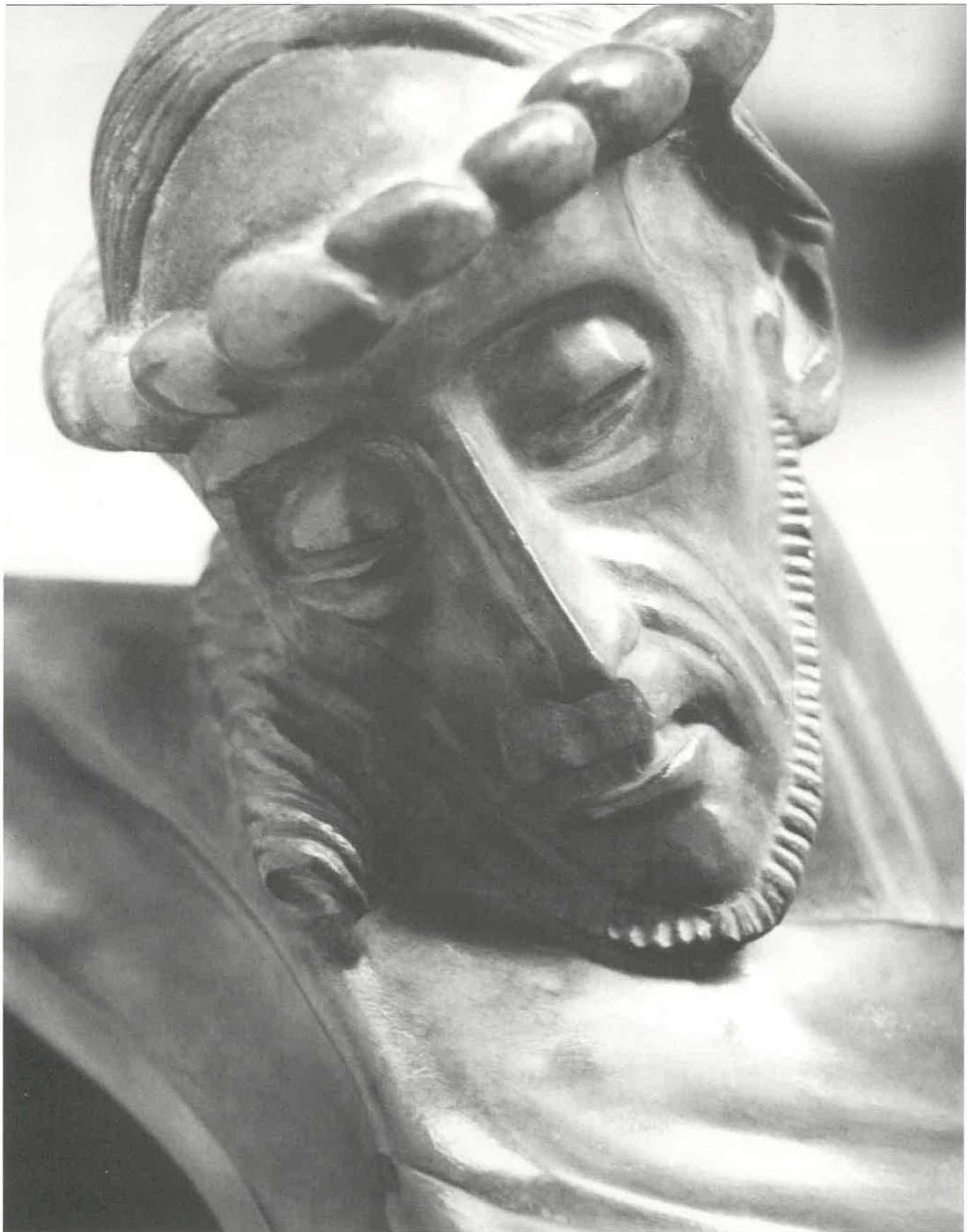


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Volume 218 Number 13

The Cover

Bronze sculpture
over the high
altar at St. Mark's
Church, South
Milwaukee, Wis.,
by French artist
Jeane Lamber Ricki.



As we participate in the ceremonies of Holy Week,
we have a wonderful opportunity to contemplate
the wondrous mystery of our redemption (p. 14).

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IN THE 20TH CENTURY**
Pastor, Teacher, Musician
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the complexities of establishing a new hymnal
for the Episcopal Church. His influence
continues to resonate through the church.
BY WILLIAM BRADLEY ROBERTS

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SUNDAY'S READINGS

From Glory to Despair

“every knee shall bow ... and every tongue confess.”

Isaiah 45:23

The Sunday of the Passion: Palm Sunday

Liturgy of the Palms: Ps. 118: 19-29; Matt. 21: 1-11. Liturgy of the Word: Isa. 45:21-25 or Isa. 52:13-53: 12; Ps. 22:1 -21 or 22: 1-11; Phil. 2:5- 11; Matt. (26:36-75) 27:1-54 (55-66)

As we come together in worship on this Sunday that begins Holy Week, we recognize ourselves as among those whose “every knee shall bow ... and every tongue confess.” This idea, heard first in the reading from Isaiah 45, is familiarly and beautifully expressed in the words from the Letter to the Philippians, which speak of the self-emptying and exaltation of Christ. Both the humility of this self-emptying and the exaltation of the Lord Jesus “to the glory of God the Father” are proclaimed by the faithful in the liturgy of this day.

Just as the verses of the epistle reading begin with the acknowledgment of Christ's majesty “in the form of God,” the Liturgy of the Palms opens with the acclamation of his kingship and blessedness: “Blessed is the King who comes...” The recounting of the triumphal entry into Jerusalem amidst shouts of joy and praise readily inspires the uplifting of our hearts and voices as we receive branches of palm and sing “All glory, laud, and honor.” But we are immediately reminded in the wording of the collect of the day that

the way of Jesus we are called to follow is one of humble sacrifice, involving not only his taking of our human nature, but “even death upon the cross.”

The lengthy recitation of the passion gospel evokes realization of the great costliness of our Savior's humility. The horrendous transformation from shouts of “hosanna” to cries of “let him be crucified” and the dark echo of the opening “Blessed is the King” in the mocking words of his torturers, “Hail, King of the Jews!” poignantly demonstrate the degree of loss from glory to despair. “My God, my God, why hast thou forsaken me?”

Yet, loss and destruction do not end the story. Because “God has highly exalted him,” raising him from the dead, we who praise the living Christ move from the emptiness of the sacrifice to the celebration of the exaltation. Though particularly aware on this day of “his precious death and sacrifice,” we joyfully “proclaim the mystery of faith: Christ has died. Christ is risen. Christ will come again.”

Look It Up

Read over the passion gospel, paying attention to the number of times that “every tongue” spoke against Jesus. As you notice them, offer the simple confession “Jesus Christ is Lord” as a prayer of praise.

Think About It

During Holy Week, in what ways could you specifically follow the example of our Lord's self-emptying? How might you give of yourself for the sake of another's good?

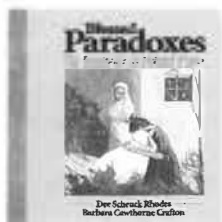
Next Sunday

Easter Day

Acts 10:34-43 or Ex. 14:10-14, 21-25; 15:20-21; Ps. 118:14-29 or 118:14-17, 22-24; Col. 3:1-4 or Acts 10:34-43; John 20:1-10 (11-18) or Matt. 28:1-10

Books for the Basket on Easter Morning

By Travis Du Priest

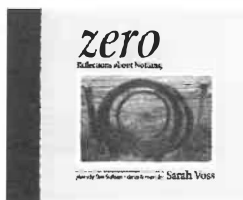


BLESSED PARADOXES: The Beatitudes as Painted Prayer. By Barbara Cawthorne Crafton. Illustrated by Dee Schenck Rhodes. Morehouse. Pp. 39. No price given.

After an introduction on How to Paint a Paradox, we are treated to imaginative prose-poems and art work — some in single color wash, some in full color reproduction — on the Beatitudes: “A holier hunger/hollows me, a thirst for thee” focuses “Blessed are those who hunger and thirst for righteousness.”

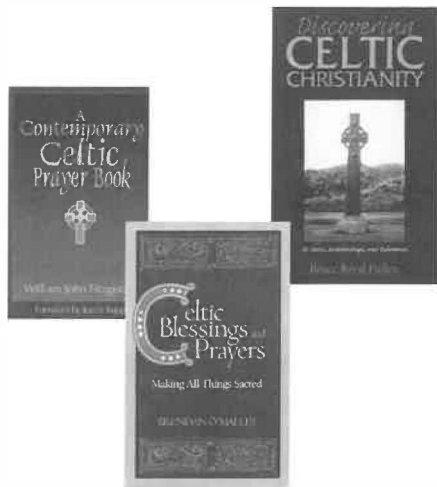
SISTER WENDY'S NATIVITY. By Wendy Beckett. Loyola. Pp. 95. \$24.95.

Don't be confused by the title: This is a pictorial life of Christ through his death and Resurrection, and the coming of the Holy Spirit at Pentecost. With beautifully printed pieces of art work from more than 40 books and manuscripts. And, of course, with the commentary of Sister Wendy of BBC/PBS fame.



ZERO: Reflections About Nothing. By Sarah Voss. Photographs by Dan Sullivan. Cross Cultural (P.O. Box 506, Notre Dame, IN 46556). Pp. 150. \$33.95.

This one might be subtitled: gleanings about grace, especially applied to creation and the environment. By a Unitarian minister/mathematician who lectures on the relation between science and religion and a biochemist and award-winning teacher-photographer: “Life is about the circulation of the world's generosity. Cherish it and participate.”



A CONTEMPORARY CELTIC PRAYER BOOK. By William John Fitzgerald. ACTA (4848 N. Clark St., Chicago, IL 60640). Pp. 148. \$16.95.

A Celtic Liturgy of the Hours for each day of the week, along with blessings of children, meals, houses, as well as prayers for special occasions. By a Roman Catholic priest who hopes to put the ancient Celtic spirit to contemporary service. From Blessing of a Baby: Blessed babe! Blessed babe! Voice of Elizabeth, greet thee.

CELTIC BLESSINGS AND PRAYERS: Making All Things Sacred. By Brendan O'Malley. Twenty-Third. Pp. 208. \$12.95 paper.

The chaplain at the University of Wales — Lampeter reiterates the blessing of every object and activity which is the heart of Celtic spirituality and which has so captivated the late 20th century. Includes old and newly written prayers.

DISCOVERING CELTIC CHRISTIANITY: Its Roots, Relationships and Relevance. By Bruce Reed Pullen. Twenty-Third. Pp. 180. \$12.95 paper.

A collection of history, legend and prayers focuses around the better-known Celtic saints: Ninian, David, Patrick, Columba, Hilda, Aidan, with suggestions for individual or small-group study. I'm glad to see the emphasis on the love of learning among these ancients, a quality not always pointed out by writers on this subject.



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Bishops Express Desire to Work Together

The site was different, but the format much the same as the House of Bishops gathered for its meeting March 4-9 at Camp Allen in the Diocese of Texas, near Houston.

As in previous years at Kanuga, the bishops spent time in a retreat-like setting, enjoyed periods of fellowship, engaged in Bible study and prayed together. The Rev. James Fenhagen, former dean of General Theological Seminary, and the Rev. Margaret Bullitt-Jonas, lecturer in pastoral theology at Episcopal Divinity School, were chaplains.

Presiding Bishop Frank T. Griswold spoke of his idea for a Jubilee General Convention next year, much as he did with the national Executive Council last month [TLC, March 7]. Bishop Griswold hopes to have a more peaceful General Convention, less focused on legislative matters, when the 73rd such gathering is held in Denver in July, 2000.

Bishops contacted by TLC were positive about their experience in Texas.



Bishop Payne

The host bishop, the Rt. Rev. Claude Payne of Texas, called it "an excellent meeting ... very positive. It built upon the foundation of Kanuga a year ago." Bishop Payne said he sensed "a real concern about pulling together" and moving out of a "maintenance culture."

"It was great," said the Rt. Rev. David C. Bane, Jr., Bishop of Southern Virginia. "The time was just remarkable."

Bishop Bane said he sensed a new mood among the bishops that they need to live with each other in love.

"In some ways, we fell in love with each other," he said.

"I sensed a new missionary spirit for the Episcopal Church ... sort of bubbling up," said the Rt. Rev. Henry Pars-

ley of Alabama. He particularly recalled a phrase from one of Bishop Griswold's teachings. "He asked us to become a community of wisdom rather than providing instant answers."

The suffragan bishop of Newark, the Rt. Rev. Jack McKelvey, termed the meeting "a nice respite. We did what we were there to do." He noted "a new flavor ... tensions still exist, but there is a willingness to explore them at a deeper level."

"I am immensely encouraged for the church as we look to the coming General Convention," said the Rt. Rev. James E. Folts, Bishop of West Texas. "I sense the house is focused as I've not seen it focused before." He said that focus is directed toward the mission of the church rather than being splintered by being centered on issues.

"I am encouraged by Bishop Griswold and the leadership he has offered," Bishop Folts said. "I think he is enjoying a very gratifying increase in support in the house."

The Rt. Rev. Mark Sisk, coadjutor of New York, said he was gratified by the "cooperative concern" and openness to differing points of view, attributing the success of the gathering to the "calm presence of the Presiding Bishop ... his groundedness in faith." Especially enriching for Bishop Sisk was the presence in his small group of bishops from the Dominican Republic and Ecuador.

The Rt. Rev. David Joslin, Bishop of Central New York, said he sees "a new discovery of who we are as Christians, as apostles representing an apostolic church." He said he sensed a new unity, "more than for decades, maybe back to an earlier time."

During the meeting, the House of Bishops' Pastoral Development Committee heard the concerns and reflections of members of the house and reported it would explore these matters.

"Although growing in awareness of the tensions all of us and our people live with, we hear a different rhythm for our life together as we are called to more authentic action as bishops of the church who are committed to simplicity beyond complexity," the committee reported.

"We are hearing a call to a renewed commitment to our community as evidenced by our growing desire to be together and be fully present to each other. We value discernment as a way of engaging questions rather than decision-making alone. We are seeking to develop an increased awareness of each other with all of our differences with a basic covenant of praying for one another as we bear one another's burdens."

The bishops also gathered for the Daily Offices and the Eucharist, rode horses, played tennis and participated in line dancing. Forums were held during the evening on such topics as discernment, small churches and mission. As a follow-up to the Lambeth Conference, discussion was held on international debt concerning third world countries.

At a news conference following the meeting, Bishop Griswold was asked how he would respond to the letter sent to him by other Anglican primates [TLC, March 21]. Bishop Griswold said he would respond in writing to the letter "in the fullness of time."

Bishops have been meeting at Kanuga (N.C.) since the 1991 General Convention in Phoenix, when an acrimonious session of the House of Bishops resulted in closed-door meetings there and at future gatherings which emphasized matters other than legislation.



Bishop Sisk

'Transformation Is Not Easy'

An Interview With Bishop Joe Morris Doss on the Conflict in New Jersey

Early in March, just before the Diocese of New Jersey gathered for its annual convention, the Rt. Rev. Joe Morris Doss, Bishop of New Jersey, was interviewed by TLC news editor Judi Amey.

TLC: Bishop Doss, thank you for your willingness to share your thoughts and insights with us. Having been duly elected and consecrated as bishop, you began your service as Bishop of New Jersey Jan. 1, 1995. In your opinion, at what point did the difficulties begin between the standing committee, the diocesan council, and you and your staff?

JMD: The Diocese of New Jersey needs healing, reconciliation and reform. The need for all three is deep, complex and long existing. The election of a new bishop in 1993 was sensed by a majority of the diocese as a call for profound transformation which would bring about healing, rec-

onciliation and reform. Some of the resistance began immediately after my election on the third ballot by those who understood the nature of the election and refused to vote for me as the candidate who stood for transformation.

Since then, the resistance has been joined by the several forces one might expect to resist change as well as some surprise groups and people. Transformation is not easy.

TLC: In a letter dated June 2, 1997, responding to the leak of the Wellness Committee report, you stated the divisions in the Diocese of New Jersey as not, in the main, theological, but rather caused by radical

cultural shifts and the ongoing process of bringing "the Diocese of New Jersey back into the mainstream of the Episcopal Church." Do you see issues of division as the same today? Why or why not?

JMD: Fundamentally, the pre-existing divisions in New Jersey are not about those issues which divide us in the church, issues which might be charted along a spectrum between liberal and conservative positions. This happens to some extent, of course. Those who oppose my view on how we should open the ministry of the church to women and children, those who disagree with the way I read scripture, those who do not like my voting record on issues concerning gay and lesbian Christians, tend to join in the opposition to my episcopacy. However, this is not uniformly so. The issues which divide us are more specifically drawn by the history and culture of this diocese. The future of the culture which has formed the identity of the diocese historically is what is at stake.

The Wellness Committee Report allowed ample amplification of any criticism anyone had to say about me — and anonymously so at that. But it went on to identify some of the pre-existing issues which divide us, such as: clericalism, an ingrown diocesan parochialism, North Jersey-South Jersey geographical divisions, conflict avoidance, in-power groups vs. out-of-power groups, lack of a common mission, lack of a common vision, disconnectedness and isolation of parishes, defensiveness about the past, lack of community, fear about gay and lesbian realities, and congregationalism. Our divisions are profoundly a matter of Christian culture.

TLC: On Oct. 6, 1997, under cover letters from the Presiding Bishop Edmond Browning and yourself, the



Bishop Doss

Restructured Church Envisioned

Bishops affiliated with the American Anglican Council (AAC) issued a statement Feb. 26, less than one week before the opening of the House of Bishops meeting in Texas. The statement outlined in part, the bishops' vision for the future of the Episcopal Church.

Grounded in the great commission, to make disciples of all nations (Matt. 28:18-20), the bishops' vision, to be articulated in coming months, would bring far-reaching changes in church structure. "Form will follow function or dysfunction," the statement says, "and will reflect either choice." The changes the bishops envision, they say, will be "observable in specific realignments of structures not only in ECUSA but also throughout the Anglican Communion."

Citing the appeal to Third World

bishops by the Association of Anglican Congregations on Mission (AACOM), which actively seeks support for an Anglican constituency in the U.S. [TLC, Feb. 28], the bishops say such petitions "represent the leading edge of an impending realignment in the Anglican Communion," as evidenced by comments negating Lambeth resolutions and "misrepresentation of bishops from other Provinces of the Communion."

The AAC bishops have asked the Most Rev. Frank Griswold, Presiding Bishop, to "promote the kind of community that resists the use of force." They asked him for alternative solutions in cases where serious disagreements exist between a bishop and the clergy or congregations in his or her diocese.

An Interview With Bishop Joe Morris Doss

'I was only saddened by the fact that many, if not most, of the people to whom I personally wanted to confess had already walked out of the cathedral.'

standing committee and diocesan council, a proposal for healing and plan of action was put forth to the diocese suggesting a number of actions be taken, some of them relating to styles of management or behaviors on your part, perceived by some to be counter-productive. On Oct. 22 and Oct. 31, 1997, respectively, the standing committee and diocesan council requested your resignation. From your perspective, what precipitated such an abrupt request, less than three weeks from the proposal?

JMD: The proposal called for healing and reconciliation. A careful reading of the report could even discern the need for reform. That is, the report called for the very transformation which the standing committee and council was determined to resist.

Consequently, when the report did not conform finally to the wishes of the standing committee and council, but in fact called for what they resisted, they demanded the elimination of the leader. They had already fired Peter Steinke, whose report called for healing, reconciliation and reform. Later, when the report by Bishop Hunt called for the same thing and especially for reconciliation with my leadership, they terminated funds for him. The actions of Oct. 22 and Oct. 31, 1997, simply conformed to a consistent pattern: the rejection of the conclusions of our studies.

TLC: *On Nov. 15, 1997, at Trinity Cathedral, you reportedly told about 700 people, "I have sinned and not always told the whole truth," and asked for forgiveness. Have you worked within the structures outlined in the proposal for healing and plan of action as they pertained to you?*

JMD: It is important to me that I acknowledge my mistakes and learn from them. It is absolutely crucial to

my very being that I know my sinfulness, confess my sins, and strive to conform more closely to the Christ I follow. I am glad that I went to my knees in the center aisle of the diocesan cathedral and publicly confessed sins I could name at that point in my ministry. I was only saddened by the fact that many, if not most, of the people to whom I personally wanted to confess had already walked out of the cathedral in demonstration that they do not want or seek healing and reconciliation; and certainly not reform.

For my part, in addition to naming the mistakes I believe I have made and confession my particular sins in the search for reconciliation and healing, I have addressed the suggestions in the Wellness Committee Report that concern my behavior. These concerns cannot be completely satisfied in the absence of adequate funding and staffing levels. Many of the suggestions had already been acted on, such as forming a support group, but the writer of the report did not know of these actions because I had not been interviewed.

TLC: *We have received information, from a source who has asked for anonymity, that there is a proposal that the standing committee, the diocesan council and you would all resign at the same time, thus allowing the diocese to start over with completely new leadership. Do you consider this a viable solution?*

JMD: To my knowledge there is no request on the table for all the parties in office, and seen as central to the conflict, to resign. There surely must be such sentiment. One of the common images I hear from those who have looked at the situation or who have sensed the shared pain is, "the war lords are fighting and the peasants suffer."

I am convinced that this would be

no solution and would be counter-productive in the extreme. Too much would be covered over and smoothed out, only to erupt later. We must face the deeper causes of our crisis. The history in which the diocesan structure and life reveals waxing congregationalism and waning episcopal polity must be faced. Ultimately, it is not my episcopacy which is at stake but *the* episcopacy. For example, canons which are being proposed for the 1999 convention would finally create a synodical form of governance, with very little sense of episcopal oversight. If they pass, the bishop will become a sacramental officer without the ability to appoint, hire and fire or perform any executive functions.

TLC: *From October 1997 through May 1998, the Rt. Rev. George N. Hunt functioned as assisting bishop, worked within the diocese to observe and to help with advice and assistance. In his report to the Presiding Bishop, Bishop Hunt said, "I believe a way must be found for the bishop, standing committee, council and other diocesan officers to work together..." Would you, personally, be willing to work with a professional mediator [TLC, March 21], along with these others, to find a solution to the issues which divide the Diocese of New Jersey?*

JMD: I am open to any effort to heal, reconcile and reform. The transformation of the diocese should occur. Certainly it is the heartfelt desire of most of the diocese. However, the reality is that the effort of transformation does not always work.

The reader who is distanced from New Jersey should realize that reconciliation is not simply something which should take place between me and those who oppose me. The divisions are longstanding throughout the diocese.

SHAPERS OF THE CHURCH
IN THE 20TH CENTURY

(One of a series)

Pastor, Teacher, Musician

RAYMOND F. GLOVER

By William Bradley Roberts

“In the commonplace book of my mind, Ray Glover is a shining example of the gracious working of the Holy Spirit in the church and the world.”

The Rev. John L. Hooker, president of AAM



In 1980, the Episcopal Church found itself on the precipice of an exciting but risky era in its worship life. A new hymnal had been mandated.

Such a monumental task gave rise to perplexing questions: How could any hymnal, no matter how excellent, succeed that venerable book *The Hymnal 1940*? Could any one book address the diversity of the church, diversity of a magnitude that did not exist among Episcopalians in 1940? Could the church tolerate the ire of a constituency frightened of things new, especially in light of the recent appearance of the 1979 Book of Common Prayer? A renaissance of hymn writing had occurred in the previous 15 years or so, yielding a mother lode of new texts and tunes. Could Episcopalians accommodate the best of this marvelous new repertoire, while preserving the gems of our tradition? Was there any person equipped to lead the church through such complex and complicated questions?

Within its ranks, the Standing Commission on Church Music found exactly the person for such a formidable task. Raymond F. Glover soon left his position at St. Paul's Church in Richmond, Va., and moved to New York to join the staff of the Church Hymnal Corp. (now Church Publishing, Inc.). He would become general editor of *The Hymnal 1982*, the Episcopal Church's first truly American hymnal.

A treasure trove of experience prepared Mr. Glover for his task. From his earliest days as a boy chorister at St. Paul's Cathedral in Buffalo, he was exposed to the finest in Anglican church music. This continued with his study under Healey Willan at the University of Toronto. After that he earned a master's degree from Union Theological Seminary's esteemed School of Sacred Music. Having completed his formal education, he returned to St. Paul's, Buffalo, as organist and choir-master.

During his next post, at Christ Church Cathedral in Hartford, Conn., Mr. Glover was to take steps that would enrich his entire profession for years to come. He and others began the American Cathedral Organists and Choirmasters Association in 1966. The group was later re-named the Association of Anglican Musicians (AAM). Today AAM is the major profes-

sional organization for Anglican church musicians in this country.

Co-founder Gerre Hancock said of Ray Glover: "He is one of our renaissance musicians, a churchman gifted with a tremendous range of creativity in the service of our Lord, our church, and the church's worship in liturgy and song. His leadership and inspired influence as liturgist, writer and musician are widely felt throughout our Anglican Communion. We owe him a great debt of gratitude."

Current president of AAM, the Rev. John L. Hooker, said, "In the commonplace book of my mind, Ray Glover is a shining example of the gracious working of the Holy Spirit in the church and the world. To the Herculean task of editing *The Hymnal 1982* and its world-class *Companion*, he brought exactly the right balance of prophetic vision and pastoral sensitivity, of catholic scope and denominational particularity."

No sooner had the revised hymnal appeared than Mr. Glover began an even more ambitious project: *The Hymnal 1982 Companion*. A four-volume work of immense scope and scholarship, the *Companion* has taken its place as a valuable resource.

For many scholars, producing two such noteworthy tomes might have led to a season of rest. For Raymond Glover, however, it was time to begin a new career. In August 1991 he assumed his current post as professor of music and chapel organist at Virginia Theological Seminary. He and his wife, Joyce MacDonald Glover, exert a strong influence upon the spiritual formation of future leaders in the church.

Prof. Glover's influence continues to resonate through the church. In addition to his many publications, he was a founder of and curriculum writer for the Leadership Program for Musicians Serving Small Congregations (LPM), and he wrote the hymnological material for LPM.

Beyond his unparalleled contributions to the church, he is a man of Christian character, of deep spirit and profound integrity. □

William Bradley Roberts is director of music at St. Philip's in the Hills Church, Tucson, Ariz.

"CRUX EST MU

(The Cross is the H

A bruising, dangerous darkness
Takes possession of the sky;
A fallen angel holds his fiery breath
Hoping this is, at last, the opportune time.

The naked body has fulfilled its abridged span;
Born in a manger cave,
Gored in Golgotha's grave.

Lord, the cries and screams
As driven nails meet tender flesh and hard wood.
O, the bloody fields of broken dreams.

A deepening gloom breeds questions of destiny.
On this day,
No easy answers fall from the sky.
While precious life steals away,
Flies drone over sacred blood.

Soldiers chug local wine
To drown their consciences
Even as they ask,
"What's in it for me?"
Idly they rattle bony dice in cold, metal cups
Hoping for a souvenir from the day's work.

Other soldiers stand back in the shadows
Crying as they think of far-away family and home.

Smeary black clouds riot in the sky
Like garrisons of rampaging vandals.
Rain threatens;
But none will fall today,
Except for the reign of tears.
Words have no place here yet.

The women's convulsive sobs
Yield to softer lamentations.
Grief bends them heavily towards the earth
As if gravity had multiplied.
Even so, their encircled arms,
Hold them up.

Three condemned criminals hang
Between life and what?
For a few gracious moments the excruciating solitude
Of death row is bankrupted.
Hearts turn for words,
And the three speak of fear and salvation,
Guilt and messiahship, forgiveness and paradise.

Then each is alone again to live his own death.
Cries of suffering and surrender
Suddenly cease.



DI MEDICINA"

g of the World. *)



A translucent stillness descends on the lobbly hill.

The earth trembles,
Something God-awesome
Rips asunder the temple curtain once and forever,
Leaving space, breath and light.

Blue skies begin to
Push back ghoulish clouds of gloom.
The earth shudders once more
Wrinkling and cracking its own skin.

It is over.

The players pick up their things
And move to disperse.
All is quiet, expectant, exhausted, peaceful.

A bell tolls and heralds the unknown and unseen.
In a garden on a green hillside,
Leafy branches of ancient trees stir,
And a ripe olive falls to the ground.
An old shepherd rises from his rocky stoop
Surprised to find the pain
In his knees has disappeared.
In the chilly northern hills
At the headwaters of baptismal streams,
An ice jam breaks apart and currents once again
Move freely and swiftly towards distant fertile plains.

All is quiet, expectant, exhausted, peaceful.

A lone sparrow alights on one of the crosses,
Singing his perky melody without restraint.
A welcome splash of sunshine warms the earth
Watered by precious blood,
By love giving birth to eternity.
In that sacred soil, a fresh fissure appears.
The upward surge of life springs forth
Through tiny green leaves,
And buds that promise fragrant blossoms
Presage a season of joy.

John Carter

*Words over the entrance of the Holy Cross Monastery
in West Park, N.Y.



The Great Fifty Days

By H. Boone Porter

Those of us concerned with decorating churches, choosing music, planning sermons, and other responsibilities relating to public worship need to look ahead to Easter. For us, Easter is not simply Saturday night and Sunday morning. It is the whole season extending to Pentecost or Whitsunday, traditionally known as the Great Fifty Days or the Paschal Season.

In this period, every day of the week is traditionally regarded as a feast. Like a Sunday, all these days are radiant with the glory of our Lord's Resurrection, but they also recall the wonder of creation (especially during Rogationtide, May 9-12 this year) and the gift of the Holy Spirit. As the readings from the Book of Acts remind us each week, the knowledge of the resurrection and the new life of Christians are bestowed by the Spirit. We do not need to wait for Pentecost or Whitsunday to be aware of that.

Accordingly, within this season, we have white or gold vestments and altar hangings, except on the days of St. Mark and St. Philip and St. James, when red vestments are used (leaving the white or gold frontal on the altar is recommended). We also should want our churches fully decorated. It gives the wrong message to smother the altar with lilies on Easter Day and then go back to two customary modest bouquets the next week on Thomas Sunday, and the Sundays following.

In this season we may appropriately have flowers around the font, the pulpit and the lectern. Parishioners may well bring flowers from their own yards. The paschal candle stand is especially suitable for decoration,

and it should be in a conspicuous place, fully visible to worshipers. The rich symbolism of this candle — the first day of creation, the pillar of fire leading from Egypt, the fire of the Holy Spirit, and the light of Christ in our hearts — deserves a sermon during this season, if not every year at least every second or third year. Many worshipers, one may find, really have no idea of what it is about.

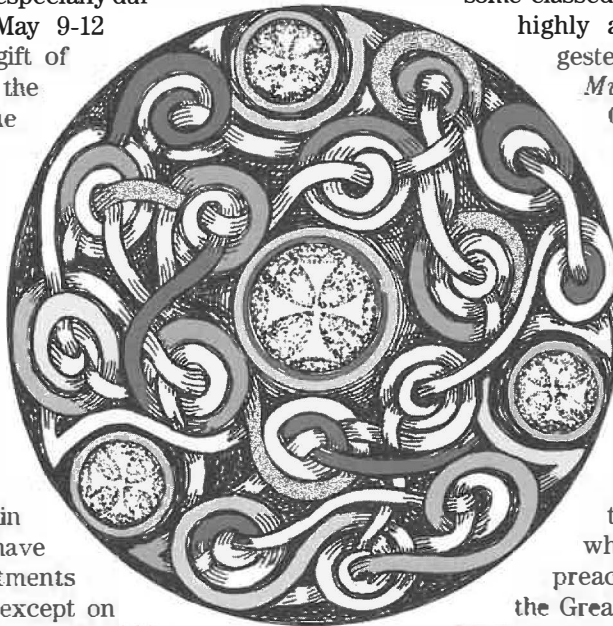
Hymns proclaiming the resurrection also should be distributed through the season. It is recommended that at least one hymn labeled Easter in the hymnal be used each week, but

some classed as general hymns are highly appropriate, as suggested in the *Episcopal Musician's Handbook*.

Of course, there are those especially suitable to a particular Sunday, as Good Shepherd Sunday, April 25, or Rogation Sunday, May 9, or the Sunday after the Ascension, May 16.

How and by whom are all these things to be tied together in a unified whole? Surely by the preacher. The sermons of the Great Fifty Days must not be routine performances with long

explanations and moralizing. They must inspire, elevate and articulate the joy of this season. They also must point to the altar where we meet the risen Lord in the breaking of the bread. If preachers immerse themselves in the meaning of this season, as in the lectionary readings and the Daily Offices, and honestly pray for the guidance of the Holy Spirit, they can experience a certain liberation, an enthusiasm and power of expression, and a joy that communicates itself to their hearers and to those who are to join with them at the holy table.



Inspire, elevate and articulate the joy of the Paschal season.

First in Happiness

According to *Anglican Journal*, official newspaper of the Anglican Church of Canada, Anglicans are the highest of any faith group in being happy with their spouses. The firm Statistics Canada asked more than 5,000 married men and women, some 900 common-law partners and 14 persons in same-sex relationships whether their relationship with their spouse was very happy, fairly happy or not very happy. Among persons who attend church each week, Anglicans ranked highest, with 90.6 percent being very happy with their spouse. Among persons who said they attended church monthly, Anglicans also were No. 1 with 85.4 percent very happy. The lowest satisfaction among those interviewed was reported by French-speaking Roman Catholics.

Your local newspaper may have carried the Associated Press report about Israel's National Parks Authority, which said it authorized a private contractor to build a submerged bridge into the Sea of Galilee that would allow tourists to simulate Jesus' miraculous walk on water. The bridge is scheduled to be in place in August at Capernaum. It will be able to accommodate up to 50 persons and life-guards and boats reportedly will be available in case a walker slips off.

The Nebraska Episcopalian, newspaper of the Diocese of Nebraska, reports this amusing incident concerning Bishop James Krotz:

"Bishop Krotz looked at his calendar and read, '9:30 a.m. H.C.' So, he went to Trinity Cathedral, put on his vestments and prepared for the service of Holy Communion. Not a single person arrived for the service. Bishop Krotz couldn't understand it until he got home and (his wife) Phyllis

said, 'I thought you were having your hair cut this morning'."

The Rev. Robert Lindberg, of Warren, Ohio, sends along a news item which he calls "What a way to go!": Msgr. Adam J. Kostick, 73, of Rockville, Md., apparently was stricken by a heart attack moments after consecrating the elements during a Sunday Mass. About 700 persons were in the church as Msgr. Kostick raised his hands in prayer, closed his eyes, collapsed and died.

Bishop Mary Adelia McLeod of Vermont gathered with a group of teenagers from a deanery and played "Stump the Bishop." *The Mountain Echo* reported the game was like "Jeopardy" and included such categories as "God Himself/Herself" and "Death, Sin and Nasty Stuff."

Headline observed in both *The Communicant*, newspaper of the Diocese of North Carolina, and Episcopal News Service: "Surviving Delany sister laid to rest ..."

License plate spottings: David M. Bull, of Alva, Fla., saw GO YE 2; the Rev. Canon Loren Foot, of Helena, Mont., reports his license plate is FR FT, and the Rev. Neil Willard, of Hilton Head, S.C., says his is ANGLICN. TLC staffer Liz Tokarski saw ONR2HIM. I spotted JUDGNOT and PRAYIN.

We've seen some interesting ones outside diocesan conventions. In South Carolina, I saw TITHE 10 and in Florida it was LUKE 3:16 (no, it was not John 3:16). Patricia Nakamura saw UCARIST at Southwestern Virginia's council.

To Michael in Westchester County (N.Y.): The Church of the Province of Nigeria has 59 dioceses. There are 100 dioceses in this country.

David Kalvelage, executive editor

Did You Know...

One of the contenders for the Kentucky Derby is named Vicar.

Quote of the Week

Prof. Peter Gomes, of Harvard Divinity School, on the Episcopal Church: "I have described myself as an Episcopal voyeur. I have stood on tippy-toe all my life, peering through a window, watching what you do and how you do it."



Journey of Holy Week

During Holy Week, we embark on a journey which can change our lives. We are invited to follow our Lord as he enters Jerusalem, as he prays in the garden, as he hangs on the cross and as he is raised from the dead in glory. As we participate in the ceremonies of Holy Week, we have a wonderful opportunity to contemplate the wondrous mystery of our redemption.

On Palm Sunday, we re-live the triumphal entry of Jesus into Jerusalem. Our processions, accompanied by the singing of "All glory, laud, and honor to thee, Redeemer King," recall his journey into the holy city as he was welcomed with palms and shouts of praise. Soon after the procession, as the liturgy unfolds, we are caught up in the power of the betrayal of Jesus, his trial and crucifixion.

Later in the week, the Maundy Thursday liturgy continues the drama. We recall the night on which Jesus gave himself into the hands of those who would slay him. We remember the night when he

Holy Week enables us to celebrate and meditate upon God's mighty acts with intensity.

gathered with his disciples to celebrate the Passover feast and instituted the Lord's Supper. On this night we commemorate Jesus' washing of the disciples feet, giving us an example that we should do to others

as he has done to us. When the altar is stripped of its raiment, we are reminded of the cold, barren tomb which awaits the crucified body of Jesus.

The Good Friday liturgy draws us to the death of Jesus. The sacrifice of the cross may be difficult for us to understand. We can comprehend the meaning of the cross only by experiencing it. The starkness of our churches, the reading or singing of the passion gospel, the custom in some places of venerating the cross, help us to focus our attention on the cross — the symbol of our Lord's agonizing death.

The Great Vigil of Easter is the most important service of the year. It is amazing to us to note the number of parishes that do not observe it. In the vigil we remember our Lord's death and Resurrection through word and sacrament. The blessing of new fire, holy baptism, and the Eucharist celebrated with all the splendor we can put forth provide a joyous finish to this dramatic week.

Holy Week enables us to celebrate and meditate upon God's mighty acts with intensity. Let us commit ourselves to each of these liturgies in order that we may experience anew the power of Jesus' Resurrection in our lives.

What Does It Mean to Be Called?

The meaning is obscured in a time when so many are attempting to climb the corporate-clerical ladder.

By John Ruef

“But you see, if this person is really as good as he seems to be on paper, he won’t stay with us very long.” I heard this statement not long ago from a member of a search committee to which I am acting as consultant. My reaction was immediate. I try not to say too much in these meetings, looking to the members to come to their own conclusions. But I could not help saying, perhaps too forcefully, “That’s the wrong attitude. We must remember that there are persons who take this Christianity stuff very seriously.”

We speak rather glibly, I’m afraid, of a call. The question is who calls, and to what are we called? The theologically correct answer to the question Who? is, of course, God. The question, To what?, however, can get quite sticky. When I was quite young and a very new cleric, I heard my bishop say that he was always bemused that calls were almost always to parishes which were larger and more affluent than the ones which the clergy were leaving.

The church certainly has a tendency to reflect the culture in which it finds itself. This was true in the early days of the church within the Roman Empire when it was co-opted by Constantine as the official religion. It was true in the later period of the Middle Ages when the church reflected the dying

As in capitalist society, success for the cleric is measured by the size of the institution, the level of salary, and the degree of authority.

light of Roman civilization in the midst of an emerging feudal society, with which it eventually became identified. And then, in the time of the Reformation, the various splinters of the Catholic Church tended to take on the coloration of the emerging nation states in which they happened to find themselves.

Our time is no different. The church has tended, at least in its mainstream forms, to adopt the structure and outlook of the capitalist society. Success, therefore, for the cleric is measured in terms of the size of the institution, the level of salary, and the degree of authority which he or she comes to have at the end of a career spent climbing the corporate-clerical ladder. The notion of a call in such a situation does seem a trifle anachronistic. Were I considering a call today, I should find it difficult to keep a straight face while filling out the Church Deployment Office profile. I would think that parishes would have some of the same difficulty, were

VIEWPOINT

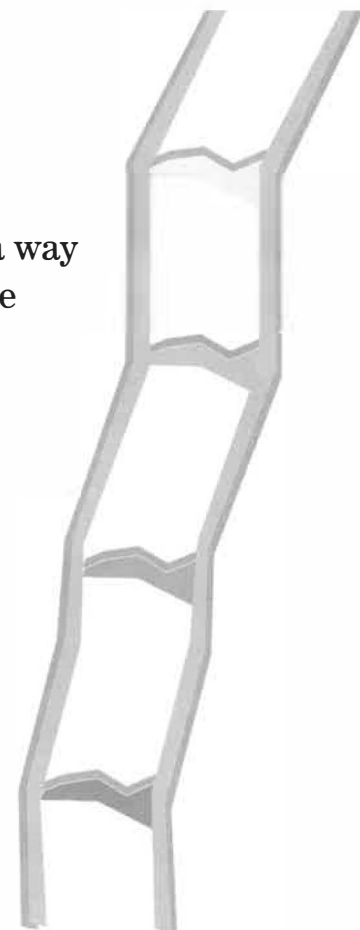
Although there are clergy who are interested in getting ahead in a way which would be applauded by both General Motors and AT&T, there are still those who answer what they believe to be a call.

they to think about it much, as they toil away at their self study, making up (each and every time) their own profile which is to be fed into the giant electronic maw of the CDO.

It is not surprising, therefore, that in a church surrounded, supported (more or less), and informed by corporate America, people like the committee member referred to above should look with a jaundiced eye at the prospect of keeping an obviously talented cleric long in her modest parish. One reads about Father Tim of Mitford, but are there any clergy like that, really? The answer, of course, is most emphatically, Yes. If there were not, the church would be in far worse shape than it admittedly already is. The theologian de Lubac wrote many years ago that the church's weakness was one of

the surest signs of its divinity.

In the midst of the corporate bureaucracy which seeks to further the work of the Lord through insurance-inspired background checks, psychologically useless profiles, a kind of sadistic hazing of candidates for holy orders by commissions on ministry which would be out of place even in the Marine Corps, and, let's face it, the prevalence of clergy who really are interested in getting ahead in a way which would be applauded by both General Motors and AT&T, there are still those who answer what they believe to be a call. There are still those clergy who read their Bibles, recite the offices, say their prayers, administer the sacraments, and preach the gospel, not because they think it is going to get them anywhere,



but because they feel called to do it.

I believe we are entering into a new period in the church's history in this country. Some of us have tired of the church's well-meaning, but misguided attempts to adopt the posture of corporate America to the needs of what is seen to be a weakening church. One senses a yearning for the feeling of a church community which has always characterized the Christian religion at its best. To what then are we called as clergy, if not to aid, foster, and support that sense of community among those of God's people who have sensed the need and wish to respond? What could be more satisfying or fulfilling than participating in such a community? What would call us away from such a community — more money, a bigger house, more people, more authority? Or could it be that, having helped in one community, we are needed in another? But this all takes time, and faithful priests will not move until they feel that the need for their services in their present place is less than in the one which calls. That would be a call indeed! □

The Rev. John Ruef is the vicar of Emmanuel Church, Chatham, Va.

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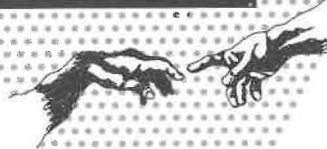
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To Do the Work

I am thrilled with Russell J. Levenson's article [TLC, Feb. 21], "Seven Foundations for the Church in the Next Century."

At age 60, I'm beginning to look toward the final lap of my full-time ordained ministry. My prayer is for younger laity and clergy to carry the baton in their generation to "do the work which Christ has given us to do as faithful witnesses ..."

Fr. Levenson has it right. 1. A Humble Church. Arrogance for the laity is unseemly; for a priest, inexcusable! 2. A Praying Church. Praying daily for the Christian ought to be as natural as washing one's hands. 3. A Christ-centered Church. Christ and the gospel inform the issues, not the other way around. 4. An Evangelizing Church. We as Episcopalians had best be about making disciples for Christ from both pew and pulpit or we will be a church remembered in the dusty pages of church history. 5. A Holy Church. How about the Presiding Bishop announcing an annual Sunday for all Episcopalians (a Sunday in Lent) to repent and to return to the Lord? 6. A United Church. Yes, John 17 needs to be prayed daily. Let's drop "conservative-liberal" talk and see ourselves as One in Christ as sisters and brothers in him. 7. A Loving Church. Jesus gave the church a new commandment that "you love one another." Our love for Jesus, for both friend and stranger, will draw others to Christ and strengthen the church.

*(The Rev.) John B. Edson
Trinity Church
Monroe, Mich.*

Lack of Precision

The Viewpoint article on concelebration [TLC, Feb. 28] shows much lack of precision and the use of words adjusted to meet the bias of the writer.

Yes, the Church of England "abolished the subdiaconate at the Reformation." More precisely, she abolished the "order" of the subdiaconate. As the writer may recall, there were seven

"orders" of ministry prior to the Reformation. One of them was the subdiaconate. One of them also was the order of acolyte. I would like to ask the writer if only "an irrational attachment to the 'Solemn Mass' would prompt Episcopalians to vest their" children (or adults, for that matter) ...

"and pretend they are acolytes." The term subdeacon as used in today's Solemn Mass is a functional title that has nothing to do with what the writer is arguing.

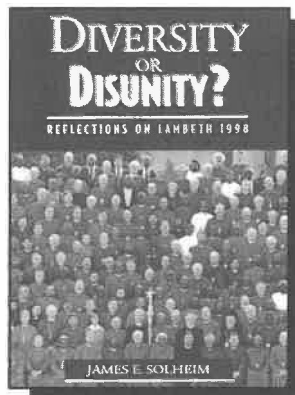
Further, his assumption that "the Eucharist is always the action of the universal Church" betrays the modern

Lambeth Conference

DIVERSITY OR DISUNITY?

Reflections on Lambeth 1998

James E. Solheim



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LETTERS TO THE EDITOR

thinking that (pushing the argument to its logical conclusion), any one can celebrate the Eucharist on behalf of the church. The local parish priest functions as the representative of the bishop in the parish celebration of the Eucharist. There is always only one bishop.

Such imprecision is not helpful to the point of this article. Our "attachment" to the Solemn Mass is neither irrational nor simply traditional. The Solemn Mass is a way to define specifically the functions of various persons liturgically, and to maintain a leadership that does not confuse the people. It also prevents that multiplication of priests at the altar. After all, only one Christ was present at the Last Supper.

(The Rev.) Frederick C. Watson
St. John's Church
Norristown, Pa.

Bruce Ford seems to argue for priestly concelebration which, while permitted by the rubrics, generally only happens at ordinations to the priesthood, when the newly ordained priest concelebrates with the ordaining bishop, as the rubrics direct. The other rubrics to which Mr. Ford refers are not prescriptive, but permissive, and (in my view), unfortunate

except for their application in a situation involving hundreds and thousands of worshipers from a great number of parishes — an event unlikely to happen anywhere these days outside a diocesan convention.

But more fundamentally, Mr. Ford neglects the fact that priests, having first been ordained as deacons, may quite legitimately exercise the liturgical role of a deacon (as at Solemn Mass) without compromising their priestly office. I have done so many times, and feel no less a priest for having done so. We are repeatedly told that even as priests, we are still deacons, but that office is incorporated into the office of priesthood. If he wants priests to always function liturgically as priests through the (I believe) unacceptable Romish gimmick of concelebration, then he should be arguing for ordination to diaconate and priesthood as separate paths of ministry, and the consequent abolition of ordination to the diaconate as a prerequisite of ordination to the priesthood. Then he might have a case! And since the diaconal and priestly ministries are in essence quite different (in my view), he'd be on stronger ground.

And as for "late medieval rules" — pish posh and fiddle faddle! We observe enough other ones; why impugn this one?

(The Rev.) Vernon A. Austin, SSC
Norristown, Pa.

On the Level

I placed a call to the Presiding Bishop during the teleconference [TLC, Feb. 7]. Nothing was "pre-arranged" [TLC, March 7]. I asked the question "What might God be telling us through the trials and tribulations in which our Congress and President Clinton have become so embroiled?" I wanted to know if the Presiding Bishop could see God's presence in this event and what that meant to him. I believe God stands present in all activity and I must look for the redemption present, for there I will experience God.

Larry Durkos
Lebanon, Ind.

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I would like to apologize publicly to the Presiding Bishop, and to the church, for my comments [TLC, March 7]. They were uncharitable, and out of bounds, and I am sorry for the accusatory nature of them. It was never my intention that my comments be published as a letter to the editor and although I indicated this was never their intent, that notification never reached the editor and they unfortunately were published for public commentary. I ask for the prayers of all concerned for healing for the pain my actions have caused. Thank you for your kindness and understanding.

*(The Rev.) James E. Byrum
Huntington, N.Y.*

The First ...

I remember that it was with some glee I wrote to *The Witness* 10 years ago when its cover identified Barbara Harris as "the first woman bishop." I find TLC used a similar usage as the caption on page 7: "the first female bishop" [TLC, March 7].

I and many others seldom see a photo caption "the first (or the one hundredth) male priest." As I wrote *The Witness*, and as I would repeat here, it seems that to be politically correct your caption should have read "the first female (or woman) to be consecrated bishop."

*(The Rev.) Andrew MacAoidh Jergens
Cincinnati, Ohio*



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Appointments

The Very Rev. **Robert A. (Gus) Boone, Jr.**, is rector of Ascension, 726 First Ave. NW, Hickory, NC 28601.

The Rev. **Philip W. Bennett** is pastor in the Black Belt Ministries, with oversight of four congregations; add. St. Stephen's, PO Box 839, Eutaw, AL 35462-0839.

The Rev. Canon **Ellis Brust** is canon missioner of the Diocese of Florida, 325 Market St., Jacksonville, FL 32202.

The Rev. **Ruby Cruz** is deacon at St. Simon's, 10950 SW 34th St., Miami, FL 33165.

The Rev. **Carolyn Leigh Davis** is vicar of St. Luke's, 836 W Jones St., Livingston, TX 77351.

Sr. **Carin Bridgit Delfs** is deacon at Wake Forest Campus Ministry and St. Anne's, Winston-Salem, NC; add. 4041 Dresden Dr., Winston-Salem, NC 27104.

The Rev. **J. Mark Goodman** is rector of Trinity, 3000 N Kings Highway, Myrtle Beach, SC 29577.

Changes of Address

The Rev. **John T. Adams**, RR #1, 2400 Main Rd., Sandgate, VT 05250.

The Rev. **James Kenyon**, 72 Plaza Ave., Rensselaer, NY 12144-9663.

The Rev. **Julie H. McPartlin**, 33 Hubbell Ln., Lake George, NY 12845.

The Rev. **Lloyd Olsen**, 2139 Cascade St., Jackson, MI 49203.

The Diocese of **Tennessee**, 50 Vantage Way, Suite 107, Nashville, TN 37228.

Name Change

The Rev. **Anne Galvin Amy**, rector of Resurrection, Alexandria, VA, is now known as Anne Galvin Ritchie.

Deaths

The Rev. **Phil Porter, Jr.**, 80, retired priest of the Diocese of New York, died of lung cancer Feb. 8 in Muskegon, MI.

Fr. Porter was born in Cleveland, OH, and graduated from Kenyon College and Episcopal Theological School. He was ordained deacon in 1947 and priest in 1948. Fr. Porter served as associate at St. Stephen's, Columbus, OH, 1947-49, rector of Good Shepherd, and chaplain at Ohio University, Athens, 1949-58, rector of Epiphany, Euclid, OH, 1958-66, and rector of St. Mark's, Mt. Kisco, NY, 1966-74. He is survived by his wife, Joan, four children and six grandchildren.

The Rev. **John H. Pruessner**, retired priest of the Diocese of Kansas, died Jan. 25 of congestive heart failure. He was 75.

Fr. Pruessner was a native of Chanute, KS. He graduated from Wichita State University and Seabury-Western Theological Seminary and was ordained deacon and priest in 1950. Fr. Pruessner served as deacon-in-charge then rector of Epiphany, Sedan, and St. Matthew's, Cedar Vale, KS, 1950-52, vicar then rector of St. Christopher's, Wichita, KS,

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POSITIONS OFFERED

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.**

CURATE: Evangelical rector of Trinity Episcopal Church, Dallas, seeks curate to share Bible preaching and teaching responsibilities, with a special focus on youth, young adults and evangelism. A low-church, Morning Prayer parish, Christ-centered, Bible-focused and mission-minded. Please contact: **The Rev. Bill Lovell, Trinity Episcopal Church, 12727 Hillcrest, Dallas, TX 75230.** (972) 991-3601.

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.**

CLASSIFIEDS

POSITIONS OFFERED

SOUP KITCHEN EXECUTIVE DIRECTOR. The St. Philip's Community Kitchen in Durham, NC, is a 20-year-old soup kitchen that serves breakfast and lunch every day to 250 persons in our inner city location. Our kitchen is well-funded through cash and in-kind gifts donated from churches, businesses, universities, individuals and other charitable groups. Our kitchen is run through a mix of paid staff, volunteers and community service workers. We are seeking an executive director, lay or clergy, who will be responsible for supervising a broad range of duties including: community relations, fund raising, personnel/volunteer management, food procurement, financial management, administrative oversight and government relations. The ideal candidate will possess a deep faith in God and compassion and respect for our guests, exceptional skills in public relations and operations management, and a belief that what we do is more "mission" than "job." Preferred candidates will also have experience in food service management and in working in the inner city. The executive director can expect strong support from the board, with competitive salary and benefits. Interested candidates should send a resume, cover letter and salary requirements no later than April 1, 1999 to: **The Rev. Scott A. Benhase, St. Philip's Church, P.O. Box 218, Durham, NC 27702** or at scott_benhase@juno.com

DIRECTOR OF RELIGIOUS PROGRAMS. Christ Episcopal Church, Bowling Green, KY, is seeking a full-time Director of Religious Programs to provide overall direction and supervision for the parish's total education ministry. Christ Church has an average attendance on Sundays of over 300. This is a vital parish that has experienced growth in the past few years. Areas of responsibility would include K-12 Sunday school, J2A program, adult programs on Sunday and during the week. Bowling Green is a small city of 50,000 and home of Western Kentucky University. The area is experiencing strong economic growth and has excellent public schools. Applicants must have some formal education and experience in the area of religious education. For more details, contact: **The Rev. Mark Linder, 1215 State St., Bowling Green, KY 42101** or e-mail cec1215@aol.com

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.**

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RETIRED PRIEST: Live in the beautiful Arcadia Valley in mid-Missouri. Historic St. Paul's Episcopal Church seeks a recently retired priest with energy and pastoral skills to help us grow, building on our rich tradition begun in 1869. We offer a handsome residence and a stipend compatible with retirement income. Year-round recreational opportunities abound in these foothills of the Ozark Mountains just 90 miles from St. Louis. Contact: **The Rev. Richard Bormes, Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.** (314) 231-1220. FAX (314) 231-3373.

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

RECTOR: St. Richard's Episcopal Church, Winter Park, FL, seeks a dynamic rector with skill and experience in choral liturgy, preaching and program parish administration. We offer a distinctive 300-seat sanctuary with adequate support facilities, an established and respected music program, and an enthusiastic congregation. Send resume and CDO profile to: **Chair, Search Committee, St. Richard's Episcopal Church, 5151 Lake Howell Rd., Winter Park, FL 32792.**

RESIDENT VICAR for growing mission congregation located in the Ozarks of southwest Missouri on Table Rock Lake near Branson. St. Mark's serves a resort and retirement area, and is seeking someone to help meet the changing needs of a growing congregation in an expanding community. Direct inquiries and letters of application to: **St. Mark's Episcopal Church, Mark Levitzke, Bishop's Warden, P.O. Box 153, Kimberling City, MO 65686.** (800) 289-4070.

COORDINATOR FOR DIOCESAN YOUTH MINISTRIES is being sought by the Diocese of Fond du Lac. This individual would coordinate our diocesan youth programs, including our three-week summer camp, as well as develop and train youth ministry leaders in the local congregations. Send resume and profile to: **The Diocese of Fond du Lac, P.O. Box 149, Fond du Lac, WI 54936.**

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IS GOD CALLING YOU to the mountains and valleys of Colorado? If you have a proven record of effective pastoral ministry and a passion for ministry in small towns, I would like to hear from you. Full and part-time positions available. Please mail your CDO and/or resume to: **The Rev. Canon Kelsey Hogue, Missioner for the Mountain Region, P.O. Box 954, Granby, CO 80446.**

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.**

ASSOCIATE RECTOR, Jackson Hole, WY. St. John's is seeking a priest to focus on ministry with families, youth and young adults in our community. A major challenge is to help integrate our Christian beliefs into our active outdoor lifestyles. Responsibilities will include Christian education and assisting in our resort ministries. St. John's is a financially stable, growing parish with a very active outreach program. If interested, please fax a resume to (307) 734-1371 or mail to: **St. John's Episcopal Church, P.O. Box Y, Jackson Hole, WY 83001-1690, ATTN Search Committee.**

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PEOPLE & PLACES

1952-67, rector of St. Paul's, Kansas City, KS, 1968-79 and rector of St. George's, La Canada, CA, 1979-87. He was named rector emeritus of St. Paul's, Kansas City, KS. Fr. Pruessner is survived by his wife, Kathryn, and four children.

James Edward "Mike" Roark, 53, former mayor of Charleston, WV, and a first-year seminarian at Church Divinity School of the Pacific, died of leukemia Jan. 24 at a St. Louis, MO, hospital.

Mr. Roark's political career was ended in 1987 with a drug conviction. After serving his time, Mr. Roark worked with several groups that advocate for prison reforms and alternatives to prison. Mr. Roark is survived by his mother, his sister and two sons.

The Rev. **George B. Wood**, 88, retired priest of the Diocese of Northern Indiana, died Jan. 5 in Blairsville, GA.

Fr. Wood was a native of Biddleford, ME, and graduated from Hobart College, the University of Cincinnati and Nashotah House. He was ordained deacon in 1935 and priest in 1936. Fr. Wood served as assistant at St. Barnabas', Rumford, ME, 1935, deacon-in-charge and rector of St. Andrew's, Ashland, WI, 1935-38, rector of Christ Church, Austin, MN, 1938-42, chaplain in the U.S. Army, 1942-46, rector of St. John's, Milwaukee, WI, 1946-47, and rector of Trinity, Ft. Wayne, IN, 1947-71, where he was elected rector emeritus.

The Rev. **John Andrew Phillips**, 73, priest of the Diocese of Alaska, died Feb. 5 at Fort Yukon, AK.

Fr. Phillips was born in Suffern, NY. He was a graduate of Bard College and General Theological Seminary. Fr. Phillips was ordained deacon and priest in 1951. He served as vicar of St. Agnes', Newburgh, and priest-in-charge of Christ Church, Marlboro, NY, 1951-54, vicar of Our Father's, Hulls Cove, ME, and St. Dunstan's, Ellsworth, ME, 1954-63, priest-in-charge of St. Mark's, Nenana, AK, 1963-70, and priest-in-charge of St. Stephen's, Fort Yukon, AK, 1977-86. Fr. Phillips is survived by his wife, Carol, four children, 11 grandchildren and three great-grandchildren.

Send your clergy changes to People and Places:

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Next week...

SHAPERS OF THE CHURCH IN THE 20TH CENTURY

Frances Bowes Sayre Jr.

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 HDs: 12 noon also. Sat Mass 9:30, C 5-5:45. MP 6:45 (ex Sat), EP 6:15 (ex Sat). Sat MP 9:15, EP 6

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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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SAND SPRINGS, OK (West of Tulsa)

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

ARDMORE, PA

ST. GEORGE'S Ardmore Ave. & Darby Rd. in Haverford
The Rev. William Duffey, Ed.D., r; the Rev. Cordelia L. Rausch, d
Sun Eu 8 (Rite I) & 10 (Cho Rite II), Compline (Cho 1S & 3S) 7:30. Midweek Masses Tues 9:30. Thurs with HU 7, all HDs @ time anno. MP 9 & EP 6 Tues-Fri. Sun adult catechumenate and Bible classes with child care 9:15, Ch S 10, YPF 5. Wed dinner & Lenten study groups 6:30; Sat youth confirmation ed 11. Quiet Day with CSM Sister, Feb. 20. Phone for other events

GETTYSBURG, PA

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

PHILADELPHIA, PA

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

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

PITTSBURGH, PA

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

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

SELINGROVE, PA

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

WHITEHALL, PA (NORTH OF ALLENTOWN)

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

CORPUS CHRISTI, TX

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



DALLAS, TX

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

TRINITY (972) 991-3601 12727 Hillcrest
The Rev. William Lovell, r; Dr. Paul Thomas, organist
Sun 8, 9 & 11. Traditional Low Church Liturgy with Expository Preaching

FORT WORTH, TX

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

HOUSTON, TX

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

SAN ANTONIO, TX

ST. LUKE'S 11 St. Luke's Ln. across from Olmos Park
The Rev. Wm. K. Christian, III, r
The Rev. Omar Pittman, Jr., assoc
FAX (210) 828-1645. E-mail pc@st-luke.org
Sun Eu 7:45, 9, 11:15, 6; Sun Sch 10:15. Wed Eu 10 & 5:30, Supper 6, Classes 7:15. Thurs Eu 7

CHESAPEAKE, VA

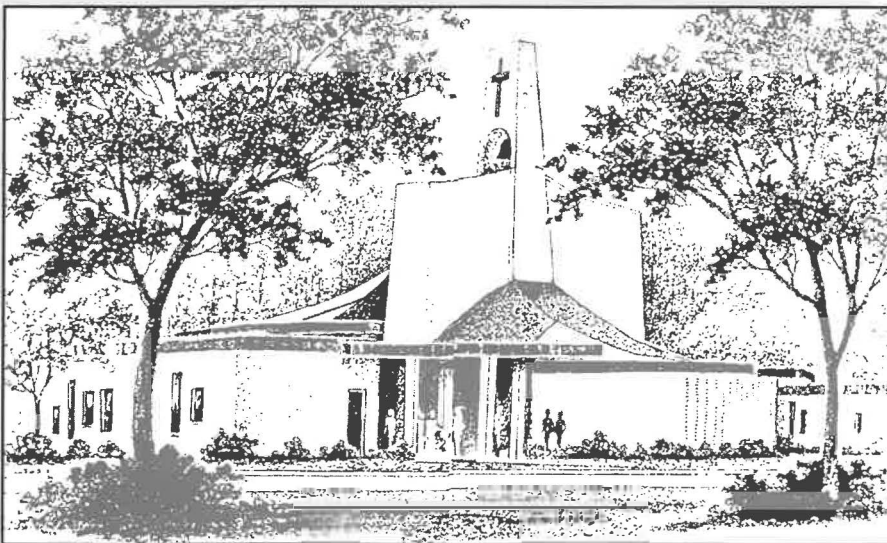
ST. BRIDE'S 621 Sparrow Rd.
The Rev. Robert Page Taylor (757) 420-7033
Masses: Sun 8 Low; 10:15 Sol High; Daily as anno

MILWAUKEE, WI

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. George Hillman, dean
Sun Masses 8, 10 (Sung). Daily as posted. (414) 271-7719

PARIS, FRANCE

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

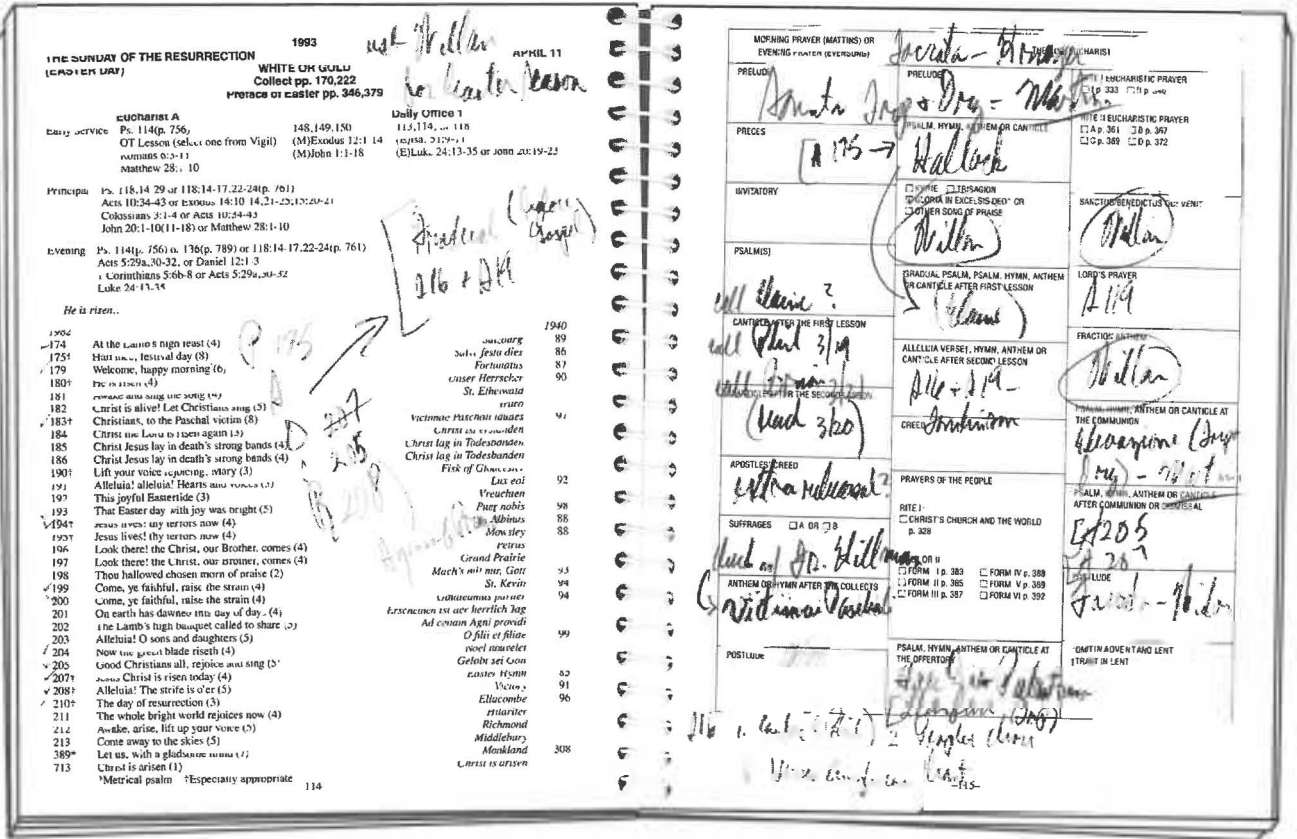


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