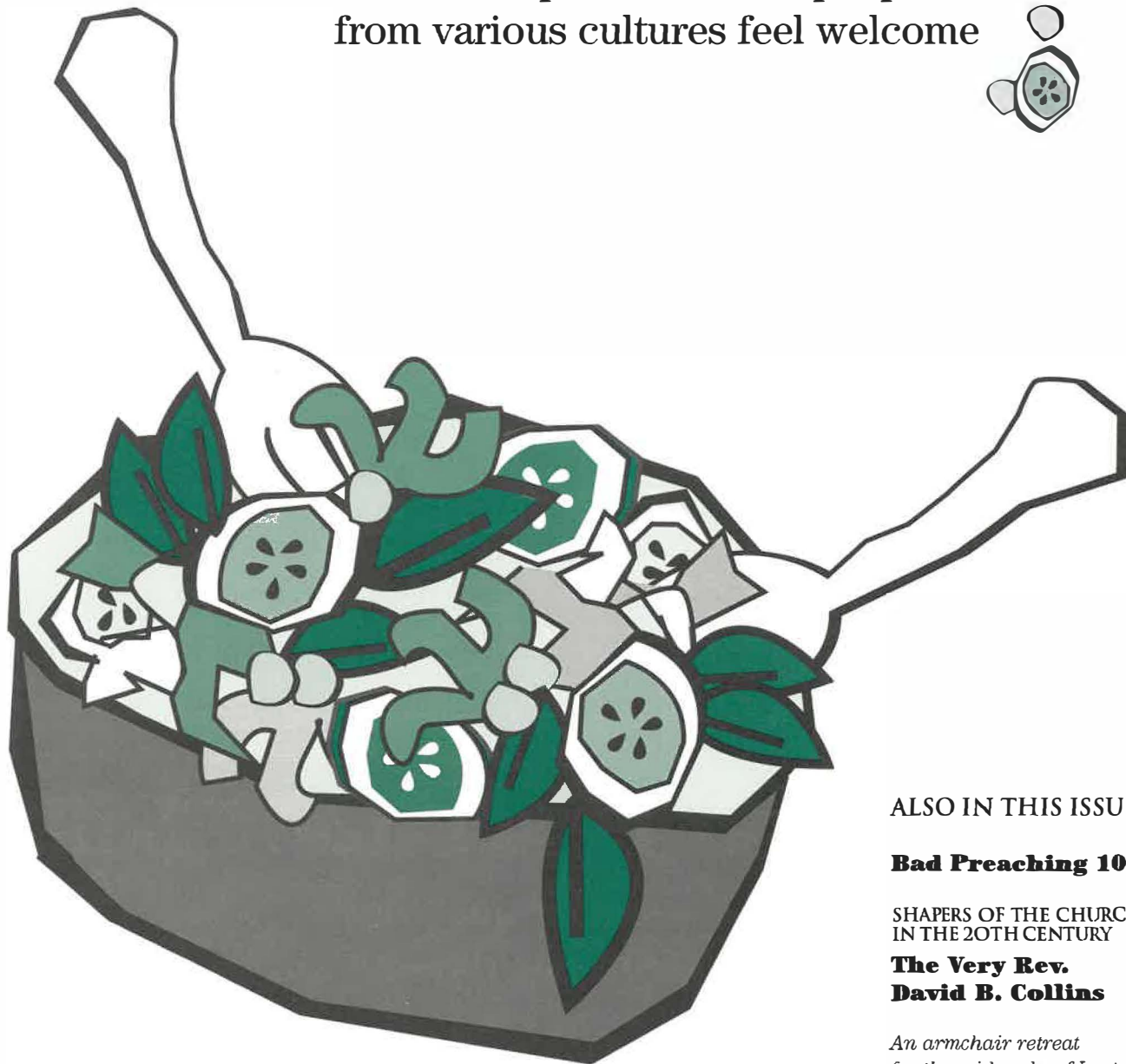


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AN INDEPENDENT WEEKLY SERVING EPISCOPALIANS ♦ MARCH 14, 1999 ♦ \$1.50

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IN THE 20TH CENTURY

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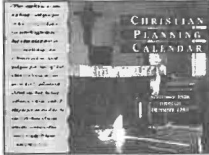
31 People & Places

The Cover

Illustration by Amy Marciniak

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SUNDAY'S READINGS

In the Glow of Divine Light

"... man looks on the outward appearance,
but the Lord looks on the heart."
Samuel 16:7b

Lent 4

1 Sam. 16:1-13; Ps. 23; Eph. 5:(1-7) 8-14; John 9:1-13 (14-27) 28-38

The ready availability of artificial light has had a profound influence on human existence. The primal fear of the dark is something fairly easily dismissed or forgotten in our day. So it may be that we are not as sensitive as were our forebears to the importance of light, not only practically, but symbolically.

The epistle reading for this Fourth Sunday in Lent evokes the image of light as the principle of clarity and truth. The passage from the Letter to the Ephesians asserts that Christians "are light in the Lord" and "children of light." It is this illumination which enables the believer to "learn what is pleasing to the Lord," because understanding comes when "anything is exposed by the light" and "becomes visible."

This is related to both the Old Testament reading and the gospel of the day in that they deal with the importance of vision, of seeing truly. When the prophet Samuel looks on the sons of Jesse, seeking him whom the Lord has sent him to anoint, he is

reminded, "the Lord sees not as a man sees; man looks on the outward appearance, but the Lord looks on the heart." For human beings to see one another in the glow of the divine light, we need to look more deeply than the surface to the inward disposition of the other.

This type of inward seeing allowed Jesus to recognize in the man born blind someone in whom "the works of God might be made manifest." The miracle of the blind man's reception of sight is a vivid portrayal of the movement from the uncertainty and unclarity of darkness to the perceptive lucidity of light. It is grounded in the proclamation of the Savior, "I am the light of the world;" and culminates in the man's declaration of faith: "Lord I believe."

The Lenten observance calls us to face the realities of our sin and of our mortality. Yet even with the recognition that we "walk through the valley of the shadow of death," we need not fear. Our Lord is the Light of the world, and we are light in him.

Look It Up

Read the "light of the world" discourse, John 8:12-20, and reflect on what Jesus sought to teach using the image of light. Does this relate to the teaching from the Sermon on the Mount (Matt. 5:14-16), "you are the light of the world"?

Think About It

What ways are you attempting to "let your light so shine" that others might see truth clearly? Are you allowing the light of Christ to illumine your self-awareness?

Next Sunday

Lent 5

Ezek. 37:1-3 (4-10) 11-14; Ps. 130; Rom. 6:16-23; John 11: (1-17) 18-44

Congregational Care and Creativity

By Travis Du Priest

A PRIEST'S HANDBOOK: The Ceremonies of the Church. By Dennis G. Michno. Morehouse. Pp. 299. \$34.

A new (third) edition of this well-known and widely used reference book which carefully covers liturgical vestments, gestures and options for the rites of the Episcopal Church. Revisions for this edition are by the Rev. Christopher Webber. Fr. Michno, an accomplished musician, serves in the Diocese of Eau Claire.

ings and vessels. By an altar guild member who has served in both rural and urban parishes.

IN PRAISE OF CONGREGATIONS: Leadership in the Local Church Today. By Charles E. Bennison, Jr. and others. Cowley. Pp. 268. \$14.95 paper.



The Bishop of Pennsylvania and three other professors of socio-religious issues invite us into the emerging field of congregational studies. They look at congregations in global context in light of the evolution of a given congregation, liturgy, sociology, theology, and the postmodern situation. Good overview of current theories; well researched and clear.

TENDING THE FLOCK: Congregations and Family Ministry. Edited by K. Brynolf Lyon and Archie Smith, Jr. Westminster John Knox. Pp. 240. \$18 paper.

Part of Westminster's Family, Reli-

gion, and Culture Series, edited by two seminary professors of pastoral care, with case studies developed by catholic and protestant researchers on African American, Jewish, evangelical and mainline Christian churches. Each represents the struggle to "enact the meaning of faith" in our own day.

A PLAN FOR STEWARDSHIP EDUCATION AND DEVELOPMENT THROUGH THE YEAR: An Outline Manual. By David W. Gordon. Morehouse. Pp. 68. No price given, paper.

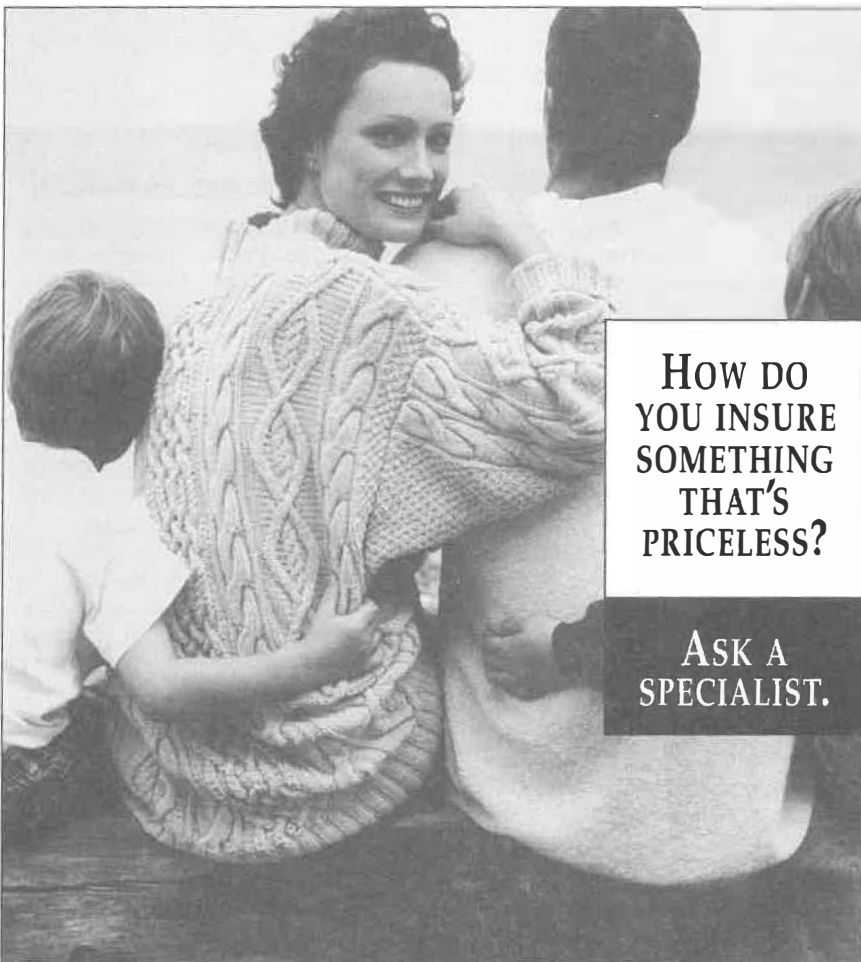
This workbook from the sometime stewardship officer of the Diocese of New York provides a month-by-month outline — from roster to report, as it were — for parish stewardship. Very practical with a spiritual base: for example, showing the difference between fundraising and stewardship.

SURVIVAL OR REVIVAL: Ten Keys to Church Vitality. By Carnegie Samuel Calian. Westminster John Knox. Pp. 168. \$16 paper.

The author's suggestion that we

THE SANCTUARY: Preparing the Church for Worship. By Virginia Gosling Mainprize. Anglican Book Centre (600 Jarvis St., Toronto, Canada M4Y 2J6). Pp. 96. No price given, paper.

With more than 85 pen-and-ink drawings to illustrate the text, this is a handy spiral-bound booklet to keep in the sacristy. Covers the church year, colors, vestments, the church building and setting up for various occasions and tending to furnish-



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SHORT & SHARP



begin worship in silence brought a smile to my face, as many remember when this was the norm for Episcopalians. Emphasis on vitality is good, but many of the (protestant) ideas will challenge liturgical Christians: with diverse congregations "no fixed categories of worship will be suitable."

WHEN MOURNING BREAKS: Coping with Miscarriage. By Melissa Sexson Hanson. Morehouse. Pp. 120. No price given, paper.

A poignant booklet written by a mother who herself has lost a child. She takes the reader with her from the joy of pregnancy through grief to that time "when mourning breaks."

CHURCH ADMINISTRATION AND FINANCE MANUAL: Resources for Leading the Local Church. By Otto F. Crumroy, Jr. and others. Morehouse. Pp. 544. \$39.95 paper.

Management and finance consultants, one a Methodist minister, compile a wealth of information on parish administration: sign up sheets for volunteers, position descriptions, sample employment applications, surveys, workshops for planning celebrations. One sample nugget: Most brainstorming is a pooling of ignorance.

MAY I WALK YOU HOME? Courage and Comfort for Caregivers of the Very Ill. Stories by Joyce Hutchison. Prayers by Joyce Rupp. Ave Maria. Pp. 176. \$8.95 paper.

A small but helpful book for caregivers, whether family members, clergy or friends, which combines brief narrative vignettes and meditative prayers. This new book makes a nice companion to another Ave Maria book called *A Caregiver's Companion*.

PLANNING A FUNERAL SERVICE. By Jedediah Holdorph II. Morehouse. Pp. 41. \$5.95 paper.

A well-planned, well-written guide for family and friends of the deceased, with a pull-out form of various choices to be made. Assumes the prayer book will be used, reprints suggested readings, and advises on practical issues such as participation, receptions, flowers, fees and donations.

WRESTLING WITH THE FUTURE: Our Genes and Our Choices. Diocese of Washington, DC Committee on Medical Ethics. Pp. 132. \$10.95 paper.

This good discussion tool is presented in a question and answer/case study format. A short but packed book on making ethical decisions from a theological base. Covers genetic testing, the morality of seeking genetic information, the decision to conceive a child or not, and abortion.

TALKING ABOUT BAPTISM: Models for Baptismal Preparation. By Stephen Hopkins and others. Anglican Book Centre (Toronto, Canada). Pp. 45. No price given, paper.

The pamphlet looks at our assumptions and how they motivate our actions: We now assume baptism occurs within the Christian community; we no longer assume that parents already know how to foster Christian development at home. The section of stories of baptismal preparation in different Anglican parishes is most interesting.

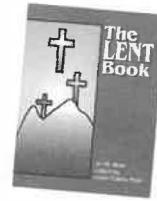
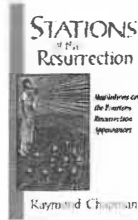
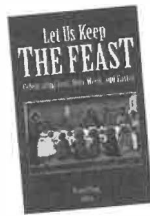
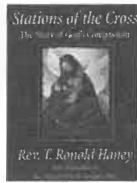
Holy Reading for Holy Week and Eastertide

LET US KEEP THE FEAST: Celebrating Lent, Holy Week and Easter. Edited by Kevin Flynn. Anglican Book Centre (Toronto, Canada). Pp. 140. No price given, paper.

A detailed guide for the liturgies of Holy Week and Easter, listing what items are needed and instructions on how to best claim the spirit of the separate days within the given seasons. Quite helpful on one of the "most complex," that is, Maundy Thursday.

STATIONS OF THE CROSS: The Story of God's Compassion. By T. Ronald Haney. Illustrations by Michael O'Neill McGrath. Crossroad. Pp. 95. \$14.95.

A Roman Catholic priest and a brother of St. Francis de Sales team up to produce this handsome devotional book with poetic-like prose meditations and black and white drawings. Some of us would debate certain theological positions that surface in the reflections, but not the overall import.



STATIONS OF THE RESURRECTION: Meditations on the Fourteen Resurrection Appearances. By Raymond Chapman. Morehouse. Pp. 66. No price given, paper.

Extend your devotional reading into Eastertide with this guide to all of our Lord's Resurrection appearances. Written by a Church of England priest and literature professor: Earthquake, Empty Tomb, Closed Room, Ascension and Paul are a sampling of the stations, each of which has an accompanying block-cut illustration.

THE WAY OF ECSTASY: Praying With Teresa of Avila. By Peter Tyler. Morehouse. Pp. 144. \$8.95 paper.

A British Benedictine oblate and retreat leader provides spiritual exercises and guided meditations based on scripture and passages from St. Teresa of Avila. He adds dollops along the way of Jungian wisdom and dreamwork for those who are interested. A short bibliography concludes this insightful guide to *lectio divina* and stillness meditation.

Dante's Divine Comedy

Journey to Joy, Part Three, Paradise
By Kathryn Lindskoog
Mercer. Pp. 235. \$22.95

At the time he was writing the Comedy nearly 700 years ago, Dante Alighieri intended to present to ordinary people the eternal truths of damnation, redemption and salvation. Today most people are unfamiliar with these truths as they are wrapped in the images Dante used.

Kathryn Lindskoog's retelling of the Comedy is an English rendering of poignant, poetic beauty. And the footnotes afford even a casual reader with sufficient background to the personalities and events of Dante's day.

The greatest insight Lindskoog has, not only into Paradise but into the entire Comedy, is that it is a "journey of joy." The joy of the redeemed was Dante's great gift to his time, and Lindskoog has made it new for our own, which has desperate need of it.

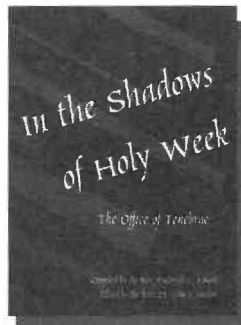
David M. Baumann
Placencia, Calif.

THE LENT, TRIDUUM, AND EASTER ANSWER BOOK: ML Answers the 101 Most-Asked Questions. By Paul J. Niemann. Resource (San Jose, CA). Pp.138. \$14.95.

I like books like this, sort of everything you've always wanted to know about Lent but have never asked (or

never had answered): How are the 40 days counted? What is Triduum? Should the font be empty during Lent? How should we celebrate the Vigil of Pentecost? By a Roman Catholic but most material applicable to our tradition as well.

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Compiled by Frederick C. Elwood, Edited by John L. Hooker

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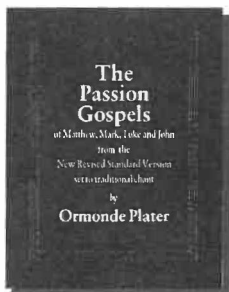
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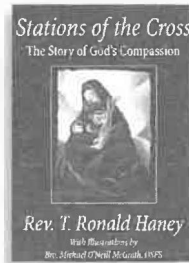
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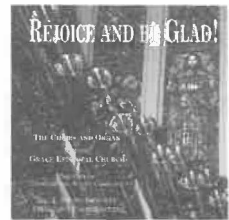
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By Patricia Nakamura



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Especially evocative is the wonderful piece of Herbert Sumsion's, "They That Go Down to the Sea in Ships." The organ provides the stormy wind and the waves, and there is even a quick echo of the old sea chantey about a drunken sailor. The recording ends with a splendid performance by Dr. Bennett of the Widor Toccata.

All in all, a delightful disc.

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*Dr. J.I. Packer is author of **Knowing God** and a well-known speaker and writer. He is the Director of the Regent College Anglican Studies Program.*

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'neXt Generation' Group Sets New Goals

The principal task was to plan provincial gatherings of younger clergy.

"Like Hannah, we're pregnant with something we prayed for. It doesn't have a name yet, and we can't quite explain it ... Yet we go on dreaming, and we do it because we love the church. Institution or no."

With these words from the Rev. Beth Maynard, priest-in-charge of Church of the Good Shepherd, Fairhaven, Mass., and assistant at St. Gabriel's, Marion, Mass., 20 young clergy gathered at St. Bartholomew's, New York City, for Eucharist on Feb. 1, the eve of the Feast of the Presentation.

They represented all eight domestic provinces of the Episcopal Church. Their principal task was to plan provincial gatherings along the same lines as "Gathering the neXt Generation" (GTNG), which brought together nearly half of the then-300 Episcopal priests under the age of 35 [TLC, July 5]. They reviewed that national gathering, looked at emerging organizational issues, and began to discern and dream the future of a now active movement of younger clergy.

The biggest decision made was to not incorporate Gathering the neXt Generation. The group consensus not to incorporate allows GTNG to try something new, to stay more organic — not limited by imposed structure, and to operate from a position of trusting God.

"Give us this day our daily bread," said the Rev. Mike Kinman, associate at St. Michael and St. George, St. Louis, Mo., "means asking God to sustain us just for today, no more, and trusting that

God will be there with another day's bread tomorrow. That's how we want this to be ... trusting God that if the initiatives that spring out of the spirit of Gathering the neXt Generation are of God, that the resources to support them will come, too."

The decision means that GTNG will be a network of fellowship for clergy born in 1961 and after, with two goals:

- To continue to build and nurture relationships among Gen X clergy by putting aside political and theological differences. GTNG's ongoing work will include regional gatherings, an e-mail discussion group open to Gen X clergy, and another national GTNG conference in 2001.

- To encourage mission initiatives of Gen X clergy to serve the wider church, including: an effort to reform the ordination processes to encourage young vocations, a young adult evangelism conference, and a seminarian mentoring network linking young seminarians with young clergy.

"It's amazing," the Rev. Marshall Shelly, associate at Grace Church, Madison, N.J., said of the initiatives that have sprung from GTNG. "A little idea has expanded into a great idea for people who lamented they were the only ones."

"I'm stoked," said the Rev. Chris Rankin-Williams, associate at All Saints-by-the-Sea, Santa Barbara, Calif. "I really feel that something incredible is going on in the church and the Spirit is really moving, and I'm grateful to be along for the ride."

In Connecticut, a Seminary Program Designed for Hispanics

A seminary in Madrid will soon enroll Hispanic aspirants from the Diocese of Connecticut.

"I feel it is a very good program," said the Rt. Rev. Clarence N. Coleridge, Bishop of Connecticut. "We have wrestled with all sorts of programs for Hispanic aspirants, and I think this will be one of the best opportunities."

The Rev. Jose Enrique Irizarry, diocesan senior Hispanic missionary, and the Rev. Rogelio Prieto, co-rector of the *Seminario Evangelico Unido de Teologia* in Madrid, Spain, described the program at a series of meetings in Hartford.

The program will be offered

through England's Open Theological College (OTC), which provides an alternative to residential seminary training.

The cooperative program from Madrid allows students to stay in their own communities, and requires a close relationship with their home parish. The diocese can tend to the students while the seminary in Madrid, which is accountable to the school in England, oversees the program.

More Hispanic Clergy Needed

According to demographic studies, Hispanics are the fastest-growing segment of the population in Connecti-

cut. Outreach to the Hispanic population has increased in recent years. However, Connecticut only has seven Hispanic priests, none under age 50. Three have retired, yet are still working. Two were locally ordained under Canon 9.

"The need is for training," said the Rev. Vernella Alford-Brown, a Cuban-American and one of Connecticut's still-working retired Hispanic priests.

People in Hispanic congregations range from recent immigrants, still steeped in their own culture and who speak only Spanish, she said, to third-generation Hispanic Americans who may not know or may even reject their

(Continued on page 24)



Donovan Marks photo

Sister Helen Prejean, the real-life heroine of the Oscar-winning film "Dead Man Walking," delivered a lecture at Washington National Cathedral Feb. 4. Sr. Helen, a Roman Catholic nun, is considered a leader in the movement against the death penalty.

Interim Appointment at '815'

The Rev. Ben E. Helmer, of the Diocese of West Missouri, has been appointed interim officer for the Rural and Small Community Ministries office at the Episcopal Church Center.

Fr. Helmer will have the position on an interim basis for 6-10 months. During that time, there will be a search for someone to fill the position, and he intends to be a candidate.

Fr. Helmer said the offices in the Congregational Ministries operation of the national church will be working together more than in the past. "Formerly, the offices tended to develop 'networks' (of church organizations)," he said. "We will now work primarily with the dioceses in ministry development and mission."

The Congregational Ministries department consists of the small churches, Asian American, Black, Hispanic, Native American, Stewardship, Evangelism and Women's Ministries offices.

Dick Snyder

How to Develop Ministry

Representatives of nine dioceses met in February to plot, ponder and plan the mission of the Episcopal Church during the annual meeting of Domestic Missionary Partnership (DMP).

The group was formed from the remaining dioceses which were in Coalition 14 when that organization dissolved three years ago. Its annual meeting was held Feb. 4-7 at Burlingame, Calif.

"Building a mission spirituality for the future" was the theme for the meeting.

The Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, said the goal was to "learn of grace from the past, hope for the future, and action in the present."

Leaders in Nine Dioceses Talk About 'a Mission Spirituality for the Future'

Delegates looked at mission from three aspects: how missionary development of the past "informs our future"; mission and spirituality; and mission models for the next century.

The Rev. John Kater, a professor at Church Divinity School of the Pacific, used the life of the Rt. Rev. Daniel Tuttle to describe the development of the church in the West, where many of the member dioceses of DMP are located. Bishop Tuttle was elected a "missionary bishop" by the House of Bishops in 1867. He served as first bishop of Montana and Utah. Prof. Kater concluded that Bishop Tuttle's "legacy is this: commitment and adventure go together."

In small groups to discuss missionary spirituality, the Rt. Rev. Vernon Strickland, Bishop of Western Kansas, said, "Every person is a missionary."

The Rt. Rev. Richard Shimpfky, Bishop of El Camino Real, said he was glad to hear of discussion of "establishment versus the mission model.

"I am really fascinated with the idea of moving from a field to being a force," he said.

He added that his "real enthusiasm for the future is with Hispanic ministry." He explained that people attending those churches "bring new people every Sunday."

A model for evangelism was presented by the Rev. Patrick Bell of Eastern Oregon. He explained that congregations in his area had adopted a mutual ministry, or Total Ministry model, and now wanted to put that model into action "making disciples." He said that an active effort to recruit new church members has begun in the three communities he serves in southeastern Oregon.

The Rt. Rev. Andrew Fairfield, Bishop of North Dakota, said he found value in the meeting being relatively small, with about 40 in attendance.

"We can really discuss issues thoroughly, with people with whom we may disagree on other issues," he said. "But here we talk about practical issues, and the theology of Total Ministry, and there is general agreement on that."

Bishop Strickland said most all the dioceses attending are small in membership and lacking in financial resources.

Delegates learned several dioceses are cooperating with neighboring dioceses in the development of churches near state or diocesan borders.

Dick Snyder



Truly Mixed

Many urban parishes are facing the challenge of crossing cultures.

By Judi Amey

As parishes, particularly those in urban neighborhoods, change and a multitude of cultural variations knock at the door, some parishes struggle with becoming a congregation that is truly mixed: socio-economically, ethnically and culturally. A congregation that is “a real salad bowl,” in the words of the Rev. Barrie Bates, assistant, is St. Francis’ Church, San Francisco, Calif., which is truly blended, but where cultural differences are honored and incorporated. Here is a look at that parish and some other congregations which fit that image:

Christ Church Cathedral, Springfield, Mass.

The Rev. Canon Irvin (Sherm) Gagnon, newly installed Hispanic missionary in the Diocese of Western Massachusetts, spoke frankly about the issues that arise, as he sees them.

A big part of the problem, Canon Gagnon said, is “we have not yet become an American church.” How the Episcopal Church worships and sees itself is “in the bowels of Anglophile Anglicanism. We’re a very English-bred church and we fear losing that.” How does the church get past its own filters, predispositions, proprieties and “invisibility factors” to allow people of other cultures to feel welcome?

How does a congregation make everyone welcome? How do the people of a predominantly Anglo parish church, many of whom come from the suburbs to give themselves and their resources as part of a downtown parish, make members of different groups feel welcome? Even among Anglos, he said, there is a tremendous cultural difference between 20-somethings and 60-somethings.

Are the Spanish language prayer books or the African-American hymnals put away in the sacristy or in a closet when they are not being used? Are cultural artifacts of participating groups in place, a part of the worship space?

“Poverty,” he said, “is a whole other challenge.” Vietnamese, Hispanic and other immigrants who are mono-lingual often are poor and work two or three jobs to make ends meet. Poor people, especially mono-lingual poor, do not understand the economics of a typical Episcopal church. Parishioners who are regular visitors to a parish soup kitchen, he said, don’t have a clue to the meaning of a parish board of directors or the investments a parish makes or manages, and displays of affluence, such as a well-set table for a business luncheon at church, are an “in your face” example of socio-economic differences.

Becoming a truly multi-cultural parish is not easy and not quick, Canon Gagnon said. It means looking at church governance — how it goes about ministry and keeping God first. “It takes a lot of prayerful conversation and it is very costly” he said, to undo patterns followed for decades or centuries. “There is no way to do that fast.”

St. John’s Cathedral, Denver, Colo.

There is a Native American congregation at St. John’s Cathedral, Denver, Colo., which has its Sunday service in St. Martin’s Chapel. It chooses to worship apart.

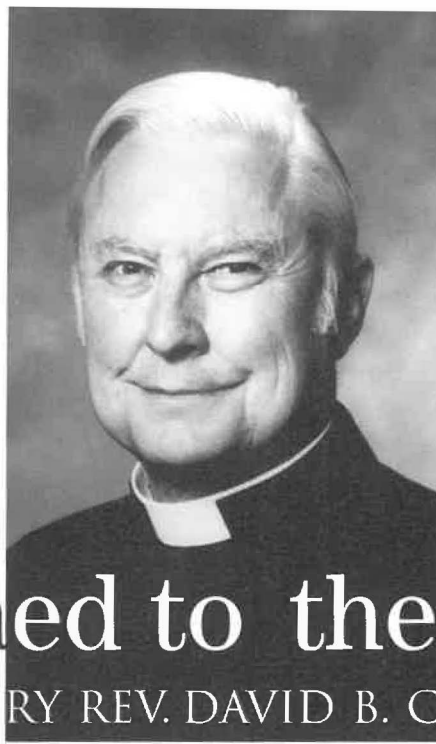
Bill Center, spiritual leader, said the congregation is a mix of Lakota, Navajo and some Mexican tribes.

The Native American service, Mr. Center said, is comprised primarily of drums



The Native American congregation at St. John’s Cathedral, Denver, Colo., and its spiritual leader, Bill Center (above), worship apart from the Anglo congregation. But the two come together for a special service at Pentecost.

(Continued on page 25)



Opened to the Spirit

THE VERY REV. DAVID B. COLLINS

By Bruce M. Shortell

The Very Rev. David B. Collins took early retirement in 1984, leaving the 5,000-member Cathedral of St. Philip, Atlanta, after serving 18 years. During that time and since that time, his influences at General Convention and internationally have been critical.

He was vice president of the House of Deputies from 1979 to 1985 during three General Conventions, and president of the House of Deputies from 1986 to 1991 during two General Conventions. Perhaps his most remembered General Convention was 1976 in Minneapolis, when Dean Collins was asked to chair the critical Deputies Committee on Ministry. He was acclaimed for promoting fair and open hearings in the large committee during the hotly debated canon for the ordination of women.

But of equal importance was his recent renewal in the Holy Spirit, which moved him to insist that his large committee pray silently for five minutes before its vote — not just for guidance, which is often done, but for the reconciliation of all its members no matter the

result of the vote. Because the prayer was such a powerful time of reconciliation for the committee, its members insisted that Dean Collins ask the entire House of Deputies to do the same thing before their historic ballot. He concluded his report by saying, "Reconciliation is NOT a device to force people to accept something they don't agree with. It means loving and caring across the deepest and most conscientious convictions we have ..."

After the vote, many said those five minutes were the most powerful time of silent prayer ever experienced. People still remember the very real reconciliation that occurred between people holding opposing views.

A few years before that convention, Dean Collins occasionally wondered if God had "more" to offer. When I came on staff in 1981, we quickly discovered neither of us had, at first, been enthusiastic about this thing called "renewal." For one thing, we both disliked the implication by "renewed people," though usually not intentional, that we did not have the Holy Spirit but "they" did.

David du Plessis was the first classical pentecostal leader the dean met. It was 1973 and he remembers that part of their conversation went like this: "Now, Dr. du Plessis, I want you to understand that I have the Holy Spirit. I was baptized in the Name of the Father and of the Son and of the Holy Ghost. When I was confirmed, the bishop prayed that I would daily increase in the Holy Spirit more and more ... and when I was ordained priest, the bishop solemnly said, 'Receive the Holy Ghost for the work of a priest in the Church of God' ..."

Dr. du Plessis responded with something like: "Oh, David, of course you have the Holy Spirit. I never doubted it for a moment. But the question is — Does the Holy Spirit have YOU?" And Dean Collins had to admit, "Only part of me."

So in the fall of 1973, Dean Collins wrote, "I asked Jesus, the Baptizer in the Holy Spirit, to release me to

Dean Collins occasionally wondered if God had "more" to offer.

that blessed Holy Spirit. As far as I could tell, nothing happened." But he began living with renewed expectation — and it did happen! This is "the more" God had for David Collins and for many people at the cathedral and around the world which enhanced Anglican theology and the Eucharist by allowing for more manifestations of God's supernatural power and presence.

Now, some 15 years after his retirement, there continue to be hundreds of people all over the country, clergy and lay, who opened themselves to the renewal of the Holy Spirit under David Collins' leadership. His vision of not forcing renewal on people and its sovereign and ecumenical nature are still characteristic of the conferences he and his wife, Ginny, lead through Windsong Ministries in his retirement. He is an example of what God can do when we ask him to show us there is more. □

The Rev. Canon Bruce M. Shortell is the canon for pastoral care at the Cathedral of St. Philip, Atlanta, Ga.



Deborah Yetter art

*An armchair retreat
for the midweeks of Lent*

The Indwelling

(Third of a four-part series)

By Katherine Clark

It was the night of his arrest. Supper was over. The friends were silent, waiting for an end they could not name, filled with questions they dared not ask. Throughout the meal, the Master had spoken of his death, told them that the bread he blessed was his very body given for them, the wine his blood poured out for them and all the world. He had spoken first of betrayal, then of denial. They were hurt, bewildered — oppressed by sorrow.

They knew he would leave them. They were frightened by his talk of dying. He tried to comfort them, but the words were puzzling, not comforting at all. Not until after the Resurrection would they begin to understand. "It is necessary that I go away," the Lord told them. "But I will not leave you comfortless. I will ask the Father to send you the Holy Spirit, who will help you and be with you always." Later he said, "The Spirit will be with you and will live in you." Then, he continued. "If a person loves me and keeps my word, then my Father will come to him, and we will make our abode with him."

Think what has been promised here — and not to the disciples alone, but to all those, in all the centuries, who would believe and follow after. First, we have been promised the Holy Spirit, to be with us and in us. We have been promised that the Father and the Son will make their abode with us, and finally that we ourselves will be one with Jesus, who is one with God. The life of the blessed Trinity will be within us, God no longer far removed, inaccessible, but present in our very souls. An astonishing promise. An astonishing destiny.

This, of course, is the promise that undergirds all our life — and yet nothing is harder to hold than the truth of this promise, as hard sometimes for us as it was for the disciples! How could this promise have been given — to disci-

Like love itself,
God's promise
can be known only
by experiencing it.

ples who would flee from his side, to Peter who would deny that he even knew the man — to us who believe in his name and so many times act in our own?

This promise cannot be proved. It cannot be accounted for by logic. Like love itself, this promise can be known only by experiencing it. And yet no single thing in all my life is more real to me than this very thing, God's presence to us, in us, in our heart's core. I am in the evening of my life. I have not always been this certain.

There was such a long time when I would hear Paul's words, "I live, yet not I, but Christ lives in me," and each time shake my head, knowing these were not words I could say, not knowing how to make them real, and longing for nothing more than this enormous gift, this enormous grace.

And then one day without warning I simply knew. These words were mine to say, not just Paul's. This enormous grace had long ago been given. "I live, yet not I, but Christ lives in me." I don't know how I understood what indeed I might have understood so long before, but I know exactly when the understanding came.

I was at Pleshey, in England, where Evelyn Underhill gave so many retreats and quiet days. It was evening. I found myself in the midst of a garden, perfumes strange and sweet hung in the air. Before me fields of gold rippled and shimmered all the way to the end of the earth, meeting a sky drenched with color, dyed with sunset. The air was so still about me — a few bird calls in what seemed an almost soundless silence.

To me the very endlessness of the fields, the very hugeness of the sky, seemed an image of eternity. It was as if I had stepped for that moment into another dimension. And I knew Christ was there, about me, above me, within me, I in him, and he in me



— not in the measure St. Paul knew, but in the measure I could receive, and just as true.

When I left Pleshey, I went back to London and was in St. Paul's Church, Covent Garden, for a Sunday Eucharist. It happened to be the Sunday of a baptism, a dear little baby in what must surely have been her grandmother's christening gown. At the homily, the priest said that when we went up to greet this newest Christian, Emily Amanda, we should say in our hearts, "Holy, Holy, Holy," for there, in this smallest child, the least of these, God was present. Exactly so, I thought, could we indeed greet each other. Exactly so could we greet ourselves.

Dear people, this promise of the indwelling Presence, this promise of Christ's life in ours, ours in his, is God's promise. It was made for us. It was made for me. And God's promise is not conditional, not on God's part. The words of this promise are comforting, familiar. And what they say is radiant, too bright to be looked at directly.

"These words are too wonderful for me," the psalmist says. And, of course, they are. They are metaphor because sometimes truth can best be clothed in imagery. We have only language and our very limited minds to work with. And this truth is so enormous we can only hear the words, and tremble with awe that they are true.

Our life-long temptation is to go forward as if we were operating on our own strength, only aided by God when we need a little boost. But trying to operate on our own strength is settling for far too little. God would give us much more than this. He would give us himself, fully present, fully active.

Knowing that God is present does not shield us from tragedy. Knowing God present does not even shield us from the hard patches in life that come to all of us. A job is lost, a divorce happens, a parent dies, a beloved child, the spouse whose love upheld us — these times are very hard. We walk into them as into the valley of the shadow. These are the desert times — the days are endless, and yet, incredibly, the desert itself is waiting to bloom.

"God doesn't need our words," a saint reminds us. "The parched soil by its cracks opens itself to the rain and invites it. The parched soul by its wounds cries out to the living God." These words ring very true. Under each new showering of grace, the desert of our hearts blooms again. We have seen this happen, every one of us. It is indeed the pattern of our lives.

And, of course, tragedy is not the only seedbed for this falling and renewal. "The spirit's tidal ebb and flow" is something we all know, and know too well. In these long times that seem to come to all of us for whatever reason, we wander the desert of our own hearts like the children of Israel in the wilderness. In these long times, we know our

own helplessness, and yet God is there, watching for the cracks in the parched soil, waiting to shower the very ground

of our souls. He knows the desert will bloom again, even when we do not.

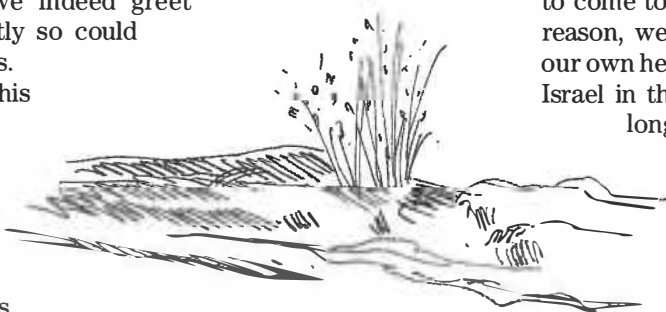
God dwells in us by his choice. But we know him there by ours. Jesus himself is the strength of our strength — he who once shared the weakness that is our common lot. He is the courage of our courage — he who knew in our own flesh the terror of Gethsemane. He

is the hope of our hope — he who at the very last, "robed in flesh, our great high priest," could say with confidence, "It is finished," and "Into thy hands I commend my spirit," words of perfect trust to the Father whose will he had perfectly fulfilled.

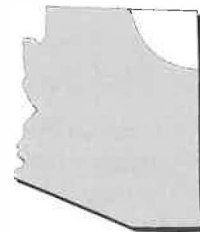
Ah, dear people, what do we do with all this? The words are too wonderful for us. Only this, I think: Live, and know ourselves dearly loved. Put on the whole armor of God, and know our inmost selves guarded behind and before, regardless of any circumstance that befalls us.

This very God adored by angels and archangels and all the company of heaven, has mysteriously, wonderfully chosen us. By his grace and in his mercy, may we also choose him, daily, newly, always. Amen. □

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



Under each
new showering
of grace,
the desert
of our hearts
blooms again.



Epistle From Arizona

I have just finished reading a remarkable document. It appears in the *Arizona Episcopalian*, a publication of the Diocese of Arizona. Usually this publication is filled with news of that diocese,

just like your diocesan newspaper. But in the January/February issue, the content has been changed. This issue contains an epistle from the Rt. Rev. Robert R. Shahan, Bishop of Arizona. The inside of the four-page publication contains "A Letter to the Episcopal Church in Arizona," written by the bishop and neatly presented in black and purple lettering. On the front is a sizable explanation of the letter by Bishop Shahan, and a note from editor Clay Turner as to why this issue is different.

Before the reader gets to the epistle, Bishop Shahan explains that the topic is "being the church called to a more inclusive posture in relation to all its members." He notes that in his six years as Bishop of Arizona he has not taken a public stand around issues of human sexuality. "My concern was that my stance on an issue of the church not be a source of debate and division," he wrote.

"The Epistle does not represent a change of policy but rather of perspective," he continued. "I have made a commitment to work and speak for a more inclusive church . . ."

In 1999, a "more inclusive church" means the two issues in which we all seem so caught up — ordination of non-celibate homosexual persons and blessing of same-sex relationships.

Inside the newsletter, in the actual epistle, the bishop explains how he came to his change of heart, then he brings up the Lambeth Conference's resolution on sexuality.

"It is important to remember that the conference itself has no legislative authority over any of the provinces of the Anglican Communion, and that any resolution passed by that body is to be seen as an expression of the mind of the bishops present and nothing more." We all heard that one.

The bishop goes on to state that the two words which are the "hallmarks of the position I have taken" are "order" and "obedience." He adds, "The task of the church is not to tell you what to think. The role of the church is to teach you how to think theolog-

ically and to develop an informed conscience."

Bishop Shahan helps his readers to know where he's coming from.

"I have never quite understood why the issue of homosexuality and related matters is of such concern to certain people," he wrote. "It sometimes seems as if one's own salvation is only possible by keeping the church safe from people who differ from us in this way. It cannot be a reverence for scripture, because that reverence is very selective, indeed.

"If that were not the case, we would all be tithing, and the church would be so involved in missionary activity that we would not have time to argue about matters of sexual preference."

So what happens now in the Diocese of Arizona? Bishop Shahan will seek to move the church to ordain "and to call forth those among us whom we deem to be healthy, without regard to sexual orientation or identity." Regarding same-sex blessings, he emphasizes that he is asking Arizona's clergy not to perform a ceremony that looks like a wedding. "I am, however, trusting them to use good judgment," whatever that might mean. "Remember: We are only talking about people who come to the church seeking a blessing."

On the back page are some questions about the epistle and answers provided by the bishop. For example: Has the bishop changed his mind on these issues?

I would imagine that Bishop Shahan's comments will offend more than a few people in the Diocese of Arizona. Even though I don't agree with much of what he has written, I admire the manner in which he presented his beliefs. He is not shooting from the hip. Rather, his conclusions seem to be reached prayerfully and thoughtfully. He communicates well and in some detail, and asks for the prayers of his people. He did it right.

David Kalvelage, executive editor

Did You Know...

Holy Trinity Church, Vicksburg, Miss., offers a "Buck and Duck Eucharist" at 4:45 a.m. during hunting season.

Quote of the Week

The Rt. Rev. William J. Winterrowd, Bishop of Colorado, on finding a building in Denver large enough for the Sunday Eucharist during General Convention in 2000: "So pray the Democrats don't come."

Lent Provides Spiritual Focus

We are more than halfway through Lent. How is your observance of this holy season going? Have you been able to follow the rule of life you established for Lent? If you haven't, do not fret. There's still time. There are three full weeks before Easter for us to get our spiritual lives in order. Our parish churches offer plenty of opportunities for spiritual growth – extra services, educational programs, Bible study groups, participation in an outreach ministry. We can call or visit a home-bound member of the parish, read a book with a spiritual emphasis, make an appointment with our priest for counseling or confession. There is still time to increase our financial commitment to our church. Lent also is a time for fasting and reflection, and surely we can find opportunities to engage in both. The remainder of Lent affords us time to focus on our spiritual condition and our relationship to God. Let us make the most of it.



Benefits of This Special Issue

For most of us, the church is that place we go to worship on Sundays. It is in our parish or mission church where we meet God in word and sacrament, and where we engage in common prayer and fellowship with other members of the body of Christ. Strong, healthy parishes and missions are vital to the life of a diocese, just as healthy dioceses are important to building a resourceful, servant church at the national level.

On four occasions each year, *THE LIVING CHURCH* emphasizes parish life in our Parish Administration Issue. These issues contain articles which are appropriate for those involved in administration of a parish as well as advertising which should be helpful to those persons. While most of those persons are rectors or vicars, there is a growing number of lay people functioning as administrators of churches. We direct this special issue to their attention and we hope the rest of our readers will be enlightened by it as well.

'Bad Preaching 101'

By Matthew Lawrence

*'God gave me the gift of preaching;
and I wasn't going to let no Episcopal
seminary take it away from me!'*

— The Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts,
when asked if she had ever taken a seminary homiletics class.



Good morning, class,
and welcome to your first
seminary homiletics course,
“Bad Preaching 101.”

This class is devoted to the art and practice of bad preaching in the Episcopal Church. By the end of this course, you will have mastered the basic skills required to preach the radical gospel of Jesus Christ while minimizing the risk of actually being crucified yourself.

You will learn about these and other useful techniques: Boredom as a Diversionary Tactic; Modern Methods of Academic Evasion, including the Uses and Abuses of 19th-Century German Terminology; Mining the Obscure Riches of *Bartlett's Familiar Quotations*; Making the Most of Crying Infants; and the Magic of Poor Sound Systems.

There are three elements of bad preaching which, when skillfully treated, have a reassuringly numbing effect on a congregation. (And yes, this will be on the final exam.)

These three elements are:

1. The Obvious Theme
2. The Obscure Exposition
3. The Impossible Conclusion

To illustrate my points in this introductory lecture, I will refer to a story told by Jesus in the 12th chapter of Luke's gospel, verses 13-21, commonly known as the “Parable of the Rich Fool.” This story is deeply threatening to most Episcopalians, indeed to any American with an investment portfolio. Thus our challenge is defined: how to tell the truth about this story without deeply offending anyone.

The Obvious Theme

No matter how bad the sermon, one cannot avoid capturing the attention of the congregation for at least the first minute or so. During that dangerous interval, one must signal



the congregation that they are not going to hear anything they haven't heard a hundred times before. Thus, the best bad sermons begin in the selection of the sermon's theme. The more obvious the theme of the sermon, the more quickly will the congregation feel free to attend to less threatening activities, such as reading the announcements in the bulletin, or writing a check for the offertory.

For example, the parable of the rich fool illustrates the sin of greed. Jesus describes a rich farmer who has succeeded in storing enough grain to last him many years, thereby winning an extended vacation if not an early retirement; but on the night of judgment his investments only serve as an indictment upon his soul.

When preparing to preach on this story, one should list the many cliches which come to mind:

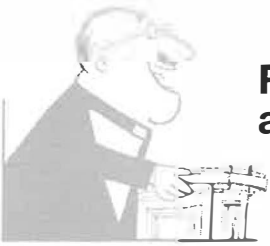
“You can't take it with you.”

“The love of money is the root of all evil.”

“Money cannot buy happiness,” etc.

The more worn aphorisms one can associate with the text, the more likely will the congregation be lulled into thinking that they actually understand the text, and from there it is just a short step to their thinking there is nothing very scandalous about the text. Present the obvious theme as a loyal dog presents a favorite pair of bedroom slippers. Train your voice to communicate smoothly with sentiment and nostalgia. Above all, maintain the impression that that which is easily understood is easily accomplished.

To be avoided are pithy quotations which rephrase the theme of your sermon in an arresting way. For instance, Sitting Bull's remark, that “the white settlers' love of possessions was a disease to them,” should be



References to obscure scholars and historical figures are the ballast in the ship of bad preaching.

put aside. And, of course, political associations should be avoided at all costs.

When reading your sermon before the congregation (and yes, in the Episcopal Church, all bad sermons must be read from a manuscript — that's the rule) never attempt to bring Jesus' passion for this topic into your reading. For Episcopalians, emotion of any kind can be profoundly disorienting.



The Obscure Exposition

Every bad preacher knows the feeling of dread which descends when, having presented the obvious theme in the first minute, the preacher faces many more minutes of air time, during which he or she is expected to say something that sounds impressive. This is the job of the obscure exposition. By embroidering your theme with obtuse scholarship, you will create the important impression that the obvious theme is actually quite complex and difficult.

Few methods further this goal better than the long academic essay into the exegetical, hermeneutical and historical-critical debates concerning the biblical text. References to obscure scholars and historical figures are the ballast in the ship of bad preaching; all the better, of course, when quoted in the kind of learned, distant tone which suggests that the preacher had discovered the passage himself just the other day while leafing through the collected works of Josephus.

With respect to the parable of the rich fool, for instance, the bad preacher will be delighted to find in the reference books a dispute among experts with respect to whether or not verses 16-21 should be considered a separate pericope from verses 13-15, and another discussion as to whether there is any evidence to suggest that the parable is related to similar treatments found in "Q." The bad preacher should devote the bulk of his sermon to these and similar questions.

Remember, however, that it is not the goal of bad preaching to actually put the congregation to sleep. A good bad preacher must be entertaining enough to give the impression of competence in the pulpit, yet not so entertaining that people actually might remember the sermon upon leaving the church. For this purpose, there are many joke books for clergy that can be bought, and many of these have the additional benefit of reducing com-

elling questions of faith to a sentimental story with a humorous punchline.

The Impossible Conclusion

Having thus used up the expected allotment of time, the bad preacher can begin the conclusion of the sermon by repeating the sermon's obvious theme, but this time with greater vocal gravity and significant pauses.



Finally, the familiar aphorism is rephrased in the form of an impossible moral imperative, using that most useful word, "should." For example, "Indeed, the love of money is the root of all evil; therefore we should put aside all greed and live our lives as God intended." With this or other suitably impossible imperatives, the preacher may safely conclude with a prayer.

Please note that the bad preacher does not embarrass the congregation with answers to practical questions such as, "How do we attain this freedom from the love of money?" The bad preacher will dismiss these kinds of questions as if the answers were obvious.

This approach strengthens the illusion that the congregation is filled with satisfied, spiritually competent people. Never encourage members of your church to explore their own emptiness or spiritual hunger. Maintain a wall of benign mystery with respect to the practical questions of the spiritual life. Otherwise you will flirt with the unpredictable forces of spiritual renewal.

In general, you must reinforce the impression that the spiritual journey is a lonely one; that an Episcopal church is no place to begin seeking spiritual companions; that we come to the communion rail not out of our emptiness but out of our worthiness; and that the heights of genuine spiritual fellowship cannot compare to the pleasures that are to be found at the coffee hour.

Thank you for your attention. Next time, we will discuss in greater detail the use of humor as an evasive device in bad preaching. Please read the first article listed in your syllabus, "Jesus Was Actually a Very Funny Guy," by Professor Franz Bibfeldt.

Thank you and have a good day. □

The Rev. Matthew Lawrence is Episcopal chaplain at the University of Michigan, Ann Arbor, and director of the Institute for Public Theology.

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LETTERS

Vindictive Attacks

As a priest in the Diocese of New Jersey I was pleased to see the failure of the proposal of Bishop Doss and the Presiding Bishop that would have resulted in Bishop Doss' early retirement [TLC, Feb. 14]. Such an agreement would have set a terrible precedent for the Episcopal Church, namely that a legitimate episcopal election can be overturned through manipulation of the political process by a small group of malcontents.

Such an agreement would have set a terrible precedent for the Episcopal Church.

The rejection of this proposal, which actually would have removed Bishop Doss, demonstrates that the leadership of this diocese is interested in only vindictive, personal attacks against this bishop, and not in exercising its responsibility to act in the best interests of the diocese.

Over the past three years I have been witness to the campaign of leaks, rumors and personal attacks leveled at Bishop Doss by his opponents. Most outrageous was the leaking of a confidential report to the *Trenton Times* containing the allegation that Bishop Doss was an alcoholic (later proven untrue). These leaks are almost always anonymous, but seem to be emanating from the leadership of the standing committee, diocesan council, or both. Such conduct is not only cowardly and unbecoming of priests in this church, it is disgraceful. I have been saddened to see the effect that these leaks and rumors have had on Bishop Doss, and more importantly, his wife and children.

I can understand those who wish for Bishop Doss to resign. What I cannot understand is their willingness to destroy this diocese in order to bring that about. TLC has been diligent in documenting the mistakes made by Bishop Doss. It is my hope that in the future, the conduct of the standing committee and diocesan council will

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TRAVELING?

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come under closer scrutiny. Only half of this story is being told.

(The Rev.) David Keill
St. George's Church
Pennsville, NJ

Out of Line

The Rev. Carolyn G. Jones is absolutely correct in her comments about certain Episcopal bishops [TLC, Feb 21]. Their comments about African bishops who disagree with them are clearly racist. I disagree that no one has challenged them on this basis, however. I believe a number of conservative and evangelical bishops have done so.

The African bishops are receiving the same treatment that blacks in other fields receive when they depart from liberal orthodoxy. I can think of a number of black politicians, columnists, radio personalities and others of prominence who are routinely excoriated for their views — simply because they are not following the liberal line.

At any rate, may God bless the Rev. Jones. She will need his blessing more than most.

Jan S. Monningh
Locust Grove, Ga.

Search for Relevance

Thanks for bringing us Fr. Schueddig's cogent reminder that the Episcopal Church is "No Longer Mainstream" [TLC, Feb. 7]. It is the kind of perceptive analysis that I came to expect from the Skip Schueddig I knew at Northwestern University 30 years ago.

I could wish that he had gone on to point out that an important factor in the Episcopal Church's 30-year slide has been the "search for relevance" by the church's "management elite" which has made us forget St. Paul's great warning: "Do not be conformed to this age, but be transformed by the renewal of your mind" (Rom. 12:2).

The Christian struggle is always to avoid being conformed to the spirit of the age — to be in the world but not of the world.

(The Rev.) Carey C. Womble
Tucson, Ariz.

Practical Use

Many thanks for your article on St. Michael and All Angels' Church in Kauai and the shared ministry there with the Jewish community of Kauai [TLC, Jan. 31]. This parish puts into practical use our call as Christians to honor and support the Jewish community. I am reminded of my 20 years as

a U.S. Army chaplain where such cooperation is the norm in ministry. Indeed, the old garrison chapels were built with a specific place for the Torah scrolls.

Such cooperation also honors the command of our Lord at John 19:26-27 where Mary stands for the synagogue and John stands for the church. "When Jesus therefore saw his

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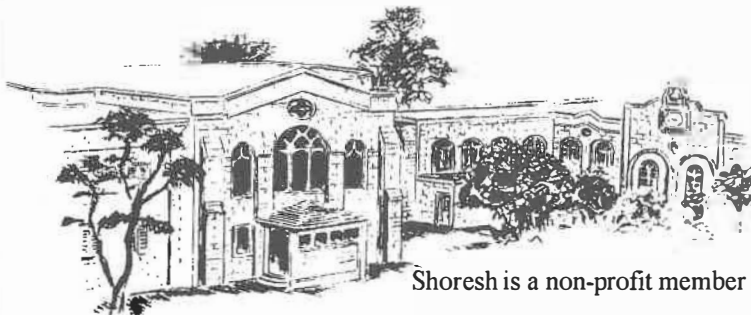
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June 14-25	Life & World of Jesus	Anne Burroughs, Jacksonville FL
June 16-28	Land of the Bible	Allen Ross & Dan Williamson, San Francisco, CA
June 17-30	Let the Children Come	Neil & Marcia Lebhar & Mary Reilly; Jacksonville FL
October 4-15	Life & World to Jesus	Foley Beach, Atlanta GA
October 11-22	Life & World to Jesus	Stan Burdock, Pittsburgh PA
Oct. 28-Nov. 5	Life & World of Jesus	Mark DiCristina, Atlanta GA
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LETTERS

mother, and the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son!' Then said he to the disciple, 'Behold thy mother!' And from that hour the disciple took her to his own home."

(The Rev.) Robert Speer
Grace and St. Peter's Church
Baltimore, Md.

Full Strength Needed

It is to be hoped that, somewhere within the "Seven Foundations for the Church of the Next Century" [TLC, Feb. 21], there will be room for the Person and work of the Holy Spirit.

The church cannot hope to succeed running at only two-thirds strength.

(The Rev.) Lorne D. (Bud) Ruby
Columbia, Pa.

At the Center

How refreshing it was to read Fr. Sevick's Viewpoint, "Embracing the Center" [TLC, Feb. 14]. His definitions of what the center is and what it is not are most helpful. It may assist the extremists to understand that part of the church in which most of us reside, whether to the right or to the left of center. This does not mean that there are no issues about which a centralist is not adamant, but that one need not be an absolutist in all things. The Christian religion is not that simple. How important it is to learn from one another and to strive to live into the reality of Psalm 133.

(The Rt. Rev.) H.W. Shipps
Assisting Bishop, Diocese of Dallas
Dallas, Texas

Not Welcome

I have been disturbed by the letter of James L. Mitchell [TLC, Jan. 31]. He is right. We do not welcome all people in the Episcopal Church. This is not limited to gays and lesbians but anyone whose difference threatens us.

My first reaction to the charge that the Lambeth Conference perpetuates evil is strong disagreement. I understand the resolution on sexuality as holding to biblical teaching while

reaching out to those who disagree rather than rejecting them. However, some would use the resolution to say we are right and you are wrong. If it is used to divide rather than unite, then it is a failure.

*David A. Brown
Selma, Calif.*

Filling In

I was glad to see that Dub Wolfrum noted that he had been omitted [TLC, Feb. 7]. I think that he and I are the only interim bishops in modern times to use the "provisional" title prescribed in Title III, Canon 29. According to my records, one has to go back nearly a century and a half to find the title for Jonathan Wainwright and Horatio Potter in New York (1852-54), who filled in following the problems of Bishop Onderdonk.

I do have one question about the layout of the editor's column on me [TLC, Jan. 3]. There is a margin on the right with a quote, "Eleven bishops are buried in the cemetery at the University of the South." What meaning am I to draw from that juxtaposition? I did serve as a trustee ('81-'93) and do have an honorary degree from Sewanee, but I doubt that would get me a plot.

*(The Rt. Rev.) Herbert A. Donovan, Jr.
Dobbs Ferry, N.Y.*

Debtors

While Richard Hooker protested radical Calvinism [TLC, Feb. 14], he said this regarding Calvin himself: "Though thousands were debtors to Calvin, as touching divine knowledge, yet he was to none, only to God."

*(The Rev.) Jim Basinger
Anchorage, Alaska*

To Our Readers:

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the snow came,
heavy and soft,
driven on an easterly
running up the river,
leaving footprints
in rushing eddies.
Conifers bent,
snow burdened,
lawns glistened
in a sheen of crystal dusk
when the snow came,
heavy and soft,
blessing of winter's
last day.

June A. Knowles

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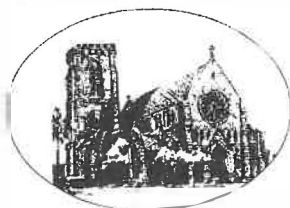


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Training Hispanics

(Continued from page 10)

heritage, and may not speak any Spanish. A priest must be able to straddle both the Hispanic and Anglo cultures, she said, which means it is important to keep aspirants close to their home parish and home culture.

Since becoming senior Hispanic missionary, Fr. Irizarry has identified and gathered about a dozen students who are discerning a call to the ordained ministry.

How It Works

The Open Theological College in England is a consortium of seven colleges that offer theological studies to students who need an alternative to a three-year residential seminary.

At each of three levels, students must take two "study modules" each of biblical studies, doctrine and church history, and ministry and mission. Students meet with subject tutors, who also grade essays and administer tests for OTC. Those who successfully complete the three levels receive a British B.Th. (honors) degree.

As OTC's agent to the Spanish-speaking world since 1993, the seminary in Madrid has translated OTC material into Spanish and set up a local network of tutors. Annually, an "examiner" from OTC visits the seminary to review its administration, finances, library, and all records of students and tutors.

In the arrangement between Connecticut and Spain, students from the diocese will forward their applications to Madrid, and potential tutors will forward their credentials. After review by Madrid and OTC, students who are accepted will receive Spanish-language material and begin their studies, using the network of OTC-approved tutors in Connecticut. Fr. Irizarry would serve as pastoral supervisor to the students in the diocese.

"I like the checks and balances, with the tutors having to send the papers to Madrid," said Bishop Coleridge. "This program will permit an important part of our constituency, Hispanic persons, to have ordained, bilingual clergy persons, helping alleviate the overall shortage."

Karin Hamilton

Truly Mixed

(Continued from page 12)

and rituals, such as the “four directions” sacred to Native Americans.

“The ‘four directions’ say it all,” he said.

The people face west, to the thunder people — the way of the hill and sun dance; they pray not to have fire, earthquake, flood or tornado; the color is black.

The people face north, to the buffalo nation — for medicine and healing; the color is white.

The people face east, to the elk nation — the way of sunrise and love; the color is yellow.

The people face south, to the eagle nation — the way of peace and faith; the color is red.

Mr. Center points out the four colors. Illustrating his point through a story of the horse dance, he said the colors represented in each direction serve as a way Native Americans pray for Africans, Caucasians and Asians, as well as for themselves.

The Native American congregation merges with the Anglo congregation for a special service at Pentecost. Native American songs and the “four directions” are an integral part of the service, said David Houston, in the cathedral’s communication office, and the service is followed by a Native American powwow. In this way, Mr. Houston said, the Native American congregation is “very much integrated into the community.”

The Rev. Arthur Anderson, a Canadian partner to the Executive Council and a Native American, presided at the Native American service while attending the February meeting of the Executive Council in Denver. He asked at the feast following the service why the Native American congregation is not integrated into the rest of the congregation at St. John’s. Fr. Anderson was told that the Native Americans liked being alone because it “lets them know they are important.”

Church of the Messiah, Providence, R.I.

The Rev. Kay Johnson, rector of Church of the Messiah, ministers to a predominantly Anglo, inner-city parish

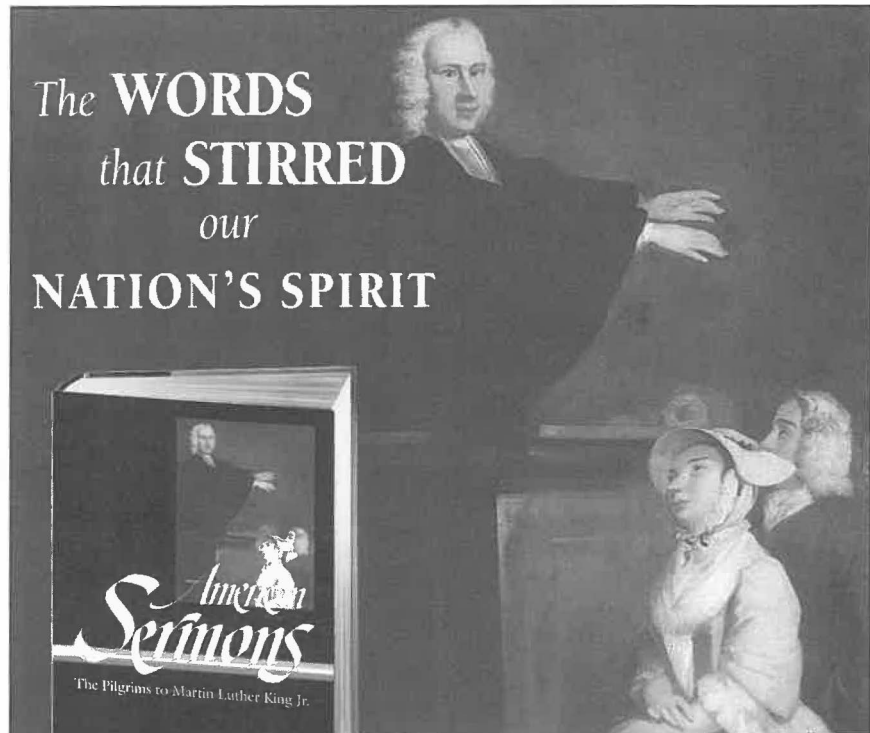
in Providence, R.I. She said that in her parish of about 150 baptized persons, the cultural differences are mostly about rich and poor and educated and uneducated people.

The people at Messiah, she said, have created an intercultural community by themselves. “There’s some magic-mixing going on,” she said,

“that is deeply moving to me.”

With a congregation defined by economic and educational groups, Ms. Johnson’s biggest question is how do you preach about money? “I point out that American poverty is different from Third World poverty,” she said. In the form of consciousness-raising, she points out that no one in the

(Continued on next page)



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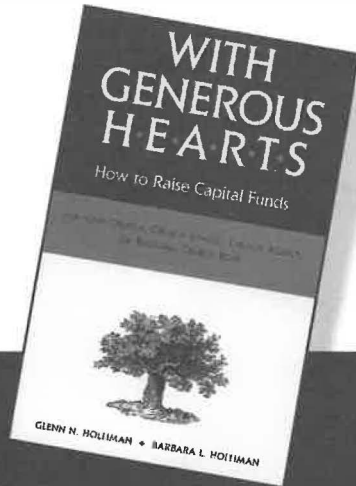


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Truly Mixed

(Continued from previous page)

parish is starving and that there are differences between wants and needs. Ms. Johnson said she "challenges traditional American values," being poor is not bad, being rich is not good — there is nothing wrong with low income. She said she would preach very differently, a "tougher" sermon, in a middle-class parish.

A great deal of coming together occurs at feast-day parish suppers, which are all potluck. The parish also has multi-ethnic meals where people bring a dish of their cultural heritage, be that Liberian, Haitian, Jamaican, Nigerian, French Canadian — or the member from Georgia who brings grits. "We talk more openly about who we are and stumble onto things" that bring more unity, she said.

"What's exciting... the really effective things, perk up coincidentally," she said. The people at Messiah learn by doing, she said, but often intercultural communication develops because of "accidents of who connects with whom."

St. Francis', San Francisco, Calif.

"We've become, probably, the most diverse church in the San Francisco area," said the Rev. Stacey Grossman, interim rector at St. Francis', San Francisco.

Located in a middle-class area of the city, on the edge of a wealthy area called St. Francis Woods and close to the Latino mission district, St. Francis' is a mix of ethnic and other cultures: There are Asians from China, Japan and the Philippines, Latin Americans and people from the Caribbean islands, African-Americans, Europeans. There are multi-racial families, gays and straights, married and single people, Ms. Grossman said.

St. Francis' was started in the 1920s as a "community church," she said, on the far edge of San Francisco with a mission to reach out to the neighborhood, and many came from the neighboring St. Francis Woods.

"That's slowly changed over time," Ms. Grossman said, "because the

church has looked and seen its mission all around it.

"People gather where they are comfortable," she said, and there really isn't a norm. She speculates that maybe (St. Francis') success is that there is no particular expectation of any particular group: "Right now it serves us just to be who we are."

Where to Get Help

Church Mission Society-USA, a sister organization to the Church Mission Society in Britain, opened the doors of its new ministry recently. The new agency will focus on the development of churches that bridge the divides of race and culture.

The U.S. headquarters is located in New Haven, Conn., under the leadership of the Rev. Geoffrey A. Little, who is also rector of St. James' Church, New Haven. Its board of directors consists of church leaders, both lay and ordained, most of whom are in the Northeast.

"With God's help and greater determination in raising up leaders with skills in intercultural ministry," Fr. Little said, "we can create and sustain mixed churches which will display a winsome Christian unity in a divided world."

CMS-USA sees its mission primarily in urban neighborhoods where church leaders struggle with forming congregations that are truly mixed: ethnically, racially and culturally.

CMS-USA plans to recruit, train and place missionary teams to either plant new churches or work alongside existing churches to create intercultural fellowship in communities of faith. CMS-USA staff is available to provide on-site consultation to churches in mixed communities.

CMS-USA expects to prepare its first teams in the northeastern U.S. Within five years the organization hopes to send teams to serve in other countries.

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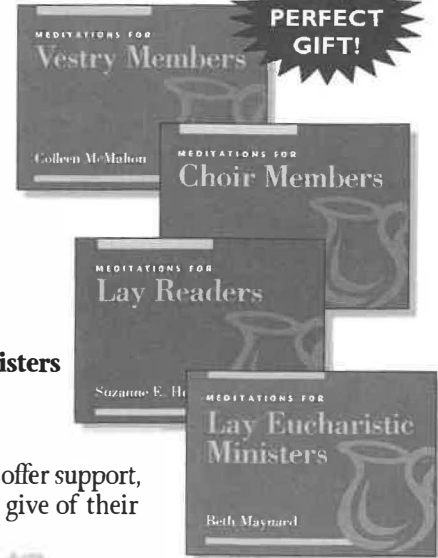
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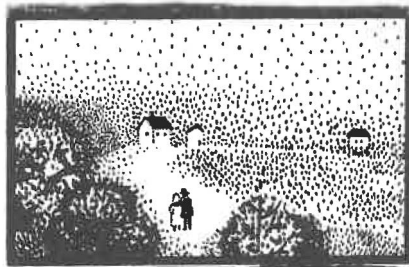


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YOU'LL FIND IT ON PAGE 32

Leadership Role of Church Musicians

Members of the Association of Anglican Musicians Region V met in mid-year conference in Chicago and Evanston, Ill., with visiting participants from as far away as North Carolina and Utah. The conference began on a high note with a recital by Marilyn Keiser at Alice Millar Chapel, Northwestern University, and concluded on a high point with lunch on the 95th floor of the Hancock Building.

Keynote speaker was the Very Rev. James Lemler, dean of Seabury-Western Theological Seminary, who spoke of the leadership role of church musicians, citing Reinhold Niebuhr's definition of leadership: "To read reality truthfully and to respond responsibly." During the Eucharist in the Blair Chapel of Fourth Presbyterian

Church, the Rev. Charles Edgar, rector of St. Mark's, Glen Ellyn, Ill., continued the challenge to "till the soil of the human soul so the seed of the gospel can take hold." Calligrapher Timothy Botts' creation of a verbal work of art added a visual dimension. A reading session with composer/conductor Richard Proulx formed the group into a rare choir dominated by basses, baritones and tenors, and a few sopranos.

The opening day ended with the service of Compline sung by Mr. Proulx' Cathedral Singers at St. Luke's, Evanston. Tuesday's Eucharist was held at St. James' Cathedral, Chicago, with organist William Crosbie and cantor Richard Clemmitt of Christ Church, Winnetka.

Patricia Nakamura

Unified in Mission

Stressing his commitment to "serve Christ in you with all that I am and all that I have," the Rt. Rev. Peter James Lee, Bishop of Virginia, outlined a vision for mission and ministry for the diocese and then presided over a largely upbeat annual council that voted, time and again, in support of the vision and of new programs to bring the church forward into the next millennium.

Gathered Feb. 5-6 in Reston, more than 800 delegates, visitors and guests heard Bishop Lee express his hopes that "council will focus our resources on our priorities, tithe our income over revenue for overseas assistance, set aside money for development in poor countries, and strengthen the staff that serves the churches of this diocese."

For the first time in years, council had money to put back into the budget for 1999 left over from 1998: more than \$370,000.

In 1998, churches gave \$60,000 more than they pledged. That spirit has continued: For 1999 churches have pledged \$319,000 more than they did in 1998, leading to adoption of the largest diocesan budget ever at \$3.8 million. Among other programs, council voted to commit \$100,000 to help rebuilding efforts in Colombia and Honduras and to support the church in Rwanda.

Council also approved funding to "unite youth ministry and congregational development and strengthen our witness in ministries of compassion and justice," according to Bishop Lee. The Rev. Lynne Washington has been appointed to fill the position of assistant to the bishop for outreach and witness, beginning March 15.

Two new programs aimed at addressing the pressing need for young priests also received funds: the young priests initiative (\$25,000) [TLC, Jan. 31] and a pilot intern program (\$45,000) to hire recent college graduates for two-year internships to work on the diocesan staff, providing services to congregations.

Special guests to council included

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the Rt. Rev. Kenneth Barham, Bishop of Cyanguu (Rwanda), the Rt. Rev. William Rukirande, Bishop of Kigezi (Uganda), and the Hon. Abel Alier, former vice president of the Sudan.

Council also was a time of celebration as the diocese welcomed the Rt. Rev. Francis Campbell Gray as assistant bishop.

Patrick Getlein

Victory and Challenge

Delegates to the **Diocese of Central Florida's** convention, Jan. 29-30 at the Lakeland Center convention hall in Lakeland, rejoiced in welcoming two missions to parish status and were challenged to evangelize.

Two new parishes were welcomed, St. Mary's, Belleview, and Hope Church, Melbourne. The Rev. Tony Clark is rector of St. Mary's. Hope Church, which in its beginning shared space with Baptists and Unitarians, has experienced a "meteoric rise in membership," according to the Rev. Art Hollows, deacon of the parish.

In his convention address, the Rt. Rev. John W. Howe, Bishop of Central Florida, celebrated the success of the Plan for Outreach, Evangelism and Mission (POEM) a program he began at his first convention in 1990. "... in nearly every area, by the grace of God, we have accomplished what we set out to do," he said.

Bishop Howe said the area of evangelism was the most specific and ambitious program — and the program with the most mixed results. In five of seven areas, goals have been met. Bishop Howe reminded conventioners of the goal to have Bible study groups in every parish and a majority of active members involved in all of them.

Delegates heard the first-hand account of the Rt. Rev. Leo Frade, Bishop of Honduras, on the devastation left by Hurricane Mitch, and the Rt. Rev. Hugo Pina-Lopez, assistant bishop, spoke about the diocese's growing Hispanic ministry.

The convention adopted a \$1.96 million budget for 1999, a 3 percent increase over the 1998 budget.

Goals for Growth

The 167th annual convention of the **Diocese of Tennessee** met Jan. 29-30 at St. George's Church, Nashville, one week after a tornado destroyed Trinity Church, Clarksville [TLC, Feb. 14], the third church in the diocese destroyed by a tornado in the last 10 months.

The convention approved resolutions to affirm companion parish relationships with the companion Diocese of Litoral (Ecuador) and in support of the University of the South, Sewanee. Preaching at the opening service, the Rt. Rev. Alfredo Morante, Bishop of Litoral, challenged delegates to make disciples and to witness to the "mysterious miracle of the saving grace of Jesus Christ."

In his convention address, the Rt. Rev. Bertram Nelson Herlong challenged the diocese to follow the example of the Diocese of Texas in

becoming a "community of miraculous expectation," one church with 47 missionary outposts. Noting that current capital projects in the diocese total more than \$23 million, Bishop Herlong offered the diocese a number of major goals, including growth from 14,000 members to 40,000 members, the planting of seven new churches, and connecting a professionally trained youth worker to each of the congregations by 2006.

He went on to challenge Tennessee Episcopalians to "discover that we are not consumers in our church, but the owners," not in business for comfort and security, but for the unchurched — those who do not know the love of Jesus Christ.

The convention approved a "10 percent solution" for diocesan funding in which each congregation will pledge 10 percent of its annual income to the work of the diocese, and the conven-



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tion approved a 1999 program budget of \$1.27 million.

(The Rev. Canon) Robert Dedmon

Counter to Lambeth

The **Diocese of El Camino Real** rejected the Lambeth Conference's declaration that "homosexual practice is incompatible with scripture" at its 19th annual diocesan convention, Jan. 15-16 at St. Andrew's Church, Saratoga, Calif.

The convention debated three resolutions on homosexuality. Through a process of "careful and respectful deliberations" during a two-hour discussion, the convention agreed to reject Lambeth's decision and to form a task force to study homosexuality from a theological point of view. A proposal to consider same-sex blessings was tabled.

Before the discussion began, the

Rev. William C. Cantrell, rector of St. John's Chapel, Monterey, called for a written ballot, rather than votes from the floor in the form of voice or show of hands. The request was turned down. Fr. Cantrell then asked for open-mindedness from delegates.

"We're not voting on whether or not Jesus Christ loves homosexuals," he said. "We're voting on whether or not to reject an opinion."

The convention approved a resolution regarding "socially responsible investments." Questions were raised about the effectiveness of the measure and the difficulties of extricating diocesan investments from ties to industries such as weapons manufacture, or tobacco and alcohol production.

"We need to be careful not to set ourselves up for hypocrisy," said Mary Blessing of St. Timothy's, Mountain View. Many of the people who come to the Episcopal Church work in indus-

tries around the Silicon Valley that "we may not support," she said.

In other business, the convention affirmed the traditional tithe as the standard of giving, adopted a statement allowing each congregation to strive to meet the "50/50" standard of giving on its own, and approved a \$1.4 million diocesan budget.

Building Projects

The convention of the **Diocese of Easton** was held Jan. 29-30 at Rising Sun, Md., with the Rt. Rev. Martin G. Townsend presiding.

In his address to the convention, Bishop Townsend emphasized the areas of growth in the diocese: Seven congregations have initiated building projects, work on the community service building is continuing in Hillsboro, Camp Wright has grown in programs and number of campers, a Spanish language ministry has been developed, and the diocesan school for Total Ministry is flourishing. The bishop indicated areas needing greater attention: deployment of women clergy, issues of sexuality, greater evangelism, and increased roles for all church members.

The diocese presents the annual Bray-Tubman award, named in honor of two heroes of Maryland's Eastern Shore: Harriet Ross Tubman, a former slave who became the "Moses of her people," and Thomas Bray, a 17th-century bishop's commissary in Maryland who advocated for people who were on the margins of society.

This year's award was presented to the Rev. William Chilton and the Rev. Thomas Hughes, Jr., for their work in establishing the Eastern Shore's Hispanic community.

The convention decided to make world evangelism the theme of its next convention. It also passed resolutions on the use of diocesan property in Ocean City, Md., and on a statement of concern and support to the Diocese of Wyoming, following the death of Matthew Shepard. A 1999 budget of \$655,897 was approved.

Sr. Mary Winifred, C.A.

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PEOPLE & PLACES

Appointments

The Rev. **Hunter Silides** is co-vicar of St. Stephen's, PO Box 289, Fort Yukon, AK 99740.

The Rev. **Robert K. Smith** is rector of St. David's, 145 Edgewood Dr., Lakeland, FL 33803.

The Rev. **John G. Steed** is rector of St. Stephen's, Whiting, NJ 08759.

The Rev. **Carla Thompson** is assistant at Trinity, 2217 Columbia Pike, Arlington, VA 22204.

The Rev. **John Van Duesen** is rector of Holy Spirit, 6676 UTSA Blvd., San Antonio, TX 78249.

The Rev. **Louis Weil** is Hodges Professor at Church Divinity School of the Pacific.

The Rev. **John Williams** is rector of St. Michael's, PO Box 837, LaMarque, TX 77568.

The Rev. **Kammy Young** is rector of St. George's, 10560 E Ft. George Rd., Jacksonville, FL 32226.

The Rev. **Dennis Zimmerman** is rector of St. Cornelius', PO Box 1414, Dodge City, KS 67801.

Ordinations

Deacons

Chicago — **Chere Bates**, St. Simon's, Arlington Heights, IL, and **Elaine Bellis**, Messiah-St. Bartholomew, Chicago, IL.

Colorado — **Alan Sulzenfuss**

Los Angeles — **Thomas Van Horn**, Trinity, Redlands

Texas — **Harley Stewart Savage**, Christ Church, Matagorda, TX

Priests

Albany — **Joan Marie Pettit Anders**

Central Gulf Coast — **Anne Bridgers**

Colorado — **Rebecca Farrell-Nickel**, **John Huffman**, **Michelle Quinn-Miscall**, **Nina Stasser**

East Tennessee — **Patricia Cahill**, **Jack Rogers**

Los Angeles — **Juan Barragan**, **Brian Coleman**, **H. Alix Evans**, **Joyce Stickney**, **Judith Turberg**, **Joan Yetter**

Maryland — **Lura Kaval-Gargiulo**, curate at St. James', Jackson, MS.

Quincy — **Lawrance Gail Glenn**, vicar of St. George's, Macomb, IL.

Southeast Florida — **Douglas L. Zimmerman**

Western Kansas — **Richard Brooks**, Epiphany, Concordia, KS.

Receptions

The Rev. **Charles Tirrell**, from the Roman Catholic Church, is director of the Lord of the Streets Ministry in the Diocese of Texas, add. 1015 Holman St., Houston, TX 77004.

Retirements

The Rev. **Magdaleno Bacagan**, as vicar of Holy Communion, Gardena, CA.

(Continued on page 32)



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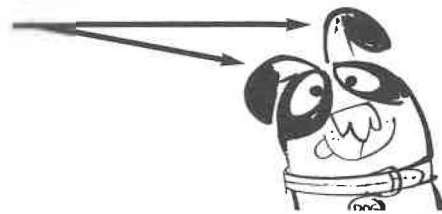
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PEOPLE & PLACES

(Retirements - continued from page 31)

The Rev. **José Carlo**, as rector of St. Simon's, San Fernando, CA.

The Rev. **Frank Donelson, Jr.**, as deacon at St. John's, Memphis, TN.

The Rev. **Frederick P. LaCrone**, as rector of Grace, West Palm Beach, FL.

The Rev. **Forrest Riek**, as priest-in-charge of St. Stephen's, Hollywood, CA.

The Rev. **Ben Skyles**, as rector of St. Peter's, Pasadena, TX.

The Rev. **Al Smith**, as rector of St. Columba's, Camarillo, CA.

The Rev. **Jerry Wiseley**, as rector of St. George's, Summerville, SC.

Resignations

The Rev. **James W. Harris, Jr.**, as assistant at St. George's, Belleville, IL.

The Rev. **Bill Miller**, as rector of St. James', Austin, TX.

Changes of Address

The Rev. **Lester S. Gross**, 2604 El Patio Pl., #302, Louisville, KY 40220.

The Rev. **Mary Robb Mansfield**, 18 1/2 Pearl St., Montpelier, VT 05602.

Seminaries

Honorary Degrees

University of the South, Sewanee — Joseph Bryan Cumming, Jr., Henry Maria Robert Egmont Mayr-Harting, the Rt. Rev. Charles Edward Jenkins III, The Rev. Thomas Julian Talley, Gerre Hancock

Deaths

The Rev. **Carington Rowe Cariss**, 85, retired priest of the Diocese of Western Louisiana, died Jan. 8 at Schumpert Medical Center, Shreveport, LA.

Fr. Cariss was born in London, Ontario, Canada, and was a naturalized citizen of the United States. He was a graduate of McMaster University in Canada and the Montreal Diocesan Theological Seminary. He was ordained deacon in 1948 and priest in 1949. Fr. Cariss served in the Anglican Church of Canada, 1948-53; as rector of St. Thomas', Buffalo, NY, 1953-56; vicar of Redeemer, Niagara Falls, NY, 1956-57; priest-in-charge Ascension, Fine, NY, 1958-60; rector of Trinity, Gouverneur, NY, 1958-62; curate of Christ Church, Bloomfield, NJ, 1963-64; curate of St. Paul's, Chatham, NJ, 1964-67; *locum tenens* of Holy Trinity, Ocean City, NJ, 1967; rector of Our Saviour, Camden, NJ, 1967-69; curate of Grace Church, Merchantville, NJ, 1969-72; priest-in-charge of Holy Comforter, Lecompte, Trinity, Cheneyville, Calvary, Bunkie, and St. John's, Oakdale, LA, 1972-74. In his retirement he served as honorary assistant at Holy Cross, Shreveport, LA. There are no surviving relatives.

(Continued on page 34)

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TRINITY CENTER, an Episcopal camps and conference center of the Diocese of East Carolina, located on the Outer Banks near Morehead City, NC, is seeking a new executive director. Candidates should have at least three years experience in camps and conference center management, or a background in the hospitality industry. Candidates must demonstrate broad skills in facilities' management, business administration and budgeting. Persons must be active Episcopalians. A college degree is desirable, although not required. The salary is negotiable based upon experience. A full package of benefits is available. Inquiries should be sent to: **The Rev. Matt Stockard, St. Paul's Episcopal Church, 215 Ann St., Beaufort, NC 28516.**

ORGANIST/CHOIRMASTER (p/t) sought for diverse, bi-lingual parish with adult choir (volunteers and professionals), and mixed youth choir. Catholic worship with excellent 1968 Austin organ. Two Sunday services, one in English and one in Spanish. Send resumes by April 11 to: **Fr. Gordon, Church of St. Matthew and St. Timothy, 26 W. 84th St., New York, NY 10024.**

RECTOR: Historic eastern North Carolina Episcopal parish seeks a rector. We are a dynamic, diverse congregation interested in meaningful worship. We have active lay participation and are committed to Christ-centered ministry, outreach and stewardship. We desire to strengthen our ministry to youth and young families. We seek a spiritual guide and leader with preaching skills who is a worship leader, pastor and counselor. Please respond promptly with letter and resume to: **Dr. Kenneth Chance, Search Committee Chairman, Christ Episcopal Church, P.O. Box 12791, New Bern, NC 28561.**

FULL-TIME YOUTH MINISTER for children's ministries (pre-K through 12th grade) at St. George's Episcopal Church in Clifton Park. For a detailed position description call (518) 371-6351 or write to: **Search Committee, 912 Route 146, Clifton Park, NY 12065.**

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CLASSIFIEDS

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THE EPISCOPAL DIOCESE OF DALLAS is seeking a person to serve as Missioner for Christian Education and Youth Ministry. This person could be either clergy or lay professional, and he/she would be a member of the bishop's staff and will function under the bishop's authority and at his pleasure. This is primarily a ministry of administration requiring a person with good leadership and organizational skills. The diocese would like to achieve certain goals which involves this person in fostering Christ-centered lives by promoting, expanding and generating enthusiasm for diocesan youth and Christian education ministries. One responsibility of the missioner is to be a presence and voice within the diocese for the Christian Education Network and Youth Commission leadership teams as a resource, for networking with congregations, other program commissions and ministries in the diocese for cooperative and intergenerational programming possibilities. Deadline for applicants must be postmarked by March 15, 1999. Please send cover letter, resume, references and CDO profile if applicable to: **Janet McCroskey, Chair, P.O. Box 2407, Sherman, TX 75091. FAX (903) 786-8673. E-mail: janetcl@aolmail.net**

INTERIM RECTOR: St. David's, Woodland Park, CO, is seeking an interim rector who has skills in church planting to expedite the growth of a small church in a beautiful, rapidly growing mountain community outside of Colorado Springs. This two-year, first-phase appointment requires, in addition to the usual pastoral duties, planning and executing the steps necessary to achieve significant congregational expansion and acquisition of facilities. This exciting opportunity is available June 1, 1999. Contact: **The Rev. Canon E. M. Womack, Diocese of Colorado, 1300 Washington St., Denver, CO 80203-2008.**

ST. MARY'S CATHEDRAL is a eucharistically-centered downtown church in Memphis which ministers to an active parish congregation and serves as the cathedral for the Diocese of West Tennessee. We are seeking to add an enthusiastic and energetic canon who will be a good preacher and pastor to the whole cathedral family. Specific responsibilities will include evangelism, young adults, youth and communications. Please send by April 25 a letter of interest, resume with three references, current CDO profile, photograph (optional), and a one-page personal statement to: **Canon Search Committee, St. Mary's Cathedral, 692 Poplar Ave., Memphis, TN 38105.**

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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/~cofthec/ Resumes due by Easter to: **John Vernon, Chair, Search Committee, Chapel of the Cross, 304 E. Franklin St., Chapel Hill, NC 27514.**

POSITIONS OFFERED

ASSOCIATE /YOUTH MINISTER, St. Paul's Cathedral. Looking for a person, ordained or about to be ordained, who can help us strengthen our present youth ministry and build our program. Responsibilities: minister to children and their families, concentrating on Christian formation from early childhood through high school; assist the dean in celebrating Eucharist as needed; preach occasionally; some pastoral visitation. Must be outgoing and deeply committed to children and their families, and have a solid prayer life. Candidate must have training and/or experience in youth ministry. Musical ability a plus. Furnished 2-bedroom apartment provided. Send letter of interest and resume to: **Youth Search, St. Paul's Cathedral, P.O. Box 347, Fond du Lac, WI 54936-0347. (920) 921-3363; stpauls@iosys.net**

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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.**

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(Deaths - continued from page 32)

The Rev. **LeRoy Willis Moonet**, deacon of the Diocese of Colorado, died Jan. 22 of stomach cancer in Aurora, CO. He was 79.

Deacon Moonet served at Holy Redeemer, Denver, CO, and is survived by a sister, Mildred Mitchell.

The Rev. **Andrew Naofumi Otani**, retired priest of the Diocese of Minnesota, died Jan. 3 in Monterey Park, CA. He was 95.

Fr. Otani was born in Fukui Prefecture, Japan, and emigrated to Hawaii. He was a graduate of Seabury-Western Theological Seminary and was ordained deacon in 1941 and priest in 1942. Fr. Otani served as a missionary in Honolulu, HI, 1941, priest-in-charge of Good Samaritan, Honolulu, 1942-44, priest-in-charge of the Japanese work on Kauai, HI, 1944-49, priest-in-charge of St. Peter's, Seattle, and St. Paul's, Kent, WA, 1949-54, vicar of Good Samaritan, Minneapolis, MN, 1954-71, and priest-in-charge of All Saints', Minneapolis, MN, 1968-71. Fr. Otani is survived by three sons, 12 grandchildren, eight great-grandchildren, a brother and a sister.

The Rev. **Evelyn Elizabeth Seymour**, 91, retired priest of the Diocese of the Central Gulf Coast, died Jan. 15 at Thomas Hospital, Fairhope, AL.

Ms. Seymour was born in Stamford, CT. She graduated from the New York Training School for Deaconesses and Scarritt College. She was ordained deacon in 1938 and priest in 1977. Ms. Seymour was the first woman priest in the Diocese of the Central Gulf Coast. She served as a missionary in the archdeanery of the Blue Ridge in Virginia, 1938-45, worker in the Diocese of Eau Claire, 1945-49, worker-in-charge of St. Faith's House, Salina, KS, 1949-54, librarian in the overseas department at Church Mission House, New York, NY, 1954-62, missionary, Diocese of Eastern Oregon, 1962-67, assistant at All Saints', Wichita Falls, TX, 1967-69; director of religious education, Incarnation, Dallas, TX, 1969-70; assistant at St. James', Fairhope, AL, 1971-79. After her retirement, Ms. Seymour served as chaplain of Mobile (AL) Hospital and visiting chaplain to the nursing home and hospital, and vicar of St. Mary's-by-the-Sea, Coden, AL, 1980-83. She is survived by a brother, Alan.

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from the
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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.

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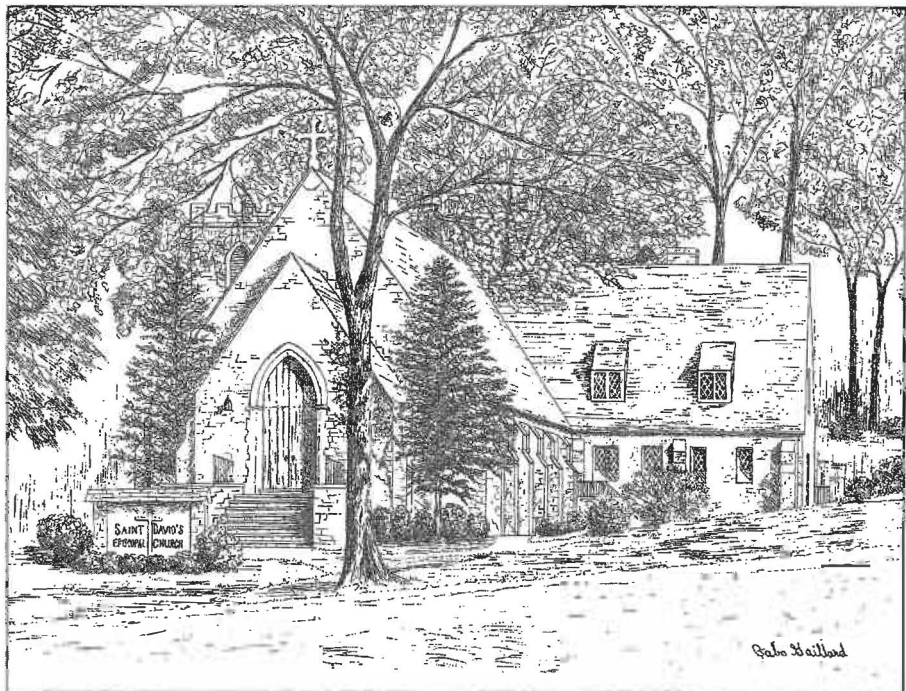
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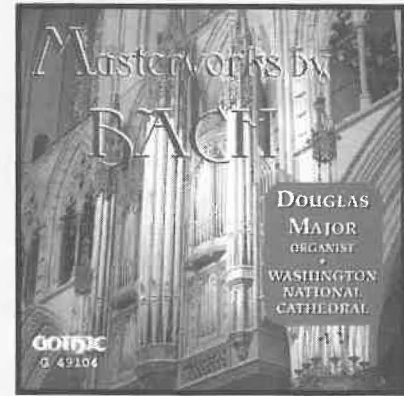
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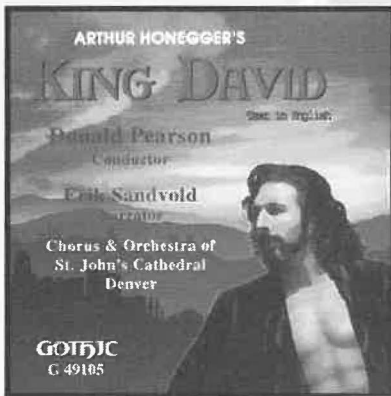
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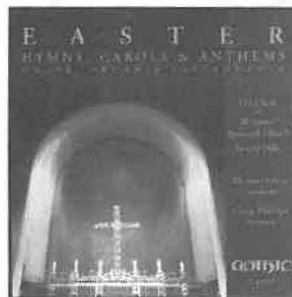
When Jesus, our Lord

Say, where is he

There shall a star

Sowerby: I was glad

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