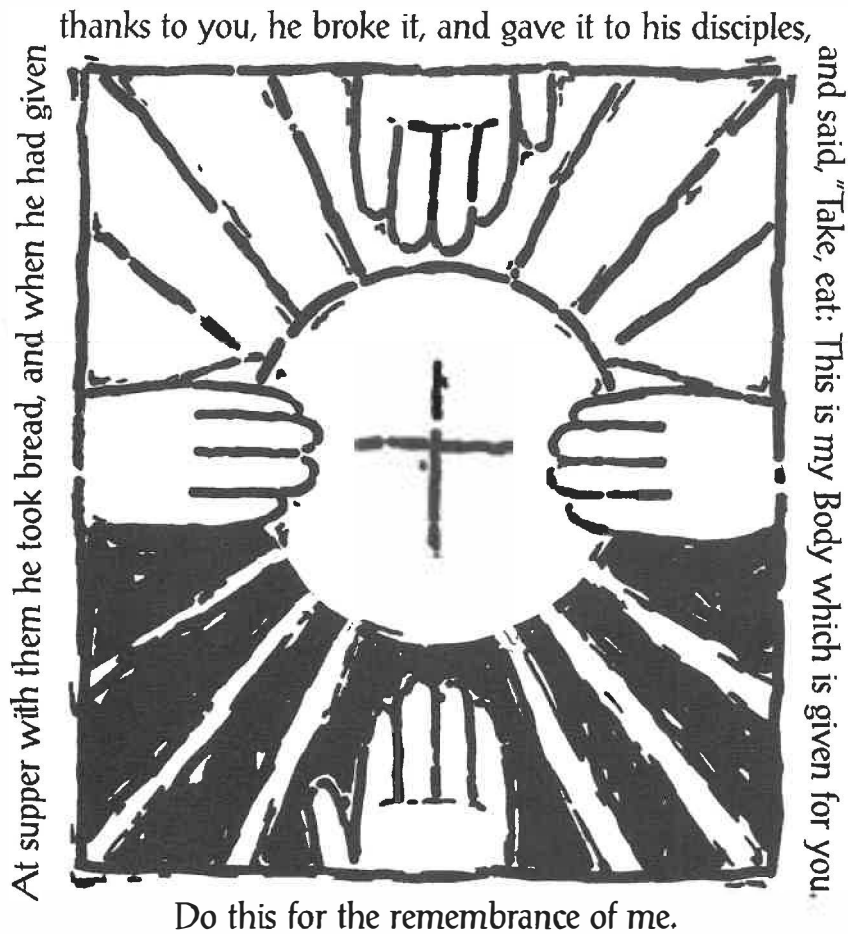


THE LIVING CHURCH

AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ FEBRUARY 28, 1999 ♦ \$1.50



Concelebration in the Episcopal Church

Seeing is believing ...

Illuminations

ILLUMINATION for the Gospel Lesson
The Third Sunday in Lent, Year A, March 7, 1999
John 4:5-26 (27-38 optional), 39-42

Breaking with cultural tradition, Jesus speaks with and teaches a foreign woman. He offers her the living waters of baptism, which bring the promise of life in its fullness.

A reading from the Gospel according to John:
(Lead in with) RSV and NRSV: Jesus came to a city in Samaria...; Jerusalem: On his way, Jesus came to...; NEB: Jesus had to pass through Samaria...
Conclude with *The word of the Lord* or *Here endeth*, etc. If read by an ordained person as the eucharistic gospel, conclude with *The gospel of the Lord*.

ILLUMINATION for the Gospel Lesson
The Third Sunday in Lent, Year A, March 7, 1999
John 4:5-26 (27-38 optional), 39-42

Breaking with cultural tradition, Jesus speaks with and teaches a foreign woman. He offers her the living waters of baptism, which bring the promise of life in its fullness.

A reading from the Gospel according to John:
(Lead in with) RSV and NRSV: Jesus came to a city in Samaria...; Jerusalem: On his way, Jesus came to...; NEB: Jesus had to pass through Samaria...
Conclude with *The word of the Lord* or *Here endeth*, etc. If read by an ordained person as the eucharistic gospel, conclude with *The gospel of the Lord*.

ILLUMINATION for the Gospel Lesson
The Third Sunday in Lent, Year A, March 7, 1999
John 4:5-26 (27-38 optional), 39-42

Breaking with cultural tradition, Jesus speaks with and teaches a foreign woman. He offers her the living waters of baptism, which bring the promise of life in its fullness.

A reading from the Gospel according to John:
(Lead in with) RSV and NRSV: Jesus came to a city in Samaria...; Jerusalem: On his way, Jesus came to...; NEB: Jesus had to pass through Samaria...
Conclude with *The word of the Lord* or *Here endeth*, etc. If read by an ordained person as the eucharistic gospel, conclude with *The gospel of the Lord*.

ILLUMINATION for the Gospel Lesson
The Third Sunday in Lent, Year A, March 7, 1999
John 4:5-26 (27-38 optional), 39-42

Breaking with cultural tradition, Jesus speaks with and teaches a foreign woman. He offers her the living waters of baptism, which bring the promise of life in its fullness.

A reading from the Gospel according to John:
(Lead in with) RSV and NRSV: Jesus came to a city in Samaria...; Jerusalem: On his way, Jesus came to...; NEB: Jesus had to pass through Samaria...
Conclude with *The word of the Lord* or *Here endeth*, etc. If read by an ordained person as the eucharistic gospel, conclude with *The gospel of the Lord*.

March 7, 3 Lent, Gospel Lesson
(CUT ALONG DASHED LINES)

Try Illuminations in your church Sunday by copying this sample page.
Remember, Illuminations includes all three lessons for each Sunday.
Subscribe today with MC/VISA by calling TOLL-FREE 1-877-822-8228. Let us know what you think.
Illuminations ONLY \$70/YEAR Arrives quarterly

**Concelebrating
priests join with
the principal
celebrant in
exercising the
ministry through
which the local
church offers the
Eucharist.**

15



David A. Kalvelage
Executive Editor
The Rev. Canon H. Boone Porter
Senior Editor
John Schuessler
Managing Editor
Judi Amey
News Editor
Patricia C. Nakamura
Music Editor
The Rev. Travis T. Du Priest, Jr.
Book Editor
Amy Marciniak
Graphic Artist
Lila J. Thurber
Advertising Manager
Barbara A. Pizzino
Circulation Manager
Betty Glatzel
Business Manager
Renee Ostrowski
Marketing/Promotion Director

BOARD OF DIRECTORS

The Rt. Rev. Donald M. Hultstrand
Alexandria, Minn. (President)
Miss Augusta D. Roddis
Marshfield, Wis. (Vice President)
The Rev. Jeffrey Steenson
Fort Worth, Texas (Secretary)
Howard M. Tischler
Grosse Pointe, Mich. (Treasurer)
Leonard Campbell, Jr.
Milwaukee, Wis.
The Rev. Thomas A. Fraser III
Riverside, Ill.
Mrs. John Hayden
La Crosse, Wis.
The Rev. Canon H. Boone Porter
Southport, Conn.

Editorial and Business offices:

816 E. Juneau Avenue
Milwaukee, WI 53202-2793
Mailing address: P.O. Box 514036
Milwaukee, WI 53203-3436
Telephone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI.

SUBSCRIPTION RATES: \$39.50 for one year; \$54.60 for 18 months; \$70.72 for two years. Foreign postage an additional \$15.00 per year. **POSTMASTER:** Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a nonprofit organization serving the Church. All gifts to the Foundation are tax-deductible.

©1999

The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.
Volume 218 Number 9

Features

**9 SHAPERS OF THE CHURCH
IN THE 20TH CENTURY**

Harry Sherbourne Kennedy

Years before the words were in vogue, Harry Kennedy was a "builder" and a "church planter."

BY FURMAN C. STOUGH

10 The Overshadowing
Traditionally, Lent is the time for calling ourselves to account, for laying the plumbline across intention and performance. It is a time we know well, and to some extent even welcome. Part 1 in a series for the midweeks of Lent

BY KATHERINE CLARK

Opinion

13 From the Editor

Call Waiting

14 Editorials

New Jersey Affects Whole Church

15 Viewpoint

Concelebration: How Should It Be Practiced.

BY BRUCE E. FORD

17 Letters

News

6 CDSP conference explores the future of liturgy

7 Northern Michigan elects its next bishop from within

Other Departments

4 Sunday's Readings

5 Books

12 Feasts, Fasts & Ferias

For Holy Week, do something different

22 People & Places

The Cover

Deborah Yetter art

**SOLID OAK
CHOIR CHAIR**



with:

**FIBRE RUSH SEAT or
UPHOLSTERED SEAT**

Pews•Chairs•Pew Refinishing•Cushions

R. Geissler Inc.

Since 1877

P.O. Box 432, Old Greenwich, CT 06870
Phone: (203) 637-5115



Live in a Castle at
DURHAM SEMINAR, ENGLAND
July 26-Aug. 3, 1999

"Celtic Spirituality and Modern Mission"
Now home of University College, Durham Castle
adjoins the great Cathedral.

- * Lectures by British scholars, Church leaders
- * Day trips visit Holy Isle, Hadrian's Wall, Saxon & Celtic sites.
- * Price includes room, meals, lectures, trips
REDUCTION for Spouse or Student

Write for the prospectus:

INTERNATIONAL SEMINARS
900 S.E. 6th Court,
Ft. LAUDERDALE FL 33301
Phone 954/523-0515

Spiritual Rebirth

'...how can you believe if I tell you heavenly things'
John 3:12

Lent 2

Gen. 12:1-8; Ps. 33:12-22; Rom. 4:1-5(6-12) 13-17; John 3:1-17

The texts of holy scripture for this day present us with numerous rich themes for reflection or preaching. The call of Abram to go forth from his country and kindred and God's promises of blessing and inheritance are presented in the reading from Genesis. In the passage from his Letter to the Romans, St. Paul uses the example of the same great patriarch to speak of "the righteousness of faith" over against the notion of being "justified by works." Then, the gospel presents the encounter of Nicodemus with Jesus and their rich dialogue concerning spiritual rebirth, being "born of water and the Spirit" as is necessary to "enter the kingdom of God." Each of these ideas is worthy of deep consideration.

Yet, taken as a whole, it seems that the crucial common theme from scripture for this Sunday is that of faith itself. That which motivated Abraham to go forth, what enabled him to hear and receive the promises

of the Lord, was his faith. It was, as the apostle demonstrates, this faith that was "reckoned to him as righteousness."

Faith is also a central issue in the gospel reading. This is demonstrated when Jesus questions Nicodemus concerning his ability to believe, to have faith. "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?" Faith is the essential response which the gospel evokes, "that whoever believes in him may have eternal life."

The season of Lent reminds us all of our need to repent of sin and turn to the Lord, and we would do well to realize that this turning to him is a matter of faith. This faith is as the very core of our seasonal observance. The bidding of Ash Wednesday makes this particularly clear when it speaks of "the need which all Christians continually have to renew their repentance and faith" (BCP 265).

Look It Up

In the Romans passage, St. Paul quotes Genesis 15:6 to speak of the example of Abraham's faithfulness. Read the 15th chapter of Genesis. How does the hope of "reward" relate to the notion of faith?

Think About It

In what way are you using your observance of Lent to renew your faith?

Traveling?

Take along your TLC for the
Church Directory guide.
(See page 22)

Next Sunday

Lent 3

Exod. 17:1-7; Ps. 95 or 95:6-11; Rom. 5:1-11; John 4:5-26 (27-38) 39-42

BOOKS

CIVILITY

Manners, Morals, and the Etiquette of Democracy

By Stephen L. Carter
Basic. Pp. 338. \$25

Many deputies and visitors to the 72nd General Convention commented on the "civility" with which business was conducted. Indeed I was one of those making such comments. In his most recent book, Stephen L. Carter, an Episcopalian and William Nelson Cromwell professor of law at Yale, provides us with an extremely stimulating and helpful examination of civility that might well serve to shape the future dialogue on the difficult course that lies before the Episcopal Church. The second in a series of books on character that began with *Integrity*, *Civility* explores the tools we need for interacting with others, for living together in community.

Prof. Carter writes with passion and deep conviction on the need to return to a more civil way of dealing with one another. He is a committed Christian,

a moralist, an intellectual, a historian, and a gifted storyteller who is not afraid to tell his own story to illustrate his argument. In our "secular" culture, this combination of qualities seems unusual and makes this book and its author even more worth celebrating.

Prof. Carter argues that religious values centered in self-discipline and self-sacrifice have been supplanted by the self-centered values of politics and the marketplace. The values of the community have been displaced by valuing only the individual person.

We have turned "every dispute into a battle of rights which is powerfully antithetical to civility" (p. 81). In that shift we have lost the ability to partic-



ipate in true dialogue. We have become unwilling to sacrifice our own points of view in order to listen and weigh "the other's."

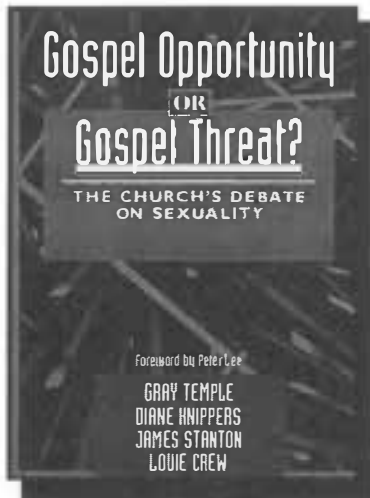
This is a superb and important book. I would hope that Prof. Carter's 15 "rules" of civility, so carefully developed and explicated, will provide significant insight into how

we may deal with each other.

Prof. Carter presents his book as "a kind of prayer." He concludes with an "Amen." I will say amen to the example and model he holds up for us and strongly recommend his work to our bishops, deputies, and all others committed to living a life of Christian charity and integrity.

(The Rev.) Kenneth J.G. Semon
Vail, Colo.

Gospel Opportunity or Gospel Threat?



Gospel Opportunity or Gospel Threat?

The Church's Debate on Sexuality

Gray Temple, Diane Knippers, James Stanton, Louie Crew

Foreword by Peter Lee

The authors were the speakers at the third Burning Issues Conference, held in 1997. This Conference was established as a memorial to Robert Gibson, Bishop of Virginia 1960-1974, who was an advocate and witness to racial justice and church unity. The topic of the first conference was racism and the second was assisted suicide. The addresses in this third conference represent a balanced view of the issue of sexuality before the church today.

311-X Paper, 6¼ x 8½, 100 pp \$9.95

To Order:

☎ 1-800-242-1918

E-mail: churchpublishing@cpg.org

Visit us at www.churchpublishing.org



CHURCH Church Publishing Incorporated
445 Fifth Avenue New York, NY 10016

What the Liturgy Might Become

CDSP Holds Conference on the Future of Anglican Worship

'Liturgy tends to be planned by people who are seriously under-represented in the world.'

The Rev. David Holeton

A cautious and scholarly look at what the church's liturgy might become was shared with approximately 400 people, including Presiding Bishop Frank Griswold, at "Unbound," a workshop sponsored by the Church Divinity School of the Pacific (CDSP). A series of workshops by liturgists from around the world explored "Anglican worship beyond the prayer book" at the Berkeley, Calif., seminary Jan. 28-31.

The Rt. Rev. David Stancliffe, Bishop of Salisbury in the Church of England, said that the "shape and structure are more important than the text" of liturgy.

"Many in the Anglican Church rather suspect that the demise of the prayer book may be a necessary evil, or a blessing in disguise," added the Rev. Elizabeth Smith of Australia. She suggested that more attention must be paid to feminist tradition in liturgical development.

In Anglicanism, "women's presence is still often muted, often tentative, often unobserved, often incidental to the mainstream of liturgical change," Ms. Smith said.

Children will also be more included in new liturgies, suggested the Rev. David Holeton, professor of liturgy at Charles University in Prague. Children have an "unabashed reverence" and "can teach us to be a gracious receiver of grace," he said.

"Liturgy tends to be planned by people who are seriously under-represented in the world," he added. "The liturgy should be planned so that at some time, every member will feel fully engaged."

The Rev. Carolyn Fairless of the Diocese of California added that the involvement of children in the liturgy "is not a question of hospitality. It is a baptismal right. What develops is a ministry of children, and not adult ministry to children."

The Rev. John Baldovin, professor of liturgy at the Jesuit School of Theology at Berkeley, said that the Book of Common Prayer has done an excellent job of "capturing a baptismal spirituality. The baptismal covenant is the most eloquent statement of faith and mission in Christian liturgy." But, he added, "liturgy is something done, not said." Fr. Baldovin urged re-examination of the liturgy using "non-verbal" aspects such as music, posture, gesture and architecture.

The conference was developed by the Rev. Louis Weil, professor of liturgy at CDSP. He noted



Dick Snyder photo

The Rev. Clayton Morris, liturgical officer for the national church; Prof. David Holeton; Prof. Louis Weil; and the Rev. Jaci Maraschin of Brazil.

that the "classical model" — clergy processing, a gathering rite, reading of scripture, preaching, intercessions and the Eucharist — is not going to disappear. That model "needs to be the foundational one, but not the only model, for the celebration of the Eucharist. If we focus on the forms, it is quite easy for love of the liturgy to become a type of prayer book idolatry," he said.

Fr. Weil said he recognized that the effort to create a new form of liturgy, a new prayer book, will not be an easy one. "It is certainly true that throughout the history of Anglicanism — don't forget the reaction to the 1549 prayer book — liturgical change has not been generally accepted easily. Liturgists have been pressing on the church matters which the church does not want." Fr. Weil urged "liturgical formation," or development of an "understanding of the spirit of liturgy" by the church's lay and ordained leaders.

The need for education was also sounded by Ms. Smith, who said, "In liturgical creativity, the question of quality and accountability cannot be avoided."

Bishop Griswold, in his public comments on the conference, suggested that liturgical reformers should not take themselves too seriously. Citing a 1960s' "eucharistic think tank" which he attended, and which devolved into a less than satisfactory experience, Bishop Griswold said the event "reveals the tyranny of our own creativity, which sometimes can become as binding as the unbinding we are talking about.

"So one has to be very careful about 'What

(Continued from previous page)

energies am I bringing to this eucharistic event,' and also the intention." That said, Bishop Griswold noted the "tension" between the eucharistic "experience of a particular community" with an event "which takes place in relationship to something universal." As a diocesan bishop, he said that he could "tell a tremendous amount about the life of the congregation by entering into its worship."

But some experimentation may be helpful, he said.

"There is the example of scripture, which on one occasion is absolutely barren and on another is filled with life. What's the difference? The difference is where you are in relationship to the scripture, and the same thing happens to us in relation to the liturgy," Bishop Griswold said.

"We are never in exactly the same place twice. Which is one reason I think it's very important that we offer a variety of liturgical styles because people are in different places." Offering "different ways in which to encounter Christ can serve the community much more richly than one particular pattern."

Reaction from conference participants was generally positive.

The Rt. Rev. Steven Plummer, Bishop of Navajoland, said the conference was "helpful" in his efforts to form a Navajo liturgy, which he plans to develop with his Area Mission Council.

"The spirit seems to be positive," said Donn Morgan, president and dean of CDSP. "Our challenge was to give good education. That's what we're all about. And it was an opportunity for us to honor Louis Weil." Fr. Weil was installed as James F. Hodges Professor of Liturgy at CDSP during the conference.

Also held in conjunction with the conference was the opening of "Keys to Worship," an exhibit of historic prayer books, starting with the Book of Common Prayer edition of 1662. The exhibit is housed at the Graduate Theological Union library at Berkeley.

Dick Snyder

Northern Michigan Elects Next Bishop From Within

In an overwhelming display of support for one of its own, the Diocese of Northern Michigan elected the Rev. James Arthur Kelsey, diocesan ministry development coordinator, to be its next bishop.

"What excites me most about this election is that it means we have made a choice to continue on together," said Fr. Kelsey in his comments after the election. "We have discerned that we are ready to affirm a shared leadership from within our midst... We have been chosen to make a difference to our world and to allow our ordinary lives to be transformed into an offering of thanksgiving... and to continue on together as an amazingly powerful ministering community."

The convention, held at St. Stephen's Church, Escanaba, Feb. 6, was the first at which a voting procedure, adopted in 1993, was used. Prior to this election, voting in matters considered particularly weighty, such as the election of a bishop, was done by orders. The new procedure calls for a two-thirds majority of all votes cast, and a simple majority vote of delegations present. Fr. Kelsey was elected on the first ballot with 82 percent of the delegates' vote and 85 percent of the congregations'



Fr. Kelsey

vote, a clear sign that the vision of collaborative local ministry which he has supported in the diocese is one that is widely embraced. The remaining votes were split between the Rev. Katherine Glenn, vicar of the Episcopal mission in San Luis Valley in the Diocese of Colorado,

and the Rev. Canon Meredith Hunt, canon at St. Paul's Cathedral, Detroit.

Fr. Kelsey, 46, went to Northern Michigan in 1989 from the Diocese of Oklahoma, where he helped establish a diocesan-wide strategy for cluster ministries. After graduating from General Seminary in 1977, Fr. Kelsey served in the Diocese of Vermont, first in the southwestern part of the diocese and then in the northwest until 1985 as rector of Holy Trinity, Swanton, and priest-in-charge of three missions. He and his wife Mary (Cruse) are the parents of three children: Nathan, 20; Lydia, 18; and Amos, 16. They reside in Marquette, Mich.

Fr. Kelsey will be consecrated July 24. He will succeed the Rt. Rev. Thomas K. Ray, with whom he has worked closely to support the ministry of the baptized in daily life through the development of local ministry support teams.

Lois Prusok

BRIEFLY

During an eight-day visit to the Middle East, the Most Rev. **George Carey**, Archbishop of Canterbury, told worshipers at a mosque in Damascus, Syria, that Christians and Muslims need to avoid "demonizing" one another. He said such "demonizing" ignores

the contributions both religions can make to the world.

Correction: Because of a reporter's error, the Briefly item on the remarks by the Rev. Canon John Peterson [TLC, Feb. 14] were incorrect. The remarks attributed to Canon Peterson were not made by him.

Traditionalists Consider Forming New Province

Potential Bishop Nominated at Meeting That Brings Together Many Groups

A group of 36 traditionalist church leaders joined in an alliance at a Feb. 1 meeting in Atlanta, Ga., sponsored by the organization First Promise. They met to nominate a potential bishop to oversee a proposed new province within the Anglican Communion. The Very Rev. John H. Rodgers, retired dean of Trinity Episcopal School for Ministry, is the nominee.

Significant to this meeting was the coming together in solidarity of several "continuing" churches, bridging issues that heretofore created boundaries. Along with First Promise, representatives of such organizations as the American Anglican Council, the Episcopal Synod of America, Episcopalians United, Concerned Clergy and Laity of the Episcopal Church, and some now independent church leaders participated. They could form, if the Episcopal Church does not reverse what they perceive as liberal trends, "an Anglican constituency in (the United States)," said the Rev. Jim

Beard, of Pawleys Island, S.C., a representative of First Promise.

"It kind of devolved down to me," Fr. Rodgers said, after the organization was unable to find a retired bishop who could accept the duties. He said his nomination came after "avoiding it for several years," as he worked with the Association of Anglican Congregations on Mission (AACOM), a group of "continuing" churches committed to orthodoxy, as a theological consultant. "I'm trying to retire instead of taking on new jobs," he said.

He has not decided whether he will accept the nomination because First Promise and its allied organizations need to wait for a decision by a group of Two-Thirds World bishops. They must make decisions about crossing boundaries and whether or not they want a bishop here to facilitate visitations, Fr. Rodgers said.

If Fr. Rodgers accepts the nomination, and if the foreign bishops decide

to support the alliance and to consecrate him, Fr. Rodgers would, function similarly to the "flying" bishops who minister in the Church of England. He would still require the permission of a local diocesan in order to visit, until such time as a new province is established, should that become necessary.

As reported in the *Washington Times*, the Rt. Rev. Mark Dyer, professor of theology at Virginia Theological Seminary, said recently that the Archbishop of Canterbury "would never recognize this group." Fr. Rodgers responded that Bishop Dyer made his statement before he saw the documents. He added that if the Anglican Communion doesn't start the new province, it will not happen. There is no intention that this be a "continuing" church, he said, so if the Anglican Communion starts a new province, the Archbishop of Canterbury will recognize it.

Fr. Rodgers said the Anglican Communion needs help to face its theological problems. Those problems are not exclusive to the United States. "Western culture has deeply compromised churches," he said.

Members of traditionalist groups appealed to Anglican bishops around the world in December, seeking protective oversight for parishes in disagreement with revisionist bishops, and priests threatened with presentment and trial. Questioned on whether the "flying" bishops would come from Rwanda, other African dioceses or Singapore, Fr. Rodgers said, "We've invited them and urged them to come."

Fr. Rodgers holds out the possibility of "orthodox" bishops coming to give counsel until these issues are resolved at the next General Convention. Citing Lambeth resolution III.6, regarding conflict and crisis within dioceses, and the resolution on boundaries passed on the last day of the Lambeth Conference, Fr. Rodgers said, "We're trying to play by the rules."



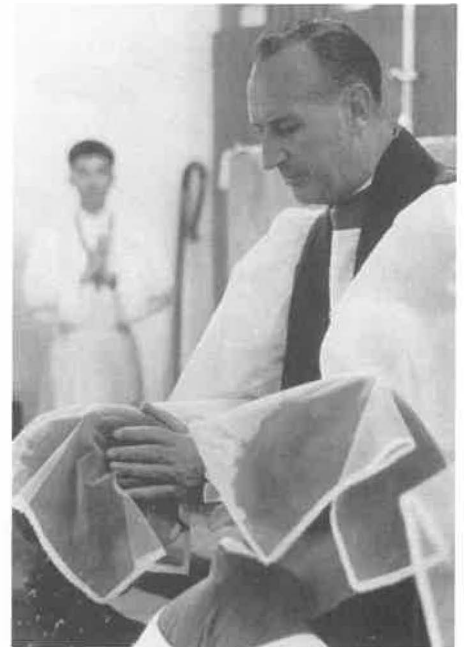
John Koulbanis photo

Acolytes from St. Thomas', Alton, and Ascension, Wakefield, participate in the Rededication of Acolytes ceremony during the Acolyte Festival, hosted by the Diocese of Rhode Island's Narragansett Deanery. Acolytes gathered at Christ Church, Westerly, Jan. 30, for a festival procession, Morning Prayer and luncheon. The Rt. Rev. Geralyn Wolf, Bishop of Rhode Island, presided at the rededication ceremony.

'Harry Honolulu'

THE RT. REV. HARRY SHERBOURNE KENNEDY

By Furman C. Stough



Bishop Kennedy confirms a young woman in Taiwan.
RNS photo

The Rt. Rev. Harry Sherbourne Kennedy, affectionately known by some as "Harry Honolulu," was the principal architect of the Episcopal Church in the Pacific basin as we know it today. Almost single-handedly, he established or re-established it from Hawaii to East Asia and points in between. Working tirelessly and traveling thousands of miles, he shared the sacraments and God's love with countless people.

As Bishop of Hawaii from 1944 to 1969, he confirmed people in Quonset huts in Korea, under field tents in Vietnam, on tiny Pacific atolls, in churches in Taiwan smelling of bamboo, on Okinawa in churches standing atop lofty cliffs, in the sweltering heat of the Philippines, in churches with open sides, and in cosmopolitan churches of Tokyo.

Every bone in his body was pastoral.

While the ministry throughout the Pacific basin was underway, he was faced with a diocese that had suffered neglect because of isolation and the war. The material fabric of the cathedral, diocesan buildings, and many of the churches was in dire need of repair. Financial resources were minimal. The morale of the clergy was low. There was no vision, no sense of common objectives. A feeling of abandonment was pervasive.

Yet, he did not succumb to these forces. With enormous energy, courage and faith, he faced them, calling for change and renewal. By the sheer strength of his dominant personality, Bishop Kennedy mobilized the entire diocese to literally clean up and rebuild its structures. God had blessed him with charm, friendliness and a sincere love of people. These qualities enabled him to exercise the kind of leadership to which people would respond.

Born in Brooklyn, N.Y., in 1901, the bishop's life is a story of ever moving west. As an infant, his family moved across the Hudson to Rahway, N.J., where he spent his early years. When the day for his higher education arrived, he moved further west to Colorado State University in Greeley, and there he earned a B.A. in English and Spanish.

In order to supply an ample number of clergy for their dioceses, the bishops of the West had established St. John's Theological College in Greeley. It was from this institution

that Bishop Kennedy earned his B.D. That same year, 1927, he met and married Katharine Jane Kittle of Greeley. This was followed by service in Kansas (a seven-mission circuit), and back to Colorado, including St. Thomas' Church, Denver, and a multiple cure: Grace Church, Colorado Springs, and St. Stephen's Mission, Colorado Springs. With the advent of World War II, he entered the Army chaplaincy and was assigned to the 40th armored division.

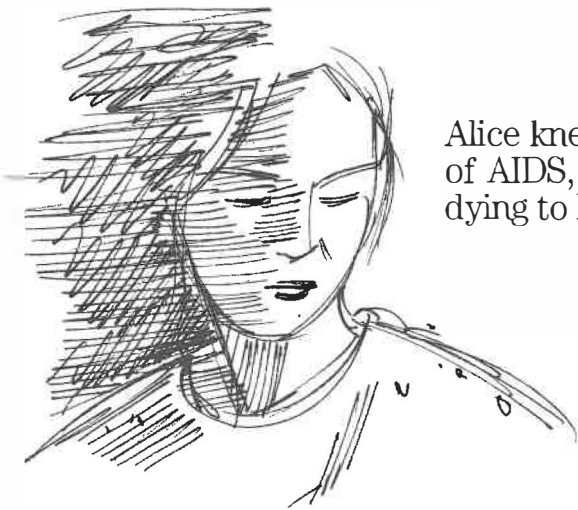
At the 1943 General Convention in Cleveland, he was elected Bishop of the Missionary District of Honolulu, including jurisdiction over American Samoa, some 2,600 miles to the southwest (a portent of things to come).

It was not until 1944 that he arrived in Honolulu because of wartime travel restrictions. And thus began a 25-year episcopate. Years before the words were in vogue, Harry Kennedy was a "builder" and a "church planter." During his episcopate, there was an 80 percent increase in members, new churches, parish halls, rectories, schools and educational buildings. When he retired in 1969 (it had now become the Diocese of Hawaii) one would not have recognized the landscape of the Episcopal Church.

People marveled at his ability to do all of this, but many wonder why. The answer is fairly simple: It never would have occurred to him not to. Every bone in his body was pastoral, and this engendered a passion in Bishop Kennedy to share the sacraments and the fellowship of the church wherever and with whomever. Above all he was a pastor.

The legacy of Harry Sherbourne Kennedy still affects our times. The Rev. Carol M. Amey, in an honors paper on the episcopate of Bishop Kennedy presented to the School of Theology of the University of the South, in 1995, closes with a reflection on the learnings from that earlier era: "We are learning how to separate the Good News of the Gospel from the assumptions of Western cultural patronization. If the church can remember the vision and energy of the generation that came before us, perhaps we can again reach out to people and offer the church as a place of love of God and our neighbor." Harry Kennedy lived that. □

The Rt. Rev. Furman C. Stough, retired, is the eighth Bishop of Alabama.



Alice knew that she would not be healed of AIDS, but God used the years of her dying to heal the wounds of a lifetime.

*An armchair
retreat
for the midweeks
of Lent*

The Overshadowing

(First of a four-part series)

By Katherine Clark

Deborah Yetter art

Traditionally, Lent is the time for calling ourselves to account, for laying the plumbline across intention and performance. It is a time we know well, and to some extent even welcome.

My hope in these meditations, though, is to suggest a Lenten retreat that will be a little different. I would like to look not at our failings but at God's presence to us, to consider together and give thanks for grace itself, long given, long received. It is this showering of grace, this inner dwelling of the Holy Spirit that Lancelot Andrewes called "the true 'It is finished' of the Lord's own life — the first fruit of his passion."

The idea for the retreat, once I had agreed to do it, came to me one morning as I was ending my prayer time. "The Spirit of the Lord will come upon you, and the power of the most high will overshadow you." As soon as I heard the words in my mind, I knew they were what I needed and most wanted to hear. Perhaps for that reason I feel as if I am offering these reflections to you not so much as conductor of this armchair retreat as fellow listener.

"The Spirit of the Lord will come upon you, and the power of the Most High will overshadow you." An enormous assurance, I realized, for our lives, not only for Mary's. We live in that overshadowing — sometimes we know it, sometimes we begin to see it, only after a long portion of time has begun to pass.

Some years ago, perhaps 30, I experienced such an image of this that I've never forgotten it. I was driving through an early morning fog so deep, so dense, I literally could see nothing ahead. I had moved into it — a curve and dip in the road, and I was simply there, enclosed. I was afraid to stop. The road ahead was hidden. And then I realized that I could see in front of the car a little space, it seemed no more than inches, but it was enough to move forward, imperceptibly, steadily, into the little space that kept opening. When I looked into the rear-view mirror, I discovered to my surprise that the road behind me was completely clear.

I realized later that the experience of that fog had been very much a gift of the overshadowing. I think, in fact, I realized it then. So much of our life is spent not knowing what the future will be, how the future can be. That morning I realized — very simply — the future isn't ours to know, but what is ours to know is that little space that kept opening before my car as I drove through the fog, the little space that allows us to do what is next to be done, the little space that is enough.

Recently I had another experience of the overshadowing I would like to tell you about. It was awing to me, because it showed a lifetime of God's care for a person who had not had much chance to recognize him, and very little reason to expect his goodness.

For more than two years, I had been visiting Alice, a young

woman who was suffering from AIDS. One long afternoon, she told me the story of her life. In a voice that was calm, almost matter of fact, she spoke of abuse, abandonment, cruelties I could hardly take in. As I listened, as I held her hand, watched her face, I marveled at her courage, her resiliency. When the narrative was over, I told her how awed I was by her story, and how certain of the amazing grace that had brought her to this moment, able to love and to be loved. She knew exactly what I meant.

Last July at the graveside, about 30 people gathered at noon. Many were friends of Alice whom she had met during treatment or come to know during her illness. One was the mother of her best friend who had died of AIDS the year before. One was a young woman whose husband, like Alice's, had died of AIDS. She had brought a poem to read, and read it, so bravely. A man who looked about 50, perilously thin, was taking her dog into his own home, a trailer a little down from Alice's.

It was very hot that day in late July, the sun strong, unrelenting. But it was cool in the old cemetery. We stood in shadows that were deep and welcoming. Love was in that place, almost tangibly. I thought of *Ubi Caritas*, the lovely Taize melody — where love is, there is God. Alice had touched many lives in the years of her dying. Her courage was enormous. She knew that she would not be healed of AIDS, but God used the years of her dying to heal the wounds of a lifetime — in her life, and in the lives of so many of those who now stood about her grave.

I saw Alice a week before she died. Her face was tilted down. As I stood above her, my hands on her head, I knew I had never seen a face more lovely. To me she looked like a Madonna, a statue of Blessed Mary herself. There was a purity there, a beauty that was the beauty of holiness.

Ah, dear people: Alice's life is the overshadowing. And so too is ours. Bad things happen to good people. How could they not? Bad things happen to good people because they are people. We read about starvation in Somalia, genocide in the Sudan. We hear of the wide-scale persecution of Christians in so many parts of the world — now, in our own day, not in some far-off time, shrouded in history.

We know the sorrows and changes in our own lives — deaths that have nearly destroyed us, losses of job, of friends, changes in those we most need, changes in ourselves. We know hurts from the past that cast long shadows into the present. We know them in our lives. We know them in the lives of those who confide in us. These things are the stuff of our humanity.

There is no answer to why a particular suffering comes — we all know that. Pain is simply part of the

common lot, the working out of our own wrong choices, the wrong choices of others, inseparable to the body's own vulnerability and mortality.

But for us there is indeed a balm in Gilead. God took our pain for his own by being born among us, flesh of our flesh. In our human nature, God himself knew rejection, he knew the sorrow of not being understood by those who were closest to him. He knew the agony of the cross. He knew the weight of our sin, even sin's final darkness: "My



The artisan took the cup and melded it together, making a new creation of incredible strength and beauty. God is waiting, always waiting, to do this for us.

God, my God, why have you rejected me?" There is no place we can go, no sorrow we can feel that God himself has not known, and that God does not pity.

There is a passage in Matthew's gospel that touches me each time I read it. Word has just come to Jesus and the disciples about the death of John the Baptist. Jesus spoke of John very briefly, and then said to his disciples, "Let us go now to a place apart." Some things cannot be borne except in that place apart, that still place of mind and heart, where we can rest in him who is our rest — not seeking answers, simply letting ourselves be held, letting ourselves be.

It is God's very nature to mend, to restore, to make all things new, even ourselves, even hearts that are broken. There is a beautiful Chinese legend of a porcelain cup that was broken into pieces, seemingly destroyed. The artisan took the cup and melded it together with thin lines of purest gold, making a new creation of incredible strength, incredible beauty. God is waiting, always waiting, to do this for us, watching for signs that we are ready.

I remember coming to one of those moments in my own life when I knew that a long period of darkness had ended, that God was rescuing me in a tenderness I could feel and reach out to. A sentence came into my mind, sudden, absorbing all thought. God is saving you in this life, for this life, for himself. This sentence has been a talisman, a touchstone for me.

I think, you see, the words are right; they ring true for all of us. He is saving us in this life, for this life, for himself. This is the overshadowing. In this holy feast of Lent may we recognize it, claim it, and may we move forward beneath it with that gladness and singleness of heart we pray for. □

Katherine Clark is a member of St. Andrew's Church, Valparaiso, Ind.

Make Holy Week Different This Year

When all is done well, we go home late Saturday night or early Sunday morning, knowing that it was worth the pilgrimage of Lent.



With the beginning of Lent, parish planners must start to think about Holy Week, so that it may be a powerful and worthy climax to this holy season. It is not enough simply to say, "We'll do it all like last year." Yes, established customs and traditions may deserve respect, yet there are always things that can be improved, and an innovation here and there can add freshness and vitality to the whole observance.

This solemn week begins with Palm Sunday, and on that day, barring rain, we should seek to have a real procession out of doors. It may start from the porch of the rectory or the nearby home of a parishioner. A park or open space two or three blocks from the church may offer a good point of departure in a city. If, as is the case in many cities and towns, one or two other churches are close to ours, a procession together may be planned, with several brass instruments to enhance the music.

Ever since early times, the palm procession has had a special appeal for children, from whose lips "sweet hosannas ring." Attention should be given to them in passing out palms or other branches. It is curious that the biblical accounts of the triumphal entry do not speak specifically of children, but their part during the subsequent cleansing of the temple, and Jesus' approval of them, appears in Matt. 21:12-16. This year, as we have Matthew's account of the triumphal entry, the reading can appropriately be extended five verses to include this reference to children. (The rubric always permits lengthening of a lesson; see the bottom of p. 888 in the prayer book.)

Maundy Thursday deserves careful consideration. Many parishes now include the foot washing, which is simple enough and only takes a few minutes. It is objected by some that this is an ancient Middle Eastern custom and is no part of our American culture. Indeed, it isn't. In Holy Week we are celebrating events in Jerusalem 2,000 years ago, and it does not hurt us to remember that. In the holy city nowadays, it may be noted, the foot washing, as performed by various patriarchs and bishops of the ancient Eastern churches, is a solemnity attracting great popular attention.

The foot washing not only conveys a blessing on persons washing, but also on those washed.

Some years ago, in the tiny rural church served by this writer, most of the members of the small congregation had their feet washed. Then the warden, a farmer who lived down the road from me, said, "Father, can I wash your feet?" I will never forget the blessing conferred on me by his action.

What about the Maundy Thursday communion? It should be a very reverent and thankful commemoration of the instituting of the holy sacrament. It is also the eve of our Savior's passion. By Jewish reckoning, a day begins at sundown on the previous day (Gen. 1:5). From this perspective, Maundy Thursday evening is really the first part of Good Friday. Receiving the sacrament then is our Good Friday communion. This calls into question the practice of many parishes in offering communion from the reserved sacrament during the main liturgy of Good Friday. Good Christian people, in different times and places, have had differing interpretations of these things. Yet, if Good Friday is the re-experiencing of our Lord's death, departure and absence from us, it seems odd then to receive him in Holy Communion. We do not go to the altar rail to receive tokens of a dead Christ, but to receive him as the Living Bread (John 6:51) whose returning life we do celebrate two days later at Easter.

By this ancient Semitic reckoning, Easter begins Saturday evening. All of the Easter services of the church are important, but if we examine the prayer book, pp. 284-295, it is evident that the Easter Vigil is the most exciting, dramatic and theologically rich service of the year. Unfortunately, many Episcopalians have not experienced it, or at least not experienced it in a well-executed manner.

It is suggested where parishes are contemplating celebrating the vigil for the first time and rectors have not done it before, that the clergy, directors of music, members of altar guilds, trainers of acolytes, and others attend some other church this year where the vigil is well established, beautifully carried out, and followed by a real party. Every parish, however, need not do it in exactly the same way. Part of the joy of this service is the opportunity for imaginative planning and creativity in ceremonial, the music, the decoration of the church, and so forth. When all is done well, we go home late Saturday night or early Sunday morning, knowing that it was worth the pilgrimage of Lent to come finally to this, to behold in our hearts the empty tomb, and to meet the risen Lord in the breaking of bread. □

Call Waiting

Some of you may recall that I am contacting subscribers by telephone in order to get some opinion on how we're doing. Ever since we unveiled the

redesigned TLC last September, I've been calling one subscriber per week to determine whether there are delivery problems, and to find out what these folks think about the changes we have made.

For the most part, the response has been overwhelmingly positive. People are receiving their magazine on time and, with the exception of some wanting the letters to the editor moved back to the front of the magazine, readers seem satisfied.

When I made a call the other day, I got more than I had bargained for. I wound up being interviewed. I selected at random a subscriber in one of the Pennsylvania dioceses.

"I've been expecting your call," he said. Huh? "Ever since you wrote that you'd be calling people I figured you'd get around to it. That's why I put my phone number on that sheet that comes with the renewal form, in case you were using that information to call people."

He was already way ahead of me. He was retired military, he said, only in his 50s and now doing some consulting work. He said he's been traveling around this country for some 30 years and has "a pretty good idea of the state of the Episcopal Church." Right away I knew where this conversation was headed.

Before I could ask him if he liked the changes we had made to the magazine, he started firing questions at me. "Do you think this church is headed in the right direction?" he asked. I said I was not convinced that it was. "Why not?" he added, before I could finish my response to the earlier question. I told him I thought the church, in its attempt to be inclusive, had gone overboard and now was forcing out people who had been loyal members.

We found out that we were both lifelong Episcopalians and active lay per-

sons. That seemed to be all the information he needed.

"Name one way in which the Episcopal Church is better now than it was 25 years ago," he said.

"The prayer book," I answered quickly.

He told me he disagreed with me and that it was the prayer book which was the first step in the downward spiral.

"No," I argued. "It was this prayer book that put the rightful emphasis on the Eucharist. That's the best thing the church has done."

We bantered civilly for a few moments, but it was obvious we were going to go nowhere with this and he sensed it. I needed to ask him if TLC was arriving at his home on time, but he was already asking me to name another improvement in the church during the past 25 years. I had to do some quick math, figuring 25 years ago was 1974. I raised topics like increased interest in spirituality, greater participation in Bible study, the laity taking a greater role. He shot them down, fairly skillfully, I might add, and launched into the faults of charismatic renewal, ordained women, ego-driven bishops and ignorant laity.

"Can we get back to the reason for my call?" I asked.

"You seem like a nice and reasonable person," he replied. "I'm surprised you've bought into the line of thinking that's coming from our leaders."

"I guess I'm just an obedient servant," I said, now trying to end the conversation. He was smart enough to figure that out and didn't push matters any farther.

"I've enjoyed our visit," I said, only slightly tongue in cheek, wondering whether I wanted to make any more of these calls.

David Kalvelage, executive editor

Did You Know...

St. Stephen's Church, Aurora, Colo., has a ministry called the Gastromartyrs.

Quote of the Week

The Rt. Rev. James L. Jelinek, Bishop of Minnesota, in a letter to 3rd-5th graders at St. Anne's, Sunfish Lake, Minn.: "The closest I can come to proving God to you would be to tell you a number of stories about the way God has changed me from the inside out."

A number of congregations in New Jersey are not paying their diocesan assessment, rendering many of the ministries and programs of the diocese ineffective.

Whole Church Affected

The attempt by Presiding Bishop Frank T. Griswold to bring a solution to the struggle between the Bishop of New Jersey and diocesan leaders [TLC, Feb. 14] emphasized how far apart the two sides have become. Bishop Joe Morris Doss, under fire from members of the standing committee and diocesan council on a variety of charges, has made it clear for months that he has no intention of resigning. Meanwhile, a number of congregations are not paying their diocesan assessment, rendering many of the ministries and programs of the diocese ineffective.

Bishop Griswold joined Bishop Doss at a meeting with the two diocesan groups and presented a plan in which Bishop Doss eventually would leave the diocese. Unfortunately, the dissenters felt their bishop should leave sooner than the proposal indicated, and they did not believe there was time for them to prepare a realistic counter proposal. The Presiding Bishop's proposal was withdrawn at the end of the meeting.

While the troubles in New Jersey are largely an "in-house" matter, the entire church feels the strain in that diocese. A dysfunctional diocese or bishop cannot interact meaningfully with other dioceses, bishops, or the national church, and sets an unfortunate example of how the church should operate. We hope a person with gifts of mediation can get the bishop and diocesan leaders to sit down and talk over matters. Dialogue has become an overused word in the church these days, but real dialogue is just what the Diocese of New Jersey needs.

Quiet Times in Lent

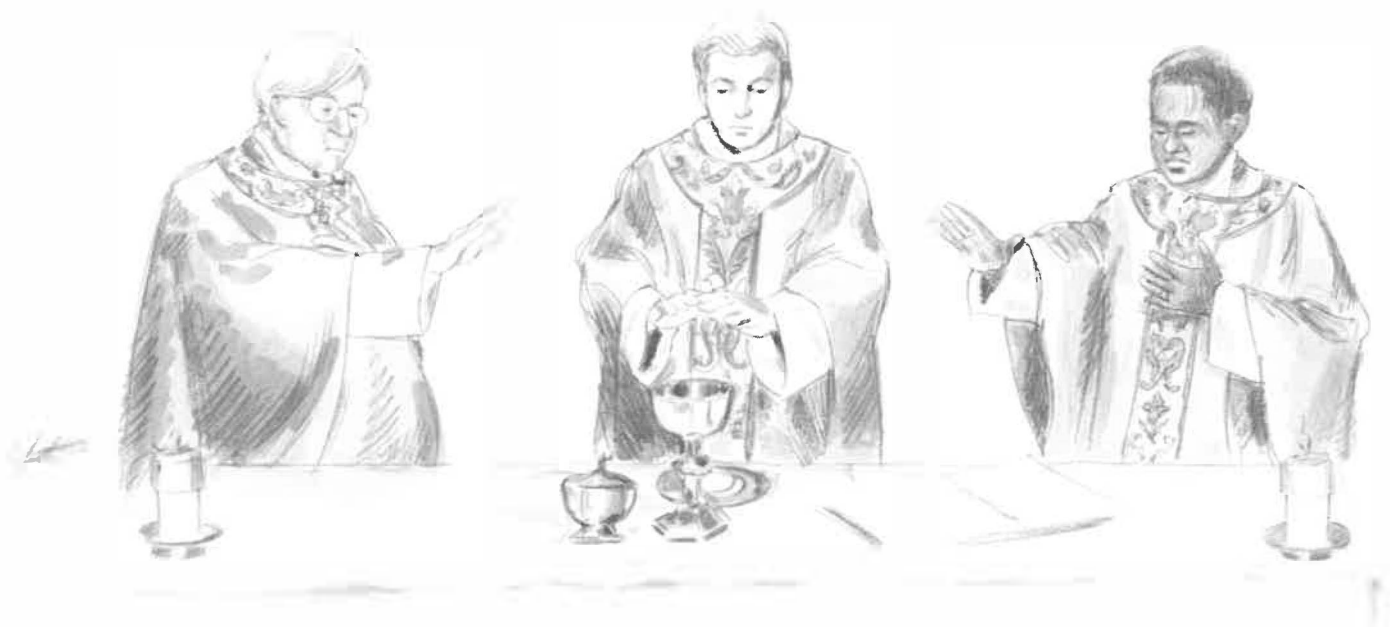
One of the time-honored traditions of Lent for many Christians is to participate in a retreat. Whether it be an intense, one-week silent retreat or a less-structured quiet day at the local parish, a retreat enables us to move away from the routine distractions of our lives — telephones, televisions, traffic, noise, and anything else which can interrupt us from being in the presence of God. With the removal of such distractions, we are able to concentrate more on what matters — God.

It would be wonderful if the entire church could go on retreat, but that, of course, is not practical. Our busy lives and hectic life-styles often don't allow us to take the time necessary to participate in such an endeavor. With this in mind, we are pleased to present "An Armchair Retreat," a four-part series which begins this week [p. 10] and will continue in the next three issues. In this series, author Katherine Clark presents meditations similar to what one might find on a formal retreat. Mrs. Clark, an experienced retreat leader, has much to share with attentive readers. We invite you to find a comfortable, quiet place to read this series. If it helps to draw any of our readers closer to God, we will consider the series an immense success.

Concelebration

How Should It Be Practiced?

By Bruce E. Ford



The prayer book explicitly encourages eucharistic concelebration, in which assisting priests participate in the eucharistic liturgy as priests, sharing in the distinctive ministry that the principal celebrant exercises at the altar.

The directions "Concerning the Celebration" at the beginning of both eucharistic rites say: "It is appropriate that other priests should stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion."

Nevertheless, concelebration is not widely practiced in the Episcopal Church. One reason for its infrequency is that a strong attachment to the "Solemn Mass" persists in some quarters. This form of celebration, at which the only

assisting clerics are a deacon and a subdeacon, took hold in the churches of the West during the 11th century, when the idea evolved that the number and rank of assisting clerics signified the status of the celebrant. Ordinary priests were for the first time allowed the assistance of one deacon and one subdeacon only. Previously all clerics had been free to perform the ministries proper to their particular orders at any celebration, but once the new rule won acceptance, a priest who wished to minister at a Mass celebrated by another priest could do so only by vesting and functioning as a deacon or subdeacon.

Nothing in the prayer book encourages adherence to this late medieval rule. Although it says that an assisting priest may perform the deacon's duties when no deacon is present, the prayer book nowhere implies that an assisting priest who happens to perform the deacon's duties should not also concelebrate.

Some maintain that deacons ordained to the priesthood remain deacons. But even if they do, why should they

Bruce E. Ford is the author of Notes on the Celebration of the Eucharist (Hymnary Press, 1986). He is a member of Grace Church, Newark, N.J.

Concelebration

If silent gestures are numerous, the rite begins to resemble pantomime.

function at the Eucharist as if they were deacons and not priests?

The Episcopal Church does not have subdeacons. The Church of England abolished the subdiaconate at the Reformation, and the Roman church followed suit in 1973. Only an irrational attachment to the "Solemn Mass" would prompt Episcopalians to vest their lectors or lay eucharistic ministers in tunics and pretend that they are subdeacons.

Reservations about concelebration are not confined to those who are attached to the "Solemn Mass." People are sometimes unsure of its rationale. "What are priest concelebrants doing that all the other worshipers are not doing," they ask, "if the whole priestly people of God, in fact, joins in offering the Eucharist?"

At every Eucharist a local congregation acts through the ministry of a presiding bishop or priest.

Without this ministry there can be no Eucharist, because the Eucharist is always the action of the universal church, and the bishop or priest, by serving as a link between the universal church and the local church, constitutes the local church's action as a Eucharist. Concelebrating priests join with the principal celebrant in exercising the ministry through which the local church offers the Eucharist.

"To whose benefit?" one may ask. Christian ministries exist for the upbuilding of the body of Christ. The primary purpose of concelebration is not to give priests an opportunity to exercise their "faculty" to "consecrate." It is, rather, to enable them to minister to the people of God by fulfilling a liturgical role that mirrors their pastoral role.

How are priests to concelebrate? Can they be said to exercise a distinctly priestly ministry if they do not recite the words of the eucharistic prayer? Modern Roman Catholic pronouncements distinguish sacramental concelebration, in which the concelebrants recite the words of institution, from mere ceremonial concelebration, in which they do not.

Various ceremonial manuals written for use in the Episcopal Church offer conflicting advice about the way priests ought to concelebrate. Byron D. Stuhlmann in *Prayer Book Rubrics If Expanded* (Church Hymnal Corporation, 1987,

pp. 130-131) suggests that they should merely stand in silence at the altar, with hands joined, throughout the eucharistic prayer. Howard E. Galley in *The Ceremonies of the Eucharist* (Cowley, 1989, p. 23) and Dennis G. Michno in *A Priest's Handbook* (Morehouse-Barlow, 1983, p. 78-79) suggest that they should stand at the altar in silence but make certain gestures. Marion J. Hatchett in *A Manual of Ceremonial for the New*

Prayer Book (a publication of St. Luke's Journal of Theology, 1977, p. 47) suggests that they may in some circumstances join in reciting the eucharistic prayer.

Assisting priests could not have joined in reciting the prayer during the pre-Nicene era, when eucharistic prayers were extemporized. Those who advocate silent concelebration, therefore, have the support of early tradition. But silent concelebration is not without its drawbacks. Concelebrants who stand silently at the

altar with joined hands in no way signify that their mode of participation in the celebration differs from that of the deacons and lay ministers standing nearby. Silent gestures convey the idea that consecration is effected by a priestly blessing rather than by God's acceptance of the church's offering. Furthermore, if silent gestures are numerous, the rite begins to resemble pantomime.

Audible recitation of the eucharistic prayer by several priests can easily deteriorate into a cacophonous drone.

The Roman Missal directs that concelebrants communicate themselves. Tradition suggests, however, that communion should be given and received, not taken.

Since concelebration was re-introduced to the West little more than 30 years ago, after a long hiatus, we should not be surprised that a modern tradition of concelebration is still evolving. The history of the practice is fragmentary. The directions in the Roman Missal of Paul VI combine elements adopted from various times and places. These directions are reasonable, but they are not necessarily the last word. Episcopal churches are free to experiment. Progress toward a truly satisfactory mode of concelebration will accelerate only if priests assisting at the Eucharist will more regularly exercise the ministry that the church, through the prayer book, assigns to them. □



Not Working in New Jersey

Members of the standing committee and diocesan council of the Diocese of New Jersey accepted the Presiding Bishop's invitation to meet with him and hear his view of the situation here [TLC, Feb. 21]. We came in good faith.

We came ready to negotiate and we came ready to be more than fair. We know Bishop Doss and his family are suffering. It must be clear to all, however, that this episcopacy is not working and will not work so long as Bishop Doss continues to hold his office.

Trust is a sacred ingredient for effective leadership. Rightly or wrongly, our trust in Bishop Doss has been destroyed. One cannot command it or sign an "agreement" giving it. Trust must be earned. Regrettably, the situation that now exists in our diocese will never again allow for such a relationship to exist between Bishop Doss and this diocese. We have tried again and again to begin anew, but to no avail.

In principle, both diocesan bodies accepted the "agreement" put before us, asking only that the bishop begin a leave of absence after our diocesan convention in March. We are willing:

(a) to continue his compensation through March 2002 at the same level as today and with a cost of living adjustment annually as called for by our diocesan convention.

(b) to continue to provide Bishop Doss with a car and a chauffeur if that is his desire.

(c) to suspend the "Cole Investigation" which is looking into allegations of questionable, inappropriate or personal use of diocesan funds.

The fact of the matter is, the standing committee and diocesan council in the Diocese of New Jersey were ready to negotiate. And we remain ready to do so provided it is a fair, open and honest negotiation.

The truth of what happened is that Bishop Doss refused to negotiate. When we offered a counterproposal,

we were thanked for coming and wished a good day.

*(The Rev.) Alan C. French
President, Standing Committee
Diocese of New Jersey*

The Greatest Sins

Fr. Traynham is not alone in noting that Episcopalians have disagreed about matters of significantly greater moment than homosexuality [TLC, Feb. 7]. He mentions abortion. Others have brought up slavery. These, along with the slaughter of the American Indian, are, to these eyes at least, the greatest sins of this country. None of them (yet) has split the Episcopal Church, so why should something as

relatively inconsequential as homosexuality?

In a word, liturgy. There has never been, as far as I know, a strong movement for official church sanction, expressed in an official church liturgy, for the blessing of the ownership of a slave, the killing of an unborn child, or the murder of a Native American.

It is the proposal of the adoption of liturgies invoking God's and the church's blessing on persons specifically intending to engage in gay sex that threatens to rend the Episcopal Church asunder. Note that it is not "sexual orientation" that is at issue: The priest does not end the Eucharist by pronouncing, "The blessing of God Almighty, Father, Son and Holy Spirit

WIPPELL'S

ORDINATION GIFT CERTIFICATES

In our endeavor to better service our customers, their family and friends, we have carefully considered ways of making it more convenient to purchase Ordination gifts for graduating seminarians. We are proud to announce that we can supply gift certificates made out to the recipient in any amount from \$50.00 and higher. These certificates would be specially marked to indicate that when it is used to purchase our products, a 15% discount will also be given on the purchase price (*gift certificate with discount not to be used in conjunction with any other discount offers*).

J. WIPPELL & COMPANY LTD.

GIFT CERTIFICATE

Redeemable at: _____ \$ _____
In the amount of: _____
For: _____ Recipient: _____ From: _____
239900 _____
Authorized Signature: _____

CALL TODAY! Visa, Discover, MasterCard & American Express charge cards accepted!

J. WIPPELL & COMPANY LTD. 1 Mill St. (PO Box 468) • Branchville, NJ 07826
Phone: (973) 948-2134 / 2144
Toll Free Fax: 1-800-5 CLERGY
1-800-525-3749

—visit our web site at www.wippell.com

be only on the heterosexuals here.”

I don't know if Holy Trinity Church [TLC, Dec. 20] is doing the right thing. I do understand and share their frustration at having an alien ideology stuffed down their ecclesiastical throats by means of a well-meaning bureaucratic triumphalism. If the homosexual lobby would just show some forbearance, stop judging everybody who disagrees with them, and, most of all, quit demanding the church's officially sanctioned blessings, then the air would clear and we could get on to more important things. I don't see it happening.

*Daniel Muth
Prince Frederick, Md.*

Not Complete

The article “Julians Will Open Branch in North Carolina” [TLC, Jan. 17] did not reveal the fact that a sizable amount of money must be

donated to the Order of Julian of Norwich for us to acquire the property which was pictured.

A number of people have contacted us for additional information about our arrival in the Diocese of Western North Carolina, and are surprised to learn that this move is not an accomplished fact as indicated by TLC. We understood from our contact with TLC that an appeal for donations could not be published, but were surprised and now concerned that the article as written has led people to assume that the purchase is completed. Our concern is that the article as it appeared may even have deterred some people from making a donation that would have made it possible for us to accept Bishop Johnson's invitation. We hope you will correct the impression that the order has money enough to purchase a branch house.

*Sr. Scholastica Marie, OJN
Waukesha, Wis.*

The Cursillo Experience

Thank you for including two articles on Cursillo in the Jan. 24 issue. I agree with the Rev. James Jones that Cursillo can help a parishioner become acquainted with and sometimes grow in the Christian faith. However, like Diane Tobiason, I agree the experience can be counter-productive.

I see parishioners having unmet spiritual and social needs as likely candidates, but persons having deep-seated emotional needs might wish they had never been part of the experience. Also, it seems that the personality type of the participant shapes his or her response.

Taken as one avenue of Christian growth, and not as an end in itself, I believe Cursillo has an important place in parish life.

*Louise Davies
Apalachin, N.Y.*

I enjoyed the articles on Cursillo, but regretted that the Rev. James Jones omitted one important key to the Cursillo “process” — that of Ultreya — or reunion. That is the “grouping” of those who have attended a weekend along with others who wish to gather for an hour of weekly prayer and sharing in our daily encounter with life challenges in relation to what was learned on the weekend — and ever since. It's that element that keeps the light shining.

*(The Rev.) Bill Wheeler
Lyonsdale, N.Y.*

Cursillo has had a positive effect on many Episcopalians (and Roman Catholics) who have attended one of these weekends. It is unfortunate that Ms. Tobiason is not among those.


Having attended Cursillo 10 years ago, and having served on a Cursillo staff twice since then, I can attest to the fact that it can be a life-changing event. It was so in my spiritual journey and I have witnessed a similar effect in the hundreds of Cursillo participants with whom I am acquainted.

One important requirement of any application to attend Cursillo is the approval of the candidate's priest. This is required because there may be

FOUNDATION HOUSE
OXFORD (UK)
GRADUATE THEOLOGICAL FOUNDATION [USA]
[OXFORD FOUNDATION FELLOWSHIPS FOR SHORT-TERM RESIDENCE]

Research degrees by thesis and oral examinations.
Residential degrees by coursework and supervised thesis.

DEAN OF STUDIES
FOUNDATION HOUSE/OXFORD
REGISTRAR/GRADUATE THEOLOGICAL FOUNDATION/USA
1-800-423-5983 or fax 219-935-8480
e-mail: gtf@skynet.net



THE MISSION BOOKSTORE
KEMPER GIFT SHOP
NASHOTAH HOUSE
NASHOTAH, WI 53058

Most books seen in The Living Church are available.
Ask about clergy and church discounts.
(414) 646-3371 ext. 262

GIFT

Contributions to THE LIVING CHURCH help build a larger, more effective magazine and are deductible on your income taxes.

personal reasons that would preclude someone from attending — reasons of which only the priest would be aware.

Perhaps Ms. Tobiason should not have been encouraged to pursue this avenue of spiritual development. Although I believe the vast majority of Cursillo participants would give witness to the value of these weekends, it has never been claimed they are for everyone. Ms. Tobiason's experience is regrettable, but it is in no way typical.

*Raymond B. Hester
Mobile, Ala.*

Fr. Jones, in his article, "Cursillo Awakens the Heart," extols the virtues of the Cursillo movement. Yet in the adjoining article, Diane Tobiason gives some cogent reasons why one must approach such church renewal movements with great caution.

Although the theology of most of these movements is fairly orthodox, they are heavily loaded emotionally. Some of this emotion is contrived and manipulative in nature, which can lead to language, music and behavior that is silly, childish and even offensive. In addition, these renewal movements have the potential of being divisive in a parish.

Many of these movements became popular in the late '50s and the '60s when group dynamics and sensitivity training made their debut in the Episcopal Church. In addition, they borrow elements from the "12-step" programs which rely on personal testimony and "witnessing."

While indeed it is better to be excited about something rather than nothing at all, there are those of us who prefer to worship God in quiet dignity and do not feel that our spiritual batteries are so low that they have to be constantly re-charged.

*Bruce P. Flood, Jr.
Whitewater, Wis.*

Too Late

I want to add a hearty "amen" to Louis Schueddig's article, "No Longer Mainstream" [TLC, Feb. 7]. My only problem is, it's a little late.

Back in 1963, my friend Sam Wylie, then rector of the Church of the

Advent, Boston (he later went on to serve the church at General Seminary and in the Diocese of Northern Michigan), wrote a book, *Precede the Dawn*, which had the church read, marked and inwardly digested 36 years ago, Fr. Schueddig would not have had to write his article.

But instead of listening to Sam, the church went hell-bent toward process and program instead of mission and we are worse off than before. The curmudgeon in me says the church won't listen to Fr. Schueddig either. But I hope he won't stop preaching because I won't and maybe someday the church will hear a few of our voices in the wilderness.

*(The Rev.) Allan C. Parker
Seattle, Wash.*

It May Not Work

The editorial, "Something Different" [TLC, Jan. 31], was puzzling. If TLC realizes "that it cannot be business as usual for the Episcopal Church...", I am very interested to know in what way you believe this to be true.

It is encouraging to read of TLC's support of the Diocese of Texas ("Preparing for Growth," which appears on the same page) and its efforts to reach the unchurched, and of the stimulating suggestions of what people can do in their own churches. Friendly ushers and greeters, user-friendly bulletins and, most of all, a willingness to invite a friend or acquaintance to church, are all very important elements to church growth.

Those suggestions are illustrative of some of the behavior that should come naturally to all Christians. But why isn't this working? Statistically, the Episcopal Church has not even held its ground. Maybe it is because fewer Episcopalians are interested in these points than I thought. Or maybe it is more complicated.

For sure, a congregation has to have a passion and love for others. Without a deep passion for others, friendly greeters become just another "trapping" — all show, little substance. I think there is another level to this issue that Episcopalians need to seriously consider: The religious prefer-

Living the Covenant

*a major consultation on
baptismal ministry
for North American
Anglicans*

**June 9-13, 1999
St. Olaf College
Northfield, MN**

Featured speakers include:

Tom Ray

Bishop of Northern Michigan

Stephen Charleston

*retired Bishop of Alaska and
Chaplain, Trinity College, Hartford*

Timothy Sedgwick

*Professor of Christian Ethics,
Virginia Theological Seminary.*

**Dozens of ministry-related
workshops to choose from.**

Sponsored by the Associated Parishes Council, the North American Association for the Diaconate, and other organizations involved in ministry development and living out the Baptismal Covenant.

For more information
visit our website:

www.livingthecovenant.com

or, for a mailed brochure contact:

Living the Covenant
6066 Parfet St.

Arvada, CO 80004-4649

phone: 303-431-6436

fax: 303-431-4321

email: jethro@henge.com



**Springtime on
Historic Treasure Island
April 22-26, 1999**

Enjoy

- ... A Taste of Texas
- ... Fun in the sun and surf
- ... Visiting historic places
- ... Browsing in shops

All in a casual, relaxed atmosphere. Shake off the winter chill and join us for this springtime event sponsored by Grace Episcopal Church, 1115 36th St., Galveston, Texas 77550.

For information, call Skye at:
1 (800) 663-4289

Lectionary Bible Study

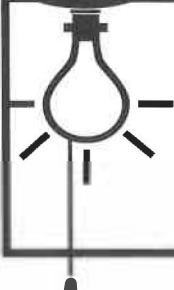
A Quarterly Study Booklet



For a sample, send \$6.50 to:
Paraklete Press of California
PO Box 1932
Rancho Cordova, CA 95741
or phone: (916) 852-1269

<http://members.aol.com/bettyc4/>

**Pass-along
copies could be
leaving you
in the dark.**



To get your own copy or to give a friend a subscription call our circulation department toll free at 1-877-822-8228

LETTERS TO THE EDITOR

ences of Americans have been shifting and will continue to shift.

The parish I serve recently was given ethnographic data about its community. Among other things, the data shows that the vast majority of people living in that area are predisposed to choosing a historic Christian church as their place of worship. That's the good news. The bad news is that of those people, .9 percent have a preference for the Episcopal Church.

What is this congregation to do? It was planted 20 years ago and for lo these 20 years has faithfully kept the "trappings" of Anglicanism. They are a friendly and warm group of people. The greeters are welcoming. They have had "bring a friend to church" efforts. They have not grown past the current attendance of about 30 for the last 10 years.

It seems to me that the Episcopal Church needs to come to terms with itself. If keeping the "trappings" of Anglicanism is that important, then church leaders must stop planting churches in areas where there is no interest in what our trappings have to offer. The church does not have to plant a church every time a half dozen Episcopalians relocate to one of these areas and starts pleading for a church.

On the other hand, if the Episcopal Church believes that it is obligated to obey Jesus' mandate to take the gospel to the ends of the earth, then we will have to ask how we can do that in places where our "doing-what-Episcopalians-do" approach to mission will not go very far. This inevitably involves liturgy and worship, and a host of other "trappings" of Anglicanism.

*(The Rev.) Bennett Jones
Creve Coeur, Mo.*

Separate Issues

I know of no theological foundation or justification (from scripture, tradition or reason) for the sacramental Blessing of a Marriage, within the church, between two persons of the same sex. Thus I do not believe that sacramental marriage between two persons of the same sex is theologically possible. Not to confuse issues,

the ordination of a homosexual person is unquestionably valid.

On the other hand, the question of the "blessing of the union" between two persons of the same sex raises a whole set of other questions and dynamics. I agree with those who call our attention to those couples (same sex) who have committed relationships based on mutual faith, love and respect. I also agree that these persons are full members of the body of Christ and are to be treated with that level of respect. So what is a priest to do when a new and serious issue such as this arises?

On this issue I wish to make the following request of the church's Ph.D./Th.D theologians. We need a serious academic and coherent study (not dialogue) of scripture, tradition and reason (and that includes the best scientific data to date) on whether we can conduct such liturgies. I mean the type of serious work that would bore the dead, but at the same time inform bishops, deacons and presbyters as we try to provide the best pastoral and sacramental care we can.

It is not enough to have someone "write" a liturgy. All Christian liturgies are founded on a clear theology rooted in the Bible. I am asking for some intellectual help, not picking a fight. What would be a theological (not emotional or PC) foundation for a liturgy blessing the union between two persons of the same sex?

*(The Rev.) Robert Keirsej
San Diego, Calif.*

It Must Go On

To cancel Sunday Eucharist because of inclement weather [TLC, Jan. 24] would seem to suggest that worship is something we do for our own convenience. While I can imagine the difficulty of getting to church through several feet of snow, if only the priest and one communicant can make it, then the Eucharist can be offered and the church's obligation is fulfilled.

*(The Rev.) Richard Tumilty
Grass Valley, Calif.*

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.**

CHURCH FURNISHINGS

TRADITIONAL GOTHIC chapel chairs. Officiant chairs for modern churches. Custom crosses, altars, hymn boards, furniture, cabinets. **Oldcraft Woodworkers, Sewanee, TN 37575. (931) 598-0208 or (888) 598-0208.**

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 32059, Juneau, AK 99803. (907) 790-4585.** E-Mail: ssministry@aol.com
Internet: <http://members.aol.com/ssministry>

GIFTS

POSITIVE NOTECARDS FOR WOMEN! Free catalog. **Emmanuel Publishing, Box 212534-E, Columbia, SC 29221-2534. (803) 749-8579.**

NEEDLEPOINT KITS

BEAUTIFUL NEEDLEPOINT KITS: Designs for kneelers, chair cushions, altar/pulpit paraments handpainted 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.**

PILGRIMAGES

THE POWER OF THE RESURRECTION: Russian Easter Pilgrimage April 6-17. Visit Moscow, Sergiyev Posad, Novgorod and St. Petersburg for Russian Orthodox Easter with the Rev. James C. McReynolds, president of the Teleios Foundation. \$2,895. A **Teleios Foundation Pilgrimage (800) 835-3467.**

POSITIONS OFFERED

RECTOR: Christ Church Episcopal, Short Hills, NJ, seeks a rector. We are a large suburban church of 1,300 members, 25 miles west of NYC. We will call the person who can lead us into the new century with vision, understanding and an ability to expand our interest in participating in all phases of our church's mission. Please send resume and CDO profile to: **Search Committee, Christ Church, 66 Highland Ave., Short Hills, NJ 07078.**

PARISH ADMINISTRATOR for a very active, corporate-size evangelical parish. Church has doubled in size over the past decade and is currently undergoing extensive building additions. This position carries the responsibility for the business and administrative affairs of the church. The management and maintenance of all physical facilities and equipment, operation of food service and related activities and management of office and custodial personnel. Strong computer, interpersonal and organizational skills necessary. Please send a letter of interest with resume to: **Church of the Ascension, 315 Clanton Ave., Montgomery, AL 36104, Attn: Jeanne Dean. FAX: (334) 263-6411. E-mail: jmv@coascension.org**

RECTOR: St. George's Episcopal Church is seeking a full-time rector to join our church family. We are located in St. Louis Park, MN, a first ring suburb west of Minneapolis, 10 miles from downtown. St. George's is rich in lay ministries, outreach and programs for members of all ages. We seek a rector who will help us to build upon our rich traditional strengths and to promote parish growth within the body of Christ at St. George's. Please send resumes and CDO profiles to: **Ken Wales, co-chair, Search Committee, 5104 Duggan Plaza, Edina, MN 55439. (612) 941-34709.**

POSITIONS OFFERED

DIRECTOR OF CHILDREN AND YOUTH MINISTRIES. Program-sized, suburban parish near Chattanooga, TN, is offering full-time staff position to coordinate and lead well-established children's education program and youth groups. Seeking innovative and creative professional lay minister with the ability and desire to energize an enthusiastic group of youth. Strong volunteer and parental support in both areas. Offering competitive salary with excellent benefit package. Send resumes to: **The Rev. David Hackett, St. Timothy's Episcopal Church, 630 Mississippi Ave., Signal Mountain, TN 37377.**

A RECTOR'S ECUMENICAL DREAM: 50 years of Presbyterian-Episcopal cooperation. If you're committed to working together across denominational lines—not just talking about it—here's your chance. Indian Hill Church is a 700-member congregation with a dynamic history of effective, shared ministry. We're noted for innovative community outreach, strong educational and music offerings, festive fellowship and involved lay leadership. During a highly intentional and productive interim, we reaffirmed our ecumenical vision. And we've already brought in our new Presbyterian pastor. Now we're out to call the second member of our ordained team: Presbyterian pastor and Episcopal rector. A top Episcopal salary and benefits package is available. **Chair, Search & Nominating Committee, Indian Hill Church, 6000 Drake Rd., Cincinnati, OH 45243. FAX (513) 561-0894. Phone (513) 561-6805. E-mail: ihc_search@hotmail.com**

TRINITY CHURCH in El Dorado, KS, is presently interviewing for rector. We are a town of 12,000 nice people located 30 min. NE of Wichita. Give us a call or send resume and CDO to: **Bob Dice, 2100 Hazlett, El Dorado, KS 67042; (316) 321-5841. You'll be glad you did!**

FULL-TIME DIRECTOR OF SPIRITUAL FORMATION. Seeking spiritually motivated individual for challenging position in large, historic church in suburban Philadelphia. Job entails coordinating educational programs for children, youth and adults. Candidate should have strong interpersonal, organizational and administrative skills. Attractive salary and benefits. Send resume or letter of interest to: **St. Thomas' Church, Whitmarsh, P.O. Box 247, Fort Washington, PA 19034, Attn: Patty Billock.**

RECTOR: The congregation at St. John's Episcopal Church in Farmington, NM, is seeking a rector whose life, as well as preaching and teaching, is committed to the Gospel and who possesses pastoral and managerial skills. Contact: **St. John's Episcopal Church, 312 N. Orchard St., Farmington, NM 87401. FAX: (505) 327-9933. Phone: (505) 325-5832.**

RETIRED VICAR: For two small, rural churches. Sunday and other occasional services and pastoral care. Stipend, health insurance as applicable, use of rectory. Contact: **Bishop Skilton, Diocese of South Carolina, P.O. Box 20127, Charleston, SC 29413-0127. Phone: (843) 722-4075.**

CHRISTIAN EDUCATION DIRECTOR: Chapel of the Cross, an Episcopal parish on the campus of the University of North Carolina in Chapel Hill, seeks a full-time director of Christian education beginning July 1, 1999. An exciting opportunity for one who is both educator and student, creative and energetic, organized and efficient and able to delegate, support and motivate a group of active lay leaders and volunteers. Advanced degree in Christian education and experience in working with large congregations preferred. Salary and benefits competitive. Visit our web site at: www.rtpnet.org/~cofthe/ Resumes due by Easter to: **John Vernon, Chair, Search Committee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

ASSISTANT PRIEST, recent seminary graduate, sought for large multi-ministry parish at the New Jersey shore. Assistant would participate in all aspects of ministry with special responsibility for the younger families of the congregation. Christ Church is a catholic parish liturgically with a tradition of theologically serious preaching and quality music. Please contact: **The Rev. Walter Hartt, P.O. Box 999, Toms River, NJ 08754 or phone (732) 349-5506; FAX (732) 349-5634; E-mail christec@bellatlantic.net**

POSITIONS OFFERED

RECTOR: Trinity is the only Episcopal church in Oshkosh, Wisconsin, a mid-sized state university city. We are well-endowed and traditional with well-kept facilities, strong lay ministries, and good youth program, but are struggling from lack of direction. We look for excellent preaching, devoted pastoral care, opportunities for spiritual growth and education. Would like occasional modification to Rite II worship. Need to gain younger families, encourage our youth and awaken non-participating members. We seek an inspiring rector who will respect our past and guide our future. Contact: **Search Chair, Betty Paterson, 1237 Jackson, Oshkosh, WI 54901; (920) 231-0665.**

PROGRAMS

BENEDICTINE EXPERIENCE—April 17-23—Kanuga Conference Center, Henderson, NC, led by the Rev. O. C. Edwards, former president and dean, Seabury-Western; faculty the Very Rev. Guy F. Lytle, dean, and the Rev. Dr. Robert Hughes, professor, University of South (Sewanee); music director, Mr. Beverly Ward. Contact: **Friends of St. Benedict, St. David's Parish, 5150 Macomb St., NW, Washington, DC 20016. (202) 363-8061. FAX (202) 966-3437. E-mail: SaintBenedict@prospect-tech.com**

FOR SALE

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

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 Web site: journeys-unlimited.com**

CELTIC PILGRIMAGES 1999. 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) 725-6435; FAX (212) 779-4009.**

EGYPT AND SINAI contemplative pilgrimage Nov. 5-16, 1999, led by the **Rev. Liz Canham, Stillpoint Ministries, 51 Laurel Lane, Black Mountain, NC. Call (828) 669-0606.**

GOTHIC CATHEDRALS OF ENGLAND, June 27-July 9, 1999. Live at Sarum College across the green from Salisbury Cathedral. Visit 7 other cathedrals with experts in architecture, sociology, music. Contact: **Sarum Seminar, 879 Rorke Way, Palo Alto, CA 94303. (650) 857-9515. FAX (650) 856-1721. SarumSem@aol.com**

WANTED

ALTAR EDITION, *The English Missal* (American or English edition) Knott, London; and *The English Office*, Society of Sts. Peter & Paul, London. **Fr. David Charles Lynch, SSC, 7856 S. Jackson Circle, Littleton, CO 80122; (303) 779-3307. FAX (303) 779-1333.**

Attention, Subscribers:

When requesting a change of address, please enclose old as well as new address. Changes must be received at least six weeks before they become effective.

When renewing a personal or gift subscription, please return our memorandum bill showing your name(s) and complete address(es).

PEOPLE & PLACES

Appointments

The Rev. **Robert R.M. Bagwell** is rector of Trinity, PO Box 513, Stoughton, MA 02072.

The Rev. **George Benson** is rector of St. Mark's, PO Box 22, Aberdeen, SD 57402.

The Ven. **Tom Benson** is archdeacon for pastoral care, Diocese of Maine, 143 State St., Portland, ME 04101-3799.

The Rev. **Susan Butler** is assistant at Trinity, PO Box 377, Solebury, PA 18963.

The Rev. **Tom Campbell** is rector of St. Thomas', 1220 Junction Ave., Sturgis, SD 57785.

The Rev. **James Corbett** is priest-in-charge of St. Augustine's, PO Box 11, Freeland, WA 98249.

The Rev. **Charles Cornell** is rector of Trinity, 801 Figueroa St., Folsom, CA 95630.

The Ven. **Audrey Delafield** is archdeacon for formation, Diocese of Maine, 143 State St., Portland, ME 04101-3799.

The Rev. **Andrew W. Foster** is rector of Ascension, 12 W 11th St., New York, NY 10011.

The Rev. **Margaret B. Gunther** is associate at St. Columba's, 4201 Albemarle St. NW, Washington, DC 20016.

The Rev. **C. Anne Hallmark** is interim at St. John's, Shandon, 2827 Wheat St., Columbia, SC 29205.

The Rev. **Jerry Hannah** is vicar of St. David's/Emmanuel, 18842 Meridian Ave. N, Shoreline, WA 98133.

The Rev. **Julie N. Harris** is associate at Christ Church, 21 Aurora St., Hudson, OH 44839.

The Rev. Canon **Philip Jackson** is canon educator at the Cathedral Church of St. Paul, 4800 Woodward Ave., Detroit, MI 48201.

The Rev. **James M. Jensen** is interim at Grace Church, 120 E First St., Hinsdale, IL 60521.

The Rev. **Carl Jeff Kraemer** is rector of St. Dunstan's, PO Box 101, Carmel Valley, CA 93924.

The Rev. **SaraLouise Krantz** is rector of Grace Church, 23 Cedar Shore Dr., Massapequa, NY 11758.

The Rev. **Ledlie I. Laughlin III** is rector of St. Peter's, 313 Pine St., Philadelphia, PA 19106.

The Rev. **Victor Lawson** is missionary of the Nelson Cluster, PO Box 129, Rippon, WV 25441-0129.

Retirements

The Rev. **Ellin K. Deese**, as priest-in-charge of Buck Mountain Church, Earlsville, VA; add. Healthcare Center, Room #1229, Westminster-Canterbury of the Blue Ridge, 250 Pantopus Mountain Rd., Charlottesville, VA 22911.

The Rev. **John A. Lawrence**, as rector of Grace Church, Hinsdale, IL; add. 712 Mockingbird Ln., Kerrville, TX 78028.

Next week...

Executive Council Meets in Denver

LENT CHURCH DIRECTORY

CARLSBAD, CA

ST. MICHAEL'S-BY-THE-SEA 2775 Carlsbad Blvd.
The Rev. W. Neal Moquin, SSC r
H Eu Sat 5:30, Sun 8, 9, 10:15 (Sung)

HEMET, CA

GOOD SHEPHERD Cor. of Acacia & Carmalta
Sun 7:45, 9, 11. (909) 929-1152
Walsingham Shrine Mass Thurs & Fri noon

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

HARTFORD, CT

CHRIST CHURCH CATHEDRAL
Corner of Church & Main Sts.
http://www.cccathedral.org (860) 527-7231
The Very Rev. Richard H. Mansfield, D.D., Dean: Canon Wilborne A. Austin; Canon Anika L. Warren; the Rev. Christopher H. Martin Sun Eu 8, 10:30. Daily Eu 12 noon

WASHINGTON, DC

CHRIST CHURCH, Georgetown (202) 333-6677
Corner of 31st & O Sts., NW
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 5 (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/GWU Campus
The Rev. Andrew L. Sloane, r
Sun Masses: 7:45 (Low), 9 (Sung), 11:15 (Sol), 6 Sol Ev & B. Daily Masses (ex Sat): 7, 6:30. Thurs & Prayer Book HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

ST. DAVID'S

5150 Macomb St., NW
The Rev. Dr. Joseph W. Lund, r
Sun 8 H Eu, 11 H Eu (MP 2S & 4S). Wed noon H Eu.
(202) 966-2093 Web: superb.net/stdavids

WILMINGTON, DE

CATHEDRAL CHURCH OF ST. JOHN (302) 654-6279
Corner of Concord Ave. & Market St.
The Very Rev. Peggy Patterson, D.Min., Dean; Canon Pastor Benjamin Twinamaani; the Rev. Lois Keen, d.c.e.; Canon Precentor Darryl Roland, D.M.A.
Sun Eu 7:30, 10:30 (Cho & LOH). Godly Play 10:15. Tues Eu 12:10. Ch S, H/A, Welcoming

SARASOTA, FL

CHURCH OF THE REDEEMER 222 S. Palm 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). Wkdy 10; Wed 7:30 & Thurs 5:30

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.

STUART, FL

ST. MARY'S 623 E. Ocean Blvd. (561) 287-3244
The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; 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.

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 10:15 (Sat 5). 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, 10 Christian Ed

BATON ROUGE, LA

ST. JAMES (Founded 1844) 208 N. 4th St.
The Rev. Fred Fenton, r; the Rev. George Kontos, sr. assoc.; 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). Wed & HD 6

ALL SAINTS, Ashmont 209 Ashmont St., Dorchester
The Rev. Michael J. Godderz, SSC, r (617) 436-6370
Masses: Sun 8 Low, 10 Sol; Wed 10. Fri 7, Sat 9

KANSAS CITY, MO

OLD ST. MARY'S 1307 Holmes
Masses: Sun 8 Low; 10 Solemn; Daily, noon (816) 842-0975

ATLANTIC CITY, NJ

ASCENSION Kentucky & Pacific Aves.
The Rev. J. Patrick Hunt, SSC, r; the Rev. Eugene C. Rabe, d
Sun Masses 8 (Low), 10:30 (Sol). Wkdy as anno. Traditional Anglo-Catholic worship

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. Logan Craft, c, the Rev. Robert Dinegar, Ph.D., assoc.
Sun H Eu 8; 9:30 Ch S; 10:30 Sung H Eu. Monday Rosary 10. Tues H Eu 10. Thurs H Eu 12:10. MP or EP daily

LENT CHURCH DIRECTORY

ST. LOUIS, MO

ALL SAINTS' 5010 Terry at Kingshighway
(314) 367-2314 FAX (314) 367-8781
The Rev. Emery Washington, Sr., r
Sun 7:30 HC, 8:50 CS, 10 HC. Child Friendly, Aged Caring

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 Christian Education, Dir. K. Hudson

LONG BEACH, L.I., NY

ST. JAMES OF JERUSALEM BY THE SEA
W. Penn & Magnolia Founded 1880
The Rev. Marlin Leonard Bowman, r; the Very Rev. Lloyd A. Lewis, Jr., h.f.,
Sat 5 EP & Mass. Sun 8 MP & Mass, 10 High Mass

NEW YORK, NY

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. St. Bart's book and gift shop open 7 days 8 to 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43rd St.
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
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

ST. MICHAEL'S (212) 222-2700
225 W. 99th St. & Amsterdam Ave.
Canon George Brandt, r; the Rev. Georgene Conner, the Rev. Lionel McGehee, the Rev. Thomas Smith, ass'ts
Sun HC 8, 9, 11 (Sung); Mon-Fri MP & HC 7:45; Tues HC 6:30; Thurs HC noon; Sat HC 9

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
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 8:15 H Eu 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. 1-800-551-1220

SAND SPRINGS, OK (West of Tulsa)

ST. MATTHEW'S 601 N. Lake Dr.
The Rev. L. Clark Shackelford
Masses: Sun 8, 10:30; Wed 12 noon. Rosary 6 Wed

ARDMORE, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford
The Rev. William Duffey, Ed.D., r; the Rev. Cordella L. Rausch, d
Sun Eu 8 (Rite I) & 10 (Cho Rite II), Compline (Cho 1S & 3S) 7:30. Midweek Masses Tues 9:30. Thurs with HU 7, 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 dinner & Lenten study groups 6:30; Sat youth confirmation @ 11. Quiet Day with CSM Sister, Feb. 20. 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 appt

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. MARK'S 1625 Locust St.
The Rev. Richard C. Alton, r (215) 735-1416
The Rev. Michael S. Seller, c FAX 735-8521
Sun: Sung Mass 8:30; Sol Mass 11; Ev & B 4. Wkds: MP 8:30; Mass 12:10 (with HU on Wed & Fri); EP 5:30 (with HC Tues); Wed Bible Study 1. Sat C 9:30; Mass 10, Rosary 10:30, Quiet Prayer 11.

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.

SELINGROVE, 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
The Rev. James R. Murguia, c
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. Craig A. Reed; the Rev. Thomas G. Keithly
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, 9 & 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



HOUSTON, TX

PALMER MEMORIAL 6221 Main St.
Across from the Texas Medical Center & Rice Univ.
The Rev. James W. Nutter, r; the Rev. Samuel R. Todd, assoc;
the Rev. Mary Elizabeth Conroy, assoc
Sun 8 & 11 (Rite I), 9 & 6 (Rite II), Wkds 8:30 MP; 6 EP ex Wed; Tues 7:30 H Eu; Wed 6 H Eu, HS. (713) 529-6196; www.palmertx.com

SAN ANTONIO, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park
The Rev. Wm. K. Christian, III, r
The Rev. Omar Pittman, Jr., assoc
FAX (210) 828-1645. E-mail pc@st-luke.org
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. Robert Page Taylor (757) 420-7033
Masses: Sun 8 Low; 10:15 Sol 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

PARIS, FRANCE

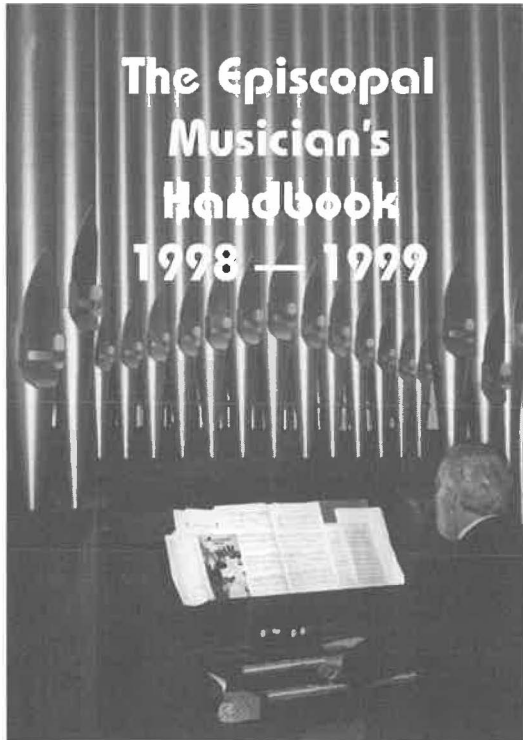
THE AMERICAN CATHEDRAL OF THE HOLY TRINITY
23, Avenue George V, 75008 Tel. 011 33 (0)1 53 23 84 00
The Very Rev. Ernest E. Hunt, III, D. Min., dean; the Rev. Nicholas Porter, M.Div., canon; the Rev. George Hobson, Ph.D., canon; the Rev. Mark Wood, M.Div., canon
Sun Services: 9 H Eu, 10:45 Sun School,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



Church of the Good Samaritan, San Diego, Calif.

THE complete source for Episcopal musicians

This handy-sized guide
has everything you need to plan
the music for the liturgical year.



Here's how William L. Wunsch reviewed the 42nd edition of **The Episcopal Musician's Handbook** in the September 1998 issue of *The Journal of the Association of Anglican Musicians*:

"... this resource provides ample suggestions of hymns and useful lists for planning practically any liturgy or para-liturgical service of the church year ... the book provides a basic listing of resources which should be on every church musician's shelf ... the listings of the Eucharistic readings and their partial summaries are always convenient ... a widely recognized resource ..."

The Episcopal Musician's Handbook 1998-1999 Year A

The Episcopal Musician's Handbook 1998/1999 Year A is \$18.95 each (plus \$3.00 shipping and handling per order). For more information, contact: The Living Church, P.O. Box 514036, Milwaukee, WI 53203-3436. Phone (414) 276-5420 Fax (414) 276-7483 e-mail: livingchurch.org

**COMING SOON ... Information about the 43rd Edition!
Shipping June of '99**