

# The Living Church

April 12, 1998 / \$1.50

*The Magazine for Episcopalians*



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Third

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Day...

April 12, 1998

Easter Day

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### Quote of the Week

The Rt. Rev. Penny Jamieson, Bishop of Dunedin (New Zealand) on electing bishops: "They elected me, so they have only themselves to blame."

# Pointing Toward Home

I recently was in Oklahoma City and had the experience of visiting the site of the terrible bombing three years ago. The remains of the building have now been largely removed except for some of the masonry on the first floor — a few roofless walls. Where most of the building was is now simply an empty surface of bare earth extending the length of a block. A chain link fence separates this space from the sidewalk.

How moving that fence now is! It is stuck with little ribbons, crosses (some made of two rough sticks tied together), pictures, artificial flowers, teddy bears, letters, and other mementoes and keepsakes. There are a thousand little symbols of death, mourning, and the Christian hope of everlasting life. Here death with all its power had rushed in on dozens of lives, young and old, rich and poor, friends and strangers, none of them in any way expecting it or foreseeing it three seconds before.

The wrecked building across the street has also been cleared away. The only thing left is a tree of substantial size, with a dozen clumps of green mistletoe in its branches — striking symbols of life in the face of death, to me unexpected links between Christmas and Easter.

All of this, I reflected, is part of what Holy Week and Easter is about. Death is indeed real. It is powerful and devastating. Human beings, like most other creatures on this planet, are never safe from it. There is no such thing as life insurance, as Psalm 49 so boldly reminds us.

We can contemplate the natural world, or

the world human ingenuity has constructed, and in either case it is the same. Death is an inescapable reality. Yet life perseveres and reappears. For us in the Northern Hemisphere at least, spring is the handmaid of Easter, surrounding us with the beauty of new life.

The purpose of Easter is not to celebrate new flowers, birds, eggs, or mistletoe. Easter celebrates the Resurrection of Jesus Christ. Let us not forget that. Yet all these other natural signs and manifestations of life can symbolize and point us toward the Resurrection of our Savior. In the world about us we do not see things that are merely alive, but things alive in wonderful ways. The chain of beauty stretches from tiny creatures up to giant sequoias. The intricate processes of life become more and more amazing as new scientific research moves ahead from year to year. In all of this we see the power, the wisdom, and the love of our Creator.

As we stand face to face with the inexorable steel wire fence separating the living from the dead, we can do so with a courage and with a hope reinforced by nature that is bearing testimony to the loving purposes of our Maker. So we can hold up our crosses, even crude ones made of two sticks, as emblems of our faith, pointing to that country which is above and which is the true homeland of our souls.

(The Rev. Canon) H. Boone Porter,  
senior editor

### Sunday's Readings

## Destroying Death

Easter Day: Acts 10:34-43 or Isa. 51:9-11, Ps. 118:14-29 or Ps. 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43, Luke 24:1-10

Most of us are naturally uneasy with our own mortality, and many respond with dread to the prospect of dying. Our culture, unfortunately, does little to temper this fear, for it tends to deal with death through simple denial. Medical professionals seek to hold it at bay, those among us who are likely to die are removed from our midst, and a whole industry has grown up to make the deceased appear to be alive. On this last score we're taught to seek the living among the dead.

Where our culture lets us down, however, our Savior today enables us to conquer our fear. Christ in his Passion in no way denies death's reality, and neither does he seek to

avoid it. Instead he freely confronts it on its own fearsome terms, embracing it as the clear will of the Father. And through facing death with faith and trust he totally destroys its power over him. He emerges from the tomb victorious over death, raised up by God with power to exaltation and victory.

We who have been baptized into Christ's body share with him in his triumph over death. In Christ "you have died," Paul assures us, in him "you have (also) been raised." So since we already share in the Lord's risen life, our physical death can no longer be final. We're enabled to face without fear or uneasiness an event which is powerless over us. As members of Christ our security and our hope lie in him, for "(w)hen Christ who is (our) life is revealed, then (we) also will be revealed with him in glory."



## Glorious Tradition

During the Eucharist on the Feast of St. Cyril of Jerusalem, I couldn't help be reminded of John Alexander's conclusion that the "new" liturgies of the 1979 prayer book are the cause of many leaving the church [TLC, March 22]. Whatever the foundation of the statement, if it is true, my real worry is that "traditional" liturgy may have become the object rather than the means of worship.

What prompted the thought was that I had trouble with "thees," "thys" and "thous" in a local adaptation of the litany forms of the Prayers of the People from Rite 2. The language seemed an artificial mix of two styles in an attempt to sound "traditional." To what end? I also thought of Fr. Secaur's letter in the same issue as a call in another direction. Is there room for "both/and"?

On the other hand, possibly the legend of St. Cyril read from *Lesser Feasts and Fasts* offers some wisdom. Cyril is known best for teaching his people what sacraments and liturgy are. I wish the people of whom Mr. Alexander speaks could have shared with me the experience of many liturgies: With Dom Gregory Dix in the rite of Hippolytus; the Latin liturgies of Ambrose, Sarum and, yes, the BCP; St. John Chrysostom sung in Slavonic; the prayer books from 1549 on (even a deadly 1662) and from many provinces of the Anglican Communion.

Mr. Alexander speaks of abandoning "our centuries-old tradition," but implies that it only goes back to 1928. The fact is that 1979 contains much more of that centuries-old tradition than former books. The "tradition" of our worship is catholic in the best sense, drawing on various expressions from all of our history, and it is glorious.

(The Rev.) J. Philip Talmage  
Wauwatosa, Wis.

### The Author Replies

In his disappointingly shallow response to my article [TLC, Feb. 15], Fr. Carroll [TLC, March 15] fails to grasp the thrust of the portion of my argument he cites. That our leaders' decisions reflect the culture of the editorial page of the *New York Times* rather than beauty parlor gossip is no great boon. Indeed, Fr. Carroll's whole approach of pointing to opinion polls to show how

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- **Spirituality Conference on Celtic Christianity** with Esther de Waal of Wales and GERALYN WOLF

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### June 28 - July 3

- **Renewal Conference** — *Let's Try It Their Way! Spiritual Power of the Early Church* - John Stone Jenkins, Kirk and Deby Dearman music.
- **Christianity and Literature** — *Holy Folly: The Feast of Fools in Literature and Faith* with Jill Pelaez Baumgaertner, James Wind
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### Jesus in Jerusalem Today, August 23 - 28

*Christian, Jewish and Muslim Perspectives* — Walter Harrelson, John Donahue SJ, Mahmoud Ayoub, Shira Lander, O.C. Edwards. Optional guided study in the Holy Land, March 9-23, 1999.

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### ALSO ON THE CALENDAR

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## Letters

“prophetic” we illustrates my point better than anything I could have said.

I appreciate Mr. Moore’s pointing out the document, “The Meaning and Unity of the Anglican Communion,” which, not surprisingly, refers to a magisterium comprised of scripture, tradition, reason, the creeds, the ministry of word and sacrament, the witness of the saints, and the *consensus fidelium*. One will, however, look through these in vain to find any support for the attempts to compose liturgies for blessing gay sex.

Let me reiterate: Ontologically speaking, I am not in any meaningful sense a heterosexual; I am a married man. The latter term tells me what sort of person I am to be. The former term tells me what sort of sins I am inclined to commit. The latter term has clear referents in scripture, tradition, etc. The former term is a johnny-come-lately ideological contrivance of 19th-century atheists. There is nothing scientific about it. Science is utterly incapable of telling people anything meaningful about who they are. I personally like the homosexuals I know. I strongly believe they are fundamentally wrong in believing

that their sexual orientation defines who they are and the Episcopal Church does them no favors by lending credence to such false self-definition or pretending that there is an empirical basis for it.

*Daniel Muth*  
Point Frederick, Md.

### A Wrong Emphasis

An editorial states that there is “plenty of good news” in the church [TLC, March 15] and that “increased emphasis on ethnic ministries” is part of this good news.

Not so long ago, we were told, rightly, that segregation was wrong. Why, then, is ethnicity right?

*David M. Bull, Jr.*  
Fort Myers, Fla.

### An Albatross

Regarding the Rev. Wayne Schwab’s letter [TLC, March 1] . . . Let the Pension Fund do its work without the albatross of political correctness tied around its neck.

*(The Rev.) Mark Goodman*  
Trinity Church  
Hamilton, Ohio

## The Living Church

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**President and Dean**

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The Board of Trustees of Episcopal Divinity School invites nominations and applications for the administrative and educational head of the School.

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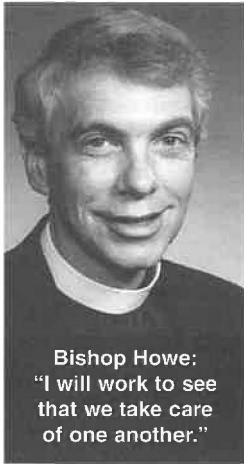
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## West Missouri Consecrates Bishop Coadjutor



Bishop Howe:  
"I will work to see  
that we take care  
of one another."

More than 1,100 persons crowded Redemptorist Roman Catholic Church in Kansas City, Mo., March 14, for the consecration of the Very Rev. Barry Howe as Bishop Coadjutor of West Missouri.

The Most Rev. Frank T. Griswold, Presiding Bishop, was the chief consecrator and was one of 26 bishops participating. Co-consecrators were: the Rt. Rev. Arthur A. Vogel, retired Bishop of West Missouri; the Rt. Rev. John C. Buchanan, Bishop of West Missouri; the Rt. Rev. Rogers Harris, retired Bishop of Southwest Florida, and the Rt. Rev. John Lipscomb, Bishop of Southwest Florida. The new bishop's wife, Mary, his son, Matthew, and his daughter, Rebecca, also participated.

Music was furnished by instrumentalists and

voices from 17 congregations, including St. Peter's Cathedral in St. Petersburg, Fla., where Bishop Howe was dean when he was elected.

"I see my ministry as assisting the Lord's people as they share their gifts and exercise leadership as his servants," Bishop Howe said. "We will attempt to keep our eyes focused on Jesus so we don't lose sight of who we are and whose we are. Then I hope we shall claim the power of the Holy Spirit for servanthood, love, and ministering to the marginalized of our society. Also, I will work to see that we take care of one another so that we can be a missionary community."

Bishop Howe will share responsibilities with the diocesan bishop until Bishop Buchanan retires Dec. 31, 1999.

## Conventions

### 'We Are New People, With New Goals for Life'

The **Diocese of Western Louisiana** gathered Feb. 26-28 at Grace Church, Monroe, for its convention under the leadership of its bishop, the Rt. Rev. Robert J. Hargrove. Its theme was "From Generation to Generation: Our Place in God's Family."



Grace Church is recovering from a major fire during the past year which destroyed some of its buildings. It is celebrating its 150th anniversary during 1998.

The Rt. Rev. Charles E. Jenkins III, Bishop Coadjutor of Louisiana, was a guest speaker at the convention banquet and challenged those present to "know what we believe — not only what we live for but what we would die for.

"This church depends upon grace," he said. "We must begin with ourselves and take responsibility for our lives. We are called to a life of unconditional grace."

The Bishop of the Dominican Republic, the Rt. Rev. Julio Caesar Holguin Khoury, preached on Christian identity at the convention Eucharist. The companion diocese relationship between the Dominican Republic and Western Louisiana was reinstated by the convention.

Delegates heard reports on the Alpha

program, and the rebuilding and renovation of the diocesan camp.

In his convention address, Bishop Hargrove presented 10 goals that would make a difference for the diocese. Among them were giving up controversy for the sake of proclaiming Christ, to have a focused effort on youth, the need for Episcopal schools, and to renew efforts with college students.

"We are new people, with new goals for life," Bishop Hargrove said. "That newness must be an integral part of everything we do in the church. We cannot take temporary measures like trying to patch an old coat with a piece of new cloth or being careless and putting new wine into old wineskins. Everything will be lost."

*Ann Kidda*

### Membership Increase

The Rt. Rev. Edward L. Salmon, Jr., Bishop of South Carolina, referred to facts and figures which demonstrate the fruits of a strongly intentional "mission over maintenance" approach to ministry, structure and budgeting in the **Diocese of South Carolina**, when the diocese met in convention Feb. 27.

Bishop Salmon noted that the diocesan

budget had been nearly \$2 million in 1990, but it has been intentionally reduced to \$1.66 million for 1998. During this same period, he pointed out, net disposable income of all congregations in the diocese rose from \$9.6 million to \$17.1 million. The transformation, accomplished by scaling back centralized staff and programs, reflects at the same time a significant increase in overall communicant membership.



The bishop also said for some years the diocese has been working to implement tithing on three levels: 10 percent from parishioners to their home church; 10 percent from congregations to the diocese; and 10 percent from the diocese to the national church. The convention retained this formula as diocesan policy, but also resolved that for any vestry acting out of the theological conscience, the portion designated to go beyond the diocese could be diverted from the national church to mission work identified by the diocesan council.

This allowance for withholding of funds from the national church reflects

*(Continued on page 14)*



(Third of a series)  
By DAVID DUPREY

The number of bishops attending Lambeth Conference in July will be 60 percent greater than in 1988, with attendance soaring from 500 to more than 800.

The chief reason for this dramatic increase is the desire of the Most Rev. George Carey, Archbishop of Canterbury, to include not only diocesan bishops, but all bishops with jurisdiction, including suffragans and coadjutors.

However, another contributing factor is the greater effort being undertaken by the Anglican Communion office to provide funding assistance for bishops who might not otherwise be able to attend.

The Rev. Canon John Peterson has already been cited in this series. He is the secretary general of the Anglican Communion, appointed by the Archbishop of Canterbury to be the secretary of Lambeth Conference.

If one were to ask Canon Peterson whether Lambeth Conference was simply too expensive to continue (\$2,000 per bishop plus travel), he would be ready with a passionate response.

He admits that the venture is expensive, but he contends that it is the "cost to remain a family."

"The Lambeth Fund exists so that every bishop and spouse within the Anglican world will be able to attend Lambeth Conference," he said. Roughly one-third of all bishops will need support.

Canon Peterson strongly upholds the value of maintaining communion as Anglicans, and the valuable role that each bishop plays in the conference. A bishop's inability to fund a journey to Lambeth by no means limits that bishop's ability to contribute to the conference.

"We come to appreciate our interdependence," Canon Peterson said. "If a bishop does not have financial resources, then that bishop can bring other valuable resources to the altar of God."

The Rev. Canon Roger Symon serves on the staff of Canterbury Cathedral and was appointed in 1994 to be in charge of the "Lambeth Conference Fund." His task was to raise £1.15 million (approximately \$1.84 million U.S.).

The call first went out to England. Three years ago, each English bishop received a challenge: Because their costs would be lower than all other bishops, each was asked to raise £5,000 to con-

tribute to the fund. Canon Symon recently reported that all English bishops have met this goal.

Next the challenge to share expenses was put to the rest of the world. Archbishop Carey himself communicated the request to the U.S. church. Other churches which have responded generously include Canada, Australia and Japan.

The process is fairly simple. Each bishop is asked whether assistance is needed. If yes, how much? If not, can he or she afford to contribute to the fund?

There have been some wonderful responses. The two bishops of Sri Lanka have been saving for Lambeth over the past 10 years, and despite a limited budget, they will be able to pay their own expenses. Other dioceses with limited means will be able to pay a sizable portion. Kenya, for example, will be able to contribute 40 percent.

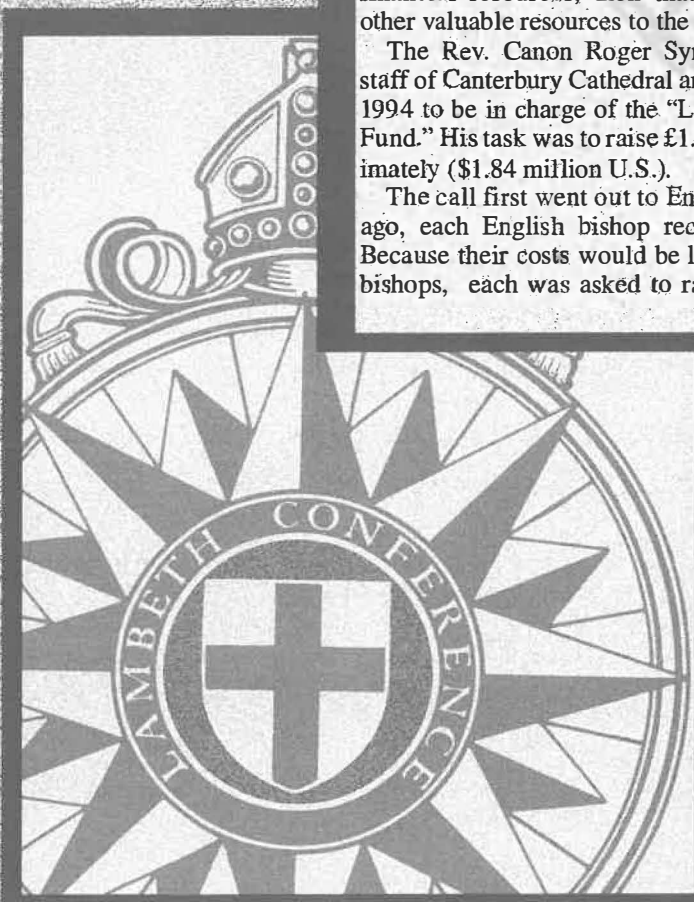
The Rev. Canon Patrick Mauney, director of Anglican and Global Relations at the Episcopal Church Center in New York City, calls this the "one-pot approach." Though an assistance fund did exist for past conferences, Canon Mauney appreciates the greater effort to establish one major fund for all bishops in need. This eliminates any disparity between bishops based upon their respective abilities to communicate their need and raise the necessary funds. With the approach taken for this Lambeth, Canon Mauney is certain that no bishop will be left at a disadvantage.

So how is the U.S. doing? Canon Mauney is satisfied with the contributions already made from U.S. dioceses, while hopeful that still other dioceses will come forward to bring aid.

With 100 domestic dioceses, asking \$8,000 per diocese (in addition to the expense of sending their own bishops) was a tall order, given the limited budgets of many dioceses. However, half of the dioceses have already contributed \$8,000 or more, with one diocese contributing \$12,000. One-quarter of the dioceses have made some kind of contribution, while another quarter have not given any support.

In our last article, we highlighted the vital role of prayer support from every member of the church. Here we can see how our diocesan financial support can play a valuable role in bringing together the fullness of our episcopate.

# Looking to Lambeth 1998



## The Lambeth Fund

Assisting bishops in need of financial support

# *Worship and the Arts*

The Children's Abbey at the Cathedral of St. John the Divine in New York City



Peter Smith photos

By **RETTA BLANEY**

Eighteen children sit around a long table in the undercroft of the Cathedral of St. John the Divine in New York City and prepare for a morning of Sunday school by reaching for the plastic champagne glasses in front of them. During the class they will learn about the enjoyment of good wine, the importance of a festive gathering and how to make a worthy toast. What kind of Sunday school is this?

This is The Children's Abbey, a program that combines scripture study, the arts and hymn singing, and





is topped off with its own 15-minute worship service before children join the congregation upstairs for communion. The Very Rev. Harry H. Pritchett Jr., dean of the cathedral, calls it "our own sort of ministry of the word done in a creative way."

This creative way is hooking children, about 50 of whom are enrolled. Con Roche says his 7-year-old son, Kevan, can't wait to get there. "It's a way of getting him involved in the tradition that's proactive rather than just sitting and listening," he says. "He's getting involved with the liturgy."

### The Children's Abbey

Involvement on this morning meant first listening to the story of the wedding feast at Cana and then acting it out. Children chose what role they wanted to play, resulting in three Jesuses, three Marys and, in the spirit of nontraditional casting, a little girl bridegroom. The champagne glasses were there to be decorated with colorful star and animal cut-outs, representing gems on a goblet. "It's meant to help them fall in love with the liturgy," says Gina Bria Vescovi, the program's paid coordinator and an author of books on children and spirituality.

The Children's Abbey, which began in September, was modeled after the Benedictine monastery tradition. If the children make something in a medieval arts workshop or learn a dance from the cathedral's resident liturgical dance company, they prayerfully give it back to God at their worship service. "It's not just learning, it's also experiencing," Ms. Vescovi says. "That's how it mirrors the monastic tradition."

Experiencing the feast at Cana also included a discussion of what is a miracle and why Jesus would do that particular one. "Have you ever been to a birthday party and worried there wasn't enough cake to go around?" Ms. Vescovi asked.

The cathedral, with its vast assortment of on-site arts programs, is a special resource for this creative ministry. "We discover our gifts in front of him," Ms. Vescovi says. "There's some moment of contact with him. He's really there to touch each one of these children."

The idea for this cathedral-centered Sunday school began formulating last summer in the mind of the Rev. Canon Susan C. Harriss, vicar of the congregation and chaplain of the Cathedral School. She liked the way Karen Balliett and Todd Johnson, teachers at the Cathedral School, were incorporating the art and music of the world's largest cathedral into their curriculum. For it to work on Sunday, Canon Harriss knew, each week's lesson must stand alone because many Manhattan families go away for the weekend and so are not at church on consecutive Sundays, and because the cathedral attracts many visitors, and children there just once should be able to participate fully. In time the monastic theme will be expanded, with children taking on various roles, such as prior, porter or abbot, as they learn about cathedrals and monasteries in the Middle Ages.

It is not only children who are benefiting from this program. Reaching the children is an important way to reach their parents, many of whom are "insti-

tionally suspicious," Ms. Vescovi says. "Parents don't want to leave their children with nothing, but they don't want to give them what they had. Children are reconnecting their parents to the church on new terms."

Dean Pritchett says this is important. "There are so many more young people coming to the cathedral. We have to speak to all baptized persons."

Speaking to all baptized persons is best done non-traditionally at the Cathedral of St. John the Divine, which not only reflects the ethnic melting pot aspect of its city, but is also somewhat of a religious melting pot as well. Ms. Balliett, one of the teachers who helped originate the curriculum, is Jewish. Ms. Vescovi grew up in the Roman Catholic Church, and many others who have taught through the years have had no experience of a traditional Episcopal Sunday school.

Teresa McCanlies is a good example. She had just started going to the cathedral in the late 1980s when she was recruited by the chairman of the education committee, Charles Thompson, to help start a Sunday school. Having grown up Baptist in Texas with years of evangelical-style Sunday school, she was surprised to find the cathedral had no educational program for its children. She was even more surprised that they wanted her to help start one.

"I just about died laughing," she says. "I said, 'I'm not even an Episcopalian and I haven't been to church in 25 years!'"

### Starting the Sunday School

Because she was the only one to consider these disqualifying factors, she became part of the drive to start a Sunday school. In those early days, with no curriculum in place, teachers used religious coloring books from the cathedral's gift shop and later a non-denominational guide from a Lutheran church in the Midwest. In 1991, when the Rev. Peregrine L. Murphy joined the cathedral staff and offered to take on the Sunday school, the agenda became clearer and the number of children enrolled swelled to nearly 50.

Ms. Murphy brought what the program lacked — clergy support. She instituted an Episcopal-based curriculum and fought to ensure that the Sunday school's needs became a greater priority. But things changed after Ms. Murphy left in 1995. Without clergy support the Sunday school dwindled to only about half a dozen children. Fearful that it might disappear entirely, the education committee last year decided to revive the effort by bringing on a paid coordinator and developing a new curriculum. What evolved is The Children's Abbey, with Canon Harriss providing the necessary pastoral support. Judging by the spirited involvement of the children recreating the miracle at Cana, the formula seems to be working.

"It's not a curriculum, it's an experience," Ms. Vescovi says. "By adding a worship service we're inviting God to join us. It's a living experience." □

*Retta Blaney is a freelance writer in the areas of the arts and religion. She lives in New York City.*



Farris Forsythe photo

**Gina Vescovi holds her son, Luca, while joining children in a worship circle.**

*'It's not just learning, it's also experiencing. That's how it mirrors the monastic tradition.'*

**Gina Vescovi**

# Editorials



## The Message of Easter

The joy of the Resurrection of our Lord Jesus Christ can be summed up in the ancient Easter exclamation and its response:

*Christ is risen! He is risen indeed!*

It may be easy to get sidetracked about the message of Easter. Fine spring weather, the good feelings of persons we meet, the appearance of flowers, all tend to overshadow the true meaning of Easter. That is that Christ is risen, not just remembered or thought about or envisioned. If this good news truly possesses our hearts, the joy of Easter will follow automatically. Let this joy show on our faces and in our actions this Easter.

The editor and staff wish all our readers a joyous Easter season.



## Risen with Christ

Resurrection is profoundly unsettling, because it is an overturning of reality as we perceive it and an entrance into what St. Paul can only describe as dying and rising in union with Christ, which is tantamount a “new act of creation.”

In the Eastern tradition the mystery of resurrection is celebrated in an icon which shows the risen Christ standing on the battered-down doors of hell, below which are to be seen locks and chains and other signs of bondage and imprisonment. His arms are extended to Adam and Eve. And, grasping them firmly by their wrists, Christ is literally pulling them out of their box-like tombs into the full force and freedom of his risen life.

As I contemplate this icon, I am put in mind of a poem by George Herbert, “The Dawning:”

*Arise sad heart; if thou dost not withstand,  
Christ's resurrection thine may be;  
Do not by hanging down break from the hand  
Which as it riseth, raiseth thee...*

The question I am then bidden to ask myself is, “How am I resisting Christ’s grasp? In what ways do I prefer the security of my limited and constricted vision of life, of the church, of my own place in the risen Christ’s ever unfolding and all embracing ministry of reconciliation, reordering and making all things new? In what ways do I resist being forcibly pulled out of my places of confinement into the deathless freedom of Christ?”

In an ancient Easter homily, Christ addresses Adam and Eve with these powerful words: “Rise up, work of my hands, you who were created in my image. Rise. Let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated ... the banquet is ready ... the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.”

As we celebrate the paschal mystery, may we as limbs of Christ’s risen body and members of the Anglican Communion, be firmly held in Christ’s resurrection grasp and rise up, leaving fear and self-pre-occupation behind, and enter into the treasure house of God’s new creation. The banquet is ready. Therefore let us keep the feast. Alleluia.

*(The Most Rev.) Frank T. Griswold  
Presiding Bishop and Primate*



# Reinventing Visitation

By ROBERT T. JENNINGS



A recent article bemoaned the lost art of parish visitation [TLC, March 15]. The conclusion reached was that perhaps it is time to “rethink and pray” about our expectations of visiting the flock given “today’s lifestyles and schedules.”

Through my growing appreciation of the little book by Kennon L. Callahan, *Visiting in an Age of Mission: A Handbook for Person-to-Person Ministry*, over the last several years, I have found that what needs to change is our definition and basic assumptions of “the visit.” Gone are the days of the parish priest knocking at the door on a Tuesday evening at 7:30 to be greeted by a platter of cookies, a pot of tea, and a nuclear family seated next to a roaring fire in the fireplace. Welcome the days of visiting at breakfast or lunch, or at the work site during a morning or afternoon break, or after work in the parishioner’s office. I have learned that parishioners love to show me off at their place of work. There is a hunger for the visit. If I have heard it once, I have heard it a million times from their co-workers, “My minister never comes to see me!” The point is the day of the personal visit is hardly over. It just needs to be re-invented.

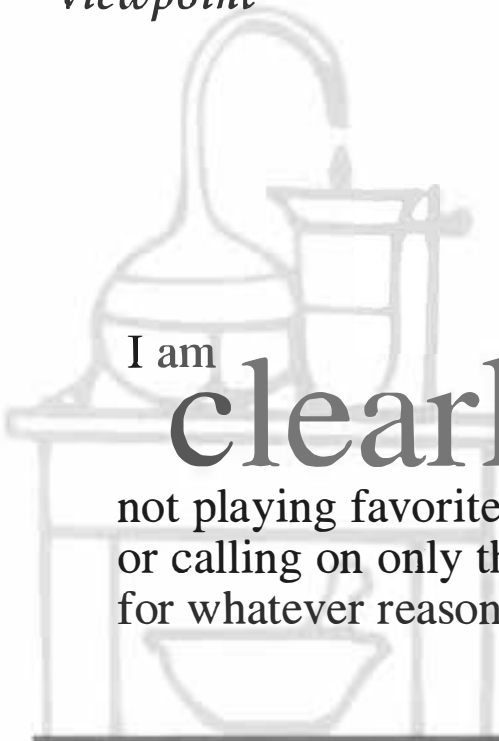
The possibilities of visiting are as endless as the parishioners to be visited. With the advent of small groups within our parish, I make it a point to invite myself to a small group session. And I visit with the traditional groupings, e.g. the choir, the youth, AA open meetings, the Boy Scouts, and anywhere else I can get my foot in the door. Notice I said, “visit,” not “meet.” There is a huge difference. Visiting opens up a relationship built on common interest, strengths and longings.

Meetings have to do with discussions, concerns and often problem-solving. That is why I prefer to call the visit a “gift.” Consider, as well, a hand-written note a visit. It beats a fax or e-mail.

As I think through all the myriad of ways to visit, I am always made aware of the spontaneous visits that might not otherwise “count.” These are the visits that

usually come at the time you least expect them — at the grocery store or drugstore or the sidelines of a ball game. You may recall that Henri Nouwen, in his book, *Reaching Out*, relates that he once was frustrated by all the interruptions that

The day  
of the personal visit  
is hardly over.  
It just needs  
to be re-invented.



I am  
**clearly**  
not playing favorites  
or calling on only those who,  
for whatever reason,  
are in **need.**

came to him during the course of the day until the Spirit gently converted his awareness to see the interruptions no longer as an interference with his work as much as they were now his work. So it is with visiting. Occasional one-time visits offer great possibilities for the pastoral relationship, and they help strengthen the art of conversation beyond just the Sunday morning chatter.

At the start of each year, I pray and think through the 50 visits I would like to have with various parishioners whom I have not visited in a while. These visits have nothing to do with hospitals, pre-marital sessions, shut-ins, home communions or counseling. Making my list may be as simple as identifying 20 newcomers, 20 old timers and 10 regulars. This year, for example, I am calling on 50 parishioners who are 55 years of age and over. The median age of our parish is 43 and growing younger, so I want to make a point of being present to our gray-ing population. In other words, the visits are intentional. Although these visits are not announced to the parish at large, my wardens are well aware of my objectives at the start of the year. I am clearly not playing favorites or calling on only those who, for whatever reason, are in need. Thus, there is a healthy balance and integrity to the visits.

So why do I commend this lost art of visiting to your attention? At the heart of the visit is an underlying theological premise with the incarnation that God so loved the world that God visits with us. It is here in

the visit that I have discovered my preaching is more directed and focused and the people now have "ears to hear." In seminary, we were taught that for every minute of preaching there needed to be an hour of preparation. Over the years, the formula for me has changed so that for every minute I preach, there needs to be an hour of visiting.

Along with this benefit to preaching and worship, the gift of visiting brings with it a strengthening of community. The bickering and complaining or the guilt-laden refrain that "the church only calls me for money" is simply no longer a concern. Regardless of age and category, people desperately want to be connected to a bigger picture and have a place where they can sink roots and have a sense of belonging. The priest is the outward and visible sign for this inward and spiritual grace.

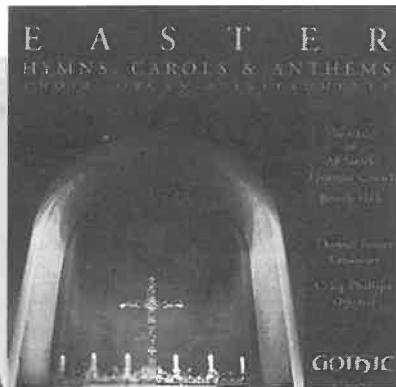
Am I the only one who can visit? Of course not. The priority of visiting is instilled within every member of the staff. What is good for me is good for our staff. I have found as well that the training of parishioners to visit is now more natural and confident because of my experience.

I consider visiting a gift because a visit is one of those rare commodities still left in our culture that has no price tag. A good visit is a free gift with no strings attached. While you may say that time is money, it is also equally true that time is all we have. How our time is spent is a matter of stewardship, accountability, and, above all, grace. Visiting is the window through which many people see a deeper meaning to their lives. And on the horizon, there is the possibility of a growing relationship with God, for both the parishioner and the priest.

*"Praise to the Lord, the God  
of Israel, for he has visited and  
redeemed his people" (Luke 1:68).*

*The Rev. Robert T. Jennings is rector of St. Francis in the Fields Church, Harrods Creek, Ky.*

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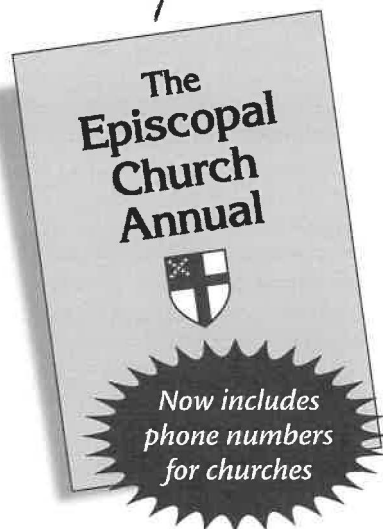
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# Conventions

(South Carolina - continued from page 6)

what Bishop Salmon acknowledged as considerable "unrest and discouragement" in the diocese after the 1997 General Convention, particularly in response to the implications of the amendment of Title III, Canon 8.1, on the ordination of women. The convention adopted a resolution objecting to this action and expressing sympathy with those dioceses, organizations, parishes and individuals who feel violated.

Bishop Salmon said there is "a pro-

found theological struggle within the church that will not be healed with dialogue . . . I believe that our common life in the church is under the judgment of God. By that, I mean he has let us become what we do — much like the tower of Babel. Our disarray is the fruit of our fighting and our unwillingness to engage the profound theological issues."

The convention authorized the Society for the Advancement of Christianity in South Carolina to pursue with the cathedral chapter the establishment of a theological institute "to provide appropriate

programs and opportunities for theological resourcefulness, including a program of certification of master catechists for the diocese, theological symposia relating to the wider civic and academic community, and an expanded diocesan resource center and bookstore." It also resolved to invite Scholarly Engagement with Anglican Doctrine (SEAD) to make such an institute at the Cathedral of St. Luke and St. Paul its permanent base of operations.

In other action, the convention conformed diocesan canon law to the bishop's directive to clergy affirming holy matrimony as "the context for sexual relations" and deeming "sexual relations outside marriage . . . a failure to set a wholesome example." The canonical amendment makes it clear that no official rite or act of recognition for same-gender unions is permissible in the diocese.

The Rt. Rev. Julio C. Holguin Khoury, Bishop of the Dominican Republic, South Carolina's companion, and a delegation from that diocese, were introduced. The convention also addressed the sin of racism within the diocese and established programs to promote mutuality between predominantly black and white churches.

Harriet Goodbody

(The Very Rev.) William N. McKeachie



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## Focus on Hunger

The convention of the **Diocese of Alabama** met in Birmingham Feb. 19-21 at the Civic Center, within walking distance of the Cathedral Church of the Advent, where the Eucharist was celebrated.



The theme for the convention was "For I Was Hungry and..." Delegates had been urged to bring bags of non-perishable food to be distributed through several Episcopal and other programs assisting the poor. Several truckloads were contributed.

The Rev. Michael Battle, assistant professor of spiritual and moral theology at the School of Theology of the University of the South, was the keynote speaker. Following his address, delegates attended a number of workshops on pertinent subjects. On Friday night, they attended a reception in the Civil Rights Institute Museum.

The preacher at the Eucharist was Bishop Ronald B. Warren of the South-eastern Synod of the Evangelical Lutheran Church in America. He con-

cluded his affirmation of the value of ecumenical endeavors with, "Jesus died not for just a few of us, but for all of us. Someday we will all see him together in heaven. Why not stand together with him before the world today?"

The Rt. Rev. Robert O. Miller, Bishop of Alabama since 1988, announced he will retire at the end of December. The convention expressed its love and appreciation for Bishop Miller with standing ovations and resolutions of thanksgiving.

The diocese committed itself to enter a companion relationship with the Diocese of Sao Paulo, Brazil.

The Rt. Rev. Henry N. Parsley, bishop coadjutor, had asked the commission on ministry to study how the diaconate could be involved more usefully in the diocese, and the committee's recommendations were approved.

A resolution presented by a convention committee noted "a heartfelt debate in the Episcopal Church regarding homosexuality." The final resolve reassures "members of our parishes who are on all sides of this issue that their presence is deeply appreciated, honored and needed."

It was noted that the 1998 budget of more than \$2.14 million is 8.1 percent larger than 1997.

*(The Rev.) Emmet Gribbin*

## Final Address

Delegates to the convention of the **Diocese of Louisiana** heard the final state of the church address of their bishop, the Rt. Rev. James Brown, when convention met Feb. 13-14 at Trinity Church, New Orleans.



The convention also welcomed the Rt. Rev. Melchizedek Otim, Bishop of Lango, Uganda, Louisiana's partner in mission.

Two congregations were granted changes of status by the convention. St. Margaret's, Baton Rouge, was re-granted parish status after several years as a mission congregation, and Holy Comforter, New Orleans, was granted mission status.

In his address, Bishop Brown, soon to retire as diocesan, spoke of highlights of his episcopate, including the success of the national Venture in Mission program, the mission statement that guided the diocese for nearly 20 years, and the diocesan Solomon Conference Center.

The Rt. Rev. Charles Jenkins, Bishop Coadjutor of Louisiana, spoke during Evensong, emphasizing the cross.

A budget of more than \$903,000 was adopted.

## Briefly

Thirteen bishops of the **Anglican Province of Rwanda**, including the primate, have issued a statement on homosexuality following a recent meeting of the bishops. The statement acknowledges that the bishops agree with statements on homosexuality issued in Kuala Lumpur and Dallas, and states "We are convinced that homosexuality and lesbianism are clearly a deviation from the natural norm and divine order and those who practice homosexuality and lesbianism are in sin."

A majority of the presbyteries of the Presbyterian Church (U.S.A.) have voted to **ratify an agreement** declaring full communion between the Evangelical Lutheran Church in America (ELCA) and three churches of the Reformed tradition. The Reformed Church in America and the

United Church of Christ already had approved the measure.

The Most Rev. Njongonkulu Ndungane, **Archbishop of Cape Town**, met with South African President Nelson Mandela recently following reports that the president had criticized the archbishop in front of two bishops and other clergy. The archbishop reported fair and frank views had been exchanged at the meeting.

The Rt. Rev. Samuel Espinosa Venegas, Bishop of Western Mexico, was elected **primate of the Anglican Church of Mexico**, which held its second General Synod Feb. 27-28 in Cuernavaca. Bishop Venegas will be installed May 3 in Mexico City and will succeed the Rt. Rev. Jose Guadalupe Saucedo, who retired.



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## People & Places

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P.O. Box 92936, Milwaukee, WI 53202-0936

### Appointments

The Rev. **Lloyd Addington** is vicar of Meade Memorial, 322 N Alfred St., Alexandria, VA 22314.

The Rev. **Devon Anderson** is deacon assistant at St. Clare of Assisi, 2309 Packard Rd., Ann Arbor, MI 48104.

The Rev. **Charles S. Boldine** is vicar of Holy Cross, PO Box 1427, Cedar Crest, NM 87008.

The Rev. **Candis Burgess** is rector of St. James', 533 Bingham Ave., Sault Ste. Marie, MI 49783.

The Rev. Canon **Ronald H. Clingenpeil** is canon to the ordinary of the Diocese of Louisiana, 1623 7th St., New Orleans, LA 70115-4411.

The Rev. **John Miles Evans** is interim rector of Christ Church, 49 Blake Ave., Lynbrook, NY 11563.

The Rev. **Charles Fish** is priest-in-charge of St. Anthony's, Desert Hot Springs, and St. John's, Indio, CA.

The Rev. **Thomas W. Gray** is rector of Grace Church, PO Drawer PP, Carlsbad, NM 88221-1068.

The Rev. **Pamela S. Gregory** is rector of Trinity, 251 Danielson Pike, North Scituate, RI 02857.

The Rev. **David Longwood** is deacon at Good Shepherd, Box 3108, Federal Way, WA 98063.

The Rev. **J. Philip Parham** is vicar of Incarnation, 14999 Darrington Rd., Box 7, Horizon City, TX 79927.

The Rev. **J. Ralph Patston** is vicar of St. Paul's, PO Box 949, Truth or Consequences, NM 87901.

The Rev. **Jeanette Repp** is assistant at St. Gregory's, Wilmot and Deerfield Rds., Deerfield, IL 60015.

The Rev. **Samuel D. Stearns** is assistant at St. Mary's, 1500 Chelwood Park Blvd., Albuquerque, NM 87112.

The Rev. **Karen Thompson** is deacon assistant at St. Peter's, 1950 Trumbull Ave., Detroit, MI 48216.

The Very Rev. **Ronald R. Thomson** is priest-in-charge of St. Thomas a Becket, PO Box 775, Roswell, NM 88202-1775.

The Rev. **Margaret Williams** is rector of St. Luke's, 1946 Welsh Rd., Philadelphia, PA 19115.

The Rev. **Robert Williams** is vicar of St. Nicholas', Tahuya, WA 98588.

### Ordinations

#### Deacons

**Rio Grande** — **Kathy E. Champney**, assistant at St. Mary's, 1500 Chelwood Park Blvd., Albuquerque NM 87112; **Kirby P. Colwell II**; **John E. Jordan, Sr.**, assistant at Holy Spirit, 10500 Kenworthy St., El Paso, TX 79924; **George Hunt Peacock**, assistant at St. John's, 312 N Orchard St., Farmington, NM 87401; **Mary Trainor**, serving with the Chili Line Team Ministry, Los Alamos, NM; **R. James Trainor**, serving with the Chili Line Team Ministry, Los Alamos, NM.

### Retirements

The Rev. **Richard French**, as vicar of St. Joseph-St. John, Tacoma, WA.

The Very Rev. **John B. Haverland**, as executive to the Bishop of the Rio Grande.

The Rev. **James Phinney**, as rector of St. Paul's, Port Townsend, WA.

The Rev. **Thomas N. Sandy**, as rector of St. George's, Laguna Hills, CA; add. 423 Avenida Granada #59, San Clemente, CA 92672.

The Rev. **Ruth T. Williams**, as vicar of St. Margaret's, Chicago, IL.

### Deaths

The Rev. **Floyd Arthur Buehler**, a deacon who spent more than 30 years assisting at churches in the Diocese of Michigan, died Feb. 12. He was 79.

Deacon Buehler was born in Columbus, OH. He graduated from the University of Detroit. He was ordained in 1959 and assisted at St. John's, Detroit, from 1959 until 1971. He also ministered at St. Luke's, Allen Park, 1971-72, and St. James', Grosse Ile, 1972-74. In 1974, he returned to St. John's, Detroit, remaining there until the time of his death. He is survived by four children.

The Rev. **William F. Ellinger**, associate priest at Trinity Church, Woodbridge, NJ, died March 12 of cancer. He was 61.

A native of Jersey City, NJ, Fr. Ellinger was a graduate of Seton Hall University and General Theological Seminary. He received a master's degree from Christ Church College, Oxford. He was ordained deacon and priest in 1965, and served his entire ordained ministry in the Diocese of Newark. He was curate of St. Luke's, Roselle, NJ, 1965-67; rector of Trinity, Carbondale, 1967-72; rector of St. John's, Union City, 1972-78; and rector of Holy Comforter, Rahway, 1986-93.

The Rev. **Montague W. Hope**, retired priest of the Diocese of the Rio Grande, died Feb. 19 in Memphis, TN. He was 85.

Fr. Hope was born in London and studied at Cambridge and London universities. After 15 years as a minister in the Presbyterian Church, he was ordained deacon in 1958 and priest in 1959. Following a time as a canon at St. Philip's Cathedral, Atlanta (1959-68), he served several parishes in Tennessee until his retirement in 1974. He is survived by four children.

The Rev. **Anne Trott (Nancy) Talmage**, a non-parochial priest of the Diocese of Newark, died Feb. 13. She was 88.

A native of Wilmington, DE, she was a graduate of Harrisonburg State Teachers College. She attended Drew University Theological Seminary and Virginia Theological Seminary. She was ordained deacon and priest in the Diocese of Newark in 1984. She was a founding member of St. Dunstan's Church, Succasunna, NJ, and was a chaplain at Heath Village, where she resided, in Hackettstown, NJ. She and her husband, William, were the parents of two children.

# Curious?

## Benediction

### Robe Aflame!

Early morning's routines — newspaper, getting dressed, caring for the puppy, coffee — bore clockwork similarity to my every other days' beginnings. The steaming pot on my stove's front burner promised boiling water within seconds. Seeing a cupboard door ajar above the stove, I climbed quickly unto the stepstool to close it.

Instantaneously, I sensed a sudden warmth close against me. I glanced down but saw only the red-hot coils of the electric burner beneath the steaming teapot. As I closed the offending door and replaced the stool, I smelled burning cloth. Simultaneously, my boxer puppy fled to sanctuary underneath the kitchen table, warily eyeing both the stove and me. She refused to come out. What had she seen that so terrified her?

I removed my robe to examine it. Not only was a hole burned in the exact spot where I'd felt the fleeting heat, but ugly black singe-fingers menaced upwardly, promising to envelop it and me entirely! Before my eyes was the evidence of a fire that could have taken my life and destroyed my home — an inferno that was somehow quenched before its mission succeeded.

I'd seen neither the flames nor how they were stopped. I think the puppy witnessed their terror and intervention — perhaps angelic, unquestionably divine. Somehow, for whatever purpose, I was delivered from a destruction whose charring blackness scarred my robe, whose acrid residue filled my nostrils.

My robe briefly aflame bears profound testimony to the love and mercy of my Deliverer's unseen hands. As one snatched from the terrible burning, my joyous response is unending thanksgiving and praise.

*Dorothy Sites  
Berkeley Springs, W. Va.*

Next Week ...

## Music Issue

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Internet: <http://members.aol.com/ssministry>

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## POSITIONS OFFERED

**FULL-TIME ASSOCIATE FOR PASTORAL CARE.** Corporate size, diverse, urban, theologically centrist parish seeks experienced priest to join a staff consisting of the rector, curate, director of music, and director of religious education. The associate will have primary responsibility for the coordination of pastoral care which will be shared with the other clergy and a strong laity. The associate will be expected to take the initiative to create and expand programs to respond to parish needs and will also take full part in the ongoing liturgical and social life of the parish. Send letter of interest, resume and CDO profile to: **Jean Chess, Chair, Associate Search Committee, Calvary Episcopal Church**, 315 Shady Ave., Pittsburgh, PA 15026. FAX to (412) 661-6077, [chess.j@wcsmail.com](mailto:chess.j@wcsmail.com)

**ST. PAUL'S CHURCH, New Orleans, LA**, established 155 years ago, is in search of a rector—spiritual leader gifted with many faceted skills of preacher, liturgist, teacher and stewardship leader. Our financially stable 600+ congregation, vigorously supports our many lay ministry activities, including catechesis, youth, adult ed and numerous community wide outreach programs. St. Paul's Day School is a nationally recognized blue ribbon K-8 school. Provide resume and CDO profile to: **Mr. Henry Fray, St. Paul's Church**, 6249 Canal Blvd., New Orleans, LA 70124.

*(Continued on next page)*

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**ST. HELENA'S EPISCOPAL CHURCH, Beaufort, SC**, is accepting applications for the position of a full-time organist/choir director/parish musician. St. Helena's is a large (and growing) congregation of over 400 families located in a historic church building. The 1986 parish pipe organ is by Taylor & Boody. Seeking five years of experience as an organist/choir director/parish musician. Liturgical knowledge preferred. Bachelor's degree in music performance or equivalent experience. Competitive salary and benefits package. Full time. Please send resume and references to: **Parish Musician, P.O. Box 1043, Beaufort, SC 29901, FAX (803) 522-1754.** (No tapes)

**ST. PAUL'S**, a small parish of 200+ communicants with an annual budget of \$150,000, is searching for a rector. We are located in Newnan, GA, 35 miles SW of Atlanta. The successful candidates will have experience in youth development programs, be conservative in their liturgy presentation, utilizing spiritual based preaching in their ministry. If you are interested, please send resume and CDO to: **St. Paul's Episcopal Church, Search Committee, 567 Roscoe Rd., Newnan, GA 30263.**

**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.**

**GRACE EPISCOPAL CHURCH** is accepting resumes/inquiries for the position of full-time youth minister. Grace Church is a spiritually alive church. We are excited about our future in Christ and are looking for a youth minister who shares that enthusiasm. Please address correspondence c/o **Mrs. Wendy Grabe, Grace Episcopal Church, 503 SE Broadway St., Ocala, FL 34471.** A parish profile and position description will be sent to all inquiries.

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## POSITIONS OFFERED

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**ASSISTANT RECTOR:** Church of the Redeemer, Greenville, SC, seeks full-time ordained assistant to our rector of 17 years. Talent priorities: Prepare and present compelling sermons; head Newcomer Program; actively participate in education programs; involvement in youth programs. Competitive salary and benefits plus reasonable relocation expenses. Send resume to: **The Rev. J. Philip Purser, P.O. Box 8155 Station A, Greenville, SC 29604. (864) 277-4562.**

**RECTOR—CHRIST EPISCOPAL CHURCH.** Spiritually challenged church, supported by diocese, located in God's beautiful Flathead Valley in northwest Montana. Seeking a rector to help guide us toward a vibrant, healthy and empowered church. Our parish needs a leader with teaching, pastoral, evangelism and administrative skills. If interested, send your resume to: **Search Committee, Christ Episcopal Church, 215 3rd Ave., East, Kalispell, MT 59901 or call (406) 257-6182 or FAX (406) 752-5137.**

**PRIEST ASSOCIATE** for ministry with single persons and youth. Traditional and metropolitan parish in the city of Dallas seeks a faithful and visionary priest to develop Sunday and weekday ministries and programs for younger and older single persons. This position also involves working collegially with professional youth ministry staff to provide a pastoral presence with parish youth. Other responsibilities include sharing with the rector and other parish clergy in the liturgical, pastoral and preaching and teaching ministries in this 3,500-member congregation. Send resume, CDO profile and other relevant information to: **Curate Search Committee, Church of the Incarnation, 3966 McKinney Ave., Dallas, TX 75204.**

**RECTOR:** Anglo-Catholic, Rite II parish, with daily Eucharist seeks a priest who can lead us deeper into the renewal that has already begun. We value our traditional liturgy and foundation in the sacraments and want to grow in fervor for Jesus Christ and openness to the Holy Spirit. We have strong Christian formation program for all ages, a beginning healing ministry, and an outreach ministry to the hungry. Recently expanded landmark facility. Send resume to: **Search Committee, Grace Episcopal Church, 1011 N. 7th St., Sheboygan, WI 53081, or FAX (920) 452-7138.**

**RECTOR:** Grace Episcopal Church of Long Island, NY, seeks a rector to lead us in our mission. Grace Episcopal is a program church with a pre-K through 8th grade day school, located in the Nassau County suburb of Massapequa, 35 miles from NYC. Send resume, cover letter and CDO profile by June 22 to: **Rector Search Committee, Grace Episcopal Church, 23 Cedar Shore Dr., Massapequa, NY 11768.**

**DIRECTOR OF CHRISTIAN EDUCATION.** Large parish with over 300 children and 30 teachers in central area of city of 100,000 and metro area of 250,000 is looking for a DCE who loves Jesus Christ and children. Oversee growing program utilizing a strong, Bible-based curriculum. Other programs include Mother's Day Out, VBS, Wednesday night programming, two Sunday Children's Chapels. Send letter of intent and resume to: **Paula Howbert, DCE Search Committee, Holy Trinity Church, 1400 W. Illinois Ave., Midland, TX 79701. www.holytrinity.org**

## POSITIONS OFFERED

**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.**

**VICAR:** Sought for beautiful St. Alban's Episcopal Church, located in rural north Florida, serving the Suwannee River Valley near our Nature Coast. Our prayer is for a full-time priest. We seek an energetic pastor prepared to lead, encourage and inspire growth, both spiritually and in numbers. Please send letter of interest and resume to: **Mission Board, St. Alban's Church, P.O. Box 997, Chiefland, FL 32644.**

## PROGRAMS

**BENEDICTINE EXPERIENCE—July 5-12** Bishop's Ranch, Healdsburg, CA, co-sponsored with Diocese of California, faculty Sr. Donald Corcoran, OSB Cam, Fr. John Schanhaar, John Renke—July 23-26—Mount Calvary Retreat House, Santa Barbara, CA, faculty Fr. Benedict Reid, OSB. Contact: **Friends of St. Benedict, 2300 Cathedral Ave., NW, Washington, DC 20008. (301) 588-9416. FAX (301) 588-6260. E-mail: SaintBenedict@msn.com**

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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).  
Noontday 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. Bernard J. Pecaro, 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). Wkdays 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 Akenaside 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** Dairyple & Highland  
The Rev. Patrick L. Smith, interim chap  
Sun 10:30, 6; Wed 11:45

## Baton Rouge, LA (Cont'd)

**ST. JAMES (Founded 1844)** 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-choir-  
master, 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  
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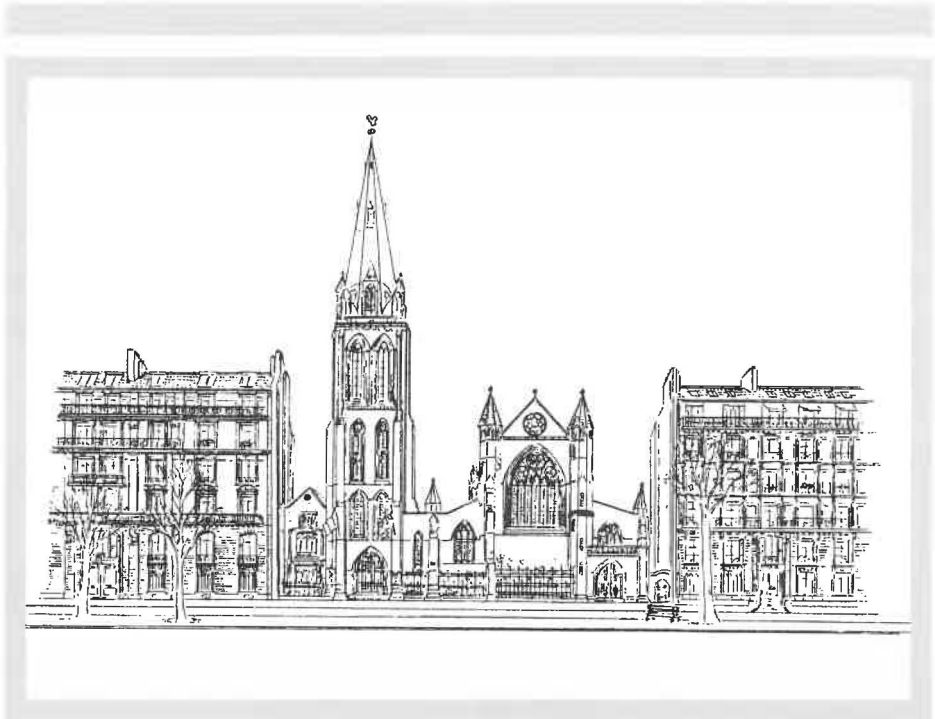
## Biloxi, MS

**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 (819) 261-6674  
Sun 8 & 9:30

(Continued on next page)



American Cathedral of the Holy Trinity, Paris, France

# Lent Church Directory

## 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

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The Rev. Samuel Johnson Howard, Vicar

(212) 602-0800 Internet: <http://www.trinitywallstreet.org>

**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

**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8

Trinity Bookstore (behind Trinity Church, 74 Trinity Pl.)  
Mon-Thurs 8:30-6; Fri 8:30-5:30.

**ST. THOMAS** 5th Ave. & 53rd St.  
The Rev. Andrew C. Mead, r  
Sun Eu 8, 9, 11, Choral Ev 4. Wkdys 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

## 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

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parishioners and those traveling

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## 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. Seller, c FAX 735-8521  
Sun: MP 8; Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkdys:  
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. Traditional Low Church Liturgy with Expository  
Preaching

## Fort Worth, TX

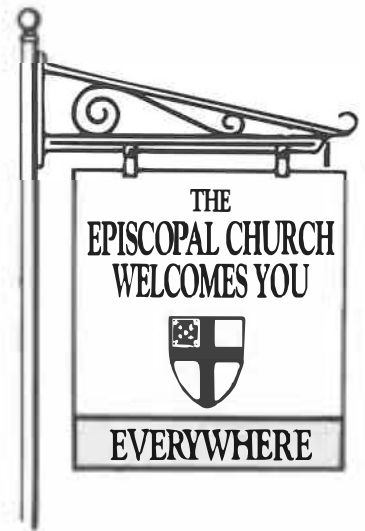
**ST. ANDREW'S** 10th and Lamar Sts. (Downtown)  
Sun 8 HC, 9 MP (HC 1S), CS 9, 11 MP (HC 1S) 12:15 HC (ex  
1S). 1928 BCP Daily as anno (817) 332-3191

## 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  
The Very Rev. George Hillman, dean  
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

## The Episcopal Churches of Europe (Anglican)

### 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 (HS & 3S) MP (2S, 4S, 5S)

### Munich

**ASCENSION** Seybothstrasse 4, 81545 Munich, Germany  
Tel. 49/89 64 8185  
The Rev. Thomas J-P Pellaton, 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