scott Duncan Campbell, add. 2941 #3 Bunting, Grand Junction, CO 81504; Forrest Andrew Carhartt, add. 4737 McKinley Dr., Boulder, CO 80303; Neysa Ann Ellgren, add. 879 W Chestnut, Louisville, CO 80027; Garrison Locke Horle, add. 720 Downing St., Denver, CO 80210-3429; David Koskela, add. 70 Arca Ridge Dr., Colorado Springs, CO 80919; Richard Alansing Larabee, Jr., add. 8475 W 7th Cir., Arvada, CO 80005; Philip Caldwell Mason, add. 6513 Pinewood Dr. #37, Parker, CO 80134; Patricia Lee Miller, add. 740 Copper Lane #100, Louisville, CO 80027; Michael William Richardson, add. 10 4th St., Colorado Springs, CO 80906.

**Georgia** — Dan Doster, Sanford Ulmer.

**Los Angeles** — Betsy Anderson, assistant, St. Matthew's, Box 37, Pacific Palisades, CA 90272; Linda Crowder, assistant, St. George's, 4467 Commonwealth St., La Canada, CA 91214; Jamie Edwards-Acton, assistant, St. Michael and All Angels, 3233 Pacific View, Corona del Mar, CA 92625; Holger Laske, assistant, St. Bede's, 3590 S Grand View Blvd., Los Angeles, CA 90066; Katharine MacKenzie, assistant, St. Augustine's, 1227 4th St., Santa Monica, CA 90401; Brian Seage; Margarita Ortiz-Swetman, assistant, St. John's, 514 W Adams Blvd., Los Angeles, CA 90007-2616; Keith Yamamoto, assistant, St. Mark's, Box 366, Upland, CA 91786.

**Maryland** — Mandy Brady, Carole Robinson Douglas, associate, St. James', 1020 W Lafayette Ave., Baltimore, MD 21217; Jennifer West.

**New York** — Patricia Elizabeth Ackerman, Juan Victor George, Tobias Stanislas Haller, Kristin Corrine Kopren, Michael Carl Lun-



## People & Places

Send your clergy changes to P&P Editor:  
E-Mail [livngchrch@aol.com](mailto:livngchrch@aol.com) Fax (414)276-7483  
P.O. Box 92936, Milwaukee, WI 53202-0936

den, Kathleen Anne Martin, Ellen O'Hara.

Oklahoma — Michael Athey, curate, St. Luke's, 210 E 9th St., Bartlesville, OK 74003.

South Carolina — Henry E. Avent, Jr., Johnnie M. Davis, Jr., Alfred T.K. Zadig, Jr.

San Joaquin — Karl Edward Dietze, assistant, St. Columba's, 5070 N Palm Ave., Fresno, CA 93704.

South Dakota — Martha C. Rogers.

West Texas — Lucrecia Littlejohn.

### Resignations

The Rev. Christine Carlin, as rector of Grace Church, Newton, MA.

The Rev. Roy Meyers, as rector of St. Timothy's, Bishop, CA.

The Rev. Ramiro Rodriguez, as rector of St. Bartholomew's, Pico Rivera, CA.

The Rev. David Stenner, as rector of St. Francis', Fortuna, CA.

### Retirements

The Rev. Robert J.C. Brown, as rector of St. Peter's, Ripon, WI.

The Rev. Ron Campbell, as vicar of the Sisseton Mission, SD.

The Rev. Daryl Canfill, as rector of Holy Comforter, New Orleans, LA.

The Rev. Darrell L. Ford, as associate at St. James', Newport Beach, CA; add. 1407 Sunflower Cir. N., Palm Springs, CA 92262-1730.

The Rev. James B. Hagen, as rector of Redeemer, Astoria, NY.

The Rev. David Jeffrey, as vicar of St. George's, Fort George, FL.

The Rev. Andrew G. Kunz, Jr., as vicar of St. Peter's, Richmond, VA.

The Rev. Robert Layne, as rector of St. David's, Topeka, KS.

The Rev. Suzanne Layne, as deacon assistant at St. David's, Topeka, KS.

The Rev. C. Robert Lewis, as rector of Christ Church, Hudson, NY; add. PO Box 555, Claverack, NY 12513-0555.

The Rev. Ronald J. Lynch, as rector of Trinity, Tyrone, PA.

The Ven. John E. Madden, as rector of St. John the Baptist, Center Moriches, NY.

The Rev. Gary E. Maier, as rector of All Saints', Great Neck, NY.

The Rev. Jim Mitchell, as rector of St. Francis', San Antonio, TX.

The Rev. Ed Renner, as vicar of St. Thomas', Temecula, CA.

The Rev. Canon Gus W. Salvador, as vicar of three congregations in the Bay Islands of Honduras.

The Rev. Charles E. Schnabel, as rector of Nativity, Mineola, NY.

### Deaths

The Rev. Robert Mesteth, a priest of the

Diocese of South Dakota, died Christmas Day of an apparent heart attack while driving an automobile. He was 62. Fr. Mesteth had been serving on the Cheyenne River Mission in South Dakota since 1996 and lived in Eagle Butte.

He was born and raised in Wanbli, SD, and served in the Air Force. He was ordained deacon in 1980 and studied for ordination to the priesthood, being ordained in 1984. He served on the Pine Ridge Missions of South Dakota before being called to the Cheyenne River Mission. He is survived by his wife, Rhoda.

The Rev. Brian J. Packer, 73, interim rector at St. Luke's, Chickasha, OK, died during early January following a stroke.

Fr. Packer was an Englishman who attended Swindon College in England. He was ordained to the diaconate in 1962 and to the priesthood in 1964 in this country. He was vicar of St. Stephen's, Monett, MO, 1962-68; rector of St. Peter's, Harrisonville, MO, 1968-78; and rector of St. Luke's, Bartlesville, OK, 1978-89. In the Diocese of West Missouri he served on the standing committee, diocesan council, and department of missions. He was a delegate to provincial synod, and was a deputy to General Convention. He is survived by his wife and two children.

The Rev. Charles H. Graf, of Fort Myers Beach, Fla., died Jan. 29 after being in failing health for some time. He was 87. Fr. Graf was rector of St. John's in-the-Village, New York City, for 34 years and was rector emeritus of the parish.

He was a native of Brooklyn, NY and a graduate of Nashotah House. He was vicar of Christ Church, Brooklyn, and in charge of St. James', Ozone Park, NY, in 1936, and canon residentiary of Trinity Cathedral, Trenton, NJ, 1937-40. He was rector of St. Stephen's, Beverly, NJ, 1940-42, then moved to St. John's-in-the-Village in 1942. He remained there until 1976, when he retired. He was named rector emeritus in 1988. He was a member and a former president of the Anglican Society, a delegate to provincial synod, and a member of many committees in the Diocese of New York. He is survived by his wife, Dorothy, and three children.

Next Week ...

## Why Did the Church Shrink?



## Classifieds

### BOOKS

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

### CATECHUMENATE

MAKE DISCIPLES with Christian Formation: A Twentieth-Century Catechumenate by the Rev. Canon William Blewett, Ph.D., and Lay Canon Cris Fouse, M.A. Detailed, biblically-grounded process for conversion, commitment, discipleship and renewal. Highly commended by bishops, priests, seminary faculty, laity. Spanish edition available. Leaders' Manual \$65. Workbook \$25, postage and handling. Quantity discounts. Christian Formation Press, 750 Knoll Rd., Copper Canyon, TX 75067. (817) 455-2397 or (817) 430-8499.

### COMPUTER SOFTWARE

INEXPENSIVE EPISCOPAL SOFTWARE: 79 & 28 BCP, RSV & NRSV Lectionaries, Canonical Parish Registry, BOS, LFF, Christian education, Spanish BCP & BOS, music libraries, Lectionary Index, membership & contributions, Revised Common Lectionary. For DOS, Windows, Macintosh, CDROM. Software Sharing Ministries, P.O. Box 312, Sterling, CO 80751; (970) 522-3184. E-mail: [ssministry@aol.com](mailto:ssministry@aol.com)  
Internet: <http://members.aol.com/ssministry>

### EDUCATION

FOUNDATION HOUSE/OXFORD and Graduate Theological Foundation/USA, offering Oxford Foundation Fellowships for short-term residence. Research degrees by thesis and examination. Residential degrees by coursework and supervised thesis (Oxford/Rome/USA). Regent of Studies, Foundation House/Oxford or Registrar/GTF/USA. (800) 423-5983; FAX (219) 935-8480; E-mail [gtf@skynet.net](mailto:gtf@skynet.net)

### NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments hand-painted on canvas, wool yarns supplied. You stitch, then we expertly upholster. We expertly clean, repair, restore existing needlepoint. Divine Designs, Ltd., P.O. Box 47583, Indianapolis, IN 46247. (800) 784-1958.

### POSITIONS OFFERED

ORGANIST/MUSIC DIRECTOR sought by Episcopal church. Half-time position. Familiarity with Anglican musical traditions essential. Send resume and tape to: Parish Administrator, St. Margaret's Episcopal Church, 1830 Connecticut Ave., NW, Washington, DC 20009.

ST. LUKE'S CHURCH, Baton Rouge, LA, seeks full-time rector. This unique 1,800-member family-oriented suburban parish has strong Eucharistic centered Anglo-Catholic tradition supported by multiple clergy. We are committed to quality programs in Christian ed, youth, music and 50+ other ministries, including a successful day school (preschool-5th grade) and extended day care. Our rector should possess abilities as a teacher, preacher, liturgist, stewardship leader and administrator. Send resume and CDO profile to: Dr. David Ritter, St. Luke's Church, 8833 Goodwood Blvd., Baton Rouge, LA 70806-7995.

(Continued on next page)



# Classifieds



## POSITIONS OFFERED

**ASSOCIATE RECTOR:** St. Andrew's Episcopal Church, Kansas City, MO, seeks energetic, evangelical associate priest to complement large traditional parish. Ideal candidate will be experienced in leading adult ministries including Alpha and adult ed courses and small groups. Additional responsibilities: administrative functions, new member ministry and pastoral care along with Bible based preaching. Candidate may expect to share in all sacramental aspects of the church. Salary will be commensurate with experience. Please submit resume by April 15 to: **St Andrew's Search, P.O. Box 7114, Kansas City, MO 64113-0114.**

**RECTOR:** St. Alban's Parish, Worland, WY, located at the foot of the Big Horn mountains. Applicant should be someone who can be at home in the small-town Rocky Mountain west. We are looking for someone who will meet our pastoral needs and work with us to develop an education program for our children. Please send letter indicating interest to: **Search Committee, St. Alban's Episcopal Church, P.O. Box 84, Worland, WY 82401.**

**RECTOR** wanted for small parish located in the western Catskill Mountains of New York State. Historic church and large three story Victorian rectory situated within a small college town, excellent schools. Need rector who will foster growth and offer spiritual guidance. Send inquiries to: **St. John's Vestry, P.O. Box 121, Delhi, NY 13753.**

**YOUTH MINISTER:** One day per week ministry on Sundays only. Share in liturgical life of intergenerational parish in Sun City, AZ. Priest with special interest in younger members, children, family and youth programming, counseling, retreats, V.B.S., outreach to young families in community. Phone (602) 972-1109.

**DIRECTOR OF DISCIPLESHIP MINISTRIES**—Trinity Church, Vero Beach, FL, is seeking a full-time Director of Discipleship Ministries to provide oversight and support for the parish's total educational ministry. This large multi-staff parish provides a wide range of activities for children, youth and adults, with an average Sunday morning church school attendance for all ages of about 120. The paid staff includes a Director of Student Ministries, Child Care Coordinator and several clergy involved in teaching and leading various groups within the parish. Applicants should have formal training in Christian education and experience in organizing and coordinating educational ministries. The position involved recruitment, training and supervision of volunteers, and administrative leadership and support for church school, related activities and special events. Compensation package is competitive and includes pension (after one year), health insurance and vacation. Send letter of application and resume to: **Alex Ross, Chairman, DDM Search Committee, Trinity Episcopal Church, 2365 Pine Ave., Vero Beach, FL 32960.** For additional information call Trinity at (561) 567-1146.

**CURATE POSITION:** Historic St. Luke's Church, Germantown. Vibrant Anglo-Catholic parish in Philadelphia. Committed to growth, community outreach and Christian nurture and development. Along with full participation in the ordained ministry of the church, primary responsibilities will include design, implementing and coordinating community outreach ministry to neighborhood and city. Salary range with full benefits commensurate with experience. Please send resume and CDO profile to: **The Rev. Canon H. Gregory Smith, St. Luke's Church, 5421 Germantown Ave., Philadelphia, PA 19144.**

**YOUTH MINISTER.** Full-time youth minister wanted for growing parish in resort/retirement community. Send letter of interest and resume to: **The Rev. C. Alex Barron, Jr., 3000 N. Kings Highway, Myrtle Beach, SC 29577.**

## POSITIONS OFFERED

**ARE YOU WILLING TO BE CHALLENGED?** St. Barnabas Episcopal Church is a small parish that wants to grow dramatically both in spirit and in numbers in the coming decade. With the full support of the diocese, we are seeking a rector who possesses the energy and the vision to lead us in this leap of faith. A proven background in church building is required. The candidate's other strengths would be in Christian education, youth ministry, pastoral care, preaching and liturgy. We are located in a university town in eastern Pennsylvania and are approximately a one hour drive NE of Philadelphia and two hours SW of New York City. If this sounds as if it could be your calling, please respond to: **Tom Murray, 357 E. Main St., Kutztown, PA 19530** or telephone at (610) 683-6196 to receive a parish profile and ministry description.

**SUNNY MEXICO CALLING!** Small English speaking parish (approx. 100) in Guadalajara, Jalisco, is seeking retired priest as rector with limited responsibilities. Small compensation with a very pleasant opportunity. Send resume and/or CDO profile via air mail to: **St. Mark's Episcopal Church, Apdo. 61-173, Guadalajara, C.P. 44639, Jal., Mexico** or FAX same to: **011-52-3-621-27-79 (from U.S.A.).**

**ASSISTANT RECTOR** for mission-minded, program-size parish in renewal; active community outreach, including racial reconciliation. Youth ministry major component along with sharing with rector in preaching, worship and pastoral work. Located in growing northeast Jackson metropolitan area. Send resume to: **Rebecca Adams, St. Peter's by-the-Lake Episcopal Church, P. O. Box 5026, Brandon, MS 39047.**

**HISTORIC CHURCH** in small, friendly Southern town is in search of a rector who possesses traditional values, a person who will preach the word of God as stated in the Bible. Organizational and communication skills a must, as well as an interest in working with young adults and youth and an interest in promoting continued growth in membership. For further information, interested parties may contact: **Jim Davis, P.O. Box 486, Halifax, VA 24558; telephone (804) 476-1577; FAX (804) 575-1202.**

**WHITAKER SCHOOL OF THEOLOGY**, dynamic educational arm of the Diocese of Michigan, is looking for a visionary, exciting executive director to take us into the 21st century. Inquiries to: **Chair of the Board, 3865 Lincoln, Bloomfield Hills, MI 48301-3962.**

## FOR SALE

**EPISCOPAL CHURCH SIGNS** — Aluminum, familiar colors, single and double face, economical; brackets, too. For information: **Signs, St. Francis of Assisi Episcopal Church, 3413 Old Bainbridge Road, Tallahassee, FL 32303. (904) 562-1595.**

## SERVICES OFFERED

**ANTIQUe CHURCH SILVER** and metal work supplied. English and European. Special items sourced on request. Call: **E. Van Dyck, London 011 44 171 222 7169.**

## TRAVEL

**CELTIC PILGRIMAGES 1998.** Prayer and study programs to Ireland, Wales, Scotland. Deepen relationship with God through lectures; worship; visits to holy sites. Sr. Cintra, 134 E. 28th St., New York, NY 10016. Phone (212) 725-6425; FAX (212) 779-4009.

## TRAVEL

**ATTENTION CLERGY:** Lead your parish, friends and family on a pilgrimage to ISRAEL and extend to Greece, Turkey, England, Africa, etc., and travel FREE. Call or write: **Journeys Unlimited, 500 8th Ave., New York, NY 10018; (800) 486-8359 or FAX (212) 736-8959.** E-mail: [holytours@worldnet.att.net](mailto:holytours@worldnet.att.net) Web site: <http://www.cwd.com/Journeys>

**AIR-TRAVEL—BUY DIRECT.** St. George's College Students—Holy Land visitors—25% discount off all fares on a major US carrier. Similar discounts to over 80 destinations. Call or FAX for quotes: (800) 642-0682; FAX (305) 893-5110.

## VOLUNTEERS NEEDED

**L'ARCHE Mobile** needs live-in assistants to mentally handicapped adults. We seek to create communities of peace where adults who are mentally handicapped and those who help them live, work, and share their lives together. L'ARCHE is an International federation of Christian communities founded by Jean Vainer. Contact: **Martin E. O'Malley, 151-A S. Ann St., Mobile, AL 36604.**

## WANTED

**CLERGY** and recent seminary graduates with a spirit of adventure for work in Newfoundland (England's oldest colony and Canada's newest province). Contact: **St. Paul's, 390 Main, North Andover, MA 01845.**

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# Lent Church Directory

## Scottsdale, AZ

**ST. ANTHONY ON THE DESERT** 12990 E. Shea Blvd.  
(602) 451-0860; FAX (602) 451-4413 Across from the Mayo Clinic  
The Rev. Gerald Anderson, r; the Rev. Dan Schoonmaker, c;  
the Rev. Harlan Welsh, ass't; the Rev. Jack Eales, ass't  
Sun H Eu 7:30, 9, 11; Wed 12 H Eu & Healing; Thurs 9:30 H Eu

## San Diego, CA

**GOOD SAMARITAN** 4321 Eastgate Mall, 92121  
The Rev. Wayne F. Sanders, r; the Rev. Caroline S. Diamond,  
assoc (619) 458-1501  
Sun H Eu 8 & 10. Tues Dr. Creasy Bible Study 10-12 noon & 7-9

## Yucaipa, CA

**ST. ALBAN'S** 12692 Fifth St.  
The Rev. Bruce Duncan, v (909) 797-3266  
Sun Services: 8 H Eu; 10 Sunday School & H Eu

## Washington, DC

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

**ST. PAUL'S, K Street**  
2430 K St. NW — Foggy Bottom Metro  
The Rev. Andrew Leslie Sloane, r  
Sun 7:30, 7:45, 9, 11:15 (High Mass) & 6. Daily: 6:45, 7 & 6.  
Prayer Book HDs: 6:45, 7, 12 noon, 6 & 6:15.  
Parish founded AD 1866

## Pompano Beach, FL

**ST. MARTIN-IN-THE-FIELDS**  
Atlantic Blvd. and the Intracoastal Waterway  
The Rev. Hobart Jude Gary, interim-r  
Sun 8 and 10:30

## Ponte Vedra Beach, FL

**CHRIST CHURCH** (904) 285-6127  
400 San Juan Dr.  
Sat 5:30; Sun 7:45, 9, 11, 5:30. Wed 7, 11, 6

## Sarasota, FL

**CHURCH OF THE REDEEMER** 222 S. Palm Ave. 34236  
The Rev. Fredrick A. Robinson, r; the Rev. Richard C. Marsden,  
the Rev. John Porter, the Rev. Ferdinand Saunders, the  
Rev. Jack Bowling, the Rev. Orley Swartzentruber, ass'ts  
Tel. (941) 955-4263; FAX (941) 365-1379  
Sun Masses 7:30 (Low) 9 & 11 (Choral). Wkdys 10; Wed 7:30  
& Thurs 5:30

## Stuart, FL

**ST. MARY'S** 623 E. Ocean Blvd. (561) 287-3244  
The Rev. Thomas T. Pittenger, r; the Rev. Ken Herzog, c; the  
Rev. Beverly Ramsey, Youth & Christian Ed; the Rev. Jonathan Coffey & the Rev. Canon Richard Hardman,  
assisting; Allen Rosenberg, Music Dir  
Sun Eu 7:30, 9, 11. Tues H Eu/Healing 12:10. Thurs H Eu 10.  
MP 8:30 daily

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

## Augusta, GA

**CHRIST CHURCH** Eve & Greene Sts.  
The Rev. Theodore O. Atwood, Jr., r  
Sun Masses 8 & 10 (Sung). Wed 6:30 (706) 736-5165

## Chicago, IL

**ASCENSION** N. LaSalle Blvd at Elm (312) 664-1271  
The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
The Sisters of St. Anne (312) 642-3638  
Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Adult  
Ed 10, Sol E&B 4 (1S) Daily: MP 6:40 (ex Sun) Masses 7, 6:20  
(Wed), 10 (Sat) C Sat 5:30-6, Sun 10:30-10:50 Rosary 9:30 Sat

## Limestone Township, IL (Peoria)

**CHRIST CHURCH** Christ Church Rd.  
The Rev. John R. Throop, D.Min., v (309) 673-0895  
Sun H Eu 9:30. Peoria's Historic church built by Bishop Philander Chase

## Riverside, IL (Chicago West Suburban)

**ST. PAUL'S PARISH** 60 Akenside Rd.  
The Rev. Thomas A. Fraser, r  
Sun Eu 8 & 10:15; Wkdy Eu Tues 7, Wed 7, Fri 10. Sacrament  
of Reconciliation 1st Sat 4-4:30 & by appt

## Indianapolis, IN

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Robert Giannini, dean  
Sun Eu 8, 9, 11

## Blue Rapids, KS

**ST. MARK'S** 606 Lincoln  
Fr. Dan Northway, M.D.  
Sun SS 10; H Eu 10:30

## Baton Rouge, LA

**ST. ALBAN'S CHAPEL—LSU** Dairymple & Highland  
The Rev. Patrick L. Smith, interim chap  
Sun 10:30, 6; Wed 11:45

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208 N. 4th St.  
The Rev. Fred Fenton, r; the Rev. George Kontos, the Rev. Bob Burton, assoc; the Rev. Andy Andrews, Dir of Youth Min.; the Rt. Rev. Robert Witcher, Bishop-in-Residence. Lou Taylor, Dir of Christian Ed.; Dr. David Culbert, organist-choirmaster, Mike Glisson, Headmaster, St. James Sch; Maureen Burns, Pres., St. James Place retirement community  
Sun H Eu 7:30, 9, 11, 4:30 (CST), 5:30 (CDT)

## Boston, MA

**ADVENT** 30 Brimmer St.  
The Rev. Dr. Richard Cornish Martin (617) 523-2377  
Sun Masses: 8 (Low), 9 (Sung), 11 (Sol), MP 7:30. Daily: MP 7, Mass 7:30, EP 5:30 (ex Sat MP 8:30, Mass 9)

## Newtonville, MA

**ST. JOHN'S** 297 Lowell Ave.  
The Rev. Robert G. Windsor, r; the Rev. John H. Thomas, priest assoc  
Sun 8 & 10 H Eu. Wed 10 H Eu; Sat 9 Bible Study

## Minneapolis, MN

**ST. LUKE'S PARISH** 46th and Colfax, S.  
The Rev. Frank Wilson, r; the Rev. Alan Grant, the Rev. Ed Barnett, assoc  
Sun HC 8:30 & 10:30. Thurs HC 7

## Kansas City, MO

**OLD ST. MARY'S** 1307 Holmes  
The Very Rev. Bruce D. Rahtjen, Ph.D., r (816) 842-0975  
Masses: Sun 8 Low; 10 Solemn; Daily, noon

## St. Louis, MO

**ALL SAINTS'** 5010 Terry at King Highway  
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring  
(314) 367-2314; FAX (314) 367-8781



## Biloxi, MS

**REDEEMER** Bellman & Hwy 90 (228) 436-3123  
The Rev. Harold F. Roberts, r  
Sun Masses 7:30 (Eu), 9:15 (Family), 11 (Sol). Wed 6 Cont. & Healing. Fri 7:30 (Requiem)

## Kitty Hawk, NC (Outer Banks)

**ALL SAINTS'** Hwy 158 MP 1  
Located temp. at Kitty Hawk Elem.  
The Rev. Margaret S. Shepard (919) 261-6674  
Sun 8 & 9:30

## Newark, NJ

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. J. Carr Holland, III, r  
Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

## Santa Fe, NM

**HOLY FAITH** (505) 982-4447 311 E. Palace  
The Rev. Dale Coleman, r; the Rev. Robert Dinegar, Ph.D., assoc  
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

## Hoosick Falls, NY

**ST. MARK'S** 70 Main St.  
Sun Eu 7:15 & 9:30. Daily Eu 6:45, MP 7:15, EP 5:15

## Marcellus, NY (West of Syracuse)

**ST. JOHN'S** 15 Orange St. (315) 673-2500  
The Rev. Ralph D. Locke, v  
Sun 8 & 10, H Eu Rite I & II. Youth Group— Sun.—Dir. C. Schofield

## New York, NY

**CHURCH OF THE HEAVENLY REST** 5th Ave. @ 90th St.  
The Revs. James L. Burns, r; Philippa A. Turner, Steven E. Woolley, assoc (212) 289-3400  
H Eu Sun 8 & 10:30; Wed 6:30. Christian Ed all ages Sun 9:15

## ST. BARTHOLOMEW'S

Park Ave. and 51st St. (212) 378-0200  
Sun Eu 8, 9 Cho Eu 11, EP 5 (Ev 1S). Mon-Fri MP 8, Eu 12:05 ("Sun on Thurs." Cho Eu 12:05), EP 5:30. Sat MP & Eu 10. Church open 365 days 8-6. For tours call 378-0252. Café St. Bart's: good food and hospitality Mon - Fri 10 to 6

## EPISCOPAL CHURCH CENTER

**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43rd St.  
The Rev. Donald A. Nickerson, Jr., chap  
Daily Morning Prayer 8:45; H Eu 12:10

## ST. MARY THE VIRGIN

(212) 869-5830  
145 W. 46th St. (between 6th & 7th Aves.) 10036  
The Rev. William C. Parker, parish vicar; the Rev. Allen Shin, ass't  
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat.) Sat only 12:15, EP 6 (ex Sat), Sat only 5; C Sat 11:30-12, 4-5, Sun 10:30-10:50, Maj HD 5:30-5:50

(Continued on next page)

# Lent Church Directory

## The Episcopal Churches of Europe (Anglican)

### New York, NY (Cont'd.)

#### PARISH OF TRINITY CHURCH

The Rev. Daniel P. Matthews, D.D., Rector  
The Rev. Samuel Johnson Howard, Vicar

**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15, Mon-Fri MP 7:45 H Eu 8 & 12:05, EP  
5:15. Sat MP 8:45, H Eu 9. Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**TRINITY BOOKSTORE** (Behind Trinity Church) 74 Trinity Pl.  
Mon-Thurs 8:30-6; Fri 8:30-5:30; call for weekend hours  
For Special Programs: www.trinitywallstreet.org

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8 (212) 602-0800

**ST. THOMAS** 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdays MP & Eu 8, Eu 12:10, EP  
& Eu 5:30. Tues & Thurs Choral Ev & Eu 5:30. Choral Eu Wed  
12:10. Sat Eu 10:30

### Poughkeepsie, NY

**ST PAUL'S**  
161 Mansion St. (914) 452-8440  
Sun Masses: 8 & 10, Sunday School 9:45

### Ardmore, PA

**ST. GEORGE'S** Ardmore Ave. & Darby Rd. in Haverford  
The Rev. William Duffey, Ed.D., r; the Rev. Frederick Erickson, Ph.D., d  
Sun Eu 8 (Rite I) & 10 (Cho Rite II with int). Midweek Masses  
Tues 9:30, Thurs with HU 7 and all HDs @ time anno. MP 9 &  
EP 6 Tues-Fri. Sun adult catechumenate and Bible classes with  
child care 9:15, Ch S 10, YPF 5; Wed contemplative prayer  
study group 7:30; Sat youth confirmation ed 11. Quiet Day with  
CSM Sister, March 7. Phone for other events

### Gettysburg, PA

**PRINCE OF PEACE MEMORIAL CHURCH**  
West High and Baltimore Sts. 17325 (717) 334-6463  
The Rev. Andrew Sherman, r  
Sun Eu 8 & 10:15. Tues 12 noon, Wed, 7, HD 7, C by app

### Philadelphia, PA

**ANNUNCIATION OF THE B.V.M.** Carpenter & Lincoln Dr.  
The Rev. David L. Hopkins, r  
Sun Masses 9 (Low), 11 (High). Thurs 10

**ST. LUKE'S, Germantown** 5421 Germantown Ave.  
The Rev. Canon H. Gregory Smith, r  
Sun Masses 7:30 (Low), 10 (Sol). Daily Masses Tues, Wed, Fri  
7; Mon Thurs. Sat 9:30

**ST. MARK'S** 1625 Locust St.  
The Rev. Richard C. Alton, r (215) 735-1416  
The Rev. Michael S. Seiler, c FAX (215) 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdays:  
MP 8:30; Mass 12:10 (with HU on Wed); EP 5:30 (with HC  
Tues); Sat C 9:30; Mass 10

### Pittsburgh, PA

**CALVARY** 315 Shady Ave. (412) 661-0120  
The Rev. Canon Harold T. Lewis, Ph.D., r; the Rev. Colin  
Harrington Williams, the Rev. Leslie Reimer  
Sun H Eu 8 & 12:15; Sung Eu 10:30 (MP 5S). Ev (2S) 4 (Oct-  
May). H Eu Mon, Thurs 6; Tues, Fri 7; Wed 7 & 10:30

**GRACE** 319 W. Sycamore St. (412) 381-6020  
The Rev. A.W. Klukas, Ph.D., v  
Sun Eu 8, Ch S 9, Sol Eu 10, Ev & B 5. Tues-Thurs MP 9. Wed  
Said Eu & LOH 12 noon. Sol Eu HD 7:30. C by appt.

### Selinsgrove, PA

**ALL SAINTS** (717) 374-8289  
129 N. Market  
Sun Mass 9:30. Weekdays as anno

### Whitehall, PA (North of Allentown)

**ST. STEPHEN'S** 3900 Mechanicsville Rd.  
Sun 8 Eu; 9:15 Ch S; 10:30 Sung Eu; Tues 9:30 HS; Thurs &  
Fri 7 HC. Bible & prayer groups. 1928 BCP

### Corpus Christi, TX

**CHURCH OF THE GOOD SHEPHERD** 700 S. Broadway  
The Rev. Ned F. Bowersox, r  
The Rev. Frank E. Fuller, asst (512) 882-1735  
Sun 8, 9 & 11. Weekdays as anno

### Dallas, TX

**INCARNATION** 3966 McKinney Ave.  
The Rev. Larry P. Smith, r; The Rev. Frederick C. Philpott, v;  
the Rev. George R. Collina; the Rev. Thomas G. Keithly; the  
Rev. Michael S. Mills  
Sun Eu 7:30, 9, 9:15, 11:15; Daily Eu 7 & 12 noon. Daily MP  
6:45, EP Mon-Fri 6 (214) 521-5101

**TRINITY** (972) 991-3601 12727 Hillcrest  
The Rev. William Lovell, r; Dr. Paul Thomas, organist  
Sun 8:30, 11 & 5:30. Traditional Low Church Liturgy with  
Expository Preaching

### Fort Worth, TX

**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex  
1S). 1928 BCP Daily as anno (817) 332-3191

### San Antonio, TX

**ST. LUKE'S** 11 St. Luke's Ln. across from Olmos Park  
The Rev. Wm. K. Christian III, r (210) 828-6425  
The Rev. Omar Pitman, Jr.; the Rev. G. Patterson Connell,  
asst  
Sun Eu 7:45-9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30,  
Supper 6, Classes 7:15. Thurs Eu 7

### Chesapeake, VA

**ST. BRIDE'S** 621 Sparrow Rd.  
The Rev. Michael J. Godderz, SSC (757) 420-7033  
Masses: Sun 8 Low; 10:15 Solemn High, Daily as anno

### Milwaukee, WI

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

### St. Croix, Virgin Islands

**ST. JOHN'S** 27 King St., Christiansted  
Fr. Keithly R.S. Warner, S.S.C., r (809) 778-8221  
Sun H Eu 7 & 10; Wed 12:10 H Eu & Healing

### Paris

**THE AMERICAN CATHEDRAL OF THE HOLY TRINITY**  
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00  
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.  
Nicholas Porter, M.Div., canon; the Rev. George H. Hobson,  
Ph.D. canon; the Rev. Mark Wood, M.Div., canon  
Sun Services 9 H Eu, 10:45 Sun School, 11 H Eu

### Florence

**ST. JAMES** Via Bernardo Rucellai 9 50123 Florence, Italy.  
Tel. 39/55/29 44 17  
The Rev. Peter F. Casparian, r; the Rev. Claudio Bocca  
Sun 9 Rite I, 11 Rite II

### Frankfurt

**CHURCH OF CHRIST THE KING**  
Sebastian Rinz St. 22, 60323 Frankfurt, Germany, U1, 2, 3  
Miquel-Allee. Tel. 49/64 55 01 84  
The Rev. David W. Radcliff, r  
Sun HC 9 & 11. Sunday school & nursery 10:45

### Geneva

**EMMANUEL** 3 Rue de Monthoux, 1201 Geneva, Switzerland  
Tel. 41/22 732 80 78  
The Rev. Gerard S. Moser, r  
Sun HC 9; HC 10 (1S & 3S) MP (2S, 4S, 5S)

### Munich

**ASCENSION** Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, interim r  
Sun 9 (Rite I), 11 (Rite II)

### Rome

**ST. PAUL'S WITHIN THE WALL**  
Via Napoli 58, 00184 Rome, Italy  
The Rev. Michael Vono, r Tel. 39/6 474 35 69  
Sun 8:30 Rite I, 10:30 Rite II, 1 Spanish Eu

### Brussels / Waterloo

**ALL SAINTS'** 563 Chaussee de Louvain, Ohain, Belgium  
The Rev. Charles B. Atcheson, r Tel. 32/2 384-3556  
Sun 11:15 ex 1S 9 & 11:15

### Wiesbaden

**ST. AUGUSTINE OF CANTERBURY**  
Frankfurter Strasse 3, Wiesbaden, Germany  
The Rev. Karl Bell, r Tel. 49/61 22 76 916  
Sun 10 Family Eu



Church of the Redeemer, Sarasota, FL